



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	4:11	4:21				9:22
Shabbos		1:45/4:11	3:45		9:00	9:23
Sunday		4:21	4:45		8:00	9:24

IMPORTANCE OF ...

The Gemara (Bava Basra 10b) states that Ifra Hurmiz, a very prominent non-Jewish woman sent 400 Dinar to Rabbi Ami (ostensibly for Tzedaka) but R' Ami refused to accept them. She then sent them to Rava who accepted them. R' Ami asked Rava, do we not refuse to accept charity from non-Jews because of the Posuk: **בִּיבֶשׁ קְצִירָה תִּשְׁבְּרָנָה** - when their (non-Jews') merits dry up, then will we break their hold over us (and Galus will end) ? The Gemara resolves the question by stating that Rava accepted the money to keep peace with the government, and intended to disburse it among the non-Jewish poor. The Shulchan Aruch (י"ד 154) rules that a Jew may not publicly accept Tzedaka from a non-Jew, except in extreme circumstances, and then only in private. However, if a minister or governmental authority sends money for the Jews' benefit, it may be accepted even publicly, but should be disbursed only to non-Jews without the minister being aware. The Drisha asks: if the reason is so as not to provide them with a זכות, how can we allow even one poor Jew to prolong the Galus by accepting Tzedaka from a non-Jew, even privately ? He answers that one may bring about a זכות for the non-Jew if the non-Jew profits from it himself. However, where the minister sends money to a Gabbai who will disburse it to others without the minister profiting himself, such a זכות is too great to allow. The TAZ still wonders, a זכות is a זכות ! How can the poor Jew profit at the expense of all Jews ? He therefore explains that **בִּיבֶשׁ קְצִירָה** only applies where the non-Jew has a specific כונה to benefit the Jewish poor. If, however, he is simply a good-hearted man who helps the needy, he receives no special זכות for that. Therefore, Yosef had no problem receiving a favor from the **שר המשקים** who, even when he finally told Pharaoh about Yosef, did so for his own benefit - not Yosef's. At the same time, Yosef's idea to appoint an overseer (**איש נבון וחכם**), offered without being asked, attempted to avoid the problem of a non-Jew later disbursing food to his brothers.

QUESTION OF THE WEEK:

If a light was turned off in a room on Shabbos באיסור, may one sleep in that room during Shabbos ?

ANSWER TO LAST WEEK:

(Which takes precedence: Chanukah candles or Hallel ?)
The Chochmas Shlomo (683:1) derives from the Gemara's focus on the establishment of Chanukah as: **ימים טובים בהלל והודאה** that when one is unable to perform both (e.g. in prison or an unclean place), given a chance, he should choose to daven Hallel.

DIN'S CORNER:

If one travels to another city for Shabbos Chanukah, intending to return home on Motzai Shabbos, he should try hard to return quickly so as to light the Menorah at home in the proper time. If he will be unable to return in time, and certainly if he intends to stay until the main זמן הדלקה has passed, he should light where he is, and stay there until late. (Teshuvos V'Hanhagos 3:215:7)

DID YOU KNOW THAT

The Gemara (Shabbos 21b) asks: **מאי חנוכה** - what miracle was Chanukah established to commemorate (Rashi) ? The Gemara proceeds to describe the story of Greeks invading the Heichal, desecrating it, defiling the oils etc... until the Chashmonaim drove them out and found the one vial which miraculously lasted eight days. One wonders at the Gemara's question. The Chachomim established the mitzvah of lighting נרות the following year. Until the חתימת התלמוד almost 600 years later, and until today, the נס of the שמן was clearly the נס of Chanukah. What other נס could there be that could warrant the Gemara's question ? Possibly, since the Pri Chodosh answers the Beis Yosef's question (of why we celebrate 8 nights if the first night's oil was no miracle) by allocating the first night to celebrating the physical victory over Greece, one might assume that this was a נס worth commemorating. However, the Pri Megadim objects to this characterization, arguing that a victory in battle does not qualify as a נס. After all, there is no commemoration for the victories of Gideon and Devorah, or of the defeat of Sancheriv, even though they were all clearly miraculous. The Gemara (Yoma 21a) states that ten miracles occurred in the Beis HaMikdash, and asks "were there no more ?", listing several others known to have occurred. The Gemara answers that these ten took place "דבראי" - outside in full view, while נסים that took place "דגוראי" - inside, were only seen by Kohanim and not worthy of mention. Was not the נס of the שמן inside - דגוראי, and out of sight ? As such, why did it deserve a Yom Tov more than the other inside נסים that the people were generally unaware of ? Possibly, for this reason, the Pri Chodosh may have been correct, and the Chachomim established Chanukah for one day, ostensibly to commemorate the victory of battle, since the המון עם would be willing to accept that. Once established, they (could have) added 7 more days לזכר השמן. This may be why נסים על deals so extensively with the המלחמה and why the Gemara asks: which is the נס חנוכה.

A Lesson Can Be Learned From:

A man was about to leave on a trip from Yerushalayim to Haifa when his next door neighbor asked him to step in for a moment, and be the tenth man at a Seudas Mitzvah. Upon entering the house, he discovered to his surprise, that this neighbor, a simple tailor, was making a Siyum HaShas. The man decided to find out how this poor, hard-working, unassuming working man under 40 could have achieved such a feat. With a little coaxing, the tailor described how he was the black sheep in a family of Chachomim, and how he had settled into a simple, satisfying life as a tailor. However, his customers always asked him to sew them a suit that was strong and would last a long time. He realized that he must also look out for his "future". But how ? He knew that he had to just jump in, and so he started learning מוסכת one morning at 4:30 AM, with Rashi and Tosafos, stubbornly continuing, unashamedly asking Yeshiva bochorim for help. Sometimes he learned a few Blatt a day, and sometimes he spent a few days on one Blatt, until after 8 1/2 years, he finally finished.

P.S. Sholosh Seudos sponsored by the Sternberg family.

This issue is dedicated:

לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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