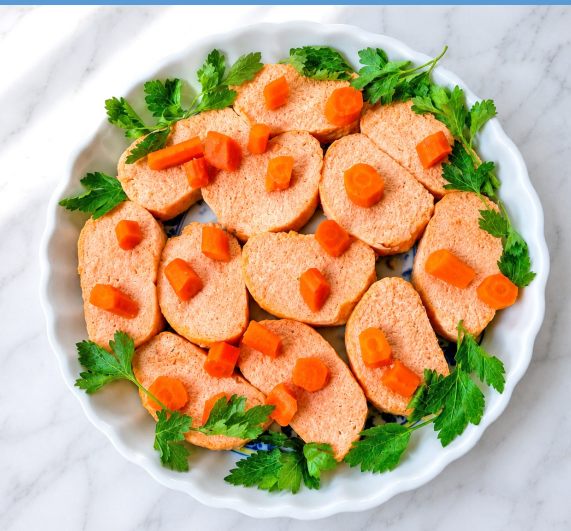




A MITZVA DILEMMA FOR THE SHABBOS TABLE



SUCCESSFUL SALMON GEFILTE FISH

By Rabbi Yitzi Weiner

Avi had an upcoming yahrtzeit for a loved one. To commemorate the day, he decided to make a large siyum. He wanted it to be a beautiful event, filled with Torah, food, and inspiration. Avi loved fish, so he planned a special salmon dinner for his guests. He invited 300 people and called a local fish market to arrange a huge order of fresh salmon. He asked the owner, Eldad, to prepare the fish several days before the event so everything would be ready on time. Eldad was excited about the large order. It was one of the biggest orders his store had ever received. He purchased a tremendous amount of fish and even borrowed money and hired extra workers to prepare everything for the siyum.

But then, on the day of the event, tragedy struck. A war broke out. Rockets began flying, alarms sounded, and people remained indoors. Sadly, Avi had no choice. He called Eldad and said, "I feel terrible, but nobody is going to be able to come to the siyum. We have to cancel the event."

Eldad was devastated. He had spent a large amount of money purchasing the fish, borrowed

THE RIPPLE EFFECT

The Book of Devarim contains Moshe's final speech to his people before he leaves this world. It begins thirty-six days before his final day, as he reviews the sins of the Jewish people, including the Golden Calf and the Spies, among other failings they experienced. The question is: Why review these sins with the people of his time when those who perpetrated them were no longer alive? This generation had not sinned in these ways, so what was the relevance of repeating them?

When the Jewish people sinned by making the Golden Calf, Moshe interceded on their behalf, pleading with Hashem to spare them. Hashem acquiesced and granted them forgiveness. However, He told Moshe that the gravity of this sin would continue to play itself out over the course of Jewish history. Our Sages teach that "any tragedy that befalls our people throughout our long history carries some lingering punishment for the sin of the Golden Calf."

It is understandable that there would be punishments throughout our long history for the mistakes we make along the way. But why should the punishment for those sins also include a punishment for the Golden Calf? Whatever the sin may be that causes a calamity to



money to cover the order, and hired workers to prepare everything. Now he was left with hundreds of pounds of salmon and no customers. He worried that this mistake would put him out of business.

But then his wife had an idea.

"Instead of letting all this salmon go to waste," she said, "why don't we try something new? Let's turn it into salmon gefilte fish. Maybe people will like it." They followed her suggestion and created a unique type of salmon gefilte fish and began selling it. To their surprise, customers loved it! The sales were incredible, and they recovered almost all of their money. They suffered only a small loss.

But then something unexpected happened.

Word spread about this amazing new salmon gefilte fish. People began coming from all over to buy it. Eldad's store became extremely successful. Within a short time, he became a very wealthy man.

A few months later, Eldad called Avi.

"There is still one thing we need to settle," he said.

"The bill for the fish order that was canceled. You still owe me for that."

Avi was surprised.

"What do you mean?" Avi asked. "You sold the fish!

You didn't lose any money. In fact, that canceled siyum turned your store into a huge success. You became wealthy because of that salmon. You should actually be thanking me. Maybe I should actually own a percentage of your new business because it all came because of me.

Eldad replied, "But that's not fair. I invested the money, hired the workers, and prepared the fish because of your order. The fact that something amazing happened afterward doesn't erase the fact that you never paid me for your order."

They decided to bring the question to a Rav.

Does Avi still have to pay for the canceled order, even though Eldad ended up becoming much more successful because of it? Or does Avi have a point? Since Eldad actually benefited from the situation and built his business because of the leftover salmon, perhaps Avi should not have to pay anything, and perhaps Avi should be paid by Eldad because of Eldad's profits.

What do you think?

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befall our people, why should the Golden Calf play a role in that particular punishment?

The Sfas Emes explains that our Sages are teaching us that the sin of the Golden Calf was so seminal, and its impact on our people so profound, that all the later sins and failings of our people have their source in the making of the Golden Calf. Therefore, whatever sin we may commit in the future ultimately traces its roots back to our forefathers' making of the Golden Calf.

