

A MITZVA DILEMMA FOR THE SHABBOS TABLE



GRILLED CHEESE AND PESACH

By Rabbi Yitzi Weiner

In this week's Torah portion, it says, "You should eat Matzah in a holy place. Do not bake them chametz". Chapter 6, Pasuk 9 and 10.

The simple meaning is that this refers to the matzah that was eaten as part of the korban mincha.

However, Parshas Tzav is very often Shabbos Hagadol, the Great Shabbos, the Shabbos before Pesach. These verses are also an allusion to the mitzvos of Pesach, the "holy place in time", to eat matzah, and not eat chametz.

This leads us to the following interesting story.

Chava was a nurse in a large metropoli-



THE BURNING HEART

Everything in the Torah is eternally relevant. Although there are many details which are time sensitive, nevertheless, the principles of those details remain relevant for all time. One such example are the Korbanos (offerings) which are enumerated in this week's Parsha, Tzav. Although Korbanos no longer apply today as there is no Bais Hamikdosh, nevertheless, the principles upon which Korbanos are based are timeless and relevant in every time.

With the offering of daily Tamid korban there were designated people who would pray during its presentation. Our Sages teach us that were it not for those prayers, heaven and earth would not exist. Behold, it is the tefilla which accompanied the offering which played the critical role in making the Tamid effective. The korban attached itself to the tefilla and was elevated through the tefilla, the primary elevation was a function of the tefilla. The very name, korban, derives from "l'karev" to bring oneself close to HaShem. It is the desire to bring oneself close to HaShem and the words which express that desire which are what bring man closer to HaShem, not the mere animal.

With this we can understand why the Torah states that "the fire of the mizbayach should be kept aflame in it", it does not state that the flame must be kept on it, but in it. The mizbayach is a reference to Man's heart. Man's heart is the place which elevates the korban. It is the burning desire to connect to HaShem which elevates the offering that is placed upon the mizbayach. This burning fire, the passion is not *on* the mizbayach, but rather *in* the mizbayach, in the heart of Man.

tan hospital in the United States.

She was working her shift during an unusually busy time in the hospital.

The hospital was understaffed and nurses were given obligations that they normally did not have to do.

Pesach came and Chava had a shift during Chol Hamoed.

She was assigned to hand out meals to the patients. Lunch came and the lunch was grilled cheese sandwiches.

Seeing the sandwiches, which were obviously chametz, Chava wondered if she was allowed to pick them up, and hand them to the patients.

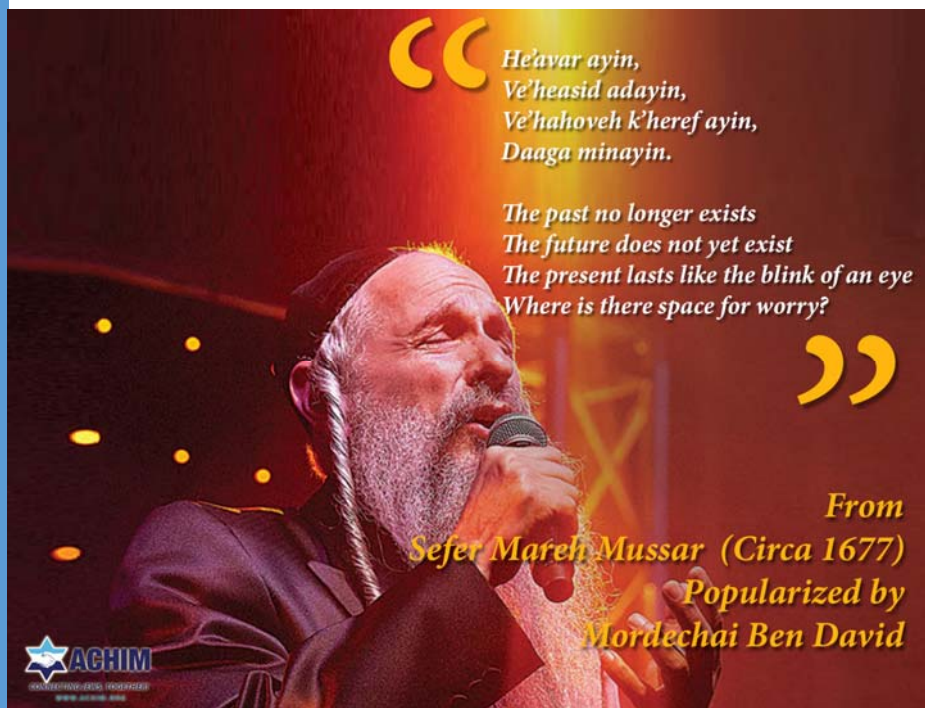
On one hand she wasn't eating them, and she didn't have to assume that the patients were Jewish. But on the other hand, by giving out the sandwiches she was doing her job and thereby benefiting from chametz. Would this be considered benefitting from chametz on Pesach?

