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Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

The Torah of Ha-Rav Shlomo Aviner

Parashat Vayakel 5768

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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.

New Haggadah with Divrei Torah with quotes from Rav Aviner!!!

Our good friend, Rav Shmuel Jablon, has just published "The Student's Pesach Haggadah." It has a complete Hebrew text and some English Divrei Torah including many quoting Rav Aviner. There's also lots of room for people to write their own comments/notes. There's more information (including on bulk orders for schools and shuls) at www.rabbijablon.com/haggadahorderform.pdf. It's also easy to order on line at www.mazopublishers.com .

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Would you like to order?

[Talk given by Rav Aviner in the yeshiva during lunch]

Q: Does a person need order in his life or is order secondary to the truly supreme and holy ideals?

A: Both are the words of the Living G-d. The Gemara in Yoma (33a) says that Abaye created order from the traditions of Abba Shaul. However, he drew them from the words of Abba Shaul which were beyond mere order. There is chaos without order, but we do not simply want order since there are ideals which are higher: The supreme world, self-sacrifice, love of Hashem, awe of Hashem, devotion to Hashem, etc... Yes, a yeshiva student – as everyone in life - needs order: To wake up on time, arrive to davening on time, eat breakfast on time (otherwise there is a mess all over and it is impossible to clean), learn at the appropriate times (which is called "seder – order" in Hebrew), etc... And everything must be in place: All of one's books, if you take a book you should return it, your clothing should be organized, etc... The Gemara in Shabbat (114a) says that a Torah scholar who goes out with a stain on his clothing is liable for death! This is the basic principle – order and cleanliness, and then there are ideals above order.

Our Rabbi, Rav Tzvi Yehudah, was organized. Every book in his house had a particular spot, and he knew where each one was. Every object had its place. When he placed a book on the

table, he placed it parallel to the table and not on an angle. When the students left after all of the classes, he would go around and organize everything, since they forgot things, moved things, etc... But above this, he had incredible insights, and sometimes he learned Torah all night without sleeping, and sometimes he did not eat. All of this was beyond mere order. We therefore learn that we must act the same way. If we don't it is a desecration of Hashem's name. A guest sometimes visits the yeshiva, and if he sees a student eating breakfast at eleven o'clock, he will think that he is a loafer. He wakes up at six or five-thirty in the morning, davens, eats and goes to work. It is true that perhaps the student learned until two or three in the morning and slept in, but this is not Hashem's will. Hashem wants the world to run by order: He fixed the laws of nature and gave fixed mitzvot. Once in a while there is an absentminded professor who forgets his hat on the train. He then walks into an electric pole because he is deep in thought. He has a bump on his head, so he takes the cover of a pot to apply pressure to his injury and then he enters the university with a pot cover on his head instead of a hat. This, however, is not necessary. It is possible to be a great Torah scholar and be orderly and neat. There is a story in the Gemara in Eruvin (54b) that Rabbi Eliezer forgot his jacket in the market of Tzipori. He later found it and it had a scorpion in it. A miracle occurred for him. But we are not so deep in thought about Torah like Rabbi Eliezer who forgot his coat and merited a miracle.

Our Revered Teacher, Rav Kook, said that nothing needed to be changed in the tradition religious schools. There was no need to add secular studies. He did, however, suggest two areas to improve: 1. to learn "Emunah" – works on proper faith. This was not an innovation, but it is obligatory and was forgotten. 2. to teach about order and cleanliness. This also was not an innovation, but the institutions in Jerusalem were filthy beyond description at that time. There was therefore a need to emphasize it. After having the passion to serve Hashem, please preserve the order and cleanliness. Would you like to order now?



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: Is it permissible to say "amen" to a blessing which one hears over the phone?

A: Yes, and for any live broadcast.

Q: Is it permissible for a mourner to attend a "brit milah"?

A: Yes, but not the festive meal.

Q: Is it permissible to eat fish with dairy? Please provide sources.

A: It is permissible, but some are strict. Shut Yechaveh Da'at 6:48.

Q: Is there a "segulah" (catalyst) to find a husband?

A: Prayer, repentance and tzedakah.

Q: Is it permissible to whistle on Shabbat?

A: Yes, whistling is not considered an instrument.



Stories of Rabbenu – Our Rabbi

Ha-Rav Tzvi Yehudah Ha-Cohain Kook

Our Rabbi and honoring of the State – Part 3

Dr. Zerach Warftig

Our Rabbi had strong criticism for the Minister of Religious Affairs, Dr. Zerach Warftig z"l, because he did not prevent the lectures of a certain philosopher at Bar Ilan University, and he did not relate to all of our Rabbi's critiques during their discussion. They needed to meet over a particular matter, and Dr. Warftig informed our Rabbi that he would come to his house. Our Rabbi wore his holiday clothing, and stood outside out of excitement, so that the guest would not have to knock on the door, rather our Rabbi would greet him and escort him inside. He said: "All of this is on account of the fact that he is a minister in the Government of Israel, and it is an obligation to treat him with the honor of the State. Furthermore, criticism of his positions does not nullify the honor of the State."

