

Ohr Shabbos

Shoneh Halachos - Hilchos YomTov

Halachos in Regard to Fire on YomTov

8) When a bundle of wood, whether the bundle is bound together or not, is alight in a fire, any piece of wood in the bundle that has not caught on fire can be removed on Yom Tov, and this is not akin to the removal of oil from a lamp. However, once the wood has caught fire, one cannot take the wood if one's intention is to cause the fire to extinguish faster. This is true even if the bundle is not bound together since nonetheless it is one fire.

One must admonish the members of this household when they cook fish that they should not take the cinders after the cooking has been completed, but rather they should leave them to burn

However, it is permissible to take a lit piece of wood from one side of the fire and place it in another side of the fire, or to a different fire, since one's intention is not to extinguish the fire. So too, using a lit piece of wood to light ones way is also permissible. This is true even if the bundle is bound.

Nevertheless, there are some poskim who are stringent in regards to the above permissibility and say that such activities are actually forbidden. It is appropriate to act stringently in accordance with their view.

9) One cannot use a wood chip that was designated for burning to support a pot or a door on Yom Tov. And even a dry wood chip which is ideal for burning and therefore should not be muktzeh cannot be used in this manner since it is not its designated use.

However, many achronim are of the opinion that the above is only true according to the stringent opinion regarding muktzeh on Yom Tov. But according to the opinion that muktzeh is generally not an issue on Yom Tov, one can support a pot

or door with a dry wood chip on Yom Tov. However, if it is a moist wood chip, then even the lenient opinion would say that it is forbidden to support on Yom Tov. This is because the inability of the moist wood chip to be lit on fire renders it similar to a stone which is muktzeh even on Yom Tov. In a crucial situation, the Beis Meir says that one can rely on this more lenient opinion; although the Chazon Ish says that one cannot be lenient, even though he held that it is permitted to ignite a moist piece of wood along with other pieces of wood even though the moist piece is not suited for fires.

Parshas Matos-Massei

R' Menachem Brown



וימסרו מאלפי ישראל (Devarim 31:5) In this week's Parsha Moshe requests a thousand men from each tribe to be delivered to the army for the purposes of avenging מדיין. Rashi is clearly perturbed by the linguistic connotation of the word וימסרו, which seemingly is indicative of Klal Yisroel being forced to deliver the troops rather than willingly giving over the soldiers to attack מדיין as they were commanded.

Rashi explains that there is a deeper meaning in the passuk than meets the eye.

"להודיע שבחן של רועי ישראל" "כמה הן חביבים על ישראל" [The word וימסרו which indicates being forced is used] to inform us of how praiseworthy the leaders of Klal Yisroel are. Rashi goes on to explain that up until then Klal Yisroel heard that Moshe's time in this world was coming to an end, they often threatened his life "עוד מעט וסקלוני" "soon they will stone me to death" when he made some unpopular decisions. However once Klal Yisroel came to the realization that Moshe's death is pending on the vengeance of מדיין they were reluctant to go and attack until they were forced. Harav Yosef Sorotzkin, points out that it appears from Rashi's words that both the threat of "עוד מעט וסקלוני" and the reluctant desire to attack based on the sudden awareness of Moshe's death pending on their actions are part and parcel of the praise of the leaders of Klal Yisroel. This, at surface level, appears quite bewildering. How can Klal Yisroel's desire to stone Moshe ultimately be part of his praise?

Harav Yosef Sorotzkin gives a beautiful explanation based on his father, Rav Eliezer Sorotzon's understanding. There are times when

the role of a מנהיג, a leader in Klal Yisroel, is to give rebuke, real תוכחה, which inevitably will lead to individuals that will be angered, even offended and wish to oust the leader from his position of authority. In fact, a leader that isn't in any way controversial, that never takes his community beyond their comfort zone, is clearly not befitting to lead. This particular principle is very clear in the Gemarah as Abbaye states in כתובות [קה:] "With regard to this Torah scholar who is beloved by the residents of his town, it is not because he is a superior Sage than others; rather, it is because he does not reprove them in Heavenly matters". Conversely, says the Rav Sorotzkin, a true leader who isn't afraid to rebuke, must find from the depths of his wisdom and faithfulness to his flock, ways to overcome those difficult moments of tension and necessary confrontation in order to maintain his leadership. Moshe never hesitated from giving mussar and rebuke, real תוכחה, when called upon to the point where Klal Yisroel at times were ready to stone him. However, by the same token, not only did Moshe manage to remain at the helm as a true leader right up until the very end, but when it came time for Moshe to leave this world, Klal Yisroel did whatever they could to push off the inevitable with great מסיירות נפש. At that moment, Klal Yisroel was able to recognize the real truth, that Moshe's rebuke came straight from the depths of his heart, from a love of a father to son, so to speak. That is ultimately the praise of the leaders of Klal Yisroel, של שבחן של רועי ישראל, they are able to fuse together the seeming contradiction of both genuine sincere תוכחה and true אהבה that's required by every true leader.

