

# Ohr Shabbos

## Shoneh Halachos - Hilchos YomTov

### Halachos in Regard to Fire on YomTov

1) It is assur to produce a [new] fire on YomTov. There are differing opinions if this issur is rabbinic or biblical. Therefore, one cannot produce fire from wood, from stones, or from hardened earth which may produce a fire if dug at or if rubbed together. Likewise, one cannot produce a fire from water by using the following method: One adds water to a vessel of white glass and puts it in a sunny location. When the sun is very hot one brings flax chaff close to the vessel and the chaff ignites.

However, after the fact if one has already produced a fire using the above methods, one may benefit from the fire on YomTov, and all the more so is anything cooked with such a fire mutar to eat on YomTov.

2) It is assur to ignite a match (which is called a shvebelech in Yiddish) by inserting them into the hot ash of an oven while there is no actual fire in the oven, but merely residual heat. As well, one may not rub the matches on white-hot iron which can be found in an oven in order to ignite them. In both of the above, a new fire is being produced without an existing fire already present. However, if there is a burning coal found inside the oven, one may touch the match to it even if there is no visible fire enveloping the coal. Even though no flame is visible, we treat the coal as if there is a fire within it. Furthermore, the Ksav Sofer mentions the possibility that one may also light a match from smoldering coals as well.

3) One may not form coals on YomTov since coals serve the purpose of a goldsmith's tool, and also because it involves the melacho of mechabeh, extinguishing.

## Parshas Balak

R' Daniel Rubinov



It is interesting to note that the entire story with Balak and Bilam happened entirely without Klal Yisroel's knowledge of it. So there was no public Psalm reading, mass Teshuva or any other response to the potential disaster. Only afterwards did they read about the incident in the Torah and realized that the smoke coming out of the mountain that they saw was coming from Bilam's alters. One basic lesson we can learn from this is that when Klal Yisroel "behaves", i.e. learn Torah, do chesed, fulfill mitzvot etc, Hashem will take care of the rest. We say in Hallel: "All the nations praise G-d, because he did chesed to us". Why should they praise Hashem for the chesed he does to Klal Yisroel? Shouldn't Klal Yisroel be the ones saying praise? The answer is quite simple: only they know the full extent of their wicked plans that weren't nullified, but we don't.

Why did Jewish people deserve such protection? The Mishna in Avos (5:19) says that Bilam had bad traits: evil eye, arrogant spirit and an indulgent nature, despite his great knowledge of Hashem that was greater than prophets like Yonoson ben Uziel. He got it as a present from Hashem and didn't have to work hard

for it. When you toil and work hard to get closer to Hashem you break your bad traits and that's what Hashem loves and cherishes. This love that Klal Yisroel had achieved through their hard work provided a protection that was strong enough to repel the intentions of the wicked prophet Bilam.

As his last prophecy, Bilam talks about the coming of Moshiach. He mentions Yaakov, then Israel. Not only that, but he mentions Yaakov next to Israel 5 times. Why Yaakov? Isn't he talking about Bnei Israel?

Because Bilam started talking about Moshiach and we know that Yaakov is written 5 times in full with letter the vov, because he took it away from Elijah, whose full name is Eliyahu, to make sure that he'll come when it's time to bring Moshiach. Why five? The 17th of Tammuz is coming up and we all know the Gemara that says 5 bad things happened on 17th of Tammuz. It was supposed to be the final day of rectifying the sin of Adam, Moshe would be Moshiach and Olam HaBa would begin, but they sinned and 5 terrible things took place on the day that was supposed to be greatest YomTov. Yaakov wanted to make sure that Eliyahu would come and undo, so to say, those five tragedies.

# Inspiring Stories

On Rosh Hashanah evening, Rav Chizkiya Yosef Karlenstein gave a speech about the power of prayer in Kiryat Herzog, Bnei Brak. He told a miraculous story from the Zohar: Rabbi Yose had died, but when Rabbi Elazar and the chevra kaddisha came to Rabbi Yose's home to prepare him for burial, a young girl refused to admit them. They heard the loud, tearful cries of a boy coming from an inner room and again asked the girl, who was obviously Rabbi Yose's daughter, to let them in. She said that her brother would not allow it. From behind the door, they asked the boy to let them into the room, but he refused them entry. They finally entered and saw the young boy crying over the motionless body of his father. He begged Hashem to give him back his father; their mother had already passed away, and now they were left without anyone in the world to care for them. Upon seeing this, Rabbi Elazar said, "I know there will be miracles here, because there is nothing that can stand in the way of such tears." Not long afterwards, Rabbi Yose came back to life. He called for Rabbi Elazar and the chevrah kaddisha to come near. He said that he had already been in the Beis Din Shel Maalah, but the tears of his son brought him back to earth. "This is the power each one of us has," said Rabbi Karlenstein. "It wasn't Eliyahu HaNavi who was praying. The tears of a mere child brought about this miracle." After davening, a man who volunteers for Hatzolah approached Rabbi Karlenstein and said, "The story you told happened 2,000 years ago. I can tell you a story that happened last Thursday." Here is his story: I heard on my radio about a terrible accident on the highway between Beer Sheva and Yerucham. I wasn't in the area, but my friend was, and he rushed to the scene. He told me that when he got there, he saw an overturned, smashed car on the highway. In it was a woman who appeared to have died, and there was no way for him to get her out on his own. In the back seat was