Is she allowed to pass them their sandwiches on pesach?

What do you think?

See Chashukei Chemed Pesachim Page 190

MITZVA MEME



Perhaps when the Torah instructs us to make sure that the fire of the mizbayach should not be extinguished, it is actually instructing us to never allow one's passion to connect to HaShem to cool down. As Dovid Hamelech fills his Tehillim with expressions of longing for closeness to HaShem. There is nothing more important in his life than closeness.

When the Psalmist writes "the korban of HaShem is a broken heart" the understanding is not that HaShem enjoys broken hearts, there is nothing further from the correct understanding. Rather, a broken heart is a heart that longs and pines for a relationship. Even when the heart connects to HaShem it yearns for yet more. It is the fire of such a heart that elevates the offerings that are brought upon it.

The difficulty of successful prayer is igniting that flame. To in-

spire the heart to turn longingly to HaShem is the trick. Once the flame is lit we can elevate so much Heavenward.

Each advancing day of our current odyssey presents another reason to turn to HaShem with a longing heart. First we were sent away from our shuls and then outdoor minyanim were prohibited and then we were not able to be joined by our family at the Seder. And alas, we are not even allowed to host single folks and they must make their own Seder all alone!

How much HaShem wants to come running towards us with outstretched arms ready to embrace. But how would it look if we are not running towards Him with our arms outstretched ready to be scooped up by Papa? Perhaps He is inspiring us to long for Him and to move us in that direction.

May HaShem bring this period of distancing quickly to its end and usher in the next period of embracing.

Have a safe and wonderful Shabbos Hagadol.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

SMALL FROGS JUMPING OUT OF ITS MOUTH

Last week in honor of Pesach, we learned about some fascinating aspects of frogs. This week let's complete the series with some more fun frog facts.

Our Sages teach that in Mitzrayim one giant frog spat out many small frogs.

Fascinatingly, there is a modern day analog to this. There is a small Australian frog called the Gastric Brooding Frog which has a totally unique method of giving birth to its young. It does not have a placental womb as do mammals, or the marsupial outside pouch that many other creatures in Australia have. And it does not lay eggs in a nest on the ground. Instead it swallows them! This little creature uses its stomach to hatch the eggs! It uses its stomach both to digest food and as a womb! When this frog becomes pregnant, the stomach stops its digestive functions and ceases to excrete enzymes. Instead, it becomes an incubator, where dozens of baby frogs are hatched. Soon, mama frog has dozens of live baby frogs crawling around in her stomach! Seeing the hole at the top, they crawl up the esophagus into her mouth, and she spits them out. When the last one emerges, the "womb" again becomes a regularly functioning stomach!

In Mitzrayim the Jewish women were all called midwives. There is a frog called the Midwife Frog. Unlike most frogs, the female midwife frog lays her eggs on land close to water. The male midwife frog takes the eggs as they are being laid by the female, and ties a string holding the eggs about its hind legs.

He then digs a hole in moist sand or soil, which he does very rapidly. There he sits with the egg string, waiting patiently while the eggs incubate.

Then, at a certain time, he knows to suddenly climb out of the hole and jumps into the water and begins swimming energetically. This breaks the egg membranes, and tiny tadpoles scatter in all directions.

Can frogs fly? The gliding tree frog never goes into water, but remains all its life in the trees and on the ground of the Borneo jungle. It has webbing between each toe which it can spread wide like a duck's foot. This helps it glide like a little parachute. With its sticky toes, it climbs to near the top of a tree 140 feet above the ground. Then it sucks in its neck and stomach so that both are concave - curved inward and then it leaps out into the air!

