



Parashat Vayigash 5770 Ask Rav Aviner a question: mororly@bezeqint.net
Prepared by Rabbi Mordechai Friedfertig Visit our blog: www.ravaviner.com
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10 Relationships between Maran Ha-Rav Kook and Various Gedolei Yisrael that the Yeshiva World Should Know

Part 2

[Collected by Mordechai Friedfertig.
Ha-Rav Aviner Shlit"a encouraged spreading its message]

3. Ha-Rav Yosef Chaim Sonenfeld: A Blessing to be the Cohain Gadol

On Shavuot morning after davening Vatikin, Maran Ha-Rav Kook was walking in one of the alleyways near the Kotel and met Ha-Rav Yosef Chaim Sonenfeld. Ha-Rav Sonenfeld blessed him that he should merit serving as the Cohain Gadol in the Temple.

[Moadei Ha-Re'eiyah pp. 303-304 and see another blessing of Ha-Rav Sonenfeld to Maran Ha-Rav ibid.]

It once happened that Ha-Sonenfeld was honored to be a Mohel at a Brit Milah and Maran Ha-Rav was honored to act as the Sandak. The two Rabbis met at the door of the apartment where the Brit Milah would occur. After they exchanged friendly greetings, a problem arose: Who would enter the house first? Maran Ha-Rav respectfully suggested that Ha-Rav Sonenfeld enter first. But he responded: "His honor is a Cohain and the Chief Rabbi [of Jerusalem] – and the basic halachah is that he should enter first." Maran Ha-Rav humbly answered: "But his honor is greater in Torah than I am." They stood at the door without a decision as to who should enter first. The older houses in Jerusalem were built in such a way that there were two doors in each doorway – the left one was bolted closed and the right one opened and closed, allowing one person to pass through it. Maran Ha-Rav approached the opened

door, struck his arm through it and unbolted the left door – and both of them entered at once!

[Melachim Kivnei Adam p. 64]

4. Ha-Rav Chaim Ozer Grodzinski: A Eulogy for Maran Ha-Rav at a Wedding

When the Chazon Ish left Vilna to make aliyah, Rav Chaim Ozer sent a letter to Maran Ha-Rav requesting his assistance. He began the letter: "The Glory of Honor, My Dear Friend, Ha-Rav Ha-Gaon, Ha-Gadol, the Famous One... The Prince of Torah, Our Teacher, Ha-Rav Avraham Yitzchak Ha-Cohain Kook Shlit"a..."

[Bisdeh Ha-Re'eiyah p. 236, Chayei Ha-Re'eiyah pp. 388-389, Igrot Le-Re'eiyah #316 and Melachim Kivnei Adam pp. 106-107. Maran Ha-Rav's response is found in Shut Da'at Cohain #223]

There was a wedding in Elul 5696 in which Rav Chaim Ozer, Ha-Rav Shimon Shkop and many other great Rabbis attended. When news arrived that Maran Ha-Rav had died, Rav Chaim Ozer instructed Ha-Rav Shmuel Markowitz, Av Beit Din of Turatz to eulogize him. And this is what was done.

[This is quoted by Ha-Rav Tzvi Markowitz in Kovetz "Achiezer" #2 from the year 5628 and Davar Le-Dor – Kovetz Hespelim Al Rav Kook ztz"l p. 89]

See Igrot Le-Re'eiyah where there are tens of letters by Rav Chaim Ozer to Maran Ha-Rav with great respect and honor, and where it is possible to see the close relationship which existed between them.

On the Parashah The Job of Mashiach ben Yosef

[Tal Chermon p. 98]

Yosef himself had no equal in his ability to build the material world. This talent of the Mashiach ben Yosef has continued to unfold throughout history. It did not begin with Yosef and it did not cease with his passing. Avraham Avinu had already displayed this ability in his victorious war against the four kings (Bereshit, chap. 14), in his successful discovery of fresh water in a well he had dug (Bereshit 21:25) and in his great economic prosperity with his flock, silver and gold (ibid. 13:2). This talent also became apparent in Yitzchak when he dug wells, and was blessed with an unexpectedly prolific crop, a hundred-fold more than others (ibid. 26:12). It reached its peak with Yosef as the viceroy of Egypt. Yosef's descendants demonstrated the same expertise. Two hundred thousand of his resourceful offspring from the tribe of Ephraim broke out of slavery and left Egypt earlier than the rest of the Nation (Shemot

Rabbah 20:11). Later, Hashem chose Yehoshua of the tribe of Efraim to perform the miracle of halting the sun in its tracks (Yehoshua 10:12). Yehoshua became famous for this act. Shaul established both the army and the kingdom as a forerunner of the permanent kingdom of the Davidic line (Shmuel 1 14:47-52). Yoravam, an offspring of Yosef, was appointed as chief tax-collector of all the House of Yosef during King Shlomo's rule and finally became the King of Israel after the splitting of the Kingdom (Melachim 1 11:28-31). Maran Ha-Rav Kook wrote that in these times of our national re-awakening, Herzl was a spark of the Mashiach ben Yosef and he was therefore a driving force for the rebuilding of our national entity (In his eulogy for Herzl called "The Eulogy in Yerushalayim," published in Ma'amrei Ha-Re'eiyah, p. 98).

