



Parashat Terumah 5771 - #174

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On the Parashah...

"Make Me a Sanctuary and I will Dwell among Them" (Shemot 25:8)

Do Not Ascend Onto the Mountain – Part 1

Recorded from two conversations with our Teacher and Rabbi, Ha-Rav Tzvi Tau Shlit"a –
Rosh Yeshiva of Yeshivat Har Ha-Mor in Yerushalayim
[Sefer Le-Mikdashech Tuv, pp. 177-187]

First Conversation

Q: Is there a problem with us praying in hall in the "Machkameh" (court building), which is located within the wall of the Temple Mount, under special circumstances such as Yom Kippur after immersion in a Mikveh.

A: This is not appropriate for our level. Have we already fulfilled all of the other laws?!

Q: During the First and Second Temple Periods ordinary Jews also entered there.

A: At that time, the entire generation was on a different level (see the works of Maran Ha-Rav Avraham Yitzchak Ha-Cohain Kook - Orot, Le-Mahalach Ha-Edei'ot and Mamrei Ha-Re'eiyah, Derech Ha-Techiya).

Q: There are some Rishonim (early authorities) who mention that it is permissible to enter there.

A: We do not rule that way. In Shut Tzitz Eliezer (vol. 15, pg. 84), it is brought in the name of Rabbi Meir Auerbach, that the Holy One, Blessed be He, performed a kindness when He placed boulders in our way in order not to allow going onto the Temple Mount, because, if it were not so, who would stop one who says "I hold like the Ra'avad" (according to his opinion there is no punishment of Karet - Divine excision – in entering the Temple Mount, but see Shut Mishpat Cohain of Maran Ha-Rav #96 that it is forbidden even according to his view).

Q: Does he mean that if Divine Providence prevents us from entering the Temple Mount, this testifies to the fact that this is not appropriate for the level of this generation, which is similar to the words of Rabbi Shimon bar Yochai, that removal of the permission to judge monetary cases (by the Romans) testifies that we were not suitable for it (Jerusalem Talmud, Sanhedrin 7:2 and Igrot Ha-Re'eiyah vol. 1, 20)?

A: Yes.

Q: But don't we have to enter the Temple Mount in order to demonstrate our presence, based on the law of "Conquering [the Land]"?

A: The conquest will occur on account of the fear of Heaven. On the contrary, entering is capable of making the Temple Mount into a cheap item. Regarding the Kotel as well, one should be careful not to transform it into an everyday item. There are those who come to the Kotel every day, chat there, and bother those who come there in the proper frame of mind. The desire to pray there stems from the inhaling of pettiness. They will begin petty disputes and quarrels in the midst of the Temple Mount itself. All of Israel must arrive like one man with one heart in order to enter there, when we will be suitable for this level and not by simply jumping in. Praying on the Temple Mount is certainly not a requirement but rather an act of piety, and why would you perform this pious behavior, if the Chief Rabbis do not act in this way?

Q: Perhaps it is incumbent on us, those who live and learn at the foot of the Temple Mount, upon whom a special obligation devolves, since we are like "experts" regarding this issue?

A: You are experts in relating to the Temple Mount out of "Rejoicing in trembling" (Tehillim 2:11).

[To be continued next week, B"H]

Rav Aviner on... I am Founding a Large Movement

[Be-Ahava U-Be-Emuna – Mishpatim 5771 – translated by R. Blumberg]

I am establishing a large movement, a gigantic movement, the largest movement of the Jewish People. The movement will be called, "The Real, Serious, Loyal, Devoted Jewish People." It will consist of the vast majority of the Jewish People, almost all of it.

Actually, this large movement has been around for a long time already, and it has had enormous accomplishments: the building of the Land, the return to Zion, the establishment of the Jewish State, Israel's victories in wars, the restoration of Torah to the Land of Israel and the restoration and unification of the Jewish People in Israel.

Actually, the movement has always been around. I'd just like to air it out, in Rashi's words, "to review some old material." It's very important to review these things thousands of times to protect ourselves from those who wish to confuse us by means of various editorials and other newspaper articles, by means of repeated manipulations and lies, until they, so to speak, become the truth. Our own information, by contrast, derives from serious, true surveys, and from these it emerges 100 percent clearly that: the Jewish People are a religious Nation, and they are nationalistic!

Obviously, regarding the term "religious", we have to adopt a bit of patience and tolerance. There are religious people without Tzitzit and there are religious people without a Kippa. There are even religious people who go to services on Shabbat morning and then drive to the beach. This requires rectification, but on the other hand, the person in question may be good and upright and a performer of kind deeds. That's religiosity too, isn't it? You've got to realize that this person is wearing an invisible head covering – the sky above our heads. You've got to realize that the Jewish People harbor enormous belief deep within their souls, and evince a great deal of religiosity in their deeds.

Yet they've been told so many times that they are outside the fold that they've begun to believe that canard. The Jewish People are nationalists in the straightforward honest sense of devotion to the Land, the entire Land. Yes! The entire Land! The Nation that dwells in Zion views partitioning of the Land as a destruction and the partition of Jerusalem as the very worst destruction possible. It is not tempted by the enormous fraud that claims that "the settlers are four percent but they trample our hopes for peace, hence they must evacuate their homes."

It is clear to the Jewish People that the Land is not a matter that concerns only the settlers, but the entire Nation. They realize that Israel has not returned to its land just to find a safe haven in some tiny piece of land that will be called “the State of Israel”, but to be born anew and renew its days as of old. They do not believe for a moment in the illusory, fraudulent “peace train” that, so to speak, has set out from the station but is not heading anywhere. It only blares warnings about the Jewish People having to concede its demands to its Land. One need not be right wing to think this way. It’s enough to be a normal Ben-Gurionist.

