

HALACHICALLY SPEAKING

Volume 12 Issue 10



{ TOPIC }

SUMMER HALACHOS PART 2



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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

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SUMMER HALACHOS PART 2

Changing Location While Eating

In a bungalow colony or camp, people often eat in their room and then go outside on the porch or walk around outside.

The *halachos* of changing locations when eating are long and complex. Rather than attempt to cover the entire topic, we will discuss some important points that pertain to summer issues. It is always preferable to remain in the same place and avoid possible problems.¹ Another point is that the concept of changing locations creates a *hesech hada'as*.

One who eats bread (more than a *kezayis*)² need not be concerned about the *halachos* of changing locations, since he is supposed to return to his original location to *bentch*.³ *Mezonos* is considered like bread (since it is nourishing).⁴ If he knows in advance that he will leave, he should have in mind when making the *brachah* that he wants to *bentch* at the second location (he should eat a *kezayis* of food in the second location).⁵

Fruits from the seven *minim* are excluded from the

1. *Rama* 178:2, *Magen Avraham* 1, 8, *Chayei Adam* 59:1, *Ben Ish Chai Beha'aloscha* 1:2, *Mishnah Berurah* 7, 28, 40, *Kaf Hachaim* 26.

2. *Chayei Adam* 59:16, *Mishnah Berurah* 28.

3. *Shulchan Aruch* 178:4. See *Magen Avraham* 10. Refer to *Ben Ish Chai Beha'aloscha* 1:2, *Aruch Hashulchan* 5, 8. See *Igros Moshe O.C.* 1:100:2.

4. *Mishnah Berurah* 44, *Birchos Habayis* 20:5. Refer to *Ben Ish Chai Beha'aloscha* 1:3, *Aruch Hashulchan* 9. Wine is also excluded (*Ben Ish Chai Beha'aloscha* 1:3).

5. *Taz* 174:9, *Magen Avraham* 8, *Mishnah Berurah* 33, 40. Such as done by a *tisch* of a rebbe where one starts in his home and finishes the meal at the *tisch* (*V'zos Habrachah* page 60). See *Aruch Hashulchan* 8.



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above,⁶ as well as other fruits,⁷ or *Shehakol* and *Ha'adamah* foods.⁸

Regarding fruit and drinks and other food items, there is a problem with changing locations even if one can see part⁹ of the original location, unless he had in mind to move when making the *brachah*.¹⁰

Having in mind to make a *brachah* at a second location does not help if one plans to move to a different building¹¹ (except for bread and *Mezonos*).¹²

There is a big discussion whether going to another room in the same house is considered the same place.¹³ The *Biur Halachah*¹⁴ maintains that one should not leave his room when eating, but the custom is to be lenient with this.¹⁵ This applies even if one cannot see the first room or did not have in mind when leaving.¹⁶ If one did leave, no *brachah* is required.¹⁷

6. Second opinion quoted in *Mishnah Berurah* 45, see *Magen Avraham* 12, *Pri Megadim Eishel Avraham* 12, *Chayei Adam* 59:15. Refer to *Ben Ish Chai Beha'aloscha* 1:3, *Birchos Habayis* 20:4, *Yalkut Yosef* 178:7.

7. *Shulchan Aruch* 178:5, *Mishnah Berurah* 45, *Sha'ar Hatzion* 43.

8. *Birchos Habayis* 20:6. See *Chayei Adam* 59:2.

9. *Chayei Adam* 59:6, *Ketzos Hashulchan* 57:badi 2.

10. *Mishnah Berurah* 178:12, 39, *Sha'ar Hatzion* 9. Others are lenient if one has in mind and can't see second location, see *V'zos Habrachah* page 57).

11. *Shulchan Aruch* 178:1, *Rama* 1, *Chayei Adam* 59:5, *Mishnah Berurah* 12. See *V'zos Habrachah* page 58. Refer to *Ohr L'tzion* 2:12:15.

12. *Mishnah Berurah* 42.

