

עטרת השבוע

Ateres HaShavua

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

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Candle Lighting:	6:44
First קריאת שמע זמן:	9:28
Second קריאת שמע זמן:	10:04
First תפלה זמן:	10:40
Second תפלה זמן:	11:04
שקיעה	7:03
Earliest הבדלה:	7:53 (50 minutes)

All times are for The Five Towns

This week's edition of the Ateres HaShavua is sponsored by Dr. & Mrs Alexander Losev in memory of Dr. Losev's Grandmother בטיה בת ראובן

This week's edition of the Ateres HaShavua is sponsored by Dr. & Mr. Weizberg on the recent birth of their daughter הדסה

Inside This Issue

Happy Medium	Page 1
Owning Up	Page 1
Stories of Tzaddikim	Page 3
Haftorah	Page 3
The Sequence...	Page 4
All My Sons	Page 5
Leshana...	Page 6
Halacha Corner	Page 7
The Gift of Shabbos	Page 8

HAPPY MEDIUM

By Gavriel Guttman, 12th grade

This week's Parsha is in fact Parshas Vayikra but before we begin to discuss what I would really like to address, let's skip briefly to the very end of the Torah- Parshas Vezos Haberacha. The last few pasukim in the Torah discuss the death of Moshe Rabeinu. I would like to focus on one specific pasuk; 34:10. The pasuk says, "ולא קם נביא עוד בישראל כמשה אשר ידעו ה' פנים אל פנים" "and there has never arisen in Israel another Prophet like Moshe whom Hashem knew face to face". This pasuk is perhaps one of the most spoken about pasukim in Tanach and there is naturally boundless literature on what can be derived from these words. But for now, let's simply focus on what Rashi has to say. He writes in explanation of the words "אשר ידעו פנים אל פנים" that Moshe was unique in that he had the ability to communicate with G-d "בכל עת שירצה" in any time that he wished to do so. Based on what Rashi derives from the pasukim we see, as we do in many other places in Tanach, that Nevuah is based on the person who is receiving it. Meaning that the level of access and clarity that a Prophet has would depend on who he is; just like there are levels when it comes to wisdom, there are also levels when it comes to Nevuah (Rambam, Hilchos Yesodei Hatorah). Now we can return to discuss Parshas Vayikra, specifically, the very first pasuk.

"ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר" "And He called out to Moshe and G-d said to him from the tent of meeting saying" At first glance this pasuk seems to be very simple but as usual, taking a second more careful look one will realize that there is a lot to be learned from these few words. But first I would like to

(continued on page 2)

OWNING UP

By Gavriel Sturm, 12th grade

"אדם כי יקריב מכם קרבן לה'..."

"When a man from among you offers a korban to Hashem..."

By the pasuk using the word "adam" to refer to man, Rashi and the Midrash Tanchuma learn that the Torah is excluding stolen korbanos. Just like Adam could not steal from someone else since he was the only person in the world, so too we cannot offer stolen korbanos. The Midrash further notes that even if the thief acquires the stolen item by paying for it he still may not offer the item. Additionally, the Torah requires us to remove the crop of the bird for an olah offering because a bird eats people's food. Therefore if you offer the stomach you would be offering stolen food. The obvious question is why is the Torah so stringent about this matter, not allowing anything remotely connected to stealing to be brought as a korban on the mizbe'ach.

The answer to this question lies in the Rambam's explanation of the purpose of bringing korbanos. The Rambam explains that korbanos (karav-closeness) are a medium for closeness and unity. Therefore the whole purpose of offering a korban is to become close and unite with Hashem. To understand this answer we must first understand the severity of the sin. The Gemara in Sanhedrin learns that the reason the generation of Noach was destroyed was for stealing. This generation had plenty of other transgressions that would seem morally worse than stealing, but Hashem choose to wipe out the entire world with a massive flood just for the sin of stealing. Stealing is an act that distances us from our fellow man. So how could we bring a korban to get close to Hashem

(continued on page 8)

