



---

Parashat Tetzave 5771 - #175

Ask Rav Aviner: [mororly@bezeqint.net](mailto:mororly@bezeqint.net)

Prepared by Rabbi Mordechai Tzion

Visit our blog: [www.ravaviner.com](http://www.ravaviner.com)

---

## On the Parashah...

### Do Not Ascend Onto the Mountain – Part 2

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]

#### **Second Conversation**

Q: "Even them will I bring to My Holy Mountain, and make them joyful in My House of Prayer: their burnt offerings and their sacrifices shall be accepted on My altar" (Yeshaya 56:7). This is the order: My Holy Mountain - My House of Prayer - the Temple. There is therefore great value for prayer in this place, and – in contrast to this - a great [Divine] accusation comes if we do not remember this idea, at the very least on special days. The Holy One, Blessed be He, comes there and does not find a minyan! The Ramban (on the Torah - Bamidbar 16:21) quotes the words of our Sages that because the Jewish People did not request the Temple in the time of David, there was a plague. David himself, however, certainly desired it, but the simple Jews also need to come with this demand. Therefore, when the Nation of Israel is in distress, the Temple Mount is the place of correction.

A: We need to bring the Nation to this spiritual level, and the ascent of individuals onto the Temple Mount does not bring the Nation closer. We need to prepare the Nation for the awe of the Temple. This is all part of the slow process of building the Nation of Israel and the building of the spirit in the Nation. Ha-Rav Tzvi Yehudah Ha-Cohain Kook ztz"l taught us that any time that we are not suitable and connected to this level, the path of jumping ahead, digging and even halachic research, will not bring the Redemption closer (Sichot Ha-Rav Tzvi Yehudah ztz"l, choveret 8, Talmud Torah 1, addition #3).

Rather it is incumbent upon us to understand what the Temple Mount is, and what is the greatness of this place, and with this knowledge, we will be drawn closer more than by action which we perform on account of our pettiness. We are not suitable for this level, the Master of the Universe therefore delivered this place into the hands of the Arabs in order to prevent us from approaching (Shut Tzitz Eliezer vol. 15, pg. 84). We need to work for the sake of the repentance of the generation, so that we will be called by the Name of Hashem, and then the issue of the Temple Mount will be automatically settled. Our spiritual independence is overcoming all of the nations. It is correct that this spot belongs to us, but we recognize the worth of the place based on how much we distance ourselves from it. As much as we distance ourselves, we thereby come that much closer, just as in relation to prophecy, or the Master of the Universe. Ha-Rav Tzvi Yehudah ztz"l expressed these words with amazing forcefulness.

After the Six-Day War, students approached our Rabbi and quoted the words of Rav Tzvi Hirsch Kalisher in the introduction to his book "Derishat Tzion" which repeats a tradition recorded in the name of the Vilna Gaon that if we will only leap and sacrifice one lamb, then everything will be ready for Redemption. They asked: perhaps it is proper to sacrifice one Pesach sacrifice? When our Rabbi heard this he became enraged: "We need to strengthen the Kingdom of Israel and return the Torah to those who learn it in Israel; to bring great repentance, and we will then ascend to the Temple Mount from the midst of this prophecy." He said these words emphatically and forcefully.

Once they brought him a book of research and measurements of the Temple Mount. He disassociated himself from it and hid the book. The Mishnah (end of Massechet Berachot) forbids spitting on the Temple Mount all the more so (than wearing shoes - since if wearing shoes, which is not disrespectful, is forbidden than spitting, which is disrespectful, is forbidden all the more so). He added that scientific research and halachic clarifications are included in "spitting all the more so." In matters such as these, closeness is attained by means of distancing. For example, if I know that the Rambam is an angel of God and I am nothing - then I bring myself close to him. Not by my treading on the Temple Mount do I reveal that it belongs to me. On the contrary, it is revealed that the Temple Mount belongs to us and not to the non-Jews by the fact that they tread on it and I do not. Every entering there arouses [Divine] accusations and does not remove them. It is similar to a desire to bring the Messiah not at His time and to force the End [of Days]. Only the entire Nation of Israel can enter there like one wall and not individual Rabbis, when the entirety of Israel will be united, without dispute between Rabbis.

[To be continued next week, B"H]

## Rav Aviner on... Refusing Orders, etc.

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

Question: Following our brief conversation, I see myself obligated to make clearer my position about my being in favor of refusing orders. It's not to solve my personal problem. My own problem can be solved by making a polite request of my commander, and he will help me out. Rather, for me this is a matter of principle, a political tool to fight against this corrupt army and the corrupt state that stands behind it. Yes, I say this with great certainty, but with great pain as well. Everything is rotten, unfortunately, and it can no longer be rectified. Therefore, the faster it is destroyed, the faster it will be rebuilt upright and pure. Refusing orders is just the tip of the iceberg. I have no faith in this country or in the people that dwells in Zion. True, I am talking only on my own behalf, and I don't represent anyone, but I am certain that I am serving as a mouthpiece for others like me. Please don't respond with quotations from Ha-Rav Tzvi Yehuda Kook or Chief Rabbi Kook – they should rest in peace – regarding the Jewish People. I feel no attachment to Chief Rabbi Kook, I'm no disciple of Ha-Rav Tzvi Yehuda, and as far as the Jewish People, I don't know what that is. I agree, unwillingly, that our lives are a partnership here, but I shall continue pulling as much as I can in the direction of the Torah, and against the degeneration that is going on from day to day. And altogether, I didn't write to get an answer, but so that you would listen to what I have to say.

