

מסכת שבת

Due to somewhat bad planning, this week we will learn the last sentence of Mishna Vav Perek Gimmel, thereby finishing the Perek, and we will then cover the first Mishna of the fourth Perek.

The Mishna says one may place a container near a flame on Shabbat to catch any sparks because this doesn't make the pot Muktzeh. If, however, one adds water to the pot, even before putting it there, it is forbidden as the water puts out the sparks.

Hadran Alach Perek Gimmel!

The first Mishna of Perek Daled deals with insulating food. It is forbidden to insulate, even before Shabbat with any material which will add heat to the food. For example: pulp of olives (after the squeezing), manure, salt, lime, and sand, which all add to the heat of items

when they are wet, may not be used even when dry as some increase in heat will still occur.

However, some items only add to the heat when moist. These may be used to preserve heat when dry but are forbidden when wet. The examples are straw, grape skins, unprocessed cotton or wool, and grasses.

There are also materials which never add to the heat, only preserving it. As such they are permitted whether dry or wet. These include clothing, produce, dove feathers (detached) and carpenter's sawdust.

The Tanna Kamma permits using fine comings of flax but R'Yehudah says that only coarse ones are allowed.

Next week, the last of the year, we will learn Mishna Bet which will conclude the fourth Perek!

Shabbat Shalom

'Parasha Digest – Devarim

ראשון: Moshe gives Bnei Yisrael a subtle rebuke for their aveirot. Moshe expresses his inability to single-handedly lead them and Bnei Yisrael understand that Moshe alone cannot bear this great burden.

שני: Moshe appointed judges to deal with any problems that may arise and he instructs them in the basics of integrity. Then Moshe recounts how Bnei Yisrael went through the desert and describes the journey.

שלישי: Moshe recounts the story of the spies: Bnei Yisrael demand that meraglim (spies) are sent out and report back to them before they enter Eretz Canaan. The punishment for Bnei Yisrael believing the bad reports about the land was that the entire generation were not allowed to enter the land.

רביעי: Bnei Yisrael were attacked by the Emori when Hashem instructed them to turn around and not enter the land since some of them realised their mistake of

not wanting to enter the land and turned around back towards Eretz Canaan. They were massacred and the rest of Bnei Yisrael turned around and headed back to the desert.

המישי: Moshe now tells the story of how Hashem instructed Bnei Yisrael regarding the nations around the land and how Bnei Yisrael asked Sichon, king of the Emori, to pass through his land, against Hashem's wishes.

ששי: Moshe recalls how Bnei Yisrael captured the lands of the Emori and Bashan.

שביעי: Moshe details the borders of the tribes in the land and tells the tribes who will live on the eastern bank of the river Jordan to join in with the conquest of Eretz Yisrael and Yehoshua is told not to be afraid of the battles and challenges he will face as Hashem will be with him.

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In the second situation, the Remoh could be holding that Tisha ba'av is moved to the tenth and we observe due to Tashlumim. On the tenth we are making up for what we missed on the ninth, but we still need to observe what we can on Shabbat, i.e., things in private. The Mechaber argues with this and holds that the whole of Tisha ba'av has been oker from the ninth to the tenth and there no longer any need for anything to be observed on the ninth, Shabbat.

In the last case we can understand the side who say that

the week leading up to Tisha ba'av is treated as a 'Shevua She Chal Bo' because Tisha ba'av is only pushed off and the tenth is Tashlumim for what we missed on the ninth. Or on the other hand we do not need to treat the week leading up to Tisha ba'av as 'Shevua She Chal Bo' as Tisha ba'av has been 'oker' and now exclusively applies to the tenth, Sunday there is no lead up week, hence no 'Shevua She Chal Bo'.

This D'var Torah was heard from Rabbi Dovid Conik in the name of Rabbi Michel Sherkin the author of the sefer; Haray Kedem.



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לעלו נשמע ר' אליהו רחמים בן מאיר
דוד ע"ה ואחיו ר' עבדאללה פרג בן מאיר
דוד ע"ה

No.	Parashat	תש"ע	10th
344	Devarim	5770	July 2010

Tisha B'Av

Tisha ba'av rarely falls on a Shabbat; the last time this happened was in 5758/1998. When this occurs, due to not being able to commemorate Tisha ba'av on Shabbat we move the Taanit and observe it on Sunday.

I would like to pose several questions that arise in this situation. The first question is from the Avney Nezer, who asks what happens to a Bar-Mitzvah boy whose thirteenth birthday was on the tenth of Av, does he have to fast? Maybe on the tenth he is Chayev to do Mitzvot and the fast should be no different today. Or since at the time the fast was originally meant to be commemorated he was not Bar-Mitzvah so now he will not have to observe the fast?

The second question is a machloket between the Remoh and the Mechaber. In the same situation when Tisha ba'av falls on a Shabbat and is moved to Sunday, does a person have to observe elements of mourning in private? Obviously on Shabbat we cannot show aspects of grief for Tisha ba'av in public but the Remoh holds in private one should observe some elements of mourning whereas the Mechaber disagrees and says one should not.

