

## A MITZVA DILEMMA FOR THE SHABBOS TABLE



### THE TRAINEE

By Rabbi Yitzi Weiner

In this week's Torah portion the Torah says "And HaShem will guard in you the covenant and kindness" (Devarim 7,14). Our Sages teach us that this means that it is the nature of the Jewish people to be kind and we have to preserve this nature. (Talmud Yerushalmi Kiddushin 1,1.) This leads us to the following story.

In the 1920's in New York it was very common for new immigrants to work in the garment industry. One day a young woman approached a garment factory and went over to the owner and said, "Can I please have a job? It's urgent".

The boss brought her to the manager and told the manager to test the girl to see if she would be a good employee and how experienced she was. The manager was a religious Jewish woman. She asked the girl, "Can you please show me a stitch?".



### DON'T FORGET THE BABY

The period of the calendar in which we currently find ourselves is called the Seven Weeks of Consolation. For the seven weeks following Tisha b'Av the Haftorahs we read are from Yeshayahu (Isaiah) in which HaShem consoles His people over the destruction of the Bais Hamikdosh and the subsequent exile.

When visiting a shiva home we wish the mourners 'May HaShem console you along with the rest of the mourners of Zion and Yerushalayim'. The implication is that it will be the same consolation to both the mourners of this shiva home and the mourners of Zion. What will be their consolation? If this consolation is a reference to Moshiach, how will that console the mourners of this shiva home? Furthermore, 'nechama' which is the Hebrew word for consolation means to reverse one's opinion regarding a given issue. Nechama is used when HaShem decided to bring the flood in the days of Noach in the context that He regretted making Man. There was a reversal of understanding. When Moshiach will soon arrive, the pain of the exile will end but will that pain be reversed?

In this week's Haftorah Yeshayahu tells his people of a conversation between HaShem and Yerushalayim. Yerushalayim is the City who lost her children to the hands of the Babylonian King, Nevuchadnezzar. She sits in mourning for over 2,500 years. Her children suffered terrible tragedies at the hands of their captors throughout that time. She cries aloud "HaShem has forsaken me and He has forgotten me. Does a mother forget her toddler, does a nursing mother forget her suckling? To which HaShem responds to Yerushalayim; Even when these mothers forget their young, I will never forget you, for you are etched in the palms of My hand"

The Malbim explains the metaphor of HaShem's palms and hands as the expression of HaShem's activities. He is telling His beloved Yerushalayim that everything He does is totally focused for the

The girl said, "Honestly I don't know how to sew".

The manager told her, "It seems that you applied to the wrong job, for this job you need to know how to sew". The girl burst out in tears. She said, "I am an orphan and I am all alone. I have been searching for a job and I can't find one. I'm starving, I'm very desperate, and I am at my wits end. If I don't find a job soon I'm going to die. Please help me, please. Train me to sew, I'm a quick learner and I will be one of the best employees you have" .

The manager was torn. It seemed like this was a matter bordering on life and death. She thought she could train her on her own time and teach her how to be an excellent seamstress. In a few weeks time she could be up to par.

But on the other hand, if she would accept her when she didn't know how to sew, in the beginning she would be inefficient.

Would she be allowed to tell the boss that this girl would be a good employee and be good for this job? On one hand she had the potential to be a good employee and it was a desperate situation, but on the other hand she should be hiring someone who would be a good employee immediately.

What do you think?

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not understand why it was done, he is nevertheless consoled knowing that it was done for a very good reason. He knows that this procedure was more emotionally painful for his father than for him. And if his father did it, it must have been for a wonderful reason. Who knows, perhaps he would have died if it was not done.