The Sfas Emes continues that if the sins of earlier generations can play a role in the sins of later gener-

ations, then it is certainly true regarding the positive actions of earlier generations and their impact on those who come afterward. Therefore, the power of the national teshuvah that our forefathers achieved following the sin of the Golden Calf provides their descendants with the ability to perform teshuvah as well. This is the power of Yom Kippur, the day on which our national teshuvah was finally accepted.

Perhaps Moshe reviewed the sins of the previous generation for the people of his own time in order to prepare them for what lies ahead. Even though they had not made the Golden Calf or rejected the Land of Israel following the report of the Spies, Moshe wanted them to be aware of those sins so that they could prepare themselves for the impact those sins might have on later generations.

Paysach Diskind.



SHABBOS: CELEBRATING HASHEM'S CREATION

RAINBOWS ARE CIRCLES & OTHER RAINBOW NEWS

Recently I was sitting in a shiur by my good friend Rav Shruga Freedman, and he mentioned that Ramchal says that the rainbow Hashem showed Noah represents switching to a hashgachah klalis from a hashgachah pratis. Ramchal explains that a rainbow is a circle, and a circle is equidistant from its center, so it represents Hashem being equidistant to humanity, with no closer hashgachah to one person more than another. With the Plagues in Egypt Hashem brought hashgacha pratis back to the world through Klal Yisrael.

But isn't a rainbow a bow, not a circle?

That is what struck me about this idea from Ramchal. You see, I just learned recently that a rainbow is not really an arch. It is indeed a complete circle! From the ground, we usually see only the upper part of that circle because the earth and its horizon block the bottom. From an airplane, however, a person may sometimes look down at rain or clouds and see the entire glowing ring. A person standing high on a mountain may also see much more of the circle when droplets fill the air below. Every ordinary rainbow is part of a circle, even when most of it is hidden.

Why does the rainbow form a circle? Imagine millions of tiny raindrops floating in the air. Sunlight enters each drop and bends. This bending is called refraction. The light then reflects from the back of the droplet and bends again as it leaves. Different colors bend by slightly different amounts, so white sunlight spreads into a spectrum. Only droplets sitting at the correct angle send that colored light into your eyes. Together, all those correctly positioned droplets form a circle around a point directly opposite the sun.

That is why the sun must be behind you when you look at a rainbow. The rain must be somewhere in front of you. If you turn to face the sun, you are looking in the wrong direction.

Here is something even more surprising: no two people see exactly the same rainbow. The rainbow depends on the exact position of the sun, the droplets, and the observer's eyes. A friend beside you receives light from slightly different droplets. In fact, because your two eyes are separated, each eye technically receives its rainbow from a slightly different set of drops. What looks like one giant object in the sky is really a special arrangement of light created for the person looking at it.

This also explains why nobody can reach the end of a rainbow. The rainbow is not a colorful object resting on a hill or touching a field. As you walk toward it, your position changes. New droplets send rainbow light toward your eyes, while the old ones no longer do. The rainbow seems to move with you. No matter how fast you run, there will never be a place where you can stand at its "end."

The raindrops that create rainbows also have a secret shape. Children often draw raindrops like tears, with a round bottom and pointed top. Real raindrops are not shaped that way. Very small drops are nearly round because surface tension pulls the water together. As larger drops fall, air pushes against their undersides, flattening them until they look more like the top of a hamburger bun. If raindrops were all long, pointed tears, they would not direct light in the neat pattern needed to form a rainbow.

The size of the droplets changes the appearance of the bow. Larger drops tend to produce narrower, more strongly colored rainbows. Tiny droplets, such as those in fog, produce broad, pale bows that may appear almost white. These are called fogbows. Near a fogbow, a person may also see a glory, a group of colored rings around the observer's shadow. Glories are often photographed from airplanes around the plane's shadow on clouds. They are related to rainbows, but they form differently.

There are also rainbows made by moonlight. These rare sights are called moonbows or lunar rainbows. The same basic process takes place, but the light comes from the moon. Moonlight is much weaker than sunlight, so a moonbow often looks silvery or white to our eyes. A camera using a long exposure may reveal colors that our eyes cannot easily detect.

Not every rainbow-shaped streak is a true rainbow. The beautiful sight sometimes nicknamed a "fire rainbow" (pictured right) is actually a circumhorizontal arc. It has nothing to do with fire and is not made from raindrops. It forms when sunlight passes through carefully lined-up ice crystals in high clouds. The result can be a blazing horizontal ribbon of color that seems to set the cloud on fire.

Even the famous idea that every rainbow has exactly seven separate stripes is not quite correct. The colors flow smoothly into one another, with countless shades between them. Sir Isaac Newton organized the visible spectrum into seven named colors and compared their arrangement to the seven notes of a musical scale. That choice strongly influenced the way generations of children learned the rainbow's colors. Rainbow-like rings can even appear on another planet. The European Space Agency's Venus Express spacecraft observed a "glory" in the clouds of Venus. On Earth, glories form from tiny water droplets. Venus has clouds containing droplets rich in sulfuric acid. The rainbow-like glory is produced by those drops of acid!

