

עטרת השבוע

Ateres HaShavua

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

פרשת כי תשא/פרה
כ" אדר תשע"ג
March 2, 2013

Candle Lighting:	5:28
First קריאת שמע זמן:	8:41
Second קריאת שמע זמן:	9:17
First תפלה זמן:	9:49
Second תפלה זמן:	10:13
שקיעה	5:47
Earliest הבדלה:	6:37 <small>(50 minutes)</small>

All times are for The Five Towns

This week's edition of the Ateres HaShavua is sponsored by Yaakov Ambalo in honor of the amazing Rabbeim of the Mesivta

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DOUBLE NON-JEOPARDY

By Yoel Weizberg, 10th Grade

"ה' קל רחום והגון ארך אפים ורב חסד ואמת. נוצר חסד לאלפים נושא עון ופושע וחטאה ונקמה" (לד:ו-ז)

"Hashem, Hashem, merciful and gracious G-d, slow to anger and abundant in kindness and truth. Preserver of good deeds for two thousand generations, forgiver of sins, intentional, rebellious and accidental, and absolves."

The גמרא in יז: says both times the פסוק says the שם השם it is מדת הרהמים. The first "shem hashem" is referring to Hashem's mercy before a person sins and the second shem Hashem is referring to after a person sins. The גמרא asks on this גמרא, why do we need mercy before we sin? He answers that Hashem knows that we are going to sin yet he still acts toward us with mercy.

The אור החיים proposes the possibility that the פסוק is talking about a person who considers doing an עבירה. If Hashem were to punish him for the עבירה that he is planning to do, the sinner would respond by asking why he was created if Hashem knows you're going to sin; if He judges you with that in mind, even before you sin you are guilty, what's the point of creation the same judgment you would receive prior to the sin while you are alive is the same one you would get before birth, because during the course of your life you will sin? The אור החיים dismisses this possibility. He says the reason why you would need
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FENCE SITTING

By Moishe Shaulson, 12th Grade

The Haftarah of this week's parsha tells the following story: The B'nei Yisrael were being led astray by a series of corrupt kings who introduced idol worship. Armed with false Neviim, the idol known as Ba'al became a common practice amongst the B'nei Yisrael. The evil king Achav murdered the true Neviim of Hashem. The only surviving Navi was Eliyahu Hanavi. Eliyahu issued a challenge. Achav ordered all the B'nei Yisrael and the false Neviim to gather on Har HaCarmel. Eliyahu approached them and said, "How long will you waver between two opinions? If Hashem is the true G-d, then follow Him. If the Ba'al is the true god, then follow him." Eliyahu continued, "I am the only prophet left. There are 450 prophets here who support the Ba'al. Here are two bulls. Let the prophets of Ba'al choose one and I will take the other one. You call on your gods and I will call on Hashem. Whoever is answered by fire, He is the true G-d."

Everyone agreed, Eliyahu let the false prophets go first and they prepared it. They called to their g-d repeatedly, but got denied. "Oh Ba'al, hear us! Send down your fire!" They tried repeatedly and nothing happened. Eliyahu ridiculed them a bit. "Maybe he is busy or on a journey? Maybe he's sleeping? Cry louder to get his attention." They hooted, yelled, and even cut themselves to get their god's attention. Still no answer. Eliyahu then called the people closer so everyone could see what he was doing. He set up a Mizbeach out of twelve stones representing the twelve Shevatim. He then dug a ditch around the Shevatim. He
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ATERES HASHAVUA

Yoel Weizberg (continued from page 1)

mercy before you sin is if you don't have any זכותים to deserve a favorable judgment. The פסוק says "והיה אם שמוע תשמעו...ונתתי מטר ארצך" "And it will be if you shall hearken...And I will cause rain in your land" meaning if you do good, good is bestowed upon you. Therefore, if a man was tested and didn't learn from it, he doesn't deserve reward or punishment. So what merit does he have to deserve mercy? That's why a person needs mercy prior to an עבירה. He may not have other merits.

An additional answer is given, if someone were to do something bad to you, depending on the severity, you will always remember that action, and sometimes not even be able to treat him the same way as before. So the two mercies, before and after sin, are teaching us that even after the עבירה, Hashem treats you with the same degree of mercy as He did before you transgressed, as long as you do תשובה.