May the הקב"ה continue to bentch Klal Yisroel with true leaders, מנהיגים, with foresight and יראת שמים, wisdom and the understanding of the needs of the generation. Have a wonderful Shabbos!

Inspiring Stories

Rav Elimelech Biderman related a story that occurred during a time of severe poverty in Eretz Yisrael. A Yerushalmi boy went to the fruit store to buy some produce for his mother. As he filled his bags with the produce that his mother had asked him to purchase, something caught his eye and stopped him in his tracks. What was this startling sight? Cherries. He had never seen such delicious-looking cherries and really wanted some. But he knew that his family couldn't afford such a luxury. When the shopkeeper noticed the little boy staring longingly at the cherries, he said, "You want cherries? Go ahead and take some." "I would, but I really can't afford them," replied the boy. "It's OK," said the shopkeeper. "I let you take a handful for free." "No, it's OK," said the young boy. He continued shopping, but after a short while, his eyes returned to the shiny red cherries. Once again, the owner offered him a free sample, and the boy turned down the offer. When the shopkeeper again saw the boy looking at the cherries, he decided to do more than make a verbal offer. He scooped up some cherries in his hand,

placed them in a bag, and handed it to the boy. "Thank you!" the boy exulted, a wide smile across his face. When the boy came home to his mother, he could barely contain his excitement. "Mommy, Mommy! Look! I got cherries!" he told her, opening up his bag of treasure. His mother asked him how he got them, and he told her the entire story. "I don't understand," said the mother. "If you really wanted cherries and the man offered to let you take some, why didn't you go ahead and take them?" The clever boy answered, "Mommy, I'm only 9 years old, and I have very small hands. The store owner has much bigger hands than I do, and I knew that if he gave me the cherries, I would get so much more!" Likewise, said Rav Biderman, our Father in Heaven has "big hands". As it says (Tehillim 145:16), "You open Your hand and satisfy the desire of every living thing." We all turn to Hashem to help us with our many needs. We look to Him and say, "Hashem, scoop up the blessings we need in Your hands and place them into ours. When we count on You to fulfill our needs, we know there will be far more than we could ever obtain on our own."

Jewish History

28 Tammuz: Yahrzeit of Rabbi Shlomo Ganzfried "Kitzur Shulchan Aruch" (1886)

Rabbi Shlomo Ganzfried (1804-1886) was born in Uzhhorod (Ungvar) in the Carpathian region of the Habsburg Empire (now Ukraine). When he was eight years old, Shlomo's father, Rabbi Yosef, passed away, and Ungvar's chief rabbi, Rabbi Tzvi Hirsh Heller, assumed legal guardianship of Shlomo. In 1830, he abandoned his work as a wine merchant and accepted the position of Rabbi of Brezovica (Brezevitz). In 1849, he returned to Ungvar to serve as a rabbinical judge. Realizing that the average Jew required a basic knowledge of practical halachah, Rabbi Ganzfried compiled the *Kitzur Shulchan Aruch*, an abbreviated digest of Jewish law. To this day, the *Kitzur Shulchan Aruch* remains a classic halachic work, and it has been translated into many languages.

29 Tammuz: Yahrzeit of Rashi (1105)

Rabbi Shlomo Yitzchaki, known as Rashi, passed away on the 29th of Tammuz of the year 4865 from creation (1105 CE).

Rashi was born in Troyes, France, in 1040. His commentaries on Tanach and Talmud are universally accepted as the most basic tool for the understanding of these texts for schoolchild and scholar alike. Numerous commentaries have been authored on his commentary. His contributions and influence on how we learn Torah is staggering.

Weekly Challenge

In what situation is it a mitzvah to eat, but you may eat only foods that are Parve?

Last Week: The Torah in Parshat Terumah speaks of the components and vessels of the Mishkan. Three of the items are spelled with the same letters, just in different orders. What are these items? **Answer:** כפרת, כפתר, כפרת

A Glimpse Inside

R' David Ventura



I was born and grew up in Santiago, Chile, located in the South-West corner of South America.

After high school I spent a couple years in Eretz Israel in Yeshivat Mikdash Melech. A few years later, after finishing my degree in Engineering, I went to learn in Ner Israel Baltimore for some time.

During that time, BH, I got married to my wife Miriam from the holy city of Thornhill. After my wedding I learned in Kollel at Aish Hatorah in the Old City.

I thank ה' for letting me live in a makom Torah like this, and I hope we can continue to learn and grow together!

Have a great shabbos