



Parashat Tzav 5771 - #180

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Dedication Opportunities

Ha-Rav Aviner is set to publish a variety of new books in Hebrew.

You can be a meaningful partner in these projects by dedicating a book, or part of a book, in memory or in honor of someone. Payment may be made over time. Please be in touch with Rav Aviner or with me if you are interested in this opportunity.

The upcoming books are:

1. Zemiroth Shabbat and the Shabbat Table (B"H – within a month)
2. Bekol Zot - Children's stories
3. Commentary to the Rambam's Introduction to the Mishnah

On the Purim... Purim on Motza'ei Shabbat

Question: What are the special Halachot when Purim falls after Shabbat?

Answer:

1. Bringing the Megillah to Shul on Shabbat: We do not read the Megillah when Purim falls on Shabbat (though nowadays only Shushan Purim can fall on Shabbat). This was decreed in order to prevent one carrying it into a public domain (which is forbidden on Shabbat). There are later authorities (i.e. Aruch Ha-Shulchan Orach Chaim 693:3) who forbid carrying the Megillah on Shabbat on account of it being Muktzeh (something that may not be moved on Shabbat), but most authorities disagree and permit it (Shulchan Aruch Orach Chaim 688 and Mishnah Berurah #18). Bringing it to Shul is permissible all the more so on a regular Shabbat (i.e. which is not Purim). There is, however, a problem of bringing the Megillah to Shul on Shabbat because of the prohibition of preparing on Shabbat for a weekday. If one does bring the Megillah to Shul on Shabbat, one should be sure to learn something from it at Shul on Shabbat itself.
2. Children Dressing in Purim Costumes on Shabbat: Children may dress up in a costume on Shabbat before they come to Shul, since they will have enjoyment from

the costume on Shabbat itself. It is therefore not considered as if one were preparing on Shabbat for a weekday. This is obviously on the condition that there is no part of the costume which is Muktzeh, and it does not involve painting, [forbidden] tying, and other similarly forbidden things.

3. Noisemakers on Shabbat: Noisemakers are definitely forbidden on account of Muktzeh. And even if they are not Muktzeh, it is impossible to bring them because of preparing on Shabbat for a weekday, since it is not possible to rely on the solution of using them on Shabbat itself, since one may not make noise from any type of instrument, objects, etc. on Shabbat.

Summary: It is permissible to bring a Megillah to Shul while it is still daytime on Shabbat provided that one learns something from it. It is permissible for children to dress up in a costume while it is still day time, but it is forbidden to bring noisemakers.

Rav Aviner on...

Open Letter to an Honest, Upright Member of the Human Race

[Be-Ahavah U-Be-Emunah - Vayikra 5771 – translated by R. Blumberg]

Dear friend,

I'm writing to you in the name of the People that dwells in Zion, although I have not been appointed to do so. Nonetheless, since I don't wish to present you with opinions but with simple facts, I don't need to be appointed. Thus I'm not writing to change your mind, but only to provide you with some facts, because I'm afraid you're being fed lies about us. All the truths I'm going to tell you can be corroborated in the books on Middle East and World history.

First falsehood: This Land has always been the homeland of the Palestinian People, and was taken from them by us.

This isn't true! We have lived here from time immemorial, and we were expelled by the Romans. Almost all of the Arabs arrived here just before the War of Independence, when the British intentionally opened up all the dry-land borders to them. We are the only people on Earth for whom this has been a homeland.

Second falsehood: This country was conceived in sin following an aggressive, illegal conquest by the Jews.

I beg to differ. Israel was the result of a British legal obligation and an international agreement following the First World War, which was reconfirmed after the Second World War.

Third falsehood: The Israelis want to destroy the Arab countries in particular, and the whole Muslim world in general.

Not so! The Arabs started each of the wars against us, and not vice versa: the War of Independence, the Sinai Campaign, the Six-Day War, the Yom Kippur War, the Lebanon War, the Gaza War, etc. etc. And our army -- as its name makes clear, is the I.D.F., the Israel DEFENSE Forces. All of our wars were and are wars of defense.

Fourth falsehood: The Israeli Army mistreats Palestinians.

Also untrue! Our army is exceedingly moral, the most moral on Earth, going beyond the conventional norm. Many of our soldiers have died so innocent civilians would be spared.

Fifth falsehood: The State of Israel oppresses the Arabs in its midst.

