

# Ohr Shabbos

## Shoneh Halachos - Hilchos YomTov

### Halachos in Regard to Fire on YomTov

5) It is muttar to cover a fire at night for the sake of preserving it for the next day with a utensil or ash which was designated for this use [eg: it was ignited before Yom Tov or if it was ignited on Yom Tov but it is still hot. But if it was ignited on Yom Tov and is now cold, it is muktzah].

This is true even if it is possible that the fire will be entirely extinguished in this way, provided that it is not a psik reisha (it is not a guaranteed outcome). However, there are some who are lenient and say that even if the extinguishing is a psik reisha, it is still muttar since one is not intending for the fire to be extinguished, but in fact is taking steps to ensure that the fire remains for the next day.

And of course all of the above is only applicable for preserving the fire from the night of a Yom Tov to the next day of the same Yom Tov. But to preserve the fire from the morning of the first day of Yom Tov for the sake of the night of the second day of Yom Tov is certainly assur as that would be exerting effort on the first day of Yom Tov for the sake of the second day of Yom Tov.

6) When making a fire on Yom Tov and placing logs down to burn; if the logs are all in one row, then the logs can be placed one on top of the other. But, if one is making two rows opposite each other, one must be careful not to place a log across the two

rows as that would be similar to creating a tent-like structure. Rather, one must either cast the wood in disarray, or create the structure with a shinui such as hold the top log first and placing the logs underneath it afterwards. This is true if the structure is being formed on Yom Tov, but if the structure was there before Yom Tov, one may continue to pile more wood atop it.

## Parshas Pinchas

R' Moshe Bauman



This week's פרשה includes the פרשת התמיד, right after Moshe davened to ה' for a proper replacement for him and Yehoshuah was "inaugurated". What is the reason for the coincidence of these 2 פרשיות? Another question is that there is a midrash that brings down 3 opinions what the most important passuk in the Torah is – the 3rd opinion says "את הכבש אחד תעשה בבקר... בין הערביים", which is the פרשת התמיד which says that we bring the תמיד every morning and every evening. What is the importance of this passuk to make it one of the 3 possibilities as the most important in the Torah? The basic answer I have heard given is to show the importance of תמידות, doing the same things day in and day out but always doing with a geshmak! Perhaps we can suggest a different answer.

To answer the closeness of the פרשיות, the Malbim brings from קרבן חז"ל that the מבטל מביטל is coming to be עבודה זרה of the sun. Those who served the sun would serve it twice a day – once in the morning as it was rising and once in the evening when it was setting. In the

morning they would serve it in the East where it was rising so ה' commanded that we שחט the תמיד on the South West corner of the מזבח, opposite of the עבודה זרה. In the evening they would serve in the West so ה' commanded us to שחט the תמיד on the North East corner, also opposite of the עבודה זרה.

תל"ל tell us that had Moshe gone into Eretz Yisroel the יצר הרע for עבודה זרה would have been בטל. Had that happened there would have been no need for the קרבן תמיד. However, now that Moshe was not going in, and he appointed Yehoshuah to be his successor, there was not going to be a leader who had the ability to get rid of the יצר הרע. Therefore, ה' now commanded us to bring the קרבן תמיד which would be there to do the job that was not being done through Moshe.

In regards to explaining the opinion in the Midrash which holds that this is the most important passuk in the Torah, it could be that this is a reason as well- the whole idea of why we are bringing one קרבן in the morning and one in the evening is to be מבטל that עבודה זרה – that is a pretty important thing to do! That shows us a real importance to not just saying the פרשת התמיד daily, but to actually think about its significance.

