

HALACHICALLY SPEAKING

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{ TOPIC }

Summer Halachos Part 9



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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 9

Kiddush and Havdalah

Some mention that one who wears a jacket and hat for *davening* should wear them for Kiddush as well, as this shows honor for the mitzvah.¹ Others mention that one does not have to wear a hat for Kiddush.²

In nursing homes, supper is generally served at a set time, which, in the summer, is usually before Minchah. Obviously, one should try to delay the meal if possible. However, if this is not an option then one should make sure to eat a *kezayis* of bread after *Kabbalas Shabbos* and Ma'ariv, and make sure to hear Kiddush.³

It is very common to have one person make Kiddush for many people in a bungalow colony. If the one making Kiddush for others is sitting and the others are standing, it is not considered being together for Kiddush.⁴

In the summer, people tend to *daven* early, make Kiddush, and then eat the meal later. One should make sure to make Kiddush again when he has his main meal, since there was a long delay between Kiddush and the actual meal.⁵

In the summer when Kiddush is made outside in a large area it may happen that one does not hear the *Borei Pri Hagafen*. If this happens, one should make his own Kiddush.

1. *Yalkut Yosef* 271:104; see *Avnei Yushfei* 7:29:7.

2. *Vayishma Moshe* 1:page 106.

3. *Asei Lecha Rav* 6:19 (short questions).

4. Harav Yisroel Belsky *zt"l*.

5. For a discussion on this, see *Eretz Hatzvi* 1:5:8; *Minchas Osher, Maseches Pesachim* 77.



אין על להקדיף"ה בעולמו אלא יי אמות של הלכה בלבד.... (ברכות ח)

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

If Kiddush is being made for a large crowd, one should make sure to appoint someone with a loud voice to make Kiddush.⁶

Havdalah is routinely recited in shul after *davening*. Bringing the *besamim* to shul before Ma'ariv is not considered preparing from Shabbos to weekday.⁷

In sleepaway camp, Havdalah is usually made for the entire camp. Many people cannot smell the *besamim*, and the candle is too far to derive any benefit. Some suggest that those who are far away should have in mind not to be *yotzei* with the *brachah* on the *besamim* and candle, and after Havdalah make their own *brachah*.⁸ Others mention that one should have in mind to be *yotzei* but after Havdalah go smell the *besamim* and place their fingernails near the candle.⁹

Many bungalow owners leave *besamim* from one season to the next. If one wishes to test the *besamim* to see if it is fit for Havdalah, no *brachah* is required.¹⁰

Garlic on Friday Night

A custom¹¹ exists to eat garlic on Friday night,¹² but this can be a challenge if one is in the bungalow and may not have access to all the usual ingredients. Some mention that the garlic should be roasted,¹³ and since we are not sure how to prepare this we do not have the custom to eat

6. Harav Yisroel Belsky *zt"l*. See *Ohel Aryeh* 1:448.

7. Harav Yisroel Belsky *zt"l*.

8. *Toras Hayeshivah* 9:33.

9. *Salmas Chaim* 265.

10. *Minchas Osher* 2:20.

11. The *Rambam* and *Tur* do not mention this custom.

12. *Maseches Kesubos* 62b; *Yam Shel Shlomo*, *Maseches Bava Kamma* 83a; *Elyah Rabbah* 280:1; *Magen Avraham* 280:1; *Mishnah Berurah* 280:1. As well as other foods which increase one's ability to excrete semen (*Mishnah Berurah* 280:1).

13. *Sefer Chassidim* 390.

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garlic.¹⁴ Nevertheless, many still eat garlic on Friday night.¹⁵ Some eat cooked garlic as well.¹⁶ Some have the custom that even single men eat it.¹⁷ Women do not have the custom to specifically eat garlic on Friday night.¹⁸

Candle Near Door

In the limited space of the bungalow, one should be careful not to light Shabbos candles in a place where the wind which is generated by opening the door of the bungalow would extinguish the flame¹⁹ (the same is true for opening a window even if there is a normal wind²⁰). One should try to open the door slowly if it is near a candle.²¹

Seudah Time for Shabbos Day

In the nice weather of the summer, people like to hear Kiddush after *davening* and then take walks and speak with friends. Before they know it, it is after *chatzos*. Ideally, one should try to have his Shabbos day meal before *chatzos*.²²

Running on Shabbos

Running to the Shabbos *seudah* is not allowed, even for a child.²³

14. *Aruch Hashulchan* 280:2.