Most rainbows last only a short time because the sunlight, rain, and observer must remain lined up correctly. Yet on November 30, 2017, scientists at Chinese Culture University watched a rainbow near Taipei, Taiwan, remain visible for 8 hours and 58 minutes. Guinness World Records recognizes it as the longest-lasting rainbow observation. The next time a rainbow appears, do not see only a pretty arch. Picture the invisible lower half completing its circle. Think about millions of droplets, each bending and reflecting light at exactly the right angle. Remember that the rainbow you see is uniquely connected to where Hashem placed you at that moment.

A rainbow is made from ordinary sunlight and ordinary water. Yet when Hashem brings them together in precisely the right way, the sky fills with brilliant color. What a magnificent reminder that even the simplest parts of creation contain wonders beyond anything we could have imagined.

Thank you Hashem for Your wondrous world!

YITZCHOK VARSHAVER

When Rav Yitzchok Hutner was sitting shivah for his wife, two giants of mussar, R' Meir Chodosh and R' Shlomo Wolbe, came to console him at the same time. The three rabbanim were discussing the educational approach of the Alter of Slabodka, and R' Hutner recalled the prodigious and often scathing rebuke that the Alter frequently leveled at him. (top, Rav Hutner as a bachur, bottom, the Alter in Chevron, at the end of his life.) Upon hearing his description, R' Wolbe turned to R' Meir Chodosh and said, "Is it possible to teach talmidim in our generation in the same way that the Alter dealt with his own talmidim? It seems to me that bachurim today wouldn't be capable of dealing with this type of tochachah. It would simply cause them to rebel or become broken!"

R' Meir replied, "If our talmidim felt that their rebbeim loved them as profoundly as the Alter loved us, they would be able to accept even the level of powerful rebuke that we received from the Alter."

R' Hutner then shared a personal anecdote:

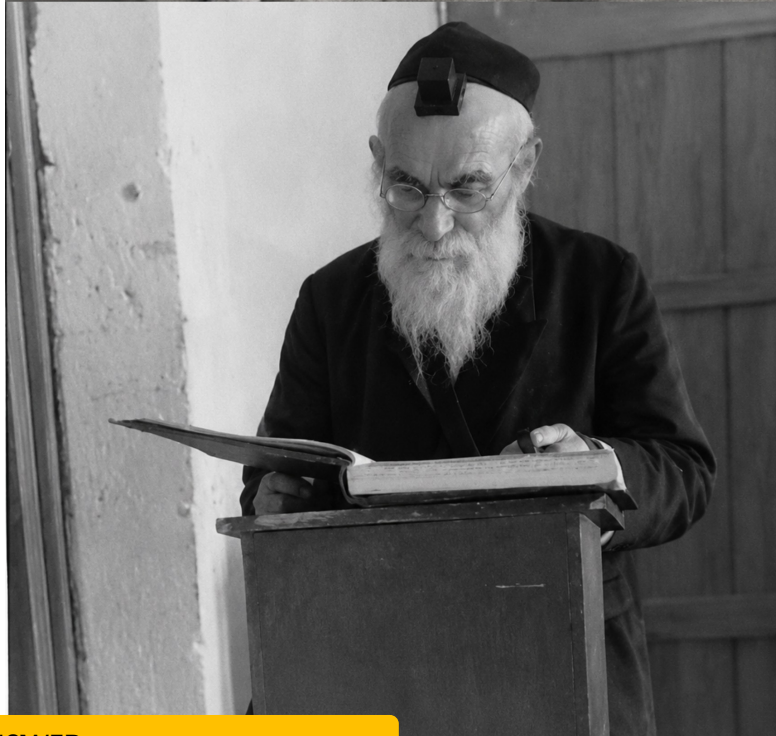
"One day, I decided that I could no longer endure the Alter's harsh censure, and resolved to leave the yeshivah. However, I had derech erez," he added, "and I forced myself to go to his home first and inform him that I was leaving. The rebbetzin answered the door and asked for my name.

"Yitzchok Varshever," I replied. R' Hutner was known by this name because he came from Warsaw.

"Oh!" the rebbetzin exclaimed. "So you are the talmid for whom my husband is constantly fasting and davening!"

"When I heard that," R' Hutner concluded, "I immediately changed my mind. I informed the rebbetzin that I no longer needed to see the Alter, and I turned around and went back to the yeshivah."

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THE ANSWER

Regarding last week's question about the empty vort, Rav Zilberstein (C'C Nedarim page 554) answered that it was permitted for the speaker to praise the Chassan even though he did not know him personally. This is similar to what Chazal teach regarding the mitzvah to praise a bride. However, regarding the money the speaker received, Rav Zilberstein ruled that he should return it. The father did not give him the money merely because he had delivered a good speech. He gave it because he believed that his daughter was marrying a good person. Since it later became clear that the groom was not a good person, the money had been given under false pretenses. The speaker should therefore return it.

This week's TableTalk is dedicated l'ilui nishmas

מרים בת אהרן ע"ה

Mrs. Miryam Sadowsky

On her first yahrtzeit, 3 Av

By her children, Aryeh and Avigayil Katz

And in honor of Gershon and Tzipora Miriam Katz on their first birthday, 12 Av



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