

A MITZVA DILEMMA FOR THE SHABBOS TABLE



THE COINS

By Rabbi Yitzi Weiner

This week's Torah portion has a reference to the mitzvah of Hashavas Aveida, the mitzva to return lost objects. The Torah says that the tribe of Dan was the "gatherer for all of the camps". Rashi quotes our Sages that this meant that the tribe of Dan would follow behind the traveling camps to return any items that were left behind.

This leads us to the following true story.

A family once purchased a burial plot in Eretz Yisroel from the chevra kadisha. The day after a family member passed away the family gathered to bury the deceased. As the workers were preparing the grave they hit something hard. After close scrutiny they realized that it



THE CLOUDS WILL PASS

In this week's Parsha, B'haloscha, we have an anomaly that occurs only once in the Chumash. There is a two verse section that is cordoned off by designated parentheses. In these two verses Moshe makes a request from HaShem when the Aaron Hakoshesh was traveling. "Reveal Yourself and Your enemies shall run from You." When the Aaron Hakoshesh rested Moshe requested "Rest Your Presence among Your people."

Our Sages teach us that the parentheses indicate that this section is out of place. It was placed here to separate between the various shortfalls that we suffered when we left Mount Sinai. The Torah wanted to protect us from experiencing three consecutive shortfalls which would create a dangerous trend. Therefore the Torah interrupted them with this section between the first and second episodes thereby stopping the trend.

The first shortfall was that we departed from Mount Sinai with the same attitude that children have when they are released from school. Our second shortfall was our complaining about the discomfort of the journey. Our third shortfall was our complaining about not having any meat to eat. These incidents occurred on three consecutive days.

If these three episodes occurred three days in a row how does recording this two-verse section mitigate that trend? What is the message of this portion that it protects us from falling into a trend of consecutive failure?

This small portion indicates two distinct modes of HaShem's conduct. The first is a mode in which He demonstrates His full Power. This is the mode of war. The goal of war is to get your enemy to recognize your superiority in power. In many cases, unfortunately, that is only accomplished at the cost of severe casualties. Until that point, the enemy believes that they are stronger and they continue to fight. Once they gain the clarity that you are superior and they have no chance, they will surrender or run. HaShem's second mode is one of resting His

was a cache of ancient silver coins from the time of the second Beis Hamikdash.

The family was very excited about the find.

However when the chevra kadisha heard their story, they objected.

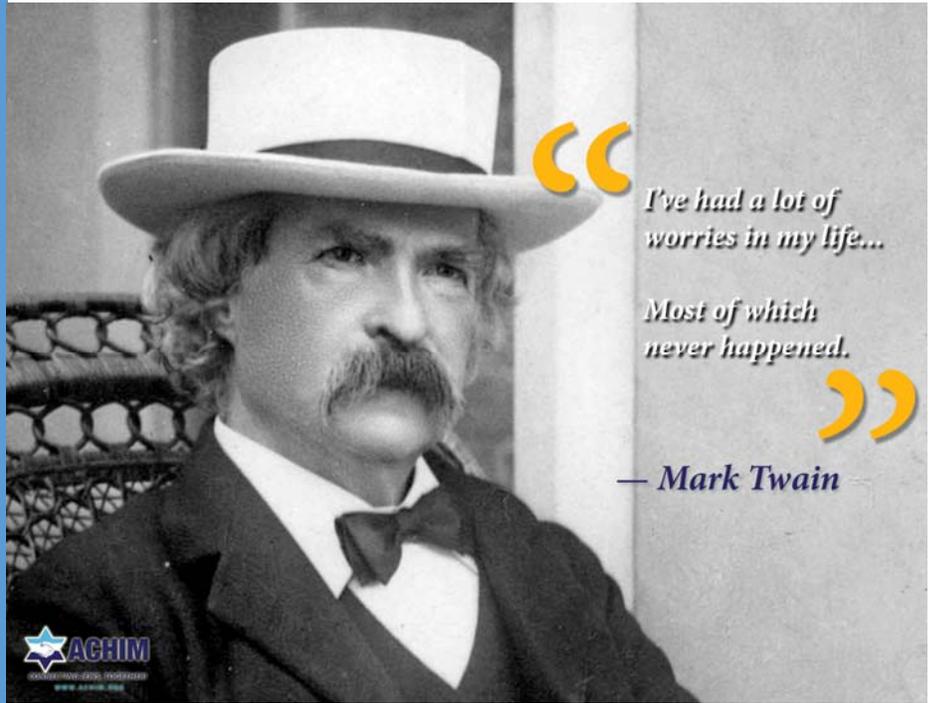
The chevra kadisha argued that the found treasure belonged to them. They did not sell the family a piece of real estate. They only sold them an area to bury their dead in which case the found treasure belonged to the chevra kadisha. To bolster their point they argued that this plot of land could not be used for any personal projects. It was only to bury the dead.

