Moreshet Maran
השיעור השבועי
The Weekly Halacha Shiur of Maran HaRishon LeTzion Rabbi Yitzchak Yosef shlit"a

Based on the weekly Motzaei Shabbat shiur in the Yazdim synagogue that was established by Maran Rabbenu Ovadia Yosef ztk"l.

Refuah Shelemah for Yishak Ben Hanom Hannah



ק"ק שערי ציון
CONGREGATION
SHAARE ZION

Parashat Lech Lecha
Shabbat candlelighting
Brooklyn, NY 5:46 PM



Dedicated in Honor of Mr Harry Adjmi for his tireless work for our community.

Benefiting from Ma'aseh Shabbat (Part 2)

Weekly Shiur from HaGaon Rabbi Yitzchak Yosef shlit"a, Motzaei Shabbat Parashat Noach 5787

Summary of the Previous Shiur

In the previous shiur, we discussed the transport of food to the Suez Canal during the Yom Kippur War. Maran zt"l permitted eating from that food, relying primarily on the *Rashba* (*Shabbat* 130b) and the *Ritva* (*Eruvin* 41b), who ruled that the sages prohibited only an act where the thing itself was altered in its substance—as in cooking, where the food's physical nature changed. However, for something that did not change in its substance, they did not prohibit it. Only when one carried it outside the *techum* by foot did the sages impose a penalty, since this prohibition is light in the eyes of people. Yet if one carried it by vehicle and violated a *de'orayta* prohibition, it is permitted, because no alteration was made to the food's substance.

One Who Errs and Misleads

Some years ago, I was invited to Eilat to deliver a shiur to *mashgichim* (kashrut supervisors) from across the country who had organized a study day. Suddenly, a man stood up wearing a long coat with no buttons and said, "I am a mashgiach in a large hotel. When Sephardim come to the hotel, I tell them: if they turned on an air conditioner on Shabbat against halachah, you are permitted to benefit from it, and likewise if they turned on the light or activated the elevator for you, you are permitted to benefit. But when Ashkenazim come, I tell them it is forbidden to benefit." I asked him, "What is the difference? Is this a Sephardic and Ashkenazi matter?!" He said, "This is a dispute between Maran and the *Rama*"—he spoke with complete confidence—"for it is written in the *Shulchan Aruch* (318:1), 'One who cooks on Shabbat,' and only the *Rama* (ibid.) added 'or one who performed any other *melachah*.' Therefore, for Sephardim, only cooking—such as adding water to a stew—is it forbidden to benefit, to drink tea or coffee from that water. But in other *melachot*, it is permitted for Sephardim, while Ashkenazim follow the *Rama* and are stringent." He spoke with confidence, but I objected to him sharply, because he is mistaken and misleading people. First, I brought the words of the *Maharsha* (*Sotah* 22b), who wrote that whoever teaches halachah from the *Shulchan Aruch* alone or from summaries, without penetrating the depth of the matters, is included in those who destroy the world (*machrivei ha'olam*). The *Maharsha* added there that one should rebuke such people.[1] I explained this at length.

1 In *Avkat Rochel* (*siman* 68), Maran, the *Bet Yosef*, rebuked a questioner for not having studied the *Bet Yosef* himself. Rabbi Shmuel Wosner would speak similarly about his own learning: "When I was eighteen, in my youth, I would sit up at night—apparently during the fourth study session—and learn the *Bet Yosef* extensively. My fellow students would laugh at me: 'What will become of him?' Look now at what became of me and what became of them: they come to my door early in the morning and ask, 'Teach us, Rabbi—what is the law in this case?' All of this came to me through studying the *Beit Yosef*." (*Shevet HaLevi* 2:57).

Shevut Yaakov (2:64), written about three hundred years ago, likewise states that a person who rules on halachah without opening the relevant books is considered as one who rules in the presence of his teacher. How can he issue a ruling based on his own reasoning alone, saying, "This is what seems right to me"? The *Pri Megadim* (*O.C., Seder Hanhagot HaNish'al Im HaSho'el*, *seder* 3) and other *Acharonim* write similarly.

