



## A MITZVA DILEMMA FOR THE SHABBOS TABLE



### FREEBIES

By Rabbi Yitzi Weiner

Last week we learned about a family who took a vacation to Tzfas. This week we will learn about another vacation story with a different plot. This week's Parsha talks about how Yehoshua and Kalev urged the Bnei Yisrael to desire to enter Eretz Yisrael despite the other Meraglim's dire report. This leads us to the following true story.

Zev lived in the United States and planned to travel with his family to Eretz Yisrael for the summer. Zev reached out to Arye who had a very nice apartment available for rent for the summer. He told Arye that he wanted to rent the apartment for 20 days. Arye replied that the cost was 150 dollars a day, so if he started for 20 days it would be a total of 3000 dollars. Zev agreed on the price.

When Zev arrived in Eretz Yisrael, he met with Arye to get the keys to the apartment and to pay in advance for the rental. Zev handed Arye an envelope with \$3000 in cash. Arye was of course very pleased.

After giving him the money, Zev said, "there is a chance that we may have to stay a day or two longer than we expected. I have some business



## DECIDE WITH THE MIND, FEEL WITH THE HEART

When dealing with any question in life a person will always choose the 'good' choice. Even the worst rasha who chooses evil makes this decision because in his eyes evil is 'good'. In fact, that is why he is a rasha. He is a rasha because in his eyes evil is 'good'.

This means that even before one makes a choice on any question, he has already made a choice on a much bigger question, namely, what will be 'good' and what will be 'bad'. Let us call this decision, the Super Decision. The Super Decision is what defines 'good' and what defines 'bad'. There are two basic frameworks that Man chooses from to arrive at his Super Decision. There is the materialistic frame and the intellectual frame. Every person uses one of these frames. It is possible to choose both frames but that gets complicated.

HaShem endowed Man with many organs that serve him in implementing his decisions as well as helping him in making those decisions. One such organ is the brain in which the mind is housed. The brain is situated on top of the person and sees the person from above. Another such organ is the heart, situated in the middle of the torso. It is heavily invested in the person's body. It is the home of the ego and desire. The heart's capabilities include decision making as well as executing decisions that are made. It helps execute decisions by providing energy and passion to the person thereby enabling him to carry out his decision.

Man alone, and not his organs, has to choose his advisors. He may choose the

that I might need to conclude and it may delay our departure a bit."

Still in a good mood from the large sale, Arye said warmly, "Zev, if you need to stay a day or two extra, it is my gift. On me. It won't cost you anything."

Zev and his family had a wonderful time in Israel. Finally, the 20th day arrived and Arye noticed that Zev and his family did not leave. They stayed until day 22 and they still did not leave. Zev's family continued to stay in the apartment. Days 23, 24, and 25 passed and they were still there. Arye didn't say anything because he took it for granted that they planned to stay longer and each day they stayed was more income for him. Finally, after staying for a total of 26 days, Zev came over to Arye to return the keys, "My sincere apologies, we got held up", Zev said. "Here is the money for the extra days we stayed." Arye looked at the cash in Zev's hand and saw that he was offering \$600.

"Thank you," Arye said, "but I think you might have forgotten. You stayed a total of 6 days extra so the total should be \$900, 150 for each of the six days."

Zev replied, "but you told me that I can have two days as a gift. So the first 2 days of our extra days were free and the next 4 days I am paying for".

But Arye replied, "I only said you can have a day or two as a gift if you stayed for up to two days at the end. I did not mean that you could stay for nearly an extra week. The whole reason why I didn't kick you out after the 22 days was because I understood that you would pay for it".

Zev replied that he didn't see it that way. He understood that they were getting two free days no matter what.

Both Zev and Arye agreed to bring this question to a Rav.

What do you think? Does Zev have to pay an extra 900 for staying an extra six days or can he pay only 600 because two days were free?

See Upiryo Matok Bereishis page 247

## MITZVA MEME

*“Make peace with your past  
so that it does not affect your present”*



mind to advise him or he may choose the heart to advise him. Each of these advisors has their unique perspective. The mind is purely cerebral with no leaning at all on anything other than the question at hand. It is like a judge who has no horse in the race. In the case of the Super Decision, the mind will weigh the sides and provide its advice. The heart, on the other hand, does have a leaning towards the material world. It is situated in the middle of the torso and is heavily invested in the feelings of the person.

