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Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

The Torah of Ha-Rav Shlomo Aviner

Parashat Tzetaveh 5768

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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.

Where are the Vessels of the Beit Ha-Mikdash (Temple) Today?

We do not know exactly where. Some say that they are in the Vatican, other say in other places, but the truth is that they are buried somewhere under the Temple Mount. King Shlomo dug tunnels under the Temple Mount, because he knew through his Divine Spirit that the Beit Ha-Mikdash would be destroyed.

Question: Isn't it written that Nebuchadnezzar took everything (see Megillah 12a)?

Answer: The vessels which he took were replacement vessels. The original vessels are located under the Temple Mount.

Question: Aren't there vessels in England which are associated with the Temple?

Answer: Perhaps, but the real ones are under the Temple Mount.

Question: The Menorah and the Table of the Show-Bread also?

Answer: Yes. As is known, Titus stole the Menorah. We see this in the Arch of Titus in Rome. The Jews of Rome have a custom to say Lamentations there on Tisha Be-Av. But those vessels are also replacements. There were ten Menorahs (Menachot 29a, 98b-99a) and many vessels. We do not know if he took the actual Menorah or a fake which was placed in the Beit Ha-Mikdash in order that he would think that he plundered the Temple. Even if he took the actual Menorah, there are nine others. Nonetheless there is no need to search for them today. When the time comes, everything will be found including the Ark of the Covenant and the jar of "man" (manna) as well.

Question: Did anyone ever search for the vessels of the Beit Ha-Mikdash?

Answer: Many certainly searched, but they did not find them. There are different stories and fables.

Question: What about those people who claim to have seen the Ark?

Answer: Anything is possible. Nevertheless, everything that they saw also disappeared. Do not worry, there are others. Incidentally, my daughter who studies art made a relief of the Arch of Titus. She brought to my attention the fact that the direction of those walking is not

from Yehudah to Rome, but the opposite, from Rome to the direction of Israel, and this is true today. We are all returning home!

[Commentary to the Book of Esther, pp. 23-24]

 **Text Message Responsa**

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: I accidentally cooked a milchig food in a fleischig pan. What is the halachah?

A: If meat has not been cooked in the pan in the last twenty-four hours – the food is permissible and the pan must be kashered.

Q: Do I recite the blessing on seeing a rainbow each time I see a rainbow or only once a day?

A: It is recited if this is a new rainbow to you.

Q: What is the role of the "extra soul" one receives on Shabbat? Do I receive the same soul each Shabbat?

A: It adds an exalted spirituality. Yes.

Q: What should I do with the dough I take for separating "challah"?

A: Put it in two bags and throw it in the garbage.



Stories of Rabbenu – Our Rabbi

Ha-Rav Tzvi Yehudah Ha-Cohain Kook

If only my children would be in the Land of Israel

A certain Rav explained the line in the Haggadah, "If we received the Torah, but did not enter the Land of Israel – it would have been enough," that it would have been better for the non-religious pioneers to have remained outside of Israel rather than to commit sins in the Land of Israel. These words caused much consternation and when the students came to class, they told our Rabbi what they had heard. They thought he would discuss this issue at length, but he responded briefly: "See Yalkut Shimoni #1038" and taught the class as usual (The Yalkut Shimoni says: If only my children, my Nation, would be in the Land of Israel, even though they make it impure) (Iturei Cohanim #181).

Our Rabbi and honoring of the State – Part 1

"...Just as one who vilifies the Army of Israel is like one who vilifies the Armies of the Living God (Shmuel 1 17:26), so too one who vilifies the Kingship (the legal ruling authority) of Israel is like one who vilifies the Kingdom of Hashem. This honor may not be waived (Kiddushin 32b). According to the words of our Sages (Jerusalem Talmud, Yevamot chap. 16), even Aviyah, King of Yehudah, was punished by Hashem on account of his vilifying the Kingship in public - in the military campaign against Yerovam ben Navat, King of Israel. And Eliyahu the Prophet acted in an respectful manner – in the midst of his words of harsh rebuke - to Achav, King of Israel, and based on this our Sages established (Menachot 98a) the obligation for all people throughout the generations to act in this manner..." (Le-Netivot Yisrael vol. 2, p. 238 [in the edition of Mei-Avnei Ha-Makom vol. 2, p. 562]).

