

עֵפְרַת הַשָּׁבֹועַ

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

פרשת תרומה

ג' אדר א' תשס"ה

February 12, 2005

Candle Lighting: 5:08

Latest שמע: 9:31

Latest שחרית: 10:24

Earliest הבדלה: 6:10

This week's edition of
ATERES HASHAVUA
is dedicated in honor of
REB ZALMAN LEIB SILBER ז"ל
in appreciation for his
Amazing and inspiring drasha
delivered to our Mesivta

A REFLECTION OF BOTH WORLDS

Yaakov Sonnenblick, 12th grade

This week's parsha begins with Hashem's command of ויקחו לי תרומה. Many mephorshim are bothered by a simple question. Hashem is commanding Klal Yisroel to donate to the construction of the *mishkan*, so why does the *pasuk* state "ויקחו"; *you should take*? Shouldn't the Torah use the word "ויתנו"; *you should give*?

The Great Gaon Rav Yosef Dov Soloveitchik, also known as the Beis HaLevi, answers that when a *Yid* gives *tzedakah*, he is in fact taking. All of our *gelt* in this *velt* is just a deposit (*pikadon*) from Hashem, which we are merely watching for Him. From all the money we have in this world, the only "money" that will come with us into the next world is the money used for *tzedakah*, supporting Torah, and other such mitzvos. However, the money we squander on *shticky* cars and all other *gashmiyus* of the world won't go far in the next world.

The Beis HaLevi helps us understand this point with a beautiful parable. He compares it to a fly stuck in a glass bottle with more than enough sugar for one fly. Can this fly say it is the richest fly? No, because it's trapped in this glass bottle; it can only enjoy itself inside the bottle. We are like the fly. We have money and possessions, but they are stuck with us in this world. In order to get the 'sugar outside the glass', we need to do *chesed* with it while in this world. All the money we have in this world will stay in this world, and when the time comes we will be accompanied with the riches of our mitzvos and kindness.

The Manchester Rosh Yeshiva, Rav Yehudah Zev Segal zt'l, was a pioneer in encouraging people to learn the works of the Chofetz Chaim on *Shemiras HaLashon*. Rav Segal began a cycle of learning the halachos of *Shemiras HaLashon* in his yeshiva, and soon enough the idea spread, lending encouragement to thousands of people to follow through with this rotation. The Chofetz Chaim Heritage Foundation was established to continue this important work. This organization encourages everyone to

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LESSONS ON CHARACTERISTICS

Yishai Kadry, 9th Grade

We can learn various *midos* from this week's parsha. In the *pasuk* "ויקחו לי תרומה", *And they should take for me terumah*, the verb "ויקחו" can also mean to trade or engage in business. A person who has a business doesn't close up his shop if a business deal doesn't work out well. He is smart enough to know that if he stops trading, his business would collapse completely. The same is true regarding Torah: if a person doesn't succeed once or twice, he must continue to work at improving himself and not give up.

There is an interesting question that arises. Why does the *pasuk* say "and they should take"? Shouldn't it say "ויתנו"; *and they should give*? A possible answer is that when one gives, he also gets. In this case, the Jews are taking merit for themselves. A folk saying states, "a fool gives and a wise man takes". This refers to a person giving *tzedakah*. A fool who gives *tzedakah* thinks that he is giving, while a wise man who gives realizes that he is taking – he is the one who benefits the most by giving *tzedakah*.

Another important character trait is learned out by the *pasuk* that teaches us about the measurements of the *aron kodesh* and *mizbeach*. The Baal HaTurim point out that if you look at the measurements of the *aron*, you may notice that they are all in halves. This teaches us that a person should always see himself halfway to where he wants to get. He should then work harder to fulfill the other half. The copper *mizbeach* had full measurements. This teaches us that a man who brings a *korban*

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This week's edition is sponsored by Zev Gottlieb & Family in honor of the *aufruf* & wedding of their daughter Chaya to Dovid Chaim Karmel

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IN~DEPTH FOCUS ON GREATNESS

Part 3 - conclusion

Harav Yehudah Zev Segal *zt"l*

by Avi Lieberman

The Manchester Rosh Yeshiva

17 Sivan 5670 / June 24, 1910 – 22 Shevat 5753 / February 13, 1993

- Rav Segal became known for his *tefilos*, and people from all over the world would seek his blessings.

~ Great *gedolim* such as Rav Yaakov Kaminetsky *zt"l* would advise people in distress to seek the Manchester Rosh Yeshiva's brachos. When Rav Yaakov himself was ill, he asked someone who was going to Manchester to ask that Rav Yehuda Zev daven for him.

