
THE KRIGER EDITION

פסקי הלכה



of
Harav **Yisroel Belsky** *shlit"o*
on Orach Chaim and Yoreh Deah

Compiled by

Rabbi Moishe Dovid Lebovits

Rabbinical Administrator KOF-K Kosher Supervision
and author of Halachically Speaking



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In loving memory of our beloved parents:

William Kriger

רב זאב בן רב יעקב מאיר ז"ל

Hannah Kriger

מרת חנה הינדה בת רב יצחק אייזיק ע"ה

Arriving in America at a young age, our father was מוסר נפש to be *Shomer Shabbos*. He was a man of noble character and great integrity, committed to Torah values and learning. He taught us respect for Torah and *talmidei chachamim*. Despite great hardship, he ensured that we receive a yeshivah education. No sacrifice was too great for his family.

Our dear mother, his devoted עזר כנגדו, was a paragon of loyalty and love for her husband and family. She was a vibrant woman, who instilled *simchah*, joy for life, within all of her children, and taught us the true meaning of *chesed*. Mother imbued us with love for *Yiddishkeit*, *Shabbos* and *zemiros*, as well as the importance of family ties.

Their example inspires us all.

With everlasting love and admiration

Mordechai and Miriam Kriger and Family

May they have *nachas* from their children, grandchildren,
and great-grandchildren עד סוף כל הדורות

Marion Talansky and Family

Tzipi and Dr. Howard Cedar and Family

Dr. and Mrs. Jacob Kriger and Family



In loving memory of our beloved mother

Anne Fuchs

מרת **חיה חנוצע** בת רב **נפתלי הרצל** ע"ה

A true *eishes chayil*. She combined beauty, wisdom, strength of character, and a great passion for living. A survivor of the Holocaust, her faith never wavered. She and her loving husband,

R' Chaim Meyer Fuchs *shlit"u*, were happily married in August 1945. Mother cared for her family with great love and dedication as she guided us on the proper path. Love, warmth, and intelligence emanated from her special *neshamah*. She brightened the lives of all those around her. We were privileged to have had such a great human being as a mother.

קצו בניה ויאשרוה בעלה ויהללה

“Her children arise and praise her, her husband lauds her.” (*Mishlei* 31:28).

With love and respect

(Husband) Chaim Meyer (Henry) Fuchs

(Children) Miriam and Morty Kriger and Family

May they have *nachas* from their children, grandchildren,
and great-grandchildren עד סוף כל הדורות

Irving and Rena Fuchs and Family

Susan and Dr. Larry Bernstein and Family

Grandchildren: Rabbi Naftali and Ziva Kriger, Debra Kriger, Monica and Rabbi Dr. Robert Goldstein, Leah and Robbie Scheininger, Atara and Shlomie Cohen, Yakira and Jeremy Apfel, Rabbi Jacob and Michelle Bernstein, Danny and April Bernstein, Annie and Avery Katz

Great Grandchildren: Shimon Yehudah, Zev, Chananiah, Ezriel Gedaliah, Yisroel and Tehila Chana Kriger, Akiva, Zev, Yosef, Esti, Shifra, Yehudah, Yakob Shlomo, Moshe, and Shira Goldstein, Aryeh Leib, Avrohom, Dina, and Esther Scheininger
Yoni, Ari, Devora, and Esther Aliza Bernstein
Eliana and Dara Bernstein



Dedicated in memory
of our dear cousin

הרב **יונה אסטראו** זצ"ל

An eminent *talmid chacham* educated in the great European yeshivos. My father and I were fortunate to learn with him and be the beneficiaries of his great knowledge.

Rav Yonah was my first mentor and had a great influence in developing my approach to learning Torah. He encouraged me to originate novel Torah thoughts, always being mindful of the Torah content.

I have great *hakaras hatov* for the profound impact that he had on my life.

ת.נ.צ.ב.ה.

In everlasting gratitude and respect
Mordechai Kriger and Family

Haskama received on original
Piskei Halachah kuntres

ביד

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Preface


About nine years ago, I published a small booklet on *piskei halachos* from Hagaon Harav Yisroel Belsky *shlit"á*, which was disseminated at my wedding. Since then I have compiled thousands of *piskei halachah* from Hagaon Harav Yisroel Belsky *shlit"á* and incorporated many of them in my monthly *Halachically Speaking* pamphlets and *sefarim*.

What you are about to read are hundreds of *piskei halachah* from many different areas of *halachah*, many of which appeared in the small booklet and hundreds of other *psakim*.

This is Volume One of a multi-volume project which I hope to publish in the near future.

All *piskei halachah* in this *sefer* were reviewed by Hagaon Harav Yisroel Belsky *shlit"á*.

Throughout the *sefer*, I often quote other opinions before quoting the *psak* from Hagaon Harav Yisroel Belsky *shlit"á* in order for one to get the complete picture of the *halachah*. Furthermore, detailed footnotes have been included which discuss the topic related to Hagaon Harav Yisroel Belsky *shlit"á's psak*.



A special thank you and
hakaras hatov goes to my rebbe,

**Hagaon Harav
Yisroel Belsky *shlit"u*.**

I have had the great privilege
of tapping into his tremendous
wellsprings of knowledge for
the last thirteen years.

May Hashem grant him the
strength to continue teaching
Torah to Klal Yisroel for many
more years to come.

In Appreciation

Words cannot express my gratitude to *Hakadosh Baruch Hu* for giving me the great opportunity to teach Torah to tens of thousands of people on a monthly basis through the *Halachically Speaking* pamphlets and *sefarim*, and for granting me the great *zechus* of publishing this *sefer*.

I have had the privilege of being raised in the home of my dear parents, Mr. and Mrs. Yossie and Chanie Lebovits. My parents have always demonstrated their constant support in all my endeavors. May Hashem grant them many years of continued health and *nachas* from their children and grandchildren.

My appreciation to my wonderful in-laws, Mr. and Mrs. Duvie and Faige Neuhauser, for making me feel like a son in their home. May Hashem grant them many years of continued health and *nachas* from their children and grandchildren.

Words cannot describe the *hakaras hatov* I have to the Senters of the KOF-K. It is a great *zechus* for me to work with such wonderful people on a daily basis. Without their monthly support of *Halachically Speaking*, the pamphlets would not reach such a wide audience.

Thank you to Rav Chaim Rosenberg of Hebrew Books for his wonderful *sefarim* databases. This *sefer* would not have been possible without them.

I wish to express my heartfelt appreciation to my brother Yitzchak for his valuable input and suggestions on the manuscript.

I want to thank the editors of this *sefer*, Rabbi Shimon and Mrs. Batsheva Morgenstern, who have done a superb job in editing this *sefer*. Their professionalism is evident on every page of this *sefer*.

My *hakaras hatov* to my very dear and close friend, Sruly Perl of Vividesign, is endless. Once again, he has produced masterful results in the cover and layout of the *sefer*. In addition, the beautiful layout work he does for the monthly *Halachically Speaking* pamphlets is incredible. May our friendship continue for many more years.

Last but not least, thanks are due to my wonderful *eishes chayil* Sarala, for without her this project would not have been possible. She was very supportive of the project from the beginning. She personifies the word *eishes chayil*. We should be *zocheh* to continue to build a beautiful *bayis ne'eman* in the way of Torah and see much *nachas* from our three wonderful children, Mordechai, Elya, and Devora.

Moishe Dovid Lebovits

Shevat 5772

Brooklyn N.Y.



**Special
Thank
You**

This *sefer* would never have seen the light of day without the magnificent generosity of

**Rabbi Mordechai Kriger
*shlit" a.***

It is with deepest feelings of *hakaras hatov* and admiration that I extend my gratitude to this truly exceptional individual. On behalf of all those whose daily lives have, *Baruch Hashem*, been enriched with the availability of this *sefer*: we are indebted.

May all the *limud halachah* engendered through his sponsorship be a tremendous *zechus* for him and his family, and may *Hakadosh Baruch Hu* shower them with everlasting *brachah* in all their endeavors.

Actions That Cause Forgetfulness of Torah (*Kasheh L'shikchah*)

Most *poskim* maintain that women may perform actions that cause forgetfulness of Torah.¹ Practically speaking, though, they should *l'chatchilah* be stringent.²

The halachah of not walking between two women applies whether a man is walking between two women that are stationary,³ or if a man walks between two walking women.⁴ Certain *poskim* question whether this *issur* applies to one walking between non-Jewish women.⁵ Practically speaking, one should be stringent.⁶ One should not walk between his wife and daughter.⁷

-
1. See *Shemiras Haguf V'hanefesh* pages 98-99.
 2. Harav Yisroel Belsky *shlit"á*, see *Pri Temarim* 21, page 78, 4.
 3. Harav Yisroel Belsky *shlit"á*, see *Salmas Chaim* (old) 503-507, *Minchas Yitzchak* 10:68:2, *Ashrei Ha'ish* 1, page 5, 13.
 4. Harav Yisroel Belsky *shlit"á*, see *Minchas Yitzchak* 10:68.
 5. Maharsham 4:148.
 6. Harav Yisroel Belsky *shlit"á*, see *Shemiras Haguf V'hanefesh* 111:9, *Beis Baruch* 1:39, page 402, *Vayivarech Dovid* 2:122, *Halichos Beisah* 28:14.
 7. Harav Yisroel Belsky *shlit"á*, see *She'eilas Rav* 16:7, *Vayivarech Dovid* *ibid*, Chazon Ish *zt"l* quoted in *Shemiras Haguf V'hanefesh* page 333, *Chut Shani Tznius* page 69. Refer to *Shevet Hakehasi* 2:325 who is lenient if the girls are under twelve years old.

The Gemara⁸ uses the expression, “You should not pass.” Two men may walk together between two women.⁹

Regarding an airplane or bus, it is very common that one will have to sit between two women. The *poskim* say that this practice is permitted.¹⁰ Nonetheless, if one can easily persuade a female passenger to switch seats, then this is preferable.¹¹

It is permitted to wait on line between two women in a bank or store.¹² Nonetheless, some say that whenever possible one should be careful to avoid this situation and move to the side.¹³

The *poskim* state that putting on two garments of clothing simultaneously causes forgetfulness of Torah knowledge.¹⁴ Removing two garments at one time is permitted.¹⁵

When placing a hat on one’s head, some people tend to place the yarmulke in the hat and then place both of them on the head.

8. *Horiyus* 13b.

9. Harav Yisroel Belsky *shlit”a*, see *Ben Ish Chai Pinchas* 2:17, *Beis Baruch* 1, *Milu’im*, page 402.

10. *B’lechticha Baderech* 3:2, see *Igros Moshe* E.H. 2:14, *Oz Nidberu* 5:48, *Shevet Halevi* 4:136, *V’ein Lamo Michshol* 8, pages 108-109, *Rivevos Ephraim* 3:525, *Sdei Tzofim Horiyus* page 108.

11. Harav Yisroel Belsky *shlit”a*, see *B’lechticha Baderech* *ibid*.

12. Refer to *Vayivarech Dovid* *ibid* who is stringent.

13. Harav Yisroel Belsky *shlit”a*.

14. *Magen Avraham* O.C. 2:3, *Ba’er Heitev* 2:2, *Yosef Ometz* 578, page 123, *Siddur Yaavetz* page 87, 2, *Ben Ish Chai Pinchas* 2:18, *Kitzur Shulchan Aruch* 3:5, *Mishnah Berurah* 2:2, *Kaf Hachaim* 2:26, *Me’asef Lechol Hamachanos* 2:12, *Kav Hayashar* 46, pages 220-221, see *Eishel Avraham Butchatch* 2.

15. Harav Yisroel Belsky *shlit”a*, see *Yosef Ometz* 201, *Shulchan Halevi* (Hebrew) 1, pages 7-8, *Halichos Shlomo Tefillah* 2:22, *Ve’aleihu Lo Yibol* 1:3:3 (page 48), *Beis Baruch* 1:31, *Rivevos Ephraim* 1:4:2, 2:4, 3:6, and 5:461.

This practice should be avoided.¹⁶ One should be careful not to turn his yarmulke inside-out.¹⁷

There is a misconception that one who eats the end piece of a loaf of bread is susceptible to forget his Torah knowledge. However, there is no real source for this *minhag*, and one is permitted to eat it.¹⁸

16. Harav Yisroel Belsky *shlit"á*, see *Tefillah V'hilchosehah* 1:7. Putting on two hats should not be done (*Kaf Hachaim* 2:6, *Me'asef Lechol Hamachanos* 2:12, *Shemiras Haguf V'hanefesh* 69:2, footnote 2, *Alei Siach* page 230, 11).

17. Harav Yisroel Belsky *shlit"á*.

18. Harav Yisroel Belsky *shlit"á*, see *Yaaros Devash Drush* 1:11, page 220 "ul'chach," *Minchas Yitzchak* 9:8:7, *Shemiras Haguf V'hanefesh* 31:4, footnote 5, *Minhag Yisroel Torah* 2:7, *Piskei Teshuvos* 167:3, footnote 29, *She'eilas Rav* 2:15:15, *Doleh U'mashkeh* page 362, *Halichos Chaim* 2:15:111. See *Orchos Rabbeinu* 3, page 104, 23 who says that the Steipler *zt"l* did not eat it.

Asher Yatzar

According to the basic premise of the law, when exiting the bathroom one does not have to wash his hands three times as is done when awakening in the morning.¹ Washing each hand once is sufficient.²

Some *poskim* maintain that if one awoke in middle of the night to use the facilities, no *brachah* of *Asher Yatzar* is recited at that point; the *brachah* recited in the morning exempts this *brachah*.³ However, others say that one should make an *Asher Yatzar* when awakening in middle of the night to use the facilities and not wait until the morning to recite it.⁴ Most *poskim*, though, are of the

1. *Shulchan Aruch* O.C. 4:2.

2. Harav Yisroel Belsky *shlit"á*, see *Magen Avraham* 4:17 and 7:1, *Machatzis Hashekel*, *Elyah Rabbah* 4:12, *Pri Megadim Eishel Avraham* 7:1, *Shulchan Aruch Harav* 4:18, *Kaf Hachaim* 4:1, *Nemukei Orach Chaim* 4:2, *Mishnah Berurah* 4:39, *Me'asef Lechol Hamachanos* 4:89, *Aruch Hashulchan* 4:21 and 7:3, *Yabea Omer* O.C. 9, page 231, 15. Refer to *Halichos Shlomo Tefillah* 20:25, footnote 86 who only washed three times after "*gedolim*".

3. See *Halichos Shlomo Tefillah* 13, footnote 25, *Rivevos Ephraim* 6:123:2 and 7:23, *Shevet Hakehasi* 2:2:3. If one woke up in middle of the night he may touch his child's bottle without washing his hands prior (*Halichos Shlomo Tefillah* 13:16, footnotes 25-26, see *Ve'aleihu Lo Yibol* 1, page 52).

4. Harav Yisroel Belsky *shlit"á*, see *Pri Megadim Eishel Avraham* 4:2, *Mishnah Berurah* *ibid*, *Me'asef Lechol Hamachanos* 4:12.

opinion that one is permitted to recite *Asher Yatzar* even if *Hamapil* was already said.⁵

Often, one is about to wash for a meal and he has to use the facilities. In this situation, one should wash his hands upon emerging from the bathroom directly from the faucet. (The reason for this is because if he would use a utensil, it would technically suffice for the washing required before a bread meal. Therefore, an additional washing for the meal would not require a *brachah*.) After washing one's hands in this manner, he may wash his hands in the regular manner for the upcoming bread meal.⁶

5. Harav Yisroel Belsky *shlit"á*, see *Pri Hasadeh* 1:93, *Tzitz Eliezer* 7:27:3, *Be'er Moshe* 1:63:5, *Halichos Shlomo Tefillah* 13, footnote 24, *Divrei Chachamim* 15:206, *HaRivevos Ephraim* 6:123:1, *Teshuvos V'hanhagos* 2:131. See *Shraga Hameir* 8:83:43 who is stringent.

6. Harav Yisroel Belsky *shlit"á*, see *Magen Avraham* 165:2, *Shulchan Aruch Harav* 1, *Mishnah Berurah* 165:2-3, *Aruch Hashulchan* 1, *Kaf Hachaim* 4, *Ketzos Hashulchan* 33:14, *Shaarei Habrachah* 1:43, footnote 116 in depth, *Rivevos Ephraim* 7:56:1, *Teshuvos V'hanhagos* 1:168, *Halichos Shlomo Tefillah* 20:26, *Chayei Moshe* 165:1, pages 248-249, *Orchos Rabbeinu* 1, page 78.

CHAPTER THREE

Tzitzis

There is a dispute among the *poskim* if cotton *tzitzis* is *d'Oraisa*¹ or *d'Rabbanan*.² We do not have a concrete answer on this issue. The Chazon Ish *zt"l*³ maintained that cotton is acceptable, and therefore, majority of Bnei Brak residents wear cotton *tzitzis*.⁴

Some *poskim* say that one is permitted to wear a *tallis kattan* on the body itself, without the separation of an undershirt. This is not considered a disgraceful act since it is the *derech*.⁵ Harav Yisroel Belsky *shlit"a* states that since a *tallis kattan* is a garment designated for a mitzvah, one should choose a *begged* that is worn in a respectful manner. Therefore, one should not wear the garment directly on the skin. When one is playing ball and he feels that he has no choice but to wear less clothing, he may wear the *tzitzis* on his skin rather than not wearing the *tzitzis* at all.⁶

-
1. See Rema 9:1, *Mishnah Berurah* 5.
 2. See *Shulchan Aruch Harav* 5, *Ben Ish Chai Noach* 1:1, *Kitzur Shulchan Aruch* 9:12, *Kaf Hachaim* 5, *Igros Moshe* O.C. 1:2, 2:1, 3:1, and Y.D. 3:52, *Teshuvos V'hanhagos* 1:18, *Halichos Shlomo Tefillah* 3, footnote 25, *Ohr L'tzion* 2:2, footnote 3.
 3. *Shoneh Halachos* 9:1. See *Orchos Rabbeinu* 1, page 18.
 4. Harav Yisroel Belsky *shlit"a*.
 5. *Halichos Shlomo Tefillah* 3:11, see *Meseches Tzitzis* page 10.
 6. See *Rivevos Ephraim* 4:15:1 who is only lenient if it is on a hot day, *Minhag Yisroel Torah* pages 74 -75 who explains the reason not wear the *tzitzis* directly on the skin.

If one removes his *tzitzis* for an hour, he must recite a new *brachah* when he puts them back on.⁷ If the *tzitzis* are only off for a half-hour, a new *brachah* is not necessary. If they are off between a half-hour and an hour, then a new *brachah* is not recited based on the concept of *safek brachos l'hakel*.⁸

A *tallis gadol* that has *tzitzis* on it may not be used in a mundane or disgraceful manner.⁹ One should not clean his glasses with his *tallis gadol*.¹⁰

A *tallis kattan* may be used for mundane purposes, but not in a disgraceful manner.¹¹ Some *poskim* contend that one may not clean his glasses with a *tallis kattan*.¹² However, other *poskim* say it is permitted.¹³

7. See *Shulchan Aruch* 8:14, *Ba'er Heitev* 16, *Shaarei Teshuvah* 16, *Mishnah Berurah* 37-38, *Biur Halachah* "im", *Aruch Hashulchan* 20-21, *Be'er Moshe* 6:1, *Chelkas Yaakov* 1:105.

8. Harav Yisroel Belsky *shlit"a*.

9. *Beis Yosef* 21, *Shulchan Aruch* 21:2, *Mishnah Berurah* 9-10, *Aruch Hashulchan* 5, *Oz Nidberu* 8:50.

10. Harav Yisroel Belsky *shlit"a*, see *Halichos Shlomo Tefillah* 3:19, *Avnei Yushpei* 4:16:4, *Chayei Halevi* 3:2.

11. *Mishnah Berurah* 9:12, see *Kaf Hachaim* 16.

12. *Halichos Shlomo Tefillah* 3:19.

13. Harav Yisroel Belsky *shlit"a*, see *Mishnah Berurah* 21:12.

Do's and Don'ts Before Shacharis

Years ago, drinking coffee with milk and sugar was considered a haughty act.¹ Today, this is not the case, and one is permitted to drink coffee with sugar and milk before *davening* if it is necessary for better concentration during *davening*.²

Hot cocoa is a rich drink made with a lot of milk, and therefore it is not permitted for adults prior to *davening*.³ Children may drink hot cocoa before *davening*, as is a common incentive in camp.

Cappuccinos, and iced coffee made with a lot of milk are not permitted either.⁴ Some *poskim* permit soda before *davening*,⁵ however, this should not be done.⁶

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1. Refer to *Ba'er Heitev* O.C. 89:11, *Machatzis Hashekel* 11, *Chayei Adam* 16:1, *Sdei Chemed Rosh Hashanah* page 288, *Mishnah Berurah* 22, *Kaf Hachaim* 31, *Ohr L'tzion* 2:7:7, *Siach Tefillah* page 624, *Nikius V'kavod B'tefillah* page 180, 104.
 2. Harav Yisroel Belsky *shlit"a*, see *Aruch Hashulchan* 23, *Orchos Chaim* 10, *Teshuvos V'hanhagos* 1:73, *Ketzos Hashulchan* 11:2, *Divrei Chachamim* 4:44, *Tefillah K'hilchasah* 6:13 quoting Harav Elyashiv *shlit"a*, *Yalkut Yosef* page 146, *Minhag Yisroel Torah*, *Yabea Omer* O.C. 4:11, *Halichos Shlomo Tefillah* 2:2, *Oz Nidberu* 11:46, *Teshuros Shai* 367, *Keren L'Dovid* 21:4, *She'arim Metzuyanim B'halachah* 8:2, *Mivakshei Torah* 3, page 248, *Nishmas Avraham* 1, page 53, *Eretz Tzvi* 2:1, *Ashrei Ha'ish* 1, page 97, 5, *Orchos Rabbeinu* 1, 181 page 57. The *She'eilas Rav* 2:6:43 is stringent with sugar.
 3. Harav Yisroel Belsky *shlit"a*. See *Shulchan Halevi* (Hebrew) 1, page 18.
 4. Harav Yisroel Belsky *shlit"a*.
 5. *Rivevos Ephraim* 8:22:2.
 6. Harav Yisroel Belsky *shlit"a*.

Regarding orange juice, the *minhag* is to be lenient, thus it is permitted before *davening*.⁷ One who wants to drink any of the permitted drinks before *davening* should recite *Birkas HaTorah* and all the *pesukim* that are customary to say after *Birkas HaTorah*.⁸

Chewing gum is permitted before *davening*, as this is not swallowed.⁹

A sick, elderly, or weak person who needs to eat or drink before *davening* may do so.¹⁰ However, he should say *Birkas HaTorah* and the first *parshah* of *Krias Shema*.¹¹ The *poskim* say only food or drink that are necessary for the *choleh* are permitted.¹²

If one needs to take a pill with some food before *davening*, there is no need to say *Birkas HaTorah* first.¹³

Waking up children in camp with a P.A. system is permitted and is not included in the aforementioned discussion.¹⁴

7. Harav Yisroel Belsky *shlit"á*.

8. Harav Yisroel Belsky *shlit"á*, see *Ba'er Heitev* 11, *Teshuvos V'hanhagos* 1:73 who says to recite *Birchos Hashachar* as well, *Keren L'Dovid* 21:4, *Avnei Yushpei* 6:12:5, *Halichos Shlomo* *ibid*, footnote 3, *Eretz Tzvi* *ibid*, *She'arim Metzuyanim B'halachah* *ibid*.

9. Harav Yisroel Belsky *shlit"á*, see *Mishnah Berurah* 90:45.

10. *Beis Yosef* 89, *Shulchan Aruch* 3, *Magen Avraham* 12, *Machatzis Hashekel* 12, *Pri Megadim Eishel Avraham* 13, *Shaarei Teshuvah* 11, *Ba'er Heitev* 14, *Shulchan Aruch Harav* 5, *Ben Ish Chai Yisro* 1:18, *Kaf Hachaim* 36, 39, and 40.

11. Harav Yisroel Belsky *shlit"á*, see *Mishnah Berurah* 22, *Shemiras Shabbos K'hilchasah* 40:45.

12. Harav Yisroel Belsky *shlit"á*, see *Ishei Yisroel* 13, footnote 79, and page 725, 85, *B'tzel Hachachmah* 4:173, *Halichos Shlomo Tefillah* 2:1 is lenient for a nursing woman.

13. Harav Yisroel Belsky *shlit"á*.

14. Harav Yisroel Belsky *shlit"á*. Refer to *Shraga Hameir* 4:75 about waking up someone whose name is Shalom prior to *davening*.

If one will not be able to do his laundry after Shacharis, since it will cause *bittul Torah*, then one may do his laundry before Shacharis.¹⁵ However, one should try to avoid this situation.¹⁶

If these actions will take a while, then one should recite *Birchos Hashachar* and *Birkas HaTorah* beforehand.¹⁷

One who needs a quick shower in the morning to properly prepare himself for *davening* may do so even with soap and shampoo.¹⁸ A man may take a shower after going to the *mikvah*.¹⁹

15. *Halichos Shlomo Tefillah* 2:5.

16. Harav Yisroel Belsky *shlit"á*. Refer to *Shevet Hakehasi* 6:475 where he permits walking with a *chassan* to shul prior to *davening*.

17. Harav Yisroel Belsky *shlit"á*.

18. Harav Yisroel Belsky *shlit"á*, see *Vayan Dovid* 1:21, *Olas Yitzchak* 2:40, *Rivevos Ephraim* 8:23:3, *Oz Nidberu* 6:40, *Halichos Shlomo Tefillah* 2:8, *Ashrei Ha'ish* 1, page 96, 3, *Shevet Halevi* 9:1:2, *Divrei Shalom* 6:44, page 274, *Siach Tefillah* (*sefer zicharon*) page 693, 7.

19. Harav Yisroel Belsky *shlit"á*, see *Vajivarech Dovid* 105, *Pe'as Sadcha* 2:16:7, *Oz Nidberu* 4:46:10 and 6:72:10.

Tefillas Haderech

Tefillas haderech is only said when traveling a *parsah* (8,000 *amos*),¹ for it is unlikely to meet any danger on a short trip.² It is questionable whether to measure this *parsah* by actual distance or the time it takes to travel a *parsah* on foot.³ The prevailing opinion is that it is measured by distance, which is three miles, rather than the time it takes to travel a *parsah*.⁴

When on an airplane, *tefillas haderech* is recited when the plane is high enough to pose a threat to the passengers if it were to plummet suddenly.⁵ Harav Yaakov Kamenetsky *zt"l* says that the

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1. There are 2,000 *amos* in a *mil*, and a *parsah* is four *mil*. See *Magen Avraham* 110:15, *Ba'er Heitev* 12, *Elyah Rabbah* 15, *Oz Nidberu* 6:66, *B'tzel Hachachmah* 5:67-68.
 2. *Tur* 110, *Shulchan Aruch* 110:7, *Levush* 7, *Elyah Rabbah* 15, *Shulchan Aruch Harav* 8, *Mishnah Berurah* 31, *Aruch Hashulchan* 15, *Kaf Hachaim* 54, *Ishei Yisroel* 50:7. See *Divrei Shalom* 4:34.
 3. See *Yaskil Avdi* 7, *Kuntres Acharon* 3, *Yabea Omer* O.C. 1:13 and 2:14, *Halichos Olam* 2, page 176, *Ohr L'tzion* 2:7:27, *Divrei Shalom* 4:34 and 6:30.
 4. Harav Yisroel Belsky *shlit"a*, *Avnei Yushpei* 1:15 in the name of Harav Elyashiv *shlit"a*, *Oz Nidberu* 6:66, *Darchoi Ori* page 270, footnote 49 in depth. Refer to *She'arim Metzuyananim B'halachah* 68:2, *Ketzos Hashulchan* 67:4.
 5. *Halichos Shlomo Tefillah* 21:4, footnote 8, see *Rivevos Ephraim* 5:174:2-4 and 6:109, *Rivevos V'yovolos* 2:103, *Yagel Yaakov* pages 40-41, footnote 63. Some are of the opinion not to recite *tefillas haderech* when traveling by airplane (see *B'mechitzas Rabbeinu* page 58, *Halichos Shlomo Tefillah* 21, footnote 8).

tefillah should be said while the plane is still on the ground and starts to speed in preparation for take-off.⁶ If one did not say it then, he may recite it even while the plane is already airborne.⁷

The *tefillah* should be said when one is outside the city.⁸

When en route to the Catskills, one should say *tefillas haderech* while entering the George Washington Bridge. If it was not said then, it may be recited after Exit 2 on the Palisades Parkway. When returning from the mountains, one should say it when he merges onto Route 17. From New York to neighboring parts of New Jersey, *tefillas haderech* is not recited because there are continuous urban areas. However, from New York to Lakewood *tefillas haderech* is recited as one passes over the Raritan Bridge or Outer Bridge Crossing.⁹ Some say it on the Verrazano Bridge. A possible reason as to why we do not say *tefillas haderech* from Brooklyn to Manhattan is that many people travel between the two boroughs and it can be considered one city.¹⁰

Every individual should try to say *tefillas haderech* if he can.¹¹

6. *Emes L'Yaakov* page 65, footnote 140, *Yagel Yaakov* pages 40-41, *Divrei Chachamim* page 75:90. Refer to *Be'er Moshe 7 Kuntres Electric* 83:3 and 114:4. Refer to *Orchos Rabbeinu* 1, page 91, 104 who says to say *tefillas haderech* when one is on the airplane.

7. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, pages 20-21.

8. *Tur* 110, *Shulchan Aruch* 110:7, *Magen Abraham* 12 and 14, *Taz* 7, *Levush* 7, *Elyah Rabbah* 14, *Shulchan Aruch Harav* 6, *Mishnah Berurah* 27 and 29, *Aruch Hashulchan* 13, *Kaf Hachaim* 49. If one is sleeping over in a hotel, then he may recite it the following morning even without being outside of the city, since he is already on the road (*Mishnah Berurah* *ibid*, see *Shulchan Aruch Harav* 6, *Kaf Hachaim* 53). Some say if one is leaving from his house, the *tefillah* may be recited immediately (*Aruch Hashulchan* 13).

9. Refer to *Rivevos Ephraim* 6:109.

10. Harav Yisroel Belsky *shlit"a*.

11. Harav Yisroel Belsky *shlit"a*. See *Shulchan Halevi* (Hebrew) 1, pages 19-20, *Divrei Chachamim* page 76, 192, *Emes L'Yaakov* 110, page 65.

The Maharam MiRottenberg notes that one should preface *tefillas haderech* with a different *brachah*, to give it a status of *brachah hasemuchah l'chaverta*.¹² A *brachah achronah* on food or an *Asher Yatzar* should be said, followed by *tefillas haderech*.¹³ If for whatever reason one cannot make either a *brachah achronah* or an *Asher Yatzar*, he may recite a *brachah rishonah* on food, eat, and then say *tefillas haderech*.¹⁴

If one is exempting someone else in the *tefillah*, then he may also have him in mind regarding the *inyan* of making a *brachah* before *tefillas haderech* (either on food or an *Asher Yatzar*, etc.).¹⁵

If one is traveling on Shabbos because his life is in danger, he may recite *tefillas haderech*.¹⁶

12. *Tur*, *Shulchan Aruch* 110:6, *Magen Avraham* 110:13, *Machatzis Hashekel* 13, *Ba'er Heitev* 10, *Levush* 7, *Shulchan Aruch Harav* 7, *Mishnah Berurah* 28, *Aruch Hashulchan* 14, *Chayei Halevi* 2:5:8, *Darchei Ori* pages 263-265 in depth. The Chazon Ish *zt"l* and the Steipler *zt"l* were not particular to say this *brachah* next to a different *brachah* (*Orchos Rabbeinu* 1, page 61). See *Doleh U'mashkeh* pages 74-75.

13. *Magen Avraham* 13, *Elyah Rabbah* 13, *Shulchan Aruch Harav* 7, *Mishnah Berurah* 28, *Aruch Hashulchan* 14, *Kaf Hachaim* 51.

14. Harav Yisroel Belsky *shlit"a*. See *Tefillah K'hilchusah* page 520, footnote 81.

15. Harav Yisroel Belsky *shlit"a*.

16. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, page 21, 11.

Birkas Kohanim – Halachos for the Tzibbur

It is stated in the name of the *Zohar* that one is not allowed to form his hands in the manner with which the *kohanim* give the *brachah* to the *k'hal*.¹ Some say it is permitted if it is not done at the time that the *kohanim* do it.² Practically speaking, one can position his hands like the *kohanim* if it is done for instructive purposes.³

The *kohanim* may not put their hands down until the *chazzan* starts *Sim Shalom*.⁴ If after *duchening* the *chazzan* did not start *Sim Shalom* and the *kohanim* still have their hands raised, one should still not look at the *kohanim's* hands.⁵

If one is standing behind the *kohanim* while *davening Shemoneh Esrei*, he may move in front of them; the walking is not considered a *hefsek* during *Shemoneh Esrei*.⁶

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1. See *Ateres Zekeinim* on the side of the *Shulchan Aruch* 128:12.
 2. *Rivevos Ephraim* 1:93:2.
 3. Harav Yisroel Belsky *shlit"a*.
 4. *Shulchan Aruch* O.C. 128:16.
 5. Harav Yisroel Belsky *shlit"a*.
 6. Harav Yisroel Belsky *shlit"a*, see *Igros Moshe* O.C. 4:21:2 and 5:20:23, *Halichos Shlomo Tefillah* 10:4.

The *Mishnah Berurah*⁷ says one should not say the *Yehi Ratzon*, however, the custom is to recite the *Yehi Ratzon* by *Shalom*.⁸

7. 130:5.

8. Harav Yisroel Belsky *shlit"á*.

Respect for a Shul

Sichas chullin is not permitted in shul (obviously no *sichah beteilah*).¹ In a *beis medrash*, *sichah beteilah* is prohibited; however, one who learns a whole day in a *beis medrash* may engage in *sichas chullin* to a certain degree, because it is considered his home.²

It is permitted to hold a raffle as an incentive for a children's learning program, since it is considered part of the mitzvah of learning.³

One is permitted to say "bless you" in a *shul* to someone who sneezed. In a *beis medrash*, this is prohibited, since a *beis medrash* has more *kedushah* than a *shul*.⁴ Harav Yisroel Belsky *shlit"a* says one may say bless you to person in a *beis medrash* if it is not during learning.⁵

1. *Shulchan Aruch* O.C. 151:1. See *Asei Lecha Rav* 4:18, and 8, page 351, 24.

2. Harav Yisroel Belsky *shlit"a*, see *Halichos Shlomo Tefillah* 8:49:3 and 5:3. *Misgeres Hashulchan* 13, opinion of Harav Elyashiv *shlit"a* quoted in *Beis Yehudah* page 36, footnote 15, see *Mamar Mordechai* 151:1.

3. Harav Yisroel Belsky *shlit"a*, see *Mishkan Dovid* page 37.

4. See *Meseches Brachos* 53a, Rambam *Hilchos Talmud Torah* 4:9, *Shulchan Aruch* Y.D. 246:17, *Taz* 6, *Shach* 16, *Elyah Rabbah* 151:1, *Shulchan Aruch Harav Talmud Torah* 4:11, *Kaf Hachaim* O.C. 151:20, *Beis Yehudah* page 48, *Ve'aleihu Lo Yibol* 2, page 104, 87.

