

## OVERVIEW of the Daf

### 1) Kindling the light fulfills the mitzvah

The Gemara concludes that it is the kindling of the light that fulfills the mitzvah.

An application of this ruling is that those who are halachically incapable of having intent can not fulfill the mitzvah.

Women are certainly obligated in the mitzvah because they were also part of the miracle.

The guidelines for guests and their obligation to kindle lights are provided.

### 2) Oils that may be used for the mitzvah

Although all oils are acceptable for the Chanukah light olive oil is the best because it produces the clearest, brightest light.

Other circumstances where olive oil is the oil of choice are listed.

### 3) The brachos recited on the Chanukah lights

The Gemara discusses different types of people and the number of brachos they recite on the different nights of Chanukah.

The language of the bracha is recorded and the Gemara gives the source to say "וצוננו" even for a mitzvah of rabbinic origin.

### 4) Lighting a menorah in many doorways

R' Huna rules that a courtyard that has multiple doorways facing different directions requires a menorah in each doorway because people may see one doorway without a menorah and assume the other doesn't have a menorah as well.

### 5) The lamp used for Chanukah lights

Different lamps are mentioned and the method for their use on Chanukah is recorded.

### 6) Priorities

A hierarchy of mitzvos is created for a person who is forced to choose between two mitzvos.

### 7) The reward for careful observance of different mitzvos

R' Huna spells out the reward for careful observance of the mitzvos of Shabbos and Chanukah candles, mezuzah, tzitzis and Kiddush.

A number of stories are related about lighting Shabbos candles and the reward for fulfillment of the mitzvah.

Rava mentions the reward for those who treat Torah sages respectfully.

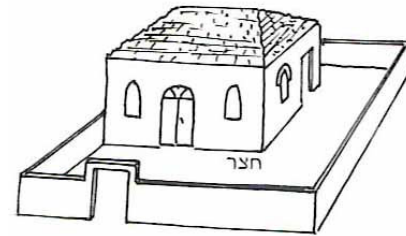
### 8) Oil that must be burned

The Gemara identifies, "oil that must be burned" as terumah oil that became tamei.

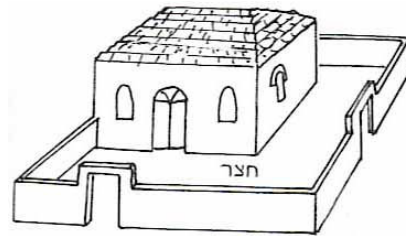
According to Rabbah, such oil may not be used for Shabbos lights because of the fear that the owner may tilt the lamp. According to R' Chisda it is a decree because of the case where Yom Tov falls on Erev Shabbos where it is prohibited to burn the tamei oil similar to the prohibition against burning disqualified korbanos on Yom Tov. ■

## Daf DIAGRAM

### חצר שיש לה ב' פתחים

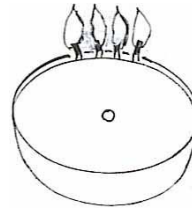


According to Rashi, the house has two doors open to the חצר, and it would be required to light at each door.



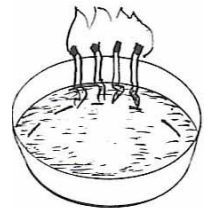
According to Tosafos (21b, ד"ה מצוה) it is the חצר that has two doors, and it would be necessary to light at each entrance of the חצר at the door to the רשות הרבים.

### מילא קערה שמן והקיפה פתילות כפה עליה כלי עולה לכמה בני אדם



The bowl is filled with oil, with wicks along the rim. A cover is placed over the bowl, which causes the flames to remain distinct. Each wick can be used for the mitzvah for a different person.

If no cover is placed on the bowl, the flames combine to form a torch-type flame.



## REVIEW and Remember

- How does the language of the bracha indicate how the mitzvah is to be performed?
- Why do we make the bracha on the miracle every day of Chanukah?
- What takes priority; Shabbos candles or Chanukah candles? Why?
- What is the reward for fearing Torah scholars?

# HALACHAH Highlight

*May others fulfill the obligation of Chanukah candle lighting thru women?*

אשה ודאי מדליקה, דאמר רבי יהושע בן לוי נשים חייבות בנר חנוכה, שאן הן היו באותו הנס.

