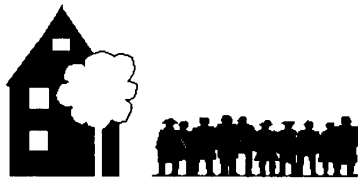


תשנ"ח



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פרשת: מקץ-חנוכה

	Candles	Mincha	DafYomi	Shiur	Shacharis
Friday	4:16	4:28	7:30	8:00	
Shabbos		4:16	3:10	3:45	9:00
Sunday		4:31	5:00		7:30

א ליכטיגן חנוכה

**DID YOU KNOW THAT ...**

The Gemara (Pesachim 50b) states that the residents of Baishan adopted a חומרא upon themselves, not to travel to Tzidon on its market day, which was Friday, so as not to waste valuable Shabbos preparation time. A generation later, the sons of Baishan came to R' Yochanan, arguing that their fathers had been wealthy and could afford to take off Fridays, while they could not. R' Yochanan ruled that they must honor their fathers' minhag, as required by the Posuk: שמע בני מוסר אביך. If so, how is it that earlier generations were נוהג so many חומרא and תעניתים that we don't follow today? Chavos Yair (126) asks, if we were obligated by every מנהג or חומרא of our ancestors, it would mean that the ancestor had the opportunity to find a פתח (opening) to nullify the חומרא if he chose to, while the descendant would not have that luxury. It must be, that שמע בני מוסר אביך is not an imperative, but rather an אסמכתא (reference). As proof, he cites the Gemara (Shabbos 23a) which derives from שאל אביך ויגדך that Hashem commanded us to light Chanukah candles. If R' Yochanan had intended שמע בני (from Mishlei) to obligate, he should rather have quoted שאל אביך ויגדך, which is a Posuk in the Torah. (Besides, אביך in both Pesukim does not refer to one's father.) However, R' Yochanan ruled that the sons of Baishan were required to continue the חומרא because it was a communal obligation enacted by a קהילה to be binding, and not simply a private מנהג נאה, which can be discontinued. A certain קהילה had a custom in place where they refrained the entire year from משחק (card-playing ?) and undue levity. The only exception was the week of Chanukah. Their Rav considered it inappropriate for days of ההלל והודאה, wishing to "switch" the week to the eight days ending January 1, when many did not work, business with non-Jews being avoided that week. However, even this "minhag" was so firmly binding, that the Rav was unable to change it.

**A Lesson Can Be Learned From:**

R' Simcha Bunim of P'shischa believed very strongly in the necessity and power of Simchah – joy. He would constantly reinforce his own commitment to resisting the despair that would come upon him when reading Kvitlach and hearing about people's צרות. If he were to allow himself to become depressed, he would say, his Tefilos would not be accepted. Before becoming a Rebbe, R' Simcha Bunim had been a merchant. One day, as he and his son were crossing over a bridge, they saw a man fall into the river below, and it was clear, he would soon be swept away by the current. R' Simcha Bunim saw that no one was in the position to save him, so he called down to the man: "Reb Yid! Do me a favor and give my regards to the Livyoson!" A moment later, the man was rescued. R' Simcha Bunim explained to his son that in order for his Tefilah to help save this man, he needed to shake off his despair. The joke about Livyoson did exactly that.

**P.S.** A "Hartzlich" Mazel Tov to the Frank family upon the birth of a daughter. May they see much Nachas from her and her siblings. Sholosh Seudos sponsored this week by the Soofian family.

**IMPORTANCE OF ....**

The Posuk says that Yosef named his older son - Menasheh, because נשני אלוקים את כל עמלי - Hashem caused me to forget all my difficulties. The Midrash (79:5) derives from this expression of forgetfulness, that Yosef also forgot all his Torah learning. Why would Yosef thank Hashem for this? The Gemara (Sanhedrin 49a) states that if not for Dovid, Yoav would not have been successful as a general, and if not for Yoav, Dovid would not have been successful as King. Since Yoav accepted responsibility for all matters pertaining to war, Dovid was free to concentrate on Torah and הוראה; since Dovid was busy learning constantly, the זכות of his learning guaranteed the success of Yoav's campaigns. For just such a reason, Chazal explain, man was created to learn, and then forget. For without שכחה, one would learn everything, and then put away the Torah. Forgetting ensures the constancy of Torah learning. The דברי יואל points out that the Targum Onkelos translates Pharaoh's directive to Yosef: ובלעדך לא ירים איש את ידו ואת רגלו, that without Yosef's permission, no Egyptian would raise a weapon or ride a horse, implying that Yosef was in charge of the army, in addition to his other duties, leaving him no time to learn. However, Yosef increased his determination and with Hashem's ברכה, found time to learn where there was no time, all because he saw he was forgetting his learning. Rambam (הל' שמיטה 13:12) states that the Leviim spent their time teaching and doing the עבודה, thereby receiving no property and evading service in the army. When the Chashmonaim led the Jews to war, there was danger of the Torah being forgotten, since the Chashmonai-Kohanim would now be unable to learn - להשכיחם תורתך - a predictable result of war. Therefore, we may answer the בית יוסף's question of why celebrate 8 days of Chanukah, if the miracle of oil occurred only on 7, by suggesting that the נס celebrated on the first day of Chanukah is that the Torah was not forgotten, as feared.

**QUESTION OF THE WEEK:**

What is permitted to do Yom Tov but forbidden on Chanukah?

**ANSWER TO LAST WEEK:**

(When would priority in a mitzvah change if more than 5 people are involved?) Shulchan Aruch (או"ח 181:6) rules that where up to 5 people are bentsching together, the מברך washes מים אחרונים first. If there are more than 5, the קטן (least חשוב) begins, passing it on in order of the seats until 5 are left, at which time, the מברך washes.

**DIN'S CORNER:**

If one is going to a Chasunah or Chanukah party etc.. and will be unable to light candles beforehand, he should make sure that someone will be up to remind him to light when he gets home. If one's family accompanies him to a different city for the evening, he should light at his destination.

This issue is dedicated by Mr. & Mrs. Abraham Ringel:

לז"נ מרדכי זאב ב"ר שמואל דוד (Max Shechter)

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לז"נ פערל ב"ר יצחק הלוי