

עטרת השבוע

Ateres HaShavua

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

פרשת בהר-בחוקתי
כ"ד אייר תשע"ג
May 4, 2013

Candle Lighting:	7:35
First קריאת שמע זמן:	8:44
Second קריאת שמע זמן:	9:20
First תפלה זמן:	10:07
Second תפלה זמן:	10:31
שקיעה	7:54
Earliest הבדלה:	8:44 <small>(50 minutes)</small>

All times are for The Five Towns

This week's edition of Ateres Hashavua is sponsored by the Weichholz family upon the shloshim of זעלדא בת שמואל

Inside This Issue

Inspiration From Re-buke	Page 1
Don't Worry	Page 1
Stories of Tzaddikim	Page 3
Haftarah	Page 3
Halacha Corner	Page 4

INSPIRATION FROM REBUKE

Rabbi Yehuda Horowitz, Mashgiach Ruchani

In this week's פרשה, we read the תוכחה which is the portion of תורה foretelling the difficult periods of suffering and exile which our nation would undergo. Unfortunately, some people have strayed from our heritage due to the nagging question of, "How could Hashem make us suffer so much?" Actually our פרשה offers some of the greatest supports of our אמונה and can serve as an excellent opportunity to strengthen our commitment to the מצוות.

Firstly, the mere fact that the תורה foretold each detail of the events that were to take place is clear evidence that it is authentic. Instead of wondering how thousands of people ran away from so few, we should be inspired by realizing that this is exactly what the תורה stated will happen. Each detail of our painful history was clearly described.

Secondly, we must marvel at our ability to overcome each period of difficulty and to constantly rebuild ourselves. In a short essay, Mark Twain wonders about the secret power of the Jewish People who have overcome every nation that has attempted to annihilate them. It is truly one of the greatest and evident proofs to the supremacy of Hashem and our תורה.

Finally, we must realize that our periods of suffering have actually maintained us and even strengthened us. Whenever we would be in danger of
(continued on page 2)

DON'T WORRY

Rueven Davies, Alumnus

In this week's parsha, we find something extraordinary. Although the Torah is replete with advice guidance and direction for us to live productive Torah lives despite our human foibles and frailties, the Torah does not usually directly address our specific questions and concerns regarding the performance of chukim - mitzvos that may be difficult to comprehend or difficult to perform. Yet, in this week's parsha, the Torah does exactly that. When we are told about shmita, which is a difficult law with many details that are hard for a typical farmer to follow, Hashem does take into account our worries and actually consoles us. "You will think, 'How shall I have enough food to support myself in the seventh year?' But do not worry, for you will get enough produce in the sixth year to last you all through the next."

This is all very strange. Why does Hashem take our doubts into account now, when all the other times it's our own problem? This has not been the only time that Hashem has answered our worries. When Hashem told us to move to the land of כנען, He says we should not worry, for "you will be able to defeat your enemies easily." Why has Hashem selected these specific places to help us out in our own insecurities? Why doesn't Hashem just give us His laws without answering the if, ands, or buts about it, and just command us to let the land grow
(continued on page 2)

ATERES HASHAVUA

Rabbi Yehuda Horowitz (continued from page 1)

becoming assimilated with the nations that we lived among, we would be painfully reminded that we could not mix with them. As צדיקים have said, “A Jew must make קידוש by sanctifying and insulating himself or else the gentile will make the painful הבדלה.”

On תשעה באב we don't say תחנון because the פסוק refers to תשעה באב as a מועד. The simple understanding is that תשעה באב will become a יום טוב when משיח arrives. This seems difficult to understand since presently it's not a יום טוב and we are fasting?

Rav Mordechai Schwab ל"צ explains that a מועד means a meeting, as the פסוק states, “ונורעדתי לך שם”. This is describing the קודש קדשים as the meeting place of Hashem and בני ישראל. Every יום טוב is a time when we are together with Hashem due to the specific uniqueness of each יום טוב. On פסח Hashem redeems us, on סוכות, He protects us and on שבועות He guides and inspires us at קבלת תורה.

