



Parashat Vayechi 5772 - #216

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On the Parashah...

"Please Do Not Bury Me in Egypt" (Bereshit 47:29): Moving the grave of Rebbe Nachman to Israel

Question: There have been many issues regarding Rebbe Nachman's grave in Uman (in the Ukraine). Is it a good idea to bring him to Israel?

Answer: The Gemara at the end of Ketubot (111a) explicitly says that it is good to bring the deceased to Israel, and many people do so. The Yerushalmi (Jerusalem Talmud -Kilayim 9:3) brings a criticism: "He lives outside of Israel, but is buried in Israel. " Nonetheless, one who is buried outside of Israel is not comparable to one who is buried in Israel, because being buried in Israel is like being buried under the altar. And even better than being buried in Israel is to die in Israel, and even better still is to live in Israel. Throughout the generations, they brought people to be buried here. Many of the followers of Rebbe Nachman wrote and received approbations from great Rabbis – including Ha-Rav Ovadiah Yosef - that Rebbe Nachman should be brought here, because Rebbe Nachman saw himself connected to the Land of Israel and wrote about it in various places. It was his desire to be buried here. Even if he did not say anything about it, it is obvious that that all of the righteous, and even the simple, want to be buried here, and all the more so Rebbe Nachman.

Q: Is there any idea that he could help others during the Resurrection of the Dead if he is there?

A: No, he could always travel there if they need help. The Gemara at the end of Ketubot explains that those buried in Israel are resurrected with greater ease, while those buried outside of Israel experience "gigul atzmatot – rolling in tunnels" to Israel. We don't find that he is needed to gather the people there. If the need did arise, he could go there.

Rav Aviner on...

It's So Easy to Love

[Be-Ahavah U-Be-Emunah – Vayigash 5772 – translated by R. Blumberg]

It's so easy to love, to smile at life, to listen to life's song, to let it caress you, to let our hearts open the window to the sun of love that makes us better people.

Let us love G-d. Let us love the Jewish People, every human being whoever he may be, every creature, every living being, every speck of sand, every plant and every flower. Let us love the whole Torah, every Mitzvah, every religious custom, every law, every letter, every good trait.

Let us love our Land, every city in it, every settlement, every mountain, every hilltop. Let us love love itself! Let us love the fear of G-d. Let us love seriousness. Let us love joy. Let us love. Let us love!

It's so easy to love. It's so natural. Let us love the fresh air. Let us love the blue of the sky, the soul so full of hope. Let us love courage and valor. Let us love the water and the earth, the rain and the snow.

Let us love saying "please". Let us love saying "thank you". Let us love being good. Let us love being gentle. Let us love everything we have seen, everything we have heard, everything we have experienced. The past, the present and the future. The young and the old, girls and boys. Let us love. Let us love! It's so easy!

Let us love the soul. It is so full, oh so full! Let us love our good moments, and our bad ones as well. Let us love being at home. Let us love being away. Let us love this world. Let us love the World-to-Come.

Let us love our pathway through this world. Let us love crossing the river to another world. Let us love meeting G-d here. Let us love meeting Him there. It's so easy to love.

Let us love resting there, receiving the reward for our efforts there. Let us love singing with the angels there.

Let us love our toil here. Let us love staying alive here. Let us love serving G-d here. It's so easy.

Let us love G-d here. Let us love G-d there. Let us love G-d everywhere. Let us love to love. To love!

Shut She'eilat Shlomo - Questions of Jewish Law

Hilchot Sheleg – Laws of Snow

Immersing in snow

Q: May one immerse oneself in the snow as in a mikveh?

A: Even if there are forty Seah of snow (about 200 gallons) in one seamless area there is still a dispute as to whether or not one may immerse in it. It is quite difficult, since the snow must touch all parts of the body.

Q: What about immersing one's hands for "netilat yadayim"?

A: Again there is a need for forty Seah. Since some authorities rule that one may not immerse one's hands, no blessing should be recited if one has no choice but to do so.

Q: Can one immerse a utensil?

A: This is also a dispute (see Pitchei Teshuvah, Yoreh De'ah 108).

Special thank you to Orly Tzion for editing the Ateret Yerushalayim Parashah Sheet



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