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# Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

## The Torah of Ha-Rav Shlomo Aviner

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Parashat Pekudei 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.

### Sending Mishloach Manot to Soldiers of Tzahal: Two Teshuvot

I am suggesting that the community greatly limit sending mishloach manot to friends, and to concentrate on sending them to the soldiers in the area, whose lives are difficult. According to Rabbi Shlomo Alkabetz, the reason for sending mishloach manot is to increase love between Jews, and according to the author of "Terumat Ha-Deshen," to provide someone with food for the festive meal of Purim. Regarding soldiers, both reasons apply. Therefore, no one should be offended if he does not receive a mishloach manot from his friend, and all of us will be aware that our gifts are lovingly going to the guardians of our security.

[Shut She'eilat Shlomo vol. 5 #49 in the original edition]

A year ago we began a tradition of greatly limiting sending mishloach manot from one person to his friend and to give mishloach manot to soldiers who safeguard our security and it is appropriate for us to do so. This year there is also an organized trip to an army base. Everyone should therefore donate to Tzahal, and do not be offended if you do not receive a mishloach manot from a friend. I guarantee that he is your friend with all of his heart.

[Shut She'eilat Shlomo vol. 1 #234 in the original edition]

For example, you can send mishloach manot to Tzahal soldiers through the website: [www.pizzaidf.org/](http://www.pizzaidf.org/)



### 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 was married a few months ago and sometimes an unpleasant situation occurs – someone suggests a "shidduch" (person to date) to me! Is it permissible to wear a wedding ring to prevent this, or is it forbidden because of the prohibition of "chukot ha-goyim" (non-Jewish practices)?

A: There is no problem. Many G-d-fearing Jews outside of Israel have this practice. And it is a good idea to avoid confusion and as a sign of love (see Sefer Ha-Chinuch #552).

Q: Why is it permissible for a man to wear a wedding ring? Isn't it forbidden because of "Lo Yilbash" (men may not wear women's clothing or accessories)?

A: It is permissible if he wear a men's ring (see Mishnah Shabbat 6:1) or a ring which is appropriate for a man or a women (Nedarim 49b regarding Rabbi Yehudah's jacket which was wore by both him and his wife).

Q: Is it permissible to sit with legs crossed during davening?

A: It is not appropriate since it is not respectful to the Master of the Universe.

Q: Is it permissible on Shabbat to use a mineral water dispenser which provides cold and hot water?

A: Cold – yes, hot – no.

Q: I wanted to be a combat soldier and the army did not agree. After a long struggle, I succeeded and I am now a combat soldier. Should I recite a blessing?

A: Shehechyanu.



## Stories of Rabbenu – Our Rabbi

Ha-Rav Tzvi Yehudah Ha-Cohain Kook

### Learning Torah

#### Diligence in learning

When our Rabbi was immersed in learning Torah, he did not see or hear anything. It once happened that he did not come to minchah. The students knocked on his door, but our Rabbi did not answer. They knocked again and again, but it did not help. They busted down the door and when they entered, they found him learning Rambam. He did not understand what they wanted from him. (Ha-Rav Tzvi Kostiner – Iturei Yerushalayim #16)

#### Completeness

During a class, our Rabbi asked the students where they had left off learning in a particular book at the end of last class. They told him and he began a few pages earlier and went over them again, and he did the same thing in various classes. (It seems that he acted this way in order to learn an entire issue and not to begin in the middle of a subject. Ha-Rav Yehudah ben Yishai – Iturei Yerushalayim #16)

#### Learning Gemara

A new student once had a difficult time learning Gemara. He asked our Rabbi: Why should I learn Massechet Pesachim!? After Rashi, Tosafot, the Rif and the Rambam, what else is there for me – the small one – to add? Our Rabbi responded: You have yet to learn Massechet Pesachim! Two people are not the same, and no one in the world can grasp the way in which you learn. Your soul is not like Rashi's soul. Your soul can connect to Massechet Pesachim, and the light of the Oral Torah needs to appear through your individual soul. (Iturei Yerushalayim #16)

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

#### Teacher or Rabbi in the army

Question: It is preferable to be a school teacher or a Rabbi in the army?

Answer: It depends on your talents, your desire, and the need.

Your talents: Do what you can, do what you are good at. Your desire: Do what you have a passion for. The need: Where do they need you? Sefer Chasidim says that there is always a mitzvah which is a "met mitzvah" (a corpse which does not have anyone to bury it). A "met mitzvah" is one which is neglected. Perform that mitzvah! Many people do not learn Massechet Moed Katan, because they fear that it will be a bad sign (the last chapter deals with the laws of mourning)! This is nonsense, so learn Moed Katan. A tailor once had many daughters who were seamstresses. One sewed dresses, one sewed suits, etc... and one sewed burial shrouds. No one wanted to marry her, because they thought that she was sewing their burial shrouds! The father took all of his money for a dowry for a husband for this daughter. Go where you are needed.

