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# Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

## On the Air with Ha-Rav Shlomo Aviner

Rav Aviner answers questions of Jewish Law and faith on the radio in Israel on Tuesday & Thursday nights (To listen: [www.kimizion.org/shiur/shut.html](http://www.kimizion.org/shiur/shut.html)). On the Air presents a sample each week.

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### Pictures of Rabbis in the Garbage

Q: Is it permissible to throw pictures of Rabbis in the garbage?

A: It is permissible according to the basic law, but one no would be brazen enough to do so.

### Which commentator is correct?

Q: There are so many commentaries on the Torah. Doesn't that mean that some of them err in their understanding?

A: The Torah does not enter into details. The Gemara uses the term, "Hava Amina – I would have thought." It is a suggested answer which is ultimately rejected. It is a possible understanding. Hashem does not definitively say everything. They are seventy "faces" – interpretations – of the Torah. The Maharal says that every interpretation has a spark of truth. The Gemara in Gittin (6b) discusses the story known as "Pilegish Ba-Giva" (The Concubine in Giva – Shoftim 19–21). It begins that a husband left his concubine. Why was he upset? Rabbi Evyasar said that he found a fly in his food. Rabbi Yonatan said it was a hair. Only one of them can be right. Which erred in his understanding? Sometime later, Rabbi Evyasar met the prophet Eliyahu and asked him what Hashem was doing. Eliyahu said that He was giving a class about the story of the concubine in Givah. According to which version does He learn it? Hashem says: This is what My son Evyasar says...This is what My son Yonatan says. Rabbi Evyasar said: Hashem cannot have a doubt! Eliyahu responded: Both opinions come from the Living G-d. Each opinion has a spark of truth.

### Girls singing for elderly men

Q: Is it permissible for girls to go and sing for elderly men who live at a nursing home?

A: It is forbidden for men to hear females sing, and nowhere does it say that the elderly are exempt.

Q: Doesn't Halachah say that "Terai kali lo mishtamai – two voices cannot be heard"?

A: Ha-Rav Yechiel Yaakov Weinberg says in Shut Seridei Eish (2:8) that men and women can sing zemirot (Shabbat songs) together based on this principle. Many other authorities disagree. Reality is also not so – when men and women sing together, you can hear the women. What does "two voice cannot be heard" mean? When all of the men say kiddush in one sukkah at the same time but at the same pace, you cannot hear each one. If they recite it together, you can hear. And even according to the Seridei Aish this would not apply to a group of girls. How then do you make the elderly happy? Have some other program with the girls or bring in boys to sing.

#### What's in a name?

Q: Does a man and woman's name have an effect on whether they are a good match?

A: We do not know by people's names if they will be a good match. A good match requires two things: Valuing and love. If they value and love each other, they are a good match. If they do not, they are not.

#### Cohain and his wife who he divorced

Q: Can a Cohain Gadol marry his wife who he divorced?

A: Even a regular cohain may not marry a divorcee. Our Sages decreed that if a cohain wants to divorce his wife there is a special "Get" (divorce contract) called a "Get Mekushar." It takes a long time to write this "Get." A line is written, then folded, written and then folded, etc... The reason is that Cohanim are easily angered. They say they want a divorce in a moment of anger, and if they later regret it it is too late because they cannot marry a divorcee. I am also a cohain, so don't be mad at me. An interesting question is whether a cohain can marry his own widow. If he dies and is resurrected, can he marry his wife?

#### Dispute over amount of money repaid

Q: I lent someone 400 shekels, and he brought me the money. I counted the money later and only counted 300 shekels. He insists that he gave me 400 shekels. What do I do?

A: We have a principle "One who wants to extract money from his fellow is obligated to bring proof." The person who wants the money must prove that the other person owes him. If not, he losses. You need to create a way to count the money so that it is clear how much there is. Our Rabbis say that when you lend money, you should write a document to specific the details of repayment. It does not need to be a million page document. It is bad enough

that you lost money, it is not fair now to tell you that you transgressed the words of our Sages.

#### Friends speaking "lashon ha-ra" (evil speech)

Q: I have friends who speak "lashon ha-ra" all of the time. I have tried to stop them and it has gotten to the point that I don't want to be around them. What should I do?

A: There are two things you can do: 1. When they speak "lashon ha-ra," you don't have to rebuke them and tell them, "This is 'lashon ha-ra.' This is 'lashon ha-ra.'" You need to act with wisdom. You can gently say, "Let's leave this. It doesn't matter, etc..." 2. When they begin to speak "lashon ha-ra" steer the conversation in another direction, change the subject. You do it in a subtle manner. Talk between friends is free, and you can change subject by association.

#### Publicizing non-kosher restaurants on the internet

Q: Is it permissible for me to work at a job where I publicize on the internet non-kosher restaurants which are outside of Israel when Jews could see it?

A: To publicize to non-Jews is okay, because it is permissible for them to eat non-kosher food. Selling non-kosher food to non-Jews is not a simple matter because there are things from which we cannot have benefit and items which we are forbidden to do business, but publicizing to non-Jews is acceptable. Publicizing to Jews is obviously a problem, and if the publicity was only in Israel where the majority is Jews, it would be a problem. But here – publicizing to the world – we can be lenient because the majority is non-Jews. It is therefore permissible, but it is certainly better to find another job if you can. We are willing to rely on leniencies in order for a person to make a living, but Jews could still stumble because of this.

