



Parashat Vayikra 5770

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On the Parashah

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 might 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! According to Rabbi Natan, Rabbi Yishmael 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 regarding which transgressions require a Korban Chatat. Not every transgression requires one. 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 right now 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.

Rav Aviner on... Dreams

[Be-Ahavah U-Be-Emunah - Vayakel-Pekudei 5770 – translated by R. Blumberg]

Question: People have all sorts of dreams, good, bad, and strange. Do dreams have spiritual significance, or are they meaningless? And even if they do have meaning, is it healthy to pay attention to them?

Answer: Our Master Rabbi Avraham Yitzchak Kook wrote that the Torah distances us from delving into all sorts of unclear visions, and that it forbids Ov, Yidoni, inquiring of the dead, and all sorts of sorcery. Instead, it instructs us to live with the living. The only exception is dreams. The Torah instructs us to relate to dreams during our lives, and it also teaches us that dreams can be significant, just as nature has its own laws (Igeret HaRe'eiyah, Igeret 79). Surely we see from the Torah that there was truth to the dreams of Yosef, Pharaoh, and Nebuchadnezzar. Likewise, regarding bad dreams, the rabbis enacted personal fast days, as well as the "Hatavat Chalom" ceremony for improving a dream's outcome, and special prayers to be recited during the Priestly Blessings.

Yet all that applied to earlier times.

In recent generations, the great halachic luminaries greatly decreased their interest in dreams (see the Mishnah Berurah 220:1, and the sources I bring later). And also regarding dreams, about which it is written that we should fast for them even on the Sabbath (Orach Chaim 288:5), recent luminaries said not to fast for them on weekdays, not to hold the "Hatavat Chalom" (improving a dream) ceremony, and even not to recite the special prayer during the Priestly blessing. In this regard the Chazon Ish wrote:

"Many times I had such dreams, and I paid them no mind. It is proper to recite the Ribono Shel Olam prayer about dreams during the Priestly Blessing." (Igrot Chazon Ish 2:149) The reason is that they decided that these are the sort of dreams that our sages determined to lack meaning, as they only reflect one's own thoughts (Berachot 55b). As Daniel wrote (Daniel 2:29), "Your thoughts came while on your bed."

For example, Mishnah Berurah writes that a bad dream after a fast day should not arouse worry since it is the result of the affliction from the fast day, and the same applies to any dream that follows great pain (Orach Chaim 220, Sha'arei HaTziyun 1).

Likewise, if someone dreams that his teeth fell out, if he suffers from toothaches he should not worry (Orach Chaim 288, M.B. 18). The same applies if he worried about something by day and then dreamt about it by night (ibid., M.B. 7).

Kaf HaChaim wrote similarly regarding someone who dreams about the end of Yom Kippur during the days leading up to Yom Kippur (Kaf HaChaim 17). And, Rabbi Yitzchak Abarbanel wrote the same about the bad dreams of people who are not in the best of health (Parashat Miketz).

Today, life has changed greatly from former times, which were more tranquil. Most people lived in villages or small towns, far from the urban crowds, and they were less exposed to earthshaking news.

Today, however, people are bombarded with information day and night from all the media, and they hear about all sorts of terrible happenings. Someone won't necessarily dream about such things the day after they occur, but such news is stored away in the subconscious, and it bursts forth as dreams from time to time. To the extent that the news is worrisome, it results in nightmares (Piskei Teshuva, *ibid.*).

Aruch Ha-Shulchan wrote that when people are absorbed with the vanities of this world, those matters find expression in their dreams, especially if they eat a lot before bedtime. Then the digestion process influences the imagination, and such dreams are not real, and they have no meaning (Aruch Ha-Shulchan, Orach Chaim 210:1).

Therefore, one should not worry about his dreams at all. He need not fast over them, and he should further take into account that fasting weakens one's ability to serve G-d, and sometimes causes anger and nervousness (*ibid.*, 13).

If someone is greatly disturbed by a dream all the same, he can perform a "Hatavat Chalom" ceremony before three friends, or recite the special prayer during the Priestly Blessing. By the way, even in former times, "Hatavat Chalom" was only for people who were distraught over a dream (Orach Chaim 220:1). Certainly the best thing is to learn Torah and give charity, and if one repents, all will be well for him.

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

Our Rabbi and the Yeshiva Students – Part 1

Our Rabbi related to every one of his students as if he were his only child. Even through thousands of students passed through the yeshiva over the years, each one thought that he was our Rabbi's most beloved. Our Rabbi would invest everything he had in any one who came to him. Even if many people or important people waited for him outside – whether for a class or a meeting – he would finish the discussion only after providing the student with what he needed.

Many times students sat in our Rabbi's house, hour after hour, until late at night. He was once asked, doesn't a certain student waste his time, since there are many students, and sometimes an entire community waits for him? He responded: "My wife also once said to me: Why do you sit so long with this young man, it is for naught. I said to her: I cannot separate myself. Someone who comes and needs me to speak to him, I devote myself, and devote myself, and devote myself without any calculation."

Our Rabbi knew the names of all of the students, and always referred to them by their first name. Each student felt that he was our Rabbi's student. It happened on occasion that a student would inform our Rabbi that he was leaving the yeshiva, and our Rabbi would burst out in tears.

When there were weak students in the yeshiva who had difficulty in learning, he would pair them together with stronger students and tell them: "Even if this holds you back, you need self-sacrifice."

Our Rabbi said to his students: If you see a "hanhagah" (practice) which I perform, do not perform it. I am not a Rebbe. Eat a meal with me because it is "seudah shlishit" (the third

meal of Shabbat), not because I am a Rebbe who passes out "Shirayim" ("leftover" – there is a custom to gather around a Chasidic Rebbe and to eat his leftovers). (Romem Eldobi)

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

Secrets

In my youth, I had a good friend and I told him all of my secrets. I really liked him. But one day, he told all of my secrets to other people and since then I hated him. He then felt sorry and apologized, but it was too late. I now tell all of my secrets to my wife, and she doesn't tell anyone. She doesn't tell her sister who she loves a lot, and she does not tell her parents who she greatly respects. She also tells me secrets. These secrets are very sweet and they bind us together. We know that this is a place that only the two of us meet and no one else is a part of it. I did not say that I tell her everything that happens to me. I have learned what interests her and what is a burden to her. I obviously do not reveal the secrets of the Mossad or the Shabak. I also do not tell her the secrets that my co-workers tell me. I am talking about all sorts of feelings and wants that I would be embarrassed to tell others, not because they are evil things but because they are personal. It is truly pleasant to have a wife of secrets.

Special thank you to Fred Casden for editing the Ateret Yerushalayim Parshah Sheet



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