

A MITZVA DILEMMA FOR THE SHABBOS TABLE



LIMOUSINE TO THE HOSPITAL

By Rabbi Yitzi Weiner

Dovid and his wife were expecting a baby. Dovid's wife went into labor on Friday night. He grabbed the phone book and looked for a car service. Dovid knew that he was allowed to call on Shabbos because going into labor is a life and death matter. He called the first car service number that he saw in the phonebook. When the call was answered, Dovid said that he would like a car as soon as possible to go to the hospital. The man said they would be happy to drive them to the hospital. The man then told Dovid it would cost \$400.00 for the drive.

Dovid exclaimed, "\$400? What do you mean? The hospital is only a few blocks away!"

The man replied, "You might not have



OUR LAND, OUR MONEY AND OUR SELF, IT'S ALL HIS

In this week's Parsha HaShem instructs us on the laws of Shmita and Yovel. Although there is no death penalty for the one who transgresses its laws, nevertheless, the Torah teaches us that when we do not observe her laws, the Land will reject us and we will be sent to exile. We do not find this punishment by many mitzvos. What is the connection between these laws and our right to live in our Land?

The mitzvah of Shabbos, refraining from work every week runs parallel to the Shmita. What Shabbos is for the individual, the cessation from creative activity, Shmita is for the Land, the cessation of creative activity. The consequence of ignoring the laws of Shabbos parallels that of Shmita as well. There is an expression; 'More than the Jew kept Shabbos, Shabbos kept the Jew.' Based on our Parsha we might be able to say the same with Shmita; "More than the Jew kept the Land's Shmita, the Land's Shmita kept the Jew". This is because, in fact, when we ignored her laws we lost her.

Let us therefore ask our question of Shabbos as we asked it of Shmita. Why is Shabbos such a cornerstone in the survival of our people?

Among the many laws found in our Parsha there is a single thread that ties them all together. Let us consider some of the many laws; every seventh year we may not work the land, we may not lend our money to our brother on interest, a Jew who sells himself into slavery must go free at Yovel, no person can sell his land in perpetuity.

This last mitzvah is explained in our Parsha because the Land does not belong to us; it belongs to HaShem and He just allows us to live in His Land but we cannot sell it in perpetuity since it is not ours. The mitzvah of not lending our money on interest is because once we lend our money to our friend it is his and anything we charge over the initial amount is considering biting him; taking something that is not ours. But, why? If I may rent my car or my lawnmower why can't I rent my money? The answer

realized, but you're not calling a regular taxi service. You called a limousine service. We're sending you a stretch SUV Cadillac limousine. It has enormous space and is very luxurious. It's the same car we use to drive around celebrities and world leaders. \$400 is actually a great deal."

Dovid thanked the man and then wondered to himself. He didn't need a big limousine to take his wife to the hospital. His wife would likely be uncomfortable and embarrassed to go into labor in a giant limousine. Furthermore, he didn't need to spend \$400; he could spend \$10 for a taxi to the hospital. He wondered if he was allowed to hang up and call the next number in the phonebook.

On one hand, he thought, once he was already in the mode of calling on Shabbos, he could just call someone else.

But on the other hand, he thought the only reason he had permission to call a car service was because his wife's life was in danger. It was pikuach nefesh. Once the limousine was coming, she was no longer in immediate danger, and now it was just a question of saving money and a little bit of embarrassment.

So, Dovid wanted to know if he has to take the stretch limo to the hospital, or could he call another taxi service on Shabbos?

What do you think?

See Upiryo Matok Devarim Page 87



is that the Jew's money is not his, it is HaShem's. When a Jew sells himself into slavery HaShem sets him free because, as our Parsha states, "the Jewish people are My slaves and they may therefore not sell themselves to others". The Jew himself belongs to HaShem and not to himself.

Behold! Our Land, our money and our very bodies do not belong to us, they belong to HaShem. Is there a more powerful demonstration that we are HaShem's and not ourselves.

On one side this may appear depressing; we are but slaves of HaShem. The other nations are independent creatures who belong to themselves. However, upon only slight consideration, one realizes that there is no higher stature than belonging to HaShem.

