



## On the Air with Rav Aviner ~ #108

From Ha-Rav's weekly radio program in Israel and more

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### Man on the moon

Q: Is one obligated to observe the mitzvot on the moon?

A: This question is discussed in the book "Man on the Moon" by Ha-Rav Menachem Kasher (pp. 51-55). It is clear that a person is obligated to perform the mitzvot on the moon. The Torah preceded the world, and not only are we obligated to observe it in Eretz Yisrael and everywhere in the world, but everywhere in the Universe as well. If there were plants of the moon they would obviously not be obligated in Terumot and Ma'asrot. It is outside of the Land, but one is obligated in the mitzvot there. How to calculate the times on the moon is a serious question. The halachic authorities have already discussed this issue regarding the North and South Poles, and solved it by using extrapolation, i.e. we can calculate the times there by using the times from place where we do know the times. But the moon is outside of time. The Rabbis therefore rule that a person should continue to follow the time from the place from which he departed. Based on this, it is possible that different people in a space station or on the moon who came from different places will be observing different times. This question has also already been discussed regarding the international date-line. As is known, during World

War Two, the students of the Mir Yeshiva escaped and went to Shanghai. There was a dispute when Shabbat should be observed: Saturday, Sunday (because it was over the date-line) or on both days because of the doubt (Ha-Griz of Brisk and the Chazon Ish ruled it should be observed on Sunday and Rav Tikochinsky said that it should be on Saturday). The dispute is whether the International Date-Line is 180 or 90 degrees east of Eretz Yisrael. It is thus possible that different people on the moon are observing different times whether for Shabbat or for day and night.

Rav Kasher also writes that one loses performing the mitzvah of Kiddush Levana on the moon. How can one recite it if he is standing on the moon? Ha-Rav Menasheh Klein in Shut Mishneh Halachot (6:259) was asked: Is it permissible to recite Kiddush Levana when people are standing on the moon since it may appear as if you are saying a blessing to them? He answered: Yes, there is no difference (but he writes that it is forbidden to travel to the moon since there is no suitable air and it is dangerous). And it is written in Nefesh Ha-Rav (p. 79 note #7) that one Rabbi said that after man landed on the moon the words "I dance before you [the moon] but cannot touch it" in Kiddush Levana should be changed, but Rav Yosef Dov Soloveitchik said that the intention is that one cannot touch it during the recitation of the blessing since one is on the earth and it certainly should not be changed. Rav Kasher was also asked: Is it even permissible to step on the moon since we say Kiddush Levana and the moon is thus used for a mitzvah (Tashmishei Mitzvah) and it is forbidden to denigrate an item used for a mitzvah? He answers that the moon was not only created for the sake of saying Kiddush Levana. It has an independent value. One can also ask: Is it permissible to step on Eretz Yisrael, since it is a mitzvah to live in Eretz Yisrael and it is thus used for a mitzvah? I see people walking on the Land of Israel since that is also part of the mitzvah, as it says: Anyone who walks four amah (6 feet) in the Land of Israel is ensured on life in the World to Come (Ketubot 111a).

#### Fieldtrip before morning davening (Shut Blog)

Q: Is it permissible to begin a fieldtrip (tiyul) at daybreak and daven an hour or two later?

A: No, it is forbidden for a person to involve himself with his own matters before davening. It is therefore forbidden to begin a fieldtrip from the moment one is required to daven, even according to the earliest possible opinion. One should daven and then enjoy the trip.

## **Text Message Responsa**

Ha-Rav answers hundreds of text message questions a week. Some appear in the parashah sheets "Ma'ayanei Ha-Yeshu'ah," "Olam Ha-Katan" and "Be-Ahavah U-Be-Emunah." Here's a sample:

Q: Is it good idea to get life insurance?

A: Yes, it is protection for one's family.

Q: What is the source for generously paying a matchmaker?

A: It is a tradition. Shulchan Aruch, Choshen Mishpat 264:7 in Pitchei Tehuvah.

Q: What did they learn in the yeshiva of Shem and Ever?

A: The Mitzvot of Bnei Noach. General ethics.

Q: Is a Mohel required to check the baby after 24 hours?

A: In the majority of cases, he checks within 24 hours.

Q: Does a child have to wear Tzitzit which are kosher?

A: Kosher without stringencies.

Q: Should the small amount of dough separated for "challah" be burnt?

A: Yes, but not in the oven or it will make the oven treif. You can also place it in two plastic bags and put it in the garbage.

Q: Is it permissible to babysit on Shabbat?

A: Yes.

Q: Is it permissible to use baby wipes on Shabbat?

A: Yes, it is not considered squeezing.

Q: Is it permissible to teach a non-Jew Torah?

A: No, only the seven mitzvot incumbent upon non-Jews.

Q: Is it true that the Messiah has already arrived?

A: No, since the Messiah is the King of Israel who is involved with Torah, leads the Nation according to the Torah, and leads us in war (Rambam, Hilchot Melachim 11:4), and we have yet to reach this point.

Q: When will the Messiah arrive?

A: It is forbidden to make calculations (Rambam, Hilchot Melachim 12:2). We wait every day.

Q: I know that it is forbidden to copy disks, but is it permissible to borrow one from a friend?

A: Yes.

Q: Is it permissible to draw the sun?

A: Some authorities permit it. Rambam in his commentary on the Mishnah and Maran Ha-Rav Kook in Shut Da'at Cohain.

Q: Is a separate men's and women's SAT class preferable or a mixed one at a higher level?

A: A separate one since fear of G-d is above everything.

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