Benefit from Other Melachot

The matter of benefit from a *melachah* of Shabbat applies to the vast majority of *melachot*. The *Tur* (at the beginning of *Siman* 318) wrote: "It appears there is no distinction in any act of Shabbat." That is, the *Tosefta* (*Shabbat* 2:15), which discussed one who cooks on Shabbat, is not specifically about cooking, but the same applies to other *melachot*. The *Tur* continued: However, the *Ba'al HaTerumah* (*Siman* 248) wrote that specifically regarding one who cooks on Shabbat in error is it permitted even for him, since *lechatchilah* (initially) it was fitting for chewing, since one can chew on raw meat. But one who slaughters or performs other *melachot*, for which *lechatchilah* it was not at all fitting—such as one who lit a candle—even in error it is forbidden on that very Shabbat. In the *Bet Yosef* (ibid.), he noted that this is also the view of the *Smag* (65:19) and the *Smak* (*Siman* 282, p. 92). This follows the position of *Rabbi Meir*, that in error it is permitted on that very day. However, we rule according to Rabbi Yehudah, who penalized error as if it were intentional. If one performed a *melachah* in error—meaning he thought Shabbat had not yet begun, or he thought that *melachah* was permitted—it is forbidden for him to benefit from that *melachah* on that very day, and there is no distinction between cooking and other *melachot*. Even if it were suitable to eat it raw, he may not eat it on that day. The *Shulchan Aruch* quoted the language of the *Tosefta*, which discussed cooking, and the *Rama* explains that the same applies to other *melachot*. This is the halachah, as is clearly evident in the *Bet Yosef*. Therefore, even Sephardim must be careful not to benefit from any other *melachah* performed on Shabbat against halachah in a hotel.

One Who Violated and Laundered on Shabbat

Benefit from a *melachah* of Shabbat also applies to the *melachah* of *malben* (bleaching/laundering). If someone violated the law and laundered clothes on Shabbat, in error it is forbidden to benefit from those clothes only on that very Shabbat, but if he laundered *bemezid* (intentionally), it is forbidden for the one who laundered them forever. However, a *ba'al teshuvah* (one who has returned in repentance) need not discard all the clothes he laundered on Shabbat and purchase new ones. Rather, there is a solution that the *Ben Ish Chai* (*Vayechi* 2:19) wrote: if he laundered his garment on Shabbat, let him soil it on *Motzaei Shabbat*, place it in mud in a manner unsuitable for wearing, and then launder it again. This is not like what is written in *Rav Pe'alim* (vol. 3, *O.C.*, *Siman* 16) to be stringent (*Chazon Ovadia, Shabbat*, vol. 4, p. 441). In any case, the rule in this matter is like that of cooking—it is forbidden to benefit from the laundering performed on Shabbat against halachah.

One Who Violated and Caught Fish on Shabbat

Benefit from a *melachah* of Shabbat also applies to the *melachah* of *tzeda* (hunting/trapping). For example, if one caught fish on Shabbat or Yom Tov, it is forbidden to roast or fry them on Yom Tov, or on *Motzaei Shabbat* or *Motzaei Yom Tov*, for if done *bemezid*, it is forbidden forever for the one who caught

them. This is stated explicitly in the *Terumat HaDashen* (*Siman* 78): if one caught fish on Shabbat, since the fish require cooking, and on Shabbat it is forbidden to cook them, and on the second day of Yom Tov it is also impossible to cook them, because they are *muktzeh* and forbidden even for another Jew, consequently it is forbidden to benefit from them.

Benefit from a *melachah* of Shabbat also applies to the *melachah* of *mavir* (kindling fire). Therefore, regarding what exists today—such as a "smart home"—one must be careful. This refers to one who speaks on a telephone—of course, a *kosher* telephone, and if the telephone is not *kosher* in any case it is absolutely forbidden—and says, "I am cold, I am hot," and the air conditioner turns on. On Shabbat, one should be careful to disconnect the telephone so he does not speak and thereby ignite, for speech is like action, as is explained in the *Gemara* (*Shabbat* 119b): *Rabbi Eliezer*—from where do we know that speech is like action? As it says, "By the word of Hashem the heavens were made." If one ignited in error, it is forbidden for him to benefit from that *melachah* on Shabbat. The same applies to other *melachot*.