15. Harav Yisroel Belsky *zt"l*; opinion of the Chazon Ish *zt"l*, quoted in *Orchos Ish* page 273. See *Nishmas Shabbos* 1:page 48.

16. *Orchos Rabbeinu* *ibid*.

17. *Massei Rav* 124; *Orchos Rabbeinu* 3:page 231:21. The custom is not like this (*Kaf Hachaim* 280:1).

18. *Salmas Chaim* 248.

19. *Maseches Shabbos* 120b; *Shulchan Aruch* 277:2; *Mishnah Berurah* 10. See *Mishnah Berurah* 1.

20. *Shulchan Aruch* 277:2. See *Avnei Yushpei* 3:31.

21. *Biur Halachah* 272 "K'darko." See *Avnei Yushpei* 3:31. In regard to moving the vents of an air conditioner to make sure the candles do not blow out, see *Vayishma Moshe (Teshuvos)* 84. Also see *ibid*. 85 if the wind blew out the candles before Shabbos began.

22. *Ohr L'tzion* 2:21:4.

23. *Vayishma Moshe* 1:page 120. See *Vayishma Moshe* 2:page 107.

כל השנה הלכות בכל יום מובטח להשתמש בהם... (מדה עב)

Winter Clothes

One may move winter clothes on Shabbos in the summer even if he will not be wearing them. They are not considered *muktzah*.²⁴

Carrying and Shabbos

Winter coat

One may wear a winter coat even in the summer since it is a garment.²⁵

Zipper in Coat

Some coats have a removable lining, which is attached with a zipper. Even after the lining is removed, part of the zipper remains in the coat. This is not an issue of carrying, since the zipper is part of the coat.²⁶

Handkerchief around Neck

Some people use a handkerchief around their neck as a sweatband. The question is whether this is considered “wearing” the handkerchief, or if it considered carrying it.

It is not a simple matter to permit this, as one is not really wearing the handkerchief.²⁷

Reflector

People routinely wear reflectors when walking in dark areas. This is only allowed on Shabbos if the reflector is part

24. *Yalkut Yosef* 308:3.

25. *Mishneh Halachos* 2:73.

26. *Ibid.* 11:244.

27. Refer to *Chayei Adam, Shabbos* 56:11; *Mishnah Berurah* 301:133; *Aruch Hashulchan* 48; *Tzitz Eliezer* 13:49:1; *Avnei Yushfei* 1:73:7. Refer to *Ohr Yisrael* 20:pages 114-117 which discusses walking with a towel wrapped around one's neck when going to the *mikvah*. See *Shalmei Yehonasan* page 369, which brings that the Chazon Ish *zt"l* was asked about wearing a tie when it is very hot on Shabbos.



of a garment such as a vest, but wearing a belt reflector is not allowed (since it is not serving as a garment).²⁸

Walking into Water

Children like to splash through puddles of water. Ideally, they should be discouraged from this on Shabbos, since their shoes and socks get soaked and each step is a possible issue of *sechitah*.²⁹

Tie

Even on a hot summer day a tie is a garment and is not considered carrying.³⁰

Rain Coat Alternative

If one is caught in the rain without a coat, he may wrap a large sheet of plastic around himself. However, he may not make a hole in a garbage bag on Shabbos so that he can wear it like a poncho.

Baseball Hat

The sun is strong in the summer, and one might wish to wear a baseball hat on Shabbos for protection. Although an umbrella is forbidden due to making a tent (*ohel*) on Shabbos, a baseball hat is permitted since it is the normal practice to wear it. Therefore, it is no worse than a Shabbos hat.³¹ Others say that the brim of a Shabbos hat is simply a

28. Harav Yisroel Belsky zt"l. See *Emek Hateshuvah* 7:9.

29. *Avnei Yushfei* 6:72. Refer to *Shulchan Aruch*, O.C. 301:45; *Mishnah Berurah* 162, 320:18; *Mishnah Berurah* 55.

30. *Chut Shani Shabbos* 4:page 122.

31. See *Avnei Yushfei* 5:43:2. Some take issue with straw hats whose purpose is to protect from the sun (*Masei HaShabbos* page 368:footnote 21); *Mekabtzal* 30:pages 241-249.

