

A MITZVA DILEMMA FOR THE SHABBOS TABLE



MATCHING YELLOW OUTFITS

By Rabbi Yitzi Weiner

Esther had a wedding coming up and went shopping at a children's clothing store. The wedding was in a few weeks, and she wanted to buy matching dresses for her four daughters. Her daughters were ages 4, 5, 6, and 7. She wanted them all to be wearing matching dresses to the wedding and for other simchas and Shabbosim afterward. The store owner showed Esther a style that she really liked. It was a yellow dress. Esther bought it in all four sizes, and was very pleased.

The kids wore the dresses to the wedding. The dresses looked great, and everyone was happy. However, shortly after, one of the dresses began to unravel. It was clear that there was a manufacturing defect in the dress that caused the whole thing to unravel.

Esther brought the dress back to the store



ONE HEART ONE MAN, ONE MAN ONE HEART

Our Sages teach us that HaShem, His Torah and His people are one. It is a unit of three components for which and from which the world was created. Just as HaShem makes up one third of this unit in His Absolute entirety so it is with the Torah. In other words, there is no part of the Torah which is redundant or not required for the creation of the world. Every word and every principle of Torah makes up the entirety of Torah without which the creation of the world would be lacking. Equally so, this can be said of His people. There is no redundancy within His people. Every Jew is a required member without which our people would be incomplete and without which the creation of the world would be lacking.

It is no wonder that the Midrash teaches us that for the first 2,000 years since creation, the Universe was waiting anxiously hoping that the Jewish people would accept the Torah for if they had rejected the Torah the world would be returned to nothingness.

We can appreciate why it was so critical that the Jewish people were united as one person before the Torah was given. This is because we needed to recognize that every member of our people is a critical component of our people. If one person is missing, nobody is complete. Divisiveness occurs when one member feels that another member does not belong. If every member recognizes how much he needs the participation of every other member there will be unity.

This notion of unity is unique to the Jewish people as they are a people designed

and showed the store owner the defect in the dress and wanted it to be replaced with the same style and color. The store owner looked at her and said, "I'm really sorry, but I don't have this color and style anymore, as they were an older style. Actually, I sold you the last ones. I can give you this style but in blue."

Esther said, "Well, I told you when I bought this, I was looking to buy a set. Do you think a mother would consider dressing her children with three in one color and the fourth in another color? If you are unable to replace the yellow, I'd like you to please replace all of them with blue so that I can have a complete set like I wanted."

The store owner said, "I'm sorry, that's not really reasonable. I could replace this one for you with a new color. But it's not fair for you to ask me to replace all four of them, I won't be able to sell these yellow ones anymore."

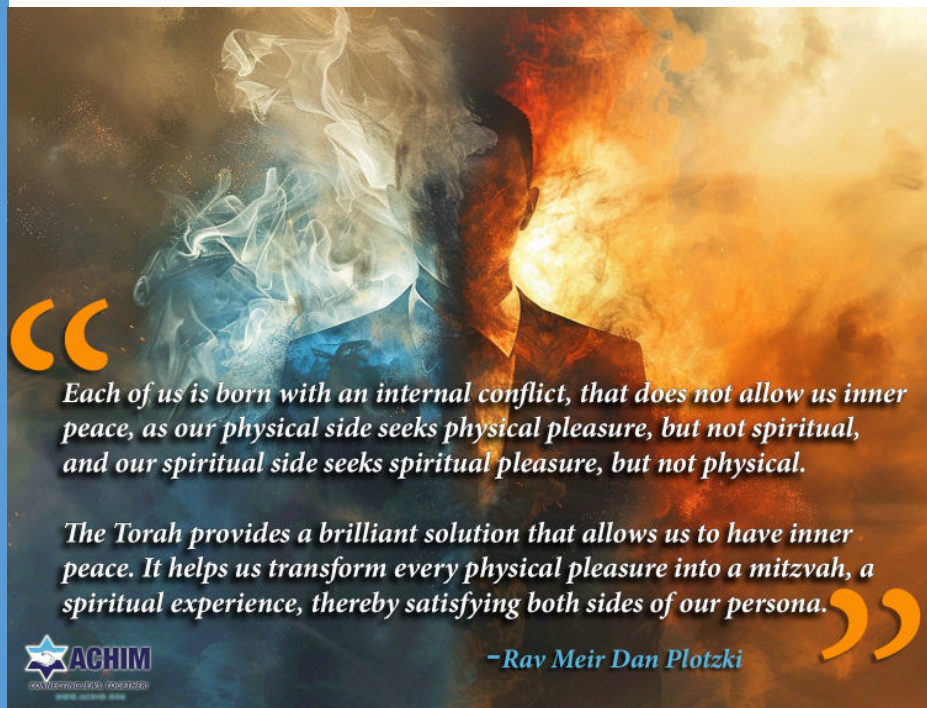
Esther replied, "But it wasn't my fault that there was a defect in this dress. I made it clear that I wanted a set, so if you're unable to replace this color, I'd like a new set, please."