ATERES HASHAVUA

Gavriel Guttman (continued from page 1)

really focus on what Rashi has to say in regard to the word "לאמר". Rashi gives pshatim as to what the deeper interpretation of this word is, the second and relevant one being that Moshe should approach the Bnei Yisroel with the mindset of "בשבילכם הוא מדבר עמי" because of you He is speaking to me". Rashi goes on to quote two consecutive pasukim in Parshas Devorim: "ויהי כאשר תמו כל אנשי" "And it was when all the men of war stopped dying and G-d said to me saying:" The context of these pasukim are that after the Meraglim sinned in desecrating the reputation of Eretz Yisroel, the Jews were struck with a deadly plague. Rashi explains that during this time (which was 39 of the 40 years that the Jews spent in the desert) Moshe was not able to receive the Nevuah "פנים אל פנים" or with Yishuv Hada'as. Rashi then says that this teaches us that "אין שכינה שורה על הנביאים אלא בשביל ישראל". Rashi's source for these limudim is the Gemara in Ta'anis Daf Lamud where Rashi comments similarly in his commentary on the Gemara.

Now let us take the information that we learned from the pasukim in Devorim and Vayikra and compare it with what we learned from Vezos Haberacha. Vezos Haberacha implies that the quality of Nevuah depend solely on who the Prophet is. Only Moshe was able to speak פה על פה. However, Vayikra and Devorim tell us that because Klal Yisroel had sinned and was plagued, the quality of the Nevuah of Moshe Rabeinu went down. These two pieces of information seem to be in contradiction to one another.

I believe that to begin to answer the apparent conceptual contradiction we can turn to the Gemara in Nedarim on Daf Lamud Ches in which Rabbi Yochanan states that the Shechina is only Shorah on somebody who is גיבור חכם עשיר וענוהו mighty, wise, wealthy, and humble. But why? It can be understood as to why humility and wisdom are necessary attributes of a Navi but why should strength and wealth be needed?

To answer this we turn to the Yad Hachazaka. The Rambam writes in Perek zayin, Halacha Daled in Hilchos Yesodei Hatorah that Neviyim are only granted Nevuah at times in which they are in states of happiness, good heartedness, and contemplation. Nevuah can't come from sadness; rather it is rooted in Simcha. Perhaps this is pashat as to why a Prophet must be a גיבור חכם עשיר וענוהו (which the Rambam brings down in the same perek that a Prophet has to be content with all the world aspects of his life so he can focus on G-d and have access to Nevuah.)

Now let us take this newly understood Gemara in Nedarim and apply its lessons back into the pasukim which we discussed earlier. Rashi had explained that Moshe did not have clear Nevuah during the 39 years of the Mageifa and we had asked that the pasukim in Vezos Haberacha which imply that Nevuah is תלוי in the Navi seem to render the effects that Rashi says the plague had as impossible. But now that we understand that a Prophet needs peace of mind and Simcha, there no longer is a contradiction. Moshe advocated for and felt connected to the Jews throughout all of their difficulties even after the Chet Haegel through which the Jews seemingly betrayed Moshe. So, naturally, when Moshe saw the nation which he had led through so much, dying right before his eyes, he was not able to experience Nevuah as he had in the past. Moshe, on his Madreigah was able to maintain some peace of mind in order to get some sense of Nevuah but it definitely was not פה על פה.

When this understanding is read back into Rashi, everything fits beautifully. The language that Rashi uses is "שהיו ישראל במדבר כמנודים מן הרגלים ואילך לא נתייחד הדיבור עם משה" "When the sons of Israel were in the desert like exiles, from the time of the Meraglim and on, the speaking (Prophecy) was not designated to Moshe".

Rashi uses the word – "כמנודים" like exiles. Today, we are in exile and we are not zoche to have Prophets amongst us. Perhaps the reason for this is the same as to why Moshe lost his Nevuah; because we unfortunately don't have the Simcha and peace of mind.

