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## Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

### The Torah of Ha-Rav Shlomo Aviner

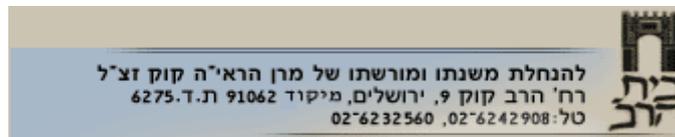
Parashat Ki Tisa 5768

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



### Davening in Maran Ha-Rav Kook's House (known as Beit Ha-Rav)

The yeshiva is conducting an experiment to have the students daven at Beit Ha-Rav on Shabbat morning. Rav Aviner explained the idea behind it during a talk given in the yeshiva during lunch.

#### The walk

First of all, there is "sechar halichah" – reward for making the effort to walk from the yeshiva to Beit Ha-Rav (see Sotah 22b and Shut Yechaveh Da'at 2:9). Secondly, there is also a problem of obesity in the State of Israel. Doctors say that one should walk twice a day for twenty minutes each time. It is true that sometimes there is a difficult Tosafot and students walk and walk and walk around the Study Hall trying to solve the difficulty, but this is not enough. While one is forbidden to exercise on Shabbat, the walk to and from Beit Ha-Rav is nonetheless twenty minutes each way.

#### A holy place

The Gemara in Sanhedrin (98a) says that Rabbi Yehoshua ben Levi once meet Eliyahu the prophet at the opening to the cave where Rabbi Shimon bar Yochai hid for thirteen years. We learn from here that a place where a great person lived is still holy after he is no longer there. Beit Ha-Rav is still holy even after Maran Ha-Rav Kook has ascended to heaven. It is related that our Rabbi, Rav Tzvi Yehudah, once after davening went to a particular room where Rav Kook learned, and he removed his Tefillin in the hallway. He said: "It is an explicit Halachah in the Shulchan Aruch that it is forbidden to remove one's Tefillin in the presence of his Rabbi" (out of respect). Once when our Rabbi entered that room, he not only kissed the mezuzah as is customary, but he also kissed the door posts. Beit Ha-Rav, which was Maran Ha-Rav Kook's house and for a time the site of Yeshivat Mercaz Ha-Rav, still retains its holiness.

### The two rooms in Beit Ha-Rav

During the time of Maran Ha-Rav Kook, there were very few students who understood him and the meaning of "Torat Eretz Yisrael – the Torah of the Land of Israel." The men who learned in the yeshiva had come from yeshivot in Russia and Poland and had learned the Torah of Exile. They learned Gemara and were "gaonim" (great Torah scholars), but they did not understand Maran Ha-Rav Kook. The same applied for Ha-Rav Charlop, who followed as Rosh Yeshiva. After Rav Charlop passed away, our Rabbi, Ha-Rav Tzvi Yehudah was in the same situation until the first graduating class from Kfar Roeh (a yeshiva for young men headed by Rav Moshe Tzvi Neriya) arrived. While they arrived when Rav Charlop was still alive, he was very sick and our Rabbi ran the yeshiva. They were the first group who understood "Torat Eretz Yisrael." Our Rabbi separated the yeshiva in two parts, and it was forbidden for the two parts to talk because they were in different worlds. The "gaonim" who learned Gemara and who did not understand "Torat Eretz Yisrael" were in the room where the benches were lined up and which looked like a shul, and the young men who came from Kfar Roeh and who understood "Torat Eretz Yisrael" were in the big room. We therefore daven in the big room.

### It should not be a museum

We do not want Beit Ha-Rav to be a museum, but a place of life. Please go and daven there.



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 recited "borei nefashot" after eating bread. Do I have to recite "birkat ha-mazon"?

A: Yes.

Q: What is the source that there will not be another destruction [of the authority of the Nation of Israel over the Land of Israel]?

A: Our Sages spoke many times about redemption and they never mentioned that there could be another destruction following it.

Q: A thief stole my bike and sold it to a store. Is it permissible for me to take it from the store without payment?

A: Certainly, it is yours, and the store will make a claim against the thief (obviously you must prove to the store that it is indeed yours).

Q: I broke open an egg and there was a small blood spot in the yoke. Is it kosher?

A: With eggs that are not fertilized, one must only throw out the blood spot because of "ma'ariv ha-ayin" (the appearance of wrong-doing) and the egg is permissible.



