

## OVERVIEW of the Daf

### 1) Benefiting from the burning of terumah oil that is tamei

The Gemara points out that from the Mishnah it is evident that there is no prohibition against benefiting from the burning of terumah oil that is tamei. The Gemara asks why it should be permitted.

Rav answers that the Torah permits benefiting from the terumah that is tamei at the time of its destruction. Two different sources are given to prove this principle correct.

### 2) The proscription against using itran

The Gemara questions why using itran would compromise the honor of Shabbos.

Rava explains that the smell will cause people to leave the house. Following a question from Abaye, Rava further explains that there is a mitzvah to have light in the place where one eats on Shabbos.

### 3) The mitzvah to wash one's hands and feet for Shabbos

The source for the mitzvah to wash one's hands and feet for Shabbos is requested. The Gemara cites the behavior of R' Yehudah bar Ilai as precedent for this practice.

### 4) תזנה משלום נפשי נשיתי טובה

The first half of the verse, "My soul despaired of having peace..." is explained to be a reference to the kindling of Shabbos lights.

The second half of the verse, "...I have forgotten goodness." is explained to refer to the loss of different comforts.

A Baraisa records different Tannaic opinions defining what type of person is considered wealthy.

### 5) Balsam oil

R' Shimon ben Elazar prohibits the use of balsam oil for the Shabbos lights.

Rabbah explains that the fear is that someone may be attracted to the oil as a result of smell and partake of some of the oil. ■

## HALACHAH Highlight

### Matters regarding bathing on Friday in honor of the Shabbos

דאמר רב נחמן בר רב זבדא, ואמרי לה אמר רב נחמן בר רבא אמר רב ... רחיצת ידים ורגלים בחמין ערבית – רשות. ואני אומר: מצוה. מאי מצוה? דאמר רב יהודה אמר רב כך היה מנהגו של רבי יהודה בר אלעאי: ערב שבת מביאים לו עריבה מלאה חמין, ורוחץ פניו ידיו ורגליו.

For Rav Nachman bar Rav Zavda said, and others report that it was Rav Nachman bar Rava in the name of Rav ... washing one's hands and feet in hot water on the eve of Shabbos is voluntary. However, I hold that it is a Mitzvah. What is the level of Mitzvah? For Rav Yehuda said in the name of Rav: such was the custom of Rav Yehuda bar Ila'ei: Shabbos eve (i.e. – Friday) they would bring him a tub full of hot water, and he would wash his face, hands, and legs.

From the Gemara it seems that there is a disagreement

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## Distinctive INSIGHT

### How Many Shabbos Candles?

הדלקת נר בשבת חובה

The Gemara implies that the mitzvah of lighting for Shabbos is essentially complete with a single candle. The word for candle – “נר” – is written in the singular, and this is the way in which it appears in the Mishnah later (31b). The singular form of the word is also as it appears in the Rif, the Rosh and the Ran. Even Rambam (Hilchos Shabbos 5:1) writes that “the candle of Shabbos is not elective, but rather imperative.” The blessing which is recited also indicates that the mitzvah is to light the **נר של שבת**. The first one to mention that two candles are lit is the Ravya. He explains that it is better to light two candles because while one is used in order to illuminate the room while a person eats the meal, the additional candle serves as a clear sign that the lighting was done for the mitzvah, and not merely for light. This is similar to what was mentioned by Chanukah candles, where a separate candle must be lit to demonstrate that a mitzvah activity is in progress, and that the lighting is not just a routine need. The second reason he gives to light two candles is in order to have one correspond to **זכור** and the other to **שמור**. We see that this custom did not originate in the time of the Gemara, but rather with the Rishonim in Germany (Ashkenaz). In fact, the Ravya himself seems to not have lit two candles, but he was familiar with the custom, and his explanation was given to justify the minhag in Ashkenaz.

Rema (O.C. 263:1) also writes that it is appropriate to light two candles, corresponding to **זכור ושמור**, but that it is also permitted to add even more than two, without losing this symbolism. We see that even though the number “two” is parallel to the two expressions of guarding and observing the Shabbos, adding more does not interfere with this gesture. It is noteworthy that the Chasam Sofer (O.C. #75) takes issue with this ruling of the Rema, and he concludes that any time something is arranged corresponding to a number, such as here, we should not add more candles, so as not to tamper with this representation. ■

## REVIEW and Remember

1. Why does the positive command to burn disqualified offerings not override the prohibitions against melacha on Yom Tov?
2. Is there an obligation to wash one's hands and feet for Shabbos?
3. Why did the students of R' Yehudah bar Ilai hide the corners of their garments?
4. What qualifies a person as rich?

(Highlight...Continued from page 1)

about the level of obligation to bathe in the honor of the Shabbos; Rav holds that it is voluntary, while Rava opines that it is a Mitzvah. The Poskim are similarly divided in classification of this task. Some Rishonim<sup>1</sup> opine that bathing on Friday is a Mitzvah, while the Meiri<sup>2</sup> holds that bathing is voluntary. However, the Meiri adds that praiseworthy is one who intensifies his preparatory cleaning for Shabbos<sup>3</sup>. Others<sup>4</sup> explain that the Mitzvah here means a proper practice (מנהג).

Before Rabbeinu Chananel<sup>5</sup>, there existed a version in the Gemara quoting Rav Chanan who opined that washing of the face, hands, and feet is an obligation (חובה). Others<sup>6</sup> record this version as well.

Which variety of bathing is intended?

Rav in the Gemara mentions washing the hands and feet, while Rav Yehuda bar Il'a'i was accustomed to washing his face as well. The Ra'avyah<sup>7</sup> mentions only the washing of the hands and feet. On the other hand, the Rambam<sup>8</sup> rules that there is a Mitzvah to wash one's face, hands, and feet on Friday in honor of the Shabbos.

