

# עֵפְרַת הַשָּׁבוּעַ

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

פרשת יתרו  
י"ט שבט תשס"ה

January 29, 2005

Candle Lighting:	4:50
Latest שמע:	9:38
Latest שחרית:	10:28
Earliest הבדלה:	5:53

This week's edition of  
ATERES HASHAVUA  
is sponsored by  
Mr & Mrs Michael Charnowitz  
in memory of her father  
אפרים יצחק בן אברהם ע"ה

## THANKS A LOT!

Avi Lieberman, 12th Grade

ויספר משה לחתנו את כל אשר עשה ה' . . . על אודת ישראל [יח:ח]

MOSHE TOLD HIS FATHER-IN-LAW EVERYTHING THAT  
HASHEM HAD DONE. . . FOR THE SAKE OF THE JEWS

This week's *parsha* begins with the entrance of Yisro, as he comes to the desert to see his son-in-law and the nation that he led out of Egypt. As Moshe Rabbeinu goes out to greet him, he tells Yisro all that has transpired – everything from the plagues Hashem brought against the *Mitzriyim*, to the awesomeness of *kriyas Yam Suf*. Yisro was so overwhelmed by the might and valor with which Hashem saved Klal Yisroel, that he cried out in joy, "Blessed is Hashem who rescued you from the hand of Egypt; the hand of Pharaoh!"

Yet an interesting dilemma arises. Our *parsha* begins with the words, "וישמע יתרו, Yisro heard." Before coming down to the *midbar*, Yisro already knew what happened to Klal Yisroel – the whole world knew! Why is Moshe telling him once more about the miracles that took place? Wasn't it the news of

such open *nissim* that encouraged Yisro to come to the desert in the first place? Why Moshe's repetition?

Rabbi Benzion Bamberger, in quoting the Brisker Rav, explains that this 'dilemma' is actually the foundation of thankfulness. When a person has something good done for him, he is so grateful that he cannot stop praising the benefactor, as well as telling everyone that crosses his path. Even though Yisro already heard about what transpired – he can hear it again! Moshe was so full of gratitude and appreciation that he could tell anyone – more than once – of the miracles that took place.

Rav Levi Yitzchak of Berditchev once called out to The Ribono Shel Olam, stating, "Master of the Universe, the Midrash says that the relationship between Klal Yisroel and Hashem is compared to that of

(Continued on page 3)

## ON THE THRONE SITS REPENTANCE

Tzadok Picker, 11th Grade

וישמע יתרו כהן מדין חתן משה

"AND YISRO, KOHEN OF MIDYAN, FATHER-IN-LAW OF MOSHE, HEARD"

Rav Shimon Schwab *zt'l* asks, "Why does the Torah have to say here that Yisro is the 'Kohen of Midyan'? Is the Torah trying to give praise to an idol worshipper? Rav Schwab answers that Yisro worshipped all forms of *avodah zarah*, but he realized that there was no basis for the other religions, and turned to Judaism before meeting Moshe Rabbeinu. Therefore, at this point in the *pasuk*, Yisro had already done *teshuvah*, and decided to join Klal Yisroel.

The Gemara in *Maseches Yoma* states, "Rabbi Shimon ben Lakish says that *teshuvah* is great, since it transforms evil acts into merits". Rav Schwab concludes that because Yisro had done *teshuvah*, all his *aveiros* had been transformed into *zechusim*, which made Yisro become the Kohen of *Midyan*. We can learn from here a valuable lesson. No matter what we have done, Hashem will be willing to accept our repentance *if done correctly*, and our *aveiros* will be turned into sources of merit.

The Rav of a small town was walking down the street, when he saw a man who was known to be a *rasha*. The Rav witnessed this man doing an *aveirah*, and began to cry. Some people who were passing by saw the Rav crying, and asked what was wrong. "Rabbi, I understand that he is doing something wrong, but he is a *rasha*. Is it really worth crying about?"

"I'm not crying because he did an *aveirah*," responded the Rav. "I'm crying because I have spent my entire life going in accordance to the Torah, following it's every detail. Yet this *rasha* has spent his

(Continued on page 3)

## INSIDE THIS ISSUE

Thanks a Lot!	1
On the Throne sits Repentance	1
In-Depth Focus on Greatness	2
A Great Guy's Greeting	3
Emes L'Yaakov	4

This week's edition of  
ATERES HASHAVUA  
is sponsored by  
Herbert Schonhaut  
in loving memory of his father  
יוסף בן יעקב ע"ה

# IN~DEPTH FOCUS ON GREATNESS

Part I

Harav Yehudah Zev Segal *zt"l*  
The Manchester Rosh Yeshiva

by Avi Lieberman

17 Sivan 5670 / June 24, 1910 – 22 Shevat 5753 / February 13, 1993

• Yehudah Zev Segal was born in London on an Erev Shabbos in Sivan, 5670 (1910) to Rav Moshe Yitzchok and Roize Segal.

