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## Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

### From the Teachings of Ha-Rav Shlomo Aviner

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Parashat Naso 5768 - #39

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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.

### Ten Commandments for a Student's Parents

[From the parashah sheet "Ma'ayanei Ha-Yeshua" – Parashat Bamidbar 5768]

1. A Consistent Presence

Purchases in stores, music classes, dentist appointments – please arrange them outside of school time. A consistent presence is an important rule of great educational value.

2. Informing about an Absence

If a child will not be coming to school because of a sickness or another reason, please inform the teacher by telephone or another way. This is basic etiquette, and it also encourages the child to value the school.

3. School Supplies

Notebooks, books, pens, etc...are essential supplies. Make sure that the child does not forget them. They are the keys for fruitful learning. Obviously, also send any necessary meals.

4. Your House is Part of the School

Please ask your child every day: what did you learn? What did you ask? And what did you do in class? Try as much as possible that the child acts at home based on what he learns in class.

5. Keep up on the Studies

Look in notebooks, check grades and chart progress. Do not allow problems to pile up. If there is an issue, help to solve it before it grows. Keep in connect with the teachers. They will be happy for the joint effort.

6. Donate to the School

It is your school and not a foreign institution. Try to help financially, with supplies, donating time, volunteering, and giving classes in your particular

field. Give compliments to the teachers and administrators who work extremely hard for your children.

7. Listen Carefully to Emotionally Difficulties

Pay attention if your child comes home in a good mood or upset. Ask him to include you in his experiences. Help him deal with difficult incidents – including the good ones!

8. The School is Not Responsible for Your Home

Do not ask the school to solve behavioral problems that your child displays at home, since a teacher's arm does not extend that far. The teacher also cannot ask you to be responsible for the student's behavior in class since you are not there. Neither can place responsibility on the other, but you must work cooperatively.

9. Do Not Criticize the Teacher

Even if you have criticisms about the teacher – do not criticize him/her in front of your child. You will undermine the teacher's authority and destroy the student's potential to be positively influenced. You also do not always understand how complex the role of the teacher is. There is a joke about the parent who blames the teacher for his child's difficulties because the teacher does not listen to the parent's advice: "Ben sorer" (a wayward son) – "U-moreh" ("and rebellious" – "moreh" is also the same word as "a teacher") who does not listen to the voice of his father and mother (play on Devarim 21:18).

10. You are also Responsible

The teachers are your agents, but do not place all of the work on them. You are also responsible.

Dearest parents! Dearest teachers! If you have other commandments, please send them to me!



**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: It is permissible to sign-in as present at a class and leave before the class is over?

A: Only if it is agreed upon from the outset that it is permissible.

Q: Someone said that soldiers died on account of immodestly dressed women. Is this true?

A: We do not know the secrets of Hashem.

Q: I had a good dream. What can I do to bring it to fruition?

A: Increase prayer, repentance and tzedakah.

Q: Is it permissible to marry a young woman who will not cover her hair?

A: The essential thing is a good heart, then everything will work out.

Q: Is it permissible to remove a splinter from one of my parents when it will hurt?

A: Only if you are sure that it will not cause them to bleed.

Q: Is it permissible to place Tefillin over a watch?

A: Yes, it is permissible to have the strap go over the watch, but the box must be directly on the skin.

Q: Is it permissible to eat foods which may cause one to violate "Safeguard your soul" (i.e. your body)?

A: Eating unhealthy food is a bad trait and one violates "Follow in His ways" – Rambam, Hilchot De'ot chapter 4.

Q: Is it permissible to move a cell phone on Shabbat if I need the spot where it is sitting?

A: Yes, since it is a muktzeh item used for a forbidden labor which may be moved in such a case. It is not considered a muktzeh item which one does not often handle for fear of breaking it and losing money since people freely move cell phones around in the course of a day.

Q: Is it forbidden to kiss one's tzitzit during the Shema recited at nighttime?

A: There is no prohibition, but it is not customary and we should not create new customs.

Q: I have been told that meat which says "Kosher" is permissible only after the fact. Is this true?

A: Any product which has kosher supervision from a known Rabbi is kosher; and one who wants may be strict, but he should not scorn one who is not strict.

Q: I work in a book store. Is it permissible for me to sell and recommend inappropriate books?

A: It is forbidden because it will cause others to stumble and one should make a living in a clean fashion.

Q: Is it permissible for me to ask for and pray for a particular young man whom I like?

A: Yes, but it must be a plea and not a demand, since Hashem has different calculations than we do and it will all be for the best.

## Stories of Rabbenu – Our Rabbi

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

#### Prayer – Part 1

When our Rabbi was asked what should one do to strengthen one's spirit, especially in the area of prayer, he said that one must first learn the foundations of the laws of prayer according to the "Mishnah Berurah," and obviously put into practice what was learned. One must understand that prayer is a form of connection between a person and Hashem, as Maran (our revered teacher) Ha-Rav Kook explains. When people do not understand and do not pay attention to the content of the prayers then they "say prayers," but they do not pray. One must learn the laws of prayer which includes proper intention during prayer, proper conduct while praying, the places where it is permissible and forbidden to pray, what direction to face and with what type of fear of Hashem we approach prayer. It is proper to learn the introduction to the siddur "Olat Re'iyah" (thoughts of Maran Ha-Rav Kook on the siddur) which explains the importance of prayer, and that one should pray with joy and under duress.

Our Rabbi emphasized that prayer is one of the things that starts at the pinnacle of the world (Berachot 6b), and he therefore taught an ongoing class in "Olat Re'eyah."

Our Rabbi prayed with incredible seriousness and concentration and put his entire self into his prayer. He never looked in a book (which was not a siddur) during the time of prayer, since learning Torah has its own time and prayer has its own time (Shabbat 10a).

He either prayed by heart or from a siddur which he removed from the inner pocket in the upper part of his jacket, since he was extremely careful not to put holy books in his lower pockets.

Our Rabbi would often emphasize the awe of holiness which is required during the time of prayer. He would say: How is it possible to pray quickly before the King?

All of his prayers were similar in their awe: he would always be joyous at the same spots and sad at the same spots.

Our Rabbi prayed as if this was the first and only time in his life that he ever prayed: By emphasizing every word, by enunciating every letter, each syllable served as a source for thoughts as if he was not saying this prayer, in this same version, for twenty years, three times a day, every day. The words left his mouth as if they were new, a prayer which was not "commandments of people performing them by rote" (Yeshayahu 29:13) (newspaper interview, Zeraim 5720, in Ma'aracha Ha-Tziburit vol. 2 p. 78).

Our Rabbi would exert great effort in prayer, until sometimes sweat would run down from under his hat. He would say about this: "Fortunate is a man who will not forget You and a person who will exert great effort for You."

Our Rabbi requested from a student to be the shaliach tzibur (leader of the prayers). The student said that he did not have a good voice. Our Rabbi responded: "The essential thing is the intention."

It was extremely upsetting to our Rabbi when a shaliach tzibur would pray quickly in a dry manner. He therefore preferred a fixed shaliach tzibur who would pray with fire, not too fast and not too slow, but the essence was with fervor and reverence.



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

#### Sitting and Working in a Coffee Shop

Q: I like to buy a cup of coffee and work on my laptop in a coffee shop. How long can I sit and work there if I only buy one cup of coffee?

A: The essential criterion is not to bother other people. Thus, if other people are waiting for tables, you may not sit there indefinitely. There are no hard and fast rules. You should follow what is accepted practice. In your case, perhaps it is appropriate to sit there for an hour.

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