When a father reprimands a child, it is sad. The child cries out in pain, but knows that it is only due to his father's love and concern. The fact that his father punished him as opposed to any other child is testimony to the relationship that they share. On תשעה באב, which is the day that we were punished, we cry and fast. However, we do not say תחנון because we're meeting with אבינו שבשמים, although it's painful. We are comforted and touched with the realization that He loves and cares for us.

Rueven Davies (continued from page 1)

and that we must conquer the land of כנען? If there is any fear in our hearts, it is our own problem, and should therefore not be listed with the actual commandments!

Two business partners, George and Frank passed each other in the cafeteria every day at exactly the same time. Every day, George would ask Frank how his wife and kids were. Frank would always answer with the usual grunt, saying, “The kids are fine and the wife is a bit under the weather, etc.” This went on for many years, until one day George exploded. “I've asked you every day for six years how your life was, and never have you asked me the same?!” “You're right,” says Frank. “I've been very selfish. How are your wife and kids?” George sighs, “Don't ask.”

Rav Leible Eiger answers that there are many questions of faith that we may have. Even the people with the strongest faith fear the fact that there might be something to worry about. “Is it a flaw, a crime in faith for me to worry? Am I being a bad Jew because I am scared of the enemy? Am I even allowed to ask?” The Torah therefore gives us two examples, of people who would ask, “How am I going to have parnasa for my family, and how will I conquer my many enemies?” The Torah then comforts us, saying that there is no lack of אמונה asking these normal human questions. We must not get mad at ourselves and consider our questions a lack of faith. Before אדם הראשון ate from the עץ הדעת he was blessed with immortality, and never had to worry about death. After he ate, he was cursed with dying and had to work for his food. The Torah assures us that not only is this human, but it is acceptable to worry about our livelihood and survival. Indeed, we can be worried, but just as long as we believe in the reassurance that we will be saved.

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Stories of Tzaddikim

By Moishe Wollman

Although the ultimate atrocity of the Holocaust was still about twenty years in the future, the horrors of World War I drove the Jews of Europe in a frantic search for refuge from the German army. In particular, the Yeshivos were in grave danger. Students and Rabonim were separated, fleeing for their lives.

The question of which course of survival should be pursued was not easy. Should one attempt to sneak across the border, or would it be wiser to remain in a quiet village, hoping for the best? The Germans wanted to kill, but the Russians sought nothing less than to obliterate religion entirely. What was the right thing to do? In times such as these, some of the greatest Tzaddikim of the generation chose to use the Goral HaGra – a method that derived correct courses of action from Pesukim.

As World War I reached its height, Rav Chatzkel Levenstein, the mashgiach of Mir, faced a great dilemma. He and his family were trapped in Lithuania. He wanted to sneak across the border near the city of Lunshitz, but he was unsure if it was safe. Uncertain, R' Chatzkel employed the Goral HaGra. The result was candid, as it clearly warned against crossing the border. It fell on the Pasuk in Bamidbar, "Do not cross over, lest a sword come out to meet you." R' Chatzkel complied with the warning and remained where he was, unharmed.

Later, the family traveled to the city of Danzig. Again, R' Chatzkel was unsure whether to attempt to cross the border, so he used the Goral. This time, the result was encouraging: "In every place where I mention My Name, I will accompany you and I will bless you!" The family crossed the border safely.

After the war, R' Chatzkel faced another decision- whether to return to the Yeshiva of Mir, or to go to Kelm. Yet again, he cast the Goral HaGra. It landed on a pasuk which detailed the laws of the Aron Hakodesh: "The poles that are in the rings of the Aron should not be removed." Rav Chatzkel took this to mean that he should stay with the same Yeshiva in which he had been before, the Mir.

Rav Chatzkel remained in the Mirrer Yeshiva until the onset of World War II forced it to flee.

Thoughts On The Haftorah

By Ari Halpern

In this week's haftorah, Yirmiyahu Hanavi reiterates one of the most timeless messages that can be found in the Torah: the path of sin leads to ruin, while the path of righteousness leads to prosperity. He compares the wicked to trees in an arid climate – an environment where they cannot possibly thrive – and the righteous to trees that grow near water – an ideal environment for those taking root. The haftorah ends with Yirmiyahu crying out to Hashem to save him 'because Hashem is his praise.' This phrase is extremely enigmatic. Why should Hashem save us because we praise him? Isn't the common custom to praise Hashem after he saves us from disaster?

