



תלמוד בבלי

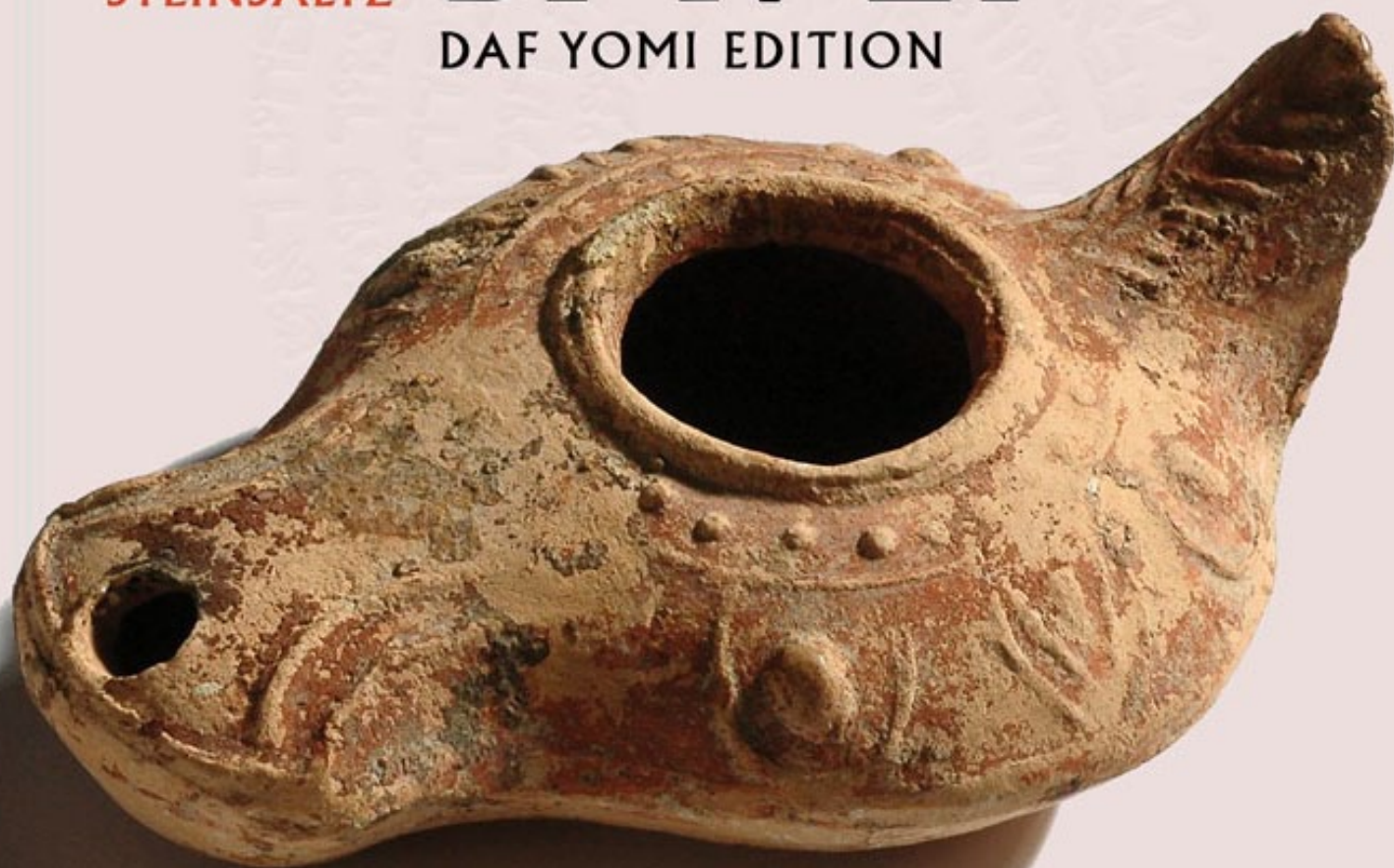
KOREN TALMUD BAVLI

SHABBAT
PART ONE

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DAF YOMI EDITION



The Sages added to the list wicks of wool and hair – הוסיפו – עליהן של צמר ושל שער: One may not fashion wicks from wool or hair for use on Shabbat, as per the *baraita* (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 5:5; *Shulḥan Arukh*, *Orah Hayyim* 264:1).

Lest you say it is also unfit for use for wicks – מהו דתימא: – לפתילות נמי לא חזיא: It is permitted to light a wax candle or one made of pitch or fat on Shabbat, if the wick is made of a permitted material (*Mishna Berura*). These materials were disqualified for use only in their liquid state (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 5:8; *Shulḥan Arukh*, *Orah Hayyim* 264:7).

BACKGROUND

Pitch and tar – זפת ועטרן: Until approximately one hundred years ago, most pitch and tar were extracted from trees. The manufacture of wood coal employed a method of dry, destructive distillation of trees, the derivatives of which were pitch and tar. These substances were used primarily for waterproofing utensils.

“ולא בפתילת האידן” אחוּינא. רבין ואבין היו קאזלו בפקתא דטמוריתא, חזינהו להנהו ארבתא. אמר ליה רבין לאבין: היינו אידן דתנן. אמר ליה: ההיא עץ בעלמא הוא! קלף ואחוי ליה עמרניתא דביני ביני. “ולא בפתילת המדבר” שברא.

“ולא בירוקה שעל כו.” מאי היא? אילימא אוכמתא דחריצי – איפרוכי מפרכן! אלא אמר רב פפא: אוכמתא דארבא.

תנא: הוסיפו עליהן של צמר ושל שער. ותנא דידן: צמר מכורץ בוויץ, שער – איפרוכי מפרכן.

“ולא בזפת.” זפת – זיפתא, שעוה – קירותא. תנא: עד כאן – פסול פתילות, מכאן ואילך – פסול שמנים. פשיטא! שעוה איצטריכא ליה, מהו דתימא: לפתילות נמי לא חזיא, קא משמע לן.

אמר רמי בר אבין: עטרנא – פסולתא דזיפתא, שעוה – פסולתא דדובשא.

And we learned in the mishna that **one may not light with *petilat ha'idan***. The Gemara explains that *petilat ha'idan* is **willow**, which does not burn well. The Gemara relates that **Ravin and Abaye were walking in the valley of Tamrurita**. They saw these willow trees. **Ravin said to Abaye: This is the *idan* that we learned in the mishna**. Abaye said to him: But **this is mere wood**. How would one fashion a wick from it? **Ravin peeled the bark and showed him the wool-like substance between the bark and the tree**. We also learned in the mishna: **Nor with desert silk [*petilat hamidbar*]**. That is **the mullein plant**, which does not burn well.

And we learned in the mishna that **one may not use the green moss that is on the surface of the water to fashion a wick for lighting the Shabbat lamp**. The Gemara asks: **What is this green moss? If you say that it is the moss found on standing water**, isn't that moss **brittle** and therefore unfit material from which to fashion a wick? **Rather, Rav Pappa said: It is referring to the moss that accumulates on ships**, which is more pliable and when dried can be fashioned into a wick.

It was taught in a *baraita*: The Sages **added to the list of prohibited wicks in the mishna those made of wool and hair^h** as well. The Gemara remarks: **And our *tanna* did not consider it necessary to enumerate these because it is virtually impossible to fashion wicks from these materials, as, when they burn, wool shrinks and hair is scorched**. Consequently, they are unsuitable for use as wicks.

And we learned in the mishna that one may **not use *zefet* or *sha'ava* as fuel in lighting the Shabbat lamp**. The Gemara explains that *zefet* is **pitch**, and *sha'ava* is **wax**. It was taught in a *baraita*: **Until this point**, the word *zefet*, the mishna is dealing with **disqualification of materials unfit for use as wicks**, and **from this point on** it is dealing with **disqualification of substances unfit for use as oils**. The Gemara asks: **Obviously**, a wick cannot be made from pitch and similar materials. The Gemara answers: **It was necessary for the mishna to mention wax, lest you say that it is also unfit for use as a coating for wicks^h**, in the manner that wicks are usually made. **Therefore, it teaches us** that even though wax is unfit for use as oil, it is fit for use as coating for wicks.

Rami bar Avin said: Tar [*itrān*] is the **by-product of pitch^b**. When wood is burned to extract pitch, a clearer liquid oozes out after the pitch, and that is tar. Similarly, **wax is the by-product of honey**.

למאי נפקא מינה? למקח וממכר.

The Gemara asks: **What is the practical difference that emerges from that which Rami bar Avin taught?** The Gemara explains: Its significance is with regard to **buying and selling**. One who buys tar can insist upon receiving the by-product of pitch and no other material. The same is true with regard to wax and honey.

The Sages taught in the *Tosefta*: With regard to **all of those materials about which they said that one may not light the lamp with them on Shabbat; however, one may use them *ab initio* to make a bonfire^h**. One may do so **both to warm himself opposite it and to utilize its light**, and he may **ignite it both on the ground and on a stove**. They prohibited using them **only to make a wick for an oil lamp**.

תנו רבנן: כל אלו שאמרו “אין מדליקין בהן בשבת” אבל עושין מהן מדורה, בין להתחמם בנגדה בין להשתמש לאורה, בין על גבי קרקע בין על גבי כירה, ולא אסרו אלא לעשות מהן פתילה לנר בלבד.

Perek II Daf 21 Amud a

HALAKHA

However, one may use them to make a bonfire – אבל עושה – מהן מדורה: It is permitted to light a bonfire for Shabbat using all the materials that may not be used for making wicks for a Shabbat lamp (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 3:9; *Shulḥan Arukh*, *Orah Hayyim* 255:1).

קיקיון – Castor plant: The castor plant, *Ricinus communis* L., is a plant of diverse shapes. It can be an annual plant, bush or tree. Its height ranges from 1–4 m. Its stalks are erect and branch out at the top, with large leaves that are divided into finger-like lobes. Castor oil, used for medicinal purposes, is produced from the seeds of the plant, which is cultivated for that purpose. The castor plant grew in many countries, including Babylonia and Eretz Yisrael. In Aramaic, it is called *tzeloliva*.



