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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 Ki Tavo 5768

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Would you like to ask Rav Aviner a question? E-mail [mororty@bezeqint.net](mailto:mororty@bezeqint.net) and the answer will come from Rav Aviner in 1 of 3 ways: 1. Drawn from his published material. 2. From my own notes of Ha-Rav's answers to questions. 3. If the question has not, to my knowledge, been answered in either of these sources, I will ask the question directly from the Rav.

### Now We Can Say Selichot

[Rabbenu, pp. 140-142]

When Ha-Gaon Rav Shaul Yisraeli ztz"l arrived from Kefar Ha-Ro'eh (one of the first religious agricultural settlements, where he was the founding rabbi and served from 1938-1966) to Jerusalem, our Rabbi, Rav Tzvi Yehudah Ha-Cohain Kook, appointed him as a maggid shiur (one who teaches a regular a class).

His class was held every Thursday. Rav Yisraeli's class would run over time each week and Maariv would be delayed until the completion of the class. On the third week that the class was given, it was the Thursday before Selichot are recited, Rav Yisraeli, as usual, ran over time. A group of students stood outside and waited for Ma'ariv. When they saw that the time past and Rav Yisraeli still had not finished the class, they stood in the women's section and davened Ma'ariv. This obviously disturbed the flow of Rav Yisraeli's class. The next day this was related to our Rabbi. He did not respond at that moment (he waited for the appropriate time).

On Shabbat night, after his regular talk, the students asked our Rabbi, when they should come in order to bring him to Selichot. Our Rabbi answered: "In Yeshivat 'Mercaz Ha-Rav' there are no Selichot." At first they did not understand what our Rabbi meant. Again they remind him that today began the recitation of Selichot. Our Rabbi's answer was: "I know, but Torah scholars are shamed in Yeshivat 'Mercaz Ha-Rav' and there is no reason to say Selichot." Midnight arrived. All of the Rabbis and students of the yeshiva arrived at the Beit Midrash, except for our Rabbi. No one was brazen enough to defy the words of our Rabbi and no one said Selichot. Meanwhile, they sent emissaries to convince our Rabbi to come to Selichot and after approximately a half an hour our Rabbi arrived. He entered the hall in anger, took the shtender (podium), placed it in the middle of the hall, pounded on it and said: "Here we will not say Selichot! Here Torah scholars are shamed!" After a short speech on the gravity

of shaming Torah scholars, our Rabbi turned to the community and said: "Anyone who shamed and does not come forward, from this moment steals from the yeshiva, anything he eats or anything he uses from the yeshiva's property will be something which he stole." Three students, trembling with fear, approached and stood next to our Rabbi. Our Rabbi said: "Three does not make a minyan. I am waiting for at least another seven." The students explained that the minyan included guests and other students who were not currently in the hall. The Rabbi accepted their explanation, and from then on he lowered the tone of his words. The Rabbi turned to the three students who stood before him, and said to them in a quiet tone: "You must know that what you did was grave and it is incumbent upon you to request, with all of your heart, forgiveness from Rav Yisraeli, and even though he is not obligated to forgive the insult done to him, you must plead before him that he should nevertheless forgive you."

Immediately after these words, the students approached Rav Yisraeli, and before they opened their mouths, he said: "I forgive you." Then our Rabbi declared: "Ashrei yoshvei veitecha..." (the beginning of Selichot) and everyone began to say Selichot. We learned a great lesson that day and it was worth delaying the Selichot, in order for us to understand how severe is the transgression of shaming Torah scholars.



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 watch magic being performed?

A: There are those who forbid it and those who permit it with the condition that it is explained that it is a ruse.

Q: Is it permissible to take iron supplements which lack taste and do not have kosher certification?

A: Yes, all medicine lacking taste is permissible.

Q: What should I do for the ceremony at my "chanukat ha-bayit – dedication of a house"?

A: Learn Torah or pray. The essence is that the first act in a house should be a holy one.

Q: Is it permissible on Shabbat to play soccer on a field or asphalt?

A: It is not permissible on a field. It is permissible on asphalt, but not recommended.

Q: If a wife loses her wedding ring, is there an obligation to buy a new one?

A: There is no obligation.

## Stories of Rabbenu – Our Rabbi

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

#### Our Rabbi and Ha-Gaon Rav Yosef Dov Soloveitchik

Rav Norman Lamm writes that Rav Avraham Shapira ztz"l told him: "When the Rav (Rav Soloveitchik) came to visit Israel, the one and only time during his life, in 1935, it was the last year of the life of the elder Rav Kook. The Rav spoke at several places: at Mercaz Ha-Rav, at the Harry Fischel Institute, and at several other yeshivot. At every shiur that he gave, Rav

Kook's son, R. Zvi Yehuda, attended and listened attentively. When Rabbi Shapira asked R. Zvi Yehuda why he was doing so, he answered as follows: His father received Rabbi Soloveitchik and they "talked in learning." When Rabbi Soloveitchik left, the elder Rav Kook told his son that the experience of speaking with Reb Yoshe Ber Soloveitchik reminded him of his earliest years when he was a student at the Yeshiva of Volozhin, during the time that Rabbi Soloveitchik's grandfather, Reb Hayyim Soloveitchik, first started to give shiurim. I believe, Rav Kook said, that the power of genius of the grandfather now resides with the grandson- and therefore, he said to his son, you should not miss a single shiur by Reb Yoshe Ber Soloveitchik" (Article in Tradition Journal 28:1 by Rav Norman Lamm).

When Rav Soloveitchik visited Israel, since it was said about him that he had a spark of Reb Chaim of Brisker, our Rabbi went from place to place to hear all of his talks. (Ha-Rav Amnon Sugarman – Iturei Yerushalayim #19)

Someone visited our Rabbi and told him in the name of Ha-Gaon Rav Yosef Dov Soloveitchik that the Torah scholars who are outside of Israel need to remain there in order to educate the community there (see Nefesh Ha-Rav, pp. 98-99). Our Rabbi responded harshly and painfully: "But assimilation devours them there."

In Rav Yosef Dov Soloveitchik's famous talk, Kol Dodi Dofek (Ish Emunah, Mosad Ha-Rav Kook, p. 101), he brought a statement in the name of his father, Ha-Rav Moshe, that anyone who arises against the Nation of Israel to wage war is in the category of Amalek in all respects. Ha-Rav Nachum Eliezer Rabinovitz in Sefer Melumdei Milchamah (p. 24) wrote that he was told by Ha-Rav Yitzchak Shilat in the name of our Rabbi that he was not pleased with what Rav Soloveitchik wrote in this matter, and he said that it was only a derashah (a homily, or inspirational discourse), and one should refrain from saying things like this.



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

#### Rollerblades on Shabbat

Q: Is it permissible to use rollerblades on Shabbat?

A: It is permissible just like a tricycle.

Q: Even in a place without an eruv?

A: Perhaps since you wear them. It is not like a skateboard.

#### Immersing a jelly jar in the mikveh

Q: Several months ago, I purchased a jar of Dijon mustard. When we finished the mustard, we decided to re-use the little glass container as a juice glass, as it is the right size. Obviously, we did not bring the container to the mikveh when it contained mustard. What would be the rationale for or against bringing it now?

A: It is only considered to be a vessel owned by a Jew at the point when you plan to use it permanently and therefore now requires immersion in the mikveh.

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