



On the Air with Rav Aviner ~ #101

From Ha-Rav's weekly radio program in Israel

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Amount of sacrifices when the Temple is rebuilt

Q: How many sacrifices will we need to bring for our transgressions when the Temple is rebuilt?

A: Immediately after the destruction of the Temple, it was thought that the Temple may soon be rebuilt and so each person would put the money aside for a sacrifice when he transgressed. The money then became mixed up with other money and was used for other purposes, and so people ceased putting the money aside. Therefore, when the Temple is rebuilt, we will be required to bring many Sin Offerings for our accidental transgressions.

In Shut Torah Lishma (#120), the Ben Ish Chai discussed the ruling of the Rama in the Shulchan Aruch (Orach Chaim 334:26) that if one desecrates Shabbat by

accident, he should give 18 "shekels" to Tzedakah in place of the "Korban Chatat" (Sin Offering). He was asked: If someone gives the Tzedakah, will he still have to bring a Korban Chatat when the Temple is rebuilt? The Ben Ish Chai answered that the Gemara in Shabbat (12b) rules that it is forbidden to read by candle light on Shabbat lest one come to tilt the candle so that the oil flows to the wick and ignite the flame even more. Rabbi Yishmael ben Elisha said: I will read but I will not tilt it. He was once reading, and was about to tilt it - he said, how great are the words of the Sages, who forbade to read by a lamp! Rabbi Natan said that he actually did tilt the lamp and wrote in his diary: "I, Yishmael ben Elisha, read by a lamp and tilted the Shabbat light, and when the Temple is rebuilt, I will bring a fat Korban Chatat." The Ben Ish Chai says that if it is enough to give Tzedakah in place of a Korban Chatat, why did Rabbi Yishmael ben Elisha write that he was obligated to bring a sacrifice in his diary?!

Our Sages also say (see Menachot 110a): Anyone who reads the section in the Torah about the Korban Chatat is considered as if he sacrificed it. The Ben Ish Chai says that it is considered **as if** he brought the sacrifice, not that he actually did so; and when the Temple is rebuilt, he will be obligated to bring it. See introduction to the book "Likutei Halachot" of the Chafetz Chaim who discussed this issue.

But we also need to understand that there are many conditions as to which transgressions require a Korban Chatat. Not every transgression requires a Korban Chatat. See the Rambam in Hilchot Shogagim for all of the conditions.

There will therefore be a lot of sacrifices, as it says: "Like the flock of sacrifices, like the flock of Jerusalem, in her holidays, so shall the destroyed cities be filled with flocks of men, and they will know that I am Hashem" (Yechezkel 36:38) – there are

many Jews and many sacrifices. How will we solve all of the technical problems of having so many people and so many animals at the Temple? I do not know but we will solve them, but that is not the issue. The problem is: how do we reach the conditions for rebuilding the Temple: the Nation of Israel's complete repentance?

In this context, it is worth mentioning what our Rabbi, Ha-Rav Tzvi Yehudah, related about the book "Likutei Halachot" of the Chafetz Chaim which is like the "Mishnah Berurah" for sacrifices in the Temple. The Chafetz Chaim asked his close friend Ha-Gaon Ha-Rav Eliyahu David Rabinowitz-Te'omim, Ha-Aderet – the Rav of Ponovezh and Maran Ha-Rav Kook's father-in-law – to write an approbation for the book. Ha-Aderet said to Maran Ha-Rav Kook: "I received a letter from Reb Yisrael Meir, the Chafetz Chaim, and he informed me that he is preparing to publish a sort of 'Mishnah Berurah' on sacrifices, and he asked me to write a letter of support and an approbation. I want to honor his request immediately, without delay. But you see that it is impossible, because of the great Rabbinic demands of a big city which leaves me absolutely no time to rest. I am therefore asking you do me this favor: You write it. What you write will be in my spirit, and it will be as if I wrote it." Maran Ha-Rav Kook prepared the letter for him and gave it to him to sign. Within the lengthy letter, full of feelings of holiness for the expectation of Salvation, preparations for the Temple and the sacrifices, he brought a teaching of our Sages: "Rabbi Yochanan said: The Torah scholars who engaged in the Laws of the Temple Service are considered as if they build the Temple in their days." But we must understand what being "engaged" in the Laws of the Temple Service means. It is not simply reciting it, as printed in the Siddurim. Our Sages used the word "engaged in," i.e. to learn the subject with depth and toil in the manner of Torah scholar to elucidate the

Halachah. Ha-Aderet said to Maran Ha-Rav Kook: How can I sign when you added your own teaching? How can I be a thief? Ha-Aderet therefore added before the innovative explanation: "And his honor, the well-known Gaon, who is praised, our teacher Ha-Rav Avraham Ha-Cohain, may his light illuminate, the Av Beit Din of Boisk, pointed out to me..." The Aderet then signed the letter but it was written by Maran Ha-Rav Kook. And with Hashem's help, the "Mishnah Berurah" of sacrifices will be used as a halachic guide when the Temple is rebuilt and we bring all the required sacrifices.

