



Bemidbar 5769

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Would you like to ask Rav Aviner a question? E-mail [mororly@bezeqint.net](mailto:mororly@bezeqint.net)

Rav Aviner is preparing to publish his Hebrew commentary of the book "Orot Ha-Kodesh" (vol. 1) of Maran Ha-Rav Kook. "Orot Ha-Kodesh" is a pillar of Rav Kook's philosophy and essential for understanding his thought. It is a dictionary of words and phrases of Jewish philosophy with Rav Kook's explanations. This work is extremely difficult to understand and Rav Aviner's commentary will open it up to everyone.

You can be a partner in this project by dedicating part of a book in memory or in honor of someone (any amount is appreciated and payment can be made over time).

Please be in touch with Rav Aviner or me if you are interested.

## Ten Commandments for Parents of Students

[From "Ma'aynei Ha-Yeshu'ah" – Emor 5769]

1. "These are the names" ("Eleh Shemot" – beginning of Shemot). You should write your dear child's name on all of his supplies: backpack and canteen, books and notebooks, pencil case and pencils, pencil sharpener and eraser, sweater and jacket. A child who loses an item wastes time looking for it and he becomes upset and frustrated. And schools will turn into a giant store house for lost objects, and all of the objects will be thrown out in the end. Especially to an unorganized child, order is a lifesaver.
2. A daily planner is a planner for life. Supply your child with a good planner with dates, without nonsense and vanity, such as picture of actors, rock stars, etc... Get our child accustomed to using it. It will help him to be organized and for teachers to pass on messages. It is good education for his entire life.
3. Water. Supply your child with a small bottle of water. Drinking water in abundance is essential, both in the summer and winter. Drinking water helps a child concentrate during learning. He can also drink in the middle of the class. Obviously, do not forget the blessing before and after.
4. Leaving calmly. Prevent stress when leaving for school because of last minute preparations. You should prepare the backpack and supplies the night before. Wake up on time. Give him something to drink before leaving, and prepare

him a good breakfast. Even if he claims not to be hungry, he needs energy for the entire morning. We should eat in the morning like a prince, in the afternoon like a regular person and in the evening like a poor person. You should part from one another with love and a kiss, so that a good feeling remains with him all day.

5. Rest time. Make sure your child has rest time. If he goes to bed late, he will not be able to concentrate. He will be easily bothered and fall asleep during classes.
6. Love peace. It is better to live in peace than with strife. One should endeavor to "love peace and pursue peace." Why the doubled language? The Maharal explains: "Love peace – not to initiate strife; pursue peace – if others initiate, try to flee from it and reinstate the peace. Although according to the basic Halachah, if your child is hit, it is permissible to hit back or if he is insulted, it is permissible to respond in kind, it is preferable to teach him strategies how to avoid strife and bring about a peaceful resolution. Clarify together with him when and how it is appropriate to turn to the school's administration if someone bothers him and when not to.
7. Get up and travel in the Land. Even if your child prefers to remain at home or to learn Torah, encourage him to take a trip. A trip is not only for fun but also part of a school's education.
8. Give the teacher the benefit of the doubt. When your child criticizes teachers, this is an opportunity to give the teacher the benefit of the doubt. One should certainly listen to the child's complains with love, but be careful not to be dragged into criticizing the teacher because then the child will be unable to learn from them. It is a delicate balance between respecting the child and respecting the teacher. Therefore, focus in on what the child is upset about and find solutions without blaming the teacher.
9. Parent-teacher conferences are an obligation. Just as a student is obligated to be present at class in school, so too are the parents obligated to attend parent-teacher conferences. And this is not only one parent, i.e. the mother, but also the father, who is involved with many important things, since the most important thing is his children. This is an obligation because of the cooperative effort between parents and teacher, from both directions: listening to what the teacher has to say about your child, and so the teacher can listen to what you have to say. And before anything, to express gratitude and respect to the teacher.
10. Give thanks. You should not only give thanks at the parent-teacher conference but at every opportunity. The teacher works so hard and does so many kindnesses for your child that you certainly should offer them gratitude for the rest of your life. Gratitude in writing and orally, in a note, on the phone, on the e-mail. Gratitude by bringing juice to the teacher's room. Thanks, thanks, thanks.



### **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: My son became secular when I educated him his entire life to be religious. Did I fail in his education?

A: No. There are other factors. All of your proper education is located within him.

