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{ TOPIC }

Boruch Shep'tarani



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► 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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Boruch Shep'tarani

We have witnessed the scene of a *bar-mitzvah* boy getting an *aliyah* and the father making a *beracha* of *boruch shep'tarani*. What is the source of this *beracha*? Why is it said? When is the proper time to say it? Does a parent say it for a daughter who became *bas mitzvah*? Does one say Hashem's name in this *beracha* like other *berochos*, or is it said without Hashem's name? All these and other questions related in *boruch shep'tarani* will be discussed below.

Source

This *beracha* does not have a source in the Gemorah. However, the *Rishonim* do mention the *beracha*.¹

Reason for the *Beracha*

There are two reasons given for this *beracha*.

1. The father until this point was punished for sins his son committed since he did not give the child proper *chinuch*.²
2. The *Levush*³ says just the opposite. Until now, the child was punished for the sins of the father.⁴

There is a question on the second reason. If it is true that a child is punished because of the sins of the father, why

1. *Maharil, Minhagim Hilchos Krias Hatorah* 5; *Midrash Rabbah Toldos* 63:10; see *Darchei Moshe, O.C. 225; Rema 225:2; Leket Yosher* page 40. Whether we check for signs of maturity or rely on the fact that in most cases it exists at that age, see *Birurei Chaim* 3:pages 610-615. Refer to *Har Tzvi, O.C. 114; Ketzos Hashulchan 65:badi 13*.

2. *Magen Avraham 225:5*. The father is still obligated in *chinuch*; he just does not get punished for lack of *chinuch* (see *Teshuvos V'hanhagos 4:55*). Some maintain that the *chinuch* to teach Torah to his son is before thirteen years of age, and after that point the father is obligated to train the child in *middos*, etc. (see *Sho'alin V'dorshin 1:5*).

3. 2. See *Magen Avraham 225:5*.

4. See *Machatzis Hashekel 225:5*.

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does it stop when he is bar-mitzvah?⁵ Others disagree with the Levush.⁶

Meaning of the *Beracha*

Many *poskim* discuss the nature of the *beracha*.⁷

Some explain that until now the father was obligated in the son's *chinuch*, and if the father was lax he might be punished. Now that the son is bar-mitzvah, he is obligated himself, and the father is exempt from punishment.⁸

Some explain that until a child is bar-mitzvah he does not get rewarded for a mitzvah. This causes the father pain, which is like a punishment. When he becomes bar-mitzvah he does receive a reward, and now the father is exempt from the pain.⁹

Others maintain that before bar-mitzvah neither the father nor the son are punished. When the child becomes bar-mitzvah and then does an *aveirah*, it is a bad reflection on the father who should have trained him well. Regarding this, the father says *boruch shep'tarani*. He is exempt from punishment even if he may have not trained him properly.¹⁰

With Hashem's Name or Not

There is a huge discussion in the *poskim* if one should say Hashem's name with this boruch or just "*boruch shep'tarani mei'onsho shelzeh*." Many maintain that one should not say

5. On this, see *Eliyahu Zuta* 225:3. Whether the father is obligated in teaching his child Torah after he becomes bar mitzvah see *Minchas Chinuch* 392; *Shulchan Aruch Harav Hilchos Talmud Torah* 1:6.

6. *Divrei Chamudos Maseches Brachos* 9:30. See *Bnei Banim* 2:18.

7. See *Chasan Sofer* 96; *Levushai Mordechai* 1:37.

8. *Divrei Chamudos Maseches Brachos* 9:30. See *Mor U'ketziah* 225.

9. *Rivevos Ephraim* 1:157:1.

10. *Bnei Banim* 2:18.

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this with Hashem's name,¹¹ while others say that it should be recited like any other *beracha*.¹²

Some explain that we omit Hashem's name because we are not sure how the child will turn out, so the joy is not complete yet.¹³ Others contend that many *Rishonim* do not mention this *beracha* at all; therefore, even if one says it he should do so without mentioning Hashem's name.¹⁴

Others argue that although there is joy that the father is not punished for the sins of his son, he still is not happy that his obligation for *chinuch* has been diminished, since we all wish to train our children to make sure they are going in the correct path. Therefore, it is not fitting to recite the *beracha* with Hashem's name.¹⁵