• His father was a talmid of the Alter of Navaradok, and received *semicha* from Rav Yechiel Michel Epstein, the Aruch Hashulchan.

~ At age 19, Rav Moshe Yitzchok Segal was drafted into the Czar's army, where he insisted on observing mitzvos as best as he could, especially the mitzva of *netilas yadayim* when required by halacha.

Each time he searched for water to use for *netilas yadayimm* a soldier would follow him, but after a while the soldier grew tired of running after him and allowed him to search for water alone. One day, as Rav Moshe Yitzchok was searching for water, he fled to the border and crossed over to Germany. From there he headed to England, where he began to learn in the Machzikei Hadas Shul.

• When Yehudah Zev was three years old, his father accepted the position to become Rosh Yeshiva of a new yeshiva opening in Manchester by Rav Yehoshua Dov Silverstone and Rav Tzvi Hirsh Ferber.

• Yehudah Zev's primary rebbe as a youth was his father, and once he finished his state requirements of studying secular studies, Yehudah began learning full time in his father's yeshiva.

~ When already a Rosh Yeshiva, Rav Segal related to a talmid how when he was eight years old, an incident occurred which changed his life forever. "As I was crossing the street in London," he told his talmid, "a bus suddenly veered toward me. The driver hit on the brakes, and the bus halted only inches away from me. Although I was very young at the time, I realized after this incident



that if life in this world can end within a second, then we certainly weren't created in order to enjoy the here and now. I also felt that so great a miracle obligated me to dedicate myself to service of Hashem."

• While already a youngster, young Yehudah showed great signs of *midos* and sensitivity to those around him.

~ Rav Mordechai Smith was 22 when he began learning with 13-year-old Yehudah. He related how they would learn together very early in the

morning. "In order to avoid making noise as he walked downstairs, he would climb out a window on the second story of his house and slide down a drainpipe, reaching the backyard without having woken anyone."

• At the age of 20, Yehudah transferred to the Mir Yeshiva in Lithuania, where he learned for three years.

~ One day, a young man asked Yehudah if he could learn with him on a steady basis. Although Yehuda's schedule was full, he arranged to study *Maseches Brachos* with him every morning before Shacharis. That young man was Rav Chaim Shmulevitz *zt"l*.

• While in Mir, Yehudah Zev became very close to Rav Yechezkel Levenstein *zt"l*. He would refer to him as "*mori ve'rab*", while Rav Yechezkel would say, "Yehudah Zev is my son."

• Another *gadol* who Rav Yehudah was close with was Rav Shimon Shkop *zt"l*, Rosh Yeshiva of Shaar HaTorah in Grodno. Whenever Rav Shkop came to England to raise funds for his yeshiva, Rav Yehudah Zev would take advantage of such opportunities to meet with the *gadol* and bask in his presence. There was also one summer when Rav Segal joined Rav Shkop at his summer resort,

(continued on page 3)

## A GREAT GUY'S GREETING

Ariel Charnowitz, 9th Grade

ויצא משה לקראת חתנו וישתחו וישק לו וישאלו איש לרעהו לשלום ויבאו האהלה [יח:ז]

And Moshe went out towards his father-in-law, and he bowed to him, and he kissed him, and they greeted each other in peace, and they came to the tent.

Rabbeinu Ovadiah Sforno tells us that wicked people normally come to us in time of need and then forget us when we are doing well. We find an example of this when the butler forgot about Yosef when he got out of jail. On the other hand when righteous people need help, they never forget who helped them even when they don't need them anymore. An illustration of this is when Yosef became Pharaoh's assistant and didn't reject his brothers, as well as when Esther HaMalkah became queen of 127 provinces, and still listened to what Mordechai instructed her.

This was how Moshe Rabbeinu acted as well. Even after becoming a Jewish leader that everyone knew and feared, he didn't forget his father-in-law Yisro who gave him a place to stay when he arrived in Midian. Moshe greeted him with honor and respect, and embraced Yisro when he went out to meet him.

TZADOK PICKER (continued from page 1)

entire life doing *aveiros* - more *aveiros* than you can ever imagine. But one day he will do true *teshuvah*, and all his *aveiros* will be transformed into *zechusim*, and his merits will be far more than mine!"

