



OVERVIEW of the Daf

1) Disqualified wicks

A Baraisa rules that even the wicks which may not be used for the Shabbos lights may be used for other fires.

2) Shemen Kik

A Difference of opinion is recorded regarding the identity of Kik oil.

3) The reason behind the Mishnah's rulings

Rabbah explains that the reason why the wicks mentioned are disqualified is because the flame flickers on them, and the reason why the oils mentioned are disqualified is because they are not drawn into the wick.

Abaye and Rabbah dispute whether the disqualified oils may be used if they are mixed with acceptable oil. Rabbah ruled that they may still not be used, and Abaye unsuccessfully tried to prove that they may be used in such a fashion.

Rami bar Chama quoted a Baraisa that ruled that the wicks and oils that may not be used for Shabbos lights may also not be used for the Menorah in the Beis HaMikdash.

4) Using the disqualified wicks and oils for the Chanukah lights

R' Huna rules that the disqualified wicks and oils may not be used for the Chanukah lights whether on Shabbos or even during the week. R' Chisda disqualifies their use only for the Chanukah lights on Shabbos. A third opinion allows their use even on Shabbos.

Abaye accepted the third opinion when it was related to him in the name of Rav.

5) Rekindling an extinguished Chanukah light

The Gemara, unsuccessfully, attempts to prove that if the Chanukah lights become extinguished they must be rekindled.

6) The time when the Chanukah lights must be kindled

Rabbah bar bar Chana in the name of R' Yochanan provides an example of how long one has to light Chanukah lights.

7) Fulfilling the mitzvah of Chanukah lights

A Baraisa describes the different levels of fulfilling the mitzvah of Chanukah lights and explains the rationale behind Beis Shamai and Beis Hillel's opinions regarding whether a candle should be added or subtracted each night.

8) Placement of the menorah

The Baraisa rules that the menorah should be placed on the outside of the doorway and a person who lives above ground level should place the menorah in the window adjacent to the public domain. During a time of danger it is sufficient to place the menorah on a table in the house. Rava adds that when the menorah is placed in the house steps must be taken to assure that benefit is not derived from the light of the menorah.

9) The Chanukah story

A Baraisa records the relevant history of the Chanukah story and the way Chazal structured its celebration.

10) The height of the menorah

The Gemara attempts to deduce the maximum height restriction of the menorah from a halacha dealing with damage caused by a Chanukah menorah but the proof does not hold up. ■

Distinctive INSIGHT

Publicizing the Miracle

עד שתכלה רגל מן השוק... ובשעת הסכנה מניחה על שלחנו ודין

The Rosh (Shabbos 21b) tells us two halachos. The first one is that the mitzvah of lighting Chanukah candles is from sunset until the last person has left the market. After that, since the miracle can no longer be publicized, one should not light the menorah. A second halacha says that the mitzvah is to place the menorah in one's doorway, but in times of danger one can place it on his table.

The Maharal points out a difficulty. In the first case, when we can no longer publicize the miracle because no one is in the street, the halacha is that we don't light at all. However, in the second case, where we can't publicize the miracle because of the danger involved, we still light the menorah, but do so in the house. The Maharal suggests that it would be more logical for the law to be just the opposite. In times of danger, one should be exempt from the mitzvah, whereas even late in the night one should be able to light because some stragglers may yet see the candles.

A possible resolution to this question lies in a deeper understanding of the purpose of this mitzvah. We can say that in fact there is a dual purpose to the mitzvah of Chanukah candles. The first is to publicize the miracle of Chanukah, while the second is to rekindle hope in the hearts of every Jew. When the hour is late, the time for publicizing the miracle has passed, and there is no purpose in lighting the candles. However, in a time of danger, hope must be given to every Jew. The menorah is lit in order to provide inspiration, for the light of the Mashiach's coming must always burn brightly in our hearts. The Chanukah flames must reignite the inner flame of our people and provide them with strength and hope that the end of our long exile will yet come. ■

REVIEW and Remember

1. Why did Abaye feel that his question from R' Shimon ben Gamliel was stronger than the proof that could have been brought from the Tanna Kamma?
2. Why was Abaye disturbed when he heard a ruling in the name of Rav?
3. What are the two explanations for the dispute between Beis Shamai and Beis Hillel regarding adding or subtracting a candle each night?

