



A MITZVA DILEMMA FOR THE SHABBOS TABLE



KIDUSH ON POPSICLES

By Rabbi Yitzi Weiner

In this week's Parsha we have the Aseres Hadibros, the giving of the Ten Commandments. We know that the 4th commandment is Zachor es yom haShabbos, Remember the day of Shabbos. How does one fulfill the mitzvah of remembering Shabbos? Our Sages teach that part of the way this mitzvah is fulfilled is by making Kiddush at the outset of Shabbos and making havdalah at the conclusion of Shabbos.

The mitzvah of kiddush makes the following story quite an interesting dilemma.

The Frankel family went away on a vacation for midwinter break. They stayed in an Airbnb rental near a beautiful lake. On Shabbos the family was about to start kiddush when they realized that they didn't



WATER GOES UP BEFORE IT COMES DOWN

Upon our arrival to Mount Sinai the Torah says "And Moshe ascended to HaShem and HaShem called out to him from the mountain" The Ohr Hachaim Hakadosh asks why did Moshe ascend the mountain if HaShem had not yet called him? In answering this question the Ohr Hachaim teaches us a great lesson in how we need to serve HaShem.

There is a principle that HaShem wishes to grant much shefa, positive energy and spiritual influence to Man. However, HaShem designed the world in a way that before He grants this shefa Man must first recognize his need and request it from HaShem. In other words, Man has to take the first step before HaShem becomes involved. We find this in the material world as well. Just as the baby must first suck before his mother's milk comes, we too must first look to HaShem with yearning eyes before His shefa comes down. This is practiced when bringing offerings in the Mishkan. Before the Heavenly fire came down the kohein had to first bring his own fire.

This parallel is also found in rain, the ultimate material shefa that comes from heaven. Before it can rain the water must go heavenward as vapor into clouds and only then does the earth receive its needs.

The Ohr Hachaim explains that Moshe ascended the mountain in his quest to draw himself nearer to HaShem. Only after that expression of yearning to come closer, did HaShem call out to him. Before HaShem brings a per-

have any grape juice or wine for kiddush. As they frantically searched the refrigerator, seven year old Leah announced that they used the grape juice to make frozen ice pops. All the grape juice was in the freezer in the form of popsicles.

Leah asked her father if they could use the popsicles for kiddush. "I don't know, Leah", her father replied. "Kiddush is normally supposed to be in a liquid form.

Also, kiddush is supposed to be made on grape juice with a bracha of borei pri hagafen.

But do you make a Hagafen on a solid popsicle? Maybe we should wait until the popsicle defrosts, or perhaps see if we can find a Jewish person in this area from whom we can borrow?"

Leah responded, "Why should being frozen make any difference? It's still the same grape juice, just colder. Perhaps you can use it for kiddush?"

Also why should you make a shehakol on the popsicle? It's just frozen grape juice."

A similar question was brought to Rav Zilberstein.

What do you think? Can you make kiddush on frozen grape juice popsicles?

Also, do you make a shehakol or hagafen on frozen grape juice popsicles?

See Chashukei Chemed Yoma page 475



*Every day,
take one moment
and ask yourself
what is really
important.*

*Then have the
wisdom and the
courage to build
your life around
your answer.*



son close to Him, the person must draw himself closer to HaShem.

This week our people suffered many losses with the passing of several great men. These include Reb Dovid Soloveitchik zt'l, Reb Yitzchok Scheiner zt'l, Rabbi Abraham Twerski zt'l and others. Among our losses was my beloved brother in-law, Reb Michoel Bodenheimer zt'l.

As I learned this lesson of the Ohr Hachaim Hakadosh it struck me how this picture of a person yearning to be close to HaShem resembled Reb Michoel. He had cancer for many years during which he suffered much pain. Three years ago we were speaking on the phone and he told me of a new song he adopted. I asked him to sing it for me and I recorded it. It is actually a popular tune that he took and chose the lyrics from the words of the Shaarei

Teshuva and then added a few words to personalize the song.