#### Spouses during the Resurrection of the Dead

Q: If someone was married to two different people during his or her lifetime who will they be with after the Resurrection of the Dead?

A: There is a responsum of a certain Rav in which there was a young woman who married a wonderful man who died relatively young. The young woman did not want to marry again. She said, "Why should I get married to someone else? During the Resurrection of the Dead I will be married to my second husband, and my first husband is more dear to me than anything. I prefer to remain a widow all of my life and then be married to my true soul-mate." They asked the Rabbi: Who will be the true spouse – the first or the second? At first the Rabbi did not want to answer. He said that it is forbidden to answer a halachic question

before someone who is greater than him in wisdom. Since this is a question of the Resurrection of the Dead, at that time there will be greater Rabbis than there are now, it is therefore forbidden for me to answer. If there are questions that arise now – what can we do? We have to answer them. Questions that have to do with the future, however, we leave for the greater Rabbis. Other Sages said that this is true, but this is all before the "Zohar" was revealed. After the "Zohar" was revealed, it contains the answer to our question. Regarding a Jewish servant, the verse says, "If he arrives by himself, he leaves by himself; if he is the husband of a woman, his wife leaves with him" (Shemot 21:3). This means that he enters the Resurrection of the Dead with his wife – his true wife. It can be the first spouse or the second spouse. It is the true spouse – the most successful marriage.

#### A Sefardic Jew with an Ashkenazic Rabbi and an Ashkenazic Jew with a Sefardic Rabbi

Q: Can a Sefardic Jew have an Ashkenazic Rabbi or an Ashkenazic Jew a Sefardic Rabbi?

A: It does not matter. The person certainly has to tell the Rabbi that he is Ashkenazic if the Rabbi is Sefardic, and the Rabbi will answer him according to what an Ashkenazic Jew is should do. A Rabbi knows the halachah for everyone, and if he does not he will ask, except is the case of "pikuach nefesh" – a life threatening situation, since "piku'ach nefesh" is the same for a Sefardic and an Ashkenazic Jew.

#### Lending money to a fellow Jew

Q: If someone asks me to lend them money, is it a mitzvah to lend him the money?

A: It is certainly a mitzvah, but it is not an obligation. An obligation means that if you do not perform the act, you have committed a transgression. Lending is a kindness, and we perform a kindness based on the need and one's ability. We ask: Does a person need a loan to buy a car or because he does not have anything to eat or because he needs a serious surgery? It is not the same need. Also, are you wealthy or are you also in a financially difficult state? It is not the same ability. There is something else which must be considered. Will he repay the loan or not? If he will not, it is not a loan, but a gift. You are also give a gift – it is called tzedakah. Again, it is based on the need and one's ability.

#### Rebbe Nachman of Breslov

Q: I am just now returning to Judaism, and wanted to know if learning the teachings of Rebbe Nachman in Likkutei Moharan is considered learning Torah?

A: It certainly is learning Torah, but one must know that the Sages of Israel were not thrilled with Likkutei Moharan, and the writing of Rebbe Nachman in general. We are not discussing "Mitnagdim" who opposed all Chasidic teaching, but even "Chadisdin" they were

not thrilled with this. There are those who are in favor of Rebbe Nachman, there are those who are against it, but I, the lowly one, follow the path of our master, Rav Kook. When our Rabbi, Ha-Rav Tzvi Yehudah was young, Chasidei Breslov brought him some of Rebbe Nachman's writings. He asked his father, Rav Kook, and Rav Kook said that Rebbe Nachman was a great and holy man, but his books should not be read at the beginning of the journey, but only later. After a person has learned and grown in Torah should he learn Rebbe Nachman's writings. I do not hold like the extreme side which says throw everything in the garbage, and not like the "Chadisim" of Rebbe Nachman, rather I say that Rebbe Nachman is a part of Judaism, not all of Judaism, and also it is not the first part of learning. It is for later.

#### Cohain entering a hospital

Q: Can a cohain enter a hospital to visit a loved one?

A: Yes, it is permissible. There are two problems with a cohain entering a hospital. A rabbinic prohibition and a Torah prohibition. It is obviously forbidden for a cohain to be in the same room as a dead body, but there is also a rabbinic prohibition for a cohain to go through a door which the deceased may pass through. It is possible that a door that the cohain enters may have a dead body be brought through it. Since there is a doubt in this rabbinic prohibition, because it may or may be happen, it is permissible for him to walk through the door to fulfill the visit of visiting the sick. The second issue is that attached to many hospitals is a medical school with a pathology department which has actual dead bodies or body parts for examination, research or learning purposes. If the doors are all open, the impurity will spread through the entire building. This is a clear Torah prohibition. In the past, they wanted to make revolving doors in the hospital and then the doors would always be closed, but they did not do this or they broke, etc... If that were the case, there would be no problem, but even without this solution it is permissible to enter because you are not entering the pathology department and there are many doors – some open and some closed. It is highly unlikely that at the precise moment all of the doors will be open. It is therefore permissible to enter for the sake of a mitzvah.

#### Amount to pay matchmaker

Q: Is there an accepted amount to pay a matchmaker?

A: There is no accepted amount. There are a few possibilities: 1. To agree beforehand. 2. Not to set an amount and have the family decide what they think is fair. Someone told me that in Charedi (Ultra-Orthodox) yeshivot, the accepted amount is that each side – the bride's and groom's – pays \$1000. If that is the accepted amount that is what should be given. This is inexpensive, since in my estimation a good wife is worth billions of dollars.