

## פרק שני – ברה גדליקין Introduction to

This chapter continues with issues relating to preparation for שבת; חז"ל instituted an obligation of שבת נר (although the nature of the obligation is unclear in the גמרא, leading to a debate in the middle ages as to whether a ברכה is to be recited on lighting נר שבת) in order to promote שבת עונג, so that people wouldn't be eating and socializing in the dark on שבת ליל. The type of lamps they would use included a wick (פתילה), fuel (שמן of some type) and a holder (נר). The entire mechanism is also called a נר. Our chapter is devoted to identify the types of wicks and oils which are permissible for שבת נר. The considerations are wicks and fuels which will burn cleanly without an offensive smell, so that people will enjoy their meal and will not inadvertently violate שבת by adjusting the wick or נר. Beginning at the end of this first session), the laws of שבת נר are introduced and presented – this is, with one small exception, the only discussion of שבת נר מצות in all of בבלי; the reasons for this will be presented in שער. In the 8-9<sup>th</sup> centuries, a practice of "reciting" this chapter during שבת תפילות ליל was instituted – as a polemic against the Karaites, who forbade having any lit fires in the home on שבת, due to their literalist reading of שמות לה:ג.

2.2.1; 20b (משנה א) → 21a (וניגזור גזרה לגזרה)

והיה החסן לנערות ופעלו לניצוץ ובערו שניהם יחדו ואין מכבה: ישעיהו א, לא

- I. נר שבת א prohibited wicks and fuels for use for שבת נר
- a. wicks: (many of these terms were unknown to בבלי חכמי; clarification below)
    - i. לכש resolved as woolly material inside cedar bark
    - ii. חוסן – ר' יוסף חוסן
      1. Challenge (אביי): v. 1 implies that flaxseed is *not* חוסן
      2. Rather (אביי): it is flax that isn't properly combed out
    - iii. כולכא asked sailors who all said that it's a material called כולכא
      1. cocoon of a silkworm ד' יצחק בר זעירא
        - a. Tangential story: רבין ואביי saw a man wearing silk; רבין claimed that that was כולכא of our משנה
          - i. Response (אביי): we call this silk פרנדא שירא
          - ii. Challenge (רבין): שירים (silk) and כלך garments are חייבים בציצית (→ כלך=silk) - תיבתא
            1. Or: perhaps פרנדא שירא is not the same as regular silk
  - iv. פתילת האידן wicker
    1. Story: רבין ואביי saw wicker; רבין identified it as פתילת האידן of our משנה, showing him woolly material inside
  - v. פתילת המדבר a long grass – perhaps nettle
  - vi. גרוקה שעל פני המים must be moss (that grows on sides of ships), unlike algae, it can be spun into a wick
    1. Note: they added wool and hair
      - a. Our תנא omitted both as they were obviously unfit for wicks; wool contracts and hair only gets singed
      2. Note: these materials *may* be used for fire, for light as well as heat, whether in fire-pit or on stove
- b. Fuels: (חכמי בבלי) needed to explain the meaning of these terms; only fuels presented in our סוגיא are presented here)
  - i. זפת tar
  - ii. שעווה paraffin
    1. Note: גמרא had to point out that this list is פסול שמנים, as we may have thought that שעווה is unfit for תפילות
    2. עטרן דמי בר אבין is the runoff of זפת; paraffin is the runoff of honey – significance for commerce
  - iii. שמן קיק oil of קיק-bird (שמואל); oil from flax (יהודה) (ר' יצחק ב"ר יהודה); oil of קיקין (in יונה ד – רשב"ל – רשב"ל) (רשב"ל's description)
- II. משנה רבה's observation about our שבת נר
- a. Wicks: that are prohibited, since the flame "jumps" on them
  - b. Oils: that are prohibited, since they don't stay on the wick very well
    - i. Question (אביי מרבה): can we add proper oil to improper oil or is there a גזירה that he may use just improper oil?
      1. Answer: we may not, since it doesn't light well
      2. Challenge: רשב"ג – תוספתא שבת ב:ד – reports that his father's house would wrap cloth around nut to light
        - a. Response: but ת"ק (ibid) forbids
        - b. comeback: רב מעשה רב – the proof from ר"ג's house is strong
          - i. Defense: perhaps ר"ג only used the nut to help the wick float, not as an "inner wick"
          - ii. Question: if so, why does ת"ק forbid?
          - iii. Answer: it is all רשב"ג; רבייתא is deficient and he distinguishes between lighting and floating
      3. Challenge: רב permits putting oil into melted down fat or fish innards
        - a. Answer: these light well, רבנן were גזירי unmelted fat or innards, but not if he put in oil - גזירה לגזירה