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Stories of Tzaddikim

By Eli Bienstock

Reb Aharon Rokeach, the Belzer Rav and his brother, Reb Mordechai, were smuggled out of the Bochnia ghetto in May 1943. In charge of the rescue operation was a Hungarian officer who was being well paid for his services. According to his plan, the high-ranking Hungarian officer would be traveling from Hungary in the service of the Hungarian army. His "mission" would be to bring back from Poland two prominent generals who were captured on the eastern front. These two "generals" being brought back for interrogation would be the Belzer Rav and his brother. The Hungarian office made all the arrangements at various check points in Poland and Hungary. All the forged documents were in order. Different license plates were prepared for various different check points. The only problem was he forgot to bring along two sets of Russian uniforms for the "generals", but by the time he realized it was too late to go back, and he decided to go through with the plan anyway. With the two generals in his back seat he passed the first checkpoint successfully. As he passed the next few checkpoints his confidence grew. At one point in the journey he decided to stop for a few drinks. When he came out of the bar he could not find the car. He searched frantically only to discover that the car was exactly where he left it but was covered in a heavy mist as if to conceal it from eyes that were not supposed to see it. He then realized that every thing he heard about his two passengers was true.

Finally they reached the Hungarian border - the final step on their journey. At the first major checkpoint in Hungary they presented the necessary papers, but were not allowed to pass. The officer claimed that he did not receive orders about two Russian generals and therefore could not let them through. "Check with your superior" the Hungarian officer suggested in a commanding voice. Moments later the superior appeared, apologized for the inconvenience - but would not let them through. It seemed hopeless. Yet suddenly out of the mist appeared three Hungarian generals mounted on horseback. They ordered the border guards - both the junior and the superior - to let the captive generals through. As the car crossed the border the three mounted Hungarian Generals saluted the two "generals" in the car. Once more the car was on its way to freedom. The Hungarian officer was bewildered. "I know all the high officers in the Hungarian army, but I must frankly admit to you that I did not recognize the three high ranking military men who came to our rescue at the border." "We did," responded Reb Mordechai. They were our father, Reb Yissachar Dov Ber, our grandfather, Reb Yehoshua, and our great grandfather, Reb Shalom; all top ranking generals in Hakodosh Baruch Hu's army.

Thoughts On The Haftorah

By Ari Halpern

In this week's haftorah, Yeshaya Hanavi rebukes the Jewish people for neglecting to perform the temple services. Instead of pursuing this lofty endeavor, they opted to chase after powerless idols that, as the Navi sarcastically points out, they had made for themselves out of the same wood that they used to cook their food. Still, despite this apparent lack of sensitivity, Hashem still forgave them due to their exalted status of His chosen people. To this extent, Yeshaya Hanavi told the Jewish people that even in a time of exile they will still "flourish among the grass." The grass, Rashi explains, in this context refers to the Amaleki converts who will join Klal Yisrael. Rashi's explanation leads to one major question: How can there be Amalekim who convert to Judaism? The Michiltah clearly writes that we can not accept Geirim from Amalek!

The Gemara in Yevamos states that in both the times of Dovid HaMelech and Shlomo HaMelech, Beis Din was prohibited from accepting Geirim. Yet we find in a different Gemorah that there were 150,000 converts during that time period. Tosfos, who was bothered by this question, answered that Beis Din was not allowed to accept converts, but people could, technically, convert without going to Beis Din. They simply accepted the mitzvos and did Milah and Tvilah. So Rashi may be referring to this type of Ger, which an Amaleki was permitted to become.

Alternatively, the Rambam writes that even an Amaleki can become a Ger if he has resolved to keep the seven commandments for the children of Noach. Such an Amaleki could be what Rashi was referencing.

ATERES HASHAVUA

THE SEQUENCE OF THE HAGADAH

By Rabbi Wolf , 10th Grade Rabbi

During the Yom Tov of Pesach, aside from the Mitzvos of Korbon Pesach and the eating of Matza and Maror, there is another all-encompassing Mitzvah to fulfill on the night of the Seder. No other holiday has this Mitzvah. This is the Mitzvah of **והגדת לבנך ביום ההוא לאמר**, the recounting of Yitzias Mitzrayim, in all of its glory, according to the levels of the children and in such a way as to keep everyone as intrigued as possible. Due to this, much of the Seder is in question and answer form. However, there is another, deeper reason for this. Pesach is referred to in the Torah as "*Zman Chairusainu*"- a time of freedom. The Jewish people were slaves, whose mouths were sealed through bondage, and through the Geula, the Jewish people acquired freedom and were able to utilize their mouths to question and answer about much of what had transpired.