Castor plant

HALAKHA

מהו שיתן לתוכן – May one add to them any amount of oil: One may not light prohibited oils even if he adds a small amount of permitted oil to them (Rambam *Sefer Zemanim, Hilkhos Shabbat* 5:9; *Shulhan Arukh, Oraḥ Hayyim* 264:4).

אֲבָל לְהַקְפּוֹת מוֹתֵר – However, to float it is permitted: One may wrap a wick made of permitted material around material that is prohibited for use as a wick on Shabbat in order to harden the wick or cause it to float on the oil. If the purpose was to thicken the wick and thereby produce light, it is prohibited (Rambam *Sefer Zemanim, Hilkhos Shabbat*, 5:6; *Shulhan Arukh, Oraḥ Hayyim* 264:2).

NOTES

לְפִי שֶׁאֵין מְדַלִּיקִין – Because one may not light: Many explanations were given for this cryptic answer. Some commentaries had a variant reading: Because they do not light. Rabba said that these oils do not ignite even in a mixture with other oils (Rambam; see *Me'ir*). Others explain that the answer is based on a decree. Since one may not use them in their pure form, the Sages prohibited using them even when they are mixed with other oils (Rashi; Rosh). Yet others said that the disqualified oil is not drawn by the wick in a mixture. The high quality oils would be drawn first, while the prohibited oil would not burn at all (Rabbeinu Hananel; *ge'onim*).

לְהַקְפּוֹת – To float: Some explain the term to mean thickening of the tip of the wick to produce more light (Rabbeinu Hananel; Rif).

וְהַסְפְּרִי מִיִּסְטָרָא – And it is incomplete: The following expression: It is incomplete, is essentially an exegetical tool, i.e., adding words to clarify the statements of a mishna or a *baraita*. It should be read as if the added words appear in parentheses. No matter how the mishna is explained, in its present form it remains problematic due both to the difficulty in understanding the rationale of the first *tanna*'s opinion and due to the incident that contradicts the *halakha* cited in the mishna. As a rule, a mishna does not cite a story that contradicts the statement that preceded it. These difficulties are resolved by means of the tool: It is incomplete.

And we learned in the mishna that one may not light the Shabbat lamp with *kik* oil. The Gemara asks: What is *kik* oil? Shmuel said: I asked all the seafarers, and they said to me that there is a bird in the cities on the sea coast, and *kik* is its name. *Kik* oil is produced from that bird. Rav Yitzhak, son of Rav Yehuda, said: This is referring to cotton oil. Reish Lakish said: It is the oil made from the seed of a plant like the castor plant [*kikayon*]⁸ of Jonah. Rabba bar bar Hana said: I have seen the species of the castor plant of Jonah, and it is similar to the ricinus tree and it grows in swamps, and they place it at the entrance of shops for shade, and they produce oil from its seeds, and all the sick people of the West, Eretz Yisrael, rest beneath its branches.

Rabba said: Those wicks about which the Sages said one may not light with them on Shabbat, the reason is: Because the fire flickers on them. It sputters on the wick and does not burn well. Those oils with which the Sages said that one may not light on Shabbat, the reason is: Because they are not drawn effectively by the wick.

Abaye raised a dilemma before Rabba: Those oils with which the Sages said one may not light on Shabbat, what is the ruling? May one, *ab initio*, add to them any amount of oil⁹ with which it is permissible to light and light with that mixture? The sides of the dilemma are: Do we issue a decree lest one come to light these oils in their natural form, without mixing them with permissible oils? Or no, that possibility is not a source of concern? Rabba said to him: One may not light that mixture. What is the reason for this? The reason is because the *halakha* is that one may not light (*Arukh*).¹⁰

Abaye raised an objection to Rabba's opinion from that which was taught in the *Tosefta*: One who wrapped a material with which one may light around a material with which one may not light, may not light with the bound wick. Rabban Shimon ben Gamliel said: In the ancestral house of my father, they would wrap a wick with which one is permitted to light around a nut, and that was how they would light. In any case, it is teaching that, according to Rabban Shimon ben Gamliel, one may light. Apparently, one is permitted to light with a combination of permitted and prohibited wicks.

Rabba said to him: Before you raise an objection to my opinion from the statement of Rabban Shimon ben Gamliel, support it from the statement of the first *tanna*, who said that it is prohibited to light in that case. The Gemara answers: This is not difficult, as it is preferable to challenge from the statement of Rabban Gamliel with regard to the custom in his father's house. There is a principle that proof cited from an action is great, i.e., a practical precedent is more substantial than a theoretical *halakha*. Nevertheless, the difficulty from the statement of Rabban Shimon ben Gamliel remains: Is he not speaking of a case where he combined the wick and the nut to light them together? If so, one is permitted to combine the prohibited and the permitted. The Gemara answers: No, it is speaking in a case where he combined them to float¹¹ the wick on the oil with the help of the nut. The Gemara asks: If it is speaking only with regard to a case of floating the wick, what is the reason that the first *tanna* prohibits doing so? The Gemara answers: The entire *baraita* is the opinion of Rabban Shimon ben Gamliel, and it is incomplete,¹² and it teaches the following: One who wrapped a material with which one may light around a material with which one may not light, may not light with it. In what case is this statement said? When he combines the materials to light them together. However, if he utilizes that with which one may not light merely in order to float the wick, it is permitted,¹³ as we learned that Rabban Shimon ben Gamliel says: In the ancestral house of my father, they would wrap a wick with which one is permitted to light around a nut. That was how they would light.

וְלֹא בְשֶׁמֶן קִיק וכו'. מאי שֶׁמֶן קִיק? אָמַר שְׁמוּאֵל: שְׁאִילְתֵּינְהוּ לְכָל נַחוּתֵי יָמָא וְאָמְרוּ לִי: עוֹף אֶחָד יֵשׁ בְּכִרְכֵי הַיָּם וְקִיק שְׁמוֹ. רַב יִצְחָק בְּרִיהַ דְּרַב יְהוּדָה אָמַר: מִשְׁחָא דְקָאָא. רִישׁ לְקִישׁ אָמַר: קִיקִיּוֹן דִּינוּנָה. אָמַר רַבָּה בַר בַּר חֲנָה: לְדִידֵי חֲזִי לִי קִיקִיּוֹן דִּינוּנָה, וְלַעֲלֹלִיבָא דְמִי, וּמִדְפָּשְׁקֵי רַבִּי, וְעַל פּוֹם חֲנוּתָא מְדַלֵּן יִתְיָה, וּמִפְּרָצִידֵיהּ עֲבָדִי מִשְׁחָא, וּבְעִנְפֹהֶיהּ נִיחָן כָּל בְּרִיחֵי דְמַעְרָבָא.

אָמַר רַבָּה: פְּתִילוֹת שְׁאִמְרוּ חֲכָמִים "אֵין מְדַלִּיקִין בָּהֶן בְּשַׁבָּת" – מִפְּנֵי שְׁהָאוּר מִסְכָּסְכַת בָּהֶן, שְׁמֻנִים שְׁאִמְרוּ חֲכָמִים "אֵין מְדַלִּיקִין בָּהֶן" – מִפְּנֵי שֶׁאֵין נִמְשָׁכִין אַחֲרֵי הַפְּתִילָה.

בְּעָא מִינֵיהּ אֲבִי מְרַבָּה: שְׁמֻנִים שְׁאִמְרוּ חֲכָמִים אֵין מְדַלִּיקִין בָּהֶן בְּשַׁבָּת, מִהוּ שְׂיָתָא לְתוֹכָן שְׁמֻנִים כִּלְשָׁהוּ וְיִדְלִיק? מִי גִזְרִין דִּילְמָא אֲתֵי לְאֲדָלוּקִי בְּעִנְיָנָהּ, אוּלָּא? אָמַר לֵיהּ: אֵין מְדַלִּיקִין. מֵאֵי טַעְמָא: לְפִי שֶׁאֵין מְדַלִּיקִין.

אִיתְבִּיבָה: כִּדְ דְּבַר שְׁמַדְלִיקִין בּוּ עַל גְּבִי דְבָר שֶׁאֵין מְדַלִּיקִין בּוּ – אֵין מְדַלִּיקִין בּוּ. (אָמַר) רַבִּי שְׁמַעוֹן בֶּן גַּמְלִיאֵל: שֶׁל בֵּית אָבִי הֵי בּוֹרְכִין פְּתִילָה עַל גְּבִי אָגוּז וּמְדַלִּיקִין. קִתְּנֵי מִיֵּת "מְדַלִּיקִין"!

אָמַר לֵיהּ: אֲדָמוּתְבָת לִי מִדְּרַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל – סִיעֵינְהוּ מִדְּתַנָּא קָמָא! הָא לֹא קִשְׁיָא, מַעֲשֶׂה רַב. מִכָּל מְקוֹם קִשְׁיָא! מֵאֵי לֹא – לְהַדְלִיק? לֹא, לְהַקְפּוֹת. אֵי לְהַקְפּוֹת – מֵאֵי טַעְמָא דְתַנָּא קָמָא? כּוֹלָה רַבִּי שְׁמַעוֹן בֶּן גַּמְלִיאֵל הִיא, וְחִסְפִּירִי מִיִּסְטָרָא וְהָכִי קִתְּנֵי: כִּדְ דְּבַר שְׁמַדְלִיקִין בּוּ עַל גְּבִי דְבָר שֶׁאֵין מְדַלִּיקִין בּוּ – אֵין מְדַלִּיקִין בּוּ. בְּמָה דְּבָרִים אֲמוּרִים – לְהַדְלִיק, אֲבָל לְהַקְפּוֹת – מוֹתֵר, שְׂרַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמַר: שֶׁל בֵּית אָבִי הֵי בּוֹרְכִין פְּתִילָה עַל גְּבִי אָגוּז.

Molten fat – חֶלֶב מְהוֹתֵךְ: The molten fat mentioned here is fat that is actually in a liquid form, not fat that was merely previously cooked. This appears to be the understanding in the Jerusalem Talmud as well (Rashba).

The Celebration of Drawing Water – שְׂמַחַת בַּיִת: According to Rashi, the Sages were not as strict with regard to the Celebration of Drawing Water because it is not a Torah law. Others explain that they lit so many wicks that the fire was like a bonfire, and the quality of the wicks is of no concern in a bonfire (Rabbi Yehuda Bakhrahk).