~ Similarly, the late Satmar Rav told someone who had approached him for a bracha, "Why seek a bracha from me when you can go to the Manchester Rosh Yeshiva?"

- Rav Segal was overheard during his own davening beginning areas of tefilah with introductions such as "*Tatte Zisseh* (sweet Father). . ."

~ One of Rav Segal's talmidim was diagnosed with a dreadful disease. When the boy's father, who had hoped that his son would study a profession, asked Rav Yehuda Zev for a bracha for the boy's recovery, he replied, "If your son dedicates his life to Torah study, he will recover fully."

That night, as Rav Yehuda Zev davened *Shemoneh Esrei*, he was heard saying, "Tatte, I promised him." Not long afterward, the young man recovered.

- Rav Yehuda Zev tried to perform at least one *chessed* (act of kindness) each morning before *Shacharis* in order to enhance the efficacy of his *tefilos*.

~ When he lived in his daughter's home, he would prepare a thermos of hot water before going to shul, so that his son-in-law could have a hot drink before leaving the house. While at his summer resort, he would prepare *negel vasser* for those who awoke after him.

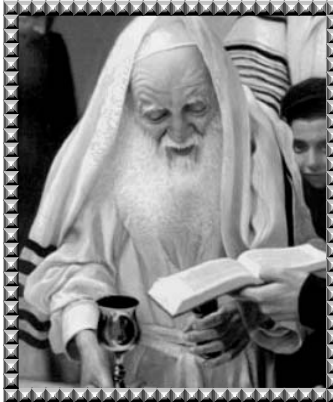
~ When he returned home from yeshiva at night, Rav Segal would deposit his students' letters in a mailbox on his way. Before dropping these letters into the box he would say, "*Hareini mechaven lekayem mitzvas asef shel chesed*," "I intend to fulfill the positive command to do chesed."

- Every Friday, Rav Yehudah Zev would visit the aged and the bedridden members of the community, comforting and encouraging them.

• During the Gulf War, Rav Yehuda Zev constantly davened for the Jews living in Eretz Yisroel. When people asked if he was worried about a particular relative in Eretz Yisroel, he would reply, "Klal Yisroel is in Eretz Yisroel. I am worried about them all."

- He was referred to as the "Chofetz Chaim of England" due to his outstanding piety. He promoted the importance of not speaking *Loshon Hora*, and encouraged everyone to learn the *halachos of loshon hara*.

~ It was while still a young bachur that Reb Yisroel Zev became attached to the works of the Chofetz Chaim, after



Rav Segal reciting Havdalah on Motzei Yom Kippur

visiting him in Radin at the end of his first *zman* of Mir Yeshiva.

- In 5727 (1967), Rav Segal suggested that a group of talmidim learn *Sefer Chofetz Chaim* every day, according to a fixed schedule. Later, these students prepared a written schedule of the halachos to be studied each day of the year, and hung it in the *beis medrash*.

~ In this manner, the first yearly cycle of *shemiras halashon* study was launched. Every year, from then on, Rav Yehuda Zev published a *shemiras halashon* calendar, which contained a schedule for the daily study

of two halachos from *Sefer Chofetz Chaim* and one page from *Sefer Shemiras Halashon*, which explains the concepts behind the halachos. Over time, this idea spread to many other yeshivos and kollelim.

- Rav Yehuda Zev was very active in organizing *shemiras halashon* study groups not only in England, but throughout the world as well. He often said that a home in which *shemiras halashon* is observed and studied is saturated with *kedusha*.

• For the remainder of his life, Rav Yehuda Zev devoted great amounts of time to disseminating this calendar, which he called his "passport to Olam Haba."

- Rav Segal was the founding rabbinic advisor of the Chofetz Chaim Heritage Foundation, which has played a leading role in heightening awareness of the importance of *shemiras halashon*. Inspired by his guidance, this organization promotes dozens of programs throughout the world, including mass distribution of videos of *shuirim* given by world renown speakers.

• Whenever people sought Rav Yehuda Zev's blessings, he would encourage them to undertake the study of these halachos on a daily basis. He would explain that the Chofetz Chaim felt that the majority of the Jewish People's troubles are caused by their failure to guard their tongues.

- It is said that every family that learns these halachos according to the daily schedule will surely merit *yeshuos* (deliverance). The English version of this *sefer*, *A Lesson A Day*, is now learned by thousands of Jews worldwide.

• Harav Yehudah Zev Segal merited *arichas yomim* (long life), and was *niftar* on Shabbos Parshas Yisro, 22 Shevat 5753 (1993). He left behind a generation of Talmidim in Europe and America.

