

ניצוצי אור Sparks of Light

בס"ד



No. 70

פרשת תרומה תשע"ו

The Wisdom of Silence

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The Wisdom of Silence

Shlomo HaMelech said, "There is a time to speak and a time to be silent." **Chazal** teach us to speak words of Torah, but to minimize unnecessary chatter.

(קהלת ג, ז, חולין פט)

Rabban Shimon ben Gamliel said, "All my days I have grown up among *chachomim* and have found nothing more beneficial for a person than silence." **Rebbi Akiva** said, "A fence around wisdom is silence." This refers to unnecessary speech in worldly matters.

Chazal say that silence is good for the wise; how much more is this true for others. The best remedy is silence, for it spares a person from many issues.

(אבות א, יג, וברע"ב, פסחים צט ע"א)

In *Eretz Yisroel* they would say, "Speech is worth a *sela*, silence is worth two," implying that even permissible speech should be limited.

(מגילה יח ע"א)

Chazal observe that HaShem placed the tongue behind two walls, the teeth and the lips, so that one refrain from inappropriate speech.

It is said that a person was created with two ears and one mouth, so that he knows to minimize his speech.

(ערכין טו ע"ב, ארחות צדיקים שער השתיקה)

The **Me'iri** writes: Unnecessary speech is no different than the sounds made by animals.

(ס' התמיד להמאירי ע' ב)

Holy Speech

Since the power of speech is an expression of the *Shechina* within a

person, one must try to use it for holy purposes. For this reason, the tongue is hidden in the mouth, just as a treasure is kept concealed and locked.

(ראשית חכמה שער הקדושה פי"א)

After the passing of **Reb Yehuda ben Shoshan** in the upper Galil, he appeared in a dream to his *talmid* **Reb Lapidos**; his face shone like the sun and each hair in his beard, like a blazing torch. The *talmid* asked what he had done to merit such *kedusha*, and he replied that throughout his lifetime he had not spoken unnecessarily. A person's speech is similar to *malochim* and one should use it for *kedusha*.

(ראשית חכמה שער האהבה פ"ו)

The great *mashpia* **Rashbatz**, would advise *chassidim* who fasted, to better fast with their mouths than with their stomachs!

(לשמע און ע' 222)

Reb Levi Yitzchak of Berditchev would explain the *possuk*, "One should not desecrate his word; whatever leaves his mouth he should fulfill," to mean that Hashem sees to it that if one guards his speech, his (verbalized) words (of *Brocha* etc.) will be fulfilled by HaShem.

(קדושת לוי פ' מטות)

Think Before You Speak

Reb Nachman of Breslov once said, "In our childhood we learn to speak, and as we age we learn to keep silent. This is a problem; being adept at speaking long before we learn how to keep silent..."

(טללי תשובה ע' 219)

Reb Avrohom, the **Maggid of Trisk**, once said, "For ourselves we do not need

to speak, for thought would suffice; one only speaks for the benefit of others.

Ponder for a moment: perhaps your friend isn't interested in this 'favor' of yours..."

(טללי תשובה ע' 219)

Reb Simcha Bunim of Pshischa was instructed by his *Rebbe*, the **Chozeh of Lublin**, to journey to a small town. He asked some *chassidim* to join him, who obliged, without knowing the purpose of their trip.

They arrived at their destination and settled in.

When it came time to eat, Reb Simcha and the *chassidim* were informed by their host that they were going to be served *fleishigs*. They began questioning how the food had been prepared etc. delving into many halachic details, when they were interrupted by a beggar, warming himself near the fireplace. "You are so careful with what goes into your mouths, do you monitor what comes out as carefully?!"

When Reb Simcha Bunim heard this, he understood why his *Rebbe* had sent him, and promptly prepared for the journey home.

(סיפורי חסידים זוין תורה ע' 95)

Consider This

Is there a benefit to silence besides avoiding negative speech?

Why are we more careful about what enters our mouth than we are about what comes out?

Sparks of Greatness

Reb Hillel Paritcher

Reb Hillel Paritcher was a great *gaon* and *oved HaShem*. He served as *rov* in Babroisk and later traveled throughout the Jewish colonies to inspire them in *Yiddishkeit*. He was a *chossid* of **Reb Dovber of Lubavitch** and his successor, the **Tzemach Tzedek**. Reb Hillel taught and wrote unique teachings of *Chassidus* (printed in "*Pelach Harimon*"), and he reared many young *chassidim* in the ways of *Chassidus*. Reb Hillel passed away on the 11th of Av, 1864 (תרכ"ד).

Reb Hillel was once sitting at a *chassidic* gathering when one of the *chassidim* was sent to the cellar to bring up drinks. Entering the cellar the *chossid* yelled, "I can't see a thing; it's pitch dark in here." Another responded, "It's only like that

when you first enter, after a while you'll get used to it and it'll become brighter."

Reb Hillel commented, "what foolishness people settle on these days; thinking that darkness is actually light, *oiy...*"

Even during his sleep Reb Hillel's *neschama* would obey *mitzvos*. If when sleeping an older person would enter the room, Reb Hillel would immediately wake up and rise in his honor.

Reb Hillel once quoted the *Tzemach Tzedek* as saying that the double expression of rebuke in the Torah ("*hochei'ach tochi'ach*") implies that one must first rebuke himself and then rebuke another. Reb Hillel explained that rebuke is effective only when it follows self-rebuke.

