

A MITZVA DILEMMA FOR THE SHABBOS TABLE



THE BURN

By Rabbi Yitzi Weiner

This week's Parsha talks about the mitzva of keeping Shabbos.

This leads us to the following story.

The Frankel family, who had five children, lived in a large Jewish community with all of the expected Jewish social infrastructure. One Shabbos day, Mr. Frankel went off shul. At about 10 AM his 7-year-old Dovi accidentally knocked over the hot water urn. The hot water poured on poor Dov's leg and badly scalded him.

Mrs. Frankel immediately ran to care for Dvoi. When she saw the burn she knew it was clearly extremely painful and it may have been a severe burn, but it did not look life-threatening. She reached for the phone to call Hatzolah, but then hesitated for a moment.

Was she allowed to call Hatzolah for an



THERE IS A LOT RIDING ON US

The Nefesh Hachaim is a work written by Rav Chaim Volozhin, explaining basic understandings of how our world works, what is the role of the Jew and what is the role of Torah. Nefesh Hachaim is based on the Zohar which was revealed to us by Rabban Shimon bar Yochai, also known as The Rashbi. Given that Thursday is the yahrzeit of the Rashbi I thought it appropriate to share a practical insight given to us by the Nefesh Hachaim.

When HaShem made Man, He said "Let us make Man". The commentaries address the obvious question of who is 'us'. In answering this question, the Nefesh Hachaim explains why Man was the last creature to be created. Every creature of creation participated in the creation of Man. The special character or strength that is unique to every creature was incorporated into Man. This includes all creatures in the material/physical world as well as all creatures in the spiritual world such as the various types of angels and other such creatures. HaShem incorporated within Man every quality and strength.

Using this insight (taken from the Zohar) Rav Chaim explains that HaShem spoke to all of creation and said "Let us all participate in the creation of Man". We can say that Man carries a part of every creature within him.

In addition to this incredible gift with which Man was endowed, HaShem endowed him with yet an even greater gift, the gift of free-will, which no other creature has. Man has the ability to move his direction towards the spiritual world and by doing so elevate the entire material world with him. And he has the ability to move towards the material world and lower the entire world with him. Since all of creation is wrapped up in Man there is so much riding on how he will conduct himself.

emergency that was very painful but was not life-threatening?

Mrs. Frankel assumed that she could but was not sure.

She was about to call Hatzalah again when she envisioned more than a hundred Hatzolah members in the middle of davening, getting disturbed because of her call. If they send an ambulance maybe ten people would break Shabbos to help her poor Dovi who was in extreme pain.

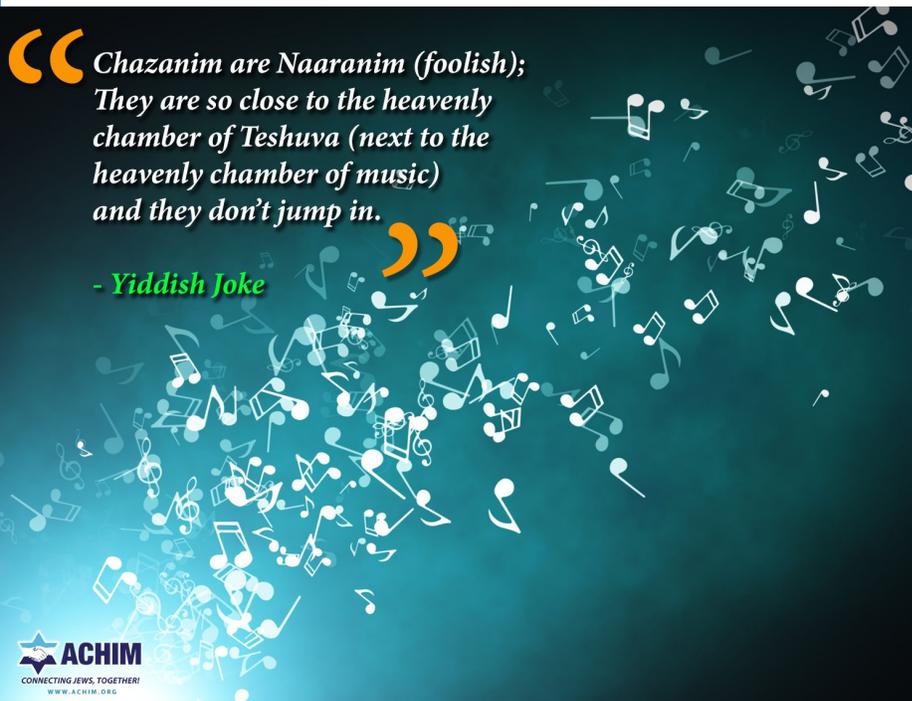
Maybe it would be better for her to send the rest of the kids to a neighbor and get into the car and drive Dovi to the emergency room herself.

But then she thought of the 30 minutes it would take to drive to the ER. She imagined Dovi in pain all that time. In order to get treatment much quicker and for Dovi to be in less pain, perhaps it would be better to call Hatzolah who might be able to treat Dvoi on the spot, or at least drive him to the ER quicker. Perhaps if he is driven in by an ambulance he would have a shorter time in the ER for treatment.

