

# תורה תבלין

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בי תמוז תשס"ה - July 9, 2005

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מי שמדליק מוקדם, אין לאור מזמן עצם קבלת השבת (משמאר "בואי בלה")

## מצצת צליליך

שלא יתכן כזה, שבפה שממש כל שרת להשייית ישתמש יחד ג"כ לדברים האסורים. וא"כ זה גופא, שבפה זה מדבר ד"ת ומתפלל, זה מרסן קצת את האדם שלא ידבר דברים הרעים. אך אם באמת היה לו לאדם ב' פיות נפרדים, דהיינו א' לדברי תורה ותפילה ועוד אחד לדברים אחרים ובטלים, הנה לא יהיה לו שום רסן לפה של הדברים בטלים, ונמצא שלא יהיה לו במה להפסיק הדברים רעים. וזה החשש שחש רשב"י.

על כן יאמרו המושלים באו חשבון תבנה ותבנון עיני סיחון וא"י (כא-כז)

איתא בגמ' (בבא בתרא ע"ה:) אמר רבי שמואל בר נחמני אייר יונתן מ"ד "על כן יאמרו המושלים" - אלו המושלים ביצרם. ביאו ותחשוב חשבונך של עולם הפסד מצוה כנגד שכרה ושכר עבירה כנגד הפסדה. ו"תבנה ותבנון" - אם אותה עושה כן תבנה בעולם הזה ותבנון בעולם הבא. וקשה תרת, הלא ידוע ששכר מצוה איזה קשר יש למלחמת הצר עם מלחמת סיחון?

והנראה להנמו"ר מהרש"ם שודרון זצ"ל, בס' תכלת

וכל כלי פתוח אשר אין צמוד פתיל עליו טמא הוא וגו' (ויט-טז)  
הנה בספח"ק רמזו מזה על ענין שמירת הלשון שחייב האדם להחזיק פיו סגור ככל היותו, והכי פירשו של מקרא: "וכל כלי פתוח" - הרמז על הפה שהוא פתוח (בפרט של לומדי תורה), "אשר אין צמוד פתיל עליו" - שאין עליו דבר הסוגר אותו ככל האפשר מדברים האסורים ומיוותרים, "טמא הוא" -

והנה בירושלמי (ברכות א-ב) מצינו שאמר רשב"י שאם היה בעת מתן תורה היה מבקש שיעשה השייח"י ב' פיות: א' לדברי תורה וא' לדברים בטלים. וחזר ואמר, אם לא יכול אדם לשמור על פה א', אין היה שומר על ב' פיות עיניו. ולכאורה תמוה, הרי יכול הקב"ה לעשות נס, לברוא ב' פיות ולעשות שבעת שפה א' ידבר לא יוכל הפה הב' לדבר וכדו', וממילא היה יוצא מענין זה רק ריווח, שהיה ב' פיות נפרדים לתורה ודברים בטלים. וא"כ מה זה שחזר בו רשב"י?

וביאר האדמו"ר מגור, הרה"ק מו"ה פנחס מנחם אלתר זצ"ל, בס' פני מנחם, באופן נפלא, דהנה כשיש לאדם פה א' שהוא לומד ומתפלל בו, הרי זה גורם שלא ימחר להשתמש בפה זה לדברים רעים, כי הוא מבין

## THE MELACHAH OF DYEING & COLORING (2)

The second part in our series on the *melachah* of dyeing - *Dyeing/Coloring*, deals with food items. We have a general rule: *Dyeing/Coloring* - אין צבעה באוכלים - (There is) no coloring by food. Since it is unusual to dye food for the sake of color improvement and is therefore dissimilar to the dyeing that was performed in the *mishkan*, there is no prohibition on food items. Thus, one is permitted to:

- 1) Put ketchup and other colored condiments on meat.
- 2) Mix a white yogurt with the thick blueberry or strawberry syrup at the bottom of the container.
- 3) Dip *challah* into wine and eat it (1).

Most *poskim* (2) extend this leniency to liquids and drinks:

- 1) One is permitted to mix water with flavoring syrup.
- 2) One may add instant coffee or tea flavoring into hot water. (A שני של כלי, i.e. a container that the water was not cooked in must be used.)
- 3) One may add thick coffee or tea sense into water.