איך על להקציף"ה בעמלמו אלאי יי אמות של הלכה בלביד... (ברכות ח)

style, but does not serve to protect from the sun.³² A baseball hat may be different.³³

Muktzah

Water condensation which comes out of an air conditioner unit on Shabbos is not *muktzah* and may be moved.³⁴

Lottery on Shabbos

On long Shabbos afternoons in the summer, children gather for *Pirchei* or learning groups and have a raffle or lottery for prizes. Is this permitted?

The halachah is that if one has equal pieces³⁵ of an item, he may make a lottery or raffle for his household to see who gets which piece.³⁶ However, it is not permitted for non-family members.³⁷ Since they might be jealous³⁸ of each other, they might measure the items, which is forbidden.³⁹ Some maintain that if the items are of different sizes it would be prohibited even with one's household since it is considered gambling.⁴⁰ This is prohibited even during the week. Furthermore, this looks like conducting business on Shabbos.⁴¹ However, others permit this within a household

32. Refer to *Taz* 301:27; *Mishnah Berurah* 301:152-153; *Aruch Hashulchan* 109-113; *Orchos Shabbos* 9:44. See *Toras Hayeshivah* 9:27:footnote 47 in depth; *Tzitz Eliezer* 10:23:1.

33. *Orchos Rabbeinu* 9:44:footnote 68. Refer to *Luach Hamuktzah* page 114; *Mekabtzal* 30:page 249; *Masei HaShabbos* page 368:footnote 21.

34. *Avnei Yushfei* 6:24:1.

35. Since one doesn't gain from this it's not gambling (*Mishnah Berurah* 19).

36. Refer to *Maseches Shabbos* 148b-149a. See *Biur Halachah*, O.C. 322 "keivan."

37. However, giving to them without a lottery or raffle is permitted (*Magen Avraham* 7; *Mishnah Berurah* 20).

38. See *Mishnah Berurah* 21.

39. *Maseches Shabbos* 149a. See *Rashi*, *Maseches Shabbos* 149 "hamakpidim," *Tosafos* "bnei."

40. *Mishnah Berurah* 22. Refer to *Ritva*, *Maseches Shabbos* 149a.

41. *Mishnah Berurah* *ibid*.

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



since they do not care about the outcome.⁴² The Ashkenazim rely on this latter opinion.⁴³

Lotteries for a mitzvah, such as to decide who gets an *aliyah* for *yahrtzeit*, are permitted.⁴⁴

If the shul sponsors the raffle on Shabbos, then people do not care if they lose. Therefore, there is no issue with making a raffle on Shabbos for boys who come to learn.⁴⁵

Using Well Water on Shabbos

The water in a bungalow comes from a well. When using the water, it can perhaps start the electricity which pumps the water from the well. There are no restrictions regarding using water on Shabbos. One of the main reasons is that when turning on the faucet one has no intention of doing a *melachah*, and it is not definite that his action will start the pump.⁴⁶

Dust and Stones in Shoes

Roads are often unpaved in bungalow colonies, and people can get dust and stones in their shoes. Some mention that one should be careful to stop and remove the stones from his shoes on Shabbos.⁴⁷

42. *Shulchan Aruch*, O.C. 322:6. See *Chayei Adam Shabbos* 38:12; *Mishnah Berurah* 23. Refer to *Nishmas Shabbos* 4:351, *Ohr Yisrael* (journal) 14:page 60, and *Natei Gavriel* (Chanukah) pages 307-308 about playing *dreidel* on Shabbos Chanukah. See *Nishmas Shabbos* 6:410. Harav Yisroel Belsky *zt"l* would allow the tickets to be given out on Shabbos but the raffle should take place after Shabbos. Harav Elyashiv *zt"l* was stringent (*Vayishma Moshe* 2:pages 108-109) and did not allow even raffle tickets to be given out on Shabbos.

43. *Avnei Yushfei* 3:42:1.

44. Refer to *Nishmas Shabbos* 2:274, 4:351; *Chinuch Yisrael* 2:page 715. See *Mishnah Berurah*, O.C. 322:24; *Ketzos Hashulchan* 146:69; *Shanah B'Shanah* (journal) 5750:pages 184-187; *Avnei Yushfei* 3:42:6.

45. Refer to *Sha'arei Hora'ah* 6:pages 44-49; *Ohr Yisrael* 54:page 86. See *Avnei Yushpei* 3:32:4 about giving out *gedolim* pictures to children on Shabbos.

46. *Mishneh Halachos* 11:286.

