

2.1.18

19b (משנה י) → 20b (סיום הפרק)

1. לא תבערו אש בכל משבתיקם ביום השבת: שמות לה, ג  
 2. הגה לאש נתן לאכלה את שני קצותיו אכלה האש ותוכו נחר היצלח למלאכה: יחזקאל טו, ד  
 3. והמלך יושב בית החרף בחדש התשיעי ואת האח לפניו מבשרת: ירמיהו לו, כב

- I. (ב"ש וב"ה) consensus of בשבת בישול בשבת: precautions against violating משנה י
- a. *Roasting*: may not roast meat, onions or eggs (on ע"ש) unless they'll be roasted before שבת
    - i. *Measure*: must be roasted at least to status of דרוסאי בן מאכל (1/3 or 1/2 cooked)
      1. *Note*: is minimal "cooking" for נכרים and for שהייה on a non-swept כירה
  - b. *Baking*: may not put bread in the oven or a cake on coals unless surface will get crusty before שבת
    - i. *ד' אליעזר*: bottom surface must be crusty
      1. (לחומרא) ר"א meant the surface away from the fire *ברייתא*
- II. Exemption from these restrictions in מקדש
- a. שבת may lower פסח into oven just before שבת
    - i. *Reason*: בני חבורה are careful and will remind each other not to stir coals on שבת
      1. *Challenge*: without that reason, should be permitted, per discussion above – goat meat is harmed by wind and, if oven is sealed, may be left in even if not cooked before שבת
      2. *Defense*: that is in case the meat is segmented (wind harms it); for פסח, it is entire → wind won't harm it
  - b. *Bonfire*: may begin bonfire in בית מוקד (where they kept fire going for כהנים who had to operate barefoot)
    - i. *Source*: ר' הונא – v. 1 → only in מושבותיכם are fires prohibited
      1. *Challenge*: if so, we may light the bonfire on שבת!
      2. *Rather*: the verse comes to permit burning ופדרים אברים on שבת (from ע"ש);
        - a. *And*: reason for permit – כהנים are careful and won't stir coals or feed fire
  - c. *Outside of מקדש*: a majority of the fire must be going before שבת
    - i. *Definition*: of "majority"
      1. *דב*: majority of each log should be enflamed
      2. *שמואל*: that they shouldn't have to bring more wood for the fire
        - a. *Note*: ר' חייא taught, in line with שמואל – that the flame should be going up on its own, w/o assistance
    - ii. *Question*: if it is a single log, how much has to be enflamed before שבת?
      1. *דב*: a majority of its width; some versions have him ruling – a majority of its circumference
        - a. *ד"פ*: therefore we require both majorities
      2. *Dispute in this matter*: between ר' יהודה בן בתירה and ר' חייא
        - a. *ד' חייא*: if the wood is no longer usable by an artisan, that is sufficient
        - b. *דיב"ב*: if it is enflamed from both sides, per allusion in v. 2
          - i. *Tangent*: explanation of word "אח" (v. 3)
            1. *דב*: basket (support – man was selling "אחיונא" and it proved to be baskets)
            2. *שמואל*: wood lit in "fraternity" (each log/kindling lights the other)
    - iii. *ד' הונא*: ruled about kindling and seeds – do not require רוב, unless they are bundled
      1. *Or*: in the case of seeds, placed in tube
      2. *Challenge (ר"ח)*: opposite should hold – if they are spread out, need רוב, not if bundled or placed in tube
        - a. *Support (for ר"ה, per ד"מב"ם read)*: if loose, no רוב needed; if bound – need רוב
  - d. *ד' יהודה*: if it was a fire of coals, as long as it was started before שבת, that is sufficient
    - i. *דב יוסף*: 4 kinds of fires don't require רוב – pitch, sulphur, cheese and grease
      1. *ברייתא*: adds straw and rakings
    - ii. *ד' יוחנן*: Babylonian wood needs no רוב
      1. *ד' יוסף*: cannot mean "chips"; even a wick requires רוב
      2. *Rather*: must mean cedar bark
        - a. *דמי בר אבא*: refers to dry twigs