Rav Aviner on... Kosher Internet

[Be-Ahava U-Be-Emuna – Parashat Vayeshev 5770 – translated by R. Blumberg]

Everybody knows that the Internet is a great source of woe for mankind. This is the case not only for G-d-fearing Jews and not just for the holy Jewish People but for all people everywhere. True, it has good things in it, information and service sites, and we have our various Torah sites, and it could have been a wonderful tool, but in actual fact it does more harm than good.

It leads to people wasting enormous amounts of time surfing the net for nonsense. It broadcasts cheap, shallow culture. For example, 60% of National Religious youth regularly enter pornographic sites. This being the case, better that it had never been invented, for the fear of G-d is more important to us than information and services, and even more important than Torah learning.

Therefore, if someone asks us whether or not they should bring the Internet into their home, our answer is: No! Don't do it folks! But if one has no choice due to work, or if someone just doesn't ask us, there is a partial solution through the various filtering programs: In Israel there are Rimon, Etrog, Iconito, Moreshet and Netiv. All of them are good, and each one has its advantages and disadvantages regarding efficiency and ability to filter. Everyone should choose according to what suits him personally, but a filter program is an **ABSOLUTE REQUIREMENT** according to Halachah. Such indeed is the ruling that has been handed down: If someone has to go somewhere and he has two possible routes, the involving a river where women roll up their sleeves to do their washing, and a more modest route, he is obligated to take the more modest route (Bava Batra 57b).

A second solution is to have password without which it is impossible to open the Internet, with two or three people each possessing part of the password, such that the Internet cannot be used without all of them being present. The illustrious Rav Wosner ruled that the laws of "Yichud" [seclusion with a female behind closed doors] apply here.

Obviously, the optimal solution is for a person to become so purified, elevated and sanctified as to view all this filth with scorn. Yet that is not enough. The evil impulse

can attack a person from within or from without, as Maran Ha-Rav Avraham Yizchak Ha-Cohain Kook explained (regarding the Talmudic debate over whether the evil impulse is more a fly, which comes from without, or like a wheat kernel, resembling a heart split in two (Ein Aya). Rambam likewise writes: "It is a person's nature to imitate his friends and acquaintances and to develop behavior and attributes like theirs. Therefore, a person must befriend righteous people and always frequent the wise, so as to learn from their deeds, and he should distance himself from the wicked who walk in darkness, so as not to learn from their deeds. As King Shlomo said, 'He that walks with wise men shall be wise, but the companion of fools will be broken'" (Rambam, Hilchot Deot 6:1). Thus one should distance himself from the darkness, wickedness and foolishness of the Internet.

There is another fine solution in America which can be used here as well, and it has approbations from the rabbis of America and of Israel. By the way, there is a Kollel director here who accepts kollelniks into his program on condition that they have subscribed to this program. It is called "webchaver", and it transmits a weekly report on all the sites visited by the user, placing at the top, in bold, all the problematic sites entered, that reaches the friend chosen by the user. That friend can be the person's wife who uses the same computer, but with a different email address. It costs four dollars a month.

Family Matters

Ha-Rav writes weekly for the parashah sheet "Rosh Yehudi" on family relationships

Violence Begins in Thought

Physical abuse of husbands against their wives begins in thought: "Men are smarter and more capable than women, and women must do as we say and answer to our every demand." Men also judge women by their outer appearances when choosing a spouse.

It continues with "light" verbal abuse: Degrading comments and jokes about women in their presence, or even among men alone.

Then there is more severe verbal abuse: A husband commanding his wife like an army officer, and a husband raising his voice to his wife who did not carry out his order.

The door is then open to physical violence to clearly demonstrate that the husband is the decision-maker.

The remedy: Repent, relate humbly to your wife, as a friend. A deep, inner remedy.

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Yeshivat Ateret Yerushalayim P.O.B. 1076 Jerusalem 91009 Tel.02-6284101 Fax.02-6261528

www.ateret.org.il To subscribe, send e-mail to: mororly@bezeqint.net

