



Most Precious

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ששת ימים תעשה מלאכה (לה, ב)

When the previous owner of our house left, she bequeathed us a number of assorted items which included a temperamental lawn mower with a container of gasoline, a broken screen which we had to dispose of, a tomato plant with ripening tomatoes and a lilac bush in the backyard. Despite being a second jungle gym for rambunctious kids, this resilient bush produces beautiful flowers for a number of weeks throughout the year. During those weeks, the children enjoy spending Friday afternoon cutting down the low lying florets and arranging them into bouquets to grace the *Shabbos* table. In turn, the parents appreciate the quiet that ensues while the kids are occupied. When the children finish their botanic art, they happily hand it over to be inserted into vases. Although their art does not compare to a professional bouquet, it is the arrangement of the fledgling florists that grace the *Shabbos* table. For something that a child works on and creates for a parent, although it lacks the glamour of what an adult is capable of, is more precious to a parent than what they themselves can produce.

And with this point, we can explain a question that *Meforshim* grapple with. Why is it that the construction of the *Mishkan* was suspended during *Shabbos* while the *Avoda* of the *Korbanos* never ceased?

The *Alshich* explains that although the people involved in the construction of the *Mishkan* moved as though they were the ones building, weaving, and fashioning it, the reality is that the entire *Mishkan* and its *Keilim* were the handiwork of *Hashem* לא (עי' ברמב"ן לא *Hashem* created the result. This is the implication of the *Pasuk*, ששת ימים תעשה מלאכה— six days work should be done, which is indicative of a passive form of work.

After the *Mishkan* was completed, the service that the *Kohanim* performed would no longer be a passive experience. Rather they cleaned off the *Mizbeach* every morning, struggled with animals throughout the day, and burned the limbs of the *Korbanos* at night.

This *Avoda* was so dear to *Hashem*. No, the *Korbanos* were not as sophisticated as *Hashem's* *Mishkan* nor were they as grand as the *Keilim*, but to *Hashem* they were far more precious than both. This is because the *Korbanos* were the result of the efforts of his children, the Jewish people, on behalf of their Parent. So although *Hashem* paused in His work in deference to *Shabbos*, He allowed the service of his cherished children to continue during the day of rest as this is more precious to Him than what He Himself produces.

Speaking Your Language

The year was 1776. It was the year that R' Yaakov Shimshon of Shpitovka had made 'Aliyah' from Poland to Tiberius. It was the year that the whole of Israel suffered terribly from a massive, unrelenting famine. R' Yaakov Shimshon, whose reputation preceded him as one of the foremost holy and learned men of 'Chassidic' Poland, a student of the Maggid of Mezritch, was begged to go abroad to raise money for the starving residents of the holy land. As much as he wanted to stay put in Tiberius, he gladly answered the call of duty and was dispatched to visit many places in North Africa and the Middle East. Everywhere he went, he was received with the utmost honour, respect and awe. This was the case too when he arrived in Turkey's capital, Istanbul. He was hosted by the chief rabbi of the city who did everything and anything he could to be of assistance to his guest.

A few days into his stay in Istanbul, R' Yaakov Shimshon noticed that his host's behaviour had changed. He seemed depressed and tired, distracted and distant. It crossed R' Yaakov Shimshon's mind that perhaps the pressure of hosting him, was too much for the already too-busy Rav, but before he had a chance to mention anything, the Rav quietly knocked on his door one evening as he was learning in his room, and asked if he could get some advice from the great leader from *Eretz Yisrael*. R' Yaakov Shimshon, always the epitome of modesty, happily agreed to talk but made no guarantees as to whether he would be able to advise.

The Rav explained the problem. "There is a very influential businessman here in our community who is very evil. He is very well connected and in fact is a personal friend and frequent

visitor of the Sultan. He uses his close ties with the Sultan to take advantage of the less fortunate and to snatch on fellow Jews. Whenever he is involved in a dispute with anyone, that other person suddenly becomes the target of government investigations and tax collectors. Most people are afraid to ruffle his feathers about even the smallest issue. Recently however, he has become involved in a heated dispute with another prominent Jew over some business matter and they finally both agreed to present their case to a Jewish *Beis Din*. That would be a good sign showing that the evil one was going to give fairness and truth a chance, but when he arrived at *Beis Din*, he presented me, the head of the court, with a scroll wrapped with a golden cloth. I opened it and read a special 'request' from the Sultan himself saying - 'My Jewish friend Mr. "X" should be exonerated in his dispute with Mr. "Y", because I, the Sultan, know Mr. "X" and know that he is a good person.' The Rav was almost crying, as he and his colleagues on the *Beis Din* were in an impossible situation - particularly because it was quite obvious that Mr. "Y" was indeed entitled to the money from Mr. "X".

