

HALACHICALLY SPEAKING

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{ TOPIC }

Summer Halachos Part 8



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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 8

Washing Many People's Hands for a Meal

When large groups of people are going on a trip and need to wash their hands for a meal, one should take a large barrel and wash 20-30 people's hands at once. All should put their hands one over the other.¹ Harav Yisroel Belsky *zt"l* did this many times when he went on trips with large groups during the summer.

Eating a Sandwich

Many people eat sandwiches while traveling. However, one should avoid taking more than a *k'beitzah* of food in his hand at one time, as this is gluttonous behavior.² Therefore, it is better not to hold an entire sandwich or slice of pizza in his hands at once.³ One should also refrain from biting into a fruit in the street and avoid looking like a glutton.⁴

Some say that since it is the practice to eat such sandwiches like falafel or shwarma, it is allowed.⁵

Bentching

Many camps schedule sports and other activities after lunch or supper. One should make sure that *bentching* is said

1. Harav Yisroel Belsky *zt"l*.

2. *Shulchan Aruch* 170:7.

3. *Mishneh Halachos* 15:61, Harav Yisroel Belsky *zt"l*. The same is true for biting into an apple, and one should slice it into smaller pieces first (Harav Yisroel Belsky *zt"l*).

4. See *Mishnah Berurah* 170:25, *Mishneh Halachos* 15:63.

5. *Ohr L'tzion* 2:46:7, *Ohr Hachamah* page 149. See *V'ein Lamo Michshal* 3:page 108.



slowly. Perhaps all should sing out loud, so that people do not rush through it in order to go the activity.⁶

Zimun

In a camp it is common to have a barbeque where people eat at separate tables.⁷ Since they sat down together they may join in *zimun*, even if one started eating later than his friend.⁸ If they did not have the intention of sitting together then there is no *zimun*,⁹ such as two families at a restaurant.¹⁰ When sitting in a dining room one can join together in a *zimun* with everyone at his table,¹¹ or even at multiple tables.¹²

Brachah when Playing Sports

People drink a lot of water while playing sports. Most recite a *brachah rishonah* at the beginning, and no *brachah acharonah* is said until after one finishes playing for the day (assuming he drinks the *shiur* at the end of the game). However, some suggest that when he drinks for the first time he should make a *brachah rishonah* and a *brachah acharonah* if he drank the *shiur*, and not wait for the *brachah acharonah* until after the game is over. Then when he wishes to drink again during the game a new *brachah rishonah* is required.¹³ The custom does not follow this opinion.

6. Refer to *Gevuras Eliyahu* 1:54.

7. In regard to *zimun* and how it applies to a restaurant see *Avnei Yushfei* 6:143:6.

8. Harav Yisroel Belsky zt"l. Refer to *Ben Ish Chai Korach* 1:3, *Minchas Yitzchak* 8:8, *Techumin* 15:pages 453-460, *Toras Hayeshivah* 7:2, *Madanei Shlomo* pages 50-51.

9. *Ohr L'tzion* 2:13:10, *Ashrei Ha'ish* O.C. 1:34:19.

10. *Ashrei Ha'ish* O.C. 1:page 214:18.

11. *V'zos Habrachah* page 133. Some say this would also apply when sitting at two different tables if they had in mind to sit next to each other (*V'zos Habrachah* pages 133-134, see *Birur Halachah* 22). When traveling alone by airplane and you meet other Jews who are on the plane near you see *Birur Halachah* *ibid.* in regard to *zimun*.

12. *Avnei Yushfei* 5:36:1.

13. *Bnei Avraham* 1-2. See *Ohr L'tzion* 2:46:24, *V'zos Habrachah* page 51:2.

Grape Ices

In the summer, kids like to freeze grape juice to make grape ices. Some rule that the *brachah* on these ices is *Ha'etz*, since it is frozen.¹⁴ Most make a *Shehakol*.¹⁵

Cold Water during the Summer

People drink cold water in the summer months to cool off, even when they are not thirsty. It is questionable if one is required to recite a *brachah*. He has enjoyment of cooling off, but he is not thirsty at the time.¹⁶ Some *poskim* suggest to recite a *brachah* on a *shehakol* food and exempt the *brachah* on the water.¹⁷ Others maintain that a *brachah* on the water itself may be recited.¹⁸ One can rely on the second opinion.