HALAKHA

Molten fat or fish innards that dissolved – חֶלֶב מְהוֹתֵךְ: One may not light a Shabbat lamp with fuel made of molten fat or fish innards. However, if they are mixed together with permitted oil, one may light with them, as per the opinion of Rav Beruna (Rambam *Sefer Zemanim*, *Hilkhos Shabbat* 3:9; *Shulhan Arukh*, *Orah Hayyim* 255:5).

Wicks...one may not light in the Temple – פְּתִילוֹת...: All of the wicks that may not be utilized on Shabbat were also prohibited for use in the Temple candelabrum (Rambam *Sefer Avoda*, *Hilkhos Temidin UMusafin* 8:15).

Priestly garments that were tattered, they would unravel them into threads from which they would make wicks – בְּגָדֵי כְהוֹנָה שֶׁבָּלוּ מִפְּקִיעֵין אוֹתָן, וּמִהֶן הָיוּ – עוֹשִׂין פְּתִילוֹת: Wicks for the lights of the Celebration of Drawing Water were made from the tattered trousers and sashes of the priests. Wicks for the Temple candelabrum were not fashioned from those garments, since they contained wool. Rather, those wicks were made from the tattered tunics of the priests because they were made exclusively from linen (Rambam *Sefer Avoda*, *Hilkhos Temidin UMusafin* 8:6).

BACKGROUND

Priestly garments – בְּגָדֵי כְהוֹנָה: As described in the Torah, the priestly garments were made from different materials. The sashes and trousers were made from interwoven threads of multicolored linen and wool (Exodus 39:29), while the rest of their clothing was made exclusively from linen. Since it is prohibited to use priestly garments for mundane purposes and it is prohibited for priests to wear dirty clothing, the garments were not laundered. The tattered and dirty garments were used to fashion wicks for the Celebration of Drawing Water and for the Temple candelabrum.

אִינֵי? וְהָאֵמֵר רַב בְּרוּנָא אָמַר רַב: חֶלֶב מְהוֹתֵךְ וְקִרְבֵּי דְגִים שְׁנִמּוּחוּ, אֲדָם נוֹתֵן לְתוֹכוֹ שֶׁמֶן כֹּל שֶׁהוּא וּמְדַלִּיק! הֲנִי מִיִּמְשָׁבִי בְּעִנְיִינָהּ, וְהֵי – לֹא מִיִּמְשָׁבִי בְּעִנְיִינָהּ וְגִזְרוּ רַבָּנַן עַל חֶלֶב מְהוֹתֵךְ מִשּׁוּם חֶלֶב שְׂאִינוּ מְהוֹתֵךְ, וְעַל קִרְבֵּי דְגִים שְׁנִמּוּחוּ מִשּׁוּם קִרְבֵּי דְגִים שְׁלֹא נִמּוּחוּ. וְלִיגְזוֹר נִמִּי חֶלֶב מְהוֹתֵךְ וְקִרְבֵּי דְגִים שְׁנִמּוּחוּ שֶׁנֶּתַן לְתוֹכָן שֶׁמֶן, מִשּׁוּם חֶלֶב מְהוֹתֵךְ וְקִרְבֵּי דְגִים שְׁנִמּוּחוּ שְׁלֹא נֶתַן לְתוֹכָן שֶׁמֶן! הֵיא גּוֹפָה גְזִירָה, וְאֵנָּה נִיקוּם וְנִיגְזוֹר גְזִירָה לְגְזִירָה?

תַּנִּי רַמִּי בַר חֲמָא: פְּתִילוֹת וּשְׂמֻנִים שְׂאֵמֵרוּ חֲכָמִים אֵין מְדַלִּיקִין בִּהֶן בְּשַׁבָּת – אֵין מְדַלִּיקִין בִּהֶן בְּמִקְדָּשׁ, מִשּׁוּם שְׂנֵאָמֵר: "לְהַעֲלוֹת נֵר תָּמִיד". הוּא תַנִּי לָהּ: וְהוּא אָמַר לָהּ: בְּדִי שְׂתֵּהָא שְׂלֵהֶבֶת עוֹלָה מֵאִילָיָהּ, וְלֹא שְׂתֵּהָא עוֹלָה עַל יְדֵי דְבַר אַחֵר.

תַּנִּי: מִבְּלָאֵי מַכְנָסֵי כְהֻנָּה וּמִהִמְנוּחֵם הָיוּ מִפְּקִיעֵין, וּמִהֶן מְדַלִּיקִין! שְׂמַחַת בַּיִת הַשּׁוֹאֵבָה שְׂאִינִי.

תָּא שְׁמַע, דְּתַנִּי רַבָּה בַר מַתְנָה: בְּגָדֵי כְהוֹנָה שֶׁבָּלוּ מִפְּקִיעֵין אוֹתָן, וּמִהֶן הָיוּ עוֹשִׂין פְּתִילוֹת לְמִקְדָּשׁ. מֵאֵי לֹא דְכִלְאִים? לֹא, דְּבוּץ.

אָמַר רַב הוּנָא: פְּתִילוֹת וּשְׂמֻנִים שְׂאֵמֵרוּ חֲכָמִים אֵין מְדַלִּיקִין בִּהֶן בְּשַׁבָּת – אֵין מְדַלִּיקִין בִּהֶן בְּתַנּוּכָה, בֵּין בְּשַׁבָּת בֵּין בַּחֹל. אָמַר רַבָּא: מֵאֵי טַעְמָא דְרַב הוּנָא – קֶסְבֵּר: כְּבִתָּה זְקוּקָה לָהּ, וּמוֹתֵר לְהַשְׁתַּמֵּשׁ לְאוּרָה. וְרַב חֲסָדָא אָמַר: מְדַלִּיקִין בִּהֶן בַּחֹל, אֲבָל לֹא בְּשַׁבָּת. קֶסְבֵּר: כְּבִתָּה

In any case, to this point the conclusion is that one may not light with a mixture of permitted and prohibited oils. The Gemara asks: **Is that so? Didn't Rav Beruna say that Rav said: With regard to molten fat^N or fish innards that dissolved^H and became like oil, a person may place any amount of oil fit for lighting into it and light.** Apparently, one may light with a mixture of permitted and prohibited oils. Rabba answers: **These, the fat and the fish innards, are drawn by the wick even in their natural state, and those, the prohibited oils, are not drawn in their natural state.** Originally, the Sages issued a decree to prohibit molten fat due to unmolten fat and to prohibit dissolved fish innards due to undissolved fish innards; however, the Sages did not issue a decree in a case where one added to them any amount of oil suitable for lighting, and permitted lighting with it. The Gemara asks: **Let them also issue a decree to prohibit molten fat and dissolved fish innards to which he added oil due to molten fat and dissolved fish innards to which he did not add permitted oil.** The Gemara rejects this: **That prohibition with regard to molten fat and dissolved fish innards itself is based on a decree. And will we arise and issue one decree to prevent violation of another decree?** The Sages do not issue decrees under those circumstances. Therefore, there is no reason to prohibit their use.

Rami bar Hama taught a *baraita*: Those wicks and oils, which the Sages said one may not light with them on Shabbat, one may not light with them in the Temple^L either because it is stated with regard to the Temple candelabrum: "And you shall command the children of Israel, that they bring unto you pure olive oil beaten for the light, to cause a lamp to burn continually" (Exodus 27:20). Rami bar Hama taught that *baraita* and he also said its explanation: What is the proof from the verse? One may interpret the verse homiletically: The requirement is to light the candelabrum so that the flame ascends of itself when it is kindled, and not that it ascends by means of something else, i.e., adjusting the wick after it was lit.

We learned in a mishna: They would unravel the threads of the tattered trousers of the priests and their belts in order to make wicks from them, and from those same wicks they would light at the Celebration of Drawing Water.^N There was wool in the belts of the priests. It is said that their belts were made from, among other things, *tekhelet*, which in the Bible refers to dyed wool. Apparently, one may light with a mixture that includes a wick unsuitable for lighting. The Gemara answers: **The Celebration of Drawing Water is different**, as in that celebration, they did not light the Temple candelabrum. They lit special lanterns made specifically for that purpose and were not stringent with regard to the wicks placed in them.

Come and hear a related question from that which Rabba bar Mattana taught: Priestly garments^B that were tattered, they would unravel them into threads from which they would make wicks^L for the Temple. Is this not also referring to garments made of diverse kinds, like the sashes of the priests that were made of a mixture of wool and linen? The Gemara answers: **No**, these wicks were made from linen garments alone.

Rav Huna said: Those wicks and oils with which the Sages said that one may not light the lamp on Shabbat, one may not light the lamp with them on Hanukkah either; both when it falls on Shabbat and when it falls during the week. Rava said: What is the reason for Rav Huna's statement? He holds that if the Hanukkah light becomes extinguished, even though one lit it properly, one is bound to attend to it and relight it so that it will burn properly. Therefore, one must ensure that the wick burns properly from the outset. And utilizing the light of the Hanukkah lamp is permitted during the week. Consequently, in order to prevent him from inadvertently sinning on Shabbat, he must ensure from the outset that the wick burns well, lest he come to adjust the flame on Shabbat. Those wicks and oils do not burn well at all. And Rav Hisha said: Those same oils and wicks with which the Sages prohibited to light on Shabbat, one may light with them on Hanukkah during the week, but not on Shabbat. He holds that if the Hanukkah light is extinguished

אין זקוק לה, ומוותר להשתמש
לאורה. אמר רבי זירא אמר רב
מתנה, ואמר לה אמר רבי זירא אמר
רב: פתילות ושמןם שאמרו חכמים
אין מדליקין בהן בשבת – מדליקין
בהן בחנוכה, בין בחול בין בשבת.
אמר רבי ירמיה: מאי טעמא דרב –
קסבר: כבתה אין זקוק לה, ואסור
להשתמש לאורה.

אמרוהו רבנן קמיה דאבאי משמיה
דרבי ירמיה – ולא קיבלה. כי אתא
רבין, אמרוהו רבנן קמיה דאבאי
משמיה דרבי יוחנן – וקיבלה.
אמר: אי זכאי גמיריה לשמעתיה
מעיקרא. והא גמרה! נפקא מינה
לגירסא דנקותא.

