



## On the Air with Rav Aviner - #125

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

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### The Integrity of the Land of Israel according to Halachah

Question: Why is it forbidden to give part of Eretz Yisrael to the Arabs?

Answer: According to Jewish Law, we are obligated to hold on to the full breadth of our Land and not to give a portion of it to another nation, on account of three reasons, each of which is sufficient in and of itself:

Saving of Lives - The survival of Israel in our Land is accomplished by the removal of the enemy's army as much as possible, and also by a national "standing at full stature," since anything we yield brings continued pressure. For the sake of the survival of Israel, there is a need to sacrifice one's life, as we are commanded, "Do not stand idly while your brother's blood is shed" (Vayikra 19:16): If you see a fellow drowning in a river, or bandits are attacking him, or a wild animal is attacking him, you are obligated to save him (Sanhedrin 73a). According to various Rabbis, even if

there is potential danger for the one who came to rescue, he is obligated to act to rescue one who is in a situation of certain danger (Hagahot Maimoniyot, Rambam – Hilchot Rotze'ach U-Shemirat Nefesh, chap. 1, Kesef Mishnah ibid., Beit Yosef Choshen Mishpat 426 in the name of the Yerushalmi). This is also implied by the literal meaning of the words of the halachic authorities, who mention: "One who is drowning in a river or bandits are attacking him or a wild animal is attacking him," since clearly there is also potential danger in rescuing, and the authorities did not limit the obligation of rescuing only in a rare circumstance when there is no danger. This applies all the more so when we are not discussing the saving of individuals but the saving of the entire Nation of Israel. Sacrificing one's life is what saves blood.

The Mitzvah of the Settling of the Land of Israel - We are commanded to dwell in this Land, to settle it and to possess it, which means according to the words of the Ramban: "do not abandon into the hands of any other nation" (Positive Mitzvah #4 in additions to Rambam's Sefer Ha-Mitzvot). This applies to every part of Eretz Yisrael (ibid.). For this mitzvah, if there is a need, we are commanded to sacrifice our lives, and even to enter into war, which is necessarily a dangerous venture. We will not attain security and peace by yielding, but on the contrary, by strength and by "standing at full stature."

Sanctification of G-d's Name - We are commanded to sanctify G-d's Name: "And I will be sanctified amongst the Children of Israel" (Vayikra 22:32), and there are many levels and shades of this great mitzvah (see Yoma 86a and Rambam - Hilchot Yesodei Ha-Torah, chap. 5). There is sanctification of G-d's Name by individuals and there is sanctification of G-d's Name by the entirety of the Nation. We are commanded to be partners in the great act of Hashem of the return of the Nation of Israel to its Land and its redemption in it, and to perform anything which is in our power for the sake of this great sanctification of G-d's Name (see Le-Netivot Yisrael of Ha-Rav Tzvi Yehudah Ha-Cohain Kook vol.1, pp. 118-127).

### **Shut She'eilat Shlomo - Questions of Jewish Law**

#### Facebook

Question: What is Ha-Rav opinion about being on facebook?

Answer: Facebook is complex because it is a good social connector but there are also many problems: immodesty, Lashon Ha-Ra, inappropriate relationships, etc. As a result, this medium is improper and we say: "His gain is offset by his loss." One should therefore distance himself from it.

## Text Message Responsa

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

Q: I learn Torah with someone who is twice my age, and he has a different view of Torah scholars than I do. Should I continue to learn with him?

A: If it has an effect upon your view, then you should stop. (see Shut Ha-Radvaz 4:187)

Q: What is the blessing on quinoa?

A: Before "Ha-adama" and after "Nefashot."

Q: Does a reflector vest require Tzitzit?

A: No, it is not a garment.

Q: If it is Hashem's will that a person die, why do we cry?

A: Because we love him.

Q: I saw my father transgressing a mitzvah. Should I point it out to him?

A: Ask him if he wants to talk about it.

Q: I finally received a divorce after many years and despite the horrible behavior of my former husband. Is it appropriate to make a meal of thanksgiving?

A: Yes.

Q: Is it a mitzvah to give Tzedakah to everyone who asks?

A: If you are certain that they need the Tzedakah.

Q: What should one do with missionary literature?

A: Throw it in the garbage.

Q: Is it permissible for a man to go to a work out club which also has women?

A: Certainly not. Kitzur Shulchan Aruch 152:8.

Q: I saw two kids sneak on to the bus. What should I do?

A: Point out to them that they should pay. If they do not listen – inform the driver. It is for their own good.

Q: Do I have to forgive someone who hurt me?

A: If they placate you in an appropriate manner.

Q: I am in the middle of learning and my father sent me a text message. Should I answer?

A: Yes, instead of text messaging me.

Q: Is a Kippah with holes for style considered Kosher?

A: Yes, the essence is that it is big. Some say that it should cover the majority of the head, and the lenient position is that it is seen from all sides. (Shut Igrot Moshe Orach Chaim 1:1, Shut Yechaveh Daat 4:1. Shut Yaskil Avdi vol. 6 p. 292a)

Q: Are vitamin supplements considered like medicine on Shabbat and forbidden or like food and permissible?

A: They are forbidden like medicine. It is possible to take them before and after Shabbat. (Shemirat Shabbat Ke-Hilchata 34:20)

Q: Can one fulfill his obligation to recite a blessing by hearing someone else recite a blessing for him on the telephone?

A: No, one does not hear the person's actual voice but a reproduction. One should however recite "amen" as one would in the shul in Alexandria. (Sukkah 52a, Shut Minchat Shlomo 1:9, Shut Igrot Moshe Orach Chaim 4:91)

Q: Is it proper to wear a shirt with part of a Torah verse without Hashem's Name?

A: It requires two coverings to go into the bathroom. It is not proper. (Shut Tzitz Eliezer 16:30)

Q: What is the Torah source for the prohibition of men and women touching?

A: "Do not approach" (Vayikra 18:6. Sefer Ha-Chinuch 188).

Q: My brother is meeting a young woman for the purpose of marriage. He is very dominating. Should I tell her?

A: Certainly. (Kehillot Yaakov on Yevamot 60 #38)

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