Before jumping it selects a landing spot near the lower part of another tree. As it travels, it has a rangefinder in its eyes and brain that tell it that, based on the vertical distance to the ground and the horizontal distance between the trees, the diagonal angle of this leap will be 230 feet.

Downward it goes, twisting its feet slightly--as a rudder--to help it turn toward the left or right. At the last moment, it tips up so that it will land with its head up on the tree trunk. From there, it jumps a final 6 feet and lands perfectly on the ground.

Yet all this was done in the inky blackness of night inside a jungle, with the overhead foliage shutting out the starlight. The little frog does all that sighting, leaping, and landing in apparent darkness.

Before concluding, let us consider its nest: Baby frogs are tadpoles and must have liquid to swim around in, but this frog never enters the water. So it builds a nest in the trees out of foam! Both the male and female release albumen from their body onto the top of a large leaf, stir it up till it is foamy, then the female lay eggs in it. By the time the eggs hatch, the foam is more liquid, and the tadpoles swim around in it. Eventually they grow large enough - although still tiny creatures - that they jump out of the nest. When they do that, they plunge over a hundred feet to the ground below. Being so light-weight, they land without injury and hop away.

THE GUARD DOGS

Raphael Dubzinsky was a pious Jew who lived in a village in Poland, and like so many of his fellow Jewish countrymen who were barred from living in the larger cities and from various types of livelihood, Raphael operated an inn which he rented from the local poritz. Raphael was known for his honesty and was respected and loved by all, Jew and Gentile alike. Raphael and his wife were content, but their happiness was marred by their being childless. One time a new priest came to the village, who was a virulent anti-Semite, and Raphael's popularity vexed him to no end. He issued an edict that none of his parishioners were permitted to patronize the Jew, but inasmuch as the inn had been a place for drinking and camaraderie for years, the edict went unheeded. Similarly, his pressure on the poritz to revoke Raphael's lease on the inn bore no fruit. Raphael sold his entire supply of beer and spirits to a non-Jew every Pesach, so the priest issued an injunction that no one was permitted to buy the Jew's chametz, under threat of excommunication and eternal damnation.

When Pesach arrived and no one wished to buy his chametz, Raphael left the doors to his inn wide open and made a public announcement: "I hereby renounce ownership of all of my beer and spirits. Whoever wishes may come in and take it." He and his wife then left to spend Pesach with relatives, and although he knew that he would now be penniless, Raphael rejoiced during the festival. When he returned home, Raphael asked the first townsfolk whom he met whether everyone had enjoyed all the free drinks. "What do you mean enjoyed free drinks?" they said. "We could not even get close to your place with those vicious dogs you had guarding it." Raphael did not know what they were talking about, —but when he came to the inn, he saw two vicious looking dogs there. The dogs approached him gently, sniffed him, and then took off. Raphael realized that G-d had intervened to protect him from economic ruin. But he had one problem: If his chametz had been guarded and thus had remained in his possession over Pesach then he was forbidden to derive any benefit from it. Raphael began opening the spouts of the barrels to dispose of the beer and spirits. His wife screamed at him, "What are you doing? You did what you were supposed to do and divested yourself of ownership of the chametz. You may use it and sell it. Ask the rabbi!" The rabbi ruled that his wife was indeed right. When Raphael opened the doors and left his inn open to all, declaring publicly that all who wished were free to help themselves, he had indeed abandoned ownership of the chametz. The fact that G-d had miraculously protected him did not change things, and he was therefore now permitted to reclaim his former goods.

But Raphael was not at peace with himself. "The chametz was in my inn, and if because of a technicality it is halachically permissible, I still do not wish to benefit from it," and proceeded to pour his entire stock down the drain. When the wife poured out her bitter heart to the rabbi, saying, "Now we are both childless and penniless," the rabbi said, "Have no fear the virtue of his intense devotion to Torah will merit your having a child whose spirituality will illuminate the world." - . That year the woman gave birth to a son, who later became the chassidic master, Abraham of Czechanov.

From Not Just Stories By Rabbi Dr. Avraham Twersky



THE ANSWERS

Regarding the question about the man who faced the prospect of being locked, isolated in the clothing store, Rav Zilberstein answered that the store owner was responsible to make sure no one was in the store when he closed early. Therefore the trapped man had a right to smash the shop window. However after he is freed, the freed man would have an obligation to make sure that none of the store items get stolen.

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