These lyrics inspire me to focus on the meaning of life and the goals we can set for ourselves. I would therefore like to share them with you as well.

"Rebbe Eliezer ben Yaakov says, as long as a person sits in comfort none of his mistakes and sins are cleaned up. However, by means of painful and challenging experiences he becomes beloved to HaShem. Ribono shel Olom, you love me, oh! I thank you"

His desire to be closer to HaShem and to be more beloved by Him eclipsed all his pain and discomfort. As my father zt'l, who suffered much pain in his final year would often say, "Paysach, you never want to daven for pain, but when you get it, cherish it!

May all of klal Yisroel have a nechama from their losses and may we all draw ourselves closer to HaShem so that we can benefit from His infinite shefa.

Have a very safe and very wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

THE SONG OF THE HEAVENS

Perek Shira is a book written by the Sages of the Talmud that discusses many natural phenomena, creatures and animals, and shares the verse of Torah that each of them sing.

What does it mean that nature sings a song from a verse from the Torah? There are two approaches among the commentaries on how to understand the meaning of the songs of each part of nature.

One approach is that the songs talk about the greatness and constant kindness of HaShem.

Another approach is that the songs analyze all natural phenomena in order to teach us the moral lessons that are taught by those phenomena.

This is similar to what our Sages say in Eruvin 100b: "Rabbi Yochanan said, Had the Torah not been given, we would have learned modesty from the cat, integrity from the ant, morality from the dove and so on."

In a similar vein, in Perek Shira, the songs of each part of nature discuss moral lessons such as how:

- Fields teach us faith, hope and optimism
- Water teaches us how leaders are not to amass resources for themselves
- Rivers teach us consistency
- Clouds teach us consideration for others
- The fig teaches us the importance of review
- The pomegranate teaches us how to appreciate the simple, modest person
- The palm teaches us the importance of compliments
- Barley teaches us how one must be willing to live simply

In the next few weeks we would like to take a new approach for the science section of Table Talk and discuss the lessons about HaShem and about Middos taught by Nature in Perek Shira. We will also endeavor to share an inspirational video that elaborates on these lessons.

Let us begin.

The Shira of Shomayim. Shomayim, the Heavens can refer to outer space, all the galaxies, all the stars, as well as the sky and atmosphere of planet earth.

What is the song that the heavens sing?

The Heavens are saying: "The heavens speak of **God's glory**, and the skies tell of His handiwork." (Tehillim 19:2)

The heavens teach us about the "glory of Hashem". When we consider it, the different aspects of heaven, space and the atmosphere are truly wondrous, and glorious.

To begin, let's start with the simple size of the universe. In the universe there are more than 100 billion galaxies. Each galaxy has more than 100 billion stars. The average star is close to a million miles wide. Each galaxy is more than 100,000 light years wide. That means that it would take 100,000 years for light to travel from one end to the other of just one galaxy. Think about how powerful a being must be to **move an object a million miles wide**. Then realize how many stars there are and how huge the heavens are. Then think about how powerful HaShem must be!

The heavens also refer to the sky and our atmosphere. The Torah calls it the Rakia. The atmosphere is such a huge act of kindness to all of earth's inhabitants. The atmosphere preserves the gases like oxygen that we need to survive. It acts as a shield that protects the earth from dangerous crashes from meteors. And the sky has clouds that give rain. See how much glory of our Creator is sung by the heavens!

Rav Chaim Kanievsky writes that the Heavens also teach us an important midah, an important moral lesson. The verse states that "He Pitches the Heavens", HaShem spreads the heaven like pitching a tent. When a human pitches a tent, initially it may be strong but after a while the tent gets weak and eventually falls. But HaShem's tent, the entire universe, is exactly as strong as it was when it was first pitched. When HaShem makes a decision it lasts permanently. Part of the glory of HaShem taught by the heavens is that it's as strong and as firm now as it was when first created. When we make decisions, they should last firmly like HaShem's decisions. Our word should be as firm as HaShem's word. Our commitments should be as firm as HaShem's commitment.

