

Finally, we are moving on from the intricate discussion concerning heating water on Shabbat! In Mishna Shishi of Perek Gimmel, Messechet Shabbat, we will talk about Muktzeh.

We may not place a pot or container underneath a leaking oil lamp to catch the oil which drips. The Gemara provides two explanations as to why this would be forbidden:

Firstly, the Rav who taught our Mishna held that one may not move, even a permitted object, for the sake of something Muktzeh. The oil in the lamp was set aside for the mitzvah of Shabbat candles. Even that which leaks out was designated for this purpose and consequently, moving a pot to catch it is moving a non-Muktzeh item to catch and 'help' a Muktzeh thing.

Alternatively, since the oil is Muktzeh, putting oil in the pot will make it Muktzeh. This is forbidden as it is considered like cementing an object because it cannot be moved for the rest of Shabbat. This would be a reason to forbid making this utensil Muktzeh.

The Mishna continues that if on Friday one placed the pot underneath the lamp, he need not move it. (However, according to the Tosaphot Yom Tov, one should not do this ideally. It is only permitted Bedieved. Lechatchila it may not be done.)

But, if one did put it there before Shabbat, one still may not use the oil which had been set aside for Shabbat.

**Shabbat Shalom**

**'Parasha Digest – Pinchas**

רצ"ט: Pinchas gets a reward for his actions at the end of last week's Sedra; he and his descendents are made Kohanim. Moshe is commanded to take a census of all males over the age of 20.

שנ"ב: Bnei Yisrael are counted and the totals for each of the 12 tribes are given with the grand total at 601,730. Shevet Levi are not included in this census.

שליש: Eretz Yisrael is to be divided amongst everyone who was counted and each tribe's portion is determined by a lottery. Shevet Levi is now counted and there are 23,000 Leviim over the age of one month. The daughters of Tzelofchad came to Moshe and said that their father had died leaving behind only daughters and they wanted to receive their father's portion in Eretz Yisrael. Moshe asks Hashem on their behalf.

רביעי: Hashem agrees to the request. Moshe is then told the laws of inheritance. Hashem then tells Moshe to climb to the top of Har Avarim, where he can see Eretz Yisrael before he dies, Hashem then asks Moshe to publicly appoint Yehoshua as his successor.

המישי: The Korbanot that were offered up in the Mishkan are detailed, including the Tamid and the Mussafin (additional offerings) offered up on Shabbat and on Yom Kippur.

ששי: The Korbanot of Pesach, Shavout, Rosh Hashanah and Yom Kippur are discussed as are some of the halachot of these Chaggim.

שביעי: The Korbanot offered on Sukkot and Shemini Atseret are detailed.

The Living Torah team would like to congratulate Rafi Stemmer in his position as the new Head Boy and his deputies Oliver Garbacz and Shmuel Ebert. We wish them Mazal Tov and Hatzlacha Raba in the coming year.

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**" I remember when.... "**

I remember clearly the first time I put on my Tefillin as a Bar Mitzvah boy - some time ago now! I remember clearly the Shul I was standing in at the time, where I was standing, and how carefully I took the Tefillin out of the bag, and gently unwrapped them and with great concentration put them on after saying the Brochos with great Kavonah.

The reason this comes to mind, is because Parshas Pinchos is my Bar Mitzvah Sedrah...

If we're honest with ourselves - do we always put on the Tefillin with that same intensity - or are there occasions when on taking the Tefillin off we can't remember having put them on?

The Torah warns us that doing a Mitzvah 'by habit' is not how it should be done. In the second paragraph of the Shema, the Torah says that the Mitzvos should be done 'Hayom' - today - as if the Mitzvah has just been given to you today.

Our Chachomim tell us that one reason we need to go to sleep each night, is that we should appreciate life each day when we wake up - and begin every day with a heartfelt 'Modeh Ani...' I thank You Hashem for renewing my Neshama to me, with the opportunity to perform the Mitzvos for the very first time.... today!

Aharon Hakohen is praised in Sedra Va'Eschanan by the Torah for lighting the Menorah as Hashem commanded him - meaning that Aharon lit the Menorah for 40 years with the same enthusiasm as he did on the very first day!

Likewise in this Sedrah, this message is repeated. The Torah describes the Mitzvah of the Korban Tamid - [28:6] "A regular offering such as was made at Mt Sinai....".

Rav Yosef Salant points out that the reference to Mt Sinai is to remind us to fulfil the daily sacrifices [and all Mitzvos] with the same enthusiasm as we did at Mt. Sinai when the Mitzvah was first given to us.

Many commentaries point out that the faces of the Cherubim fashioned from the covering of the Aron Hakodesh had the faces of children - but surely it would be more fitting if the faces were those of two elderly Sages? The answer given is, to teach us that when it comes to learning Torah and fulfilling Mitzvos we should always consider ourselves as children, with a sense of wonderment and enthusiasm.

So let us take the message of the Korban Tamid to heart - by reminding ourselves of the how we accepted the Torah and Mitzvos at Mt. Sinai, and always try to be a 'Bar Mitzva boy' not only on 'the day' - but each and every day, and show Hashem how much we appreciate the opportunity to be able to learn Torah and observe Mitzvos each day of our lives.

The Kohanim began the Temple service each day by clearing the ashes from the Altar [Terumas Hadeshen] - the ashes represent the achievements of the previous day, which need to be cleared away to make way for what we hope to achieve today.

**By Rabbi B. Katz - Shabbat Shalom**