~ Thousands of people attended his *levaya*. In accordance with a request he had made while alive, Rav Segal was buried in Manchester - and not in Eretz Yisroel - so that England's Jews would have a place to visit and pour out their hearts. He had also asked to be buried among children, and in a place that kohanim are able to daven.

learn the halachos in the *sefer Chofetz Chaim* according to a standardized calendar, and it sends out brochures, *sefarim*, and lectures on tape all over the world.

Rav Segal put in enormous effort to ensure the success of this project, and always encouraged people to accept upon themselves to join in. A man once came to the Rosh Yeshiva suffering from a serious throat ailment that had caused him to lose his voice. The Rosh Yeshiva advised the man to learn from *Sefer Chofetz Chaim* daily and he agreed. As the man himself related, after learning the very first page of the *sefer*, his voice returned.

It is no wonder then that upon his passing, Reb Yehudah Zev Segal requested for his personal

Shemiras HaLashon calendar to be placed with his coffin. He did not care about mentioning any wealth he could have amassed during his life, since he gave it all towards his projects and people in need of assistance. In reference to his devotion for the *Shemiras HaLashon* project, Rav Segal stated, "This will be my passport to Olam Haba."

Perhaps with the *Ribono Shel Olam's* help we will come to realize that everything we get is from Hashem and we must utilize it properly. The only money coming with us to the next world is that used in helping our own or others' *avodas Hashem*. Let us try to take the sugar outside of the bottle and enjoy our money in this world as well as in Olam Habah. *Gut Shabbos Yidden!*

STORIES OF TZADDIKIM

• During a *mussar shmues* in England, Rav Yehudah Zev Segal; the Manchester Rosh Yeshiva cited a well known teaching from *Eliyahu Rabbah* 25: "Every Jew is obligated to say, 'When will my deeds reach the level of the deeds of my forefathers, Avraham, Yitzchak and Yaakov?'" The Rosh Yeshiva went on to interpret this phrase in an interesting manner.

"Imagine," said Rav Segal, "a passenger traveling on a train from Manchester to London. As the conductor walks by, the passenger asks, 'When will we reach London?' His question is a reasonable one; he's begun his trip and wishes to know his scheduled arrival time."

"However," continued the Rosh Yeshiva, "if someone is sitting in his home in Manchester and hasn't even begun to plan his trip, would it then make sense for him to ask, 'When will we reach London?' He hasn't even begun his journey, so how can he even ask such a question?"

Rav Segal went on to explain: "If each of us is obligated to ask when our deeds will reach those of our forefathers, we can only do so if we have begun the journey. That journey is the performance of mitzvos and *Talmud Torah*. We must *begin* the trip of self-perfection, and only then do we have the right to wonder when we will reach our destination."

• On one occasion, the Rosh Yeshiva spoke publicly about the destructive effect which television has upon the *neshamah*. One time, a man took ill and slipped into a coma. Doctors despaired for his life. Someone in touch with the family contacted Rav Segal, who offered what seemed to be strange advice. "Find out whether there is a television in the patient's room. If there is, have it removed immediately.



Rav Segal learning during his meal

There was in fact a television in the room which the patient's family was making use of to pass the time. These people hadn't heard of the Manchester Rosh Yeshiva, but when they were told of his stature and what he advised, they readily agreed to follow his instructions. The television was removed and replaced with a tape recorder on which Torah lectures were played. Within the hour, the patient opened his eyes, and ultimately, he fully recovered.

• Rabbi Paysach Krohn tells how one Shabbos, Rav Segal suddenly became ill and was barely able to stagger home from shul. His daughter went to call the doctor, and within minutes he was at the Rosh Yeshiva's bedside.

The doctor determined that Rav Segal must go to the hospital immediately, and contacted an ambulance to take him there. As the family waited downstairs, Rav Segal's daughter wept, fearful for her father's welfare and horrified that he would have to travel by car on Shabbos. The ambulance arrived and as Rav Segal made his way outside, he noticed that a small group of people had gathered on the sidewalk. Smiling radiantly, he said in his soft voice, "*Gut Shabbos, Gut Shabbos.*"

Noticing how frightened his children were, Rav Segal turned to them and encouraged them not to be frightened. "But daddy," his daughter exclaimed, bewildered how her father could be smiling at a time like this. "You are going to be *mechalel Shabbos* by going in the ambulance to the hospital!"

