



DVAR TORAH BEHALOSCHA



By: Rabbi
Noach Peled

Get Lit & Legit

דָּבַר אֶל אַהֲרֹן... בְּהַעֲלִתְךָ אֶת הַנֵּרוֹת אֶל מוֹל פְּנֵי הַמְּנוֹרָה יֵאִירוּ שִׁבְעַת הַנְּרוֹת

"Say to Aharon...When you light the neiros, the seven neiros should illuminate facing the Menorah"

The Torah seems to tell us that when the *menorah* is lit, the seven lights should **"face the menorah"**. The question is obvious, it bothered me for years. *Pashut p'shat* – what is this pasuk saying? Aren't the lights and the menorah one and the same? *Lichora* the *neiros* are part of the whole *menorah*. The *neiros* are sitting within the *menorah*, and cast light from there. What then is meant by **"the neiros should illuminate facing the Menorah"**?

Rashi explains that "*p'nai hamenorah*" refers to **the middle candle**, and the Torah is commanding that the wicks of the other candles from both sides must "face" or tilt towards the middle branch, and so-to-speak illuminate it.

The **Rambam** (as per Kesef Mishneh ג:ה הל' בית הבחירה) adds that **the Torah is requiring that the menorah itself be fashioned such that the actual cups themselves tilt** towards the middle branch.

So according to both Rashi and Rambam, מוֹל פְּנֵי הַמְּנוֹרָה means leaning or facing towards the middle branch, saying that the other six *neiros* (three on each side), must "face" or lean towards the middle נר and illuminate it.

The "problem" or challenge in this explanation is that seemingly it does not speak to the true literal meaning of the pasuk's words. Truth is, the above translation is not exact, being that, strictly speaking מוֹל אֶל means "to facing" or "to across/opposite", so the pasuk sounds like it is saying *the seven neiros should illuminate to facing the Menorah or to across/opposite the Menorah*. To say מוֹל פְּנֵי הַמְּנוֹרָה simply means *the six neiros should illuminate towards the middle of the menorah*, seems to ignore the legitimate meaning of מוֹל אֶל - "to facing" or "to across", as well as ignoring the words שִׁבְעַת הַנְּרוֹת speaking of *all seven*, not just six.

As usual, the **Rashbam** (pirush on this *passuk*) gives a **more literal p'shat**; מטה ראשי הפתילות של כל שבעת הנרות להאיר אל; **"to that which is across and facing the Menorah"**; referring to the **Shulchan which is situated opposite or across from the Menorah!** (see also Rashbam to Shemos 25:31). Accordingly, **all seven wicks would be slanted towards the Shulchan**, thereby **ILLUMINATING THE SHULCHAN**.

What is the significance of this pirush of the Rashbam?

One explanation given is as follows: The *menorah* symbolizes Torah (see משלי ו:כג). The *shulchan* (bread) represents *parnasa*. By commanding that the *menorah* shine its light upon the *shulchan*, the Torah is teaching that **the light of Torah must illuminate one's parnasa**. Be it the type of work one does, who he does it with, or the way he does it, **one must constantly be casting the light of Torah onto the shulchan of their parnasa. The laws and values of the Torah must guide one's business decisions, ensuring our material pursuits are legitimate.**

This requires of us two things. One is a *k'vius* in learning. Only through *kavua* learning can one be sensitive to what halacha requires of him.

Additionally, one must ask shailos/questions when they arise, to know the correct course of action.

I often marvel when **erlicheh hard-working balebatim** reach out with *parnasa/maaser* related questions. I am both impressed and inspired by their *mesirus nefesh*, and desire for *emes*.

Lastly, **fulfilling the Torah's requirements at work is an expression of emuna.** It shows that we trust that it is not our efforts, rather Hashem send us our *parnasa*, and we therefore have no need to engage in borderline forbidden practices, even if "everybody does it".



By: Rabbi Chaim Yeshaya Freeman

SUMMERTIME HALACHOS

TEFILAS HADERECH



The Shulchan Aruch (Orach Chaim 110:7) follows the opinion of the Bahag that a *parsa* is the minimal distance required to recite the *tefila*. He concludes that the *tefila* can be recited as long as one is not within the final *parsa* of his journey, where it is no longer considered a state of danger. The Rema argues, following the opinion of Rabbeinu Yonah, that one should preferably recite the *tefila* during the first *parsa*.