ובבתה אין זקוק לה? ורמינהו:
מצותה משתשקע החמה עד
שתכלה רגל מן השוק. מאי לאו,
דאי כבתה הדר מדליק לה! לא.
דאי לא אדליק – מדליק. ואי נמי:
לשיעורה.

”עד שתכלה רגל מן השוק”, ועד
כמה? אמר רבה בר בר חנה אמר רבי
יוחנן: עד דכלאי ריגלא דתרמודאי.

one is not bound to attend to it. Therefore, there is no reason to make certain from the outset to light it with materials that burn well, as even if it is extinguished, he is not required to relight it. However, he also holds that it is permitted to use its light. As a result, he must ensure that the wick burns well on Shabbat; if not, he is liable to come to adjust the flame in order to use its light. The third opinion is that which Rabbi Zeira said that Rav said: The wicks and oils with which the Sages said one may not light on Shabbat, one may, nevertheless, light with them on Hanukkah,^h both during the week and on Shabbat. Rabbi Yirmeya said: What is Rav’s reason? He holds that if it is extinguished, one is not bound to attend to it^h and relight it, and it is prohibited to use its light.^{nh} Therefore, even on Shabbat, there is no concern lest he come to adjust the wick, as it is prohibited to utilize its light.

The Gemara relates that the Sages said this *halakha* before Abaye in the name of Rabbi Yirmeya and he did not accept it, as he did not hold Rabbi Yirmeya in high regard. However, subsequently, when Ravin came from Eretz Yisrael to Babylonia, the Sages said this *halakha* before Abaye in the name of Rabbi Yohanan, and he accepted it. Then Abaye said regretfully: Had I merited, I would have learned this *halakha* from the outset. The Gemara wonders: Didn’t he ultimately learn it and accept it? What difference does it make from whom and at what point he learned it? The Gemara answers: The practical difference is with regard to knowledge acquired in one’s youth, which is better remembered.

With regard to the opinion that one need not relight the Hanukkah light if it is extinguished, the Gemara asks: And is it true that if the Hanukkah light is extinguished one is not bound to attend to it? The Gemara raises a contradiction from that which was taught in a *baraita*: The mitzva of kindling the Hanukkah lights is from sunset^h until traffic in the marketplace ceases. Does that not mean that if the light is extinguished, he must relight it so that it will remain lit for the duration of that period? The Gemara answers: No, the *baraita* can be understood otherwise: That if one did not yet light at sunset, he may still light^h the Hanukkah lights until traffic ceases. Alternatively, one could say that this is referring to the matter of its measure.^{nh} One must prepare a wick and oil sufficient to burn for the period lasting from sunset until traffic ceases. If he did so, even if the light is extinguished beforehand, he need not relight it.

The expression until traffic in the marketplace ceases is mentioned here, and the Gemara asks: Until when exactly is this time? Rabba bar Hana said that Rabbi Yohanan said: Until the traffic of the people of Tadmor [*tarmoda’ei*]^l ceases. They sold kindling wood and remained in the marketplace later than everyone else. People who discovered at sunset that they had exhausted their wood supply could purchase wood from them.

NOTES

ואסור להשתמש לאורה – The commentaries disagree about the rationale for this prohibition. Some say that the reason is because one is required to treat the mitzva with deference. Using the light for one’s own needs is a display of contempt for the mitzva (Rashba, and others). According to Rashi, the prohibition ensures a differentiation between lights kindled to fulfill a mitzva and other lights. Others explain that since the Hanukkah lights commemorate the Temple candelabrum, deriving benefit from their light is prohibited just as benefiting from the light of the Temple candelabrum was prohibited for the priests (Ran; Rashba).

Its measure – לשיעורה: The Rif rules that after the Hanukkah lights have burned for half an hour, it is permitted to use the oil or the light for other purposes.

LANGUAGE

People of Tadmor [*tarmoda’ei*] – תרמודאי: One explanation of the word *tarmoda’ei* is related to *tadmari*, thin trees that grow wild. Workers who lacked the money to buy firewood would gather branches from these trees on their way home from work. They were called after these trees, with the letters *reish* and *dalet* reversed (*ge’onim*).

HALAKHA

Wicks and oils...one may light with them on Hanukkah – פתילות ושמןם: Wicks and oils that are prohibited for use in lighting the Shabbat lamp are permitted for use in kindling the Hanukkah lights, even on Shabbat during Hanukkah, in accordance with the statement of Rabbi Zeira in the name of Rav, as Rabbi Yohanan and Abaye agreed with that opinion (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:6; *Shulhan Arukh*, *Orah Hayyim* 673:1).

כבתה – If it is extinguished, he is not bound to attend to it – אין זקוק לה: If the Hanukkah lights were extinguished, there is no requirement to relight them. If one seeks to be stringent, he may relight the lights without reciting a blessing, as per the statement of Rabbi Zeira in the name of Rav, as Rabbi Yohanan and Abaye agreed with that opinion (Rama; Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:5; *Shulhan Arukh*, *Orah Hayyim* 673:2).

ואסור להשתמש לאורה – One may not use the light of the Hanukkah lights for any purpose, not even an inconsequential one, e.g., counting money. In addition, the lights may not be utilized in the performance of a mitzva or for studying Torah. Other authorities permit using the light for sacred purposes (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:6; *Shulhan Arukh*, *Orah Hayyim* 673:1).

The mitzva is from sunset, etc. – מצותה משתשקע החמה וכו’: The proper time to perform the mitzva of lighting the Hanukkah lights is at sunset, which means the end of the sunset period, when the stars emerge (*Magen Avraham*). *Ab initio*, one may neither light later nor earlier than that time. If one forgot to light, or even if he intentionally chose not to light at that time, he may light the Hanukkah lights until the last people leave the marketplace, as per the *baraita* (Rambam

Sefer Zemanim, *Hilkhot Megilla VaHanukka* 4:5; *Shulhan Arukh*, *Orah Hayyim* 672:1).

That if one did not yet light – דאי לא אדליק: If the marketplace has emptied and one has yet to light the Hanukkah lights, he may light them and recite the blessings at any time during the night until the morning star appears, provided that members of his household are awake and witness the lighting. However, if the members of his household are asleep, he lights without reciting a blessing (*Hagahot Maimoniyot*; *Magen Avraham*; Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:5; *Shulhan Arukh*, *Orah Hayyim* 672:2).

Its measure – לשיעורה: The Hanukkah lamp must contain sufficient oil to burn from sunset until the marketplace empties completely, i.e., half an hour (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:5; *Shulhan Arukh*, *Orah Hayyim* 672:2).

A light, a person, and his household – **נר איש וביתו**: Since the primary purpose of kindling the Hanukkah lights is to publicize the miracle, which is accomplished by passersby seeing the light, it is sufficient for one member of the household to light (*Penei Yehoshua*).

LANGUAGE

Mehadrin – **מְהַדְרִין**: Two different roots combine to form this word. The Aramaic root, *hadar*, which means courted, as in one who courts a mitzva to ensure it is performed properly, and the Hebrew root *hadar* meaning beauty. Accordingly, *mehader* refers to one who takes steps to perform the mitzva in as beautiful a manner as possible. This is in accordance with the homiletic interpretation of the verse: “This is my God and I will exalt Him [*ve’anvehu*],” beautify yourself [*hitnadé*] before Him in mitzvot (see Rabbeinu Hananel).

HALAKHA

On the first day one kindles one – **יום ראשון מדליק אחת**: Today, all Jews adopt the *mehadrin min hamehadrin* custom when kindling the Hanukkah lights, i.e., they light one light on the first night and add one light for each additional night of Hanukkah. Consequently, eight lights are lit on the eighth day, as per the opinion of Beit Hillel. In another commonly accepted custom among Ashkenazic communities, based on a variation of the opinion of the Rambam, each person in the house lights a Hanukkah lamp and adds one light corresponding to each day of Hanukkah because *mehadrin min hamehadrin* is understood to include the *mehadrin* custom, which calls for lighting a light for each family member (Rema; Taz; Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:1; *Shulhan Arukh*, *Orah Hayyim* 671:2).

It is a mitzva to place the Hanukkah lamp at the entrance to one’s house, etc. – **נר חנוכה מצוה להניחה על פתח ביתו וכו’**: *Ab initio*, one places the Hanukkah lamp outside the entrance of his home, facing the public domain. In dangerous times, one may place the lamp anywhere inside the house (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:7–8; *Shulhan Arukh*, *Orah Hayyim* 671:5).

One must kindle another light in order to use its light – **צריך נר – אחת להשתמש לאורה**: In addition to the number of lights kindled each night to fulfill the mitzva, an additional light is added to provide light. If there are other lights burning nearby, described by the Gemara as a bonfire, the additional light is unnecessary. However, an important person is still required to light the additional light even then. The additional light must be distinct from the Hanukkah lights to emphasize that its kindling is not part of the mitzva (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:8; *Shulhan Arukh*, *Orah Hayyim* 671:5).

תנו רבנן: מצות חנוכה נר איש וביתו. והמהדרין – נר לכל אחד ואחד. והמהדרין מן המהדרין, בית שמאי אומרים: יום ראשון מדליק שמנה, מכאן ואילך פוחת והולך; ובית הלל אומרים: יום ראשון מדליק אחת, מכאן ואילך מוסיף והולך.

אמר עולא: פלגי בה תרי אמוראי במערבא, רבי יוסי בר אבין ורבי יוסי בר זבדא, חד אמר: טעמא דבית שמאי – כנגד ימים הנכנסין, וטעמא דבית הלל – כנגד ימים היוצאין. וחד אמר: טעמא דבית שמאי – כנגד פרי הדרג, וטעמא דבית הלל – דמעלין בקדש ואין מורדין.

אמר רבה בר בר חנה אמר רבי יוחנן: שני זקנים היו ביצדן, אחד עשה בבית שמאי ואחד עשה דבבית בית הלל, זה נותן טעם לדבריו – כנגד פרי הדרג, וזה נותן טעם לדבריו – דמעלין בקדש ואין מורדין.

