



# HEMDAT YAMIM

Parashat Hashavua

Bereishit, 29 Tishrei 5784

Harav Shaul Israeli zt"l  
Founder and President

## The Strength of His Actions He Told to His Nation

Harav Shaul Yisraeli – from Siach Shaul, pp. 6-8

The first Rashi on the Torah explains the fact the Torah begins with creation, based on the *pasuk*, “The strength of His actions He told to His nation, to give them the lands of nations” (Tehillim 111:6).

The Torah’s account of creation puts great focus on the means of creation – through the Creator’s speech. It is not just that Hashem’s speech preceded creation; rather, speech created, and indeed His speech is the essence of the world. Although we see the world has physical, tangible, and solid elements, these are the external elements. In truth, there is an internal part, and it creates and gives life. As we say in Birkat Halevana, “... Who with His speech created heavens, and with the wind of His mouth [He created] all its stars.”

This returns us to “The strength of His actions He Told to His nation...” The secret of creation is a power hidden in actions, and it is handed over to us through the Torah. Only by being party to the secret of existence are we privileged to receive the lands of nations.

Yeshayahu (51:16) prophesies in Hashem’s Name: “I shall put My words in your mouth, and in the shadow of My hand I have covered you, to ‘plant’ heavens and establish the land ...” Hashem placed His word, which created heavens and earth, in our mouths. This enables us to emulate Him and create (a distant parallel), so that our actions resemble divine actions.

Hashem is described as “planting the heavens.” We perceive that the heavens are far away, with no connection to the ground. However, the power of the Torah plants the heavens, i.e., they create a connection to the ground, so that the heavens are in essence growing from the ground. They should no longer be viewed as distant from each other, as they have an organic connection.

“To establish the land” – It appears that the land is well entrenched, and other things require to be connected to the ground to have staying power. However, this is not true. The land needs support and a foundation, which is achieved by the word of Hashem.

Although the strength behind actions is hidden in the power of speech, it works slowly. This is the basis for all of man’s work.

The Rabbis made an unclear statement (Sukka 52a): At the end of days, Hashem will slaughter the evil inclination before the righteous and the wicked, each of whom will cry. To the righteous, it will look like a tall mountain; to the wicked, like a strand of hair. The righteous cannot understand how they overcame it, and the wicked cannot understand how they fell to it. We can understand this based on the *mishna* (Avot 5:1) – the world was created with ten utterings, although one was enough, so that the wicked and righteous will receive their due for destroying or maintaining, respectively, a world made by ten utterings. Why is the world any more important by being created in ten utterings, if one suffices?

The idea is that man is created in Hashem’s form, and therefore, like the rest of creation, our actions that set our value do not come about in one moment, but through stage after stage of preparation. Because each part is “like a hair,” and it takes strand after strand to amount to something, the righteous and wicked get their reward for each step.

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Those who fell in wars for our homeland. May Hashem avenge their blood!



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# Ask the Rabbi

by Rav Daniel Mann

## Dissolving Colored Pill in Contact Lens Solution on Shabbat

**Question:** I have instructions to put my contact lenses between uses in a solution in which one is supposed to put in a tablet, which dissolves and gives the liquid a tinge of yellow (the color has no significance). Is the dissolving or the turning of colors a halachic problem on Shabbat?

**Answer:** Actually, if the contact lenses are “soft,” the biggest problem is putting the lenses in the solution. There is a *machloket* on that question, which we would be remiss not to address at all.

One is allowed to wash non-absorbent materials (e.g., dishes). One is forbidden to wash absorbent fabrics, even if one only soaks or scrubs, or squeezes out the fabric (Shulchan Aruch and Rama, Orach Chayim 302:9). Washing applies to leather to some degree, but putting water on it alone is permitted; there may also be distinctions between soft and hard leather (see Mishna Berura 302:39). To simplify the *machloket* among recent *poskim*, the main questions are how to categorize the somewhat absorbent plastic of soft contact lenses, and whether the fact that one is not cleaning away noticeable dirt makes a difference. You are assuming, like most, that it is permissible to soak lenses between uses in a solution which keeps them moist, helps remove impurities, and disinfects them, and that is perfectly fine (see Shemirat Shabbat K'hilchata 15:83).

Your question deals with two concerns; we will start with dissolving a pill. Making a solid break down into small particles sounds like *tochein* (grinding), but it is not forbidden on those grounds. For one, pills are formed from crushed particles, so crushing pills is only returning them to their previous state (Shemirat Shabbat K'hilchata 33:4). This is permitted under the rule of *ein tochein achar tochein* (Rama, OC 321:12). Presumably, dissolving in a liquid does not fit into *tochein* in any case.