They agreed to bring this question to a Rav.

What do you think? Does this woman have the right to ask for a complete set to replace the one dress that was faulty, or is the store owner correct that he could replace that one, but does not have to replace all four?

What do you think?

See Upiryo Matok Devarim Page 128



“
Each of us is born with an internal conflict, that does not allow us inner peace, as our physical side seeks physical pleasure, but not spiritual, and our spiritual side seeks spiritual pleasure, but not physical.
The Torah provides a brilliant solution that allows us to have inner peace. It helps us transform every physical pleasure into a mitzvah, a spiritual experience, thereby satisfying both sides of our persona.
 ”
 - Rav Meir Dan Plotzki

and created by HaShem. Just as in creation, every organ of every creature is necessary, the Jewish people, too, are such a creature. There is no part of an animal or plant that is not needed. So it is with us, there is no extra Jew, everyone is needed. This, however, is not the case with other nations who developed organically with no specific intervention of HaShem. The French people are a nation no less and no more whether there are more people or less people, whether more or less people defect and part ways with their nationhood.

When the Egyptians chased after our people before the splitting of the Red Sea our Sages teach that they came with one heart like a single individual. This means to say that even though there were many different people chasing us nevertheless they all shared the same motivation; recapture the Jews. They were driven with one heart like a single individual.

al.

When our people arrived at Mount Sinai before receiving the Torah our Sages describe the unity of our people “as a single individual with one heart”. It sounds so similar to the expression used to describe the Egyptians, only reversed. In describing the Egyptians they say “with one heart like a single individual” and in describing our people they use “like a single individual with one heart”. Why the slight nuance?

If we understand that the Egyptian people are no different than the French, then their nation is not at all like a single individual. The only thing that connects them to each other is the common desire to recapture the Jews. Hence they had a single heart, desire, like a single individual. However, Am Yisroel, our people are in fact like a single individual. Just like every organ of a person needs the participation of all the other organs, so it is with our people, every member needs the participation of the other. Hence, we are one individual and therefore we acted with one heart, with one common desire - to receive His Torah.

Have a wonderful Shabbos and a beautiful Yom Tov.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

FLOUNDER

Today, we're diving into the fascinating world of flounder, the incredible flatfish that call the ocean floor their home.

Flounders belong to a group of flatfish species that are suited to live at the bottom of oceans around the world. These demersal (live and feed on or near the bottom of seas or lakes) fish are perfectly designed for their habitat, lying flat on the ocean floor, blending in with their surroundings, waiting to ambush their prey. But don't be fooled by their flat appearance – as we will see, flounders are full of surprises!

Flounders can be found in oceans worldwide, from the warm waters of the Gulf of Mexico to the chilly depths of the North Pacific. They inhabit various regions, including the Western Atlantic, European waters, and even the estuaries where rivers meet the sea. Some of the notable species include the Gulf flounder, Southern flounder, Summer flounder, Winter flounder in the Western Atlantic, the European flounder and Witch flounder in European waters. In the North Pacific, you'll find species like the Halibut and Olive flounder.

One of the most astonishing aspects of flounders is their metamorphosis. When flounders hatch, they look like typical fish, with one eye on each side of their head (pictured center). However, as they grow, something almost magical happens. During metamorphosis, one eye migrates to the other side of the body. This transformation allows adult flounders to lie flat on the ocean floor with both eyes on one side, giving them an excellent vantage point for spotting prey and avoiding predators. Not only do flatfish lay on their side when they are on the ocean floor, but they even swim sideways, using their bodies and caudal fin to navigate the ocean floor.

The direction in which a flounder's eye migrates during metamorphosis depends on the species. For instance, some species, like the Smalltooth flounder, have their eyes migrate to the left side, making them "left-eye flounders." Others, like the Spotted flounder, have their eyes migrate to the right side, making them "right-eye flounders." This eye migration adaptation is a fascinating example of how different species thrive in their specific environments.

Flounders are true masters of disguise. They use specialized cells called chromatophores to change color and blend into their sur-

roundings. Whether it's the sandy seabed, a rocky reef, or a muddy bottom, flounders can change their coloration in just a few seconds to match their environment. Flounders can change their color in just 2 to 8 seconds, making them some of the fastest camouflage artists in the ocean. This incredible ability helps them avoid predators and ambush their prey with precision.

Speaking of prey, flounders are skilled hunters. They lie in wait, partially buried in the sand or mud, until an unsuspecting meal swims by. Flounders feed on a variety of marine creatures, including fish spawn, crustaceans, polychaetes (a type of worm), and small fish. Their diet is diverse and helps keep the ocean ecosystem in balance.

