

עֵפֶרֶת הַשָּׁבוּעַ

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

פרשת ויקרא
פרשת זכור
ח' אדר ב' תשס"ה
March 19, 2005

Candle Lighting:	5:47
First זמן קריאת שמע:	8:26
Second זמן קריאת שמע:	9:01
Latest שחרית:	10:02
Earliest הַבְּדֵלָה:	6:50
The Fast of Esther begins 4:31 AM It ends when your stomach grows	

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A TERM OF SPEECH

Moshe Dovid Katz, 12th Grade

As we begin *Sefer Vayikra*, it is remarkable that we begin with an immediate contradiction on the first *pasuk*. Hashem uses three different terms when conversing with Moshe. We first see that Hashem calls to Moshe - ויקרא, then speaks to Moshe - וידבר, and then He says to Moshe - לאמר. Not only are three different terms used, but two of the terms are contradictory to each other. וידבר is a term that connotes a harshness in tone of voice, while the word לאמר connotes a softness in tone of voice. So we are left with two questions. The first one – why does Hashem have to use three different terms in the Torah to converse with Moshe? Secondly – why does Hashem use two contradictory terms?

To add to the question, we see the same contradiction of terms when Hashem instructs Moshe to relay over the message to Klal Yisroel. First He says דבר; a harsh term, and then He says ואמרת, which is a soft term?

In Maseches Chullin [ה.] the gemara brings a *Beraisa* that delves into the second *pasuk* of our *parsha*. The *pasuk* talks about one who wants to bring a *Korban Olah* to Hashem. The *Braissa* learns out three things from this *pasuk*. Firstly a *Mummar Yisroel* – a type of Jewish sinner - can't bring a *korban*, secondly a *Poshei Yisroel* – another type of sinner - can bring a *korban*, and thirdly a *Mummar*, one who serves *Avoda Zara* and one who desecrates Shabbos in public, cannot bring a *korban*. The *gemara* finds various contradictions in the *Braissa* and conclude that the *Braissa* is referring to three specific cases. The first case is referring to a *Mummar lechol HaTorah kulah* - a Jew who is known to sin for the entire

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NOT BY CHANCE

Avi Lieberman, 12th Grade

ויקרא אל משה
HE CALLED TO MOSHE

As *Sefer Vayikra* opens, our attention is drawn to the small 'aleph' at the end of the word 'vayikra'. The *Baal HaTurim* explains that in his great humility, Moshe Rabbeinu felt unworthy to have it written about him that the Creator of the Universe called specifically to him. He preferred that Hashem use a word that implies no prominence, such as the term 'vayikar' which is used when Hashem called to Bilaam [ספר במדבר כג: טז]. Nevertheless, Hashem instructed Moshe to include the letter 'aleph' as an expression of affection, being that the word 'vayikra' implies that Hashem exclusively and distinctively called out to Moshe. Even so, Moshe couldn't perform this action wholeheartedly and therefore wrote a small 'aleph' at the end of the word.

It is clearly a great honor to be called upon by the *Borei Olam*, especially to be given instructions in your continued task throughout life. What we can gain from this is not to be fooled into thinking that there is no Voice or guidance in our own mission as well. Moshe felt unworthy to be publicly titled the Prince of Klal Yisroel, but that is exactly what he was. There is no need to make Hashem's calling to Moshe a generalized command with a common message; rather Hashem specified that this phrase be written as such for all to see. This axiom demonstrates that everyone has a specific duty, and as long as we realize that all talents and

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STORIES OF TZADDIKIM

At a Torah Umesorah Convention, Rav Pam related a conversation that he had with a talmid's father. The father had come to see Rav Pam after he had delivered a *shmuess* in which he encouraged his talmidim to make teaching Torah their career.

The father said, "You tell your boys to teach, to be *melamdin*. I understand that we need *melamdin* to teach Torah, but isn't it true that we also need *machzikei Torah*; people who will support the yeshivos and make it possible for *melamdin* to teach Torah? Without financial support, there can be no yeshivos! So I want my son to be a *machzik* of Torah!"