Ice

In the summer people tend to suck on ice to cool off. Since they normally do not consume an amount which would warrant a *brachah acharonah*, one does not make one.¹⁹

Birkas Hagomel

With the prevalence of large trees in a bungalow colony, it is common for extreme winds to bring them down. If one was in the path of the tree as parts of it fell, he would make

14. *Shevet Hakehasi* 6:123, see *Brachah K'halachah* 2:page 141.

15. *Shevet Hakehasi* *ibid.*, *Shevet Halevi* 9:39, *Pnei Hashulchan* 210:1:3, *Yalkut Yosef O.C.* 14:page 208, *Birchos Hashem* 5:page 315.

16. Refer to *Pe'ulos Tzaddik* 1:82, *Pischei Halachah Brachos* page 66:footnote 29, *Birchos Hashem* 3:7:footnote 207, *She'eilas Rav* 2:18:6, *Sefer Brachah Acharonah* pages 196-197, see *Halichos Olam* 1:page 351.

17. *Chayei Halevi* 3:14:7-8.

18. Harav Yisroel Belsky *zt"l*, see *Shevet Hakehasi* 6:124, *Minchas Osher* 2:17, 18:3. Refer to *Vayishma Moshe* 1:page 86.

19. Refer to *V'zos Habrachah* page 55, see *Avnei Yushfei* 7:17:3.

hagomel without a *brachah*. The same is true with flying rocks.²⁰

One who goes on a trip to a safari but is in his locked car throughout does not say *hagomel* upon leaving the park.²¹

When traveling on a boat (for more than an hour and fifteen minutes) and one can no longer see the shore, he should recite a *hagomel* upon his return.²²

When traveling on the highways on long trips, it is possible to swerve on the rumble strips and almost hit the railing. No *hagomel* is recited in this situation since one was not in danger.²³

Preparing Raw Food on Erev Shabbos

People spend the long Fridays engaged in various sports and other pursuits, and sometimes find themselves in a situation where they have to make a cholent very close to Shabbos. Although we have a *blech* for food that is already cooked, one should make sure all his food is fully cooked for Shabbos.²⁴

There is a concept known as “*kedeira chaisa*,” a raw dish.²⁵ Generally, if the food is not fully cooked before Shabbos, we are concerned that one will stoke the coals (or today, raise the flame), so that it is ready for the Friday night meal. However, if the food cannot finish cooking in time for the evening meal (even if it can be ready in a few hours),²⁶ and will be cooked in time for the morning meal without stoking the fire, there is no concern. Therefore, one can place raw

20. *Shevet Hakehasi* 2:96. See *Vayishma Moshe* (*Teshuvos*) 351 in regard to a rocket.

21. *Ibid.* 8:47:2. If one goes on foot he would recite *hagomel* (*ibid.*:1).

22. *Ohr L'tzion* 2:14:43. See *Ashrei Ha'ish O.C.* 1:40:14.

23. Harav Schachter *shlit"a*.

24.

25. *Maseches Shabbos* 18b.

26. *Biur Halachah* 253 “*masiach*.” Refer to *Aruch Hashulchan* 8.

כל השנה הלכות בכל יום מובטח להשתדל לא עולם הפא... (מדה עב)

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food²⁷ on the fire right before Shabbos²⁸ and leave it there as is without a *blech*.²⁹

It is important to mention that the above only applies if the food will reach *yad soledes bo* near *shkiah*. If it will reach *yad soledes bo* beforehand, then it will start cooking before *shkiah* and it is not a *kedeira chaisa*.³⁰ Others mention that as long as the meat is not soft it is considered *kedeira chaisa*.³¹

Some mention that the entire concept does not apply today since food cooks rather quickly, and by the time the meal is well underway the food may be completely ready. Therefore one may “stoke the coals” and raise the heat.³² There are those who differentiate between a crock pot and a regular stove top, as a crock pot certainly takes time to cook.³³ According to some, even a hot plate that does not have adjustable settings would have the same status as a crock pot.³⁴

Many people eat cholent on Friday night, such as camps that have *oneg Shabbos* with cholent. Therefore, there is no benefit in adding a raw piece of meat before *shkiah*, as the

27. Some say this means raw meat only (*Magen Avraham* 4, *Taz* 2, *Mishnah Berurah* 9). However, others mention this can apply to vegetables and other items (*Orchos Shabbos* 2:footnote 30, see *Shevus Yitzchak* 2:11:pages 132-135).