"From the first verse of the haftorah (of Parashat Pinchas - Melachim 1 18:46), we learn the value of the Kingship of Israel and our relationship to it. 'And the hand of Hashem was upon Eliyahu, so he girded his loins and ran before Achav until the approach of Yizre'el.' Our Sages learned from here: 'The fear of the Kingship should always be upon you' (Zevachim 102a and Menachot 98a). It is known to us how strained was the relationship between Eliyahu the Prophet and Achav, to the extent that Achav referred to Eliyahu with the term 'troublemaker of Israel' (Melachim 1 18:17), and Eliyahu responded: 'I have not troubled Israel; but you, and your father's house' (ibid. 18). Nonetheless, the hand of Hashem was on [Eliyahu] to take him to the King, and [Eliyahu] arranged his clothes and pants in a manner to enable him to run quickly before Achav. Achav was worse than Yerovam ben Navat. Ostensibly, Eliyahu should have purposefully disregarded a horrible and dreadful king like Achav and not come to him. From this, we learn a lesson for all generations regarding the respect due to the Kingship" (Sichot Ha-Rav Tzvi Yehudah - Bemidbar, p. 390).

Rabbi Yochanan learned from Eliyahu's relationship with Achav, about whom it was said: "But there was none like Achav, who gave himself over to perform wickedness in the sight of Hashem, because Izevel, his wife, incited him" (Melachim 1 21:25), about the relationship to the Kingship: On the one hand is criticism, even extremely harsh, and on the other hand is granting honor. Our Rabbi acted this way. Our Rabbi spoke at great length about the issue of giving honor to the Kingship, but he did not refrain from sharply criticizing the Government at the required time, regardless of the political spectrum to which it belonged.



Shut She'eilat Shlomo - Questions of Jewish Law

"Dulling of the heart"

Q: If someone eats food with kosher certification which turns out not to be kosher does he have a "dulling of the heart" (dulling of one's spiritual sense which is often equated with eating non-kosher food)?

A: No. Our master, Rav Kook, writes in his book "Musar Avicha" (p. 19) that the dulling of one's heart comes from one violating a prohibition (Yoma 39a). As a result, there is no difference between whether one eats non-kosher food or violates other prohibitions. Therefore, someone who eats food with kosher certification which turns out not to be kosher does not have a "dulling of the heart," since his intention is not to violate a prohibition. He thinks that he is eating kosher food.

Olives and forgetting one's learning

Q: I have heard that eating olives causes one to forget his learning. Is this true?

A: The Gemara in Horayot (13b) says that one who regularly eats olives will forget his learning.

a. The Rambam does not include this teaching in Hilchot De'ot (chapter 4) where he lists foods about which one should beware.

b. The Yavetz – Rav Yaakov Emdem, on the bottom of the page, has a slightly different version of the Gemara in which the word "regular" is understood to refer to the olives and that this teaching only applies to fresh olives, but there is no

problem if the olives are pickled or cooked. The authorities listed below also mention this distinction.

c. The Magen Avraham (170:19) writes that if one eats olives with proper intention then one actually strengthens his memory. The Aruch Ha-Shulchan (ibid. #15) also quotes this view. What is this proper intention? Various authorities explain that one should have in mind these three Names of Hashem: El, Elohim and Metzapetz which have the same gematria (numerical value) as the word "zayit – olive" (417) (see Bnei Yissachar – Maamrei Kislev-Tevet ma'amar 4 and Sivan ma'amar 15; Ben Ish Chai in Ben Yehoyada at the end of Horayot and Kaf Ha-Chaim to Orach Chaim 157:27 and Yoreh Deah 116:168).

d. Based on the above sources, Ha-Rav Ha-Gaon Yosef Chaim Sonnenfeld in Shut Shalmat Chaim (vol. 1 #41) writes that there is no issue with olive oil.

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