13. Refer to *Biur Halachah* 178 "b'bayis echad." See *Shevus Yitzchak* 8:page 270. Refer to *Shulchan Aruch Harav* 178:1, *Chayei Adam* 59:5, *Ben Ish Chai Beha'aloscha* 1:4, *Kaf Hachaim* 2.

14. 178 "b'bayis echad."

15. *Biur Halachah* *ibid*.

16. *Biur Halachah* *ibid*, *Mishnah Berurah* 12, *V'zos Habrachah* page 56. See *Sha'arei Teshuvah* 1.

17. *Biur Halachah* *ibid*.

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Some maintain that today it is common to leave the dining room while eating to get food from the kitchen, so even the stringent opinion would be lenient.¹⁸ The same is true for a woman of the house who routinely goes from room to room while eating to deal with house chores.¹⁹

It is permitted to change locations within the same room, even if one cannot see his original location.²⁰ This is true even if there are separations in the room.²¹ This is common in hotel ballrooms.

Going outside to a covered porch is not considered a change of place.²² Many consider it as part of the house even if there is no roof.²³

Many bungalow colonies and camps are surrounded by a fence, so the entire area is considered one location. Accordingly, if one would eat in one part of the bungalow colony and walk to a different part there is no new *brachah* required.²⁴ However, others are not convinced.²⁵

It is important to know that even if one is required to recite a *brachah*, it is only a *brachah rishonah*. No *brachah*

18. *Shevet Halevi* 1:205.

19. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *V'zos Habrachah* page 58.

20. *Chayei Adam* 59:4, *Mishnah Berurah* 9, 23, *Aruch Hashulchan* 10, *Kaf Hachaim* 3.

21. *Magen Avraham* 5, *Mishnah Berurah* 25, 37, *Aruch Hashulchan* 273:3.

22. Opinion of Harav Elyashiv *zt"l* quoted in *V'zos Habrachah* page 57. See *Aruch Hashulchan* 11. Some are lenient even with an unclosed porch (*Ohr L'tzion* 2:12:16).

23. *V'zos Habrachah* page 57 quoting the opinions of Harav Shlomo Zalman Auerbach *zt"l* and others, *Ohr L'tzion* 2:12:16. See *Shevus Yitzchak* 8:page 270:3, *M'beis Levi* 17:page 34.

24. *Habrachah U'mekomo* pages 186:1-2. Some mention this would apply as well to a place which has an *eruv* (*ibid.* 3).

25. Harav Yisroel Belsky *zt"l*.

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acharonah is required on foods he already ate, as they are covered by the *brachah* recited in the second place.²⁶

Kiddush in Place of *Seudah* – Changing Places

It is very common in the summer to have a kiddush on the grass and eat *Mezonos* at different tables.

Ideally, one should eat in the same place that he hears Kiddush.²⁷ However, one can be lenient if he had in mind at the time of Kiddush to eat in a different corner of the same room,²⁸ especially if he can see the place where Kiddush was made.²⁹

It is forbidden to make Kiddush in one house and eat in a different home unless he can see the first place.³⁰ Moving from the house to a courtyard is considered from house to house.³¹

One is permitted to make Kiddush in one corner of a room and eat in another corner.³² This is true even if the room is very large.³³ This is very common in the bungalow colony, where Kiddush is made outside and the food is set up on tables across the grass. Being that it is one large area, it suffices.

26. Rama 178:2, Chayei Adam 59:2, Mishnah Berurah 26, Aruch Hashulchan 6. See Kitzur Shulchan Aruch 42:19, Chessed L'alafim 2, Ben Ish Chai Beha'alosha 1:2, Yufei Leleiv 2, Kaf Hachaim 22. Refer to Ohr L'tzion 1:17.

