



	Candles	Mincha	DafYomi	Shiur	פרשת: תרומה זק"ש Shachris
Friday	4:59	5:09	8:00		9:37
Shabbos		5:00	4:30		9:37
Sunday		5:10	5:30		8:00 9:36

**IMPORTANCE OF ....**

The Gemara (Bava Basra 25b) states: הרוצה שיחכים ידרים - one who wishes to become wise should face south (when davening) ... וסמניך ... מנורה בדרום - and your symbol [would be that] the Menorah was on the south side. What sort of "Segulah" is this? The Gemara (Menachos 28a) describes how the Menorah was to be made from one solid piece of gold, which would have been carved into shape by beating it (מקשה) with a mallet to separate the branches. Yet, the Posuk says תעשה המנורה - the Menorah "should be made" rather than "you should make" because Moshe found it difficult to assemble, and in the end, Hashem instructed him to throw the gold piece into the fire, and it "became" on its own. This is similar to how Rashi explains ויתן אל משה ככלותו - that Moshe was unable to retain the whole Torah after studying it on Har Sinai for 40 days, so Hashem gave it to him as a gift. In both instances, effort and diligence were required and applied, even if they were seemingly unproductive. The Gemara (Megilah 6b) states יגעתו ומצאתי תאמין - regarding Torah, one only achieves if he puts in effort and sacrifice. The Magid Mishna suggests that this is the symbol represented by the Menorah, where it was necessary to put in effort by beating the gold with a mallet without success, in order to have it become fully formed on its own. One who seeks to become wise would look at the Menorah and understand the effort he must put in, and how his wisdom will be achieved, but as a gift. The Gemara (Menachos ibid) states that the Menorah could not be built from pieces of gold welded together - only from one solid piece. Yet, the Gemara derives from תעשה המנורה - the Menorah "should be made", that it could also be made from other metals, and even pieces of other metal, welded together. Didn't we just derive from those very words that the golden Menorah made itself? Both derashos go together, to teach that success in Torah is not restricted to "golden boys" who seem to find it easy, but extends to other metals as well, who may not shine as bright, but whose effort and diligence will produce equivalent results.

**QUESTION OF THE WEEK:**

When would the Halacha require that one put on Tefilin Shel Rosh before Tefilin Shel Yad?

**ANSWER TO LAST WEEK:**

(Which brocho can one be יוצא by thinking it and saying nothing?) The Pri Megadim (אשל 271:2) states that one can be יוצא Kiddush in one's mind, as we see the Gemara (Megilah 18a) darshens the זכור obligation to remember Amalek vocally because the Posuk concludes לא תשכח. As Kiddush is derived from את יום שבת זכור אתה תשכח, a non-vocal Kiddush should be sufficient.

**DIN'S CORNER:**

If on Rosh Chodesh one began to daven Musaf, and while he is still in the middle of the first 3 berachos, he remembers that he did not say יעלה ויבוא in the Shacharis Shemonah Esrei, he should complete the brocho of האל הקדוש, continue with חנוך אתה חנוך and the Shacharis Shemonah Esrei, followed by Musaf. (MB 422:4)

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

A certain city had four Shuls, and by a תקנה enacted many years before, all Simcha's were held in the "main" (i.e. oldest) one. This was based on: ועשו לי מקדש ושכנתי בתוכם - although the Shechinah visited each Shul, there should be only one Mikdash. Thus, a Choson was called up in this Shul before and after his Chasunah, regardless of where he normally davened, and he was given up to 14 Aliyos for his family and friends. If there were two Chasanim, both were to be given up to this amount. One year, there were 8 weddings scheduled between Yom Kippur and Succos. Between all the Aliyos and Piyutim, and everyone having to say Birchas Lulav on the Rov's Esrog and Lulav, most of the day went by in Shul. The grumbling did not stop when the davening ended but continued into the following week. Representatives demanded that the תקנה be voided. The Poskim concluded that there was no Halachic impediment to abolishing this תקנה. Although the Shulchan Aruch (או"ח 153:17) states that if a building has been designated and used as a מקום תפילה the Tzibur may not move the minyan to another site, this is only where the first Shul is being abandoned entirely (See Mishna Berurah). That would not be the case if each Shul would henceforth host its own Simcha. Also, the rationale is not to cause a שם רע, where people would say the first Shul has a problem, and is being abandoned. Here however, all would know it was just congestion. To change a Kehilah's תקנה however, requires an overriding policy. The Sdei Chemed quotes the Pri Chadash (112) who laments the fact that Shabbos תפילות take so long, with additional Piyutim and a long MiSheberach after each Aliyah causing people to eat before davening, talk דברים בטלים to each other, creating an atmosphere of קלות ראש. If Chazal's תקנה shortened the Shabbos Shemona Esrei from 19 ברכות to 7, so as to eliminate extra טירחה, the תקנה requiring all Simcha events to take place in the main Shul cannot survive.

**A Lesson Can Be Learned From:**

A bochur from a Chassidish family did not feel a personal affiliation with Chassidus. He wanted to marry into a non-Chassidish family, and was concerned that his current mode of dress - he wore a long Kapote, would make that difficult for him to achieve. He asked Rav Shach ZT"l to support his decision to change into a "short" suit jacket. Rav Shach said to him: "Many people tuck their Peyos behind their ears, and though there is nothing wrong with that, if one who always let them hang down onto his cheeks should decide to tuck them behind the ears, that is a sign of decline. So too with regard to long coats. Jews always wore long coats. Though short jackets have become commonplace today, to change from long to short is a negative move, and we are not bidden to do negative things as a form of השתדלות. If it is not השתדלות then whoever is destined for you will accept you regardless of your dress". The bochur replied that he had already decided that he wanted to change out of his Kapote in any case. Rav Shach smiled and said, "If so, change it after the Chasunah".

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

This issue is dedicated:

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