Rav Pam responded by first acknowledging that to support Torah is an inestimable service to Klal Yisrael. He then went on to draw an analogy from the laws of *hekdesh* (animals donated to the Beis HaMikdash).

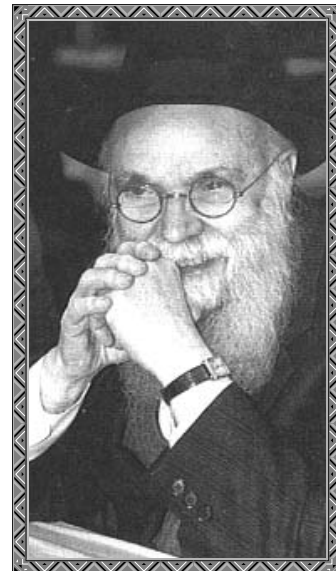
"There are two types of *hekdesh*. One can sanctify an animal as a sacrifice to be offered on the *mizbeach*, and one can sanctify it for *bedek HaBayis* whereby an animal is sold and the money is used for maintenance. The former is *kedushas haguf*; the animal's very essence is endowed with a sanctity that permits and obligates one to offer it as a sacrifice. The latter is *kedushas damim*; it is sacred only insofar as its value is earmarked for Temple use.

The *gemara* derives from a source in the Torah that it is actually a sin to intentionally dedicate an animal for maintenance in the Beis HaMikdash if it is unblemished and is fit to be offered upon the *mizbeach*. Only a blemished animal can be earmarked for *bedek HaBayis*.

Furthermore, the Rabbonim instituted that if someone transgressed this law and dedicated an unblemished animal for *bedek HaBayis*, it must be sold to someone who will use it as a *korban*. This is because unblemished animals are relatively rare."

Rav Pam paused for a moment, and then replied, "Someone who teaches Torah is sanctified with *kedushas haguf*, as his essence is dedicated for Torah, while one who supports Torah has effected *kedushas damim*, his resources are sanctified for Torah."

"There is a shortage of people," Rav Pam continued, "Who have the knowledge, ability and spirit to transmit Torah. To take someone with such qualifications and make a supporter of Torah is to take that which is fit for *kedushas haguf* and use it to for *kedushah damim*."



Rav Avraham Pam zt'l at a Purim Mesiba in Mesivta Torah Vodaath

AVI LIEBERMAN (continued from page 1)

capabilities granted to us are directly from Hashem and not through our own toil, we should feel proud and work hard to use our talents for the greater good of man.

It is thus interesting to note that the words 'ויקרא אל' have the same *gematria* as the word 'שליח', messenger'. When Hashem called to Moshe – it was no coincidence! HaKadosh Baruch Hu was specifically speaking to Moshe, not by default, but rather by specification. We, as well, have a *tafkid* (purpose) directly from Hashem, and there is no concept of 'vayikar' in the abilities granted to us – it was not by chance that we each have talents that nobody else possesses. We are Hashem's messengers in specific areas that nobody else can accomplish, and must rise to the challenge in fulfilling what only we can.

This in fact answers a phenomenon that takes place throughout the Torah – the trend of Moshe and Aharon's names changing order in the *pesukim*. Chazal tell us that the reason their

names are reversed throughout the Torah is to show that they were both equal in greatness. But can this really be true? As holy and righteous as Aharon was, Moshe Rabbeinu was the leader of the Jewish People! He merited to speak to the Shechina and return with the *luchos*! How can it be that Aharon was just as great as his consecrated brother Moshe?

Reb Moshe Feinstein zt'l presents two answers to this wonderment. Firstly, just like there are people with different levels of power in a business, yet all their input is needed for the success of the company, so too, without the help of Aharon HaKohen the greatness of Bnei Yisroel wouldn't be achieved.