Some say that the time to say this *beracha* is as soon as the child becomes bar-mitzvah. Since we wait for *laining*, the time for the *beracha* has passed. Therefore, we do not say Hashem's name.¹⁶

Others explain that we are not certain that the child has reached puberty. Therefore, we don't make a *beracha* with Hashem's name.¹⁷

The custom is that this *beracha* is recited without mentioning the name of Hashem or reference to *malchus*.¹⁸

11. *Rema* 225:2; *Chessed Lalafim* 16; *Yosef Ometz* 452; *Ben Ish Chai Re'eh* 1:17; *Kaf Hachaim* 16; *Birchos Habayis* 1:31; *Sha'arei Ephraim* 4:25.

12. *Gra* 225; *Chayei Adam* 65:3; *Kitzur Shulchan Aruch* 61:8; *Aruch Hashulchan* 4; *Chasan Sofer* 96; custom of Harav Shlomo Zalman Auerbach *zt"l*, quoted in *Halichos Shlomo* 23:40; footnote 151; *Shanah B'shanah* 5748 pages 280-281. See *Divrei Yatziv*, O.C. 1:45:17.

13. *Yad Yitzchak* 3:303; *Asei Lecha Rav* 1:31.

14. *Mishnah Berurah* 225:8; *Bnei Banim* 2:18.

15. *Chinuch Yisrael* 2: pages 688-689. See *Rivevos Ephraim* 4: pages 24-25 which posits to perhaps wait until one's child goes in the right path before saying the *brachah*.

16. *Mishneh Halachos* 11:183.

17. *Divrei Yatziv*, Y.D. 4:188:17. See *Lehoros Nosson* 8:7; *Otzer Bar Mitzvah* pages 286-288.

18. *Kaf Hachaim* 225:16; *Hakattan V'hilchosav* 83:21; *Teshuvos V'hanhagos* 2:142; *Rivevos Ephraim* 1:157:1-2, 7:59, 8:137; *Mishneh Halachos* 11:183; *Yalkut Yosef*, O.C. 2:37:10; *Sova Smachos*

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Nevertheless, those who do recite with Hashem's name have on whom to rely.¹⁹

In any case, when the name of Hashem is not recited the congregants do not answer amen.²⁰

When

This *beracha* should be said as soon as the boy becomes bar-mitzvah.²¹

However, there are different customs in this regard. Some maintain that it should be recited when the boy *davens* as a *shatz* for the first time.²² Others say it when he reads the Torah for the first time, which is usually on Shabbos.²³ The logic is that the mitzvos are written in the Torah, and the *beracha* refers to the fact that one is exempt from the punishment of not properly fulfilling the mitzvah of training his son in Torah.²⁴

There is no need to wait for Shabbos, and if one wishes he may say the *beracha* during the week at *laining* if there is a nice crowd.²⁵ If the boy receives an aliyah during the week,

2:page 389:29; *B'tzel Hachachmah* 5:3:2; 5:132; *Halichos Shlomo Tefillah* 23:40; *Be'er Moshe* 1:10; *Bnei Banim* 2:18; *Chanoch L'nair* 40:3; *Natei Gavriel Bar Mitzvah* 12:2; *Piskei Teshuvos* 225:5; *Sha'arei Halachah U'minhag* 1:page 185; opinion of the Chazon Ish zt"l and Steipler zt"l, quoted in *Orchos Rabbeinu* 3:page 224:23. Some mention that Sephardim do not have the custom to say this *brachah* since it is not mentioned in the Gemara and many basic *Rishonim* (*Keser Shem Tov* 1:page 320).

19. *Mishnah Berurah* 225:8; *Teshuvos V'hanhagos* 4:55.

20. *Halichos Shlomo Tefillah* 23:footnote58. See *Tzohar* 13:page 55:6 which quotes from Harav Chaim Kanievisky *shlit"l* to say amen. Refer to *Sha'arei Ephraim* 4:25.

21. See *Darchei Moshe* 225.

22. *Divrei Chamudos Maseches Brachos* 9:30; *Magen Avraham* 225:5; *Mishnah Berurah* 6.

23. *Terumas Hadeshen* page 40; *Magen Avraham* 5; *Sha'arei Ephraim* 4:25; *Kitzur Shulchan Aruch* 61:8; *Mishnah Berurah* 6; *Rivevos V'yovlos* 2:176; *Piskei Teshuvos* 225:5.

