



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ס זק"ש
Friday	5:02	5:12	8:15			9:36
Shabbos		5:00	4:15	4:45	9:00	9:35
Sunday		5:15	5:45		7:55	9:35

IMPORTANCE OF

The Gemara (Menachos 29a) quotes R' Yosi b. Yehuda as saying that once, in the Beis HaMikdash, the Menorah was found to weigh one golden Dinar more than the Menorah of Moshe Rabbeinu, which was made from one Kikar of gold. Since Rashi comments on the Posuk: ככר זהב טהור יעשה אותה, that it must weigh exactly one Kikar, the Menorah was thrown into the oven 80 times until its weight was down to exactly one Kikar. However, the Tosefta (Menachos 11:10) also quotes R' Yosi b. Yehuda as saying that in practice, every Menorah (Shlomo HaMelech made 10 of them) was used in the Beis HaMikdash regardless of its weight. In fact, the Menorah that was reduced had also been used previously, despite weighing more than a Kikar. How could the Posuk requiring exactly a Kikar have been so ignored? R' Meir Shapiro (Or HaMeir 2:7) explains that the Gemara (ibid 28a) derives from the phrase "ככר זהב" that an exact Kikar was required only if gold was used; if other metals were used, it did not have to be an exact Kikar. What other metals might be permitted? The Gemara (ibid 88a) concludes that the gold used in the Menorah was supposed to be זהב טהור - pure gold, even down to the oil cups which would presumably blacken from the wicks. However, if the gold was not pure, it would be considered "other metals". The Yerushalmi (Yuma 4:4) defines זהב טהור as gold which, regardless of how often one puts it in the oven, never diminishes at all. Thus, the Menorah which was put into the oven 80 times until it was reduced to a Kikar was obviously not made from pure gold. As such, it was deemed to be "other metals" and not subject to the strict requirement of a Kikar, which explains how it had been used prior to being reduced.

QUESTION OF THE WEEK:

Where did Chazal specifically decree that women should speak?

ANSWER TO LAST WEEK:

(From which job is one not permitted to quit in the middle?)

The Shulchan Aruch (ח"מ 333:3) rules that generally, a worker may quit mid-term, because לי ב"י עבדים - we are Hashem's servants, not anyone else's. The Chavos Yair (113) states that this would not apply to one engaged in "מלאכת שמים" such as a Chazan, who serves and is מרציא the Tzibur. As such, he would not be an עבד to others so he could not automatically quit. The Shoel U'Maishiv (3:2:64) adds also one who is building a Shul.

DIN'S CORNER:

One is not permitted to study even Torah during Krias HaTorah. However, if he was already יוצא before, and there are ten other people listening to the Kriah, he may, but quietly. Some only allow someone who is תורתו אומנתו (doesn't waste a moment of study) to study in that situation while others permit one who had already begun to study before the Kriah started. (MB 146:9-10)

DID YOU KNOW THAT

The Gemara (Yuma 72a) states that one who removes the poles used to carry the Aron HaKodesh from their rings has transgressed לא יסרו ממנו and will receive Malkus. Doesn't one receive Malkus for every לא that one transgresses? The Gemara (Makos 15a) discusses the connection between a לא תעשה (prohibition) and an עשה (mitzvah) that was designed to "fix" the transgression. For example, the Torah states: "Don't steal" and also states: "Return the stolen object". Returning stolen goods is deemed to act as a remedy for theft, characterizing the prohibition as a לא הניתק לעשה (a לא "fixable" by the עשה) where the עשה is only possible if the לא was transgressed. One does not receive Malkus for such a לא, even if one did not "fix" it yet, because one can fix it. R' Yochanan limits this rule to situations where the עשה follows the לא in the Posuk, which suggests a "fixing" relationship. However, where the עשה is stated first, Malkus would be given even if the עשה was fulfilled, because it does not appear as if the עשה was designed to fix the לא. The Gemara (Pesachim 95a) characterizes the requirement to eat the Korban Pesach in one house (בבית אחד יאכל) and the prohibition against taking any of it outside (לא תוציא מן הבית) as a לא הניתק לעשה, לא הניתק לעשה. Tosafos asks, is not the עשה stated before the לא? Accordingly, the Rambam (פסח 9:1) rules that one receives Malkus for taking some of the meat outside on Pesach night. The Zichron Yitzchok (cited in Pardes Yosef) points out that the Issur against removing the poles of the Aron HaKodesh (לא יסרו ממנו) is also a לא הניתק לעשה, fixable by the עשה of בטבעות הארץ יהיו הבדים, to insert the poles into their rings and possibly remain Potur from Malkus. However, here too the לא is preceded by the עשה. Therefore, the Gemara had good reason to state that one receives Malkus for removing the poles even though the לא could apparently be mitigated by putting the poles back, because it is quite possible to fulfill the עשה without having had to transgress the לא, rendering the לא "unfixable".

A Lesson Can Be Learned From:

A group of Yeshiva bochurim from the Chofetz Chaim's Yeshiva in Radin decided one hot Shivah Asar B'Tamuz day to visit the Chofetz Chaim, who was in a vacation area a few hours travel from Radin. As the day was hot and the road dusty, the bochurim eventually felt compelled to break their fast and drink some water in order to complete their journey. When they reached their destination, the Chofetz Chaim asked them how they were able to travel so far on such a hot day. The bochurim confessed that because of the heat, they had broken their fast on some water. The Chofetz Chaim said to them: "The fact that you drank water on a fast day is not an issue for discussion. You are all Bnei Yeshiva and I trust that you did what you believed was Halachically proper. However, your actions indicate a serious lack of Yiras Shomayim, for you should have realized initially that you would be unable to complete the fast on such a journey. As such, I cannot have you in my Yeshiva".

P.S. Sholosh Seudos sponsored this week by the Kiffel family.