The family, however, argued that they purchased the plot of land which constitutes a chatzer. When one owns a chatzer, that very land can affect a kinyan, a legal transaction, in which case the chatzer made a kinyan on the coins and they owned the coins already at the time that it was found.

What do you think? Who had the right to the treasure. The family or the chevra kadisha.

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If you have a true mitzvah dilemma that you would like to share, please email it to rabiweiner@gmail.com



Presence among His people.

In the mode of war HaShem accomplishes His goal on His Own, without the participation of His people. We, His nation, do not participate in revealing His Greatness. We simply stand in His shadow while He reveals Himself to the world. In contrast, in His mode of resting His Presence among us we are the primary participants; we are the resting place.

These two modes are two steps of progression in developing our relationship with HaShem. When HaShem goes into war mode and we look on and recognize His Greatness along with the rest of the world we are then prepared to open ourselves up to be the resting place of His Presence. If there would be no war mode then our level of clarity would be lower and consequently our level of being His resting place would be lower as well.

Who are the enemies of HaShem's Presence? Superman is weakened by kryptonite, HaShem's Presence is weakened when we lack clarity.

When Man's clarity becomes clouded and he begins to question HaShem's intimate involvement in his life, Man has diminished the place for HaShem's Presence. The more his vision becomes clouded the more Man will fall. When this becomes a trend HaShem's Presence in this world is jeopardized.

Every shortfall has its natural consequence. It may come in the form of fire or plague as what happened when our people experienced their shortfall in the desert. However, when we are able to recognize that those consequences are a finger of HaShem demonstrating His disappointment in us, it serves as a revelation of His Greatness. It serves as a revelation of His interest and His care to have a relationship with us. It serves as the mechanism by which His enemies will flee.

Perhaps the Torah wanted to teach us immediately following our first shortfall that we will never trend into complete clouded perception of His Greatness. Sooner or later we will recognize His closeness and His Greatness, the clouds will dissipate, and once that occurs there will be no more shortfalls.

Have a wonderful Shabbos

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

YOUR BOOST OF SUPER POWER

Picture it: You're in a stressful situation. You are about to start a big interview. You are about to give an important presentation, you are about to start a critical exam. Your heart begins to race. Your hands moisten with sweat. You feel a flush or a chill of adrenaline.

When many people feel this, they start looking for a way out. But really this rush of adrenaline can be extremely helpful. Imagine using an all natural drug hormone that can increase your performance in many ways. That is exactly what adrenaline, this gift from HaShem, is.

When your body decides it's time to dump adrenaline into your bloodstream, you enjoy a heightened state of physical and mental alertness with lots of knock-on benefits. Adrenaline is a very healthy hormone to be on good terms with. Here's what it can do for you:

Extra Strength: Want strength? Want performance? Want tippity-top awareness? Great news: Adrenaline, also known as epinephrine, will shove some your way and you might be able to leap past your usual boundaries. We normally use only a small percentage of our muscles' capabilities. When we are confronted with danger, we transcend the limitations of our muscles and simply act. It is that rush of adrenaline which accounts for a sudden increase in strength. When confronted with extreme stress, we involuntarily use our muscles beyond the limitations of their normal voluntary use. We don't access this extra strength all the time to avoid injuring our muscles. After the initial stress has abated, the Hulky benefits of adrenaline can last for up to an hour.

Extra Sight: Your eyes, too, get a level-up. Because the hormone's intention is to prime your body to react to a threat, your pupils dilate when they get a pop of adrenaline. When your pupils expand, you'll find your vision improves, because you've essentially allowed in more light.