24. *Mishnas Yosef* 5:56:6.

25. *Teshuvos V'hanhagos* 2:142; *Natei Gavriel Bar Mitzvah* 12:11. We don't say the concept of the more the better since the boy is bar mitzvah today there is no need to wait.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)

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the *beracha* of *boruch shep'tarani* should wait until after the *kaddish* after *laining*.²⁶

The custom is to say this *beracha* during *laining*,²⁷ since the boy is called by his name to the Torah. This publicizes that this boy is now bar-mitzvah, as opposed to when the boy *davens* for the *amud*.²⁸

The *beracha* is said after the boy finishes the *beracha* after the *aliyah*.²⁹

Some boys get *maftir* the week before their becoming of bar-mitzvah. The *beracha* may not be said at this point, since he is not bar-mitzvah yet.³⁰

If for whatever reason one did not recite it at the above times, it may be said afterwards³¹ for thirty days.³²

In Front of Child

Based upon the *nusach* of the *beracha* which mentions the word “*zeh*”, the *beracha* should be said in the presence of the bar-mitzvah boy.³³ Others maintain there is no requirement for it to be recited in front of the child.³⁴ Therefore, if the child's bar-mitzvah falls out in the summer while his is in camp, there is no need for him join his

26. *Natei Gavriel Bar Mitzvah* 12:10.

27. Some question why the child is given *maftir* when he is bar mitzvah (see *MiBeis Levi* 12:page 16) since he can get this even without being bar mitzvah (see *Ohr Yisrael on Milah* page 418:24). However, the custom is today that a child does not get *maftir*, so giving him *maftir* by his bar mitzvah seems to be the custom (*Sha'ar Hatzion* 225:7).

28. *Shanah B'shanah* 5748:pages 279-280; *Natei Gavriel Bar Mitzvah* 12:14. See *Ashrei Ha'ish, O.C.* 1:page 265:38.

29. *Sha'arei Rachamim* (on *Sha'arei Ephraim*) 2:1; *Sha'arei Ephraim* 4:25; *Natei Gavriel Bar Mitzvah* 12:1.

30. *Mishneh Halachos* 11:184.

31. *Ketzos Hashulchan* 65:badi 14; *Tzitz Eliezer* 723:4. See *Mishneh Halachos* 11:184.

32. *B'tzel Hachachmah* 5:132.

33. *Yad Yitzchak* 3:303; *Sha'arei Horah* 8:pages 43-44; *Natei Gavriel Bar Mitzvah* 12:3.

34. See *Hakattan V'hilchosav* 83:pages 176-177; see *Yesodo Yeshurin* 2:page 245.

כל השנה הלכות בכל יום מובטח להשתחוץ לו שהוא בן עולם הבא... (תדה עב)

father in the city for the *beracha*.³⁵ This is not a common occurrence, as the family usually gets together for the bar-mitzvah.

If the father is away on a business trip on the day that his son turns bar-mitzvah and he will receive an *aliyah*, the father should not say the *beracha* until he returns. If the father wishes, however, he may say it.³⁶

Does the Boy Say the *Beracha*

It is generally the custom that the father³⁷ of the bar-mitzvah boy says the *beracha*, although some opine the boy should say the *beracha*.³⁸ This is not the custom.³⁹

The dispute can be explained as follows: According to the reason that the father is punished because of the son, it makes sense that he recites the *beracha*. However, according to the Levush's reasoning that the son gets punished, it makes sense for the son to recite the *beracha*.⁴⁰

Ten People

Generally, this *beracha* is said at *laining* when ten people are present.⁴¹ Since today it is said without Hashem's name, there is no need to specifically gather ten people.⁴²

Daughter

The *poskim* discuss at length why this *beracha* was only

35. Natei Gavriel Bar Mitzvah 12:8.

36. See B'tzel Hachachmah 5:132.

37. The mother does not say the *brachah* (see Pri Megadim Eishel Avraham 225:5).

38. Baruch She'amar page 189.

39. Pesach Hadvir 225; Bnei Banim 2:18. See Beis Avi 3:48:1.

40. Refer to Sho'alim V'dorshin 1:5.

41. Rivevos Ephraim 1:157:1; Tzitz Eliezer 7:23:4. See Divrei Malkiel 1:4.

42. B'tzel Hachachmah 5:134.

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instituted for a bar-mitzvah and not for a girl who becomes bas-mitzvah.⁴³

According to the reason of the Levush, this *beracha* should be said for girls as well.⁴⁴ The reason relating to *chinuch* might only apply to a boy,⁴⁵ but some argue that parents have an obligation to make sure their daughter learns the applicable *halachos*.⁴⁶ Based on this, some question why this *beracha* is not recited at a bas-mitzvah,⁴⁷ especially if Hashem's name is not mentioned.

