

# עטרת השבוע

## Ateres HaShavua

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

פרשת תרומה  
ו' אדר תשע"ג

February 16, 2013

Candle Lighting:	5:12
First קריאת שמע זמן:	8:52
Second קריאת שמע זמן:	9:28
First תפלה זמן:	9:57
Second תפלה זמן:	10:21
שקיעה	5:31
Earliest הבדלה:	6:21 (50 minutes)

*All times are for The Five Towns*

This week's edition of the Ateres HaShavua is sponsored by Dr & Mrs Meyer Halpern in honor of the engagement of their daughter Esther to Sruly Kiffel

### Inside This Issue

The Right Reason	Page 1
The Right Direction	Page 1
Halacha Corner	Page 3
The Gift of Shabbos	Page 4

### THE RIGHT REASON

By Efraim Benscher, 12th grade

“דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי”

“speak to the children of Israel and let them take for Me a portion from every man whose heart motivates him you shall take My portion” (25:2)

Rashi comments that the term “for Me” tells us that people should contribute to the mishkan for the sake of G-d’s name. The Chidushei Harim adds that the Torah teaches us the extent to which ones motives should be altruistic when doing a mizvah. Although one receives spiritual gain from doing G-d’s commandments the motives should be purely to please G-d. (One should not use the commandments as a way to get prestige or social standing.)

Oznayim L’Torah notes that although Rashi makes a similar comment with regard to the verse “They shall make a Sanctuary for Me” (25:8) he nonetheless emphasizes the necessity for pure motives here when discussing the contributions. Not only must the act of building the Mishkan be the result of pure motives but even the preparatory stages must be with pure motives.

(continued on page 2)

### THE RIGHT DIRECTION

By Dovid Lesser, 10th grade

“ועשו לי מקדש ושכנתי בתוכם”

“They shall make a sanctuary for Me, so that I shall dwell among them.” (25:8)

The Sforno writes that the sin of the eigel ha’zahav, the golden calf, catalyzed Hashem’s decision to have the Mishkan built. Before their sin, Bnei Yisrael were able to serve Hashem wherever they wanted. Despite the fact that He didn’t have a fixed dwelling place, Hashem would still dwell in their midst. The Shechinah was with them, as it says in parshas Yisro (20:21), “In every place where My Name is mentioned, I shall come to you and bless you.” During this time, the Mizbayach was made of “adamah”, earth. There was no need to have the Alter made of any gold, silver, or any kind of precious stones at this time, in order to “attract” the Shechinah, because Hashem dwelled amongst them on His own accord when this simple Alter was erected.

As a result of the Golden Calf, Hashem’s Shechinah was restricted to the Mishkan, which Klal Yisrael were to build. From this point on, a man’s relationship with Hashem was limited and changed. The way of worship, including its location and time, were all limited. Now, Klal Yisrael had to

(continued on page 2)

New

# ATERES HASHAVUA

*Efraim Benscher (continued from page 1)*

The requirement to contribute with pure motives seem to contradict the Talmud's comment that one who gives charity on condition that his sick son shall live is considered to be a righteous person (Rosh Hashanah 4a). Rav Shalom Kaminka suggests that the Torah does not speak to the contributors but rather to the public officials who are in charge of taking the contributions. They must do their job as a sense of duty toward G-d, and not use their position to achieve honor, fame or power.

This attitude of being concerned with how one can please G-d rather than what one can gain for oneself is reflected in the following short essay of the Chazon Ish: A righteous man once invited a guest to come for the shabbos meals. Every one in the house was excited because they loved having guest. However the person in charge of sending guest to different homes, not knowing this righteous person's invitation, sent the guest to another house. When the righteous person came home from shul empty handed the family was deeply disappointed. The man turned to them and said "A guest is not property with which one does business. My only concern was that the guest's needs were met and he had a place to eat. It makes no difference to me if he received them from me or someone else." We should learn from this that while doing good we should always make sure to not only do G-d's commandments with happiness but also for the right reasons.

*Dovid Lesser (continued from page 1)*

assemble new items used for worshipping Hashem which were composed of gold, silver, and precious stones. So as a result of their sin, they pushed Hashem away from dwelling amongst them, and restricted their interaction to the Mishkan.

In the Madreigas Adam, the Alter of Novardok explains that this "spiritual restriction", parallels that which occurred in Klal Yisrael at the time of the ending of Nevius, prophetic power. As this source of knowledge and guidance was ending, new sources of wisdom (the Yeshivos of Sura, Pumbedisa, and others) became local centers of Jewish life. They became the main places where each and every Jew went to for direction. The Rosh HaYeshivah, became recognized as the authority on the word of G-d. The will of G-d was manifested through the gedolei ha'dor. The Rosh HaYeshivah was considered as "the living example" of the Torah. His words were law, his decisions were undisputed, his leadership never questioned.

Rav Mordechai Miller says that in our days, things have radically changes. Now people don't have the same relationship with Roshei HaYeshivah, as they had in the past. They argue over different goals and aspirations. People today have strayed from their ways of the past. They exchanged their loyalty to Hashem for the "Golden Calf" of materialism. In these times, those who stick to the words of Hashem, and who strongly keep a life of Torah and mitzvos, are those who are bringing closer the new Bais Hamikdosh were the Shechinah will once again dwell amongst Klal Yisrael.

