



	Candles	Mincha	DafYomi	Shiur	Shachris
Friday	4:16	4:26	8:00		9:39
Shabbos		4:16	3:45		9:39
Sunday		4:30		8:00	9:40

**IMPORTANCE OF ....**

The Gemara (Berachos 33a) relates that when a serpent was terrorizing and killing the residents of a certain vicinity, R' Chanina offered it his heel. Upon biting R' Chanina's heel, the serpent died. The Rishonim question this, in light of the Gemara (Taanis 20b) which states that one may not place himself in danger, relying that a miracle will save him, because it may not. Even if it does, R' Chanan states that we derive from Yaakov Avinu that the miracle will be deducted from his S'char. The Chinuch (546), Rashba (ש"ת 1:413) and others answer that this warning applies only to regular people, who are subject to natural law. Tzadikim are not, as the Gemara (Taanis 24b) illustrates with a series of miraculous stories related to R' Chanina b. Dosa and others. Still, the Rashba adds, even a Tzadik may not purposely place a wick in water, relying that it will burn, despite the fact that R' Chanina's daughter mistakenly placed a wick in vinegar, and R' Chanina assured her that it would also burn. The Gemara (Berachos 57a) states that if one sees the name Huna (which contains one 'נ') in a dream, he may expect a miracle; if he sees the name Chanina or Yochanan (with multiples of 'נ'), he may expect many miracles. The MaHarsha explains that it is not merely the appearance of Nun(s) (which also connotes נס) that is the omen, but rather the fact that these names are based on the root - חן (favor). R' Yosef Engel notes the frequency of words with "חן" in them (ויצא יוסף חן, ויתן חן) that are used with Yosef, to parallel him, who was המשבר לכל עם הארץ (Yosef provided for all the inhabitants of the land) with R' Chanina, of whom the Gemara (Berachos 17b) states that the world is sustained בשביל חנינא בני - in the Zechus of R' Chanina. (They were also both impervious to snakes) The Gemara (ibid 20a) quotes R' Yochanan as saying that he descends from Yosef, which may explain the Gemara (Gitin 34b) where a question was sent to R Gamliel: what should we do when people named Yosef move from Eretz Yisroel to Chutz LaAretz, where they adopt the name Yochanan [i.e. which name should be used on a Get].

**DID YOU KNOW THAT ....**

The Gemara (Shabbos 23a) states: הרגיל בנר - one who is habitual in [lighting] the candle will have sons who are Talmidei Chachomim. Rashi says that this refers to both Shabbos and Chanukah candles. However, other Rishonim (BaHaG, Rabbeinu Chananel) understand the Gemara to refer to Chanukah candles only, presumably because the miracle of Chanukah also provided redemption from spiritual repression, freeing the Jews to learn Torah and observe the mitzvos. The MaHaral, at the end of Nesiv HaTorah (18) considers whether the term 'נר' consists only of oil, wick and light, or does it also require a container to hold them. The Avnei Nezer (אור"ח 500) shows how this is really a Machlokes Rishonim, citing the opinion of the Chesed L'Avrohom who lists 15 utensils that are appropriate for נר חנוכה, including the peel of a pomegranate or a nut, as long as they are made in a way that is useful, to qualify as a כלי. An onion peel or egg shell are not suitable, nor are the 15 listed, if they are unable to stand on their own. This would eliminate potato peels and a hollowed out esrog (see Rambam כלים 7:1) as well, all of which imply that a כלי is a necessary part of the mitzvah of נר חנוכה. Yet, the Rashba and the RaN point out that the leftover oil after Chanukah is considered חנוכה and may not be used. The same is not said regarding the utensil holding the oil and wick, which means that the כלי is not part of the mitzvah. Why is there no similar analysis regarding נר שבת? Perhaps because the mitzvah on Shabbos is to have light in the house, and what the light is contained in was never a factor. On Chanukah however, the light is to commemorate the נס in the Beis HaMikdash, and as such must be produced from oil, wicks and a Menorah. The Ateres Paz (י"ד 1:7) suggests that this may be the substance of the Machlokes between Rashi and the BaHaG over whether הרגיל בנר refers to Shabbos as well as Chanukah. The BaHaG holds that הרגיל בנר implies the use of a כלי, which is required for Chanukah, but not Shabbos. Rashi holds that no כלי is necessary in either case, and one fulfills הרגיל בנר by beautifying the נר and making it meaningful.

**QUESTION OF THE WEEK:**

When should one not return home if he forgot something there ?

**ANSWER TO LAST WEEK:**

(Why did Moshe say ימלך ד', and Dovid said ד' ימלך ?)  
The Kedushas Levi (BeShalach) says that although Chazal forbade saying ל'ד חטאת for fear one may die after saying just 'לד, resulting in לבטלה ד' שם, at Krias Yam Suf, the Bnei Yisroel were free of the Malach HaMoves. After the Eigel, he was back.

**DIN'S CORNER:**

If one is traveling on a train or plane on Chanukah when the time for Hadlokas Neiros arrives, he should preferably 1) light in a secluded spot for ½ hour, 2) light one candle in his seat, or 3) light a candle and then put it out. (B'tzeil HaChochmah 4:127)

**A Lesson Can Be Learned From:**

A Din Torah was once held in the town of Rimanov, over a business matter between a man and a woman. The Beis Din, led by a young Gaon who would later become the Rav of Tarnow, considered both sides of the dispute and ruled in favor of the man. The businesswoman was very upset by the Psak, and came to R' Tzvi HaKohen of Rimanov to complain, sobbing uncontrollably. After the Rebbe listened to her and looked into the matter himself Halachically, he sent a request to the Beis Din, asking that they provide him with the basis for their Psak, as it appeared to him that they might have made a mistake. The Dayanim came to the Rebbe and they all studied the relevant sections of Choshen Mishpat together, until the Dayanim realized that the Rebbe was correct - they had misunderstood the Shulchan Aruch. The future Rav of Tarnow asked the Rebbe what had caused him to suspect their Psak. The Rebbe replied: "The Posuk says תמימה משיבת נפש - the Torah settles the soul. If this woman could not be calmed, there was a strong possibility that your Psak was not Torah-true".

**P.S.** Sholosh Seudos sponsored by the Kagan family.

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