Wrong. They have a status unparalleled in any Arab country: the right to vote for the government. They have their own Knesset members and ministers, they can study in University, and become high-ranking judges and officials. Unfortunately, many of them engage in terror, out of a sense of enormous ingratitude, and their brethren do not protest this forcefully.

Sixth falsehood: When there are two states for two peoples, operating in good neighborliness and cooperation, there will be peace in the Middle East.

That is not so. This idea was already raised 80 years ago in 5680, and it's because of that that we are at war. Already in 5686 we agreed to the establishment of two states and the Arabs refused. It turns out that we made a mistake. The British had already established two states, ours and Jordan. Every time we agreed to such a solution, the result was another war. It thus turns out that this solution is only good theoretically, not realistically. And this is before we even consider it from a moral standpoint.

Yes, my dear friend, examine the historical facts and you'll see that with the help of some fanatical brainwashing, victim has been turned into aggressor, justice into injustice, truth into falsehood, and reality into a kind of irrational, hallucinatory insanity.

And in conclusion, I shall allow myself to quote several lines from an old song of ours from after the War of Independence, called "Our Tiny Land":

Our tiny Land
It's my Land, mine!
I love it so!

Our tiny Land
Little mother of mine
You love your son so much.

Our tiny Land
After 2,000 years of exile
I've returned to you.
You're my one and only.
I am wed to you forever!
Live forever, my Land!

Kitzur Tefilat Amecha - #42-43

[adapted by Rabbi Shmuel Jablon from Rav Aviner's three-volume commentary on the siddur "Tefilat Amecha"]

#42

In the second paragraph of Shema, we accept that Hashem has given us the Mitzvot and that we will follow them. As part of this, we read that we are "to love Hashem Your G-d and serve Him with all your hearts and all your souls." This is very important. Our motivation to fulfill the Mitzvot is our love of Hashem. Although one can perform Mitzvot without love or desire, this is far less than ideal. Doing the Mitzvot with joy is part of the Mitzvot themselves. To perform Mitzvot without love and joy and only out of obligation is like a husband telling his wife, "I don't really love you. I'm just with you because I promised." Thus, we are told in the Shema that loving Hashem is part and parcel of the Mitzvot that we deserve.

#43

In the second paragraph of Shema, we accept that Hashem has given us the Mitzvot and that we will follow them. As part of this, we learn the principle of reward and punishment. If the Jewish People perform the Mitzvot, we are rewarded. If not, we are punished.

It is important to note that the punishment includes lack of rain and crops, and that we will be sent out of Eretz Yisrael. We see that living outside of Eretz Yisrael is neither ideal nor enjoyable. It is a punishment. This is because while it is true we can serve Hashem outside of Eretz Yisrael, we can only do so as individuals. The only way to serve Hashem as a Nation is in Eretz Yisrael. This is why Hashem told Avraham Avinu to go to Eretz Yisrael where He would make him into a Great Nation - not just a great person. Therefore, the greatest punishment is to be sent away from the good land that Hashem has given us.

Shut She'eilat Shlomo - Questions of Jewish Law

Sending Mishloach Manot to Tzahal Soldiers: Two Teshuvot

I suggest that the community seriously limit sending Mishloach Manot to friends, and to concentrate on sending them to the soldiers in the area, whose lives are difficult. According to Rabbi Shlomo Alkabetz, the reason for sending Mishloach Manot is to increase love between Jews, and according to the author of Terumat Ha-Deshen, to provide someone with food for the festive meal of Purim. Regarding soldiers, both reasons apply. Therefore, no one should be offended if he does not receive a Mishloach Manot from his friend, and all of us will be aware that our gifts are lovingly going to the guardians of our security. [Shut She'eilat Shlomo vol. 5 #49 in the original edition]

A year ago we began a tradition of seriously limiting sending Mishloach Manot from one person to his friend and to give Mishloach Manot to soldiers who safeguard our security, and it is appropriate for us to continue to do so. This year there is also an organized trip to an army base. Everyone should therefore donate to Tzahal. Do not be offended if you do not receive a Mishloach Manot from a friend. I guarantee that he is your friend with all of his heart.

[Shut She'eilat Shlomo vol. 1 #234 in the original edition]

You can send Mishloach Manot to Tzahal soldiers through the following websites:

www.hebrongifts.com/mimafoso.html, <http://pizzaidf.org> or
http://images.virtualjerusalem.com/liat/HaLev/Purim/Purim_030811.html

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