47. Refer to *ibid.* 10:63.

איזן על להקדיף ה בעולמו אלף י אמות של הלכה בלבד... (ברכות ח)



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

Fixing Locks on Shabbos

Some screen doors latch with a hook and eye. If the hook is a little bent, one may bend it back into place. This is not considered fixing a utensil on Shabbos. One should not replace the eye on Shabbos.⁴⁸

Insects

A large insect may not be killed on Shabbos, but one may place a cup over it to isolate it.

Ice Cubes

When using ice cubes on Shabbos to cool a drink, one should put the liquid in the cup first and then the ice cubes.⁴⁹ One should not use an ice maker on Shabbos which works by filling up with water when it senses that there is no ice in the ice bucket.⁵⁰

Some people fill a bottle halfway with water and freeze it on its side. Then they add a drink to the bottle and shake it to create an instant cold drink. This is permitted on Shabbos.⁵¹

Melted Ice Cream

Melted ice cream is not considered a new entity on Shabbos (known as *nolad*), and one may eat this melted treat.⁵²

Placing Water in Freezer on Shabbos

It is permitted to place water in the freezer on Shabbos afternoon in order to have a cold drink on Motza'ei Shabbos.⁵³

48. Harav Yisroel Belsky *zt"l*.

49. Harav Yisroel Belsky *zt"l*.

50. *Avnei Yushfei* 7:40:5.

51. *Ibid.* 7:40:8.

52. *Ibid.* 6:27:5, 7:40:1.

53. *Ibid.* 6:27:6, 7:46:1.



Opening Tissue Boxes

The bungalow shul usually has no *shammes*, and it is common to find that there are no open tissue boxes on Shabbos. One may not open a tissue box on the perforated lines on Shabbos. Rather, he should destroy the tissue box. He can either empty the contents or keep the tissues in the unusable box.⁵⁴

Setting Up a Bungalow on Shabbos

Most people arrive at the bungalow during the week, and many hire non-Jewish help to unpack and set up the cottage. If no help is available during the week, one may not hire the domestic help to set up on the Shabbos before he arrives. A non-Jew may not do actions on Shabbos which are forbidden to a Jew. Therefore, she may not vacuum the carpet and mop the floors, or even put linens on the beds.

Bungalow Eruv

As long as the *eruv* in a bungalow colony was installed according to halachah, there is rarely a question as to its kashrus, as a small collection of summer cabins is usually not considered a *reshus harabim*. One should still ask a *rav* to make sure his specific colony is approved to have an *eruv*.⁵⁵

Generally, an *eruv* is a combination of actual walls and fences, with poles and strings to close the open areas. It is preferable that the majority of the boundary be made of actual walls and fences. In many bungalow colonies and camps, it is necessary to resort to a majority of poles and strings. Some people are stringent, but most carry in this situation as well. (Harav Eliezer Silver *zt"l* did not use the *eruv* in camps or bungalows because of this issue. In Camp

54. Refer to *Bnei Avraham* pages 48-49:footnote 67 in depth. See *Nishmas Shabbos* 7:277.

55. *Shulchan Halevi* (English) page 47.

איזן על להקצי"ה בעולמו אלא י
אמור של הלכה בלבד... (ברכות ח')

Agudah, Harav Yisroel Belsky *zt"l* ensured that about 55 percent of the boundary is fences.)

Chol Hamoed

Many people still must work on Chol Hamoed due to the nature of their job. Many employees are allowed several vacation days each year. The *poskim* debate whether one may use his vacation days⁵⁶ during the summer if this will result in a need to work on Chol Hamoed.⁵⁷ Many permit this since it is usually done to relax during the warm days of the summer. Still, according to this latter view, one should try to take the vacation in the summer as not to work on Chol Hamoed.⁵⁸

Fast Days

Showering is permitted on the night of a fast day (not Tishah B'Av or Yom Kippur). Campers may take a shower during the day as well but should use lukewarm water. An adult should refrain from showering at all on a fast day.⁵⁹

If one accepts a personal fast (and did not say right away)⁶⁰ for whatever reason, and did not mention a specific day,⁶¹ he can delay it until the winter when the days are shorter and he does not have to fast in the longer days of summer.⁶²

Since Tishah B'Av falls in the hot summer days one does

56. On this topic in general, see *Yeishiv Yitzchak*, C.M. 9:76; *Moadim V'zemanim* 4:301.

57. Opinion of the *Be'er Moshe*, quoted in *Zichron Shlomo* pages 190-191:41. Refer to *Orach Yisrael* 20:19-22.

58. Opinions of Harav Moshe Feinstein *zt"l* and Harav Yaakov Kamenetsky *zt"l*, quoted in *Zichron Shlomo* page 76:footnote 64.

