



PO Box 1076 Jerusalem 91009 * Tel. 972-2-628-4101

Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

The Torah of Ha-Rav Shlomo Aviner

Parashat Bo 5768

Prepared by Rabbi Mordechai Friedfertig

RavAviner-subscribe@yahogroups.com

archived at www.ateret.org.il/new/home.php

Would you like to ask Rav Aviner a question? E-mail mororly@bezeqint.net and the question will be brought to Ha-Rav and I will e-mail you the answer.



What would you say to the President of the US?

It once happened that two writers from outside of Israel, a Jew and a non-Jew, were preparing a book and a film about Zionism in Jerusalem. They met with one of the students of our Rabbi, Ha-Rav Tzvi Yehudah Ha-Cohain Kook, for many hours and were deeply impressed by him. The student brought them to our Rabbi. After two minutes they were excited by him, and they understood that there was something unique here. One of the writers said: "We are going home, and we will return with all of the necessary equipment to film a movie about the 'settlements.'" After three months they returned to Israel and came straight to our Rabbi. Searching for a way to open the book and the movie, they asked our Rabbi: "We have a question and the book will begin with it: If you were given ten minutes, not a minute more, in order to explain your position to the President of the United States, what would you say, honored Rabbi?" Our Rabbi gave a lengthy smile, and said: "This is nine minutes too long. I would say only two words: Chazarnu Ha-baita - We have returned home!"

Parashat Bo -

Why did Hashem save us?

Question: "What is the reason for the Pesach sacrifice? Because The Holy One, blessed be He, passed over our fathers' houses in Egypt," when He killed the firstborn of Egypt. Why would we even think that Hashem would kill the firstborn of Israel? Wasn't the plague in order to save us?

Answer: The firstborn of Egypt were punished because of their corrupt nature, but the Nation of Israel was not righteous either. The angel of Egypt pointed this out during the splitting of the Red Sea: These and these are idol worshippers. Why are You saving these and killing those? We had also sunk to the forty-ninth level of impurity. We merited being saved not on account of our merit, but because of the treasure of our inner character. Our sins do not weaken the connection between us and the Master of the Universe. The sin is external. This is essential to understanding the relationship between Hashem and the Nation of Israel. From

then until now, death passes over our houses. All of the nations disappear and we continue for eternity.

[From Rav Aviner's commentary on the Haggadah]

 **Text Message Respona**

Ha-Rav answers hundreds of text message questions a week. Some appear in the parashah sheets "Ma'ayanei Ha-Yeshu'ah" and "Olam Ha-Katan." Here's a sample:

Q: What should I look for in choosing a yeshiva?

A: A yeshiva in which you can improve your good character traits, learn Torah and awe of Hashem.

Q: Can a baby's high-chair be used for both milk and meat?

A: Yes, after being cleaned. It does not require scalding hot water.

Q: What is the minimum size of a kippah?

A: Some authorities say that it should cover the majority of one's head, and some rule leniently on condition that it be well seen from all sides (Shut Igrot Moshe Orach Chaim 1:1 and Shut Yechaveh Da'at 4:1).

Q: Is it permissible to date a young woman who has good character traits, but does not observe the mitzvot?

A: It is not permissible. You should attach yourself to righteous people as much as possible (Rambam, Hilchot De'ot 6:1).

Q: Is there a problem buying modest clothing in a store which also sells immodest clothing?

A: It is not a problem. It is obviously preferable to go to a store which is completely modest.

Q: Is it permissible for a woman to say "Kiddush Levana" (the prayer for the new moon)?

A: No, women do not have the custom to do so.

Q: I do not feel strong enough from a religious perspective, can I lead the davening?

A: Yes, it is possible to lead if they ask you. Obviously – with humility.

Q: Is it permissible to learn Tanach, Mishnayot, etc... during the repetition of the Shemoneh Esrei or while I am waiting for the repetition?

A: It is permissible while you are waiting, but not during the repetition itself.



Stories of Rabbenu – Our Rabbi

Ha-Rav Tzvi Yehudah Ha-Cohain Kook

Ha-Rav Tzvi Yehudah Ha-Cohain Kook

Redemption

A student asked our Rabbi how we know that this is the Redemption. He responded: Is there an ingathering of the exiles or not?!

There is a dispute in the Gemara in Sanhedrin (97b) between Rabbi Yehoshua and Rabbi Eliezer. Rabbi Yehoshua says that there can be Redemption without repentance, and Rabbi Eliezer says that repentance precedes the final Redemption. Rav Elyashiv writes in the book "Leshem Shevo Veachlama" that it is almost explicit that Rabbi Yehoshua is correct (since Rabbi Eliezer was silent – Sanhedrin 98a). Our Rabbi said: What is "almost explicit"?! It is explicit!

Atchalta De-Geulah (The Beginning of Redemption)

Our Rabbi would say: Alchalta De-Geulah is not now; it was a hundred years ago! Now we are in a more advanced stage of the Redemption. (Ha-Rav Eliezer Waldman).



Shut She'eilat Shlomo - Questions of Jewish Law

A talk given after lunch at the yeshiva -

To wake up or not to wake up – That is the question

Q: Should you wake up your friend for minyan?