Similarly the beginning of *Shaar HaTeshuvah* in *sefer Orchos Tzaddikim* brings down a *gemara* that states, "Rabbi Levi says that *teshuvah* is great, since it reaches the Throne of Hashem." The author quotes Chazal who explain; "When Moshe went up to *shomayim* he reached the first out of the seven Heavens, and found classes of *Malochim* reading the creation of the first day, followed by speaking the praises of Torah. He then went up to the second of the Heavens, and found the angels reading the second day of creation, and praising the Torah and Bnei Yisroel. Moshe kept ascending higher and higher, while he witnessed each level of *Malochim* praising

that day of creation, as well as speaking the praises of Yerushalayim, the glory of Mashiach, the sadness of *Gehenom*, and eventually the creation of *Gan Eden*.

When Moshe Rabbeinu finally reached the Seventh of the Heavens, he found the *Malochim* reading about the creation of the holy Shabbos, followed by praises of *teshuvah*." It is our repentance which reaches the highest Heavens beneath the Throne of Hashem, emphasizing the importance and endearment of one who overcomes his *yetzer hara* to repent.

Let us follow Yisro's example by hearing the words of wisdom found in the Torah and those who speak it. It is when we commit to following this path that all our past misdeeds will be changed to *mitzvos*. May we be *zoche* to do true *teshuvah*, thus leading us to the coming of the final *geulah*, *bimheirah biyameinu amen*.

IN-DEPTH FOCUS ON GREATNESS (continued from page 2)

where he learned with him and accompanied him on his walks.

- In the winter of 5693 (1933), Rav Yehuda Zev's parents asked him to return home because they had found a suitable *shidduch* for him.



~ Rav Yehuda Zev left Mir on an icy winter day, and was accompanied by Rav Yechezkel Levenstein to the wagon that was to take him to the train. When they reached the wagon, Rav Yechezkel handed him his scarf, but Rav Yehuda Zev hesitated to take such a gift from his "*mori ve'rabi*". At last the two decided that Rav Yehuda Zev would wear the scarf on the trip, and then mail it back to Rav Yechezkel.

- On Wednesday the 15th of Shevat 5694 (January 31, 1934), Rav Yehuda Zev married Yocheved, the youngest daughter of Rav Shlomo Zalman Cohen, a Gerrer *chassid* from Gateshead.
- Rav Yehuda Zev planned to return to Mir after his wedding, but when his mother-in-law fell seriously ill, he canceled these plans and remained in Gateshead. After his marriage, he devoted himself to full-time *talmud Torah*.

• During WWII, England, like many other countries, would not allow admission to anyone without a statement signed by a British citizen who promised to assume responsibility for the refugee's material needs. Rav Solomon Schoenfeld of London launched a project to secure affidavits from British Jews to save as many people as possible. Rav Yehuda Zev greatly assisted him in these efforts, working primarily among Gateshead's Jews.

- In 5700 (1940), German bombers attacked Gateshead, and many people left the city for safer areas. Rav Segal and his family moved to Manchester, where he remained for the rest of his life.

*Rav Yehudah Zev Segal's yahrzeit is this Tuesday / May his merit protect us / Part II next edition!*

AVI LIEBERMAN (continued from page 1)

a husband and wife; where each partner must bring something to the marriage. Bnei Yisroel brought a noble ancestry; the forefathers Avraham, Yitzchak and Yaakov. But of course, You have no ancestry, because You are eternal. The only thing You could bring to the marriage is Your enormous wealth, since the Torah says, 'The gold and silver is Mine (Chaggai 2:8)'

We therefore request that You comply with the terms of the marriage agreement, and provide Klal Yisroel with all its material needs."

How much we have to be grateful for! As our *parsha* opens with the message of expressing appreciation, it also contains the greatest reason for a Jew's gratitude - *kabolas HaTorah*. The giving of the Torah sets us above the other nations, and gives us a purpose more than looking to fill the days of our lives with meaningless frivolities. The

Torah grants us a power which cannot be fully understood till conquered - but the greatness of all who uphold and abide by it is a testimony towards the Torah's supremacy. Those who truly live by the Torah find real elation at times of joy, and solace through times of hardship.

With this in mind, we must follow the example of Moshe Rabbeinu and be proud and excited to spread word of all the good that has been bestowed upon us. As Rav Levi Yitzchak expresses; provided we adhere to the marriage contract, Hashem will guide us and take care of all our wants and needs. Let us not waver in spreading the greatness and prominence of *Yiddishkeit*, and let us be worthy of our ultimate bond established in this week's *parsha*; the Torah in all its glory. Good Shabbos.