Reb Moshe continues further, that the reason for the reversal of Moshe and Aharon's names so often is because they were both given specific tasks to fulfill – and they both achieved that specific *tafkid*! They were both equally incredible and awesome since they accomplished

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MOSHE DOVID KATZ (continued from page 1)

Torah. The second is referring to a *Mummar lidavar echod* – a Jew who is known to sin for only one *aveirah*. Finally, the third case is referring to one who is known to sin for the two specific *aveiros* of either of desecrating the Shabbos and serving *Avodah Zarah*.

Perhaps we can use this *gemara* to answer our question. Hashem starts off calling to Moshe telling him to pay attention. In the first *pasuk* He tells Moshe to pay attention to the difference in terms that He's about to use and then states the harsh term and the soft term. He then tells Moshe in the second *pasuk* to use these terms when relaying over the message to Klal Yisroel. The first terms says *דבר אל בני ישראל* – "Speak to the Bnei Yisroel". This is when talking to the first and third case of the *Beraisa*. Speak to those Israelites who have forsaken My entire Torah in a harsh tone, to let them know that because of what they have done, they can't bring a *korban*. This also refers to the third case, which has the same *din* (judgment) as the first case. These people have forsaken one of the two commandments by doing so deny Hashem totally – serving other gods and desecrating the Shabbos – the witness and representation that Hashem created the world.

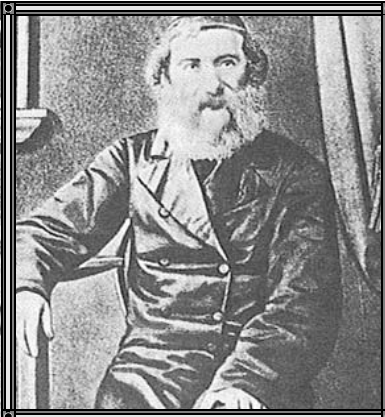
The second term then says *ואמרת להם* – "say to them". This is when talking to those in the second case – who have forsaken only one *mitzvah*. Hashem tells Moshe to speak to them softly because they can still bring a *korban*. We hope that by doing this we can convince them to bring a *korban*, and get forgiven. The others however, need to be woken up with a harsh voice because of what they have done. Those who only desecrate one *mitzvah* can still be convinced with a soft tone.

FOCUS ON GREATNESS

RABBI MEIR LEIBUSH
THE MALBIM
(1809-1879)

by Avi Lieberman

- Was born in Volochisk, Volhynia in 1809, and was still a child when his father died.
- His primary teachers in his youth were his father and step-father, Rabbi Löb of Volochisk.
- Studied in his native town until the age of 13, and then went to Warsaw where he was known as the 'iluy from Volhynia.'
- Was rav of several cities but suffered much persecution because of his uncompromising stand against Reform, leading even to a brief imprisonment on a false accusation.
- Wandered much of his life, serving as rav in various cities for several years at a time - even serving for a short while as chief Rabbi of Romania.
- His term ended in Romania when the leaders of the Reform Jewish community succeeded in



throwing him into prison. He was soon liberated through the intervention of Sir Moses Montefiore upon the condition that he leave Romania.

- His distinction and immense recognition rests upon his widely esteemed commentaries on Torah; Shulchan Aruch, Midrash, Tanach and much more.

- His first published commentaries came out in 1845 on Megillas Esther.

- His remaining commentary were published between 1845 and 1876.

- In the early 1870's he was offered the position of Chief Rabbi of New York, but declined.

- During his journey to Kremenitshug, the town where he was offered the position of rav, he fell sick and passed away.

- The Malbim was *niftar* in Kiev on September 18, 1879.

AVI LIEBERMAN (continued from page 2)

all they were meant to be achieve. They were each designated to be a *shaliach* in different areas and did all that was asked of them. Just because one of them was given a different position, what difference is there if everything requested of them was carried out?

This is how we should view our own *tafkid* in life. We must take our talents granted to us from The Ribono Shel Olam and use them for the sake of the world, and by doing so we are accomplishing all that is asked of us. In this way, we can also be considered as great as Aharon HaKohen and Moshe Rabbeinu, since we are fulfilling our *shelichus* in the areas only we can succeed in. This message does not diminish the greatness of the leaders of Klal Yisroel or reduce the importance of our tasks, but rather grants us the strength to appreciate our role in life. May we rise to the challenge and accomplish our undertaking, thereby truly answering the call . . . specifically aimed at us.