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### פרשת זכר

1. In פרשת כי תצא (כה:יז-יח) we learn of the מצוה דארייתא to remember what the עמלקים did to us at war, as well as a מצוה to destroy עמלק.
2. The פרשת כי תצא in תורה תמימה says it's דרבנן because we read it last year by פרשת כי תצא and the מצוה only comes around once every 12 months.
3. The חינוך (תר"ג) holds this מצוה only applies to men. Women not obligated in this מצוה because women don't go to war.
4. The מנחת חינוך (תר"ג) asks on the חינוך, who told you this? Why can't women just do the remembering part of the מצוה and not the going to war part? He also asks, women do have an obligation to go to war, as seen in מסכת סוטה (מד:) where it obligates a חתן and כלה to go to war for a מלחמת מצוה.
5. The מנחת חינוך also says that when משיח comes and there is no more עמלק there will still be a מצוה because the מצוה is to remember עמלק. He concludes that women are obligated in this מצוה.
6. The רש"י gives an answer to the second question that the מנחת חינוך brings. A כלה doesn't go to war rather she helps out the men. ie: Baking and clothing their husbands)
7. The אבני נזר says killing עמלק is a מצוה עשה בזמן גרמא because one can't kill on שבת. So we see from here women are פטור.
8. A second מחלקת between the חינוך and the מנחת חינוך regarding פרשת זכר: The חינוך holds the מצוה is to remember עמלק and have in mind to kill עמלק when you can. The מנחת חינוך holds it's to remember the story of עמלק.
9. The question arise why don't we make a ברכה on this מצוה? The כף החיים says we don't make a ברכה on people's destruction. And he compares this to why we don't say הלל on the second days of פסח. (See the ספר להרות נתן (ה:מז) for another answer)
10. If the מצוה is remembering, not killing, עמלק so why can't we make a ברכה? It must be we hold like the חינוך and the מצוה is remember and to destroy עמלק.
11. The דארייתא (תרפ"ז) says the מצוה of reading פרשת זכר is a דארייתא.
12. The תרומת הדשן holds a מנין for פרשת זכר is more important than מנין for מגילה, because פרשת זכר is a דארייתא.
13. The משנה ברורה (תרפ"ח:ס' ק' טז) quotes the מגן אברהם that says if one forgot to hear פרשת זכר he can make it up by פרשת בשלה (יז:יד - טז), which also mentions the מצוה to destroy עמלק. But the משנה ברורה concludes one can only be יוצא with the reading in פרשת כי תצא not פרשת בשלה. (many יוצא בדיעבד hold one can be יוצא אחרונים)
14. The חינוך and the משנה ברורה hold the מצוה is only in פרשת כי תצא and is both remembering and destroying עמלק. Because פרשת בשלה talks about 'ה killing עמלק rather than פרשת כי תצא where it talks about the story and that we should kill עמלק.
15. The מנחת חינוך and מגן אברהם hold can either read בשלה or כי תצא and the מצוה is only to remember.

(continued on page 4)

## אם תשיב משבת רגלך

This week, we will discuss some practical everyday situations in which losh would apply.

One may not mix oil, mayonnaise, or butter into mashed avocado even though the avocado is a semisolid food before crushing. This same ruling would apply to a banana.

Pouring water on sand to make mud or cement is an act of losh, being that the particles of sand are coming into a solid or semisolid mass mixture.

The melacha of losh can even apply after losh was already done with an object. For example, one may not add milk or water to matza meal on Shabbos because even though the flour particles of the matza meal were originally kneaded, they may not be re-kneaded.

Losh can also apply to kneading a pre-existing doughy substance. Therefore, Play-Doh should not be played with or formed on Shabbos because this constitutes losh.

It is not losh to soak matza in soup because it is disintegrating into the liquid by itself; losh is only if the liquid is being used to combine the solid particles. The same goes to dissolving a medicine tablet in water.

(continued from page 3)

### Are women obligated?

1. Rav Nosson Adler (the rebbe of the סופר החתם) quoted in the ספר בנין ציון (חלק ב' ס' ה') held very strongly that women are obligated to hear זכור פרשת זכור.
2. Rav Ovadia Yosef (פד' ס' פד) (יהודה דעת חלק א' ס' פד) says women are not obligated. But he still holds it is good for women to go to shul.
3. Rav Moshe Shturnbach (in תשובות והנהגות חלק ב' ס' שמד) holds women are not obligated, but it's a מנהג for them to go to shul and hear it. Women can either read it or listen to the מגילה reading and be יוצא.
4. Rav Yaakov Forshimer (Rav in Lakewood) quotes רב משה who holds women are not obligated.
5. The פטור holds according to the מועדים וזמנים משנה ברורה women are פטור (ס' קסז).
6. (חלק ב' ס' קסז) holds women don't have to hear זכור but he says the רב אלישיב nowadays is that women do go to hear זכור.

### Is the מנהג to have separate women's reading valid?

1. If we hold like the הינוך that holds that women are not obligated, so why have a separate reading for them?
2. Rav Shmuel Kamenetsky (ספר הלכות פורים פרק ארבע פרשיות: יג-יד) and Rav Forshimer quotes רב משה that holds it is not proper to have a separate reading and one definitely should not make a ברכה.
3. One resolution to this problem that is brought down is to leave a minyan of men that hasn't heard זכור yet.
4. (אשרי האיש פרק מא: ח-ט) holds the only way you can have the extra laining for women is if you have a מנין of men and if they didn't hear it they can make the ברכה. But without 10 men that didn't hear it he holds it is אסור to have this extra laining. If a lady hears 3 פרשת זכור then she might fall into the problem of הזקה if for one year she doesn't go. She might be obligated to do be מתיר נדר but רב רב holds if she was מתיר נדר on ראש השנה then everything is fine.
5. The מנחת יצחק (חלק ט: סח) holds the best possible scenario is to find 10 men who haven't heard זכור yet for whatever reason. So the women can hear it with a מנין and ברכה is said.



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