

עטרת השבוע

Ateres HaShavua

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

פרשת שמות
כ"ג טבת תשע"ג
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Candle Lighting:	4:23
First קריאת שמע זמן:	9:03
Second קריאת שמע זמן:	9:39
First תפלה זמן:	10:02
Second תפלה זמן:	10:26
שקיעה	4:42
Earliest הבדלה:	5:32 (50 minutes)

All times are for The Five Towns

This week's edition of the Ateres HaShavua is being sponsored as a z'chus for a refuah sheleima for Efraim ben Hentcha

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IF WORDS COULD KILL

By Yoel Weizberg, 10th grade

“ויפן כה וכה וירא כי אין איש ויך את המצרי ויטמנהו בחול” (ב:יב)

“And he (Moshe) turned this way and that way and saw that there was no man and he struck the Egyptian and concealed him in the sand.”

מדרש אכביר, רמז קס"ז in ילקוט שמעוני quoting רש"י clarifying this פסוק writes “וירא כי אין איש: שאין איש עתיד לצאת ממנו שנתגייר” And he saw there was no one meaning that none of his descendants would eventually convert to Judaism.

Secondly, in פרק ב' פסוק י"ד it states “ויאמר מי שמך לאיש שר ושופט עלינו הלהרגני” And he said “who placed you as a man, an officer and a judge over us? Are you saying that you are going to kill me as you killed the Egyptian?” And Moshe was afraid and he said indeed the matter has become known.

“הלהרגני אתה” פסוק and says comments on this שמות רבה א"ל: quoting רש"י “Will you say to kill me”, teaches us that he killed the מצרי with the Tetragrammaton.

The חידושי הגרי"ז הלוי asks two questions. If this Egyptian is חייב מיתה, why would it make a difference if he would have a descendant that would convert to

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BALANCING ACT

By Ezra Sturm, 10th grade

“ויצו פרעה לכל עמו לאמר כל הבן היילוד היארה תשליכהו וכל הבת תחיון” (א:בב)

“Pharaoh commanded his entire people, saying, “Every son that will be born, into the river shall you throw him and every daughter shall you keep alive”

Rashi explains on this Pasuk, that when Pharaoh said “every son,” he didn't only mean that the Jewish sons needed to be killed, but that all newborn boys in Egypt had to be killed. The Gemara in Chagiga (15a) explains the Pasuk as, “G-d has made one opposite the other” (Koheles 7:14), as follows: “Everything that G-d created in His world, He created an opposite to it. He created the righteous; He created the wicked. He created Gan Eden; He created Gehinnom.” Everything that's Ruchniyus has a similar and opposing counterpart to it. When Moshe entered the world with an exceptionally holy neshama, an equally opposing evil soul simultaneously came into existence. When Pharaoh heard the news from his astrologers that the leader of the Jewish people was about to be born, and that the downfall of his people would come through water, he immediately demanded that all newborn Jewish boys be killed by throwing them into the Nile River. When Pharaoh decided to rid the world of the holy soul that was embodied by Moshe Rabeinu, the opposite power of evil also had to be eliminated. That is why Pharaoh declared that all newborn boys had to be killed on the day Moshe was born.

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ATERES HASHAVUA

Yoel Weizberg (continued from page 1)

Judaism or not? If he's חייב, then he's חייב; there's no way out. In addition, why was that the way Moshe's killed the Egyptian? He was raised in פרעה's house by פרעה's daughter בת-יה and appointed over the house of פרעה by פרעה himself, there were so many other methods of execution available to him at his very request! Why specifically this way?

He answers with a רמב"ם. The רמב"ם in הלכה ו' says "ועכו"ם שהכה ישראל אפילו חבל בו כל שהוא אף על פי שהוא חייב מיתה אינו נהרג" A non-Jew that is חייב מיתה is not killed by בית שבע מצוות בני נח unless he violates one of the מצוות בני נח.

This now can answer the questions. The מצרי was חייב מיתה בידי שמים and משה killed him with the שם המפורש which is בידי שמים. We know when you are חייב מיתה בידי שמים they are very lenient and find some way to pardon you, and a descendant who would be a גר would be sufficient. Once משה saw there wouldn't be any, he found a way out and that was his justification to kill him.

