

עֵפֶרֶת הַשָּׁבוּעַ

A Weekly Torah Publication from the Students of Mesivta Ateres Yaakov
Ruth & Hyman Simon High School

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Second זמן קריאת שמע:	9:38
Latest שחרית:	10:44
Earliest הבדלה:	8:20

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A FENCE OF STRENGTH

Moshe Dovid Katz, Mesivta Graduate

At the beginning of the second *aliyah*, the Torah warns us that one should not get too comfortable or else they might come to forget Hashem. In doing so, the Torah say that we should be careful to keep His מצותיו ומשפטי – commandments, ordinances and decrees. We all know the difference between a *Chok* and a *Mishpat*, but a *mitzvah* would seem to include them all. So why does the Torah have to list all three?

To bring light to this issue, we can take a look at *Targum Unkolos*. He translates these as פקודויה ודינויה וקימויה. The first can be translated as a commandment one is *makpid* and specific about, and makes it his own. The second are all *dinim* of the Torah one is required to keep which we know the reason for. The third are things we must keep, even though we don't know the reason. However it is still unclear as to why we need all three – '*mitzvah*' could have included them all? In addition, the order seems to be out of place; the last thing to be forsaken would be that which one is *makpid* on, and the first to be forsaken would be that which one doesn't know the reason. Why does the Torah use this order?

We can find the answer explained in the *pesukim* that follow. The Torah lets us know that there is a three-step process in which one forsakes the Torah, and this is due to one becoming too comfortable. The next *pasuk* says that you'll be satisfied. This is the first step. When one becomes satisfied, he feels lax, and that which he is usually careful about, he will be less *makpid* on, but something special like a *chok* he will still keep. Then the Torah says that you'll increase in number and become wealthy. When this happens one feels more in power, and feels that the reasons of the Torah don't apply to him, and therefore forsakes them, but a *chok* he does not know the reason and still respects Hashem about it. Finally, a person becomes full of

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A GULP OF HONOR

Avi Lieberman, Mesivta Graduate

ואשר עשה לדתן ולאבירם. . . אשר פצתה הארץ את פיה ותבלעם [יא:ו]
AND WHAT WAS DONE TO DASAN AND AVIRAM. . . HOW THE
EARTH OPENED UP HER MOUTH AND SWALLOWED THEM UP
תפתח ארץ ותבלע דתן ותכס על עדת אבירם [תהלים קו:יא]
THE EARTH OPENED AND SWALLOWED DASAN, AND
COVERED THE CONGREGATION OF AVIRAM

Towards the beginning of this week's *parsha*, Moshe Rabbeinu emphasizes to Klal Yisroel not to think all the good they receive from Hashem is due to their laudable merit. Rather, the protection from the attacking nations around them are mainly because of *zechus Avos*, the merit of our virtuous forefathers who followed the ways of Hashem purely out of their love for and fear of the Creator. To further emphasize this point, Moshe goes through all the sins that the Jewish People committed throughout their journeys in the *midbar*, ranging from the *chet ha'egel* to their various complaints and criticisms.

Following this concept, Moshe makes mention of Korach's rebellion - the uprising against Hashem's appointed leaders together with the desire of replacing them. The *pasuk* makes specific mention of Dasan and Aviram, the malefactors who followed suit and revolted together with Korach. Moshe emphasizes how the earth opened wide and swallowed these two sinners, along with their households, fortunes and everything they owned. Interestingly enough, Korach himself isn't discussed at all in this recollection. The only mention of this

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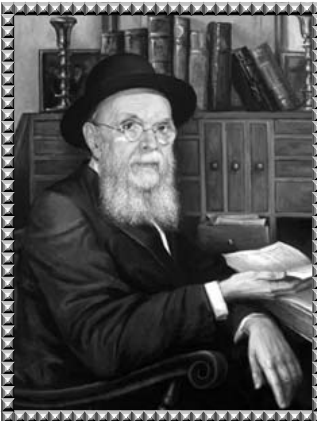
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IN~DEPTH FOCUS ON GREATNESS

by Yoni Feder / Avi Lieberman

HARAV AVRAHAM YAAKOV HAKOHEN PAM zt"l
(5673/1913 - 5761/2001)

