



Shemen Sreifah

The second *perek* of *masechet Shabbat* discusses the material with which one can light *Shabbat* candles. One of the oils that one is not allowed to use is *shemen sreifa*. Having just completed *sefer zerayim*, the term should be familiar. It refers to *terumah* oil that became *tameh*, and therefore cannot be consumed by the *kohen*. Instead, the *kohen* burns the oil and can benefit from its light. Nonetheless, the *Mishnah* teaches that that oil may not be used for *Shabbat* candles. We shall try to understand why.

The *Bartenura* explains that the *Mishnah* is referring to lighting *Shabbat* candles on *Yom Tov*. He continues that the *Torah* teaches that *notar* – a *korban* that has been left beyond the time it must be consumed or offered – is invalid and must be burnt. The *Torah* however teaches that it cannot be burnt on *Yom Tov*. From *notar* we learn that one is not allowed to burn *kodshim* that became *pasul*, on *Yom Tov*. He understands that lighting *shemen sreifa* on *yom tov* is similarly forbidden. The next *Mishnah* however continues stating explicitly that one is not allowed to light with *shemen sreifa* on *Yom Yov*. The *Bartenura* explains that the next *Mishnah* is explaining the law stated in this one.

The *Tosfot* (24b, s.v. *lefī*) however ask, how can one learn the law in our *Mishnah* from the laws of *kodshim*? There is a major difference between *kodshim* and *teruma*. When burning *kodshim* one is not allowed to derive any benefit while it is being burnt. Granted that we allow burning on *yom tov* since (*mitoch*) it is permitted for food purposes. Nevertheless, there must be at least some personal benefit derived to allow the burning on *yom tov*. Consequently, one can understand why burning *kodshim* is forbidden. For *terumah* however, since one is allowed to derive benefit from it while it is being burnt, it should be permitted.

The *Tosfot* first cites the answer of the *Riva*. Burning *shemen sreifa* is not the same as burning regular oil. One must burn this oil – that is the only permitted use - and that is the prime motivation when doing so. The *Torah* however does not

mind one benefiting from the fire, while doing so. Since the benefit derived is secondary, it does not override *yom tov*. The *Riva* aligns this case with the prohibition of offering voluntary *korbanot* on *Yom Tov*, despite the fact one can derive benefit from the *korban*. Since the *korban* is primarily an offering, and one being allowed to eat from the *korban* is a side benefit after it is offered (“*mishulchan gavoah ka zachu*”) it does not override *Yom Tov*. The *Riva* maintains that the same is true for *terumah*.

The *Ramban* (23b) cites *Rashi* (*Beitzah* 27b) who explains that even though kindling on *Yom Tov* is permitted, the *Torah* prohibits burning *shemen sreifa*. This is because the *Torah* defines the action of burning *kodshim* that has become *pasul* as a *melacha* – “*ba’esh tisrofu*”. The *Ramban* explains that this is because the prime intention is *letzorech gavoah* – the purpose of the *mitzvah* – with the personal benefit being secondary. The *Ramban* suggests that perhaps *Rashi* explanation aligns with the *Riva*. Note however that *Rashi* is not exactly like the *Riva*, since *Rashi* explains that the “*mitzvah*” to burn the *shemen sreifa* specifically, is out of concern that it might be consumed. This implies that other uses, e.g. feeding it to animals, would be permitted biblically. Perhaps then *Rashi* is closer to the explanation of the *Ri* cited by the *Tosfot* in *Beitzah* (27b), that since the personal benefit is secondary, it is considered *batel* (annulled) and the burning is considered solely *letzorech gavoah*.

The *Ri* here however answers that burning *shemen sreifa* is indeed different for *kodshim* and not covered by the prohibitions. Nevertheless, *terumah* has *kedusha* and one could easily confuse the laws that apply to *terumah* with those that apply to *kodshim*. Consequently, the *Chachamim* instituted a *gezeira* forbidding burning *shemen serieifa*, in case one draws the wrong conclusion and think that *kodshim* can also be burnt on *Yom Tov*.

Yisrael Bankier

Revision Questions

שבת א' ר' – ג' א'

- Explain the debate regarding whether one can setup up traps on *erev Shabbat* if it will catch animals on *Shabbat*? (א' ר')
- In what case do *Beit Shammai* and *Beit Hillel* argue about whether one can sell products to a *nochri* on *erev Shabbat*? (א' ז')
- In what case do *Beit Shammai* and *Beit Hillel* argue about whether one can give clothes to a *nochri* launderer on *erev Shabbat*? (א' ח')
- Which *Tana* was *machmir* to act like *Beit Shammai* in the previous case? (א' ט')
- What restriction does the *Mishnah* place on cooking meat, onion and egg on *erev Shabbat*? (א' י')
- One is allowed to place dough in the oven on *erev Shabbat* provided that it has reached which stage before *Shabbat*? (א' י')
- Which case is an exception to the rule described in the first question? (א' י"א)
- What is the difference between the restrictions placed on lighting his own fire on *erev Shabbat* and the lighting of the *Beit Ha'Moked* on *erev Shabbat*? (א' י"ב)
- The first *Mishnah* in the second *perek* lists things with which one is not allowed to use as *Shabbat* candles (either as wicks or as fuel). What is the reason why these things are excluded? (א' י"ג)
- Can *shemen sreifa* be used for *Shabbat* candles on *Yom Tov*? (א' י"ד)
- Why does *R' Yishmael* prohibit the use of *itrans* for *Shabbat* candles? (א' י"ד)
- The *Chachamim* allow all oils to be used for *Shabbat* candles, *R' Tarfon* only allows one – which is it? (א' י"ד)
- Which is the only substance that comes from a tree that can be used as wicks in *Shabbat* candles? (א' י"ד)
- For which other law is this substance an exception? (א' י"ד)
- The *Chachamim* and *R' Yehuda* argue about the validity of two contraptions for use as *Shabbat* candles – describe them. (א' י"ד)
- For what four reasons can one put out candles on *Shabbat*? (א' י"ד)
- Which three *mitzvot* are women entrusted with? (א' י"ד)
- Which three things must a person check have been completed prior to *Shabbat*? (א' י"ד)
- Which three things does the *Mishnah* list as being prohibited during *bein ha'shmashot* and which three things are permissible? (א' י"ד)
- Under what conditions can one leave food on the stove as *Shabbat* comes in? (א' י"ד)
- With respect to the previous question, *Beit Shammai* and *Beit Hillel* argue on two points – what are they? (א' י"ד)

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 November ג' כסלו	28 November ד' כסלו	29 November ה' כסלו	30 November ו' כסלו	1 December ז' כסלו	2 December ח' כסלו	3 December ט' כסלו
Shabbat 3:2-3	Shabbat 3:4-5	Shabbat 3:6-4:1	Shabbat 4:2-5:1	Shabbat 5:2-3	Shabbat 5:4-6:1	Shabbat 6:2-3