Ezra Sturm (continued from page 1)

The above idea of counter balance between good and evil describes another incident in the Torah. Rav Yosef Chaim shows this concept toward the end of the sefer of Bamidbar (31:2), where Hashem told Moshe, "Take vengeance for the children of Israel against the Midianites; afterwards you will be gathered unto your people." As Rashi says, it seems that Moshe's death depends on Bnei Yisrael waging a war against Midyan. Why would these two events be connected?

Moshe was the greatest Navi who ever walked on the face of the Earth. The evil opposing force was the Navi Bilaam. Bilaam was the complete antithesis of Moshe's holiness. If Moshe was about to die, Bilaam also had to die. Because Bilaam was killed in the war against Midyan, Bnei Yisrael were commanded to fight this war before Moshe died.

The perfect balance that characterizes this world leaves the individual with the choice to side with either side of each force. It is the challenge of man to choose to always side with the force of kedusha in order to counteract the powerful forces of tumah that fill this world.

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R' Sholom smiled softly at the bachur and replied, "Picture in your mind, for a moment, a sophisticated young man walking in the street, well dressed, who walks with his head high and his shoulders back and makes a pleasing impression on all who see him.

Suddenly he slips, falls, and severely injures his ankle. He is rushed to the hospital where he is x-rayed and diagnosed as having fractured his ankle. His foot is fitted with an unsightly cast, over which he can put neither shoe nor sock. Now I ask you," said R' Sholom, "would a young man like that be ashamed to walk in the street even though he is not wearing a shoe or sock on one foot? Of course not! Why? Because since he is in pain and this condition is part of the healing process, embarrassment is not an issue."

"And you too, my dear one," continued R' Sholom, "if you really feel pain at what the yetzer hara is doing to you, then you will feel no shame in talking to him sternly when you learn mussar. In that manner your neshamah will come to be healed.

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Stories of Tzaddikim

By Eli Bienstock

Rov Elya Lopian would often relate a story that occurred in the bais medrash of Kelm. One day, when he and the other bochurim of the yeshivah were learning mussar, R' Simcha Zissel Ziv, the yeshivah's mashgiach, walked into the bais medrash, slapped his hand down on the bimah to get everyone's attention, then called out, "Is this how you talk to a ganav?!"

The bochurim were astonished! What was their mashgiach talking about?

Seeing the surprised expressions on their faces, R' Simcha Zissel explained: "The yetzer hara is a ganav! He is trying to rob you of your time and your potential to grow, by lulling you into laziness and enticing you to become occupied with matters other than the study of Torah and the observance of mitzvos. "Tell me," R' Simcha Zissel continued, "if G-d forbid, you saw a thief in your home, would you gently tell him to leave or politely ask him to not steal anything? Of course not! You would yell at the top of your voice, Stop! Get out!"

It's the same with mussar. The study of mussar is directed at the yetzer hara within a person and therefore must be learned with a tremendous passion and fire.

Rabbi Sholom Schwadron, the renowned Maggid of Yerushalayim, was very close to R' Elya and heard R' Elya retell this story many times. Once R' Sholom himself told over the same story in a shmooze he was giving to a group of bachurim as he encouraged them to learn mussar with fervor and emotion. After the shmooze, a bachur came over to R' Sholom and said, "R' Sholom, I know in my heart that you are right. But I am too embarrassed to learn mussar that way."

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Thoughts On The Haftorah

By Ari Halpern

In this week's haftorah, Yeshaya Hanavi rebukes the Jewish nation for straying from Hashem. He criticizes the kingdom of Yisrael for being drunken and lazy, and the kingdom of Yehuda for becoming complacent in their pursuit of Torah. Although the tone of this haftorah is definitely somber, Yeshaya begins his criticism with words that can be described as nothing less than hopeful. He prophetically explains that in the days to come, Yaakov will take root and Yisrael will open his petals and blossom. First of all, what could Yeshaya have meant by these cryptic words? Second of all, why does he switch between the names Yaakov and Yisrael? Wouldn't it have made more sense to consistently use one name to describe the children of Yaakov?

