



1 Today's daf begins with a Baraisa
 - תנו רבנן כל אלו שאמרו אין מדליקין בהן בשבת, אבל עושין מהן מדורה
 - All the inferior materials that the Mishnah disqualified for use as wicks on Shabbos, may nevertheless be used in a מדורה
 - a large fire, since the concern of it not burning properly does not apply, because of the size of the fire.

1

ת"ד כל אלו שאמרו אין מדליקין בהן בשבת
 אבל עושין מהן מדורה

2 The Gemara then went on to explain the reasons why these materials should not be used.
 אמר רבה פתילות שאמרו חכמים אמר רבה פתילות שאמרו חכמים אין...מדליקין בהן בשבת
 מפני שהאור מסכסכת בהן - because the flame flickers on them.

2

אמר רבה...
 פתילות שאמרו חכמים אין מדליקין בהן בשבת...

<p>Inferior OILS disqualified</p> <p>↓</p> <p>מפני שאין נמשכין אחר הפתילה they are not drawn into the wick easily</p>	<p>Inferior WICKS disqualified</p> <p>↓</p> <p>מפני שהאור מסכסכת בהן the flame flickers on them</p>
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הבערה

The reason for the disqualified oils is -
 מפני שאין נמשכין אחר הפתילה - because they are not drawn into the wick easily.

Therefore, the חכמים were concerned, that if these substances were used on Shabbos, resulting in a poor flame, one might come to tilt the lamp to improve its light, and transgress the הבערה of מלאכה, kindling a fire.

3 The Gemara then asks שאלה whether it is permitted to use a mixture of good oil and inferior oil, which produces a good flame -

3

Is it permitted to use a mixture...

GOOD oil
 & **INFERIOR** oil ?

► It may NOT be used...
 דילמא אתי לאדלוקי בעינייהו

and concludes that it may not be used, because - דילמא אתי - לאדלוקי בעינייהו - people might come to use inferior oil by itself.



4 Since the inferior oil and wicks are disqualified for use on Shabbos because they don't burn well, Rami bar Chama taught, להעלות נר תמיד - they are also disqualified for use in the Beis Hamikdash. Because the Torah states; להעלות נר תמיד - The use of the word - להעלות - to raise - as opposed to the simpler - להדליק - to light - teaches that you must light כדי שתהא עולה מאליה - So that the flame shall rise by itself, without additional intervention.

The Gemara does however allow these wicks to be used for the torches of שמחת בית השואבה - since those lights are not מן התורה.

4 פתילות ושמינים שאמרו חכמים אין מדליקין בהן בשבת

אין מדליקין בהן במקדש

להעלות נר תמיד

כדי שתהא שלהבת עולה מאליה

למנוח
בית כלאו אבך
it's not מן התורה

5 The candles of the חנוכה Menorah are required to burn a minimum of a half an hour. If for whatever reason they went out earlier - the question arises: Are we required to re-light them or not. - or to quote the gemora: do we say - כבתה זקוק לה - you are obligated to re-light the candles. OR do we say - כבתה אין זקוק לה - You are not required to re-light it.

The reasoning of this Shaila is as follows;
What is the requirement of the Mitzvah?
Is it that the lights ACTUALLY burn a half hour - hence - כבתה זקוק לה. Or is the requirement only to light a menorah that has a sufficient amount of oil that CAN burn a half hour - if so, then we say - כבתה אין זקוק לה.

5 **נר חנוכה**

wicks & oils disqualified for **SHABBOS**

may they be used for **CHANUKAH** ?

6 Therefore, if the Halacha is כבתה זקוק לה, one should NOT use inferior oils or wicks, lest the lights go out and he might neglect to re-ignite them. Whereas, if the Halacha is כבתה אין זקוק לה - we may use inferior oils or if the lights will go out before the half hour. The second question is, whether מותר להשתמש לאורה - it IS permitted for one to benefit from the illumination of the Chanukah lights for personal use. - OR אסור להשתמש לאורה - one may NOT use the illumination of the Chanukah lights for personal use. If the Halacha is that one MAY use the illumination of the Chanukah lights, he should NOT use inferior oils or wicks, because he might come to tilt the lamp to improve the lighting. However, if one may NOT use the illumination of the Chanukah lights, we don't have this concern, since he will not use it anyway.