5. See *Beis Yehudah* page 48.

If a *gadol hador* or a great person was *niftar*, it is permitted for one to be *maspid* him in the shul or *beis medrash*. There are differing opinions whether the *aron* should be brought in. The custom seems to be lenient in this regard.⁶

There is a custom to distribute schnapps and cake in shul when one has *yahrtzeit*. Some say this should not be done since eating and drinking are prohibited in a shul.⁷ However, the custom is to permit this.⁸ Harav Yaakov Kamenetsky *zt"l* explained the reason as follows: Some say the source to give out *l'chaim* and cake in the morning is because years ago, there was a widespread custom to fast on the day one had *yahrtzeit*, but one was able to redeem himself from fasting by providing a *seudah* to the poor. When one offers *l'chaim* and cake in shul, there are sometimes those who hadn't had breakfast yet because they are on the way to work, so in essence it is a *seudah* for "deprived" people - which is a mitzvah and thus permitted in a shul.⁹

A fundraising dinner is permitted to be held in a shul because it is for the benefit of the shul. Similarly, other functions which are for the benefit of the shul may also be performed in a shul.¹⁰ Of

6. Harav Yisroel Belsky *shlit"a*, see Rambam *Hilchos Tefillah* 11:7, *Shulchan Aruch* Y.D. 344:19-20, *Chachmas Adam* 155:18, *Melamed L'ho'il* 106, *Rav Poalim* 4:39, *Mishnah Berurah* 10, *Aruch Hashulchan* 3, *Teshuvos V'hanhagos* 1:688 and 4, page 320, *Pnei Baruch* 3, footnote 15, *Pe'er Hador* 77, *Gesher Hachaim* 13:2, *Halichos Shlomo Tefillah* 19:3, *Beis Yehudah* pages 113-117, footnote 32, *Yabea Omer* Y.D. 7:31, *Yalkut Yosef* 151:21, *Mishkan Dovid* pages 86-88.

7. *Sdei Chemed Beis Haknesses* 40, page 241, *Kaf Hachaim* 63, opinion of Harav Benzion Abba Shaul *zt"l* quoted in *Birchos Naftali* 2, page 122, footnote 10.

8. *Orchos Chaim (Spinka)* 151:11, page 56, *Keren Dovid* 37, page 49b, *Igros Moshe* O.C. 1:45, *Yalkut Yosef* 151:4, footnote 7, *Doleh U'mashkeh* page 101. Refer to *Mishkan Dovid* 2:23, footnote 52.

9. As explained by Harav Yisroel Belsky *shlit"a*.

10. Harav Yisroel Belsky *shlit"a* quoting the opinion of Harav Yaakov Kamenetsky *zt"l*.

course, if there are alternative accommodations aside from shul, that is definitely preferred.¹¹

It is very common for bungalow colonies to have a designated *davening* place which is also used for concerts, plays,¹² parties, and other activities of *kalus rosh*, etc. The fact that the building is not referred to as a shul is irrelevant, since everyone wants a shul where they are staying, and even conduct large *seudos* to commemorate a new “shul.” Some say the justification is that they do not want any *kedushah* to be associated with this building, which was noted before the building was built. However, such a stipulation does not cover *kalus rosh*, and to say they don’t want this to be a shul at all is not a simple matter, since then the shul would not be a site of *kedushah* at all. It is praiseworthy for summer resorts and bungalow colonies to retain a separate building to conduct these events even if it involves some expenditure; it is well worth the investment.¹³

11. Harav Yisroel Belsky *shlit”a*.

12. Refer to *Divrei Chachamim* 9:125.

13. Harav Yisroel Belsky *shlit”a*.

Salt in Halachah

Some *poskim* mention that the salt should be brought to the table at a meal by the women¹ to atone for Lot's wife who turned into a pillar of salt as a punishment for refusing to bring salt to her table.² If salt is unavailable, one may dip the bread into any food that contains salt.³

The Rema⁴ says the *minhag* is to have two separate salt canisters for meat and dairy, in order to avoid inadvertently mixing meat and dairy food particles.⁵ The *poskim* say that this halachah only applies when the salt is placed in open utensils, so there is no need to use separate salt shakers.⁶

Where there are children in a household, one should have two separate salt shakers for meat and dairy, since children tend to

1. *Kaf Hachaim* 167:40.

2. *Chesed L'alafim* 167:8, *Kaf Hachaim* 167:40.

3. Harav Yisroel Belsky *shlit"a*, see *Torah Lishmah* 430, *Kaf Hachaim* 167:37, *Teshuvos V'hanhagos* 4:50.

4. Y.D. 88:3.

5. *Kitzur Shulchan Aruch* 46:7, *Darhei Teshuvah* 30, *Aruch Hashulchan* Y.D. 88:11, *Kaf Hachaim* 88:29.

6. Harav Yisroel Belsky *shlit"a*, see *Kaf Hachaim* 31, *Badei Hashulchan* 88:30, *Rivevos Ephraim* 5:514, *Yalkut Yosef* page 346, *Plischei Halachah Kashrus* page 25, 21.

stick the salt shaker into the food, and the aforementioned concern would apply.⁷ Even when small children are present, if one uses a *fleishig* salt shaker for dairy food or vice versa, the food may be eaten, though it is best to try to remove the salt from the food.⁸ Some are particular to always have two separate salt shakers.⁹

The only salt that requires a *hechsher* during the year is seasoned salt since *tarfus* might have been mixed into the seasoning. People are careful to buy all their salt for Pesach with a *hechsher*. (There were actual instances when flour mills were used to grind salt for Pesach).¹⁰

When entering a newly purchased home, some have the custom to bring in vinegar and salt.¹¹ Others bring in bread, salt, candles, and honey.¹² Harav Yisroel Belsky *shlit"á* says the *minhag* is that one should bring in candles, sugar, salt, and matzah.

7. Harav Yisroel Belsky *shlit"á*.

8. Harav Yisroel Belsky *shlit"á*.

9. Harav Yisroel Belsky *shlit"á*, see *Me'am Loez Mishpatim* page 889, 127, *Badei Hashulchan* 88:30, *Pischei Halachah* *ibid*, *Madanei Hashulchan* 24.

10. Harav Yisroel Belsky *shlit"á*.

11. *Sefer Habayis* 22:16:29.

12. *Sefer Habayis* 22:16, footnote 30.

Speaking *Divrei Torah* at the Table

Some suggest that the mitzvah to say *divrei Torah* at the table¹ applies not only to a bread meal, but even when one eats cake, etc.² However, the accepted custom is that this mitzvah is only applicable during a bread meal.³

There is definitely a mitzvah for one to learn Torah even when he is sitting alone at the table.⁴

When one is sitting alone, there is no conversation, thus the Mishnah,⁵ which states “if no *divrei Torah* are said it is like eating from *zivchei meisim*” would not be applicable in this situation.⁶

Other *Halachos* Relevant to the Table

It seems that many restrict children from playing on a table that one learns upon as opposed to a table that is eaten upon.⁷

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1. *Mishnah Berurah* 170:1, *Aruch Hashulchan* 1.
 2. *Shevet Hakehasi* 3:80:8.
 3. Harav Yisroel Belsky *shlit”a*.
 4. Harav Yisroel Belsky *shlit”a*, see *Mishnah Berurah* 170:1, *Lekutei Maharich* “*divrei Torah*” page 113.
 5. *Meseches Avos* 3:3.
 6. Harav Yisroel Belsky *shlit”a*, see *Tiferes Yisroel, Derech Chaim*.
 7. Harav Yisroel Belsky *shlit”a*, see *Shemiras Haguf V’hanefesh* page 378, *Minhag Yisroel Torah* 170:14.

A butter knife does not require covering during *bentching*.⁸

One does not have to cover a plastic knife.⁹

8. Harav Yisroel Belsky *shlit"á*, see *Rivevos Ephraim* 2:80:35 quoting this as being the opinion of Harav Moshe Feinstein *zt"l*.

9. Harav Yisroel Belsky *shlit"á*, see *Rivevos Ephraim* 3:132, *Beis Avi* 3:145:5. Opinion of Harav Elyashiv *shlit"á*. (This was heard from someone who was there while the question was asked).

Seudah

When one drinks a better quality wine than the Kiddush wine, one recites a *brachah* of *hatov v'homeitiv*.¹ If a person does not know whether the wine is superior or not, he still has to recite the *brachah*.² It does not make a difference if the superior wine is in front of him or not at the time of Kiddush.³ If there are two wines and one is better than the other, Kiddush should be recited on the better wine and there won't be a *hatov v'homeitiv* on the second.⁴ This *brachah* cannot be said while one is alone, only in the presence of another person.⁵

1. *Meseches Brachos* 59b, *Shulchan Aruch* O.C. 175:1, *Mishnah Berurah* 4.

2. Harav Yisroel Belsky *shlit"a*, see *Shulchan Aruch* 175:2.

3. Harav Yisroel Belsky *shlit"a*.

4. Harav Yisroel Belsky *shlit"a*.

5. Harav Yisroel Belsky *shlit"a*, see *Magen Avraham* 23, *Kitzur Shulchan Aruch* 49:14, *Kaf Hachaim* 4, *Mishnah Berurah* 15, *Piskei Teshuvos* 175, footnote 8.

Mayim Achronim

Harav Yisroel Belsky *shlit" a* as well as other *poskim*¹ maintain that women should wash *mayim achronim*.

A utensil that has a cup on top and a place for the water to go underneath the cup does not have to be removed from the table.²

The person who is leading the *bentching* is honored with washing first.³ This rule changes when there are more than five people *bentching*, for it is not proper for him to wait for the others,⁴ and the *netilah* should be close to the *bentching*.⁵ Therefore, the order is as follows: The person who is at the end of the table washes first, and the water is passed around the table until five people remain. Then the one who is *bentching* washes, followed by the rest of the

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1. Opinion of Harav Elyashiv *shlit" a* and Harav Chaim Kanievsky *shlit" a* quoted in *Divrei Chachamim* pages 62-63, *Halichos Bas Yisroel* 12:2, *Mitzvas Hanashim* page 48, 8, *Otzer Hamayim* page 37, footnote 9-10. *Miyum Ha'halachah* 3:6, *Ashrei Ha'ish* 1, page 211, 1, *Rivevos Ephraim* 1:140:3, 4:49, and 6:456, *Teshuvos V'hanhagos* 1:174, *Nezer Hachaim* page 181, 61.
 2. Harav Yisroel Belsky *shlit" a*, see *Otzer Hamayim* page 107, footnote 40 who states from the Steipler *zt" l* that he used to place a napkin over the *mayim achronim*. (Refer to *Orchos Rabbeinu* 1, 72, page 83.)
 3. *Shulchan Aruch* 181:6, *Mishnah Berurah* 12.
 4. *Aruch Hashulchan* 6.
 5. *Aruch Hashulchan* 6.

people present.⁶ Some are not concerned with this order today, since we all *bentch* to ourselves.⁷ However, the order should still be followed.⁸

Drying one's hands on a friend's garment is not permitted.⁹

There are some who have the custom to refrain from wetting one's mouth, beard etc. with *mayim achronim*.¹⁰ However, the *minhag* seems to be that this practice is permitted.¹¹

Some say *mayim achronim* should be performed after donning a hat and jacket.¹² One who does not wear a hat and jacket while *bentching* will eventually do so as he matures.¹³

It is permitted for a woman who is in a state of impurity to bring *mayim achronim* for her husband.¹⁴

6. *Siddur Yaavetz* 462:3, *Ketzos Hashulchan* 43:5, *Mishnah Berurah* 13, *Shaar Hatziyun* 24, *Aruch Hashulchan* *ibid*, see *Rivevos Ephraim* 7:80:43.

7. *Kitzur Shulchan Aruch* 44:2, *Ketzos Hashulchan* *ibid*, *Lekutei Maharich* page 113, *Otzer Hamayim* page 119, footnote 33.

8. Harav Yisroel Belsky *shlit"a*.

9. Harav Yisroel Belsky *shlit"a*.

10. *Kaf Hachaim* 1, see *Ben Ish Chai Shelach* 1:8.

11. See Rashi *Meseches Yuma* 63b "*mayim achronim*", *Siddur Yaavetz* 462:2, *Daas Torah* 181:1, *Minhag Yisroel Torah* pages 337-338, *Hisoreros Teshuvah* 1:83, *Piskei Teshuvos* 181, footnote 27. This is the custom of Harav Yisroel Belsky *shlit"a*.

12. Harav Yisroel Belsky *shlit"a*.

13. Harav Yisroel Belsky *shlit"a*.

14. Harav Yisroel Belsky *shlit"a*. See *Darchei Teshuvah* 195:46, *Shevet Halevi* 2:100, *Shiurei Shevet Halevi Niddah* 195:12, *Taharas Habayis* 2, pages 198-199, opinion of Harav Elyashiv *shlit"a* quoted in *Avnei Yushpei* 3:92:1.

Brachos

Often, the question arises what *brachah* to recite on breaded chicken cutlets. If the breading is thin, the *brachah* is a *Shehakol*,¹ and if it is thick, a *Mezonos* is recited.² If one is uncertain about the thickness, then he should make a *Shehakol* and *Mezonos* on other items and then eat the chicken cutlet. Alternatively, one may eat the chicken cutlet during a bread meal.³

Yeshivos often serve heavily-coated fish sticks that contain very little actual fish content, therefore one should only recite *Mezonos*.⁴

1. Refer to *Shulchan Halevi* (English) 1, pages 20-21, *Lehoros Nosan* 4:9 and 5:6, *L'Torah V' hora'ah* 5 page 21, *Rivevos Ephraim* 3:122 quoting the opinion of Harav Moshe Feinstein *zt"l*, Harav Yaakov Kamenestky *zt"l*, and others, *Shaarei Habrachah* 16:21, *Divrei Chachamim* page 72:7 quoting the opinion of Harav Yaakov Kamenetsky *zt"l*, *Birchos Hanehenin* pages 129-130 quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l*, *Ashrei Ha'ish* 1, page 246, 63, *Shevet Halevi* 8:36, *V'sein Brachah* page 78 quoting the opinions of Harav Scheinberg *shlit"a*, Harav Moshe Feinstein *zt"l*, and Harav Yaakov Kamenetsky *zt"l*, *Emes L'Yaakov* 208, footnote 214. Refer to *Pnei Hashulchan* pages 221-226 in depth.
2. *Rivevos Ephraim* 5:147, *V'sein Brachah* page 78, *Birchos Hanehenin* pages 129 quoting the opinion of Harav Elyashiv *shlit"a*, *Ve'aleihu Lo Yibol* 1, page 113, 148.
3. Harav Yisroel Belsky *shlit"a*, see *V'zos Habrachah* pages 110-111 and 249, *Avnei Yushpei* 6:38:2, *Cheshev Ha'eifod* 3:72, *Be'er Moshe* 5:61, *Shevet Halevi* 4:161 and 6:24, *Lehoros Nosan* 4:9, *Shulchan Halevi* 1, pages 31-32.
4. Harav Yisroel Belsky *shlit"a*.

Corn flour (used in tortillas) is *Shehakol*,⁵ and milled corn is *Ha'adamah*.⁶ When Corn Flakes are produced with both milled corn and corn flour, the *brachah* is *Ha'adamah*.⁷

The proper *brachah* for Crispix® is *Shehakol* since it is part rice/part corn. It is also produced with many other ingredients, therefore the rice is a minor ingredient.⁸

The *brachah* on licorice is *Shehakol*. The flour added only serves as a binder, not a taste-enhancer.⁹

If a soft pretzel tastes like bread, it requires a *Hamotzi* even though it contains mostly fruit juice. *Mezonos* is only recited if the pretzel tastes like cake. However, we have not been successful in locating this kind of pretzel.¹⁰

Regular knishes that have a thick potato filling surrounded by a thin dough layer require two *brachos* (*Mezonos* and *Ha'adamah*). However, Mom's Knishes which have a much thinner potato filling and are completely surrounded by a thick dough layer require only *Mezonos*.¹¹

5. This may be different in Mexico where tortilla is the main food and one would recite a *Ha'adamah* (Harav Yisroel Belsky *shlit"a*). See *Shulchan Halevi* 1, page 37, *Pnei Hashulchan* 202:7:2.

6. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (English) 1, page 42, *V'zos Habrachah* page 103.

7. See *Igros Moshe* E.H. 1:114.

8. Harav Yisroel Belsky *shlit"a*.

9. Harav Yisroel Belsky *shlit"a*. See *Shulchan Halevi* (English) 1, page 37, *V'zos Habrachah* pages 110 and 251.

10. Harav Yisroel Belsky *shlit"a*, see *Laws of Brachos* page 238, footnote 34, *V'sein Brachah* page 468.

11. Harav Yisroel Belsky *shlit"a*, see *Be'er Moshe* 5:61, *V'sein Brachah* page 79, footnote 62, *Binyan Shalom* 168:7, page 222. Refer to *Shulchan Halevi* 1, page 38.

There is a discussion in the *poskim* whether to consider ices a liquid or a food item.¹² The difference is that a *shiur* of liquid must be consumed quickly in order to make a *brachah achronah* (within about a minute).¹³ Practically, one should avoid the uncertainty by eating ices quickly, or by eating a different food item which is unquestionably obligated in a *brachah achronah*.¹⁴

The ice cream part of a cone is considered the *ikar* and thus the *brachah* of *Shehakol* covers both the ice cream and the cone. If one is eating the cone for its taste, however, then the *brachah* of *Mezonos* is required.¹⁵

Ice cream sandwich - The ice cream is the *ikar* and requires a *Shehakol*. Since the biscuit enhances the taste of the sandwich, it requires a *Mezonos*. One should make a *Mezonos* first, followed by a *Shehakol*.¹⁶

Cookies in ice cream (cookies 'n cream flavor) enhance the taste of the ice cream; therefore, one should recite a *Mezonos* on a different food and then no separate *brachah* is required for the cookies.¹⁷

12. See *Pri Megadim* introduction to *Hilchos Brachos* page 5 (new), *Kaf Hachaim* 202:14, *Be'er Moshe* 1:11:2, *V'sein Brachah* page 381, footnote 20, *V'zos Habrachah* page 353, see *Shaar Hatziyun* 158:16, *Aruch Hashulchan* 202:9, *Igros Moshe* O.C. 1:75, *Teshuvos Harav Shteiff* 286, page 295, *Nishmas Avraham* 612, page 302, *Ohr L'tzion* 2:14:18, *Yabea Omer* O.C. 8:25:2, *Lehoros Nosan* 10:22, *Shaarei Habrachah* 14:6, footnote 10 quoting the opinion of Harav Wosner *shlit"a*. See *Pnei Hashulchan* pages 289-295 on this *inyan*.

13. Harav Yisroel Belsky *shlit"a*, see *Shaar Hatziyun* 210:11, *Aruch Hashulchan* 202:8.

14. Harav Yisroel Belsky *shlit"a*.

15. Harav Yisroel Belsky *shlit"a*. Refer to *Shulchan Halevi* (English) 1, page 38, and pages 23-24, *Yabea Omer* O.C. 7:33:3, *Avnei Yushpei* 1:45, *Shaarei Habrachah* page 332, footnote 61.

16. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (English) 1, page 38, *Igros Moshe* O.C. 4:43. If one has no desire for the wafer then no *brachah* is recited. Refer to *Rivevos Ephraim* 5:154, *Shevet Halevi* 6:24.

17. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (English) 1, page 24.

The *brachah* on rice cakes is *Mezonos*.¹⁸

When eating mashed potatoes, if one can still discern that the mashed substance is potato, the *minhag ha'olam*¹⁹ is to recite *Ha'adamah*.²⁰

Pringles® are not processed the same way as regular potato chips. They are made from potatoes that have been cooked, mashed, dehydrated, and then reconstituted into dough. They are then cut into a uniform shape and quick-fried. The *poskim* debate which *brachah* they necessitate. Some say that the *brachah* is *Shehakol*, since they are comprised of potato flour.²¹ Others say that the *brachah* is still *Ha'adamah*, since it is noticeable that one is eating potatoes.²² The latter is the *minhag ha'olam*.²³

The Food For Life company manufactures a product (among many others) called Ezekiel® bread, which requires a *Hamotzi*.²⁴

Bagel chips are made from long loaves of bagel dough which are extruded and cut into uniformly sized bagel chips that are then seasoned, baked, and toasted. These companies manufacture this

18. Harav Yisroel Belsky *shlit"a*, see *Igros Moshe* E.H. 1:114, opinion of Harav Elyashiv *shlit"a* quoted in *V'zos Habrachah* page 108, *Ashrei Ha'ish* 1, page 243, 49, *Avnei Yushpei* 6:40:1.

19. *V'sein Brachah* page 406, footnote 38 quoting the opinions of Harav Shlomo Zalman Auerbach *zt"l*, Harav Elyashiv *shlit"a*, and Harav Scheinberg *shlit"a*. See *Yabea Omer* O.C. 7:29.

20. Harav Yisroel Belsky *shlit"a*, see *Mekor Habrachah* page 28, *Shaarei Habrachah* 17:35, footnote 75, *V'zos Habrachah* page 238, *V'sein Brachah* page 406, footnote 38, *Avnei Yushpei* 1:44:1, *Be'er Moshe* 2:12:5.

21. *V'zos Habrachah* page 376, 79.

22. *V'sein Brachah* page 407, footnote 39, 2 quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l*. See *Ohr L'tzion* 2:12:5.

23. Harav Yisroel Belsky *shlit"a* quoting the opinion of Harav Moshe Feinstein *zt"l*. Harav Moshe said the reason is that it is not possible to say that something which is turned into a powder lost its *tzurah*. See *Pnei Hashulchan* 202:7:5.

24. Harav Yisroel Belsky *shlit"a* who visited the plant and saw the product.

product as a snack food. Accordingly, some *poskim* are of the opinion that the *brachah* is *Mezonos*.²⁵ However, some say the *brachah* on this product is *Hamotzi*,²⁶ since the intent of the company does not play a role in deciding which *brachah* should be made on a specific food.²⁷

Melba toast is a very dry, crisp, thinly toasted piece of bread. It is made by lightly toasting bread in a normal manner. Once the outside of the bread is slightly firm, it is removed from the toaster and then each slice is cut in half lengthwise. These two slices are then toasted again to create Melba toast. As one can see, this product is 100% bread. Therefore, the *brachah* is *Hamotzi* and not *Mezonos*.²⁸

There is an opinion in the *poskim* which maintains that if one has intention for the product to be *pas haba b'kisnin* when making the dough and bread, the *brachah* is *Mezonos*. According to this opinion, some claim that if croutons are not made from standard bread, but from dough specifically for this product, then the *brachah* would be *Mezonos*.²⁹ However, this is not to be relied upon for *halachah l'maseh*.³⁰

25. *V'zos Habrachah* pages 307-308, *Shevet Halevi* 8:33, *Shaarei Habrachah* page 525, footnote 75, see *Pnei Hashulchan* page 37.

26. Harav Yisroel Belsky *shlit"a*.

27. Harav Yisroel Belsky *shlit"a* as expressed in *Mesorah* 1, pages 39-40.

28. Harav Yisroel Belsky *shlit"a*, see *Mesorah* 1, pages 39-40, *V'zos Habrachah* pages 307-308, *Shaarei Habrachah* page 600, footnote 356, *Pischei Halachah* pages 29 and 278-280, also see page 276, 41 which says the ones which are not round are like bread because they are eaten as a meal and the round ones are eaten as a snack.

29. Refer to *Shaarei Habrachah* page 364. See *Mekor Brachah* 9.

30. Harav Yisroel Belsky *shlit"a*, see *Shaarei Habrachah* page 684, footnote 668 quoting this as the opinion of Harav Elyashiv *shlit"a*.

Some say falafel balls are *Shehakol*.³¹ Others opine that one can recite either *Ha'adamah* or *Shehakol*.³²

According to the *Daas Torah*,³³ a mixture which is mostly comprised of fruit juice is *Mezonos*, even if one cannot taste it in the mixture. Some claim that this reasoning can be extended to *Mezonos* rolls, thus avoiding the need to wash.³⁴ However, all other *poskim* disagree and one should not rely on this.³⁵ Furthermore, the *Daas Torah* only applies to the opinion of the *Shulchan Aruch*, not the Rema.³⁶ Moreover, the *Daas Torah* explicitly states that his *chiddush* applies only to specific types of juice, none of which are currently used in baking. Thus, one who relies on the *Daas Torah* as the source for his leniency in *Mezonos* bread is actually following only one part of that opinion while arbitrarily rejecting the other. That is an amazing feat, more probably the province of jugglers and circus performers than *rabbanim*.³⁷

31. See *Shaarei Habrachah* 23, page 657, footnote 570, *Halichos Olam* 7, page 101, *Rivevos Ephraim* 7:60, *Beis Avi* 5:7.

32. Harav Yisroel Belsky *shlit"a*, see *Yabea Omer* O.C. 7:29 and page 417, *Emek Teshuvah* 1:9, *Pnei Hashulchan* page 226, *Laws of Brachos* page 367.

33. 168, page 90, see *Mekor Brachah* 2:11, *Shevet Halevi* 9:44.

34. See *Pnei Hashulchan* pages 31-35, *V'sein Brachah* page 498.

35. See *Mesorah* 1, pages 32-33.

36. *Mesorah* *ibid*, see *Binyan Shalom* 168, page 225, *B'lechticha Baderech* page 47, footnote 80.

37. Harav Yisroel Belsky *shlit"a* as expressed in *Mesorah* 1, page 35, see *ibid* pages 29-43 for a detailed discussion on this topic, *Shulchan Halevi* (English) 1, pages 25-26, *Be'er Moshe* 8:36:6, *Avnei Yushpei* 3:16:5, *V'zos Habrachah* page 20, and pages 208-212 in depth, *Rivevos Ephraim* 1:146:1, 3:109, and 8:285, page 164, *Chut Shani Shabbos* 1, page 213, 2, *Pischei Halachah (Michtavim)* 28, pages 278-279 quoting the opinion of Harav Chaim Kanievsky *shlit"a*, *Mekor Brachah* 2:11, *Shevet Halevi* 8:32, *Beis Avi* 5:7, *Orchos Rabbeinu* 1:60, page 80, *Kovetz Beis Aharon V'Yisroel* 81, pages 93-101, also see 79, pages 106-112, *Madanei Asher* 2:17, *Binyan Shalom* 168, pages 228-229, *Toras Haderech* 12:15. The author of *V'zos Habrachah* told this author that Harav Elyashiv *shlit"a* maintains that the *brachah* on these rolls is *Hamotzi* in all situations.

Brachah on Smell and Shehecheyanu

Often, upon entering a flower shop, one experiences the powerful aroma emanating from the flowers, and the question arises if a *brachah* is recited at that point. The *Shulchan Aruch*¹ states that one who enters a store where there are fragrances and spices recites a *Minei Besamim*. Some say that one only recites a *brachah* if he enters the store and intentionally smells the flowers, but if he has no intention to smell them, then no *brachah* is recited.² However, others assert that a *brachah* is necessary even if one did not have any intention to inhale the scent.³

Although one may have the custom to recite a *Shehecheyanu* on a new fruit on *Tu B'shevat* one must make sure that it is a fruit which one is allowed to recite a *Shehecheyanu* on.⁴

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1. O.C. 217:1. The source for this is a Gemara in *Meseches Brachos* on 53a. Refer to the *Tur* 217, *Levush* 217:1.
 2. *Taz* 1, *Aruch Hashulchan* 3.
 3. Harav Yisroel Belsky *shlit"á*, see *Bach* 217, *Elyah Rabbah* 1, *Mishnah Berurah* 2, *Shaar Hatziyun* 4.
 4. Harav Yisroel Belsky *shlit"á*.

Normally one would not recite *shehechyanu* when buying shoes.⁵ The reason is because they are not *chashuv*.⁶ However, if one does have *simchah* when buying a certain pair of shoes some *poskim* say that *shehechyanu* is recited.⁷ Harav Yisroel Belsky *shlit"á* holds a *shehechyanu* is not recited in this situation.

5. *Tosafos Meseches Brachos* 59b "V'Rebbe," *Rema* 223:6, *Pri Megadim Eishel Avraham* 10, *Machatzis Hashekel* 10, *Kitzur Shulchan Aruch* 59:12, *Aruch Hashulchan* 8, *Yalkut Yosef* 231:1. Refer to *Rivevos Ephraim* 6:101 and 8:436:12.

6. *Rema* *ibid*.

7. Refer to *Rosh Meseches Brachos* 9:16, *Magen Avraham* 231:10, *V'zos Habrachah* 18:1, page 168, *Chayei Moshe* 223:6, see *Halichos Shlomo Tefillah* 23:15, footnote 23.

Thunder and Lightning

One who sees lightning through a mirror does not say a *brachah*.¹

One does not have to wait for the lightning before reciting a *brachah* on the thunder.²

If one made a *brachah* during the day and then went to sleep for a long time, a new *brachah* is recited when he awakens.³

A *brachah* recited during the day does not require a new *brachah* at night (if one did not sleep for a long while).⁴

1. Harav Yisroel Belsky *shlit"á*, see *B'seser Ram* 3:8.

2. Harav Yisroel Belsky *shlit"á*, see *Mishnah Berurah* 227:5, *B'seser Ram* 4:3, *Shevet Hakehasi* 6:135, *Shaarei Habrachah* 21, footnote 48, *Ashrei Ha'ish* 1, page 266, 4.

3. Harav Yisroel Belsky *shlit"á*, see *Oz Nidberu* 5:32, *Halichos Shlomo Tefillah* 23:25, *B'seser Ram* 6:5, *Shaarei Habrachah* 21, footnote 54.

4. Harav Yisroel Belsky *shlit"á*, see *Kaf Hachaim* 12, *Tzitz Eliezer* 18:78.

Krias Shema Al Hamittah / Sleep

It is permitted to listen to a tape or learn from a *sefer* if one feels that this will facilitate his falling asleep, even after he has recited *Hamapil*, etc.¹

One who feels that he has to use the facilities after reciting *Hamapil* may do so; he is permitted to recite *Asher Yatzar* as well.²

Harav Moshe Feinstein *zt"l* had the custom to kiss the *mezuzah* once before going to sleep.³

The Rambam⁴ advises that one should sleep for eight hours. Practically speaking, it is dependent on each individual's health.⁵ In the beginning of the night, one should sleep on his left side and

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1. Harav Yisroel Belsky *shlit"á*, see *Divrei Shalom* 6:35, *Rivevos Ephraim* 6:123, *Tefillah K'hilchasah* 20:17.
 2. Harav Yisroel Belsky *shlit"á*, see *Hisoreros Teshuvah* 1:114, *Emes L'Yaakov* 239, footnote 254, *Shraga Hameir* 8:83:2, *Teshuvos V'hanhagos* 2:131 and 4:57, *Be'er Moshe* 1:63:5, *Yalkut Yosef* 239:1, *Tzitz Eliezer* 7:27:3, *Rivevos Ephraim* 7:80, *Divrei Chachamim* 16:206, *Divrei Shalom* 6:59, page 276.
 3. Harav Yisroel Belsky *shlit"á*. This is the custom of Harav Yisroel Belsky *shlit"á* as well. Refer to *Nezer Hachaim* page 235, 218.
 4. *Hilchos De'os* 4:4.
 5. Refer to *Avos* 6:6, Rambam *Hilchos Talmud Torah* 3:12, *Siddur Yaavetz* page 586. See *Piskei Teshuvos* 238:2.

at the end of the night, on his right side.⁶ In addition, it is much healthier to sleep on one's sides because this enhances the quality of sleep and improves lung function.⁷

Many people think that if they wake someone else it is called *gezel sheinah*. However, this is not the case, as there is no such phrase in halachah of *gezel sheinah*. It could be referred to as *hezek sheinah* at most.⁸ Nevertheless, a person should be on such a level that it should never cross his mind to wake someone else from his sleep.⁹

There are some practices that we do not engage in because they are associated with the deceased and we do not wish to emulate a dead person.¹⁰ For example, some say that the direction a person sleeps on his bed is included in this concept. According to some members of the *chevra kaddisha*, the body is taken out of the room feet first, and therefore one should not sleep with his feet pointing directly at the door.¹¹ The custom, though, seems to be lenient and one may sleep with either his head or feet pointing in the direction of the door. Nonetheless, one should not sleep with his feet (or

6. Rambam *Hilchos Deos* 5:5, *Siddur Yaavetz* page 587, *Kitzur Shulchan Aruch* 71:5, *Peleh Yoetz "Yemin"* page 283. This applies to lefties as well (see *Yemin Moshe* pages 27 and 58). See *Derech Sichah* 1, page 360.

7. Harav Yisroel Belsky *shlit"a*.

8. *V'ein Lamo Michshol* 4, pages 176-177, *Shevet Halevi* 7:224, *Keren L'Dovid* 18, *Beis Hayehudi* 4, page 323, *Nezer Hachaim* page 215, 161, *Kovetz Beis Aharon V'Yisroel* 104, pages 106 and 168, *Pischei Choshen Geneiva/V'ona'ah* 15, footnote 3 in depth, *Hizaharu B'mamon Chavreichem* pages 156-157. See *Kovetz Beis Aron V'Yisroel* 104, page 168, *Derech Sichah* 1, pages 367-368, *Halichos Olam* 2, page 168, 353, *Teshuvos V'hanhagos* 2:50, *Avnei Yushpei* 3:1 and 5:33:5.

9. Harav Yisroel Belsky *shlit"a*.

10. *Shemiras Haguf V'hanefesh* 1, page 92 in the introduction. Some of them are: passing over a child (ibid page 91); two people dressing a child (ibid page 92); walking without shoes in one's house (ibid).

11. Harav Yisroel Belsky *shlit"a*, see *She'eilas Rav* 2:1:10, *Shemiras Haguf V'hanefesh Hosafos* and *Milu'im mahadurah* 10, page 815, see *Ve'aleihu Lo Yibol* 1, page 51, 10.

head) directly in the position as if one is about to be removed from the room.¹²

One does not have to be *makpid* to prepare a utensil with water before going to sleep during the daytime, and may walk four *amos* without washing his hands.¹³ Although others are stringent in regard to touching the eyes,¹⁴ the *minhag* is to be lenient.¹⁵

Some say one should be particular to have a cup of water next to his bed at night even in the *sukkah*.¹⁶

One who naps briefly does not recite *Birkas HaTorah* upon awakening since it is not considered a *hefsek*.¹⁷ If one sleeps for a longer stretch of time, then there are different opinions in the *poskim* whether he should recite *Birkas HaTorah*.¹⁸ The *Mishnah Berurah*¹⁹ maintains that one could choose not to recite a *brachah*, but one does not lose anything by reciting it. Many say the custom is not to recite a *brachah* of *Birkas HaTorah* by day even after one slept for a long while.²⁰ Harav Yaakov Kamenetsky *zt"l* recounted

12. Harav Yisroel Belsky *shlit" a*.

13. Harav Yisroel Belsky *shlit" a*, see *Ben Ish Chai Toldos* 1:15, *Halichos of the Gra* 4, page 7, *Beis Baruch* 1:2:29, page 45, *Oz Nidberu* 12:54:3, *Orchos Rabbeinu* 3, page 184, 1.

14. *Derech Sichah* page 793.

15. Harav Yisroel Belsky *shlit" a*.

16. Harav Yisroel Belsky *shlit" a*, see *She'eilas Rav* 2:36:1.

17. *Tur* 47:11, *Shulchan Aruch* 47:10, *Pri Megadim Eishel Avraham* 231:1, *Eishel Avraham Butchatch* 231.

18. See *Tur* 47:11, *Beis Yosef*, *Shulchan Aruch* 47:11, *Levush* 231:1, see also 47:12, *Magen Avraham* 11, *Pri Megadim Eishel Avraham* 11, *M.Z.* 9, *Taz* 9, *Ba'er Heitev* 11, *Shulchan Aruch Harav* 7, *Mishnah Berurah* 23, *Aruch Hashulchan* 23.

19. *Mishnah Berurah* 47:26, see *Elyah Rabbah* 47:9.