There is a fascinating Mechilta in Parshas Shlach that answers these problems. It relates how Moshe incredulously asked the Bnei Yisrael how they can expect Hashem to perform miracles for them while they stand by silently. The Bnei Yisrael, not quite knowing how to respond to that question, asked Moshe what they should do. Moshe, in a manner similar to that of Yirmiyahu, told them to sing Hashem's praises in anticipation of the salvation that was to come. From here we see that it is fitting to praise Hashem before he saves us, and in return we will merit salvation.

The Order of עליות

1. There is a משנה in גיטין (נט.) that says the order of עליות (כהן, לוי, ישראל) was instituted to keep peace between people during laining.
2. עליות there says the חכמים did not want major arguments on who would get the עליות.
3. The גמרא there brought many פסוקים that show that a כהן precedes a לוי. We learn, however, that a כהן gets the first עליה from the פסוק of "וְקִדְשְׁתוּ" - "and you should make holy." This teaches you that a כהן always gets preferential treatment, or, in the case of עליות, first dibs.
4. The גמרא in גיטין continues and says the reason why we need a פסוק and the משנה's reason, is to show, that a כהן cannot be מוחל his עליה and give his עליה to someone else if it will cause fights. This means that on Monday and Thursday, when few people go to shul, a כהן can be מוחל his עליה. On שבת and יום טוב, however, he wouldn't be able to be מוחל his עליה because it may cause massive fights. (because more people come to shul)
5. תוספות in גיטין says nowadays, when large crowds are common on Mondays and Thursdays, a כהן cannot be מוחל his עליה, because it could start fights.
6. The תוספות (קל"ה:ג) משנה ברורה paskens like תוספות.
7. The שער הציון says the גמרא specifically used the words, "בית הכנסת" (shul). This implies that a כהן cannot be מוחל his עליה in a shul. But in a small break-away Minyan, he would be allowed to. He concludes with a צריך עיון.
8. רב משה says in (אורח חיים:חלק ג ס' כ) that if there is someone with a יארציט or any other reason to get an עליה. the כהן is allowed to be מוחל his עליה to him, even on Monday and Thursday. The כהן can even remain in the room during the עליה! This הלכה only applies to Monday, Thursday, and ראש חודש. However, the כהן cannot give away his עליה on שבת or יום טוב.

The Gift of Shabbos

By Yehudah Auerbach, 11th Grade

אם תשיב משבת רגלך

The halachos of bishul regarding liquids is a little different than that of solids. By solids, bishul applies when there is a physical change in the object. Liquids however can be greatly improved when heated. For example, someone wouldn't want soup if it were cold.

Due to this, liquids do not need a physical change for Bishul to happen. This is because the state changes when the liquid becomes warm, regardless of the actual physical state.

Yad Soledes- the minimum measure of heat for bishul to occur is called Yad Soledes, literally meaning the hand draws back. This is the degree of heat at which one would withdraw his hand from touching the liquid because of the heat. Therefore, lukewarm temperature would not be considered bshul, even if it causes a physical change, like congealing.

There is a wide difference of opinion among Poskim as to what the actual degree measure for yad soledes is. Some say that it would be as high as 120 degrees Fahrenheit. others say it is as low as 104 degrees. Rav Moshe Feinstein says that Yad Soledes is 110 degrees Fahrenheit. Examples of varying degrees of heat: 1) Average Bath Water is about 101 degrees Fahrenheit 2) Hot Tap Water is 120-125 degrees 3) Hot Coffee is about 125 degrees 4) A hot bowl of soup can be as hot as 180 degrees.



Mesivta Ateres Yaakov of Greater Long Island

131 Washington Ave.
Lawrence, N.Y. 11559
516-374-6465

www.AteresHaShavua.com
AteresHaShavua@Gmail.com

EDITORIAL STAFF

Editors

Eli Bienstock
Ariel Kadish

Assistant Editor

Azriel Goldman

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