R' Chaim Vital states that the name of פסח can be broken up into 2 words פה סח – a mouth which speaks. We merited not only our freedom from physical bondage but also our freedom to speak, which we utilize on the night of Pesach to thank Hashem. So, the more one retells, the more praiseworthy that individual becomes.

Our חכמים ask, what is the difference between the Mitzvah of telling over the story of Yitzias Mitzrayim, which is enumerated by the Rambam as one of the 613 Mitzvos and the Mitzvah of mentioning Yitzias Mitzrayim which is mentioned daily. Each time we recite Shema we mention it with the words **אשר הוצאתי אתכם**, and each night in **אמת ואמונה** with the words **מתוכם לחרות עולם** with the words **המכה בעברתו כל בכורי מצרים ויוצא את עמו מתוכם לחרות עולם**.

The Minchas Chinuch in **סימן כא** states that the answer lies in the question itself. Throughout the year one fulfills the Mitzvah of "Remembering Mitzrayim" by simply "mentioning" the Exodus. This can even be fulfilled by saying it to oneself. But on the night of Pesach we are given a special Mitzvah of "Telling it to your children". It can only be fulfilled by recounting and retelling the miracles in question and answer form our children, as it is stated in the Torah **והיה כי ישאלך בנך מחר לאמר מה זאת ואמרת אליו**. The children shall ask and the father will answer with **"והגדת"** by telling over the story.

Included in this **"הגדה"**, we find many questions concerning the Mitzvos of Pesach. It says in the Haggadah, Raban Gamliel asks, "What is the significance of Matza?" and immediately thereafter is the answer. This same thing also applies by Maror. Even in Hallel itself we find questions posed: **מה לך הים כי תנוס הירדן תסוב** - **מלפני אדון חולי ארץ** - with the answers immediately following- **לאחור ההרים תרקדו כאלים גבעות כבני צאן**.

The four sons and their questions, the four Kashas of the night, and everything surrounding our Seder is in this question/answer form. Why? Why should the entire format of our Seder be questions and answer-questions and answer?

Hashem wanted to arouse in us a desire to understand the tremendous Gadlus of Hashem and He wanted us to recognize how much He does for us. The more we question the story of Yitzias Mitzrayim, the more intrigued we become in search of answers, **וכל המרבה הרי זה משובח**.

Now we can understand why no Bracha is said when we begin this Mitzvah of **"והגדת לבנך"**. According to the Sfas Emes, a **Birchas Hamitzvah** includes the words **אשר קדשנו במצותיו**, "Who has made us holy and commanded us to do His mitzvos", but here we do not need a commandment. Thanking Hashem for everything is a basic expression of the Hakaras Hatov which is rooted in us. Certainly neither the commandment nor the bracha **"אשר קדשנו במצותיו"** is needed.

Rabbi Chaim Shmulevitz זצ"ל in one of his **שיחות** expounds on this Middah of Hakaras Hatov. When Moshe Rabbeinu left Mitzrayim and came to **מדין**, he helped the daughters of Yisro provide water for their flock. When they returned home early, Yisro asked his daughters how they managed to provide water for their flock so quickly. They answered him **"איש מצרי הצילנו"** - an Egyptian man saved us.

Rabbi Chaim explains this on a deeper level with a Gemara in **Masechta Berachos**. In a certain town if a snake bit a person, both the snake and the person raced to a body of water, the first one to arrive lived. Once, a man who was bitten by a snake raced to the water and beat the snake. On his way he also saved an individual who was drowning. When the individual who was saved thanked his savior, the response was "don't thank me, thank the snake."

