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Parashat Pekudei 5771 - #178

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### Dedication Opportunities

Ha-Rav Aviner is set to publish his Hebrew Commentary on Nefesh Ha-Chaim – 4 volumes (B"H - to be published in the next two weeks!)

You can be a partner in this project by dedicating a book or part of a book in memory or in honor of someone (and payment can be made over time). Please be in touch with Rav Aviner or me if you are interested.

### On the Parashah...

#### Do Not Ascend Onto the Mountain – Part 5 of 5

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]

Q: Rabbi Yehudah Halevi emphasized that it is not enough to have words but there is also a need for actions.

A: It is impossible to rule in matters relating to the entirety of Israel "off the cuff." This is only given to the great Torah scholars of the generation. All of the awakening [to ascend the Temple Mount] needs to be in a proper fashion according to Jewish law, and not by desecrating the holy by entering with boots into the holy. When Rav Hirschenson suggested building a shul on the Temple Mount, Ha-Rav Kook protested against this idea with full force (Shut Malki Be-Kodesh vol. 4, pg. 3). We also heard many times without end how Ha-Rav Tzvi Yehudah completely rejected even those closest to him when they came with ideas such as these, and he explained to them that this is a lack of understanding of the fundamentals of the entire issue. The view of our Rav [Tzvi Yehudah] was that any touching of the Temple Mount was an impingement on the most precious possession of the community of Israel and was placing a blemish on all that we have done in the building of the Land of Israel. We will not dig with our hands of impurity within the holy.

Q: And we should sit with arms folded when Arabs walk around in the Temple Mount?!

A: We constantly endeavor to exalt ourselves to the point of understanding our Rav [Tzvi Yehudah]. All of his explanations relating to entering the Temple Mount were stated during

the desecration of Hashem's Name by the Arabs walking around there - these are simple words that even a twelve year old child understands. But in order to be exalted to the reasoning of Rav Tzvi Yehudah, there is a need for spiritual exertion. It is incumbent upon us to make Israel into a single being like one man with one heart. As in all realms, the more one draws close to the holy, the more the Nation needs to be united. The Temple Mount is not an individual matter of some avant-garde or pioneers who travel before the camp. The Temple Mount is not a matter of pioneers with mud on their boots, even if they are good people. We should be extremely concerned about [Divine] accusation because of unwholesome prayers which are recited at the Kotel, or all the more so because of prayers recited without proper intent. The book "Yesod Ve-Shoresh Ha-Avodah" describes at length what one should focus on at the time of prayer in order that it will be called a proper prayer, and all the more so in a holy place. When we enter the Temple Mount improperly, we will cause [Divine] accusation and great damage. Rav Tzvi Yehudah never agreed with any rabbi, as important as he may be, who wanted permission to enter the Temple Mount. This was a question that the Nation needed to ask Ha-Rav [Tzvi Yehudah], and only he possessed the mighty aid of Heaven in order to answer. The Kingship of Torah is revealed through him and he rules in Jewish Law in a proper fashion. The entire matter of the Temple Mount only applies when there is unity among the Nation of Israel, prophecy in Israel and one Torah authority in the Nation of Israel. Then the power of nature is different, the aid from Heaven is different.

Q: But it is possible to proceed gradually, like in all matters of the Land of Israel?

A: The Land of Israel and the Temple Mount are "two separate laws." Each generation, its leaders and its Torah authorities, Ha-Rav [Kook] ztz"l and Ha-Rav Tzvi Yehudah were the two halachic authorities in matters relating to the entirety of Israel who show us the way.

## Rav Aviner on... To Love the Land and to Come Live In It [Be-Ahavah U-Be-Emunah – Vayakel 5771 – translated by R. Blumberg]

The quotations below are from the concluding discussion after a seminar about moving to Israel, held by the "Kehilot Yisrael" organization, which organizes group Aliyah.

Preparation includes: Personal contact with every Aliyah candidate while still abroad, three preparatory seminars where participants learn Torah sources about the Land of Israel and deal with practical problems, a pilot trip to Israel to look for a place to live and, following Aliyah, the organization accompanies immigrants for the first year, including assistance to children with auxiliary teachers and National Service young women.

– I used to say to myself: "For sure I will move to Israel, but not yet." Now I say to myself, "If not now, when?" The longer I wait, the harder it will be, and if I don't move to Israel for myself, then I should do it for my children.

– Obviously you've got to prepare for Aliyah, but you shouldn't wait too long.

– I thought a lot and I decided that it's not so impossible. If you really want to, you can solve the problems.

– We've got to do all we can to make the move. Nothing is impossible.

– I came to the seminar with a lot of questions, and I didn't get answers to them all, but when all is said and done, no one in Israel is dying of hunger. No one is sleeping out on the street, and nobody ill goes untreated. It's true. We've got all sorts of real questions, but asking questions can be taken too far. We'll always manage. This is our place, the place G-d gave us.

– I came to the conclusion that the problem is with me. So I'll work on myself and make the move.

– I've got strong motivation to move to Israel, but also some big questions, especially about schools for my kids. Yet when we arrive, the problems will certainly find solutions.

