



# Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

## On the Air with Ha-Rav Shlomo Aviner

Every Tuesday and Thursday night Rav Aviner answers questions of Jewish Law and faith on the radio in Israel. On the Air presents a sample of these answers each week.

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### MATCHMAKER MAKE ME A MATCH – FOR PAYMENT?

Q: Is it permissible for a "shadchan" (matchmaker) to take payment?

A: Someone who makes a match exerts much effort, and we want him or her to perform this holy work. One must dedicate much time in order to be successful in this area. There are problems and doubts. One must overcome many obstacles. This requires much time, and it is therefore proper that we pay someone who performs this mitzvah. But if they receive money it is not a mitzvah for its own sake? There are three answers to this claim. A. So it is not a mitzvah for its own sake, one may perform a mitzvah not for its own sake. This mitzvah is not on the same level as a mitzvah for its own sake, but it is still a mitzvah. If only all of the single people would find their match by people who performed this mitzvah not for its own sake! B. There are authorities (Shulchan Aruch in the name of Rabbenu Manoach) who explain that if a person performs a mitzvah both for its own sake and not for its own sake, it is considered for its own sake. For example, a person who makes his living selling tefillin also wants people to put on tefillin, it is therefore considered a mitzvah. C. If someone takes payment for making matches it is not to make money, he takes payment in order to make matches. If he did not take payment, he would not have time to dedicate to this mitzvah, and he would have to make a living. It is therefore considered a mitzvah. I, myself, many times have given a note to a shadchan and said, "Give this to the couple." It says, "Dearest Bride and Groom, please pay the shadchan." I know many people who stopped matchmaking because it takes up so much time, and in the end they were not paid and they needed to make a living. I therefore say that a matchmaker should receive payment.

### THE CROSS ON SWISS ARMY KNIVES

Q: Is it permissible to have a Swiss Army knife since it has a cross on it?

A: I understand that the cross is the symbol of Switzerland, since there is a cross on the Swiss flag. This means that it is not a religious cross, but a national symbol. Therefore, there is no problem to own a Swiss Army knife.

### TEFILLIN STRAPS AND TZITZIT ON THE FLOOR

Q: Is it not a problem that people put the tefillin straps on the floor and slowly wrap them around their hand, or drop the tzitzit of the Talit on the floor and then put it on?

A: One must be careful about this. Therefore, when I unroll the straps, I place them on a table, shtreder or a chair. I keep them close to me so that they do not fall on the ground. Regarding a talit as well, there is no reason for it to fall on the floor. I take out my talit, lift it up and open it so that it does not fall on the floor. A person is not evil if the tzitzit fall on the floor for a second, but one should certainly not treat objects used for a mitzvah in a disgraceful way. The solution is a technical one and not complicated.

### REVENGE OF THE RIGHTEOUS

Q: I asked my neighbor to pick something up for me at the store and she would not take money. What should I do?

A: Give the money to tzedakah and we are finished, Hashem already knows you want to pay. You can also do something else. Another time, when you buy something for her, refuse to take the money. This is the revenge of righteous people.

### WHAT WILL BE IN THE END?

Q: What will be in the end? (Hebrew expression which usually assumes a negative outcome)

A: We know what will be in the end. In the end, everything will be good, because the Messiah will come and it will be the complete Redemption. But you are not asking about what will be in the end, but what will be in the middle. Since we are in the middle, we already know that we have the State of Israel, we are not suffering in a holocaust, we are not in concentration camps, we are not suffering in pogroms. We have yet to reach the complete Redemption of Torah, holiness and wisdom. We are in the middle, and the middle is difficult; not as difficult as it has been, but not yet full of light. In the meantime, we will have trials, as it says in the first chapter of the book "Mesillat Yesharim," – in this world there are many trials. In the State of Israel there are also many trials. We must therefore continue on with courage and determination.