



A MITZVA DILEMMA FOR THE SHABBOS TABLE



LEAVE NO TRACE BEHIND

As heard in the name of Rav Hutner zt"l

We currently find ourselves at the beginning of the month of Nissan during which we refrain from reciting tachanun. The reason for this is because on the first 12 days of the month we commemorate the inauguration of the Mishkan in the desert when each of the 12 princes of the Tribes of Israel brought their personal offering. Each of these days represent the dedication of the Mishkan and as such it is treated as a minor holiday.

The difficulty with this explanation is that during the second Bais Hamikdosh there was a list of days on which joyous events occurred that were designated by Chazal as minor holidays on which we were not permitted to fast. However, with the destruction of the Bais Hamikdosh those days are no longer celebrated and we may fast on those days. The first eight days of Nissan were on that list for the events that occurred. On the subsequent days, however, there were no minor holidays. This list does not include the first 12 day of Nissan, why not?

The simple answer is that this list was compiled during the era of the second Temple so there was no need to celebrate the dedication of the Mishkan which served as the Temple during our 40 year trek from Egypt to Israel. In other words, as long as we have the Temple, what significance does the dedication of the Mishkan have?

The problem, however, is that now that we have no Temple and no Mishkan why does the Mishkan suddenly carry significance? Do we have anything from the Mishkan today? Why are we celebrating the 12 days of dedication of the Mishkan in

THE HOROSCOPE RUSE

By Rabbi Yitzi Weiner

Eli, the owner of a successful jewelry store, wanted to buy out the other jewelry store in town, owned by Marty. His intent was to have a monopoly on jewelry stores in his town.

He went to Marty and said, "I would like to offer you \$2 million to buy your business." Marty said it was a good offer, but he wasn't interested in selling. Eli was disappointed, but he didn't give up. He tried to find another way to convince Marty to sell the business.

Eli learned through the grapevine that Marty was very interested in astrology and astrological signs, and he would read the horoscope every day. (Please note that this is not permitted according to the Torah, but Marty likely didn't know this.) Eli thought that he could use this angle to try to convince Marty. He learned that Marty's birthday was in October, and his astrological sign was Libra, in Hebrew known as Moznaim.

Eli then went to the chief editor of the local city newspaper. He asked if he could meet with the person who writes the daily horoscope column. The editor was happy to introduce him to the writer. Eli offered the writer \$5000 to do the following, "Tomorrow's horoscope for Libra should say that if they have a good business opportunity, they should

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jump on it because it will be very successful." The writer, who wasn't used to getting paid such large amounts of cash, agreed to include that note in his horoscope. The next day in the paper, the horoscope column said exactly what Eli had requested. A few hours after the paper was delivered, Eli called Marty and said, "Any chance you would reconsider my offer? \$2 million is a very generous offer, more than the market value." Marty said, "OK, I agree." Quickly Eli met Marty, and they signed the papers; the lawyers were present, and Marty sold the business. Eli is now the proud owner of two jewelry stores in the town, he had successfully bought out his competition.

About six months later, Marty happened to bump into the horoscope writer. Marty was telling him how he reads his column all the time and, in fact, he follows his advice. He went on to say that one time, he followed his advice and was very successful; he sold his business for \$2 million. The writer, who was feeling guilty about this the whole time, said, "I'll tell you the truth. The reason why I wrote that specific column was that I was actually paid to do so. A man named Eli actually paid me to write that."

With this information, Marty now fully understood what had happened. It became clear that Eli had paid off the writer, and that influenced his decision to sell. Marty felt very deceived and manipulated. Marty called up Eli and said, "I heard what you did. You paid off the writer to change the horoscope article. Because of that, I want to back out. I never would have done the sale unless that article had come out. I want my business back, and I want to give you your money back."

Eli replied, "I admit it, I did the wrong thing. I shouldn't have tricked you. But what's done is done, and that's not the reason you sold. You never conditioned the sale of the business on the horoscope, so even though I did the wrong thing by tricking you with the horoscope, that shouldn't affect the sale." Marty disagreed, feeling that he was deceived and he deserved to reverse the sale.

They agreed to refer this question to a rabbi, and this question was brought to Rabbi Zilberstein.

What do you think? Granted that Eli did the wrong thing, but after the fact, should the sale be reversed? Should Marty get his business back?

Or do we say that since Marty did not stipulate that he agreed to sell only because of the horoscope, the sale is therefore not based on the horoscope and what's done is done and it can't be undone?

See Upiryo Matok Vayikra Page 344



5784? When Moshiach will arrive, may it be soon in our days, we will return to the Temple, not to the Mishkan.

There was a sharp distinction between the sanctity of the Temple in Yerushalayim and the Mishkan. The kedusha (sanctity) of the Temple was not portable. Only the Temple Mount has kedusha and nowhere else in Israel has that heightened level. It was forbidden to offer any korbanos (offerings) outside that designated area. The Mishkan, on the other hand, had a sanctity that was portable. Even though no korbanos could be brought outside the Mishkan, nevertheless, the Mishkan itself could be moved from one location to second location and the new location rose to the same level of kedusha as the first location. In fact, once it left the first location, there was no kedusha remaining at that first location. It was as if the kedusha lived with us and where we lived there was kedusha and where we did not live it was void.

