

## OVERVIEW of the Daf

### 1. Two statements from R' Noson bar Minyomi in the name of R' Tanchum

A Chanukah light placed above twenty amos is invalid

When the Torah says the pit into which Yosef was thrown was empty without water, it teaches that there were, however, snakes and scorpions in the pit.

### 2. Placement of the menorah

The Gemara rules that the menorah should be placed on the left side of the doorway so that one will be surrounded by mitzvos, i.e., the mezuzah on the right and the menorah on the left.

### 3. Making use of the Chanuka lights

It is forbidden for a person to use the light of the Chanuka menorah even for the purpose of counting money.

Rav and Shmuel disagree whether it is permitted to kindle one light from another.

The Gemara is uncertain whether the basis for Rav's opinion is that it is disrespectful to the mitzvah to use it for another purpose or perhaps the rationale is that it diminishes the mitzvah object.

The final conclusion of the Gemara is that this question of kindling one light from another is dependent on a second question, namely, whether the kindling fulfills the mitzvah or the placement is what fulfills the mitzvah.

A number of attempts are made to prove whether it is the kindling or the placement that fulfills the mitzvah. ■

## Distinctive INSIGHT

### The Placement or the Lighting of the Menorah

הדלקה עושה מצוה או הנחה עושה מצוה

Sefer מראה יחזקאל writes that when we analyze any מחלוקת between Tanaim or Amoraim, we can generally attribute the point of contention to some underlying concept.

The miracle of Chanukah encompassed two aspects. One was the miraculous military victory of the Chashmonaim over the Greeks. The other, of course, was the miracle of the oil of the Menorah lasting for eight days.

If the main celebration which we observe is in commemoration of the military victory, and this is why we light candles, then the nature of the lighting is for it to be placed in a public area and to remain lit for everyone to see (הנחה). However, if the primary aspect of the holiday is to highlight the miracle of the Menorah, then the mitzvah of the day is in the lighting of our menorahs (הדלקה), which parallels the lighting of the Menorah which took place in the newly recaptured Beis Hamikdash. ■

## Distinctive INSIGHT

### Chanukah Lights Outdoors in Glass Boxes

הדלקה עושה מצוה או הנחה עושה מצוה

The custom in Yerushalayim has been that conscientious people light their menorahs outdoors, in a glass case which protects the candles from the wind. There is a small door which is opened during the lighting, and immediately thereafter, the door is closed for the duration of the period the candles remain lit. The conclusion of our Gemara is that the mitzvah is determined by the moment the candles are lit. Mahari"l Diskin was first asked about this custom, because, technically, at the moment the candles are lit, the small door to the glass box is open, so that the person's hand can reach inside. Consequently, the candles are exposed and vulnerable to the wind, which almost for certain will blow them out within the 30 minute minimum time framework, unless that door is closed. How, then, can the lighting be acceptable?

In response to this question, Mahari"l is quoted to have instructed that the opening to the box be at the bottom of the box, rather than to the side. In this manner, the candles are never subject to the wind even while they are being lit.

The question is also addressed by Rabbi Tzvi Pesach Frank, in his Mikra'ei Kodesh (Chanukah, #17). He rules that if the door of the box is immediately closed when the candles are finished being lit, we can rule that the momentary exposure was meaningless, and the lighting is valid. The candles were never in imminent danger of being blown out. The only time we would disqualify the lighting is if the candles were either put directly in the path of a strong wind, or if the candles actually became extinguished. Another reason to be lenient is that we can say that the lighting was done in order to close the door. ■

## REVIEW and Remember

1. Why did Shmuel feel that it should be permitted to count money in front of the Chanukah lights?
2. What is the source that mitzvah objects must be treated with respect?
3. How did R' Pappa answer the question about the Menorah in the Beis HaMikdash?
4. Why does a person who holds the Chanukah lights not fulfill the mitzvah (2 reasons)?

# HALACHAH Highlight

## The prohibition against demeaning a Mitzvah (ביזוי מצוה)

אמר רב יהודה אמר רב אסי (אמר רב): אסור להרצות מעות כנגד נר חנוכה. כי אמריתה קמיה דשמואל אמר לי: וכי נר קדושה יש בה? ...שלא יהו מצות בזויות עליו, הכא נמי שלא יהו מצות בזויות עליו.

Rav Yehuda said in the name of Rav Assi that it is forbidden to count money opposite the Chanukah candle. When I said this before Shmuel he said to me: Does the candle intrinsically possess holiness that we should forbid this counting? ...One may not count the money by the light of the Chanukah candle, so that the commandment not be ignoble before him.