27. Magen Avraham 273:1, Pri Megadim Eishel Avraham 1, Mishnah Berurah 3.

28. Mishnah Berurah 3.

29. Biur Halachah "v'cheinikur."

30. Maseches Pesachim 101a, Rashbam Maseches Pesachim 101a "hanimilei."

31. Pri Temarim 26-27:page 53:footnote 10.

32. Tosafos Maseches Pesachim 101a "aval," Rosh 10:5, Ritva Maseches Pesachim 101a, Rambam Hilchos Shabbos 29:8, Beis Yosef, Tur 273, Shulchan Aruch 273:1, Aruch Hashulchan 2. See Ran Maseches Pesachim 101a, Rif Maseches Pesachim 20a, Machatzis Hashekel 1. See Mishnah Berurah 2, Kaf Hachaim 8.

33. Tur 273, Darchei Moshe 273. See Chayei Halevi 3:21. Refer to Shemiras Shabbos K'hilchasah 54:8:footnote 16.

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If one had in mind³⁴ to go to another room in the same house it is permitted to make Kiddush in one place and eat in a different place.³⁵ This is common at a big *seudah* where men and women sit in different rooms.³⁶

If one sees the place of Kiddush, he may even go to another house.³⁷ This is true even if he sees only a portion of the place where Kiddush was recited.³⁸ It is better to be stringent in this regard.³⁹

Drinking from a Bottle

It is not *derech erez* to drink straight from a bottle.⁴⁰ However, there is no objection to drinking from a sports bottle, which is designed to be used in this fashion.⁴¹

Hot-Air Balloon / Parachute

In the summer when people have time to go on trips, some find it fun and adventurous to go on a hot-air balloon or parachute from the heights. There is enough danger involved in these activities to recite *birkas hagomel* but without saying the names of Hashem (no *Shem* or *Malchus*).⁴²

34. *Rosh Maseches Pesachim* 10:5. See *Maseches Pesachim* 101a, *Rashbam Maseches Pesachim* 101a “*hanimilei*.” See *Tosafos Maseches Pesachim* 101a “*aval*.”

35. *Tur* 273, *Shulchan Aruch* 273:1, *Pri Megadim Eishel Avraham* 2-3, *Rav Akiva Eiger* 273:1, *Mishnah Berurah* 4, 8, *Aruch Hashulchan* 2. If two rooms belong to separate people it is viewed as two houses (*Shulchan Shlomo* 273:2).

36. *Mishneh Halachos* 11:208. See *Nishmas Shabbos* 2:127.

37. *Beis Yosef* 273, *Shulchan Aruch* 273:1, *Mishnah Berurah* 6-7, *Aruch Hashulchan* 2.

38. *Magen Avraham* 3, *Machatzis Hashekel* 3, *Mishnah Berurah* 6, *Kaf Hachaim* 12.

39. *Mishnah Berurah* 7.

40. *V'ein Lamo Michshal* 3:page 36:footnote 15.

41. Refer to *Ohr L'tzion* 2:46:7, *V'aleihu Lo Yibol* 1:page 107, *V'ein Lamo Michshal* 3:page 36.

42. Refer to *B'derech Hamelech* page 108:3.

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Niagara Falls

Many camps take their campers on a trip to Niagara Falls. Is a *brachah* recited when seeing the falls?

A *brachah* of *Osei Ma'asei Bereishis* should be made on the Canadian side of the falls.⁴³ There is a discussion in the *poskim* if a *brachah* should be made on the American falls. No *brachah* is made on the rainbow over the falls.⁴⁴

Birchas M'ein Sheva – Magen Avos⁴⁵

In the times of the Gemara, shuls were located in open fields, outside the city limits. Since it was dangerous to walk home alone in the dark after Ma'ariv, the *chachamim* instituted an extra *tefillah* to extend Ma'ariv, in case someone was slow in finishing *Shemoneh Esrei*.⁴⁶ A person who is

43. Harav Yisroel Belsky *zt"l*, opinion of Harav Moshe Feinstein *zt"l* quoted in *Reshumei Aharon* 2:page 22:228:1.

44. Harav Yisroel Belsky *zt"l*, see *Rivevos Ephraim* 6:103, *Hakeshes B'halachah* pages 71-74, *Ohr Yitzchak* 2:89.

45. Refer to *Rivevos Ephraim* 5:194:2 on why it is referred to as *Magen Avos*. Also see *Rivevos Ephraim* 4:44:91, 5:403:44.

