

עטרת השבוע

Ateres HaShavua

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

פרשת תזריע-מצורע
ג' אייר תשע"ג
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Candle Lighting:	7:13
First קריאת שמע זמן:	9:01
Second קריאת שמע זמן:	9:37
First תפלה זמן:	10:19
Second תפלה זמן:	10:43
שקיעה	7:32
Earliest הבדלה:	8:22 <small>(50 minutes)</small>

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THE RIGHT DIRECTION

Yossi Koppel, 12th grade

"ואת תהיה תורת המצרע ביום טהרתו והובא אל הכהן: ויצא הכהן אל מחוץ למחנה וראה הכהן והנה נרפא נגע הצרעת מן הצרוע: (ויקרא יד:ב-ג)

"This shall be the law of the metzora on the day that he is purified: He shall be brought to the Kohen. The Kohen shall go forth to the outside of the camp, and the Kohen shall look; and behold! - the tzara'as affliction has been healed from the metzora"

On the surface, these two pesukim seem to be very simple and to the point. It's simply the procedure for a metzora to be healed from his tzara'as. But after taking a closer look, it appears that there are a number of inherent contradictions. The pasuk begins by saying that the metzora is purified, yet at the end of the next pasuk, he is still called a metzora. Why is he called a metzora if he has just been purified? Furthermore, why does the pasuk refer to him as pure before saying that he has actually been healed? Also, the first pasuk says that he is brought to the kohain, while the second pasuk says that the kohain goes to him!

The Kli Yakar offers an answer to understanding the first pasuk which will resolve all three of these contradictions.

Tzara'as is unique in that it is a physical disease that cannot be cured by any physical means. A person can get tzara'as if he has done avairos, and will not mend his ways on his own. Therefore, the only way to cure it is to seek the spiritual guidance
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ONWARDS AND UPWARDS

Moishe Shaulson, 12th grade

As we know each parsha is connected to both the Parsha prior to it and to the Parsha following it. This Shabbos we are fortunate enough to have a double Parsha and it is clear how the two are connected. Tazria goes through all sorts of different types of impurities and the laws that coincide with them. Then we flip to Metzora and it focuses on one who gets leprosy and how to proceed with it. The Parsha then further talks about other impurities one may have so it is self-evident how they match up and as to why they are put together.

Shemini on the other hand ends off with talking about animals. The last Pasuk ends with "to separate between the impure and the pure" but this impurity has to do with the animal. The correlation between the two Parshas is because they deal with impurity but there is still a huge difference. Our Parsha starts with the impurities of a human not animals, Tazria and Metzora both talk about human impurities. Even if you want to say the similarity is that it is all impurity of some sort, this raises another question. Why does the impurity of animals come first?

To answer both questions we must go back to the beginning of the creation. When Hashem created the world, absolutely nothing was done by coincidence, especially not the order in which Hashem created everything. Rav Simlai said just as man was created after the beast, cattle, and birds so too over here the laws of impurities regarding us Jews is also taught after that of the animals. This leaves us with the obvious question, why was man created last amongst all the creations? The

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ATERES HASHAVUA

Yossi Koppel (continued from page 1)

which he should have had earlier. This guidance is given by the kohain, who can help him avoid doing avairos in the future.

The Kli Yakar explains that the first pasuk is not describing the physical aspects of a metzora, but rather it is describing the emotional change which must occur. What the pasuk means, is “*This is the law of the metzora – he will seek spiritual guidance from the kohain on the day that he is purified.*” On the day that his heart is purified, he makes the decision to change his ways.

After seeing the pasuk from this approach, the words “he shall be brought to the kohain” do not only mean that he goes to the kohain, but mean that he is forced to go out and seek guidance from the kohain, even against his will. He is brought to the kohain, because there is no other way to heal his disease. However, once he does change his outlook and decides to make an effort to change his ways, then actual process of physical purification can begin. This is when the second pasuk comes into play.

