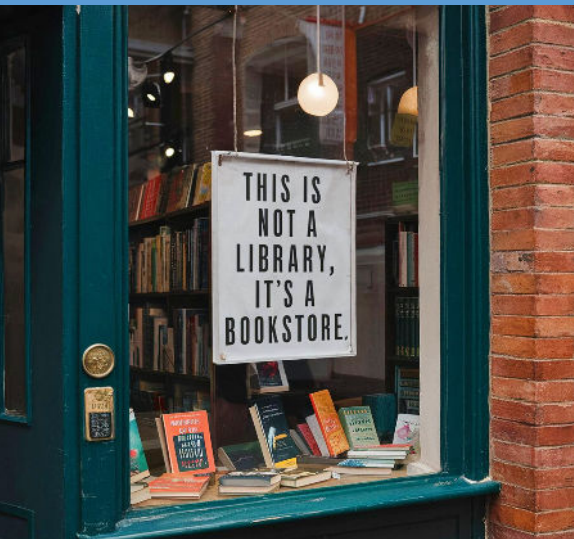




A MITZVA DILEMMA FOR THE SHABBOS TABLE



THIS IS NOT A LIBRARY

By Rabbi Yitzi Weiner

Avraham, a Rabbi and Posek lived in Yerushalayim. One evening, he was walking down the street when a person came rushing over to him. He introduced himself, "My name is Yaa-kov. I am hosting a Sheva Brachos, and we have 50 guests. We were serving chicken cutlets, but it turns out that the pans used to make the chicken cutlets may have been dairy." Yaa-kov proceeded to explain the question. The rabbi listened carefully and realized that this was a complicated question, and he needed to look up some sources in the proper sefarim (books). So Avraham said to him, "I really have to look at some sefarim to be able to answer you. I will have to

SUCCESSFUL SURGERY

Tisha b'Av marks the day when the very destiny of our people changed. We were chosen by HaShem to bring the world to its goal. The path of achieving that goal was about to be achieved with the entry of our people into the Land. However, once we failed by the sin of the spies all that changed. We would still achieve our goal but it was going to be a much more difficult journey. In our new journey we would need to travel along our path in apparent solitude. Rather than being accompanied by the Presence of HaShem along this path we would need to be alone; it would now appear that He abandoned us.

For this reason centuries later following the sin of the spies, the Beis Hamikdosh was destroyed on that very same day of the calendar, Tisha b'Av. The tragedy of destruction of our Temple was much more than the destruction of that edifice. The tragedy was that now we were alone. HaShem abandoned us. All the tragedies that will befall us are associated with Tisha b'Av.

Part of the daily davening service includes tachanun, a prayer which reflects a degree of sadness, which is why it is omitted on holidays. It is therefore a wonder why tachanun is omitted on Tisha b'Av. The reason given is that once Moshiach will arrive Tisha b'Av will become a holiday. This answer however is lacking. Until Moshiach will arrive it should not be a holiday, and yet already today while we still suffer from that fateful day we treat it as if it is already a holiday.

I believe the answer lies in a story that a dear friend of mine experienced. My friend suffered from an infection in his foot which was threatening to infect his entire body, GD forbid. It was important for the doctors to remove the infected parts in order to save the rest of the body. The patient instructed the doctors to remove anything and everything that presented even a slightest threat to the body. He did not want any chance of any

go home." Then Yaakov said, "I really need to know the answer to this question right away. Maybe you could go into the nearby Judaica bookshop and use the sefarim there?" Avraham thought that was a great idea. He went to the bookshop, and there was a big sign on the door: "Dear customers, this is a bookshop and not a library. Please do not read any books unless you intend to buy them".

Avraham was now in a bind. He wanted to answer Yaakov's question, and Yaakov needed to know the answer right away because he had all these guests. But the bookstore had a policy that one cannot use the books unless he plans to buy them. Avraham wondered if he had the right to go into the bookstore to look at the sefarim even though he did not intend to buy them.

On one hand, you could say he can't do that. But on the other hand, even the bookstore owner has a responsibility to help this person resolve this question and fulfill the mitzvah. Maybe the bookstore owner has no right to forbid people from reading the sefarim.

What do you think?

See Upiryo Matok Devarim Page 252



lingering infection to return.

They took him into surgery and after the anesthesia wore off he was told that they only had to remove a few of his toes. His joy was ecstatic. How fortunate he was to have only lost his toes! Ever since that day, it has been many years, he has been singing praise to HaShem for that successful surgery.