- I'm getting more and more convinced. I'll do my utmost to make Aliyah as soon as possible, and G-d will help me.
- At some point I stopped asking questions. First you've got to decide that you're coming, and you've got to set a date. Then you tackle the problems however it suits you.
- The more time passes, the less questions I have. In two days I've advanced a great deal.
- I've stopped asking. My mind's in Israel.
- Thank G-d, now I want to make Aliyah. I've finally extricated myself from all sorts of negative ideas I hear all around me.
- I thought the typical immigrant was someone with nothing to lose by coming on Aliyah, a person with work problems and problems with his children's education. But here I've met physicians, engineers, lawyers, who will only gain by staying in the Diaspora. But they're on Aliyah! It was an eye-opener. I had fears, and they've disappeared!
- I've had a lot of hardships in life. Compared to them, Aliyah isn't a hardship. Obviously, it isn't easy, but we do what we have to.
- We've got to make Aliyah as fast as we can. We've got to stop with the questions. Otherwise, we'll never come.
- I always thought about Aliyah, but never set a date. Now I've got a date. I'm on the way.
- Group Aliyah is a tried and true approach. You feel you're getting support, and a push forward. I came to this seminar as just a tourist, and gradually our thoughts and feelings have developed and been clarified. Our future is there in Israel. We'll be able to look our children proudly in the eye for our decision.
- Before coming to this seminar, I didn't know what it would involve. Now we've been able to make sense of our thoughts. Something that was stuck has come free.
- Sometimes I tell the Jews in France, "What are you doing here?! Now it's hit home that I'm here too.
- I've got no more questions. I'm impatient to come.
- Earning a living isn't the problem. It's just a matter of making a decision. Once we decide, we'll solve the problems. Others have made Aliyah in worse shape than us. If they did it, we can too.
- There will always be questions. I've to plug my ears not to hear all the people around me who are weakening my motivation. My place is clearly in Israel.
- Thank you! We've coming!
- It's the wise decision. We shall succeed. Our doubts have disappeared.
- If we don't come, we'll miss out on the helping hand G-d is offering us.
- Until now it's all been theoretical talk. From now on we're advancing to action.
- I've discovered fabulous people here, new friends, friends traveling the same route as I. It's given me a real push forward. Together, we'll all succeed.
- The evil gossip about Israel that people talk here is so awful. They tell me that I'm crazy for wanting to make Aliyah. At this seminar everything has been clarified. Until my Aliyah date I'll close my ears.
- I had a lot of questions. After hearing what was said here, they've all disappeared.
- It was my husband who aroused me to Aliyah. Now I'm going to push him with all my might.
- I won't tell anyone in my circle that I've decided on Aliyah, so that they won't discourage me.
- I've decided to move to Israel, and tomorrow I'll start learning Hebrew.
- Recently I've undergone a lot of changes. Without a doubt, it's for the good of our children.
- We're on our way there. We've just got to solve several small problems. My place is there.
- I've received answers to my questions, even the ones I didn't think to ask.
- Here I've met friends I can work together with.
- Thanks to the group. Now I don't feel alone.
- This has been an exalting experience. I feel like I've been born anew. I feel certain of myself. I've got nothing to fear. Our Land will protect us.
- All the difficulties are like labor pains. I'm being reborn.

## Kitzur Tefilat Amecha - #38-39

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

#38

We have all been saying Kriyat Shema for many years. So we all know the words well. But we need to make sure we really understand what's happening in Shema. When we say the first verse and then the first parashah of Shema, we are accepting the Yoke of the Heavenly Kingdom. We are saying that we believe in Hashem, love Hashem, and want to be close to Hashem. And that's really the first thing we need to accomplish. But then we go further in the second paragraph. There we are accepting the Yoke of the Mitzvot. Once we say that we believe in Hashem, we are recognizing that Hashem has things He expects us to do - His Mitzvot. Belief isn't enough, it must bring us to observance and action.

#39

We say Shema - which is the center of Judaism. We proclaim that Hashem is Our G-d and that He is One. Not only is He the Only G-d, all of the powers that exist in the world come from Him and are ruled by Him. We then quietly say a verse that is not in the Torah - Blessed is His Honored Name, His Kingship is Forever. This shows we don't only accept Hashem in theory, we accept him in fact in our world and forever.

The Midrash teaches us that when Yaakov Avinu knew he was dying, he asked his sons if they would follow Hashem. They answered with the verse Shema Yisrael (Listen, Yisrael - Yaakov's name). Yaakov Avinu was so relieved and happy that his children would follow belief in Hashem that he quietly said "Baruch Shem." Therefore, we say this quietly, too. We also accept Hashem as our G-d.

Hashem wants us to accept Him as our King. It brings Hashem joy to know that we, His children, accept Him as our King. So we need to say "Baruch Shem." But we say it quietly as He doesn't need our acceptance to be King of the Universe. So it is not on the same level as Shema Yisrael, the actual verse in the Torah. Still, it is all part of our stating clearly and forever that we accept Hashem's Kingship.

*Family Matters - Ha-Rav writes weekly for*

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

### Speaking Gently

*It is most stressful when Shabbat is approaching and not everything is ready. A man must make sure that three things in his house are ready: "Have you tithed?" - Since if the Terumot and Ma'asrot have not been separated from the food, there is no way to fix it on Shabbat and it is forbidden to eat them on Shabbat. "Have you made an Eiruv?" - One must make an Eiruv to allow carrying in one's courtyard or else it is forbidden to carry and we are trapped. "Light the Shabbat candle" - And if not, it is pitch black (Mishnah Shabbat 2:7).*

*Our Sages add a provision to these important comments: Even though one must say them, he should say them gently, in order that people will listen (Shabbat 34a).*

*One must be careful about being overly excited religiously. Do not think that yelling and exerting pressure will yield the desired results. On the contrary, speaking gently is the secret to success.*

*This is therefore the way to speak to one's wife, and all the more so one's child. An adult is not built to withstand constant yelling. How then can a young child deal with such tension?! One should certainly educate his child, and certainly point out things to him, but everything depends of how things are said. The words of Sages are heard when said gently (Kohelet 9:17).*

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