## Stories of Rabbenu – Our Rabbi

### Ha-Rav Tzvi Yehudah Ha-Cohain Kook

#### Our Rabbi and honoring of the State – Part 2

Our Rabbi would rebel if someone defined him as a "right-winger." He did not see himself as affiliated to the right or the left. Political alignment did not have any meaning to him. His world views did not flow from the political situation in the slightest way; rather they were the Torah's world views. As a result, he had specific world views relating to the Land of Israel, the Kingship of Israel and the Government of Israel. He was not affiliated with the left, but according to the Torah's point of view, he supported specific socialist aims which characterized the left circles. He was not affiliated with a specific party, but saw himself above the parties. He nevertheless voted in elections, not out of a party affiliation, but out of the thought that in the given situation, this act could help the Nation of Israel.

It once happened that a rabbi said: "We achieved this [particular] religious law with the help of dirty politics. Our Rabbi commented: "These politics are the politics of the Master of the Universe."

#### David Ben Gurion

Our Rabbi spoke sharply against David Ben Gurion for boasting that he lived with a woman without having performed the customary Jewish matrimonial procedures of Chupah and Kiddushin. Our Rabbi explained that as long as Ben Gurion was the Prime Minister he did not speak out against him; he was bound by the Torah obligation to honor the kingship. Only after he left his position did the Rabbi permit himself to say such things.

When our Rabbi was asked if one should stand for the siren at the time of the death of Ben Gurion, he responded: "This is connected to the State, and the State is the fulfillment of a positive commandment, one should therefore stand. Even though Ben Gurion was a heretic, he nonetheless has the merit of developing the Negev."

#### Golda Meir

An important rabbi spoke with our Rabbi about the Prime Minister, Mrs. Golda Meir. Our Rabbi was silent and did not answer. But when he departed, our Rabbi said emotionally: "I cannot speak about the Prime Minister this way, the Prime Minister of Israel is an angel of G-d to me."



### **Shut She'eilat Shlomo - Questions of Jewish Law**

#### Questions on Tefillah and Yahrzeit

Q: Does one have to stand with his feet together during Kaddish?

A: One does not need to stand with his feet together, but should stand "derech kavod" – in a respectful manner, i.e. one should not have his legs spread too far apart.

Q: Should one bow during various times of Kadish?

A: The Shulchan Aruch (Orach Chaim 56:4) says that there are five different points at which one should bow. Sefaradim follow this practice. Ashkenazic do not bow (see the Gra and Aruch Ha-Shulchan ibid.).

Q: What is the method for those who bow?

A: One does not bow as for Shemoneh Esrei (bend down like a rod and up like a snake – Gemara Berachot), but one bends from their spine.

Q: Does one have to stand with his feet together during Barchu?

A: One should stand "derech kavod" – in a respectful manner.

Q: Should one bow during Barchu? If so, how?

A: Yes. Some authorities question this practice and the Mishnah Berurah in Biur Halachah (Orach Chaim 113) writes that the source is from King David in Divrei Ha-Yamim 1 29:20. It is interesting that the Mishnah Berurah finds the source straight from the Tanach and not the Gemara or Midrash – this is rare.

Q: How should one bow?

A: One bends from the spine.

Q: Should a Shaliach Tzibur strike one's chest at "slach lanu" during the repetition of Shemoneh Esrei?

A: This is the practice.

Q: Should one bow during Aleinu at the words "v'anachnu korim u'mishtachavim"?

A: Yes, the Mishnah Berurah (Orach Chaim 132:9) mentions it.

Q: How should one bow?

A: One bends from the spine.

Q: What is the reason that some recite the paragraph of "Tehillat Hashem" after saying Shir Ha-Ma'alot when bentching?

A: This is a custom among some Ashkenazim. Sefaradim do not say it. It is a foggy and late custom which is not mentioned in the Gemara, the Rishonim or the Shulchan Aruch. There is a joke that the anti-Zionists added it because Shir Ha-Ma'alot is too Zionist.

Q: What is the source of the yahrzeit?

A: The Gemara in Nedarim (12a) says that one fasts on the day that one's father died. It is mentioned in the Codes.

Q: Beyond the fact that we wish to commemorate and bring merit to the departed on the yahrzeit, what emotions am I supposed to feel? Are there halachic implications, or is this simply a day of reflection?

A: It should be a day of "Cheshbon Nefesh – a spiritual accounting." You should repent, pray and give tzedakah (as we say on the High Holidays).

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