20. *Eishel Avraham Butchatch* 47, *Levush* 47:12, *Kaf Hachaim* 25, *Lekutei Maharich* 1, page 58 (new), *Halichos Shlomo Tefillah* 6, footnote 6, *Rivevos Ephraim* 8:609:1, *Ishei Yisroel* 6:25, footnote 65 quoting the opinion of Harav Chaim Kanievesky *shlit" a*. Refer to *Teshuvos V'hanhagos* 1:14.

that the *minhag* in Slabodka was to only recite the *brachah* of *Asher Bachar Banu*, etc.²¹

Many people mistakenly think that one may not sleep while wearing regular (daytime) clothes because doing so causes some type of *ruach ra'ah* to be absorbed in the clothing.²²

The Gemara²³ says one should not sleep alone in a house because of the danger of the demon *lilis*.²⁴ The *poskim* say that this refers to a room in a house.²⁵ This halachah applies to both men and women.²⁶ If there is a non-Jew,²⁷ it is not considered as if one is sleeping alone. Some say that if a *mezuzah* is on the doorpost, there is no problem with sleeping alone. However, this should not be relied upon.²⁸

21. Harav Yisroel Belsky *shlit"á*.

22. Harav Yisroel Belsky *shlit"á*.

23. *Shabbos* 151b, see *Ba'er Heitev* 239:6, *Kitzur Shulchan Aruch* 71:2, *Mishnah Berurah* 239:10, *Shulchan Aruch Harav Shemiras Haguf V'hanefesh* 6.

24. Gemara *ibid*. The *Me'iri Meseches Shabbos* page 600 says the reason is because one is not supposed to put himself in a *nisayon* of fear.

25. *Magen Avraham* 239:7, *Chachmas Adam* 68:4, *Mishnah Berurah* 239:9, *Kaf Hachaim* 17, see *Aruch Hashulchan* 7.

26. Harav Yisroel Belsky *shlit"á*, see *Kaf Hachaim* 239:17. The *Mishnah Berurah* did not differentiate between the two. See *Darhei Teshuvah* Y.D. 116:66, *Eishel Avraham Butchatch* O.C. 239.

27. Harav Yisroel Belsky *shlit"á*.

28. Harav Yisroel Belsky *shlit"á*.

Cutting Nails and Hair on Erev Shabbos

The accepted practice is to cut the toenails out of order like the fingernails.¹

The Gemara² states that throwing nails in a place where women do not frequent is permitted,³ such as in a *beis medrash* or a men's *mikvah*. Many people are accustomed to act stringently with this, but *al pi halachah* one can be lenient.⁴

Flushing one's nails down the toilet has the same status as if one burnt his nails.⁵ Therefore, one who does this is called a *chassid*.⁶

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1. Harav Yisroel Belsky *shlit"á*. See *Ketzos Hashulchan* 73, *Badei* 7.
 2. *Mo'ed Kattan* 17a.
 3. Gemara *Mo'ed Kattan* *ibid*, *Avudraham* page 369, *Prishah* 241, *Machatzis Hashekel*, *Tosefes Shabbos* 2, *Mishnah Berurah* 260:6, *Aruch Hashulchan* 6. Refer to *Yayin Hatov* 8 in the footnote.
 4. Harav Yisroel Belsky *shlit"á*, see *Halichos Shlomo Tefillah* 19, footnote 2.
 5. Refer to *Tosafos Meseches Niddah* 17a "sorfan", *Taamei Haminhagim* page 121, 254.
 6. Harav Yisroel Belsky *shlit"á*, see *Shemiras Haguf V'hanefesh* 68, footnote 15, *B'tzel Hachachmah* 2:35, *Be'er Moshe* 6:133, *Divrei Shalom* 3:67, *Rivevos Ephraim* 4:97:41, *Chut Shani Shabbos* 1, page 62, *Shevet Hakehasi* 2:105:3. Refer to *Peros Hanoshrim* 20 pages 368-371 in depth. The *Taama D'kra Hanhagos* from the *Chazon Ish* (9) says that the *Chazon Ish* *zt"l* burnt his nails.

When women go for a manicure, there are usually nails spread all over the floor. To avoid stepping on the nails, the nails should be swept to a different area.⁷

Ideally, one should be careful not to swallow any of his nails.⁸

One should use a utensil when washing his hands after his nails are cut.⁹

One should not cut his hair or nails on Rosh Chodesh.¹⁰ Some say this reason is based on Kabbalah.¹¹ Others say the reason is due to some kind of danger.¹² The *inyan* also applies to the first day of a two-day Rosh Chodesh.¹³ Some say this is also applicable at night.¹⁴ It is customarily accepted that this concept also applies to women.¹⁵ If Rosh Chodesh Iyar falls out on Thursday and Friday,

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7. Harav Yisroel Belsky *shlit"á*.
 8. Harav Yisroel Belsky *shlit"á*. Refer to *Tziporan Shel Rishonim* page 309, 121. If one did swallow his nail, it is not included in the *issur* to eat one's flesh (*Doleh U'mashkeh* page 145).
 9. Harav Yisroel Belsky *shlit"á*. Refer to *Me'asef Lechol Hamachanos* 4:89 in depth.
 10. Will of Rebbe Yehudah Hachassid # 48. Other editions list it as # 56-57 (*Shaarei Teshuvah* O.C. 251:1, *Kaf Hachaim* 260:12, *Shemiras Shabbos K'hilchasah* 42, footnote 174). Refer to *Shulchan Hatahor* 260:4 who condemns those who do not go in accordance with this.
 11. *Milei D'chasidusa* 57, *Taamei Haminhagim* 255, page 122 in footnote. Others say it is similar to Chol Hamo'ed and Yom Tov, and therefore no shaving is allowed (*Divrei Shalom* 6:46).
 12. *Ba'er Heitev* O.C. 260:2. Some were lenient with this *inyan* (*Radvaz* 2:687, *Yosef Ometz* 37:4, *Mo'ed Lechol Chai* 6:3).
 13. Harav Yisroel Belsky *shlit"á*, see *Sefer Rosh Chodesh* 16:5, footnote 10, *Shemiras Haguf V'hanefesh* 68:9, *Tziporan Shel Rishonim* page 242. Others are lenient on the first day of a two-day Rosh Chodesh (see *Sefer Rosh Chodesh* 16:5, footnote 10).
 14. Harav Yisroel Belsky *shlit"á*, see *Chayei Halevi* 5:47, *Yisroel V'hazemanim* 1:22, page 319, Harav Chaim Kanievesky *shlit"á* in *Halichos Chaim* 1:323, page 106. Refer *Eishel Avraham Butchatch Tinyana* 417, *Milei D'chasidusa* 56, *Ketzos Hashulchan* 73, *Badei 4* who are lenient.
 15. Harav Yisroel Belsky *shlit"á*, see *Halichos Chaim* 322, page 106, *Divrei Shalom* 4:56.

one can shave, etc. on Friday in honor of Shabbos,¹⁶ since shaving was prohibited the day before on account of *sefiras ha'omer*.¹⁷

A *chassan* may cut his hair and nails on his wedding day, even if it coincides with Rosh Chodesh.¹⁸

Some opine that if one normally cuts his nails every Friday he may do so even on Friday Rosh Chodesh.¹⁹ However, the custom is not like this.²⁰

16. Harav Yisroel Belsky *shlit"á*, see *Yosef Ometz* 40:2, *Mo'ed Lechol Chai* 6:3, *Emes L'Yaakov* 260, footnote 262, *Sefer Rosh Chodesh* 16:11, footnote 24 quoting the opinion of Harav Moshe Feinstein *zt"l*, *L'Torah V'hora'ah* 2, page 20, *Bein Pesach L'Shavuos* page 246, *Nitei Gavriel Pesach* 3, page 222, footnote 19. See *Mishnah Berurah* 493:5 where he seems to say it is permitted. Some say one can even shave on Thursday after *chatzos* before *shekiah* in this situation (Harav Yisroel Belsky *shlit"á*, see *Emes L'Yaakov* *ibid*).

17. *L'Torah V'hora'ah* 2, page 20.

18. Harav Yisroel Belsky *shlit"á*.

19. *Maharam Brisk* 2:99, *Orchos Chaim (Spinka)* 260, see *Shivim Temarim* 56-57, *Ashrei Ha'ish* 2, page 8, 23.

20. Harav Yisroel Belsky *shlit"á*, see *Shulchan Halevi* (Hebrew) 1, page 60.

Preparing for Shabbos

It is very common when going away to a hotel for Shabbos that a big buffet lunch is served on Friday which includes rolls, etc. One who does not usually eat such a big meal for lunch should be careful not to overeat at the buffet.¹

The order for drying after one exits the shower is not mentioned in the *poskim*, only the manner of proper washing. Therefore, one may dry his body in any order that he wishes.²

In the summer, it is common for some to go to the swimming pool and use it as a *mikvah* when there are no *mikva'os* within close proximity.³ This is acceptable if the filter in the swimming pool is off. In addition, if the water is in motion, then going to the swimming pool should not serve as a substitute for a *mikvah* on Erev Shabbos.⁴

1. Harav Yisroel Belsky *shlit"a*, see *Chut Shani Shabbos* 1, page 66.

2. Harav Yisroel Belsky *shlit"a*, see *Likras Shabbos* 7, footnote 70 quoting this as the opinion of Harav Chaim Kanievesky *shlit"a*.

3. Harav Yisroel Belsky *shlit"a*.

4. Harav Yisroel Belsky *shlit"a*.

Some *poskim* say that even bought food should be tasted,⁵ while other *poskim* do not feel that this is necessary.⁶

During the Nine Days, one is forbidden to eat meat (Ashkenazim).⁷ However, on *Erev Shabbos Chazon* some *poskim* permit one to taste the Shabbos food because of the mitzvah involved.⁸ Others say that one should spit out the food after tasting.⁹

One way to fulfill the mitzvah of announcing to light the candles¹⁰ is to inform one's wife what time candle lighting is for that Shabbos. (It is preferable to tell her as close to Shabbos as possible).¹¹

5. *Likras Shabbos* 12, footnote 12.

6. Harav Yisroel Belsky *shlit"a*.

7. *Shulchan Aruch* 551:9. If a *brachah* was mistakenly made on meat during the Nine Days, some meat should be swallowed to avoid a *brachah* made in vain (*Be'er Moshe* 4:24:2).

8. *Yalkut Yosef Moadim* page 572.

9. Harav Yisroel Belsky *shlit"a*, see *Rivevos Ephraim* 1:367:1, *Shemiras Shabbos K'hilchasah* 42:61, *Shevet Hakehasi* 1:169:3 and 5:98:1. This seems to be the custom among Ashkenazim.

10. Refer to *Mishnah Meseches Shabbos* 34a, *Tur* 260, *Bach*, *Prishah* 4-6, *Shulchan Aruch* 260:2, *Magen Avraham* 2, *Taz* 3, *Pri Megadim M.Z.* 3, *Levush* 2, *Elyah Rabbah* 9-11, *Shulchan Aruch Harav* 4, *Lekutei Maharich* 2, page 13, *Mishnah Berurah* 9-14, *Aruch Hashulchan* 7, *Be'er Moshe* 3:46, *Oz Nidberu* 14:20:1, *Likras Shabbos* 8:1-3 in depth.

11. Harav Yisroel Belsky *shlit"a*.

***Lechem Mishnah* – Covering the Challah**

A frozen challah may be used as the second challah and it is not necessary to defrost it first.¹

One is allowed to use matzah for *lechem mishnah*.²

One may not use dairy bread for *lechem mishnah*.³

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1. Harav Yisroel Belsky *shlit"á*, opinion of Harav Moshe Feinstein *zt"l* quoted in *Kavod V'oneg Shabbos* page 79, footnote 16, *Nishmas Shabbos* 157, *Minchas Yitzchak* 9:42, *Shraga Hameir* 3:100, *Kinyan Torah* 4:38, *B'tzel Hachachmah* 3:110:4, *Tzitz Eliezer* 14:40, *Shulchan Shlomo* page 248, *Meor HaShabbos* 1:27, page 545 from Harav Fisher *zt"l*, *Teshuvos V'hanhagos* 2:170, *Yabea Omer* O.C. 8:32, *Minchas Yitzchak* 9:42, *Rivevos Ephraim* 2:115:2 and 5:199, opinion of Harav Elyashiv *shlit"á* as quoted in *Ashrei Ha'ish* 2, page 125, 18, *Shemiras Shabbos K'hilchasah*. 55:12, footnote 39, *Chayei Halevi* 4:25:1, *Ohr L'tzion* 2:21:2, *Kinyan Torah* 4:28, *Beis Hillel* 22, page 25, *Nishmas Shabbos* 2:157, *Shevet Hakehasi* 2:115 and 3:143, *Nezer Hachaim* page 190, 90. Refer to *Shevet Halevi* 6:31 who is stringent.
 2. Harav Yisroel Belsky *shlit"á*, see *Tzitz Eliezer* 12:25-26, *Shulchan Shlomo* page 247, 1:2, *Nishmas Shabbos* pages 103-105, *Yalkut Yosef* page 306:8, *Be'er Moshe* 6:91, *Shevet Halevi* 1, Glosses on *Siman* 168, page 270, *Rivevos Ephraim* 6:234, *Abnei Yushpei* 1:39:5, *Mitzvas Lechem Mishnah* 8:11. Refer to *Yechaveh Daas* 3:12, *Ohr L'tzion* 2:12:3, *V'zos Habrachah* page 21. In regard to using matzah for *lechem mishnah* on Erev Pesach that falls out on Friday or during Chodesh Nissan before Yom Tov refer to *Pri Hasadeh* 2:88, *Maharshag Y.D.* 97:6, *B'tzel Hachachmah* 3:110, *Orchos Rabbeinu* 2:7, *Tzitz Eliezer* 11:23:2, *Nishmas Shabbos* 2:165, *Shalmei Yehudah* 8:20, *Shemiras Shabbos K'hilchasah* 55:14, *Beis Hillel* 22, pages 24-28, *Chut Shani Shabbos* 4, pages 369-370.
 3. Harav Yisroel Belsky *shlit"á*, see *Rivevos Ephraim* 1:202, *Shemiras Shabbos K'hilchasah* 55:14.

If the *challos* are in bags, they should be unwrapped before the *brachah*.⁴ *Bedi'aved*, if the *challos* were wrapped and the *brachah* was made, it is still considered a valid *brachah*.⁵

When Yom Tov falls out on Friday night, the top challah is cut.⁶

The challah may be placed on a challah board; there is no need to put it directly on the table itself.⁷

One may not use a transparent challah cover because the challah can be seen and it is not considered covered.⁸

One should cover the *Mezonos* by Kiddush if it is placed on the table where Kiddush is recited.⁹ *Mezonos* which is placed on other tables (i.e. at a kiddush in shul) does not have to be covered. If people other than the *mekadesh* will be drinking from the wine on the other tables, then the *Mezonos* should be covered on those tables as well.¹⁰

4. Harav Yisroel Belsky *shlit"a*, see *Shaarei Teshuvah* 202:1, *Mishnah Berurah* 206:12, *Aruch Hashulchan* 202:11, *Rivevos Ephraim* 1:201, *Shevet Hakehasi* 2:114, *Nishmas Shabbos* 2:167, *Kavod V'oneg Shabbos* page 79, footnote 18 quoting this as the opinion of Harav Scheinberg *shlit"a*.

5. Harav Yisroel Belsky *shlit"a*.

6. Harav Yisroel Belsky *shlit"a*, see *Darhei Moshe* 274:2, *Levush* 274:2, *Magen Avraham* 475:3, *Ba'er Heitev* 475:2, *Mishnah Berurah* 2, *Beis Avi* 4:200, page 416.

7. Harav Yisroel Belsky *shlit"a*, see *Nishmas Shabbos* 2:4.

8. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, page 67, *Shemiras Shabbos K'hilchasah* 47, footnote 166, *Shulchan Shlomo* 271:16, page 203, *Orchos Rabbeinu* 1, page 109, 40, *Nishmas Shabbos* 167, *Mitzvas Lechem Mishnah* page 184, footnote 20.

9. Harav Yisroel Belsky *shlit"a*.

10. Harav Yisroel Belsky *shlit"a*, see *Shemiras Shabbos K'hilchasah* 47, footnote 125, in the name of Harav Shlomo Zalman Auerbach *zt"l*, *Likras Shabbos* 17, footnote 58, *Mitzvas Lechem Mishnah* page 209, footnote 53.

Shnayim Mikra V'echad Targum (Ma'aver Sedrah)

There are two basic opinions regarding the correct order of being *ma'aver sedrah*. Some prefer that each *pasuk* be read twice, followed by the *Targum*.¹ This was the method of the Chafetz Chaim *zt"l*.² This is the preferred method that Harav Yisroel Belsky *shlit"a* suggests. According to the Shelah, one should read the whole *parshah* twice, followed by *Targum*.³ One may change his method of being *ma'aver sedrah* even in middle of the *parshah*.⁴

If a person does not have time to read Rashi and he does not understand the language of the *Targum*, he should nevertheless read the *Targum* until *sheini* the first year and the rest of the *parshah* in English. Subsequently he should attempt to read the rest of the *parshah* without the English translation.⁵

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1. See *Moreh B'etzvah* 4:130, *Kaf Hachaim Palagi* 27:3, *Mishnah Berurah* 285:2, *Kaf Hachaim* 3, *Teshuvos V'hanhagos* 1:261, *Nishmas Shabbos* 311.
 2. Refer to *Eishel Avraham Butchatch* 285, *Lekutei Maharich* 2, page 309 (new), *Mishnah Berurah* 2, *Shevet Halevi* 7:33, *Halichos Olam* 3, page 53, *Rivevos Ephraim* 5:216.
 3. *Magen Avraham* 1, *Ba'er Heitev* 1, *Kaf Ha'chaim* 3.
 4. Harav Yisroel Belsky *shlit"a*.
 5. Harav Yisroel Belsky *shlit"a*.

The proper time to be *ma'aver* the *sedrah* of *V'zos Habrachah* is the night of Simchas Torah.⁶

One should first read the *mikra* twice, followed by *Targum* and not read *mikra*, *Targum*, *mikra*. Some have the practice to read until *sheini* or *shlishi*, but this has no basis.⁷

If a person does not understand the *Targum*, he may substitute for it by reading the English translation once. Nonetheless, even if one does not understand the *Targum*, he should try to say it.⁸ There is a tremendous advantage in saying *Targum* regularly because that is the best way to become fluent in the language. This fluency can increase one's understanding in Gemara.⁹

One who reads the *pasuk* with Rashi does not need to verbalize the words of Rashi, rather it may be read with one's eyes.¹⁰

Once a person begins reading the *parshah* he should refrain from talking even in *lashon kodesh*.¹¹ Between *parshios* it is permitted, but still one should try not to be *mafsik* at all.¹² Whether one stops by *sheini* or at the end of a *parshah* (a *peh* or a *samech*), no idle talking

6. Harav Yisroel Belsky *shlit"á*, see *Pri Megadim Eishel Avraham* 285:10, *Birchei Yosef* 4, *Ben Ish Chai V'zos Habrachah* 1:15, *Mishnah Berurah* 669:4, *Yaskil Audi* 8, *Hashmatos* 10:2, *Yitzchak Yeranein* O.C. 1:30, *Chut Shani Shabbos* 4, page 114.

7. Harav Yisroel Belsky *shlit"á*, see *Aruch Hashulchan* 4.

8. See *Vayivarech Dovid* 174, *Nishmas Shabbos* 316.

9. Harav Yisroel Belsky *shlit"á*.

10. Harav Yisroel Belsky *shlit"á*, see *Avnei Yushpei* 6:54:2, *Chut Shani Shabbos* 4, page 146, *Teshuvos V'hanhagos* 4:73.

11. *Magen Avraham* 285:11, *Ba'er Heitev* 1, *Elyah Rabbah* 2, *Kaf Hachaim Palagi* 27:4, *Lekutei Maharich* 2, page 308 (new), *Mishnah Berurah* 6, *Shaar Hatziyun* 11, *Kaf Hachaim* 15 and 32, *Nishmas Shabbos* 2:321, *Shevet Halevi* 7:33. Refer to *Aruch Hashulchan* 7.

12. *Mishnah Berurah* 6, *Shaar Hatziyun* 11.

is allowed, but *divrei Torah* are permitted. Ideally, though, one should not be *mafsik* at all.¹³

One may mention Hashem's Name while being *ma'aver sedrah*, even if he does not have *kavanah* for the Name, since it is in a *pasuk* and no intent is necessary.¹⁴

Many *bachurim* only have time to be *ma'aver sedrah* at night. This is permitted if one reads the *pesukim* along with a commentary.¹⁵

One may say *mikra* on *leil Shabbos*,¹⁶ *Motza'ei Shabbos*,¹⁷ *leil Yom Tov*,¹⁸ *leil Chol Hamo'ed*, and *leil Yom Kippur*.¹⁹

13. Harav Yisroel Belsky *shlit"á*, see *Kaf Hachaim Palagi* 27:4, *Kaf Hachaim* 285:15, *Yitzchak Yeranein* 1:31 and 4:25, *Divrei Chachamim* page 93, 254.

14. Harav Yisroel Belsky *shlit"á*.

15. Harav Yisroel Belsky *shlit"á*, see *Mivakshei Torah* 3, page 235, 5, *Yabea Omer* O.C. 6:30:5, *Shevet Hakehasi* 6:141, *Doleh U'mashkeh* page 154.

16. See *Rav Poalim* 2:2, *Kaf Hachaim* 23, *Halichos Olam* 3, page 52, *Yabea Omer* O.C. 6:30:5, *B'tzel Hachachmah* 4:44-45, *Tzitz Eliezer* 8:2, *Orchos Rabbbeinu* 1, page 123, 99. Refer to *Nishmas Shabbos* 2:338-339, *Yabea Omer* O.C. 6:30.

17. See *Ba'er Heitev* 299:14 who argues.

18. Harav Yisroel Belsky *shlit"á*, see *Yosef Ometz* 54, *Levushei Mordechai* O.C. 2:186, *Me'asef Lechol Hamachanos* 1:38, *B'tzel Hachachmah* 4:44, *Be'er Moshe* 4:22, *Tzitz Eliezer* 8:2, *Yabea Omer* O.C. 6:30, *Yagel Yaakov* pages 92-93, *Nishmas Shabbos* 338.

19. *Kaf Hachaim* 238:9.

Shalosh Seudos (The Third Seudah)

Those who follow the Gra's ruling in regard to *shekiah* may wash for the third *seudah* until twenty minutes after *shekiah*.¹

There are different opinions whether one should eat the third *seudah* before or after he *davens* Minchah. Some say that one can eat and then *daven* Minchah,² however, most *poskim* maintain that Minchah should be *davened* prior to eating.³

The *Shulchan Aruch*⁴ writes that one should ideally have *lechem mishnah* for the third *seudah* as well.⁵ The *minhag* is not to cover the challah at the third *seudah*.⁶

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1. Harav Yisroel Belsky *shlit"a*, see *Mishnah Berurah* 299:1, *Divrei Chachamim* 20:242, *Yalkut Yosef* 291:3, *Teshuvos V'hanhagos* 4:75, *Nishmas Shabbos* 2:451, *Yisroel V'hazemanim* 31:9, *Chazon Ish Dinim U'minhagim* page 64, 12, *Rivevos Ephraim* 1:264 and 5:291, *Beis Avi* 3:55, *Avnei Yushpei* 1:70, *Ashrei Ha'ish* 2, page 129, 34.
 2. Rema 291:2. Refer to *Salmas Chaim* 173 (old).
 3. Harav Yisroel Belsky *shlit"a*, see Rambam *Hilchos Shabbos* 30:10, *Tur, Prishah* 10, *Darhei Moshe* 3, Rema *ibid*, *Levush* 3, *Yosef Ometz* 671, *Magen Avraham* 291:5, *Elyah Rabbah* 10, *Shulchan Aruch Harav* 2, *Ben Ish Chai Chayei Sarah* 2:14, *Moreh B'etzvah* page 45, 147, *Lekutei Maharich* page 77, *Mishnah Berurah* 10, *Aruch Hashulchan* 4, *Maasei Rav (Gra)* 148, *Kaf Hachaim* 13, *Orchos Rabbeinu* 1:108, *Doleh U'mashkeh* page 155.
 4. 291:4.
 5. Refer to Rema 291:4, *Mishnah Beurua* 21.
 6. Harav Yisroel Belsky *shlit"a*, see *Nemukei Orach Chaim* 271, pages 124-126, *Aruch Hashulchan* 291:10 and 299:14, *Orchos Chaim* 271:6, page 100, *Minhag Yisroel Torah*

The *poskim* say that one should eat fish by all three meals on Shabbos.⁷ Often, by *shalosh seudos* tuna fish is served; this is sufficient and considered as if one is eating fish.⁸

In *Chassidische* circles, the custom is to sit in the dark when the *rav* speaks. Some attribute this to the fact that the *nishamos* of *Olam Haba* descend to hear *divrei Torah* at this time, and if there is light, it is dark for them.⁹ Harav Yisroel Belsky *shlit"á* mentioned that the reason is to show *kavod Shabbos*; although it is permitted at that time to ask a non-Jew to turn on the lights since it is *bein hashmashos* (and surely when Shabbos is over), we keep the lights off to demonstrate that we do not want him to turn the lights on for us.¹⁰

In a situation where there will be people still sitting around the table until Shabbos is over, then clearing the table is permitted if the soiled dishes and food remains are bothersome – since this is considered a Shabbos need, not a weekday one.¹¹ If *shalosh seudos* is being held in a shul, then cleaning the shul is always permitted as an honor to the shul.¹²

When the *seudah* concludes after Shabbos is over, one still recites *Retzei* because we follow when the *seudah* started, not

2, pages 76-77, *Shulchan Shlomo* 271, footnote 9, page 204, *Mitzvas Lechem Mishnah* page 195, footnote 43.

7. *Magen Avraham* 242:1, *Sefer Matamim Hachadash* pages 15-16, *Kaf Hachaim* 10 and 291:29, *Taamei Haminhagim* 305-306 pages 143-144, and *Kuntres Acharon, Lekutei Maharich* page 76, *Nishmas Shabbos* 2:442.

8. Harav Yisroel Belsky *shlit"á*.

9. *Minhag Yisroel Torah* 292:5, see *Taamei Haminhagim* 398, *Mishneh Sachir* 1:65, *Nishmas Shabbos* 481.

10. Refer to *Mishnah Berurah* 276:24.

11. Harav Yisroel Belsky *shlit"á*. Refer to *Nishmas Shabbos* 4:359.

12. Harav Yisroel Belsky *shlit"á*, see *Igros Moshe* O.C. 4:70:2, *Rivevos Ephraim* 3:283, *Nishmas Shabbos* 4:360.

when it finished.¹³ If Rosh Chodesh is on Sunday and one ate bread after it was dark, some *poskim* contend that he may only recite *Ya'le V'yavo*, because saying *Retzei* simultaneously with it would be a contradiction.¹⁴ Others, however, opine that one should recite both *Retzei* and *Ya'le V'yavo*.¹⁵

13. *Shulchan Aruch* O.C. 188:10, see *Ben Ish Chai Chukas* 1:22.

14. *Magen Avraham* 188:16, *Shulchan Aruch Harav* 1, *Mishnah Berurah* 33, *Darchei Chaim V'Shalom* 307, *Yaskil Avdi* 7:27:2. Refer to *Rivevos Ephraim* 5:289.

15. Harav Yisroel Belsky *shlit"á*, see *Taz* 188:7, *Shulchan Aruch Harav* *ibid*, *Mishnah Berurah* 33, *Be'er Moshe* 1:5, *Ketzos Hashulchan* 47:8, *Yechaveh Daas* 3:55, *Nishmas Shabbos* 470, *Ashrei Ha'ish* 2, page 130, 39.

CHAPTER TWENTY ONE

Melaveh Malkah

The most preferable time to conduct the *melaveh malkah* is as close to the end of Shabbos as possible.¹ *L'chatchilah* the *seudah* should take place before *chatzos*,² but *bedi'eved* it can be conducted afterwards as well.³

Although the *minhag* seems to be lenient, engaging oneself in mundane activities before the *melaveh malkah* detracts from the main focus of *melaveh malkah*.⁴

Some are particular to eat meat by this *seudah*,⁵ however, others say it is acceptable to eat dairy.⁶

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1. *Siddur Yaavetz* page 919, *Ben Ish Chai Vayeitzei* 1:27, *Kaf Hachaim Palagi* 31:59, *Minchas Shabbos* 96:13, *Mishnah Berurah* 300:2, *Shaar Hatziyun* 5, *Orchos Rabbeinu* 1, page 133, 133, *Seder Melaveh Malkah* page 117.
 2. See *Orchos Rabbeinu* 1, page 133.
 3. Harav Yisroel Belsky *shlit"a*, see *Kaf Hachaim* 14, *Tosfos Maasei Rav (Gra)* 39, *Ketzos Hashulchan* 100, *Badei* 8, *Yechaveh Daas* 4:25, *Yabea Omer* O.C. 10:33, *Teshuvos V'hanhagos* 1:267, *Nishmas Shabbos* 2:644.
 4. Harav Yisroel Belsky *shlit"a*.
 5. *Meseches Shabbos* 119b, *Elyah Rabbah* 300:1, *Pri Megadim Eishel Avraham* 1, *Shulchan Aruch Harav* 3. *Mishnah Berurah* 1, *Aruch Hashulchan* 3.
 6. Harav Yisroel Belsky *shlit"a*, see *Eishel Avraham Butchatch* 300, *Otzer Chaim* 260:206, *Darhei Chaim V'Shalom* page 154, 473, *Seder Melaveh Malkah* page 133.

Even someone who normally eats meat during the year at *melaveh malkah* may not have meat on *Motza'ei Shabbos Chazzon*, including meat left over from Shabbos.⁷

If one anticipates a journey or interaction with non-Jews during the week, it is a commendable idea to recite *Parshas Vayishlach* from the beginning of the *parshah* until *chamishi*.⁸

Some claim that women should not perform any *melachah* on *Motza'ei Shabbos*.⁹ This refers to any profitable work or any activity which takes a long time to complete, such as sewing and needlepoint.¹⁰ This *minhag* applies until *chatzos*.¹¹

One may use wax candles at the *seudas melaveh malkah*, and they can be discarded directly into the garbage after use.¹²

7. Harav Yisroel Belsky *shlita*, see *Magen Avraham* 551:26, *Shaarei Teshuvah* on *sif* 9, *Orchos Chaim* 551:36, *Machanei Chaim* 3:41, *Levushei Mordechai* 3:49, *Igros Moshe* O.C 4:21:4, *Mekadesh Yisroel* pages 136-137. See *Pri Megadim* M.Z. Y.D. 94:9, *Pischei Teshuvah* Y.D. 341:12, *Birchei Yosef* 551, *Chelkas Yaakov* 3:21.

8. Harav Yisroel Belsky *shlit"a*, see *Midrash Rabbah Bereishis* 78:15, first Ramban in *Parshas Vayishlach*, *Ba'er Heitev* 299:14, *Siddur Yaavetz* pages 514-515, *Lekutei Maharich* page 87-88, *Kovetz Bein Hametzarim* page 87.

9. *Magen Avraham* 299:15, *Elyah Rabbah* 23, *Rav Poalim* Y.D. 2:29, *Divrei Yatziv* 1:136.

10. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, pages 69-70, *Lekutei Maharich* page 81, *Halichos Beisah* page 232, *Divrei Yatziv* *ibid*, *Halichos Bas Yisroel* page 237, 2 and 4. See *Eishel Avraham Butchatch* 417.

11. *Shaarei Teshuvah* 300:1, *Divrei Yatziv* *ibid*.

12. Harav Yisroel Belsky *shlit"a*.

Carrying on Shabbos

Since it is not the *derech* to wear a jacket over one's shoulders, one may not walk outside in such a manner on Shabbos in a place that does not have an *eruv*.¹

There is a basis to permit wearing a shirt with the sleeves rolled up in a place that does not have an *eruv*.² Someone who normally wears short sleeves and rolls up his long sleeves because of the heat, may not walk outside in this manner on Shabbos. This is because he regards the sleeve as a burden, and therefore it is not considered part of the garment. However, one who normally would not wear a short-sleeved shirt for reasons of modesty or the like, and rolls up his sleeves because it is more comfortable to wear it that way may walk outside like that on Shabbos.³

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1. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, page 112, *Shemiras Shabbos K'hilchasah* 18:4, footnote 24, *Tzitz Eliezer* 13:33, *Beis Avi* 2:33, *Oz Nidberu* 14:14, *Be'er Moshe* 3:63:7, *Yalkut Yosef* 301 page 29, 19, *Rivevos Ephraim* 1:123:14, 223, 6:215:18, and 8:436:22, *Chut Shani Shabbos* 4, page 133, *Divrei Chachamim* 22:262, page 95, *The Shabbos Home* 1, page 107, footnote 18 quotes this as being the opinion of Harav Moshe Feinstein *zt"l*, *Shaarei Ish* 1, page 25, 18 quotes this as the opinion of the Chazon Ish *zt"l*. See *Shulchan Aruch* 301:34, *Shulchan Aruch Harav* 36, *Mishnah Berurah* 127, *Shaar Hatziyun* 160.
 2. *Emes L'Yaakov* 301, footnote 337, *Be'er Moshe* 3:62, *Shemiras Shabbos K'hilchasah* 18:4, *Chut Shani Shabbos* 4, page 133.
 3. Harav Yisroel Belsky *shlit"a* who heard this directly from Harav Moshe Feinstein *zt"l*. See *Shulchan Halevi* (Hebrew) 1, pages 111-112, *Migdal Dovid* 4, page 1014, 528a.

Extra buttons which are commonly found on shirts, pants, and coats may be left on the garment, and present no problem of carrying on Shabbos. The reason is that most of the time they remain on the clothing from the time of purchase until they are ready to be discarded. Thus, they are considered part of the garment and there is no problem in carrying them.⁴

If a person tends to develop chapped or bleeding hands due to cold weather, he may wear gloves on Shabbos. However, if wearing gloves is for the sole convenience of keeping one's hands warm, one should not wear gloves on Shabbos. It is advisable to avoid wearing gloves in any case because people might think that one is doing it for the wrong reason.⁵

It is permitted to walk outside with untied shoelaces, as they are considered *batel* to the shoe. However, it is preferable to tie the shoelaces.⁶ One should not go out on Shabbos with slippers that can easily fall off (without a back).⁷

If a slipper firmly grips the toe, one may wear it outside on Shabbos.⁸

The Shabbos Home 1, page 166, footnote 15.

4. Harav Yisroel Belsky *shlit"á*, see *Shulchan Halevi* (Hebrew) 1, page 111, *L'Torah V'hora'ah* 1, page 8, *Shemiras Shabbos K'hilchasah* 18, footnote 131, *Machzei Eliyahu* 43, *Megilas Sefer* 41:11, *Chut Shani Shabbos* 4, pages 135-136.
5. Harav Yisroel Belsky *shlit"á*, see *Beis Yosef* 301, *Mishnah Berurah* 141, *Shulchan Halevi* (Hebrew) 1, page 111, *The Shabbos Home* 1, pages 124-125, *Avnei Yushpei* 1:74, *Tzitz Eliezer* 13:49, *Chut Shani Shabbos* 4, page 140. Some are lenient for women (opinion of Harav Elyashiv *shlit"á* expressed in *Ashrei Ha'ish* 2, page 143, 14, see *Divrei Chachamim* page 270).
6. Harav Yisroel Belsky *shlit"á*, see *Shemiras Shabbos K'hilchasah* 18:29, footnote 127, *Chut Shani Shabbos* 2:34:8, and 4, page 128, footnote 10.
7. Harav Yisroel Belsky *shlit"á*, see *Shulchan Halevi* (Hebrew) 1, page 111. Refer to Rema 301:16, *Shaar Hatziyun* 63, *Aruch Hashulchan* 301:69, *Ketzos Hashulchan* 115, *Badei* 6, *Shemiras Shabbos K'hilchasah* 18:21, footnote 88, *Rivevos Ephraim* 4:97:11, *Oz Nidberu* 5:35, *Orchos Rabbeinu* 1, page 134, 139.
8. Harav Yisroel Belsky *shlit"á*, see *Chut Shani Shabbos* 4, page 128, 10.

