

## A MITZVA DILEMMA FOR THE SHABBOS TABLE



## SHULAMIS – THE FABRIC OF KLAL YISRAEL

In this week's Parsha, Yisro, we arrive at Mount Sinai. The Torah points out that our arrival at Mount Sinai was distinctly different than all our other encampments. At every other encampment throughout our 40 year journey in the desert there was some degree of quarreling among our people. However when we encamped at Mount Sinai there was perfect unity. The reason for this was because at Mount Sinai HaShem revealed His entire greatness to us, to the extent that it was possible for us to comprehend, for the purpose of giving us His Torah.

Our Sages explain that HaShem's Presence can be revealed to the people only when they are in state of perfection - Shleimus. This state of perfection can only exist when there is absolute unity.

In the very holy Book of Shir HaShirim (Song of Songs), King Solomon depicts the relationship between HaShem and His people as a man and his beloved wife. At one point in Shir HaShirim, the man refers to his wife as Shulamis. The commentaries explain that the name Shulamis is a derivative of the word shleimus which translates as perfection. HaShem chose us as His nation because we have the quality of perfection. However, this quality can only be achieved when there is unity within the nation.

Why should perfection be tied to unity?

To address this point let us attempt to define unity. When speaking about unity we often define it as a group of people who do not quarrel with each other and respect each other in a civil manner. However, that is not the unity that gives way to perfection. Perfection is achieved when every member of the group complements the other members. There is no single individual that is truly perfect; we all have our respective shortcomings. However, when every member of the group unites to complement and supplement the other's short-

## "THE HIGH PRESSURE HAGBAH"

By Rabbi Yitzi Weiner

In this week's Torah portion we learn how Moshe sets up a system of judges to adjudicate claims between two parties. There is a mitzva for judges to adjudicate claims between two parties.

This brings us to the following true dilemma.

Ari went to shul one Shabbos. After the reading of the Torah, the gabbai, the shul official, went over to Ari and asked him if he would like to do habah, to lift the Torah. Ari declined saying that he had a sore shoulder. "Come on, don't chicken out". "You can do it" the gabbai pressured him. "I really can't do it, my shoulder is killing me," Ari protested. "Stop making up excuses" the gabbai chided. "You can do it". At this point, his exchange with the gabbai was attracting the curious interest of many people around him,

Ari felt embarrassed to say no. Succumbing to the gabbai's pressure, Ari went up to the Torah and tried to do the hagbah. As Ari held the Torah high in the air, he felt a sharp pop in his shoulder. The Torah nearly fell to the ground. Luckily there were people standing around Ari who were able to catch the Torah in time.

Ari felt humiliated. More immediately, his shoulder was now in extreme pain. Ari later went to the doctor. It turned out that Ari dislocated his shoulder. The doctor required Ari to undergo a regiment of surgery and then physical therapy. Because of all of these medical concerns, Ari also had to miss many days of work. Between the new medical and therapy bills, and the lost wages at work, the ill-fated pressured hagbah cost Ari close to \$20,000 in damages.

In frustration Ari approached the gabbai with this development.

"I think you have to pay me for all of the financial damages. I only did the hagbah because you pressured me. I told you my shoulder was sore, but you didn't listen." I only gave in because you were embarrassing me in front of my friends." The gabbai now felt bad about what happened. "I am sorry that you got hurt, and all this happened. I really am. But I don't think I have to pay all this money. After all, even though I pressured you, you still chose to do the hagbah. You didn't have to listen to me.

What do you think? Is the gabbai obligated?

See Veharev Na Volume Three page 322

**Answer to last week's question, "Super Clever Parking"**

Rabbi Yosef Shalom Elyashiv Zt"l writes that Mordechai did nothing wrong. See Veharev Na Volume One page 232 for further explanation.



“*Even the pouch that holds the T'filin is holy. If it falls to the ground, even by mistake, you must pick it up immediately and kiss it. And a Jew who puts on those T'filin – how much more is that person holy!*”

**Rabbi Avraham  
Mordechai of Gur**

comings with their own respective qualities a union is created that allows for perfection. When we are united we have no shortcomings. We are perfect!