The Sefas Emes<sup>9</sup> explains that the washing of the hands and feet parallels the obligation of the Kohanim who washed their hands and feet before serving. It was Rav Yehudah bar Il'a'i who acted piously and washed his face as well. [One of the earlier authorities<sup>10</sup> explains that Rav Yehudah Bar Il'a'i is not mentioned as washing his whole body because there was no bathhouse in his environs.]

The Poskim<sup>11</sup> write that obviously it is appropriate to wash one's entire body before Shabbos. Only if one is unable to do so should he wash at least his face, hands, and feet. Others<sup>12</sup> add that one should wash his hair as well in preparation for Shabbos.

**The proper time for bathing.**

The Gemara utilizes the term ערבית, which commonly means at night. The Ran<sup>13</sup> explains, in fact, the intent here is to the eve of

Shabbos. However, Rashi<sup>14</sup> states ערבית ליל שבת. The clear inference of Rashi's words is the night of Shabbos. Indeed, one source<sup>15</sup> presents this with the language of: "washing with sunset"! Still, some commentators<sup>16</sup> write that Rashi did not intend the suggestion of this literal reading, rather he meant anytime on Friday. Yet others<sup>17</sup> suggest that the term ערבית was utilized to inform us that this bathing should be done closely before the approach of Shabbos. ■

1. ראבי"ה (סי' קצז, עמ' 247), ראב"ן (סי' שמג) [ובהמשך שם: "ומצוה לשמוע דברי חכמים"], אור זרוע (ח"ב סי' ז) [ובהמשך: "מיהו מצוה היא שמקבל עליה שכר אם קיימה, ואם חסרה - אינו נדון עליה."]. ועי' ברוקח (סי' לג).
2. כאן (עמ' 111)
3. "והמרבה בתענוג נקיות ובחבוב מצות שבת, הרי זה משובח." - הלשון שבמאירי.
4. חידושי הר"ן המיוחסים לריטב"א כאן (ד"ה רחיצת ידים) בשם רבו, ושעל כן לא מברכים עליו, שאין מברכים על מנהג. ע"ש.
5. ר"ח כאן
6. עי' בשאילתות (שאילתא סג, עמ' תיו) בנדפס עם פירוש העמק שאלה), שבלי הלקט (סי' נח) ועוד.
7. ראבי"ה (סי' קצז, עמ' 246), והוא גרס לגבי רב יהודה ב"א רק ידיו ורגליו, ולא גרס פניו. ע"ש. ועי' ברוקח (סי' לג) שמזכיר רק רחיצת ידים. ע"ש
8. רמב"ם (הלי שבת פרק ל' ה"ב). וכן בשו"ע (סי' רס ס"א)
9. שפת אמת כאן (ד"ה בגמ' רחיצת ידים)
10. ראב"ן (סי' שמג). עי' מש"כ בזה בא"ר (סי' רס ס"א) ובערוך השלחן (שם ס"ב). וראה מש"כ במגדים חדשים כאן (ד"ה כך היה, דף עז ע"ב) על דברי הערוך השלחן.
11. עי' ראב"ן (סי' שמג): "וכל שכן רחיצת כל גופו". וכן בטור (סי' רס) ובהגהת הרמ"א (שם ס"א). ע"ש.
12. ראבי"ה (סי' קצז, עמ' 247), רוקח (סי' לג), אור זרוע (ח"ב סי' ז), שבלי הלקט (סי' נח)
13. ר"ן על הרי"ף (דף יא ע"ב בדפי הרי"ף ד"ה רחיצת ידים)
14. ד"ה רחיצת ידים
15. עי' שבלי הלקט (ריש סי' נח) "ולרחוץ בחמין ערב שבת עם חשיכה". ועי' חידושי חת"ס כאן.
16. עי' ראש יוסף כאן.
17. עי' לרבי דוד יואל וויס בס' מגדים חדשים כאן (ד"ה רחיצת ידים >השני<, דף עד ע"א) באורך בדבר זה. ע"ש היטיב. ■

## STORIES off the Daf

### The Key to Wealth

איזהו עשיר? כל שיש לו נחת רוח בעשרו, דברי רבי מאיר

Our Gemara cites several opinions to illustrate experiencing true happiness with one's wealth. Rabbi Meir says happiness is achieved when one has satisfaction from his possessions. Rabbi Tarfon tells us that fulfillment is achieved when a person has one hundred vineyards, one hundred fields and one hundred servants serving him. Rabbi Akiva reports that contentment is when a person has a wife who is pleasant in her ways. Finally, the opinion of Rabbi

Yosi is that one can be truly gratified when he has a bathroom near where he eats.

These opinions are varied and diverse. It therefore does not seem that they are necessarily exclusive of each other, but they reflect different experiences and positions in life. We can see, though, that each Tanna had his own set of circumstances, and his statement reflects the contentment he attained in his situation. Rabbi Meir lived within very simple means. The Midrash (Kohelles 2:22) tells us that, by profession, Rabbi Meir was a scribe. He earned three sela each week. One sela went for food, one was spent on clothing, and the third was given away for tzedaka. He chose not to work more hours than that because his time which was used to study Torah was

too precious to forfeit for mundane gain.

He declared that he felt that his system was the best, and that he was content in the satisfaction he felt from his possessions, albeit their being few in quantity.

Rabbi Tarfon owned many vineyards and fields (see Nedarim 62a). The wife of Rabbi Akiva was exceptional in her dedication to Torah and to her husband's accomplishments as a teacher of the Jewish nation. Both these men proclaimed their total satisfaction in their respective roles.

Finally, Rabbi Yosi suffered from chronic stomach ailments (see Shabbos 118), and he felt that as long as he had easy access to a bathroom that he could be very happy. ■