Library Sparks

Until the Revelation on Mount Sinai and the giving of the Torah, the Jewish people's principal connection to Hashem was through Moshe. Hashem would speak to Moshe, who would then pass on the commandment to the rest of the Jewish people. This week's Torah portion, *Teruma*, begins a new chapter in our worship of G-d and opens up a new means of communication: G-d asks the Children of Israel to build Him a Sanctuary, a special place where they will pray, offer sacrifices, and witness open and revealed manifestations of G-dliness.

Why did G-d require a special place to dwell? He already exists everywhere?! Why would and omnipotent G-d, not limited in any sense, want his presence to rest on an infinitesimally limited, physical site?

To answer these questions, let us employ a readily understood analogy taken from natural phenomenon: When a tall brick wall falls, the bricks from the highest part fall the farthest away. The bricks that formed the lowest section of the wall remain very close to their original place. This principle applies to the spiritual realm as well "The higher the spiritual source, the lower will be its manifestation in the corporeal world."

For example, we see that the better a person's understanding of a subject however complex, the more he is able to explain it to another; even to one with limited intelligence.

Similarly, G-d's desire to dwell in a specific location does not point to His limitation, but

rather to a manifestation of His *Ein Sof* or infinite nature. It is precisely because G-d is without measure and omnipresent, that he's able to dwell in a "mere" wood and stone abode.

There were also different degrees of holiness present in the *Mishkan*, which traveled together with the Jews through the wilderness, and the Holy Temple, which was later erected in Yerushalayim as a permanent dwelling. The *Mishkan* was built mostly of material from the vegetable and animal kingdoms--wood and animal products; the *Bais Hamikdash* was built almost entirely of stone, taken from the realm of the inanimate, the lowest of all. The *Bais Hamikdash* had the highest manifestation of G-dliness, from the highest spiritual source, and this was reflected in the fact that it was made of the lowliest building materials.

"And they shall make Me a sanctuary and I will dwell in their midst." Today, because we have no *Bais Hamikdash*, every Jew serves as a sanctuary to G-d. Just as the Children of Israel elevated their physical possessions by using them to build the *Mishkan* and later the *Bais Hamikdash*, every Jew must now utilize his possessions in bringing the peace and light of Torah into the world. When we do this, and conduct even the most mundane aspects of our lives "for the sake of Heaven," we ourselves are sanctified and transformed into a sanctuary to G-d, and become active partners in imbuing the world with holiness.

Halacha Sparks

Tefillin in Airport

Rabbi Chaim Hillel Raskin

I found a pair of tefillin in an airport. Can I use it?

A lost object that belonged to a Jew can be acquired by the finder if the object is found after the original owner has given up hope of finding it (*yiush*).¹ If one finds the object before the owner gives up, he must return it, even if the owner gives up later, since at the time when he found the article it belonged to the owner, and *yiush* doesn't take effect afterwards.²

Although one who loses a distinct object (with a *siman*) in a *frum* area is not assumed to have given up since he believes that the one who finds it will try to return it,³ if it is lost in a place where the majority of passerby are not Jewish he doesn't expect to get it back.⁴ Nonetheless one should to return it to the owner anyways.⁵

Regarding holy articles some *poskim* claim that the owner does not give up hope even when they were lost in non-Jewish area, since a non-Jewish finder will probably sell it to Jews and it will make its way back to him.⁶ Therefore, one who finds the *tefillin* should publicize the find in every way accessible to him⁷ (though he is not obligated to spend money on this⁸).

Still, if the finder cannot locate the owner, he may record the value of the *tefillin* and commit to compensate the owner should he be located. Some base this on the rule that people are happy when a *mitzva* is done with their objects, and so the owner will be happy that his *tefillin* is being put to use.⁹

Other *poskim* permit using the *tefillin* since they are a common item and the original owner will always be able to purchase another pair with the money he will receive.¹⁰ (This rule can be applied to other common items as well and this is the accepted *psak* by contemporary *poskim*.¹¹) Some thus suggest that if the *tefillin* appear to be unique, the owner may not want to part with their *tefillin*, and this permission does not apply.¹²

1. שו"ע חו"מ סי' רס"ב סעי' ה'.
2. תוס' ב"ק סי' ע"א ד"ה, וכן נראה שהוא דעת שו"ע הרב הלכות אבידה סי' ג' (כשיש סימן). וברמב"ן במלחמות ב"מ כ"ו ע"ב הטעם שהוא שלוחו של בעה"ב (וראה דברי רבינו שם בס"ב בחפץ שאין בו סימן). ונפק"מ כשהרים החפץ בכוונה לגלוז או לטעם הב' חל היאוש.
3. שו"ע שם סעי' ב'.
4. שו"ע שם סי' רנ"ט ס"ג.
5. שו"ע שם ס"ה, וראה שו"ע הרב חו"מ הל' אבידה ומציאה סי"ח וס"כ.
6. רמ"א חו"מ סי' רנ"ט ס"ג, וראה שו"ע הרב שם סי' י"ז ו"חייב להכריז".
7. שו"ע שם סי' רס"ז ס"ג ונו"כ.
8. שו"ת אגרות משה חו"מ ח"ב סי' מה.
9. רמב"ם הל' אבידה פ"ג הל' י"ד ע"פ ב"מ כט ע"ב.
10. ראה שו"ע שם סי' רס"ז ס"כ, סמ"ע סק"ל, וראה ערוה"ש סי"ד.
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