



A MITZVA DILEMMA FOR THE SHABBOS TABLE



"ACCIDENTALLY LISTENING TO A PAINFUL CONVERSATION"

By Rabbi Yitzi Weiner

This week's Torah portion talks about the bells that were on the hem of the Kohen Gadol, the high priest. The Gemara in Pesachim (112a) says that these bells were there to alert people that he was coming before he would enter a room.

There is a mitzva that one is not allowed to enter a home, and even his own home, without knocking first. This is because he may startle a person inside, and also because he may be interrupting something private.

This is connected to a general mitzva not to snoop into the private matters of another person. This applies to not peeking onto their home, not reading their private correspondence, and not eavesdropping on private conversations.

This brings us to the following moral dilemma.

Zev was once sitting in a shul learning Torah. Two men came into the shul and began to talk in the ezras nashim, the women's section. They did-



THE MIRROR

With Purim arriving immediately following Shabbos I would like to passover our weekly Parsha, Tetzave, and focus on this great holiday of Purim.

Purim is the holiday that has the most partying and celebrations, much more than the other holidays. Why? The simple answer is that we were spared from total annihilation. If Haman's and King Achashveirosh's plans had been realized, we would not be here today. That truly justifies great celebration. But have we not experienced similar situations where our destiny looked bleak and we survived. What distinguishes Purim above all the rest? One answer could be that this was the first such situation and the first experience sets the tone for the others that follow. However, there was something unique about Purim and that salvation exists with us and gives us nourishment still today. Let us explore the story.

The reason Haman rose to power and succeeded in effecting a plan to destroy every last Jew was because HaShem allowed him to achieve his close relationship with King Achashveirosh. The reason HaShem allowed that was due to the sin of His people.

According to the King Achashveirosh's calculations HaShem had abandoned the Jewish people and they were now his subjects forever, never to return to HaShem and to His Land. In honor of this wondrous accomplishment he made a great banquet and of course he wanted to Jews to be in attendance. However, to attend this banquet would be tantamount to affirming the King's premise. That would constitute a rejection of HaShem Himself. Mordechai, the leader of our people at that time instructed his co-religionists that they should not attend. Unfortunately they did not heed his words and they participated. HaShem reckoned this as a rejection of Himself and as is His way, He rejected them. (Our relationship with HaShem is quite like a mirror. As you draw close to it, the reflection draws close to you. The reverse true as well. Hence, we control the fate of our relationship.)

n't notice that Zev was learning across the partition. Then one of the men began to discuss a very painful, sensitive and personal issue. When Zev heard the conversation, it was clear to him that had the men known he was there they would not have discussed this out loud.

Zev tried closing his ears, but he was still able to make out the conversation. Zev wondered to himself if he as obligated to close his Sefer, his Torah book and leave the room in order to avoid eavesdropping on this private conversation.

On one hand he was not allowed to listen in on this conversation. But on the other hand, he was in the shul first. He was doing what he was supposed to be doing. Why was it fair that he would have to leave because these men decided to talk there? Maybe it was their fault for not talking in a more private place.

What do you think? Was Zev require to close his sefer and leave the shul?

See Chashukei Chemed Baba Basra page 45.

Answer to "Did He Remember"

This story was discussed in Hebrew Veharev Na Volume Two page 443. Rabbi Zilberstein answers, that if the man is giving a significant donation then Shalom has an obligation to remind him that he gave already. But if it is just a few coins and one can assume he is giving again, then he can be quiet.

Answer to "The Starved Bunny"

According to Rabbi Mordechai Shachatowitz, the neighbor would be obligated to pay for the rabbit. This is not because of a shomer chinam, an unpaid watchman, because a shomer is only when the shomer takes possession of the animal.

Rather it's because of the halacha of Arev, a guarantor. Just as a co-signer on a loan is obligated to pay, so would this person who agrees to be an arev a guarantor. This is true even though there was only a verbal agreement.

She would also be obligated because of the principle of Garme'i, obligates someone who gives advice that causes financial damage.



Once it was decided on High that HaShem rejected His people the politics on the ground followed in line and Haman rose to power. However, before that occurred HaShem placed Esther in position to save her people when they would turn around and embrace HaShem once more. Only after Esther was in place did the evil edict go out and soon enough our people recognized the mortal danger we faced. Under the leadership of Mordechai our people prayed to HaShem and poured their hearts in His direction. There was an overwhelming realization of the severity of their sin. They turned that rejection into a nationwide acceptance of HaShem's authority.