People define themselves by their property because the property of a person is an extension of him. The pleasure of owning a expensive car is not only the comfort it affords the driver. There is a greater pleasure in the ownership of it alone, even if he would

never drive it. There are folks who collect cars, even if they don't drive them, because it makes them bigger. It extends their Self.

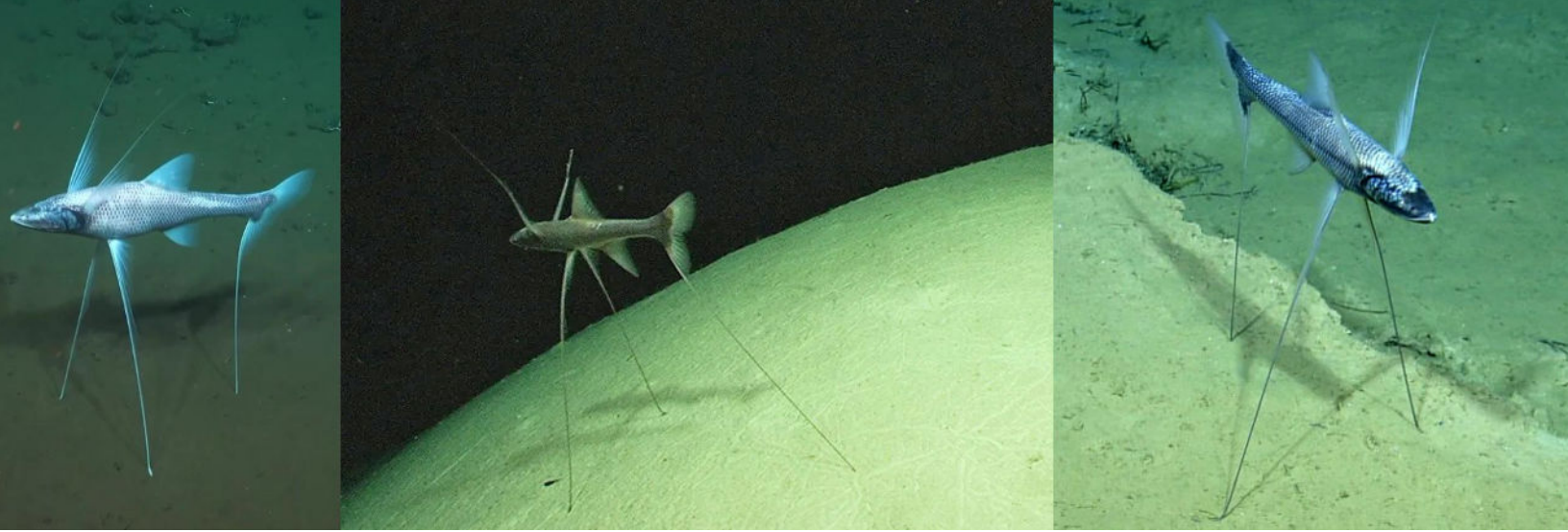
Only a kohein may eat Teruma while a non-kohein may not. However, the dog or a slave of a kohein may eat terumah because they are extensions of the kohein.

The extension of a thing takes on the nature of that thing as we see by the kohein. It therefore follows that if the thing is mortal its extension must also be mortal and if that Thing is eternal its extension must also be eternal.

Perhaps the reason why the observance of the laws of Shmita and of Shabbos share the same consequence is because they both form the bond between us and HaShem. Both Shabbos and Shmita are demonstrations that we belong to Him. So long as that demonstration exists we too will exist and so too will we remain in His Land.

Have a wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

THE TRIPOD FISH

You have heard of two-legged creatures and four-legged creatures. Have you ever heard of a three-legged creature? Please meet the fascinating Tripod Fish. Join us on an adventure into the abyss as we explore the world of *Bathypterois grallator*, commonly known as the tripod fish or tripod spiderfish.