תנו רבנן: נר חנוכה מצוה להניחה על פתח ביתו מבחוץ. אם היה דר בעלייה – מניחה בחלון הסמוכה לרשות הרבים. ובשעת הסכנה – מניחה על שלחנו, ודיו.

אמר רבא: צריך נר אחת להשתמש לאורה. ואי איכא מדורה – לא צריך, ואי אדם חשוב הוא, אף על גב דאיכא מדורה – צריך נר אחת.

The Sages taught in a *baraita*: The basic mitzva of Hanukkah is each day to have a light kindled by a person, the head of the household, for himself and his household.⁴ And the *mehadrin*,⁵ i.e., those who are meticulous in the performance of mitzvot, kindle a light for each and every one in the household. And the *mehadrin min hamehadrin*, who are even more meticulous, adjust the number of lights daily. Beit Shammai and Beit Hillel disagree as to the nature of that adjustment. Beit Shammai say: On the first day one kindles eight lights and, from there on, gradually decreases the number of lights until, on the last day of Hanukkah, he kindles one light. And Beit Hillel say: On the first day one kindles one⁶ light, and from there on, gradually increases the number of lights until, on the last day, he kindles eight lights.

Ulla said: There were two *amora'im* in the West, Eretz Yisrael, who disagreed with regard to this dispute, Rabbi Yosei bar Avin and Rabbi Yosei bar Zevida. One said that the reason for Beit Shammai’s opinion is that the number of lights corresponds to the incoming days, i.e., the future. On the first day, eight days remain in Hanukkah, one kindles eight lights, and on the second day seven days remain, one kindles seven, etc. The reason for Beit Hillel’s opinion is that the number of lights corresponds to the outgoing days. Each day, the number of lights corresponds to the number of the days of Hanukkah that were already observed. And one said that the reason for Beit Shammai’s opinion is that the number of lights corresponds to the bulls of the festival of *Sukkot*: Thirteen were sacrificed on the first day and each succeeding day one fewer was sacrificed (Numbers 29:12–31). The reason for Beit Hillel’s opinion is that the number of lights is based on the principle: One elevates to a higher level in matters of sanctity and one does not downgrade. Therefore, if the objective is to have the number of lights correspond to the number of days, there is no alternative to increasing their number with the passing of each day.

Rabba bar bar Hana said that Rabbi Yohanan said: There were two Elders in Sidon, and one of them acted in accordance with the opinion of Beit Shammai, and one of them acted in accordance with the opinion of Beit Hillel. Each provided a reason for his actions: One gave a reason for his actions: The number of lights corresponds to the bulls of the Festival. And one gave a reason for his actions: The number of lights is based on the principle: One elevates to a higher level in matters of sanctity and one does not downgrade.

The Sages taught in a *baraita*: It is a mitzva to place the Hanukkah lamp at the entrance to one’s house⁴ on the outside, so that all can see it. If he lived upstairs, he places it at the window adjacent to the public domain. And in a time of danger,⁵ when the gentiles issued decrees to prohibit kindling lights, he places it on the table and that is sufficient to fulfill his obligation.

Rava said: One must kindle another light in addition to the Hanukkah lights in order to use its light,⁶ as it is prohibited to use the light of the Hanukkah lights. And if there is a bonfire, he need not light an additional light, as he can use the light of the bonfire. However, if he is an important person, who is unaccustomed to using the light of a bonfire, even though there is a bonfire, he must kindle another light.

BACKGROUND

In a time of danger – **בשעת הסכנה**: Dangerous times are defined as periods of religious persecution, when it is decreed that the Jewish people may not observe the mitzvot. However, some commentaries explain that the dangerous times in this context are the occasions when the Zoroastrian priests of the Persian fire religion, the *habarim*, passed the

fire from their temples to the homes of their worshippers. At those times, they prohibited lighting fires anywhere outside the temples (*Tosafot*). Since the *habarim* had significant influence on the authorities and the violators whom they reported were severely punished, the Jews dared not kindle lights that could be seen from the street.

Why is the miracle commemorated with lights – מדוע מוֹדֵעַ הַנֵּס בְּנֵרוֹת: The holiday of Hanukkah was instituted primarily to commemorate the rededication of the altar in the Temple. Nevertheless, the Sages instituted kindling lights as the mitzva of Hanukkah to underscore that the Maccabees went to war to preserve the sanctity of the nation and the sanctity of the Temple, not to defend their lives (*Bah*).

And found only one cruse – וְלֹא מָצְאוּ אֶלָּא פֶּךָ אֶחָד: According to the fundamental *halakha*, kindling the Temple candelabrum with impure oil is permitted. Indeed, if the majority of the Jews are impure, Temple service may be performed in a state of ritual impurity. Furthermore, impure oil may be used in the offering of the daily sacrifices. Therefore, the miracle, which made it unnecessary to use impure oil, demonstrates the great love that God has for His people, Israel (*Penei Yehoshua*).

Eight days – שְׁמוֹנֶה יָמִים: Some commentaries ask: Why couldn't a supply of pure oil have been procured sooner? They answer that the pure oil came from Tekoa, in the tribal territory of Asher, in the upper Galilee, and the round trip from Jerusalem took eight days (*ge'onim*). Others say that all the Jews were ritually impure from contact with corpses, and therefore they were required to wait seven days to complete the purification process (Rabbi Eliyahu Mizrahi).

The next year the Sages instituted it and made those days holidays – לְשָׁנָה אַחֶרֶת קִבְּעוּם וַעֲשָׂאוּם יָמִים טוֹבִים: Since there was sufficient oil to burn for one day, the miracle lasted only seven days. Why, then, is Hanukkah celebrated for eight days? Many answers have been suggested. Rabbi Yosef Karo maintained that only one-eighth of the oil burned on the first day, so it was immediately clear that a miracle had been performed (*Beit Yosef*). Others explained that, from the outset, the priests placed only one-eighth of the oil from the cruse in the candelabrum, and it miraculously burned all day (*Me'iri*). Yet others suggested that Hanukkah commemorates two miracles; first, the discovery of the cruse of pure oil on the first day, and second, the fact that it lasted seven additional days (*She'erit Keneset HaGedola*). There is also an opinion that the eight days commemorate the reinstitution of the mitzva of circumcision, banned by the Greeks, which is performed on the eighth day after birth (*Sefer Haktum*).

The Gemara asks: **What is Hanukkah**, and why are lights kindled on Hanukkah?^N The Gemara answers: **The Sages taught in Megillat Ta'anit: On the twenty-fifth of Kislev, the days of Hanukkah are eight. One may not eulogize on them^H and one may not fast on them.** What is the reason? **When the Greeks entered the Sanctuary they defiled all the oils that were in the Sanctuary by touching them. And when the Hasmonean monarchy overcame them and emerged victorious over them, they searched and found only one cruse^N of oil that was placed with the seal of the High Priest, undisturbed by the Greeks. And there was sufficient oil there to light the candelabrum for only one day. A miracle occurred and they lit the candelabrum from it eight days.^N The next year the Sages instituted those days and made them holidays^N with recitation of *hallel* and special thanksgiving in prayer and blessings.**

We learned there in a mishna with regard to damages: In the case of a spark that emerges from under a hammer, and went out of the artisan's workshop, and caused damage, the one who struck the hammer is liable. Similarly, in the case of a camel that is laden with flax^H and it passed through the public domain, and its flax entered into a store, and caught fire from the storekeeper's lamp, and set fire to the building, the camel owner is liable. Since his flax entered into another's domain, which he had no permission to enter, all the damages were caused due to his negligence. However, if the storekeeper placed his lamp outside the store and it set fire to the flax, the storekeeper is liable, as he placed the lamp outside his domain where he had no right to place it.

Rabbi Yehuda says: If the flax was set on fire by the storekeeper's Hanukkah lamp that he placed outside the entrance to his store, he is not liable, as in that case, it is permitted for the storekeeper to place his lamp outside. **Ravina said in the name of Rabba: That is to say that it is a mitzva to place the Hanukkah lamp within ten^H handbreadths of the ground. As if it should enter your mind to say that he may place it above ten handbreadths, why is the storekeeper exempt? Let the camel owner say to the storekeeper: You should have placed the lamp above the height of a camel and its rider, and then no damage would have been caused. By failing to do so, the storekeeper caused the damage, and the camel owner should not be liable. The Gemara rejects this: And perhaps one is also permitted to place the Hanukkah lamp above ten handbreadths, and the reason Rabbi Yehuda exempted the storekeeper was due to concern for the observance of the mitzva of kindling Hanukkah lights. He held that if you burden one excessively, he will come to refrain from performing the mitzva of kindling Hanukkah lights. Since the storekeeper placed the Hanukkah lamp outside at the behest of the Sages, the storekeeper should not be required to take extra precautions.**

With regard to the essence of the matter **Rav Kahana said that Rav Natan bar Manyumi taught in the name of Rabbi Tanhum:**

HALAKHA

מאי חנוכה? דתנו רבנן: בכ"ה בכסליו יומי דחנוכה תמנאי אינון, דלא למספר בהון ודלא להתענות בהון. שדשנכנסו יוונים להיכל טמאו כל השמינים שבהיכל, וכשגברה מלכות בית חשמונאי ונצחו, בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של בהן גדול, ולא היה בו אלא להדליק יום אחד, נעשה בו נס והדליקו ממנו שמונה ימים. לשנה אחרת קבעום ועשאוים ימים טובים בהלל והודאה.

תנן התם: גץ היוצא מתחת הפטיש ויצא והזיק – חייב. גמל שטעון פשתן, והוא עובר ברשות הרבים, ונכנסה פשתנו לתוך החנות ודלקה בגרו של חנוני, והדליק את הבירה – בעל הגמל חייב. הניח חנוני את גרו מבחוץ – חנוני חייב.

רבי יהודה אומר: בגר חנוכה פטור. אמר רבנאי (משום דרבה), זאת אומרת: גר חנוכה מצוה להניחה בתוך עשרה. דאי סלקא דעתך למעלה מעשרה – לימא ליה: היה לך להניח למעלה מגמל ורובב! ודילמא: אי מיטרחא ליה טובא אתי לאימנועי ממצוה.