So too, Rabbi Chaim explains the Pasuk **"איש מצרי הצילנו"**. By Moshe Rabbeinu telling the Bnos Yisro that he was a **מצרי**, he was alluding to the **מצרי** whom he had killed. Because of this dead **מצרי**, Moshe fled to Midian and was saved. Moshe Rabbeinu is being Makir Tovah to this **מצרי**. It was thanks to this **מצרי** that he was able to help Bnos Yisro.

(continued on page 5)

ATERES HASHAVUA

ALL MY SONS

By Rabbi Oratz, 9th Grade Rabbi

רשע מה הוא אומר מה העבודה הזאת לכם וכו'
ואף אתה הקהה את שניו וכו'
לי ולא לו אלו היה שם לא היה נגאל

והגדת לבנך. The תורה enjoins us, here and in many other places to ensure that its teachings are passed from father to son, from generation to generation. Accurately transmitting our history and heritage has always been a matter of paramount importance and concern to כלל ישראל. Although this is a year round task, the night of the סדר finds an entire nation simultaneously engaged in fulfilling the מצוה of והגדת לבנך. The הגדה is a pedagogic masterpiece, designed so that even the simplest, most unlearned Jew can transmit the ספור יציאת מצרים, in all its glory, to the next generation.

Moreover, in the few lines discussing the ארבעה בנים, the הגדה בעל encapsulates a comprehensive educational system which shows how the תורה expects us to guarantee that the מורשה קהלת יעקב includes each and every member of the קהילה.

Or does it?

At a glance, our response to the רשע seems to be one of caustic rejection. However, a careful reading of the words for the הגדה shows us the insight and sensitivity of the תורה approach to dealing with even the most difficult son.

Let us analyze the question of the רשע - 'מה העבודה הזאת לכם' - What is this service that you are performing?

Essentially, this does not appear to be very different from the question of the חכם; מה העדות והחקים והמשפטים; החכם 'מה העדות והחקים והמשפטים; החכם' - What are these various laws and edicts that ה' commanded you?

Both sons address their father as if the laws were for him and not for them, yet one gets a detailed Halachic response and the other is said to have removed himself from the כלל, is considered a כופר בעיקר and gets his teeth blunted. What's going on here? Where do we see that the רשע removed himself from the כלל any more than the חכם?

One possible suggestion is that the difference lies not in the use of לכם or אתכם but in how the respective sons refer to the laws of the תורה.

The חכם is interested in the details of מצוות-עדות which serve as testimony, חקים- edicts which we don't necessarily understand, and משפטים- laws. The fact that his question is so specific and detailed shows that it has relevance to him and he wants a response.

The רשע, on the other hand, uses the term עבודה- dismissing the laws of the תורה as formulaic and ritualistic. The רשע is not looking for an answer, he is looking to disparage the תורה as not relating to him.

The חכם asks, so he receives an answer. The רשע is not asking, he is challenging the authority and validity of the תורה. No answer will satisfy him. Therefore the response is הקהה את שניו - don't answer him but rather blunt the sarcasm of his attack. But carefully- he is still at the סדר- his challenge is a cry for help. Don't chase him away.

to me but not to him. Not לי ולא לך - to me but not to you. You do not confront the רשע directly. The תורה does not want you to alienate him- you point out the danger of his attitude by referring to 'him', a stranger. אילו היה שם לא היה נגאל - if he would have been there he would not have been redeemed.

The negative attitude has been diffused but the person has not been rejected. He'll stay at the סדר and you still have a chance to reach him.

Every parent can transmit, and every child can receive. In the merit of the והגדת לבנך may we be זוכה to the fulfillment of the נבואה that we read in the הפטרה of שבת הגדול—שבת על בנים ולב בנים על אבותם—

Rabbi Wolf (continued from page 4)

Moshe Rabbeinu was Makir Tovah to a non-Jew, and the man in the Gemara who was drowning was Makir Tovah to the snake. This is a fascinating thought. Moshe gave thanks to a non-Jew who had no intention of doing any good for Moshe, and the individual in the Gemara was Makir Tovah to a snake that certainly didn't have any good intentions! על אחת כמה וכמה then night of Pesach, the night Hashem calls "ליל שימורים" (the night of protection by Hashem), how much more must we realize our responsibility and indeed privilege to give thanks to Hashem. The entire Mitzvah of "והגדת לבנך" is a testimony of Hakaras Hatov to Hashem for all that He has done for us.