46. *Maseches Shabbos* 24b, *Tur* 268, *Rambam Hilchos Tefillah* 9:11, *Machzor Vitri* 105, *Drishah* 268:1, *Taz* 268:6, *Mishnah Berurah* 8, *Aruch Hashulchan* 16. For a nice treatment of these *halachos* see *Zechor L'Avraham* 5759:pages 666-674 in depth. Even though this does not apply today since our shuls are in the city it is still said (*Pri Megadim M.Z.* 6, *Mishnah Berurah* 20, *Aruch Hashulchan* 16). See *Magen Avraham* 13. The *Aruch Hashulchan* 17 mentions that there are places which only have the *chazzan* say it. However, this is not practiced (*Masores Moshe* page 65:142, *Nishmas Shabbos* 1:529). The *Rivevos Ephraim* 6:135 mentions that he did not say it. See *Rivevos Ephraim* 7:94, 97:62, 8:427. As far as where the *shatz* should start saying the *tefillah* from see *Ketzos Hashulchan* 77:badi 26, *Iyunim B'halachah* 1:23, *Nishmas Shabbos* 1:529. If the *shatz* said Kaddish after *Shemoneh Esrei* and did not say *Vayechulu* or *M'ein Sheva* see *Avnei Yushpei* 1:57 which says to mention *Vayechulu* and *Me'ein Sheva* and say Kaddish again. In regard to bowing by *Magen Avos* see *Rivevos Ephraim* 2:115:52, 6:134, 7:315, 8:464:5, 570:9, *B'tzel Hachachmah* 4:111, *Tzitz Eliezer* 7:23, *Yabia Omer O.C.* 4:21, *Yeshurun* 3:pages 256-262. As to why *Magen Avos* is after *Shemonei Esrei* and *Yiru Eineinu* at weekday Ma'ariv is before, see *Rivevos Ephraim* 8:505. If the *rav* was saying a long *drashah* and people went out to make a second *minyán*, *Magen Avos* is recited (*She'eilas Rav* 1:2:23:25).

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davening by himself does not say it,⁴⁷ although he may say it without the *brachah* at the beginning or end.⁴⁸ The custom is that all the congregants say it without the *brachah* at the beginning or end.⁴⁹ One should say the *tefillah* while standing.⁵⁰

If there is a *minyan* in a *shivah* home⁵¹ the *tefillah* is omitted,⁵² since it is only said at a set *minyan* (see below).⁵³ If they wish to say it we do not discourage them,⁵⁴ but this is not the custom.⁵⁵

There is a discussion in the *poskim* regarding this *brachah* for people who are not in a shul⁵⁶ setting.

The *Taz*⁵⁷ mentions that this *brachah* is only said in a place that is set for *davening*.⁵⁸ The *Aruch Hashulchan*⁵⁹ and

47. *Tur* 268, *Shulchan Aruch* 268:8. Refer to *Hagaos Maimonios Hilchos Tefillah* 9:5 which says why a person alone does not say it.

48. *Rama* 268:8, *Prishah* 6, *Shulchan Aruch Harav* 13, *Aruch Hashulchan* 17. See *Rivevos Ephraim* 4:44:32.

49. *Rama* 268:8. See *Mishnah Berurah* 22.

50. *Elyah Rabbah* 15, *Rivevos Ephraim* 1:189:3. See *Nishmas Shabbos* 1:529.

51. *Taz* 268:8, *Mishnah Berurah* 24.

52. *Beis Yosef* 268, *Shulchan Aruch* 10, *Gesher Hachaim* 1:20:3, see *Taz* 8.

53. *Aruch Hashulchan* 17. Some mention another reason for not reciting it in the home of an *avel* either; see *Mitzian Orah* 1:11.

54. *Magen Avraham* 14. See *Pri Megadim Eishel Avraham* 14.

55. *Aruch Hashulchan* 17.

56. If most of the shul is not in the shul for *davening* for whatever reason then they still say it (*Tehillah L'Dovid* 13).