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A Student Publication of Mesivta Ateres Yaakov

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אמת ליעקב

Weekly Insights from Moreinu HoRav Yaakov Kamenetzky zt"l

וְכָל קָרְבַּן מִנְחָתְךָ בְּמִלַּח תְּמַלַּח וְלֹא תִשְׁבִּית מִלַּח בְּרִית אֱלֹקִים [ב:יג]

AND ON EVERY *KORBAN MINCHA* YOU SHOULD PLACE SALT, SO THAT YOU DO NOT DESTROY THE SALT OF HASHEM'S COVENANT

Rashi on this *pasuk* explains that at the time of creation when Hashem created the sky and separated the waters, the waters that were left underneath the sky on this world, came to Him with a grievance. They reasoned that the waters that were above the sky were close to Hashem, while they had to remain on this world, far away from Hashem. In order to appease the water, Hashem promised them that they too would merit to reach the world above, as on every *korban* that *Bnei Yisroel* would bring, they would pour salt, which comes from the sea. As such, we are warned that we must pour salt on the *korbanos*, in order not to break the treaty that Hashem had made with the water.



Reb Nossan Kamenetzky *shlit"l* addressing the Mesivta last week at the *kever* of his father Reb Yaakov zt"l. To his right is his brother Rav Binyomin *shlit"l*

The Mephorshim ask a question on this Rashi. If Hashem was trying to placate the waters, why did He promise to have salt, which is merely a derivative of the water put on the *korbanos*, as opposed to having the water itself poured on the *korbanos*?

HaRav Yaakov Kamenetzky zt"l offers an answer to this question. Rashi in *Masseches Kesubos* [ע"ט:] discusses the process of removing sea salt from water. Rashi writes that they used to dig ditches, into which the seawater would flow. When the sun came out, the water would evaporate and the salt would be left behind. The salt remains even lower than the water,

as the water can evaporate, and raise itself to the heavens, whereas the salt always stays behind on the bottom. In promising that the salt would always be placed on the *korbanos*, Hashem was explaining to the water that it is not necessary to be in the heavens, right next to the *Kisei HaKavod* in order to achieve great heights. Even the salt, which is doomed to remain on this Earth forever, can be placed on the *korbanos*, and thus achieve great heights. The purpose of putting the salt on the *korbanos* was not to mollify the water, but rather to show the water that it is not necessary to be in the heavens in order to attain greatness.

We are placed on a world that is diametrically opposed to the spirituality that the *neshama* seeks. Nevertheless, it is incumbent on us to raise ourselves to higher spiritual plateaus. May we be *zocheh* to actualize this goal, and through this may we be *zocheh* to the coming of *Moshiach*, *bimheirah biyameinu amen*.

During one of his *shmuesen* in Mesivta Torah Vodaath, Reb Yaakov Kamenetzky zt"l asked the following question. Who is worse - a *bachur* who uses a piece of a *shtender* for firewood or one who throws his fingernails on the floor? Seemingly, the first is worse since he is a thief. But in reality, said Reb Yaakov, they are equal. By throwing his nails on the floor, the second shows that he does not really believe *Chazals*'s statement that fingernails constitute a danger to those who step over them. Then, in his typical style, Reb Yaakov tied his question to something he had noticed in the yeshiva - a decline in the fervor with which the *Tehillim* for the sick after *Minchah* was being recited. That slackening, he pointed out, reflects a lack of belief that *Tehillim* can in fact do anything to help a person who is gravely ill.

A reminder of the power our *tefillah* possesses is always in order, to strengthen our fervor when it comes to davening on behalf of Klal Yisroel. May our *kavanah* continue on with strength and vigor, ultimately leading us to the greatest consolation - *Beviyas HaMoshaiach*.

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