



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

### Shabbos Daf Chuf Beis

- **Rabbah** said, Ner Chanukah should be placed within a tefach of the outside door. **R' Acha the son of Rava** says it should be on the right side of the doorway (when walking into the house). **R' Shmuel Midifti** says it should be on the left side. The Gemara paskens that it should be on the left side so that we have the mezuzah on the right and the menorah on the left.
- **R' Yehuda in the name of Rav Assi** said, one may not count money by the light of the Menorah. **Shmuel** argued and asked, "Do the lights have kedusha"?
  - **R' Yosef** asked on **Shmuel**, an animal's blood has no kedusha, and yet we find that "kisui hadam" must be done in a respectful manner (with one's hands and not his feet)! So too the light of the Menorah must be treated respectfully and should not be used for personal use!?
- **R' Yehoshua ben Levi** said, one may not use his succah decorations during Succos (e.g. fruit that he has hanging), as we see one may not count money by the Menorah's light.
  - **Q: R' Yosef** asked, there is Braisa which prohibits using succah decorations on Succos (unless a "t'nai" is made). Why say the issur is learned from the issur of Chanuka which was never even mentioned in a Braisa? **A:** Rather, **R' Yosef** says, really all these issurim are learned from the halacha of "kisui hadam".
- **Rav** says one may not light one Ner Chanukah from the other; one may not transfer tzitzis from one item of clothing to another; one may not drag a chair across the ground on Shabbos if the chair is heavy enough to make a groove in the ground (even if he doesn't intend to make the groove). **Shmuel** says all these actions are permitted.
  - **Abaye** said that **Rabbah bar Nachmeini** always paskened like **Rav**, except in these three cases, where he paskened like **Shmuel**.
  - One of the **Rabanan** told **R' Ada bar Ahava**, the reason why **Rav** disallows lighting from Ner to Ner is because when one takes a piece of wood to transfer the fire from one ner to the other, it is disrespectful to the mitzvah (to place its fire onto a mundane piece of wood). **R' Ada bar Ahava** said, "Do not listen to him". Rather, **Rav's** reason is that lighting something from the ner uses a drop of its oil and in that way diminishes the mitzvah.
    - A difference between these two opinions would be if one would light one candle directly from the other. That would not be disrespectful, but it would diminish the oil and the mitzvah.
    - **Q: Rav Avya** asks, a Braisa prohibits weighing coins against coins of ma'aser (even though one is weighing to make the other coins ma'aser as well). If **Shmuel** argues on **Rav** only in a case where one lights a ner directly from another ner, but he would prohibit using a piece of wood because that would be disrespectful, this Braisa agrees with **Shmuel** and prohibits the weighing of the coins because it too is disrespectful. However, if **Shmuel** argues and even permits taking from ner to ner via a piece of wood, why would he disallow the weighing of coins? **A: Rabbah** answers, the case of the coins may be a gezeirah for a case where the coins won't weigh the right amount and they will never be made into ma'aser, in which case the ma'aser coins were disrespected for no reason. With the Menorah, there is no such fear and that's why **Shmuel** would permit it.
    - **Q: R' Sheishes** asked, from a Braisa we learn that all the neiros of the Menorah in the Beis Hamikdash were lit from the "Ner Ma'aravi" which remained lit from evening to evening. The lamps of the Menorah were stationary. The only way to light the others from that lamp would be to use a piece of wood to transfer the

fire. We see that this is permitted!? **A: R' Pappa** answered that they used very long wicks which could reach the lamp next to it and thus transfer fire directly without an intermediary piece of wood. This, however, does not answer the question on the shita that said even this would not be allowed because it diminishes the oil and the light.

- **R' Huna the son of R' Yehoshua** said, the way to decide this machlokes is to decide whether the mitzvah of Chanuka is the actual lighting (“hadlakah oseh mitzvah”), or the placing of the lights to visibly burn (“hanacha oseh mitzvah”). If the mitzvah is the actual lighting, once it is lit, you would be able to take from the fire for another light. If the mitzvah is the placing of the lights to visibly burn, one would not be allowed to take from the fire. We find that this itself is a question – whether it is “hadlakah oseh mitzvah” or it is “hanacha oseh mitzvah”.
  - **Q:** Maybe we can answer based on a ruling of **Rava**, who said that if a person holds the lit wick in his hand, he is not yotze the mitzvah like that. From here we see that hanacha oseh mitzvah! **A:** The Gemara says, that is not a valid proof because in that case it looks like the person needs the light for his own, personal use, and that may be why he is not yotzeh.
  - **Q:** Maybe we can answer from another ruling of **Rava** that says that if one lights the menorah inside the house and then transfers it outside (to the proper place) once lit, he is not yotzeh. This must be because the lighting was done improperly, which would mean that hadlaka oseh mitzvah! **A:** The Gemara again says that this is not a valid proof because in that case it looks like the person needs the light for his own, personal use, and that may be why he is not yotzeh.
  - We can answer from a ruling of **R' Yehoshua ben Levi** in which he says, if someone had a lantern lit all Shabbos and on Motzei Shabbos wants to use that as his Ner Chanuka, he should extinguish the flame and relight it for Chanukah. That is a proof that hadlaka oseh mitzvah, because if hanacha oseh mitzvah, he should have to extinguish it, lift it up, place it down, and then relight it. **Also**, we make the bracha “asher kidishanu...*!hadlik ner shel Chanuka*”, so we see hadlaka oseh mitzvah.  
**SHEMA MINA.**
    - Since we now say that hadlaka oseh mitzvah, if a cheirish, shoteh or katan light, we can't be yotzeh with them. If a woman lights, we can be yotzeh, because **R' Yehoshua ben Levi** says that women are chayuv in Ner Chanuka, since they were included in the miracle (part of the bad decree was specifically on the women and the miracle came about through a woman).