The eyes also play an important role in the decision making process. If the person chose the heart to resolve the Super Decision he will call on his eyes to search out what is available to best satisfy his desire and his ego. Once the eyes have found what is 'good' the heart gets to work and energizes the whole body, filling it with passion and the person moves into action.

If however, the person chose the mind to resolve the Super Decision he has no need for the eyes in deciding what is 'good'. His mind will direct him as to what is 'good' and what is 'bad'. The person will call on the heart, inform it what is 'good' and what is 'bad'. The heart will then fill the body with the passion and the person moves into action.

In this week's Parsha, HaShem gives us an amazing instrument which assists us in making the Super Decision. When wearing a four cornered garment we are instructed to place tzitzis on the corners. HaShem tells us that we should look at those tzitzis and they will remind us of HaShem and His Torah and will guide us in choosing our intellect to make our Super Decision. The Torah then teaches us that if we do not use this instrument we will end up choosing our heart to decide our Super Decision and our eyes will be used in assisting the heart in making future decisions.

The irony; if used properly, the eyes play a role in the Super Decision choosing the intellect frame. If used improperly, the eyes play a role in carrying out decisions made on the material frame.

Have a wonderful Shabbos.

**Paysach Diskind**



## SHABBOS: CELEBRATING HASHEM'S CREATION

### THE BLUE DRAGON

In response to requests for more articles on the strange and unusual creatures I have chosen to introduce *Glaucus atlanticus*.

The *Glaucus atlanticus* is also known as the Blue Dragon. This creature is a species of bright blue sea slug. Although it looks pretty, the Blue Dragon is deadly and a master of disguise. It uses its brilliant colors to camouflage with the ocean and sky. It lives in the warm waters of the Atlantic, Pacific, and Indian Oceans. Its distinctive dazzling blue hues generate a huge amount of human interest. But while its beautiful color makes it seem cute and friendly, it has a very dark side. The Blue Dragon is known for eating venomous prey, stealing their toxins, and laying its eggs in its prey's carcass. It can be a cannibal, and it can give a very painful bite to any human that picks it up.

The Blue Dragon does not get very big. At maturity, it can be up to 1.2 inches in length. Life expectancy ranges from one month to one year, under the right conditions.

It has six "arm-like" appendages. Each "arm" that branches out has finger-like appendages called cerata. It has eighty-four "fingers".

The Blue Dragon has a unique gas-filled sac in its stomach. This sac acts like a flotation device and allows the Blue Dragon to float on the surface of the water. It also uses the surface tension of the water to stay up on the surface where it is carried along by the winds and ocean currents.

The Blue Dragon often floats on its backside, showing its brightly colored underbelly to airborne predators. It does this because the bright blue color acts as camouflage against the backdrop of ocean waves while the animal's grayish backside blends with the sea surface, concealing it from predators below. This is an example of a phenomenon known as countershading, helping the creature to avoid both flying and swimming predators while floating in open water. Why does it have such a brilliant blue color? Some scientists suggest that the deep blue color may also help reflect harmful UV rays.

Though quite content to merely be pulled by the ocean currents, the Blue Dragon can move on its own accord. It gets around slowly, either by swimming or propelling its body. It can drive its body using muscular contractions or the millions of small hairs on its fleshy feet.

A group of Blue Dragon floating together is referred to as a "blue fleet." It's not uncommon for these groups to wash up on shore and sting unsuspecting swimmers.

We mentioned that the Blue Dragon can be a vicious predator. Its

tongue has serrated teeth that resemble a knife's serrated edge. This "tongue of teeth" is combined with a strong jaw and denticles. Together, these tools allow the Blue Dragon to grasp and "chip down" parts of its prey. But the Blue Dragon doesn't just prey on small harmless creatures. It particularly hunts giant venomous creatures like the Portuguese man o' war, a large jellyfish. (Top Right.)

The Portuguese man o' war has notoriously long, venomous tentacles. These tentacles may average up to 30 feet long! But the relatively tiny Blue Dragon uses its internal "wood chipper" to consume chunks of the Portuguese man o' war. How does the Blue Dragon avoid the deadly poison of the Portuguese man o' war? It is actually immune to this venom. This is because the Blue Dragon has hard disks inside its skin and a protective layer of mucus that protects them against stinging cells.