28. *Magen Avraham* 253:2, *Mishnah Berurah* 10, see *Taz* 1.

29. *Rambam Hilchos Shabbos* 3:8, *Shulchan Aruch* 253:1, *Shulchan Aruch Harav* 8, *Mishnah Berurah* 10, *Biur Halachah* “*T’hashoso*,” *Aruch Hashulchan* 8, *Ohr L’tzion* 2:47:2. Refer to *Chazon Ish* O.C. 36:3, *Chut Shani Shabbos* 26:page 109, *Pnei Shabbos* 253:page 28, and *Teshuvos V’hanhagos* 1:207:9 about putting up hot water right before Shabbos if one forgot.

30. *Orchos Rabbeinu* 2:22. See *Piskei Teshuvos* 253:4.

31. *Ohr L’tzion* 1:21.

32. *Gevuras Elyahu* 1:67-70 quoting the opinion of Harav Henkin *zt”l*, opinion of Harav Shlomo Zalman Auerbach *zt”l* and Harav Elyashiv *zt”l* quoted in *Orchos Shabbos* 2:23:footnote 33, *Shevus Yitzchak* 2:11, *Minchas Shlomo* 2:12:4, *Hilchos Shabbos B’Shabbos* 1:pages 203, *Chut Shani Shabbos* 26:page 109, *Minchas Ish* 6:19, *Nefesh Harav* pages 156-157, see *Yevakesh Torah (Shabbos)* 7, *M’Beis Levi* 7:pages 180-181.

33. *Orchos Shabbos* 2:footnote 33, *Piskei Teshuvos* 253:footnote 40. Refer to *Chazon Ish* O.C.37:22.

34. *Divrei Binyahu* 9:24.

איזן על להקפיד הבעולמו אלא יאמרו של הלכה בלבד... (ברכות ח)

food is intended for later on Friday night, and one might adjust the flame.³⁵

Tasting Shabbos Food

There is a mitzvah to taste the Shabbos food before Shabbos.³⁶ During the long summer days, one may wish to drink coffee after sampling the *fleishig* food to make sure he is awake and alert for the *seudah*. He may use a non-dairy creamer in his coffee, even if it is labeled dairy. The dairy in the creamer is not *batul*, but after it is placed in the coffee it is *batul*. Therefore, he may use the non-dairy creamer.³⁷

Disposable Utensils

In the bungalow many people do not have dishwashers and to make it easier they would prefer to use disposable utensils. In addition, it is easier to simply roll up the plastic tablecloth with the utensils when cleaning up. There is no problem with doing so, and it does not show a lack of honor for Shabbos.³⁸

Shabbos Meal Alone

In the bungalow colony on Shabbos, children tend to eat at the kiddush and play all day outside and not come in for the meal. Sometimes, the mother stays outside with them as well, and there is nobody to join the father at the meal. Although it is ideal to have the meal with family, one may eat

35. *Piskei Teshuvos* 253:footnote 46. Refer to *Shevus Yitzchak* 2:11:pages 131-132, *Minchas Shlomo* 2:12:4, *Pnei Shabbos* 253:pages 28-30.

36. *Mishnah Berurah* 250:2, *Aruch Hashulchan* 4.

37. Harav Yisroel Belsky *zt"l*.

38. Opinion of Harav Elyashiv *zt"l* quoted in *Vayishma Moshe* 1:pages 106-107. In regard to the *muktzah* status of disposable items on Shabbos see *Divrei Pinchas* 31. Whether an item was used once and its *muktzah* status see *Shalmei Yehonasan* 3:pages 61-62, *Emek Hateshuvah* 5:10-11. In regard to its usage and the fact that a hot item placed on it causes it to melt a bit see *Shevet Halevi* 8:57, *Shulchan Shlomo* 318:footnote 71, *Toras Hayeshivah* 9:25.