- Avraham Yaakov was born in Tammuz 5673 in the town of Vidz, Lithuania, to HaRav Meir, a *ram* in the Chaim Berlin yeshiva who had studied in the Slabodka and Radin yeshivos.
- In his *sefer*, *Atara LaMelech*, he describes his father and his *dveikus* to Torah, imbued in him as a young man in Slabodka.
- He also writes in his *sefer* about his righteous mother, who was the epitome of *chessed*. She assisted the poor and brokenhearted in a remarkable manner.
- Young Avraham Yaakov constantly sought to grow in Torah and to rise in spiritually, and his diligence, greatness, refinement and purity of thought were manifest even when he was young. He was noble of spirit, outstanding in his *middos*, and meticulous in his interpersonal relationships.
- At the age of ten he left his home to go learn in Kovno, where he stayed at the house of Rav Yaakov Kamenetzky zt"l, who was then a Kollel member.
- With the outbreak of pogroms throughout Russia, the Pam family was forced to escape to America.
- They settled in the Brownsville section of Brooklyn in 5689 (1929).
- Avraham Yaakov went to learn in Torah



Vodaas, where he became one of the foremost disciples of Horav Dovid Leibowitz zt"l and Reb Shraga Fievel Mendlowitz zt"l.

- Young Avraham Yaakov was known for his outstanding *hasmodo* as well as for his work on his *middos* and his study of *mussar*. His entire life centered around Torah study and *middos* improvement, and was one long saga of deep immersion in Torah study and exertion in *avodas Hashem* in an unassuming manner.

- He became one of the few who were granted *smicha* from Horav Yaakov Kantrowitz zt"l.

- After marrying Sara Belmuth, who helped him in a most dedicated manner her entire life, he was asked to serve as *ram* in the Torah Vodaas Yeshiva Ketana, and in 5740 (1980) as the rosh yeshiva of the *yeshiva gedola*.

- For some six decades, Rav Pam was an anchor for hundreds and thousands of students deeply attached to him with strong bonds of love. They sensed that he was their support during times of happiness and during times of distress, and felt that they could turn to him for counsel.

- Rav Pam never sat at the *mizrach* (eastern wall) in the yeshiva, but rather among his students, like one of them. He wore a short jacket, not a

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AVI LIEBERMAN (continued from page 1)

terrible episode is through Dasan and Aviram, two of the many followers in this appalling insurrection. Why is this? It would seem only correct to make mention of Korach, the one who started the revolt – the one who felt it was *he* who should take the place of Aharon HaKohen?

I would like to take two different approaches to answer this query. The Ramban explains that the Torah specifically makes mention of Dasan and Aviram over Korach himself, because they brought *korbanos* when they weren't even Leviim! Korach, however, was from *shevet Levi* and was therefore able to bring a sacrifice.

The Ramban's point needs clarification. What difference does it make if they were Leviim or not? All of the followers rallied behind Korach and sinned nonetheless! Is anyone less culpable than the other?

Reb Chaim Ozer Grodzensky zt"l was considered the *gadol hador* of Vilna, and no major decision was passed without consulting the leader of Polish Jewry. On one occasion, a delegation from a certain town came to Reb Chaim Ozer, and explained that they wanted to ask a certain scholar to become the rav of their town. "Does the Rav approve of the candidate?" they wanted to know. Reb Chaim Ozer was quiet for a moment, and then responded that he does not commend the person becoming leader of their town. The delegation thanked the Rav for his insight and left his residence.

A few days later, a young man burst into Reb Chaim Ozer's study and began screaming and hurling insults at the venerable sage. "What do you have against my father that you have to affront him so abhorrently? You think you're so great because you can turn a town against a great candidate for the position of their rav?!" The young man continued to hurl disrespectful and inapt insults, while Reb Chaim Ozer sat calmly in his chair without responding whatsoever. The young man eventually became so enraged that he even slapped the sage across his face! The onlookers decided that this was enough and were finally able to restrain the man, while preparing their fists to teach him respect for the leader of Polish Jewry. Reb Chaim Ozer, however, demanded that nothing be done to this person, other than escort him outside.

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ויענך וירעבך ויאכלך את המן

HE AFFLICTED YOU AND HE HUNGERED YOU, AND HE FED YOU *MON*

This *pasuk* is very cryptic - what does it mean Hashem afflicted us? The solution to this question is found in a Gemara in Yoma, which says that from this *pasuk* we see that a blind man eats but does not derive any satisfaction from his food. The Bnei Yisroel had *mon*, but they had no satisfaction from it because it always looked the same. They couldn't see what they were tasting and ultimately, were driven to complain about the *mon*.