Many people use a plastic bag to help ease the galoshes onto their shoes. This is not permitted on Shabbos, since one is carrying the bag, and it is not considered a garment.⁹

9. Harav Yisroel Belsky *shlit"l*, see *The Shabbos Home* 1, page 121 quoting the opinion of Harav Moshe Feinstein *zt"l*, *Hilchasa Rabbsa L'Shabbos* page 274, 14, footnote 4:1, *Chut Shani Shabbos* 4, page 130, 13.

CHAPTER TWENTY-THREE

Muktzeh

If a phone came off the hook on Shabbos, one may not replace it on the receiver.¹ If one is expecting an emergency phone call, then the receiver should be placed preferably with a *shinui*, as to avoid a *melachah* with one's hands.²

Any kind of alarm clock should be considered *muktzeh* and moved about only if it's *l'tzorech gufo* or *mekomo*.³ Turning a clock to see the dial is *l'tzorech gufo*. If the clock has a button to illuminate the clock, it should not be used unless the button is taped over.⁴

Picture frames which are not hanging on the wall are not *muktzeh* and may be moved on Shabbos.⁵

An urn may be moved on Shabbos to facilitate filling a cup of water, even if the urn has a small light.⁶

1. *Shalmei Mo'ed* 2:1, footnote 9.

2. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, pages 78-79.

3. Harav Yisroel Belsky *shlit"a*, see *Shalmei Yehudah* 2, page 46.

4. Harav Yisroel Belsky *shlit"a*, *Migdal Dovid Maveir* footnote 166.

5. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, page 90, *Shalmei Yehudah* 3:9, *Ashrei Ha'ish* 2, pages 181-182, 64, *Avnei Yushpei* 7:35:6.

6. Harav Yisroel Belsky *shlit"a*, see *Shalmei Yehudah* 2:14.

A fan that is operating is a *kli shemelachto l'issur* according to many *poskim*.⁷ One may move the mechanical oscillation lever, since this does not cause any electrical current to be switched on or off.⁸ One is allowed to adjust the button on top of an electric fan to make it stay in one position or to make it rotate. It is not a problem of any electric currents. It is mechanical, not electrical, and even though it does affect the electricity, it is a minute effect and it is nothing to be concerned about.⁹

Sand in a sandbox is not *muktzeh* because it has been designated for children's play.¹⁰ However, water should not be used in a sandbox as this would constitute the *melachah* of *losh*.¹¹

An undamaged winning soda cap which is still functional as a cap is not *muktzeh*, and one may move it on Shabbos.¹²

Many *poskim* maintain that today's balls are intended to be played with and are not *muktzeh*.¹³

7. *Igros Moshe* O.C. 3:49 and 4:91:5, *Minchas Shlomo* 1:9, *Chiko Mamsakim* 2, page 200, *Shulchan Shlomo* 308, footnote 14, *Nachlas Yisroel* pages 149, 171-172, *Rivevos Ephraim* 1:235, 3:261, 5:250, 6:206, and 7:292:4, *Be'er Moshe* 8:38:11, *Oz Nidberu* 8:33:2, *Shalmei Yehudah* 2, footnote 49, see *Ketzos HaShabbos* page 147 quoting the opinion of Harav Benzion Abba Shaul zt"l. Also, see *Shemiras Shabbos K'hilchasah* 28:24, *Birchos HaShabbos* 308.

8. Harav Yisroel Belsky *shlit"a*, see *Shulchan Shlomo* 308, footnote 34, *Halichos Chaim* 2, *Shabbos* 9, *Thirty Nine Melachos* 4, page 1235. Some say that it is permitted to place a covering on the fan to prevent it from blowing on oneself (*Diurei Shalom* 4, page 254, 38).

9. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* 1, pages 75-76.

10. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* 1, page 82, *Shemiras Shabbos K'hilchasah* 16:13, *Be'er Moshe* 6:31.

11. Harav Yisroel Belsky *shlit"a*, see *Shalmei Yehudah* 5:13, footnote 19, *Be'er Moshe* 6:31, *Piskei Hilchos Shabbos* pages 59-60, 6, *Shevet Halevi* 9:78, page 539, *Birur Halachah* 308:38, see *Mishnah Berurah* 308:143-144.

12. Harav Yisroel Belsky *shlit"a*.

13. Harav Yisroel Belsky *shlit"a*, see *Tiltulei Shabbos* page 26, footnote 27, *Shevus Yitzchak Muktzeh* page 79 quoting this as the opinion of Harav Elyashiv *shlit"a*,

One may move *mishloach manos* that were set aside even though they were designated for a mitzvah.¹⁴

One may bring in the mail on Shabbos if he knows with certainty that there are no bills inside (this may be done with one's hands). However, if one is not sure whether there are bills or not, then it is forbidden to touch the mail on Shabbos, but one may still kick it with his foot.¹⁵ A large bundle of mail wrapped in a rubber band would be forbidden to touch because one does not know what it contains.¹⁶

Ashrei Ha'ish 2, pages 213-214, 217, *Shalmei Yehudah* 5:8, *Shevet Halevi* 9:78. See *Ohr Leztion* 2:26:8. In regard to blowing up a ball on Shabbos, see *Shulchan Aruch* 340:8, *Mishnah Berurah* 33, *Piskei Teshuvos* 55, *Shemiras Shabbos K'hilchasah* 34:24, *Shulchan Shlomo* 313:6:5 and 313:7:3 and footnote 17, *Nishmas Shabbos* 7:328-329, *Machzei Eliyahu* 69:2, *Shalmei Yehudah* 5:9, footnote 14.

14. Harav Yisroel Belsky *shlit"á*.

15. *Mishnah Berurah* 308:13, *Nachlas Yisroel* page 497.

16. Harav Yisroel Belsky *shlit"á*, see *Mishnah Berurah* 307:56, *Rav Poalim* O.C. 4:34:1, *Kochvei Yitzchak* 2:18.

Toys and Games on Shabbos

Boys over bar mitzvah and girls over bas mitzvah should not play ball on Shabbos.¹

Even one who will not be spending his time learning Torah on Shabbos should not play with balls on Shabbos.²

Children should not ride a bicycle or rollerblade on Shabbos,³ even if there is an *eruv*.

Riding a Big Wheel is permitted.⁴

Some *poskim* permit young children to play ping-pong on Shabbos.⁵

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1. Harav Yisroel Belsky *shlit"á*, see *Salmas Chaim* 179 (old), *Shemiras Shabbos K'hilchasah* 16:6, *Oz Nidberu* 2:4, *Nishmas Shabbos* 6:417. Also see *Mishnah Berurah* 338:21, *Aruch Hashulchan* 307:12, *Be'er Moshe* 6:24:32, *Menuchas Ahavah* 1:12:51.
 2. Harav Yisroel Belsky *shlit"á*.
 3. Harav Yisroel Belsky *shlit"á*, see *Kaf Hachaim* 404:1, *Be'er Moshe* 6:17, *Piskei Hilchos Shabbos* page 58, 3, *Ashrei Ha'ish* 2, page 212, 211, *Tzitz Eliezer* 17:30, *Ohr L'tzion* 2:42:1, *Rivevos Ephraim* 3:600. The *Rav Poalim* 1:25 says it is permitted. However, the *Yaskil Avdi* 3:12:5:4 says the *Rav Poalim* retracted his *psak* and held it was forbidden.
 4. Harav Yisroel Belsky *shlit"á*, see *Divrei Chachamim* page 114, *Be'er Moshe* 6:16, *Piskei Hilchos Shabbos* 2, page 58, 3, *Asei Lecha Rav* 8:29.
 5. Harav Yisroel Belsky *shlit"á*, see *Shemiras Shabbos K'hilchasah* 16:6, *Nishmas Shabbos* 6:418, *Shalmei Yehudah* 5:8, *Be'er Moshe* 2:27.

Some *poskim* permit one to shake a noisy rattle in front of a crying child if that is the only way to calm him.⁶

If a game involves placing the pieces in a frame to hold them together, then it is forbidden to play with on Shabbos. Accordingly, one is permitted to play Junior Scrabble® since no score is kept and one does not place the pieces in a frame to hold them in place.⁷

Some say that since the game of Rummikub® requires the placing of letters next to each other it is forbidden on Shabbos because of the *melachah* of writing.⁸ However, this opinion is not the *minhag*.⁹

Lego® and building blocks are permitted on Shabbos (as long as an *ohel* is not created).¹⁰ Although others are stringent,¹¹ the *minhag* follows the first opinion.¹²

One is not allowed to play with construction sets on Shabbos.¹³

6. Harav Yisroel Belsky *shlit"a*, see *Be'er Moshe* 6:28, *Shemiras Shabbos K'hilchasah* 16:3, *Shulchan Shlomo* 339:4, *Nishmas Shabbos* 6:336.

7. Harav Yisroel Belsky *shlit"a*, see *Igros Moshe* O.C. 1:135, *Shemiras Shabbos K'hilchasah* 16, footnote 62, *Be'er Moshe* 6:107:26, *Piskei Hilchos Shabbos* page 59, 6:2, *Tiltulei Shabbos* page 25, *Divrei Shalom* 4:51, *Nishmas Shabbos* 6:419.

8. Opinion of Harav Karelitz *shlit"a* quoted in *Am Mekadshei Shevi'i* 2, page 113.

9. Harav Yisroel Belsky *shlit"a*.

10. *Be'er Moshe* 6:25, *Piskei Hilchos Shabbos* page 58, 4, *Tiltulei Shabbos* page 24, footnote 22, and *Teshuvos* page 1, 2, *Yechaveh Daas* 2:55, *Avnei Yushpei* 7:35:4, *Nishmas Shabbos* 5:488:5, *The Shabbos Home* 2, pages 426-427, footnote 53 quoting the opinion of Harav Scheinberg *shlit"a*, *Ohr L'tzion* 2, page 272, *Be'er Moshe* 6:26, *Tzitz Eliezer* 13:30, *Shalmei Yehudah* 5:1, *Hakattan V'hilchosav* 20:104, *Machzei Eliyahu* 69, see *Yeishiv Moshe* page 35.

11. Refer to *Shalmei Yehudah* 5, footnote 1 quoting the opinion of Harav Elyashiv *shlit"a*, *Ashrei Ha'ish* 2, page 231, 32, *Yabea Omer* O.C. 7:39, page 114, *Chiko Mamsakim* 2, page 205.

12. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, page 82.

13. Harav Yisroel Belsky *shlit"a*.

There is a dispute in the *poskim* if one is allowed to read secular books of wisdom on Shabbos. The Rambam¹⁴ maintains that one should not read such books, while others say it is permitted.¹⁵ The *minhag* follows the second opinion, but a *yarei Shamayim* should avoid reading such books.¹⁶ Included in this category are science, chemistry, and biology books;¹⁷ encyclopedias,¹⁸ and math books.¹⁹ One is permitted to read such books while using the bathroom.²⁰

A question can arise whether one is permitted to read a book that has words stamped on the side (i.e., library books), since opening the book may be considered erasing, while closing it may constitute writing. Most *poskim* maintain that one is permitted to open such books on Shabbos.²¹ Some say one should open the book with his left hand.²² Practically speaking, if one has no other book to read on Shabbos, then he may open the book.²³ To avoid

14. *Pirush Hamishnayos Meseches Shabbos* 23.

15. *Shulchan Aruch* 308:50, see 307:17, *Levush* 50, *Pri Megadim Eishel Avraham* 76, *Machatzis Hashekel* 76, *Mishnah Berurah* 307:17.

16. *Elyah Rabbah* 307:41, *Mishnah Berurah* 307:17. Refer to *Eyil Meshulash (Shtarei Hedyotos)* 5:7-8, page 81.

17. A doctor may read these books on Shabbos (*Nishmas Shabbos* 307:5).

18. *Maseis Shabbos* page 461. With regard to cookbooks, see *Shemiras Shabbos K'hilchasah* 29, footnote 116, *Yalkut Yosef* 307:28, *Avnei Yushpei* 1:76:4, *Be'er Moshe* 6:67, *Rivevos Ephraim* 3:275.

19. Refer to *Shalmei Yehudah* 12, footnote 63.

20. Harav Yisroel Belsky *shlit"á*.

21. *Teshuvos Rema* 119, *Levush* 340:4, *Taz* 2, *Knesses Hagedolah* 340, page 196, *Elyah Rabbah* 8, *Birchei Yosef* 5, *Imrei Yosher* 1:156, *Aruch Hashulchan* 340:23, *Ohr L'tzion* 2:40:2, *Chut Shani Shabbos* 1, pages 162-163, *Orchos Shabbos* 15:11, *Tzitz Eliezer* 13:44, see *Magen Avraham* 6, *Avnei Nezer* O.C. 210, *Chazon Ish* O.C. 61:1, page 176. Refer to *Orchos Shabbos* pages 565-572 in depth on this *inyan*.

22. *Kaf Hachaim* 340:44, *Levush* Mordechai 1:59, *Nishmas Shabbos* 7:99.

23. *Chayei Adam Shabbos* 38:5, *Mishnah Berurah* 340:17, *Shaar Hatziyun* 25. See *Chazon Ish* O.C. 61:1.

this issue one should refrain from writing on the side of a book.²⁴ Some opine that one should not close the book on Shabbos.²⁵ However, one may indeed close the book on Shabbos.²⁶

Often, children's books have pictures with a few lines to describe a story. Reading such books to children on Shabbos is permitted, for we are not concerned that due to this one may come to read business documents on Shabbos.²⁷

24. *Minhag Yisroel Torah* 340:30.

25. *Nishmas Shabbos* 7:101. Refer to *Shemiras Shabbos K'hilchasah* 28, footnote 7.

26. Harav Yisroel Belsky *shlit"á*.

27. Harav Yisroel Belsky *shlit"á*, this was the opinion of Harav Pam *zt"l*, see *Maseis Shabbos* page 428, 12, footnote 19, and page 429, footnote 21.

Coloring on Shabbos

It is permitted to apply Talcum powder to skin on Shabbos even if a little whitening is noticeable on the skin,¹ because it does not dye the skin and leaves no long-term residue. It is difficult to permit the application of various types of skin coloring, even those marketed as Shabbos blush. Experience has shown that these powders remain effective for a very long time.²

One who walks or sits outside in the sun with the intention of tanning transgresses the prohibition of *tzoveyah* on Shabbos.³ Walking or sitting outside without intending to tan is permitted.⁴

Many people have a custom to place a green *esrog* into a bowl of apples in order to change it to yellow. This may theoretically be done on Shabbos since no real coloring is taking place, but still

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1. See *Igros Moshe* O.C. 1:114, see O.C.5:27 which says certain conditions have to be met first, *Yesodei Yeshurin* 4, page 73, *Yabea Omer* O.C. 6:37, *Shevet Halevi* 6:33, *Toras Hamelachos* page 184, see *Thirty Nine Melachos* pages 742-743 who says blush is also forbidden (See *Be'er Moshe* 6:123:15 and 8:25:26).
 2. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, page 88, *Zachor V'Shamor* page 12.
 3. Harav Yisroel Belsky *shlit"a*, see *Lev Chaim* 2:190, *Machzei Eliyahu* 65:24, *Chelkas Yaakov* 4:17, *Oz Nidberu* 2:30, *Shemiras Shabbos K'hilchasah* 18, footnote 70, *Migdal Dovid* 3, page 552.
 4. Harav Yisroel Belsky *shlit"a*, see *Machzei Eliyahu* *ibid*, *Oz Nidberu* *ibid*, *Nishmas Shabbos* 5:214:5, *Minchas Yitzchak* 5:32.

one should refrain from doing so because it appears to others as an act of coloring.⁵

There is a discussion in the *poskim* whether one may use a colored toilet deodorizer on Shabbos. Some *poskim* say it is considered dyeing (coloring) on Shabbos,⁶ while others permit it.⁷ Harav Yisroel Belsky *shlit"á* maintains that if the deodorizer hangs from the rim of the toilet then one may use it on Shabbos, but if it is in the toilet bowl itself then it is considered coloring on Shabbos.

Jaundice is caused by the inability of a baby's immature liver to break down red blood cells which leads to an increase in the level of bilirubin in the baby's blood. The build-up of bilirubin causes the baby's skin to have a yellowish tinge.⁸ One way to remove the

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5. Harav Yisroel Belsky *shlit"á*, see *Machzei Eliyahu* 65:24, *Shevet Hakehasi* 4:176, *Toras Hamelachos* page 176 quoting the opinion of Harav Karelitz *shlit"á*, *Kovetz Beis Aharon V'Yisroel* 119, pages 86-87.
 6. *Minchas Shlomo* 2:14, *Be'er Moshe* 8:22, *Shalmei Yehudah* 10:12, *Avnei Yushpei* 1:86 and 6:70:4, *Shevet Halevi* 8:167, *Nishmas Shabbos* 4:87, *Oz Nidberu* 13:14, *Ashrei Ha'ish* 2, page 339, 2, *Sefer Habayis* 25:14.
 7. *Be'er Moshe* *ibid*, *Tzitz Eliezer* 14:47, *Ohr L'tzion* 1:29, *Yalkut Yosef* 320:12, footnote 17 in depth, *Meor HaShabbos* 1, page 524. One is permitted to clean the toilet with a brush made for that purpose on Shabbos (*Shalmei Yehudah* 9:1, footnote 4, see *Shemiras Shabbos K'hilchasah* 23:15, *Sefer Habayis* 25:13, *Be'er Moshe* 1:43:7, 2:29:4, 6:94:8, and 8:248).
 8. On the topic of jaundice and the mitzvah of *bris milah* refer to *Tosefta Meseches Shabbos* 16:5, *Gemara Shabbos* 134a, *Rambam Hilchos Milah* 1:17, *Shulchan Aruch* Y.D. 263:1, *Pischei Teshuvah* 1, *Chachmas Adam* 149:4, *Aruch Hashulchan* 1-3, *Tuv Taam V'daas* 1:220, *Divrei Malkiel* 2:132, *Yehudah Yaleh* Y.D. 240, *Minchas Yitzchak* 3:145, *Contemporary Halachic Problems* 2, pages 233-241, *Journal of Halachah and Contemporary Society* Spring 2003, pages 27-48 in depth. Most *poskim* say once the baby is not so yellowish one should perform the *milah* immediately. (Refer to *Chachmas Adam* *ibid*, *Aruch Hashulchan* *ibid*, *Avnei Nezer* Y.D. 320:5, *Sefer Habris* 263:2, *Piskei Teshuvos* 183, page 38, *Nishmas Avraham* Y.D. 263, pages 170-171, *Noam* 10 page 178, *Tzitz Eliezer* 13:81 and 83, *Teshuvos Harav Shteiff* 62, *Teshuvos V'hanhagos* 1:586, *Soveh Smachos* 2, pages 120-121). The bilirubin level at which a *mohel* will perform the *bris* varies. The *minhag* of many *mohelim* is to do the *bris* if it is up to the number 10. (Harav Yisroel Belsky *shlit"á*, see *Emes L'Yaakov* Y.D. 263, footnote 157 quoting this as being the opinion of Harav Henkin *zt"l*) Others say 11-

jaundice is to place the baby in the sun. This may also be done on Shabbos, since there is no coloring of the skin taking place.⁹

(Many people put the baby under a blue light (phototherapy) causing a photochemical reaction which breaks up the bilirubin and makes it water soluble. This enables the baby to excrete the excess bilirubin in his urine. Some say that frequent feedings help clear the excess bilirubin. Another method is to wash the baby's hands with *negel vasser* in the morning, just as one does for himself).¹⁰

There is a mitzvah to drink red wine by the Seder unless one has white wine which is more flavorful.¹¹ One may change the color of the white wine by pouring some red wine into it before Yom Tov. One may not do so on Yom Tov because it may constitute coloring.¹²

12 (*Teshuvos V'hanhagos* 1:586, *Divrei Chachamim* page 212, 93, footnote 93, *Shulchan Shalom Refuah* pages 163-165). Others say 5-6 (*ibid*). The most extreme number is 16-18 (*Teshuvos V'hanhagos* 1:586 and 2:490). However, the *minhag* is if it reaches 18 one does not do the *milah* and waits seven days before the *milah* is performed because the baby is considered to be a real *choleh*. (Harav Yisroel Belsky *shlit"a*, see Rambam *ibid*, *Shulchan Aruch* *ibid*, *Moadim U'zmanim* 7:205, page 134 in the footnote).

9. Harav Yisroel Belsky *shlit"a*.

10. Harav Yisroel Belsky *shlit"a*, *Orchos Rabbeinu* 1, page 289, 4, *Teshuvos V'hanhagos* 2:490. Others place gold on the baby (*Teshuvos V'hanhagos* *ibid*).

11. *Shulchan Aruch* O.C. 472:11, Rema, *Levush* 11, *Shulchan Aruch Harav* 26, *Mishnah Berurah* 38-39, *Aruch Hashulchan* 14, *She'eilas Rav* 2:30:18.

12. Harav Yisroel Belsky *shlit"a*. See *Pri Megadim M.Z.* 318:15, *Ben Ish Chai Pekudei* 2:4, *Chesed L'alafim* 320, page 569 (new), *Nishmas Adam Shabbos* 24:5, *Mishnah Berurah* 320:56, *Ketzos Hashulchan* 146, *Badei* 8, *Shemiras Shabbos K'hilchasah* 11:38, *Bris Olam* page 80, *Nishmas Shabbos* 4:284, *Mekadesh Yisroel Pesach* page 85, *Be'er Moshe* 8:24:17-18, page 54, *Zachor V'Shamor* page 9, *Moadim L'simchah* 5, page 309, footnote 36, *Avnei Yushpei* 6:70:2, *Klalim* page 339. Refer to *Nitei Gavriel Pesach* 2, 71:5, *Yalkut Yosef* 320:10, *The Shabbos Home* 2, page 338 who are lenient.

General Shabbos

One is allowed to use twist ties on Shabbos.¹

One should not spray whipped cream from a spray can on Shabbos, since by releasing the pressurized liquid inside it turns into a solid as soon as it leaves the can, creating a problem of *molid*.²

Baby wipes that were squeezed before Shabbos and have no surface water should not be used on Shabbos. The claim made by some that to prepare it for use on Shabbos one should squeeze out the water is erroneous. Baby wipes that are wet inside and very thin contain a generous amount of water on the surface and may be used, as squeezing is not commonly done and is surely not a *pesik reisha*. The new type of baby wipes that are relatively thick and dry on the outside which necessitate squeezing are forbidden to use on Shabbos. If one does not have the preferable kind, or is not certain of which type he has, should clean the baby

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1. Harav Yisroel Belsky *shlit"á*, see *Divrei Chachamim* page 124 quoting the opinions of Harav Moshe Feinstein *zt"l* and Harav Scheinberg *shlit"á* who permit it. Refer to *Shemiras Shabbos K'hilchasah* 15, footnote 166, *Orchos Shabbos* 1:10:30, *Ashrei Ha'ish* 2, pages 270-271, 9, *Avnei Yushpei* 7:35:5, *Vayan Yosef* 150.
 2. Harav Yisroel Belsky *shlit"á*, see *Shulchan Halevi* (Hebrew) 1, page 96.

in the old fashioned style by spraying water on the surface to be cleaned, and then wiping everything with a paper towel.³

One is allowed to mail a letter on Erev Shabbos.⁴ In former times, the postal staff was mostly Jewish and one was forbidden to mail a letter before Shabbos, because the Jewish worker would desecrate Shabbos on his account.⁵ This is no longer the case, but if one knows of a post office where this holds true he should not send out his mail close to Shabbos in that postal district.⁶

If someone follows the ruling that it is *assur* to open soda bottles on Shabbos,⁷ it is prohibited to ask of someone who holds that it is permitted to open the bottle for him on Shabbos.⁸

One may remove a thin plastic covering (safety seal) attached to the opening of a bottle or container, etc. This is not considered opening a bottle.⁹

3. Harav Yisroel Belsky *shlit"á*, see *Shulchan Halevi* (Hebrew) 1, pages 93-94, *Minchas Yitzchak* 10:25, *Avnei Yushpei* 6:71:2.

4. Refer to *Pri Megadim* M.Z. O.C. 247:3, *Shevus Yaakov* O.C. 2:42, *Aruch Hashulchan* 247:1-5. Refer to *Machzei Eliyahu* 37.

5. *Igros Moshe* O.C. 3:46, see *Shemiras Shabbos K'hilchasah* 31:63, *She'arim Metzuyananim B'halachah* 73:5.

6. Harav Yisroel Belsky *shlit"á*.

7. On this topic see *Shemiras Shabbos K'hilchasah* 3:9, footnote 61, *Yechaveh Daas* 2:44, *Minchas Shlomo* 2:11, *Tzitz Eliezer* 10:45, *Rivevos Ephraim* 5, page 442, *Avnei Yushpei* 3:33, *Ohr L'tzion* 2:27:8, *Yechaveh Daas* 2:42, *Be'er Moshe* 3:90, *Chiko Mamsakim* 2, page 192, *Chut Shani Shabbos* 2, 34, pages 228-229, *Shevet Halevi* 8:55, *Orchos Shabbos* 1:12:18.

8. Harav Yisroel Belsky *shlit"á*, see *Shulchan Halevi* (Hebrew) 1, pages 85-86.

9. Harav Yisroel Belsky *shlit"á*.

A person may use a plunger on Shabbos,¹⁰ but it should preferably be done with a *shinui*. One may plunge a toilet even when he has other toilets available to use, as long as there is a need to do so.¹¹

It is permitted to watch the video of the Kosel Hamaravi while it is Shabbos in Eretz Yisroel, and not Shabbos in America yet.¹²

10. See *Minchas Yitzchak* 5:75 and 6:29, *Be'er Moshe* 1:29 and 3:70, *Shemiras Shabbos K'hilchasah* 12:17.

11. Harav Yisroel Belsky *shlit"á*, see *Igros Moshe* O.C. 4:40.

12. Harav Yisroel Belsky *shlit"á*.

Dancing and Clapping on Shabbos

In a case where the entire *tzibbur* is dancing, one may join them during *bein hashmashos* of either Friday night or Motza'ei Shabbos, even if he is stringent regarding dancing on Shabbos.¹

On Shabbos proper, if he feels that he will be violating *darchei shalom* by separating from the *tzibbur*, he should try to dance with some type of a *shinui*.²

Banging in a rhythmic manner is forbidden.³

Clapping that creates a musical effect, such as clapping when singing a song, is forbidden, and is only permitted with a *shinui*.⁴

In many summer camps, the campers get on the benches and start dancing and clapping during the *zemiros* on Shabbos. It

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1. Harav Yisroel Belsky *shlit"á*, see *Eishel Avraham Butchatch* 299:10, *Nishmas Shabbos* 6:463.
 2. Harav Yisroel Belsky *shlit"á*, see *Avnei Yushpei* 2:35:7.
 3. Harav Yisroel Belsky *shlit"á*, see *Avnei Yushpei* 2:35:2, *Shemiras Shabbos K'hilchasah* 28:35. This is not the custom of the chassidim.
 4. Harav Yisroel Belsky *shlit"á*, see *Yerushalmi Beitzah* 5:2, Rif page 20, Rambam *Hilchos Shabbos* 23:5, *Kesef Mishnah* 5, *Beis Yosef* 339, *Shulchan Aruch* 339:3, *Chayei Adam Shabbos* 44:19, *Biur Halachah* "ul'sapeik", *Shemiras Shabbos K'hilchasah* 1, 16:42, 28:26. See *Avnei Yushpei* 2:35:7 why clapping with a *shinui* is permitted.

seems that there might have been a *hora'ah* in previous times which permitted this.⁵

According to some *poskim*, one may not applaud on Shabbos and Yom Tov.⁶

5. Harav Yisroel Belsky *shlit"á*.

6. Harav Yisroel Belsky *shlit"á*.

CHAPTER TWENTY-EIGHT

Kiddush Levanah

Those who wait 72 minutes on Motza'ei Shabbos may recite *Kiddush Levanah* before that time in a place that has an *eruv*.¹

One should place his feet together during the recital of the *brachah* in the same manner that he stands at *Shemoneh Esrei*.² Some say one should face east;³ each person should follow the *minhag* of his shul.⁴ Harav Yisroel Belsky *shlit"á* maintains that one should face the direction of the shul.

If someone says *shalom aleichem*, one may not interrupt the *brachah* to answer him.⁵ Harav Yisroel Belsky *shlit"á* maintains that the greeter should say *shalom aleichem* to a person who hasn't said the *brachah* yet, so he may respond with *aleichem shalom*.

Some are of the opinion that *Aleinu* is not said if one is alone;⁶ Harav Yisroel Belsky *shlit"á* disagrees.

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1. Harav Yisroel Belsky *shlit"á*.
 2. *Shulchan Aruch* 426:2, *Ben Ish Chai Vayikra* 2:23, *Minhag Yisroel Torah* 2, page 178.
 3. See *B'tzel Hachachmah* 3:64.
 4. See *Teshuvos V'hanhagos* 1:202, *B'tzel Hachachmah* 3:64, *Avnei Yushpei* 3:30:5.
 5. See *Avnei Yushpei* 3:30:3.
 6. *Siach Tefillah* page 328.

If one is alone, after he finishes saying *Kiddush Levanah* he should find three people and say *shalom aleichem* to them.⁷ The *minhag* is to say it to three different people.⁸

7. Harav Yisroel Belsky *shlit"á*, see *Avnei Yushpei* 3:50:2.

8. Harav Yisroel Belsky *shlit"á*, see *Levush* 426:1, *Avnei Yushpei* 3:50:2.

CHAPTER TWENTY-NINE

Bedikas Chametz

The prevailing custom is that someone other than the one who is performing the *bedikah* places the bread in various areas in the house.¹

One has to check the entire house during the *bedikah*, and it is not sufficient to simply collect the ten pieces of bread. If one leaves home before Pesach, the *minhag* is to place the bread and perform a *bedikah* earlier than the fourteenth.²

Bedikas chametz is required in a bathroom to ascertain that none of the medicines are chametz.³

Anything that one has in his possession requires *bedikah*. The night of the fourteenth is reserved for one's home. One's office can be checked before the fourteenth. It is not practical for one to

1. This is the custom of Harav Yisroel Belsky *shlit"á*. See *Sdei Chemed Chametz U'matzah* 5:49, page 166, *Kovetz Beis Aharon V'Yisroel* 73, page 105, 4, *Haggadah Shel Pesach* Harav Shlomo Zalman Auerbach *zt"l* page 279, *Nitei Gavriel Pesach* 8:5, *Piskei Teshuvos* 432:4, *Otzer Hahalochos* 1, page 96, *Bedikas Chametz U'biuro* page 171, *Shevus Yitzchak Pesach* page 64. Some say that the wife prepares the pieces of bread (*Teshuvos V'hanhagos* 3:115).

2. This is the opinion of Harav Yisroel Belsky *shlit"á*. See *Kinyan Torah* 2:82, *Minchas Yitzchak* 8:35, *Divrei Shalom* 3:108, *Haggadah Shel Pesach* Harav Elyashiv *shlit"á* pages 33-34.

3. Harav Yisroel Belsky *shlit"á*, see Rema 445:3.

take his car to the office the night of the fourteenth. The car should be checked when it is most convenient.

There is no reason why anyone who is healthy and not infirm should be exempt from cleaning his house properly, and doing the required *bedikah*, even if he is going away for Yom Tov. There is no need to wash out the pots, etc., and there is no need to cover the sinks. One should not look for loopholes regarding this.⁴

It is not necessary to burn the feather and the spoon with the chametz the next morning. If people consider it a *minhag* then one should act according to his *minhag*.⁵

A torch may not be used,⁶ nor a candle that is made with two wicks.⁷ Some have the custom to keep the lights on, because the additional light aids the search.⁸

Harav Yisroel Belsky *shlit"á* does not use a flashlight.⁹

4. See *Shulchan Halevi* (Hebrew) 1, pages 113-115.

5. Harav Yisroel Belsky *shlit"á*.

6. Gemara *Pesachim* 7b, *Shulchan Aruch* 433:2, *Shulchan Aruch Harav* 8, *Mishnah Berurah* 8, *Aruch Hashulchan* 2, *Kaf Hachaim* 11.

7. Rema 433:1, *Magen Avraham* 6, *Shulchan Aruch Harav* 10, *Kaf Hachaim* 17, 19, and 20. If one used a torch, he needs to perform a new *bedikah* (*Magen Avraham* 5, *Chok Yaakov* 5, *Mishnah Berurah* 10, *Aruch Hashulchan* 2).

8. Harav Yisroel Belsky *shlit"á*, custom of Harav Moshe Feinstein *zt"l*, quoted in Harav Eider *zt"l's sefer on Hilchos Pesach* 1, page 86, footnote 84, Chazon Ish *zt"l* quoted in *Haggadah Shel Pesach* Chazon Ish page 19, 3, *Haggadah Shel Pesach Taam V'daas* page 5, 2, *Haggadah Shel Pesach* Harav Elyashiv *shlit"á* page 17 and 36, see *Shevus Yitzchak Pesach* page 34 quoted this as the opinion of Harav Shlomo Zalman Auerbach *zt"l* (See *Haggadah Shel Pesach* of Harav Shlomo Zalman Auerbach *zt"l* page 279). See *Shevet Halevi* 1:136, *Moadim L'simchah* 4, page 115. Harav Elyashiv *shlit"á* is of the opinion that a *ner* is only needed for the cracks and crevices (*Hilchos Chag B'chag* page 79).

9. See *Nitei Gavriel Pesach* 1:17:19, *Chazon Ovadiah Pesach* 1, page 138, 2, footnote 13 in depth, *Otzer Hahalochos* page 116, 12, Harav Eider *zt"l's sefer on Hilchos Pesach* page 86, *Shevet Halevi* 1:136, page 137, *Minchas Chein* 1:29:1, *Shevus Yitzchak Pesach* page 35 quoting the opinion of Harav Shlomo Zalman Auerbach *zt"l*, see *Siddur Pesach K'hilchasah* page 159.

Psakim on Hilchos Pesach

Pesach Cleaning

One should appreciate how much effort his wife expends into the Pesach cleaning. To this end, he should offer his help around the house as much as possible. The Gemara in *Bava Metzia* (32a-b) states that if one sees his friend struggling with a heavy load, he should lend his assistance. This applies all the more so when one's own wife requires his help with the Pesach cleaning.

One should do his utmost to get rid of as much chametz as possible before Pesach and not rely on selling it to a non-Jew, unless he requires those products for business purposes. The products that are only mixtures of chametz should be locked up in the medicine cabinet for the duration of Pesach, and sold together with the rest of the chametz.

Ovens

A self-cleaning oven should be put on a full cycle in order to kasher it. One may kasher the grates by placing them inside the oven during the kashering process. Another method of kashering the burners would be to place a *blech* on the burners and leave the fire on for about five minutes. There is no need to line the inside of the oven door with silver foil. The food particles that might have

gotten embedded there have no effect on any food cooked at a later point.

Sinks

The best method as to how one should kasher his sink for Pesach is to put in an insert. Using a stone with boiling hot water is rather difficult, and one who is an expert in using it may kasher the sink with it if the walls of the sink are stainless steel.

Counters

Although there are many techniques on how to kasher countertops, the ideal way is to line the counter with contact paper.

PRODUCTS

- **Diet Coke** - One is permitted to drink Diet Coke on Pesach.
- **Granulated Sugar** - This sugar does not need a *hechsher* for Pesach, but since today there are many that have a *hechsher*, one should buy the one with a *hechsher*.
- **Chocolate** - Requires a *hechsher* for Pesach.
- **Regular Orange Juice** - Orange juice goes through pasteurization that is normally performed with hot utensils, therefore, one should buy orange juice with a *hechsher*.
- **Dishwashing Soap** - One should only purchase dishwashing soap with a *hechsher*.
- **Baby Cereal** - Baby rice cereal contains many flakes of barley that are left over from the equipment, since it is impossible to clean out the equipment properly. Therefore, this cereal may not be used for Pesach.
- **Baby Formula** - Even baby formula that contains soybeans may contain a small amount of chametz in the form of

vitamins which is technically *batel* many times over. Nonetheless, one should preferably purchase the formula from Eretz Yisroel for Pesach. If the child cannot handle this formula, then one can be lenient.