57. 268:8. See *Birchei Yosef* 10.

58. The *Shulchan Aruch Harav* 15 says this means set for at least a few weeks. This is also mentioned in *Kitzur Shulchan Aruch* 76:7. However, the *Mishnah Berurah* 24 says a few days. See *Zechor L'Avraham* 5764 pages 410-416. Refer to *Mishneh Sachir* 91 about those who *daven* in shul just for *Minchah* and *Ma'ariv*. Some mention that it has to be a set place for *davening* all three *tefillas* (*Eishel Avraham Butchatch* 268).

59. *Aruch Hashulchan* 17.

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others⁶⁰ mention that one can say it if a *sefer Torah* is present. However, the custom is not like this.⁶¹

The shul of a bungalow colony is only active during the summer. Nevertheless, it is considered a set *minyan*, and *M'ein Sheva* is said.⁶² If the *davening* is held in a field or courtyard, then *Magen Avos* is omitted.⁶³

In the summer there are multiple *minyanim* for Minchah and Ma'ariv on Erev Shabbos. *Magen Avos* is said at each *minyan*.⁶⁴

If a group goes to a hotel for Shabbos (and it is not a Jewish one which has a set place for *tefillah*),⁶⁵ *Magen Avos* is not recited.⁶⁶ The same applies for a cruise.⁶⁷

If a group goes to the bungalow colony in the winter, they may say *Magen Avos* even if the shul is generally closed during the winter, since during the summer it is a functioning shul.⁶⁸

A set house *minyan* that always *davens* Ma'ariv on Friday night would recite *Magen Avos*.⁶⁹

60. *Elyah Rabbah* 19, *Chessed Lalafim* 7, *Mishnah Berurah* 24.

61. *Igros Moshe* O.C. 4:69:3. As long as it is a set *minyan* (*Koneh Bosem* 2:48:4). See *Peulas Tzaddik* 3:60, *Mitzian Orah* 1:11, *V'dibarta Bam* 71.

62. *Kol HaTorah* 59:page 22, *Ishei Yisrael* 36:37.

63. Opinion of Harav Moshe Feinstein *zt"l* quoted in *Reshumei Aharon* 2:page 25:268:2.

64. *Mishnah Yosef* 7:59. See *Tzohar* 4:page 19:10.

65. *Mitzian Orah* 1:11. See *Nishmas Shabbos* 1:531.

66. *Rivevos Ephraim* 1:190. See *Me'ein Omer* 2:60.

67. *Rivevos Ephraim* *ibid*.

68. *Ibid* 1:533. See *She'eilas Rav* 1:2:23:24.

69. Opinion of *Igros Moshe* quoted in *Rivevos Ephraim* 2:115:18, *Minchas Yitzchak* 10:21, *Shraga Hameir* 6:47 (this is especially if they have a *sefer Torah* there since they may *daven* Minchah Shabbos day there as well). See *Reshumei Aharon* 2:page 25:268:1 which quotes the opinion of Harav Moshe Feinstein *zt"l* that this is true even if the *minyan* takes place in a different person's home each Friday night. Refer

Based on sources in Kabbalah, *Magen Avos* is said whether or not there is a set *minyan*.⁷⁰ However, if one does not always follow the rulings of Kabbalah he should not follow it here either.⁷¹

The custom in Yerushalayim is to say it in a place that has a set *minyan* even without a *sefer Torah*.⁷²

Disposable Cups

In a bungalow colony, it is common that there are not enough *bechers* for everyone to make Kiddush. It is best for one person to make Kiddush for all using a *becher*. If this is not feasible, can one use a disposable cup? There is a discussion in the *poskim* if one may use a plastic or paper cup to wash his hands.⁷³ If no other cup is available, one may use them for Kiddush.⁷⁴

to *Me'ein Omer* 2:61. See *Ashrei Ha'ish O.C.* 2:page 102:9. Refer to *Koneh Bosem* 2:48:4, *Nishmas Shabbos* 1:532, 534 (in relation to the Projects in Williamsburg). Even if one does not say *Magen Avos* he may recite all the *tefillos* after it (*Aruch Hashulchan* 268:17, *Minchas Yitzchak* 10:21, *Nishmas Shabbos* 1:534).

