



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Chuf Vuv

- The pasuk says, after the Churban Habayis, Nevuzradan left some Yidden in Eretz Yisrael and the Gemara explains that he did so to collect the “afarsimon” fragrance and to catch the chilazon fish (to use its dye for the royal garments).
- A Braisa says: 1) one may not have hana'ah from burning tevel which is tamei even on weekdays, because just like a Kohen may not eat terumah tehorah until it has been separated from the tevel, so too a Kohen may not have hana'ah from burning terumah temaya until it has been separated from the tevel; 2) one may not light candles with white “neift” even during the week, because it is highly flammable and evaporates into the air where it creates a risk of fire.
- A Braisa said, **R' Shimon ben Elazar** says, one may not light with tzari (it is highly flammable and has a nice fragrance which may cause someone to remove some from the lamp on Shabbos). **R' Shimon ben Elazar** also says, tzari is the sap of a ketuf tree. **R' Yishmael** says, one may not light for Shabbos with any fuel that comes from a tree (according to this, fish oil and the like should be ok). **R' Yishmael ben Broka** says, one may only light with things that comes from a fruit (according to this, fish oil and the like would NOT be ok). **R' Tarfon** says one may only light with olive oil. **R' Yochanan ben Nuri** exclaimed to **R' Tarfon**, what should all the communities that don't have olive oil do? Rather, only the oils listed as assur is the Mishna are a problem. Everything else is ok, and we even light with fish oil and itran. **R' Shimon Shezuri** says we may light with desert gourd oil and neift. **Sumchos** says, any oil derived from flesh may not be used except for fish oil.
 - **Q: Sumchos** is saying the same thing as **R' Yochanan ben Nuri**?! **A:** They would argue whether another oil needs to be mixed in to make it mutar (or whether other flesh derived oils are mutar if another oil is mixed in – see Rashi).
- A Braisa says, **R' Shimon ben Elazar** says, any cloth that comes from a tree cannot be mekabel tumah even if it is 3x3 etzba'os (fingerbreadths), and it can therefore be used as s'chach for a succah, except for flax, which is mekabel tumah.
 - **Abaye** says that **R' Shimon ben Elazar** and the **Tana D'vei R' Yishmael** say the exact same thing, because the **Tana D'vei R' Yishmael** says, the Torah uses the general term “Begadim” whenever it discusses tumah except by tumas nega'im. There, the Torah specifies begadim as “a begged of wool or a begged of linen”. We learn from there to all other forms of tumah, that only cloths of wool and linen can become tamei.
 - **Rava** says, that **R' Shimon ben Elazar** and the **Tana D'vei R' Yishmael** argue about a case where you have a cloth of other materials (other than wool and linen) that are at least 3x3 *tefachim* in size. **R' Shimon ben Elazar** says that they can be makebal tumah, and the **Tana D'vei R' Yishmael** says that they cannot be mekabel tumah.
 - **Q:** All agree that a cloth of wool or linen which is 3x3 etzba'os is mekabel tumah from negaim. How do we know that? **A:** We learn that from a Braisa which says, that the pasuk could have said “Beged”, and instead it says “**VIHA**beged”. The extra letters teach us that a wool or linen cloth measuring 3x3 fingers is also mekabel tumah.
 - **Q:** Maybe the extra letters teach that a cloth 3x3 *tefachim* is mekabel tumah? **A:** We don't need extra letters for that, because that is taught through a kal v'chomer. The pasuk says that negaim are metameh the “shesi” and “eirev” strings of the weaving machine, which are not even a piece of cloth, so for sure a cloth that is 3x3 *tefachim* could become tamei as well.
 - **Q:** We should learn out that a cloth 3x3 fingers could become tamei from this kal v'chomer as well?! **A:** 3x3 *tefachim* can be learned from the kal v'chomer because it is of a size that both, paupers and wealthy people, do not disregard. However, 3x3 fingers, which wealthy people dispose of, cannot be learned from

the kal v'chomer. Since people dispose of it, one would say that it should not be mekabel tumah. For that, we need the extra letters in the pasuk.

- **Q:** Maybe the extra letters come to teach that cloths made from materials other than wool and linen measuring 3x3 *tefachim* are mekabel tumah? **A:** The pasuk says "wool or linen", which excludes any other materials.
- **Q:** Maybe other materials are excluded when they are only 3x3 fingers, but once they are 3x3 *tefachim* they can become tamei as well? **A:** The Torah says "wool or linen" twice. Once to exclude other materials that are only 3x3 fingers and once to exclude other materials that are 3x3 *tefachim*.
- **Q:** According to **Rava** who says that **R' Shimon ben Elazar** says that other materials that are 3x3 *tefachim* are mekabel tumah, where does he learn this out from? **A:** The pasuk by sheretz tumah says "**oy** begged". The extra word "**oy**" teaches that cloths of other materials measuring 3x3 *tefachim* are mekabel tumah.
 - **Abaye** will use the extra word to teach that a cloth of wool and linen measuring 3x3 fingers is mekabel tumah from sheratzim. **Rava** would say that I don't need a special pasuk for sheratzim, because we can learn sheratzim from negaim.
 - **Abaye** says sheratzim can't be learned from negaim because negaim are metameh even the shesi and eirev strings, so we see it is more stringent and maybe that's why it is also metameh a cloth of 3x3 fingers. **Rava** would say, if negaim are more stringent, the Torah should have just said the din of a cloth of wool and linen measuring 3x3 fingers by sheratzim, and we could have learned negaim from there. From the fact that the Torah wrote it by negaim, shows that negaim are not more stringent and we therefore CAN learn sheratzim from negaim.
 - **Abaye** would say that negaim could not be learned from sheratzim, because a sheretz is metameh even if it is only the size of a lentil.