Extra Brain Power: Without an on-point brain, all that physical power isn't very helpful. Luckily, one of the benefits of adrenaline is that it gets its hormonal hands on that grey matter, too. When the bloodstream is pumping with adrenaline, the brain is oxygenated, fully

engaged, laser focused and set up to knock down cognitive tasks much more efficiently.

Extra Focus: When the body is flooded with adrenaline, the brain is engaged, focused, and able to handle cognitive tasks more quickly.

Immune system Boost: High alert can boost your immune system. The body's fight-or-flight attack response levels you up against microbial attack. It improves your ability to fight off infections (at least temporarily) and increases the number of antioxidants circulating in your system, combating the free radicals that cause aging and tissue damage.

Extra Speed: When your body goes into fight-or-flight mode, your air passages dilate. This provides your muscles with the high levels of oxygen they need to either take on the enemy or just get out of there. The hormone also triggers blood vessels to contract in a way that redirects blood toward the major muscle groups that will be called upon to save your hide.

Extra Pain Resistance: Adrenaline also helps knock down your body's ability to sense pain. That's why you're able to keep on running from danger, fighting bears while you're sporting an injury. Your body really, really wants to stay alive, and the perception of pain would get in the way of that noble goal - so your adrenaline gets between your brain and the injury to limit the pain. Once the hormone has run its course, you're going to need that ice pack - but in the moment, adrenaline will have your back.

So the next time you feel the rush of adrenaline, instead of running from it, harness its power to give you a performance upgrade.

How grateful we are that He is always watching out for us!

“I CANNOT RELY ON MY OWN JUDGMENT AS TO WHAT TO WRITE “

R' Alter Koppel, a student of Rav Baruch Ber Liebowitz, related the following story: On the day after Yom Kippur, “Rav Baruch Ber called me down and asked me to bring two of his dayanim. I asked him: ‘You always ask for three dayanim. Why only two today?’ Rav Baruch Ber replied, ‘For today’s purpose, I am counting you in.’

When we sat around his table, Rav Baruch Ber began: His daughter had been engaged to a bachur from the yeshiva. His name was R' Itcheh. He was a great scholar, tall and handsome. Rav Baruch Ber had even bought R' Itcheh a new hat and suit.

The day after the engagement, Rav Baruch Ber called him in and said, ‘R' Itcheh, it is improper for you to remain in the same city as your bride. It’s best you for you to go to another yeshiva until the wedding. The bachur then went to the Volozhin Yeshiva. There in Volozhin a wealthy man set his eyes upon R' Itcheh and decided he wanted him for his daughter.”

When the bachur met the daughter of the wealthy man, he decided that the rich man’s daughter’s better looks were enough of a consideration to jilt his bride. The scoundrel agreed to the wealthy man’s proposition and he returned the gifts Rav Baruch Ber had given him. But then with no small measure of chutzpah, R' Itcheh asked Rav Baruch Ber, his rebbe, for a letter of recommendation.

So what did our Rebbe want of us? He explained: ‘You know my misfortune. ‘But I want to send a nice letter about the young man because he is, after all, an outstanding scholar. However, I cannot rely on my own judgment as to what to write because I may be holding a grudge against him deep in my heart. I have prepared a letter and I ask you to look it over to see if I did the young man justice.

We looked at the letter and saw what our master had written: He is a Sinai Veoker Harim - widely knowledgeable and (possessed of such acuity as to be) able to “uproot mountains” (through pilpul) and ‘Baal midos Tovos (a person of fine character’) and other superlatives.

I was only 16 years old at the time but I remember it like yesterday. it was so painful. In my eyes, Rav Baruch Ber had passed a test akin to Akeidas Yitzchok. After what the bachur did to him, he still ruminates about whether he is giving him enough honor!”

Rav Baruch Ber then wanted the Alter’s son R' Maisheh Finkel to marry this daughter but that did not work out. Eventually, she married R' Yitzhack Turetz — in 5679 [1919]. She did not marry until 13 years later!

Told over by Rav Nossen Kamenetzky, zt'l.



THE ANSWER

Regarding the question about whether its permitted to build an extension that will block a neighbors view, Rav Zilberstein quotes the Mabi”t that one should not do this lechatchila.

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