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Shabbos Daf 26

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Daf Notes is currently being dedicated to the neshamah of

### **Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

One may not use untithed (*tevel*) oil for Shabbos lights, because untithed produce may not be benefited from. This is true even if the oil is impure. Although the *terumah* that one separates from such oil may be used since it is impure, one may nevertheless not burn the oil in an untithed state.

One may not use white naphtha for Shabbos lights because it is extremely flammable and presents a safety hazard.

Rabbi Shimon ben Elozar does not allow one to use the sap of the balsam tree for Shabbos lights, as explained above.

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nother reason is that Rabbi Shimon agrees to Rabbi Yishmael, who says that one may not use any derivatives of a tree for oil, which is why he tells us here that “*tzri* is no more than sap from the balsam tree” (Rashi).

Alternately, that statement is not meant to explain his previous ruling, but merely to define the meaning of *tzri*.

Rabbi Yishmael, as explained, does not allow one to use any product that derives from a tree, such as the bark or sap.

R' Yishmael ben Berokah is even more stringent. Anything that does not come from some type of produce, such as fruit or vegetables, may not be used. Thus, pitch and fish oil are also excluded (Rashi).

Rabbi Tarfon does not allow one to light with anything other than olive oil.

Rabbi Yochanan ben Nuri, however, held that anything may be used that was not excluded in the first *Mishna* by the *Tanna Kamma* (such as *cheilev* and *terumah* oil that became *tamei*).

Rabbi Shimon Shezuri held that one may use oil of colocynth and naphtha.

Sumchos prohibited any type of fuel that came from an animal except for fish oil.

The *Gemora* concludes that the difference between Sumchos and the *Tanna Kamma*, who also prohibited *cheilev* and permitted fish oil, is the opinion of Rav Berona, who states that oil made from crushed fish innards or *cheilev* may be used if a little bit of oil is added to them. It is not clear which of these two agree with Rav Berona (or to what extent they agree – see *lyunim*).

Rabbi Shimon ben Elozar says that the halachah that a cloth of 3x3 fingers-breadth is susceptible to *tum'ah* does not apply to any plant matter except for linen.

The *Gemora* explains that in truth, Rabbi Shimon meant that this halachah does not apply to any cloth at all except for wool and linen.

Rabbi Shimon only said his ruling as regards plant matter since he was discussing the laws of what may be used as a roof for a Succah. Since one may only use plant matter that is not susceptible to *tum'ah*, Rabbi Shimon phrased his ruling as regards plant matter.

The source for Rabbi Shimon's ruling is a statement made by Rabbi Yishmael regarding the definition of clothing in the Torah. The Torah mentions “clothing” many times, but it only explains itself regarding the laws of *tzara'as*, where it specifically refers to “a garment of wool or a garment of linen.” Since the Torah introduces these laws by stating the general term “garment,” and later qualifies it by the phrase “a garment of wool or a



garment of linen,” we learn that the laws of *tzara'as* of clothing apply only to clothing of these two materials (*klal u'prat ain licha ela mah shebiprat*). We then extend this law (*binyan av*) and say that everywhere that the Torah refers to clothing without qualification, it means specifically clothing of wool or linen. Thus, the laws of clothing that are susceptible to *tum'ah* apply only to clothing of wool or linen.

Abaye considers Rabbi Shimon ben Elozar's ruling to be synonymous with that of Rabbi Yishmael.

However, Rava questions why, if this were true, Rabbi Shimon would state his ruling only with regard to the law that a 3x3 fingers-breadth cloth is susceptible to *tum'ah*. Why did he not mention the law that a 3x3 *tefach* size piece of cloth is susceptible to a greater degree of *tum'ah*?

Thus, Rava concludes that, although Rabbi Yishmael holds that even this law applies only to garments of wool and linen, Rabbi Shimon holds that this law applies to all types of fabric. (26a – 26b)

## INSIGHTS TO THE DAF

### *Fish Oil and Fat*

The *Gemora* notes that the author of the first *Mishna* in the perek, whose opinion is endorsed by Rabbi Yochanan ben Nuri, seems to be the same as that of Sumchos, mentioned after Rabbi Yochanan ben Nuri. Both seem to hold that one may use fish oil for Shabbos lights, but not *cheilev* (forbidden fats). The *Gemora* answers that they disagree regarding the opinion of Rav Berona.

Rav Berona's opinion is discussed on Daf 21a, where he says that melted *cheilev* and crushed fish innards may be used for Shabbos lights if one adds a slight amount of oil.

Rashi offers two explanations of our *Gemora*. The first explanation is that either Sumchos or the *Tanna Kamma* hold that both fish innards and *cheilev* may be used if one adds oil. The second explanation is that one opinion permits *cheilev* if one adds oil, and allows on to use fish innards without adding oil, while the other opinion allows one to use fish innards only

with the addition of oil, but *cheilev* may never be used. Thus, according to this answer, neither opinion actually agrees entirely with Rav Berona.

The *Ba'alei Tosafos* find it difficult to accept that when the *Gemora* said that the dispute between the *tanna kamma* and Sumchos revolves around Rav Berona, it meant that each party accepts only part of Rav Berona's opinion.

Rabbeinu Tam therefore suggests that the “fish oil” under discussion in the *Mishna* and *baraisa* refers not to the crushed fish innards that Rav Berona discussed, but rather oil that comes from the eye of a fish. Since Rav Berona never discussed this type of oil, it is plausible to suggest that he would not require one to add regular oil to it before lighting. Thus, either the *Tanna Kamma* or Sumchos, both of whom allowed one to use fish oil but not *cheilev*, and did not mention oil of fish innards at all, could hold that *cheilev* would be permitted with the addition of oil.

Tosafos does not address Rashi's first answer, that either the *Tanna Kamma* or Sumchos requires the addition of oil to both fish innards and *cheilev*.

It would seem that they found this answer untenable since both the *Tanna Kamma* and Sumchos clearly allow “fish oil” and prohibit *cheilev*. If either of them would hold that the addition of oil makes both types of fuel permissible, then he would write not that fish oil is permitted and *cheilev* prohibited, but that either they are both permitted (with the addition of oil) or both prohibited (by themselves). To call one case permitted and the other prohibited when both have the same law is untenable in Tosafos' view. It is for this reason that Rabbeinu Tam changed the definition of “fish oil.” According to Rabbeinu Tam's view, whichever opinion agrees to Rav Berona's ruling can legitimately write that fish oil is permitted, since the fish oil under discussion is not the fish oil Rav Berona discussed. This type of oil is *always* permitted, even without the addition of regular oil. In contrast, *cheilev* (or oil made of fish innards) may not be used unless oil is added in.