Mrs. Frankel just wasn't sure.

What do you think?

In a case where a child is in pain, but likely not in danger of death, was she allowed to break Shabbos to drive to the ER? Even if she could, would it be better for her to drive herself which would minimize the breaking of Shabbos but would take more time, or to call Hatzalah which would disturb more than 100 people on Shabbos, but would take less time?



“ Chazanim are Naaranim (foolish); They are so close to the heavenly chamber of Teshuva (next to the heavenly chamber of music) and they don't jump in. ”

- Yiddish Joke



The Zohar teaches us that the angels proclaim Kedusha every day and by doing so they elevate the level of kedusha in the world. However, they are unable to proclaim Kedusha until the Jewish people, namely, Man proclaims Kedusha in this world. How do we understand this? The angels are certainly on a higher spiritual level than the Jewish people, why are they dependent upon our actions? The Nefesh Hachaim explains using this principle. Man must first proclaim Kedusha in this world thereby elevating all of creation and only then are the angels able to make their proclamation.

Using this principle the Nefesh Hachaim answers the following conundrum. There is one source in Torah which indicates that Man is on a higher level than the angels and there is another source in Torah which indicates the opposite, that angels are on a higher level than Man. He explains that when measuring their current level of insight and understanding, angels transcend Man's comprehension and understanding. They exist in a world of pure intellect while Man exists in a base material world surrounded by limitations. However, when measuring the worlds of influence they impact,

Man is far greater than angels. Man impacts every level of creation with his actions, his words and even his thoughts by virtue of carrying the character and strengths of all of creation. Angels, on the other hand, are limited in the extent of their impact.

The Nefesh Hachaim takes this thought another step further in explaining the verse in Shir Hashirim in which HaShem compares His beloved people to the horse in Pharaoh's chariot. What was unique about Pharaoh's horse? The Midrash teaches us that while that nature of the horse is to take direction from the rider. Pharaoh's horse was different. When Pharaoh made the decision to chase our people, his horse took control and charged forward, taking Pharaoh to the bottom of the sea. Pharaoh was at the mercy of his horse.

HaShem tells His beloved, you are my horse. My Presence travels throughout the world and throughout history on the back of the Jewish people. However, you are no regular horse which is driven by the rider. You, My beloved, are like the horse of Pharaoh. I am led throughout the world by your discretion. By endowing Man with these incredible gifts He, so to speak, placed His Presence at our mercy. This is why the actions, the words and the thoughts of every Jew carry such weight.

Have a wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

CHEILEV, SUET, TALLOW, AND JET FUEL

Last week we wrote about how fasting minimizes the Cheilev in our body. We mentioned that the English word for Cheilev is Suet.

Let's look at this a bit deeper. What exactly is Cheilev? How is Cheilev different from regular animal fat?

Cheilev, called Suet in English, is the thick, crumbly, hard fat that is found near the animal's kidneys, loins, stomach and intestines. It has a different appearance than regular fat. (Top left)

The Torah prohibits us from eating Cheilev. The Rambam (Moreh Nevuchim, Part 3, chapters 35 and 48) writes that the Torah wants to teach us to develop the discipline to avoid very tasty foods that are unhealthy for us. Rav Samson Raphael Hirsch (Horeb Chapter 68) writes that eating Cheilev has a spiritual effect that makes our bodies more passive and lazy and less motivated to do mitzvos. The Abarbanel (Vayikra 3, 17) writes that Cheilev is a symbol of the cause of sin, as it says "And Israel will become fat and kick at G-d" (Deut 32, 15). Therefore Cheilev is not eaten and is rather only offered on a Mizbeach to express our desire to purify and eliminate the causes that make us leave the Torah.

I always wondered why Cheilev has the same letters as Chalav, which means milk. In light of what we learned last week, that the body converts Cheilev into energy when our blood sugar gets low, it is now more clear. The Etymological Dictionary of Biblical Hebrew, based on the works of Rav Samson Raphael Hirsch suggests that Chalav and Cheilev are related to the word Chalaf, which means to convert. This is because Chalav and Chelev are substances that are converted into nourishment. In the case of a body Cheilev is converted into nourishment and in the case of a baby human or animal, Chalav is like its external Chelev and it is converted into nourishment.

You might ask, who in the world would want to eat Chelev, a chunk of beef fat? The truth is suet is widely used by non-Jews, especially the British, for frying and pastry production. Interestingly, before switching to pure vegetable oil in 1990, McDonald's cooked its French fries in a mixture of 93% beef tallow and 7% cottonseed oil. According to a 1985 article in the New York Times, tallow was also used for frying at Burger King, Wendy's, Hardee's, Arby's, Dairy Queen, and Popeyes. Beef tallow is usually made from Suet, Cheilev. So at one point, eating french fries from McDonald's was actually eating Cheilev! Apparently, Cheilev is extremely delicious (although it is extremely high in calories.) It is described as "imparting a distinct richness." This sounds exactly as the Rambam described it above.