אמר רב כהנא, דרש רב נתן בר מניומי משמיה דרבי תנחום:

The days of Hanukkah...one may not eulogize on them, etc. – Hanukkah is a time of joy and celebration, as well as a time for offering praise and thanks to God. Therefore, it is prohibited to eulogize the deceased and to fast on Hanukkah (*Megillat Ta'anit*). However, performing labors that are prohibited on Shabbat is permitted on Hanukkah (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 3:3; *Shulhan Arukh*, *Orah Hayyim* 670:1).

Camel laden with flax – גמל שטעון פשתן: If a camel walks down a street with a load of flax that is so wide that it protrudes into a store and catches fire from the storekeeper's lamp and causes damage, the owner of the camel is liable. If the lamp is in the street in front of the store, then the storekeeper is liable for the damage, including the damage to the flax on the camel's back. This ruling also applies to a Hanukkah lamp adjacent to the entrance of the

store, as the *halakha* is not in accordance with the opinion of Rabbi Yehuda, who said that the storekeeper is exempt in the case of a Hanukkah lamp (Rambam *Sefer Nezikin*, *Hilkhot Nizkei Mamon* 14:13; *Shulhan Arukh*, *Hoshen Mishpat* 418:12).

It is a mitzva to place the Hanukkah lamp within ten – גר חנוכה: It is a mitzva to place the Hanukkah lamp within ten handbreadths of the ground, in accordance with the opinion of Rava. Although no support was cited for his statement, his opinion is reasonable. If one placed the lamp above ten handbreadths, he fulfilled the mitzva, as long as he did not place it above twenty cubits. One who lives on the second floor may place the Hanukkah lamp in a window *ab initio*, even though it is above ten handbreadths (*Magen Avraham*; *Shulhan Arukh*, *Orah Hayyim* 671:6).

נר של חנוכה שהניחה למעלה מעשרים אמה – פסולת, כסופה וכמבוי. ואמר רב כהנא, דרש רב נתן בר מניומי משמיה דרב תנחום, מאי דכתיב: "והבור רק אין בו מים". ממשמע שנאמר: "והבור רק" איני יודע שאין בו מים? אלא מה תלמוד לומר: "אין בו מים" – מים אין בו, אבל נחשים ועקרבים יש בו.

אמר רבה: נר חנוכה מצוה להניחה בטפח הסמוכה לפתח. והיכא מנח ליה? רב אחא בריה דרבא אמר: מימין, רב שמואל מדפתי אמר: משמאל. והילכתא – משמאל, כדי שתהא נר חנוכה משמאל ומוזוזה מימין.

אמר רב יהודה אמר רב אסי אמר רב: אסור להרצות מעות כנגד נר חנוכה. כי אמריתיה קמייה דשמואל, אמר לי: וכי נר קדושה יש בה! מתקיף לה רב יוסף: וכי דם קדושה יש בו? דתניא: "ושפך וקסה" – במה ששפך יבסה, שלא יבסנו ברגל, שלא יהו מצות בוויות עליו. הכא נמי – שלא יהו מצות בוויות עליו.

A Hanukkah lamp that one placed above twenty cubits¹ is invalid, just as a *sukka* whose roofing is more than twenty cubits high, and just as an alleyway whose beam, its symbolic fourth partition in order to place an *eiruv*, is more than twenty cubits high, are invalid. The reason is the same in all three cases: People do not usually raise their heads and see objects at a height above twenty cubits. As there is a requirement to see all of these, they are deemed invalid when placed above that height. And the Gemara cites another statement that Rav Kahana said that Rav Natan bar Manyumi taught in the name of Rav Tanhum: What is the meaning of the verse that is written with regard to Joseph: "And they took him, and cast him into the pit; and the pit was empty, there was no water in it" (Genesis 37:24)? By inference from that which is stated: And the pit was empty, don't I know that there was no water in it? Rather, why does the verse say: There was no water in it? The verse comes to emphasize and teach that there was no water in it, but there were snakes and scorpions in it.

Rabba said: It is a mitzva to place the Hanukkah lamp within the handbreadth adjacent to the entrance. The Gemara asks: And where, on which side, does he place it? There is a difference of opinion: Rav Aha, son of Rava, said: On the right side of the entrance. Rav Shmuel from Difti said: On the left.² And the *halakha* is to place it on the left so that the Hanukkah lamp will be on the left³ and the *mezuza* on the right. One who enters the house will be surrounded by mitzvot (*ge'onim*).

Rav Yehuda said that Rav Asi said that Rav said: It is prohibited to count money⁴ opposite a Hanukkah light.⁵ Rav Yehuda relates: When I said this *halakha* before Shmuel, he said to me: Does the Hanukkah light have sanctity⁶ that would prohibit one from using its light? Rav Yosef strongly objected to this question: What kind of question is that; does the blood of a slaughtered undomesticated animal or fowl have sanctity? As it was taught in a *baraita* that the Sages interpreted the verse: "He shall spill its blood and cover it with dust" (Leviticus 17:13): With that which he spilled, he shall cover. Just as a person spills the blood of a slaughtered animal with his hand, so too, he is obligated to cover the blood with this hand and not cover it with his foot. The reason is so that mitzvot will not be contemptible to him. Here too, one should treat the Hanukkah lights as if they were sacred and refrain from utilizing them for other purposes, so that mitzvot will not be contemptible to him.

HALAKHA

נר של חנוכה – Hanukkah lamp that one placed above twenty cubits – שהניחה למעלה מעשרים אמה: One who places the Hanukkah lamp more than twenty cubits, 9–12 m, off the ground does not fulfill the mitzva (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:7; *Shulhan Arukh*, *Orah Hayyim* 671:6).

It is a mitzva to place the Hanukkah lamp in the handbreadth adjacent to the entrance...on the left – נר חנוכה מצוה להניחה בטפח – הסמוכה לפתח: When lighting the Hanukkah lamp outside the house, it is a mitzva to place it within one handbreadth adjacent to the

left side of the door. In the synagogue, the Hanukkah lamp is placed along the southern wall or on a table adjacent to that wall (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:7; *Shulhan Arukh*, *Orah Hayyim* 671:7).

אסור – It is prohibited to count money opposite a Hanukkah light – להרצות מעות כנגד נר חנוכה: One may not use the light emanating from the Hanukkah lights for any purpose, even for an inconsequential one like counting money (Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:6; *Shulhan Arukh*, *Orah Hayyim* 673:1).

NOTES

The Hanukkah lamp will be on the left – נר חנוכה משמאל: Since the Temple candelabrum was on the left side of the Sanctuary, the Hanukkah lamp is placed on the left side as well (Rabbi Elazar Moshe Horowitz).

To count money – להרצות מעות: The Gemara cites this example because it is a negligible use of the Hanukkah lights that does not diminish their sanctity. Nevertheless, it is prohibited (Ran).

Does the Hanukkah light have sanctity – וכי נר קדושה יש בה: In principle, the sanctity of the vessels used in the Temple, i.e., a Torah scroll,

phylacteries, and the like, have inherent sanctity, unlike items used to perform a mitzva. The principle is as follows: Sanctified items no longer in use maintain their sanctity and must be buried. However, items used to perform a mitzva may be discarded. On that basis, Shmuel expressed surprise when the Gemara insists that Hanukkah lights be treated with the level of respect usually reserved for sacred items. Rav Yosef answered that while a mitzva is still being fulfilled, one must treat the items used for the mitzva with added deference, despite the fact that they do not retain their sanctity after the fulfillment of the mitzva (Ramban).

מֵרִיב דְּאִבְרָהָם – This expression of astonishment was commonly used by Rav Yosef. It is explained elsewhere that after Rav Yosef fell ill, he forgot his Torah knowledge. Therefore, he was uncertain whether or not he remembered Rabbi Yehoshua ben Levi's *halakha* accurately because the way he remembered it did not make sense (Rashi).

HALAKHA

One who roofed the *sukka* in accordance with its halakhic requirements and decorated it with colorful curtains – **סִכְכָּה כְּהִלְכָתָהּ**, **וְעִישָׂה בְּקִרְמִים**: No *sukka* decorations may be used for any other purpose during the festival of *Sukkot*. If one explicitly stipulated prior to the beginning of the Festival that he will use the decorations for a different purpose during the Festival (Rema), that use is permitted. Later commentaries wrote that the custom today is to refrain from making such stipulations (*Magen Avraham*). In general, the custom is to refrain from using the decorations hanging from the roofing of the *sukka*; however, ornaments hanging on the *sukka* walls may be used without prior stipulation. Nevertheless, it is preferable to stipulate with regard to those decorations as well (Rema), as per the *baraita* (Rambam *Sefer Zemanim*, *Hilkhot Sukka* 6:16; *Shulhan Arukh*, *Orah Hayyim* 638:2).

מְדִלִיקִין – One may light from lamp to lamp – **מִנֵּר לְנֵר**: Lighting one Hanukkah lamp directly from another is permitted. However, one may not kindle one Hanukkah lamp from another by means of a non-Hanukkah lamp, as Shmuel agrees that when there is an action that displays contempt for the mitzva, it is prohibited. Others hold that Shmuel would permit lighting from one lamp to another even under those circumstances, as he rejected both explanations of Rav's opinion (*Taz*). Currently, the custom is to be stringent with Hanukkah lights and to refrain from lighting one lamp from another because the basic mitzva is to light just one light, while the rest of the lights serve merely to enhance the mitzva. Therefore, lighting one lamp from another involves contempt for the mitzva (Rema; Rambam *Sefer Zemanim*, *Hilkhot Megilla VaHanukka* 4:9; *Shulhan Arukh*, *Orah Hayyim* 674:1).

One may untie from garment to garment – **מִתִּירִין מִבְּגָד לְבָגָד**: It is permitted to remove ritual fringes from one garment only in order to attach them to a different garment (*Magen Avraham*), as per Shmuel's statement and Rabba's custom (Rambam *Sefer Ahava Hilkhot Tzitzit* 1:13; *Shulhan Arukh*, *Orah Hayyim* 15:1).

The *halakha* is in accordance with Rabbi Shimon in the case of dragging – **שִׁמְעוֹן בְּגִירָה**: It is permitted to drag even large objects, e.g., a bed or a bench, across the ground on Shabbat so long as he does not intend thereby to create a furrow in the ground. If creation of a furrow is an inevitable consequence [*pesik reishei*] of his action, it is prohibited to drag that object (*Magen Avraham*; Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 1:5; *Shulhan Arukh*, *Orah Hayyim* 337:1).

