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## Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

### On the Air with Ha-Rav Shlomo Aviner

From Ha-Rav's weekly radio programs in Israel

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#### Taking a picture against someone's will

Q: Is it permissible to take a picture of someone against his will?

A: It is a dispute among halachic authorities. There are authorities who say that it is forbidden, it is a sort of theft in which one steals personal ownership from a person. Ha-Rav Menasheh Klein brings this explanation in Shut Mishneh Halachot (4:114). Others say that there is no prohibition, since one has not actually stolen anything. This is the opinion of Ha-Rav Bezalel Stern in Shut Betzal Ha-Chochmah (4:85). He does agree, however, that while there is not prohibition, it is not ethical to take someone's picture against his will. My opinion is that it is forbidden not on account of theft, but because one violates "Love your fellow as yourself." It is prohibited to damage another person whether physically or emotionally, and he is damaging him. If someone takes his picture against his will, he certainly violates "Love your fellow as yourself."

#### Leftover challah

Q: Must one finish all of the challah at a Shabbat meal or is leaving it over "bal tashchit" (wantonly destroying or wasting)

A: It does not matter. A person is not obligated to force himself to eat more than what he needs. This is similar to the concept found in Gemara (Shabbat 140b): "Bal tashchit (wanton destroying) of the body is more important." This means that if there is food which is not so healthy, you are not obligated to eat it and you can throw it in the garbage. We are obligated to eat a "kezayit" (the size of a matchbox) of challah on at the Shabbat meal and a "ke-beitza" (the size of two matchboxes) of challah in order to obligate oneself to wash "netilat yadayim" with a blessing. One is not obligated to eat more than this. It is possible to leave over the rest. The essence is not to waste it. Cut up the leftover challah, put it in the freezer and it will not be "bal tashchit."

### Forgetting Torah learning

Q: Is it considered Torah learning if I forget what I learned?

A: Quite simply, true learning requires remembering and one needs to review. There are even those who say that the definition of learning is when one learns in a fashion that he will not forget. Thus, if he learning in a way that he forgets, it is not a problem of forgetting, but a problem in the learning itself. Not everyone agrees with this explanation. When you learn, you must exert effort so as not to forget. You must review. Maran (our revered teacher) Ha-Rav Kook wrote to his brother (Igrot Re'eiyah vol. 1, p. 9): I am surprised that you only review your Torah learning three times, I know from my experience that I do not remember unless I review at least ten times. This is Maran Ha-Rav Kook! The students once asked our Rabbi, Ha-Rav Tzvi Yehudah. How many times does Ha-Rav review? He said in innocence: "One hundred and one times" as is written in the Gemara (Hagigah 9b). The great principle is that you review. But there is an even greater principle: A person only learns Torah in a place that his heart desires (Avodah Zarah 19a). If after reviewing, you are sick of learning and you are learning out of personal coercion and with distress, this is not the intention. A person must therefore learn in a manner that he will be most joyous and it will penetrate within him. But in the best circumstances, he should try as much as possible to review his learning.

### Morning Blessings at home or in shul

Q: Where is it preferable to recite the Morning Blessings – at home or in shul?

A: It does not matter. The basic Halachah is that one should recite the Morning Blessings one by one as he performs certain acts: when you put on your belt, you recite the blessing: "Blessed is Hashem...who girds Israel with strength," when you put on your hat, you recite: "Blessed is Hashem...who crowns Israel with glory," etc... (Berachot 60b). But the custom is

to recite all of them at the same time (Shulchan Aruch, Orach Chaim 46.2). Therefore, it does not matter where these blessings are recited whether at home or in shul.

#### Noodles cooked in a clean meat pot

Q: Does someone who ate parve noodles cooked in a clean fleishig pot have to wait six hours before eating dairy foods?

A: He does not have to wait, since the noodles are not fleishig. Today this is called: meat equipment. This is a new phrase. The halachic phrase is "noten ta'am bar noten tam" (literally "giving a taste the son of giving a taste") and is known by its acronym: "Nat bar Nat." This means that the meat gives a taste into the pot and then the pot gives a taste into the noodles. The noodles thus do not receive a direct meat taste, but a taste from a secondary source. Nat bar Nat causes a weak meat taste and after eating a food with a weak meat taste such as this, one does not need to wait six hours.

#### Cooking fish in dairy utensil

Q: Is it permissible to cook fish in a dairy pot or pan?

A: Certainly. The custom of some people not to eat fish and dairy is a stringency. Many authorities completely permit eating them together. Most Ashkenazic authorities do not even discuss the issue. Sefardic authorities, such as Ha-Rav Ovadiah Yosef in Shut Yechaveh Da'at (5:48), rule that it is permissible to eat fish and dairy together but one may be strict if he so desires. This practice is not mentioned in the Gemara nor in the Shulchan Aruch by Ha-Rav Yosef Karo. Rav Karo mentions it in his work the "Beit Yosef" (Yoreh Deah 87) and says that the doctors say that eating these things together is not healthy. If the doctors said that it was not healthy then the Beit Yosef was correct to quote it, but today the doctors say that it is not a problem. If our Sages had written in the Gemara that it was unhealthy then it would not matter what doctors said now, but if the doctors said it was unhealthy and now they say it is no problem, it is permissible. The basic Halachah is that it is permissible to eat fish and dairy together, such as pizza with tuna on it (this is popular in Israel), and there is absolutely no problem cooking fish in a dairy utensil. Furthermore, the Gemara says that it is forbidden to eat meat and fish together (Pesachim 76b). This is an explicit Gemara and it is still permissible to cook fish in a meat utensil and all the more so in our case of cooking fish in a dairy utensil.

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