It is forbidden to change an object's phase, e.g., crushing ice into water, but that is only when one crushes directly, not if he puts it in a place where it dissolves itself (see Shulchan Aruch, OC 320:9; Mishna Berura ad loc. 34). When it dissolves in a liquid, some say it is permitted even to crush (*ibid.*) and it removes questions of *nolad* (a form of *muktzeh*) (*ibid.* 35). Additionally, the particles do not change in form to become liquid, but are just suspended in it. Assuming the final solution is not thick, there is no problem of *lisha* (kneading).

Sometimes it is permitted to mix things in a way that one gives color to the other; sometimes it is forbidden. One rule that can justify many cases is – *ein tzvi'ah b'ochlin* (coloring involving foods is permitted). The Beit Yosef (OC 320) brings this from *Rishonim*, and seems to accept it in Shulchan Aruch, OC 320:20. While this rule is basically accepted (see Sha'ar Hatziyun 318:64), the idea is more of a sign that context is crucial regarding coloring than as an independent rule. Another factor that can play a role specifically regarding coloring is: if the coloring is done “cleanly” or in a “manner of dirtying” (e.g., using a rag to clean up a colorful spill – see Mishna Berura 320:59). These leniencies will not help in our case, but the following may: 1) The colored object will not last (or keep its color) for long (see Shemirat Shabbat K'hilchata 14:19). 2) The object is not the type whose color makes a difference (see Orchos Shabbat 15:(88)). This is in addition to leniencies that apply throughout the laws of Shabbat. Specifically, *p'sik reishet d'lo niche lei* (a person lacks intention or interest for the result of a *melacha* that will definitely happen). While we do not *pasken* to permit it alone, it is a strong mitigating situation (see *Yabia Omer I, Orach Chayim* 19.). It might also be possible to add the leniency of things done for medical reasons (i.e., avoiding eye infections). Considering all the above (undesired color in a thing that is not made to be colored or kept), the tablet in the contact lens solution is not forbidden due to coloring.

Therefore, it is not problematic to put the tablet into the contact lens solution.

### “Behind the Scenes” Zoom shiur

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**Do not hesitate to ask any question about Jewish life, Jewish tradition or Jewish law.**

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# Igrot HaRe'aya - Letters of Rav Kook

## Preparation for *Shemitta* – #172

**Date and Place:** 25 Cheshvan 5669 (1908), Yafo

**Recipient:** The members of the *moshavot* (agricultural settlements)

**Body:** Next year, 5670 will be a *Shemitta* year. It is known that there are a lot of questions and dilemmas on all the matters of working the land during the Seventh Year. It is true that we are in the practice of being lenient, based on the famous ruling of the giants of Torah to sell the land to non-Jews as a temporary ruling. This will be carried out under the rulings of an important *beit din*, as long as it views the situation of the Jewish community of *Eretz Yisrael* as leaving no other choice. However, many matters still need to be clarified: Which agricultural processes are totally permitted? Which are permitted only if performed by a non-Jew? Which actions are not critical for the viability of the community and to remedy the situation, and there would be no damage if they will wait for the year after *Shemitta* (in which case, they should not be done at all)?

We have rabbinical sources, from *Chazal* to *Rishonim* and *Acharonim*, from whom we can find answers to all questions, based on the proper means of developing deep halachic rulings. However, it is also necessary to have a nice amount of knowledge about the details of the agricultural work. This information needs to relate to the nature of the work, how it is carried out practically, and how critical it is. Sometimes these matters cannot be determined without knowledge based on the practical experience of those who work in the field.

Therefore, I am requesting of all who are involved in the cultivation of our Holy Land in the dear *moshavot*, may they be successful, both the individuals and the distinguished councils, to please send me, each according to his ability, exact information regarding the work that is done in their area. Of those who are also knowledgeable in Torah, I request that they be so kind as to write to me the halachic dilemmas about which they have insight. This will combine their knowledge of Torah and their knowledge of agriculture. These steps will help us clarify the relevant matters seriously and respond to all those who ask for clear responses according to true application of the Torah, with Hashem's help.

I have a special request of those few who are able to be careful and do not want to take advantage of the leniencies that stem from the sale of the land, but will keep the full gamut of the laws of *Shemitta*. They will need to know in greater detail all the types of work and practices that are connected to the sanctity of the upcoming *Shemitta*. They should prepare their specific questions as soon as possible, so that we will be able to securely set the parameters for their activities on time.