LANGUAGE

פְּרִיכֵילִי – *Branches* [*parkilei*]: The origin of this word appears to be from the Greek *φραγέλλιον*, *phragellion*, from the Latin *flagellum*, meaning young, soft branches

The Gemara relates that they raised a dilemma before Rabbi Yehoshua ben Levi: What is the *halakha* with regard to using decorations of a *sukka* all seven days of the festival of *Sukkot*? He said to them: They already said in a similar vein that it is prohibited to count money opposite the Hanukkah light, which proves that one may not use the object of a mitzva for another purpose. Rav Yosef replied in surprise: Master of Abraham!¹ He makes that which was taught dependent upon that which was not taught. As, with regard to *sukka*, the prohibition to enjoy use of its decorations was taught in a *baraita*, and the prohibition to enjoy use of the Hanukkah lights was not taught in a *baraita* at all. As it was taught in a *Tosefta* in tractate *Sukka*: With regard to one who roofed the *sukka* in accordance with its halakhic requirements, and decorated it with colorful curtains² and sheets, and hung in it ornamental nuts, peaches, almonds, and pomegranates, and grape branches [*parkilei*],³ and wreaths of stalks of grain, wines, oils, and vessels full of flour, it is prohibited to use them until the conclusion of the last day of the Festival. And, if before he hung the decorations he stipulated with regard to them that he will be permitted to use them even during the Festival, everything is according to his stipulation, and he is permitted to use them. In any case, since the prohibition to benefit from the Hanukkah light is not explicitly taught, a proof should not be cited from there to resolve the dilemma with regard to *sukka* decorations. Rather, Rav Yosef said: There is no need to bring a proof for the *halakhot* of *sukka* from the Hanukkah light. Rather, the paradigm of them all is blood. The verse with regard to the covering of the blood of slaughter is the original source from which the prohibition to treat mitzvot with contempt is derived.

It was stated in a dispute between *amora'im* that Rav said: One may not light from one Hanukkah lamp to another lamp. And Shmuel said: One may light in that manner. The Gemara cites additional disputes between Rav and Shmuel. Rav said: One may not untie ritual fringes from one garment in order to affix them to another garment. And Shmuel said: One may untie them from one garment and affix them to another garment. And Rav said: The *halakha* is not in accordance with the opinion of Rabbi Shimon in the case of dragging, as Rabbi Shimon permitted dragging objects on Shabbat, even if, as a result, a furrow would be dug in the ground, as it was not the person's intent to dig that hole. Shmuel said that the *halakha* is in accordance with the opinion of Rabbi Shimon in the case of dragging.

Abaye said: In all halakhic matters of the Master, Rabba, he conducted himself in accordance with the opinion of Rav, except these three where he conducted himself in accordance with the opinion of Shmuel. He ruled: One may light from one Hanukkah lamp to another lamp,⁴ and one may untie ritual fringes from garment to garment,⁵ and the *halakha* is in accordance with the opinion of Rabbi Shimon in the case of dragging.⁶ As it was taught in a *baraita*, Rabbi Shimon says: A person may drag a bed, chair, and bench on the ground, as long as he does not intend to make a furrow in the ground. Even if a furrow is formed inadvertently, one need not be concerned.

One of the Sages sat before Rav Adda bar Ahava, and he sat and said: The reason for the opinion of Rav, who prohibited lighting from one Hanukkah lamp to another, is due to contempt for the mitzva. Using the light for a purpose other than illumination demeans the mitzva of Hanukkah lights. Rav Adda bar Ahava said to his students: Do not listen to him, as the reason for Rav's opinion is due to the fact that he thereby weakens the mitzva. By lighting from lamp to lamp he slightly diminishes the oil and wick designated for the purpose of the mitzva. The Gemara asks: What is the practical difference between them? The Gemara answers: The practical difference between them is in a case where he lights directly from lamp to lamp, without using a wood chip or another lamp to light the second lamp. According to the one who said that Rav's reason is due to contempt for the mitzva, directly from lamp to lamp he may even light *ab initio*, as, by lighting another Hanukkah lamp, he does not thereby demean the sanctity of the mitzva because the second lamp is also a mitzva. According to the one who said that Rav's reason is because he weakens the mitzva, lighting directly from lamp to lamp is also prohibited, as ultimately he utilizes the mitzva lamp for a task that he could have accomplished with a non-sacred lamp.

Rav Avya raised an objection from that which was taught in a *Tosefta*: A sela of

בעו מנייה מרבי יהושע בן לוי: מהו להסתפק מנזי סוכה כל שבועה? אמר ליה: הרי אמרו, אסור להרצות מעות כנגד נר חנוכה. אמר רב יוסף: מריה דאברהם! תלי תניא בדלא תניא. סוכה – תניא, חנוכה – לא תניא. דתניא: סככה כהלכתה, ועיטרה בקרמים ובסדינים המצויין, ותלה בה אגוזים אפרסקין שקדים ורמונים ופרכלי ענבים, ועטרות של שבילים, וינות (של) שמנים וסלתות – אסור להסתפק מהן עד מוצאי יום טוב האחרון של חג, ואם התנה עליהן – הכל לפי תנאו. אלא אמר רב יוסף: אבוהו דבבולא דם.

איתמר, רב אמר: אין מדליקין מנר לנר, ושמואל אמר: מדליקין. רב אמר: אין מתירין ציצית מבגד לבגד, ושמואל אמר: מתירין מבגד לבגד. רב אמר: אין הלכה ברבי שמעון בגיריה, ושמואל אמר: הלכה ברבי שמעון בגיריה.

אמר אביי: כל מיילי דמר עביד כרב, לבר מהני תלת דעביד בשמואל: מדליקין מנר לנר, ומתירין מבגד לבגד, והלכה ברבי שמעון בגיריה. דתניא: רבי שמעון אומר: גזר אדם משה כסא וספסל, ובלבד שלא יתבזין לעשות חריץ.

ייתיב ההוא מרבנן קמיה דרב אדא בר אבהו, ויתיב וקאמר: טעמא דרב – משום ביוזי מצוה. אמר להו: לא תציתו ליה, טעמיה דרב – משום דקא מבחיש מצוה. מאי בינייהו? איכא בינייהו: דקא מדליק משרגא לשרגא. מאן דאמר משום ביוזי מצוה – משרגא לשרגא מדליק, מאן דאמר משום אכחוישי מצוה – משרגא לשרגא נמי אסור.

מתביב רב אמי: סלע של

NOTES

To redeem other second-tithe produce with it – לחלל – עליו מעשר שני אחר: As opposed to the fruits of the first tithe that are given to the Levites, the fruits of the second tithe must be brought to Jerusalem and eaten there. However, the distance to Jerusalem from certain places in Eretz Yisrael was great and transporting a large amount of fruit was a burden. In addition, there was the possibility that the fruit would spoil. The Torah allowed the redemption of the fruit of the second tithe with money, which would then be used to purchase food in Jerusalem (see Deuteronomy 14:22–27).

Decree lest the weights not be precisely equal – גזירה: שָׂמָא לֹא יִכּוּן מִשְׁקָלוֹתָיו: The *ge'onim* and the Rambam wrote that there is room for concern lest the weights not be precise, and one consequently undervalue the weight of the tithe. A variant text reads: Lest the weights be precisely equal. That reading suggests that one might discover that the weight of the coins used to redeem the tithe or even the fruits themselves corresponds to common weights. The concern is that he will use them to weigh non-sacred items (*Me'ir*).

And does God require its light – וְכִי לְאוֹרָה הוּא צָרִיךְ: Some commentaries explain the assumption that the phrase: Outside the veil of testimony, which seems extraneous, teaches that the purpose of the candelabrum was to provide light for the priests inside the Sanctuary, as they never ventured beyond the veil of testimony. Therefore, Rav Sheshet said that the candelabrum's light was not necessary for that purpose either, as the pillar of cloud provided light for the priests (see *Tosafot*).

BACKGROUND

The lamps of the Temple candelabrum – נֵרוֹת מְנוֹרַת: In this depiction of the Temple candelabrum, all of the wicks and flames face the middle branch. According to this opinion, the branches of the candelabrum are aligned along a north–south axis and the central light, which is the westernmost lamp of the candelabrum, provides perpetual light.



Temple candelabrum

מעשר שני אין שוקלין כנגדו דנרי זהב, ואפילו לחלל עליו מעשר שני אחר. אי אמרת בשלמא כי פליגי רב ושמואל מנר לנר, אבל בקינסא אסור שמואל – הא לא תהוי תיובתא. אלא אי אמרת בקינסא נמי שרי, הא תהוי תיובתא! אמר רבה: גזירה שמה לא יכוין משקלותיו, וקא מפיק להו לחולין.

מתברר שרש"י: "מחוץ לפרוכת העדות יערוך" וכי לאורה הוא צריך? והלא כל ארבעים שנה שהלכו בני ישראל במדבר לא הלכו אלא לאורו; אלא עדות היא לבאי עולם שהשכינה שורה בישראל. מאי עדות? אמר רב: זו נר מערבי, שנותן בה שמן במדת חברותיה, וממנה היה מדליק ובה היה מסיים. והא הכא, כיון דקביעי נרות לא סגיאל דלא משקיל ואדלוקי, קשיא בין למאן דאמר משום בזוי מצוה, ובין למאן דאמר משום אכחוש מצוה!

