



Parashat Shemot 5770

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## 10 Relationships between Maran Ha-Rav Kook and Various Gedolei Yisrael that the Yeshiva World Should Know Part 4

[Collected by Mordechai Friedfertig.

Ha-Rav Aviner Shlit"a encouraged spreading its message]

### **6. The Chazon Ish Stands During the Entire Lengthy Speech of Maran Ha-Rav Kook**

As related by the founder of the city of Bnei Brak, Rabbi Yitzchak Gershtenkorn: In the year 5694, Ha-Rav Kook was invited to the foundation stone laying ceremony for Yeshivat Beit Yosef (Novardok) in Bnei Brak, and he agreed to attend. During the celebration, in which the Chazon Ish also participated, Ha-Rav [Kook] gave a lengthy speech, with great passion regarding the Torah and Chasidut in Bnei Brak. During the entire time that Ha-Rav Kook spoke, those who attended sat comfortably in their places, while the Chazon Ish remained on his feet and listened intently to Ha-Rav Kook. Only when Ha-Rav Kook finished and sat down did the Chazon Ish sit in his seat. The matter was a wonder in the eyes of those present. Ha-Rav Tzvi Kagan, who was also there, added that when the speech of Ha-Rav Kook became lengthy, they suggested to the Chazon Ish to sit down, but he refused, saying: "The Torah is standing!"

[Pe'er Ha-Dor vol. 2 p. 32, Malachim Kivnei Adam pp. 340-341, Bisadeh Ha-Re'iyah p. 247, Moadei Ha-Re'iyah pp. 217-218 and Likutei Ha-Re'iyah pp. 417-419]

Immediately upon arrival in Eretz Yisrael, the Chazon Ish turned to Maran Ha-Rav with a postcard asking him to clarify the correct procedure for redeeming "Ma'aser Sheni" (The tithe which would be brought to be eaten in Jerusalem). He began: "The Glory of the Honor of our Master Shlit"a".

[Igrot Le-Re'eiyah #310, bisadeh Ha-Re'eiyah p. 35, Chayei Ha-Re'eiyah pp. 119-120 and Moadei Ha-Re'eiyah pp. 217-218. Maran Ha-Rav's response is printed in Shut Mishpat Cohain #53-54 and see Pe'er Ha-Dor vol. 4 pp. 222-223]

The Chazon Ish encouraged his most gifted students to learn the halachic works of Maran Ha-Rav, and he would say: "Ha-Rav's way of learning and clarification of the Halachah is the truth of Torah."

[Re'eiyah Ve-chazon p. 10 and Bisadeh Ha-Re'eiyah p. 145]

See Bisadeh Ha-Re'eiyah pp. 233-248 where there are letters concerning Halachah and filled with respect and honor between Maran Ha-Rav and the Chazon Ish.

## On the Parashah I Come From Eretz Yisrael!

"An Egyptian man saved us from the shepherds, and he even drew water for us and watered the sheep" (Shemot 2:19)

Moshe Rabbenu looked like an Egyptian. He dressed like an Egyptian, had an Egyptian haircut, an Egyptian beard and an Egyptian accent. He looked like an Egyptian from head to toe. But our Rabbis expressed somewhat of a criticism of Moshe Rabbenu. They state (Devarim Rabbah 2:8): "One who identifies with his Land will be buried in the Land, and he who does not identify with his Land will not be buried there." Yosef identified with the Land when he said: "For indeed I was kidnapped from the Land of the Hebrews" (40:15), and he was therefore buried in Shechem. But Moshe Rabbenu did not acknowledge the Land. When Yitro's daughters say to their father: "An Egyptian man saved us from the shepherds," Moshe heard himself being referred to as an Egyptian and kept quiet. Based on this, our Sages conclude that since Moshe did not identify with the Land, he did not merit being buried there.

Rabbi Meir Yechiel of Ostrovtza, one of the great Chasidic Rebbes in Poland, asked this question: what did they want from Moshe Rabbenu? Yosef saying that he was from Eretz Yisrael made perfect sense: he was raised there. But Moshe was born and raised in Egypt! Was he expected to lie and say he was from Eretz Yisrael? His answer: Every Jew is obligated to see him or herself as an Israeli. Even if he was born elsewhere – by historical error - he nonetheless belongs to the Land of Israel. A

Jew should always say: **I come from Eretz Yisrael!** Rabbi Moshe from Kutzi, the author of the "Semag" and one of the Tosafot, would sign his name: "Moshe from the Exile of Jerusalem who is in France." It is true that I am in France, but I am from Jerusalem. When a Jew is asked: "Where are you from," he must therefore respond: **I come from Eretz Yisrael.**

I was once invited to a Brit Milah. When we sat down to eat, a man quickly ran into the hall and said: "When is the Brit Milah?" The participants told him: "It just ended. Mazel Tov!" He took a deep breath: "Oy vey, I missed it!" He sat down at the meal. I was sitting nearby and heard his conversation with the others.

- They asked him: "Where are you from?"
- He proudly said with a German accent: "From Frankfurt am Main!"
- I thought to myself: Poor guy, he came all the way from Frankfurt am Main to the Brit Milah and missed it by a few minutes... Everyone felt sorry for him.
- They asked: "What kind of work do you do?"
- He said: "I sell Sifrei Kodesh (holy book)."
- "In Frankfurt am Main?"
- "No, no. In Bayit Ve-Gan (a Jerusalem neighborhood)."
- "???"
- "I live in Bayit Ve-Gan."
- "Didn't you just say that you are from Frankfurt am Main?"
- "Yes, yes. I live in Bayit Ve-Gan but **I am from Frankfurt am Main!**"...