R' Yaakov Shimshon was quite shaken by the story, but he did not allow this to be noticed. After a few moments of thought he told his host confidently, "Don't worry about this at all - I will take care of it. You tell your *shammes* to spread the word that you have taken ill. Stay in bed for a few days and I will be your replacement on the court."

To be continued....

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Questions from the H.I.T. HOTLINE

May I tie tzitzis strings at night?

The *Pri Megadim* (*siman 18, sif 1*) asks this question. According to the *Rambam*, a garment which is worn during the day may be worn at night without *tzitzis*. (The *Rosh* disagrees. Both positions are brought in the *Shulchan Aruch, siman 18*). According to the *Rambam*, would *tzitzis* that were tied onto a garment at night be *pasul* as they were tied at a time when there was no obligation to have *tzitzis* (תעשה ולא מן העשוי)? The *Pri Megadim* concludes that one may tie *tzitzis* strings onto a garment at night. Some want to infer that this was the position of the *Mishna Berura* (*siman 11, sif 66*) as well. Indeed, the *Sefer Mitzvas Tefilin Kuntress Keser Tefilin* (pg 228) brings a story that someone asked this question to the *Chafetz Chaim* and the *Chafetz Chaim* told the person "אחרונים ריידען וועגן דעם אבער מען מעג יע" - "the *Achronim* speak about this *shaila*, but it is permitted." And then the *Chafetz Chaim* continued strongly, "מען טאר נישט שניידען אנײע תורה" - "It is forbidden to cut out and create a new *Torah*". This is the position of the *Aruch Hashulchan* (*siman 14, sif 7*) as well. However the *Rivivos Efraim* (volume V, *siman 21*), and other *Acharonim* understand the *Pri Megadim* to be saying that one should not do so *l'chatchila*. Rav Vozner (*D'var Halacha*) writes that according to everyone if the two top knots were tied during the day, the rest of the *tzitzis* may be tied at night.

Can I be honoured with Hagba'ah after my father was called up for maftir?

The reason not to allow a father and son to receive consecutive *aliyos* is due to *ayin hara*. The *Mishna Berura* (*siman 141, sif 21*) writes that if the *shul's* custom is that the *maftir* is called up with the words "yaamad *maftir*" without specifying his name, it is permitted to call two brothers or a father and a son one after another for *shevi'i* and *maftir*. This would apply to your case as well. If the *shul* does not call up the *magbiah* by name it would also be permitted for you to be honoured with *hagba'ah*. In these instances, the relationship of the two people receiving honours is not obvious, since the names are not being used and there would be no concern for *ayin hara*.

However, the *Mishna Berura* adds that the above *halachos* apply only when the *shul's minhag* is not to call the person's name for these honours. If, however, the regular custom is to use the person's name, the *gabai* should not call up these relatives by omitting their names as this draws attention to the fact that they are being called up and may lead to *ayin hara*.

To have your question
answered call

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In this week's Parsha we are instructed not to light a fire in our houses during Shabbos. Here are some interesting facts about fire.

- Because fires require fuel, oxygen, and heat to burn, a fire could be stopped in three different ways:
 - 1) Removing the fuel source
 - 2) Removing the oxygen by smothering the fire
 - 3) Removing the heat by absorbing it with water
- No one knows who invented the fire hydrant, because the earliest hydrant patent was destroyed in a fire when the patent office itself burned to the ground in 1836.
- If you shape a clear piece of ice like a magnifying lens, you can create a fire using the ice.
- Even a small candle flame will burn at 1,000 degrees Celsius (1,800 degrees Fahrenheit).

RIDDLE



The *Gemara* (*Yevamos 6b*) derives from this week's *Parsha* that *Beis Din* may not kill someone on *Shabbos*. Can you bring a proof from *Tana"ch* (or from another source) as to whether or not a *Beis Din* may put a Jew into jail on *Shabbos*?

Please send in your answers to yrothbart@halachainstitute.com. Any correct answer that is received by Tuesday will be entered into a raffle to win a \$10 gift certificate to Miriam's Judaica.

LAST WEEK'S RIDDLE: Although there were many *kohanim* in *shul* this morning, a *yisrael* was given the first *aliya*. Why was that?

ANSWER: There are many possible scenarios to explain this. The one we were looking for was when there was only one *yisrael* in a *minyán* consisting of *kohanim*. In that situation the *yisrael* would be honoured with the first *aliya* (*siman 135, sif 12*).

Thank you to all those who sent in an answer to last week's riddle.

WINNER OF LAST WEEK'S PRIZE: Yisroel Eisental

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