

2.2.7

(לתנא דבי ר' לית ליה) 26b → (תניא רשב"א אומר) 25b

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| 1. | ומדלות הארץ השאיר נבזרין רב טפחים לרמנים וליגבים: ידמיהו נב, טז |
| 2. | וידבר ה' אל אהרן ואני הנה נתתי לך את משמרת תרומתי לכל קדשי בני ישראל לך נתתים למשחה ולבגדי לחק עולם: במדבר יח, ח |
| 3. | והבגד כי יהיה בו נגע צרעת בבגד צמר או בבגד פשתים: ויקרא יג, מז |

- I. נר שבת - various opinions about appropriate oils for שבת ב:ג-ד
- a. *ד' שמעון בן אלעזר* צרי may not light with צרי
 - i. *ברייטא* explains that צרי is the resin/gum of the balsam tree
 - ii. *Reason (דבה)*: since it smells so nice, he may take some (from the lamp – גרם כבוי – גרם כבוי – גרם כבוי)
 1. *אב"י*: why not use reason that the flame shoots out and may start a fire
 2. *Answer*: רבה meant both – it is dangerous and he may come to use it
 - a. *Story*: confirming that balsam oil is very flammable and uncontrollable
 - b. *Tangent*: יוסף 'ר' 's interpretation of v. 1 – כורמים are those who collect balsam; יוגבים – those who trap הלזון
 - iii. *ברייטא* – may not use (oil) which is טבל טמא – even during the week, certainly not for שבת
 1. *Similarly*: may not use naphtha during week, certainly not for שבת
 - a. *Understood*: naphtha – it catches fire too easily
 - b. *v. 2* – טבל טמא – תרומה טהורה :: תרומה טמאה – in each case, may benefit only after designation/separation
 - b. *ד' ישמעאל* may not use anything that is wood-based
 - c. *ד' ישמעאל בנו של ריב"ב* may *only* use that which is a by-product of fruit
 - d. *ד' טרפון* may only use olive oil
 - e. *ד' יוחנן בן נורי* many places only have certain fuels (not olive oil) – what will they use?
 - i. *Rather*: we are only limited by what חכמים disallowed
 - ii. *And*: may use fish-oil and עטרן (remains of tar)
 - f. *ד' שמעון שזרי* may use gourd-oil and naphtha
 - g. *סומכוס*: may not use anything that comes from flesh (i.e. animal by-product) except for fish-oil
 - i. *Note*: סומכוס appears to have same position as ת"ק (who allows דגים);
 - ii. *Observation*: they disagree about a case where some proper oil is mixed in to unfit oil – unclear who is lenient
 - h. *דשב"א*: anything that is a wood by-product has no rule of 3x3 (even if it is 3x3 fingers in area, still not טומאה)
 - i. *And*: it may be used as סכך
 - ii. *Exception to these two*: flax is only “tree by-product” that has שלש על שלש and may *not* be used for סכך
 - iii. *אב"י*: this position and that of ישמעאל דבי ר' תנא דבי ר' are alike
 1. *תנא דבר"י*: since the תורה speaks generically about בגדים and in one place (v. 3) explicated צמר ופשתים (→ only פשתים has 3x3 טומאת)
 - a. *Therefore*: all בגדים in the תורה are understood to be צמר ופשתים
 - iv. *דבא*: they aren't consistent - they disagree about שלשה על שלשה (3x3 טפחים) with other fabrics
 1. *דשב"א*: allows for טומאה if it there is that much material
 2. *תנא דבר"י*: still doesn't allow for any טומאת בגדים, no matter the size