Melachot That Are Exceptions

However, there is an exception: the *melachah* of *Hotza'ah* (carrying out), since no alteration is made to the thing itself. There is also another *melachah*: the *melachah* of *borer* (sorting). If one violated and sorted on Shabbat—for example, he had a plate with a mixture of sunflower-seeds, almonds, and peanuts, and it appears he heard from Maran zt"l that this is "food for the idle,"[2] and he said, "I am not idle," and removed the sunflower-seeds from the mixture—his wife understood somewhat and said to him, "What have you done? That is *borer*!" He replies, "But I removed edible food from the mixture…" But she says, "Have you not studied *Tosafot* (*Shabbat* 73b, s.v. *Hayyu*)? They wrote that if two types of food were before him"—some texts read in the *Gemara* simply "types of food," while *Tosafot* read "two"—"and he wishes to eat one type from among them, what he wishes to eat is considered food and what he does not wish to eat is considered refuse to him. The *Rambam* (*Shabbat*, 8:13) wrote the same, and Maran the *Shulchan Aruch* (319:1 and 3) ruled this way as well. If so, even with his hand and immediately it is forbidden to remove the seeds. He replied, "I did not know." He took the seeds and mixed them back in, thinking thereby to correct the violation. The question is: is it permitted to eat what he sorted?

Whether Benefiting is a Prohibition a Penalty

This depends on an inquiry that must be examined, based on what is stated in the Torah (*Shemot* 31:14): "And you shall keep the Shabbat, for it is holy unto you." Rabbi Yochanan HaSandlar expounded this verse—"for it is holy"—thus: the act of Shabbat is forbidden by Torah, like a consecrated offering that is forbidden to eat to non-priests by Torah law. However, Rabbi Meir and Rabbi Yehudah expound the verse differently: "for it is holy unto you"—it is holy, but its acts are not holy—and the act of Shabbat is forbidden only *de'rabbanan* (*Ketubot* 34b, *Bava Kamma* 71b). When the sages prohibited benefiting from something made on Shabbat, one must inquire whether their intent was so that one may not benefit from his labor—meaning he should not profit from his transgression. If he had rice mixed with peas, and he is a Persian who loves rice alone, and he removed all the peas, if he eats he thereby profits from his labor of sorting on Shabbat—or whether the prohibition on benefiting from an act of Shabbat is by way of a penalty for performing a forbidden act on Shabbat, and it matters not to us whether he profits from his labor or not. What is the practical difference?[3]

Waiting the Time it Takes to Perform the Melachah (Kedei She'yaasu)

If on Shabbat one cooked in error, there are those who say that on *Motzaei Shabbat*[4] one must wait *bichdei sheya'asu*—that is, he should wait several minutes, as long as the time it took to heat the oil and prepare the popcorn, or if he prepared a stew that takes an hour to cook, he should wait an hour, and each thing according to its nature. This is the view of *Rashi* (*Chullin* 15b, s.v. *Rabbi Yehudah*): a Jew who cooked in error, or *bemezid* for others, must wait *bichdei sheya'asu*. This is also the opinion of the *Bahag* (*Hilchot Shabbat*, 22b), *Ramban* (*Chullin* 15b, s.v. *Kol*), *Ritva* (*Gittin* 53b), *Sheiltot* (*Parashat Shelach, Sheilta* 128), *Smag* (*Lav* 65), and others. However, *Rambam* (*Shabbat* 6:23), *Rosh* (*Chullin* 1:19), and also *Rabbenu Yonah* (cited in the *Maggid Mishnah* ibid.), *Tosafot* (*Chullin* ibid.), and *Ran* (*Chulin*, p. 4 on pages of the *Rif*, s.v. *Matni*), disagreed. They held that one need not wait *bichdei sheya'asu*, and immediately on *Motzaei Shabbat* (twenty minutes after sunset) it is permitted to eat that food. How is the halachah ruled? Maran the *Shulchan Aruch* (318:1) is faithful to his method to always rule according to the two pillars of halachic ruling: the *Rambam* and the *Rosh*.[5] Therefore, he did not write that one must wait *bichdei sheya'asu*, and it is understood that it is permitted on *Motzaei Shabbat* immediately, for only regarding *amirah le'goy* (instructing a non-Jew), which people treat lightly, did they require waiting *bichdei sheya'asu*. But a Jew who is *mechalel Shabbat*, which people view very seriously, the Chachamim did not need to enact a decree to wait *bichdei sheya'asu*.