Flounders have a special lateral line system, which helps them detect vibrations and movements in the water, aiding in hunting and avoiding predators. The lateral line system consists of a series of fluid-filled canals running along the sides of the fish's body and head. These canals are just beneath the skin and are lined with specialized sensory cells called neuromasts. Neuromasts contain hair cells similar to those found in the human inner ear. These hair cells are sensitive to water displacement and vibrations.

Flounders come in various sizes, with most species growing to between 9 to 24 inches in length. However, some can reach up to 37 inches. The largest flounder ever recorded weighed over 26 pounds! These flatfish can live up to 20 years in the wild, making them long-lived inhabitants of the ocean floor.

Halibut is related to Flounder and it is one of the largest flatfish. The Pacific halibut (pictured right) can grow up to eight feet long and weigh over 500 pounds. These giants of the sea are a prized catch for fishermen.

Flounders are not only fascinating to observe in their natural habitat but also highly prized in the culinary world. Their delicate taste and texture make them a favorite among seafood lovers. Whether grilled, baked, or fried, flounder is a delicious and sustainable seafood choice enjoyed by people worldwide.

Thank you Hashem for your wondrous world!

“NOT ONE SAID A WORD THAT THIS VERY VORT WAS ALREADY SHARED”

Rabbi Paysach Diskind related the following beautiful story:

Two weeks ago, Parshas Behar, my wife and I spent Shabbos at a hospital close to Lakewood. Considering that a large Ob/Gyn practice worked at that hospital we were hopeful that there would be a minyan. Friday evening came and after waiting some time we realized that it was just the six of us so we davened b'yichidus together. After Mincha someone shared a beautiful dvar Torah from Reb Moshe on the mitzvah of Shmita.

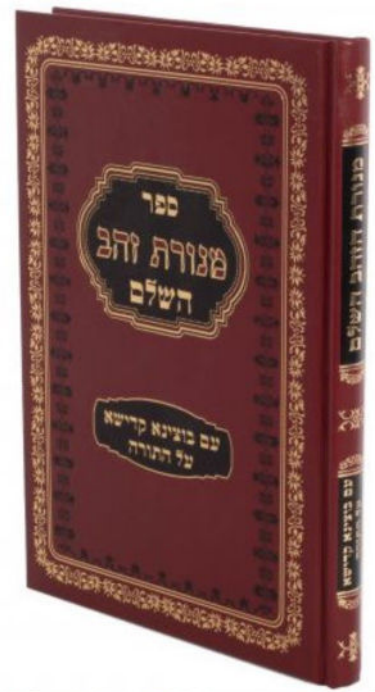
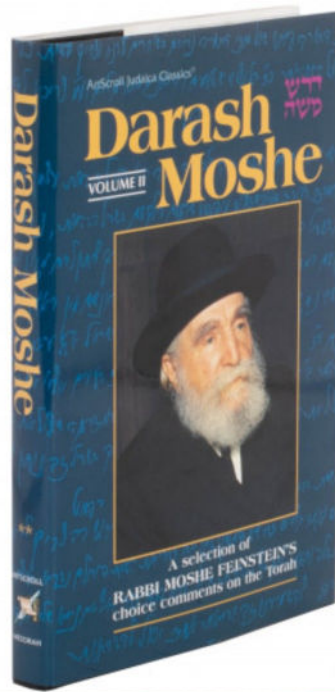
The next morning there was hope that perhaps there would be a minyan since people may have come during the night as well as more folks discovering that there was minyan. Nevertheless, after waiting some time we realized it would only be the seven of us. There was one new arrival.

We lained from a chumash, as we practiced in our Covid days, and after davening our new arrival, a chassidische yungerman, asked if he could deliver a dvar Torah. Before sharing his thought, he introduced it as a very famous chassidische vort from the Rebbe Reb Zusha. He then began his thought which was the very same vort that was shared Friday night in the name of Reb Moshe.

Not one of the other six participants said a word that might have indicated that this very vort was already shared last night.

Every one of the participants recognized the value of granting another person his due respect.

Are we not an amazing people!



THE ANSWER

Regarding last week's question about the broken bridal chair, Rabbi Zilberstein (Upiryo Matok Dvarim Page 120) wrote that the Baal Simcha, the father of the bride, takes responsibility for all the wedding accoutrements, as a socher, when he rents out the hall. It was therefore his responsibility to ensure that the chair does not get broken by the guests.

This week's TableTalk is dedicated in memory of

ר' משה אריה בן ר' אברהם שרגא פייויש הלוי ז"ל
מרת חנה בת הרב אברהם פסח ז"ל

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