

# עטרת השבוע

## Ateres HaShavua

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

פרשת אחרי מות-קדושים  
י' אייר תשע"ג  
April 20, 2013

Candle Lighting:	7:20
First קריאת שמע זמן:	8:47
Second קריאת שמע זמן:	9:31
First תפלה זמן:	10:15
Second תפלה זמן:	10:38
שקיעה	7:39
Earliest הבדלה:	8:29 <small>(50 minutes)</small>

*All times are for The Five Towns*

This week's edition of the Ateres HaShavua is sponsored by Dr. & Dr. Kadish in memory of the shloshim of אפרים בן יצחק אייזיק הלוי

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### WHAT DO YOU MEAN BY HOLY

Yonah Nisanov, 12th grade

Parshas Kedoshim begins with the words "Hashem spoke to Moshe saying: "Speak to the entire assembly of the Children of Yisrael (Kol Adas Bnei Yisrael) and say to them: "Kedoshim Tihyu - You shall be holy..." Rashi points out that the Pasuk's way of writing is unusual. It would normally say "speak to the children of Yisrael" not "speak to the entire assembly of the children of Yisrael. This unique language teaches us that this mitzvah was specifically given in the presence of the entire assembly of Bnei Yisrael for all to see.

There is a famous Machlokes among Rashi and the Ramban as to exactly what is meant by the mitzvah "You shall be holy." Rashi interprets the mitzvah as one of removal -- "You shall be removed from forbidden relationships and from sin." The word "Kadosh" literally means "separate." When we say "Kadosh, Kadosh, Kadosh" about Hashem, we are emphasizing his separateness and uniqueness. Thus, the meaning of "You shall be Kedoshim" is that you shall be separated from forbidden sins.

The Ramban however says that "You shall be Kedoshim" has nothing to do with forbidden relationships. Rather, Kedoshim Tihyu [You shall be holy] is referring to perfectly permissible activities. The concept is "sanctify yourself by withdrawing from that which is permissible to you" (Kadesh Es atzmecha

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### GIVE ME ONE GOOD REASON

Yoel Weizberg, 10th grade

“וידבר ה' אל משה אחרי מות שני בני אהרן בקרבם לפני ה' וימתו: ויאמר ה' אל משה... (טז:א-ב)“

“And Hashem spoke to Moshe after the death of the two sons of Aharon, when they came close before Hashem and died. And Hashem said to Moshe...”

Rashi notes that in the first pasuk Hashem didn't say anything to Moshe. In actuality, Hashem *seems* not to be saying anything, yet we know there is nothing superfluous in the torah?

Rashi answers saying that Hashem actually said the words “bikarvasam lifnei Hashem vayamusu” and goes on to explain the reason with a mashal. There was once an ill person to whom two doctors came to visit. The first enters and prescribes that he not eat cold food or sleep in a damp place. Later, the next doctor enters, prescribing the same antidote, not to eat cold food or sleep somewhere damp, but this doctor adds to it and says, if you don't listen to me, you will die as did so-and-so. Rashi says the second doctor gains the patients' compliance while the first one did not. So that is why Hashem had to preface his commandment to Moshe that Aharon not enter the kodesh kadashim aside from Yom Kippur or what happened to his two sons will happen to him.

The Kli Yakar says, regarding Rashi's explanation, that his mashal doesn't answer the question. There was no mention of any commandment until

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# ATERES HASHAVUA

*Yonah Nisanov (continued from page 1)*

B'mutar Lach). Without limiting even the things that aren't even sins the Ramban says, a person can't achieve the highest level of sanctity. The level of sanctity required by this Pasuk is achieved by restraining oneself somewhat from even those physical pleasures that the Torah permits.

The Chasam Sofer points out that whether we accept Rashi's interpretation or the Ramban's approach, the message of this mitzvah is one of self-control. One could mistakenly come to the conclusion that the only way to achieve this level of sanctity would be to lock himself in a room for the rest of his life. One could think that one should ideally have nothing to do with people; one should not get married and have nothing to do with women at all. The Torah therefore makes it clear that the "holiness" of a hermit is not desirable. This section was specifically said over in front of everyone. Everyone was present - the men, the women, and the children.