Whoever can present his correspondence on these matters in Hebrew will be doing a nice thing. However, whoever cannot do so, should not hold back what he has to say in whatever language he has to say it.

The Savior of Israel shall quickly begin the process of our salvation in the Holy Land and shall shower His holy nation in its homeland with a flow of unending blessing. May He give us a great name and stature among the nations of the world, when He sends forth salvation from Zion to Israel in whom He is glorified, soon in our days.



**Tzofnat Yeshayahu - Rabbi Yosef Carmel**

The Prophet Yeshayahu performed in one of the most stormy and dramatic periods of the Israeli nation's life, a period of anticipation for the Messiah that was broken by a terrible earthquake, and also caused a spiritual and political upheaval. The light at the end of the tunnel shone again only in the days of Chizkiyah.

"Tzofnat Yeshayahu – from Uziya to Ahaz" introduces us to three kings who stood at this crossroad in our nation's history: Uziya, a king who sought God but was stricken with leprosy because of his sin; Yotam, the most righteous king in the history of our people; And Ahaz, the king who knew God but did not believe in His providence.

In his commentary on the prophecies of Yeshayahu, Rabbi Yosef Carmel, Head of the Eretz Hemdah-Gazit rabbinical court and a disciple of Rabbi Shaul Israeli zt"l, clings to the words of Hazal, our sages, and to the commentaries of the Rishonim, the great Jewish scholars of the middle ages, and offers a fascinating way to study Tanach. This reading attempts to explain the Divine Plan in this difficult period and to clarify fundamental issues in faith. Tzofnat Yeshayahu reveals to the reader the meaning of the prophecies in the context of the prophet's generation and their relevance to our generation.

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# P'ninat Mishpat

## Responsibility for a Replaced Water Heating System

(based on ruling 83017 of the Eretz Hemdah-Gazit Rabbinical Courts)

**Case:** The plaintiff (=pl), a *yeshiva*, bought a solar hot water system from the defendant (=def), who also installed it. Def set up the system so that it could handle excess heat without pl's intervention. Pl paid def the full price of 173,000 NIS. Pl used the system's timer to supply hot water to the dorms only a few hours a day. The system worked well until the end of the school year. In August, after pl's workers closed the circulation of water because the students left, one of the tanks exploded. Def rerouted the system, and later two more tanks exploded and three more were damaged. Def told pl not to rely on the system anymore and urged them to get a different system (elsewhere), which pl did for 180,000 NIS. Beit din's expert reported that the system was vulnerable when not used for extended periods, especially when parts of the system were cut off from the rest. He estimated the damage to the system at 29,000 NIS. Pl demands return of 173,000 NIS because def provided pl with a system that was unfit for the job needed. They also complain about def's flawed advice to buy the new system. Def responds that pl caused the problems by using the hot water only a few hours a day and then shutting off the system, about which pl had not informed def.

**Ruling:** With the features pl included, the system could have operated safely had pl used it differently. Therefore, pl cannot nullify the sale based on *mekach taut*. In fact, it can still be used with replacements and repairs. Def cannot be blamed for the damages, as he installed the system properly and did not give the directions to detach parts of it during the summer break.

There was, though, deficiency in def's work from the time the problems surfaced. Def advised that it was not salvageable and that a new system was needed, which was exaggerated and therefore incorrect. Def should have figured out why the tanks were damaged, as our expert did, if necessary by bringing in someone who could do so, which would have made buying a new system unnecessary.

Halacha discusses various factors that determine when a professional who gives bad advice that causes loss of money is obligated (see Bava Kama 99b): One with high-level expertise has reason to be exempt. One who is paid is more likely to be obligated. While def is an expert on some level, he admitted to not having much experience with systems of this magnitude. A third factor is whether the professional knew that the client was relying upon him. (ibid. 100a). The Rif (ad loc.) says that he is obligated only if the reliance was explicit, and the Shulchan Aruch accepts this opinion. Tosafot say that implicit reliance suffices, and some *Acharonim* rule that way. In our case, while it was not explicit, the reliance was very clear from the interactions, as def continued to be connected as they were getting the new system. Therefore, all should agree that def is obligated.

Getting the new system made the old system useless, wasting the latter's value, which is 173,000 NIS minus the devaluation that already existed without def's fault (29,000 NIS). Therefore, the payment due is 144,000 NIS.

Comments or questions regarding articles can be sent to: [info@erezhemdah.org](mailto:info@erezhemdah.org)

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Arye Yitzchak ben Geula Miriam  
Yerachmiel ben Zlotta Rivka

Neta bat Malka  
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