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

alone as well (obviously his wife would have to be *yotzei* with Kiddush and wash).³⁹

Shabbos – Cruise

During the summer people tend to have more time and wish to take long vacations. Some cruises last for many days, including Shabbos.⁴⁰

The Gemara⁴¹ forbids starting on a journey by boat less than three days before Shabbos.⁴² Many say that this means Wednesday and on,⁴³ while others permit Wednesday.⁴⁴ The restriction is limited to situations that are non-mitzvah (*reshus*), but for mitzvah purposes⁴⁵ one may embark even within three days to Shabbos,⁴⁶ and even on Erev Shabbos.⁴⁷ If the ship docks before Shabbos and remains there during Shabbos, then all agree that it is permitted to go on such a ship before Shabbos.

39. Refer to *Vayishma Moshe* 1:page 107.

40. For a nice discussion on this topic see *Shvisas Hayam* pages 2-77, *Journal of Halachah and Contemporary Society* 38:pages 39-60 in great depth. Also see *Divrei Binyahu* 9:15. Even without the traveling before Shabbos issue, there are concerns of kashrus, electric doors, etc. and one must make sure before going on such a cruise that all is addressed.

41. *Maseches Shabbos* 19a.

42. In regard to entering a boat on Shabbos see *Rambam Hilchos Shabbos* 30:13, *Shulchan Aruch O.C.* 248:1, *Magen Avraham* 1, *Aruch Hashulchan* 6, *Shemiras Shabbos K'hilchasah* 30:66-67, *Menuchas Ahavah* 1:1:4, *Shvisas Hayam* 4-7, *Tzitz Eliezer* 1:21, *Yechaveh Da'as* 6:16, *Sha'arei Halachah U'minhag* 2:pages 30-43, *Ratz Katzvi Shabbos* 1:2. Refer to *Journal of Halachah and Contemporary Society* 38:pages 50-51. The same is true for before Yom Tov (*Magen Avraham* 2, *Mishnah Berurah* 5, *Sha'ar Hatzion* 2). Refer to *Chut Shani Shabbos* 1-2:page 72, *Yabia Omer Y.D.* 5:23:7). In regard to if one is allowed to speak about going on a cruise on Shabbos see *Shemiras Shabbos K'hilchasah* 29:footnote 162.

43. *Beis Yosef, Magen Avraham* 2.

44. *Mishnah Berurah* 4. See *Pri Megadim Eishel Avraham* 3-4. Refer to *Divrei Binyahu* 9:15.

45. In regard to what is included in mitzvah see *Beis Yosef, Rama* 4, *Magen Avraham* 19, *Shulchan Aruch Harav* 13-14, *Mishnah Berurah* 34, 36, *Aruch Hashulchan* 7, *Tzitz Eliezer* 19:2, 22:5, *Shvisas Hayam* pages 7-10 (all is considered a mitzvah except for vacation).

46. *Maseches Shabbos* 19a.

47. *Shulchan Aruch O.C.* 248:1. See *Mishnah Berurah* 1.

איך ללמוד תורה בלי ללמוד תורה?
אמרו של הלכה בלי תורה... (ברכות ה')

כל השנה הלכות בכל יום מובטח להשתדל בן עולם הפא... (גדה עב)

There are many reasons given for this halachah.⁴⁸

Rabbeinu Chananel⁴⁹ and others⁵⁰ explain that the reason is related to *techumin*, since one is not allowed to travel outside of his *techum* (2,000 *amos*). The Gemara was referring to a boat that is scraping the riverbed with less than ten *tefachim* between the bottom of the boat and the ground. If the boat would be in deeper water then there is no issue of *techum*.

The Rif,⁵¹ Rambam,⁵² and *Shulchan Aruch*⁵³ explain that leaving within three days of Shabbos will limit one's enjoyment of Shabbos,⁵⁴ as he needs three days to get used to the motion of the boat⁵⁵ (when he travels for a mitzvah we ignore this issue, since one who is busy with one mitzvah is exempt from a different one).⁵⁶ Others contend that this does not apply today, since our modern ships have stabilizers that greatly reduce the extent of seasickness.⁵⁷

The Ba'al Hamaor⁵⁸ says that the reason is that an element of danger exists on a boat from the storms. If need be, one will be able to desecrate the Shabbos to save his life, but one may not put himself into this situation initially.⁵⁹

48. For a synopsis of the reason see *Tzitz Eliezer* 1:21, *Tefillah L'Moshe* 5:7.

49. *Maseches Shabbos* 19a.

