

HALACHICALLY SPEAKING

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{ TOPIC }

Non-Jewish Cleaning Help in Halachah Select Halachos



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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 Shlita*. 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, Shlita* on current issues.

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Non-Jewish Cleaning Help in Halachah Select Halachos

Many people employ non-Jewish domestic help, and many halachic issues arise regarding this. We will deal with select areas, as this matter is a very large issue. It is beyond the scope of this article to discuss a live-in maid as it relates to Shabbos.

***Davening* in Front of a Religious Symbol**

It is forbidden to bow during *Shemoneh Esrei* towards a religious symbol, so one must be aware of the presence of the cleaning help if he *davens* at home.¹

Checking Vegetables

It is routine to ask the cleaning help to help in the preparation of foods, especially before Yom Tov. Checking vegetables for insects can be a long and bothersome task. However, a non-Jew cannot be trusted to check vegetables.²

Leaving a Non-Jewish Woman Alone in Your Home – Leaving Pots Unwatched

Although Jews have employed non-Jewish domestic help

1 *Shulchan Aruch O.C.* 113:8. Refer to *Kaf Hachaim* 25.

2 Refer to *Shulchan Aruch Y.D.* 16:11, 316:1, see *Meshares B'beis Yisrael* page 29:footnote 17.

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

for centuries, today's lifestyle creates numerous challenges. Jewish women used to stay at home. Today, many of them work, and are out of the home for the better part of the day. This raises halachic concerns of leaving a non-Jewish cleaning woman in the home all day with the pots and pans. The halachah is clear that one is not allowed to leave a non-Jew alone in his home because the non-Jew may cook non-kosher products in the kosher utensils.³ If the non-Jew had access to the utensils, one would have to wait twenty-four hours before using them.⁴ Others are not concerned, since our utensils are placed in cabinets in an orderly fashion, and it would be obvious if the pots were used.⁵

Regarding food that is cooking on the fire, the halachah states that if one is not “going and coming” (*yotzei v'nichnas*) from his home⁶ then he should not leave it alone with the non-Jew.⁷ The concern is that the non-Jew will add some non-kosher ingredients to the dish in order to improve its taste.⁸

If the Jew serves lunch to the non-Jew, then there is no concern of a non-Jew using the pots.⁹

It is a good idea to be present when the non-Jew washes the dishes in order to make sure that she does not mix the meat and dairy together in the same sink (or use the same sponge for both).¹⁰

Some *poskim* say that if the non-Jew has cooking

3 *Shulchan Aruch Y.D.* 122:9, see *Igros Moshe Y.D.* 1:61.

4 *Rama* *ibid.*

5 *Shevet Hakehasi* *ibid.*

6 *Rama* 118:12, *Chachmas Adam* 70:9. This is even permitted *l'chatchilah* (*Aruch Hashulchan* 35). Refer to *Shach* 37.

7 *Shulchan Aruch Y.D.* 118:12, *Shulchan Aruch Y.D.* 122:9, *Chachmas Adam* 70:9.

8 *Shach* 37, see *Chelkas Binyamin* 116.

9 *Shevet Hakehasi* 6:281, *Noam Halachah* page 165. Refer to *Avnei Yushpei* 2:59:2.

10 *Shevet Hakehasi* *ibid.*

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responsibilities in the home, then one must lock up the dishes if she is left alone in the home.¹¹

In a situation where one does not have any dairy products in the home that the cleaning lady might cook with her meat, then he does not have to be concerned about leaving the pots.¹²

Leaving a Non-Jew Alone in One's Home

All too often, both spouses work all day, and have the practice of leaving a cleaning lady or a repairman alone in the home. There is a possibility that the non-Jewish worker will take a kosher product in the home and switch it for a non-kosher food. Is this a real concern? If so, what are the ways to avoid this?

“Yotzei V'nichnas” (Going and Coming)

One option to allow a non-Jew to remain alone in the home (or store)¹³ is to “go and come” from the home; this is known in halachah as *yotzei v'nichnas*.¹⁴ This is permitted even *l'chatchilah*.¹⁵ Even a child may be used for the purpose,¹⁶ provided that he is old enough that the non-Jew is afraid to tamper with anything in his presence. Nine years old is sufficient.¹⁷

This option applies even if the owner stays away for an extended period of time, as long as the worker is not aware

11 Refer to *Hechsheiros* 9:page 262:footnote 326, *Avnei Yushpei* 2:59.

12 *Meshares B'beis Yisrael* pages 24-25:footnote 4.

13 *Maseches Avodah Zarah* 69b, *Chelkas Binyamin* 118:95.

14 *Shulchan Aruch Y.D.* 118:10.

15 *Shach* 32, *Chachmas Adam* 70:9, *Aruch Hashulchan* 29, *Kaf Hachaim* 102. Refer to *Chelkas Binyamin* 118 *biurim* “v'im.”

16 *Shach* 33, *Chachmas Adam* 70:9, *Aruch Hashulchan* 29, *Kaf Hachaim* 103.

17 *Kaf Hachaim* 103, *Chelkas Binyamin* 118:97:footnote 213. Some add that the child has to be sharp (*Chachmas Adam* 67:4).