Q: Is there a halachic obligation to hide pregnancy?

A: No. It is a personal decision.

Q: I am selling my car. Do I have to relate its problems?

A: Certainly, so you are not deceptive.

Q: Is trust in Hashem (Bitachon) the same as trusting that Hashem will send me the salvation which I expect to be for my best?

A: It is trusting that Hashem will decide what is for your best.

Q: Is it permissible to use one sink for milchig and fleishchig? How?

A: Yes, wash in the air or use separate racks or tubs.

Q: Is it permissible to lie to an insurance company in order to receive a larger payment?

A: Certainly not. This is lying and theft.

Q: Is it permissible to take an oath to Tzahal at the swearing-in ceremony? Perhaps I will be unable to uphold it, such as if I fall asleep on guard duty.

A: It is not referring to a detail such as this, but loyalty to Tzahal. It is therefore permissible to take an oath. But in general, we refrain from saying: "I swear" (since we refrain from oath-taking) and say instead: "I declare."

Q: Is there an obligation to take off my watch when putting on Tefillin?

A: You should remove it, but some authorities are lenient.

Q: If a woman is crying on the bus, should I offer her help?

A: Yes, a woman should offer help.

Q: Is animal experimentation permissible? Is there a limit?

A: What is needed for human beings.

Q: Is it permissible to burn disks from songs I download from the internet?

A: It is certainly forbidden. Copyright. The creator invested time and money!

## Stories of Rabbenu — Our Rabbi, Ha-Rav Tzvi Yehudah Ha-Cohain Kook

Yom Yerushalayim

28th of Iyar 5727 - The Day of the Liberation of Jerusalem

That Very Wednesday

"...We are reminded of that very Wednesday. How is it possible not to remember? It is impossible to forget. An emissary of the Chief Rabbi [of Tzahal], Rav Goren, came to me. To hear the news, we were, of course, incredibly excited. Afterwards a telephone message arrived from Rav Goren. We did not have a telephone in our house. It was therefore quiet, but messages sometimes came to us through our neighbors. Thus, they sent in the name of Rav Goren that he wanted to let us know that they were drawing near, they were currently located in the area of Rockefeller

[Museum] and they were going to the Kotel, and that I should be ready to travel there. When the driver arrived I asked him: 'How did you enter?' He said to me: 'All of the gates were open before us.' He brought me in an army jeep. We drove and drove. I asked him: 'Where are you going to bring me?' Suddenly he said to me: 'We are on the Temple Mount.' I was dismayed. We were across from their building [the Dome of the Rock]. The passage was in fact through the Lion's Gate. It was then impossible to approach any other way. They therefore brought me in through this passage. There were groups of young men there. Large groups of the soldier of our Army were passing from all sides, and I heard a voice yell to me: 'Ha-Rav Tzvi Yehudah!' This was Chanan Porat. There were other Torah scholars, a large camp of soldiers of the Army [who were] Torah scholars! We arrived at the Kotel. We danced, we rejoiced, we were moved, we embraced and kissed each other with the soldiers. There is no need to relate the genius, the righteousness and the holiness of our Master, the Chief Rabbi of Tzahal (Shilt"a) [ztz"l], who went with courage at the front of the Army, at the front of the conquerors with two weapons. Do you know what his two weapons were? A small Torah scroll and a small shofar! Afterwards, he said to me: 'We have completed this visit at the Kotel, now I am going to Hevron.' I jumped. I was dismayed. I was afraid. I could not understand. The Master of the Universe! What is the meaning of this? He was going to Hevron with the two weapons, with the small Torah scroll and with the small shofar! The next day they informed me in the afternoon: Rav Goren is at his father-in-law's house, Rav David Cohain [This was already after the conquest of Ma'arat Ha-Machpelah - the Cave of Machpelah]. This was how it occurred. 'Were our mouth as full of song as the sea...we still could not thank you sufficiently' (from the prayer 'Nishmat' recited on Shabbat and holidays). How is it possible, Master of the Universe, not to see this? How is it possible not to fill ourselves with faith, how is it possible not to fill ourselves with the most glorious holiness for what the Master of the Universe has done, does and will do for us, before the entire world, before all of the non-Jews, before all of the believers and all of the nonbelievers?" (Sichot Rabbenu, Yom Yerushalayim 5733 [1974], #9).