- **Mushrooms** – There is no concern regarding the usage of mushrooms for Pesach.
- **Paper Towels** – There is no starch problem with paper towels, and one may place food directly on the paper towels. There is no *chumrah*, *issur*, or *minhag* to prevent a drop of *kitniyos* from falling into food. The *Shulchan Aruch* (O.C. 453:1) says that one can use a lamp filled with *kitniyos*-based oil even though it's certain that some of the *kitniyos* will be sprayed into the food. In the case of the paper towels, there is no certainty at all of any of it seeping into the food. It has never been confirmed that even a molecule of starch from the paper towel leaked into food. The *kitniyos* starch is so firmly bonded to the paper towel that even an iodine test won't reveal its presence.
- **Spices** - In order to prevent the spices from sticking together, an anti-caking agent is added. Throughout the year cornstarch is used for this purpose, but on Pesach, potato starch is used. Therefore, one should purchase spices that have a *hechsher* for Pesach.
- **Lump Charcoal** – One is permitted to use lump charcoal for a barbeque during Pesach since it is just burnt wood. Regular charcoals may not be used, since the ashes that make up the charcoal are stuck together with glue that might be chametz.
- **Deodorant** – Some say that liquid deodorant is *nifsal me'achilas kelev* and may be kept in one's house on Pesach. Thus far no one has demonstrated that this is so; no test as to whether this substance is potable has been conducted. Others argue that this is similar to *kufas se'or l'yeshivah* (*Shulchan Aruch* O.C. 452:9), meaning that once it is permanently

designated for a non-food use it is considered to be *batel*, and is no longer a chametz item. This opinion has appeared in some recent halachic works and it is a total misconception. *Kufas se'or* loses its status as chametz because the chametz does not contribute to its functionality. In the case of the deodorant, the alcohol contributes to its functionality. Whether it's designated as a food or non-food is irrelevant.

- **Shampoo** - The alcohol that it contains is almost certainly not chametz since most of the alcohol in the United States is derived from corn. Wheat extract in the shampoo is *batel* in more than 1/60. However, it is still better not to use any products on Pesach without checking to see whether it's permitted.
- **Unflavored Seltzer** - One may purchase unflavored seltzer for Pesach without a *hechsher*.

Starched Shirts

According to the basic premise of the law, one may wear starched shirts on Pesach as long as the starch was applied before Pesach. It is customary to refrain from wearing them in case the starch might fall into the food during meals.

Licking Envelopes

Glue which is on the back of stamps and envelopes should not be licked on Pesach because the glue might contain wheat starch which would be chametz.

Using Glass Cups

In previous years, glass would break when hot water was placed in them. Therefore, it was the custom to use the same glass cups throughout the year since it never absorbed hot liquid. Today, our glass withstands heat; therefore, one should not use year-round

glassware for Pesach, because they go through the dishwasher together with chametz.

Checking Romaine Lettuce For Bugs

If one were to put the lettuce up to the light, as most people do, it is very likely that he will miss seeing the bugs. Aphids, the bugs on romaine lettuce, are the same color as the lettuce. One should use a lamp or light and hold the lettuce between him and the light. Since the lettuce is translucent and the bugs are opaque, this will enable one to see the bugs clearly. Another method to check for bugs would be to use a light box. When purchasing Aleh Katif lettuce the aforementioned checking is not required. However, one should check this lettuce in the same manner as other fruit. When checking iceberg lettuce, if there are no bugs in the first 4-5 layers, then the rest of the head is considered clean. This is not the case by romaine lettuce.

Pills

Non-chewable pills are not considered edible items and are therefore permitted to be taken as medication on Pesach. This does not apply to vitamins. If there is an available substitute, it is always preferred. It is therefore worthwhile checking out the medicines for Pesach.

Tums®

When there are no Tums® available, the best remedy for treating heartburn is to consume a combination of baking soda and water. The baking soda eliminates the heartburn immediately.

Making a Siyum

For one who requires English translation in order to understand the Gemara, completing the entire Gemara in English is a considerable *simchah*.¹ The prevailing *minhag* is to be lenient and make a *siyum* on such a *limud*.²

Some say that even if the *bechorim* present at a *siyum* on Erev Pesach do not hear or understand the *siyum*, they may still eat afterward.³

One must eat some food at the *siyum* in order to be able to eat later.⁴

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1. Harav Yisroel Belsky *shlit"á* agreed to this. If one said he would finish a certain *mesechta* and it is coming close to the time he said he was going to finish, he may read the words without delving into the meaning so deeply (*Shraga Hameir* 8:5). Refer to *Yoma Tova L'rabbanan* 8:5, footnotes 9-20 if one may make a *siyum* if he finished the *mesechta* by listening to Torah tapes or a *shiur*. Refer to *Vayivarech Dovid* 2:177.
 2. Harav Yisroel Belsky *shlit"á*. This is how it seems from the *Mishnah Berurah* 551:73, *B'tzel Hachachmah* 4:99:6, *Minhag Yisroel Torah* page 260, 4, *Minchas Yitzchak* 2:93:4, *Yoma Tova L'rabbanan* page 68, footnote 9, *Taamei Minhagim* 634, page 287, *Piskei Teshuvos* page 213, footnote 35, *Haggadah Shel Pesach* (Harav Elyashiv *shlit"á*) page 19.
 3. Harav Yisroel Belsky *shlit"á*, see *Vayivarech Dovid* *ibid*, *Teshuvos V'hanhagos* 3:114, *Yabea Omer* O.C. 4:42:3, *Maharam Brisk* 133, *Minchas Yitzchak* 9:45, *Oz Nidberu* 12:58, *Steipler zt"l* quoted in *Teshuvos V'hanhagos* 1:300.
 4. Harav Yisroel Belsky *shlit"á*, see *Teshuvos V'hanhagos* 1:300, *Seder Pesach* 14:4, *Kaf Hachaim* 551:161, *Rivevos Ephraim* 1:296.

During the Nine Days, one may not hear the *siyum* in one location, and then go make a barbeque in a different location (this is common in camp).⁵

One who was not present at the actual *siyum*, but came afterward, may still eat meat.⁶

If one *davens* Minchah prior to the actual *siyum*, he omits *Tachanun*. Some, however, do say *Tachanun* even in this case.⁷ Harav Yisroel Belsky *shlit"á* holds that if Minchah is *davened* prior to the actual *siyum* then no *Tachanun* is recited.

One of the reasons offered for reciting the special Kaddish glorifying the honor of Hashem and the time of Mashiach is due to the abundance of *kavod Shamayim* generated upon finishing a *mesechta*.⁸ The one who completed the *mesechta* should recite the Kaddish even if his parents are alive.⁹

If there is an *avel* present, it is a worthy merit for him to recite the Kaddish *hagadol*.¹⁰

5. Harav Yisroel Belsky *shlit"á*.

6. Harav Yisroel Belsky *shlit"á*, see *Rivevos Ephraim* 3:343.

7. Harav Yisroel Belsky *shlit"á*, see *Pri Hasadeh* 3:182, *Shulchan Hatahor* 131:17, *Halacha Berurah* 131:35, *Avodas Ephraim* 1, pages 315-322, *Shevet Hakehasi* 4:45.

8. Harav Yisroel Belsky *shlit"á*.

9. Harav Yisroel Belsky *shlit"á*, see *Halichos Shlomo Tefillah* 11, footnote 48.

10. Harav Yisroel Belsky *shlit"á*.

Customs During *Sefiras Ha'omer*

One is permitted to make a *vort*¹ but dancing is not allowed.²

One is permitted to make a bar mitzvah or bas mitzvah during *sefirah* with music but no dancing.³

Many say singing without music is not permitted.⁴ Therefore, the newest fad of listening to a *cappella* CDs cannot be a viable loophole during *sefiras ha'omer*. It defeats the whole purpose of

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1. *Magen Avraham* 493:1, *Ba'er Heitev* 2, *Chok Yaakov* 4, *Shulchan Aruch Harav* 1, *Kitzur Shulchan Aruch* 120:9, *Mishnah Berurah* 3, *Aruch Hashulchan* 2, *Kaf Hachaim* 9, *Chazon Ovadiah Yom Tov* page 258, 32.
 2. Harav Yisroel Belsky *shlit"a*, see *Chok Yaakov* 4, *Shulchan Aruch Harav* 1, *Kitzur Shulchan Aruch* 9, *Mishnah Berurah* 3, *Aruch Hashulchan* 2, *Vayan Yosef* O.C. 312. The difference between a *rikud* and *mechol* is that a *rikud* is with two people and a *mechol* is a circle with many people (*Bein Pesach L'Shavuos* 15:4, footnote 1, *Halichos Shlomo Moadim* 2:11, footnote 21).
 3. Harav Yisroel Belsky *shlit"a*. Refer to *Halichos Shlomo Moadim* 2:11:17, footnotes 26, 57, and 65, *Shiurei Halachah* (Harav Felder *shlit"a*) page 28, *Piskei Shmuos* page 49, see *Yechaveh Daas* 6:34, *Chazon Ovadiah Yom Tov* pages 258-259, and *Ohr L'tzion* 3:17:1 who are lenient.
 4. Opinions of Harav Elyashiv *shlit"a* and Harav Karelitz *shlit"a* quoted in *Piskei Shmuos* page 54.

the *issur* because the musical experience is what is really *assur*, which the *a cappella* singing provides in full.⁵

Music should not be listened to during *sefiras ha'omer* whether it is fast or slow, even though slow music will not stimulate one to dance. However, if one is in a state of discontent or moodiness then he may lift his spirits with the slow music, provided it is not excessive listening.⁶

There are many cases where people may listen to music, because their objective is not for the sake of pleasure. For example, it is permitted to listen to music while exercising in order to maximize the effectiveness of the regimen, since one's intent is not to enjoy the music.⁷

One who attends a wedding during the time when he is observing the restrictions of *sefiras ha'omer* may only dance after the *chassan* and *kallah* come out from taking pictures. Any dancing prior to that is not considered being *mes'ameach* the *chassan* and *kallah*.⁸

One is not permitted to shave during his custom of *sefiras ha'omer* even if he has a date.⁹ Shaving for a date will leave a negative impression on the other party in any case.¹⁰

5. Harav Yisroel Belsky *shlit"a*, opinion of the author of the *Rivevos Ephraim* (personal telephone conversation).

6. Harav Yisroel Belsky *shlit"a*, see *Chut Shani Shabbos* 4, page 379, *Piskei Shmuos* page 56.

7. Harav Yisroel Belsky *shlit"a*, see *Shiurei Halachah* (Harav Felder *shlit"a*) page 26.

8. Harav Yisroel Belsky *shlit"a*. See *Igros Moshe* O.C. 159, *Chiko Mamsakim* 1, page 346, *Minchas Yitzchak* 4:84.

9. Harav Yisroel Belsky *shlit"a*, see *Piskei Shmuos* pages 62-63 quoting the opinion of Harav Elyashiv *shlit"a*.

10. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, pages 135-136.

Some say that dancing or music are not permitted during *sheva brachos* if the attendee is during his *sefirah*.¹¹ However, the custom is to be lenient and permit it.¹²

According to many *poskim*, one is permitted to buy new clothing and wear them during *sefiras ha'omer*, even if it is clothing that one recites a *Shehecheyanu* upon.¹³ There is another opinion, however, that is stringent and maintains that doing so is not allowed.¹⁴

When Rosh Chodesh Iyar falls out on Shabbos, one is permitted to shave even if he holds that shaving is not allowed until Lag B'Omer.¹⁵ Since there is the added joy that Shabbos and Rosh Chodesh are on the same day, shaving is permitted on Friday in honor of Shabbos.¹⁶ Those who follow Rabbi Yehudah Hachassid would not be able to shave, since according to his ruling shaving on Rosh Chodesh is forbidden. However, practically speaking,¹⁷ since shaving was prohibited the day before because of *sefiras*

11. Refer to *Shevet Halevi* 3:157.

12. Harav Yisroel Belsky *shlit"á*, see *Igros Moshe* E.H. 1:97, *Avnei Yushpei* 1:113. Refer to *Ohr Yisroel* 4, pages 55-69 if doing so is permitted during the Three Weeks when the wedding was before the Three Weeks.

13. Refer to *Chut Shani Shabbos* 4, page 379, *Shiurei Halachah* (Harav Felder *shlit"á*) page 32, *Rivevos Ephraim* 8:227, *Yabea Omer* O.C. 3:26, *Piskei Shmuos* page 67 quoting the opinion of Harav Deblitsky *shlit"á*, *Bein Pesach L'Shavuos* page 290. See *Leket Yosher* page 97, *Mo'ed Lechol Chai* 6:12. Some say this should only be done for young children who have not reached the age of *chinuch* (*Mekadesh Yisroel* 92).

14. Harav Yisroel Belsky *shlit"á*. Refer to *Leket Yosher* pages 97-98, *Lehoros Nosan* 2:34, *Vayivarech Dovid* 1:59, *Nitei Gavriel Pesach* 3, page 310, *Chiko Mamsakim* 1, page 343, *Tzitz Eliezer* 18:41.

15. This occurs also in the years 5780, 5783, 5786, 5790, 5793, and 5800 (*Bein Pesach L'Shavuos* 10:3).

16. *Pri Megadim Eishel Avraham* 5, *Machatzis Hashekel* 2, *Kitzur Shulchan Aruch* 120:6, *Shulchan Aruch Harav* 493:8, *L'Torah V'hora'ah* 2, page 19, *Mishnah Berurah* 5.

17. Harav Yisroel Belsky *shlit"á*, see *Yosef Ometz* 40:2, *Mo'ed Lechol Chai* 6:3, *Emes L'Yaakov* 260, footnote 262, *Sefer Rosh Chodesh* 16:11, footnote 24 quoting the opinion of Harav Moshe Feinstein *zt"l*, *L'Torah V'hora'ah* 2, page 20, *Bein Pesach L'Shavuos* page 246, *Nitei Gavriel Pesach* 3, page 222, footnote 19. See *Mishnah*

ha'omer,¹⁸ he would agree that it is permitted. Some say one can even shave on Thursday after *chatzos* and before *shekiah* in this situation.¹⁹

Berurah 493:5 where he seems to say it is permitted. With regard to Sefardim, see *Avnei Yushpei* 7:69.

18. *L'Torah V'hora'ah* 2, page 20.

19. Harav Yisroel Belsky *shlit"á*.

CHAPTER THIRTY-THREE

Lag B'Omer

The overwhelming custom is that one may get married on the night of Lag B'Omer.¹

Many have the custom to dance around bonfires on the night of Lag B'Omer. Others say that the *simchah* should start during the day.² However, in the memory of Rav Shimon Bar Yochai the *minhag* is to carry out the bonfire and dancing at night all over the world, and not only in Meron.³

When Lag B'Omer falls out on Sunday, shaving and the like are permitted on Friday in honor of Shabbos.⁴ The reason why it is

1. Harav Yisroel Belsky *shlit"a*, see *Machzik Brachah* 493:5, *Aruch Hashulchan* 4, *Kaf Hachaim* 28, *Mahari Asad (Yehudah Yaleh)* 2:39, *Igros Moshe* O.C. 1:159, *Chelkas Yaakov* O.C. 97, *Shevet Halevi* 8:168:5, *Shea'rim Metzuyanim B'halachah* 120:13.
2. Harav Yisroel Belsky *shlit"a*, opinion of Harav Karelitz *shlit"a* quoted in *Doleh U'mashkeh* page 194, footnote 520, opinion of the *Be'er Moshe*, Harav Elyashiv *shlit"a* and Harav Scheinberg *shlit"a* quoted in *Shiurei Halachah (Harav Felder shlit"a)* page 16.
3. Harav Yisroel Belsky *shlit"a*, see *Mekadesh Yisroel* 103, *Chut Shani Shabbos* 4, page 380, *Doleh U'mashkeh* pages 194-195, footnote 521, *Shiurei Halachah (Harav Felder shlit"a)* page 16, footnote 27. The *Halichos Shlomo Moadim* 2, page 362, footnote 23 says dancing is permitted on Lag B'Omer even if it is not for a *devar mitzvah* (refer to *Bein Pesach L'Shavuos* 15:4, footnote 4). The *Avnei Yushpei* 1:98 is not convinced that dancing is permitted at all after Lag B'Omer.
4. *Rema* 493:2, *Pri Megadim Eishel Avraham* 5, *Chok Yaakov* 7, *Shulchan Aruch Harav* 5, *Chayei Adam* 131:11, *Mishnah Berurah* 5, *Aruch Hashulchan* 6, *Kaf Hachaim* 32, *L'Torah V'hora'ah* 2, page 19, 2 quoting the opinion of Harav Moshe Feinstein *zt"l*,

kavod for Shabbos is because one does not recite *Tachanun* at the Minchah before Lag B'Omer - so technically shaving would be permitted on Shabbos - but since one cannot do so, the allowance is pushed back to Friday.⁵

Even those who follow the ruling of the Arizal to refrain from taking haircuts on all days of *sefiras ha'omer*⁶ may celebrate a wedding on Lag B'Omer.⁷

When Lag B'Omer falls out on Friday, one may shave on Thursday night in honor of Shabbos if there is a need, such as one who is attending a wedding on Thursday night.⁸

A *chassan* who is getting married the night of Lag B'Omer may shave on the thirty-second day, even before *shekiah*.⁹ The family members (except for the fathers of the *chassan* and *kallah*) should not shave before *shekiah*.¹⁰ They can bring a shaver to the wedding and shave there after *shekiah*.¹¹

Rivevos Ephraim 4:131, and 6, page 294, 2, *Orchos Rabbeinu* 2, page 95, 11, see *Chok Yaakov* 7. Some say to take the haircut on Friday after *chatzos* if possible, although taking it before *chatzos* is also permitted (*Halichos Shlomo Moadim* 2, page 364, footnote 79, see *Doleh U'mashkeh* page 196 where he says it is permitted in the morning). Refer to *Divrei Malkiel* 3:23 if a wedding is permitted on Friday as well in the above situation.

5. Harav Yisroel Belsky *shlit"a*. Refer to *Nodeh B'Yehudah* 1:28, page 64 (old).
6. *Shaarei Teshuvah* 493:8, *Birchei Yosef* 3, *Moreh B'etzvah* 8:221, *Mo'ed Lechol Chai* 6:9, *Kaf Hachaim* 12-13, *Shulchan Hatahor* 260:8, *Darchoi Chaim V'Shalom* 628, *Rivevos Ephraim* 3:540:7 and 4:134, *Minhag Yisroel Torah* 493:15, *Ohr L'tzion* 3:17:6. Refer to *Elyah Rabbah* 493:1, *Mo'ed Lechol Chai* 6:7, *Minchas Elazar* 3:65.
7. Harav Yisroel Belsky *shlit"a*, see *Minchas Elazar* 4:60.
8. Harav Yisroel Belsky *shlit"a*, see *Rivevos Ephraim* 1:338, *Yechaveh Daas* 4:32.
9. Opinion of Harav Elyashiv *shlit"a* quoted in *Piskei Shmuos* pages 60 and 63, *Yabea Omer* O.C. 5:38:8.
10. Harav Yisroel Belsky *shlit"a*. Refer to *Igros Moshe* O.C. 2:95. See *Shaarei Teshuvah* 492:5 where he seems to be lenient, but this opinion is not quoted by the *poskim*, therefore it should not be relied upon. See *Ba'er Heitev* 493:5.
11. Harav Yisroel Belsky *shlit"a*.

Kriah Upon Seeing Yerushalayim and the Kosel Hama'aravi - Zecher L'Churban

Many *poskim* say that the custom today is not to rip for Yerushalayim, since it is under Jewish leadership,¹ while others argue.²

When going to the Kosel for the first time, people often walk through the Old City and notice the Dome of the Rock before seeing the Kosel. If one wants to perform *kriah* upon seeing the Kosel first (and not the Dome of the Rock), he should look down until he reaches the Kosel, and then look up at the Kosel and rip.³

Another way to approach the Kosel without seeing the Dome of the Rock is to go through the gate which the buses use.⁴

If one sees the Old City first, one has to rip, and then make a separate tear upon the Dome of the Rock, etc. If one sees the

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1. See *Igros Moshe* O.C. 4:70:11 and O.C. 5:37:1, *Yaskil Avdi* 8:25, *Rivevos Ephraim* 3:384, *Nechamas Yisroel* page 250, footnote 15 in depth.
 2. Harav Yisroel Belsky *shlit"a*, see *Moadim U'zmanim* 5:348, footnote 2, and 7:257, *Teshuvos V'hanhagos* 4:130, *Be'er Moshe* 7, *Dinei Eretz Yisroel* and *Chutz L'aretz* 561. See *V'ein Lamo Michshol* 1, page 167, 36.
 3. *Avnei Yushpei* 2:55:1, *Orchos Rabbeinu* 2, page 153, 14 and page 154, 18, *Ashrei Ha'ish* 3:73:22, see *Nechamas Yisroel* page 252, 20.
 4. Harav Yisroel Belsky *shlit"a*.

Dome of the Rock first and tears, he may lengthen the same tear upon seeing the Old City.

A person does not have to tear a different garment every time he has an obligation to rip. He may use an old garment and rip a different part of it every time.⁵

There is no need to walk around with the torn garment for a long period of time.⁶

On Erev Shabbos, many have the custom not to rip upon seeing the aforementioned places at or after *chatzos*.⁷ Others say that this *minhag* has no basis.⁸ Nonetheless, the *minhag* follows the first opinion.⁹ If one returns after Shabbos, he is obligated to rip.¹⁰

There is a custom not to tear on any day that *Tachanun* is not recited (see footnote).¹¹

Many have the custom to be *makneh* (transfer the ownership) their garment to someone else to exempt themselves from

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5. Harav Yisroel Belsky *shlit"á*, see *Avnei Yushpei* 3:59, *Rivevos Ephraim* 7:145, *Ohr L'tzion* 3:30, footnote 5, *Orchos Rabbeinu* 2, page 153, 14, see also 1, page 322, 14, *Doleh U'mashkeh* page 212.
 6. Harav Yisroel Belsky *shlit"á*, see *Nechamas Yisroel* page 258, 40, *Orchos Rabbeinu* 2, page 148, 1, see *Doleh U'mashkeh* page 212, footnote 57, quoting the opinion of Harav Elyashiv *shlit"á* who seems to have a different view.
 7. See *Igros Moshe* O.C. 5:37:2, *Piskei Teshuvos* 561:3, *Tel Talpiot* 2:9:1, *B'tzel Hachachmah* 5:12, *Teshuvos V'hanhagos* 1:334, *Chiko Mamsakim* 1, page 57.
 8. *Orchos Rabbeinu* 1, page 319, 4 and 2, page 149, 4, *Ashrei Ha'ish* 3:73:16, *Teshuvos V'hanhagos* 1:334, *She'eilas Rav* 2:33:69, *Tel Talpiot* 9:1, footnote 154 quoting the opinion of Harav Elyashiv *shlit"á*, see *Igros Moshe* *ibid*. Some say that if one is already wearing his Shabbos clothes he can be lenient (*Teshuvos V'hanhagos* 1:334, see *Igros Moshe* Y.D. 3:52:4). See *Avnei Yushpei* 2:55:3.
 9. Harav Yisroel Belsky *shlit"á*, see *Ashrei Ha'ish* 3:73:18.
 10. Harav Yisroel Belsky *shlit"á*, see *Igros Moshe* Y.D. 3:52:4 and O.C. 5:37:4.
 11. *Halichos Shlomo Tefillah* 16, footnote 17. Harav Yisroel Belsky *shlit"á* says that if the *minhag* is like this, then one may follow it. See *Orchos Rabbeinu* 2, page 149, 4 who argues and says that one should rip on the days that *Tachanun* is omitted.

ripping.¹² The *kinyan* works in the following manner: someone hands you his pen (or similar item) in order to acquire your shirt; you then return the pen. Since the shirt no longer belongs to you, you do not have to rip, even though you are wearing it. Nonetheless, it is preferable to rip and demonstrate genuine grief over the *Churban*.¹³

When the Beis Hamikdash was destroyed, the *chachamim* established that anything which generates joy should be accompanied by a *zecher l'Churban*, since without Yerushalayim and the Beis Hamikdash, we cannot experience true happiness.

One who owns a house should leave a part of the wall without plaster¹⁴ or paint.¹⁵ The blank portion should be a square measuring one *amah* by one *amah*, neither shorter nor longer on any side;¹⁶ however, this factor is not compulsory.¹⁷

12. See *Tel Talpiot* 2:13, footnote 207, *Madanei Yom Tov* 2, 67, pages 351-360.

13. Harav Yisroel Belsky *shlit"a*. See *Lehoros Nosan* 2:39, *Shevet Halevi* 7:78, *V'ein Lamo Michshol* 1, pages 167-168, 36.

14. Refer to *Meseches Bava Basra* 60b, Maharsha, *Rambam Hilchos Taanis* 5:12, *Tur, Shulchan Aruch* 560:1, *Darchei Moshe* 1, *Kaf Hachaim Palagi* 10:35, *Chayei Adam* 137:1, *Sdei Chemed Mareches Zayin* 12, pages 463-464.

15. *Kovetz Ohr Yisroel* 4, page 89, 2. One who uses cement still has to make a *zecher l'Churban* (Refer to *Shulchan Aruch* 560:1, *Mo'ed Lechol Chai* 10:95, *Kaf Hachaim* 11, *Nemuke Orach Chaim* 1, *Sefer Habayis* 19:10).

16. *Pri Megadim* M.Z. 560:1, *Elyah Rabbah* 4, *Shaarei Teshuvah* 1. According to Harav Moshe Feinstein *zt"l* this calculates into 21¼ inches-22 inches (*Igros Moshe* O.C. 1:36, Y.D. 3:66:1) According to the Chazon Ish *zt"l* it is 22.7 inches (Harav Yisroel Belsky *shlit"a*). Refer to *Shiurin Shel Torah (Shiurei Mitzvah)* page 63, see *Nechamas Yisroel* 41, footnote 2. Others say the *shiur* is 18 inches (*Shiurin Shel Torah* *ibid*, page 57).

17. Harav Yisroel Belsky *shlit"a*, opinion of Harav Moshe Feinstein *zt"l* quoted in *Sefer Habayis* 19, footnote 11, page 215.

Some say the *minhag* is to be lenient with this *din* because modern houses are constructed with sand mixed into the plaster.¹⁸ However, very often the sand mixed into the plaster is not the actual substance, just a substitute and therefore this *heter* would not apply.¹⁹ Indeed, many have the custom to make a *zecher l'Churban*.²⁰

One should peel a piece of paint or plaster from the wall.²¹ There is an opinion in the *poskim* which maintains that if one's wife does not want the area exposed then one may paint a spot measuring an *amah* by *amah* in a different color than the rest of the wall.²² However, doing so is not *l'chatchilah*.²³

18. *Mishnah Berurah* 560:2. *Aruch Hashulchan* 4, *Kaf Hachaim* 11, *Kinyan Torah* 1:117, *Rivevos Ephraim* 4:136. Refer to *Chayei Adam* 137:1.

19. *Rivevos Ephraim* 5, page 322.

20. Refer to *Piskei Teshuvos* 560:1, footnote 2, *Al Pi HaTorah (Bereishis)* pages 563-564. This is the custom of Harav Yisroel Belsky *shlit"a*. Refer to *Kitzur Shulchan Aruch* 126:1 who wonders why people are lenient.

21. Harav Yisroel Belsky *shlit"a*. Refer to *Mishnah Berurah* 560:3, *Aruch Hashulchan* 5, *Kaf Hachaim* 9, *Ohr Yisroel* 4, page 90, 3.

22. *Ohr L'tzion* 3:30:1.

23. Harav Yisroel Belsky *shlit"a*.

CHAPTER THIRTY-FIVE

Selichos

A person is not allowed to say the Thirteen *Middos* without trup by himself.¹ It does not make a difference if there are ten people present while one is saying it; it must be recited together with them. If one is behind, he should skip in order to say the Thirteen *Middos* with a *tzibbur*.²

There is no obligation to don *tallis* and *tefillin* before *Selichos*. However, many people have the custom to do so, and if one wishes to do so he may.³

1. *Shulchan Aruch* O.C. 565:5. See *Igros Moshe* Y.D. 3:21, *Ashrei Ha'ish* 3:13:12.

2. Harav Yisroel Belsky *shlit"á*.

3. Harav Yisroel Belsky *shlit"á*. With regard to reciting *Birkas HaTorah* before *Selichos*, see *Shulchan Aruch* O.C. 46:9, *Magen Avraham* 15, *Ba'er Heitev* 13, *Pri Megadim Eishel Avraham* 15, *M.Z.* 8, *Shulchan Aruch Harav* 46:8, *Eishel Avraham Butchatch* 47:1, *Mishnah Berurah* 46:27, *Aruch Hashulchan* 46:14, *Kaf Hachaim* 46:57, *Beis Baruch* 9, footnote 11, page 174, *Be'er Moshe* 8:48, *Ohr L'tzion* 2:4:4, footnote 4, *She'eilas Rav* 2:3:12.

Reciting *Hataras Nedarim* on Erev Rosh Hashanah

When a husband finishes reciting the *nusach* of *hataras nedarim* he should say, “*v’chein l’ishti kein*—so, too, for my wife.”¹

A husband may be *matir neder* for his wife even if she forgot to appoint him as a *shaliach*, if he can assume that she is willing to have him perform *hataras nedarim* on her behalf. The assumption is justified as everyone does it.²

1. Harav Yisroel Belsky *shlit”a*, see *Ashrei Ha’ish* 3:13:24.

2. Harav Yisroel Belsky *shlit”a*, see *Shulchan Aruch* Y.D. 228:16, *Ashrei Ha’ish* 3:13:24.

The Minhag of Kapparos

One should try to hold his own chicken when doing *kapparos*.¹ If one does not wish to do so then it is permitted for someone else to hold the chicken for him, however, the one holding should first do his own personal *kapparos*.²

If for some reason one held the chicken for someone else first, he may still do his own *kapparos* afterward.³

The *poskim* state that one may do *kapparos* the entire *Aseres Yemei Teshuvah*.⁴

There are two *minhagim* concerning *kapparos* on behalf of a pregnant woman. Many *poskim* are of the opinion that the correct procedure is to take a rooster and two hens.⁵ Others say one

1. *Mekor Chaim* 605, *Chayei Adam* 144:4, *Matei Ephraim* 6.

2. *Mekor Chaim* 605, *Kaf Hachaim* 16.

3. Harav Yisroel Belsky *shlit"á*, see *Matei Ephraim* 605:6.

4. Harav Yisroel Belsky *shlit"á*, see *Pri Megadim Eishel Avraham* 1, *Mishnah Berurah* 2, *Yechaveh Daas* 2:71, *Elef Hamagen* 2, *Minhag Yisroel Torah* page 116. Refer to *Aruch Hashulchan* 5.

5. *Pri Megadim Eishel Avraham* 2, *Elyah Rabbah* 7, *Shulchan Aruch Harav* 3, *Matei Ephraim* 2, *Mishnah Berurah* 2. Refer to *Daas Torah* 605:1, *Moadim U'zmanim* 1:52, *Shaarei Halachah U'minhag* 2, page 215. Some places do not allow women to do *kapparos* and this is wrong (*Ketzei Hamateh* 605:3).

should take one rooster and one hen.⁶ The *minhag* seems to be that one should take one of each.⁷

A woman who discovers that she is pregnant does not perform a *kapparah* for the fetus if it is before forty days.⁸ One should do a *kapparah* for a young child even if he is too young to understand what is going on.⁹

A husband may perform the *kapparos* for his wife even if she is a *niddah*; however, one must be careful that there is no touching.¹⁰

The *minhag* is that even if it is one's first time performing the mitzvah of covering the blood, the *brachah* of *Shehecheyanu* is not recited.¹¹

6. Rema 605:1, *Chayei Adam* ibid, *Mishnah Berurah* 3, *Aruch Hashulchan* 3, see *Matei Ephraim* 2.

7. Harav Yisroel Belsky *shlit"a*.

8. Harav Yisroel Belsky *shlit"a*, see *Otzer Habris* 1:2:2 quoting the opinion of Harav Elyashiv *shlit"a*. Refer to *Moadim U'zmanim* 1:52, footnote 1, *Mekadesh Yisroel* 253, *She'eilas Rav* 1:12:4. Refer to *Shevet Hakehasi* 2:198 who maintains that one should do *kapparos* for a fetus under forty days old. If one did *kapparos* for a fetus a couple of days before Yom Kippur and now the baby was born before Yom Kippur there is no need to perform another *kapparah* (*Shevet Hakehasi* 2:199).

9. Harav Yisroel Belsky *shlit"a*.

10. Harav Yisroel Belsky *shlit"a*, see *Suga Bashoshanim* 38:1, *Taharas Habayis* 2:12:12, footnote 12. Others are stringent with this. Refer to *Mekadesh Yisroel* 252, *Taharas Habayis* ibid.

11. Harav Yisroel Belsky *shlit"a*, see *Shach* Y.D. 28:5, *Pri Megadim Sifsei Daas* 5, *Pri Chadash* 5, *Darhei Teshuvah* 28, *Kaf Hachaim* 15, *Aruch Hashulchan* 10, *Ba'er Heitev* 2, *Elef Hamagen* 605:32, *Mitzvos Hashechitah* 28:4, footnote 17 in depth. Refer to Rema Y.D. 28:2, *Tevuas Shor* 4, *Matei Ephraim* 605:8, who argue. See *Darhei Teshuvah* Y.D. 28:20. Those who have the custom to recite *Shehecheyanu* should do so before making the *brachah* on covering of the blood (*Elef Hamagen* 32).

Minhagei Chanukah

Women¹ have the custom not to perform *melachah* while the candles are burning, and they should not be lenient with this.² The reason is that they were involved with the miracle of Chanukah.³ Most poskim say that only *melachos* that are specifically for women may not be done - for example, sewing and laundry.⁴ However, cooking and baking are permitted.⁵ Harav Yisroel Belsky *shlit"á* maintains that this also includes anything related to food preparation.

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1. As opposed to men (*Matei Moshe* 994, *Magen Avraham* 670:1, *Taz* 2, *Chayei Adam* 154:3, *Kitzur Shulchan Aruch* 139:3, *Mishnah Berurah* 3). For those who say this applies to men see *Elyah Rabbah* 11, *Taz* 2, *Ba'er Heitev* 2, *Maor U'ketziah* 670, *Mishnah Berurah* 3.
 2. *Shulchan Aruch* 670:1, see *Magen Avraham* 2.
 3. *Mishnah Berurah* 3, see *Levush* 1.
 4. See *Rivevos Ephraim* 8:265:5, *Halichos Shlomo Moadim* 16, footnote 14, *Ohr Yisroel* 1, footnote 53.
 5. See *Nitei Gavriel Chanukah* page 153, *Shraga Hameir* 6:87:2, *Kinyan Torah* 7:52:3, *Rivevos Ephraim* 3:460:1, 572, 4:163:6, and 6:458:3, *Mekadesh Yisroel Chanukah* 15, *Emes L'Yaakov* 670, footnote 584, *Rivevos Ephraim* 1:436 discusses using a washer/dryer, *Halichos Beisah* 23:14. See *Arnei Yushpei* 6:104:3.

Harav Yaakov Kamenetsky *zt"l* used to give money to his children on the fifth night of Chanukah.⁶

One is permitted to use *maaser* money for gifts to *rebbeim*, since these gifts are not obligatory.⁷

The *poskim* say that one should separate *maaser* from his Chanukah money.⁸ There is a dispute among the *poskim* regarding a non-monetary gift;⁹ the *minhag* is that the recipient need not separate *maaser*.¹⁰ Harav Yisroel Belsky *shlit"a* maintains that a child who receives money all year from his parents for discretionary purposes need not separate *maaser* from his Chanukah money, since the Chanukah money is not considered a special gift.¹¹

6. Harav Yisroel Belsky *shlit"a*. On the topic of giving *tzedakah* on Chanukah in general see *Pri Megadim Eishel Avraham* 670, *Kitzur Shulchan Aruch* 139:1, *Mo'ed Lechol Chai* 27:73, *Mekadesh Yisroel Chanukah* 2.

