



## A MITZVA DILEMMA FOR THE SHABBOS TABLE



### WHY ARE THEY UNCASHED?

By Rabbi Yitzi Weiner

This week's Torah portion Bereishis, discusses HaShem's commandment to Adam to avoid eating from the Eitz Hadaas. (Bereishis 2,16). Our Sages teach (Sanhedrin 56) that HaShem included in this mitzva, the mitzva to observe the seven laws for all humanity, the laws of the Bnai Noach. One of the mitzvos is the mitzvah not to steal.

This leads us to the following interesting question that was recently emailed to us.

Over the course of a year, Yisachar wrote out many checks to pay for goods and services, as well as to give charity. He kept a careful register of every check that was written.

At the end of the year, when Yisachar started to prepare his taxes he noticed that a few small checks written out to babysitters were never cashed. The same thing occurred with a ten dollar check written to a tailor for alterations.



### MUSICAL SCHOOL

We have been using the model of the orchestra as the vehicle by which to appreciate Man's relationship to HaShem and his role in the world. HaShem is our Conductor, we are the musicians and the world is our audience.

As we read Parshas Breishis, the Torah teaches us about the nature of this musician and how he is wired. To play his part in HaShem's symphony Man must be able to become Godly in some way. Creatures that are not Godly have difficulty communicating with HaShem and consequently cannot participate in His orchestra. It was therefore critical to design Man in a way that he could achieve Godliness.

What is Godliness and how does one achieve it?

Godliness expresses itself when one can go beyond his own personal interests and care for another. HaShem has no needs and gains nothing from His creation of the world. HaShem's purpose of creation was to create another and to give to them. Hence, caring and giving to others with no personal interest is Godly.

All creatures including Man are instinctively focused on their own needs. Those animals that care for their young do so only because they see themselves in their young and hence that instinctive self fulfillment accomplishes the welfare of the offspring. Man, however, is unique; although he, too, has that instinctive self fulfillment, he is nevertheless able to look and care for others beyond his own

Similarly a few small checks written to meshulachim, tzedakah collectors, were never cashed.

Some of the checks had not been cashed for close to a year and it seemed clear that they weren't being cashed for some reason. Perhaps they got lost.

Yisachar had the following dilemma. Regarding the check made out to the tailor from whom he received a service. If the check was never cashed it would turn out that he never ended up paying for the service. Did Yisachar have an obligation to call the tailor to tell him that the check was not cashed?

Would it be a form of stealing if he did not call him?

Similarly with the tzedakah. By Yisachar giving the check to tzedakah, he made a commitment to give tzedakah. If they never cashed the check then he ended up not keeping his commitment, and never gave to that charity. Did Yisachar have an obligation to track down and call the tzedakah collectors and issue new checks?

On one hand you can argue that they already received the checks. But on the other hand, if the checks were not cashed it turns out that Yisachar never paid anything.

This question was brought to Rav Heineman.

What do you think?

If you have a true mitzvah dilemma that you would like us to share, please email it to [rabbiweiner@gmail.com](mailto:rabbiweiner@gmail.com)

“  
HaShem is not looking for people who *are* perfect  
HaShem is rather looking for people who *perfect*  
”

-Rav Aharon Lopiansky



interest. This is Godliness and when Man practices this he becomes Godly.

When HaShem created the members of the animal kingdom He created all of them in male and female form designed to mate and propagate their species. Only Man was created in a singular body which possessed both the male and the female. Our Sages point out that in that state Adam was able to reproduce as we see that HaShem blessed him along with the rest of the world to be fruitful and multiply. After they were already created HaShem expressed that it is not good for man and his wife to be in one form and separated them into two separate entities.

What was the purpose of creating them in one body if they were to be separated later?

The answer is that Man's mate is not simply a female form of himself. She is actually a part of him. The same care he has for his nose and his ear and his ultimate destiny he must have for his wife as well. The instinctive self fulfillment must apply to his wife. However, ever since HaShem separated the two of them this is not an easy task. From the moment he is born until many years later he never knew this person and with marriage he must entirely give himself up to her! This is what makes marriage challenging. His task is to see his wife as part of himself. This is a life long exercise in Godliness.

It is no wonder why the Torah refers to marriage as a state of holiness, Kidushin. It is the basis upon which us mortal folks can become Godly and ultimately communicate successfully with the Conductor and play our role in His orchestra before the entire world. I guess you could say that marriage is like music school.

Have a wonderful Shabbos.

**Paysach Diskind**



## SHABBOS: CELEBRATING HASHEM'S CREATION

### THE KANGAROO

Marsupials are pouched mammals. One of the best-known of these is the Australian kangaroo. An egg develops inside the mother marsupial, and after a gestation period of just 31–36 days it is born - at a size no larger than a lima bean! Called a Joey, the baby is blind, deaf, hairless, and looks somewhat like a tiny worm. Six can fit in a spoon.

In comparison, a human embryo at a similar stage of development would be about seven weeks old, and premature babies born at less than 23 weeks are usually not mature enough to survive. But the joey can. The joey is born in an essentially fetal state.