59. Harav Yisroel Belsky *zt"l*; *Emek Halachah* 1:36. Swimming should not be done on a fast day (*Emek Halachah* 1:36).

60. *Mishnah Berurah*, O.C. 563:28.

61. See *Magen Avraham* 13.

62. *Shulchan Aruch*, O.C. 568:3; *Mishnah Berurah* 27; *Chayei Adam* 132:32. See *Magen Avraham* *ibid*.

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not have to train a child to fast.⁶³ However, some suggest to make sure a child from about nine years old does fast some parts of the day (perhaps at night).⁶⁴

If it is very hot on Shivah Asar B'Tammuz, children younger than five years old may go swimming.

Tishah B'Av

If a swimming pool breaks and one wants it to be ready after Tishah B'Av, a non-Jew may be asked to fix it after *chatzos* on Tishah B'Av.⁶⁵

It is permitted to install an air conditioner in one's home on Tishah B'Av even before *chatzos* if it is hot and there is a public need.⁶⁶

When Tishah B'Av falls out on Motza'ei Shabbos, Havdalah is recited on Sunday night. What should a woman do if her husband traveled back home on Tishah B'Av?

The practice in such a situation is that she should hear Havdalah from another man rather than say it on her own.⁶⁷

Sukkos

Some people go to the country for Sukkos⁶⁸ to enjoy the nice weather and provide larger grounds for the children to run around. If one built a sukkah for Yom Tov and will be going back home on Chol Hamoed, he can dismantle his sukkah on Chol Hamoed to avoid an extra trip after Yom

63. *Shibolei Haleket* 273. Refer to *Aruch Hashulchan* 554:7; *Chinuch Yisrael* 1:5; page 112.

64. *Piskei Teshuvos* 554:9. See *Be'er Moshe* 8:98.

65. *Natei Gavriel Bein Hametzarim Milu'im V'hosafos* page 72.

66. *Ibid.*

67. *Minchas Yitzchak* 8:51; see *Shevet Halevi* 4:54:7; *Mishneh Halachos* 7:39. Refer to *Rema, O.C.* 296:8; *Mishnah Berurah* 36. In regard to a woman who makes Havdalah on her own and her obligation to recite a blessing on the candle, see *Biur Halachah* 296 "lo"; *Igros Moshe, C.M.* 2:47:2.

68.

If one goes up a few weeks before to check on the colony, etc. and bring some items for Yom Tov he should not build the sukkah at that point (refer to *Mishneh Halachos* 13:78).

איז עיל להקצי"ה בעמלמו אלאי יאמות של הלכה בלביד... (ברכות ח)

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Tov.⁶⁹ In addition, a portable sukkah may be erected⁷⁰ and dismantled on Chol Hamoed.⁷¹

Drinking Water in Upstate New York

Although many people filter New York City municipal water, this is not required in upstate New York, since the water comes from a different source.⁷²

Caretakers

Most bungalow colonies employ year-round caretakers. If one comes up for the summer and notices that the kitchen oven and/or pots have been used, he must *kasher* these items.⁷³

Dairy Ice

A utensil which was used to store frozen dairy, such as ice cream, may be used for meat purposes.⁷⁴

Stay Out of Danger

People enjoy walking together along the road. These roads are very narrow, and drivers often need to veer off the road to avoid hitting pedestrians. Both drivers and pedestrians must be careful to make sure no one gets injured.⁷⁵

Some forms of entertainment require the participants to sign forms that they recognize the risk to life and limb. Some companies do this to make the attraction seem more

69. Harav Yisroel Belsky *zt"l*; see *Shulchan Aruch*, O.C. 666:1; *Tzitz Eliezer* 13:68.

70. *Madanei Shlomo* page 166.

71. Harav Yisroel Belsky *zt"l*; see *Tzitz Eliezer* 13:68.

72. Harav Yisroel Belsky *zt"l*.

73. Harav Yisroel Belsky *zt"l*.

74. *Shevet Hakehasi* 3:page 191:4.