*A woman certainly lights, as Rabbi Yehoshua ben Levi says that women are obligated in the lighting of the Chanukah candles, since they as well were involved in the miracle of Chanukah.*

This passage that teaches that women are obligated in the lighting of candles is codified by the Poskim<sup>1</sup>. A similar statement is made by Rabbi Yehoshua ben Levi as regards women's obligation of hearing the Megillah<sup>2</sup>. In that situation, the Poskim disagree as to whether a woman may assist a man in the fulfillment of his responsibility by her reading of the Megillah. The Behag<sup>3</sup> and other Poskim<sup>4</sup> opine that a man may not fulfill his Megillah obligation by hearing a woman read, while others<sup>5</sup> are of the opinion that a woman may assist a man in the fulfillment of his obligation for Megillah reading. The Shulchan Aruch<sup>6</sup> and the Rema<sup>7</sup> appear divided on this matter. The Ra'avyah<sup>8</sup> questions whether the Behag would equate Chanukah candle lighting to Megillah reading, and hold in both cases that men may not fulfill these obligations thru women. However, numerous Rishonim suggest distinctions between Megillah reading and Chanukah lighting. Rabbi Moshe of Coucy<sup>9</sup> writes that only for Megillah reading are women unable to assist men in the discharge of their obligation, since it is similar to public Torah reading, which women can not carry out. Others<sup>10</sup> propose that the distinction lies in the fact the Megillah reading has the factor of the sensual nature of a woman's reading (קול באשה ערוה). Indeed, the Ra'avyah himself, who questioned the matter according to the view of the Behag, writes later<sup>11</sup> that a man may execute his Chanukah lighting responsibility thru the lighting of a woman. It would appear virtually unanimous<sup>12</sup> amongst Rishonim that a woman may assist a man in fulfilling his Chanukah lighting obligation, whether it be according to those who hold that a woman may not assist a man in the fulfillment of their Megillah reading responsibility, but would distinguish between Megillah reading and Chanukah lighting, or surely according to those who permit the fulfillment of a man's Me-

gillah obligation thru the reading of a woman. Many authorities<sup>13</sup> echo this position that a woman may assist a man in the discharge of his Chanukah candle lighting responsibility.

In application, the custom in Ashkenazic households, where the tradition is that each person lights themselves<sup>14</sup>, is that the lady of the house fulfills her obligation with her husband's lighting, since they are considered as one entity (אשתו כגופו)<sup>15</sup>. This custom applies to girls in the house as well<sup>16</sup>. In Sephardic households, where the practice is that the homeowner alone lights<sup>17</sup>, women are certainly included with the other household members.

The Poskim<sup>18</sup> disagree as to whether a woman should light the candles in the home if the husband is absent or tardy. ■

