

## A MITZVA DILEMMA FOR THE SHABBOS TABLE



## THE VEIL OF NATURE

This week's Parsha, Mishpatim, is packed with many laws and their many details. Our Parsha begins with laws dealing with ownership, responsibility, liability, tort, civil issues and so on.

Every society requires such laws and create them to satisfy their needs. One might suggest that the Torah gives us these laws to satisfy our societal needs. HaShem, in His kindness saved us the trouble of having our Rabbis create these laws and gave them to us already done. If this was the case there would be no need to emphasize the source of these laws. The only issue of import would be what these laws are. If society will be able to run smoothly it is irrelevant who wrote them. However, our Sages teach us otherwise.

Our Parsha begins "**And** these are the laws that HaShem commanded Moshe...". Our Sages point out that the additional word "and" is a tool that the Torah uses to indicate that what follows is connected to what preceded. In this case the Torah is teaching us that these laws are a continuation of the previous Parsha. In the previous Parsha HaShem gave us His Ten Commandments at Mount Sinai. Hence, the "and" is teaching us that just as the Ten Commandments were given at Mount Sinai so was the compendium of laws found in our Parsha given at Mount Sinai.

The question is why is it important on which geographic location these laws were received? In fact, why is it even important who gave them to us. All we need to know is what those laws are and how to implement them? Mount Sinai is more than a geographic location it is an experience. Mount Sinai was the moment in time when the Creator revealed Himself to His

## "THE STARVED BUNNY"

By Rabbi Yitzi Weiner

In this week's Torah portion the Torah talks about many of the laws of damages. There is a Torah mitzva to pay for damage that one has caused. The halacha is that if one causes damage indirectly he is generally not liable to pay. But if one was asked to watch something and they were negligent, then he is generally obligated to pay.

This brings us to the following true dilemma.

Sara had a pet bunny rabbit. She was very close with it and the rabbit

meant a lot to her. She named her rabbit Hindy. Sara planned to go on a trip to Israel with her family. Before she left she asked her friend Rachel if she would be able to come over once a day to feed the rabbit. Rachel readily agreed.

Sara went away for the trip and had a great time. When she returned home however and went to her room, she found her rabbit Hindy, still and lifeless. It had died.

It was clear that Rachel forgot to feed the rabbit.

Sara called Rachel up. "What happened, how come you didn't feed my rabbit" "Oh my gosh, I am so sorry", said Rachel.

"I think you should buy me a new rabbit. You killed this one", Sara demanded.

"I am so sorry about your rabbit but I didn't kill it directly", Rachel responded.

"No, you were asked to care for it once a day. And you were negligent. You should buy me a new one".

The two friends could not agree. Who do you think is correct?

Answer to last week's question, "The High Pressure Hagba"

Rabbi Zilbersten writes that the Gabai did the wrong thing, but he is not obligated to pay for the damage. This is because Ari should not have listened to the Gabai. See Veharev Na Volume Three page 322



“Everything that irritates us about others can lead us to an understanding about ourselves.”

The Baal Shem Tov



people and gave them His instructions for accomplishing the world's destiny.

HaShem created the world and set it into motion under the cover of Nature. He uses Nature as a veil to cover Himself. The purpose of covering Himself was to give Man the opportunity to uncover Him and to give Man the opportunity to bring Godliness into this otherwise ungodly world. When Man succeeds in uncovering HaShem and reveals HaShem's Presence, the world is perfected and Man has brought the world to its destiny, to its perfection.

In order for this feat to be accomplished HaShem must expose Himself once revealing Himself to Man and giving His instructions on how to bring Godliness into the world. After that revelation HaShem can recede behind His veil of Nature and let Man do his job. Sinai was that

moment. Sinai was the moment in history when HaShem introduced Himself and His Law to His people. Sinai was the watershed when Man was set up to accomplish his mission.

Let us return to our question, what is the significance of where the laws of our Parsha were given? What is the significance of who gave us those laws? Although these laws are necessary for the successful operation of a functional society that is not the function of these laws. Every one of these laws are vehicles by which we bring Godliness into the world, because their origin is from HaShem at Sinai. These are as much part of Torah and the destiny of the world as the Ten Commandments.

So the mitzvah to pay for damages that your cow caused your neighbor and the mitzvah of returning your neighbor's sweater and the mitzvah of paying your bill in a timely manner are not merely societal decencies. They are the method by which we bring Godliness into HaShem's world.

How fortunate we are that every part of our daily life from wishing our neighbor a good morning to offering respect to an elderly gentleman carries within it the meaningfulness of the destiny of the world itself!

Have a wonderful Shabbos.

**Paysach Diskind**



## SHABBOS: CELEBRATING HASHEM'S CREATION

If I tried to put an ad in the newspaper announcing houses that come with self-manufacturing plumbing and electrical systems, they would tell me I was writing science fiction, and refuse to print it. If I tried to have it printed in a science magazine, they would laugh in my face. But that is what your body does. Before you were born, it constructed its own plumbing and electrical system-and more besides.

Your body is filled with plumbing; in fact, with several totally different plumbing systems. These include your circulatory system, which sends blood all over your body, your urinary system, which purifies the blood, and your lymphatic system, which carries on additional cleaning actions in body tissues. There are also compact plumbing systems in the liver, kidneys, mammary glands, skin sweat and oil glands, and the endocrine glands.