6 **כבתה זקוק לה** | **כבתה אין זקוק לה**

CAN burn a half hour | **Actually burn a half hour**

May use INFERIOR oils or wicks | **May NOT use INFERIOR oils or wicks**

אסור להשתמש לאורה | **מותר להשתמש לאורה**



7 The Gemara presents three opinions on this matter:
 ---1--- רב הונא says: אין מדליקין בהם בחנוכה - one may not light with these substances on Chanukah, בחול, בין בשבת בין בחול - whether on Shabbos or on the weekdays.
 Because Rav Huna holds כבתה לה זקוק, which causes concern even on the weekdays,
 ומותר להשתמש לאורה, which adds concern on Shabbos.
 ---2--- רב חסדא says: מודליקין בהם בחול אבל לא בשבת - one may light with them on the weekdays, but not on Shabbos.
 Rav Chisda holds כבתה אין זקוק לה, therefore, there is no concern on the weekdays,
 מותר להשתמש לאורה, however, they not be used on Shabbos because לאורה.
 ---3--- ר' זירא said: מודליקין בהם בחנוכה בין בחול ובין בשבת - one may light with them on Chanukah both on the weekdays and on Shabbos. Because he holds כבתה אין זקוק לה, so there is no concern regarding לאורה, ואסור להשתמש לאורה, so there is no concern regarding Shabbos either.
 Just as an aside: during the above discussion the Gemara introduced the concept of גירסא דינקותא - That which one learns in his youth makes a stronger impression and is therefore better remembered.

8 The gemara then presents a Braisa that teaches that the time for performing the mitzvah of Ner Chanukah is משתשקע החמה - from when the sun sets until there are no more passersby in the street.
 The Gemara explains that this does not necessarily mean to say that one is obligated to re-kindle his lights if they go out during this period. Rather the Baraisa is merely teaching: דאי לא אדליק מדליק - that one who has not lit the Chanukah lights at sunset, may still light them as long as there are passersby in the street.

9 Alternatively, לשיעורה - the Baraisa is merely teaching that he must place about an half-hour's worth of oil in the Menora - enough oil to burn from sunset until the time that there are no more passersby on the street.

7

ר' זירא	רב חסדא	רב הונא
מודליקין בהם בחנוכה בין בשבת בין בחול	מודליקין בהם בחול אבל לא בשבת	אין מדליקין בהם בחנוכה בין בשבת בין בחול
כבתה אין זקוק לה	כבתה אין זקוק לה	כבתה זקוק לה
אסור להשתמש לאורה	מותר להשתמש לאורה	מותר להשתמש לאורה

8

Time for performing

נר חנוכה

משתשקע החמה
 עד שתכלה רגל מן השוק

דאי לא אדליק מדליק

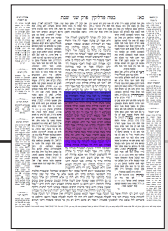
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Alternatively...

לשיעורה

He must place an **half-hour's** worth of oil

To burn from **sunset** until there are no more **passersby**



10 The Gemara next describes 3 different levels of performing the mitzvah of Ner Chanukah:
 ת"ר מצות חנוכה - The basic Mitzvah of Chanukah is:
 ---1--- נר איש וביתו - One light for the entire household.
 ---2--- והמהדרין נר לכל אחד ואחד - one who wants to perform the mitzvah on a higher level kindles a separate light for each member of his household.
 ---3--- והמהדרין מן המהדרין - and one who wants to perform the mitzvah on the highest level kindles a different number of lights each day.

11 How this is done is a Machlokes.
 בית שמאי אומרים יום ראשון מדליק שמונה מכאן ואילך פוחת והולך
 Beis Shammai say that he lights eight lamps on the first day and each subsequent day he is פוחת והולך - he continues to decrease the number of lamps, until the eighth day when he lights only one.
 ובית הלל אומרים יום ראשון מדליק אחת מכאן ואילך מוסיף והולך
 Beis Hillel say that he lights one lamp on the first day and thereafter he is מוסיף והולך - he increases the number of lamps each day, until he kindles eight lights on the eighth day.
 The Gemara then suggests reasons for Beis Hillel's and Beis Shammai's respective positions, and here too, we have a Machlokes.
 One explanation is as follows: According to the Beis Shammai the candles are lit כנגד ימים הנכנסים - to correspond to the incoming days.
 Whereas, according to the Beis Hillel the candles are lit כנגד ימים היוצאים - to correspond to the outgoing days.
 The other explanation is: According to the Beis Shammai the candles are lit כנגד פרי החג - to correspond to the bulls that were part of the סוכות whose number decreased every day. Whereas, according to the Beis Hillel the number of candles increase each day based on the principle of מעלין בקודש ולא מורידין - We must always seek to increase and elevate the level of Kedusha and spirituality and not lower it. In matters of Kedusha and spirituality, we must always go up - not down

