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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/shuf.html](http://www.kimizion.org/shiur/shuf.html)). On the Air presents a sample each week.

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### Nursery school teacher in a secular nursery school on Pesach

Q: It is permissible for a nursery school teacher to work on Chol Ha-Moed Pesach in a place where the children are eating chametz?

A: It is permissible for her to work there, but she cannot give the children chametz to eat. It is not her chametz, it is not her place and it is not her sin, although she is obviously pained that Jews are eating chametz. She needs to be extremely careful not to eat chametz. This is the exact reason that our Sages instituted "bedikat chametz" – if a person sees chametz, he may accidentally eat it, since a person is accustomed to eating chametz – which is not the case with unkosher food. If she sees a cracker or cookie, she may take it and eat it. She therefore needs to enter the nursery school and put all of the chametz on the side, and throw out all of the chametz after the children eat.

### Challah which is separated

Q: When I separate challah when baking, is it preferable to burn it in the oven or throw it in the garbage?

A: The practice in the past was to burn the challah in the oven, but today this is not recommended. The separated challah is forbidden to eat and if you burn it in the oven, you are baking something forbidden in your oven. It can make the oven forbidden, and anything cooked in it will be forbidden. In the past, the fire was on the outside of the oven, while today it is on the inside. One should, therefore, throw it in the garbage after wrapping it in two plastic bags.

#### To wait or not to wait

Q: Our shul gets a minyan with difficulty. Should we daven at the announced time or wait for a minyan to arrive?

A: Quite simply, one is required to daven with a community. Davening with a community is reciting the Shemoneh Esrei with a minyan, i.e. everyone begins the Shemoneh Esrei together. From a practical standpoint, however, this is difficult since if you wait for some people, others will leave. Some people arrive early, others arrive in the middle and still others arrive late. If the shul is particular to daven the Shemoneh Esrei at the same time, the minyan will fall apart. No one will come. You must begin the minyan on time. If the minyan is supposed to begin at six, you must begin at six. Everyone will then know that the minyan is at six. If you wait, then people will come late. It will be a catastrophe. You must begin and continue without stopping. If you arrive at the Barechu and there are ten men, recite the Barechu even though some people are at the beginning of the davening and others are at the end. You must continue on like a combat officer who runs into the middle of the battle as they shoot at him and his soldiers fall – G-d forbid, but he does not stop. Even though you will miss reciting some prayers with a minyan and enter into situations which are not the preferred halachic way, if you do not do this, the minyan will crumb. Therefore, everyone must know that you start on time.

#### Serving milk after meat to a non-religious child

Q: I work for a non-religious family. Is it permissible for me to serve milk after meat to the children?

A: It is permissible because it is a case of a double doubt. 1. There are authorities, such as the Rashba, who permit giving a child something to eat which is forbidden according to the Rabbis. Others authorities disagree. The requirement to wait between meat and milk is a Rabbinic requirement. 2. There is a dispute as to how long one must wait between eating meat and milk. The Gemara (Chullin 105a) says that one must wait until the next meal. According to the Rif and the Rambam (Hilchot Maachalot Asurot 9:28) this is six hours, but according to the Tosafot (Chullin 104b, 105a) it is literally the next meal. According to

Tosafot, if I eat fleishchigs, clear the table, wash my hands and brush my teeth, I can eat milchigs right away. We do not hold like the Tosafot, but we wait six hours (Shulchan Aruch, Yoreh 98:1, Shach 98:8, Taz 98:2, Aruch Ha-Shulchan 89:7). There are, however, various traditions: Jews from Germany wait three hours and Jews from Holland wait one hour. We thus have a double doubt – perhaps the Halachah follows the Rashba that one may give children food which is prohibited by the Rabbis, and perhaps the Halachah follows the Tosafot that one may eat milchigs immediately after fleishchigs. It is certainly preferable not to give children milchig food right away, but in your situation it is permissible. This is also the opinion of Ha-Rav Ovadiah Yosef in his responsa "Yabia Omer" (vol. 1, Yoreh Deah #4).

#### Thoughts of repenting are greater than repentance?

Q: Why do our Sages say: "thoughts of repenting are greater than repentance"?

A: There is no such statement made by our Sages. Perhaps you mean to say that the thought to repent is important. "Thoughts of repentance" means that you intend to repent, but you do not do so in the end. Nonetheless, the desire and awakening to repent is a very, very precious thing. There is, however, no such statement. There is sometimes a Gemara in which there is a difficulty followed by a resolution, while at other times the Gemara says "There is no difficulty." This means that there is need for a resolution, since there is no difficulty in the first place. I do not know the entire Gemara and all of the midrashim by heart, but there is no such statement.

#### Davening from a siddur with a picture of a Rabbi

Q: Is it permissible to daven from a siddur which has a picture of a Rabbi on it?

A: It is forbidden to daven in front of a picture of a Rabbi, but it is permissible to daven from this siddur since one davens with the siddur open. If you are not using the siddur, you can put something on top of it to cover the picture.