# אמת ליעקב

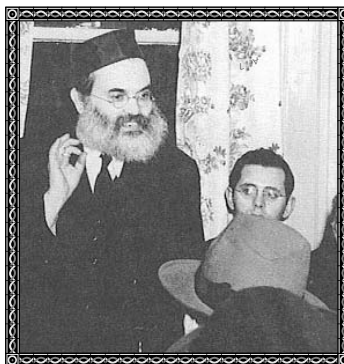
Weekly Insights from Moreinu HoRav Yaakov Kamenetzky zt"l

לאתעשון אתי אלהי וכסף ואלהי זהב לאתעשון לכם (כ:כ)

DO NOT MAKE AN IMAGE OF ANYTHING THAT SERVES ME;  
DO NOT MAKE FOR YOURSELF A GOD OF SILVER OR GOLD

Rashi on this *pasuk* explains that the warning not to make a god of silver is a warning not to make the *keruvim* that went on top of the *aron* out of silver instead of gold. The warning not to make a god of gold is an admonition not to make any more than the two that were needed. Any *kruv* made out of silver, or any extra *kruv* made out of gold, is considered *avodah zarah*.

HaRav Yaakov Kamenetzky zt"l asks a question regarding the entire concept of the *keruvim*. The Gemara in *Masseches Bava Basra* [צ"ט.] writes that that a constant miracle took place with regard to the *keruvim*. If one was to measure the space of the *kodesh hakodoshim* he would find that the *keruvim* did not take up any room. Why was this miracle performed? Hashem set up the rules of nature in a certain way, and something must compel Hashem to deviate from them. What did this miracle hope to accomplish? The question is further strengthened by the unusual nature of this miracle. All other *nissim* involve only a temporary modification in the laws of nature. However, this miracle is something that cannot even be fathomed by the human mind. It is impossible for us to understand how something tangible cannot take up space.



Reb Yaakov zt"l speaking at the wedding of his son Reb Binyomin (r)

Rav Yaakov answers this question based on the Rashi mentioned earlier. Rashi is explaining to us that when Hashem commanded that the *keruvim* be made, Hashem was telling us to make an image that would otherwise have been forbidden to make. However, the guidelines that were given to us about how to make the *keruvim* were very specific, and had to be followed to the tee. Although we might not understand what difference it makes if the instructions are not followed exactly, that is what the Torah commanded, and we have no right to second guess. This concept was symbolized by the miracle of the *keruvim*. The miracle of the *keruvim* is something that we have no understanding of. This miracle taught us that there are things that can happen that we do not understand, and there are directives in the Torah that may seem to be anomalous. However, it is not our duty to understand all of Hashem's directives; what we *must* do is follow the Torah's instructions without any deviation. May we be *zoche* to the day when all such mysteries will be explained through the coming of *Moshiach*, *bimheirah biyameinu amen*.

Someone once came to Rebbe Mendel of Kotzk, complaining that he had a very serious problem, because he was without *parnassah* (livelihood).

"Are you sure that is your most serious problem?" Rebbe Mendel asked.

"Yes," the man answered.

"Then daven to Hashem for *parnassah*," Rebbe Mendel replied.

"But I don't know how to daven properly," the man countered.

"Then why do you say that *parnassah* is your most serious problem?" Rebbe Mendel asked. "Not knowing how to daven properly is a far more serious problem than that."

One time a talmid of Rebbe Mendel of Kotzk asked another, "How do you define what a *chassid* is?"

"A *chassid* is anyone who wishes to become a *chassid*," the other answered.

"If this is so, who would not wish to become a *chassid*?"

"Someone who thinks he already is a *chassid*."

M.A.Y.

of Greater L.I.  
516 · 374 · 6465

AteresHaShavua@aol.com

## EDITORIAL STAFF

Editor In Chief  
*Avi Lieberman*

Asst. Editor  
*Reuven Davies*

Emes L'Yaakov  
*Ephraim Weiss*

## Contributing Editors

*Ariel Charnowitz*

*Yoni Feder*

*David Gerber*

*Moshe Golombek*

*Yishai Kadry*

*Tzadok Picker*

*Natan Ritholtz*

*Yaakov Sonnenblick*

Menahel

*Rabbi Mordechai Yaffe*

Faculty Advisor

*Rabbi Shmuel Oratz*

We would like to thank

**Franklin Printing**

for printing this week's  
edition of the  
Ateres HaShavua.

Steve Zuller

(718)-258-8588

To sponsor an  
ATERES HASHAVUA  
please contact us at  
the Mesivta or  
via e-mail

SPONSORED  
BY

**Home & Stone**

Brooklyn's premier emporium  
for imported and domestic bath  
& tile specialties since 1984.

1663 Coney Island Avenue Brooklyn, NY 11230  
718.787.1000 www.homeandstone.com

BATH ♦  
TILES ♦  
HARDWARE ♦  
LIGHTING ♦