We find this phenomenon at Mount Sinai itself. HaShem revealed His Absolute Greatness to His people on this mountain. No living soul was permitted to step foot on the mountain as long as the Presence of HaShem rested on it. However, once the Shechina left, there was absolutely no kedusha whatsoever.

So long as we had the second Bais Hamikdosh there was no need to celebrate the Mishkan. However, once when we went into exile we began our journey through the desert of nations traveling from nation to nation, from one period of history to the next. From where did we get our spiritual nourishment that we used to receive from the Temple? We received that nourishment from the Batei K'neisios and Batei Midrashos, from the Synagogues and Halls of Torah study. That is where HaShem's kedusha is found and from those edifices we are able to survive and to thrive.

The reason we celebrate the dedication of the Mishkan after the Temple was taken from us is because the connection we have to HaShem today comes from the kedusha that emanates from the Mishkan. It is the Kedusha that travels with us wherever we are taken.

Have a wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

THE TONGUE-EATING LOUSE

To parents: Use discretion if using this at the table

During the plagues in Egypt, the Egyptians were stricken with lice. The Yalkut Shimoni writes that some of the lice were as large as eggs. Where do we ever see lice this big?

Please meet the fascinating Tongue-Eating Louse. In the vast and mysterious marine world, where Hashem's wonders never cease to amaze, there exists a creature so bizarre and fascinating that it seems straight out of a science fiction novel. This creature is none other than *Cymothoa exigua*, commonly known as the tongue-eating louse. As its name chillingly implies, this parasitic isopod leads a life that is both horrifying and intriguing, engaging in a behavior that is unparalleled in the animal kingdom. Let's embark on a journey into the life of *Cymothoa exigua*, exploring its unique lifecycle, behavior, and ecological role.

Cymothoa exigua, the Tongue-Eating Louse, belongs to the family Cymothoidae and is known for its extraordinary parasitic relationship with certain fish species. Unlike any other parasite, the female Tongue-Eating Louse attaches itself to the fish's tongue, while a male finds its home in the gill arches. These parasites are not just any ordinary freeloaders; they have a unique way of integrating themselves into the lives of their hosts. The females, which can grow to be 0.3 to 1.1 inches long and 0.15 to 0.55 inches wide, sever the blood vessels of the fish's tongue, causing it to detach. Then, in an almost sinister act of replacement, the louse attaches itself to the stub of the tongue, effectively becoming the fish's new "tongue."

The mechanism by which the Tongue-Eating Louse detaches the fish's tongue is fascinating. Using its front claws, the louse severs the blood vessels of the tongue, leading to necrosis and eventual detachment. This action is not destructive; it is a precise method that allows the parasite to integrate seamlessly into the host's body, attaching its body to the remaining tongue muscles. This ability ensures the louse can feed and survive while minimally impacting the host's ability to feed. This is a

great demonstration of the delicate balance between parasitic survival and host viability.

The lifecycle of the Tongue-Eating Louse is also fascinating. Starting as a free-living juvenile in the water column, these creatures first attach to the gills of a fish, becoming males. As they mature, some transform into females. Remarkably, if no female is present, a male can transform into a female after reaching a certain size. The female then moves to the fish's mouth to commence her role as the new tongue.

Despite the seemingly gruesome nature of the Tongue-Eating Louse's lifestyle, the parasite does not usually cause significant harm to its host fish. (If multiple parasites infest it then it can lead it to be underweight.) Some of these parasites feed on the host's blood, while others consume mucus. Upon the death of the host, the parasite detaches and leaves, continuing its lifecycle.

What sets the Tongue-Eating Louse apart from other parasitic organisms is its unique method of replacing an organ of its host. This parasite is the only known species within the vast diversity of the animal kingdom that consumes and then functionally replaces a host organ. This extraordinary behavior showcases an extreme form of parasitism and adaptation that challenges our normal understanding of host-parasite relationships.

Interestingly, while the Tongue-Eating Louse may seem the stuff of nightmares, it is not considered harmful to humans, though it may bite if provoked.

The Tongue-Eating Louse boasts a widespread distribution, from the Gulf of California to Ecuador, and even parts of the Atlantic. Its ability to inhabit waters from shallow depths to almost 60 meters deep allows it to parasitize a variety of fish species across multiple families.

Thank you Hashem for your wondrous world!