One must be a Kadosh [a holy person], but one must be a Kadosh in a completely normal way. One must get married and one must raise children. The Torah wants the holiness of complete human beings.

Therefore, specifically Kedoshim Tihyu, of all mitzvos, was said over in a public gathering to emphasize that despite our obligation to achieve holiness through a certain degree of abstinence it must be in the context of the community, together with all of Bnei Yisroel. One needs to live like a very normal person. One does not need to lock himself in a room for the rest of his life. Hashem gives us the ability to do everything in a "Kadosh" or not Kadosh way. Our job as Jews is to always strive to live in a Kadosh way and hopefully, with the help of Hashem, we will get there.

*Yoel Weizberg (continued from page 1)*

the second pasuk, so the only answer to what Hashem told Moshe in the pasuk is "bikarvasam lifnei Hashem vayamusu" because Hashem wanted to inform Moshe of the reason for Nadav and Avihu's deaths. That also explains why the pasuk uses the phraseology of vayidaber which is lashon hadin, and only after this knowledge can the Torah continue and warn Aharon not to get burned as did they, which is the reason for the next pasuk being relayed with vayomer which is lashon racha.

Furthermore, there are many famous explanations regarding the reason for Nadav and Avihu's deaths relayed in Parshas Shemini, but he gives a less known answer. He says that in Parshas Mishpatim the Torah tells us "viel Atzilai Bnei Yosrael lo shalach yado vayechezu es Ha'elokim vayochlu vayishtu" according to Rashi is interpreted as Nadav, Avihu and the zekaynim, deserved punishment because they were overly festive and gazed at Hashem due to their over indulgence in eating and drinking and Hashem, not wanting to disturb the happiness of Matan Torah, waited to exact punishment against them and killed them on Rosh Chodesh Nissan, the eighth day of the miluim. The Kli Yakar explains, corresponding to their aveira Hashem commanded Moshe to tell Aharon not to enter into the Kodosh Hakadashim daily, but rather, on Yom Kippur a day on which we afflict ourselves and refrain from food and drink and avoid overindulgence and can humble ourselves before Hashem. For this reason, the Torah introduced the commandment to Aharon with the reason for his sons' death and the second pasuk was Hashem's commandment.

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## Stories of Tzaddikim

By Binyomin Goldstein

Rav Elyashiv was a very musical man. This was not only seen by the way he sang zemiros on Shabbos, but also during the regular day while he was learning. Rav Elyashiv would often ask his children at the Shabbos table if they heard any new niggunim, and then they would all break out in singing. Over time, when the children began singing less and saying more divrei torah, they would still never go by a Shabbos meal without singing. His children would often sing during his regular weekday meals to show niggunim. Although he was always busy learning, he would listen and can later be heard incorporating these niggunim to his everyday learning.

Over the years, when his grandchildren would come over on Chol Hamoed after they got engaged, he would always instruct them to sing after he gave them a bracha. Since he had so many grandchildren, almost every Chol Hamoed one of them was getting engaged, and they would sing together in honor of Yom Tov. But his love for music never was of more importance than his learning.

In Nissan of the year 1933, when Rav Elyashiv was 23, the famous chazzan Yossele Rosenblatt was coming to daven in Yerushalyim. This sent a wave of excitement throughout the whole Yerushalyim, including Rav Elyashiv. Rav Elyashiv was one of the people who went out to hear him. While he was on his way to hear the davening, he realized that by going to hear this he would be spending his time there while he could've been learning. He quickly decided to go back and immerse himself in learning Torah. While everyone else was uplifted by this great chazzan, Rav Elyashiv was absorbed by his love for Torah. *Adapted from the biography of Rav Elyashiv*

### Thoughts On The Haftorah

By Ari Halpern

In this week's haftorah, the prophet, Amos, warns the Jewish People to stop ignoring Hashem. He tells them that, they should not change their shameful ways, they are destined to be exiled from Eretz Yisrael. In order to stress how highly Hashem regards them and how much He wishes to forgive them, he reminisces that they once were "a nation like the Cushim." This is extremely difficult to understand. Why would Hashem affectionately compare Klal Yisrael to the Cushim? It is very well known that the Cushim were a cursed people! This sounds more like an insult than a compliment!

