



May 28, 2010

ט"ו סיון תש"ע

פרשת בהעלתך

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**Rabbi Binyomin Luban
Rabbi Yisroel Y. Niman
Rabbi Mordechai Palgon**
ראשי הישיבה

Dvar Torah - The Power of Chesed II

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The משלים tells us, "The only path whereby we can achieve (the World to Come) is in this world, through the mitzvos." It is truly mind-boggling to think that though our actions in this ephemeral world, we can merit the ultimate reward - everlasting closeness to Hashem Himself. We see in this week's Parsha an example of how far reaching the effect of a mitzvah can be.

Miriam spoke about her brother Moshe in a way that could have been perceived to be pejorative. As a consequence, she was stricken with tzara'as. One of the restrictions on a metzora was that they were unable to enter the camp of K'lal Yisroel, so Miriam was obligated to move outside the Clouds of Glory. The Torah tells us that throughout her seven-day ailment, K'lal Yisroel did not travel. Rashi learns that Miriam merited having all of B'nei Yisroel wait for her for

seven days as a reward for the hour she spent watching and waiting for Moshe when he was a baby set upon the Nile.

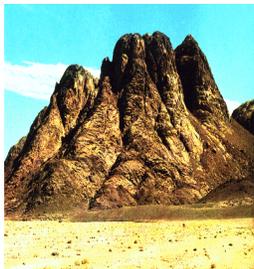
Observe the awesome power of a mitzvah! Miriam waited but one hour, and merited to have all of K'lal Yisroel, over 600,000 adult men alone, wait for 168 hours (seven days). That tabulates to more than 100,000,000 combined hours spent waiting for Miriam in the merit of her single hour of chesed.

One sees from here the true nature of the mitzvos. We cannot fathom the fantastic significance every word of Torah, every chesed or mitzvah has on ourselves

and the world around us. The magnitude of its impact is certainly far beyond what we could possibly imagine. Let us use this knowledge to spur us on to even greater heights in Torah and mitzvos!

*Please Join Us
for the dedication
of the
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our dear friend
Max Rotherberg Z"l
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at the Yeshiva
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זמן מתן תורתנו



The Yeshiva would like to thank the Kasirer and Buzaglo families for helping sponsor our תיקון ליל שבועות.

Dvar Halacha – Cooking on Shabbos by Isaac Mizrahi, Grade 11

Cooking, which includes baking or roasting, is the eleventh מלאכה of the מלאכות of Shabbos. The definition of cooking is the altering of a substance through heat. A dry item reaches a point of cooking when it's one-third cooked according to some authorities, half-cooked according to others. A liquid is considered cooked when heated to 110° Fahrenheit according to some, and as high 160° Fahrenheit according to others.

There are different acts that speed up the cooking process and therefore are prohibited to perform on Shabbos. One is prohibited from stirring a cooking food, placing a lid on top of a cooking pan, or closing

an oven door with food cooking within.

If a dry item was cooked previously, it is not considered to be cooked again if reheated, even if it has completely cooled down. Therefore, one may place a dry, completely cooked item near a fire to warm it up. The Rabbanan prohibited one from putting such an item directly on a fire because it appears like one is cooking the item.

A liquid which has cooled is considered to be cooked again if reheated. Therefore, if a person has a soup or sauce in the fridge, he may not reheat it at all on Shabbos.

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