They Each Follow Their Own View

In what do they dispute? In our inquiry, *Rashi* and his school held that the prohibition of an act of Shabbat is on account that one benefits from his labor. Therefore, it emerges as a stringency that one must wait *bichdei sheya'asu*. However, the *Rambam* and his school held that the reason is a penalty, and it emerges as a leniency: the penalty is on Shabbat itself, but on *Motzaei Shabbat* it is immediately permitted. This is the halachah. According to this, in our case where one violated and sorted and afterward mixed it back together: if we follow *Rashi*—that the prohibition is because one benefits from his labor—it emerges as a leniency, for here he no longer benefits from his labor, and it is permitted to eat from the mixture on Shabbat. But if we follow the *Rambam*—that the prohibition is because of a penalty—it emerges as a stringency: after all, he sorted refuse from food, and they penalize him so he may not eat. It appears to emerge according to the *Rambam* and Maran that one should be stringent and not benefit from the sorting even after mixing it back together.

Three Doubts

However, the truth is that it is possible to rule leniently, not only when he mixed it back together, but even generally when one violated the *melachah* of *borer*—that is, when he sorted refuse (*pesolet*) from food (*ochel*), or when he sorted food from refuse intending to eat later and not immediately. In practice, one should be stringent that it be close to a meal, as Maran zt"l wrote (*Halichot Olam,* vol. 4, p. 75; *Chazon Ovadia, Shabbat,* vol. 4, p.

2 Maran did not crack sunflower seeds, though children enjoy doing so. When we were children, Maran would scold us: "That's the food of idlers!"

3 I have said several times that a *chakirah*—an analytical inquiry—is not a real inquiry unless it has a practical consequence. Some people see a cup of tea on a saucer and ask: Is the tea on the saucer, or is the saucer beneath the tea? What practical difference does it make? That is an inquiry with no practical consequence. But our inquiry does have one.

4 According to the basic halachah, Shabbat ends about twenty minutes after sunset, as explained in *Shabbat* (34b). However, look at the *Ohr HaChaim* calendar prepared by Rabbi Benizri: following Maran's guidance, he added several minutes, because people are concerned that their clocks may be inaccurate and that they might otherwise be lenient too early. The time of Rabbenu Tam is seventy-two minutes after sunset.

5 When I was writing *Yalkut Yosef*, I did not always pay careful attention to the chronological order of the Sages. Maran would point this out to me: "Why did you cite the *Rosh* before the Rambam? The Rambam lived first, and the *Rosh* came afterward." He especially corrected me regarding *Acharonim*, whose dates people often do not know—Rabbi Akiva Eiger, *Chatam Sofer*, and *Noda BiYehudah*. Once, when I had not listed them in chronological order, Maran raised his voice and said, "Why are you writing it this way? Put them in order!" My mother, the Rabbanit a"h, ran in from the kitchen. "Why are you shouting at him?" she asked. "Because he didn't put them in order!" he replied. She defended me: "Is everyone expected to be like you?"

