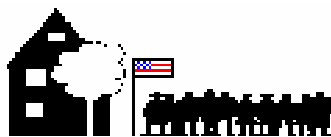


	Candles	Mincha	Daf Yomi	Shachris	זק"ש
Friday	4:11	4:21			9:23
Shabbos		1:45/4:11	3:45	9:00	9:24
Sunday		4:21	4:50	8:00	9:24



IMPORTANCE OF

The Gemara (Shabbos 23a) quotes R' Zeira who said that when he was a student, he participated in the lighting of Chanukah candles by giving a few *Perutah* coins to his host. But after marrying, he no longer had to participate that way, as members of his household lit for him. May one light himself anyway, even if his wife or household are lighting for him ? The *Terumas HaDeshen* (101) cites one opinion that understands R' Zeira as saying that he was no longer obligated, since his household lit for him, but he could still light if he chose to, as a form of *מהדרין*. Others hold that if his family's lighting makes him *Potur* from lighting himself, then to do so may be a *ברכה לבטלה*. The *Terumas HaDeshen* himself leans toward the first opinion, finding that where a husband and wife both light, they are fulfilling an uncommon but acceptable form of *מהדרין*. Obviously, the husband may only light if he specifically had in mind not to be *יוצא* with his wife's lighting. As R' Akiva Eiger (2:13) explains, the concept of *מהדרין מן המהדרין* is based on the assumption that each household member wanted to be a *מהדר* and therefore did not wish to be *יוצא* with any *berachos* recited before his. However, the *Mishna Berurah* (671:9) excludes a wife from those who wish to light under the category of *מהדרין מן המהדרין*, because of the rule *אשתו כגופו*, which essentially deems a husband and wife to be one person. If the *Terumas HaDeshen's* validation of both husband and wife lighting is based on *מהדרין*, how can this be reconciled with the wife's exclusion from *מהדרין* ? It must be that *אשתו כגופו* only excludes a wife when she and her husband light in the same house. However, if the husband is elsewhere, then *מהדרין* should operate for them both, and *אשתו כגופו* would not apply. As such, if a husband plans to return home later, he should not light then if his wife had lit earlier. If he will not return home that night, the *Mishna Berurah* (677:16) recommends that he be *יוצא* with someone else, or at least he should light where he is, before his wife lights for him at their home.

QUESTION OF THE WEEK:

May one use oil for Chanukah candles if the oil had been under someone's bed as he slept ?

ANSWER TO LAST WEEK:

(How could one be half-*Gadol* and half-*Katan* ?)

A 12-year old slave is obligated in *mitzvos* like a woman, and is therefore deemed an adult at the age of 12, like a woman. If he is owned by 2 partners and one frees half of him, that free half is now a *Katan* until age 13, while the enslaved half is already adult.

DIN'S CORNER:

After *Kadish*, before the *Maariv Shemona Esrei*, on the first night that *ויתן טל ומטר* is to be said, the *Gabbai* should announce it, but it should be said even if the *Gabbai* does not announce it. This phrase must be included in every weekday *Shemona Esrei*. If one only said *ומטר* but not *טל*, he is still *יוצא*. (MB 117:4)

DID YOU KNOW THAT

The *Rema* (אהע"ז 17:5) states that if one hears the sound of eulogies and lamenting over someone who has apparently died, his widow is permitted to remarry. Therefore, women are cautioned to refrain from such activities until they know for certain that the man has in fact died, and his wife may not eulogize him or dress in black mourning garments unless testimony exists that would permit her to remarry. The *Poskim* add that for the same reason, it is also forbidden to practice the customs of *Aveilus* or to say *Kadish* over him, lest a conclusion be drawn therefrom that his wife may remarry. If so, why does the *Posuk* say that Yaakov was *מתאבל* over Yosef *ימים רבים* without testimony sufficient to permit a remarriage ? The *Poskim* also disagree over whether this rule applies to a bachelor. Perhaps, since there is no widow seeking to remarry, the rules are more lenient, and *Aveilus* may be conducted even without appropriate testimony. This is the opinion of the *Shvus Yaakov*, and the *Mishkenos Yaakov* (77 י"ד) shows how many *Rishonim* would agree. On the other hand, R' Akiva Eiger (375) disagrees, viewing the standard testimony requirement as a *לא פלוג*, applicable in all cases. So, according to the *Shvus Yaakov*, it is understandable why Yaakov mourned Yosef without testimony, since Yosef had not been married. However, why did he do so according to R' Akiva Eiger ? The *Rambam* (אבל 1:4) rules that since the laws of *Aveilus* begin at the completion of burial, and until then the laws of *Aninus* apply, where someone has apparently been drowned or devoured by an animal, since there is no body available for burial, the laws of *Aninus* will continue to apply as long as the relatives have not been *מייאש* and continue to search for him. As such, when the *Posuk* says that Yaakov was *מתאבל* over Yosef it could mean that Yaakov practiced *Aninus* for many days, because he never despaired of finding Yosef alive, as is indicated when he sent his sons back to Egypt, in the hope that they would return with *אחיכם אחר*, meaning Yosef.

A Lesson Can Be Learned From:

The Beis Yaakov building in Brisk was located in a non-religious neighborhood. Some parents were loath to send their daughters into such an environment and asked the Brisker Rav why it had to be there. The Rav would reply that a non-religious family living nearby had decided to send their daughter to the school, because of the convenience. The girl enjoyed her studies and flourished. One Friday, the parents told her that they had to go away for the weekend, and that she should open the store on Saturday and conduct business. The girl was in a dilemma, since she didn't want to violate Shabbos, nor disobey her parents. She decided to open the store, but try her best not to sell anything. A customer walked in and requested a 50 cent item. She told him it now cost \$100. He roared with disbelief, but offered her \$10. She insisted on \$100. The customer left, but returned later to offer \$20. She did not accept it. This went on all day until Motzai Shabbos, he walked in with \$100, and they transacted the purchase. She thanked Hashem for helping her, and when she told her parents the whole story, they became so impressed with the merit of her dedication to Shabbos and mitzvos, that they decided to become observant. "For this alone it is worthwhile to locate the Beis Yaakov in such a neighborhood".

P.S. *Shalosh Seudos* sponsored this week by the Cohnen family.

This issue is dedicated:

לז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי ולרפואה שלמה בעד טובי' זאב בן ח'י רבקה Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240 As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use ולע"נ יהודה לייבוש ב"ר אברהם יום טוב הלוי ולע"נ פערל ב"ר יצחק הלוי ולע"נ אברהם ב"ר יעקב חיים ולע"נ רבקה ב"ר מנחם מאיר