Moishe Shaulson (continued from page 1)

set up the wood and then sheched the bull. Then there were lots of water- on the Korban, on the wood, in the ditch and all around. Water was poured not once, not twice, but three times. This was done so that the supporters of the Ba'al can't say his service was falsified.

Then Eliyahu Hanavi began to pray to Hashem. "Answer me with fire so that the people will know that you are the true G-d and will turn their hearts back to you." A Heavenly fire came down from above and consumed the Korban, pile of wood, stones, dust and the water. The people cried out, "G-d is the Almighty G-d! G-d is the Almighty G-d!" Many ask a question on this, when Eliyahu wanted to rebuke the people for idol worship, why did he rebuke them for "wavering between two opinions"? Why didn't he rebuke them outright for worshipping idols? The Lubavitcher Rebbe explains that it is impossible for a Jew to really be an idol worshipper. It is so ridiculous to think that G-d could be an idol or a star in the sky. The Jews' mistake was mixing the One True G-d and idol worship. How did they do it? They figured that G-d was too lofty and not interested in getting involved in their seemingly insignificant lives. Sure they believed in Hashem, but from a distance. So they worshipped an idol that they believed represented a heavenly body, i.e. sun, moon and stars that Hashem used to run the world. Foolishly, they felt that what they were doing was not really denying G-d. They were just giving Him some representatives.

Now pure idol worship might be more "chutzpadik" to Hashem, but the two-timing scenario described above makes it much harder when it comes to change. The pure idol worshipper will eventually realize his mistake in search for truth and come around with a bang. The other guy is liable to wander around, foolishly convinced that he has the right and best approach to G-d. In addition, many others might follow him because after all, he doesn't "openly" deny Hashem. So Eliyahu addressed the problem of two-timing, because as we see, this problem was much worse than a person regularly serving idols as his true G-d. One may wonder what relevance this story has to today. No one is about to worship idols anymore. However, the pursuit of personal material gain at the expense of one's relationship with Hashem is certainly a modern day dilemma, i.e. internet, TV. The choice is clear. Either one can "waver between two opinions" or take a stand for what one knows is true.

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Stories of Tzaddikim

By Eli Bienstock

Rav Simcha Bunim of P'shis'che, a talmid of the Chozeh of Lublin, was a beloved chasidic rebbe whose talmidim always clamored to be in his presence. If they could not manage to be with their rebbe during the week, they made it a point to be with him for Shabbos.

One particular talmid, a very bitter and critical individual, once traveled to be with R' Simcha Bunim for Shabbos but arrived after Shabbos was over. When asked where he had been, he explained that he had actually been delayed and detained on the way so often that ultimately he had to spend Shabbos elsewhere.

The rebbe listened to this unpopular man's story and told him the following; "Shabbos is actually a very kind and gracious host and it treats its guests with dignity. For example, when Rosh Chodesh falls on Shabbos, Shabbos is kind enough to give up both the regular reading of the maftir and the mussaf davening to its guest, Rosh Chodesh. When Yom Tov comes with all its joy and splendor, Shabbos not only steps aside for the reading of the maftir and the mussaf davening, it also gives away the actual reading of the Torah itself. When Yom Kippur comes and brings with it the wonderful portent of pardon and forgiveness, Shabbos gives way not only to the mussaf davening and Torah readings, but even the Shabbos meals themselves are set aside in Yom Kippur's honor. However, when melancholy Tisha B'av with its unwelcome sadness and depression tries to come on Shabbos, a different attitude prevails. The Shabbos says, 'No, you wait and come after Shabbos!'

"Perhaps your not making it here this Shabbos," concluded the rebbe to this disgruntled talmid," is a message from Above. Unhappiness, and those who bring it, are not welcome until the joy of Shabbos is over. Change your ways and Shabbos will welcome you as well."