The Shulchan Aruch (ibid.:7) rules that one only recites Tefilas Haderech for a trip that will be at least a *parsa*. Rabbi Chaim Na'eh (Ketzos Hashulchan 67:Badei Hashulchan 4) adds that this *parsa* is measured beginning past the outskirts of the city, which is, according to halacha, 70 *amos* (105-140 feet). However, there is a dispute among the poskim (halachic authorities) regarding the earliest point one can recite Tefilas Haderech when embarking upon such a trip. The Magen Avraham (ibid.:14) writes that this begins past the outskirts of the city (70 *amos* outside the city). The Taz (ibid.:7) argues that once someone decides to set out on a journey, he can recite the *tefila* in his home. The Mishna Berura (ibid.:29) concludes that it is preferable to follow the opinion of the Magen Avraham. However, Rabbi Moshe Shternbuch (Teshuvos Vehanhagos 1:191) says that the Steipler (Rabbi Yaakov Yisrael Kanievski) recited it immediately upon entering the highway. He also notes that this has an added benefit according to Rashi's opinion since after a *parsa*, one has lost the opportunity to recite the *tefila*.

Another issue raised is how to measure a *parsa*. Is it measured by the time it takes one to travel a *parsa* by foot, which is 72 minutes, as this was the common method of travel in the times of the Gemara, or is it measured by the length of a *parsa*, which is 8,000 *amos* (between 12,000 and 16,000 feet)? Rabbi Shmuel Wosner (Shevet Halevi 10:21:2) cites the Zichron Yehuda that one measures by time, but notes that the Mishna Berura (ibid.:30) implies that distance is to be used. He concludes that both opinions have validity.

The invention of airplanes creates yet another question of whether one recites *Tefilas Haderech* when travelling upon one. Rabbi Betzalel Stern (Ahalech Ba'amitach, Tefilas Haderech fn. 7) cites in the name of the Rogatchover (Rabbi Yosef Rosen) that there is no requirement to recite *Tefilas Haderech* on airplanes. The basis of this ruling is a passage in Chullin (139b) regarding the Scriptural obligation to send away the mother bird before taking the eggs or children from the nest. The Torah says one must encounter the nest *baderech*, on the road, and the Gemara says that being in the air is not considered on a *derech*. However, Rabbi Stern argues that one cannot compare the language of the Torah with the language used by our Sages. He points out that the Gemara teaches in Yevamos (62b) that a man is obligated to be with his wife prior to departing upon a journey. The reason is that a woman yearns for her husband as he is about to leave on a *derech*. Would one suggest that when flying by plane, there is no such obligation? Of course not, as the same logic would apply. The same is true regarding *Tefilas Haderech*; the same logic applies, as there is a danger in flying, as well.

When is the proper time to recite *Tefilas Haderech* when travelling by plane? Rabbi Ephraim Greenblat (Rivavos Ephraim 6:109) cites the Aderes who opined that when travelling by ship, one should recite *Tefilas Haderech* as soon as the ship moves, even prior to exiting the water within the area of the city. The logic behind this ruling is that the reason to delay the *tefila* until exiting the city is out of concern that one will change his mind and return home. However, as a passenger on a boat, one has no authority to cancel the trip. Based on this, Rabbi Greenblatt writes the same is true on an airplane; as soon as the plane begins moving, one can recite the *tefila*.



KOLLEL AVREICHIM
בולל אברכים



MERCAZ DAF YOMI



STAR-K

ENHANCING THE COMMUNITY THROUGH TORAH

לעולמי נשמת ירחמיאל ישראל בן שמעון ע"ה
Kollel Avreichim of Hollywood and MDY, in partnership with STAR-K presents a

COMMUNITY WIDE LIVE

SHECHITA

Demonstration

Shechita and presentation led by Rabbi Zvi Holland



BRING YOUR DAF YOMI!
LEARNING TO LIFE!

ENHANCE YOUR DAF YOMI WITH LIVE SHECHITA DEMONSTRATIONS

Make the daf come alive with practical, hands-on understanding of the topics you're learning every day.

TOPICS COVERED:

- 🔹 שחיטה (SHECHITA) - Animal slaughter and halachic requirements.
- 🔹 טריפוס (TRIFUS) - Slaughtering and shechita in animals.
- 🔹 דם (DAM) - Blood and halachic regulations.
- 🔹 מילכה (MILCHA) - The animal's proper treatment step-by-step.
- 🔹 ניקור (NIKUR) - Shechita guidelines for animals.
- 🔹 ייחוס (YIYUS) - Shechita and kosher background.

SUNDAY EVENING,
JUNE 7TH, 2026, 5:30PM

 **AT BEIS MORDECHAI**
4200 N 66TH AVE,
HOLLYWOOD, FL 33024

RABBI ZVI HOLLAND
Rabbi Zvi Holland is a senior kashrus administrator with STAR-K Kasher and a recognized authority on kashrus, shechita, and food production. With decades of experience in kashrus supervision around the world, he is a sought-after lecturer known for presenting contemporary halachic and kashrus issues with clarity, depth, and practical insight.

For sponsorship opportunities please visit our website kolllehollywood.org