תרגמא רב פפא בפתילות ארובות. סוף סוף, למאן דאמר משום אכחוש מצוה קשיא! קשיא.

the second tithe, one may not weigh gold dinars with it^h in order to determine their precise weight. And doing so is prohibited even if he is weighing the coin in order to redeem other second-tithe produce with it,ⁿ as one may not derive benefit from tithe money. The Gemara discusses this matter: **Granted, if you say that when Rav and Shmuel disagree it is with regard to a case when one lights from lamp to lamp, but with a wood chip, Shmuel prohibits lighting, this will not be a conclusive refutation of Shmuel's opinion. But if you say that he permits lighting from lamp to lamp with a wood chip as well, this would be a conclusive refutation of his opinion,** as the Sages did not permit use of and benefit from a sacred object even for the purpose of a similar sacred need. **Rabba said:** This is not difficult, as in the case of weighing tithe money the Sages prohibited doing so as a **decree lest the weights not be precisely equal.**ⁿ One will discover that the weight of the gold dinars is not equal to the weight of the *sela* that he used to weigh them, and he will reconsider and render them unsanctified, i.e., they will maintain their original, non-sacred status. In that case, he will have used the tithe money for an unsanctified purpose. However, when one lights even a wood chip for the purpose of Hanukkah lights, it is clear that it is for the purpose of performing a mitzva, and there is no reason to issue a decree.

Rav Sheshet raised an objection from that which was taught in a *baraita*. With regard to the Temple candelabrum,⁸ it is stated: **"Outside the veil of the testimony, in the Tent of Meeting, shall Aaron order it from evening to morning before the Lord continually; it shall be a statute forever throughout your generations"** (Leviticus 24:3). It must be understood: **And does God require its lightⁿ** for illumination at night? Didn't the children of Israel, all forty years that they walked in the wilderness, walk exclusively by His light, the pillar of fire? Rather, the lighting of the candelabrum is testimony to mankind that the Divine Presence rests among Israel. The Gemara asks: **What is this testimony?** Rav said: **That is the westernmost lamp in the candelabrum in which the measure of oil placed was the same measure of oil as was placed in the other lamps, and nevertheless he would light the others from it each day and with it he would conclude,** i.e., the westernmost lamp would continue burning throughout the day after all the others were extinguished. The rest of the lamps burned only at night, and each night he would relight the rest of the lamps from the westernmost lamp. **But isn't it true that here, in the Temple, since the lamps were fixed in the candelabrum, it was impossible to light directly from lamp to lamp? There was no alternative to taking a wood chip and lighting the rest of the lamps from the westernmost lamp. Consequently, it is difficult both according to the one who said that one may not light from lamp to lamp due to contempt for the mitzva and according to the one who said that one may not light from lamp to lamp due to weakening the mitzva.**

Rav Pappa explained that it need not necessarily be understood that way. Rather, there were long wicks in the candelabrum, which made it possible to reach and light directly from one lamp to another.¹⁴ However, ultimately, according to the one who said that one may not light from lamp to lamp due to weakening the mitzva, it is difficult. The Gemara concludes: Indeed, the question remains difficult.

HALAKHA

The second tithe, one may not weigh gold dinars with it – מעשר שני אין שוקלין כנגדו דנרי זהב: The coins used to redeem the second tithe may not be utilized as weights to ascertain the weight of other coins, even if one plans to use those coins to redeem other second-tithe produce (Rambam *Sefer Zera'im, Hilkhot Ma'aser Sheni VeNeta Revai* 3:19).

Lighting the Temple candelabrum – הדלקה במנורת המקדש: The priests kindle the lamps in the Temple candelabrum from the westernmost lamp by pulling the wick of the unlit lamp to the burning westernmost lamp, kindling it, and restoring the wick to its place (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 3:14).

מאי הוי עלה? אמר רב הונא בריה דרב יהושע: תזינא אי הדלקה עושה מצוה – מדליקין מנר לנר, ואי הנחה עושה מצוה – אין מדליקין מנר לנר.

דאיבעיא להו: הדלקה עושה מצוה או הנחה עושה מצוה?

תא שמע. דאמר רבא: היתה תפוש נר חנוכה ועומד – לא עשה כלום. אי אמרת בשלמא הדלקה עושה מצוה – הדלקה במקומו בעינן, משום הכי לא עשה כלום. אלא אי אמרת "הנחה עושה מצוה" אמאי לא עשה ולא כלום? היתם נמי הרואה הוא אומר "לצורכו" הוא דאדלקה.

תא שמע. דאמר רבא: הדליקה בפנים והוציאה – לא עשה כלום. אי אמרת בשלמא הדלקה עושה מצוה – הדלקה במקומו בעינן, משום הכי לא עשה כלום. אלא אי אמרת "הנחה עושה מצוה" אמאי לא עשה ולא כלום? היתם נמי הרואה הוא אומר "לצורכו" הוא דאדלקה.

תא שמע. דאמר רבי יהושע בן לוי:

Perek II Daf 23 Amud a

עשית שהיתה דולקת והולכת כל היום כולו, למוצאי שבת מכבה ומדליקה. אי אמרת בשלמא הדלקה עושה מצוה – שפיר. אלא אי אמרת הנחה עושה מצוה, האי "מכבה ומדליקה"? "מכבה ומגביהה ומניחה ומדליקה" מיבעי ליה! ועוד, מדקא מברכינן "אשר קדשנו במצותיו וצונו להדליק נר של חנוכה" שמע מינה: הדלקה עושה מצוה, שמע מינה.

In summary, the Gemara asks: **What is the halakhic conclusion reached^N about this matter in terms of lighting from lamp to lamp?** Rav Huna, son of Rabbi Yehoshua, said: **We see; if the *halakha* is in accordance with the opinion of the one who said that kindling the Hanukkah light accomplishes the mitzva and the rest is secondary, one may light from lamp^B to lamp.** The lighting itself is the essence of the mitzva of Hanukkah lights. **And if the *halakha* is in accordance with the opinion of the one who said that placing the lit lamp in a suitable place accomplishes the mitzva, then one may not light from lamp to lamp.** According to that opinion, lighting is simply an auxiliary action that facilitates the fulfillment of the essence of the mitzva, which is placing the lamp in a place where its light can be seen by the public. Since lighting is merely a preparatory action, one may not demean the mitzva by lighting from lamp to lamp.

After the issue of whether lighting accomplishes the mitzva or placing accomplishes the mitzva was raised in the context of the previous discussion, the Gemara cites the discussion in its entirety. **As a dilemma was raised before the Sages:** In the case of the Hanukkah light, does **lighting accomplish the mitzva**, and placing the lit lamp is simply a continuation of that action, **or does placing the kindled lamp accomplish the mitzva**, and lighting is simply a practical necessity that facilitates placing the lamp?

The Gemara suggests: **Come and hear a solution to this dilemma from that which Rava said:** One who was holding a burning Hanukkah lamp in his hand and standing,^H he did nothing in terms of fulfilling the mitzva. **Conclude from this that placing accomplishes the mitzva.** Until he sets the lamp down in its appropriate place, he did not fulfill the mitzva. The Gemara rejects this: **There**, they said that he did not fulfill his obligation for a different reason. One who sees it will say that he is not holding the lamp in order to fulfill the mitzva, but **he is holding it for his own needs.** Since holding the lamp can mislead onlookers, he does not fulfill the mitzva in that manner.

Come and hear another resolution for this dilemma from that which Rava said: One who lights the Hanukkah lamp inside the house and then takes it out and places it at the entrance to his house **did nothing** in terms of fulfilling the mitzva. **Granted, if you say that lighting accomplishes the mitzva it is understandable, as lighting in its place is required.** That is why Rava ruled that **he did nothing** in terms of fulfilling the mitzva. **However, if you say that placing accomplishes the mitzva, why did Rava rule that he did nothing?** Didn't he set it down in its appropriate place? The Gemara answers: **There too**, even though he subsequently brought it outside, **one who sees him lighting inside will say to himself that he is lighting the lamp for his own needs and not in fulfillment of the mitzva.**

Come and hear another resolution from that which Rabbi Yehoshua ben Levi said:

A lantern that continued to burn^H the entire day of Shabbat, at the conclusion of Shabbat one extinguishes it and lights it again as a Hanukkah light. **Granted, if you say that lighting accomplishes the mitzva**, the requirement to extinguish the lantern and relight it in order to fulfill the mitzva of kindling the Hanukkah light works out well. **However, if you say that placing accomplishes the mitzva, this statement**, which stated that one **extinguishes it and lights it**, is imprecise. According to this opinion, **it needed to say: One extinguishes it and lifts it from its place and sets it down and lights it**, as only by placing the lamp in an appropriate place could one fulfill the mitzva of the Hanukkah light. **Furthermore**, there is additional proof that lighting accomplishes the mitzva. **From the fact that we recite the following blessing over the mitzva of kindling the Hanukkah light: Who has made us holy through His commandments and has commanded us to light the Hanukkah light**, the Gemara suggests: **Conclude from this that lighting accomplishes the mitzva**, as it is over lighting that one recites the blessing. The Gemara concludes: **Indeed, conclude from this.**

NOTES

What is the conclusion about this matter – מאי הוי עלה: This question is standard at the end of a discussion in which proofs are cited for both opinions, although neither is conclusive.

In this context, the question is twofold. The first question is whether or not the assumption that remained difficult, but was not conclusively refuted, was ultimately rejected by *halakha*. The second question is whether the *halakha* is in accordance with the opinion of Rav or in accordance with the opinion of Shmuel. Although Rabba's custom was in accordance with the opinion of Shmuel, the principle in ritual, as opposed to civil, cases is that the *halakha* is in accordance with the opinion of Rav (Rosh).

BACKGROUND

נר – Lamp



Earthenware lamp from the talmudic period

HALAKHA

One who was holding a burning Hanukkah lamp in his hand and was standing – היה תפוש נר חנוכה ועומד: One who holds a Hanukkah lamp in his hand, lights it, and then remains standing with it did not fulfill the mitzva. Similarly, one who kindled a Hanukkah lamp inside his house and then placed it outside did not fulfill the mitzva (Rambam *Sefer Zemanim, Hilkhot Megilla VaHanukka* 4:9; *Shulhan Arukh, Orah Hayyim* 675:1).

HALAKHA

עשית שהיתה דולקת והולכת וכו' שהיתה דולקת והולכת וכו': One who wants to fulfill his obligation with a lantern or lamp that was burning during the day must first extinguish it and then relight it as a Hanukkah light. The ruling in the dispute in the Gemara is: The mitzva is accomplished by lighting the lights, as per the opinion of Rabbi Yehoshua ben Levi (Rambam *Sefer Zemanim, Hilkhot Megilla VaHanukka* 4:9; *Shulhan Arukh, Orah Hayyim* 675:1).



Koren Talmud Bavli, Shabbat

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