Right after the liberation of Temple Mount, our Rabbi and "The Nazir" were brought there in an army jeep. They were not told about this and they suddenly realized they were on the Temple Mount, but decided it was acceptable for the moment to be on the Temple Mount based on the concept of "kiboosh" (acquiring land through conquering). In general, it is forbidden to be on the Temple Mount at this time (because we are impure). On the way back from the Kotel, our Rabbi wanted to return by a different route, but they were told that it was dangerous so they went through the Temple Mount. (Iturei Yerushalayim #6)

It was so very natural that the first citizens who arrived at the Kotel on the first day of its liberation were our Rabbi and Rav David Cohain "The Nazir."

Regarding the prayers of Minchah which he prayed with the paratroopers, our Rabbi

said: "This was like the prayer of Neilah (the concluding prayers of Yom Kippur) in the yeshiva."

When the book "Be-Sas Acharei Ha-Milchamah - Joy After the War" of Yosi Gamzu was published, it included the song "Ha-Kotel - The Kotel" and one of the stanzas began: "He stood facing the Kotel, with us, the elderly Rav," accompanied by the picture of our Rabbi. Our Rabbi said: "I am not elderly." (Gadol Shimusha p. 17 #20)



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

#### An "Oleh Chadash" Buying Furniture and other Items during the Three Weeks

Question: We are making aliyah during the Three Weeks and are bringing very little with us. Is it permissible to purchase furniture and other items upon arrival in Israel?

Answer: Yes, on account of two reasons:

- a. The Shulchan Aruch (Orach Chaim 551:17) says that one should be careful not to recite Shehechyanu during the Three Weeks. We thus see that this is a custom and not a full-fledged law.
- b. The custom is not to recite Shehechyanu as not to say: "who has kept us alive, sustained us, and enabled us to reach this time," but there is no problem to recite the blessing "Ha-Tov Ve-Ha-Meitiv – who is Good and causes good." Since the furniture is for the benefit of entire family, including the beds - sometimes one person sleeps here and sometimes there – we do not recite Shehechyanu but rather "Ha-Tov Ve-Ha-Meitiv."

But this only applies until Rosh Chodesh Av, since the Shulchan Aruch (ibid. #2) says that beginning on Rosh Chodesh Av, we limit doing business.

*From Rav Aviner's Commentary on Birkat Ha-Mazon,  
entitled Shir Ha-Ma'a lot*

First Blessing of the Birkat Ha-Mazon

"He who nourishes all"

"Moshe established for Israel the blessing of 'Ha-Zan - He who nourishes all' at the time when manna fell for them" (Berachot 48b). After eating bread from the heavens, they recited the blessing of "He who nourishes all." And what did they bless before eating? Our Rabbis, the Achronim (later authorities), are in doubt whether the blessing was: "Blessed are You...who brought forth bread from the ground" or "...who brought forth bread from the heavens." It is true that our bread comes from the earth, and nevertheless it comes from Hashem, through our labor. In the desert, we were on the level of a young child who receives all he needs without effort, but when we arrived to the Land of Israel, we were required to labor in order for food to

grow from the ground, and Hashem also provided us with this food. In a similar way, we received the Torah from heaven in the desert, but we were required to toil with difficulty in the Oral Torah in the Land of Israel (see Temurah 16), and the Oral Torah is also from Heaven. And so too, the verse (Shemot 14:14), "Hashem will do battle for you, and you shall remain silent" was fulfilled for us in the desert, but we waged difficult wars in the Land of Israel, and Hashem also went before us in all of these wars. One should accustom himself to see the hand of Hashem which works in everything. One should accustom himself to see the daily miracles in nature: "For Your miracles that are with us every day; and for Your wonders and favors in every season - evening, morning and afternoon. The Beneficent One, for Your compassion was never exhausted, and the Compassionate One, for Your kindness never ended - always have we put our hope in You" (the prayer "Modim"). Not only does Hashem nourish His Nation Israel with His great compassion, He also nourishes every person and every creature.

One researcher said that there is not enough food for all of the inhabitants of the world, since people are multiplying exponentially, while the resources of food are only expanding incrementally (Malthus). The Theory of Natural Selection therefore claims that only the strong survive. But we, the disciples of Moshe Rabbenu, recite in this blessing: "He is G-d who nourishes and sustains all, and benefits all, and He prepares food for all of His creatures which He has created." We damage His world because of jealousy between nations. With the help of G-d, people will continue to discover new resources of food, with the aid of scientific understanding, which is also a gift of G-d.

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