The word Suet sounds like a strange word. What is its origin? It comes from the Old French sieu. That in turn comes from the Latin word sēbum which means hard animal fat and tallow. This is significant because the main use of Suet is to make tallow.

What is tallow? Tallow has many fascinating uses. But Tal-

low is used mainly in producing soap and animal feed like dog food or fish bait. Soap is created by mixing fats and oils like tallow with a base. This explains how we get the word Savon, which means soap in French and in modern Hebrew. Sebum, tallow was used to make Sabon.

Suet and Tallow have also been used in several other fascinating ways. Here are six other ways.

The United States Air Force has experimented successfully with the use of beef tallow in aviation biofuels. In August of 2010, at Edwards Air Force Base, California, a C-17 Globemaster III flew using a mixture of 50% JP-8 conventional jet fuel, 25% HRJ biofuel made from beef tallow, and 25% coal-based fuel. This means that a quarter of the power needed to fly this massive aircraft came from Cheilev! (Middle)

Tallow has also been used in printmaking, where it is combined with bitumen and applied to metal print plates to provide resistance to acid etching. In November 2016 trace amounts of tallow were found in the cash issued to 24 countries including Canada, Mexico, Australia, and the United Kingdom. The discovery of tallow in cash caused objections from vegans, animal rights activists and members of some religious communities.

Tallow was used to lubricate rifles by the British in the 1850s. This actually led to a rebellion in the British colony of India. To load the Pattern 1853 Enfield Rifle, (top right) the Indian soldiers in the British army, (called sepoy) had to bite the cartridge open. It was believed that the paper cartridges that were standard issue with the rifle were greased with tallow which is incompatible with Hindu dietary laws. This rebellion ended with as many as 150,000 dead but one of the long-term effects was that the British began to rule with greater consultation with Indians.

Tallow was widely used to lubricate locomotive and steamship engines at least until the 1950s. During World War II, the vast fleets of steam-powered ships exhausted the supply, leading to the large-scale planting of rapeseed because rapeseed oil has a similar quality.

Tallow has a long history of being used to soothe and moisturize skin and for a long time and is used in beauty products. Since tallow is animal fat, the composition of the tallow oil is similar to the composition of human skin's natural sebum. This makes it a suitable moisturizer. Tallow also contains Vitamins A, D, K, E, & B12, and oleic acid (omega 9), palmitic acid, and stearic acid which have beneficial healing and soothing properties.

Tallow once was widely used to make molded candles before more convenient wax varieties became available—and for some time after since they continued to be a cheaper alternative.

If all of the above products contain Cheilev, can a Jew use them? Please stay tuned as we hope to address this in future TableTalks.

IT WAS NOT PROPER TO MAKE THE ATTENDANT WALK ANY FURTHER THAN NECESSARY

Our Torah leaders often had sensitivity in areas that are often overlooked.

When Reb Mendel Kaplan drove into a full-service gas station he always insisted on stopping by the pump nearest to the gas attendant on call. Once he was pressed to explain why he didn't just stop by the first empty pump. Rav Mendel explained that it was not proper to make the attendant walk any further than necessary.

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During one period, the Manchester Rosh Yeshiva, Rav Yehuda Zev Segal (pictured), walked home from yeshivah each day, a twenty-minute walk, accompanied by a talmid. The Rosh Yeshivah would study from a sefer and discuss the subject matter with the talmid, who held on to the Rosh Yeshivah's hand and directed him along the way.

One day, the Rosh Yeshivah seemed quite strained by the walk and the talmid looked toward each passing car in the hope that someone would stop for them. The Rosh Yeshivah, however, seemed to be studying with added concentration whenever he heard a car approaching.

The talmid finally asked, "Would it not be better for the Rosh Yeshivah to look up when the car passes? Chances are that if a driver would see the Rosh Yeshivah looking at him, he would stop and offer to drive us the rest of the way."

The Rosh Yeshivah replied, "Rabbeinu Yonah states that a Jew must not subjugate his fellow men. If his fear is upon them, or if they are ashamed to violate his word, then he should not command them to do anything that is not in accordance with their will and to their benefit" If a driver were to see me looking at him as he passes by, he might feel obligated to stop, even though he is in a hurry and really has no time to take me.

Therefore, I am not looking up, so that only someone who really wants to stop will stop."

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THE ANSWER

Regarding last week's question about the matchmaker, Rav Zilberstein wrote that because they never defined what was meant by "Yarei Shomayim" the default would fall to what the man said he meant when he wanted Yarei Shamayim. If to him Yarei Shamayim meant coming to shul on time, then the shadchan would not be able to collect the extra 2000 dollars from him in court.

This week's TableTalk is dedicated in honor of the chasunah of
Michael Roth to Mahyer Reischer.

May they merit to build a bayis ne'aman b'Yisroel and be zoche to see **דורות ישרים יברך**

By Paysach and Ruthy Diskind