The People dwelling in Zion are healthy and strong. They are not tired. Rather, they are full of faith. They will not sell out portions of their land or their capital for a mess of pottage or in response to threats. They aren’t even afraid of the atomic threat from Iran, and that itself distances this threat.

By way of comparison, when Hitler, may his name and memory be blotted out, bombed London, the resulting panic caused more deaths than the bombings themselves. When the Londoners overcame their exaggerated fears, life largely returned to normal. Thus, our own people, who are fashioned of a fearless cloth, are right. Have you any idea how many deaths, G-d forbid, could result from an atomic blast falling in the most crowded part of our country, our holy city Tel Aviv? Half a million? A hundred thousand? Fifty thousand? None of the above.

According to expert opinion, even the sort of atom bomb that Iran is preparing, if it fell in the most crowded area of our country, the holy city of Tel-Aviv, with proper preparation by the home command, would cause less than ten thousand dead. Obviously, even ten thousand is a lot, and even one thousand, and even a hundred and even ten and even one, but it does not mean the destruction of the city or the country, and it does not constitute an existential threat. This being the case, why were over 100,000 people killed at Hiroshima and Nagasaki?

For several reasons:

1. The greatest cause of damage was the shock of the blast, because of the simple wood construction of most homes. In our case, however, there are bomb shelters, sealed rooms and strong construction.
2. Fires spread out of control due to the construction using inflammable materials. In our case, homes are made of cement.
3. People drank the radioactive water that fell from the clouds after absorbing radioactive fallout.
4. The air-raid sirens were not sounded and people continued to circulate. We have sophisticated air-raid sirens (the fly-time from Iran to here for an approaching bomb is more than ten minutes).

And what about the people who died of radiation in Japan during subsequent years? It was 1,200 people.

All of the preceding assumes that we will not succeed in activating our “Iron Dome” anti-missile system. In any event, we should not go into a panic and we should not collapse for fear of such levels of death, and we won’t do it. Hence, it already is not worth it for the enemy to send a bomb that will result in a harsh counter attack. Everyone knows that we’ve got an arsenal of several hundred Jericho missiles with atomic warheads....

How fortunate we are! We are a heroic people, a people of belief and trust in G-d, a people that loves its entire land. We are not a frightened people, cowering in a bomb shelter, but a people that has been redeemed. Our people does not always know what is happening in Judea and Samaria, but when they find out, they don’t relate to it as the individual problem of a handful of settlers, but as a matter of national strength, national health and national honor. They certainly will not abandon Jerusalem our capital.

As for those brethren lacking national and moral responsibility, trapped in their fears and ready to for all sorts of concessions, that minuscule minority that comes out with headlines about two states for two peoples, they are not where the gigantic Jewish People are. The Jewish People will never accept such suggestions. The Jewish People are Zionists!

The Haredim as well are Zionists, in their own way. After all, they live here and build here. Our great Nation sees that it is living here with enormous miracles – not bizarre miracles that break the laws of nature, but miracles in harmony with nature. The Jewish People harbor great

faith. We saw this in Operations Cast Lead, and many other times. Our people all believe that they have been born anew, that they have been recreated as in days of old. They are full of vitality and strength. They believe that they are moving forward and not backwards, and their belief is the secret of their enduring.

Kitzur Tefilat Amecha - #30-31

[adapted for middle-schoolers by Rabbi Shmuel Jablon from Rav Aviner's three-volume commentary on the siddur "Tefilat Amecha"]

Day #30

There is a well known Midrash that when the Egyptians were drowning in the sea, the angels started singing songs of praise to Hashem. Hashem got angry at them and said, "My creations are drowning and you are singing?" So how could Moshe Rabbenu and the whole Jewish People sing praises while all this was happening?

The answer is that this is no problem. The angels were not to sing. Moshe Rabbenu was to sing! This is no wonder. The angels did not have their babies thrown into the river and did not suffer. The Jewish People experienced all of this and so when our enemies were defeated we had to sing praises to Hashem for His great miracle. The same is true today when we rejoice at Hashem causing our enemies to be defeated.

Day #31

As part of the Song at the Sea, and later in the last blessing of Shema, we say "Mi Chamocha" - Who is like Hashem among the gods. Is Hashem among the gods? Are there other gods? Of course not! The Egyptians believed in many gods. When Hashem strikes a nation, it is also as if he is striking against their false gods. They see that those gods could not save them. They see that all their beliefs were wrong. So here we are singing that Hashem is really the only G-d and the victory of Egypt showed that the Egyptian gods were nothing. Hashem is the great and Holy G-d.

Family Matters - Ha-Rav writes weekly for

the parashah sheet "Rosh Yehudi" on family relationships

Gentle Education for a Gentle Age

Before a child reaches the age of education, which is approximately 6, one should direct his physical, emotional, and intellectual growth in a gentle fashion. In a certain sense, one should pamper him. The Gemara tells of one Sage who would buy his son old earthenware pots so he could play with them. This Sage understood that a child sometimes needs to break things while playing in order to build his character. We say to a frightened mother whose son climbs a tree and falls, that it is better for him to get injured on his knee than sustain an injury on his character.

Two Sages who lived in Tzefat four hundred years ago, Rabbi Eliyahu Davidash and Rabbi Moshe ben Machir, both warn in their books not to put pressure on a child before the age of 6 but rather to worry about his needs.

A proof for this idea is from one Sage in the Gemara who was 80 years ago and could stand on one leg, and take off and put on a shoe on the other leg. When ask where he had to strength to do this, he responded that it is a result of the warm baths and lubricating oil his mother gave him in his youth (Chulin 24b).

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