



A Kehilas Prozdor Publication

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"A Lichtigen Chanukah!"

פרשת : מקץ - חנוכה

	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	4:10	4:22	7:45			9:30
Shabbos		4:10	3:20	3:50	9:00	9:30
Sunday		4:23	5:00		7:30	9:31

IMPORTANCE OF ...

The *Gemara* (*Shabbos* 117b) states that an *Eruv Chatzeiros* requires a loaf of bread to be deposited over *Shabbos* with one resident of the enclosed area. When it was the turn of R' Ami and R' Asi to hold the loaf, they said *HaMotzi* over it and ate it in their *Shabbos* meal, remarking that since one *mitzvah* had already been done with it (*Eruv*) it was fitting that another *mitzvah* (*Lechem Mishna*) should be done with the same loaf. The *Tashbatz* (2:7) notes that for this reason, the witnesses to a betrothal (*אירוסין*) should also be the witnesses on the *Kesubah*. R' Ami and R' Asi were consistent in this respect, as the *Gemara* (*Berachos* 8a) describes them as living in Tiberias, which had 13 Shuls, but they only *davened* in the *Beis HaMidrash*, in the exact spot where they studied *Torah* (between the pillars of the building) since it was there that they had already fulfilled the earlier *mitzvah* of learning. However, the *Gemara* (*Shabbos* 22a) states that the *Chanukah Menorah* should be placed on the left side of the door, so as to have the *Mezuzah* on the right and the *Menorah* on the left. If the right side of the door had already been used for a *mitzvah*, shouldn't it have been selected for the *mitzvah* of *Menorah* as well? The *Sefas Emes* distinguishes between a *mitzvah* that has been completed, where it is fitting that its paraphernalia be used again in another *mitzvah*, and one that is ongoing, where to involve it additionally in another *mitzvah* would be a burden (*חבילות*), which we may not do to *mitzvos*. A *Mezuzah* on the door is ongoing, as is indicated in the *Gemara* (*Menachos* 43b) where *Bnei Yisroel* are described as surrounded by ongoing *mitzvos* - *Tefillin* on their heads and arms, *Tzitzis* on their clothing and *Mezuzos* on their doorposts. As such, the *Menorah* must be placed on the opposite side.

QUESTION OF THE WEEK:

When would one eat, say *על המחיה* and then *Birchas HaMazon*?

ANSWER TO LAST WEEK:

(For what is one liable only if committed against oneself?)

Igros Moshe (*א"ח* 3:78) states that if one curses a friend, if the friend is *מוחל* he is not liable because the curse will not take effect, as it is *אסור* to curse, and the *בייז* was forgiven. However, if one curses oneself, it may take effect as punishment for having cursed. Since one may not forgive oneself, he is liable for it.

DIN'S CORNER:

Although the *Gemara* concludes that *לנר הנוכה* - one who has only one candle must use it for *Shabbos* rather than *Chanukah* since *Shabbos* light provides *שלום בית* (peace), still, if one has electricity providing light, this satisfies *בית שלום* and the *נר* must be used for *Chanukah*. (*Teshuvos V'Hanhagos* 3:215:21)

DID YOU KNOW THAT ...

The *Shulchan Aruch* (*ד"י* 268:9) rules that if an idolater wishes to be circumcised to fulfill the *mitzvah* of *Milah* then it is permitted to help him, but if his intention is for medical reasons, it is forbidden. The *Rema* adds that if the situation is such that one is allowed to heal an idolater (such as for payment, or where the Jew is forced), then he may also give the non-Jew a *Bris*. However, the *Rema* (*ibid* 263:5) clearly states elsewhere, in apparent contradiction, that it is forbidden to circumcise an idolater except for purposes of conversion. Although the *SHaCh* explains the *Rema's* *איסור* to forbid only medically-based circumcisions, the *TaZ* apparently disagrees, characterizing the *Rema's* *איסור* as preserving the exclusivity of *Bris Milah* for the Jewish people. How then does the *TaZ* explain the *היתר* to fulfill the *mitzvah* of *Milah*, even where there is no intention to convert? The *Gemara* (*Avodah Zara* 65a) says that R' Yehudah sent a gift to a non-Jew on his holiday, explaining that he knew this gentile did not worship *עבודה זרה*. The *Gemara* asks, didn't R' Yochanan say that if a *Ger Toshav* (a gentile who has accepted the 7 Noachide laws) goes 12 months without circumcision, he is to be deemed an idolatrous *Apikores*, apparently even without his having to worship *עבודה זרה*? The *Gemara* answers that it is only because the *Ger Toshav* accepted to circumcise, but didn't do it. R' Ezriel Hildesheimer, in *תשובות ר' עזריאל* (ד"י 1:229) derives from this *Gemara* that a *Ger Toshav*, who is a non-Jew, may obligate himself to have a *Bris Milah* and still remain a *Ger Toshav*. According to the *TaZ*, this is where it is permitted to help him circumcise, only because we know he does not worship idols. However, where he does worship *עבודה זרה*, the *Rema's* *איסור* would apply. So too, Yosef insisted that all of *Mitzrayim* have a *Bris* before getting food, because he believed that when they saw how accurate and truthful his dream interpretations were, they would all become believers, making it a *mitzvah* to be *מל* them.

A Lesson Can Be Learned From:

A merchant was once describing to his friends in the *Shtibel* how during a very destructive fire in the warehouse district, when the fire reached the street where his goods were stored, he received offers to buy his merchandise for 50% of their value, and as the fire got closer, at 20% and then finally at 10%, all of which he refused. To the astonishment of the firemen, when the fire reached his building, it stopped and his goods were saved. While he was trying to impress his friends with his business acumen, R' Chaim Brisker, who had overheard the tale, came out and said that the exact opposite was true. He was a fool for not selling. However, what is clear from here is that even if one is a fool, he will not lose if there was no *גיירה* for him to do so.

P.S. A *Hartzliche Mazel Tov* to the Zelcer family on the *Bar Mitzvah* of their son Uri. *Sholosh Seudos* sponsored this week by the Tyberg family.