The Rosh Yeshiva, still smiling, replied with fatherly love, "But today that is my mitzvah, so we can be happy about it."

should do *teshuvah* to the full extent and with a whole heart. As the *pasuk* states, "תמים תהיה עם ה' אלקיך,"

"ועשו לי מקדש ושכנתי בתוכם", *You should build for Me a sanctuary and I will dwell among them.*"

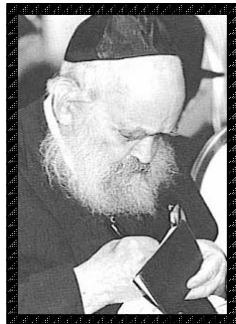
This *pasuk* teaches us the *midos* of the heart. Since the *pasuk* says "בְּתוֹכָם; among them" and not among *it*, we learn that every person must build the sanctuary in his own heart.

Reb Menachem Mendel of Kotzk was once asked where Hashem is. He answered, "Wherever he is let in". If a person fills his heart with great love for and fear of Hashem, he will be *zoche* for Hashem to literally dwell among him. May we be *zoche* to achieve perfection in our *midos*, thus granting us the fulfillment of this blessing. Good Shabbos.

אמת ליעקב

Weekly Insights from Moreinu HoRav Yaakov Kamenetzky zt"l

The Gemara in *Masseches Chullin* [כ"ו:] has a discussion regarding the protocol for the recitation of *havdolah* on *Motzei Shabbos* that leads into *Yom Tov*. There is a *machlokes* in the Gemara as to what the appropriate wording of the *bracha* is. One opinion holds that in the beginning of the *bracha* one should say "*Hamavdil bein kodesh l'chol*, Who separates between holy and unholy." The other opinion maintains that in these circumstances, we cannot praise Hashem for separating between holy and unholy, as we are entering *Yom Tov*, which has its own *kedusha*. This opinion maintains that one should instead make note of the separation between diverse levels of *kedusha*.



R' Yaakov zt"l signing a personal check for Agudah projects

The Gemara concludes that we follow the opinion that states that we should utilize the phraseology of, "*Hamavdil bein kodesh l'chol*." Rashi on this Gemara explains that the reason we follow this opinion is because in the beginning of *havdolah*, we are listing *all* of the various separations that the Torah discusses, all of which describe separations between something holy and something secular. As we keep the essence of the regular *havdalah*, changing the beginning to reflect separations based on different levels of *kedusha* would be inappropriate.

HaRav Yaakov Kamenetzky zt"l asks a question on this Rashi. How could Rashi claim that all the separations discussed in the Torah are between the holy and the profane? We find several places in the Torah where distinctions between different plateaus of *kedusha* are made. A prime example of this idea can be found in a *pasuk* in this week's *parsha* that discusses the *paroches* in the *mishkan*, which created a separation between the *Kodesh* and the *Kodesh HaKodoshim*?

Rav Yaakov answers that if we analyze the text of the *havdolah* more carefully, we can answer this question. There are four separations that we mention in *havdolah*. We say, "*המבדיל בין קדש לחול בין אור לחשך בין ישראל לעמים בין יום השביעי לששת ימי המעשה, between light and darkness, between Klal Yisroel and the other nations, between the seventh day and the six days of creation.*" All of the mentioned separations represent spiritual distinctions, and are not physical in nature. Even the separation between light and darkness is not to be taken literally as referring to the physical separation between night and day, but rather must be interpreted allegorically, referring to the separation between the sanctified and the profane. The darkness denotes that which has no *kedusha*, while light symbolizes holiness and purity. Therefore, when Rashi said that the separations discussed in the Torah are limited to divisions involving that which is sanctified, and that which is mundane, he was referring only to spiritual *havdalos*. Therefore, the *paroches*, which was a physical separation between the two rooms in the *Mishkan* was not intended to be included in this statement.

The Rebbe of Alexander once came to an inn, and noticed a young boy reciting *pesukim* from the chumash. As he came closer, the Rebbe noticed that the child was ending each *pasuk* with the name of Hashem. When the Rebbe questioned the child about this, he explained that he was following what his rebbe taught him in *cheder*. The child told the Rebbe that he had learned that whenever there are two *yuds*, it is really the name of Hashem and should be pronounced as such.

The Rebbe of Alexander realized that the young boy was mistakenly applying this lesson to the colon; the two dots at the end of each *pasuk*. The Rebbe smiled sympathetically at the child and said, "My dear boy, let me explain what your rebbe was saying. When one *yid* is on top of another *yid* trying to be superior to him, the name of Hashem is not pronounced. It is only when one *yid* is next to another *yid* that the name of Hashem can be pronounced."

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We would like to thank
Franklin Printing

for printing this week's
edition of the
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