There is an enigmatic Medrash on this *pasuk*. The Medrash says that it is from this *pasuk* that we know women are supposed to light candles on Shabbos. With this Gemarah we can now understand the Medrash. The purpose of the *ner* Shabbos is to create *oneg* Shabbos, because we derive more pleasure and satisfaction from our food when we are able to see it. The source for this concept is the *pasuk* that talks about how Bnei Yisroel felt about the *mon*, whose appearance always remained the same.

The Ksav Sofer gives another answer to this Medrash *pliah*. He brings a Tur that says that the reason women light candles is because they caused Adam to sin, thereby bringing death into the world. Since they extinguished the light of the world, they compensate by lighting *neiros* Shabbos. However, we know from the Gemarah in Avodah Zarah that at Matan Torah, Bnei Yisroel were freed from the Malach Hamaves and the only reason why the Malach HaMaves came back is because of the *chet ha'egel*. The women weren't involved in the *chet ha'egel*, so the men should light Shabbos candles, not the women!

To answer this question we must say that the *chet ha'egel* on its own could not have brought
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ברוך תהיה מכל העמים לא יהיה בך עקר ועקרה ובהמתך [ל"ד:ז]

by Tzadok Picker

YOU [KLAL YISROEL] WILL BE BLESSED FROM ALL THE NATIONS OF THE WORLD, AND YOU SHOULD NOT HAVE AMONGST YOU A MALE OR FEMALE THAT CANNOT GIVE BIRTH, NOR AMONG YOUR ANIMALS.

The Torah here seems to be connecting two different things together in the same *pasuk*. Why does the same *pasuk* make mention that Klal Yisroel will be blessed, and then go on to state a commandment – what connection is there?

While many *Mephorshim* explain the *pasuk* to mean a man or woman who cannot have children, the Baal HaTurim brings a different explanation. He points out that the words "עקרה לא יהיה בך עקר," comes out to 834 – which is the same as the words *בדברי תורה*. We can now try to understand the *pasuk* in a different fashion: When our *pasuk* talks about an עקר, it is referring to someone that is barren from studying Torah.

The Baal HaTurim notes further that this *pasuk* begins with the letter *beis* and ends with the letter *chaf*, to teach us that it is in the *zechus* of the Torah which consists of *chuf-beis* – the twenty two letters of the *Aleph Beis*, that we are placed above all the other nations. Perhaps now we can answer our original question of why these two concepts are juxtaposed. It is to teach us the greatness of Torah, the power of its wisdom as well as the blessings that come along with it – but only if we study and delve into the Torah. If we don't learn and follow the Torah, then we are truly barren and undeserving of the *brachos* that we are promised in this *pasuk*.



STORIES OF TZADDIKIM

In a city outside of Prague there lived a man we shall call Lipa, who had a coachman who had served him faithfully for many years. The coachman was a good, responsible driver. When they stayed overnight at an inn, he would take good care of the horses, feeding and combing them, and then he would take care of the wagon, oiling its wheels and making sure that it was in good shape. In short, the coachman was an expert and trusted servant.

Once, Lipa and his coachman were traveling to Prague, and they slept overnight at an inn. In the morning, Lipa got up and reached for his clothes at the side of his bed, but they weren't there.

"Zalman," he called his coachman. "Where are my clothes?"

Zalman came in and said, "On the chair next to you."

To Lipa's shock, Zalman his coachman was wearing his clothing. And when he looked at the chair, he saw his coachman's worn clothing.

"What kind of joke is this?" Lipa stated angrily. "You're wearing my clothes, and your clothes are lying on my chair!"

"Don't speak nonsense," the coachman raised his voice. "Put your clothing on quickly and go harness the horses!"

"Have you gone out of your mind?" Lipa said. "Or is this your idea of a joke? We don't have time for jokes. Give me back my clothing, and I'll forget this incident."

"You don't seem to understand the situation," the coachman replied in a threatening tone. "From now on, I'm the master and you're the coachman. Now you go and take care of the horses. Or else!" The coachman walked up to the bed and leaned menacingly over his master. "Do you understand me?"

