



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Chuf Gimmel

- **R' Sheishes** said, a guest is chayuv in Ner Chanuka. **R' Zeira** would therefore "chip in" with his host to have a share of the Ner Chanuka to be yotzeh. When he was married, even if he was away from home for Chanuka and was a guest, he would not "chip in" because he said he is yotzeh with his wife's lighting.
- **R' Yehoshua ben Levi** said, all oils are ok to use for Ner Chanukah, but olive oil is best.
 - **Abaye** said, **Rabbah bar Nachmeini** would look to light on sesame seed oil because it burns longest. After hearing that olive oil is best, he began to use olive oil, saying that this produces the clearest light.
 - **R' Yehoshua ben Levi** said, all oils are good for making ink, but olive oil is best. A Braisa explains, this is true for the smoking and mixing stages. Another Braisa says it is true for the smoking stage. **R' Huna** says, all saps are good for producing ink, but sap of the ketaf tree is best.
- **R' Chiya bar Ashi in the name of Rav** said, the one who lights makes a bracha. **R' Yirmiya** says, even one who sees a lit menorah (and who won't be lighting his own) makes a bracha (not "l'hadlik", but he makes the other brachos).
 - On the first night, one who lights makes 3 brachos. The other nights he does not say shehechyanu.
 - The bracha made is "V'tzivanu lihadlik..." Where are we "commanded"? Chanuka is only D'Rabanan?! **A:** Either from "Lo sasur" or from "Zikeinecha v'yomru lach" (which teach that we must listen to our **Rabanan**).
 - **Q: R' Amram** asked, Demai is a D'Rabanan and we don't make a bracha?! **A:** Demai is a safek, Chanuka is a vadai. (Yom Tov sheni we make a bracha even though it is a safek, to prevent people from treating the Yom Tov with disrespect). **A2: Rava** answered that Demai is not even a safek, because most amei ha'aretz give ma'aser, and that is why a bracha is not made.
- **R' Huna** said, if one has 2 doors leading from his house to the chatzer, and **Rava** adds that the doors are not on the same side of the house, he has to light ner chanuka by each door. We are afraid of "ch'shad", that someone will walk by one side and assume that this home does not light ner Chanukah, not realizing that it is lit by the other door.
 - We find that we are concerned with ch'shad, as we find one of the reasons one must give pe'ah at the end of the cutting of his produce is so that people shouldn't think that he never gave pe'ah.
- **R' Yitzchak bar Redifa in the name of R' Huna** said, if a lamp has 2 wicks (each sticking out of its own hole), it can be used by 2 people for ner chanuka. **Rava** said, if a bowl of oil has many wicks sticking out they can be used by many people for ner chanuka, IF there is a cover on top. If there isn't, all the wicks look joined into one fire and therefore not even one person can use that for ner Chanukah.
- **Rava** said, if one can only afford either ner Chanukah or ner Shabbos, he should buy ner Shabbos because that is for shalom bayis. Same result would be if he must choose between ner Shabbos and Kiddush. If faced with the choice of ner Chanukah or Kiddush, one should choose ner Chanukah because of parsumei nisah.
- **R' Huna** said, one who is consistent with ner Shabbos and ner Chanukah will merit children who will be talmedei chachomim. One who is careful with mezuzah will merit having a nice house. One who is careful with tzitzis will merit having nice clothing. One who is careful with Kiddush will merit having a lot of wine.

- **R' Huna** saw that **R' Avin** was consistent with ner Shabbos and Chanukah and it was through these two mitzvos that he merited having his two sons – **R' Idi bar Avin** and **R' Chiya bar Avin**.
- **R' Chisda** saw the parents of **R' Shizbi** being very consistent with ner Shabbos and Chanuka, and they merited to have a great son – **R' Shizbi**.
- **R' Yosef's** wife would wait until immediately before Shabbos to light the Neros. He told her, it is improper to wait until so late. We find, that in the Midbar, Hashem would bring the pillar of fire to provide light while it was still day. She then wanted to light very early. A certain elder told her, you can't light too early because it must be noticeable that you are lighting for Shabbos.
- **Rava** said,, one who loves talmidei chachomim will merit sons who are talmidei chachomim. One who honors talmidei chachomim will have sons-in-law who are talmidei chachomim. One who fears talmidei chachomim will himself become a talmid chachom, or, if he doesn't learn, his words will be listened to like those of the talmidei chachomim.

V'LO B'SHEMEN SREIFAH...

- **Rabbah** explains, “shemen sreifah” is oil which is tamei terumah and must therefore be burned. It cannot be burned on Shabbos, because since it is a mitzvah to burn it, one might tilt the lamp to make sure every last bit gets burned.
 - **Q: Abaye** asked, based on this we should be allowed to use it on Yom Tov when there is no issue of “shema yateh”. Why does a Mishna prohibit it on Yom Tov as well? **A:** It is assur on Yom Tov as a gezeirah for Shabbos.
 - **R' Chisda** said, the reason our Mishna says shemen sreifah is assur has nothing to do with shema yateh. The reason is because our Mishna is discussing a case where Yom Tov is Friday, and the shemen sreifah cannot be used because it is prohibited to burn kodashim on Yom Tov.