How wondrous is your creation, HaShem!

A VIDEO ABOUT THIS CAN BE SEEN AT [BIT.LY/PEREKSHIRA1](https://bit.ly/perekshira1)

ONE CAN ACTUALLY DERIVE HALACHOS FROM EACH ACTION HE DOES

Rav Shraga Feivel Mendelovitch, the Menahel of Yeshiva Torah V'daas, would give a weekly shiur on Pirkei Avos every Friday. One week he was discussing the concept of a gadol b'Yisroel as being someone whose every action is in perfect alignment with the Torah, and how one can actually derive halachos from each action he does.

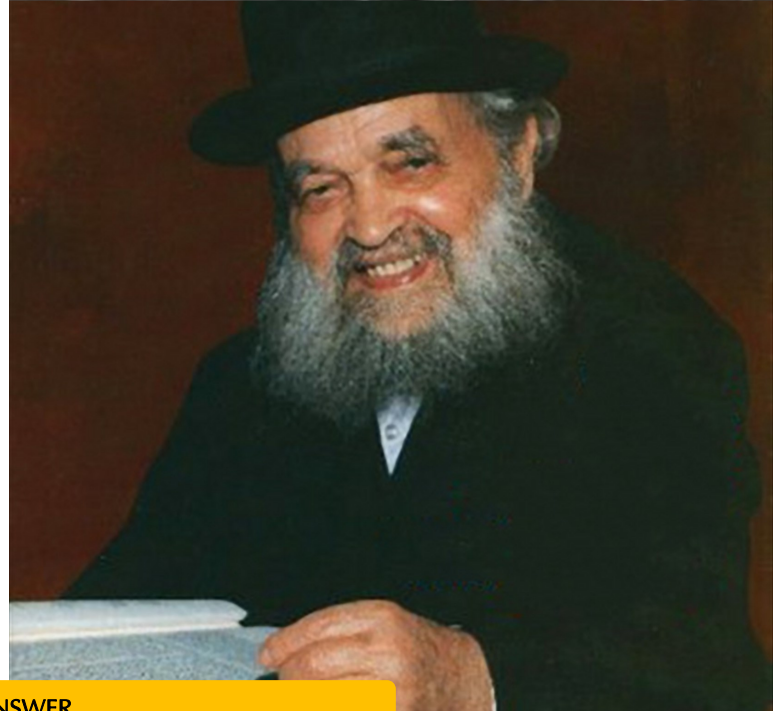
There was one impulsive young bochur in the shiur that shot out "Is there anyone here in the Yeshiva's hanhala that can be included in this category of gadlus?"

Rav Mendelovitch first censured the boy and said, "You should know that it is a chutzpah for you to ask such a question in public. However, now that you asked, I will answer you."

"There is someone in the Yeshiva's hanhala who is clearly on this level in which his every action is in exact accordance with the Shulchan Aruch, and yes, one can learn from his every action. I have closely studied his actions over the past year and I am confident of this. The person I am referring to is our new Rosh Yeshiva, Reb Yaakov Kamenetzky".

Contributed by Rabbi Avraham Stern

Pictured Reb Shraga Feivel Mendelovitch, (Top) and Reb Yaakov Kamenetzky (Bottom)



THE ANSWER

Regarding last week's questions about the check with the extra 500 shekels, Rav Zilberstein writes that the doctor is allowed to deposit and keep the money, and that the patient did not have an obligation to spend the extra money if it would be difficult to do so. It was of course a great mitzvah and a Kidush Hashem.

This week's TableTalk is sponsored as an expression of the gratitude I owe the Ribono shel Olam for having connected me to Reb Yitzi Weiner many years ago. It is also dedicated to Reb Yitzi Weiner as an expression of the gratitude I owe him for his untiring effort and total commitment to making TableTalk as wonderful as it is.

Paysach Diskind

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