Thoroughly intimidated, Lipa put on the coachman's old, tattered clothing, harnessed the horses, and then, sitting in the coachman's seat

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RABBI ZOMBER (continued from page 3)

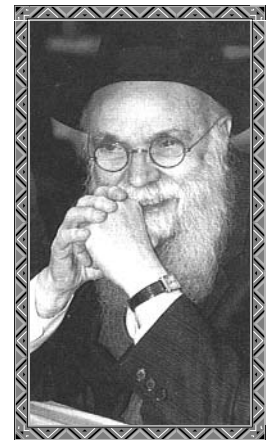
death back into the world. However, at Matan Torah we were given protection from the Malach HaMaves through the *zechus* haTorah. The *chet ha'egel* was therefore able to remove that special protection of the Torah and restore the Malach HaMaves to his full power. The proof to this idea comes from the *pesukim*. Originally, when Adam sinned, he was punished with the curses of having to work for his food and death. If the *chet ha'egel* brought on a brand new decree, then we should have been

punished further by having the *mon* taken away from us. Yet the *pasuk* attests to the fact that even after the *chet ha'egel* we still had the *mon*! This proves that death came back to the world mainly because of the sin of Adam and that is why the Medrash tells us *מכאן שהנשים מדליקות נר של שבת*. If not for this *pasuk*, I would have thought men should have taken over the responsibility of lighting candles; now we have a source that women should continue to be the illuminators of the world.

IN-DEPTH FOCUS ON GREATNESS (continued from page 2)

rabbinical frock: a model of humility, modesty and simplicity. It was no mistake that he merited to be called, "the Chofetz Chaim of America."

- Made it his personal mission to teach and spread Torah not only to those who thirsted for Torah, but even for those who did not yet appreciate its beauty.
- When already seventy years of age, Rav Pam founded the Shuvu organization for the *chinuch* of Russian children in Eretz Yisroel, and was its patron during the past few decades.
- Was noted for his relentless advocacy of the highest standards of honesty and integrity.
- Rav Pam's profound, weekly *shiurim* in *parshas hashavua* in Torah Vodaas were famed throughout the United States, and many people attended them. Hundreds of tapes of his *shiurim* on the *parshos* and on *middos* serve as the mainstay of the *chinuch* of many *bonei yeshiva* in the United States. They constitute the bulk of his *sefer*, *Atara LaMelech*, which contains discourses on *hashkafa* as well as guidance, *chiddushim* and explanations, with particular stress on integrity in one's interpersonal relationships. These *shiurim* generally focused on *middos tovos* and the good practices he himself exemplified.



(l to r) Rabbi Leibe Wolf, Rabbi Baruch Rabinowitz, Rabbi Yehudah Horowitz

• After the *petirah* of HaRav Moshe Feinstein *zt"l*, he was appointed president of Chinuch Atzmai in the United States. He was also a member of the presidium of the largest Torah organization in America, Torah Umesorah. During his last years he was president of the Nechomas Tziyon organization, active in American secular schools.

• Rav Pam passed away on the 28th day of Av, 5761.

• The *levaya* left Torah Vodaas on Friday morning, and was attended by tens of thousands of mourners. Before the procession set out for the cemetery, chapters of *Tehillim* were recited. As per his final request, no *hespedim* were delivered. His son, Rav Aharon Pam, delivered words of parting.

• Rav Avraham Yaakov Pam left behind illustrious generations of Rabbanim and Roshei Yeshiva, including Mesivta Ateres Yaakov's own Reb Leibe Wolf, Rabbi Yehudah Horowitz, and Rabbi Baruch Rabinowitz.

AVI LIEBERMAN (continued from page 2)

When the young man was finally removed from Rav Grodzensky's household, the bystanders asked why their Rebbe displayed such a calm reaction to the brazen *chutzpah* this man displayed? Reb Chaim Ozer explained that this man cannot be blamed, since he is blinded from the ultimate truth by his *kibud av*. "All he sees is the respect and admiration a son has for a father. Can we really blame him if we don't see eye to eye on this matter?"

My rebbe, Rav Elysha Sandler explains from this, that in a way, we can understand where Korach's intentions were coming from, as he felt someone else was more worthy of the *kehuna* than Aharon. In fact, he felt that the most appropriate person was him! After all, he was from *shevet Levi* and a leader in Klal Yisroel – what difference was

there between Aharon and himself? Dasan and Aviram, however, weren't even Leviim to begin with! What are they rallying about? Why are they taking part in such discrepancies that don't concern them? This is why they are the ones mentioned over here as opposed to Korach. As the Ramban explains, Korach had a dream and was blinded by it. Dasan and Aviram, however, had no chance of advancement, and got involved in something for the pure sake of *machlokes*. This bad character trait is thus emphasized in this week's *sedra*.

