



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

Shabbos Daf Chuf Daled

- **Q:** Do we mention Chanuka in bentching on Chanuka? Chanuka is only D'Rabanan, so maybe we shouldn't, but maybe we should because of pirsumei nisa? **A: Rava in the name of R' Sechora in the name of R' Huna** said, it need not be mentioned, but if one chooses to mention it, it should be done in "Hoda'ah" (birchas ha'aretz).
- **Q:** Do we mention Rosh Chodesh in bentching on Rosh Chodesh? Rosh Chodesh is D'Oraisa, so maybe we should, but there is no issur melacha, so maybe we shouldn't? **A: Rav** says we do mention it, and **R' Chanina** says one need not mention it.
 - **R' Zrika** paskens like **Rav** because **R' Oshiya** says like **Rav**.
- **Q:** Do we mention Chanuka in Mussaf (on Shabbos Chanuka or Rosh Chodesh Teves)? Mussaf is not said because of Chanuka, so maybe there is no need to mention it, or maybe Mussaf is like all the other tefillos of the day and therefore needs the mention of Chanuka? **A: R' Huna and R' Yehuda** say we don't mention Chanuka in Mussaf. **R' Yochanan and R' Nachman** say that we do mention it.
 - **Abaye** paskens like **R' Huna and R' Yehuda** because **Rav** seems to say like them as well. **Rav** said, on Yom Tov that falls out on Shabbos, when they lein haftorah by Mincha (something that they used to do ONLY on Shabbos) we don't mention Yom Tov in the birchas haftorah (since that haftorah is being read only because it is Shabbos). Similarly, **Rav** would seemingly hold that because Mussaf is said not due to it being Chanuka, there is no need to mention Chanuka.
 - **The Gemara** itself paskens that Chanuka needs to be mentioned in Mussaf as well, just like we find that **R' Yehoshua ben Levi** said that Shabbos is mentioned in Ne'ilah when Yom Kippur falls out on Shabbos.
 - Although we pasken that when Yom Tov falls on Shabbos, when the chazzan repeats a short form shmoneh esrei on Friday night he does not mention Yom Tov, that is different because the chazzan's repetition of maariv shmoneh esrei was instituted as a safeguard to a sakana, and is truly not necessary. Therefore, mentioning Yom Tov is not required.

V'LO B'ALYA

- **Q:** The **T"K** said we may not use fats and the **Chachomim** say that as well? **A:** They argue in the din of **R' Bruna in the name of Rav**, whether adding some permissible oil will make the mixture permissible. One says it would be ok, and one says it would still be prohibited.

MISHNA

- One may not light with "Shemen Sreifa" (teruma oil that became tamei) on Yom Tov.
- **R' Yishmael** prohibits lighting with "itran" on Shabbos because it has a bad smell.
- The **Rabanan** permit all oils: sesame seed oil, nut oil, radish oil, fish oil, "desert gourd" oil, "itran" and "neift".
- **R' Tarfon** says one may only light with olive oil.

GEMARA

- We can't use "shemen sreifa" because it is like burning kodashim on Yom Tov, which is not permitted.
 - **Q:** From where do we learn that burning kodashim on Yom Tov is not permitted? **A: Chizkiya** – "V'lo sosiru mimenu ahd boker, v'hanosar mimenu ahd boker ba'eish tisrofu" – the pasuk mentions the work "boker" a second time to tell us that the left over kodashim of Pesach night cannot be burned on the morning of the first day of Pesach, rather it must wait until a second boker, the morning of chol hamoed, to be burned.

Abaye – “Olas Shabbos b’shabato” – only a korbon of Shabbos may be burned on Shabbos and only a korbon of Yom Tov may be burned on Yom Tov. Certainly then, a passul korbon may not be burned on Yom Tov. **Rava** – “Hu livado yei’aseh lachem” – “livado” teaches that a milah done after the 8th day does not override Shabbos or Yom Tov. Since it can be done afterwards, it doesn’t supersede Shabbos and Yom Tov. Similarly, burning kodashim, which can be done afterwards, will not override Shabbos or Yom Tov. **R’ Ashi** – “Shabasson” – this word teaches that one who does melacha on Yom Tov is oiver an aseï as well as the standard lo sa’aseï of doing melacha on Yom Tov. If so, the aseï of burning the kodashim on Yom Tov cannot override an aseï AND a lo sa’aseï and therefore must be done after Yom Tov.