Emerging from the birth canal, this baby ought to drop onto the ground and die right there. But no, it holds tightly to the fur of its mother, and slowly crawls a sizable distance over to the pouch. We are told that the mother often does not even know when her baby is born, so she does nothing to help it in its journey.

Moving slowly, it makes the trip with difficulty, but eventually it arrives and crawls into the pouch. Why does it know to hang onto the mother and crawl to the pouch? How does it succeed in doing it? How can a small “worm” successfully accomplish such a task? Down into the pouch it goes, and there it fastens onto a teat inside the pouch. Having done so, the teat then enlarges, locking the little creature tightly to it. There it remains for many months in its warm, safe home as it eats and grows. It will remain attached to its mother like this for half a year (190 days) until it grows to the size of a mouse.

Interestingly, the red kangaroo (*Megalela rufa*) can make two kinds of milk simultaneously: Milk suitable for the baby newborn in one gland and in the other gland, milk for a young kangaroo that is already out hopping along

beside it! The two kinds of milk differ considerably in nutritional proportions. The joey is usually fed by its mother until reaching 18 months.

After the joey develops fully it begins to spend increasing lengths of time out of the pouch, feeding and learning survival skills. However, it returns to the pouch to sleep, and if danger threatens, it will seek refuge in its mother's pouch for safety.

Joey's stay in the pouch for up to a year in some species, or until the next joey is born. A marsupial joey is unable to regulate its own body temperature and relies upon an external heat source. Until the joey is well-furred and old enough to leave the pouch, a pouch temperature of 86–90 °F must be constantly maintained.

Fascinatingly, the female kangaroo has an ability called diapause. This means that the mother has the ability during pregnancy to freeze the development of an embryo until the previous joey is able to leave the pouch.

Kangaroos are the only large animals to use hopping as a means of locomotion. The comfortable hopping speed for a red kangaroo is about 12–16 mph, but speeds of up to 43 mph can be attained over short distances.

Male kangaroos are known for ritualized fighting called boxing. One or both of them will adopt a high standing posture, and issue a challenge by grasping the other male's neck with its forepaw. During fighting, the combatants adopt a high standing posture and paw at each other's heads, shoulders and chests. They will also lock forearms and wrestle and push each other. Large males will often reject challenges by smaller males.

Thank you Hashem for showing us Your wisdom!

## PERFECT WORDS

There is a mitzvah to visit the home of mourners to console them. This mitzva can often be challenging. To illustrate this, someone once drove Rav Yosef Tendler zt"l to Cleveland to pay a shivah call. The driver noticed that Rav Tendler looked apprehensive. Rav Tendler turned to the driver and said, "Please daven for me that HaShem puts the right words in my mouth so that I can say what the avel (mourner) needs to hear to give him chizuk."

The following story is a fascinating illustration of how a gadol gave chizuk when he was comforting a mourner.

Shlomo Auman z"l, the late son of the Nobel Laureate Professor Yisrael Aumann, was a very special young man. He was a Torah scholar and studied Mishpat Ivri at the Hebrew University of Jerusalem under Professor Menachem Elon. The latter said that Shlomo was the best student he ever had, the brightest and most diligent and conscientious. Shlomo later learned in the Mirer Yeshiva and became a ben Torah.

R' Shlomo had served in the Israel Defense Forces Tank Corps and was called up for reserve duty in the First Lebanon War. Tragically, Shlomo and all those in his tank were killed. The funeral was heart wrenching. It was attended, among others, by Shlomo's young wife, who was then expecting their second daughter.

After the levayah, Rav Yisrael Gustman asked to be taken to be menachem avel at the home of Shlomo's father, Professor Yisrael Aumann.

When the Rosh Yeshiva walked into the room, Professor Aumann rose to greet him and then sat on his low seat again. Rav Gustman said to Professor Aumann as follows:

"I had a young son, Meirke, who was killed by the Nazis during the Holocaust." He then told him in detail what had happened to Meirke. Rav Gustman said, "Meirke is in such a high place in Olam Haba because he was killed al Kiddush HaShem.

But now I'm sure that my Meirke is being mekabel panim (going out to greet) your Shlomo and that Shlomo is in a higher position in Gan Eden than Meirke.

Why? Because they killed Meirke without his choice. But your son, Shlomo, went to protect all of us, and it was his choice, I am therefore certain that he is in place higher than Meirke."

Professor Aumann got up from his seat close to the ground and told Rav Gustman, Rebbi, nichamtani (you have consoled me).

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### THE ANSWER

(Part Two) Regarding the question of the flawed crown, would the following new details of the story make a difference? First, the imperfect crown broke 4 years after its installation, not one year. (Crowns are supposed to last between 5-15 years) Also the replacement for a crown was not a simple process. It would take the dentist at least 2 hours of work, and there are fixed costs for materials as well. Would these details change the case? This question was brought to Rav Tzvi Berkowitz. Tune in next week for the shocking conclusion of this epic tale. :-)

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