7. Harav Yisroel Belsky *shlit"a*, see *Mekadesh Yisroel Chanukah* 2, *B'orach Tzedakah* page 206, 18. Also, see *B'orach Tzedakah* page 165, 48 regarding Purim.

8. See *Shraga Hameir* 3:3, *Yad Halevi* 2:42, *B'orach Tzedakah* page 137, footnote 51.

9. See *Yad Halevi* 122, *Orchos Rabbbeinu* 1 page 296, *Tzedakah U'mishpat* 5, footnote 7, *B'orach Tzedakah* page 145, footnote 13 in depth.

10. Harav Yisroel Belsky *shlit"a*.

11. See *Teshuvos V'hanhagos* 3:282.

Mishloach Manos

Most *poskim* say that one may eat before the mitzvah of *mishloach manos* is performed.¹

A woman who delivers *mishloach manos* to her *frum* male employer should mention that the gift is from her husband.²

An ice cream sandwich is not considered two *minim*, because one *min* which necessitates two *brachos* is considered one *min*.³

One may send a candy tray since it contains different *minim*.⁴

One should send food that can be eaten at the *seudah* to at least one person.⁵

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1. Harav Yisroel Belsky *shlit"á* explains that the mitzvah of *mishloach manos* is reserved for the time of the *seudah*. See *Halichos Shlomo Moadim* 19:9, *Shalmei Mo'ed* page 275, *Oz Nidberu* 6:65, *Tzitz Eliezer* 15:32:16, *B'tzel Hachachmah* 6:81, *Moadim U'zmanim* 8:186, *Toras Hamoadim* pages 322-323. Some say that one should perform *mishloach manos* before the *seudah* (*Shraga Hameir* 3:113, *Mekadesh Yisroel Purim* 261). Some perform the mitzvah right after *Shacharis* (*Toras Chaim* page 108, *Darhei Chaim V'Shalom* 849).
 2. Harav Yisroel Belsky *shlit"á*.
 3. Harav Yisroel Belsky *shlit"á*.
 4. Harav Yisroel Belsky *shlit"á*, see *Mekadesh Yisroel* 240, *Teshuvos V'hanhagos* 3:236:2.
 5. Harav Yisroel Belsky *shlit"á*. See Rambam *Hilchos Megillah* 2:15, *Shulchan Aruch* O.C. 695:4, *Levush* 4, *Elyah Rabbah* 9, *Mishnah Berurah* 20, *Ashrei Ha'ish* 3:47:4.

Most *poskim* maintain that one may deliver *mishloach manos* himself.⁶ Nonetheless, one should send at least one set of *mishloach manos* with a messenger to accommodate all opinions.⁷

One should send the *mishloach manos* to his friends, since the *pasuk* says “*rei’eihu*.”⁸ Some *poskim* maintain that one should not send the *mishloach manos* to someone with whom he does not relate well.⁹ On the other hand, others do encourage sending *mishloach manos* to someone whom one does not get along with, since it will hopefully engender *rei’us*.¹⁰

If a person had a disagreement with someone, and the *mishloach manos* helps restore the friendship, it is considered *rei’us* because it revives the pre-existing *rei’us*.¹¹

A person fulfills his obligation by sending *mishloach manos* to his in-laws,¹² but there is a discussion in the *poskim* whether one is

6. *Darhei Moshe* 695:7, *Pri Megadim M.Z.* 5, *Eishel Avraham Butchatch* 2, *Sdei Chemed Purim* 6, page 429, *Ha’elef Lecha Shlomo* 383, *Yad Halevi O.C.* 118, *Kaf Hachaim* 695:41, *Mishnah Berurah* is not *machria*, *Salmas Chaim* 276 (old), *Toras Chaim* 2, page 108, 2, *Rivevos Ephraim* 1:459:4 and 4:246, *Ashrei Ha’ish* 3:47:12, *Teshuvos V’hanhagos* 1:407:1 and 2:346, *Mekadesh Yisroel Purim* 234, *Shalmei Mo’ed* page 282, *Mevakshai Torah* 1, page 141 in the name of the Chazon Ish *zt”l*, *Mivakshai Torah* 3 pages 155-156 quoting the opinion of the Chazon Ish *zt”l*, *Orchos Rabbeinu* 3, page 53, 76, *Halichos Shlomo Moadim* 19, footnote 44, *Oz Nidberu* 5:40, *Avnei Yushpei* 1:133:4, *Halichos Beisah* 24, footnote 62. See *Devar Avraham* 1:13:4, 2:8, and 27:5.

7. Harav Yisroel Belsky *shlit”a*. See *Madanei Shlomo Moadim* page 120.

8. *Esther* 9:22.

9. *Orchos Chaim (Spinka)* 14, *Kinyan Torah* 7:55:3, *Mekadesh Yisroel Purim* 256.

10. *Peleh Yoetz Purim* page 481 (new). See *Shraga Hameir* 8:77:3.

11. Harav Yisroel Belsky *shlit”a*.

12. Harav Yisroel Belsky *shlit”a*. See *Orchos Rabbeinu* 3, page 54, 81.

yotzei by sending *mishloach manos* to his parents.¹³ It would seem that it is a fulfillment of the mitzvah.¹⁴

When one accepts *mishloach manos* it becomes his own personal property, and he can do with it as he sees fit. For example, he may send it to someone else, and it would still be considered as if he bought the *mishloach manos*.¹⁵

13. See *Levushei Mordechai* 2:9, *Tzitz Eliezer* 8:14:5, *Teshuvos V'hanhagos* 3:236:1, *Yabea Omer* O.C. 9:72, *Yalkut Yosef* page 332.

14. Harav Yisroel Belsky *shlit"á*. See *Divrei Shalom* 6:388.

15. Harav Yisroel Belsky *shlit"á*.

Matanos L'evyonim

The *poskim* maintain that giving a check to a poor person fulfills the mitzvah of *matanos l'evyonim*.¹ Some say one should make sure that either the bank is open that day or that he can obtain something with the check, i.e., food.² Others say that there is no reason for the bank to be open in order to fulfill the mitzvah.³

The custom is not to give a post-dated check for the mitzvah of *matanos l'evyonim*.⁴

Some *poskim* opine that one should not give a check if he does not have sufficient funds to cover the check.⁵ However, if one will accrue the funds by the time the poor person cashes the check then it is permitted.⁶

1. Refer to *Rivevos Ephraim* 5:455:2, *Toras Hamoadim* 10:1, *Halichos Shlomo Moadim* page 342, 23, *Madanei Shlomo* page 120.

2. *Yismach Yisroel* page 122, footnote 185, *B'orach Tzedakah* page 411.

3. Harav Yisroel Belsky *shlit"a*, see *Balaylah Hahu* page 12 quoting the opinions of Harav Elyashiv *shlit"a* and Harav Scheinberg *shlit"a*.

4. Harav Yisroel Belsky *shlit"a*, see *Mekadesh Yisroel Purim* 220.

5. *Mekadesh Yisroel Purim* 221. Refer to *Yismach Yisroel* page 123, footnote 186 who quotes Harav Vosner *shlit"a* who argues.

6. Harav Yisroel Belsky *shlit"a*.

It is praiseworthy to give small amounts of money to many poor people instead of a lot of money to fewer people.⁷

Most *poskim* say that one is permitted to eat before the mitzvah of *matanos l'evyonim* is performed.⁸

Once the poor person has the money in his possession, one was *yotzei* the mitzvah regardless if the recipient actually used the money for the *seudah* or not.⁹

7. Harav Yisroel Belsky *shlit"á*. Refer to *Lehoros Nosan* 3:37.

8. Harav Yisroel Belsky *shlit"á*. This is the opinion of Harav Elyashiv *shlit"á* (*B'orach Tzedakah* page 347, *Piskei Shmuos* page 120), see *Halichos Shlomo Moadim* 19:9, *Tzitz Eliezer* 15:32:16, *B'tzel Hachachmah* 6:81, *Moadim U'zmanim* 8:186, *Ashrei Ha'ish* 3:46:18, *Mekadesh Yisroel Purim* 196, *Toras Hamoadim* pages 322-323. Some performed the mitzvah right after Shacharis (*Toras Chaim* page 108, *Darchei Chaim V'Shalom* 849, *Kovetz Beis Aharon V'Yisroel* 99, page 117, 1).

9. Harav Yisroel Belsky *shlit"á*, see *Halichos Shlomo Moadim* 2, page 341, footnote 35, *B'orach Tzedakah* pages 423-424.

General Kashrus

Standard granulated sugar does not require a *hechsher*, but confectioners' sugar does.

Dark beer without a *hechsher* may contain non-kosher additives which give it its dark appearance, therefore, it should not be used without a *hechsher*.

Dried spices are for the most part free of insects. However, additives may have been added to them and it is preferable to use those with a *hechsher*.

It is highly recommended that one should buy whiskey with a *hechsher*. There is a substance called a blender which is frequently added to enhance the whiskey's flavor, and some of these are definitely not kosher.

One should try to purchase apple juice with a reliable *hechsher* only.

Checking cranberries for bugs is not necessary.

Regular salt, as well as sea salt, do not need a *hechsher*.

Dry roasted almonds do not require a *hechsher* (if oil is not listed on the ingredients).

Shelled peanuts are roasted in an oven, but they do not present a kashrus issue.

Banana chips, dried apples, canned vegetables, and dried cherries (the kind found in fruit cocktail) all require a *hechsher*.

Flavored seltzer needs a *hechsher* all year round. The term natural flavors does not imply kosher. Flavors such as beef, wine and beavers' glands are all natural, but quite obviously not kosher.

If a product states "naturally sweetened" and there is no *hechsher*, one has to assume it is *yayin nesach* and therefore prohibited.

All available information indicates that the glue on stamps and envelopes is kosher and one may lick those items with his tongue. If a person is particular about this issue, he should not be discouraged.

Regular instant unflavored coffee does not need a *hechsher*, but flavored coffee does.

Regarding Hawaii Punch or Fruit Punch, one should ascertain that it bears a high quality *hechsher*, because it may contain some wine.

One should wrap a gelcap pill in a tissue and then swallow the gel cap.¹ If it is too difficult to wrap it in a tissue, one may consume it without the tissue.²

Lip balms and lip cosmetics such as lipstick, Blistex® and Chaptstick® all contain a hardening agent which makes them stand solidly. The most common hardening agent is tallow, which is an animal fat, and as such it shouldn't be used because the *treifus* and fat are secreted into food and swallowed. Today, there are many brands with other hardening agents such as beeswax and paraffin. One should be careful before using any wax applicator because not all the ingredients are always listed.

1. Harav Yisroel Belsky *shlit"a* which is based on the opinions of Harav Aharon Kotler *zt"l* and Harav Henkin *zt"l*, opinion of Harav Shlomo Zalman Auerbach *zt"l* as expressed in *Halichos Shlomo Moadim* 5, footnote 41, see *Halichos Shlomo Moadim Pesach* page 73, footnote 11, *Yesodei Yeshurun* 6, pages 220–221, *Kashrus* pages 278-279, *Yabea Omer* Y.D. 2:2:10. Refer to *Divrei Chachamim* page 183, 24. See *Melamed L'ho'il* Y.D. 2:35.

2. Harav Yisroel Belsky *shlit"a*.

Vitamins which are consumed as food supplements as opposed to curative purposes would be forbidden to ingest if they are coated with gelatin or made with other non-kosher ingredients.³

Some claim that mouthwash is considered “*nifsal m’achilah*” and thus permitted.⁴ However, non-kosher mouthwash contains glycerin which creates the refreshing sensation, and therefore the rule of *nifsal* would not apply.⁵ The only mouthwash which is permitted to use without a *hechsher* is the brown (original flavor) Listerine®. Although Listerine does not contain glycerin,⁶ it consists of various flavors whose kashrus status cannot be determined. The argument made by some that it is permitted since one does not swallow mouthwash is questionable.⁷

In the past, the basic formula for toothpaste was chalk (calcium carbonate) which was used as an abrasive to scrape the residue off the teeth, and glycerin (food item). Being that the glycerin only comprised 30% of the toothpaste, Harav Yaakov Kamenetsky zt”l⁸ maintained that since the other ingredients are not food ingredients the glycerin is *batel b’rov*, and it is not considered a food even according to the *machmirim*.⁹

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3. Harav Yisroel Belsky *shlit”a* as expressed in OU document I-98, page 3. Refer to *Daf Hakashrus* November 2003, page 6.
 4. See *Har Tzvi* Y.D. 95. Refer to OU document I-96. The opinion of Harav Scheinberg *shlit”a* is that mouthwash does not need a *hechsher* (*Divrei Chachamim* page 183, footnote 24). The opinion of Harav Tuvia Goldstein zt”l was that if one spits out the mouthwash and makes sure not to swallow any of it then it is permitted without a *hechsher* (as related by Harav Yisroel Dov Webster *shlit”a*).
 5. Opinion of Harav Yisroel Belsky *shlit”a* as expressed in OU document I-98 page 2. Refer to *Kneh Bosem* 1:25.
 6. The same is true for Plax®, and Act® mouthwashes.
 7. Entire paragraph is the *psak* of Harav Yisroel Belsky *shlit”a*. Refer to *Hechsheiros* 21:49.
 8. *Emes L’Yaakov* Y.D. 103, footnote 40.
 9. Entire paragraph based on the *psak* of Harav Yisroel Belsky *shlit”a*.

Recently,¹⁰ in many types of toothpastes, calcium carbonate has been replaced with hydrated silica (a sand product),¹¹ which is listed either second, third, or fourth in the ingredient panel.¹² This means that the ingredients listed before are the main ingredients. Those ingredients are water, glycerin, and sorbitol, which are regular food ingredients. Therefore, most of the makeup of the toothpaste is a food ingredient, and the inedible hydrated silica comprises about 20% of the toothpaste. Accordingly, Harav Yaakov Kamenetsky *zt"l*'s reasoning mentioned above would not apply.¹³

10. Aquafresh® still uses the old formula of calcium carbonate, as well as the Arm and Hammer Company®.

11. A representative of Colgate® said that it was changed in 2008.

12. This is true for almost all of the Colgate® toothpastes, many Crest® toothpastes and Listerine® Essential Care toothpaste.

13. Harav Yisroel Belsky *shlit"á* as quoted in an article by Rabbi Sholem Fishbane *shlit"á* from the cRc.

Placing Meat and Dairy on the Same Table

A utensil that is always placed in one specific spot at the table may be used as a *heker* by moving it to a different area on the table.¹ A single *heker* can play the dual role of separating milk and meat and allowing a couple to eat together when the wife is a *niddah*.²

If one uses different colored placemats for dairy and for meat, then the placemats may be used as a *heker*.³

A picnic is usually a time when there is closeness between the two people eating together. Therefore, a *heker* is required since they are likely to share each other's food.⁴

A *heker* may be used for a person who is eating alone at a table.⁵

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1. See *Shach* Y.D. 88:7, *Taz* 4, *Pri Megadim* M.Z. 4, *Darchei Teshuvah* 27, *Kaf Hachaim* 25, *Yalkut Yosef* 88:13, footnote 13, see *Madanei Hashulchan* 19.
 2. Harav Yisroel Belsky *shlit"a*, see *Mishkenos Yaakov* Y.D. 31, *Vayan Dovid* 1:132, *Shiurei Shevet Halevi Niddah* 195:3:3, page 255, *Harchakos V'hazharos* 6, footnote 26. See *Madanei Asher* 39 who is stringent.
 3. Harav Yisroel Belsky *shlit"a*.
 4. Harav Yisroel Belsky *shlit"a*, see *Noam Halachah* 1:16.
 5. Harav Yisroel Belsky *shlit"a*, see *Chachmas Adam* 40:11, *Yad Yehudah* 88:8, *Darchei Teshuvah* 13 and 18, *Nidchei Yisroel* 33:4, *Badei Hashulchan* 14, *Madanei Hashulchan* 11, *Pe'er Hashulchan* 42, *Yalkut Yosef* page 339, *Orchos Habayis* pages 54-55,

Two Jewish strangers may eat meat and dairy at the same table, even without a *heker*.⁶ For example, if two strangers are seated next to each other in a restaurant, it is permitted to place dairy and meat on the table without a *heker*.⁷ This is true even if one person pays for both meals.⁸

In a public kitchen, where there is a lot of activity and thus the valid concern of accidentally confusing foods, one should be *makpid* to separate dairy and meat.⁹

Food that is not fit for consumption may be placed on a table while either meat or dairy is on the table. For example, one may place raw meat on a table while people are eating dairy.¹⁰

The Rema¹¹ cautions that one should be careful to drink from separate utensils since some food particles might cling to the utensil. Some *poskim* mention that one can be lenient with glass since it does not absorb food.¹² However, the *minhag* is to use two separate sets of glassware.¹³

Teshuvos V'hanhagos 2:391. Some say if one has a *heker* and a *shomer* then he may eat alone (*Madanei Hashulchan* *ibid*).

6. *Meseches Chullin* 107b, *Shulchan Aruch* 88:2, *Chachmas Adam* *ibid*, *Nidchei Yisroel* 33:4, *Aruch Hashulchan* 8, *Madanei Hashulchan* 10, see *Taz* 2.
7. *Harchakos V'hazharos* 6:4. See *Yalkut Yosef* 88:5, footnote 5.
8. Harav Yisroel Belsky *shlit"a*, see *Shach* 88:5, *Pri Megadim Sifsei Daas* 5, *M.Z.* 2, *Yalkut Yosef* 88:9.
9. Harav Yisroel Belsky *shlit"a*, see *Harchakos V'hazharos* 7:1, footnote 4.
10. Harav Yisroel Belsky *shlit"a*, see *Aruch Hashulchan* 6, *Badei Hashulchan Biurim "al"* pages 44-45, *Yalkut Yosef* 88:27.
11. *Y.D.* 88:2.
12. See *Shulchan Aruch* O.C. 451:26, *Mishnah Berurah* 451:151-156, *Teshuvos V'hanhagos* 1:432.
13. Harav Yisroel Belsky *shlit"a*, see *Kitzur Shulchan Aruch* 46:6, *Kaf Hachaim* *Y.D.* 88:22, *Aruch Hashulchan* 88:10, *Teshuvos V'hanhagos* *ibid*, *Mekadesh Yisroel Shavuot* 93, page 221, *sefer Hechsheiros* page 348, *Yabea Omer* *Y.D.* 4:41, *Tzitz Eliezer* 8:20.

Waiting Six Hours Between Meat and Dairy / Hard Cheese

German Jews have the custom to wait three hours between meat and dairy.¹ Harav Yisroel Belsky *shlit"á* maintains that one who has this custom should not change his custom to waiting six hours.

One who is ill and needs to drink milk may be lenient with the six-hour time frame.² However, one should consult his *rav*.

The *minhag* is to start counting the six hours when one is finished eating meat, not from when the meal ends. For example, if one finished eating meat at 1:30 p.m., and the meal ended at 2:30 p.m., one begins counting six hours from 1:30 p.m.³

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1. See Rabbeinu Yerucham 39, *Chachmas Adam* 40:12-13, *Darchoi Teshuvah* 89:6, *Badei Hashulchan* 35, and end of the *Milu'im*, *Pischei Halachah Kashrus* page 21 and 112, 4, *Yabea Omer* Y.D. 1:4, *Pesach Habayis* 89:9 *Biurim*, *Madanei Asher* pages 67-68, *Hakashrus K'halachah* 19:7, footnote 58. Harav Shimon Schwab *zt"l* wrote (1972) that the *minhag* to wait three hours is only for women and children. Harav Gelley *shlit"á* told this author that it applies to men as well. Harav Yisroel Belsky *shlit"á* says that the custom of the German Jews was to wait three hours since they ate five daily meals. Therefore, the allotted time between meals was three hours.
 2. Harav Yisroel Belsky *shlit"á*, see *Pischei Teshuvah* Y.D. 89:3, *Yad Ephraim*, *Ben Ish Chai Shelach* 2:11, *Chachmas Adam* 40:13, *Darchoi Teshuvah* 15, *Nidchei Yisroel* 33:6, *Aruch Hashulchan* 7, *Yechaveh Daas* 3:58, *Tzitz Eliezer* 14:70, *Nishmas Avraham* Y.D. 89:1 *Pischei Halachah Kashrus* page 113, 5, *Pri Hador* pages 156-157, *Yalkut Yosef* page 400, *Badei Hashulchan* 36, *Shevet Halevi* 2:32.
 3. Harav Yisroel Belsky *shlit"á*, see *Taamei Haminhagim* page 489, *Darchoi Teshuvah* 4, *Kaf Hachaim* 9, *Pe'er Hashulchan* 8, *Badei Hashulchan* 7, *Pesach Habayis* 4, *Moshe*

One who attends a barbeque or eats any meat late at night and then goes to sleep must still wait six hours.⁴ Sleep does not exempt a person from waiting. For example, if one ate meat at 1:00 a.m., went to sleep at 1:30 a.m., and woke up at 6:00 a.m., he may not eat dairy until six hours have passed from when he finished eating the meat.⁵

If one is in doubt whether or not the six hours have passed he can be lenient and eat dairy.⁶

It is permitted to taste a clear *fleishig* soup and then spit it out; and one need not wait before eating dairy.⁷

One who ate meat and then vomited must still wait six hours from the time he finished eating the meat.⁸

School-age children should wait six hours (approximately at 6-7 years old).⁹

Ha'ish Y.D. 14, Rivevos Ephraim 5:513, Pri Hador pages 155-156, Pischei Halachah Kashrus 1, pages 86-87, Ashrei Ha'ish 3:66:1, Orchos Rabbeinu 1, page 227, 12, Doleh U'mashkeh page 257. See the Aruch Hashulchan 4 who disagrees.

4. *Doleh U'mashkeh* page 558, footnote 15.
5. Harav Yisroel Belsky *shlit"a*, see *Teshuvos V'hanhagos* 1:431, *Zichron Moshe* page 79, *Beis Avi Y.D. 3:108, Darchei Halachah* page 186, *Hechsheiros* page 273, 31, *Ashrei Ha'ish 3:66:15*.
6. Harav Yisroel Belsky *shlit"a*, see *Yad Yehudah Y.D. 89:1, Darchei Teshuvah* 5, *Kaf Hachaim* 21, *Badei Hashulchan* 9, *Yalkut Yosef* page 386, *Shevet Hakehasi* 1:218, *Pesach Habayis Biurim* 11, *Pri Hador* page 158.
7. Harav Yisroel Belsky *shlit"a*.
8. Harav Yisroel Belsky *shlit"a*, see *Darchei Teshuvah Y.D. 89:9, Harchakos V'hazharos* page 17, footnote 28.
9. Harav Yisroel Belsky *shlit"a*, see *Chelkas Yaakov* 2:88, *Chut Shani Shabbos* 4, page 310, *Teshuvos V'hanhagos* 1:435, *Badei Hashulchan* 37, *Emes L'Yaakov* page 306, 36, *Shevet Halevi* 4:84, *Be'er Moshe* 8:36:4, *Yabea Omer Y.D. 1:4*. Harav Moshe Feinstein *zt"l* said the correct age of *chinuch* in this *inyan* is if the child knows how to count hours (*Pischei Halachah Kashrus* 1, page 22, footnote 33).

Once a woman is married, she follows her husband's custom in waiting the allotted time between meat and dairy. No *hataras nedarim* is required after she gets married and changes her *minhag*.¹⁰

One need not wait after eating a sharp food¹¹ that was cut with a meat knife.¹²

If one finds meat residue in his mouth after six hours he should remove it, and be careful not to swallow it.¹³ No additional waiting is necessary.¹⁴ Even if one swallowed the meat, he does not need to wait any longer.¹⁵

If one forgot that he was *fleishig* and made a *brachah* on dairy food, he should take a bite of the food to avoid a *brachah l'vatalah*.¹⁶ Others are of the opinion that this is only permitted if an hour has

10. Harav Yisroel Belsky *shlit"a* in the name of Harav Yaakov Kamenetsky *zt"l*, see *Yom Tov Sheini K'hilchasah* page 322, footnote 51, *Igros Moshe* O.C. 1:158 and E.H. 1:59.

11. For example, onions, garlic, lemons, pickled cucumbers, leeks, and olives. See *Shulchan Aruch* 96:1-4, *Rema*, *Shach*, *Taz*, *Pischei Teshuvah* 3, *Chachmas Adam* 49:4, 6-8, *Aruch Hashulchan* 96:13, 14, 18, 19, and 21, *Dvar Charif* pages 25-32, *Ateres Moshe Aharon* page 194, *Badei Hashulchan* pages 333-334, *Biurim "v'lachein"*, *Madanei Hashulchan* 96:35-39.

12. Harav Yisroel Belsky *shlit"a*, see *Dvar Charif* page 12, footnote 48.

13. See *Rema* 89:2, *Shach* 3, *Pri Megadim Sisfei Daas* 3, *Yad Yehudah* 3, *Chachmas Adam* 40:12, *Ben Ish Chai Shelach* 2:11, *Badei Hashulchan* 10-12, *Biurim "im"*, *Madanei Asher* 40, *Madanei Hashulchan* 5, *Matamei Hashulchan* 3.

14. Harav Yisroel Belsky *shlit"a*.

15. Harav Yisroel Belsky *shlit"a*, see *Badei Hashulchan* Y.D. 89:13, footnote 22, *Pesach Habayis Biurim* 3.

16. Harav Yisroel Belsky *shlit"a*, *Avnei Yushpei* 3:30:5 quoting the opinion of Harav Elyashiv *shlit"a*, see *Pri Hadar* pages 158-160, *Matamei Hashulchan* 6. See *Magen Avraham* 171:12, *Shaarei Teshuvah* 568:1, *Shulchan Aruch Harav* 299:2, *Daas Torah* 568:1, *Sdei Chemed Bein Hametzarim* 1:4, page 366, *Orchos Chaim (Spinka)* 551:25, *Mishnah Berurah* 26, *Piskei Teshuvos* 2, page 838, 17, *Pischei Halachah Brachos* 1:22, footnote 81(2), *Shevet Halevi* 9:131:1, *Rivevos Ephraim* 1:367:1.

passed since the meat was eaten.¹⁷ Some suggest that if possible, one should apply the *brachah* to a pareve food from the table.¹⁸

It is permitted to smell dairy while waiting six hours, because there is no concern that one might consume it.¹⁹

One who is waiting six hours may sit next to someone who is eating dairy. There is no concern that he might eat dairy.²⁰

It is permitted to eat a pareve food cooked in a *ben yomo*²¹ milk pot within the six hours. If the pot was not cleaned well before the pareve food was cooked in it, one should not eat the food.²²

One who is eating pareve food is allowed to drink from a dairy cup that was washed out well.²³

If one is *fleishig* he should not eat sharp food that was cut with a milk knife.²⁴

17. *Sdei Chemed Basar B'chalav* 12, *Kaf Hachaim* 89:6 and 8, *Levushei Mordechai Y.D.* 167, 10:41, and 2:5, *Matamei Hashulchan* 6, *Be'er Moshe* 4:24, *Yalkut Yosef* pages 408-412, *Yechaveh Daas* 4:41, *Yabea Omer Y.D.* 10:3, *Shevet Halevi* 4-20 and 5:24:1, *Pri Hador* pages 158-160, *Shraga Hameir* 6:128:3, *Shaarei Habrachah* page 175, footnote 52.

18. Harav Yisroel Belsky *shlit"a*, see *Shulchan Aruch O.C.* 206:5, *Mishnah Berurah* 26, *V'zos Habrachah* pages 65-69.

19. Harav Yisroel Belsky *shlit"a*, see *Pri Megadim M.Z.* 108:1, *Badei Hashulchan* page 50, *Biurim "gevinah acharav"*, *Yabea Omer Y.D.* 6:34:4, *Yalkut Yosef* page 355.

20. Harav Yisroel Belsky *shlit"a*, see *Pri Megadim M.Z.* 88:2, *Darchoi Teshuvah* 16, *Aruch Hashulchan* 11, *Kaf Hachaim* 21, *Meam Loez Mishpatim* 125, *Badei Hashulchan* 88:3, *Matamei Hashulchan* 2, *Yalkut Yosef* pages 341-343.

21. *Ben yomo* means that the pot was used for milk or meat within twenty-four hours.

22. Harav Yisroel Belsky *shlit"a*, see *Daas Torah* 494:3, *Kaf Hachaim* 89:61, *Badei Hashulchan* 90, *Biurim "v'yeish"*, *Pesach Habayis* page 15.

23. Harav Yisroel Belsky *shlit"a*, see *Badei Hashulchan* 88:28, pages 48-49.

24. Harav Yisroel Belsky *shlit"a*, see *Yad Yehudah* 5, *Darchoi Teshuvah* 89:42, *Daas Torah* 494:3, *Orchos Chaim (Spinka)* 494:10, *Badei Hashulchan* 90, *Madanei Hashulchan* 89:43, *Pri Hador* page 174.

According to the letter of the law, there is no need to wait between dairy and meat.²⁵ One must simply rinse his mouth well,²⁶ and wash off any dairy particles that may be on his hands.²⁷ Some *poskim* say that a *brachah achronah* or *bentching* is required before eating meat,²⁸ while others are lenient.²⁹ Some have the custom to be lenient on Shavuot only, but require a *brachah achronah* or *bentching* at any other time of the year.³⁰

The custom of many in Klal Yisroel is to wait half an hour.³¹ Several explanations are given for this custom. Some say it is a compromise between the *poskim* who say that waiting is not required at all, and the *Zohar*, who requires an hour.³² Those who

25. *Meseches Chullin* 105a, *Rambam Machalos Asuros* 9:26, *Yam Shel Shlomo Chullin* 8:6, *Beis Yosef* end of O.C. 173, *Shulchan Aruch* 89:2, *Levush* O.C. 173:1, *Shach* 89:9, *Pri Megadim Sifsei Daas* 9, *Chachmas Adam* 40:12, *Darchoi Teshuvah* 19, *Nidchei Yisroel* 33:5, *Aruch Hashulchan* 89:9, *Kaf Hachaim* 20, *Igros Moshe* Y.D. 2:26, *Yabea Omer* Y.D. 6:7, *Yechaveh Daas* 3:58. The *Pesach Habayis* page 110, 18 says that this is the *minhag* of Harav Chaim Kanievesky *shlit"á*, see *She'eilas Rav* page 361, 15.

26. *Shulchan Aruch* Y.D. 89:2.

27. *Shulchan Aruch* Y.D. 89:2, *Shach* 9-10, *Pischei Teshuvah* 4, *Yad Yehudah Kitzur* 16, *Aruch Hashulchan* 8, *Badei Hashulchan* 42-49, *Madanei Hashulchan* 29.

28. *Shelah Shavuot* page 6, 8, *Pri Megadim Sifsei Daas* Y.D. 89:16, *M.Z.* 3, *Ba'er Heitev* 2, *Kitzur Shulchan Aruch* 46:11, *Darchoi Teshuvah* 14 and 19, *Igros Moshe* O.C. 1:160, *Mekadesh Yisroel Shavuot* 78, *Pri Hador* pages 163-164.

29. *Darchoi Moshe* 89:2, *Elyah Rabbah* O.C. 494:12, *Magen Avraham* O.C. 196:1 and 494:6, *Chachmas Adam* 40:12, *Mishnah Berurah* 494:16, *Aruch Hashulchan* O.C. 494:5 and Y.D. 89:9, *Keren L'Dovid* 140:2, see *Nitei Gavriel Shavuot* pages 27-28.

30. Harav Yisroel Belsky *shlit"á*. The purpose is to fulfill the opinion of the *Zohar* who says that one should not eat dairy and meat at the same meal. See *Pri Hador* page 163, 14, *Minhag Yisroel Torah* 2, pages 365-366.

31. *Maharshag* Y.D. 1:13, *Divrei Chachamim* pages 178-179, *Mekadesh Yisroel Shavuot* 75 and 82, *Matei Reuven* 186, *Pri Hador* page 173, *Madanei Hashulchan* 18, *Matamei Hashulchan* page 55, *Pesach Habayis* page 111, *Pischei Halachah Kashrus* page 23, 18, *Shraga Hameir* 7:105:3, *Hechsheiros* 10:47, footnote 115, *Minhag Yisroel Torah* 2, page 367.

32. See *Rabbeinu Yonah Meseches Brachos Perek 5* page 21 "*chassidim*", *Madanei Yom Tov* on the *Rosh Meseches Brachos* 9:22:8, *Magen Avraham* O.C. 93:1, *Machatzis*

follow this custom must rinse their mouths properly before eating meat.³³ One who does not have this *minhag* need not accept the stringency to wait a half hour after learning these *halachos*.³⁴

If one forgot to *bentch* until after the allotted time, he may eat dairy after he has waited the required period.³⁵

The opinion of the *Yad Yehudah*³⁶ according to a few *poskim*³⁷ is that if the hard (aged) cheese is melted by cooking then one does not have to wait six hours after eating it (before eating meat). Many do not accept this leniency.³⁸ It should be noted that many *poskim* contend that the *Yad Yehudah's* opinion only pertains to cheese melted into food, whereas hard cheese melted onto food which is not integrated within another food remains subject to the above waiting period.³⁹

Regarding grated parmesan cheese, the question arises that although this cheese is aged maybe the amount actually used to prepare a dish is so minute that it would not affect the customary waiting time. However, just as one waits six hours after eating even a tiny bit of meat, one would have to wait six hours even after eating a miniscule serving of grated parmesan cheese (unless it is

Hashekel, Sdei Chemed Shin 32, Chasam Sofer 199:3.

33. Harav Yisroel Belsky *shlit"a*, see *Divrei Shalom* 6:88.

34. Harav Yisroel Belsky *shlit"a*.

35. Harav Yisroel Belsky *shlit"a*, see *Kaf Hachaim* Y.D. 88:19, *Pesach Habayis* 11, *Matamei Hashulchan* 5.

36. *Pirush Hakitzur* Y.D. 89:30, page 19. Some say the *Yad Yehudah* only applies if the cheese is soft, but if the cheese becomes hard after it is melted then one would be required to wait six hours (*Ohr Yisroel* 6, page 89).

37. Refer to *Darchei Teshuvah* Y.D. 89:43.

38. See *Hechsheiros* page 280, footnote 121, *Avnei Yushpei* 6:112:3. Refer to *Ohr Yisroel* 6, page 89, *Halichos Shlomo Moadim* page 383, footnote 15.

39. Opinion of Harav Yisroel Belsky *shlit"a* as expressed in OU document X-120, and based on a personal conversation.

melted as mentioned before, according to the lenient opinion).⁴⁰ (There is no parmesan cheese in eggplant parmesan; therefore, one does not have to wait six hours after eating it.)