A: Some mistakenly claim that davening with a minyan is overridden by the concern of neglecting Torah learning by going to bed early, since the Shulchan Aruch (Orach Chaim 90:9) says: "A person should endeavor to pray in the shul with the community." "Endeavor" does not seem like a full obligation. The Shulchan Aruch, however, also says a few lines later that if one is traveling, he must travel four Persian miles in the direction he is going, i.e. 18 minutes, to daven with a minyan or one Persian mile in the opposite direction (ibid. #16). One must dedicate time to davening with a minyan. "Endeavor" means "to greatly exert yourself." In the book "Shemirat Ha-lashon" (vol. 2, end of volume, chapter 1), the Chafetz Chaim brings twelve reasons why one should daven in a minyan. See there. One reason is that if a person davens on his own and he does not daven with proper intention it is not good, but if he is with a minyan – Hashem does not cast aside the prayers of the community. Some say in yeshivot that if one is sleeping, he is "Anus"(in a situation his beyond his control) and someone who is "Anus" is exempt. There is therefore no reason to wake him. What great Torah scholars! A person is always responsible for his actions, whether awake or asleep (Mishnah Baba Kamma 2:6). The Sefer Chasidim (#337 and brought in Be'er Heitev, Yoreh Deah 240:16) brings the Gemara in Kiddushin (31a): The Sages wanted to buy a jewel and it was under the head of Dama ben Netina's father who was sleeping, and he did not want to wake him because of honoring his father. In the end, he merited having a "Parah Adumah" (Red Heifer) born into his flock. The Sefer Chasidim writes that if the son knows that his father would be upset if he was not woken up, he should certainly wake him, and the same applies to waking him to go to shul or to perform a mitzvah. Therefore, if you wake your father and there is a question of honoring him, you should certainly wake your friend for minyan. A person's desire is to attend minyan, and if he does not go, he will say "Why did I miss, etc..." Therefore, wake him, yell at him, hit him, etc... Summary: It is a complete mitzvah to daven with a minyan and one must wake his friend for a minyan.

Article which quotes Rav Aviner

JERUSALEM POST (Dec 4, 2007)

Marzel vows to mobilize against Ronzki over Shabbat evacuations

By Matthew Wagner

Settlement activist Baruch Marzel on Monday threatened to launch a public campaign against OC Chaplaincy Brig.-Gen. Avichai Ronzki for what he called the IDF's unnecessary Shabbat desecration when evacuating unauthorized settlement outposts. "If Ronzki continues to allow the IDF to desecrate Shabbat to evacuate Jews from Homesh and other places, we will organize demonstrations against him, we will publicize his crimes and we will do everything possible to force him to resign from his post, just like we did to his predecessor [Rabbi Yisrael Weiss]," Marzel told The Jerusalem Post.

Weiss was widely criticized by some segments of the settler movement for refusing to step down as OC Chaplaincy during implementation of the disengagement plan in 2005. He oversaw some of the most sensitive faith-related aspects of the evacuation, such as the disinterment of graves and the dismantling of synagogues. Right-wing activists verbally attacked Weiss in public and staged demonstrations in front of his house.

Marzel, claiming to speak for a large group of settlers, is threatening to do the same to Ronzki, a resident of Itamar. The clash between Marzel and Ronzki underscores the differing attitudes within the religious Zionist movement to illegal settlements. Hard-line activists such as Marzel claim that every settlement outpost, regardless of whether it is condoned by the government and coordinated with the IDF, is legitimate. Ronzki represents a more moderate segment of religious Zionism that is more concerned with consensus and government backing. Marzel recently sent Ronzki a letter demanding that he appear before a rabbinic court of Ronzki's choice to explain why soldiers evacuated settlers from Homesh on Shabbat. "Under Ronzki, the IDF has become an army of goyim without any Jewish sensitivities," he said. "If I did not think Ronzki was a righteous man I would not even bother to summon him to a rabbinic court. But if he does not show we will make his life difficult until he resigns. The guy is not right for the job. He does not know how to stand up to pressure like [former OC Chaplaincy] Rabbi Shlomo Goren did." Marzel heads the Jewish National Front, a party that received 24,824 votes in the 2006 elections, less than half the electoral threshold.

Marzel's attack on Ronzki was unfair, according to Rabbi Shlomo Aviner, head of the Ateret Yerushalayim Yeshiva, where Ronzki taught for several years. "These issues should not be settled in the news media limelight as Marzel is doing," he told the Post Monday. "Rather, a direct query should be made to Rabbi Ronzki." The IDF evacuated settlers from Homesh on Shabbat to protect them from an impending terrorist attack, [Rav] Aviner said. A religious officer who had received the intelligence information had ordered the evacuation, he said. [Rav] Aviner made a distinction between the IDF's responsibility for protecting settlements as opposed to its responsibility for

protecting demonstrators. "The IDF is obligated to do everything in its power to do what is necessary to protect a Jewish settlement a keep it intact, even if it needs to bring in the entire armed forces to do it," he said. "In contrast, demonstrators can be evacuated if necessary when there is danger to their lives."

The IDF Spokesman said in response that Marzel's claims and letter to Ronzki were not worthy of a response.

Special thank you to Fred Casden for editing the Ateret Yerushalayim Parshah Sheet