There is a minority opinion (3) that limits the leniency to solid foods only and not to liquids and drinks. Based on the Rambam (4) who holds that producing paint on *Shabbos* also falls under the category of *צבעה*, they hold that coloring liquid is like creating paint. One is not obligated to follow this stringency, although if he wishes

(1) איתא שם: (2) משנה בירוש' שם: (3) שני דתנין שם: (4) רמ' שבת ט"ז: (5) ענין במי' מנחים שם: (6) נטמא הוא (7) משנה בירוש' שם: בענין המ"א

## הנה הנה אברך

R' Meir Simcha Hakohen of Dvinsk ZT"L (Meshech Chochmah) would say:

"Although *Bnei Yisroel* was required to deal with many leaders and kings as they traveled through the desert, we find no mention of the King of Edom - only Edom - because even in that early period of time, the Edomites believed in a Parliamentary system, with the elected rulers as representatives of the people. A nation where the throne is not an inheritance - the voice of the people is heard!"

R' Hirsch Michel Shapiro ZT"L would say:

"Indeed, my jacket is old and threadbare, but I am grateful to my jacket. It instills in me humility far more so than all the *musarr sefarim* that have been written on the subject!"

R' Moshe of Kobrin ZT"L would say:

"When a *tzaddik* eats bread he tastes the unique goodness that *Hashem* puts in it. If the greatest בעל תורה would only know how much pleasure the righteous *tzaddikim* are enjoying in this world, they would trade everything away and become the biggest *tzaddikim*!"

MAZEL TOV RABBI & REBBETZIN ELI FRUCHTHANDLER ON THE BIRTH OF A BABY BOY  
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"My dear man, is there a 'yours' or a 'mine' when it comes to *Hashem's Torah*? In supporting the *Torah*, is there a 'yours' or a 'mine'? Our only goal is to increase *Torah* learning among our people. Let the *talmidim* increase in every *yeshiva* - in every location and in every corner!"

## TORAH GEMS

יען לא האמנתם בי להקדישני לעניי בני ישראל (כ"ב)

The *Great Assembly*, instituted in our *Shabbos Tefillos* the following words: "ישמו משה במתנת חלקו כי עבד - נאמן קראת לך" *Moshe rejoiced in the gift of his portion, for a faithful servant You called him.*" However, we find the exact opposite in the words of our *posuk*: "יען לא האמנתם בי" - "*Because you did not have faith in Me.*" If the *Torah* clearly states that Moshe was punished due to a lack of faith in *Hashem*, why do we refer to him so convincingly as a "*faithful servant*"?

**R' Yaakov Yitzchok Halevi Ruderman ZT"l** answers this question based on the *Medrash*. When *Hashem* told Moshe to gather the people on a specific stone and watch the great miracle that was to occur, the people began to chide him and say, "It is because you understand the nature of this stone. Take a different rock and let us see you bring forth water from it." Moshe was in a quandary: On the one hand he really wanted to show the people how the miracle could be done with any stone. On the other hand, *Hashem* commanded him on one specific rock. In the end, it was the original stone that *Hashem* had ordered that gave water to the Nation. This, however, was Moshe's sin. He should have understood that the purpose of this demonstration was to create a *Kiddush Hashem* in the eyes of the people, and by using a rock of their choosing, this would have been accomplished in greater fashion. Thus, the *posuk* states "לא האמנתם" - it was the people who did not have proper faith. Moshe, on the other hand, held fast to his belief in *Hashem* by sticking to the rock with which he was commanded, although this was attributed to him as a sin. For this reason, he is called a "*faithful servant.*"

באר חפרו שרים כרוה מיבי העם וכי' (כ"ה)

The *Torah* is called a "באר" - "*A well dug by princes.*" There is something very unusual and even intriguing about the waters of a well, says **R' Pesach Eliyohu Falk Shlit'a**. Water naturally runs downward and descends to the lowest point possible. The waters of a well, however, rise upward, which is totally against its nature. This happens because of a special property of water; when attached to its source it rises upward (as it tries to meet the level of its source). Thus, the water in a well, which comes from surrounding hills and waters that have been absorbed in the surrounding grounds, rises upward to meet the level of the waters to which it is attached. Hence, we have a remarkable phenomenon: being "attached to the source" changes the complete course of events. It causes water to rise upwards and overcome its natural inclination to run downwards.

The same applies to a person who is truly attached to his source. Even though his bodily predisposition would naturally pull him down and cause him to sink into a world of temptation and pleasure, nevertheless, when he is firmly attached to his *nesheama*, this trend is reversed and his whole being strives upward towards purity, *Torah* and *mitzvos*. This attachment to the real source exists when a man is truly devoted to *Torah* learning.

