

Daf Yomi Review Shabbos 21

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Gemara

- We are in the midst of discussing items that can't be used as a wick because they don't draw oil well and cause the flame to flicker which might encourage people to touch the lamps on Shabbos. These items include hair, wool, and barnacles and pitch.
- The *Gemara* then talks about oils that can't be used for candles on Shabbos. The *Gemara* also notes that we can still use these problematic oils to make a bigger fire for their heat or light. This is because the fire is large enough to wick up all the oil.
- *Rabah* said that these aforementioned wicks are prohibited because they flicker and oils prohibited because they don't draw up the wick. We also can't mix them in. We can use these substances to float the wick. *Rami bar Chama* says that oils and wicks forbidden to use on Shabbos may not be used in the *Beis Hamikdash* from "*Leha'alos Ner Tamid.*" This teaches that the flame must go up by itself without anything to help it.
- They would use the old linen pants and belts from the *Kohanim* to make wicks for lamps at the *Simchas Beis ha'Shoevah* celebrations in the *Beis Hamikdash* on *Sukkos*.
- The *Gemara* pivots to discuss Chanukah candles. *Rav Huna* says that oils and wicks forbidden to use on Shabbos may not be used for *ner* Chanukah, not during the week nor on Shabbos.
- We learn in a *braisa* that if the Chanukah candles are extinguished, one need not relight it. We learn from this that we can light it after sunset and that the candles must last until people leave the markets (even the woodcutters, who stay there last).
- We next learn the famous *braisa*: The *mitzvah* of *ner* Chanukah is for a man to burn one candle for his household on each night. *Mehadrin* who beautify the *mitzvah* light a candle for every member of the household. *Beis Shamai* say, *Mehadrin Min ha'Mehadrin*, who exceedingly beautify *mitzvos* light eight candles the first night while *Beis Hillel* say they light one candle the first night, and add one every night.
- We learn that *Beis Shamai* light according to the number of days remaining, while *Beis Hillel* light according to the number of days that have passed. We also learn that the opinion of *Beis Shamai* comes from the bulls offered on *Sukkos*: 13 the first day, and one less every succeeding day. *Beis Hillel* apply the principal of *M'alin Bekidusha*, "We ascend in Kedushah, we do not descend."
- Another famous *braisa*: The *mitzvah* is to leave *ner* Chanukah outside the door of one's house and one who lives in an upper story should leave it near a window near *reshus ha'rabim*. But in a time of danger, one can leave it on an indoor table. *Rava* adds that we must light an extra candle (the *shamesh*) so that we will not benefit from Chanuka candles but if there is a big fire inside anyway it can act as the *shamesh*.
- The *Gemara* then tells the story of Chanukah: the Greeks entered the *Beis Hamikdash* and made all the oils impure. *Beis Chashmonai* won the war, checked for oil for the Menorah and found only one flask of oil with the seal of the *Kohen Gadol*. The flask had the amount of oil needed for one night but lasted for eight nights. The following year, they instituted these days to be a holiday—to say *Hallel* and *Al ha'Nisim* in *Shemoneh Esre*.

Inspiration

- In discussing the definition of *Kik* oils, the *Gemara* notes that *Rabah* said that this oil is from the *Kikayon* of *Yona*, a tree with good share, a nice smell, and medicinal qualities. Sick people would go there. The *Kikayon* in the story of *Yona* represented the *tzel*, the shade and protection, of Hashem. It is therefore apt that those seeing relief sit under this tree—to remind themselves of the Ultimate Healer and the projection we are afforded with proper *Emunah*.
- We are entering the month of *Nisan*, of revealed miracles, but at the same time discussing Chanukah, the world of revealed miracles. When else can we celebrate these two ideas at the same time?!