

A MITZVA DILEMMA FOR THE SHABBOS TABLE



THE PORK RESTAURANT SECURITY GUARD

By Rabbi Yitzi Weiner

This week's parsha discusses the mitzva not to eat non-kosher food, such as pig. This brings us to the following true dilemma. (Names were changed)

Tomer was a religious Jew living in Israel. He held a job as guard for a security company. One day his company was hired by a restaurant in Tel Aviv called "The Pork Barrel". His assignment was to stand inside the restaurant and provide security for all of the restaurant clientele. The reason why he was hired by the restaurant was that in Israel, in an atmosphere that can sometimes be tense because of the security conditions, a security guard would give the customers an added sense of comfort and serenity.



IN THE DRIVER'S SEAT OF THE UNIVERSE

With Pesach behind us, we are in our second week of our ascent from the depravity of Egypt to the heights of spiritual purity of Mount Sinai. In this state we are presented with this week's Parsha, Shmini. Shmini introduces us to the laws governing which animals are permitted for us to eat and which are not. Regarding non-kosher mammals the Torah writes "*These animals are **unclean** for you*". Regarding non-kosher fish the Torah writes "*all fish that do not have fins and scales are **detestable** to you*" regarding the non-kosher birds the Torah writes "*The following birds are **detestable** to you*".

It is interesting to note that with respect to other forbidden foods such as chometz on Pesach, foods mixed with milk and meat, kosher animals that were not slaughtered properly and kosher animals that were found diseased the Torah simply states that we should not eat these items. The Torah does not call these forbidden foods detestable and unclean. Perhaps the Torah is indicating to us that the reason for the prohibition of these animals is due to their spiritually unclean and detestable nature. (The word used for unclean is *tomei*, which indicates an uncleanliness of a spiritual nature.)

In the summation of these laws the Torah writes "*Because I am G.D who lifted you up from the land of Egypt to be your G.D. So be holy just as I am Holy*".

The Torah is stating the reason for her prohibiting us from eating these animals. It is because they are detestable and unclean. HaKadosh baruch Hu is

True to its name, The Pork Barrel, owned and managed by Israeli Jews, was a restaurant that specialized in serving authentic pork. When Tomer received this assignment he felt very conflicted.

On one hand he was protecting his fellow Jews. That was certainly a mitzva. Also here was a place where there were Jews who were clearly very estranged from Torah and perhaps his gentle influence might inspire some people to feel a bit more connected to Torah. Also, if he would tell his bosses that he wouldn't work there, it might put his job in jeopardy.

But on the other hand he did not feel comfortable about it for the following reasons. First, perhaps his presence as a security guard would make it easier for Jews to serve and enjoy eating treif. His presence would make it easier for people to enjoy the treif food. In addition, he always wore a kippa and tzitzes.

Would it be a desecration of God's name for a religious Jew to stand in this restaurant and provide security? Might it give the impression that eating there was permitted? Should Tomer put his job on the line and say no to his bosses?

What do you think?

See Veharev Na Volume Three 106

Answer to last week's question "The Whiskey Collection"

This story is discussed in Chashukei Chemed Pesachim page 212. Rabbi Zilberstein writes that if the chometz was insured in a normal manner he cannot accept the money. There is a way to restructure the insurance policy ahead of time to be able to keep the payout if such an event occurs.



telling us the reason for us not to eat these animals is because He has a mission for us. It is the mission that began with His lifting us up from Egypt. That mission is to be a holy people.

Behold! What we ingest affects the spiritual levels that we can attain. In fact, our Sages teach us that the path ascending to spiritual purity is not limited to our study of Torah and increased prayer. It must include the way we conduct ourselves in the most mundane areas of our life. The manner in which we do business, the way we relate to others, to our wife and to our children and even what we eat and our attitude towards the food we eat; everything impacts our mission.

How does this work? Why should my direction toward

purity or otherwise depend on my attitude?