OUR FAMILY HAS JUST ARRIVED IN AMERICA

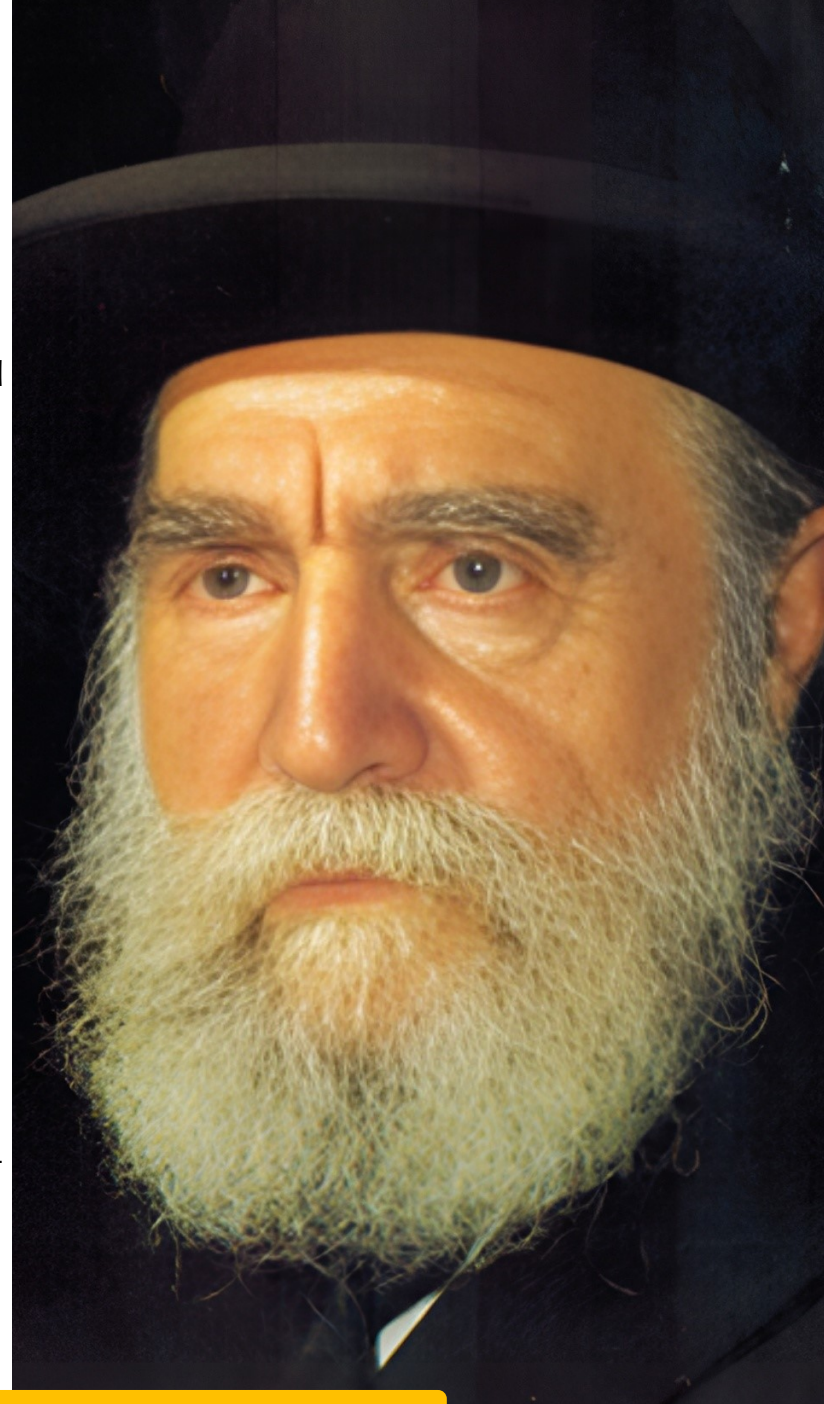
When Reb Moshe Feinstein and his family arrived in America in 1936, there was only one kosher bakery on the Lower East Side. Reb Moshe knew that the proprietor was a sincere Orthodox Jew, but this did not mean that he was knowledgeable in the halachos that a baker needs to know. Specifically, he did not know whether or not the bakery fulfilled the mitzvah of separating challah from each dough.

Reb Moshe wanted to determine this, but he did not know of a way to do this without insulting the owner.

Rav Moshe pondered the matter until he came up with an idea. He entered the store, greeted the owner, and said, "Our family has just arrived in America. Since coming here, my wife has yet to fulfill the mitzvah of hafrashas challah. Would it be possible for her to come to the bakery every so often to do this mitzvah?"

The owner responded that challah is always taken so this would not be possible. From the owner's response, it was obvious that the bakery fulfilled this mitzvah regularly, and Rav Moshe was able to determine this without hurting the owner's feelings.

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THE ANSWER

Regarding last week's question about the secret investigator, Rav Yitzchak Zilberstein (Upiryo Maktok Vayikra Page 332) writes that because the investigator was doing the mitzvah of eliminating corruption (Biartha Hara Mikirbecha) and keeping the people in the old age home out of danger (Lo Samod Al Dam Re'acha), he was doing the right thing and he is allowed to keep the money of the extra salary.

This week's Table Talk is dedicated l'iluy neshamas

Faige Basha bas Dovid HaCohen
פיגא באשא בת דוד הכהן

by Mr. and Mrs. Jonathan First



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