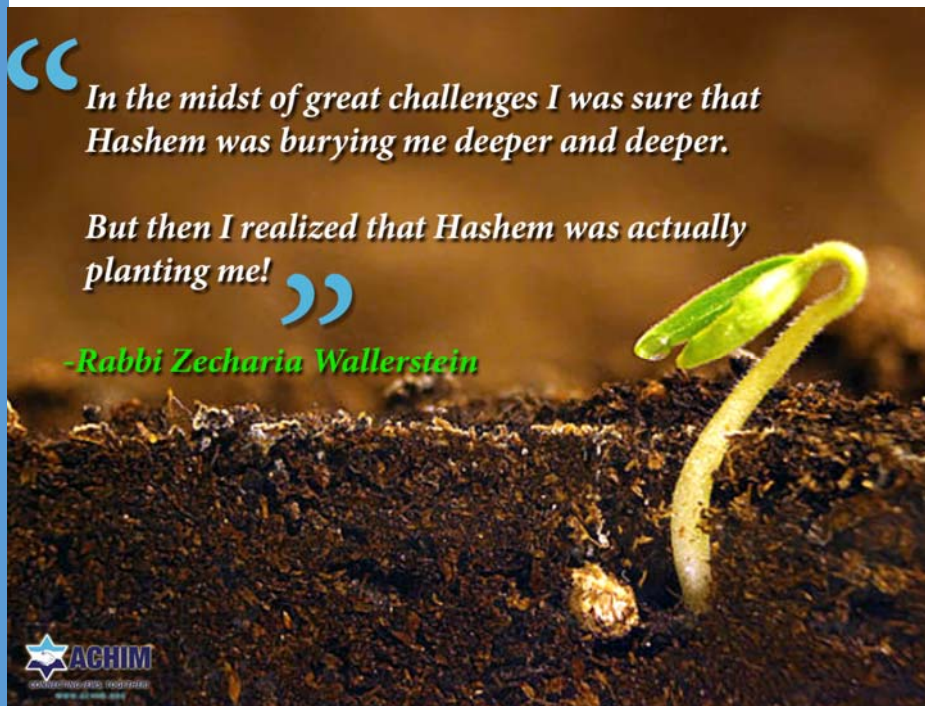
When Moshiach will arrive, soon in our days, the awareness of HaShem will fill the world just as the waters of seas fill the ocean. There is no part of the ocean that is not covered with water; every brain that can think and every mind that can understand will have the clarity that there is nothing that happens without HaShem allowing it to happen. We may not be able to understand just why all the tragedies befell us but we will be comforted knowing that it was truly wonderful that it happened.

May we see that day, when HaShem no longer needs to undergo such excruciating pain and will finally be able to bring us all home, happily ever after.

Have a safe and wonderful Shabbos.

Paysach Diskind

## MITZVA MEME



welfare of her children. In His direction of history, with all the tragedies that have crossed Klal Yisroel's path, He always had her children's welfare in mind. HaShem tells His people that even in those dark days of the destruction of the Temple when mothers ate their children, as is recorded in Eichah, HaShem was looking out for the welfare of His people.

But how does HaShem's response provide Yerushalayim nechama?

Two weeks ago we used the analogy of the highest rated surgeon whose son unfortunately needed his leg amputated. Naturally, the father who is by far the best surgeon performed the surgery himself to protect his son from any unnecessary damage. When the child who was completely unaware of his condition comes out of his anesthesia and realizes that his leg was removed he lets out a terrible cry. He is in shock how such a thing could happen to him. How could his parents allow someone to do this to him. He is overcome with a feeling of abandonment. Until his father, whom he loves intensely, comes into his room and tells him that it was he who performed the procedure. At that point the son is consoled. Although the child still does





## SHABBOS: CELEBRATING HASHEM'S CREATION

### THE GENIUS OF SEED DISPERSAL; WIND DISPERSAL

In the past two weeks we looked at animal seed dispersal and ballistic seed dispersal.

Lets complete the series by looking at wind seed dispersal, where seeds float through the air. We will see how ingenious this is.

One common seed that is dispersed by wind is the dandelion seed. Dandelion seeds are extremely lightweight and they blow in the wind going as far as 30 feet or more before landing on the ground. They use vortices, which are like mini whirlwinds that were previously thought too unstable to exist, that materialize just above their surfaces and lift the seeds into the air. This explains how these flowers have dispersed across the planet. Higher wind speeds don't really increase the distance the seeds fly because strong winds tend to blow downwards as well as sideways, so the seeds just land even sooner.

The best conditions for dandelion seeds are actually calm, sunny days that generate thermal updraughts. Under these conditions, dandelion seeds can go much further and about one in 7,000, will travel more than half a mile.