Once this 180° turn occurred, Esther proceeded to implement her plan which found extraordinary success. Not only were we spared from destruction but Haman and his cohorts were hung at the gallows. Our people's situation turned from totally upside down to totally right side up.

The Purim story illustrates three remarkable insights in the relationship that exists between HaShem and His people.

1. We control the tone of the relationship, which really means that we control own destiny.
2. HaShem never truly forsakes us. Even at the time that we distance ourselves from Him which requires Him to distance Himself from us, nevertheless, He never forsakes us as we see that He did not allow Haman to ascend to power until Esther was in place.
3. Although He will never take away our free will, (we will always be able to reject Him if we so wish) nevertheless He knows which buttons to push to get us to turn to Him. He knows how to scare us in a way that we will come running into His arms which then opens the relationship and He in turn draws us near to Him.

How fortunate we are to know that as HaShem's eternal people we will survive the entire duration of human history. At the same time we know that our survival is dependent upon our constant turning towards Hashem. He waits for us and longs for us to move closer to Him.

The partying and celebrations of Purim go far beyond the joy of survival. The joy of Purim celebrates our most remarkable closeness to our only Friend. A Friend that is the most powerful, most influential, and most committed to keeping us close to Him.

Have a wonderful Shabbos and most joyous Purim.

Paysach Diskind



SHABBOS: CELEBRATING HASHEM'S CREATION

Here is another miracle system. Air enters your nose and passes down to that same *pharynx* again. But this time, the swallow mechanism is not in operation, so the air goes directly downward into the *larynx*, past your *voice box*, and into the *trachea*, which then divides into the two *bronchi*, which then lead through the *bronchioles* into tiny air sacs called *atria*. Think of two trees with their branches continually rebranching until finally they end-in grapes! That is the appearance of the bronchi, bronchioles, and atria. Tiny projections, called *alveoli*, protrude outward from each grape-like atrium into the lung. It all does look very much like a bunch of grapes! The plan is to exchange oxygen for carbon dioxide-as much as possible and as quickly as possible. There are over 400 million alveoli; each one is closely connected with blood and lymph vessels, nerves, and connective tissue.

That is what, on the inside, your lungs look like; From the outside, the lungs appear to be two cone-shaped organs, nicely designed to fit the space in your chest. Your left one is not as large, in order to make room for the heart just below it. Your lungs hold about 3.5 quarts [3.3 liters] of air, and are remarkably like air bellows, partly filling, partly emptying, partly filling, partly emptying; this goes on constantly, night and day. It should not take long for such action to wear a

THE RESPIRATORY SYSTEM

hole in the side of the lungs, but instead they are wrapped inside the *pleural cavity*. Moist fluid is exuded by the walls of the pleural membrane, which provides a slippery surface for the lungs to move against.

Please remember that, throughout this exploration, you are observing only the barest outline of the body systems. It is similar to lifting the top off the central processing unit of a home computer, letting you gaze within at the electronic boxes and cards neatly stacked inside,-and then concluding that you understood the complexity of a computer!

Several lengthy books could easily be written about each italicized word in this article.

SUCH ACTION SHOULD WEAR A HOLE IN THE SIDE OF THE LUNGS, BUT INSTEAD THEY ARE WRAPPED INSIDE THE *PLEURAL CAVITY*. MOIST FLUID IS EXUDED BY THE WALLS OF THE PLEURAL MEMBRANE, WHICH PROVIDES A SLIPPERY SURFACE FOR THE LUNGS TO MOVE AGAINST.

THE PRIVATE CALL

Aharon Gross recalled an incident that illustrates his father, Reb Shloimy Gross' sensitivity:

My father was driving me somewhere one afternoon when I received a phone call from a close friend who wanted to discuss something very personal. I felt that it would be proper to speak in privacy, so I began to tell my friend that I would return his call later.

But my father immediately understood the problem and said, "Aharon, you continue talking - I'm getting out of the car so you'll have privacy." I wanted to tell my father that this was not necessary, but he did not give me the chance. He had already pulled over to the side of the road and alighted from the car. He stood outside in the bitter cold until the phone call was completed! (From Shloime! Page 279 by Rabbi Shimon Finkelman, Published By Artscroll Mesorah)

**SHLOIMY GROSS STOOD OUTSIDE
IN THE BITTER COLD UNTIL THE
PHONE CALL WAS COMPLETED!**



Achim in a Nutshell:

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

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

OUR SPONSORS

Benjamin Jessurun
443-833-5520
bjessurun@allstate.com



Allstate®
You're in good hands.

Auto
Home
Life
Retirement