

## Hilchot Shabbat: Hatmanah

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson  
Summary by Devora Kaye

Is one allowed to set a timer to operate an oven or other appliance on *Shabbat*? Rav Moshe Feinstein held very strong views against it citing two reasons. First, it might lead to a point where technology could be running entire factories and total household operations in a weekday fashion using machinery based on timers. This could create enormous *zilzul Shabbat* and if the *tannaim* and *amoraim* would have faced such a question they would have prohibited it. Second, Rav Moshe seems to imply that this may be part of the prohibition of *amira l'akum*. Just as *chazal* prohibited asking a gentile to do *melacha* on *Shabbat* so that one wouldn't come to do the action oneself, so too if machines are running one could come to violate *Shabbat* in the same way. There are situations where one could have machines running on *Shabbat*, if the process was set in motion before *Shabbat*. For example, one could put food that that's already been cooked *machel ben druyasa* on the fire before *Shabbat* and let it continue warming up on *Shabbat*. This is because

*melacha* on the person's end was completed before *Shabbat* and is only continued on *Shabbat* by the fire itself. However, in the case of setting a timer and causing an oven to go on *Shabbat*, the action of *bishul* takes place on *Shabbat* which would be prohibited. There is a special dispensation for lights. The Rema quotes the *Baal Haitur* that one could ask a non-Jew to kindle lights for *oneg Shabbat*. As we already have this leniency, we can include the leniency of using timers for lights. However, we don't generally rely on this for *amira l'akum*. When it comes to *bishul* and other *melachot* it would be prohibited. This view is echoed by the *Shevet Halevi* and the *Minchas Yitzchak* and would apply to ovens, dishwashers, and hotplates. Setting heaters and air conditioners on timers is fairly common, as there are poskim who were lenient, however it may still require a sheila. If there's a power outage on *Shabbat* or the fire goes out, can you transfer food that is still hot to another heat source? The *Shulchan Aruch* says that if all the conditions for *chazara* are met (food is completely cooked and still

warm, fire is covered, there's intention to return it, and food is still in one's hands), it would be permitted. If the conditions of intention and *odo b'yado* (still in one's hands) are missing, one could still continue the initial *shehiya*. A new *nesina* would be prohibited. If one intentionally turned off the fire before *Shabbat* with the intention to transfer the pot to a neighbor's blech on *Shabbat*, that would be prohibited as it's no longer considered a *chazara* of the initial *shehiya*.

There are three parts to a blech to take note of. Spot #1 is situated parallel to the fire itself. Spot #2 is close enough to the fire so that if you left the food there it would reach *yad soledet bo*. Spot #3 is far enough so that it would never get hot enough to reach *yad soledet bo*. If one takes fully cooked food off the fire one can return it to spot #3 without any conditions. In order to return it to spot #1 and #2 where it may reach *yad soledet bo*, one would have to satisfy the conditions of *chazara*.

## The Mitzvah of Tochacha

Based on a Naaleh.com shiur by Rabbi Michael Taubes  
Summary by Devora Kaye

The general assumption is that *tochacha* means rebuke. In reality, this is somewhat misleading. Rebuke implies a harsh of tone which kind of misses what *tochacha* is really supposed to be. Rashi in Parshat Vayera sheds light on this. The *Torah* tells us that after the episode with Avimelech and Sarah, Avimelech said, "Behold I have given a thousand pieces of silver to your brother; behold it is to you a covering of the eyes for all who are with you, *v'et kol hanechochot* and with all you shall contend." Rashi says the root of *nochochot* is *vav chaf chet* the same as *tochacha*. *Tochacha* means *birur devarim* - a clarification of facts. *Tochacha* is about clarifying the facts and rectifying misimpressions a person may have.

The source for the *mitzvah* of *tochacha* is the prohibition in the *Torah*, "*Hocheach tocheach et amisecha v'lo sisa alav cheit* - You should

show the person what is right and avoid bearing a sin on his account." Rashi explains, when making someone aware of his wrongdoings and showing him the right way, be careful to do it in a way that you don't sin on his account. Do not publicly humiliate him.

The Ramban seems to say that *tochacha* is a goal oriented *mitzva*. One needs to show the wrongdoer the right way right in order that he should correct himself. This is because if one keeps quiet, one is held partially to blame. This idea is alluded to in the Gemara in *Masechet Shabbat*. The Mishna says a cow that belonged to Rav Elazar ben Azaryah went out into a public domain on *Shabbat* wearing something that was against the will of the *chachamim*. Rav Elazar was very wealthy and he had thousands of cows. How do we understand this? The Gemara answers that in fact it wasn't Rav Elazar's cow; it belonged to

his neighbor. However, because he didn't stop his neighbor from letting his cow go out this way, the sin is attributed to him. The Gemara goes on to say that if you can correct someone and fail to do so, you're held accountable. Even if the person won't listen, the *din* still is that you have to show him the right way. This seems to contradict a Gemara in Yevamot which says, "Just as it's a *mitzva* to say something which will be accepted, it's a *mitzva* not to say something which you know won't be accepted." Tosfot explains that if there's a possibility he will listen, you have to deliver the mussar in a sensitive way. If you know for sure the person won't listen, then better to remain quiet and let the sinner be a *shoggeg* and not a *meizid*.