ATERES HASHAVUA



Leshana Haba'ah B'yerushalayim

By Yossi Kopple, 12th Grade



At the *Seder*, we eat *koreich* as a *zecher l'mikdash*. Interestingly, before eating, we explain that we are doing so *zecher l'mikdash*. The *Mishna Berura* is worried that it might be a *hefseik*. While the *minhag* is to say the paragraph of *zecher l'mikdash k'hillel*, the *Mishna Berura's* question makes us wonder what the importance of the *bais hamikdash* is at the *Seder*.

We end *maggid* with the *beracha* of *asher ge'alanu*. The original form of this *beracha* was shorter than our version. According to *Rabbi Tarfon*, this compact version is the only form of the *beracha*. *Rabbi Akiva*, however, maintains that after the destruction of the *beis hamikdash*, we added to the *beracha* the request that *Hashem* rebuild the *beis hamikdash*. What's this request doing in this *bracha*? After all, this *beracha* finishes off *sipur yetzias mitzrayim*. We see from here, that at the *Seder* we are preoccupied with the *beis hamikdash*. But what's the connection?

This preoccupation with the *beis hamikdash* is seen in various *minhagim* of the *Seder*. Some have the *minhag* to eat an egg at the *Seder zecher l'churban* because *tisha be'av* falls on the same day of the week as the first night of *Pesach*.

Before eating *Karpas*, we wash *netilas yadayim*. While some people do this all year long, most people only wash like this at the *seder*. Why? It's a *zecher l'mikdash*. We also have a *minhag* of wearing a *kittel* at the *Seder*. This is because people eating the *Korban pesach* would wear robes, and we, *zecher l'mikdash*, commemorate that by wearing a *kittel*. Another connection between *sipur yetzias mitzrayim* can be found in the *shiras hayam*. The *shira* celebrates the drowning of the *Mitzriyim*, and the *yetzias mitzrayim*. Then, the *shira* concludes with a *bakasha* for the building of the *beis hamikdash*: “תבאמו ותטעמו” - “בהר נחלתך מכון לשבתך פעלת ה' מקדש ה' כוננו ידיך” - “You will bring them and implant them on the mount of your heritage, a foundation for Your dwelling-place that You, Hashem, have made a Mikdash, my Lord, which Your hands established.”

The *shirah* also begins by focusing on the *beis hamikdash*. *Zeh kaili v'anvaihu*, according to *Onkelos*, means: this is my G-d and I will build for Him the *beis hamikdash*. The conclusion of the *shirah*, and, according to *Onkelos*, its beginning, shows you that the building of the *beis hamikdash* was the goal of *yetzias mitzrayim*. That's why the *shira* concludes with a *bakasha* for the building of the *beis hamikdash*.

The *Mishna* teaches that *sipur yetzias Mitzrayim* is accomplished by being *maschil b'gnus umesayem b'shevach* – begin with disgrace and conclude with glory. One element of our disgrace is that our ancestors were *ovdai avodah zara*. Then, at the end of the story, we became the chosen nation at *Har Sinai*, seven weeks after the Exodus. Clearly, *maschil b'gnus umesayem b'shevach* requires that we look beyond *yetzias mitzrayim* and look to what developed from *yetzias mitzrayim*. Therefore, *mesayem b'shevach* requires that we focus on the *beis hamikdash* since *yetzias mitzrayim* culminated with its construction.

Thus, the *beis hamikdash* is an integral part of *sipur yetzias mitzrayim*. It is always a *mitzvah* to remember the *beis hamikdash*, and remembering it at the *seider* is even more significant because *zecher l'mikdash* is an integral part of *sipur yetzias mitzrayim*. This explains our declaration before eating *Koreich*, the various *minhagim* which are *zecher l'mikdash*, and *Rabbi Akiva's* addition to the *beracha* of *asher ge'alanu*.