That pasuk ends by describing the change that took place in the metzora. Why does the pasuk still refer to him as a metzora? We now know that it’s because he was *forced* into the healing process. He was only healed because he was *forced* to see the kohain, and to abandon his impure past. Therefore, the Torah still refers to him as a metzora. However, despite the forced nature of his teshuva, Hashem still accepts it, and the metzora is healed from his tzara’as.

Moishe Shaulson (continued from page 1)

medrash rabba in rashi answers as follows. If man is not meritorious we say to him “a gnat preceded you, a snail preceded you”. Meaning to say that when someone acts wrongfully we show him how everything came before him and he is nothing to the world.

So too over here: one may think he is all great but Hashem reminds us again the animals came before us. There is a yiddish saying “met darf lebin mit der tzait-one must live with the times” this is referring to the weekly parsha. So right in the beginning of the parsha we are taught this amazing lesson we just have to take it to heart. The beauty of Judaism is that there is always room for improvement one can never “finish”.

So now what about Acharei Mos how does that tie in with Mitzora. There is a simple answer one may give, the impurity of a dead body. The two sons of Aharon HaKohen tried drinking wine to get closer to Hashem but when they entered the mishkan Hashem claimed back their holy neshamos. But I think there is a deeper message. Both of our parshas read this week discuss impurity. Comes the next parsha and discusses kedusha-holiness. The lesson is there is always light at the end of the tunnel and our job is to realize it.

Gavriel Sturm (continued from page 4)

1. The (ס' תצ"ג ס'ק י"ב) משנה ברורה paskens that for a ברית, the סנדק (the one that holds the baby), the מוהל (the one that does the surgery), and the father of the son, are all allowed to shave in honor of the ברית.
2. The (ס' תצ"ג אות ה') שערי תשובה says in the name of the אריז"ל that he writes that under no circumstances is one allowed to shave until שבועות ערב.
3. The (ס' תצ"ג אות ל"ז) כף החיים states that if the ברית is Sunday, one should shave then. But if that is not possible, then he may shave the ערב שבת before.

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Stories of Tzaddikim

Eli Bienstock

R' Eliyahu Chaim Meisel, the Rav of Lodz, was once confronted by two agitated women who came to his home to seek a resolution of their dispute.

The two women shared a courtyard in which both women had hooked up a clothesline going through both yards. The two would usually take turns using the clothesline, but this time there seemed to have been a mix up, and both women were claiming ownership of the laundry which had been hung out to dry. Unable to resolve their controversy by themselves, they reckoned they use a third party. And so they decided to bring the entire load of laundry to the home of the Rav, and let him determine the ownership of the disputed clothing.

R' Eliyahu Chaim listened to the arguments of both women, as each claimed with certainty that she was the rightful owner of the laundry. After listening carefully, he instructed the women to leave the laundry on his table in a huge pile and leave of the room. He then called in his rebbetzin.

"Do me a favor," he requested of her, "and please bring in a large batch of our laundry. First mark each item in a discreet way so that the mark is not easily discernible, and then mix all of it together with the laundry that is on the table." The rebbetzin did as her husband requested, and brought in a recently dried load of laundry, which she marked carefully. She showed the Rav exactly where every item was marked and then she mixed her laundry together with the pile of laundry that existed on the Rav's table. The rebbetzin left the room through one door and the Rav called in one of the two women who had been waiting outside a second door. "Please select from this pile the laundry that is yours," the Rav said. Carefully and diligently, the woman picked out a shirt from this side, a sock from the second side, making sure to only choose those items that she was positive belonged to her. She continued to select a good deal of what was on the table, but not one item that belonged to the Rav. The Rav told her to put everything back into the pile and mix it all up again. Then he called in the second woman.

The Rav told her, as well, to choose the laundry that belonged to her. As she picked up each item she announced in a confidently that it was surely hers. She went through the entire load of laundry, exclaiming that each article-even those put in by the rebbetzin-belonged to her. The Rav realized that this was the woman who had been lying, for she was taking items that were definitely not hers. He then called back the first woman and told her to select once again what was hers. The rebbetzin then came in and took the marked laundry that was her own, and the lying woman was finally left with what was really hers-a very small amount of the laundry.