75. Refer to *Kovetz Halachos L'meonos Hakayitz* pages 47-48.

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exciting, but if there is a real danger (1 in 100,000 is not a danger) it is forbidden to participate.⁷⁶

The *Sefer Chassidim*⁷⁷ mentions that a home which was uninhabited for seven years should not be lived in. This can occur with a bungalow. However, this is not an issue if there is a *mezuzah* on the door, if it is furnished, or if the home was among other houses.⁷⁸

Child and *Tevilas Keilim*

Many of us have experienced the following scenario: The coals are on the grill, the food is ready, and then you realize that the spatula was never *toveled*. May one ask a child under bar mitzvah to immerse the item in the nearby stream?

The *Shulchan Aruch*⁷⁹ rules that we do not believe⁸⁰ a child under thirteen⁸¹ when he says he *toveled* an item. Some say that this only applies to utensils which require *tevilah* on a *d'Oraisa* level,⁸² but glass would be permitted since the requirement is only rabbinic.⁸³ Others are stringent with

76. Harav Yisroel Belsky *zt"l*.

77. Will, number 9.

78. *Shevet Hakehasi* 6:289:1.

79. *Y.D.* 120:14; *Kitzur Shulchan Aruch* 37:12.

80. Refer to *Chelkas Binyamin* 120, *biurim* "ein."

81. In regard to this, see *Tzitz Eliezer* 13:75:2; *Teshuvos V'hanhagos* 2:405; *Chayei Halevi* 4:58:3.

82. *Taz* 16; *Pischei Teshuvah* 14.

83. *Magen Avraham* 437:8; *Pri Chadash*, *Y.D.* 120:3, 26; *Rav Akiva Eiger* on *Y.D.* 120; *Orchos Habayis* 9:footnote 45; *Chelkas Binyamin* 120:123; *Vayishma Moshe* 1:page 250 (the child has to be old enough to know what he is doing). See *Igros Moshe*, *O.C.* 1:1; *Emek Hateshuvah* 5:67. See *Chachmas Adam* 72:16, 73:21.

איזן על להקפיד הבעולמו אלאי די אמות של הלכה בלביד... (ברכות ח)



glass as well.⁸⁴ If an adult supervised the child then it is permitted,⁸⁵ and the child may recite the *brachah* as well.⁸⁶

Traveling and No *Mikvah*

Sometimes, a person does not have access to a *mikvah* (e.g. he is traveling and is distant from a Jewish community). In this situation, he may give a utensil to a non-Jew as a “present” and then borrow it from him.⁸⁷ When he returns home, he must *tovel* it,⁸⁸ but he should *tovel* it together with a utensil that requires a *brachah*.⁸⁹

Chalav Stam in Sleepaway Camps

Since many children in camp only eat *chalav Yisrael*, one should not bring in *chalav stam* items.⁹⁰

Torah and Going Upstate

The Chafetz Chaim *zt”l* quoted many *rabbanim* who felt that yeshivah boys should not go to summer places before halfway past Tammuz, and should not go for more than four weeks.⁹¹ However, in those days the summer places probably did not have set times for learning.

Ribbis

Many camps offer a pre-registration discount. The purpose is to have money available to open the camp and

84. *Pri Megadim*, O.C. 451, M.Z. 6.

85. *Rema*, Y.D. 120:14. Refer to *Chelkas Binyamin* 120:125. For a discussion on this, see *Ohel Yaakov* pages 364-365. If a child says there was an adult there when he *toveled* he is not believed (*Vayishma Moshe* 1:page 250). This is even if he says the name of the adult there, unless one asks the adult (*ibid.*). One can do this by calling the adult (*ibid.* page 251). See *Ohel Aryeh* 1:209.

86. *Hakatan V'hilchosav* 40:2.

87. *Rema* 120:16. Others do not agree with this *heter* (*Pischei Teshuvah* 120:15).

88. *Taz* 18; *Mishnah Berurah*, O.C. 323:35.

89. *Taz* *ibid.*; see *Taz*, O.C. 323:6; *Mishnah Berurah* *ibid.*

90. Harav Yisroel Belsky *zt”l*; see *Ohel Aryeh* 1:217.

91. *M'kisvei Harav Chafetz Chaim* (Poupko) 74:5.