To further appreciate how unity achieves perfection let us observe how we create fabric from fibers. A woolen thread that extends 10 yards is composed of small fibers of which the longest one is no more than six centimeters. The reason we are able create such a long thread is because each fiber is closely wrapped around its adjacent fiber until all of those hundreds of thousands of fibers are interconnected together in way that they can stretch on forever. Once we have these threads we can now weave them into a fabric.

HaShem chose His people to be the fabric upon which He would rest. This most beautiful fabric is made of many threads and the threads are made of many fibers. The strength of the fabric depends on two qualities. It depends on the strength of the fibers and it depends on the closeness of the weave. The closer that the threads are woven the stronger the fabric will be.

Our nation is composed of 12 tribes and each tribe is composed of individuals. In order for HaShem's people to create the necessary strength and beauty to contain HaShem's Presence every tribe must be strong with each of their fibers closely interconnected with each other. And then all the tribes must be closely woven with each other to create the fabric.

In today's society we continue to find ourselves composed of many tribes such as the Ashkenazi community, the Bukharian community, the Bakinski community, the Farsi community and so on. When all of our tribes are carefully woven and interact with each other the fabric is strong. However, within each community the individuals too must be interconnected with each other to insure the strength of each thread.

In practical terms this means that every member of our people needs to connect with another. We must support each other. When someone is down the other must lift him. The only way we can support the Presence of HaShem is when we support each other.

How fortunate we are that our very essence requires us to care for each other and live for each other!

Have a wonderful Shabbos.

**Paysach Diskind**

p.s. To this end, Achim has undertaken an initiative to facilitate the opportunity that everyone can participate in supporting one another. We have named this initiative Shulamis following the cue from Shir HaShirim. For more information I invite you to visit us at [achim.org](http://achim.org).



## SHABBOS: CELEBRATING HASHEM'S CREATION

Bones are the framework for your body. If you did not have them, you would lie nearly motionless on the floor like a jellyfish. Your 206 bones are all perfectly shaped to do the right job and in the right way. Each bone is somewhat different from all the others, yet perfectly designed for its task. It is connected in just the right way to perform its functions.

Your finger joints move like a door on its hinges, so are called hinge joints. Your shoulders and upper legs have ball-and-socket joints, so they can turn in every direction. How could such a joint make itself by chance? You would have a difficult time working and surviving without that special joint in your shoulders and legs.

Strong, fibrous bands, called ligaments, hold your joints together, and each moving joint is lined with a membrane that secretes a fluid (synovial fluid) to keep the joints "oiled" and working smoothly. The ends of each joint has over it a plate of very smooth cartilage to provide a slick surface for rotation.

Inside the bones is a spongy material called marrow. This design provides great strength, yet makes your bones much lighter in weight. Since the area inside the bones is a highly protected area, the red marrow within it contains special cells. Those cells

## BONES

manufacture one of the most important substances in your body: red blood!

Everyone knows that there are only 2 bones in your head: your skull and your jaw. But did you know that, at birth, you had many bones in your head? They were all movable so your head could squeeze through your mother's birth canal. Later, they fused together. Everything was planned, carefully planned.