Another approach we can take with this is regarding Moshe Rabbeinu's desire to impart a clear and appropriate message to the Jewish People. My mother suggests that Moshe didn't mention Korach, specifically to show that this was not a rivalry between two colleagues. Rather, this

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and holding the coachman's whip, he led the horses along the road to Prague. For the entire length of the trip, the man tried to find some way of getting out of this terrible situation. No one knew him in Prague. Who would believe that he was the merchant and his coachman was wearing his clothes? Of course, once he got home, the truth would come out, but his coachman refused to let him turn back. And what would happen in the meantime?

Finally, Lipa decided to go to the chief rabbi, Rabbi Yechezkel Landau, also known as the Noda BiYehudah, and ask him to decide between him and the coachman. He told the coachman what he planned to do, and the coachman agreed to come with him, knowing that his master had nothing to prove his identity.

The two men came before Reb Yechezkel and told their stories, each claiming that he was the real master, and that the other person was the coachman. Reb Yechezkel listened to them gravely and then ordered them to go into the outer room and wait for him until he came to a decision.



The Noda BiYehudah

The two men went out to the waiting room and sat down. Lipa waited nervously for the Noda BiYehudah's decision, while the coachman sat with a satisfied expression on his face, certain that the Rav would not unmask him.

Reb Yechezkel let the two men wait a very long time, until they both were lost in their thoughts and had practically forgotten what they were waiting for.

Suddenly, the door opened. The Noda BiYehudah appeared in the doorway and announced, "Coachman, come in!" The man wearing the merchant's handsome clothing stood up and took a step forward. Then he suddenly stopped, his face turned pink, and in his confusion he stepped back.

"You are the coachman!" Reb Yechezkel accused him sternly. "You can't deny it. Change clothing immediately with your master!"

In this way, the coachman was tricked into identifying himself. Shamefacedly, he was forced to take off his master's clothing and put on his own garments.

haughtiness, and eventually forgets Hashem, and therefore even the *chukim* he feels don't apply to him, because there is no G-d, in his mind, to back them up.

We might think that we have all of these fences to protect us from forsaking Hashem. What we don't realize is that when we become too comfortable in the world we live in, as well as our situation, the fences sink down and we are free to roam the world. The Torah therefore let's us know what will happen if we find ourselves in such a situation, and we therefore have to be careful. This is why there is always a *zecher leBeis HaMikdash* or the like. We need this in order to keep us in balance between the world and HaKadosh Baruch Hu. May we be *zoche* to always keep that balance and instead of simply remembering the Beis Hamikdash, we will acquire it.

was a confrontation of Korach against Hashem; a desire for personal progression through the system. Moshe therefore mentions Dasan and Aviram when describing this period to clearly show Bnei Yisroel that his own position in all this was completely *l'shem Shomayim*, and not *chas veshalom* to be victorious in this battle for power.

This answer comes to explain why Korach himself isn't discussed in the *pasuk*, but doesn't seem to explain why Dasan and Aviram were mentioned over anyone else? The *Meloh Ha'Omer* explains that the Torah over here is teaching us the proper approach to rebuking our brethren, always keeping in mind not to hurt their feelings or cause them any pain or embarrassment. As we know, Korach's sons performed a complete *teshuva*, and were therefore spared from Hashem's wrath. They were most certainly standing together with the rest of Klal Yisroel, as Moshe Rabbeinu described all the various events that took place to the *Dor HaMidbar*. Therefore, in order not to embarrass Korach's sons, their father's name wasn't publicly mentioned since they had completely repented and weren't required to endure such public humiliation.

In his explanation on Tehillim, Rashi explains further that Korach isn't mentioned because of the *honor* and *respect* accorded his righteous sons. How praiseworthy are those that conquer their wants and desires by performing full *teshuva*! Dasan and Aviram, nonetheless, were described by the Torah as being entirely swallowed up together with all their descendants, without a trace remaining of their existence. Everything they cared about was together with them underground, hence mentioning Korach's rebellion through these two sinners wouldn't cause anyone else shame or discomfort.