The Mitzvah of covering the blood of the birds and non-domesticated animals serves as the source of the prohibition of treating the Mitzvos with disrespect<sup>1</sup>. Some Poskim contend that the derivation of this concept from a verse indicates that it is of Torah origin<sup>2</sup>. Other Poskim argue that it is of Rabbinic origin<sup>3</sup>. The interdiction of treating the Mitzvos contemptibly presents itself in many forms. Amongst them<sup>4</sup>:

- One may not perform the Mitzvah act in a disrespectful manner. Example: One may not cover the blood of the recently slaughtered bird and non-domesticated animal with one's foot<sup>5</sup>.
- If accidentally one began urinating while performing a Mitzvah, he must stop<sup>6</sup>.
- One may not perform the Mitzvah in a manner which indicates that he is more concerned about himself than the Mitzvah. Example: One may not wear gloves when performing the Mitzvah, if his intent is to prevent himself from becoming soiled by the Mitzvah<sup>7</sup>.
- One may not perform the mitzvah with items that are disgraceful in nature. Example: One may not make Tzitzis from wool that was caught on thorns when the sheep passed by<sup>8</sup>.
- One may not treat items utilized for a Mitzvah (מצוה הכשר) in a disgraceful manner. Example: One may not rub a Shofar with urine<sup>9</sup>.
- One may not utilize a Mitzvah for non sacred purposes. Example: Counting money to the light of Chanukah candles<sup>10</sup>.
- After the completion of a Mitzvah, one should not treat shamefully the items by which the Mitzvah was performed. Example: One should not treat disrespectfully detached used Tzitzis<sup>11</sup>,

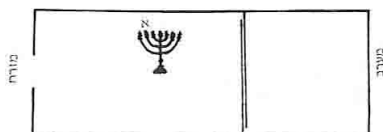
nor should one throw the branches used for the Schach of the Succah<sup>12</sup> or the Aravos<sup>13</sup> in a place where people may trample them.

Mention should be made of the novel concept presented by the Beis HaLevi<sup>14</sup>. When an individual gives tzedaka to a poor person, one is fulfilling numerous Mitzvos thru that poor person. As such that poor person is assigned the status of a vehicle for the performance of a Mitzvah, just like an Esrog when a person takes it to fulfill the Mitzvah. Therefore the rules that apply to an instrument of Mitzvah apply equally to the poor person, including the prohibition of treating a Mitzvah disgracefully. Ergo, it is forbidden to give the tzedaka in a manner that is demeaning and humiliating to the poor person. ■

1. גמרא שלנו בהמשך: "אלא אמר רב יוסף אבוהון דכולהו דם."
2. עיי' קרית ספר להמבני"ט (פי"ג מהלי מעשר שני ה"י - יט) ובסי' הקובץ על הרמב"ם (פי"ד מהלכות חנוכה ה"ט) בדעת הרמב"ם. וכן שאגת אריה (סי' מ"ד נמצא) ופני יהושע (ביצה ל) וחיי אדם (כלל סח ס"ב). ועיי' בבית הלוי עה"ת (סו"פ תרומה). וכן ראה בשו"ת זכר יהוסף (סי' יט ד"ה ועכ"פ, דף יט ע"ד).
3. בסי' הקובץ על הרמב"ם (שם) בדעת הראב"ד. ובראש יוסף (שבת כב ע"א ד"ה והא אמר אבוהון) בדעת התוס'. ועיי' ברי"ן (ביצה דף יז ע"א בדפי הרי"ף ד"ה ומיהו) וב"י (אוי"ח סי' תרלח ד"ה כתב הר"ן). ועיי' בענין זה בכלל בדרכי"ת (סי' כח אות נא) ובשדי חמד (כללים, עמ' ב' פאת השדה סי' לח) ובסי' מאסף לכל המנחות (סי' כא אות לו).
4. יש בכל זה דקדוקים ופרטים רבים, ויש לדון כל דבר לענינו.
5. יו"ד (סי' כח ס"ו).
6. עיי' ביאור הלכה (סי' תקפח ס"ב ד"ה שמע).
7. חיי אדם (כלל סח ס"ב). ועיי' שו"ע או"ח (סי' תרנא ס"ז) ובמשנ"ב (סי' לב ולג).
8. שו"ע או"ח (סי' יא ס"ה). ועיי' ט"ז שם (סי' ד) וא"ר (סי' ח') ופרמ"ג (משב"ז סי' ד וא"א סי' ט) ומשנ"ב (סי' כה). ועיי' להאדמו"ר ממונקאטש בסי' נמוקי או"ח (שם) שהיכן מצינו דיפסל בדיעבד כשעשה המצוה בדרך בזוי. עיי'.
9. עיי' ביאור הלכה (סי' תקפח ס"ב ד"ה שמע): "וגדולה מזו אמרו בר"ה דף ל"ג דאסור לצחצח שופר של ר"ה במי רגלים מפני הכבוד, והוא רק הכשר מצוה."
10. שו"ע או"ח (סי' תרעג ס"א) ובמשנ"ב (סי' יא). עיי' שם בשע"ת (סי' ב).
11. עיי' שו"ע (סי' כא ס"א) וברמ"א שם ובמשנ"ב (סי' ו').
12. משנ"ב (סי' תרלח סו"ק כד).
13. עיי' שו"ע (סי' תרסד ס"ח) ובמשנ"ב (סי' כח) ובשער הציון (סי' כ).
14. בית הלוי עה"ת (סוף פרשת תרומה) ■

## Daf DIAGRAM

Two explanations in Rashi (ד"ה נר מערב) to explain which was the Western Candle of the Menorah



According to the opinion that the Menorah was aligned east to west, the western candle is the second from the entrance, which is west of the most eastern branch.



According to the opinion that the Menorah was aligned north to south, the western candle is the one in the middle. The flames faced the center branch, and the central candle faced west.