Dear Bubbe,

Guess what? All of us are confronted with your exact decision! This world is a 'great play' with fantastic scenery and ingenious props. We all have a wonderful part in it. But it is an improvisational theater; the lines of the play are ad-lib. We all have a wonderful part in it.

Your embarrassment in the face of your children is telling. When you don’t first look at my children to see how they will react to my words, it indicates that, underneath it all, we know it’s wrong.

However for the first time in my long acting experience, I am confronted with a moral decision. The play and the lines I will have to say are not ones that I would be proud for my children or my grandchildren to hear (even though they will not see this play). My question is, is it right for me to consider taking this part?

Sources:
• Bereshit 37:26
• tractate Pesachim 3a

---

Alan Shear < alshear@global.co.za> wrote:

This question was asked to me at a halacha shiur I gave:

If one purchases a car, which will belong to him in a few years time (since actually the bank owns it until the owner can pay back fully for it) but does not currently belong to him, may he make a Shehecheyanu blessing on it — or should he wait until the car is fully paid for, and actually belongs to him, and then say the blessing?

---

Dear Alan Shear,

I asked this question to Rabbi Sholom Yosef Elyashiv, shlita. He rules that provided one is capable of making the monthly payments, he should say shehecheyanu at the time of purchase.

Since the shehecheyanu blessing depends on 'simchat halev' — happiness of the heart — one should say it as soon as possible, while he still feels the 'simcha'.

Speaking of the bank owning something — or having a 'lien' on it:

A king once wanted his vassals to pay higher taxes. “But what if they don’t pay?” asked the king’s advisor. “We’ll slap a lien on their property,” said the king.

“What shall we call this ‘lein’ imposed upon the vassals?” he asked.

“Please,” said the king. “Don’t try to force me into making a bad pun.”

Sources:
• Shulchan Aruch, Orach Chaim 223:4

---

Yiddle Riddle

In what non-life-threatening situation is there a positive mitzvah to eat the meat of a neveilah — i.e., something that died without shechita (kosher slaughter)?

Riddle submitted by Reuven Miller

Sources:
• Bereshit 37:26
• tractate Pesachim 3a