Behold! The day he lost his toes has become a holiday for him. This story is not unique. Many people can identify days on which some tragedy struck and celebrate it because of the incredible chesed that occurred through that tragedy.

Our Sages teach us that the Beis Hamikdash was also referred to as Mishkan. The word Mishkan resembles the word mashkon which translates as 'collateral'. HaShem designated the Beis Hamikdash as a collateral against any impending destruction that might be decreed. Instead of taking His people the Temple would be taken and His people would be spared. As tragic as the removal of HaShem's

Presence was, we survived! It is truly a holiday even today.

Why is the Temple the collateral for the Jewish people? It certainly is not parallel to an infected toe. Is there an infection in the Temple?

The service of the Temple which includes the animal and flour offerings was done as a way to express our total commitment to HaShem. They were symbolic acts of complete sacrifice of everything that is important to Man raising them up to HaShem.

If these sacred acts were only forms of lip service then the Temple service becomes a cynical act of defiance. When the priests offer up the offerings and then go home and speak loshon hara thereby hurting another Jew and turning their backs on HaShem is there anything more defiant? As painful as it was for HaShem to remove His Presence from among His beloved people He knew that with the passage of time His people would turn around and recognize their wrongdoing. Once that period will be reached He will bring us home and return to His Beis Hamikdash.

May we merit to see that day very soon.

Have a wonderful Shabbos and an easy fast.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

THE SPOTTED LANTERNFLY

Walking around Baltimore, you may have seen a beautiful grey-brown insect with red wings. This is called The spotted lanternfly (*Lycorma delicatula*). The spotted lanternfly is a beautiful yet menacing insect that has captured the attention of farmers, gardeners, and scientists worldwide. Native to parts of China and Vietnam, this planthopper has become an invasive species in Japan, South Korea, and the United States, posing a severe threat to various crops and ornamental plants. Known in the U.S. as "SLF," this pest has rapidly spread across the northeastern regions, raising concerns about its impact on agriculture and natural ecosystems.

The journey of the spotted lanternfly as an invasive species began with its introduction to South Korea in 2006, followed by Japan in 2009. The first sighting in the United States occurred in September 2014, in Berks County, Pennsylvania. Since then, it has spread to numerous states, causing widespread alarm among agricultural communities. As of 2022, the SLF has been found in much of the Northeastern United States and is rapidly moving south and west. Its primary method of spread is through the transportation of egg masses, which are laid on various surfaces and can hitchhike to new locations.

The spotted lanternfly's arrival in the U.S. was likely facilitated by international trade. Egg masses, (pictured top right) which can be laid on nearly any smooth surface, hitch rides on goods, shipping containers, and pallets imported from regions where the lanternfly is native. The first confirmed sighting in Berks County was in a stone yard, suggesting the eggs arrived with stone shipments from Asia. From there, the pest spread via human movement and natural dispersal. Vehicles, equipment, and even firewood moved from infested areas carry egg masses, leading to new infestations.

The life cycle of the spotted lanternfly revolves around its preferred host, the tree of heaven (*Ailanthus altissima*). However, it can associate with over 173 different plant species, making it a versatile and adaptable pest. The early life stages, known as instars, are black and white nymphs that develop red pigmentation and wings as they mature. Adult SLFs are about 25mm long and 12mm wide, featuring a black head, grey wings with black spots, and vivid red hind wings.

A fascinating aspect of the SLF's lifecycle is its egg masses, which contain 30-50 eggs covered with a grayish mud-like coating. These eggs undergo diapause, requiring warm temperatures to hatch, and can survive cold conditions, ensuring the pest's survival through winter.

The spotted lanternfly causes significant damage to its host plants by piercing the phloem tissue with its mouthparts and sucking the sap. This feeding behavior weakens the plant, leading to reduced growth and, in severe cases, death. The SLF's honeydew excretions further harm plants by encouraging mold growth, which impedes photosynthesis. This sugary waste also attracts ants, bees, and wasps, creating additional problems for affected areas.

SLFs feed on a wide range of plants, including grapevines, fruit trees, ornamental trees, and common forest trees like maple, birch, and walnut. Their feeding preferences vary with age, as early instars prefer hosts

like *Juglans nigra*, while older nymphs and adults primarily target *Ailanthus altissima*.

The economic impact of the spotted lanternfly is substantial, particularly in the agricultural sector. In Pennsylvania alone, the SLF is estimated to cause \$99.1 million in agricultural losses annually. Crops such as soybeans, grapes, and stone fruits are particularly vulnerable to SLF infestations. The pest's presence can devastate vineyards and orchards, leading to significant financial losses for farmers.