HALACHAH Highlight

Deriving benefit from the Chanukah candles

אמר רבי ירמיה: מאי טעמא דרב? קסבר כבתה אין זקוק לה, ואסור להשתמש לאורה.

Rebbi Yirmiah said: What is the reason for Rav's determination? Rav holds that if the Chanukah candles were extinguished, one need not occupy himself with rekindling them, and he holds that it is forbidden to derive benefit from the light of the Chanukah candles.

The great majority of the Poskim¹ rule that it is forbidden to benefit from the light of the Chanukah candles; however, they disagree on the scope of this forbiddance. Here are the broad categories:

Prohibition of any usage: The Ritva² deduces from the upcoming Gemara that states that it is forbidden to count money by the light of the Chanukah candles that any usage is prohibited, even temporary or momentary usage is not allowed. He does not appear to permit any usage at all, even if it be temporary and not irreverent³.

The Ramban⁴, the Rashba⁵, the Ran⁶ and others opine similarly⁷. This appears to be the opinion of the Rambam⁸. The Bach⁹ notes that this is the opinion of other Rishonim, as well.

The Rashba¹⁰ and the Ran¹¹ explain that the reason why no usage is permissible is because this interdiction is based upon a correlation between the Chanukah lighting and the lighting of the Menorah in the Temple. The Rashba adds an additional reason that usage of the Mitzvah is irreverent and derisive.

Prohibition of non-temporary or demeaning momentary usage: The Rosh¹² holds that non-temporary usage is forbidden because observers will say that by virtue of the fact that this person is utilizing the Chanukah lights it must be that they are not candles of Mitzvah. However, temporary usage would be prohibited only when it debases the Mitzvah, such as counting money to the light of the Chanukah candles, because the person must bring his hands close to the candles to be able to discern the coins. Thus, according to the Rosh, it would appear that the basis of the forbiddance is to prevent misperceptions of the person's intent, and thereby diminish the promulgation of the miracle of Chanukah. As well, this prohibition

is intended to prevent the demeaning of the Mitzvah.

Prohibition of profane usage: The Ba'al HaMaor¹³ infers from the upcoming Gemara that states that it is forbidden to count money by the light of the Chanukah candles that only usages of a profane nature are unacceptable. Yet, to use the candlelight for a usage of Mitzvah would be allowed. Following this view, the Ba'al HaMaor permits eating the Shabbos meal¹⁴ or learning¹⁵ to the candlelight of the Chanukah candles. The authorities disagree as to whether the Ba'al HaMaor would permit Mitzvah usage even in a non-temporary fashion or only in temporary manner¹⁶.

In application, the Shulchan Aruch¹⁷ quotes two opinions. First, he presents without contestation the view that no usage at all is permitted, even temporary usage for Mitzvah. Then he presents that there are those who hold that it is permitted to use the candlelight for a Mitzvah. Under these conditions, the Halacha follows that first opinion stated without contestation. ■