After eating the Portuguese man o' war it then proceeds to steal its venom and use it for itself. The Blue Dragon stores the stinging nematocysts, the stinging cells created by the Portuguese man o' war. In fact it selects and stores the most venomous nematocysts for its own use. The stinging cells are stored and concentrated for the future, so when the Blue Dragon is threatened or touched, it can release these stinging cells. Since the Blue Dragon concentrates the venom, it can deliver a far more potent sting than even the Portuguese man o' war can. The nematocysts are collected in specialized sacs (cnidosacs) at the tip of its thin "fingers" on its body. In this manner, the Blue Dragon, which does not produce its own venom, can cause harm to animals far larger than it. Humans handling the slug may receive a very painful and potentially dangerous sting that includes symptoms like nausea, pain, and vomiting.

Cannibalism is also common among Blue Dragons. These slugs won't hesitate to eat other Blue Dragons if the opportunity arises.

With all these dangerous weapons, what threatens Blue Dragon? Other than the threat from its own kind, not much is known about what kind of natural predators Blue Dragons have. Some studies suggest that Loggerhead sea turtles may be one natural predator. A study on this species found that 42% of their stomachs contained remnants of Blue Dragons. Somehow the loggerhead sea turtles were given a natural defense against the poison of the Blue Dragon and its sharp teeth.

Interestingly, the Blue Dragon is hermaphroditic. This means that both the males and females lay eggs. A male cannot fertilize its own eggs and it must still mate. When they lay their eggs they release up to 20 eggs on an egg string. They often deposit their eggs on the carcasses of their prey! Otherwise, they leave eggs on any other floating mass, like pieces of wood they encounter.

## WHY NO PAYMENT IS DUE

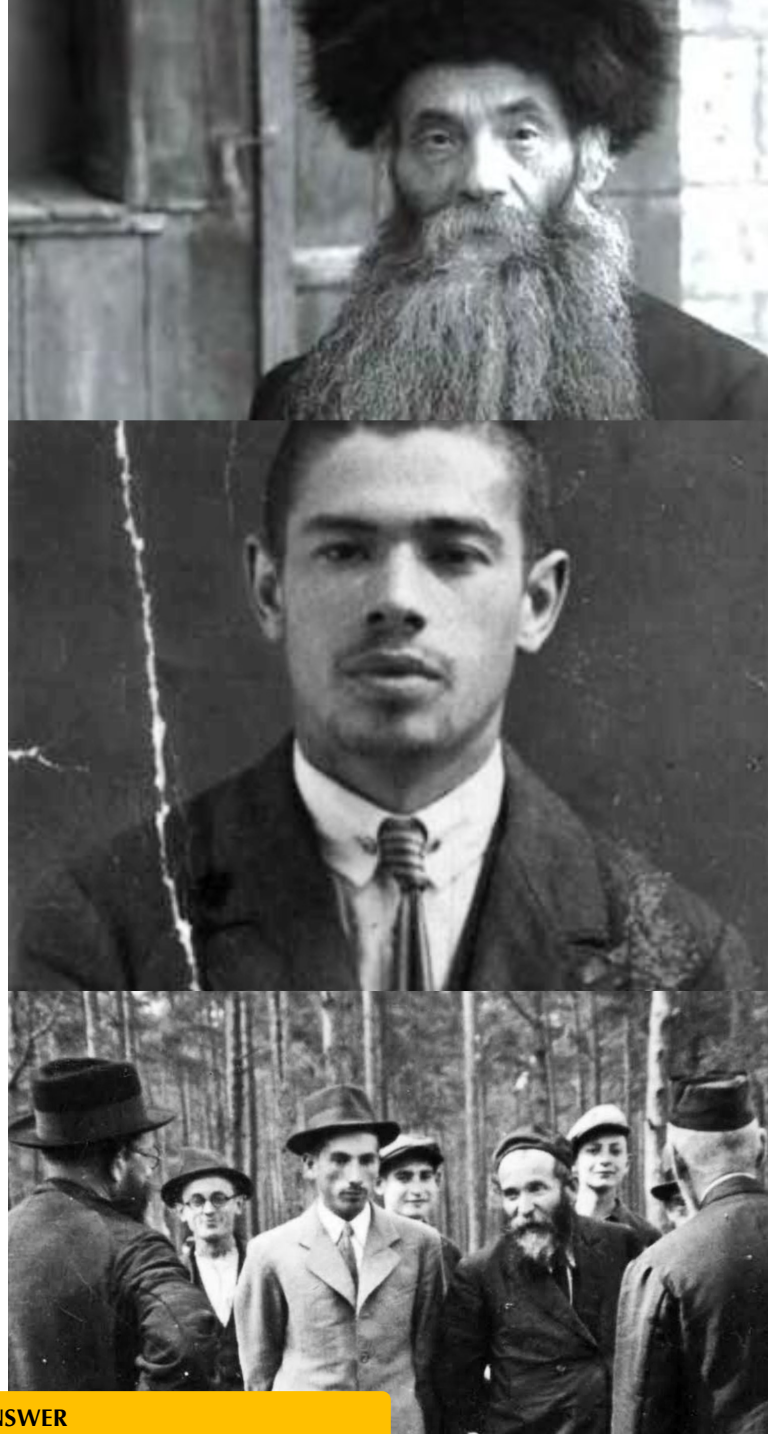
A talmid from the yeshiva of Slutzk, the Yeshiva lead by Rav Isser Zalman Meltzer (top picture) shared the following story.