180)—or when he sorted in a vessel. Ostensibly, it is like other *melachot*, from which one may not benefit. But *Tosafot* wrote (*Sukkah* 23b, s.v. *Shney Lugim*) regarding *ma'aser al tnai* (tithing on condition), based on the *Mishnah* in *Terumot* (2:3)—cited in *Gemara, Betzah* (17b)—that one who tithes on Shabbat in error may eat, but *bemezid* he may not eat: he cannot designate food on condition that one separates from it afterward, because if he could separate on condition, he would not be worthy of penalty. For whenever there is a way to act *b'heter* (in a permissible manner), the sages did not penalize. If so, here, since one could sort the *ochel* from the *pesolet*, yet erred and did the opposite, since he has a way of *heter* to remove the food by hand immediately, he was not penalized. And further, one may add the reasoning of the *Rishonim*: whatever did not change in its substance has no prohibition of *melachah* on Shabbat. Here, the seeds and peanuts remain as they are, and no alteration was made to the thing's substance. On the other hand, it is a mixture and he cannot eat as he would like to, and therefore the poskim are uncertain whether it is called an alteration of the thing's substance. (See *Biur Halachah*, *Siman* 319, citing the *Pri Megadim, E.A*. 319:1, which remains unresolved.) In any case, we have three doubts: (1) perhaps according to *Tosafot*, since there is a way of *heter*, he was not penalized; (2) perhaps it is not called an alteration of the thing's substance, and according to the *Rashba* it is permitted; (3) and after he mixed it back together, perhaps according to *Rashi*, since the reason for the prohibition is that he benefits from his labor, here he did not benefit from his labor, and it is permitted to allow it.

Does Maran Dispute the Yalkut Yosef?

About thirty years ago, Maran zt"l was writing his work *Halichot Olam* following the order of the *Ben Ish Chai*.[6] By chance, when I was at Maran's house, pages of corrections were on the table, and I looked at them—if other people would look, he would become upset, but for me it was permitted—and I began to examine, and I saw that he wrote if one returned and mixed it, it is permitted to eat on Shabbat, implying that if he did not return it is forbidden. I asked Maran: behold, there are several doubts as mentioned above, and further, in the *Yalkut Yosef* (*Shabbat*, vol. 3, 319:15, p. 274), which came out in the year 5743, it permits, and in those days Maran would go through with me every halachah and halachah in the *Yalkut Yosef*, word by word, as he had written in his handwriting with his approbation—we would sit almost every evening for at least half an hour, and he would go through the book and agree. It is written there that even if he did not return it, according to strict law it is permitted. I joked: "Father, do you dispute the *Yalkut Yosef*? Why did you write that it is forbidden?" Maran asked to examine again the words of *Tosafot* and the *Yalkut Yosef*, and said, "You are correct; there is a *safek sefeka* (a double doubt), and when he returns it back to the mixture, there are three doubts." He called his assistants, and asked to change it and write that it is permitted *bedieved* even if he did not return it to the mixture. However, when the *Halichot Olam* (vol. 4, p. 78) came out, it was written that if he sorted and wishes to eat, "it is good to be stringent," and if he returned, it is permitted. (See further in *Yabia Omer*, vol. 9, *O.C.*, *Siman* 55, in the notes to *Rav Pe'alim* 1:14; and *She'erit Yosef* 318:3; and again in *Chazon Ovadia, Shabbat*, vol. 4, p. 442.) Therefore, according to halachah, the *melachah* of *Hotza'ah* and the *melachah* of *borer* are different from other *melachot*. *Bedieved*, if one violated these *melachot*, it is permitted to benefit from them on Shabbat.

"Happy Is He Whom You Choose and Bring Near"

We are approaching election day. Know, Rabbotai, we all have criticisms, but see what stands against it: if the left rises—woe and woe to what will be. Civil marriage, public transportation on Shabbat, forced conscription, what things are they planning—they truly want to destroy everything. See how the deputy chief of staff speaks—he under whom soldiers serve? What hatred he has for everything sacred! And he is in charge of human lives in the army. Such an enemy of religion! Also Ehud Barak, who was chief of staff, somewhat deranged—how he speaks against religion. Rabbotai, today this is a spiritual *pikuach nefesh*! *Pikuach nefesh* overrides all arguments—what is weighed against what, I define it this way. Although we have arguments about this and that, we must set everything aside for the sake of Heaven and vote Shas, and not only because of Maran's legacy, which indeed is important in itself, but mainly because it is a spiritual *pikuach nefesh*. If the left rises, G-d forbid, they will take Matan Kahana as minister of religions, or Elazar Stern—they are haters of the haredi community with all their heart and soul! Lieberman speaks about a garbage truck that will take all the haredim and dump them in a garbage dump. What hatred! Therefore, this is *pikuach nefesh*!