her 10-year-old son, who appeared uninjured. He pulled out the boy from the overturned vehicle and placed him in his car near his daughter, who happened to have been riding with him. "Everything will be all right," he soothed the boy. "Hatzolah is on the way with more help." He told his daughter to watch the boy while he went to see if there was anything he could do for the mother. His heart was heavy with certainty that the mother was beyond help. How difficult for the boy to see his mother perish right before his eyes! The boy, who was not religious, was very agitated. He had no illusions about his mother's condition. Frantically, he asked the Hatzolah man's daughter if there was a kippah in the car that he could put on, because he wanted to pray. She didn't have one, so he asked, "Do you have a towel?" She found a small towel, which the boy placed on his head. He jumped out of the car and ran to his mother's side, where he began to cry bitterly. "Hashem, please save my mother!" he sobbed. "Mommy, Mommy! I don't have a father in this world. You are the only one I have. I'm your only child. Please, please, don't leave me. I need you!" The other Hatzolah members had arrived and they were working unrelentingly to bring the woman back to life. Meanwhile the boy continued pleading, "Mommy, just open your eyes for me. Show me that you're alive!" And then the miracle happened. A Hatzolah member screamed, "We have a pulse!" The woman slowly opened her eyes, and after a minute she closed them again. The ambulance rushed the woman to the hospital, where the doctors were able to save her life. I called my friend right before Rosh Hashanah to find out how this woman was doing, and he told me that she was out of intensive care. Although she has a long way to go, her life is now out of danger. That is the power of prayer. It worked 2,000 years ago just as it works today. When you are in need, there is only one place to turn. Call to Hashem and know that He really can make miracles happen.

## Jewish History

### 15 Tammuz: Yahrtzeit of R. Chayim ben Attar (1743)

Rabbi Chayim ben Attar (1696-1743) was a famed Torah scholar and mystic, author of the Ohr HaChayim commentary on the Torah. Born in Morocco, he also lived and taught in Algiers, Italy, Acco and Jerusalem, where he settled a year before his passing. Many stories are told of his holiness and greatness, and of the repeated unsuccessful attempts by Rabbi Israel Baal Shem Tov to reach the Holy Land and meet with him in the belief that together they could bring the Moshiach and the final redemption.

### 15 Tammuz: Yahrtzeit of R. Aryeh Leib (1785)

R. Aryeh Leib was an outstanding scholar known for his diligence in study and penetrating analysis. He served as rabbi of Metz and authored Shaagas Aryeh, a collection of analytical discourses on the laws of Orach Chaim. This classic work enjoys much fame and is indispensable for any serious student who desires to plumb the depths of Jewish law.

In addition to Shaagas Aryeh, R. Aryeh Leib authored Turei Even and Gevuras Ari, in-depth commentaries to a number of Talmudic tractates.

## Weekly Challenge

What is the shortest word in the Torah?

**Answer:** Which tragedy mentioned in Tanach caused the annihilation of one quarter of mankind? **Answer:** The murder of Hevel.

## A Glimpse Inside

R' Dovid Appelbaum



If your unsure who I am, I'm also known as Rabbi Appelbaum's son or Bainish's brother. I'm not from very far, I actually grew up just a few minutes north on the Ner Yisroel Campus. I went to Eitz Chaim for Kindergarden (yes in the pink building where we now daven on Shabbos!), then to Eitz Chaim on Patricia Ave (now the TTC building) through 7th grade. I then went to Rabbi Kaplan's yeshiva. From there I went to learn in Telshe Cleveland for Bais Medrash. I started to daven and learn in the Kollel around 7 years ago. The Kollel and R' Ari Nussbaum's Kinyan Masechta Chabura is literally my ruchniodike lifeline, it constantly enables me to live and grow as a Ben Torah even in today's working world. I feel proud and fortunate to be part of the Kollel community. And I have an endless amount of hakaras hatov to all those who who work tirelessly to make KOY a Premiere Makom Torah 2nd to none.