Your circulatory system is composed of a blood pump (your heart), and the plumbing (blood vessels) needed to carry fluid (blood) throughout your body.

The structure of the heart is another great marvel. It is perfectly designed for what it must do, and is the hardest working muscle in your body.

In the wall of the right atrium of the heart is a small spot of tissue. Called the sino-atrial (SA) node, approximately every second this tissue sends out a tiny electrical signal which special nerves quickly carry throughout the heart muscle in the right ventricle. The message it sends is: "Beat!" Instantly, a second node, the atrioventricular (AV) node (bundle of His) is alerted and relays the message on to the left ventricle: "Beat"

And your heart beats! Moment by moment, day by day, year by year, it keeps beating. How thankful are you for that beating heart?

The heart is a powerful pump that drives 5 to 6 quarts [4.7-5.7 liters] of blood per minute through several miles of tubes in your body. During active exercise, this can go up to 20 quarts [19 liters]. Consider the complicated, yet efficient design of the pump:

Blood from all parts of your body returns through the superior and inferior vena cava (the largest veins in your body) and enters a "waiting room," the right atrium (right auricle), ready to enter the right ventricle. When the next heart beat occurs, the ventricles squeeze. The load of blood already in the right ventricle is squeezed out into the pulmonary artery (and is sent to the lungs for oxygen). None of that blood flows back into the ventricle, because the semilunar valve guards the exit. That same squeeze brought the waiting blood from the right atrium through the tricuspid valve into the right ventricle. That valve keeps it

## CIRCULATORY SYSTEM

from flowing back into the right atrium.

Blood returning from the lungs passes through four pulmonary veins into the left atrium (left auricle). A mural (bicuspid) valve guards the entrance into the left ventricle. Then comes the next heartbeat which sends that blood into the left ventricle - a split second after the blood in the ventricle has been squeezed out through the semilunar valve into the aorta (the largest artery in your body).

The blood in the aorta goes to all parts of your body. From the aorta, that crimson stream is carried to still smaller arteries, and then into arterioles. These flow through capillaries so tiny that the blood cells must pass single file. As they do, oxygen and nutrients pass across into the cells, while carbon dioxide and wastes leave the cells and pass out into the capillaries. Still other wastes pass out into the lymph vessels to be carried away. From the capillaries, the blood passes into venules (small veins), then into veins, then into the inferior or superior vena cava, and back to the heart. Random activity of molecules is supposed to have invented all that? Why, the organism would be long dead before "natural selection" ever got started trying to figure out such complication! Natural selection is simply random activity, and nothing more; it does not have the brains to accomplish anything worthwhile.

Your blood cells are very complex. There are different types of blood cells; each one is vital and each one contains hundreds of key factors needed for life. Complicated enzymes must be present to produce the crucial ingredients in those cells.

One cubic centimeter-smaller than a drop of blood contains an average of 41/s-5 million red blood cells. They wear out in less than a month, and more are made in the red bone marrow. That same cubic centimeter of blood contains 70,009,000 white blood cells, and increases to 1,500,025,000 when infection occurs. There are several types of white blood cells. That same cubic centimeter of blood contains 250,000 - 500,000 blood platelets (thrombocytes). If you cut your finger, these are used to quickly clot the blood so you will not bleed to death.

The above description is extremely over-simplified. But it is enough to take one's breath away! A Powerful, Loving, and extremely intelligent Being created you!

# THE HITCHHIKER

In the early 1960's, Rav Mendel Kaplan zt"l was a Rebbi in Beis Medrash l'Torah in Chicago. Because Rav Mendel preferred that his children grow up in a larger Jewish community, his wife and family lived in New York City while he stayed in Chicago. Every other Thursday night, Rav Mendel would drive the hundreds of miles to New York to spend Shabbos with his family. Then he would drive back to Chicago on Sunday. Times were much safer in the sixties, and Rav Mendel did not hesitate to pick up hitchhikers who stood on the side of the road when he traveled back and forth from Chicago to New York. Rav Mendel radiated kindness and warmth and spoke with each hitchhiker as though he were an old friend. On one memorable trip, Rav Mendel stopped to pick up a hitchhiker along the way. This particular passenger seemed like a rough individual, but before long the two men were conversing comfortably. As was his custom, Rav Mendel stopped at a rest stop for a drink and bought one for the hitchhiker. After several hours, they arrived in New York. As the hitchhiker was about to get out of the car, he turned to Rav Mendel and said, "I want you to know that I had no intention of going anywhere when I hitched a ride with you. I spend my days flagging down drivers, and when I am about to get out of the car, I take out my gun and rob them. When I got a ride with you today, I had every intention of robbing you, too. But you were so kind to me that I just couldn't do it." And with that, he quickly got out of the car and walked away. Rav Mendel was speechless. He had spent hours with a dangerous man who could have killed him. However, with his genuine sense of concern and true kindness, Rav Mendel had warmed even this man's cold heart. (From For Goodness' Sake, By Rabbi Baruch Brull)

**WHEN I GOT A RIDE WITH YOU TODAY, I HAD EVERY INTENTION OF ROBBING YOU, TOO. BUT YOU WERE SO KIND TO ME THAT I JUST COULDN'T DO IT.**



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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