1. רמב"ם (פ"ד מהל' חנוכה ה"ט) ובשו"ע (סי' תרע"ה ס"ג)
2. מגילה (ד' ע"א)
3. הוב"ד בתוס' מגילה (ד' ע"א ד"ה נשים חייבות) וערכין (ג' ע"א ד"ה לאתויי)
4. סמ"ג (הל' מגילה), ריטב"א (כאן ד"ה אשה ודאי) > אמנם בחידושו למגילה (ד' ע"א ד"ה אף הן) כתב כל בטר איפכא. ועיי' סדר רב עמרם גאון (ריש סדר פורים, מהד' רא"ל פרומקין ח"ב דף פח ע"ב ומגן האלף אות ג' שם) > והשווה למהד' ר"ד גולדשמידט (עמ' קא) > ובס' העיטור (הל' מגילה, דף קיג ע"ד) ובארחות חיים (הל' מגילה אות ב') בשם בעל העיטור, ודברי רבינו שמחה שהובאו בהגהות מיימוניות (פ"א מהל' מגילה אות א'). ועוד. ועיי' בביאור הגר"א (סי' תרפ"ט) בשם הזהר חדש.
5. רש"י (ערכין ג' ע"א ד"ה לאתויי). וכן דייקו בהגהות מיימוניות (פ"א מהל' מגילה סוף אות א') והגמ"ד משנה (שם פ"א ה"ב) בדעת הרמב"ם. ובס' האשכול (ח"ב, הל' מגילה אות ט', עמ' 30) בדעת הר"י. וכן הוא באור זרוע ח"ב (הל' מגילה סי' שסח) ועוד.
6. שו"ע סי' תרפ"ט ס"א. ואע"פ שיש בזה דעות, עיי' להגר"ע יוסף שליט"א בס' חזון עובדיה (פורים, הל' מקרא מגילה הערה כב, עמ' נט). ואכמ"ל.
7. רמב"א סי' תרפ"ט ס"ב. ועיי' במשנ"ב ס"ק ז
8. ראבי"ה (סי' תקסט, ח"ב עמ' 293)
9. סמ"ג (הל' מגילה). וכן בס' האשכול (ח"ב, הל' מגילה אות ט', עמ' 30)
10. ס' האשכול שם. ועיי' בס' ארחות חיים (הל' מגילה אות ב') בשם בעל העיטור. וכן ראה בס' המאורות (מגילה יט ע"ב, מעי' שח) בשם בעל העיטור, עיי' בביאור יותר בזה.
11. ראבי"ה (סי' תתמג, עמ' 580 ועיי' בהערה 5 שם)
12. אמנם עיי' במאירי (שבת כאן, עמ' 99): "וקצת מפרשים כתבו דוקא לעצמה - ואין זה כלום."
13. לבוש (סי' תרעה), ט"ז (שם ס"ק ד), מג"א (שם ס"ק ד), א"ר (שם ס"ק ו), מחזיק ברכה (שם אות ד) ועוד טובא.
14. רמ"א (סי' תרעה ס"ב)
15. א"ר (סי' תרעה ס"ק ג). והוב"ד במחצית השקל (סי' תרעה ס"ק ד') ובמשנ"ב (סי' תרעה ס"ק ט). והשווה למשנ"ב (סי' תרעה ס"ק ט) בשם שו"ת עולת שמואל (סי' קה).
16. עיי' לחת"ס בחידושו לשבת (כא ע"ב ד"ה והמהדרין) ובס' משמרת שלום (אות מח) והמשנ"ב (סי' תרעה ס"ק ט) בשם שו"ת עולת שמואל (סי' קה) ובס' הליכות שלמה (מועדים ח"ב - פט"ז בדבר הלכה אות ד', עמ' רצז) ובתשובות והנהגות ח"ב (סי' שמב אות ז') ובס' יומין דחנוכה (סי' י, דף קלח ע"א ואילך). ועוד.
17. שו"ע (סי' תרעה ס"ב)
18. עיי' פרמ"ג (סי' תרעה א"א ס"ק ד): "ומוציאה אנשים אם עומדים בשעה שמדליקין ושומעים הברכה, ודיעבד אף לא ענו אמן - יצא." והביאו בזה המשנ"ב שם (ס"ק ט). עיי' שו"ת אגרות משה (ח"א מחא"א סי' קצ) באורך ובשו"ת שבט הלוי ח"ד (סי' סו). אמנם עיי' בחיי אדם (כלל קנ"ד סעי' לג) ובס' הליכות שלמה (מועדים ח"ב - פט"ז אות ב', עמ' רצז) ובשו"ת יחיה דעת ח"ג (סי' נא). ועוד. אבל אכמ"ל. ■

## STORIES off the Daf

*Shalom Bayis Comes First*

נר ביתו ונר חנוכה, נר ביתו עדיף משום שלום ביתו

Rabbi Yaakov Ruderman, zt"l, the former Rosh Yeshiva of Ner Yisroel, reported a story which the Chafetz Chaim had told him.

The Chofetz Chaim used to visit the saintly Rabbi Nachum from Grodna, who the Chafetz Chaim considered him to be his teacher. Once, on one of the nights of Chanukah, the Chafetz Chaim was at his Rebbe's

home, and nightfall came and went. The hours passed, the street traffic thinned out, and still the candles of the menorah remained unlit. Much later, the wife of Rabbi Nachum returned home, and only then did his Rebbe kindle the Chanukah lights.

The Chafetz Chaim asked his Rebbe for an explanation of what had happened, for the Halacha seems to say that the lighting should be done in an expedient fashion, and his Rebbe's wife's obligation could have been fulfilled with her husband's lighting, even without her being home at the time.

Rabbi Nachum explained. The Halacha

tells us that if a person has only enough money for either Shabbos candles or Chanukah candles, the candles of Shabbos have priority, for the glow of the Shabbos candles ensures and guarantees tranquility in the house - Shalom Bayis. "My wife," continued Rabbi Nachum, "is selfless and dedicated. It is to her credit that I am able to learn Torah and to be involved in the many Mitzvah activities which I handle. She enjoys being present when I light the Chanukah candles. It is for this reason that I decided that the consideration of "Shalom Bayis" takes priority, and I waited for her, rather than light earlier during the prime hour. ■