50. Mentioned in the *Rif* *Maseches Shabbos* 19a, *Tashbeitz* 1:21.

51. *Maseches Shabbos* 7b, see *Rosh* 1:38.

52. *Hilchos Shabbos* 30:13.

53. *O.C.* 248:2. Also mentioned in the *Rokeach* 197, *Rosh* *Maseches Shabbos* 1:31.

54. Refer to *Chut Shani Shabbos* 1-2:page 68.

55. In regard to an airplane see *Tzitz Eliezer* 1:21:11, *Yalkut Yosef* 248:3, *V'dibarta Bam* 1:61. *Chut Shani Shabbos* 1-2:page 73, and in regard to a train see *Tzitz Eliezer* 1:21:21, *Yalkut Yosef* 248:5, *V'dibarta Bam* 1:61, *Hilchos Shabbos B'Shabbos* 1:page 62.

56. *Tzitz Eliezer* 1:21. See *Mishnah Berurah* 248:1.

57. *Meiri* *Maseches Shabbos* *ibid.*, *Tzitz Eliezer* 1:21:7.

58. *Maseches Shabbos* 19a.

59. *Beis Yosef*, *Taz* 3, *Mishnah Berurah* 8. See *Tefillah L'Moshe* 5:6. Refer to *Miyum Hahalachah* 3:3. See *Chut Shani Shabbos* 1-2:page 69. How this relates to doing a *milah* for a son who was sick and

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*Tosafos*⁶⁰ explains that a boat is like a flotation device, which may not be used on Shabbos.⁶¹ The three-day restriction serves to remind a person that he may desecrate Shabbos by building a raft to float. Others reject this view.⁶²

The Ramban⁶³ says the Gemara is referring to a situation where the majority of the passengers are Jews, and the crew is non-Jews. It is considered as if the Jews asked the non-Jews to work for them,⁶⁴ but for a mitzvah it is permitted even if it is mostly Jews.⁶⁵

The *Shulchan Aruch* lists three of the reasons above: *techumin*,⁶⁶ seasickness,⁶⁷ and danger.⁶⁸ Cruise ships sail in deep waters, so there is no issue of *techum*. Some opinions hold that seasickness is still an issue,⁶⁹ while others are lenient.⁷⁰ The danger issue would not apply to today's cruise ships and our oceans.⁷¹

could not have the *milah* done on time but rather on Thursday see *Yabia Omer Y.D.* 5:23.

60. *Maseches Shabbos* 19a "ein," *Eruvin* 43a "halachah." See *Tashbeitz* 4:11. Another reason quoted by *Tosafos* (*Eruvin* 43a) is that one may come to pilot the boat four *amos* in a *carmilos* (ocean) which may not be carried in on Shabbos.

61. Refer to *Aruch Hashulchan* 248:1.

62. *Beis Yosef O.C.* 248.

63. *Maseches Shabbos* 19a.

64. Refer to *Pri Megadim M.Z.* 248:5, *Shvisas Hayam* pages 44-45. In regard to ships today which have auto pilot see *Journal of Halachah and Contemporary Society* 38:page 58.

65. Refer to *Shvisas Hayam* 4. See *Tzitz Eliezer* 1:21:8. Most of the cruise ships can accommodate over 2,000 passengers. When there is a Jewish cruise they rent a number of cabins, but the majority are non-Jews (*Journal of Halachah and Contemporary Society* 38:page 56). In regard to a Jewish-owned ship see *Shvisas Hayam* 3.

66. 248:2.

67. 248:2.

68. 248:4. Refer to *Mishnah Berurah* introduction to 248.

69. Opinion of Harav Ovadiah Yosef *zt"l* quoted in *Yalkut Yosef* 248:footnote 1 (end), *Tzitz Eliezer* 1:21, *Chut Shani Shabbos* 1-2:pages 72-73, *V'dibarta Bam* 1:61, *Ohr Yitzchak* 1:177:page 195 (even if one takes pills to avoid this). See *Pesach Hadvir* 248:6, *V'daber Davar* (Pinchasi) pages 74-75.