When we place all our emphasis on our worldly desires and charge after opportunities for opportunities to challenge and disputes, we will eventually get consumed in our own blunder. However, one who looks at his desires and stomps on them with vigor and vitality, warrants honor and nobility like that rewarded to the sons of Korach. May we all merit to overcome our evil aspirations and ultimately reach the pinnacle of our present journey; the arrival of *Moshaich Tzidkeinu*. . . may he come speedily in our day.

אמת ליעקב

Weekly Insights from Moreinu HoRav Yaakov Kamenetzky zt"l

וגם את הצרעה ישלח'ה' אלקיך במ עַד אַבְד הַנְּשֹׂאִרִים וְהַנְּסֹתְרִים מִפְּנֵיךְ אֲנִי:

AND ALSO HASHEM YOUR GOD WILL ALSO SEND THE HORNETS AGAINST THEM, UNTIL ALL THOSE WHO SURVIVED, AND THOSE WHO WERE HIDDEN FROM YOU HAVE BEEN DESTROYED

In this week's *parsha*, we read about Hashem's reassurances to Bnei Yisroel that they would be able to successfully conquer the thirty-one kings in *Eretz Yisroel*. The *pasuk* promises that after Bnei Yisroel had, with the aid of



Hashem, wiped out the majority of the inhabitants of *Eretz Yisroel*, Hashem would send a swarm of hornets to take care of anyone who was left. However, the *pasuk* in *Sefer Yehoshua* (כד:יא) seems to contradict this. The *pasuk* there states that after the war with *Yericho*, the hornets immediately came, and wiped out the two *Emori* kingdoms, without Bnei Yisroel having to fight at all. There are several problems with this *pasuk*. First, the war with the kings of *Emori* took place before Bnei Yisroel entered *Eretz Yisroel*, and did involve Bnei Yisroel fighting the war themselves. Why then does this *pasuk* refer to a war with the *Emori* after the victory over *Yericho*? Secondly, this *pasuk* records the fact that the hornets conquered the entire kingdom by themselves, whereas the *pasuk* in *Parshas Eikev* writes that the hornets only were meant to kill the people that Bnei Yisroel had not managed to wipe out.

HaRav Yaakov Kamenetzky zt'l reconciles these issues in the following manner. When the members of the tribes of Reuven and Gad came to Moshe with their request to settle in the

lands that had been taken from the *Emori* kingdom, they promised, that after building fortified cities for their wives and children, they would accompany the rest of Bnei Yisroel in their battle against the thirty-one kings. Why did the members of Reuven and Gad feel that it was necessary to build fortified cities to protect their families? They had already defeated the cities of *Sichon* and *Og*, so who was left that might attack them? Rav Yaakov explains that obviously, there must have been people that survived Bnei Yisroel's attack who would seek revenge against the families that Reuven and Gad had left behind. As such, the soldiers of Reuven and Gad built fortified cities in order to ensure the safety of their families.

We can now understand that it was the Bnei Gad and Bnei Reuven that the Torah was reassuring through the promise of the hornets. Now we can explain the *pasuk* in *Sefer Yehoshua*. The *pasuk* is recording the fact that after the battle against *Yericho* was won the remnants of the *Emori* kingdoms did indeed band together in an attempt to wipe out the women and children of Reuven and Gad, and were wiped out by the hornets. The *pasuk* is referring to this war that was fought against the leftovers of the *Emori* kingdom, and was won without Bnei Yisroel having to fight at all.

Reb Yosef Chaim Sonnenfeld zt'l was once told that in a certain Jewish home there was cooking on Shabbos. He quickly put on his *shtreimel* and ran to the house, bursting in with a cry, "Gevald! It's Shabbos!"

The stunned residents were embarrassed, but the perpetrator did not hesitate to rebuke the *tzaddik*. "Rebbe," he asked. "Is it proper decorum to break into someone's home without knocking on the door?"

"Decorum?" Reb Yosef Chaim replied. "When a house is on fire, you do not observe social niceties. I heard there was a fire in your house, and that is why I had to rush in."

Someone once consulted with the Chazon Ish about his wish to leave his position as a rebbe in a yeshiva in order to take up another occupation. The *gadol* asked him, "What do you want to do?"

The man answered, "I would like to learn to be a diamond polisher." The Chazon Ish exclaimed, "But you already are!"

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