12 The gemora then moves on to discuss where to place the Chanukah Menorah:
 ת"ר נר חנוכה מצוה להניחה על פתח ביתו מבחוץ
 The primary mitzvah is to place the מנורה by the doorway of one's house from the outside. As רש"י explains,
 משום פרסומי ניסא - In order to publicize the miracle of Chanukah, as the Menorah will be seen by all who pass by.

10

נר חנוכה
 ת"ר מצות חנוכה...
נר איש וביתו
והמהדרין
 נר לכל אחד ואחד
והמהדרין
 מן המהדרין

11

בית הלל
 יום ראשון מדליק
אחת

 מכאן ואילך
 מוסיף
 והולך
 כנגד ימים
היוצאים
 מעלין בקודש
 ולא מורידין
We always seek to increase and elevate the level of Kedusha

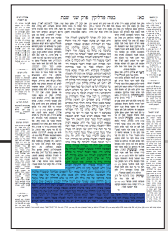
בית שמאי
 יום ראשון מדליק
שמונה

 מכאן ואילך
 פוחת
 והולך
 כנגד ימים
הנכנסים
 כנגד פרי החג
 the □□□□ of □□□□□
 whose number decreased every day

12

Where to place the Chanukah Menorah...

ת"ר נר חנוכה מצוה להניחה על פתח ביתו מבחוץ
 משום פרסומי ניסא



13 אם היה דר בעלייה מניחה בחלון הסמוכה לרשות הרבים
 If one lives on an upper floor, he should place the menorah in the window facing the street. Again, so that it be seen by the passersby on the street.
 ובשעת הסכנה, מניחה על שולחנו ודיו - and in a time of danger, one places the menorah on his table, and that is sufficient for the mitzvah.

Rava adds that when a Menorah is placed inside the house; צריך נר אחרת להשתמש לאורה - one must add another light for illumination - unless there is a large fire in the room - in which case no additional light is necessary.
 As Rashi explains, לעשות היכר לדבר - so that it's recognizable that the Chanukah Menora was not lit for illumination but for the Mitzvah.

13

ובשעת הסכנה
 מניחה על שולחנו ודיו

אם היה דר בעלייה
 מניחה בחלון הסמוכה לרשות הרבים

When a מנורה is placed inside the house

צריך נר אחרת להשתמש לאורה

רש"י

לעשות היכר לדבר

14 The Gemara then asks - מאי חנוכה - Why do we celebrate Chanukah?
 The Gemara goes on to relate the story of Chanukah. When the Greeks entered the Beis Hamikdash they defiled all the oil, When the Chashmonaim overcame the Greeks and regained control of the Beis Hamikdash on the 25th day of Kislev, they could only find a single flask of pure oil that was not defiled by the Greeks, which contained enough oil for only one day. However, a miracle occurred and it turned out to be sufficient for eight days. To commemorate this miracle, the Sages established these eight days as a permanent festival when Hallel and Al HaNissim is recited.

14

מאי חנוכה

השמונאים
 found only a single flask of pure oil

A miracle occurred & it turned out to be sufficient

FOR 8 DAYS

15 The Gemarah next cites a Mishnah in Bava Kama which states that one is obligated to pay for damages to passersby caused by his lamp that was placed outside on the street - unless it was a Chanukah Menorah. The Gemara attempts to prove from this Halacha that one is obligated to place his Chanukah Menorah within ten tefachim of the ground. For if it may be placed higher, why is he be exempt from damages caused by his Menorah that he placed in a low spot. He should have placed it higher up where it would not cause damage.

15

One is obligated to pay for damages caused by his lamp

UNLESS it was a Chanukah Menorah

One is obligated to place his Chanukah Menorah within 10 תפחים of the ground

There is no proof from this Mishnah

It is permissible to place even above the height of a camel and rider