



1 After an Aggadic statement related to the previous daf, the Gemara cites the following Braisa.
 ת"ר אין מדליקין בטבל טמא בחול ואין צריך לומר בשבת - One may not kindle a lamp during the week - and certainly not on Shabbos - with tevel that is tamei.
 So too, one may not light with לבן - Naphta - during the week - and certainly not on Shabbos.
 The Gemara explains; White neft may not be used because it is very flammable and there is a danger of fire.

The Halacha that Tevel tamei may not be used is derived from the following posuk.
 ואני הנה נתתי לך את משמורת תרומתי - Since the posuk uses the plural term תרומות (terumosai) it indicates - בשתי תרומות הכתוב מדבר - The Posuk is referring to two types of terumos - תרומה טהורה and תרומה טמאה - And we compare one to the other. Just as תרומה טהורה - as Rashi explains, it is meant to be eaten - you may not enjoy that benefit of eating before it has been separated - because טבל is באכילה - So too, תרומה טמאה - which is meant to be burned - you may not enjoy the benefits of the burning before it has been separated.
 In other words, טבל is בהנאה - It is forbidden to derive any benefit from Tevel - whether tahor or tamei - and therefore, one may not kindle Shabbos lights with oil of טבל.

2 The Gemara cites a Tannaic dispute regarding kindling Shabbos lights with various fuels:
 -R' Yishmael says: כל היוצא מן העץ אין מדליקין בו - we may not light with any fuel extracted from a tree - such as sap of a tree.
 -R' Yishmael ben Berokah says: אין מדליקין אלא ביוצא מן הפרי - we may only light with fuel extracted from fruit.
 -R' Tarfon says: אין מדליקין אלא בשמן זית בלבד - we may only light with olive oil.
 -R' Yochanan ben Nuri says that we may kindle with all oils - except for those expressly disqualified in the Mishnah. This will alleviate the situation for people living in lands that don't produce olive oil. We may even light with fish oil and itran even though it is derived from pitch (which the Mishnah forbids).
 -R' Shimon Shazuri says: מדיקין בשמן פקועות ובנפט - we may light with Paku'os oil and with neft.
 -Sumchos says: כל היוצא מן הבשר אין מדליקין בו אלא בשמן דגים - we may not kindle with any fuel extracted from meat except for fish oil.

1 ת"ר אין מדליקין בטבל טמא בחול ואין צריך לומר בשבת
 So too, one may not light with לבן
 Because...
 It is very flammable & there is a danger of fire

בטבל טמא
 may not be used is derived from
 ואני הנה נתתי לך את משמורת תרומתי

בשתי תרומות הכתוב מדבר

תרומה טהורה is meant to be EATEN
 תרומה טמאה is meant to be BURNED

טבל אסור באכילה
 טבל אסור בהנאה

one may not kindle Shabbos lights with oil of טבל

2 Kindling Shabbos lights with various fuels

ר' ישמעאל
 אין מדליקין בו

ר' ישמעאל בן ברוקה
 אין מדליקין אלא ביוצא מן הפרי

ר' תרפון
 אין מדליקין אלא בשמן זית בלבד

ר' יוחנן בן נורי
 We may kindle with ALL OILS except for those expressly disqualified in the משנה

ר' שמעון שזורי
 מדליקין בשמן פקועות ובנפט

סומכוס
 כל היוצא מן הבשר אין מדליקין בו אלא בשמן דגים





3 Having mentioned כל היוצא מן העץ - something extracted from a tree - with regard to fuel for a Shabbos lamp, the Gemara digresses to another law concerning מן העץ כל היוצא מן העץ something extracted from a tree, namely, the law of susceptibility to tumah:

In order to understand this ruling, we must bear in mind the following two points:

(A) The Gemara on Amud ב' derives from a posuk that as a general rule, a garment or piece of cloth made of wool or linen is מקבל טומאה - susceptible to tumah only if it measures at least -

שלש על שלש אצבעות

3 x 3 fingerbreadths - which is the size of material that is suitable for use by a poor person.

3

כל היוצא מן העץ טומא

Wool or Linen

4 (B) The Gemara in Maseches Succah derives from a posuk that one may not use דבר המקבל טומאה as סכך for a סוכה.

4

One may NOT use דבר המקבל טומאה as סכך

5 R' Shimon ben Elazar states; כל היוצא מן העץ אין בו משום ג' על ג' ומסככין בו - material made from something that comes from a tree or plant, such as cotton, is not susceptible to tumah even if it measures 3 x 3 etzba'os (fingerbreadths), and since such material is not susceptible to tumah, one may use it as S'chach for the Succah. חוץ מפשתן - with the exception of flax, which is מקבל טומאה, since it is specifically mentioned in the Torah, as the Gemara cites on Amud ב'.