70. *Ben Ish Chai Vayeira* 2:10, *Rav Poalim O.C.* 3:23, *Kaf Hachaim* 268:50, *Mishmeres Shalom* 27:2, *Yaskil Avdi O.C.* 5:35.

71. *Nishmas Shabbos* 1:531.

72. *Ben Ish Chai Vayeira* 2:10, *Likutei Maharich* 2:page 23b (old), *Yabia Omer O.C.* 2:29:7, 5:27, *Shemiras Shabbos K'hilchasah* 65:footnote 58, *Ohr L'tzion* 2:19:5, *Shevus Yitzchak Purim* page 101, *Rivevos Ephraim* 4:44:104, 105, *Har Tzvi O.C.* 15, *Tzitz Eliezer* 7:23, *Peulas Tzaddik* 3:60, *Ketzos Hashulchan* 77:badi 28. Refer to *Beis Hillel* 10:pages 33-35 on what part of Yerushalayim this is referring to. Also see *Tzitz Eliezer* 13:22:8, *Teshuvos V'hanhagos* 4:41, *Me'ein Omer* 2:59, *Halichos Shlomo Tefillah* 11:footnote 63. Some make a distinction if it is outside the Old City and has a *sefer Torah* (see *Ashrei Ha'ish O.C.* 2:page 102:9).

73. Refer to *Igros Moshe O.C.* 3:39, *Mesoros Moshe* 2:page 34, *Az Nidberu* 6:48, *Sha'arei Habrachah* 6:footnote 142, *Minchas Yitzchak* 10:23, *Uv'lechticha Baderech* 8:4:footnotes 70-71, *Vayishma Moshe* 1:page 76, 2:page 71, *Ohr L'tzion* 2:11:7, *Vaya'an Yosef* 1:65, *Vihl Binsoa* pages 79-80, *Toras Haderech* 12:2.

74. *Shemiras Shabbos K'hilchasah* 47:51:footnote 51, *V'aleihu Lo Yibol* 1:page 139:197, *Be'er Moshe* 3:55, *Rivevos Ephraim* 1:150, 7:372, *Tzitz Eliezer* 12:23, *Chut Shani Pesach* page 316, *Ohr Yitzchak* 2:57, *Rivevos V'yovlos* 2:359, see *Shila D'kaita* page 82 quoting the opinion of Harav Elyashiv *zt"l*. Refer to *V'dibarta Bam* 21, *Orchos Rabbeinu* 1:page 110:44, *Ohr L'tzion* 2:47:12. One should not use an inflatable cup for

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Reading with a Lamp / Blackout

We are all accustomed to lights on Shabbos. However, veteran bungalow residents will attest that blackouts do occur on Shabbos. Is it permitted to read by candlelight or emergency exit lights on Shabbos? How about using a dimmable electric lamp?

The Gemara⁷⁵ forbids reading by the light of an oil lamp on Shabbos due to the concern that one might tilt the lamp to obtain a brighter flame, thus transgressing the *melachah* of *me'aver* (burning) on Shabbos.⁷⁶ Some are lenient with wax candles, where there is no concern of tilting the candle.⁷⁷ This is especially true with our candles, which have nice light.⁷⁸ Others are stringent with wax.⁷⁹

Many are lenient that there is no concern with oil lights either.⁸⁰ Some explain that we light candles for Shabbos in a unique *leichter*. This serves as a reminder that it is Shabbos, and we will not come to tilt it.⁸¹

None of these concerns apply when dealing with electric

Kiddush (*Vayishma Moshe* 2:page 71). If one holds it is not good, then using two as a stronger cup would not work either (*U'bayom HaShabbos* page 530:6).

75. *Maseches Shabbos* 12b.

