



	Candles	Mincha	DafYomi	Shiur	Shachris	פרשת: מקץ-חנוכה זק"ש
Friday	4:12	4:22	7:45			9:35
Shabbos		4:12	3:45		9:00	9:35
Sunday		4:25	5:00		8:00	9:36

## IMPORTANCE OF ....

The *Rambam* (ש"ת 9:7) states that if a *Kohen* cleaned out the oil receptacles of the *Menorah* in the *Beis HaMikdash*, it was then permitted for a non-*Kohen* to actually light the *Menorah*, since lighting itself was not an *Avodah*. The *Raavad* comments that it would be more appropriate to say that if a non-*Kohen* lit, it is *כשר בדיעבד*, but it is still preferable for the *Kohen* to light, as the words *בהעלתך את הנרות*, spoken to Aharon, imply. R' Chaim HaLevi suggests that the *Rambam's* view of the *mitzvah* of the *Menorah* is solely to have a lit *Menorah*. The act of lighting is not part of the *mitzvah*, which begins from the moment that the flame appears. However, where do we ever find a *mitzvah* without a "מעשה מצוה" (*mitzvah* act)? The *Gemara* (*Sanhedrin* 21b) states that even if one's father left him a *Sefer Torah*, there is a *mitzvah* for him to write one himself, as derived from *ועתה כתבו לכם*. The *Minchas Chinuch* (613) notes that the personal *mitzvah* to write a *Sefer Torah* does not derive from the word *לכם*, since one can fulfill *לכם* regarding an *Esrog* by receiving it in one's inheritance. Rather, it is the word *כתבו* which obligates him, and just as one does not fulfill *כתבו* by inheriting, one cannot fulfill it by purchasing. R' Simcha Elberg (*HaPardes* 4:65) questions this comparison, noting that even if one inherited an *Esrog* on *Yom Tov*, he must still do a *מעשה מצוה* with it by lifting it together with the *Lulav*. If one inherited a *Sefer Torah* on *Yom Tov*, there is no *מעשה מצוה* left for him to perform, and one cannot fulfill a *mitzvah* without some sort of *מעשה*. Therefore, with regard to lighting the *Menorah*, even though the purpose and fulfillment of the *mitzvah* requires only that there be a burning *Menorah*, and the act of lighting is not part of that, still, everyone agrees there is a *mitzvah* of *הטבה* – cleaning out the lamps and preparing them for lighting. Since the purpose of *הטבה* is to facilitate a proper burning, the act of lighting could be characterized as the last part of *הטבה*, and could serve as a *מעשה מצוה* for the *Menorah* as well.

## QUESTION OF THE WEEK:

Under what circumstances would one include *Yaaleh V'Yavo* in *bentsching* on *Rosh Chodesh*, but not include *Al Hanisim* in *bentsching* on *Chanukah*?

## ANSWER TO LAST WEEK:

(When would a *brocho* over a *Menorah* be said w/o *עם ומלכות* ?)

The *Otzar HaShemen* (49) states that if one is in a location where he cannot use standard wicks, oil, paraffin, etc... (e.g. on an airplane) he may be *ניצא* with a flashlight provided its battery can last for a half hour. He should say a *brocho*, without *עם ומלכות*.

## DIN'S CORNER:

On *Chanukah-Rosh Chodesh*, the *Kriah* consists of 3 *Aliyos* from the *Rosh Chodesh* portion, and the 4<sup>th</sup> *Aliyah* from *Chanukah*. If a mistake was made and all 4 *Aliyos* were read from the *Rosh Chodesh Kriah*, a fifth person should be called for an *Aliyah*, and the *Chanukah* section read for him. (*Piskei Teshuvos* 684:4)

## DID YOU KNOW THAT ....

The *Gemara* (*Kesubos* 35a) establishes that where one commits an act for which he must pay money and also be executed, his death sentence releases him from having to pay the money. R' Nechunia b. Hakanah holds that a sentence of *Kareis* also releases him from monetary liability. Abaye explains this opinion as based on a *Gezerah Shaveh* *אסון אסון*, where the word *אסון* (accidental death) is stated regarding one put to death by man, at the hands of *Beis Din* (*ויום אסון יהי*), which releases him from paying money, and it is also stated regarding death at the hands of *Shomayim* (*וקראוהו אסון*), where the same rule is applied. R' Ada asks, who says that Yaakov's concern of *אסון וקראוהו* referred to fear of a Heavenly fate? Maybe Yaakov was afraid of Binyomin's death at the hands of a lion or thieves, which is "man-made"! The *Gemara* answers that even if so, Yaakov was concerned with all accidental deaths, whether Heavenly or man-made, which includes *Kareis*. The *Gemara* then questions the designation of death at the hands of a lion or thieves as man-made. Does not the *Gemara* (*Sanhedrin* 49b) establish that the 4 methods of execution are still meted out today in the absence of a *Sanhedrin*, that one who is liable for stoning (*סקילה*) will fall from a roof or be trampled by a wild beast; one liable for burning (*שריפה*) will die from fire or poison; one liable for beheading (*סייף*) will be killed by thieves or the government; and one liable for choking (*חנק*) will drown or suffocate, all of which are man-made! R' Yosef Engel (*Beit HaOtzar* 1:1:16) asks, violation of any of the 7 Noachide laws is punishable only by *סייף*, which would include death at the hands of thieves. However, death at the hand of a lion is a form of *סקילה*, which is never administered to a *Ben-Noach*, so why would Yaakov fear that possibility? Presumably, Yaakov and sons were no longer considered *Bnei Noach*, and were thus subject to all 4 methods. However, R' Yosef concludes that it was unlikely that Yaakov would view Binyomin as liable to execution for a sin. As such, the *Gemara's* "lion" was simply to illustrate that such a fate could also be deemed Heavenly, albeit for some other reason.

## A Lesson Can Be Learned From:

A curious fellow with a lot of questions to ask, found a certain Rav and began to bother him. One of his last questions was why do we find on Shabbos that many Rabonim and Rebbes do not speak words of Torah except by Sholosh Seudos, whereas the "Rabbis" and leaders in the Reform community always gave their speeches in the morning, either before or after *Krias HaTorah*. The Rav replied: Chazal tell us that Chachomim, as they age, increase their wisdom thru serenity. The ignorant and foolish are exactly the opposite – as they age, their foolishness grows and their wisdom decreases. This is the rationale behind your question. The longer that a Talmid Chochom waits before presenting his Torah, the better it is, since he sits calmly and grows wiser. Therefore, the Rebbes wait until Sholosh Seudos. However the Reform leaders are constantly losing whatever little they have, so they prefer to speak earlier in the day, while they still have some Chochmah.

**P.S.** Sholosh Seudos sponsored this week by the Kagan and Tyberg families.

This issue is dedicated:

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

Dedications (\$18) and appreciations may be sent to: Kehilas Prozdor, 8 GreenHill Lane, Spring Valley, N.Y. 10977 (845) 354-7240  
As this contains *Divrei Torah* and partial *Pesukim*, it should be treated with proper respect, both during and after use