The Creator placed Man in the driver's seat of the universe. He is the one who decides which direction the world should go. He created Man with many physical needs that must be met for him to be physically, mentally and emotionally healthy. Therefore, Man's partaking in these needs is purposeful and meaningful. It is the only way that Man will be able to accomplish his mission. However, if Man partakes in these needs for the purpose of self indulgence then he is defining the purpose of these needs as self serving. On the other hand, if Man partakes in these needs for the purpose of being capable to achieve his mission then he defines these needs as a means to serve G.D and others. All of our actions, mitzvos and non-mitzvos, are vehicles by which Man defines purpose and meaning.

How fortunate we are to have been given the controls of His world and how fortunate we are to have been given the instructions of how to use those controls!

Have a wonderful Shabbos.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

The South American false-eyed frog is an interesting creature. Generally about 3 inches long, it is brown, black, blue, gray, and white! Drops of each color are on its skin, and it can suddenly change from one of these colors to the others, simply by masking out certain color spots.

The change-color effect that this frog regularly produces is totally amazing, and completely unexplainable by any kind of evolutionary theory.

The frog will be sitting in the jungle minding its own business, when an enemy, such as a snake or rat, will come along.

Instantly, that frog will jump and turn around, so that its back is now facing the intruder. In that same instant, the frog changed its colors!

Now the enemy sees a big head, nose, mouth, and two black and blue eyes!

All of this looks so real—with even a black pupil with a blue iris around it. Yet the frog cannot see any of this, for the very intelligently-designed markings are on its back!

The normal sitting position of this frog is head high and back low. But when the predator comes, he quickly turns around so that his back faces the predator. In addition, the frog puts its head low to the ground, and raises hind parts high. In this position, to the enemy viewing him, he appears to be a large rat's head! In just the right location is that face, and those eyes staring at you!

The frog's hind legs are tucked together underneath his eyes—and they look like a large mouth! As he moves his hind legs, the mouth appears to move! The part of the frog's body that once was a tadpole's tail—now looks like a perfectly formed

THE FALSE EYED FROG

nose, and it is in just the right location!

To the side of the fake face, there appear long claws! These are the frog's toes! As the frog tucks his legs to the side of his body, he purposely lifts up two toes from each hind foot—and curls them out so they look like a couple of weird hooks.

And the frog does all of this in one second!

At this, the predator leaves, feeling quite defeated. But that which it left behind is a tasty, defenseless, weak frog which can turn around quickly, but cannot hop away very fast.

The frog will never see that face on itself, so it did not put the face there. Someone very intelligent put that face there! And the face was put there by being programmed into its genes.

Well, there it is. And it is truly incredible. How could **that small**, ignorant frog, with hardly enough brains to cover your little fingernail, do that?

Could that frog possibly be intelligent enough to draw a portrait on the ground beneath it? No it could not. Could it do it in living color? No!

Then how could it do *it on its own back*? It cannot see its back, just as you cannot see yours. The task is an impossible one. And, to make matters more impossible, it does it without hands! Could you, unaided by devices or others, accurately draw a picture on your back? No. Could you do it simply by willing colors to emerge on the skin? A thousand times, No.

What a magnificent Creator!

HOLY REBUKE

There were some Jews in Satmar, Romania who were lenient about eating dairy made by gentiles. But the Satmar Rebbe cleverly and sweetly put an end to this. One day he announced, "I'm sure everyone here keeps the time honored Jewish custom to eat milchigs on Shavuos. But I'm warning you: by eating gentile-made cheese, you may not be fulfilling the custom. Gentile-made cheese may actually be fleishigs, since it may contain treif fats." They stopped immediately. (From The Rebbe, The Extraordinary Life and Worldview of Rabbeinu Yoel Teitelbaum, By Rabbi Dovid Meisels page 51)



Achim in a Nutshell:

"Veyached l'vaveinu l'ahava es Shimecha."

"Please bring our hearts together so that we can love Your Name".

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