

Chief Rabbi of our Yeshiva. The first being Ha-Rav Avichai Ronski, who served as a Ra"m in our Yeshiva.

Rav Krim, along with serving as an officer in elite combat units and serving as head of the Halachah Department of Tzahal, has also published 6 volumes of Teshuvot relating to military related questions entitled "Kishrei Milchama".

In his honor, here are some Teshuvot of Rav Aviner which quote Rav Krim's rulings:

Using a Utensil without Immersion in a Mikveh

Q: I am a soldier. I have a new pot and am unable to immerse it in a Mikveh. Is it permissible to use it one time without immersion?

A: No. It is permissible to use disposal utensils without immersion (if they are used more than 3 times, many Poskim require their immersion), but a permanent utensil may not be used even once without immersion. In a pressing situation, it is permissible to give the pot as a gift to a non-Jew and then borrow it from him (since the utensil of a non-Jew does not require immersion). Shulchan Aruch, Yoreh Deah 120:16.

Q: And what if there is no non-Jew?

A: Call a military Rabbi, or the 24-hour phone line for soldiers of the Military Rabbinate 052-941-4414. They will sell the utensil to a non-Jew, or in a pressing situation, they will permit it based on the opinion that it is permissible since it is not the soldier's utensil (Kishrei Milchama of Ha-Rav Colonel 3:58).

Ambush on Shabbat

Q: If a soldier goes out of an ambush on Shabbat or returns from an ambush on Shabbat, is it permissible for him to take personal items with him?

A: It is permissible to take food which will contribute to his alertness. There is a dispute regarding non-essential items. The Chafetz Chaim is lenient in his book "Machane Yisrael" (see Ke-Chitzin Be-Yad of Ha-Rav Avichai Ronski, former Chief Rabbi of Tzahal, Volume 2 pp. 36-37. And Kishrei Milchama of Ha-Rav Colonel Ayal Krim, head of the Halachah Department of Tzahal, Volume 4 pp. 86-90).

Writing during a Life-Threatening Situation on Shabbat

Q: If one is obligated to write on Shabbat during a life-threatening situation, in the case of a doctor or soldier, is it preferable to use a pen or computer?

A: Computer, since writing with a pen or pencil is a Torah prohibition while writing on a computer, which involves electricity, is a Rabbinic prohibition (see Kishrei Milchama of Ha-Rav Colonel Ayal Krim 3:41).

Soldiers in Protective Edge Eating Meat During the Nine Day

Q: Is it permissible for combat soldiers fighting in Gaza to eat meat during the Nine Days?

A: In general, it is forbidden for Ashkenazim to eat meat from 1 Av (Mishnah Berurah 551:58) and for Sefardim from 2 Av (Kaf Ha-Chaim ibid. #125). A soldier in Tzahal, however, is not defined as Ashkenazi or Sefardi but as a soldier, and it is permissible for a combat soldier to eat meat if it is needed to give him strength. And this is also the ruling of Ha-Rav Colonel Ayal Krim, head of the Halachah Department of Tzahal (Kishrei Milchama 3:56). And the Military Rabbinate also ruled this way.

Q: Can non-combat soldiers eat meat?

A: There is a Chiddush of Maran Ha-Rav. It once happened that there were two restaurants for workers, one Kosher and one not Kosher, and many of the non-religious Jewish workers ate in the Kosher restaurant. During the Nine Days, however, meat was not served in the Kosher restaurant, and the workers who wanted to eat meat would eat in the non-Kosher restaurant. The Rabbi, who was responsible from the Poalei Mizrachi, asked Maran Ha-Rav Kook: Is it permissible to serve meat in the Kosher restaurant so that the non-religious Jews would not eat the Treif meat? Rav Kook said that it is permissible since it is a Mitzvah to save Jews from eating Treif. Any such meal is therefore considered a Seudat Mitzvah at which one may eat meat during the Nine Days, and even you - the Rabbi - would be allowed to eat meat there (Moadei Ha-Re'eiyah pp. 539-542)! One could say, based on this, that a meal during which a combat soldier eats meat in order to give him strength to wage war is considered a Seudat Mitzvah, and at a Seudat Mitzvah even a non-combat soldier would be permitted to eat meat. If Rav Kook had given such a ruling, we would certainly accept it, but he did not. So the non-combat soldiers must still refrain from eating meat.



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