



1 Today's daf continues the discussion of the Halachos of the חנוכה נר:
 The first halachah cited is concerning the maximum height of the placement of the menorah:
 אמר רב כהנא דרש רב נתן בר מניומי משמיה דרב תנחום - Rav Kahana said that Rav Nassan bar Menyomi darshened in the name of Rav Tanchum:
 נר חנוכה שהניחה למעלה מעשרים אמה פסולה וכמבוי - Chanukah lights that are placed above twenty amos are posul, as is the Halacha regarding the height of a Succah or a קורה - a crossbeam placed over the entrance of a mavoi, which must also be placed not higher than twenty amos.
 As Rashi quotes from the Gemara in Maseches Succah - דלא שלטא בה עינא - because they are difficult to see at that height, and therefore, regarding the Mitzvah of חנוכה נר, lacks in ניסא. It's not accomplishing its purpose of publicizing the miracle.

1 **נר חנוכה**
 Maximum height of the menorah

אמר רב כהנא דרש רב נתן בר מניומי משמיה דרב תנחום

2 The Gemara then discusses the proper place for the menorah in the doorway:
 אמר רבה נר חנוכה מצוה להניחה בטפח הסמוכה לפתח - The Chanukah lights should be placed within a tefach of one's entrance to his house.
 The Gemara cites a dispute whether it should be placed on the right side or left side of the doorway, and then rules:
 והלכתא משמאל, כדי שיהא נר חנוכה משמאל ומזוזה מימין - The Halacha is that the menorah is placed on the left, so that one should be surrounded with mitzvos upon entering his house - having the מנורה on his left and the מזוזה on his right.

2 אמר רבה נר חנוכה... מצוה להניחה בטפח הסמוכה לפתח

Right side or Left side והלכתא משמאל

3 The Gemara then discusses using the light of the Menorah for mundane purposes:
 אמר רב יהודה אמר רב אסי אסור להרצות מעות כנגד נר חנוכה - It is forbidden to count money opposite the Chanukah lights.
 The Gemara compares it to the Mitzvah of כיסוי הדם - covering the blood of a bird or non-domesticated animal, after שחיטתו.
 There we learned, לא יכסנו ברגל - He shall not cover it with his foot. Why? So that Mitzvos not be treated by him in a disrespectful manner.
 Here too, it would be disrespectful to use the illumination of the נר חנוכה for mundane purposes.

3 אמר רב יהודה אמר רב אסי

אסור להרצות מעות כנגד נר חנוכה

לא יכסנו ברגל

לא יכסנו ברגל





7 The Gemara then cites several related Halochos in an effort to prove whether the mitzvah of lighting the menorah is fulfilled by holding it in one's hand the entire time from when it is lit until it goes out, or by placing it in its proper place. The first one seems to indicate that the mitzvah is fulfilled by holding it in one's hand the entire time, and not with the mitzvah of placing it in its proper place. Rava says that if one holds the menorah in his hand the entire time, it would appear to onlookers that he is holding the Menorah and using its light for his personal use, and not for the sake of the miracle. The Gemara then cites another teaching of Rava that seems to indicate that the mitzvah is fulfilled with the mitzvah of placing it in its proper place. Rava obligates one to place the menorah down, for by holding it in his hands the entire time, it would appear to onlookers that he is holding the Menorah and using its light for his personal use, and not for the sake of the miracle. The Gemara then cites another teaching of Rava that seems to indicate that the mitzvah is fulfilled with the mitzvah of placing it in its proper place. Rava obligates one to place the menorah down, for by holding it in his hands the entire time, it would appear to onlookers that he is holding the Menorah and using its light for his personal use, and not for the sake of the miracle. The Gemara then cites another teaching of Rava that seems to indicate that the mitzvah is fulfilled with the mitzvah of placing it in its proper place. Rava obligates one to place the menorah down, for by holding it in his hands the entire time, it would appear to onlookers that he is holding the Menorah and using its light for his personal use, and not for the sake of the miracle.

7 *Several related הלכות ...*

 <p>הנחה עושה מצוה</p>	 <p>הדלקה עושה מצוה</p>
<p>דאמר רבא היה תפוש נר חנוכה ועומד לא עשה ולא כלום</p>	<p>דאמר רבא הדליקה בפנים והוציאה לא עשה כלום</p>
<p>הרואה אומר לצורכו הוא דנקיט לה</p> <p><i>For his personal use</i></p>	<p>הרואה אומר לצורכו הוא דאדלקה</p> <p><i>He kindled the menorah for his personal use</i></p>