The tripod fish, scientifically named *Bathypterois grallator* belongs to the Ipnopidae family. *Bathypterois grallator*'s name comes from Greek and Latin, meaning "deep feathery one who walks on stilts." This deep-sea benthic (groundfish) fish is found in the Atlantic, Pacific, and Indian oceans, inhabiting depths from 2,881 to 15,486 feet. These depths are so extreme that sunlight never reaches them, making the tripod fish a true creature of the abyss. These fish are usually between a foot to 17 inches long.

One of the most remarkable features of the tripod fish is its ability to stand on the deep ocean floor using elongated fin rays. These fin rays extend from the fish's tail and pelvic fins, forming a tripod-like structure that allows it to perch above the seabed. These elongated fin rays can grow over 3 ft long. These long rays are stiff when the fish is standing but become flexible when it swims. Scientists believe that it has a pump mechanism that makes the rays firm when needed.

This unusual stance is not just for show; it serves a critical purpose in the fish's hunting strategy. The tripod fish faces upstream with its pectoral fins turned forward, resembling antennae. These pectoral fins are not just for balance; they act as tactile organs, sensing the slightest movements in the water. This setup enables the tripod fish to detect and capture prey with precision. The pectoral fins knock prey into the fish's mouth, which is positioned to catch shrimp, tiny fish, and small crustaceans drifting by in the current.

The deep-sea environment is sparse in food resources, so

energy conservation is critical for survival. The tripod fish's ability to remain motionless on its "tripod" fins helps conserve energy, making it an efficient predator in its low-energy environment. The tripod fish employs a strategy of ambush predation. By standing still on its tripod fins, it conserves energy and waits for prey to come to it. This strategy is highly efficient, as it allows the fish to catch prey brought by the current without expending much energy. When prey is detected, the pectoral fins quickly knock it into the fish's mouth, making the tripod fish a master of surprise attacks. The long rays give the tripod fish stability and a height advantage for capturing prey.

Living in such a harsh environment requires special tools, and the tripod fish has been given several tools for deep-sea survival. For starters, the tripod fish's eyes are almost completely reduced, as vision is less useful in the pitch-black depths of the ocean. Instead, it relies on mechanosensory cues to locate prey. Long, feathery pectoral fins act like antennae, detecting water movement and changes in pressure. This highly developed sense of touch compensates for the lack of vision.

The extreme pressure at the depths where the tripod fish lives would crush many other organisms. The tripod fish, like other deep-sea creatures, has adaptations in its cellular and molecular structure that allow it to withstand these immense pressures.

Tripod fish are solitary animals, a lifestyle well-suited to their harsh environment. They are often seen alone, standing on the seafloor, waiting for prey. Occasionally, multiple tripod fish are found in close proximity, but each maintains its own territory.

Thank you, Hashem, for your wondrous world.

IF I CAN HEAR HIS VOICE AS HE LEARNS, WHAT TAPE CAN COMPARE TO THAT?

Nechama Vallis once returned from a trip to the United States and brought Rebbetzin Rochel Auerbach (the wife of Rav Shmuel Auerbach) a gift of a tape recorder and some very interesting cassette tapes. When Rebbetzin Rochel asked why she chose this gift, Nechama explained, "I know you spend so many hours in your room, waiting up until late so you can tell your husband it's time to go to sleep. Now you can listen to Torah tapes while you wait."

Rebbetzin Rochel answered with the greatest sincerity, "Thank you very much, Nechama, but I really won't use it. If I can hear Reb Shmuel's voice as he learns, what tape can compare to that?"

(From Reb Shmuel, Written By R' Eytan Kobre, Published By Judaica Press)



THE ANSWER

Regarding last week's question about the arson at the motorcycle shop, Rav Zilberstein (Upiryo Matok Devarim Page 50) wrote that the motorcycle store owner is considered to be a shomer sachar, a paid watchman. Since he provoked the gangsters, this is not considered to be an unavoidable accident, and he is responsible for the consequences of his decision to provoke the gangsters. He is therefore liable to compensate the motorcycle owners for the loss of their motorcycles.

This week's TableTalk is dedicated to the memory of our mother, grandmother and great grandmother
Toby Snitow
Toba bas Ephraim z'l

The Snitow, Feinberg Walfish and Snitow Families



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