We can now understand that the reason why the first day of *Pesach* and *Tisha Be'av* fall out on the same day of the week is not a coincidence. Since the goal of *yetzias mitzrayim* was to build the *bais hamikdash*, it is appropriate, as part of *sipur yetzias mitzrayim*, to eat an egg at the *Seder*, *zecher l'churban hamikdash*.

(continued on page 8)

Matzah Before Pesach

1. The Rama (471:2) says you may not eat matzah, fit for being consumed at the seder, on erev pesach. He gets this from the Yerushalmi which compares this to someone who lives with an arusah.
2. The Chok Yaakov says there is a minhag not to eat matzah starting from Rosh Chodesh Nissan.
3. The Ramban and Mishna Berura both say the issur to eat matzah on Erev Pesach begins at alos hashachor-at daybreak. Rav Elyashiv writes to be machmir on the night before (ashri ish 56:8)
4. It's only a minhag to not eat matzah from Rosh Chodesh, Mayikar Hadin it's from Erev Pesach.
5. Rav Moshe (Ohr Hachaim: chelek1:158) says there is a minhag not to eat matzah 30 days before.
6. Rav Elyahiv (ashri ish 50:15-16) disregards the theory of not eating from Rosh Chodesh. However, he himself was Machmir on chametz matzah. He adds that one doesn't have to stop children from eating Kosher L'Seder Matzah until Erev Pesach. And if someone only has one challah and one matzah on shabbos within Rosh Chodesh, he's able to use the matzah for lechem mishne. He permits matzah from rosh chodesh because the real matzah is a minhag.
7. Rav Tzvi Pesach Frank in (Mikraei Kodesh-25) says using chametz matzah is the same as regular matzah (that you can't use it) because we want to be excited for the matzah at the seder. So if it tastes the same as regular matzah, it is assur. This also includes Matzah Shelo L'shma because it looks and tastes the same as real matzah.
8. Rav Elyahiv (ashri ish 56-9) says if you hold of the Rama, you can't eat the chametz-matzah on Erev Pesach. However, children up to the age of 5 are permitted.
9. The Rivivos Efraim (chelek 1:292) regarding real matzah says if your minhag is not to eat from Rosh Chodesh, but you don't have enough bread for lechem mishne, R' Chaim Kanievsky says you can't use the matzah. R' Menashe Klein argues and says you should use the matzah. As does the Be'er Moshe.

Shabbos Ha'gadol

1. The Shulchan Aruch (430) says the shabbos before Pesach is called Shabbos Hagadol because of the great nes on the 10th of Nissan that we took the Egyptians sheep, which were their gods, and nothing happened.
2. The Rema (430) says there's a minhag to say part of the Haggadah on shabbos hagadol.
3. The Be'er Halacha quotes the Gra was very against this minhag because you should only recount the story of the Yetzias Mitzrayim with matzah and marror present.
4. R' Yaakov Emden (mor u'keztia on 430) says he doesn't know where the minhag came from. We brought down two possibilities a) because the people wanted to be prepared for the haggadah so at night they wouldn't have to move their candles which creates an issue over a unfamiliar candle if pesach falls out on shabbos b) the kids use to prepare to ask/answer questions by the seder.
5. Tosfos in Shabbos (87:) says the mitzriyim asked the Jews what was going on about their sheep. They found out and went to war! The bachoros went to fight with their fathers and mitzrayiem killed each other and this was a nies that everyone was saved.
6. The Taz (430:1) asks why is this festival only on shabbos? It should always be on the tenth of Nissan?! He answers that the Yardain split for Yehoshua on the 10th of Nissan, so we want to separate the two nissim.
7. R' Yaakov Emden gives another answer; A-we didn't want to make the tenth of Nissan a specific yom tov because Miryam died that day B-the miracle is connected to shabbos because the Egyptians only asked the Jews what they were doing, because they knew we can't touch/move animals on Shabbos
8. The Drisha asks why it's only a one day celebration; it should be a 4 day celebration?! He answers that the ikar is the first day.
9. The Bach (430:1)says the Jews were showing everyone that they were going to stop worshipping idols.
10. The Shailos U'teshuvos Bais Dovid asked what halachik ramifications come from calling it Shabbos hagadol why would the shulchan aruch bring it down. We said maybe one must be mefarsiem the nais of Shabbos hagodel.

