

A MITZVA DILEMMA FOR THE SHABBOS TABLE



FUNDING HIS HUGE EXTENSION

By Rabbi Yitzi Weiner

There were once two friends named Chaim and Yaakov, who were neighbors. They were very close friends until an incident exploded into a public argument and feud.

Chaim, who lived next door to Yaakov, wanted to extend his house all the way up to the end of the property line. He explained that he needed the space because his grandchildren would often visit. Yaakov, however, felt that this extension would block his view and reduce the quality of life in his house. This argument broke into a big feud to the point where these two erstwhile friends no longer spoke to each other. Word spread across the community that these two friends were in a big argument.

Chaim had all of the construction permits and most of the funds needed to make the extension, but he still needed to put down a down payment of 20,000 shekels to start construction. He went to the Gemach, the



TURNAROUND TIME

Even after the fall of Korach, the people were still unsatisfied with the appointment of Aharon as the Kohein. HaShem, therefore, instructed Moshe to take a staff from each of the neseim (princes) of each tribe as well as a staff from Aharon and place them in the Mishkan next to the Aron Hakodesh, the Holy Ark. Moshe told the people that the staff of the tribe which HaShem has chosen will sprout. Sure enough, the staff of Aharon sprouted, blossomed and even produced almonds. Following that miracle, Moshe returned each staff to its respective prince.

The question is what was the point of returning the staffs to each respective prince. Once the miracle was performed what purpose do the failed staffs have?

In understanding the distinction between the avoda (service) of the Kohein and the avoda of the Levi, Rav Aaron Lopiansky explains that the key distinction lies in the turnaround time, as follows. The Talmud teaches us that with respect to our avoda to HaShem "Today (the material world) is dedicated to work. Tomorrow (the world of intellect) is dedicated to receiving the fruit." The notion is that our avoda and the results of our avoda do not occur in the same time period. The turnaround time to see results from the avoda of a Levi and for that matter for all Jews is a long time. However, in the avoda of the Kohein the turnaround time was immediate. The Kohein brought the offering and atonement occurred instantly. The Kohein blessed the nation and the blessing occurred instantly.

In this world the results of any endeavor takes time. Everybody understands that before you can eat your tomatoes you must first plant your seeds, tend to the soil, prune the plant, wait patiently and only then will you enjoy the tomatoes. In this world everything requires work and patience.

In the world of intellect, or as others refer to it, the world of spirituality there is no time

local Free Loan Fund, and asked to borrow the money, but they said that they didn't have that amount of money at this time. Chaim kept calling them, but they kept saying they didn't have that amount of money available.

One day, a person walked into the Free Loan Fund and said he wanted to deposit 20,000 shekels with the Free Loan Fund to help needy people. The loan manager, Nosson, said, "Wow, this is amazing. I just spoke to somebody who needs to borrow this exact sum." So the man said, "It's my honor to help. Please feel free to give it to him."

Nosson, the Free Loan Fund manager, was about to call Chaim and tell him that he now had the exact amount of money that Chaim wanted to borrow. But then he realized the person who deposited the money was none other than Yaakov, the person arguing about this particular issue. Nosson wanted to know if he was allowed to give this money for this particular purpose. If he asked Yaakov and disclosed what its purpose was, surely Yaakov would be against it as it was against his interest.

But on the other hand, Yaakov gave it to the general pool of funds of the Free Loan Fund with no stipulation on it, so perhaps it should be okay.

What do you think? Should Nosson, the manager, give this loan knowing that the source of these funds came from Yaakov, who would not want money to be used this way? What do you think?

See Upiryo Matok Devarim Page 185



*Every sunrise is an invitation
for us to arise and brighten someone's day*

-Richelle E. Goodrich



lapse whatsoever. The work for any endeavor bears its fruit immediately. The Midrash teaches us that before eating the forbidden fruit, Adam and Chava united together and instantly Chava gave birth. Malbim teaches that before Adam and Chava's sin fully baked bread grew on trees. The Midrash states that they would plant a tree and it would bear fruit on that day.

The avoda in the Beis Hamikdosh also operated on the same principles. All flour offerings in the Beis Hamikdosh could have no chametz, since chometz is a product that requires the passing of time. We also find that by nature, the Kohanim were zrizim, they were quick in their service. They did not allow for any lag time.

The avoda of the Leviim, on the other hand, was an avoda for an avoda, theirs was a service for another service. Their service was to serve the Kohanim, to assist them in their avoda. They did not see direct results from their service, it was only to facilitate the kohanim's service.

The miracle of the staffs was to demonstrate the nature of each tribe's avoda. The staff of every tribe was placed close to the Aron Hakodesh. Being in close proximity gave much blessing to that tribe. However, only Aharon's staff, the staff representing the Kohanim blossomed and gave forth fruit. That was because the avoda of the kohein operates in the realm of the world of intellect and hence the turnaround time was instant. The other staffs would need to wait patiently for a later time to see the results.

The reason Moshe returned the remaining staffs to each tribe was because there was still much bracha that was to come. In the right time.

