



Text Message Q&A #209 Ask Rav Aviner: toratravaviner@yahoo.com

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Ha-Rav answers hundreds of text message questions a day. Here's a sample:

Food Coupons on Shabbat

Q: Is it permissible to buy a food coupon on a weekday in order to redeem in on Shabbat for food?

A: Yes. Shemirat Shabbat Ke-Hilchata (29:15).

Candy at Nursery School

Q: We only give only children healthy food at home. At nursery school they give out candies. Should we forbid our children to eat it?

A: It is impossible to do so. "You shall not muzzle an ox when it is threshing [the grain]" (Devarim 25:4). It will break them. Since it is only a small amount, it will not damage them. Rambam, Hilchot De'ot 4:10.

Wearing Tzitzit

Q: Why are we obligated to wear a four-cornered garment in order to fulfill the Mitzvah of Tzitzit? What is the transgression if one does not wear them?

A: It is correct that there is no transgression. But when Hashem is angry with a man, he will also punish him for avoiding fulfillment of this Mitzvah. Menachot 41a. Shulchan Aruch, Orach Chaim #24.

Who is Hashem?

Q: Who is Hashem – in one sentence?

A: One who has G-d in one sentence does not have G-d.

Shehechyanu on Donating Blood

Q: I am about to donate blood for the first time in my life. Is it permissible for me to recite Shehechyanu?

A: Yes. 1. One recites Shehechyanu on reciting a Mitzvah for the first time (Shut Orach Mishpat pp. 268-269). 2. We recite Shehechyanu over good news (Shulchan Aruch, Orach Chaim 222:1). Furthermore, the Bach (Orach Chaim #29) writes that there is a major difference between the blessing of Shehechyanu and all other blessings: since the Shehechyanu is recited over joy, one does not violate taking Hashem's name in vain by reciting it, even in a case where it is not certain that it should be recited. And even though there are those who disagree (Pri Megadim #225), it is possible to rely on the Bach's opinion.

Maran Ha-Rav Kook and JNF Tzedakah Boxes

Q: I heard in a class by a Charedi Rabbi that Rav Kook preferred Eretz Yisrael over the Torah, and he therefore ruled to remove the Tzedakah boxes of Rabbi Meir Baal Ha-Nes and replace them with JNF Tzedakah boxes.

A: It is a lie! On the contrary, Maran Ha-Rav Kook ruled that the Tzedakah boxes of Rabbi Meir Baal Ha-Nes should remain affixed in the wall, as was the custom, and the JNF Tzedakah boxes should be placed on the table. Shut Da'at Cohain (#136).

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