



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ק זק"ש
Friday	4:11	4:21	7:45			9:22
Shabbos		4:11	3:30	3:55	9:00	9:24
Sunday		4:20	5:00		7:45	9:24

IMPORTANCE OF

The *Midrash* (*Vayeishev* 87:5) quotes R' Yehudah that if one may refuse (וימאן) to do a *mitzvah*, should he not certainly refuse to do an *aveirah*? The *Midrash* continues that regarding a *mitzvah* we find a *Yavam* refusing to perform *Yibum* (מאן יבמי) and regarding an *aveirah* we find Yosef rebuffing Potiphar's wife (וימאן ויאמר אל אשת אדוני). *Chalitza* is certainly an option for an unwilling *Yavam*. Yet, the *Torah* seems to go on and on about the *Yavam's* refusal, quoting first the *Yevamah*: מאן יבמי להקים, then adding לא אבה יבמי, then, after *Beis Din* speaks to the *Yavam*, quoting him: לא חפצתי לקחתה. What is the purpose of all these expressions of refusal? The *Minchas Ani* is quoted as explaining that when the *Yevamah* states: מאן יבמי להקים, *Beis Din* speaks to the *Yavam* about the importance of fulfilling *Yibum*, criticizing him for refusing to perpetuate his brother's name. The *Yavam* explains to them that his reluctance is really based on his lack of affection for the *Yevamah*, but to spare her feelings, he allows her to think it is simply a refusal to do the *mitzvah*. The *Midrash* connects Yosef's rebuff of Potiphar's wife to illustrate how Yosef behaved in a similar manner. Why did Yosef characterize his refusal in terms of disloyalty to Potiphar and וחסאתי לאלוקים? Did this not give Potiphar's wife the false impression that personally, Yosef was not disinterested? Had he told her outright that she disgusted him, he might have ended the entire matter from the start. However, Yosef learned from *Yibum* that if one may express refusal to do a *mitzvah* in order to preserve the *Yevamah's* feelings, one should certainly express refusal to commit an *aveirah* in the same way.

QUESTION OF THE WEEK:

If one has only one candle, *Ner Shabbos* takes precedence to *Ner Chanukah*. If one has no candles, he need not sell his garment for *Ner Shabbos*, but he must for *Ner Chanukah*. If he did sell a garment and purchased a *Ner*, what should he now use it for?

ANSWER TO LAST WEEK:

(When may one walk but not run?)

The *Mishna Berurah* (301:6-7) states that on *Shabbos*, one may run to see something (*Mutar*) that will give him pleasure. However, he may not run for exercise or health reasons, even though he may walk for those reasons. (Those who are strict will not walk for exercise either)

DIN'S CORNER:

When faced with two *mitzvos*, one is to choose the more *Tadir* (frequent) one first. Therefore, one must *daven Maariv* before lighting *Neiros Chanukah*. However, if one is accustomed to *daven Maariv* every night at a later time, or if one is unable to go *daven* with a *minyan*, he need not wait until after *Maariv* but may light *Neiros* first. (*Piskei Teshuvos* 672:3)

DID YOU KNOW THAT

The *Gemara* (*Yevamos* 5b) seeks to establish a source for the rule that עשה דוחה לא תעשה (a positive *mitzvah* overrides a prohibition) from the *mitzvah* of *Kibud Av V'Em*. Since the *Torah* states: איש אמו ואביו תיראו ואת שבתותי תשמורו to establish that the *mitzvah* of listening to a parent does not override the prohibitions of *Shabbos*, it must be that usually, a positive *mitzvah* would override a prohibition. However, the *Gemara* points out that if the parent instructed the child: בשל לי (cook for me) on *Shabbos*, there is no other way to comply, other than to desecrate *Shabbos*. Perhaps it is only in such a situation that we might have said עשה דוחה לא תעשה (as there is no other option) but we certainly could not derive it as a rule for situations where the *mitzvah* can be fulfilled without transgressing. *Tosafos* adds another distinction - if one cooked on *Shabbos* in order to feed one's parent, the desecration would take place immediately, while the *mitzvah* could only take effect later when he actually fed the parent. Yet, without a *Posuk*, the *Gemara* implies that the later *mitzvah* could still have overridden the earlier prohibition. The *Terumas HaDeshen* (103) compares this to lighting *Neiros Chanukah* on Friday afternoon. Although the *mitzvah* is to light in the evening, on Friday where we have no choice, we must light before שקיעה. The Pre-Chanukah, afternoon *mitzvah* of lighting, even with a *brocho*, is fulfilled by having candles burning later at the proper time, just as feeding a parent later would have justified cooking earlier. For this simple reason, *Chazal* did not see fit to issue a *Gezera* against lighting Chanukah candles for *Shabbos*, as they had regarding the non-use of *Shofar*, *Lulav* and *Megilah* on *Shabbos*. Since no act will be performed on *Shabbos* itself, there could be no threat of carrying or of any other *Chilul Shabbos*. Therefore, no *Gezera* was necessary.

A Lesson Can Be Learned From:

A wealthy benefactor from the United States was speaking to R' Aharon Leib Steinman SHLITA regarding Tzedaka. He told Rav Steinman that for many years he was an avid supporter of all the big Yeshivos in America but recently, the leaders of several Baal Teshuva Yeshivos had approached him for help. It seemed worthwhile to him to refocus his priorities and concentrate more on supporting the Baalei Teshuva. The Bnei Torah in the large Yeshivos would certainly continue to learn and grow. At worst, perhaps their level of physical comfort might decrease slightly. Supporting those who work with Baalei Teshuva on the other hand, would help to save Jewish souls from committing terrible aveiros. Was that not more important? Rav Steinman replied: "Did you imagine that the awakening of Baalei Teshuva in our generation was something that simply happened, by chance?! The upheaval and unbelievable about-face that we see today came about solely in the Zechus of a Ben-Torah sitting and learning quietly in the corner of a Yeshiva. If you decrease his support, we will not have Baalei Teshuvah to work with!"

P.S. Sholosh Seudos is sponsored by the Feinzeig family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי

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