

Berurah and thrown it under the table, and Hashem did not desire this. He therefore did not make Aliyah. Likutei Ha-Re'eiya, p. 166).

Bnei Akiva

Q: Is it permissible to say 'Bnei Akiva', since it is forbidden to call a great Rabbi by his name, and it is named after Rabbi Akiva?

A: It is indeed a problem. But it is not possible to change the name at this point (see Chinuch Be-Ahavah Vol. 2, pp. 308-311).

Anger

Q: What is the source for the Rambam's words that anyone who becomes angry is as if he worships idols (also in Hilchot Deot Chapter 2)?

A: Zohar 1:27b. 3:179a and other places there. But this does not mean that the Rambam took it from there (since it is clear that the Rambam did not see the Zohar), but he certainly took it from Shabbat 105b and Nedarim 22a (Although the Rambam's language is not exactly like the wording of the Gemara, but rather like that of the Zohar).

Downloading Songs

Q: Is it permissible to download songs from You Tube? After all, the singer knows that people do so?

A: It is only permissible if it is legal. The knowledge that people break the law does not nullify the law (Shut Igrot Moshe, Orach Chaim 4:40 #19. Ha-Rav Yosef Shalom Elyashiv in Sim Shalom p. 23, printed at the end of Mishpat Ke-Halachah. Shut She'eilat Shlomo 2:374, 3:463).

Rabbi who Provides Kosher Supervision and is Strict

Q: Is it permissible for a Rabbi to provide Kosher supervision on a product but to be strict not to eat it himself?

A: Certainly. After all, he makes certain the food is Kosher, but has decided for himself to be strict (Although the Belzer Rebbe – Mahari"d – said that a Rabbi who provides supervision on a product and does not eat it at least once will not have much assistance from Heaven. And Ha-Rav Eliezer David Greenwald, author of *Keren Le-David* and *Rav and Rosh Yeshivah in Satmar*, who did not carry within the Eruv on Shabbat did so once to show that it was completely Kosher. Similarly, Ha-Rav Mendel of Vitebsk did not carry within the Eruv on Shabbat in Tzefat, but did so once on Shabbat Shuva to show that it was Kosher. And Ha-Rav Moshe Halberstam of the Eidah Ha-Charedit in Yerushalayim related that the Admor of Pupa was in Yerushalayim and carried out a book on Shabbat in order to show that the Eruv of the Eidah Ha-Charedit was Kosher. Commentary on *Pirkei Avot 'Az Yomru'* of Ha-Rav Yitzchak Aharon Goldberger, *Dayan and Rosh Yeshiva for Pupa Chasidim*, pp. 73, 77).

Standing before a Groom

Q: I saw a custom that people sit before the Chupah, stand up when the groom and bride enter, and then they sit down again. What is the source?

A: This is a non-Jewish custom. We do not stand for a groom. But we stand when Torah scholars enter. And during the blessings (And this is the ruling of Ha-Rav Chaim Kanievski. *Mevakshei Torah*, Kovetz 51. And Ha-Rav Moshe Feinstein also held that one does not stand for a groom, but explains that those who do stand perhaps do so since the groom is going to do a Mitzvah – just as people stand for a baby being brought in for a Brit Milah. Ha-Rav Yaakov Kamensky and Ha-Rav Yitzchak Hutner also did not stand for a groom. *Shut Divrei Chachamim*, p. 241. Ha-Rav Avigdor Nevenzal, however, wrote to me that one should stand for a groom).

Blessing for a Torah Scholar

Q: Does one recite the blessing of "Baruch...She-Chalak Mechomato Lirei'av - Blessed are You...who, using His knowledge, has appointed those who fear him" for Torah scholars in our day?

A: Certainly. For the great Torah scholars of our generation. Chayei Adam (63:9) also writes that one recites this blessing. Ha-Rav Yosef Chaim Zonenfeld explained that the Chayei Adam obviously ruled this way since he met the Vilna Gaon... (Shut Shalmat Chayim #207. And it is related in the book Tal Ha-Re'eiyah p. 87 that Rabbenu Ha-Rav Tzvi Yehudah said, in the name of his father Maran Ha-Rav Kook, that when the Aderet met with the Netziv in Warsaw the Netziv recited this blessing. And see Piskei Teshuvot 224 note #17 that many great Torah scholars recited this blessing on other great scholars including Chafetz Chaim, Or Sameach, Maharil Diskin, the Rogachover, Chazon Ish, Ha-Griz Mi-Brisk, Ha-Rav Elezar Man Shach and Ha-Rav Yosef Shalom Elyashiv. And Ha-Rav once told me that he heard this blessing recited on Ha-Rav Avraham Shapira and Ha-Rav Ovadiah Yosef when he visited Moshav Keshet in the Golan, where Ha-Rav served as Rabbi. And see Shut She'eilat Shlomo 1:117 regarding Ha-Rav Ovadiah's visit to Moshav Keshet. And see Ha-Rav's commentary to Kitzur Shulchan Aruch 60:9 at length).

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