Some explain that the *beracha* refers to relieving the father of the obligation of *chinuch* for learning Torah, which does not apply to a woman.⁴⁸ Others argue that this *beracha* is recited publicly at *laining*, so it would not be proper for a girl.⁴⁹

Others say that the reason is that most girls stay in their parents' home until marriage. Therefore, her *chinuch* extends well beyond the bas-mitzvah.⁵⁰

Finally, we know that a woman's husband is destined from the moment of conception, so the future husband's *mazel* will protect her from being punished by her father

43. Refer to *Yabia Omer*, O.C. 6:29; *Baruch She'amar* pages 189-190; *Birurei Chaim* 3:15 in depth; *Miyum Hahalachah* 2:79; *Asei Lecha Rav* 1:31; *Be'er Sarim* 2:62:3, 3:77:5; *Be'er Moshe* 1:10; *Divrei Shalom* 7:84; *Mishneh Halachos* 11:18; *Otzer Bar Mitzvah* pages 544-549.

44. *Pri Megadim Eishel Avraham* 225:5; *Yabia Omer*, O.C. 6:29:3.

45. *Pri Megadim* *ibid.* See *Asei Lecha Rav* 1:31, *Yabia Omer*, O.C. 6:29:3.

46. Refer to *Rema*, Y.D. 246:6; *Sefer Chassidim* 313; *Mishnah Berurah* 343:2; *Likutei Halachos Maseches Sotah*, *perek* 3:page 11a; *Shevet Halevi* 6:150; see *Divrei Yatziv*, Y.D. 139-140; *Birurei Chaim* 3:pages 592-610. See *Mishneh Halachos* 11:185; *Yabia Omer*, O.C. 6:29:3.

47. Refer to *Beis Yisrael*, O.C. 34.

48. *Asei Lecha Rav* 1:31.

49. See *Teshuvos V'hanhagos* 1:156; *Birurei Chaim* 3:pages 609-610; *Beis Avi* 3:48.

50. *Kaf Hachaim* 225:15. Others don't like this reasoning (see *Divrei Yisrael*, O.C. 34). See *Divrei Menachem* 38:page 132:38. See *Be'er Eliyahu* 1:83.

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sins. Therefore, no *beracha* is recited when she reaches bas-mitzvah.⁵¹

There are those who rule that one should recite this *beracha* when a girl becomes bas-mitzvah.⁵²

Stepson

If a man raises a young stepson,⁵³ he recites the *beracha* when he becomes bar-mitzvah, since he is responsible for the child's *chinuch*.⁵⁴ This would only apply, of course, if the mother has custody of the child.⁵⁵

However, since his sins would not affect the child, the Levush would rule that he would not recite this *beracha*. Therefore, he should make sure to recite it without Hashem's name.⁵⁶ Others maintain not to say the *beracha* at all.⁵⁷

Grandfather

If *r"l* the bar-mitzvah boy's father is not alive, the grandfather should make the *beracha* since he assumes responsibility for the *chinuch*. It should not be said with Hashem's name.⁵⁸

Twins

When twins become bar-mitzvah, the father should

51. *Kaf Hachaim* 225:15. On this see *Chashukei Chemed*, *Maseches Kesubos* pages 519-520.

52. *Yabia Omer*, O.C. 6:29:3.

53. Regarding a child who is not his real son, see *Maseches Megillah* 13b, *Sanhedrin* 19b, *Maharsha*, *She'eilas Ya'avetz* 1:165, *Chasam Sofer*, E.H. 76.

54. *B'tzel Hachachmah* 5:3:1. See *Mishneh Halachos* 3:26.

55. *B'tzel Hachachmah* *ibid*. In regard to whether the child's biological father makes the *brachah* one should ask a *rav* (*Hakattan V'hilchosav* 83:page 180:footnote 55).