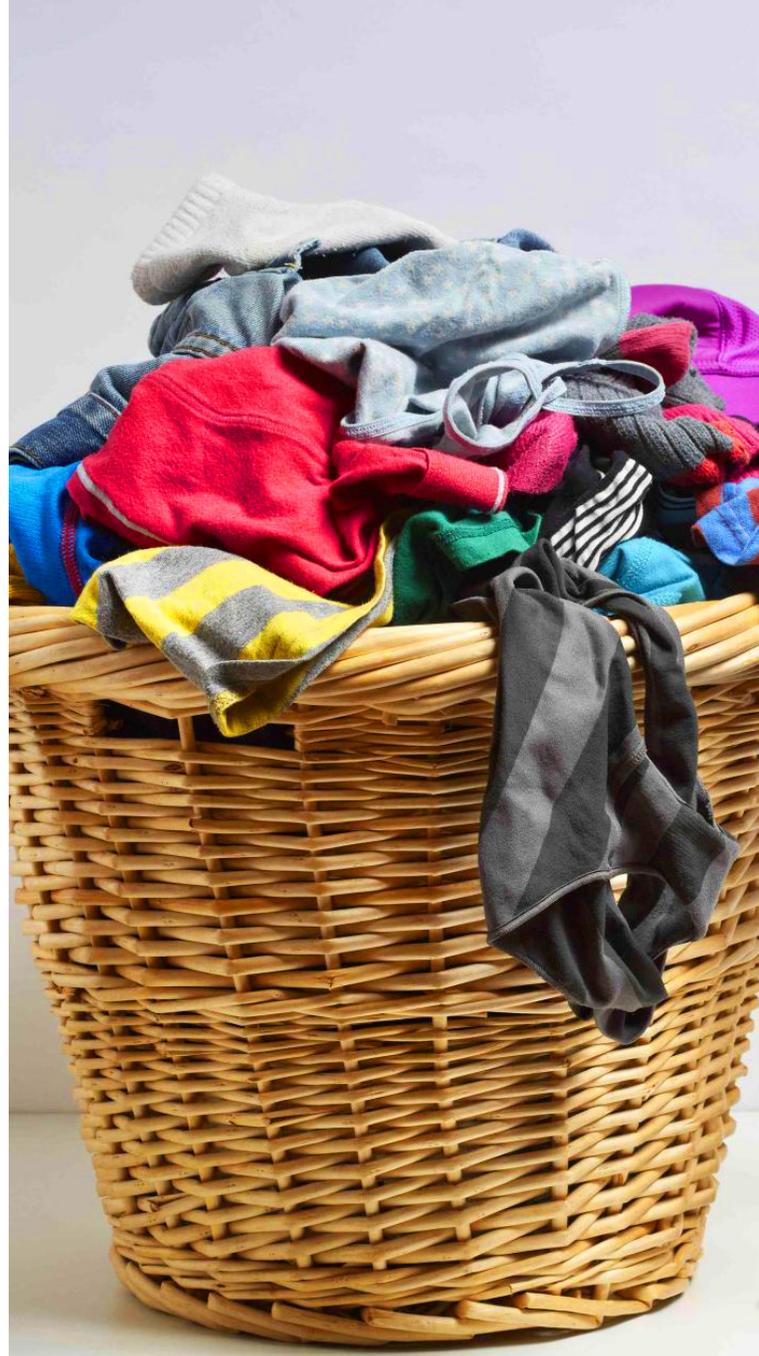
Your spinal bones are another total marvel. The spine is divided into a vertical stack of bones (vertebra), all carefully connected, with a central vertical hole. Through that hole a cable of nerves—your spinal cord—runs down the middle, with horizontal outlets in the vertebra so nerves can pass outward to various body parts. How could that complicated arrangement invent itself?

**AT BIRTH, YOU HAD MANY BONES IN YOUR HEAD. THEY WERE ALL MOVABLE SO YOUR HEAD COULD SQUEEZE THROUGH THE BIRTH CANAL. LATER, THEY FUSED TOGETHER. EVERYTHING CAREFULLY WAS PLANNED**

## THE LAUNDRY DETECTIVE

Two women once came to Reb Archik, the Rav of Lomza, with a din Torah. They were neighbors who shared a clothesline and now each claimed an entire wash as her own. Reb Archik told them to leave the laundry with him and he would announce his psak (verdict) the following morning. After the women left, he took some of his own clothing and mixed it with the bundle they had left. The next day he called in one of the women and she immediately picked out her laundry, separating Reb Archik's from it, stating "These are not mine." When the other woman's turn came, she looked over the laundry and stated with a conviction that betrayed her dishonesty: "The entire laundry is mine!" The city of Lomza was in a stir over the practical wisdom of their Rav. (From The Torah Personality, Published by Artscroll)

**AFTER THE WOMEN LEFT, HE TOOK SOME OF HIS OWN CLOTHING AND MIXED IT WITH THE BUNDLE THEY HAD LEFT.**



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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