#### Wrong Kiddush

Question: If someone accidentally made the daytime Kiddush - Kiddusha Rabba – on Shabbat night and realized it only the day after on Shabbat day, what is the law?

Answer: The book "Shemirat Shabbat Ke-Hilchata" (47:8) says that if one remembers that he did not make the proper kiddush he should make it even later on Shabbat night and eat a piece of cake or some other mezonot. If one only remembers before lunch on Shabbat, one should recite the kiddush of Shabbat night before lunch.



Rav Aviner's article

from this week's parashah sheet "Be-Ahava U-Be-Emuna" of Machon Meir  
(Translated by Rafael Blumberg)

### Brotherhood

I would like to mention a new-old doctrine: the doctrine of brotherhood. We, the entire Jewish people, are all brothers. So were we created and so were we born.

When we left Egypt, we were sunken at the bottom of the 49th level of impurity (Zohar). Everything that we learned from our father Abraham was almost forgotten (Rambam, Hilchot Avodah Zarah, end of Chapter 1). Yet a number of things still remained – the main things: we remained brothers; we didn't change our names, language or dress; and we didn't speak evil gossip. By the merit of all these we were redeemed.

It is true that Moshe said, "'Indeed the matter is known!' (Shemot 2:9) – now I understand why we suffer. It is because of evil gossip. I saved the Jew from the Egyptian who was smiting him, but evil people spread this news, and now I'm in danger" (Rashi). Yet we didn't all speak evil gossip. And those that did speak evil gossip, either didn't leave Egypt or dropped out along the way. They simply were not brothers.

In the Pesach Haggadah, the evil son is told, "Had you been there you would not have been redeemed." How then did the evildoers leave Egypt? The answer is that the evildoer who would not have been redeemed was one who, like the evil son of the

Haggadah, has "removed himself from the Jewish People." If he was an evildoer in many ways, yet remain tied with brotherhood to the Jewish people, he would have left Egypt.

The brotherhood formed in Egypt is rectification for the groundless hatred that broke out between the brothers against Joseph, as well as the arrogance of the sons of Rachel and Leah to the sons of the maidservants. In Egypt, we were all in the same boat. We became brothers. And this rectification appeared in all its glory in the case of Moshe: "He went out to his brothers" (Shemot 2:11). This is the foundation of Israel existing as a people. On the other hand, our sages expounded as follows: "There was an opaque darkness.... People could not see each other" (Shemot 10:22-23). When a person does not see his friend that is the greatest darkness there is. This is the foundation of the Sabbatical year.

Obviously, the First Temple was destroyed because of bloodshed, idolatry and sexual sin. These are terrible, heinous crimes. But was it destroyed because of the Sabbatical year? Could it go that far? Our master, Rabbi Avraham Yitzchak Kook, explains in his introduction to his book "Shabbat Ha-Aretz" and in his article "Nechamat Yisrael" (Ma'amarei HaRe'iyah) that the theme of the Sabbatical year is love. We no longer say, "Mine is mine and yours is yours," but rather, "Mine is yours." We say, "Take, my brother. The harvest belongs to us all. It is for all of us to eat, and not for sale, and not to be destroyed. It is not even for making medicines. For if we become brothers, we won't be sick." The Land is very pleased with this. Then it too participates and yields three times as much progress as usual. Kayin was cursed. G-d said, "When you work the ground, it will no longer give you of its strength" (Bereshit 4:12). Kayin had jeopardized brotherhood. During the Sabbatical year, brotherhood returns, and then the blessing of the Land returns.

In the Mussaf Shemoneh Esreh we say, "Because of our sins who were exiled from our land." The Second Temple was destroyed because of groundless hatred (Yoma 9b). We had jeopardized our brotherhood. Now, brotherhood had returned, and we have returned to our land. Yes, brotherhood has returned! Our nation is full of love! Yes! Obviously, there is a small minority of haters. In every camp there are several haters. Yet that is a negligible minority. If our nation has 50,000 haters, that is just 1%. Yet in all walks of life, people are talking to one another. There is brotherhood.

In every family there are Jews of different types and from different streams – and they love one another and help one another. And in every workplace, there are all sorts of workers, and they work together amicably. And especially in the Army, there is brotherhood. If there were no mutual love between comrades-in-arms, you could close down the army. Love between comrades-in-arms means that a person is ready to be killed for his brother. Is that not groundless love? And we find it not just amongst Israel's heroes who were decorated for bravery after the last Lebanese war and Israel's wars that preceded it, but in every fighter.

We are not uniform, but we are united. In our opinions we may be divided, but not divisively so. We can fight for our views, but let us not forget that we are brothers. Let us not say, "Cut the baby in half!" nor, "Let neither you nor I have it." (Orot, Orot HaTechiyah) 20.

The Committee for Finding Flaws in Others is not us. We are not members! The very idea is crazy. It's devious. It's impure. Instead of casting blame – build! Build the Land! Build the nation! Build up brotherhood.

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