

2.2.5

23b (ולא מסיימי) → 24b (ולא בשמן שריפה)

- I. Analysis of next clause in our משנה - "שמן שריפה", forbidden for שבת
- a. Definition (רבה): שמן of תרומה that became טמא; called שמן שריפה as it must be burned
 - i. Reason for prohibition (רבה): since he must burn it, he may tip the lamp to burn it up more quickly
 - ii. Challenge (אב"י): then it should be permitted to be used for י"ט; but שבת ב:ב prohibits
 1. Answer: that is a precautionary measure against use on שבת
 - iii. Reason for prohibition (ר' חסדא): our משנה refers to י"ט when it falls on ע"ש – since we don't burn קדשים on י"ט
 1. Challenge: since שבת ב:ב explicitly prohibits using שמן שריפה ביר"ט → our משנה must be including all ערבי שבת
 2. Defense: next משנה is providing the reason for our prohibition; no שמן שריפה since we don't burn י"ט ש"ש ביר"ט
 3. Support (for ר"ח): תוספתא שבת ב:א – all prohibited fuels for שבת may be used for י"ט except for שמן שריפה
 - a. Reason: because we don't burn קדשים on י"ט
- II. Discussion regarding mentioning special days in תפילה וברכת המזון
- a. Question1: mentioning ברכת המזון in חנוכה
 - i. Lemma1: it is established (only) by רבנן → don't mention it
 - ii. Lemma2: due to פרסום הנס → we do mention
 1. Ruling (ר' הונא): do not mention; if he wants to mention it, he does so in הודאה
 2. Story: בונה ירושלים ר' corrected someone who thought to mention it in בונה ירושלים;
 - a. Correction: just like תפילה – in "הודאה"
 - b. Question2: regarding mentioning ר"ח in ברכת המזון
 - i. Lemma1: ר"ח, unlike חנוכה, is התורה → we mention it
 - ii. Lemma2: ר"ח, unlike שבת ויר"ט, has no מלאכה → we don't mention it
 1. Ruling: רב – we mention; ר' חנינא – we do not mention it
 2. Practicum (תוספתא ברכות ג:): ר' אושעיא's ruling (ר' זריקא) supports it:
 - a. תוספתא ברכות ג:י: days that have קרבן מוסף (ר"ח וחור"מ), we say שמונה עשרה, and mention the day in עבודה, if he omitted it, must recite again; no קידוש על הכוס but are mentioned in ברכת המזון
 - i. However: days with no קרבן מוסף (בה"ב) – say שמונה עשרה and mention the day in ברכת המזון, if he omitted it, do not recite again, no קידוש על הכוס and no mention in ברכת המזון
 - c. Question3: mentioning חנוכה (of שבת חנוכה and מוסף)
 - i. Lemma1: חנוכה generates no מוסף on its own → no mention
 - ii. Lemma2: the day is a day of חנוכה which has 4 תפילות → mention
 1. ד' הונא ורב יהודה: no mention
 2. ד' נחמן ור' יוחנן
 - a. אב"י לר' יוסף: the position of ר"ח ור"י is that of רב, who ruled that שבת ר"ח, the מפטיר doesn't mention ר"ח \
 - i. Reason: if it weren't for שבת, there'd be no נביא on ר"ח
 - ii. Challenge: not analogous; there is no נביא at all on ר"ח; but here, he mentions חנוכה in שחרית etc.
 - b. Rather: similar to this ruling of רב מפטיר: מנחה בשבת at נביא doesn't mention י"ט (if בשבת י"ט)
 - i. Reason: if it weren't שבת, there'd be no נביא publicly read at מנחה
 - iii. Conclusion: we reject all (?) of these opinions in favor of ריב"ל's ruling:
 1. נעילה in שבת, when יו"כ falls on שבת, we mention שבת, as the day (which is שבת) has 5 תפילות
 2. Challenge: we have a contradiction in rulings
 - a. On the one hand: we ruled in accord with ריב"ל in our case (→ mention חנוכה in מוסף)
 - b. Yet: we follow רבא, who ruled that on שבת ליל which is י"ט, the ש"ץ (at night) omits mention of יום טוב
 - i. Reasoning: if it weren't שבת, there'd be no ש"ץ (reciting the שבע מעין)
 - c. Defense: in that case, even שבת is unnecessary; ברכה אחת מעין שבע was established by the רבנן
 - i. Reason: due to danger (of people being left late in ביהכ"ג alone)
 - ii. But in our case: the day has a חובב of 4 תפילות
- III. Analysis of the rest of the משנה – also prohibited are אליה and fat
- a. תחום המדי: permits cooked fat
 - b. חכמים: whether cooked or not, may not be used
 - i. Analysis: חכמים seem to have same position as ת"ק
 - ii. Answer: they disagree whether to allow if some proper oil was mixed in