



A MITZVA DILEMMA FOR THE SHABBOS TABLE



LAST-MINUTE SHABBOS NEEDS

By Rabbi Yitzi Weiner

In this week's Parsha we have the idea of "Kol Yisrael Areivim Zeh Lazeh," that all of Klal Yisrael are "in the same boat," and are responsible for each other. This leads us to the following true story.

Avi owned a small mini-market in a Yishuv, a settlement in the north of Israel. It was a relatively small settlement, and his mini-market was the only one in the area and the only one within a 20-minute drive.

One Friday, two hours before Shabbos, Avi was planning to close the store. Just as he was about to pull down the shutters and close, a person came up to the store. "Please wait, don't close. I need something for Shabbat," the man exclaimed. So Avi waited, and the man came running into the store, saying, "Thank G-d you're still open. It's really a miracle. I don't know how I would man-



IT IS A MAT, NOT A BUNCH OF STRAW!

In this week's Parsha Moshe introduces his people to the concept and responsibility of arvus. Arvus is the mechanism that places upon every member of our people the responsibility for the observance of Torah for every other member of our people. This means that not only am I responsible to make Kiddush Friday night for myself but I am also responsible for this obligation that is placed on every other member of our people. In other words, if there is another member who has not yet made kiddush then it is my responsibility to make sure that he also discharges this obligation.

Based on a redundancy of expression in the wording of this Parsha, the Ohr Hachaim Hakadosh explains that this arvus extends beyond all current members of our people. The Ohr Hachaim explains that arvus includes all the members of our people who have not yet been born. Actually, it includes the entirety of all members of klal Yisroel; those who left Egypt to those who have not yet been born. So that my responsibility for the obligations of other members includes those who will yet to be born a hundred years from now!

How can we justify this sense of responsibility? How can those Jews who lived in the period of the Mishna be responsible for the Jews of New York?

age the whole Shabbat if you were closed."

So Avi said, "Okay, sure. We're happy to help you. What do you need? Is it wine? Is it candles? Challah?" The man replied, "Oh no, I need two packs of Marlboro cigarettes. I can't go the whole Shabbat without smoking."

Avi was taken aback. He had expected the person to be looking for something to enhance Shabbos, not to violate it.

The man saw Avi's hesitation and said, "Listen, my friend. You were given a license to open the supermarket in this Yishuv. You have to address the needs of all members of the Yishuv, not just the religious ones. I want you to sell me the cigarettes. If you don't, I'm going to speak to the administration and make sure that they have your license revoked because you are discriminating against me."

Avi wasn't sure what to do. The man specifically wanted cigarettes to smoke on Shabbat but was threatening to have his license revoked, which could jeopardize his livelihood.

On one hand, how could he give him cigarettes specifically to smoke on Shabbos? But on the other hand, did he have to put his whole livelihood at risk by not giving them to him?

What do you think Avi should do?

See Upiryo Matok Shemos Page 436

MITZVA MEME



There are two ways to understand the nature of arvus. The first understanding is that while each person has their own personal responsibilities that were placed on him by his Creator there is an additional responsibility placed on him to make sure that others fulfill their personal responsibilities. It is kind of a buddy system in which we care for our fellow Jew just as we care for his other needs.

The second understanding is that the entirety of the Jewish nation is a single entity that we will call Knesses Yisroel. Every individual Jew is one cell in Knesses Yisroel. In other words, the people of Israel form a single unit and every member is a part of that unit. The obligation of arvus is the consequence of that unity, as follows. In the same way that within the organism of the human body every cell is responsible for the others

so it is with the Jewish people. We, the totality of all members of our people, are a single organism. The entire organism including every one of its cells have a responsibility to fulfill the mitzvos that were placed upon them. If my friend has an obligation to make Kiddush then that obligation rests upon me as well.

Using the latter understanding of arvus we can appreciate how arvus includes not only all current members of our people but also the future members who have not yet been born. Just as Knesses Yisroel is the sum total of all of her current members, so does she include all past and future members of our people.

The Ohr Hachaim is teaching us that HaShem has placed all of us into Knesses Yisroel and we are now inextricably interwoven with each other. The implication of this insight is that our responsibility for each other extends far beyond taking responsibility for the observance of every other Jew. Arvus lays an expectation on all of us to take personal interest and care for every other member, because we are defined by our collective self. Without the other Jew we are all lacking.

Have a wonderful Shabbos and a k'siva v'chasima tova,

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

THE BIRDS OF BALTIMORE: THE BALTIMORE ORIOLES

For our final piece on the "Birds of Baltimore", let's learn about the Baltimore Orioles. You might be thinking of the baseball team, but I'm referring to the original Baltimore Orioles—the birds that inspired the team's name.

Let's clear up any misconceptions: Baltimore Orioles are not limited to the city of Baltimore. They are found all over North America during the summer, from the Canadian Prairies and eastern Montana in the northwest, eastward through southern Ontario, southern Quebec, and New Brunswick, and south through the eastern United States to central Mississippi, Alabama, and northern Georgia. They migrate for the winter as far north as Mexico and Central America.