70. Harav Yisroel Belsky *zt"l*, see *Menuchas Avahav* 1:1:2:pages 18-19, *Hilchos Shabbos B'Shabbos* 1:pages 61-62.

71. *Igros Moshe O.C.* 1:92.

איך ללמוד הלכה של הלכה בלבד... (ברכות ח)



One is allowed to go on a lake even on Erev Shabbos since it is a small distance.⁷² This is common when one wishes to go with his family on a motorboat on Erev Shabbos.

Shabbos – Candle Lighting

In the summer people tend to go away more often, and many women light Shabbos candles on one table. If the candles were so close together that they melted, they may have not fulfilled their obligation.⁷³

Shabbos – Kiddush and Eating Outside

In the summer some people like to eat the evening *seudah* outside in the fresh air. One should eat near where the Shabbos candles were lit and not outside, unless it is very uncomfortable to eat inside.⁷⁴ The Pri Megadim⁷⁵ mentions that one should eat a bit inside near the candles, and then he may eat outside. Therefore, if there is an outside light⁷⁶ and he will not eat in the dark, then he may eat his Friday night *seudah* on the porch. He should make Kiddush inside (unless there is a great discomfort), and then he may eat outside.⁷⁷

72. *Shulchan Aruch* 248:1, *Aruch Hashulchan* 3- 4, 9.

73. *Mishneh Halachos* 11:202. This is besides the issue of many women lighting at one table in general.

74. *Magen Avraham* 273:15, *Mishnah Berurah* 32.

75. *Eishel Avraham* 273:15.

76. Refer to *Aruch Hashulchan* 10.

77. *Madanei Osher Shabbos* 88, *Piskei Teshuvos* 273:12. Refer to *Shemiras Shabbos K'hilchasa* 54:footnote 144.

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

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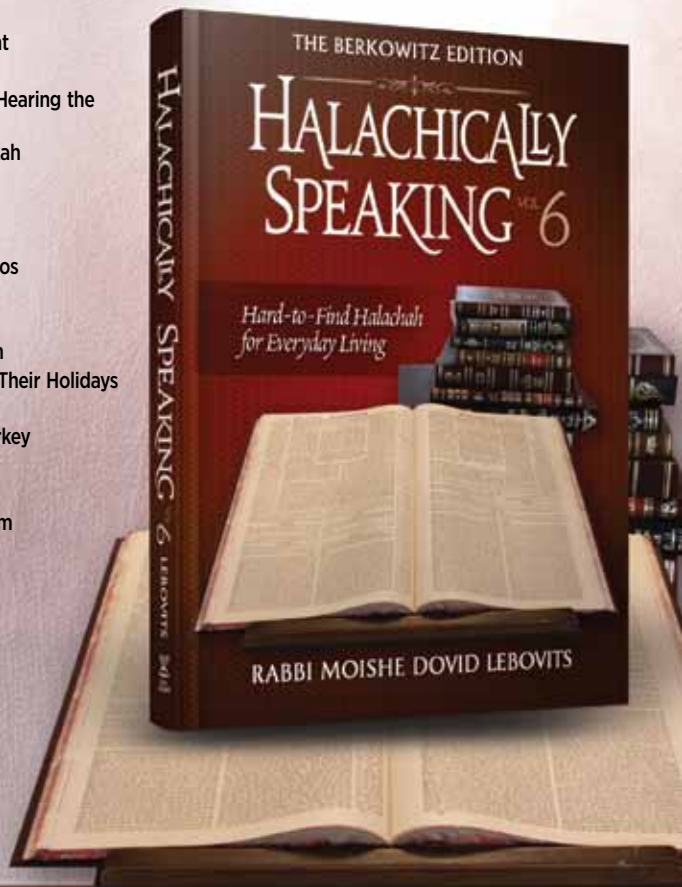
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- Olives, Olive Oil and Chanukah
- Mentioning Haman's Name
- Purim Costumes
- Drinking on Purim
- Bishul Akum - Select Halachos
- Keeping a Kosher Kitchen
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- Conflicts with Kibud Av V'eim
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Any questions please call
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