56. *B'tzel Hachachmah* 5:3:1. See *Miyum Hahalachah* 3:17. Refer to *Yagel Yaakov* page 133:footnote 218.

57. *Mishneh Halachos* 3:26. Some frown upon calling this boy to the Torah by the father who is bringing him up and not his real father (*Mishneh Halachos* 3:26).

58. *Sha'arei Rachamim* on *Sha'arei Ephraim* 4:20; *Rivevos Ephraim* 1:157:2, 7:59. See *Tuvcha Yabi'u* 1:page 192; *Miyum Hahalachah* 3:17.

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say the *beracha* separately after each child gets an aliyah.⁵⁹ This is especially so since brothers do not get *aliyos* in succession.⁶⁰

Tisha B'av

When a boy is bar-mitzvah on *Tisha B'av* the father should say the *beracha* at the *mincha laining*, but not at *shacharis*.⁶¹

Gematria

It is interesting to note that the beginning letters of the *beracha* of *boruch shep'tarani m'onsho shelzeh* – equals “*eleh taryag*” – these are 613.⁶²

Hagomel

We rule that a father does not say *gomel* for his child who was saved from a dangerous situation. Nevertheless, he can say *boruch shep'tarani* for his son, since the father himself is the source of danger to his son.⁶³

Bar- Mitzvah Seudah

The custom is to make a *seudah* when a child becomes bar-mitzvah.⁶⁴ What is the nature of the simcha? The commonly known reason is that until now he was not obligated in mitzvos.⁶⁵ The Gemorah says⁶⁶ that there is a greater reward for one who is commanded than one who

59. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *Hakattan V'hilchosav* 83:footnote 57; *Halichos Shlomo Tefillah* 23:41; *Lehoros Nosson* 8:7:3. See *Rivevos Ephraim* 8:137; *Shevet Halevi* 8:29:2.

60. *Shulchan Aruch, O.C.* 141:6; *Levush* 6; *Shaarei Ephraim* 1:30; *Kitzur Shulchan Aruch* 23:13; *Aruch Hashulchan* 8; *Ohr L'tzyion* 2:page 296.

61. *Divrei Yisrael* 1:149.

62. *Be'er Eliyahu* 1:83.

63. *Nemukei Orach Chaim, O.C.* 219:1.

64. Some say to recite the *brachah* of *baruch shep'tarani* at the *seudah* (*Divrei Malkiel* 4:1).

65. *Mishnah Berurah* 225:6.

66. *Maseches Kiddushin* 31a.

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ה' בעולמו אל ת
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... (ברכות ה.)

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is not commanded. If he was exempt from mitzvos until his bar-mitzvah, why should he get punished (see above *Levush*)? Since before his bar-mitzvah he would get punished for the sins of his father and now he does not, we make a *seudah*.⁶⁷

Another reason can be based on the following: When a child is in the womb, there are two angels, the *yetzer tov* and *yetzer hara*. When the child is born the *yetzer tov* leaves, and does not return until the bar-mitzvah. Therefore a *seudah* is made since one is happy he gets his *yetzer tov* back. This can be compared to a person who lost a very precious object, and then found it. One makes a party on the day he finds it. So too, this child gets his *yetzer tov* back when he becomes bar-mitzvah.⁶⁸

Harav Yaakov Kamenetsky zt"l⁶⁹ said the following on this: the *seudah* for a bar-mitzvah is for the boy. The father has to worry even after his child is bar-mitzvah that he will go in the right path. Before bar-mitzvah the child does not listen when the parent talks because he does not understand many times. Therefore, we punish the boy even by hitting.⁷⁰ After bar-mitzvah we talk to the boy about Torah etc. When the father say *boruch shep'tarani* it is saying he does not have to punish anymore. The *seudah* made when the child becomes bar-mitzvah is saying that now we can talk to him like a big person.

67. *Matana L'bar Mitzvah* page 50.

68. *Matana L'Bar Mitzvah* pages 50-51.

69. *B'mechitzas Rabbeinu* page 256-257.