The righteousness of Maran Ha-Rav Kook and our Rabbi, Ha-Rav Tzvi Yehudah

(From Ha-Rav's Q&A blog)

Question: There is the famous story that Maran Ha-Rav Kook admonished Reb Aryeh Levin because he picked a leaf off a tree while they were walking. He said: "Every blade of grass says something, every stone whispers a secret, every creature sings a story" (Malachim Kivnei Adam, p. 239-240). And I saw in Ha-Rav's book "Rabbenu" (p. 61) about our Rabbi, Ha-Rav Tzvi Yehudah, that at the end of our Rabbi's class on Maran Ha-Rav Kook's commentary on the siddur, "Olat Re'eiyah," some students entered to talk to him about an important matter. He motioned to them not to say anything and that they should sit next to him on the couch. The students were surprised by the need for silence since nobody was in house. Our Rabbi also sat silently and left his book open. After a while, he said with a wonderful smile: "He has desired it for His dwelling" and he repeated: "He has desired it for His dwelling" (Tehillim 132:13). The students assumed that this was what our Rabbi was teaching from "Olat Re'eiyah." He smiled again and said: "He has desired it for His

dwelling" and pointed at the book. The students looked closely and saw a moth on the book. Our Rabbi did not want the students to scare it, he therefore told them to enter quietly. After a few minutes, the moth flew away on its own. Our Rabbi closed the book and began to talk. Are we also required to act with such sensitivity to plants and insects? After all, there does not seem to be an issue of "tza'ar ba'alei chaim" (cruelty to animals) here? And regarding the story of our Rabbi: doesn't the concern of "Bitul Torah" (taking away from Torah learning) override such an act of righteousness?

Answer: These are truly acts of righteousness and a person is not obligated in them. Each person should act according to his ability and spiritual level. There is obviously a difference between these two stories. In the story of Reb Aryeh, there was no reason to pick the leaf. Why should a person pluck a leaf off a tree for no reason? In the second story, there was a reason: Not to scare the moth. Acting in this way is a personal decision. Regardless, this is not "Bitul Torah" since fulfilling the Torah is not "Bitul Torah."



Text Message Responsa

Ha-Rav answers hundreds of text message questions a week. Some appear in the parashah sheets "Ma'ayanei Ha-Yeshu'ah," "Olam Ha-Katan" and "Be-Ahavah U-Be-Eumnah." Here's a sample:

Q: Is it permissible to recite the silent "Shemoneh Esrei" out loud on the High Holidays?

A: Some Ashkenazim raise their voices a little with the condition that one does not bother others.

Q: Which is preferable – a person leading the davening who sings beautifully or who is a righteous person?

A: Obviously a righteous person. There is no question.

Q: There is a custom not to sleep on Rosh Hashanah. What if I am really tired?

A: It is permissible. By the way, there is no difference between sleeping and sitting idly. Mishnah Berurah.

Q: Is there a custom to eat fish on Rosh Hashanah?

A: Some do and some do not.

Q: Does the annulment of vows performed on Erev Rosh Hashanah nullify all the vows of a person?

A: No. Only positive acts which a person has performed a few times; and not an actual vow which he has made. The same applies for Kol Nidrei.

Q: Is it permissible to eat before the blowing of the Shofar.

A: There are various opinions. Our Rabbi, Ha-Rav Tzvi Yehudah, did not eat.

Q: If there is no choice, may one recite Selichot during the day?

A: Yes, with a minyan.

Q: Is it permissible to recite Selichot at night before midnight?

A: The basic halachah is that it is permissible. Igrot Moshe.

Q: When we prostrate on Rosh Hashanah and Yom Kippur, is it necessarily to put down a cloth?

A: If one puts his head to the floor, he must put a cloth there because of the prohibition of bowing to stones.

Q: Is it permissible for me to occasionally smoke "light" drugs when I am hanging out with friends?

A: G-d forbid. It is a severe Torah prohibition. It is also dangerous.

Q: What should I do if my mother always speaks Lashon Ha-Ra?

A: Steer the conversation in another direction.

Q: What should I do if the minyan I am davening in goes so fast that I am in the middle of the Shemoneh Esrei when they reach Kedushah?

A: Daven as you would and when they reach Kedushah, stop and listen quietly based on the principle "Shome'a Ke-Oneh" (one who listens is like one who said it).

Q: Is it permissible to make a personal phone call at work?

A: In a rare circumstance for a short time.

Q: Why is it forbidden to smoke, there is also unhealthy food?

A: One also has to eat healthy food, but smoking is very dangerous: 10,000 people dies each year in Israel from smoking.

Q: Ha-Rav wrote that the idea of the 36 righteous people is a late teaching. Does this apply specifically to the fact that they are hidden?

A: In the Gemara, Abaye mentioned the 36 righteous people, and only the Chasidic movement mentions the fact that they are hidden.

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