So often we know that we are doing the right thing, whether studying Torah or davening with sincerity and we somehow do not find ourselves progressing as quickly as we would expect. Sometimes we see other folks receive results and we are left behind. This can certainly be a cause for anxiety. However, we must know that no effort expended on our avodas HaShem is ever lost, it simply has to find the right time to occur. They will sprout, blossom and bear fruit.

Have a wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

AMAZING FACES (PART ONE)

Hashem is such an incredible artist. Some animals have special markings that make them resemble human faces. Please join me as we explore four such amazing creatures.

GREAT WHITE SHARK

The Great White Shark is one of the most fascinating and formidable creatures of the ocean. Known for its size, power, and predatory prowess, the Great White Shark is a marvel of nature with several remarkable features that make it a subject of awe and intrigue.

Great White Sharks are among the largest predatory fish in the world, with adults typically ranging from 11 to 16 feet in length, though some individuals can grow even larger, surpassing 20 feet. They can weigh over 5,000 pounds. Their robust, torpedo-shaped bodies are designed for speed and efficiency in the water.

One of the most iconic features of the Great White Shark is its formidable jaw, lined with up to 300 serrated, triangular teeth arranged in rows. These teeth are designed to slice through flesh with ease, and they can be replaced continuously throughout the shark's life. The bite force of a Great White is incredibly powerful, capable of exerting pressures up to 1.8 tons per square inch, making it one of the strongest bites in the animal kingdom.

Great White Sharks possess highly developed sensory systems that make them exceptional hunters. Their acute sense of smell allows them to detect a single drop of blood in 25 gallons of water, and they can sense blood from up to three miles away. They also have excellent vision, particularly in low light conditions. Additionally, Great Whites have electroreceptors known as ampullae of Lorenzini, which enable them to detect the electromagnetic fields produced by the movement of living organisms, allowing them to locate prey even when it is hidden.

Recent studies suggest that these sharks are more intelligent than previously thought, capable of social learning and displaying curiosity and problem-solving skills.

Amazingly when we look at a great white shark upside down, it resembles a scary looking human face.

AEGITHALOS CONCINNUS

The Aegithalos concinnus is a small bird that captures the attention of bird enthusiasts with its vibrant plumage and fascinating behaviors. One of the most striking features of Aegithalos concinnus is its distinctive appearance. It boasts a mix of colors with a black throat, white face, and a rich chestnut crown. The beak looks like it is the nose, but really it is the mouth as well! The contrasting black and white facial markings give it an almost mask-like look, making it easily recognizable. Its small size, about 10.5 cm in length, and long tail add to its charming visual appeal.

Aegithalos concinnus is native to Asia, predominantly found in the Himalayan region, China, Taiwan, and parts of Southeast Asia. Aegithalos concinnus exhibits unique nesting habits. It constructs elaborate, dome-shaped nests with a side entrance, often using moss, lichens, and spider webs. These nests are not only well-camouflaged but also intricately woven, showcasing the bird's impressive building skills. The nests are typically placed in dense foliage, providing safety and insulation. Their diet primarily consists of insects and spiders, but they are also known to eat seeds and fruits. Aegithalos concinnus is an agile forager, often seen acrobatically hanging upside-down from branches while searching for food. This energetic foraging behavior ensures they meet their nutritional needs.

WHY SHE JOINED THE SEDER

The daughter of a Shaarei Chesed family, who is now long married to a rosh kollel, was going through a rough time at one point during her teen years, and was spiraling downward in school.

Before Pesach, she got a haircut that came out wrong and that made her so depressed that she locked herself in her room and simply refused to come out.

As the Seder night arrived, it looked as if she would not be joining her family at the table.

"I went to Reb Shmuel Auerbach and told him what was going on," her father recalls. "On the leil haSeder before Maariv, Reb Shmuel walked to our home. He asked to speak with our daughter. After they spoke for a bit, she agreed to come out and join us at the Seder.

If you know what Reb Shmuel was like on the leil baSeder—his level of spiritual elevation, the way his face shone with kedushah as he sang the Hallel—then the idea that he'd come to our home to speak with a teenager depressed about her haircut is just incredible."

(From Reb Shmuel, Written By R' Eytan Kobre, Published By Judaica Press, and Reprinted With Permission)



THE ANSWER

Regarding last week's question about the lost bracelet, Rabbi Zilberstein (Upiryo Matok Devarim Page 179) wrote that even though there is a concept of being willing to endure suspicion in order to do a mitzvah (Shabbos 118b, and Shalmas Chaim Choshen Mishpat 42), in this case, because it may harm her employment prospects or her shidduch prospects, she is not obligated to harm herself in order to return the bracelet. She therefore has the right to ignore it on the ground and not get involved in returning it. (This is a different idea than zaken v'eino lefi kvodo.) Of course, if she can find a way to return the bracelet without harming herself, it would be a mitzvah to do that.

This week's TableTalk is dedicated in memory of and acknowledging the 20th yearzeit of our beloved husband, father, grandfather and great grandfather

R' Shmuel Yudel ben Binyomin Yaakov z'l
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By his family



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