The Gemara in Erchin asks, how far do you need to go with *tochacha*? The Gemara gives three answers- Rav says, until the sinner

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grows so tired of hearing the *tochacha* that he's ready to hit you. Shmuel says, until he's ready to curse you. Rav Yochanon says, until he's ready to tell you off. We learn from this that the *mitzvah* of *tochacha* goes so far so that even if the sinner is not willing to listen, one needs to tell him again and again. This seems to contradict the previously mentioned Gemara in Yevamos. The Meiri in *Shabbat* explains, when it's absolutely clear the person won't listen don't say anything; but in the case where it's not so clear, keep going. Ramban

held that *tochacha* is goal oriented. Give the *tochacha* or you will be blamed for the act; but if the person will do the act anyway, you won't be held liable, so the *mitzvah* doesn't apply. Rashi doesn't make this distinction. Even if the person won't listen one is still obligated to give *tochacha*, albeit in a sensitive way. The Rambam seems to agree with Rashi. He writes that it's a *mitzvah* to show a sinner the right way and help him return. If he doesn't listen one must do it again and again until he's ready to beat you.

How do we reconcile the *Gemara* in *Yevamos*? There are several approaches. According to the *Gemara*, *davar hanishma* doesn't refer to the ultimate message, but the way it's given over- do it nicely. Second, this may be a dispute and perhaps we only follow the *Gemara* in *Erchin*. Third, suggests the *Shita Mekubetzes*, maybe there's no contradiction after all. If the person's not listening it means, he's walked away. If he's ready to hit you, that means deep down he's still listening.

## Travelling Through Life Accompanied by Tehillim Part 10 Part 2

Based on a Naaleh.com shiur by Rebbetzin Leah Kohn  
Summary by Devora Kaye

"On the banks of Bavel...there our captors requested words of song ... and they said, 'Sing for us Zion's songs.'" The commentaries explain that Nevuchadnezzar ordered the Leviim to play for him and his idols, just as they had played for Hashem in the *Bet Hamikdash*. The Midrash brings an analogy to portray how the Leviim felt. A king married a princess and brought her into his palace. One day, he asked her to bring him something to drink. She refused and so he divorced her and expelled her from his palace. She went and married a simple person afflicted with boils. He too asked her for a drink, and she replied, "I'm a princess. I didn't do this for the king. Do you think I'll do it for you?" When Nevuchadnezzar ordered the Leviim to play for him, they asked themselves, "Why are we no longer singing in the *Bet Hamikdash*? We didn't serve Hashem properly. Will we now disgrace ourselves and sing to the idols?" Nevuchadnezzar's anger was aroused and he had them killed. The ones who were left had to come up with an explanation. They told Nevuchadnezzar that their fingers were bruised from the heavy chains with which they were led to exile. In reality, they actually cut their fingers. Nevuchadnezzar understood that they had done it intentionally and had them

killed. The *Midrash* says that Hashem then promised the Jewish people, "You cut the fingers of your right hand so that you wouldn't be able to play, I will take my right hand and punish your enemies. I will remember you as it says, 'If I forget you Yerushalayim, may my right hand be forgotten.'" According to the simple meaning the verse implies, just as one's right hand serves a person constantly, so too must Yerushalayim remain upper most in our minds.

"... If I do not bring up Yerushalayim above my utmost joy." Chazal discuss the obligation to remember Yerushalayim at all times. When a person paints his home, he must leave an *ama* by an *ama* unpainted, a woman shouldn't don all her jewelry at once, a groom places ashes on his head before his *chuppah*. These are ways that we remember the devastating loss of the *Bet Hamikdash*.

The prophet Yechezkel was Hashem's messenger letting the Jewish people know Hashem's promise, "I will not forsake you. I sent you to exile and although it's very difficult and there is much suffering there's a purpose to it." In exile, the Jewish people's commitment to Hashem and Yerushalayim reached such an

elevated level that it was the beginning of their journey back. Although the Jews went astray, their core remained pure and after 70 years Hashem redeemed them and brought them back to Israel. Exile was not a divorce. Hashem went with His people to exile and directed events in such a way that the Jews returned and were able to rebuild.

At the end of the chapter, David Hamelech segues to asking Hashem to take revenge on the nations. "Remember Hashem, for the sons of Edom, the day of Yerushalayim, those who say, 'Raze it, raze it, down to its foundation.'" According to some commentaries this refers to the destruction of the first *Bet Hamikdash*. When the Bavlilim came to destroy the Temple, the Jewish people still ruled over the Edomim. After the Bavlilim entered the temple mount, the Edomim were happy to assist them in destroying the *Bet Hamikdash* to its foundation. This was very painful to the Jews as although Edom is our brother, they rejoiced in our suffering. The Seforno says that David Hamelech saw with Divine Inspiration that Rome would destroy the second *Beit Hamikdash*. Therefore, he asks Hashem not only to take revenge on Bavel, but also on Edom.