A Gemorah in Moed Katan states that just as the Cushim are distinctly recognizable through their dark skin color, Jews are distinctly recognizable through their good deeds. As long as the Jews are serving Hashem and doing His mitzvos, they are just as distinct to Hashem as the Cushim are to us. When they stray from Him, however, they lose their distinct features and become like an ordinary nation; one that does not merit divine protection and ownership of the land of Israel. Hashem yearned for them to regain their distinctive qualities and be once again recognized as the nation of Israel. When they did not retain their distinctive qualities He had no reason to allow them to remain in Eretz Yisrael.

## ברכת המזון - Discarding Bread and Knives

1. The (קפ:א) says one should have bread on the table when he bentshes. He should not, however, take a fresh loaf of bread to fulfill this custom because this looks like idol worship. Instead he should use the leftovers from his meal.
2. The משנה ברורה (קפ:ס' ק' ג) quotes two reasons for leaving bread on the table. a) רש"י in סנהדרין (קב) says you want to be prepared for a poor person who might need food. This would imply that you need a larger amount of bread on the table. b) The לבוש holds since bentsching is essentially giving thanks to ה' for your meal, it would be appropriate to have some of your meal on the table when you bentsch, in order to make the ברכה on them.
3. The משנה ברורה (קפ:ג) says parenthetically, one who invites a Yeshiva בחור to his house has the opportunity to perform two מצות: Giving food to the poor and hearing דברי תורה.
4. The ערוך השלחן says if you only used half a loaf of bread throughout the meal, it is preferable to use that half as the bread that you keep on the table.
5. רב אלישיב says nowadays, we don't have many poor people who beg for food, thus רש"י's reason is almost void. Therefore you only need to have a small-but substantial- amount of crumbs when you bentsch.
6. The שלחן ערוך says in (קפ:ד) that if one destroys bread it causes one to become poor.
7. The משנה ברורה (קפ:ס' ק' ה) says there that pouring water on bread while cleaning off the table is not a problem if it's less than a כזית (crumbs can add up to a כזית), however you can't step on bread.
8. רב אלישיב, Rav Chaim Pinchas Sheinberg, and many others hold that you have to wrap up the bread before throwing it out, otherwise it's a ביזיון.
9. The שלחן ערוך says in (קפ:ה) that one should cover the knife during bentsching except on שבת and יום טוב.
10. The משנה ברורה (קפ:ס' ק' יא) mentions two reasons for this a) Since iron shortens people's lives, you don't put something like that on the מזבח which in this case is your table. b) Someone once got so sad that there was no בית המקדש (when he reached ובני ירושלים) and killed himself with the knife on the table. So the מנהג is not to have a knife during bentsching. According to these reasons there's no problem with plastic knives.
11. The ערוך השלחן holds one can cover a knife except on שבת and יום טוב for same reasons of משנה ברורה, and adds another reason that having guests increases your life while iron shortens your life. Not a problem on שבת because a) There's no שטן or bad things on שבת, b) The "killing himself story" only happened in the week and not on שבת, since on שבת were happy. He paskens that this הלכה is not a problem today.
12. The מגן אברהם and the פרי מגדים hold a non-metal knife is okay.
13. רב משה held a knife not used for cutting is okay.
14. Rav Yosef Chaim Sonnenfeld (187) holds you don't have to cover your knife during המצהיה because the "killing himself story" only happened during bentsching. (ובנה ירושלים)
15. Rav Chaim Pinchas Scheinberg says one only has to cover the knife if he chooses not to remove the knife from the table.
16. In the sefer זאת הברכה (א:ו) it says that the ספרדים cover knives on שבת, and it is better to remove them because they held like the אריז"ל.
17. Rav Efraim Greenblatt holds that in factories there are no poor people so we have to leave a little bit of crumbs on the table.



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