# Inspiring Stories

No sooner were the children of the Schusters and Neimans engaged than the families went into full swing making the arrangements. The chassan's father, Mr. Schuster, had a nephew named Yoel who was a well-known singer in Israel. How wonderful it would be to have him sing at the wedding! He contacted Yoel and asked him to save the date. A few weeks after the engagement, Mr. Schuster met Mr. Neman and struck up a conversation. "Did you arrange a singer yet?" Mr. Neiman asked. "Yes!" Mr. Schuster said excitedly. "My nephew Yoel - I'm sure you've heard of him - agreed to do it." "I'm sure your nephew is a great singer," Mr. Neiman answered, "but I really had my mind set on someone else. He's one of the best in the business, and I already called him and told him to reserve the date. Are you able to call back your nephew and cancel him? It would really mean a lot to me and my daughter to use this singer." Not wanting to cause an argument, Mr. Schuster agreed to call back his nephew to see if he could still back out on him. He explained the entire situation. "For the sake of peace, would you be willing to give up the job and let the other singer have it?" he asked Yoel. Yoel understood. Although it was hard for him to give up on a gig, for the sake of shalom he was willing to do so. He felt certain that Hashem would send him another job to take the place of this one. In fact, Yoel was good friends with this other singer. He knew that if that singer realized he had taken the job at Yoel's expense, he never would have done it. But Yoel decided not to mention it. Over the course of the next few months, Yoel encountered the singer many times, but true to his decision, he never mentioned the issue. In fact, Yoel had more than made up for the lost income.

He was booked almost every night leading up to the wedding, but for some reason, the date of the wedding itself remained vacant on his schedule. Since the chassan was his cousin, he decided to attend as a guest. Finally, the night of the wedding arrived, and the singer who had been hired began to sing at the chuppah. But his voice had become hoarse, and he was having trouble getting out the notes. After the chuppah he sipped a hot drink, hoping it would soothe his throat, but as the first dance began, he realized that he would not be able to perform at this wedding properly. He looked around the room at the crowd and noticed his friend Yoel. He approached him and said, "Yoel, my voice is shot. I've been singing every night this month, and now I'm so hoarse that I can't hide it. Can you please do me a favor and take over this singing job for me? I'll give you whatever I was supposed to get paid." Yoel took the microphone and began to sing. As his melodious voice filled the room, everyone happily danced the night away. The chassan's father was happy that his nephew ended up getting the job. The kallah's father was happy that he had a beautiful chuppah with the singer of his choice. Furthermore, he realized that Hashem had arranged that the original singer should get his job back. Most of all, Yoel was thrilled that he had done the right thing and had yielded for the sake of peace even though it was hard to do. He saw without a doubt that Hashem had paid him back in full. How often do we think that someone has hurt us in some way or taken away something that was rightfully ours? We must realize that if there's something we are supposed to get, Hashem will give it to us in the end. We never lose from being mevater.

## Jewish History

### 26 Tammuz: Frankists Vanquished (1759)

The Frankist sect was created by Jacob Frank, who claimed to be the reincarnation of the false Messiah Shabbetai Zvi. In the mid-1700's, he sought to create a new religion that would incorporate both Judaism and other religions, leading to the formation of the Frankist sect, centered in Poland.

In 5519 (1759), the bishop of Lvov arranged for a debate between the Frankists and three prominent Jewish leaders: R. Israel of Mezhibuzh (the Baal Shem Tov), R. Chaim Rappaport, and R. Yitzchak Dovber Margulies. The four-day debate ended with a resounding victory for the rabbis, and the date was instituted as a day of rejoicing, celebrating the successful halt of the Frankists' evil influence.

### 27 Tammuz: Third expulsion from France (1322)

After having been allowed back into France in the year 1315 (after the expulsion in 1306 by Philip IV), the Jews were once again expelled from France by Charles IV, who thus broke the pledge made by his predecessors in 1315 that the Jews would be able to stay in France for at least 12 years.

## Weekly Challenge

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?

**Last Week:** What is the shortest word in the Torah? **Answer:** ך (Devarim 32:6)

## A Glimpse Inside

R' Shlomo Blackman



I was born in Baltimore, Maryland but grew up in Brooklyn, New York. I learned in Belle Harbor by Reb Levi Dicker, the Mir in Yerushalayim by Rabbi Elefant, and learned with Reb Nosson Tzvi Finkel, The Jerusalem Kollel by Reb Yitzchak Berkowitz, and BMG. We moved to Toronto 6 years ago and to Thornhill 4 years ago. I love learning in the Kollel each morning before I go off to run Aish Hatorah with our University Students and Young Professionals. I enjoy having such a warm and growing community for our family to be part of. I never thought I would go into outreach, but never say never because Hashem guides you to special opportunities.