76. See *B'tzel Hachachmah* 3:90. In regard to wax candles, see *Biur Halachah* "assur." The concern is not that one will come to add oil to the light and therefore, it will stay lit longer, or that one will bring a new candle (*Chut Shani Shabbos* 4, pages 76-77).

77. *Magen Avraham* 285:2. See *Bach*, *Prishah* 3, *Elyah Rabbah* 3, *Taz* 2, *Pri Megadim* M.Z. 2, *Mishnah Berurah* 4, *Ben Ish Chai* Noach 1:18.

78. *Mishnah Berurah* 4.

79. *Shulchan Aruch* 275:1, *Levush* 1. See *Yabia Omer* 1:16:11. Refer to *Biur Halachah* "I'or" about a propane light. Also see *Aruch Hashulchan* 7-8, *Chut Shani Shabbos* 4:page 80.

80. Refer to *Ketzos Hashulchan* 106:badi 1, *Yalkut Yosef* 275:1.

81. *Apraksisa D'anya* 2:49. See *Nemukei Orach Chaim* 275:2.

lights⁸² (even if the room is not well lit).⁸³ Although there might be grounds to forbid moving a lamp due to the possibility that he might accidentally pull the cord out of the outlet, we do not make our own *gezeiros*.⁸⁴ Therefore, it is permitted to read by the light of an electric lamp, even if it has a dimmer switch.⁸⁵

Since we are so accustomed to electric lights, even if there is a blackout one may read with the candlelight. There is no concern of tilting it.⁸⁶

If one wishes to sleep he may cover the lamp.⁸⁷

82. *Maharshag O.C.* 1:29, 2:41, *Levushei Mordechai* 2:52, *Shemiras Shabbos K'hilchusah* 13:32, *Be'er Moshe* 7:electric 40, *Az Nidberu* 7:1, *Bris Olam* 21:24, *Am Mekadshei Shevi'i* 2:page 76:15, *Shevet Halevi* 5:3, *Yaskil Avdi O.C.* 2:9, *Y.D.* 5:57:2, *Ohr L'tzion* 2:18:18, *Yabia Omer O.C.* 1:16, 7:37:1, *Yechaveh Da'as* 6:20, *Yalkut Yosef* 275:7, *Beis Yisrael* 46, *Chut Shani Shabbos* 4:pages 77-79, *Beis Eliyahu* 61:pages 58-59, *Rivevos Ephraim* 1:222:27, *Mishneh Halachos* 10:56, *HaShabbos V'hilchosehah* 43:2. See *Da'as Chazon Ish* pages 31-32 for opinion of the Chazon Ish, *Orchos Rabbeinu* 1:page 116:67, *Shraga Hameir* 8:106 (some would learn only with a *shomer* to remind him not to touch the lights), *Rivevos Ephraim* 1:222:27, 2:115:42, 5:201. Even according to those who are stringent with electric lights and reading, etc., one can be lenient and use the light which emits from an alarm clock (*Chut Shani Shabbos* 4, page 87). See *Pnei Meivin O.C.* 57.

83. *Be'er Moshe* 7:electric 40.

84. *Yabia Omer O.C.* 1:16.

85. *Ibid* 1:16, 7:37:1, *Yechaveh Da'as* 6:20, *Yalkut Yosef* 275:8, *Me'in Omer* 2:page 165:7, *Shemiras Shabbos K'hilchusah* 13:footnote 112, see *Ohr L'tzion* 2:18:18, *Rivevos Ephraim* 1:222:27, *Mishneh Halachos* 10:56, *Orchos Shabbos* 16:23 (it is advisable to put a sign on the adjustable switch that it is Shabbos and one can't touch the switch). See *Avnei Yushpei* 1:91, *Chut Shani Shabbos* 4:page 77, *Shevus Yitzchak* 2:page 272. Refer to *Nishmas Shabbos* electric 4, *Chut Shani Shabbos* 4, page 77. A switch to make it high and low should be taped down before Shabbos (Harav Yisroel Belsky *zt"l*, see *Shulchan Halevi* [Hebrew] 1:page 72).

