



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: מקץ-חנוכה	זק"ש
Friday	4:13	4:23	7:30				9:37
Shabbos		4:13	3:45	4:05	9:00		9:37
Sunday		4:23	9:00		7:45		9:38

IMPORTANCE OF

The Gemara (Bava Basra 10b) cites several explanations for the *Posuk*: צדיק תרום גוי וחסד לאמים חטאת, all of which understand the first part to refer to *Bnei Yisroel*, who are exalted by their *Tzedakah*, and the second part to refer to the gentile nations, whose *Chesed* is deemed sinful. R' Gamliel explains that the gentiles seek glory and publicity with their kindness, and anyone who does so will be punished in Gehinom. The Rema (י"ד 249:13) states that one should not boast about the *Tzedakah* that one has given, and if one does, not only will he not be rewarded for the *Tzedakah*, but he in fact will be punished. The Gemara (Berachos 4a) explains the *Posuk* שמרה נפשי כי חסיד אני that Dovid HaMelech was pointing out how gentile kings slept late each morning (which he did not do). The *Pnei Yehoshua* notes that Dovid did many 'extra' things which would qualify him as a "Chasid". However, since it would not be proper for him to have glorified himself in this way, the Gemara uses it to distinguish him from gentile kings. Yet, despite this, Chazal have expounded the words of the *Posuk*: את האלוקים אני ירא as proof that despite the mandate of הצנע לכת which obligates one not to publicize his *mitzvos*, when it comes to יראת שמים, one may publicize it, if he has it, as Yosef did. The *Panim Yafos* notes that the Gemara (Sotah 5a) states that a *Talmid Chochom* may have an eighth of an eighth of arrogance. "Eight" refers to the last 8 *Pesukim* of the *Torah*, the last/8th of which refers to המורה הגדול being the 8th word in the *Posuk*, a *Remez* to the *Heter* of a *Talmid Chochom* to have a שמיני שבשמינית of arrogance for יראת שמים.

QUESTION OF THE WEEK:

When would one add a reference to Chanukah in the *Brocho Acharona* (ברכה מעין שבע) ?

ANSWER TO LAST WEEK:

(A boy becoming Bar-Mitzvah on Chanukah: light after *Shekiya* or *Tzais* ?)
The *Teshuvos V'Hanhagos* (2:337) cites the Rema (א"ח 53:9) who says that if a boy will become 13 on *Shabbos*, he should not *daven Maariv* Friday night as *Shliach Tzibur*, if it is still not quite night (*Tzais*). However, the Rema does not require him personally to wait until *Tzais* to *daven*, or to *daven* over again after *Tzais*. As such, if his family *minhag* is to light right after the *Shekiya*, that becomes preferable for him, and he may do so.

DIN'S CORNER:

One may not listen to songs that are/were sung in non-Jewish houses of worship, even over the radio or through other media. This includes songs that may have been in use for such a purpose at one time, but are no longer. If one knows for certain that a non-Jewish song was originally composed with no religious connotation or inspiration, it is not forbidden. However, if one has no knowledge or is in doubt, then one must suspect that it was. (*Igros Moshe* י"ד 2:56)

DID YOU KNOW THAT

The Gemara (*Succah* 56b) describes how Miriam the daughter of Bilga (a *Kohen*) apostasized, married a Greek official and, upon entering the *Beis HaMikdash* struck the *Mizbeach* with her shoe and criticized *Hashem* for not coming to the aid of *Bnei Yisroel*. As a result, her family was designated as *MisYavnim* (Hellenists) and the privileges of Bilga's *Mishmar* were changed. A prophetic source for *MisYavnim*: ורדו בכס שונאים - is interpreted by Chazal to mean: הריני מעמיד שונאים מכם ובכם - I am placing haters (i.e. enemies) from among you and within you. However, in no previous *Galus* (Egypt, Ashur, Bavel) do we find foreign influence so strong as to create a sub-culture within *Bnei Yisrael*. The Gemara (*Bava Basra* 25b) states: הרוצה שיחכים ידרים - if one wants to be wise, he should look to the south (when he *davens*), as the Menorah was on the south side in the *Beis HaMikdash*. *Maharal* explains that the Menorah, representing wisdom, was thus the antidote to the Greek menace of חכמת יונית - Greek wisdom, which resulted in decrees against keeping the *Torah*. But how does the pre-marital decree against Jewish women fit within the other, more cerebral decrees against studying *Torah* ? *Pachad Yitzchok* explains that the translation of the *Torah* into Greek, lamented by Chazal, was motivated by a desire to remove the division between *Yisroel* and the rest of the world. The later decrees, להשכיחם תורתך were similarly motivated and produced Hellenists. However, the child of even a מומר is still a *bona fide* Jew. Therefore, the Greeks issued the decree regarding women about to marry, to break down the last vestige of separation, infusing the Greek culture into the eternity of *Yisroel*. Yavan did not seek to destroy the *Mikdash*, merely to be מחלל it; they didn't spill out the oil, they wanted to be מטמא it. As such, this *Galus*, which fulfilled שונאים מכם ובכם, introduced *MisYavnim* to Jewry.

A Lesson Can Be Learned From:

When the *Rachover Rav* (author of *ליקוטי מוהרי"ח*) died suddenly in a bridge collapse, his son assumed the position as *Rav*. The first *Din Torah* that presented itself before him was brought by a man, whose daughter was supposed to get married that day. It seems that the father had not delivered the promised "Nadin" (dowry) to the Chasan, and the Chasan now refused to go through with the wedding. The man had brought the Chasan to the Rav, but no matter how much the Rav cajoled and begged him not to embarrass the Kallah and her family in this way, the Chasan was adamant in his refusal. Finally, the Chasan agreed to go forward with the Chasunah, but only if the Rav paskened that the Halacha required him to do so. The *Rachover Rav* did not take long to render his P'sak that the Chasan was obligated to go forward. (n.b. The Rema - א"ח 2:1 advises one to do exactly that, even when the father reneges on the Nadin) When the Chasan asked for the basis of the P'sak, the Rav explained that the Nadin had only been promised to him because of the assumption that he was a Ben Torah with *Yiras Shomayim* and good *Midos*. By his refusal to go forward with the Chasunah, he demonstrates that the assumption was false. As such, he is not entitled to the Nadin at all. The Chasan acknowledged the P'sak and went through with the Chasunah.

P.S. Sholosh Seudos sponsored this week by the Kagan family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי

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