אם תשיב משבת רגלך

Bishul with Foods

Regarding solid uncooked foods, such as raw meat or raw potatoes: as we said last week, Bishul only happens when there is a significant change in the object; in this case being that the food becomes edible. However, Bishul doesn't happen when the food is fully cooked and ready to eat, rather it happens when the food becomes even minimally edible. What is the point at which the food becomes edible? The Gemara says that the point of a food being edible is when a fugitive would eat this food since such a person could not afford to wait for the food to become fully cooked. Many poskim hold that the point is when the food is half-cooked. However, others hold even a third-cooked is sufficient. This is known as *ma'achal Ben Drusai*-the meal of Ben Drusai, a known gangster who was on the run and had no time to cook his food.

Once a food has reached the stage of fully cooked, further cooking of the food is actually allowed on Shabbos. This is why it is permissible to return a pot of fully cooked food to a *blech* on Shabbos. This act of allowing a food to cook once it is fully cooked is allowed even if it gets darker or crispier. The bettering of this already fully cooked food is not a significant physical change according to Halacha and therefore would not be Bishul at all.

(There are certain guidelines and restrictions to the previous halacha, so please keep in mind, as always, that this column is for the purpose of providing some introduction and background of the *melachos*, not for halacha conclusions.)

Yossi Koppel (continued from page 6)

Right before *hallel*, in the paragraph of *lefichach*, we thank Hashem "who took us from slavery to freedom, from misery to joy, from mourning to festival, from darkness to a great light, from servitude to redemption". The *Vilna Gaon* explains that these phrases refer to a sequence of events. "From slavery to freedom" refers to the *yetzias mitzrayim*, "from misery to joy" at the *yam suf*, "from mourning to festival" at *Har Sinai*, "from darkness to a great light" from the desert to *Eretz Yisrael*, and "from servitude to redemption" from the days of the *shoftim* to the days of *Dovid* and *Shlomo*. The reason for this is clear. The *halacha* of *maschil b'gnus umesayem b'shevach* requires us to narrate the entire story from beginning to end. Therefore, we trace the course of Jewish history until the construction of the *beis hamikdash* when, in the words of the *Vilna Gaon*, the redemption was complete.

The *parshah* of *Arame Oveid Avi*, comes from the parsha of *bikurim*. Why don't we say *pasukim* from *Sefer Shemos* which are more focused on *yetzias mitzrayim*? The unique feature of *Arame Oveid Avi* is that it highlights the connection between *yetzias mitzrayim* and the *beis hamikdash*. The *parshah* begins *Arame Oveid Avi vayeired Mitzrayimah* and concludes *vayevieinu el hamakom hazeh*, which, of course, refers to the *beis hamikdash*. The obvious question is, why do we leave out the final *pasuk*, *vayevieinu el hamakom hazeh*? Why is the main *pasuk* missing? One answer given is that originally in the time of the *beis hamikdash* this final *pasuk* was included. Only after the destruction of the *beis hamikdash*, were we forced to drop the *pasuk*.

Gavriel Sturm (continued from page 1)

with a korban that was stolen?

A second answer to this question is seen in Gemara Sotah where it states that a heavenly voice declares when a baby is conceived, what property the baby will own. This shows that a person's property is predestined to be specifically his. Thus, when a person offers a korban he is actually sending a portion of himself to unite with Hashem. Therefore, the animal must be part of his predestined property. A stolen korban is not "part of a person" so it does not unite a person with Hashem. So even if the stolen item became yours through payment it still contradicts the purpose of bringing the Korban. Similarly, the bird's stomach, which contains stolen food, was not part of your predestined property. Although we can no longer bring Korbanos today, the principle and goal of Korbanos still exists today. If we want to grow close and unite with Hashem we must act honestly and truthfully in all our actions without even a trace of deception or fraud.



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