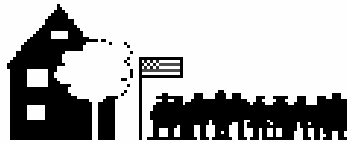


תש"ע



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(Monsey/Spring Valley Z'manim)

	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: וישב-חנוכה סזק"ש
Friday	4:10	4:20	7:30			9:31
Shabbos		4:10	3:45		9:00	9:31
Sunday		4:25	5:00		8:00	9:32

**IMPORTANCE OF ....**

The *Shulchan Aruch* (אר"ח 671:2) rules that even a pauper who subsists on *Tzedaka* must borrow [funds] or sell his garment to purchase oil for *Chanukah*, and then light. R' Akiva Eiger points out that the *Pri Megadim* compares *Chanukah* candles to an *Esrog*, where the rule is that one should not pay more than one fifth of one's assets for a *mitzvah*. However, a pauper's garment will likely be worth more than 20% of his meager assets. It must be that extra expense is demanded because of **פרטום הנס**. The *Chochmas Shlomo* (אר"ח 625:1) states that when forced to choose between *Lulav* or *Succah*, one must choose *Lulav* because *Lulav* represents **פרטום הנס** that *Bnei Yisroel* merited a positive **דין** on *Yomim Nora'im*. Yet, the *Rema* (אר"ח 656:1) clearly limits one's expenditure on *Lulav* (and *Esrog* etc..) to 20%. Why is *Chanukah* different ? *Tosafos* (*Succah* 46a) asks why *Chazal* established a *brocho* for one who sees *Chanukah* candles kindled, but no such *brocho* was established for one who sees a *Succah* or a *Lulav*. *Tosafos* answers that *Chanukah* is different because of **חביבות הנס** – how cherished the miracle is. Apparently, *Succah* and *Lulav* are not so cherished and one need not spend more than 20% on them. The *Acharonim* ask why one is not obligated to give all his money to *Tzedaka*, since in addition to the *mitzvah* of *Tzedaka*, one must also avoid the **לא תאמץ** of **לא תקפץ**, for which one must spend all one's money. R' Eliezar Fleckeles suggests that the **לאו** would only apply when a pauper is standing hungry, asking one for food, where to deny him would transgress the **לאו**. Since the *mitzvah* of *Chanukah* is also based on a **לאו** – that of **לא תסור**, wherever 20% of one's assets will not be sufficient, to not fulfill the *mitzvah* would transgress the **לאו**. As such, one must spend whatever it takes.

**QUESTION OF THE WEEK:**

When would someone light a *Chanukah menorah* after saying a *brocho* without *Sheim* and *Malchus* ?

**ANSWER TO LAST WEEK:**

(Which convert is not **בכטן שנוגד דמי** ?)

The *Kli Chemda* (*Shoftim*) states that according to *Rashi*, there was a *Machlokes* between R' Yehudah and R' Shimon regarding members of the 7 Nations of Canaan who lived outside *Eretz Yisroel*. R' Yehudah held that those who were only willing to convert to become a *Ger Toshav* were not **בכטן שנוגד דמי**, and since they did not lose their identity, were subject to annihilation.

**DIN'S CORNER:**

If one is bedridden and unable to light *Chanukah* candles near the door or window, the *menorah* should not be brought to him for lighting where he is in bed, if that is not a proper place for it. Instead, another should light in the proper place on behalf of the bedridden person. One must also ensure that there is sufficient oil in the *menorah* to last the requisite burning time, at the time of lighting. If one lit with less, he must extinguish the flame, put in additional oil, and relight without a *brocho*. (MB 675:8)

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

The *Gemara* (*Sanhedrin* 52) excludes certain women from the prohibition against adultery, such as the wife of a minor or non-Jew. *Rashi* holds this is because the laws of *Kidushin* do not apply to them (whereas the *Ra'N* says they are excluded from **רעהו** **אשת**). *Tosafos* (*Kidushin* 21b) asks if so, why does the *Gemara* (*ibid*) need to specifically include as a permissible *Yefas To'ar* (captured gentile woman) even **אשת איש** – a gentile woman married to a gentile man ? What possible reason could there be to exclude such women from the special *Heter* of *Yefas To'ar* if their marriage is not recognized as *Kidushin* ? *Tosafos* answers that the *Torah* still recognizes a gentile marital relationship as derived from **ודבק באשתו**, and as such, its prohibitive exclusive nature also applies to a Jew. Therefore, when Yosef rebuffed Potiphar's wife with the words: **וחטאתי לאלקים**, *Rashi* explains that he was speaking as a **ישראל** and not as a **בן נח**, and his reference to **ודבק באשתו** stemmed from the *Torah's* prohibition of **ודבק באשתו**, which although stated regarding gentiles, would still create a sufficient *Issur* for Jews as well. Most *Rishonim* disagree with *Tosafos* and do not see a *Torah* source to forbid a gentile woman to a Jew, as a married woman. If so, the only explanation for **וחטאתי לאלקים** would seem to be if Yosef was speaking as a **בן נח** to whom **ודבק באשתו** applied directly as a prohibition. The *Minchas Mordechai* suggests that all would agree that **ודבק באשתו** definitely forbids gentiles from committing adultery. As such, even if a married gentile woman was not technically prohibited to a Jew, yet the Jew would definitely be prohibited to her no more or less than a gentile man would be. The Jew would then violate **לפני עור** for putting her in that position. The *Avnei Miluim* (16:3) uses this to explain the specific inclusion of a married gentile woman as a *Yefas To'ar*, since without the **ריבוי** one might conclude that **לפני עור** would exclude married women from being a *Yefas To'ar*. Therefore, Yosef's **וחטאתי לאלקים** would also refer to **לפני עור**, and Yosef was speaking as a **ישראל** and not as a **בן נח**.

**A Lesson Can Be Learned From:**

One year, on Erev Yom Kippur in the Tzeilemer Beis HaMedresh in Williamsburg, the Tzeilemer Rav came in for Mincha. One of the bochurim went up to the Amud to daven Mincha, but the Rav motioned for him to wait, and then instructed the Gabbai to ask one of the Mispalelim, a man by the name of R' Avrohom Deutsch to daven Mincha before the Amud. After Mincha, the Tzeilemer Rav asked the bochur who had been displaced to accompany him into his office. Once there, the Rav asked him for Mechilah for sending him away from the Amud, and gave the bochur one of the Seforim that the Rav had written, after inscribing it as a special gift with warm words to the surprised bochur. The following year, on Erev Yom Kippur, another one of the bochurim in the Beis HaMedresh remembered what had happened the year before, and when the Rav came in for Mincha, this bochur ran up to the Amud, thinking he would also be shoo'd away. But the Rav let him daven. Later, when asked, the Rav explained that he didn't have a problem with a bochur davening before the Amud. The previous year, when he had seen R' Avrohom Deutsch in the Beis HaMedresh, he had felt a sudden desire to daven with him as the Shliach Tzibur. Today, he had not been there.

**P.S.** Sholosh Seudos sponsored this week by the Sheli family.

This issue is dedicated:

לז"נ פערל ב"ר יצחק הלוי ולז"נ אברהם ב"ר יעקב חיים

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