Thoughts On The Haftorah

By Ari Halpern

In this week's haftorah Eliyahu HaNavi, in an effort to convince the Bnei Yisrael to return to Hashem, challenged the 450 prophets of the Baal and the 400 worshippers of the Asheira tree to an epic battle to show Hashem's extreme might. He proposed that they would all offer bulls to their gods and the G-d who would send a heavenly fire to consume his offering was the true One. He told them that he was one person, the "only prophet of Hashem", taking on an army of idol worshippers. However, at first glance, this statement does not seem to be true. In fact, in this very haftorah, we are told that in the time of Eliyahu HaNavi, there were 100 prophets who were hidden away by Ovadia in caves to save them from Achav. Why did Eliyahu claim that he was the only Navi when that wasn't the case? Even if he only wanted to stress that he was one man opposing 950, why did he say that he was the last remaining navi?

The Chasam Sofer answers this question by redefining the term "Navi". He says that the title of Navi can only be bestowed upon someone who both delivers prophecies from Hashem and also lives alongside the masses to help them through their troubles. By this definition, Daniel, the navi who was kidnapped by Nebuchadnezzar, and who received many prophecies from Hashem, did not attain the true status of a navi. Similarly, one hundred prophets who were literally hiding in a cave, unable to spread the word of Hashem among the people, could definitely not be considered "Neviim" in the full sense of the word! Only Eliyahu, a publicly practicing Navi, could lay claim to that title.

אם תשיב משבת רגלך

Bishul-Baking

Basic Premise- the basic premise of Bishul is changing the properties of an object, whether it is food or nonfood, via heat. This means that making a food item edible is Bishul and also making a metal hot on Shabbos also constitutes bishul. Bishul in the Mishkan- Bishul was done in the Mishkan to cook the Lechem Hapanim, as well as possibly to toivel different metal keilim. One major note about Bishul is that it may take a long time to heat something up. The halacha is that bishul is only constituted once the act is completed, therefore Bishul is constituted after the entire process of heating is completed and the food is warm. also, since Bishul takes a long time to transgress, one may undo a potential act of Bishul before the heating is completed, in fact, one is required to revoke the potential bishul act.

Bishul With Nonfood Solids- melting metal, or even wax, constitutes Bishul on Shabbos. Also, heating up ceramics to harden it is Bishul too. Even drying damp branches by heating them up is considered Bishul. the common denominator between all of these examples is that there is a change that is visible within the object. but as a general rule, heating up anything hard to soften or anything soft to harden is considered Bishul and is therefore assur on Shabbos.

Iy”h next week we will discuss Bishul with foods.

ONE IN ALL

By Rabbi Yehuda Horowitz, Mashgiach Ruchani

Our פרשה generally follows פורים קטן or פורים and conceptually they share a deep association. The words “כיתשא את ראש” are explained by חז”ל to imply that even after sinning, our heads are uplifted and we are encouraged not to be despondent. In this פרשה we encounter the event of the עגל הזהב which was possibly our greatest flaw historically. Yet, after משה רבנו initially reprimanded us, he proceeded to plead to Hashem for forgiveness. Not only did Hashem accept his plea, but we find a strange phenomena. משה רבנו points out that משה רבנו sensed that it was an עת רצון and he aroused Hashem’s compassion to grant us benefits which we never had before. This concept reflects one of the lofty מדות of Hashem. At times, Hashem displays His innermost love of Klal Yisroel and the spark of purity which remains unblemished by sin in each Jew, is focused upon. His loving relationship with us is then expressed in a manner which is beyond explanation. This is highlighted in the “ג מדות של רחמים”, which depicts Hashem’s eternal bond with us, even after we have sinned. This episode culminated on כפור יום when Hashem completely forgave us. Moshe then descended from heaven with the second לוחות and we renewed our acceptance of the Torah.

In the events leading to the נס of פורים similar events transpired. Although we had sinned and were deserving of being annihilated, Hashem lovingly demonstrated His eternal connection to us. The word פור means drawing lots. On פורים Hashem revealed that we are his, beyond explanation. Just as winning a lottery is not achieved based on one’s efforts or qualifications, so too we are eternally Hashem’s lot. This is extremely heartwarming and has the ability to uplift those who are downtrodden due to their flaws. Therefore on פורים all Jews rejoice regardless of their spiritual level. On פורים which is compared to יום כיפורים we are touched by Hashem’s forgiveness and we renew our acceptance of the torah, as it’s alluded to in the words “קימו וקבלו היהודים”.



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