

2.2.4

23a → (כצורבא מרבנן) 23b → (אמר רב ששת אכסנאי חייב)

1. על פי התורה אשר יורוד ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך: מיין ושמאל: דברים יז, יא
 2. זכר מות עולם בינו שנות דור ודור שאל אבידו ויגודו זקניו ויאמרו לך: דברים לב, ז
 3. פי ה' אלהיך מתהלך בקרב מחנך להצילך ולתת איביך לפניך והיה מחנך קדוש ולא יראה בך ערות דבר ושב מאחריו: דברים כג, טו
 4. ובקצרכם את קציר ארצכם לא תכלה פאת שדך לקצר ולקט קצירך לא תלקט: ויקרא יט, ט
 5. לא ימיש עמוד העגן יומם ועמוד האש לילה לפני העם: שמות יג, כב

- I. נר שבת and נר חנוכה regarding מימרות
- a. נ"ח guest is obligated in **ד' ששת**
 - i. **ד' זירא** when he was single and staying at someone's home (while studying), he would pitch in with coins for oil
 1. *But:* after he married, he no longer did so, reasoning that his wife would be lighting "for him" at home
 - b. **ד'יב"ל**: all oils are acceptable for **נר שבת**, but olive oil is ideal
 - i. **אב"י** used to seek out sesame oil, reasoning that it lasted longer
 - ii. *However:* once he heard **ר'יב"ל**'s ruling, he preferred olive oil, arguing that it has a clearer flame
 - c. **ד'יב"ל (tangent)**: all oils are fine for ink – but olive oil is ideal
 - i. *Question:* is he referring to mixing it in or using it to smoke in the ink?
 - ii. *Answer:* per **בר זוטרא** - for both uses
 1. *Version:* all "smokers" are good for ink, but olive oil is best
 - d. **ד' הונא**: all resin is good for ink, but balsam resin is the best
- II. ברכות נר חנוכה
- a. **ד'ב**: one who lights must recite a ברכה
 - b. **ד' ירמיה**: one who sees נ"ח must recite a ברכה
 - c. **ד'ב יהודה**: on 1st night, if he (only) sees נ"ח, say 2 ברכות, if he lights - 3; from here on – מדליק says 2, רואה says 1
 - i. *Question:* which is omitted (after 1st night)?
 1. *Answer:* we omit **זמן** ("שהחיינו")
 - a. *Proposal:* why not omit this?
 - b. *Answer:* **נס** occurred each day
 - ii. *Question:* what is the ברכה on נ"ח?
 1. *Answer:* להדליק נר חנוכה
 - a. *Question:* where we we commanded to light נ"ח?
 - i. *Answer1* (**ד' אויב**): v. 1 – where we are commanded to not deviate from rulings of הגדול
 - ii. *Answer2* (**ד' נחמיה**): v. 2 – where we are "commanded" to heed our ancestors
 - b. *Challenge:* per **ד'א**, there is no ברכה for separating דמאי (else, couldn't do so **ערום**, per v. 3)
 - i. *Answer1* (**ד'אב"י**): that is a דרבנן generated by ספק – we only make ברכות on דרבנן
 1. *Challenge:* 2nd day **יום טוב** (גולה) – we make ברכות, and that is generated by ספק
 2. *Answer:* that is done so that people will not regard **י"ט שני** lightly
 - ii. *Answer2* (**ד'בא**): most **ע"ה** separate דמאי; תר"מ רחוק is דמאי → **ברכה** no (י"ט שני ספק רחוק)

III. Continued מימרות regarding נר חנוכה מצוות

 - a. **ד' חצר** with 2 separate entrances requires a נר at each entrance
 - i. **ד'בא**: this is only true if the entrances are at two different sides of the **חצר**; but if on the same side, no need
 1. *Reason:* due to suspicion (that others will suspect that he is not lighting נ"ח)
 2. *Question:* whose suspicion concerns us?
 - a. *If:* it outsiders– then even on one side we should require (they don't know that both entrances are his)
 - b. *And if:* it is townfolk, shouldn't require even if on two sides – they know his property
 - i. *Answer:* it is townfolk – sometimes they pass on one side (and see no נר, suspect he isn't lighting)
 - ii. *Question:* what is our source for establishing a rule based on the consideration of **חשד**?
 1. *Answer:* **ר' שמעון** (ברייתא) - there are 4 reasons that the תורה specified פאה be given from corner of field
 - a. **גזל עניים** shouldn't summon his poor relative to take פאה
 - b. **ביטול עניים** shouldn't have to wait around to see where פאה is designating as פאה
 - c. *Suspicion:* people shouldn't curse him for not leaving פאה
 - d. **לא תכלה** (v4): someone might not give at all and claim that he gave at some other place

- b. **לדב הונא**: a נר (lamp) which has 2 openings counts for 2 people
- i. **לדבא**: if he filled a bowl with oil and put in many wicks and covered it with a כלי (with holes), it counts for multiple people
 1. *But if*: he didn't cover it, it is like a bonfire and doesn't count even for one person
- c. **לדבא**: ranking נר חנוכה, נר שבת and wine for קידוש (in case of limited resources)
- i. *Obvious*: that נר שבת trumps קידוש היום, due to שלום בית or קידוש
 - ii. *Question*: which is preferred – נר חנוכה or קידוש
 1. *Lemma1*: קידוש היום is more frequent
 2. *Lemma2*: נר חנוכה publicizes the miracle
 - a. *Answer (לדבא)*: נר חנוכה is preferred, due to פרסומי ניסא
- d. **לדבא**'s *exhortative homilies*: about the relation between certain מצוות and blessings in one's life
- i. **לדבא**: one who has נר שבת regularly will have sons who are scholars
 - ii. **לדבא**: one who is careful about מצוות מזוזה will have a nice home
 - iii. **לדבא**: one who is careful about מצוות ציצית will have nice clothes
 - iv. **לדבא**: one who is careful about קידוש היום will fill barrels of wine
 1. *Stories*: of חכמים who accurately predicted that great scholars would come from homes with lots of light
- e. *Story*: יוסף ר' יוסף's wife lit close to dark, he taught her (v. 5) that the cloud would overlap with the fiery pillar and vice-versa (i.e. she should light the "fire" before the "cloud" of day was done)
- i. *subsequently*: she considered lighting very early - an elder taught her that she shouldn't light too early or too late
- f. **לדבא**'s *exhortative homilies*: about relating to scholars
- i. *If one loves לדבא*: he will have sons who are students
 - ii. *If one cherishes לדבא*: he will have sons-in-law who are students
 - iii. *If he is in awe of לדבא*: he himself will become a representative of the court
 1. *But if*: he isn't fit for that, his words will be attended to like אורבא מרבנן