



Text Message Q&A #238 Ask Rav Aviner: toratravaviner@yahoo.com

Prepared by Rabbi Mordechai Tzion Visit our blog: www.ravaviner.com

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

Sherayim of the Rebbe

Q: What is the source for eating Sherayim (leftover food) of a Rebbe? Is there something to it?

A: It has no clear source in the Gemara nor the Poskim. Some learn it from the Gemara Chagiga (13b) that it is forbidden to eat a loaf of bread from which a mouse nibbled since the impurity has spread throughout, and this is all the more so when a righteous person eats from it that the purity spreads throughout (Ha-Rav Avraham Shapira explained it in this manner. When this explanation was related to Ha-Rav Moshe Halberstam, member of the Badatz of the Eidah Ha-Charedit, he said: "I am familiar with all the statements regarding Sherayim except this one." Rosh Devarcha, p. 108). Or the Yerushalami Moed Katan (2:3) which says that after the meal celebrating the New Month, Rebbe Yohanan would collect the crumbs and eat them, saying: "May I spend my life in the next world together with those who ate here last evening" (Brought in Shaarim Metzuyananim Be-Halachah 42:2. Derech Sichah vol. 1, p. 220 in the name of Ha-Rav Chaim Kanievski. And Chasidim ask: If one is strict not to sell actual Chametz for Pesach, is it permissible for him to sell a piece of Sherayim from his Rebbe? The Poskim answer: yes. Shut Nachat Pinchas 1:1 #65. Brought in Ki Ba Moed – Pesach vol. 1, p. 8. And Ha-Rav Aviner told me: "This is a

big Chidush, since he is interested in saving it and perhaps there is no Bitul". And the Gerrer Rebbe once said to Maran Ha-Rav Kook: "Chasidim eat Sherayim of their Rebbe, i.e. they nullify themselves to their Rebbe. To whom do you nullify yourselves?" Maran Ha-Rav Kook answered him: "We eat the Sherayim of Klal Yisrael." And Maran Ha-Rav Kook already wrote that the greatest Tzadik does not reach the ankles of Klal Yisrael. See Orot 76, 176).

Relation to Arabs

Q: I am volunteering at a center for mentally-challenged children, and there are also Arab children there. How should I relate to them? In a pleasant manner like to the other children?

A: Certainly. One has to be a human being. It is not a battle field there. See the introduction of the Netziv to Sefer Bereshit.

Suffering of Am Yisrael

Q: What kind of Chosen People are we when we suffer and are killed all the time? This is how Hashem loves us?

A: This is complex for a text message. Ask a Rabbi face-to-face. Asking a question like this in a text message is a horrible belittling of the suffering of Am Yisrael and a belittling of Hashem.

Q: Thank you, it is truly a belittling.

A: May Hashem bless you.

Aliyah to Torah for Cohain who Married Divorcee

Q: Can a Cohain who married a divorcee receive an Aliyah to the Torah?

A: Ha-Rav Moshe Feinstein permits him to receive an Aliyah of a Yisrael, since he nullified his holiness. Shut Igrot Moshe (Orach Chaim 2:33). And Ha-Rav Ovadiah Yosef permits him to receive an Aliyah only after the first 7 obligatory Aliyot. Shut Yechaveh Daat (2:16).

Eating while Standing Up

Q: I saw that the Rambam writes that one should eat while sitting. Hilchot Deot 4:3. Is this the Halachah?

A: He writes this from a medical perspective, and now there is no such concern. But it is proper from the perspective of etiquette. Piskei Teshuvot 170:22.

Bnei Akiva

Q: Is it permissible to say 'Bnei Akiva', since it is forbidden to call a great Rabbi by his name, and it is named after Rabbi Akiva?

A: It is indeed a problem. But it is not possible to change the name at this point (see Chinuch Be-Ahavah Vol. 2, pp. 308-311).

Anger

Q: What is the source for the Rambam's words that anyone who becomes angry is as if he worships idols (also in Hilchot Deot Chapter 2)?

A: Zohar 1:27b. 3:179a and other places there. But this does not mean that the Rambam took it from there (since it is clear that the Rambam did not see the Zohar), but he certainly took it from Shabbat 105b and Nedarim 22a (Although the Rambam's language is not exactly like the wording of the Gemara, but rather like that of the Zohar).

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Yeshivat Ateret Yerushalayim P.O.B. 1076 Jerusalem 91009 Tel.02-6284101 Fax.02-6261528

www.ateret.org.il To subscribe, send e-mail to: mororly@bezeqint.net