Often, one sprinkles some parmesan cheese into a Caesar salad. This would require a six-hour wait, since it is not melted and would not be included in the above *heter* of the *Yad Yehudah*.⁴¹

40. Harav Yisroel Belsky *shlit" a*.

41. Harav Yisroel Belsky *shlit" a*.

Pas Palter and Bishul Akum

According to the opinion of the *Shulchan Aruch*,¹ bread baked by a non-Jewish bread company is only permitted where bread baked by Jews is not available. This is the opinion of other *poskim* as well.² However, the opinion of the Rema³ and others⁴ is that even if Jewish bread is readily available one may eat *pas palter*.⁵ One should follow the custom of his community.⁶

There are those who try not to buy *pas palter* products⁷ (even for a snack)⁸ out of honor for Shabbos,⁹ even if one normally eats it

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1. Y.D. 112:2. This is not referring to Aseres Yemei Teshuvah (*Shach* Y.D. 112:9, *Mishnah Berurah* O.C. 603:1).
 2. *Shach* 8, *Aruch Hashulchan* 9. See *Chelkas Binyamin* 112:23. This is the custom in Eretz Yisroel (*M'Beis Levi* 8, page 24, 6).
 3. Y.D. 112:2. See *Ben Ish Chai Chukas* 2:2. For an explanation of the Rema refer to the *Shach* 8, *Aruch Hashulchan* 3. Even if this bread is fit to be served on a king's table it is permitted (*Gra* 112:4).
 4. *Levush* 3, *Kitzur Shulchan Aruch* 38:1.
 5. Some say one should only buy an amount that he needs and not more (*Darchei Teshuvah* 112:26), while others argue (*ibid*).
 6. Harav Yisroel Belsky *shlit"i*.
 7. Refer to *Magen Avraham* O.C. 242:4, *Elyah Rabbah* 10, *Pri Chadash* Y.D. 112:10, *Shulchan Aruch Harav* 242:12, *Chayei Adam Shabbos* 1:4, *Chesed L'alafim* 242:3, *Mishnah Berurah* 6.
 8. *Shaar Hatziyun* O.C. 242:18.
 9. *Elyah Rabbah* O.C. 242:10.

during the week. Therefore, people refrain from eating Stella D'oro® cookies on Shabbos.¹⁰

Some *poskim* are of the opinion that Cheerios®, Grape Nuts® and Cap'n Crunch® all resemble bread¹¹ and accordingly these products would be subject to the *halachos* of *pas palter*. However, others say these items do not have an appearance of bread.¹²

Practically speaking, since it is debatable whether Cheerios® has an appearance of bread, one should refrain from eating it during Aseres Yemei Teshuvah. However, throughout the year we are lenient and do not give it a status of *pas palter*.¹³

Although breakfast cereals are considered cooked items, since they are not fit to be served on a king's table, they do not require *bishul Yisroel* and a non-Jew may cook it, etc.¹⁴

There is a discussion in the *poskim* whether a Jew setting a timer for the oven to go on at a later time is considered his action, thus rendering the bread *pas Yisroel*. The consensus of some of the *poskim* is that it is not considered a Jew's action, and one should be stringent.¹⁵

10. Harav Yisroel Belsky *shlit"a*.

11. Opinions of Harav Shlomo Zalman Auerbach *zt"l* and Harav Elyashiv *shlit"a* quoted in *V'zos Habrachah* page 192 (4th edition). Refer to *ibid* 5th edition page 219 where he says only Grape Nuts® have an appearance of bread.

12. The opinion of Harav Scheinberg *shlit"a* quoted in *V'zos Habrachah* page 192 (4th edition).

13. Harav Yisroel Belsky *shlit"a*.

14. Harav Yisroel Belsky *shlit"a*. Refer to OU Document A-94, see *Pischei Halachah Kashrus* page 118, 3 quoting the opinion of the author of the *Be'er Moshe* (Stern), *Bishul Yisroel* pages 177-178, *Teshuvos* from Harav Falk *shlit"a* in *Bishul Yisroel* pages 29-31.

15. Harav Yisroel Belsky *shlit"a*, opinion of Harav Falk *shlit"a* quoted in *Bishul Yisroel* (*Teshuvos*) pages 40-42, opinion of Harav Elyashiv *shlit"a* quoted in *Shevus Yitzchak* (Microwaves) 6, page 71-72.

If a non-Jew cooks a food which is edible raw then it is permitted even if it is shipped to a country where it is not customary to be eaten raw.¹⁶

Most large doughnuts are fried in oil and therefore considered cooked items rather than bread - *bishul akum* if prepared by a non-Jew. However, since big doughnuts are not served on a king's table they are permitted even if a gentile fries them. Small doughnuts which are served at catered affairs are fit for a king's table, and therefore present a problem of *bishul akum*.¹⁷

Portabello mushrooms are not eaten raw and are served on a king's table, thus they require *bishul Yisroel*.¹⁸

Many older ovens have a pilot light that ignites the fire when the gas is turned on. This fire remains lit even when the oven is turned off. The question arises whether a Jew can light a pilot light and thus render all future fires his own, thus eliminating any problem of *bishul akum*.

The opinion of the Rema¹⁹ is that it would be considered *bishul Yisroel* for a non-Jew to light a fire from the fire of a Jew.²⁰ Some say that this leniency of the Rema is only permitted *bedi'eved*,²¹ while others apply this even *l'chatchilah*.²² Some say this leniency should

16. Harav Yisroel Belsky *shlit"a* as expressed in OU document A-88, see *Pri Chadash* Y.D. 113:22, *Shiurei Brachah* 113:1, *Kaf Hachaim* 113:11. Refer to *Shevet Halevi* 9:163.

17. See OU document A-105.

18. Harav Yisroel Belsky *shlit"a*.

19. Y.D. 113:7, *Levush* 113:11, see *Issur V'heter* 43:13.

20. This also serves as a *heker* that the Jew is involved since the non-Jew is using the fire that was lit by the Jew (opinion of Harav Elyashiv *shlit"a* quoted in *Shevus Yitzchak* 6, page 72).

21. This is the simple reading of the *Darchei Moshe* 113:4. Refer to *Chelkas Binyamin* 113:82.

22. Harav Yisroel Belsky *shlit"a*. Refer to *Minchas Yaakov* 75:41, *Shevet Halevi* 7:133, *Chelkas Binyamin* 113, pages 89-90 *Biurim* "v'chein". See OU *Madrach* pages 88-89, and OU documents A-43 and A-86.

only be relied upon in a Jew's home.²³ The *Chachmas Adam*²⁴ writes that one can rely on this in a pressing situation. The *Aruch Hashulchan*²⁵ adds that the leniencies of the Rema are very extreme and one should only utilize them in a pressing situation and in a Jew's home.

Today if a food is served at a smorgasbord it is considered fit to be served on a king's table.²⁶

Often, small red potatoes are served at weddings. These are baked and sometimes cooked, therefore it could follow that baked or cooked potatoes could be subject to *bishul akum*.²⁷

It is the general consensus among caterers that fried or deep-fried potatoes are never served on a king's table. Based on that, the following applies: French fries which were prepared by a non-Jew do not pose a problem of *bishul akum*.²⁸ The fact that French fries are served at the children's table at weddings does not make them fit to be served on a king's table.²⁹ Therefore, frozen French fries do not require *bishul Yisroel*.³⁰

Potato chips are not served at a king's table. Some say that since fried potatoes are served at a king's table, potato chips also require *bishul Yisroel*.³¹ Others say that since potato chips are not fit to be

23. *Taz* Y.D. 113:6. Refer to *Shraga Hameir* 4:49 and 5:51, *She'eilas Aharon* 1:22-24.

24. 66:8.

25. 113:44.

26. Harav Yisroel Belsky *shlit"a*.

27. Harav Yisroel Belsky *shlit"a*.

28. Harav Yisroel Belsky *shlit"a*.

29. Harav Yisroel Belsky *shlit"a*. See *Pischei Halachah Kashrus* page 119:15.

30. OU document A-25.

31. *Igros Moshe* Y.D. 4:48:5, *Emes L'Yaakov* Y.D. 113, footnote 42, *Shevet Halevi* 10:124. See *Bishul Yisroel* 37:12-22.

served at a king's table, they would not require *bishul Yisroel*. This is the opinion of the majority of the *poskim*.³²

Some *poskim* maintain that if a certain type of food can be prepared in a way that would deem it fit for a king's table, then any dish prepared from this food falls under the category of *bishul akum*, even if this particular dish itself would not be served at the king's table.³³ However, most *poskim* disagree with this position and maintain that each dish must be evaluated individually.³⁴ Accordingly, if a specific potato is prepared in a manner that it is fit for a king's table then only that type of potato is a problem of *bishul akum*.

Kettle-cooked potato chips have the same halachah as fried potato chips.³⁵

Potato salad requires *bishul Yisroel*.³⁶

Pringles® are not considered a food that is fit to be served on a king's table, and do not require *bishul Yisroel*.³⁷

32. Harav Yisroel Belsky *shlit"á*, *Shulchan Halevi* (English) 1, pages 67-72, see *Chelkas Binyamin Biurim* pages 67a-67b, OU document A-68, *Bishul Yisroel, teshuvah* from Harav Falk *shlit"á*, page 14. Refer to *Bishul Yisroel* 37:1.

33. Refer to *Aruch Hashulchan* Y.D. 113:10, *Emes L'Yaakov* Y.D. 112, footnote 42, *Teshuvos V'hanhagos* 1:438, opinion of Harav Elyashiv *shlit"á* quoted in *Bishul Yisroel* page 146, 14, *Igros Moshe* Y.D. 5:48:5, *Dinei Machalei Nachrim* pages 23-24, *Bishul Yisroel* pages 139-144, *Be'er Moshe* quoted in *Pischei Halachah Kashrus* page 116, 17. Refer to *Tiferes Yisroel Meseches Avodah Zarah* 2:52.

34. Harav Yisroel Belsky *shlit"á*, see OU documents A-21, A-23, and A-106, *Maharsham* 2:262, *Gan Shoshanim* 2, page 202. Refer to *Chelkas Binyamin* 113:6 and 8, *Biurim* page 96, *Shevet Hakehasi* 6:274, *Teshuvos V'hanhagos* 3:249, *Bishul Yisroel* page 143, *Kerem Ephraim* pages 64-65.

35. Harav Yisroel Belsky *shlit"á*.

36. Opinion of Harav Yisroel Belsky *shlit"á* quoted in OU document X-1:112:A.

37. Harav Yisroel Belsky *shlit"á*, *Shulchan Halevi* (Hebrew) 1, pages 71-72. See OU document A-23, *Journal of Halachah and Contemporary Society* Fall 2001, page 69, footnote 40. See *Bishul Yisroel* page 578.

Bishul Yisroel is not required if a non-Jew prepares a food which is not fit for consumption until a Jew cooks it.³⁸ Therefore, instant potatoes do not need *bishul Yisroel*, since it is inedible without putting it in hot water (cooking), and the Jew is actually doing the cooking. If one can reconstitute them with warm water then it would not be considered *bishul Yisroel*.³⁹

If a non-Jew prepared a food (which is not edible raw) in a country where it is not served on a king's table and shipped it to a country where the food is fit to be served on a king's table, then the food is forbidden because of *bishul akum*.⁴⁰ Even if the situation is reversed (i.e., a non-Jew prepared a food which is not edible raw but fit to be served on a king's table in that country), the food is forbidden if it is shipped to a country where it is not eaten on a king's table.⁴¹

If a microwave oven is used solely to warm up food, then there is no concern of *bishul akum*.⁴² The question arises concerning cooking food in a microwave oven, as it does not use fire to cook the food. The consensus of the *poskim* is to be stringent. Since a

38. Harav Yisroel Belsky *shlit"a*, *Shulchan Halevi* (Hebrew) 1, page 72. See *Darchei Teshuvah* 113:65, OU document A-68, *Shevet Halevi* 2:45, *Be'er Moshe* 4:48, *Hechsheiros* 43:2, footnote 80, see *Bishul Yisroel* pages 297-299 and page 37 (*Teshuvos*), *Techumin* 17, pages 359-364 in depth. See *Chelkas Yaakov* 2:71 about steamed potatoes.

39. Harav Yisroel Belsky *shlit"a* as stated in *Daf Hakeshirus* 3:6, page 27, footnote 23, see OU document A-25:2, *Noam Halachah* page 122, 24, *Bishul Yisroel* page 297-298, opinion of Harav Shmuel Felder *shlit"a*. However, they can be permitted for two different reasons: 1. Direct steam 2. Factory setting (OU documents A-21 and A-25).

40. Refer to *Bishul Yisroel* (*Teshuvos*) pages 31-32. See OU document A-131.

41. Harav Yisroel Belsky *shlit"a* as expressed in OU document A-88. Refer to *Shiurei Brachah* 113:7, *Ben Ish Chai Chukas* 2:12, *Chaim Sha'al* 1:74:6, *Kaf Hachaim* 113:20, *Kerem Ephraim* pages 62-63, *Bishul Yisroel* pages 61-62. With regard to tortillas, see *Dinei Machalei Nachrim* pages 93-101 in depth.

42. On the topic of microwaves, see *Techumin* 8, pages 21-36.

microwave can be used to cook food, it is comparable to a regular oven.⁴³

43. Opinion of Harav Yisroel Belsky *shlit"a*. Refer to *Chelkas Binyamin* 113:126, footnote 320, *Milu'im* page 367, opinion of Harav Elyashiv *shlit"a* quoted in *Shevus Yitzchak* 6 page 61, *Shraga Hameir* 6:52:3, *Shevet Halevi* 6:108:6 and 8:185, *M'Beis Levi* 8, page 36, 25, *Dinei Machalei Nachrim* page 29, footnote 6, *Kitzur Hilchos Bishul Akum* (Berger) pages 39-40, *Kitzur Hilchos Bishul Akum* (Sharf) 30, opinion of Harav Pam *zt"l* (as related by Rabbi Zev Smith *shlit"a*), *Minchas Chein* Y.D. 1:4, opinion of Harav Shlomo Zalman Auerbach *zt"l* (as related by Rabbi Menachem Genack *shlit"a*). Refer to *Rivevos Ephraim* 8:511:1 (answer) who says he thinks it is permitted but he never ate a food that a non-Jew cooked in a microwave oven. Refer to *Hechsheiros K'halachah* pages 382-383 which brings those who are lenient. Also, see *Lehoros Nosan* 7:64 who is lenient, *Noam Halachah* page 208 in depth, and *Vayivarech Dovid* 1:95 in depth who brings proofs to be lenient. Refer to *Chelkas Binyamin* 113:126. Refer to *Igros Moshe* O.C. 3:52, *Nishmas Shabbos* 318:79, and *Shulchan Shlomo Shabbos* 328, footnote 52 in regard to *hilchos Shabbos*.

Placing Food Under a Bed

Some maintain that *ruach ra'ah* is only found on dirt floors;¹ however; this should not be relied upon.²

There is a disagreement among the *poskim* as to whether food placed under a bed may be eaten. Some *poskim* prohibit it, and it is questionable whether the food may be sold to a non-Jew.³ However, most *poskim* contend that the food may be eaten.⁴

One should be stringent and not place sealed foods under a bed.⁵

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1. See *Darchei Teshuvah* Y.D. 116:37, *Kaf Hachaim* 42, *Yabea Omer* Y.D. 1:10:7.
 2. Harav Yisroel Belsky *shlit"á*, see *Yabea Omer* *ibid*.
 3. See *Yabea Omer* Y.D. 1:10:8, *Shemiras Haguf V'hanefesh* 14, footnote 2, *Halichos Shlomo Tefillah* 13:17 footnote 64.
 4. Harav Yisroel Belsky *shlit"á*, see *Yad Ephraim* 116, *Shevus Yaakov* 2:105, *Pischei Teshuvah* 4, *Chayei Adam* 2:2, *Darchei Teshuvah* 35, *Aruch Hashulchan* Y.D. 89:11, *Shevet Halevi* 6:111:5:4, *Ashrei Ha'ish* 1, page 5, 14. The Maharam Brisk *ibid* says the Gra was only stringent for himself, see *Shraga Hameir* 7:72:7, *Rivevos Ephraim* 1:8:1. If the food was under the bed for only a second then it may be eaten according to everyone (*Orchos Rabbeinu* 1, page 210, 22).
 5. Harav Yisroel Belsky *shlit"á*.

Some *poskim*⁶ opine that one may place food under a non-Jew's bed, since a non-Jew has no *ruach ra'ah*. Other *poskim*⁷ prohibit this. A person should be stringent in this regard.⁸

One may store his carry-on bag with food under a seat of a bus or airplane. These chairs are not meant for long-term sleep,⁹ and therefore do not have the status of a bed.¹⁰

The *ruach ra'ah* mentioned above applies to the food and not the actual person. Therefore, one may sleep on the bottom bed of a bunk bed,¹¹ and eat food there.¹²

Some beds come with drawers for clothing; clothing may be stored in these drawers.¹³

6. *Teshuros Shai* 116, *Levushei Mordechai* Y.D. 2:19, *Pri Hasadeh* 3:159, *Teshuvos V'hanhagos* 1:9, see *Pri Megadim* M.Z. O.C. 4:7, *Shulchan Aruch Harav* 4:2, *Kaf Hachaim* 4:23.

7. *Darchei Teshuvah* 20, *Yabea Omer* Y.D. 1:10.

8. Harav Yisroel Belsky *shlit"a*.

9. See *Kaf Hachaim* Y.D. 116:43.

10. Harav Yisroel Belsky *shlit"a*, see *Teshuvos V'hanhagos* 1:8, *Shevet Hakehasi* 4:202, *B'lechticha Baderech* page 4, footnote 30 quoting the opinions of Harav Elyashiv *shlit"a* and Harav Vosner *shlit"a*, *Rivevos Ephraim* 4:8. See *Doleh U'mashkeh* page 366. Placing food under a bed on a boat is permitted (*Tzitz Eliezer* 10:35).

11. Harav Yisroel Belsky *shlit"a*. Furthermore, the bottom bed is meant for use; therefore, eating is permitted there. See *Oz Nidberu* 7:73:1, *Rivevos Ephraim* 7:305, *Kinyan Torah* 5:1, *Halichos Shlomo Tefillah* 13, footnote 27, *Doleh U'mashkeh* page 366, footnote 16.

12. Harav Yisroel Belsky *shlit"a*, see *Shevet Hakehasi* 2:245:2, *Aleinu L'shabe'ach* 2, pages 617-618. See *Halichos Shlomo Tefillah* 13, footnote 27.

13. Harav Yisroel Belsky *shlit"a*.

Peeled Eggs, Onions, and Garlic Left Overnight

Some *poskim* state that certain types of *ruach ra'ah* do not exist today and one can therefore be lenient with these foods. Others base their leniency on the grounds that both the Rambam and the Rema¹ omit this issue when they discuss various dangerous actions.² However, many *poskim* maintain that this halachah is still in force.³

If these peeled foods were left overnight, some *poskim* maintain that *bedi'eved* they do not need to be discarded.⁴ However, most

1. Y.D. 116:5.

2. See *Tosafos Meseches Yuma* 77b "m'shum", *Chullin* 107b "hasam", *Yam Shel Shlomo Chullin* 8:12, *Mordechai Meseches Shabbos* page 161, *Magen Avraham O.C.* 173:1, *Yad Meir* 19, *Darchei Teshuvah* 74, *Degel Ephraim* 28, *Beis Shlomo* 1:189, *Kaf Hachaim* Y.D. 116:92, *Shevet Halevi* 3:169 and 6:111:1 and 9-10, *Minchas Yitzchak* 2:68:13 and 6:74, *Oz Nidberu* 11:47, *Yeishiv Moshe* 27.

3. Harav Yisroel Belsky *shlit"a*, see *Shulchan Aruch Harav Shemiras Haguf* 7, *Reishis Chachmah Derech Eretz* 3, page 1153 (new), *Daas Torah* 513, page 639, *Sdei Chemed Lamed Klal* 141:31, page 372, *Sefer Matamim* 1, page 80, 18 (new), *Ben Ish Chai Pinchas* 2:14, *Maharsham* 4:148, *Sdei Eretz* 3:18, *Darchei Teshuvah* 116:74, *Kaf Hachaim* 540:1, *Lekutei Maharich* 1, page 112b, *Igros Moshe* Y.D. 3:20, *Shevet Halevi* 3:16:9 and 6:111:5:1, *Be'er Moshe* 3:115, *Divrei Yatziv* 2:31 in depth, *Yabea Omer* Y.D. 2:7, *Shevet Hakehasi* 2:247, *Orchos Rabbeinu* 1, page 210, 16.

4. See *Yabea Omer* Y.D. 2:7.

poskim prohibit the food even *bedi'eved*.⁵ One should conduct himself in accordance with the second view.⁶

There is an opinion in the *poskim*⁷ that maintains that placing the peeled food in a refrigerator helps protect it from the *ruach ra'ah*. However, this should not be relied upon.⁸

Wrapping the food in aluminum foil⁹ or placing it in a Ziploc[®] bag does not protect it from the *ruach ra'ah*.¹⁰

Harav Moshe Feinstein *zt"l*¹¹ maintains that the Gemara is discussing a case of a housewife who peeled an egg and accidentally left it overnight, or peeled it with the intent of eating it the next day. No prohibition was ever issued for items that are intended to be stored for many months. Therefore, it is permitted to consume commercially produced eggs or frozen garlic cubes.¹²

One may mix the peeled foods with other ingredients before they are left overnight.¹³ The *poskim* point out that the other ingredient has to affect the peeled food in some way for it to

5. *Shiurei Brachah* 116:10, *Keren L'Dovid* 1, *Divrei Yatziv* 2:31:7, *Chelkas Yaakov* Y.D. 39, *Shemiras Haguf V'hanefesh* 3:6, see *Teshuvos V'hanhagos* 3:256, *Orchos Rabbeinu* 1, page 210, 16.

6. Harav Yisroel Belsky *shlit"a*.

7. See *Rivevos Ephraim* 5:523 and 6:530, *Tzitz Eliezer* 18:46, *Orchos Rabbeinu* 1, page 210, 16.

8. Harav Yisroel Belsky *shlit"a*. This applies even if the peeled food is placed in a bag and then placed in the refrigerator (Harav Yisroel Belsky *shlit"a*).

9. Harav Yisroel Belsky *shlit"a*, see *Rivevos Ephraim* 3:495 and 4:51.

10. Harav Yisroel Belsky *shlit"a*.

11. *Igros Moshe* Y.D. 3:20, see *Yabea Omer* Y.D. 10:9, *Shevet Halevi* 6:111:5:7.

12. Harav Yisroel Belsky *shlit"a*.

13. *Kaf Hachaim* 116:92, *Taamei Haminhagim Lekutum* 16, *Sefer Matamim* 1, page 80, 18 (new), *Sdei Eretz* 3:18, *Shemiras Haguf V'hanefesh* 3, footnote 5, *Yabea Omer* Y.D. 2:7:4, *Tzitz Elizer* 18:46, *Teshuvos V'hanhagos* 3:256 and 4:186, *Madanei Shlomo Moadim* page 147, *Divrei Shalom* 6, page 293, 199. The *Kaf Hachaim* Y.D. 116:93 says if the peeled foods are salted or cooked in vinegar it prevents the *ruach ra'ah*.

prevent the *ruach ra'ah*. Furthermore, the additional ingredients cannot be produced from the same food; it has to be a different food that is not subject to this prohibition.¹⁴

Some are *makpid* not to leave a peeled radish overnight, but there does not seem to be any source for this practice.¹⁵

It is a well-known concept that the nights of the Sedarim are *leil shemurim*.¹⁶ Some *poskim* say that one may leave a peeled egg on the Seder plate and eat it the next day, since we are protected from any *ruach ra'ah*.¹⁷ Others prefer to eat the egg or keep it in its shell on the Seder plate.¹⁸ The accepted custom seems to follow the latter opinion.¹⁹

The *Darchoi Teshuvah*²⁰ states that the *ruach ra'ah* does not apply to dried foods. Therefore, the accepted custom is to permit the purchase of egg powder, etc. and ground garlic, even if they were left overnight.²¹

Some *poskim* maintain that one may wash the food to remove the *ruach ra'ah*.²² However, this is not the accepted custom, and one should not rely upon this.²³

14. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* (Hebrew) 1, page 211, *Divrei Yatziv* 2:33:3.

15. Harav Yisroel Belsky *shlit"a*, see *Kav Zahav* 14, *Shemiras Haguf V'hanefesh* 3, footnote 5, *Divrei Shalom* 6, page 293, 199, *Doleh U'mashkeh* pages 363-364.

16. See Rema O.C. 481:2.

17. *Rivevos Ephraim* 5:523, see *Piskei Teshuvos* 473:13, footnote 64.

18. *Shevet Hakehasi* 2:247, *Haggadah Shel Pesach* (Harav Elyashiv *shlit"a*) page 31. See *Seder Ha'aruch* 19:12, and 109, footnote 38.

19. Harav Yisroel Belsky *shlit"a*.

20. *Niddah* 17a.

21. Harav Yisroel Belsky *shlit"a*. Refer to *Yabea Omer* Y.D. 2:7:7, *Halichos Olam* page 214, footnote 13, *Chelkas Yaakov* Y.D. 14, *Shevet Halevi* 6:111:7, *Be'er Moshe* 3:115, *Shevet Hakehasi* 2:247, *Har Tzvi* Y.D. 74, *Kashrus Hashulchan* pages 278-279, footnote 8.

22. *Yad Meir* 19.

23. Harav Yisroel Belsky *shlit"a*, see *Divrei Yatziv* 2:31:11, *Minchas Yitzchak* 6:74.

Chalav Stam and Chalav Yisroel

A very famous opinion of Harav Moshe Feinstein *zt"l* on this topic is the following: In a place where the government maintains strict restrictions and penalizes¹ those who mix other milk into cow's milk, it is considered as if the Jew is present at the time of the milking. Knowing is like seeing,² and we know the non-Jew is in fear of being caught altering the cow's milk.³ This milk which is produced under government control is commonly referred to as *chalav stam*.⁴ Others disagree with this *heter* and maintain that even if there are government regulations and penalties it is not considered as if the Jew saw the milk, therefore, this milk is considered *chalav akum* and may not be consumed.⁵ In addition,

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1. Even if the fine is small (*Igros Moshe* Y.D. 1:48, see *Reshut Chalav Goy* pages 40-41). Although penalties may not be sufficient to avoid the mixing of other milk into cow's milk, the bribing of the workers in telling them to do other than the norm would be too much money and we are not concerned about that (*Igros Moshe* *ibid*).
 2. Refer to *Igros Moshe* Y.D. 1:47, and *Reshut (Chalav Goy)* page 33.
 3. *Igros Moshe* Y.D. 1:47-49.
 4. Refer to *Reshut (Chalav Goy)*, page 63.
 5. Refer to *Minchas Elazar* 4:25, *Melamed L'ho'il* Y.D. 36:4, *Zekan Aharon* 2:44, *Emes L'Yaakov* page 308, *Minchas Yitzchak* 1:138, 2:21, and 10:31:15, *Be'er Moshe* 4:52, *Teshuvos V'hanhagos* 1:441 and 2:373, *Yechaveh Daas* 4:42, *Shevet Halevi* 4:87, *Kinyan Torah* 1:38, *Chelkas Yaakov* 34, *Techumin* 23, page 463, *Yalkut Yosef* 9 pages 90-93, *Chelkas Binyamin* 115:16.

the government regulations may not create the same fright (*mirses*) as if a Jew was present at the production.

Harav Moshe Feinstein *zt"l* said that although many *frum* Jews and *rabbanim* are lenient, and G-d forbid to say that they are doing wrong because they do have what to rely upon,⁶ a *ba'al nefesh* should be stringent, and R' Moshe was stringent for himself.⁷

Some *poskim* are lenient and permit powered milk even for those who are *makpid* on *chalav Yisroel*.⁸ One of the reasons is because the *gezeirah* was on milk, not milk powder. Many *poskim* feel that if one is *makpid* on *chalav Yisroel* he should be *makpid* not to consume powered milk (made from *chalav stam*).⁹

One who is careful to use *chalav Yisroel* because he is *machmir* can still eat foods which were cooked in non-*chalav Yisroel* equipment.¹⁰ Harav Yisroel Belsky *shlit"a* is personally stringent with this. One of the reasons is since the custom is to treat *chalav stam* as a *chumrah*, which applies to drinking milk, not dairy equipment.

It is advisable to decide when getting married if one wants his family to also be careful about *chalav stam*.¹¹

6. *Igros Moshe* Y.D. 1:47-49, Y.D. 2:31 and 35, and Y.D. 4:5, see *Chazon Ish* Y.D. 41:4, *Teshuvos V'hanhagos* 2:385.

7. *Igros Moshe* Y.D. 1:47. Harav Moshe Feinstein *zt"l* was lenient for his family (as related by Harav Aharon Felder *shlit"a*).

8. *Har Tzvi* Y.D. 103-104 in great depth, *Zekan Aharon* 2:44, *Chazon Ish* 41:4, *She'arim Metzuyanaim B'halachah* 38:12. Some say that the *Chazon Ish* *zt"l* was lenient for sick people (*Orchos Rabbeinu* 3, page 77, 33, see *Tzitz Eliezer* 16:25). Refer to *Kerem Ephraim* pages 113-115.

9. Harav Yisroel Belsky *shlit"a*, see *She'arim Metzuyanaim B'halachah* 38:12, *Teshuvos V'hanhagos* 2:373, *Tzohar* 3, pages 33-34, *Shulchan Aruch Ha'mekutzar* 137:18, footnote 40, *Chelkas Binyamin* 115, pages 132-133 *Biurim* "chalav".

10. Harav Yisroel Belsky *shlit"a* in the name of Harav Yaakov Kamenetsky *zt"l*, see *Beis Avi* 4:180, pages 364-365, *She'arim Metzuyanaim B'halachah* 38:12. Refer to *Igros Moshe* Y.D. 2:31 (end) who is stringent.

11. Harav Yisroel Belsky *shlit"a*.

Harav Moshe Feinstein *zt"l* says that even one who is *makpid* on using only *chalav Yisroel* nowadays should note that it is only a *chumrah* (since the government ensures that no other milk is mixed into the cow milk).¹² Furthermore, one does not have to extend the *chumrah* further by being stringent not to eat cheese which was produced from non-*chalav Yisroel* milk.¹³ Nonetheless, the *minhag* of many is that one who does not use *chalav stam* does not eat cheese made from *chalav stam* either.¹⁴

12. *Igros Moshe* Y.D. 1:47-49, see *Chazon Ish* Y.D. 41:4.

13. *Igros Moshe* Y.D. 3:16, pages 240-241.

14. Harav Yisroel Belsky *shlit"l*. Refer to *Shach* Y.D. 115:18, *Chachmas Adam* 67:6.

Tevilas Keilim

The custom is that a utensil which is manufactured by non-Jewish workers but under Jewish ownership does not require *tevilah*.¹ The reason is that even if one were to say that in the situation where one pays to have a utensil made it requires *tevilah* before use, the workers in a factory have the halachic status of daily workers and the above does not apply to them.² Others say one should *tovel* it without a *brachah*.³ As a general rule, it is very important for one to determine who the manufacturer of the utensil is. In this way one will avoid doubts with regard to the obligation of the *tevilah*.⁴

One who wants to give a present to someone should not *tovel* it first.⁵ The reason is because one is purchasing it for the sake of giving it as a present, not for a *seudah*.⁶

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1. *Aruch Hashulchan* Y.D. 120:58, *Darchoi Teshuvah* 81, *Igros Moshe* O.C. 3:4, *Taharas Keilim* 1, page 31, see *Tevilas Keilim* 2:2. Refer to *Pischei Teshuvah* 120:12.
 2. *Igros Moshe* O.C. 3:4, see *Chelkas Binyamin* 120:85.
 3. *Chachmas Adam* 73:4, *Kitzur Shulchan Aruch* 37:6, see *Darchoi Teshuvah* 81, *Tevilas Keilim* 2:2.
 4. Harav Yisroel Belsky *shlit"a*, see *Aruch Hashulchan* Y.D. 120:58, *Darchoi Teshuvah* 81, *Tevilas Keilim* 2:4, opinion of the *Be'er Moshe* quoted in *Pischei Halachah* page 110.
 5. Harav Yisroel Belsky *shlit"a*, see *Minchas Shlomo* 2:66:20, *Teshuvos V'hanhagos* 1:452, *Shalmei Mo'ed* 97, pages 554, *Madanei Yom Tov* 2, pages 37-38, *Halichos Chaim* 2, page 116, 233, footnote 199, *Tevilas Keilim* pages 239-241 in depth.
 6. *Habayis Hayehudi* 9:42:7.

Some stores automatically *tovel* the utensils before they are purchased, for the customer's convenience. Many feel that this should not be done since the utensils in this case are still under business domain and do not possess any eating purposes yet, in which case no *tevilah* is required. Therefore, a second *tevilah* would be required upon buying the item.⁷

When the rush of water from a rainstorm passes one may *tovel* the utensils in a river or ocean.⁸

The *poskim* say that a *mikvah* for *toveling* utensils has to be kosher for women's use. Many men's *mikva'os* are only kosher for men. Therefore, one should only *tovel* his utensils in a *mikvah* which has been examined by a qualified *rav*.⁹

The *brachah* for *tevilah* is "*Baruch atah... al tevilas keilim*" for many *keilim*, or "*al tevilas keli*" for one *keli*.¹⁰ Some say that the *brachah* is "*al tevilas keilim*" even for one *keli*,¹¹ although the *minhag* is not in accordance with this opinion.¹²

Whether or not aluminum (not disposable) requires *tevilah* is a matter of dispute among the *poskim*. Some say it should be *toveled*

7. Harav Yisroel Belsky *shlit"a*. Refer to *Tevilas Keilim* page 164, *Minchas Yitzchak* 7:43:2, *Madanei Yom Tov* 2, pages 36-37, *Chayei Halevi* 4:57:10, *Minchas Yitzchak* 8:70:1, *Ahalei Yeshurun* 10:12, *Lehoros Nosan* 9:26-28, *Kinyan Torah* 2:131.

8. Harav Yisroel Belsky *shlit"a*. Opinion of the *Be'er Moshe* quoted in *Pischei Halachah* (Hebrew) page 120 but only *bedi'eved*.

9. Harav Yisroel Belsky *shlit"a*. See *Chayei Halevi* 4:58:4. One should not *tovel* a *keli* if a filter is on (*Chayei Halevi* *ibid* 5).

10. *Tur* 120, *Beis Yosef*, *Shulchan Aruch* 120:3, *Kitzur Shulchan Aruch* 37:1. See *Oz Nidberu* 3:61, *Shraga Hameir* 5:81:1, *Tevilas Keilim* page 170 and *Doleh U'mashkeh* page 261 why we use a *lashon rabim* when *toveling* many *keilim*, but do not change the *nusach* of the *brachah* for other *mitzvos*, such as *mezuzah*.

11. *Aruch Hashulchan* 120:22, *Kochvei Yitzchak* 1:10:6, *Tevilas Keilim* page 170, *Chelkas Binyamin* 120:31, *Zichron Betzalel* 2:57:120-121.

12. Harav Yisroel Belsky *shlit"a*, see *Shalmei Mo'ed* page 553.

with a *brachah*,¹³ while others say there is no requirement to *tovel* it at all.¹⁴ Some suggest that one *tovel* an aluminum utensil after one has already recited the *brachah* on a metal or glass utensil.¹⁵

Teflon is comprised of a metal substance that is coated with a special type of slippery plastic. Some *poskim* feel that items made from this material require *tevilah*.¹⁶

There is a dispute among the *poskim* if electric utensils require *tevilah*. Some say electric appliances are not considered utensils and do not require *tevilah* at all, since they are regarded as being attached to the ground (while plugged in).¹⁷ While others say being plugged in is not considered attached to the ground.¹⁸ There are those who opine that since electric appliances may get ruined through *toveling* there is no obligation to do so.¹⁹ Others say that one should *tovel* such utensils because they will not get ruined if left to dry for 24 hours before being used.²⁰

13. Refer to *Igros Moshe* O.C. 3:58, see also Y.D. 2:164 and 3:22, *Divrei Chachachim* page 189, 3, footnote 37, *Chayei Halevi* 4:56:3.

14. *Divrei Chachachim* page 189, 3, *Emes L'Yaakov* Y.D. 120, footnote 51.

15. Harav Yisroel Belsky *shlit"a* in the name of Harav Yaakov Kamenetsky *zt"l*.

16. Harav Yisroel Belsky *shlit"a*.

17. *Teshuvos V'hanhagos* 1:450, *Beis Avi* 1:114, *Chelkas Yaakov* Y.D. 41.

18. *Shevet Halevi* Y.D. 2:57:3, *Chayei Halevi* 4:60:5, see also *ibid* 5:66:12.