1. הר"י (דף ט' ע"א בדפי הר"י), הרמב"ם (פ"ד מהל' שבת ה"ו), הרא"ש (שבת פ"ב סי' ג). ועוד טובא.
2. ריטב"א (כב ע"א ד"ה אמר רב יהודה)
3. עיי מאירי כאן (עמ' 92) בדרך השלישי.
4. במלחמות ה' על המאור (דף ט' ע"א בדפי הר"י)
5. רשב"א בחידושי (כא ע"ב ד"ה אמר ר' ירמיה)
6. הר"ן (על הר"י דף ט' ע"א ד"ה הלכות חנוכה)
7. עיי שו"ת אבני נזר (סי' תצה) באריכות בביאור שיטות הראשונים בזה. עיי ש.
8. רמב"ם (פ"ד מהל' שבת ה"ו) שמתנימת לשונו משמע שכל תשמישין בכלל, וכמו שכתב בדעתו הר"ן (על הר"י דף ט' ע"א ד"ה הלכות חנוכה) והמגיד משנה שם
9. ב"ח (סי' תרע"ג ד"ה ומו"ש ולא נהירא) בשם הסמ"ג (הל' חנוכה) והמרדכי (שבת רמז רסט) והר"ן על הר"י (דף ט' ע"א ד"ה הלכות חנוכה) והסמ"ק (מצוה רפ).
10. שם
11. ר"ן על הר"י (דף ט' ע"א בדפי הר"י ד"ה הלכות חנוכה)
12. רא"ש (שבת פ"ב סי' ו). עיי מש"כ בדעתו בב"י (סי' תרעג) ובט"ז (שם ס"ק ג) ובביאור הגר"א שם ובביאור הלכה (שם ד"ה ויש מי שמתיר). וכן ראה בשו"ת אבני' הני"ל (אות ג)
13. בעל המאור כאן (דף ט' ע"א בדפי הר"י)
14. כדעה זו סובר גם בעל העיטור ח"יב (דף קטו ע"ב). וכן כתב בארחות חיים (הל' חנוכה אות ד') בשם בעל העיטור והר"י. וכן בשבלי הלקט (סי' קפה, דף עב ע"א) ובטור (סי' תרעג) בשם בעל העיטור. ועוד.
15. בשבלי הלקט (סי' קפה, דף עב ע"א), והוב"ד ביתה יוסף (סי' תרעג).
16. הט"ז (שם ס"ק ד) כתב בדעת בעל העיטור שמתיר רק דרך עראי. וכן משמע בס' לקט יושר (דרש לחנוכה, עמ' 151). עיי. אבל עיי להא"ר (שם ס"ק ח) שכתב לחלוק על הט"ז וס"ל בדעת העיטור שאפ"י בקבע התירו בקדושה. וכן בחמד משה (שם ס"ק ד). ועוד. ועיי בביאור הלכה שם (ד"ה ויש מי שמתיר).
17. סי' תרעג ס"א ■

STORIES off the Daf

Miraculous Oil

נעשה בו נס

The sefer *אסיפת רבינו חיים מבריסק* relates that Reb Chaim was puzzled how the oil which lasted miraculously for eight days could be used for the lighting of the Menorah. The only substance which is allowed for the Menorah is olive oil, and this oil was produced by a miracle, and not from a tree. How could they have continued to use the supernatural oil look-alike?

Reb Chaim answered that the miracle was not in quantity, where the container refilled

itself each day. This would have actually been a problem to be used. Rather, the miracle was in terms of quality. The one capsule of oil only burned one-eighth of its volume each day. The amount remaining from day to day was indeed the original olive oil, but only a small portion burned off each day.

This also answers the famous question of the Beis Yosef as to why the miracle of Chanukah is celebrated eight days, and not seven, which is the number of days the one-day's supply lasted more than it should have. The answer may be that even the first day was miraculous, in that only a small amount of the oil was noticed to have been consumed.

It is interesting that it is reported that someone once asked Reb Chaim for a clarification

of this insight, and Reb Chaim directly denied ever having said it. The Brisker Rav later explained why Reb Chaim would have never asked this question. The Gemara (Menachos 69b) deals with grain which falls from the clouds due to a miracle. The Gemara does not dismiss such grain from being used for the menachos due to their being non-natural. We see that clouds may produce genuine grain, and similarly, olive oil which is produced miraculously is considered to be bonafide olive oil.

R' Dovid Soloveichik, shlit"א also testified that his father never used this answer to explain any such question of R' Chaim, because olive oil can be considered legitimate even though it is produced by a miraculous event. ■