86. *Piskei Teshuvos* 275:2.

87. *Rivevos Ephraim* 3:270, see *Shevet Hakehasi* 2:108 which mentions one should make a *heker* as not to come to close the lamp before one wishes to go to sleep.

איננו להלכה אלא דאמת של הלכה בלבד... (ברכות ה')

Proper Respect for Shabbos Lights

In the country, with limited space,⁸⁸ Shabbos candles are often placed wherever there is room in the kitchen. Children tend to roam around the kitchen, often improperly dressed.⁸⁹

The Gemara⁹⁰ mentions that it is dangerous to stand without clothes in front of a candle. The Rama⁹¹ mentions that a child should not stand naked⁹² in front of candles.⁹³ This is not forbidden, just the custom.⁹⁴

The *Elyah Rabbah*⁹⁵ says that the Gemara is referring to an adult.⁹⁶ In addition, the Gemara is discussing a weekday,⁹⁷ while the Rama is discussing children on Shabbos.

The *Kaf Hachaim*⁹⁸ mentions that one should not do other disgraceful acts in front of the candles, such as placing dirty items there. This is common in the bungalow when there is a small kitchen and the garbage piles up in front of the candles.

Some say that the prohibition only applies if someone is close enough to the candle to benefit from the warmth.⁹⁹ Others mention that today there is no issue.¹⁰⁰

88. This is also common in a hospital (*Nishmas Avraham* 5:page 237:189).

89. Refer to *Nishmas Shabbos* 1:453.

90. *Maseches Pesachim* 112b.

91. *O.C.* 275:12, *Levush* 12, *Shulchan Aruch Harav* 13, *Aruch Hashulchan* 17, *Shemiras Shabbos K'hilchasah* 43:41.

92. Even if he is not fully naked (*Kaf Hachaim* 41).

93. This applies to other candles lit for mitzvah purposes (*Levush* 12).

94. Opinion of Harav Nissin Karelitz *shlit"a* quoted in *Ginzei Hakodesh* 4:footnote 14.

95. 275:14, *Mishnah Berurah* 27.

96. See *Aruch Hashulchan* 275:17.

97. *Shulchan Aruch Harav* 13.

98. 275:42.

99. *Zechor Yehosef O.C.* 1:28:page 89. See *Yabia Omer Y.D.* 3:7, *Tzitz Eliezer* 18:4.

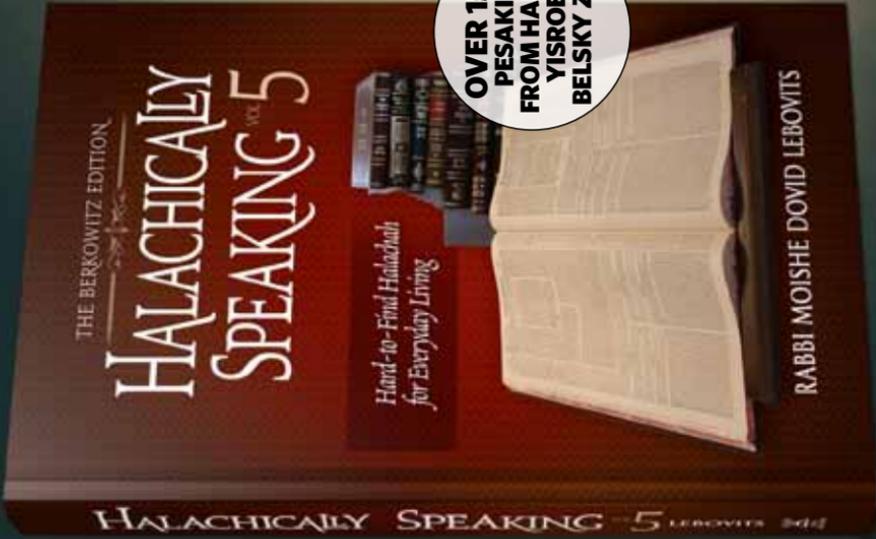
100. *Tosafos Shabbos* 275:16.

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