In the same vein, our forefathers looked for their wives by a well. With this they symbolized that they sought a wife, who, like the water of a well, is attached to her *nesheama* by an all encompassing trait of *tznius* and devotion to *chesed*. The *Avos* knew that this attachment sanctifies the woman and ensures that she is worthy of becoming one of the forebearers of *Klal Yisroel*.

מרדכי, עי"י משכי המפרשים שרק עבור מצוה עצמה אין נותנין שכר בעולם הזה, אבל עבור הזריזות בקיום המצות נותנים שכר בעוה"ז. והנה במלחמה רחמים שאם צד אחד ממתין עד שאויבו יבוא אליו, סימן הוא שהוא חלש, כמו שאמר יונתן לענשא כליו כשיצא אל הפלשתים (שמואל א' ד-ט) "אם כה יאמרו דומו עד הגיענו אליכם ועמדו תחותנו. ואם כה יאמרו עלו עלינו ועלנו כי נתנם ה' בידנו וזה לנו האות."

והנה סיחון מרוב גבורתו תמיד היה המותחל במלחמה, כמש"נ "ויבא יהצא בישראל", וכן "יהוא נלחם" - כלומר, תמיד היה הותחל במלחמה. וזהו שארז"ל "על כן יאמרו המושלים" - ביצרם בואו ונחשוב חשבוננו של עולם, התעוררו אותם בזריזות לצאת למלחמת היצר ואל תמתנו עד שהוא יצא אליכם. ואם אתה עושה כן מעצמך ובזריזות, לכן "יתנהו ותכוין" - תבנה בעולם הזה, ותכוין לעולם הבא.

## ביצעה אבות... סימן לבנים

וזאת התורה אדם כי ימות באהל וכי' (יט-יד)

The *gemara* quotes the famous words of Resh Lakish: "*How do we know that the words of Torah are perpetuated only through one who is willing to give his life for it? As it states, 'This is the Torah - a man who dies inside his tent.'*" This exhortation includes not only the actual study of *Torah* and the requirement to expend every effort for *Limud Hatorah*, but also doing one's utmost to support and perpetuate *Torah* learning through others.

The **Ponovezher Rov, R' Yosef Shlomo Kahaneman ZT"l**, was once staying in a central Chicago neighborhood while he attempted to raise funds for his *yeshiva*. His routine was to deliver a *gemara shiur* to a group of householders, only afterwards asking for their contributions in the support of *Torah* and the *Ponovezher Yeshiva*. It became widely known throughout the city that he was there delivering a lecture and it was usually well attended.

During that same period of time, a fundraiser for the *Novardok Yeshiva* in *Bnei Brak* came to Chicago, and happened upon the *shul* where the *Ponovezher Rov* was delivering his *shiur*. Understanding the scenario, the fund raiser realized he had nothing to seek in this place. If the *Ponovezher Rov* was already here, he was pretty much wasting his time.

"But as long as I'm here," he thought, "it would be a pity to miss out on a *shiur* by the *Gaon* of Ponovezh." He pulled up a chair and listened.

A wonderful *shiur* it was, and when it was over, the *Ponovezher Rov* raised his voice and asked for everyone's attention: "Here in the *shul* with us is a respected Jew, a *talmid chacham* from *Bnei Brak*. He came in quietly and is sitting on the side. You should know that this man has come all this way in order to help support *Torah*, as a representative of the *Novardok Yeshiva* in *Bnei Brak*." The *Rov* went on to praise that *yeshiva* and exhort the group as to their obligation to help support it. By the time he was done, he had moved his audience to give generously to the man sitting on the side. The *Novardok Yeshiva* truly benefited handsomely that day.

As they were leaving the *shul*, the fundraiser ran over to the *Ponovezher Rov* and burst out emotionally, "*Rebbe*, I don't know what to say! You worked so hard, traveling and devoting your precious time and many, many hours on behalf of your own *yeshiva*, *Yeshivas Ponovezh*. You traveled all this way and in the end with the money practically in your purse, you directed it all to the *Novardok Yeshiva*. To my *yeshiva*, not yours! I doubt these people will be moved to give a second time. What have you done? And why did you do it?"

The *Rov* gazed at him through eyes that were filled with love and caring for all Jews, and answered,