Here's how it works. Once pollination by bees or other insects has taken place, each fertilized floret produces a seed called an achene. Each seed pushes up through the floret and develops a feathery filament called a pappus. This pappus is a bundle of roughly 100 feathery bristles, whose name derives from an ancient Greek word for grandfather due to its resemblance to a beard. This structure prolongs the descent of seeds by dragging on the air a bit like a parachute, ensuring that horizontal winds can help carry the seeds farther. When viewed all together on the dandelion's seed head, the filaments look like a white puff ball. At this point, the slightest breeze dislodges the seeds, also called parachutes, often

dispersing them to great distances away from the original plant. If the seeds land in a spot that meets all its growing needs, it will develop into a new dandelion plant.

When a dandelion seed takes flight, its downy fluff serves as a tiny parachute to carry it on the breeze. These parachutes are very different from the ones we use. In fact, they are 90 percent empty space. The physics of dandelion dispersal could inspire windborne small drones, or micro air vehicles.

Another kind of wind seed dispersal is the glider. One common glider is the Javan Cucumber, a type of climbing gourd. It is a member of the pumpkin family and grows huge football sized bell shaped fruit. These fruits grow high up in the forest canopy in Asia, Australia and South America. They are each packed with hundreds of winged seeds. The wings are actually two flat leaves, one on either side of the seed, which resemble the wings of an airplane. They are thin and papery, with a wingspan of up to five inches.

As the seed ripens, the wings dry and the long edge furthest from the seed curls slightly upwards. When ripe, the seed drops off from the bottom of the fruit, and its aerodynamic form allows it to glide away from the tree. It can glide very far. The seed moves through the air like a butterfly, it gains height, stalls, dips and accelerates, once again producing lift, a process termed phugoid oscillation. The seeds spiral downwards in 20 foot circles, though the wind can blow them further. In the past they were often found on the decks of ships at sea. Their shape and method of movement may have inspired the design of early aircraft.

## MUST THE POOR SUFFER JUST BECAUSE I'M IN AVEILUS?

Our Sages teach that one who raises money for tzedakah is even greater than one who gives tzedakah. The following two stories demonstrate the greatness of two such women.

The Alter of Kelm testified that his mother, Chaya, never walked more than four amos (cubits) without thinking Torah thoughts. She also made a practice of collecting money for poor families at local funerals. When Rebetzin Chaya's only daughter passed away, at the funeral Chaya collected money for the needy families. When people asked why she was doing this at her own daughter's funeral, she replied, "Must the poor suffer just because I'm in aveilus (mourning)?"

### I EARN MERIT FOR THREE PEOPLE

Renia Finkelstein's mother founded an organization that she called, "For the Needy Who Are Ashamed to Beg." She was successful in her work. When she collected money for her organization, she visited only friends, relatives, and wealthy people who could afford to be generous. Mrs. Finkelstein was also a close friend of Frau Sara Schenirer. The two would sometimes set out to collect charity together. Frau Schenirer approached storekeepers. If they knew who she was, they would hand her a five-zloty bill. Otherwise, she would get only one zloty or half a zloty. But she would not turn down even a quarter. Mrs. Finkelstein begged Frau Schenirer not to visit places that gave her groschen only. "You are demeaning yourself," she said.

Frau Schenirer answered with a smile: "My dear, by knocking on a door where I get only 25 grush, I earn merit for three people: the one who gives it, the one who receives it, and the one who collects it. How can I deprive them of giving charity, even if only in a small way?"

From Rav Dessler, By Rabbi Yonason Rosenblum, Published by Artscroll Mesorah, page 37 and Carry Me in Your Heart, By Pearl Benisch, page 140



### THE ANSWER

Regarding last week's question about traveling to the wedding, Rav Zilberstein writes that if he feels resentful towards his friend, and he is not going because of that resentment, then it would be considered revenge not to go.

With the shuls beginning to open, we will be placing the TableTalk's in the shuls as we did in the pre-Corona days and we will be minimizing the other distribution methods.

If you are unable to get your TableTalk from shul please let me know and we will try to accommodate you.

Contact me at [paysach@achim.org](mailto:paysach@achim.org)  
Paysach Diskind

**Ben Jessurun Agency**  
Allstate  
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