5

ר' שמעון בן אלעזר כל היוצא מן העץ אין בו משום ג' על ג' ומסככין בו חוץ מפשתן

Cotton

Flax

מקבל טומאה



6 The Gemara elaborates;
- אמר אביי ר' שמעון בן אלעזר ותנא דבי רבי ישמעאל אמרו דבר אחד -

R' Shimon ben Elazar - who said that material made of a tree derivative is not susceptible to tumah - is essentially saying the same thing as the Tanna d'bei R' Yishmael who derives from the posuk regarding נגעי בגדים - tzaraas of garments - which states - בבגד צמר או בבגד פשתים - that only garments made of wool or linen are Halachically classified as "garments" - but all other materials are not classified by the Torah as "garments" and are therefore not susceptible to tumah.
Rashi adds, that R' Shimon ben Elazar actually derives his Halacha from the very source taught by the Tanna d'bei R' Yishmael.

Rava, however, disagrees with Abaya and maintains that there is a difference between these two Tannaic opinions as follows:

R' Shimon ben Elazar holds that the Halacha that materials other than wool and linen are not susceptible to Tumah is only regarding a cloth that measures between 3 אצבעות (fingerbreadths) and 3 טפחים (handbreadths). However, a cloth that is 3 x 3 tefachim or larger - דחוזו בין לעשירים בין לעניים - which is useful even to a rich person is susceptible to tumah even if it is not wool or flax.

On the other hand, Tanna d'bei R' Yishmael holds that other materials of any size are impervious to tumah, even if it is 3 x 3 tefachim or larger.

6

אביי

<p>תנא דבי רבי ישמעאל Wool or Linen מוקבל טומאה ✓</p> <p>Other Materials</p> <p>Never ✗ מוקבל טומאה</p>	<p>ר' שמעון בן אלעזר כל היוצא מן העץ אין בו משום ג' על ג' ומסככין בו</p> <p>Never ✗ מוקבל טומאה</p>
רבא	
<p>תנא דבי רבי ישמעאל Wool or Linen מוקבל טומאה ✓</p> <p>Other Materials</p> <p>Never ✗ מוקבל טומאה</p> <p>EVEN if 3 by 3 טפחים</p>	<p>ר' שמעון בן אלעזר כל היוצא מן העץ אין בו משום ג' על ג' ומסככין בו</p> <p>אינו מוקבל טומאה ✗</p> <p>ONLY if 3 by 3 אצבעות</p> <p>3 by 3 טפחים ✓ מוקבל טומאה</p>

7 To summarize the מחלוקת of אביי and רבא -
According to Abaye, both ר' שמעון בן אלעזר and the תנא דבי רבי ישמעאל agree that other materials are never מוקבל טומאה - even a complete garment or a cloth larger than 3 x 3 tefachim.
According to Rava, that is the opinion of the תנא דבי רבי ישמעאל only. However according to ר' שמעון בן אלעזר a cloth larger than 3 x 3 tefachim - or a garment - of other materials is מוקבל טומאה.

7

רבא	אביי
<p>תנא דבי רבי ישמעאל ר' שמעון בן אלעזר</p> <p>Other materials ✓</p> <p>3 by 3 טפחים מוקבל טומאה</p>	<p>תנא דבי רבי ישמעאל ר' שמעון בן אלעזר</p> <p>Other materials ✗</p> <p>Never מוקבל טומאה</p>



8 The Gemara then goes on to cite the source from the posuk of tzaraas for the Halachah - agreed to by both Tannaim - that a wool or linen cloth that is only 3 x 3 etzba'os is susceptible to Tumah. For the word בגד means a complete garment, not merely a piece of cloth. The Gemara cites a Baraisa that derives this law from the extra letters in the word ויהבגד כי יהיה בו נגע צרעת וגו'. This extra Vav and Hei teach that even a piece of material of 3 x 3 etzba'os that is not a full-fledged garment is considered a בגד to be susceptible to tumah, because it is useful, at least to poor people.

8

Wool or Linen

אצבעות 3 by 3 מקבל טומאה ✓

ברייתא: והבגד כי יהיה בו נגע צרעת בגד צמר או בגד פשתים

Useful to poor people

והבגד כי יהיה בו נגע צרעת בגד צמר או בגד פשתים

Complete garment