19. *L'Torah V'hora'ah* 1, page 11. Refer to *Igros Moshe* Y.D. 1:57-58, *Chiko Mamsakim* 1, page 265.

20. Harav Yisroel Belsky *shlit"a*, see *Be'er Moshe* 4:100, *Rivevos Ephraim* 2:172:10, see also *Rivevos Ephraim* 3:502. In addition it is advisable to blow dry the utensil after *toveling* it (Harav Yisroel Belsky *shlit"a*).

Some *poskim* feel that china which is glazed with a very thin layer does not require *tevilah*.²¹ However, other *poskim* feel that china should be *toveled*, but without the *brachah*.²²

There is no need to *tovel* a utensil more than once.²³

A glass microwave oven tray does not require *tevilah* if no food actually touches the glass. However, if food is placed directly on the glass piece then the tray should be *toveled* with a *brachah*.²⁴

A nutcracker requires *tevilah* without a *brachah* even though it does not touch the actual food.²⁵

The grates of a disposable grill which are made from hard metal should be *toveled* without a *brachah*.²⁶

A toaster requires *tevilah* with a *brachah* according to some *poskim*.²⁷ Others say it does not since the bread is edible even without the toaster making it into toast, but one should still *tovel* the parts which touch the bread.²⁸ Many have the custom to *tovel* a toaster.²⁹

21. Refer to *Divrei Chachamim* page 189, 5. This is the opinion of Harav Yaakov Kamenetsky *zt"l* (see *Emes L'Yaakov* Y.D. 120, footnotes 52 and 54).

22. Harav Yisroel Belsky *shlit"a*. Refer to *Divrei Chachamim* *ibid*. Refer to OU document A-149.

23. Harav Yisroel Belsky *shlit"a*, see *Rosh Meseches Avodah Zarah* 5:35, *Kitzur Shulchan Aruch* 37:10, *Tevilas Keilim* 10, pages 190-191 in depth.

24. Harav Yisroel Belsky *shlit"a*, see *Taharas Hakeilim* page 98, footnote 76.

25. Harav Yisroel Belsky *shlit"a*, see *Rivevos Ephraim* 4:187:1, *Chelkas Binyamin* 120:35, *Shalmei Mo'ed* pages 554-555, *Minchas Shlomo* 2:66:6, *Chelkas Binyamin* pages 272-273, *Shevet Halevi* 6:245:6.

26. Harav Yisroel Belsky *shlit"a*. See *Tevillas Keilim* 11:34.

27. *Shalmei Mo'ed* page 556, *Divrei Chachamim* page 189:1.

28. *Igros Moshe* Y.D. 3:24. Refer to *Igros Moshe* Y.D. 1:57 and 58.

29. Harav Yisroel Belsky *shlit"a* in the name of Harav Yaakov Kamenetsky *zt"l*.

Disposable aluminum pans do not require *tevilah*.³⁰ Although some say that one should *tovel* aluminum pans without a *brachah*,³¹ it is not the *minhag* to do so. One who wants to use an aluminum pan more than once does not need to *tovel* it, because the Jew is the one who is making the pan into a permanent utensil.³²

Can openers do not require *tevilah*.³³

30. Harav Yisroel Belsky *shlit"á*, see *L'Torah V'hora'ah* 2, page 41, *Igros Moshe* Y.D. 3:23, *Kinyan Torah* 1:51:1, *Oz Nidberu* 7:71, *Minchas Yitzchak* 5:32, *Yeishiv Moshe* 1:111, *Teshuvos V'hanhagos* 3:259, *Shraga Hameir* 2:83, *Minchas Asher* Y.D. 2:5, *Divrei Chachamim* page 189, 37, *Shalmei Mo'ed* page 515, *Pischei Halachah Kashrus* page 60, 20, *Tevilas Keilim* 1:7, footnote 10 and 11:148, *Chelkas Binyamin* Y.D. 120:69.

31. *Pischei Halachos Kashrus* page 109 quoting the opinion of the *Be'er Moshe*, *Tevilas Keilim* pages 243-244 *teshuvah* from Harav Yaakov Kamenetsky *zt"l*, *Emes L'Yaakov* Y.D. 220, footnote 51, see *Teshuvos V'hanhagos* 4:192.

32. Harav Yisroel Belsky *shlit"á*, see *Chelkas Binyamin* *ibid*.

33. Harav Yisroel Belsky *shlit"á*, see OU document A-66, *Avnei Yushpei* 1:147:2.

The Issur of Lo Sichaneim

It is forbidden to give a gift to a non-Jew.¹ However, if one will derive personal benefit from giving the present, it is permitted.² Therefore, it is permitted to give the mailman a present during his holiday season. This present demonstrates one's appreciation for the work that he has done, and in return the mailman will do his work more efficiently in the future.³

There is a discussion in the *poskim* whether one may give non-kosher food to a non-Jew.⁴ This issue is common on an airplane when a Jew is served non-kosher food. The *poskim* say that one can be lenient.⁵

It is permitted to tip a non-Jewish worker, because tipping is merely considered a kind gesture, and has nothing to do with *lo*

1. *Meseches Avodah Zarah* 20a, Rambam *Hilchos Avodah Zarah* 10:4, *Shulchan Aruch* Y.D. 11:11 and C.M. 249:2, *Levush* Y.D. 151:11. In regard to an item that is not worth a *prutah*, see *Sefer Lo Sichaneim* page 8, footnote 4.

2. Rashba *Meseches Gittin* (Kook) pages 372-373, *Magen Avraham* O.C. 90:30, *Machatzis Hashekel*, see *Taz* Y.D. 151:8, *Kesav Sofer* O.C. 61, *Sefer Lo Sichaneim* pages 9-10, footnote 10, *Mishpatei Halevi* 14.

3. Harav Yisroel Belsky *shlit"á*.

4. See *Yam Shel Shlomo Meseches Chullin* 8:103, *Kaf Hachaim* Y.D. 117:75-76.

5. Harav Yisroel Belsky *shlit"á*, see *Minchas Chein* 1, Y.D. 8.

sichaneim.⁶ Therefore, one is permitted to tip a waiter or a cab driver after he has completed his service.⁷ One does not have to tip for poor service, but since these occurrences are so rare, one may assume that if he often feels that he was treated improperly it could be due to overly high expectations.⁸

One is permitted to donate blood at a blood drive run by non-Jews because of the intense resentment that is generated by the refusal of Jews to participate in health drives. Furthermore, it is possible that a Jew will receive the blood.⁹

If one sees a non-Jew stranded on the side of the road, it would be correct *al pi din* to charge him something for a ride to avoid *lo sichaneim*, but in most cases it would cause the Jew to appear too avaricious. There is no *inyan* for a Jew to stop and help him out, unless it is such a late hour that the Jew is the only one available to provide assistance.¹⁰

One is permitted to say “good morning” or “have a nice day” to a non-Jew. This is not considered a special blessing, but an example of proper behavior.¹¹

Many people idolize certain sports personalities, and hang pictures of them in their bedrooms. Aside from the issue of *lo sichaneim*, this practice is disgraceful. The same applies for those who walk around with pictures of sports stars on T-shirts.¹²

6. *Divrei Shalom* 4:108, *Shraga Hameir* 7:155, see *Sefer Lo Sichaneim* 2:6, also see *ibid*, page 14, footnote 18.

7. Harav Yisroel Belsky *shlit”a*, *Be’er Moshe* 3:117. If one will not be served by the same person again, he should not tip lavishly, as this is a problem of *lo sichaneim*. This is common with cab drivers.

8. Harav Yisroel Belsky *shlit”a*.

9. Harav Yisroel Belsky *shlit”a*.

10. Harav Yisroel Belsky *shlit”a*, see *Sefer Lo Sichaneim* page 23, 14.

11. Harav Yisroel Belsky *shlit”a*.

12. Harav Yisroel Belsky *shlit”a*.

One may praise a certain team as a whole, since he does not praise a specific individual. It is very possible that one does not transgress the *issur* of *lo sichaneim* by wearing a cap or T-shirt with a team logo on it. Nonetheless, a G-d fearing person should not wear these articles.¹³ It is incumbent upon all of us to strive for greater pursuits and not be influenced by the society we live in.

It is permissible to collect sport cards in order to trade them for something else. However, if one desires a specific picture because he admires that person, it is forbidden. It is a sign of maturity when one grows out of this childish practice.¹⁴

13. Harav Yisroel Belsky *shlit"á*, see *Oz Nidberu* 10:35.

14. Harav Yisroel Belsky *shlit"á*.

Contemporary *Avodah Zarah* Issues

Walking on the side of the street of a church is permitted, however, one should keep a distance of more than four *amos* away from the entrance.¹

The *poskim* say that one is permitted to enter a mosque only when there is a pressing need.²

Initially, X-mas trees used to originate from a place where *avodah zarah* was worshipped. Now it is nothing but a remembrance. Holiday lights, as well as the trees, should not be sold by Jews unless it will cause resentment. Nevertheless, it should be avoided if at all possible.³

It is best to avoid mentioning the holiday of December 25th by its name. This is one of the topics which Jews should refrain from discussing.⁴

1. Harav Yisroel Belsky *shlit"á*.

2. Harav Yisroel Belsky *shlit"á*, see *Avnei Yushpei* 1:153, *She'arim Metzuyanim B'halachah* 167:91, *Tzitz Eliezer* 4:91:4.

3. Harav Yisroel Belsky *shlit"á*.

4. Harav Yisroel Belsky *shlit"á*, see *Shulchan Aruch* Y.D. 147, Gra 3, *Chinuch Mitzvah* 86, *Darchei Teshuvah* 7.

Following the Customs of the Non-Jews

Instead of relying on red strings to ward off *ayin hara*,¹ one should work on his humility, and in this way will be protected from any *ayin hara*.²

One who wears the red string as a prevention against any *ayin hara* should nevertheless not wear it outside on Shabbos because of carrying.³

Regarding the Thanksgiving holiday: If such parties were celebrated as a sign of patriotism to the United States, it would be acceptable for Jews to observe them as well, as a symbol of loyalty

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1. Refer to *Chasdei Dovid Tosefta Meseches Shabbos* 7:1, page 49, *Kesav V'hakabbalah Bamidbar* 15:39, *Be'er Moshe* 8:36:3, *Ohr Yisroel* 26, pages 182-185, *Kol Bo* on *Hilchos Milah (Kisei Eliyahu)* page 129, *Rivevos Ephraim* 8, pages 24-26, *Chayei Halevi* 5:122:9, *B'shvilei Haparshah* page 120:8, *B'shvilei Haminhag Shabbos U'moadim* pages 293-295, *Vayan Dovid* 3:54, *Vayitzvar Yosef* 4:114, *Meoros Nosan* pages 15-16, *Minhag Yisroel Torah* 6, pages 137-138, *Journal of Halachah and Contemporary Society* 54, pages 68-69. Refer to *Shaar Reuven* 18:31, page 209.
 2. *V'ein Lamo Michshol* 2, page 105, 15. If one feels that he will be protected from *ayin hara* by wearing the red string, then there is nothing wrong with wearing it (Harav Yisroel Belsky *shlit"a*).
 3. Harav Yisroel Belsky *shlit"a*.

to their host country. This does not seem to be the case, however, and there is no reason that a Jew should make them.⁴

The Rema⁵ says that since we often have dealings with non-Jews it would be permitted to attend their parties (if one will not be drinking with them).⁶ Nonetheless, a G-d fearing Jew should try to avoid any non-Jewish parties. If he cannot avoid it he may go to the party, but should try to leave as quickly as possible. If immodestly dressed people are present, the party should not be attended.⁷

4. Harav Yisroel Belsky *shlit"á*, see *Shulchan Halevi* (English) 1, pages 136-137, *Igros Moshe* E.H. 2:13, O.C. 5:20, and Y.D. 4:12.

5. Y.D. 148:12.

6. See Y.D. 141:1, *Taz* O.C. 612:6, *Shulchan Halevi* (English) 1, pages 137-138.

7. Harav Yisroel Belsky *shlit"á*.

Tzedakah

Often one receives presents from *tzedakah* organizations in the mail, and the question arises whether he may use the present if he does not intend to give money to them. If one derives enjoyment from the books he receives in the mail and plans on keeping them, he should send money to the place which mailed them.¹

One who pledges at an appeal during the week to help a poor person and that individual is present, the money should be paid then and there in order to avoid the *issur of bal ti'acher*.²

A married woman may give small amounts of *tzedakah* without asking her husband permission beforehand.³ This is true even if she does not earn her own money. The amount is dependent on the circumstances.⁴ If one's wife earns her own money and has an agreement with her husband that she can spend her own money as she pleases, then she can give a larger sum.⁵ A *gabbai* of

1. Harav Yisroel Belsky *shlit"á*, see *B'orach Tzedakah* 19:34, *Hashavas Aveidah K'halachah* 12:5.

2. Harav Yisroel Belsky *shlit"á*, see *Shulchan Aruch* Y.D. 257:3, Rema, *Shach* 6-7, *B'tzel Hachachmah* 4:70.

3. See *Meseches Bava Kama* 119a, *Shulchan Aruch* Y.D. 248:4, *Pischei Teshuvah* 248:4.

4. Harav Yisroel Belsky *shlit"á*.

5. Rema Y.D. 248:10.

tzedakah who receives a large sum of money from a woman should verify where the money came from.⁶

If someone makes a firm decision in his heart that he wants to give *tzedakah* to a collector, etc., he has to give the money.⁷ However, if he has a fleeting thought⁸ for a moment to give *tzedakah*, it does not count and he does not have to give the money.⁹

6. Harav Yisroel Belsky *shlit"á*, *Igros Moshe* E.H. 1:103, *V'ein Lamo Michshol* 9, page 295, *Teshuvos V'hanhagos* 4:219, *Shevet Halevi* 2:118.

7. Rema Y.D. 258:13.

8. *Aruch Hashulchan* Y.D. 258:39, *Emes L'Yaakov* Y.D. footnote 149, *B'orach Tzedakah* 14:7.

9. Harav Yisroel Belsky *shlit"á*.

Halachos for the Summer

While one is playing ball or engaged in any sport, he should not, G-d forbid, remove his yarmulke, for this leads to frivolity and stems from a lightheaded attitude. One who fears that his yarmulke might fly off should attach it with a bobby pin.¹

It is immodest for adults to walk to and from the pool in a bathing suit. Therefore, one should wear pants over his bathing suit. Small children may walk to the pool in a bathing suit.²

A *ben Torah* should wear *tzitzis* when walking to and from the pool, and when playing ball. *Tzitzis* should not be considered optional during the summer months.³

Male children from the age of five years should not accompany women to the pool and vice versa. If the child is immature and is not embarrassed, then he may go even if he is somewhat older. If he is very mature and is embarrassed then he should not go to the pool with women even if he is less than five years old.⁴

1. Harav Yisroel Belsky *shlit"á*, see *Rivevos Ephraim* 5:40, *Asei Lecha Rav* 8, page 335.

2. Harav Yisroel Belsky *shlit"á*.

3. Harav Yisroel Belsky *shlit"á*.

4. Harav Yisroel Belsky *shlit"á*, see *Divrei Chachamim* E.H. page 55 quoting this as being the opinion of Harav Yaakov Kamenetsky *zt"l*, *Vein Lamo Michshol* 5, page 273, *Teshuvos V'hanhagos* 1:137.

A woman should cover her hair before she recites a *brachah* at the pool.⁵

A male who wishes to tan must be careful that he does not fall asleep on his back⁶ or stomach⁷ (this halachah applies even when not tanning). *Chazal*⁸ tell us that doing so leads to *michshol*. Some say if one sees his friend sleeping in this forbidden manner he may wake him.⁹ If the chair is elevated to some degree (and the immodest position will be avoided), then it is permitted.¹⁰ Simply relaxing on one's back is permitted if he will not fall asleep.¹¹

A woman may light two candles for Shabbos if she is staying in a small bungalow.¹² If she has a vacation home then she should light the usual number of candles.¹³ When one is away for Shabbos, the *minhag* is to light only two candles.¹⁴

Since many people are accustomed to air conditioning today, one who is *very* hot on Shabbos may ask a non-Jew to turn on the

5. Harav Yisroel Belsky *shlit"á*, see *Hakhel* Summer Issue 5763.

6. Rambam *Hilchos De'os* 4:5, *Hilchos Issurei Biah* 21:19, *Shulchan Aruch* E.H. 63:1, *Siddur Yaavetz* page 587, *Chachmas Adam* 127:3, *Kitzur Shulchan Aruch* 71:5, *Mishnah Berurah* O.C. 239:6.

7. Rashi *Zevachim* 5a "rami", *Me'iri Meseches Niddah* page 53, Rambam *Hilchos De'os* ibid, *Shulchan Aruch* ibid, *Kitzur Shulchan Aruch* ibid, *Mishnah Berurah* ibid, *Aruch Hashulchan* 23:3. See Rambam *Pe'er Hador* 143.

8. Gemara *Brachos* 13b, *Niddah* 14a, *Shulchan Aruch* E.H. 23:3, see *Otzer Haposkim* E.H. 23, *V'ein Lamo Michshol* 5, page 199, footnote 16.

9. See *She'eilas Rav* 2:22:33.

10. Harav Yisroel Belsky *shlit"á*, see *Orchos Rabbeinu* 5, page 97, 35, *She'eilas Rav* 2:22:35.

11. Harav Yisroel Belsky *shlit"á*, see *Oz Nidberu* 6:50, *Orchos Rabbeinu* 3, page 163, 53. The *Shraga Hameir* 8:49 is stringent. See *Shoneh Halachos* 239:3.

12. Harav Yisroel Belsky *shlit"á*.

13. Harav Yisroel Belsky *shlit"á*.

14. Harav Yisroel Belsky *shlit"á*, see *Shemiras Shabbos K'hilchasah* 43:3, *Divrei Shalom* 3:79, *Chayei Halevi* 1:34.

air conditioning. It is permitted because this involves two *shevusim* (*amirah l'nachri* and turning on electricity)¹⁵ in a case of *tza'ar*.¹⁶

One should only make ice cubes or ices on Shabbos in cases of absolute necessity.¹⁷ Some permit ices even without a specific need.¹⁸ *L'chatchilah* the drink should be poured first and then the ice may be added to the cup.¹⁹

Italian ices in a cup should ideally not be scraped with the provided stick as there is a problem of *molad*, since one is transforming the solid material into a (semi) liquid. This is

15. See *Keren L'Dovid* O.C. 80, *Be'er Moshe Kuntres Electric* 6:4:4. The Chazon Ish *zt"l* holds that completing an electrical current is *boneh* (*d'Oraisa*) (O.C. 50:9, *Minchas Shlomo* pages 93-94).

16. Harav Yisroel Belsky *shlit"a*, see *Lev Chaim* 2:68, *Chelkas Yaakov* 3:139, *Be'er Moshe* 6 *Kuntres Electric* 43, *Melachim Omna'ich* 5, page 121, *Minchas Yitzchak* 3:23, *She'arim Metzuyanim B'halachah* 90:20, pages 166-167, *Divrei Chachamim* page 104, 290, *Teshuvos V'hanhagos* 1:277, *Nishmas Shabbos* 5:88 and 91, *Emes L'Yaakov* 328, footnote 375. One may adjust the vents of the air conditioner to blow in the desired direction on Shabbos (*Beis Avi* 3:34, *Rivevos Ephraim* 3:221, *Be'er Moshe* 7 *Kuntres Electric* 19, *Shalmei Yehudah* 2:9, *Shemiras Shabbos K'hilchasah* 13:35, see *Divrei Shalom* 4, page 254, 39 who is stringent). Many *poskim* hold that one may not move the trippers on a timer on Shabbos for any reason (See *Igros Moshe* Y.D. 3:47:4 and O.C. 4:91:5, *Shemiras Shabbos K'hilchasah* 13:28, *Be'er Moshe Kuntres Electric* 6:39 and 7:35-36, *Yesodei Yeshurun* 4, pages 303-305, *Rivevos Ephraim* 1:234 and 4:246, page 404, *Yabea Omer* O.C. 3:18, see *Encyclopedia Talmudis* 18, pages 677-681). Harav Shlomo Zalman Auerbach *zt"l* was lenient in regard to moving the trippers to make an air-conditioner remain on for a longer period of time (*Minchas Shlomo* 2:23).

17. See *Maharshag* 2:103, *Minchas Yitzchak* 8:24, *Shevet Halevi* 3:55, *Beis Avi* 3:94, *B'tzel Hachachmah* 2:25, *Oz Nidberu* 3:8 and 10:8, *Hanosein Sheleg* pages 118, *Nishmas Shabbos* 251, *Shemiras Shabbos K'hilchasah* 10:4, footnote 14 in depth and 12, footnote 29.

18. *Be'er Moshe* 2:25, *Yechaveh Daas* 1:30, *Ohr L'tzion* 32:3, *Meor HaShabbos* 1, page 511, *Hanosein Sheleg* 7:32, *Tzitz Eliezer* 8:7 and 13:29, Harav Moshe Feinstein *zt"l* quoted in Harav Eider *zt"l*'s *sefer Halachos of Shabbos* page 120, footnote 333.

19. Harav Yisroel Belsky *shlit"a*, see *Piskei Teshuvos* 320:5.

considered *risug sheleg*²⁰ and is prohibited on Shabbos.²¹ The best method would be to chop it out with a knife and spoon, and eat it by ingesting it in little blocks of ice.²²

In the summer months, it is very common to have a group kiddush outside. It is better not to serve any water-based drinks (such as soda), since one might water the grass and transgress the prohibition of *zorei'a* on Shabbos.²³ This applies in a bungalow colony as well, since everyone is concerned about the appearance of the communal lawn.²⁴ Therefore, watering this grass is forbidden on Shabbos.²⁵

One may set his water sprinkler to run on Shabbos.²⁶ However, this is only permitted in a backyard where it will not be seen by the public.²⁷

One may use a water cooler or water fountain²⁸ (even when it is plugged in) on Shabbos if he is lenient in regard to opening a

20. *Meseches Shabbos* 51a, Rambam *Hilchos Shabbos* 21:13, *Shulchan Aruch* 320:9.

21. See *Yabea Omer* O.C. 4:28:10, *Yalkut Yosef* 320:26, *Kaf Hachaim* 320:59. Refer to *Mishnah Berurah* 320:35.

22. Harav Yisroel Belsky *shlit"a*.

23. Harav Yisroel Belsky *shlit"a*, see *Shulchan Aruch* 336:4, *Mishnah Berurah* 26-27, *Aruch Hashulchan* 22.

24. See Rashi *Meseches Shabbos* 103a "b'ara d'chavrei".

25. Harav Yisroel Belsky *shlit"a*, see *Mishnah Berurah* 336:27, *Shaar Hatziyun* 25, *Aruch Hashulchan* 22, *Kaf Hachaim* 26. One should consult with his *rav* about making a kiddush outside on Shabbos without a *mechitzah* between the men and women.

26. See *Meseches Shabbos* 18a, *Shulchan Aruch* 252:5, Rema, *Mishnah Berurah* 49, *Aruch Hashulchan* 8.

27. Harav Yisroel Belsky *shlit"a*, see *Chelkas Yaakov* 1:49, *Be'er Moshe Kuntres Electric*, 7:71, *Nishmas Shabbos* 221, *The Shabbos Home* page 243. The *Tzitz Eliezer* 4:31 and *Shemiras Shabbos K'hilchasah* 26:8 are lenient.

28. Harav Yisroel Belsky *shlit"a*, see *Be'er Moshe* 6:58, *Rivevos Ephraim* 3:248, page 145 and 5:534:1, *Nishmas Shabbos Electric* page 85.

refrigerator on Shabbos (even when the motor is off).²⁹ The same would apply to replacing the water bottle on a water cooler.³⁰

One may apply insect repellent on his hands before going outside on Shabbos to avoid being bitten by insects.³¹ One may hang sticky paper on the wall,³² or use an electric fly killer.³³

There are certain barbeque sauces that contain anchovies. The *Taz*³⁴ mentions a dispute whether a sauce that contains fish is

29. Those who permit the opening of a refrigerator even if the motor is off are the *Minchas Shlomo* 1:10, *Shulchan Shlomo* 1:277:1, *Tzitz Eliezer* 8:12 and 12:92, *Yalkut Yosef Shabbos* 5, pages 201-202, *Nishmas Shabbos Electric* 36 in depth, *Rivevos Ephraim* 3:590:24. This is the opinion of Harav Moshe Feinstein *zt"l* quoted in *The Shabbos Home* 2, page 482 (although in the *teshuvah* he says the opposite). The following *poskim* maintain that it is prohibited to open a refrigerator if the motor is off: *Edos L'Yisroel* pages 122 and 151-153, *Igros Moshe* O.C. 2:68, *Mishnas Rav Aharon* 4, *Har Tzvi* 1:151, *Chelkas Yaakov* 1:54, 2:47 and 3:179, *Shemiras Shabbos K'hilchasah* 10:12, *Minchas Yitzchak* 2:16 and 4:64:2, *Bris Olam* page 78, *Oz Nidberu* 1:59 and 2:36:3, *Be'er Moshe Kuntres Electric* 6:4-6, *Yaskil Avdi* O.C. 5:36, *Yabea Omer* O.C. 1:21, *Shalmei Yehudah* page 55, footnote 66 quoting the opinion of Harav Elyashiv *shlit"a*, *Kovetz Beis Aharon V'Yisroel* 87, pages 102-107, see *Rivevos Ephraim* 3:248 in depth. The *Chazon Ish zt"l* holds that a refrigerator may not be opened on Shabbos if it runs on a thermostat (*Chut Shani Shabbos* 1, pages 199-201). Some say that one should open a refrigerator with a *shinui* (*Teshuvos V'hanhagos* 1:222, see *Teshuvos Harav Shteiff* 66, page 66).

30. Harav Yisroel Belsky *shlit"a*, see *Nishmas Shabbos Electric* pages 85-87.

31. Harav Yisroel Belsky *shlit"a*, see *Shulchan Halevi* 1, page 91, *Ketzos Hashulchan* 138, page 99, "mi", *Be'er Moshe* 2:23:4, *Avnei Yushpei* 1:80:1-2, Harav Eider *zt"l* (*Dosh*) page 107, footnote 219.

32. Harav Yisroel Belsky *shlit"a*, see *V'ein Lamo Michshol* 5, page 93, See *Ezer Mikodesh* E.H. 5:14, *Yad Halevi* C.M. 10, page 395.

33. Harav Yisroel Belsky *shlit"a*, see *Avnei Yushpei* 1:80:1.

34. Y.D. 116:2.

subject to *batul b'shishim*.³⁵ One should avoid using this type of barbeque sauce with meat, but may be lenient with chicken.³⁶

The OU gives a *hechsher* on this sauce because it is not used exclusively for meat. If it is not *batel* in sixty, they require that the word “fish” be printed on the bottle; if there are enough other ingredients for *bitul*, then they just list anchovies on the ingredient panel because of the *poskim* who are *machmir*.³⁷

In bungalow colonies, men tend to be in the presence of unrelated women more frequently than during the rest of the year. One should not address these women by their first name. One can be lenient with relatives such as aunts or cousins. Unfortunately, many people are not careful with this and it leads to an excess of familiarity. *Tznius* is something that is acquired, and the best way to promote an elevated level of *tznius* is to be especially stringent in a summer-related setting such as bungalow colonies. One should exercise *chachmah* and *seichel* to avoid ensnaring himself in potentially harmful situations. Tiny breaches, if not controlled, can be openings for dangerous situations. Therefore, one should talk in a manner that reflects *tznius* and self-control.³⁸

35. See *Darchei Teshuvah* 116:21, *Elef Lecha Shlomo* Y.D. 137 who are stringent and the *Nekudas Hakesef* on *Taz* 2, *Pri Megadim* M.Z. O.C. 513:2, *Pischei Teshuvah* Y.D. 116:3, *Chachmas Adam* 68:1, *Chasam Sofer* Y.D. 101, *Aruch Hashulchan* Y.D. 116:10, *Kaf Hachaim* 12, *Pe'as Sadcha* 1:86:3, *Shevet Halevi* 6:111:3:2, *Yalkut Yosef* 87:90, *Dvar Charif* 15, footnote 8, *Shemiras Haguf V'hanefesh* page 5 in the footnote, *Yabea Omer* Y.D. 1:7, *Chelkas Binyamin* 116:18 who are lenient.

36. Harav Yisroel Belsky *shlit" a*.

37. Harav Yisroel Belsky *shlit" a*, see *Shulchan Halevi* 1, page 210, OU documents F-41 and F-42.

38. Harav Yisroel Belsky *shlit" a*, see *Bach* E.H. 21, *Taz* 21:1, *Ben Yehoyada Meseches Sotah* 2a, page 109 (new), *Divrei Chachamim* page 256, *Rivevos Ephraim* 6:402, page 440, *Shaarei Halachah U'minhag* E.H. page 147, *Taharas Hamisphachah* page 240.

The custom is to be lenient with regard to addressing a non-Jewish woman by her first name.³⁹

39. Harav Yisroel Belsky *shlit"a*. See *Sdei Chemed Chaf*, 120, page 203, *Yisroel Kedoshim* pages 165-169, *Darchei Chaim V'Shalom* page 372, 1063, *Minchas Elazar* 3:13, *Beis Avi* 2:121, *B'tzel Hachachmah* 4:70, *Yismach Lev* 1, pages 255-256, if a man can call his wife by her name.

Inyanei Choshen Mishpat

There is a mitzvah to help support one's fellow Jew.¹ Included in this *inyan* is purchasing from a Jewish proprietor instead of a non-Jewish store. If the Jew charges 1/6 more for his products, there is no obligation to buy there.² However, if there is only a small difference in price, there is a mitzvah to buy from the Jew.³

Copying music is prohibited.⁴ The common justification that "everyone does it" is not an excuse for stealing from music producers and artists. Many people are accustomed to copying music from a friend's iPod®. This is 100% stealing and against halachah.⁵

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1. See Rashi *Parshas Behar* 25:14, *Rabbeinu Bechai* 25:14, *Chinuch Mitzvah* 337, Rema Y.D. 249:6, *Shulchan Aruch* C.M. 272:1, *Ahavas Chesed* 5:6, *Yechaveh Daas* 5:64, *V'ein Lamo Michshol* 4, pages 163-164.
 2. Harav Yisroel Belsky *shlit"a*, *Nesiv Hachessed* 12, see Maharam Shik C.M. 31, *Minchas Yitzchak* 3:129.
 3. Harav Yisroel Belsky *shlit"a*, *Nesiv Hachessed* 7, *Be'er Moshe* 2:120, *Minchas Yitzchak* *ibid.*
 4. See *Shraga Hameir* 4:77, *Be'er Sarim* 6:80, *V'ein Lamo Michshol* 9, pages 168-169.
 5. Harav Yisroel Belsky *shlit"a*, see *Igros Moshe* O.C. 4:40:19, *Yabea Omer* C.M. 7:9, *Mishnas Zechuyos Hayotzer* pages 81-86, *Nezer Hachaim* page 220, 171.

Music that is available on the Internet may not be copied since it is only advertised there for listening purposes.⁶ Some producers maintain that the forty-five second clips that are offered on the Internet may be copied. Copying a CD is forbidden even if one would never buy them.⁷

If one owns a CD, he may copy it for personal use. It can be assumed that one who buys a CD would not buy another one as well to have in his car; therefore, it is not causing a loss to the distributor.⁸

Copying a CD that one owns is permitted if he does so to have a backup copy just in case the original is lost.⁹

One who owns many different CDs may create a mix by choosing a song from each CD. In addition, one may copy all of his CDs to an MP3 player for personal use.¹⁰

Computer software that is not available in stores anymore may be copied to one's computer. Since one does not have any intention of buying the new version, he is not causing the owner loss of money because only the new versions are currently being sold in stores.¹¹

Promiscuous material found in one's mail box which bears an address on it belonging to a Jew should not be given to him. One should not take part in sending any lewd material to anyone

6. Harav Yisroel Belsky *shlit"á*, see *V'ein Lamo Michshol* 9, pages 174-175, *Pischei Choshen Geneiva/V'ona'ah* 9, footnotes 26-27.

7. Harav Yisroel Belsky *shlit"á*. Concerning listening to such pirated music, see *Rivevos Ephraim* 8:158:9, *Vayan Dovid* 2:226.

8. Harav Yisroel Belsky *shlit"á*, see *Nezer Hachaim* page 220:171.

9. Harav Yisroel Belsky *shlit"á*.

10. Harav Yisroel Belsky *shlit"á*.

11. Harav Yisroel Belsky *shlit"á*.

because this is considered being *machshil* him with one's own hands. All such material should be destroyed.¹²

A librarian in college only has the right to let a student print out a small number of pages from the printer. The librarian does not have the liberty to allow unlimited printing.¹³

One is allowed to open a competing store next to someone else if he is from the same city,¹⁴ and it will not cause the other store to go out of business.¹⁵ It is debatable whether Flatbush and Boro Park are to be considered one city in regard to this halachah.¹⁶

When someone answers a wedding response card in the affirmative, and then backs out, he is not obligated to pay. It is normal for people to back out of *simchos* and not end up coming.¹⁷

A worker is permitted to give a customer a discount on an item, because the owner allows for these kind of tactics. By allowing workers to give the customers a break, it will generate more business in the future, since people will keep coming back. However, if it starts getting out of hand and the worker gives off too much - which is something to which the owner would object - then one should not accept his favor.¹⁸

When someone cancels a car service that is already on its way, one should give the car service company a dollar or two. However,

12. Harav Yisroel Belsky *shlit"a*.

13. Harav Yisroel Belsky *shlit"a*.

14. See *Meseches Bava Basra* 21b, Rambam *Hilchos Shecheinim* 6:8, *Shulchan Aruch* C.M. 156:5, Rema, *Masas Binyamin* 27, *Minchas Tzvi* 2:5, *Igros Moshe* C.M. 1:38 and 2:40, *Techumin* 5, pages 285-286, *V'ein Lamo Michshol* 9, pages 265-266, *Teshuvos V'hanhagos* 1:400-401, *Journal of Halachah and Contemporary Society* 29, pages 5-29 in depth, *Beis Yitzchak* C.M. 43, *Yaskil Avdi* C.M. 6:7.

15. Harav Yisroel Belsky *shlit"a*.

16. Harav Yisroel Belsky *shlit"a*.

17. Harav Yisroel Belsky *shlit"a*.

18. Harav Yisroel Belsky *shlit"a*.

if the car did not leave yet and one cancels it, he is not required to pay at all.¹⁹

19. Harav Yisroel Belsky *shlit"á*, see *Shulchan Aruch* C.M. 333:8, *Mili D'nezikin* page 129, 16, *Mishpatei Halevi* 1, page 157, *Minchas Tzvi* 2, page 46, *V'ein Lamo Michshol* 9, pages 269-270.

לזכר ולעילוי נשמת הטהורה
של הבחור הבלתי נשכח

נתנאל לוינ ז"ל

שנחטף בדמי ימיו
ובפריחת שנותיו
ועלה בסערה השמימה
ביום י"ג ניסן תשס"ה
בשנת כ"ב לחייו
נא את כל משפחתו



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לז"נ

הרב מיכאל בן רב שלמה יעקב זצ"ל

Yaakov Weiner



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הרב שרגא פייוול בן הרב חיים יהודה זצ"ל

ומרת עטל בת הרב אלעזר אלטער ע"ה

May this *sefer* be a *zechus* for an *aliyah*
of their *neshamos* in *Gan Eden*.

May they be *melitzei yosher* for all of their children,
grandchildren, and great-grandchildren.

Chaim Leibie and Chavie Alter and Family

This *sefer* is dedicated in honor of
the author, our dear nephew and cousin

Moishe Dovid ״׳׳

May he continue to teach Torah for
many more years to come

Yehuda and Miriam Gerstner

Eli and Chani Gerstner and Family

Yisroel and Shiffy Schreiber and Family

Sruly and Miri Miller and Family

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