Here are Rabbi Lior Glazer and Rabbi David Naki—they will explain to the public the magnitude of the hour. This is a synagogue, and it is forbidden to speak politics in a synagogue, but this is not politics. Maran saw in this the salvation of the generation. Maran established tens of Torah schools in all the cities of the country—remarkable! I travel in the south and north, and I see, and all this is the fruit of Maran's zt"l work, which he did through the Shas movement. A prominent yeshiva head was at my house and said that Shas received in the last term forty million shekels. We say this entirely for the sake of Heaven; I have no other motive. Thank Hashem, I have never received anything from Shas. Shas has existed for 42 years, and *baruch Hashem,* I have not needed anything at all from them. But we do this for the sake of Heaven.

Words of the Visiting Rabbis for the Upcoming Election From the Remarks of Rabbi David Shalom Naki shlit"a

With Maran's permission, may Hashem protect him: we are not only members of the Jewish people; we are all Maran's students. I was fortunate to receive guidance from Maran zt"l from the age of fourteen, and when Yeshivat Chazon Ovadia opened thirty-five years ago, I was among its first students. *Baruch Hashem*, I have remained close to Maran shlit"a.

Once, when I spoke beside Maran zt"l at the Knesset, I told those present that Maran is the father of us all. He looks after our *mikva'ot*, our spiritual purity, our Torah schools, and our *yeshivot*. Who has cared for Torah as Maran zt"l did? And, *baruch Hashem*, as "the sun rises and the sun sets" (*Kohelet* 1:5), Hashem has given us Maran shlit"a, who continues Maran zt"l's path. He, too,

---

6 At first, Maran wrote his notes by hand in a style known as *chetzi kolmus*. I discovered this about fifty years ago. The handwriting was difficult to decipher; it was a script used by Sephardic scholars. I practiced reading it until I learned to make it out. Whenever *Yalkut Yosef* says, "A handwritten responsum from the notebook of notes of Maran, my father and teacher," it refers to this book, in which Maran wrote his comments on the *Ben Ish Chai* in *chetzi kolmus* script. I once noticed that he had crossed out several comments and asked him why. He explained: "When I came to the rabbinical court…" At the age of twenty-four, shortly after his wedding, Maran began serving as a judge alongside Rabbi Yehudah Shako, one of the leading Sephardic scholars, and Rabbi Ezra Attiya. Rabbi Ezra brought Maran into the Bet Din as a newly married *avrech*. It was a private rabbinical court, like the Edah HaCharedit; the Chief Rabbinate of Israel had not yet been established. Later, when the Chief Rabbinate was founded, someone persuaded the authorities to close the private rabbinical courts and promised that their judges would be appointed to the Rabbinate's courts. They agreed and closed the private courts, but in the end those judges were not appointed to the new system. In those days there were not many cases. Where else could people go—to those wicked, heretical judges, whose faces one was forbidden even to look upon, since one may not gaze at the face of a wicked person (*Megillah* 28a)? This means contemplating the person, not an ordinary glance. In those days, no one would even have considered going to such places; people went only to a rabbinical court.

For example, someone who had a dispute with his fellow over publishing a book and took the matter to a civil court was raising his hand against the Torah of Moshe, and there could be no forgiveness for that. In a rabbinical court, the judges would make every effort to reach a compromise. Why should people quarrel? In the end, everyone leaves this world.

Maran received a salary and sat in court for several hours each day. Since there were not many cases, however, he would bring the notes he had written at night on the *Ben Ish Chai* and review them with Rabbi Ezra Attiya. Maran told me, "Whatever Rabbi Ezra disagreed with, I marked with an X. Anything without an X, he agreed with." Rabbi Ezra was a master among the rabbis, the leading Sage of his generation. He generally followed the *Ben Ish Chai*, whose rulings had become widely accepted in that generation, about eighty years ago, especially among the Iraqi and Syrian communities. Even so, Rabbi Ezra recognized that Maran was an exceptional scholar. When Maran disagreed, he did so with sound reasoning, and Rabbi Ezra agreed with most of his comments.

is a father to the Jewish people, serving them with all his heart and soul.

