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# Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

## On the Air with Ha-Rav Shlomo Aviner

Rav Aviner answers questions of Jewish Law and faith on the radio in Israel on Tuesday & Thursday nights (To listen: [www.kimizion.org/shiur/shut.html](http://www.kimizion.org/shiur/shut.html)). On the Air presents a sample each week.

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21 Menachem Av – #47

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### Honoring father and mother and choosing a yeshiva

Q: Is there an issue of honoring father and mother in choosing whether the son attends a regular yeshiva or a hesder yeshiva (which combines Torah learning and army service)?

A: There is no issue of honoring father and mother, since this mitzvah only applies in matters directly related to the parents. The answer to your question is found explicitly in the Shulchan Aruch (Yoreh Deah 240:25) quoting a ruling of the Terumat Ha-Deshen (#24) that learning Torah supersedes honoring father and mother. The example provided there is that a father agrees that the son should learn Torah, but he wants him to learn at a different yeshiva from the one that the son wants to attend. The reason that the father does not like the son's yeshiva is that the yeshiva is located in a dangerous place and the father is afraid for his safety. It is written that the son may learn wherever he wishes since a person only learns well what his heart desires to learn (Avodah Zarah 19a). Furthermore, the Pitchei Teshuvah (#22) wrote in the name of Chamudei Daniel that even if the son is in doubt whether he will do well at that yeshiva he can still choose to go there. As mentioned, this ruling is brought in the Shulchan Aruch in the name of the Terumat Ha-Deshen. By the

way, the questions of the Terumat Ha-Deshen were questions which he thought of himself, created from real life situations. The fact that the Terumat Ha-Deshen was correct is that he created a question which you are asking hundreds of years later.

#### Learning Torah in depth on Tisha Be-Av

Q: Is it permissible to learn Torah in depth on Tisha Be-Av?

A: Some authorities say that it is forbidden to learn in depth because it makes people rejoice. Others say that learning Torah not in depth is not called learning. The definition of learning in depth is to the end of one's intellectual abilities. According to this, it is permissible to learn in depth even though there is joy to a certain extent. But what can we do? The last Lubavitcher Rebbe said that he had a teacher who learned Torah on Tisha Be-Av. People asked him: "how can you learn Torah on Tisha Be-Av?" He answered: "I am teaching the entire year and this is the only day that the children are not learning, I therefore only have one day to learn Torah." They said: "But it is forbidden." He said: "When I arrive to give a divine accounting, I will receive many lashes, some of which I will receive for learning Torah on Tisha Be-Av." I see that many people learn on depth on Tisha Be-Av, and mourners do as well. I sometimes come to pay a shiva call and Torah scholars are arguing about the details of laws of mourning. This is learning in depth. I am not talking about the Rogachover (Rav Yosef Rosen) who said when he was a mourner that he was obligated to learn Torah or it would be a life-threatening situation.

#### "Yashar Koach" to Kohanim

Q: Is it a proper custom to shake hands with the Kohanim after duchaning and to say "Yashar Koach" when as a result people miss hearing the rest of the davening?

A: It is not appropriate. There is no law that we must shake the Kohanim's hands and yell. "Yashar Koach" and that the Kohanim yell back: "Baruch Tiheye." This disturbs the holiness of the synagogue and it disturbs other people. It is certainly good to do afterwards, but not at the expense of the davening.

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