The final question to pose is concerning the actual week of Tisha ba'av. As we go through the three weeks, nine days and the actual week of Tisha ba'av, we reduce our enjoyment and intensify our mourning. What happens to the week of Tisha ba'av when the fast is moved from Shabbat to Sunday? Does the week preceding Tisha ba'av have the laws of 'Shevua She Chal Bo' or not. On the one hand since the fast is on Sunday then there is no lead up week to the actual fast. Alternatively since the fast

was meant to be on Shabbat the week preceding it is regarded as the Shevua She Chal Bo'.

All these questions are a machloket which needs deeper examination to find out what we actually do in the respective cases. However what is necessary, is to try and understand a possible explanation for the machloket.

A potential way of looking at the argument and trying to understand the different viewpoints, is to fully understand what we mean when we say we move Tisha ba'av from Shabbat to Sunday. On the one hand it can be a din in Tashlumim. Since on Shabbat we could not observe Tisha ba'av we simply push it off to the next available time, Sunday. We see this idea when a person, through no fault of their own, misses a prayer they should say two Shmoneh Esreis at the next prayer. The alternative way to look at it is by saying that the whole day of Tisha ba'av is uprooted from the ninth and moved to the tenth that year; this is a din of 'oker'.

Let's try and use this understanding and apply it to our three cases. In the first case the reason why we would possibly say that the Bar Mitzvah boy doesn't have to observe the Taanit is simply because at the time of the original fast he was not Chayev and we are only observing it on the tenth due to din of Tashlumim he would need to fast, as he has nothing to make up for. On the other hand we can say the Bar Mitzvah boy does need to fast on the tenth because the whole Taanit has been 'oker' from the ninth to the tenth and all the Halachot of Tisha ba'av apply to the tenth that year.

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An Unforgettable Flight

The late hour worried him but Reb Chaim Kahan, a bearded Orthodox Jew, had no choice. If he wanted to arrive home in time for Shabbos, he would be forced to take the flight from Denver to San Francisco that would land just two hours before Shabbos. His friend Reb Yehuda Lefkowitz would pick him up at the airport and Reb Chaim could not afford for there to be any delays.

The flight departed on time and Reb Chaim's worry about being late for Shabbos dissipated. All seemed to be going fine as the plane flew steadily, the weather apparently pleasant, and the pilot announced that the planned arrival time would be a few minutes ahead of schedule.

But suddenly everything changed. The fear of anyone who has ever travelled by plane became realised. With about half an hour remaining of the flight, the captain announced over the tannoy: "Attention, ladies and gentlemen. This is your captain speaking. I regret to inform you that the plane's hydraulic system has failed. This means that we have no secure way to stop the plane. We need you to follow these instructions for your own safety. Please remove any sharp objects from your pockets and lean forward in your seat, placing your head between your legs in the brace position, and prepare for a rather rough landing. Please try to stay as calm as possible so as not to worsen the situation any further. We will try to land as soon as we think it is safe enough to do so. And please pray that we make it."

At first no one moved or spoke. An earth-shattering silence had broken out in the cabin. And then, all at once, the sound of soft weeping and stifled crying filled the air. Reb Chaim could not believe this was happening. Having assumed the instructed position, while wondering if this was really to be the end, he reflected over his life, his achievements and failures, his good points and shortcomings. Had he been the best father he could have been? The best husband? Had he really done all that he could have? Barely calmed or comforted by this line of thought, he began to recite the *viduy*, preparing for his last moments in this world.

Upon finishing saying *viduy* he began fervently reciting all the chapters of *Tehillim* that he knew by heart, trying to remain as calm as possible despite the circumstances. The words came pouring from his heart, as his mind continued preparing to meet his Creator. And then, about an hour after the first announcement had been issued, the plane began its descent, swooping down from the sky at an angle

far steeper than usual, the plane more dropping than gliding. With bated breath, the terrified passengers clutched their heads closer to their knees, some screaming out prayers, others unable to find their voices at such a moment. Their faces, painted with anguish and despair, said it all. Reb Chaim tried to blot all this out, to find a quiet place within his head, in which he could continue concentrating on saying his final prayers.

The moment of impact between plane and ground was approaching. And then with the slightest bump, the softest thud, the plane met firm ground, seemingly undamaged. Disbelieving faces of passengers peeked out from their braced positions, peering through the windows in attempt to convince their minds that they were still alive, that this was real. And the sight of fire engines and ambulances rushing along side the plane assured them that they had experienced a miraculous escape. Slowly and cautiously at first, sighs and cries of relief filled the cabin, followed by grateful cheers for the pilot.

Having recovered from the sheer excitement, Reb Chaim glanced at his watch and saw that there was less than an hour until Shabbos began. Sure that his friend would have given up waiting and gone home, he decided that he would need to find a taxi after leaving the plane. Unfastening his seatbelt, which he had unconsciously tightened as the plane descended, he removed his case from the overhead lockers and hastened towards the exit doors. But just as he was stepping off the plane, he was stopped by the steward and stewardess. "Rabbi, can we have a quick word?"