Let me share a story from the yeshivah. It was the night of the seventeenth of Tammuz, and the fourth study session was already underway. Our Rav taught us that when the session ended at 10:30 p.m., we should not leave to chat or listen to music. Instead, we would stay and learn another *masechet* and then another. *Baruch Hashem*, out of the 120 young men in the yeshivah, about twenty would stay learning until at least 2:00 a.m.—a beautiful thing to see.

That dedication came from the Rav's own example. He truly lived by the verse, "He would not depart from within the tent" (*Shemot* 33:11). From morning until late at night, he was writing and learning. When you see that kind of example, you do not need a *mussar* talk.

That night, around midnight, Maran returned from delivering a *shiur* outside the city and sent someone to call me. "Get in the car," he said. "Tomorrow is a fast, and you'll need strength. It's a long fast." He took me somewhere and asked the driver to buy me a baguette and some other good food. He also bought food for the young men still learning in the bet midrash. I said, "But, Rabbi, we already ate at the yeshivah." He answered, "Tomorrow is a fast. You need strength!" Where can you find a Rosh Yeshivah who cares for his students like that? Through his dignity, love, and humility, the Rav cares for all of Israel—not only for the students around him.

Did Maran shlit"a ever imagine that he would become the Chief Sephardic Rabbi of Israel? I can testify that he never dreamed of it, never sought it, and always kept his distance from honor. It was not on his mind at all. Then, one evening, just two weeks before the election, Maran zt"l decided that Maran shlit"a should be appointed *HaRishon LeTzion*. That was Maran zt"l's decision, not the politicians'. *Baruch Hashem*, Hashem gave us Maran, our teacher and rabbi, to guide us, and the leadership is in his hands.

There is an important principle we must understand. Listen carefully to what the *Sefer HaChinuch* writes about the mitzvah, "Do not turn aside from the word they tell you, right or left" (*Mitzvah* 496). One of the reasons for this mitzvah, he explains, is that people's opinions differ. Hashem knew that if the Torah's interpretation were left to each person, everyone would understand it according to his own reasoning. Disputes about the mitzvot would multiply, and the Torah would become many different Torahs.

Hashem therefore gave us this mitzvah as part of His Torah of truth: we must follow the true interpretation transmitted by *Chazal*. In every generation, we must also listen to the great scholars who received their teachings from those who came before them and who labored day and night to understand the depth of their words and the wisdom of their teachings. By accepting their guidance, we direct ourselves toward the truth of Torah. If, instead, we follow our own ideas and limited understanding, we will not succeed. Our Sages expressed this principle in the words, "Do not turn aside from them, right or left"—even if they tell you that right is left and left is right, do not turn aside from their instruction. Even if they are mistaken in a particular matter, we should not challenge them. It is better to accept one mistake and remain united under their guidance than for everyone to follow his own understanding. The alternative would bring ruin to religion, divide the hearts of the people, and ultimately destroy the nation. From the *Sefer HaChinuch*'s words, we learn how important it is to defer to our teacher and rabbi, Maran shlit"a. Even someone who has a criticism must heed the guidance of the Sages.

We pray that Hashem fulfill in us the verse, "Those who go astray in spirit shall understand wisdom" (*Yeshayah* 29:24), and we must all fulfill the words, "Give strength to Hashem" (*Tehillim* 68:35). Can we actually give strength to Hashem? Of course not—Hashem has no need of anything. Rather, Hashem created the world with the attribute of justice and joined it with the attribute of mercy. When we perform mitzvot and good deeds and apply ourselves to Torah, the attribute of mercy speaks in our favor and helps tip the scales against the attribute of justice, for the benefit of the Jewish people. This is explained in the *Zohar* (*Parashat Bo*, p. 32b).