He may live in Bayit Ve-Gan, but where is he really from? Frankfurt am Main! He breathes Frankfurt am Main, thinks about Frankfurt am Main and lives Frankfurt am Main. This is how German Jews felt right before the Holocaust.

## Rav Aviner on... The Little Prince as a Moral Tract

[Be-Ahavah U-Be-Emunah – Parashat Vayigash 5770 – translated by R. Blumberg]

Question: I heard that the book, The Little Prince (by French author, Antoine de Saint-Exupéry), is full of Christian messages, hence it should be avoided.  
Answer: Not so. It includes moral lessons of value to all mankind. This work is read all over the world. It has been translated into 180 languages and dialects, and has been ranked number four on the list of the world's best books from the last hundred years. Its success derives from its having been written in a simple, endearing style suited to children. Its messages are profound, and are expressed in the form of symbols meant for adults.

Moreover, it encourages the adult to go back to the child within him and not to lose the innocence of childhood. It contains criticism about the illogical manner in which adults behave, in that they forget the simple truths:

"That's the way they are. You must not hold it against them. Children should be very understanding of grown-ups. But, of course, those of us who understand life couldn't care less about numbers!"

The Little prince travels through the world, looking for a personality of true worth. Yet he encounters only laughable types, trapped in their loneliness: The king, who rules over an imaginary kingdom, ordering everybody to do things that they do anyway, and who treats the little prince as a subject.

The egotist, who views the little prince as an admirer, and whose ambition it is to be admired by all. Yet he lives all alone on his planet.

The alcoholic, consumed with shame due to his alcoholism, who keeps drinking in order to forget his shame, caught in a vicious cycle.

The businessman, who never ceases counting the stars, thinking they belong to him, and who plans on using them to buy other stars.

The streetlamp lighter, stuck in his own world of meaningless, automatic behavior. His job is to turn on the streetlamp at the start of the night, and to turn it off in the morning. Yet his planet revolves faster and faster until he is turning the streetlamp on and off without pause, and he has no time left for himself.

The geographer, who is busy producing thick roadmaps, but never encounters anything outside of himself. When he wants to document the world of the little prince, the little prince tells him that on his planet there is a beautiful rose. Yet the geographer explains to him that is unfamiliar with roses. The little prince is shocked that the geographer deals with life's externals, and is missing out on the important things like the rose, which symbolizes man's search for his true help-mate. The little prince looks for a life of meaning and finds empty worlds. Particularly disturbing is the image of three gigantic baobab trees holding the little planet with their roots and threatening to blow it up. All this happens because the seed of the baobab tree resembles that of the rose, hence it is related to complacently and no one sees its inherent danger, so they neglect to weed it out. This is an allusion to all kinds of evil forces which seem friendly at first, but if one falls asleep at the watch and doesn't strike them immediately, they develop into monsters. This hints at Nazism and fascism, which at first seemed friendly as a rose. The depiction of the baobab trees is very frightening, as a warning of the terribly urgent need to deal with them. Obviously, the same thing applies to all the seeds of evil in every generation, in every country and society.

The little prince is busy endlessly weeding the baobab roots, which are trying to take control over his planet, as well as with sweeping the craters of the three dormant volcanoes on his planet – even dormant volcanoes have to be watched carefully. We learn that the author's invitation to us to rediscover the child in us – “All the grown-ups were once children, although few of them remember it” – is not just entertainment, but a very serious, responsible task, hidden within innocent childhood. The third thing on the little prince's planet is a rose, the ideal mate he longs for. Yet here, again, disappointment awaits him. The rose is truly very lovely, but it has its thorns: it is arrogant, coquettish and demanding. It truly has thorns.

Moreover, in his search for true friendship, he comes upon a garden of roses, discovers that his own rose isn't the only one, and becomes very miserable. Then he meets the fox, who at first seems very odd to him, but ends up teaching the meaning of deep friendship, and teaching him how one forges a true bond. The fox says, “One

only understands the things that one tames"... "It is the time you have wasted for your rose, that makes your rose so important for you"... "It is only with the heart that one can see rightly; what is essential is invisible to the eye."

After much searching, the little prince goes to see the sunset, but his planet is so small that it suffices for him to move his chair several meters: there's no need to go far to gain contentment. It's here.

## *Family Matters*

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

"And he will rule over you" (Bereshit 3:16) - Part 1

Question: Why isn't there equality in a family according to the Torah? Why should my husband rule over me?

Answer: This is a curse, not the ideal situation. This curse appears after Adam and Chavah sinned, on the advice of the snake, which is the evil inclination. Before this point, the Torah does not say that Adam ruled over his wife, rather he called her: "The bone of my bones" and "the flesh of my flesh" (Bereshit 2:23). This means that a couple is one soul with two bodies. There is therefore nothing inherent about ruling or being ruled over. But the sin mixed up this state. Adam and Chavah followed after the evil inclination and as a result their inner unity was destroyed. The man, the stronger of the two, is thus able to rule over his wife. But this is certainly not Hashem's intention or will. This is a curse, but there is no curse which is beyond remedy. This is the challenge.

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