So, if they're not endemic to Baltimore, how did they get their name? In the early 1700s, English naturalist Mark Catesby visited eastern North America. He reported that people in Virginia and Maryland referred to this species as "the Baltimore Bird" because the males wore orange and black—the heraldic colors of Lord Baltimore, the patron of the Maryland colony. The name "Oriole" wasn't applied to these birds until later; they were named "oriole" after a similar Old World family.

Who was Lord Baltimore, and how did he get his unique name? George Calvert (pictured above), known as the 1st Baron Baltimore, lived from 1580 to 1632 and was a contemporary of the Maharal of Prague. He was an English politician who sought a new royal charter to settle the region that would become the state of Maryland. Calvert died five weeks before the new charter was sealed, leaving the settlement of the Maryland colony to his son Cecil (1605–1675), the namesake of our city. How did George Calvert acquire the name Baltimore? King James rewarded him in 1623 for his loyalty by granting him a 2,300-acre estate in Ireland, where his seat was known as the "Manor of Baltimore." The name Baltimore is an Anglicization of the Irish words "**Baile An Tn Mhyir**," meaning "town of the big house." Getting back to our original point, because the bird's coloring resembled the coat of arms of Lord Baltimore, it was called the Baltimore Bird.

What does "oriole" mean? "Oriole" derives from the Latin "aureolus," meaning "golden or radiant." This is a reference to its bright yellow or orange colors. It's possible that the Latin word "aureolus" is related to the Hebrew word "Ohr."

Based on all of the above, it's no surprise that the Baltimore Oriole is the state bird of Maryland.

Baltimore Orioles are medium-sized birds, measuring 6.69 to 8.66 inches with a wingspan of 9.06 to 12.60 inches. Male Orioles sport the flashy flame-orange colors the species is

known for, while females are less vibrant, displaying olive-brown heads that transition to yellow-orange toward their bellies. Young males don't achieve their flame-orange look until they're about a year old. From that point on, their orange feathers grow deeper and more distinct.

In the spring, males establish a territory and display to females by singing and chattering while hopping from perch to perch in front of them. They also perform a bow display, bowing with wings lowered and tail fanned. Depending on their receptiveness, females may either ignore these displays or respond by singing, calling, or performing a wing-quiver display. Baltimore Orioles are generally solitary outside of their mating season and are considered monogamous.

They are often found high in large, leafy trees, and in open woodlands and forest edges, rather than in deep forests. The Baltimore Oriole's basket-like hanging nest is a marvel of the avian world. Females weave together strong fibers—such as grass, weeds, animal hair, and string—over five to eight days until the nest is complete. These nests usually hang about 30 feet off the ground and can sometimes be found suspended from a branch. They are so sturdy that the birds may reuse them after returning from their winter migration.

Baltimore Orioles help control pests; their favored prey is the forest tent caterpillar moth, which they typically eat in the larval stage. These moths can become a nuisance if not kept in check by the orioles. To counter the larvae's protective hairs, orioles beat them against a branch until the hairs are skinned off. They also consume beetles, grasshoppers, wasps, bugs, and spiders.

They have a strong affinity for sweets. If you wish to attract these colorful fliers to your yard, don't bother with birdseed. They consume fruit through a method called "gaping," in which they insert their beak into the fruit and spread it to create a tunnel, then use their tongues to lap up the juice. Baltimore Orioles are also fond of halved oranges and grape jelly. One of the most surefire ways to attract them to your backyard is to leave out a few orange slices. Other sweet fruits, a dollop of grape jelly, or even a hummingbird feeder will also do the trick.

While many of us are enamored by Baltimore Orioles, some fruit farmers consider them pests, as they can wipe out crops of raspberries, crabapples, grapes, mulberries, and cherries.

What preys on the Baltimore Oriole? Common predators include crows, blue jays, squirrels, and domestic cats.

Thank you Hashem for Your wondrous world!

I WILL DISCIPLINE HIM THE OLD-FASHIONED WAY!

A bachur in the yeshivah in Adelphia once committed an act of vandalism, and local police officers appeared in the yeshivah to apprehend him.

Rabbi Dovid Trenk heard about it and came tearing out of the beis medrash, running toward the police car. Rabbi Trenk saw the bachur about to be handcuffed, and he drew himself up to his full height and roared, "I am responsible for this boy and you can be sure he will get "what he deserves..."

Rabbi Trenk addressed the officer. "Can you leave him with me and I will take him to the woodshed and discipline him the old-fashioned way?"

The officer looked Rabbi Trenk up and down and nodded. 'Yes,' he said, thrusting the boy toward his teacher.

Rabbi Trenk did take the young man with him, leading back inside the building. He lifted him up and... kissed him on the forehead, gently asking, "Tzaddik, why? How could you?"

(From Just Love Them, The Life and Legacy of Rabbi Dovid Trenk, By Rabbi Yisroel Besser, Published By Artsroll Mesorah, and Reprinted With Their Permission)



THE ANSWER

Regarding last week's question about adopting, the girl, Rav Zilberstein (Upiryo Matok Shemos Page 405) wrote that it was possible that the only reason why they were able to have twins was because they agreed to adopt this girl. It would therefore be very commendable for them to adopt her, if they could, and if it is good for the girl.

This week's TableTalk is dedicated in honor of the birth of baby Henny to Yaakov and Shira Diskind by her proud great-grandparents.

Neil and Phyllis Nissel



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