Chaim Moshe Shapira

So too did he relate to the Minister Chaim Moshe Shapira z"l, even though he had strong criticism of him over a particular issue. He treated him with honor in all places and at all times, and referred to him as "Our Interior Minister."

Michael Chazani

When the Minister Michael Chazani came to visit our Rabbi, our Rabbi illuminated all of the lights, as he did to honor Shabbat. The students asked him: "Why?" He responded: "A Minister of Israel."

The President of Israel

On the night of Yom Ha-Atzmaut, our Rabbi would dance and gird his loins from the Yeshiva to Beit Ha-Nasi (the President's House). Even though the President was not awake at this late hour, our Rabbi would nonetheless return on this same path each and every year without sluggishness or weakness. The students pointed out to him that each time that they arrived at Beit Ha-Nasi the President was sleeping and did not come out to them. Our Rabbi responded: "What does it matter to me if he is awake or sleeping, we are giving honor to the Kingship, since we have a President," and he always requested from the guards to deliver his blessing and the yeshiva's blessing to the President. He did not take into account the weaknesses or frustrations of the entire community which was dancing and exerting effort to arrive at Beit Ha-Nasi. Rather he displayed the character of Eliyahu the Prophet, who would gird his loins and run before the chariot of Achav until they reach Yizre'el, because of the honor of the Kingship (see Melachim 1 18:46 and Menachot 98a).

Moshe Dayan

On the Yom Yerushalayim after the Six Day War, the yeshiva planned a festive gathering and they sent invitations to various governmental ministers and important figures. A positive response was received from the Minister Moshe Dayan. Our Rabbi was extremely excited, despite the sharp public criticism he had for Moshe Dayan, and he blessed and praised him.

At that gathering, Moshe Dayan delivered a Dvar Torah in the yeshiva and said that our forefather Yaakov was wounded by the angel, but in the morning the sun shone for him, and he added: "Even when there are those wounded in the war and even when there are casualties of the battles - the vision and the hope remain." Our Rabbi kissed him and said: "We hope that our Moshele will enter the Government soon." And it happened. Of course, our Rabbi did not agree with all of what Moshe Dayan did, but he greatly valued his cunning, truth and self-sacrifice.

Menachem Begin

Our Rabbi was once in the hospital, and he laid there and did not respond. Students tried to engage him in conversation, but our Rabbi did not answer. An announcement arrived that the Prime Minister, Mr. Menachem Begin, needed to see him. The students were concerned about what would happen; perhaps our Rabbi would be embarrassed because of his condition. The nurse came to perform a treatment for him, our Rabbi awoke, and said: "Perhaps later," because he did not want the Prime Minister to arrive in the middle of the treatment. He strengthened himself, sat on the bed and requested a towel. When the Prime Minister arrived, Our Rabbi became completely alert, and everyone was amazed. Our Rabbi said: "Perhaps it is possible for just the two of us to be together?" Everyone left. At the end of the conversation, Mr. Begin said: "Jerusalem, mountains surround her, and Hashem surrounds his Nation" (Tehillim 125:2). This appears to have been the depth of the content of their conversation.



Shut She'eilat Shlomo - Questions of Jewish Law

Collective Punishment (Translated by Rabbi Shmuel Jablon)

Question: A number of children did something bad. Is it possible to punish the entire group so that the punishment has a greater impact and is more useful?

Answer: If the other children have no part in the misdeed, it is unjust to punish them for something they did not do. Thus Avraham our Father said, "G-d forbid for You to do this, to kill the righteous with the sinner, and to make the righteous like the sinner..." (Bereshit 18:25). (Torat Imecha, p. 127)

Question: The Rav has written not to engage in collective punishment since it is fair. But what if I don't know who did something bad, and nobody will confess or say who is responsible. If I don't punish collectively, there will be no educational consequence for the misdeed.

Answer: If we don't know who did the misdeed, one may not punish others, as this is an injustice. It is true that educating children is a great mitzvah. But we don't do a mitzvah by doing a sin. If it's not possible to do the mitzvah properly, then we are forced not to do it and are therefore exempt. It is also not good to have children get used to telling on others to keep the rest of the group from being punished...Therefore, if it's not possible to know who did the misdeed and to punish them, we will have to find another way to educate. In any event, those who equate punishment with education are incorrect...The essence of education is to strengthen the good and to raise it. Normally when one talks with young children, they didn't do the misdeed in order to sin. Rather, their feelings took over. Education is about giving them confidence and strengthening them. (Chinuch BeAhavah vol. 2, p. 101)

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