Reb Chaim looked at them, wondering what on earth they could want from him after the harrowing flight they had just endured. "We want you to know something," the steward continued. "During the last hour of the flight, when we all thought we were moments from our deaths, we sensed the passengers look to us for strength, calm and inspiration at such a distressing time. And you know what, Rabbi? We looked to you!"

We must realise and be constantly aware that the world is watching us, studying how we behave. Consequently, we must always behave in an exemplary manner, be proud examples of our religion, and ultimately, we must not let them down.

(adapted from 'Touched by a Story', Rabbi Yechiel Spero)

Shabbat Shalom

Riddle for the Week

Which Mitzvah in the Torah is described (in the Pasuk) using non-Hebrew words?

(Answer in next week's Living Torah)

Answer To Last Week's Riddle:

A: One of the boys was delivered through caesarean. That meant that his Brit was not able to take place on Shabbat whilst the other one could.

Do Your Words Ring True?

Sefer Devarim differs from the other four Chumshei Torah in that it is presented in the words of Moshe, rather than those of Hashem Himself. Since the medium is the human voice and speech, the Avnei Nezer saw it as being midway between the Written and Oral Torah; a sort of bridge as it were between the two. The importance of the spoken word becomes paramount within Sefer Devarim and sets the model for study for the future. When due to our sins we lost the clarity of Torah that was present at Har Sinai, the unity of Torah Sh'bichtav and Torah Sh'beal Peh was destroyed. Since then, in order to re-establish this unity, the Chazal had to search to find the hints and references in the Written Torah, to the dimensions, applications and the moral and spiritual messages of the Oral Torah. This process was possible through the power of the spoken word, through the Torah Sh'beal Peh and it has influenced everyone who has 'listened' to the words of Chazal ever since.

However it is not only because of its effect on the listener that Mishlei (15:23) values the spoken word. Words are of prime importance for the clarification and precision of our own thoughts as well. Our thoughts acquire their exact meaning only when we try to express them. Only at that time do they gain their exact structure and are tested by the standard of truth. There is a great power to this self-expression.

We must be wary that the contents of our speech reflect this standard of truth. In addition we must be careful not only of what we say but how we say it as well. Chastising Bnei Yisrael for the incident of the spies, Moshe said "*God heard the sound of your words, and He was incensed.*"

From this Pasuk the question arises of what exactly is meant by the 'sound of your words'? Would it not

have been sufficient to say, "God heard your words"? Moshe said, "They took in their hands from the fruit of the Land and brought it down to us; they brought back word to us and said 'Good is the Land that God gives us. But you wish not ascend'" If the report was so favourable, why did they not wish to ascend?

From here we see the dangers of not measuring our words to this standard of truth. In this case the tone of voice was sarcastic and implied the meaning diametrically opposed to the literal meaning of the word itself. When the spies said 'the Land is good', the sarcastic tone of their voices indicated just the opposite. This is what Moshe meant. The words in themselves were good, but the *sound* of the words conveyed their real meaning. When they spoke, the true feelings of the spies became evident, their words and their manner of speaking clarified for the listeners the true nature of their speeches.

Shlomo tells us that "*Death and life are in the power of the tongue,*" (18:21), showing us the crucial importance Mishlei attributes to the spoken word. On it depend the highest salvation and most abysmal misfortune. Among the faculties with which man is endowed for the fulfilment of his mission, none is constantly available as human speech. None can so instantly augment or decrease the light of truth, justice, morality, peace and happiness as words. Mishlei finds nothing more precious than (שפתי דעת) lips at the service of understanding. Nothing can be better and more satisfying than when our words ring true and express true understanding.

How often do we endeavour to measure our speech against such a standard of truth? Do we truly realize the potential within something that is so readily available?

Thought for the Week: Rav Yehuda Amital ZT"L

"No one can talk about Rav Amital without mentioning his famous story of the crying baby. It goes like this: That Rabbi Schneur Zalman of Liadi was studying Torah, heard the crying of his infant grandson. The elder rebbe rose from his studying and soothed the baby to sleep. Meanwhile, his son, the boy's father, was too involved in his study to hear the baby cry. When R. Zalman noticed his son's lack of involvement, he proclaimed, "If someone is studying Torah and fails to hear the cry of a Jewish baby, there is something very wrong with his learning."

Rav Amital believed that everyone had a sense of mission to the Jewish people. That when the baby cried, one had to engage, to alleviate the pain. When they built the unconventional architectural structure of the Har Etzion Beit Midrash, the architect had planned the modern design without windows. He insisted that the Yeshiva have big windows. Why? Because the Beit Midrash must be connected to the people, to Am Yisrael." - Alex Israel

(Rav Yehudah Amital, the founder of Yeshivat Har Etzion, passed away last week on Friday, July 09, 2010)