Answer: Thanks a lot. I, too, am going to tell you what I think, not to convince you, but to prevent misunderstanding. I don't see myself in any sort of partnership. A partner has a part that is his, alone, and he's allowed to insist on having his way with it. And anyway, in a partnership each partner is entitled to stop changes in the arrangement, even if he is in the minority.

Rather, I see myself as part of the people, and our master Rabbi Avraham Yitzchak Kook wrote in Mishpat Kohen that one should not confuse an aggregate with a partnership. An aggregate is like a body with organs, all of which are vital. All together constitute a single vital whole, whereas a partnership is a collection of individuals like a joint venture, like a large insurance company. Thus, all Israel is responsible for one another. They suffer from one another, enjoy one another, in the same way that all the body's organs constitute a single organism, as Malbim explained, and they are not like a worm, made of individual, independent vertebrae.

The ones who decide what happens in this country are the people, because it is the people who built it. It is the people that returned to Zion, who established the State and who liberated Judea and Samaria. These areas do not belong to you personally, but to the people. This Land belongs to the people, even the people down through the generations, and it is the people that decide things. I am one of the people, and everything I do in this Land, I do together with them, my being one of them, as I said, and "I live among my people" (Melachim 2 4:13), as is explained many times in the Zohar on this verse.

I am not always pleased with what my people do – generally yes, but not always. Certainly there are different spiritual levels within the people, in line with Rabbi Luria's comment that "Tzibur" [community] is an acronym for **TZ**addikim [righteous], **Benonim** [middle level] and **Resha'im** [wicked]. Yet all of them are levels within the people – my people.

In the exile, we were a collection of individuals, and in the best instance, communities. Yet our lives as a people disappeared, and now they are slowly coming back. This is what died in Yechezkel's prophetic vision of the dried bones, this is what died in the rot described by the Vilna Gaon in his Likutim at the end of his "Sifra DeTzeni'uta". And this is what is now coming to life. We have resumed being a people, and the greatest expression of that peoplehood is our country and our army.

I therefore try to fulfill, "I live among my people", and not to fulfill, "They have gone from here" – they removed themselves from brotherhood" (Bereshit 37:17 and Rashi).

I love my people greatly, even in the most problematic of times, as is explained at the end of Chapter 19 of Mesillat Yesharim. I am always together with my people, both when they rise up, and when they fall.

It's true that we've got a lot of shortcomings to our public life, yet we are still rising to rebirth as a Nation. This is a Divine decision, and no human calculation can change it.

Everything will heal. Patience. It will come thanks to me a bit, and thanks to you a bit.

All of us together.

### *Kitzur Tefilat Amecha - #32-33*

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

#32

At the end of Psukei De-Zimra, we say Yishtabach. It's the end of an important part of Tefilah, so it's an important summary. There are those who say it was written by Shlomo Ha-Melech as we see the letters "Shlomo" at the beginning of "**Shimcha La-Ad Malkenu Ha-Kel Ha-Melech**". Some say Avraham Avinu wrote the second half as we see the letters "Avraham" at the beginning of "**Adon, Borei, Ribon, Ha-Bocher, Melech**". Why is this important? We see that this is an extremely old prayer. All of our prayers in the Siddur were written by great people. And certainly we have to give respect to all of them. And when we see a Tefilah that may have been written by Avraham or Shlomo, we are reminded just how amazing our Tefillot are and how we need to honor and respect them.

#33

At the end of Yishtabach we say again say that Hashem is our great and praise worthy King. We say He is the only King and He alone lives forever. And we say He is the One who chooses "Shirei Zimra". What is the difference between "Shira" and "Zimra" – two words which mean "song"? "Shira" is when we serve Hashem with our minds. The entire Torah is called a "Shira." It is more national and applies to the whole world and to great ideas. "Zimra" is when we serve Him with our feelings. It is more individual, as I am expressing the feelings that I have. So which does Hashem want? He wants both. We are to serve Him with our feelings, our thoughts, our minds - both as individuals and as part of the Jewish Nation. Everything is to be focused on serving Hashem.

## **Shut She'eilat Shlomo - Questions of Jewish Law**

### Folding One's Talit on Shabbat and Yom Tov

Question: Is it permissible, after davening on Shabbat and Yom Tov, to fold one's Talit, the way it is done on weekdays?

Answer: It is forbidden to fold the same way as on a weekday (Kitzur Shulchan Aruch 80:91). The Talit should be folded either outside the folds or backwards.

### *Family Matters - Ha-Rav writes weekly for*

*the parashah sheet "Rosh Yehudi" on family relationships*

#### Don't Pressure

*Do not pressure a young kid under the age of six. Do not pressure him physically by having him carry things which are too heavy since he is weak, and do not pressure him emotionally, since he is also weak in this realm. If we do so, he will be placed in a stressful situation from which no benefit will come.*

*Do not punish him. Punishment at this age has no benefit, and on the contrary, can cause damage. The reason being is that a young child does not possess the power to properly understand the punishments. He is unable to transform them into a positive factor for building his character. Just the opposite, the punishment causes him distress and destroys his self-confidence.*

*Punishment is not designed to cause pain, but to serve as a medium to explain to a child: You did something wrong, you did not act correctly. If a child is sitting on the window ledge and might fall, we can act severely with him in order to teach him not to do that again, even if it causes emotional damage, since it is a life-threatening situation. But if he spills soup on the floor, dealing with him severely will not teach him to be neat.*

*After all, a young child does not have that much intellectual control, but is largely an emotional being. We must take this into account, and realize that there are many other ways to educate him.*

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



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

[www.ateret.org.il](http://www.ateret.org.il) To subscribe, send e-mail to: [mororly@bezeqint.net](mailto:mororly@bezeqint.net)

