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# 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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### FORCING YOUR MOTHER TO GO TO THE DOCTOR

Q: A few days ago, the doctor told my mother that she needs to have a few tests done because he is very concerned about her health. My mother refuses to go. What should I do? Should I physically force her to go?

A: You can physically force her to go since it is for her own good. It is a case of "piku'ach nefesh – preserving life." The Gemara in Kiddushin (31a-b) says that one can feed his father expensive chicken and lose his world, while someone else can force his father to work in a mill and attain the World to Come. The commentators explain that if a person feeds his parent expensive meat, but does so with a mean attitude, he is going to "Gehinom" (purgatory). For example, if the parent asks, "Where did you buy this meat?" and the child responds, "Shut up and eat." He provides much, but does so with a lack of respect. In the other case, however, someone can force his father to work, but does so for his parent's benefit. For example, if the father is working he will not be drafted into the non-Jewish army. There are times we must force our parents to do something for their own good. We obviously do so without insults or yelling. We say, "Mom, you have to go." We take her hand – two sons or two daughters or daughters-in-law – and we take her. "Mom, everything will be okay. Don't worry." Pull her a little. You can avoid the problem if you find someone in the family or someone she respects – a rabbi or a neighbor – to try to convince her and who can find the pathways to her heart. Then there is no problem. This is the best way, but if she does not listen, you are obligated to physically take her.

#### ENTERING THE DOME OF THE ROCK TO SAVE AN ARAB

Q: My daughter is completing the course of Magen David Adom. Is it permissible for her to enter the Dome of the Rock in order to save an Arab?

A: Quite simply, it is forbidden to enter the Temple Mount. If someone needs to be saved, someone else must save him. From my understanding, there are always different people on call for Magen David Adom. While there is no difference between an observant person and a non-observant person regarding this prohibition, a non-observant person will not ask this question. If so, they will save him. In general, since we are responsible for the citizens of the Land of Israel, we are responsible to save non-Jewish citizens. This is not Russia of one hundred years ago when someone else would perform these acts. We have a responsibility to be concerned about their lives. If we do not do this, we must admit that there are parts of the Land of Israel which are not ours and another authority is needed. We are therefore required to save them, but another paramedic should perform the need, since he will do so in any case. Thus, she does not have to even ask this question, and it is better that there is no question at all than a question with a complicated answer.

#### ACCIDENTALLY RECITING A BLESSING WITHOUT A KIPPAH

Q: If I accidentally recite a blessing without a kippah, do I have to recite it again?

A: It is clear that you must wear a kippah while reciting a blessing, but if you accidentally recited it without a blessing, you fulfilled your obligation and do not have to repeat it. It happens sometimes. Someone recites a blessing and realizes that he does not have a kippah. There is a dispute in Massechet Sofrim whether or not there is a requirement to wear a kippah while reciting a blessing. The Beit Yosef (Orach Chaim chapter 8) writes that the basic law is that you do not need a kippah to recite a blessing. His proof is that in the morning blessings, we recite all types of blessings for Hashem providing us with our daily needs (see Berachot 60b). For example, when we get out of bed we recite, "Blessed is Hashem who straightens the bent." When we fasten our belts we say, "Blessed is Hashem who girds Israel with strength." And when we put on a kippah or a hat we say, "Blessed is Hashem who crowns Israel with glory" (today we recite these blessings in shul). The Beit Yosef argues that based on this order we see that the person was not wearing a kippah for all of the blessings he recited at the beginning. The Vilna Gaon also brings this proof. Other authorities argue against. If you recited a blessing without a kippah, you can therefore, after the fact, rely on this opinion and you fulfilled your obligation.

#### RECITING THE PRAYER FOR AN ISRAELI GOVERNMENT WHICH VIOLATES TORAH

Q: How can we recite the prayer for the Government of Israel when they violate the Torah?

A: This prayer is most appropriate. In the prayer we said, "And bestow Your light and truth to its leaders, its ministers and its advisors and place good counsel before them." If anything, we should recite this prayer twice or even more.

#### A CUP WITH A PICTURE OF AN ANIMAL

Q: Is it permissible to recite a blessing in front of a cup with a picture of an animal?

A: It is permissible. It is not idol worship and you are not reciting a blessing to the animal. It is a picture.

#### SHUL BUILT BY KEREN YEDIDUT (FRIENDSHIP FELLOWSHIP)

Q: Is it permissible to daven in a shul built with money donated by the Friendship Fellowship?

A: The Friendship Fellowship is a shorten name of the Friendship Fellowship of Christians and Jews. They shortened the name in order to hide the word "Christians." This is money from missionaries. Many Rabbis have ruled that it is forbidden to accept money from them. The head of the organization came to speak to Ha-Gaon Ha-Rav Avraham Shapira ztz"l and he pretty much threw him down the stairs. The prohibition, however, is on receiving the money, not on a shul built with the money. After the fact, when the shul is already built, it is permissible to daven there.

#### IMMERSION IN THE MEDITERRANEAN SEA OR KINNERET ON SHABBAT

Q: Is it permissible for a woman to immerse herself (for reasons of Family Purity) in the Mediterranean Sea or the Kinneret on Shabbat?

A: In general, it is permissible to immerse since it is for a mitzvah, but in this case it is dangerous. It is therefore only permissible if there is a lifeguard. The tide can easily pull one down and you can drown. I had a friend who was an excellent swimmer, and he was pulled under by the tide and drowned. It is forbidden to immerse if there is no lifeguard.

#### MICROWAVED MEAT WITH DAIRY COVERED

Q: I accidently cooked meat in a meat dish with a dairy porcelain bowl covering it?

A: Was the dairy bowl used in the last twenty-four hours?

Q: No.

A: The meat is kosher, the meat dish is kosher, but the dairy bowl is trief. There is no way to kasher the porcelain bowl – put flowers in it.