70. See *Kaf Hachaim* 225:14.

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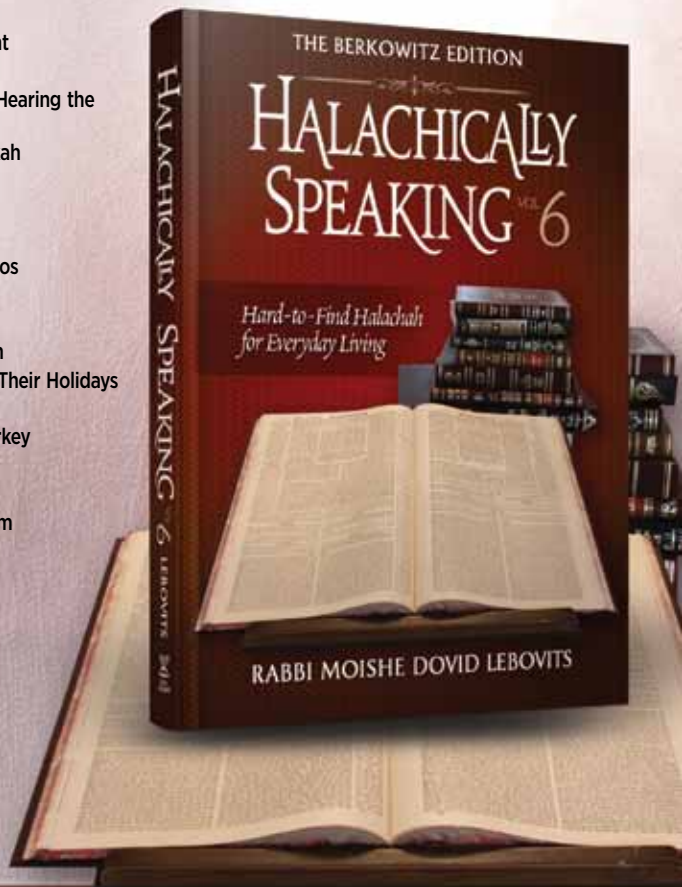
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- Stealing the Afikoman
- Pesach Sheni
- Staying Up on Shavuos Night
- Eating Dairy on Shavuos
- Eating and Drinking before Hearing the Shofar
- Olives, Olive Oil and Chanukah
- Mentioning Haman's Name
- Purim Costumes
- Drinking on Purim
- Bishul Akum - Select Halachos
- Keeping a Kosher Kitchen
- Avoiding Danger
- Utensils That Require Tevilah
- Business with Non-Jews on Their Holidays
- Happy Birthday
- Thanksgiving and Eating Turkey
- Using Secular Dates
- Hair Dyeing for Men
- Conflicts with Kibud Av V'eim
- The Mitzvah of Bikur Cholim
- Burial in Eretz Yisrael
- Staying Healthy in Halachah
- All About Tehillim
- Opening a Competing Store

Now Available!!!



Also by the author:



A photograph of a BJ's Wholesale Club building with a large sign on the roof. In the foreground, there are shelves of pre-packaged kosher pareve products, including stacks of round loaves of bread.

BJ's
WHOLESALE CLUB

EXCITING NEWS!
Cakes, Cookies, Muffins,
Pastries and Croissants at
BJ's Bakery are now
KOF-K Kosher Certified



BJ's

Brooklyn, NY - Shore Parkway
Gateway Mall, (Brooklyn) NY

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Brox, NY

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Albany, NY

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Valley Stream, NY

Fresport, NY

Loville, NY

Garden City, NY

Middle Village, NY

College Point, NY

Farmingdale, NY

East Setauket, NY

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Monaca, NY

Belport, NY

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Follum, NY

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Yorktown Heights, NY

Horrell (Lakewood), NJ

Parsons, NJ

Columbia, MD

Owings Mills, MD

Cherwell, FL

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Port Orange, FL

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Pompano Beach, FL

Hollywood, FL

Fort Lauderdale, FL

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Coral Springs, FL

Sarasota, FL

Cape Coral, FL

Framingham, MA

Waltham, MA

Strongtown, MA

Warrensville Heights, Ohio

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Middletown, RI

Norfolk, VA

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A large variety of
pre-packaged kosher pareve
products are available in our
bakery

Kosher pre-packaged Chicken,
Meat, Cheese and Appetizers
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Look for over 100
Kosher Certified
Wellsley Farms
items throughout
the store



Any questions please call
Rabbi Moishe Lebovits

Religious Administrator KOF-K Kosher Supervision
at 718-744-4560 - email: mlebovits@kof-k.org

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