Controlling the spread and impact of the spotted lanternfly involves various strategies. In its native habitat, SLF populations are naturally regulated by parasitic wasps. However, in invaded regions, pest control efforts focus on limiting population growth and preventing further spread. These efforts include chemical treatments, mechanical removal of egg masses, and public awareness campaigns to educate people about identifying and reporting SLF sightings.

Researchers are also exploring biological control options, such as introducing natural predators or pathogens that specifically target the SLF. However, it is crucial to mention that there are potential risks associated with introducing non-native species for biological control because there's always a chance of unintended consequences. Ongoing studies aim to understand the pest's biology and behavior better, providing insights that could lead to more effective control measures.

Quarantine measures have been implemented in infested states to slow the spread. These zones restrict the movement of materials that may carry egg masses or live insects. Public awareness is a crucial part of these efforts, encouraging people to report sightings and avoid moving potentially infested items.

In the U.S., the spotted lanternfly has few natural predators due to its recent introduction and lack of co-evolved enemies. However, generalist predators and parasitoids have been observed preying on SLF. Birds such as the gray catbird, red-bellied woodpecker, and chickens feed on both nymphs and adults. Generalist predatory insects like praying mantises, spiders, and assassin bugs also attack and consume SLF.

Parasitoid wasps, although not specific to SLF, may occasionally parasitize its eggs or nymphs. Research is ongoing to introduce parasitoid wasps from Asia that specifically target SLF, such as *Anastatus orientalis*. Fungal pathogens like *Beauveria bassiana* have shown promise in laboratory settings for infecting and killing SLF and are being explored as biological control agents.

While the negative impacts of the spotted lanternfly far outweigh any potential benefits, there is an indirect positive aspect to consider: Potential Use in Beekeeping. Honeydew produced by SLF attracts bees, which can use it to produce honey. In some areas, beekeepers have reported that bees collect honeydew from lanternfly-infested trees to make a late-season honey. However, this honeydew can also contribute to sooty mold growth, which negatively affects plants.

Thank you Hashem for your wondrous world!

LOOK FOR A GIRL WILLING TO MOVE IN WITH HER MOTHER-IN-LAW

A young man who had lost his father as a teenager decided it was time to get married. For many years, he had lived at home with his mother and had been a tremendous support for her. Now that he was considering marriage, he felt that it was important to start off his married life in the same house as his mother.

He made it clear to the shadchanim that he was interested in a girl who would be willing to live in the same house as her mother-in-law. Despite being a very gifted young man, he was not finding anyone interested in dating him.

He raised his concern to his Rosh Yeshiva, who told him that he should not move in with his mother, as it would not be a healthy way to begin their marriage. The young man felt very strongly about his commitment to his mother, believing that moving out would be tantamount to abandoning his widowed mother. They decided to seek advice from Reb Shlomo Zalman Auerbach z'l.

Reb Shlomo Zalman heard both sides of the argument and told the bachur that he should pursue his shidduch with his condition. He should look for a girl who was willing to move in with her mother-in-law. He gave the bachur a blessing, and they left.

A short time later, he found his bashert, a wonderful young lady who appreciated this young man's commitment to his mother. They met, and shortly thereafter, they were engaged.

The young man went to Reb Shlomo Zalman to inform him of the good news. Upon hearing the wonderful news, Reb Shlomo Zalman told the chosson that even before the wedding, he must find a place to live. He could not move into his mother's house.

"What?! I thought the Rosh Yeshiva said that we should move in with my mother."

Reb Shlomo Zalman replied, "I did not say you should move in with your mother; that is not a way to build your home. You must live with your wife alone. What I told you was that you should marry a woman who is sensitive enough to your mother's needs that she would be willing to move in and live in her house. You have such a woman. Now begin your marriage and build a home with your wife in your own home."

Heard in the name of Rabbi Paysach Krohn



THE ANSWER

Regarding last week's question about the car recall, Rabbi Yitzchak Zilberstein (Upiryo matok Dvarim Page 240) answered as follows: It depends on when the recall was sent out. If the recall was issued while the first owner owned the car, then the sale would be considered a mistaken sale (a Mekach Ta'us), and they would have to void the sale. However, if the recall was issued after the person bought the car, then the sale would be valid, as the recall repairs were a separate benefit to the buyer and was not included the value of the car when it was sold.

This week's TableTalk is dedicated in honor of
Bluma and Lou



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