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

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purchase supplies. This is not allowed and is an issue of *ribbis*. However, if the camp is owned by an organization or yeshiva rather than an individual, then it is allowed.⁹²

If a person likes his summer bungalow and wishes to reserve for the following season, the owner might offer a discount for pre-payment. This is only permitted if the renter leaves some items in the bungalow for the winter. However, if everything is removed, then this arrangement would be an issue of *ribbis*.⁹³

Playing Ball with a Parent

There are different kinds of sports such as boxing, golfing and basketball which have different levels of physical contact.⁹⁴ The punishment for wounding a parent is *chenek*, strangulation, and there is a mitzvah to honor⁹⁵ and revere one's parent.⁹⁶ This can be compromised if one is playing sports with a parent.

One is not allowed to argue and contradict his parent.⁹⁷ This can be an issue if one disputes with his parent over a foul call. However, it would seem that if the father is *mochel* his honor then it would be acceptable, especially since the parent wishes to play sports with his son.

Regarding wounding a parent, some say that it is allowed if the parent gives permission.⁹⁸ Although most disagree with this, it is only if a wound is made. When playing sports there is usually no bruise made, and it could be that a small

92. Harav Schachter *shlit"u*.

93. Harav Schachter *shlit"u*.

94. For a discussion on this see *Inyanei Kibbud Av V'eim* pages 9-13.

95. *Shulchan Aruch, Y.D. 240:1*.

96. *Ibid.*

97. *Shulchan Aruch, Y.D. 240:2*.

98. *Minchas Chinuch* on mitzvah 48. See *Shevet Halevi* 2:112:4.

איזן על להקצי"ה בעולמו אלאי יאמות של הלקה בלביד... (ברכות ח)

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

bruise is not an issue.⁹⁹ It is also far from definite that any damage will occur, but once in a while one may get a bruise while playing basketball. In addition, playing ball is excellent exercise and even if the child does injure the parent it is necessary for the parent to maintain his health. Boxing is prohibited; golfing, baseball and basketball are permitted. It is important that one respect his parent in general and especially when playing ball.

99. *Minchas Shlomo* 1:32:3.

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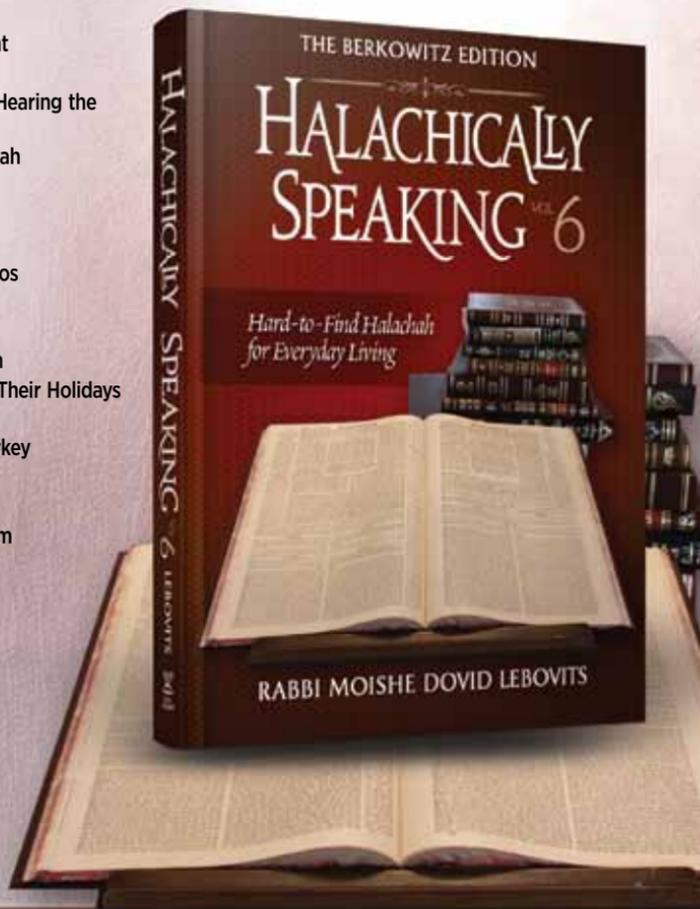
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- Treating Mitzvah Objects with the Proper Respect
- Connecting Geulah to Tefillah
- The Recitation of Tachanun
- Halachos of Fish (in Orach Chaim)
- Kimcha D'Pischa
- Gebrochts and Other Customs on Pesach
- Maror at the Pesach Seder
- Stealing the 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
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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 in a bakery section filled with stacks of round, golden-brown baked goods, likely breads or rolls.

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