The *Gemara* in *Bava Batra* (7b) teaches that when a city builds a wall, all its residents share the cost except for Torah scholars. Why? Because Torah scholars do not need the city's protection; they are its protection. As the verse says, "I am a wall, and my breasts are like towers" (*Shir HaShirim* 8:10): "I am a wall" refers to the Torah, and "my breasts are like towers" refers to Torah scholars. How often Maran zt"l would repeat this teaching—and how much strength it gives us! If only the government understood the power of Torah and the merit of every yeshivah student. As Maran shlit"a has said many times, the army's success comes through the merit of those who learn Torah: the precious young men, the *avrechim*, and the householders who set aside regular times for Torah study. Their Torah gives strength to the attribute of mercy.

The *Yerushalmi* (*Chagigah* 1:7) relates that when Rabbi Chiya, Rabbi Asi, and Rabbi Ami went to see how the teachers of young children were doing in one place, they found no one teaching *mikra* or *Mishnah*. "Bring us the *natrei karta*," they said—the city's guardians. The people brought them soldiers and commanders. The Sages replied, "Are these the city's guardians? We mean its true guardians: the Torah scholars and the teachers of young children."

So, first and foremost, we must defer to Maran shlit"a. What the Rav says is sacred; there is no need to add anything. In his humility, the Rav says that he has only lent a hand. In truth, one word from him is enough. This week, we visited eight or nine cities for the *hilulaot* of Maran, and we were also somewhere on Shabbat. Unfortunately, there is confusion among the public: "I'll choose this way," or "I'll do that." What Maran shlit"a says is the right course for now: vote Shas. The Rav sees things differently from the way we do. On Thursday, we were at his home, and he explained several matters to me—not that he needed to explain them, but he did. Some things cannot be explained to everyone. For now, this is the right course. Someone in Ramot told me, "I'll vote for *Gimmel*." What will happen afterward? We will have to knock on other people's doors and ask them to do us a favor, as Maran zy"a used to say fifty years ago. This Shabbat, I visited a *kollel* in Ramot for *dayan* training, where seventy *avrechim* study. They have a mobile building and received permission from Shas to build a four-story structure. Would Gimmel do that for us? They look after themselves and their own interests. Why shouldn't we look after ours? There is no need to say more; I have added this only for those who still have doubts.

Baruch Hashem, we are all under Maran's leadership. May Hashem grant him strength and good health—we must pray for this. He travels extensively every day, and the demands are exhausting. I do not do even an eighth of an eighth of what he does, and I know how tiring it can be. May Hashem give him the strength to continue spreading and uplifting Torah, and may we merit to see the coming of Mashiach speedily in our days. Amen.

From the Remarks of Rabbi Lior Glazer

With the permission of our teacher and rabbi, Maran shlit"a, and with the permission of my dear friend, the great Rabbi Naki, whose merit has brought us here—may Hashem bless him abundantly with success, a good and long life, and honor. It is a pleasure to read Maran's books, *Yalkut Yosef. Baruch Hashem*, we know them well. May he continue to spread and uplift Torah. The *Gemara* (*Chagigah* 14b; *Sanhedrin* 67b) relates that Rabbi Elazar ben Azariah said to Rabbi Akiva, "Akiva, what are you doing with *aggadah*? Leave your discussions and go study *tzara'at* and *ohel*!" Why did he say this? Was he telling Rabbi Akiva to speak words of *mussar* and *aggadah* to inspire people? There is a deeper point. Rabbi Akiva was so righteous and holy, so completely immersed in Torah, that he was himself like a living embodiment of Torah. The laws of *tzara'at* and *ohel* teach that when there is a corpse in a tent, anyone who enters the tent becomes impure. So, too, simply being in Rabbi Akiva's presence was enough to inspire awe of Heaven, *mussar*, and Torah.

When our teacher, the Rav, is delivering a halachic *shiur* and turns to words of encouragement for the *avrechim* and yeshivah students, those words can strengthen them even more than a full *mussar* talk from a *mashgiach*. When someone who is entirely immersed in Torah speaks, his words immediately reach us. All of Maran's words are sacred, and once he has spoken, there are no more questions. The matter is settled. Maran is Torah, and it is Torah itself that speaks through him. May we bless the Rav to continue leading us until the coming of Mashiach, speedily in our days. Amen.