In 1917 I was twelve years old and was admitted to Yeshivas Slutzk. Due to my young age my father asked Rav Isser Zalman, the Rosh Yeshiva to hire one of the best students to tutor me, for a fair pay of course. This was necessary in order for me to reach the level most of the students were on. The Rosh Yeshiva suggested to my father one of the best young scholars, Elazar Man Shach (Middle picture is a passport photo of Rav Schach when he was a young man.) . In addition to being one of the best students, R' Elazar was also extremely poor and could really use the funds. My father agreed and I started studying with Elazar Shach. After a period of time my father came to pay Elazar Shach as previously agreed. To my father's surprise, the young man refused to accept the money. 'It is true that I agreed to tutor your son,' Elazar Shach said, 'in order to help him to achieve a higher level of study. But it was a mistaken transaction, a mekach taus. Your son does not need me or any tutor. He is advancing to higher levels on his own, so no payment is due.'

My father did not know what to do. He consulted the Rosh Yeshiva, Rav Isser Zalman, who was also at a loss as to how to persuade his student to accept the money. Rav Isser Zalman went to Rav Aharon Kotler (Pictured on bottom, talking with students, when he was a younger man), who was then teaching in the yeshivah, and asked for his advice. Rav Aharon had a brilliant idea. Rav Aharon told Reb Elazar Man, 'If the boy is really gifted and does not need you to advance in his studies then let us test him. We will ask him to prepare the Tosafos in Bava Kama, page 77a (a particularly difficult, long passage). If he is able to study it properly in a given amount of time, then you are right. But if he can't, that means that he needs your assistance and you deserve payment for your tutoring.'

"Reb Elazar Man agreed to the trial, and I was asked to study the tough Tosafos on my own. Being so young, I didn't grasp Rav Aharon's true intention, and I took the challenge seriously. I struggled through the passage, putting tremendous effort into it. When the Rosh Yeshiva tested me I knew it well. The face of my tutor, Reb Elazar Man, beamed when he heard me. He was obviously delighted to be proven right, that he could not be paid. Needless to say R' Schach, refused to take money from my father despite R' Schach's poverty."

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### THE ANSWER

Regarding last week's question about the vacation rental that did not have mezuzahs, this question was asked to Rav Chaim Kanievsky zt"l. Rav Cham answered that "perhaps" the guest had to pay for the rental even though he did not stay because of the missing mezuzah. However Rav Chaim qualified this by saying that it is a "Tzarich Iyun". This is because there is a side to say that a Jew does not stay in a home without a mezuzah, even when there is no technical obligation because it does provide protection.

The week's TableTalk is dedicated as an iluy for Mr. Yehudah Munk z'l

יהודה בן יחיאל אריה הכהן

By Mrs. Suzette Munk and family

