



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש תצוה
Friday	5:12	5:22	8:15			9:31
Shabbos		5:12	4:40	5:00	9:00	9:30
Sunday		5:15	6:30		8:00	9:30

**IMPORTANCE OF ....**

The *Midrash Tanchuma* (4 תצוה) states that one usually constructs a window to be wider on the inside than on the outside, so as to draw more light in from outside. However, in the *Beis HaMikdash*, the opposite was true, so that all Yerushalayim could benefit from the light of the *Menorah* which shone out. This is derived from: 'ויקחו אלך שמן וכו' – that the oil used for the *Menorah* be אלך, for *Bnei Yisroel's* benefit. The *Divrei Shaul* understands this to mean that it was permissible to benefit from the candles of the *Menorah*. However, do not the *Tur* (א"ח 677) and *Shulchan Aruch* (א"ח 677:4) rule clearly that the leftover oil at the end of Chanukah must be destroyed, and one may not derive any benefit from it? The *Beis Yosef* (א"ח 677) notes that the *Tur* himself ruled earlier (א"ח 672) that once the Chanukah candles burned for the requisite time, it would be permitted to benefit from them. Why then does the leftover oil have to be burned? The *Beis Yosef* brings an answer from the *MaHarari* that if he had in mind for the oil to be designated for the *mitzvah* only for as long as the minimum time requirement, then he may benefit from the oil afterwards. If he had no such thought, the oil is prohibited, and he must destroy it. The *Chamudei Tzvi* wishes to support this from the *Rambam* (*Nedarim* 2:14) who rules that the act of making something *Hefker* (ownerless) is similar to a *Neder* to remove one's ownership from it, which cannot be retracted. Since designating oil for a *mitzvah* is also a form of removing ownership, it too cannot be retracted, once made. As such, if one did not specifically have a limit in mind to his oil designation, since it is his oil, once designated he may not retract. The oil must therefore be burned at the end. However, the oil of the *Menorah* in the *Beis HaMikdash* came from the donations to the *Lishkah*. As such, no one had the authority to irreversibly change its status to *Hefker* or designated for a *mitzvah*, thus permitting benefit.

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

The *Gemara* (*Chagigah* 27a) derives that the fire of *Gehinom* has no power over *Talmidei Chachomim*, from the following *Kal VaChomer*: A salamander is created by a fire that burns for seven years, and one who smears himself with its blood is impervious to fire. How much more so is a *Talmid Chochom*, whose entire body is turned into fire by the Torah (הלא כה דברי כאש) protected from fire. The *MaHarsha* notes that Acher was not so protected (*ibid* 15b), despite having been a *Talmid Chochom*, and he therefore distinguishes between a *Talmid Chochom* with minor sins, whose Torah protects him from fire, versus a *Talmid Chochom* who brazenly rebels against Hashem (like Acher), who will burn. The *Gemara* (*ibid* 27a) then quotes Resh Lakish who opines that *Gehinom* fire will also have no power over non-*Talmid Chochom* sinners, since we see that for many years, the thin layer of gold covering the מזבח הזהב did not wear away from the *Ketores* fire on it. Simple Jewish sinners, who are still as full of *mitzvos* as a pomegranate, will certainly also be protected from fire. The *Divrei Shaul* asks, what proof is there from the מזבח הזהב? Perhaps it was smeared with salamander blood! The *Ben Yehoyada* suggests that salamander blood, coming as it does from a live creature, only protects flesh – not wood or gold. However, the *Sefer Chasidim* (1014) relates that a gentile once claimed that he had a garment of their "savior". When he threw it into a fire, it did not burn, and the priests made much of this. A wise Jew took the garment and thoroughly washed it with soap and vinegar. It then burned. He explained that he had washed off the salamander blood which had been protecting it. Thus, apparently, the blood does work on inanimate objects, and could have worked on the מזבח הזהב. It must be that since the Torah did not mandate it, covering a *Mizbeyach* with any substance would be forbidden as a *Chatzitzah*. As such, its immunity must have been miraculous.

**QUESTION OF THE WEEK:**

What should the *Mohel* (*et al*) do when the baby's father instructs him to give the baby the name of a *Rasha* (e.g. Nimrod)?

**ANSWER TO LAST WEEK:**

(Who may convert even though he won't observe *mitzvos*?)

The *Teshuvos V'Hanagos* (4:233) discusses how according to R' Yehudah, since a blind person is *Potur* from all *mitzvos*, technically his *Geirus* may be with the intention to become a Jew, but without the obligation to observe *mitzvos*. *MiDerabanan*, even R' Yehudah would agree that he is obligated.

**DIN'S CORNER:**

It is forbidden to violate the sanctity of a *Beis Medrash* with frivolity (שניחה בטילה or קלות ראש), or with *Bitul Torah*, even not during *davening*. Those who spend time in such a *Makom* may only engage in non-Torah conversations if the *Makom* was established on condition that it **not** be titled a *Beis HaMedrash*. Eating there is a sign of this. (*LeHoros Nasan* 1:6)

**A Lesson Can Be Learned From:**

A man came to see the Bobover Rebbe, R' Ben-Zion Halberstam ZT"L, and explained how his son, who was then learning in the Bobover yeshiva, was very handy and that it was a waste for him not to utilize his natural skill and talents. He wished therefore, to take his son out of the yeshiva and teach him a trade. The Rebbe was disturbed by such a plan, particularly because this *bochur* happened to also be very bright and studious, and was definitely not wasting his time in the yeshiva. The Rebbe asked the father: Can you tell me the difference between gold and iron? The father didn't know what the Rebbe meant, so the Rebbe continued: "Gold is a material that has staying power and will not corrode with the passage of time. Iron on the other hand, will begin to decay and turn to rust if left alone. For this reason, when someone is described as having a sharp mind, he is said to have an אייזענע קאפ – (*lit* an iron head), which, if not challenged and utilized, will soon turn to decay. However, when someone is naturally skillful and handy, he is said to possess גאלדענע הענטע (hands of gold) because that attribute will remain with him for a long time and he will have ample opportunity to develop and train at a later time. It is so with your son. If he does not take advantage of his intellect now, it will eventually wither away, while his physical skills will not suffer by waiting a while".

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

This issue is dedicated:

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

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