Thoughts On The Haftorah

By Ari Halpern

A metzorah, one who develops a skin condition due to a blatant disregard for Hashem's laws, must leave civilization until he is cured of his ailment. This is learnt out from a pasuk that says that a metzorah should stay in isolation outside of the "camp." There is much debate over what the word "camp" means. It can either be defined as a city that has a wall at the present time, or a walled city that predated Yehoshua bin Nun's conquest of Eretz Yisrael.

In this week's haftorah we learn about a group of metzoraim who had been exiled from the city of Shomron, the capital of the Kingdom of Israel. We know from Tanach that Shomron was a walled city that was built after Yehoshua had conquered Eretz Yisrael. Apparently, this should clearly prove that a metzorah is exiled from any walled city; regardless of the year of its founding! How can there still be any credence to the other opinion?

The Meshech Chachma resolves this difficulty by explaining that we cannot learn this halachah from the story of Shomron. Shomron was established by Malchus Yisrael as a rival to Yerushalayim, with all the halachos of Yerushalayim. Even though Yerushalayim did not have a wall in the time of Yehoshua it was still considered the "Machaneh" because of the kedushah of the city, and metzoraim had to leave Yerushalayim. The rebellious Northern Kingdom adopted the same stringency to their capital. Therefore, there is no proof that all walled cities that were not walled at the time of Yehoshua sent out their metzoraim.

אבילות בימי עומר

1. There is a גמרא in יבמות (סב:) that says 24,000 students of רבי עקיבא died because they did not have respect for each other. The students died from פסח until שבועות. They died from askira. (a sickness when the throat closes/burns)
2. They died this way because they didn't use their throats (speech) properly.
3. There is no mention of אבילות (mourning) in the גמרא. Therefore there are no rules of אבילות.

Weddings

1. The ת"ג (תצ"ג:א) שלחן ערוך says that one shouldn't get married between פסח and ל"ג because that is the time רבי עקיבא's students died. However the רמ"א says one can get married after עומר ל"ג. The טור says this applies from פסח until שבועות.

שהחיינו

1. The מרבה quotes the טור (סיף קטן ב') who holds a person should not be מרבה during the days of ספירה, therefore during ספירה one shouldn't say שהחיינו unless you have to, but definitely don't go out of your way to say שהחיינו.
2. Rav Chaim Kanievsky and Rav Shlomo Zalman Aurbach both hold even לכתחילה one can say שהחיינו during ספירה.

Music

1. The מגן אברהם, brought down by the משנה ברורה says dancing with a group is אסור (this is a מצוה), and you should try also not to dance by yourself (not for מצוה). This has nothing to do with music.
2. The ערוך השלחן (תצ"ג:ב) holds if one can't dancing than certainly he can't listen to music.
3. No music because it leads to dancing.
4. The פרי מגדים (תצ"ג) says dancing in circles (groups like weddings) is אסור even during המועד פסח.
5. The שער תשובה (תקל"ד) holds there is no problem of playing musical instruments during המועד.
6. The רב אלישיב (אשרי האיש שהיט) says on חול המועד its מותר to dance for a מצוה, but dancing for non-מצוה things (concerts) is אסור. He also says taped music is permitted on חול המועד, but one should be מחמיר not to.
7. Rav Menasheh Klein in his ספר משנה הלכות (קפ"ח) holds there is no problem of music חול המועד even concerts are permitted for the sake of שמחת יום טוב. This too is said by the אבן עזר.

Shaving

1. The ת"ג (תצ"ג:ב) שלחן ערוך says there is a מנהג not to get haircuts (this implies shaving as well) until בעומר ל"ג.
2. The פרי מגדים brought down in the ביאור הלכה (תצ"ג:ב) says whatever you could do during חול המועד you can do during ספירה. Since you can shave during חול המועד you can also shave during ספירה.
3. The חתם סופר (קנ"ח) says it is מותר to shave if you will lose money, or if one is meeting with an important person.

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