The Rinas Yitzchak attempts to explain Yeshaya's statement based on a Gemora in Shabbos. The Gemora writes that when the pasuk speaks of "taking root" it is referring to the Talmidei Chachamim of Babel, who would keep Torah preserved forever. These Talmidei Chachamim, when they were exiled from Eretz Yisrael twelve years before the destruction of the first Beis HaMikdash, set up two Yeshivos, in order that the oral Torah should not be forgotten. Their initiative created a foundation so strong that it outlasted the Babylon exile and the Greek conquest. These communities were never subjected to persecution from either the Roman Empire or the Moslems, thereby allowing Torah Shebe'alpeh to be preserved until Yeshivas were established in Europe. Therefore, this is what the pasok really meant: "In the days to come, the Amei HaAretz, represented by Yaakov, would take root and remained attached to Hashem, due to the hard work of Yisrael, the Talmidei Chachamim."

אם תשיב משבת רגלך

This week we will discuss some practical applications of the melacha of merakaid.

Sifting sugar or salt– One may not sift clumps of sugar or salt on Shabbos, however one may crush the larger solidified pieces of the salt or sugar into smaller pieces, like the rest of the salt or sugar.

Using a salt shaker on Shabbos– As we said last week, merakaid only applies when you are separating unwanted particles from a mixture. Therefore, one may use a salt shaker to put salt on his food. However, if there are grains of rice in the salt shaker to soak up humidity and moisture, then the salt may not be used because when you shake the shaker, the rice is being separated from the rice.

Sifting through sand to find a lost ring or diamond– If a woman lost a ring and it went into a sandox they can not sift with a utensil because, besides for the fact that sand is usually muktzah, you cannot sift sand on Shabbos anyway.

The use of teabags– The use of a teabag on Shabbos is controversial, as it may have an element of merakaid in it, being that it is a type of straining implement. This is because once the teabag is removed from the glass, it starts dripping, and the action that this dripping is straining. Therefore, one may take out the teabag with a spoon on Shabbos so that the remaining water in the teabag will remain in the bag/spoon.

וקראת לשבת עונג

שהחלות במפה תכסה

אחד אני יודע? אחד מי יודע. In this poem we ascend from one to thirteen and list the attributes that connect us with each particular number. With each verse we always return to one- אחד אלקינו בשמים ובארץ – as each successive attribute is ultimately reflective of the singular, unique Oneness of הקב"ה. (Incidentally, it is important to note that the final number in this poem is thirteen-the gematria of אחד)

Now, with most of the list it is easy to understand why we can say אני יודע... that we know the significance of these numbers whereas others don't. *Luchos, Avos, Imahos, Mikra* and so on are exclusively part of our heritage. However, when we get to seven, although Shabbos is certainly ours, can we truly claim אני יודע שבעה; that we know seven? Don't other cultures and nations also have a seven day week? Can't they also know seven?

Well actually, no. Ancient calendar systems were based on readily observable natural phenomena. These accounted for days, months and years. The concept of a week was unknown. Weeks were introduced to the world by the Torah, rooted of course in מעשה בראשית.

This brings us back to our discussion about *Lechem Mishneh*. We use two *Challos* on Shabbos as a זכר למן; a remembrance of the original *Lechem Mishneh*- the double portion of מן that fell on erev Shabbos for the Yidden in the *midbar*. The *Malbim* explains that it was Shabbos that prepared sustenance for the entire week, which is why we find the name מן being given in connection with Shabbos: Behold, כי השם נתן לכם השבת וכו'. Hashem has given you the Shabbos, therefore on the sixth day He has given you two days bread. This is followed by ויקראו בית ישראל את שמו מן -a name, says the *Malbim*, that refers to the אמונה that it is the Shabbos that provides מזון for the week.

We, and only we, know seven because *for us* there is a readily observable natural phenomenon- the double portion of מן- which indicates that the seventh day is Shabbos. And as the *Malbim* explains, the *Lechem Mishneh* phenomenon of the מן was not limited to the generation in the *midbar*, rather it is a reality for all generations.

So when we set our tables with the *Lechem Mishnah*, covered above and below as was the מן it is not just a remembrance of the past, but a reminder that it is the Shabbos which provides for us throughout the week. And, yes, the blessings and bounty of Shabbos are a phenomenon for all generations.



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