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

of the owner's schedule.¹⁸ The worker is afraid to make an exchange, as he is concerned that the owner might return at any moment and catch him in the act.¹⁹ If you tell your worker, "I will be back in a number of hours," then it is prohibited to leave a non-Jewish worker in the home, since the worker knows when the owner is returning and might switch the food.²⁰ However, as mentioned below, if one is not concerned that the worker has any benefit from switching the food, it is permitted to leave the worker alone.

This option does not apply if the worker can lock the door, since he has no concern of being caught.²¹ If the Jew has a key, then the non-Jew may be left alone since the Jew can enter the home.²² If the non-Jew does not realize that the owner left then it is permitted,²³ since he does not realize that he is alone in the home. In any case, if the non-Jew shows signs of not being afraid of you (i.e. does not listen to you), then he cannot be trusted alone in the home.²⁴ If a security camera is installed in the home and the non-Jew knows you can look at it at any time, then he may be left alone in the home.²⁵

What Constitutes *Yotzei V'nichnas L'chatchilah*

The *l'chatchilah* situation to leave a non-Jew in the home or store is when the Jew will be returning within eighteen minutes.²⁶

18 *Shulchan Aruch* ibid.

19 *Shulchan Aruch* Y.D. 118:10.

20 *Chelkas Binyamin* 118:105.

21 *Shulchan Aruch* ibid, see *Shach* 34. Refer to *Chelkas Binyamin* 118:100.

22 *Chelkas Binyamin* 118:100.

23 *Aruch Hashulchan* 29.

24 *Chelkas Binyamin* 118:99. Refer to *Darchoi Teshuvah* 75.

25 *Chelkas Binyamin* 118:100.

26 Refer to *Gra* Y.D. 129:2, *Chelkas Binyamin* 118:95. Some say even a longer period of time (*Kaf*

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Good Practice

To avoid problems of a non-Jewish worker using your pots, she should be instructed from the onset that non-kosher food may not be brought into your home.²⁷

Some suggest placing a camera in the kitchen where one can tell if she used your kitchen to cook.²⁸

Bishul Akum

Food that was cooked by a non-Jew is forbidden, even if the ingredients are kosher (*bishul akum*). However, this is only true if it is inedible raw and it is a dish that would be served on a king's table.²⁹ The reason for this decree is to avoid socializing with non-Jews, which might lead to intermarriage.

An interesting question arises in regard to a microwave oven and how it relates to *bishul akum*.

If a microwave oven is just used to warm up food, then there is no concern of *bishul akum*.³⁰ The question arises concerning cooking food in a microwave oven, as it does not use heat to cook the food. The consensus of the *poskim* is to be stringent. Since a microwave can be used to cook food, it is comparable to a regular oven.³¹

Hachaim 105). Refer to *Chelkas Binyamin* 118 *biurim* "ava" page 224 if there is a fear that a Jew is sleeping in the house.

27 See *Shulchan Aruch Y.D.* 118:10.

28 *Meshares B'beis Yisrael* page 29.

29 *Shulchan Aruch Y.D.* 113:1.

30 On the topic of microwaves see *Techumin* 8:pages 21-36.

31 Opinion of Harav Yisroel Belsky *shlit"a*. Refer to *Chelkas Binyamin* 113:126:footnote 320, *milu'im* page 367, opinion of Harav Elyashiv *shlit"a* quoted in *Shevus Yitzchak* 6:page 61, *Shraga Hameir* 6:52:3, *Shevet Halevi* 6:108:6, 8:185, *M'Beis Levi* 8:page 36:25, *Dinei Machalei Nachrim* page 29:footnote 6, *Kitzur Hilchos Bishul Akum* (Berger) pages 39-40, *Kitzur Hilchos Bishul Akum* (Sharf) 30, opinion of Harav Pam *zt"l* (as related by Rabbi Zev Smith *shlit"a*), *Minchas Chein Y.D.* 1:4, opinion of Harav Shlomo Zalman Auerbach *zt"l* (as related by Rabbi Menachem Genack *shlit"a*). Refer to *Rivevos Ephraim* 8:511:1 (answer) where he says he thinks it is permitted but he never ate a food that a non-Jew cooked in a microwave oven. Refer to *Hechsheiros K'halachah*

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

Many times a non-Jewish woman is left at home and it is possible that she may cook food for the children.³² Parenthetically, it is not a good idea to leave a non-Jew at home without anyone entering from time to time,³³ since they may prepare non-kosher in your home.³⁴

Some say that if a non-Jewish maid cooks in a Jew's house then the concern of intermarriage is diminished and the cooking is permitted,³⁵ while others forbid the food even *bedi'aved*.³⁶ If the non-Jew is hired by the Jew³⁷ (and all the actions are dictated by the Jew),³⁸ there are grounds to be lenient. Although some say this is only *bedi'aved*,³⁹ we can rely on the lenient opinion in regard to this issue since we

pages 382-383 which brings those who are lenient. Also see *Lehoros Nosson* 7:64 which is lenient, *Noam Halachah* page 208 in depth, and *Vayevarech David* 1:95 in depth which brings proofs to be lenient. Refer to *Chelkas Binyamin* 113:126. The opinion of Harav Shmuel Felder *shlit"a* was to be lenient, but when he saw that many *gedolim* were stringent, he too decided to be stringent (tape on *bishul akum*). Harav Willig *shlit"a* is lenient (as related by Rabbi Ari Senter *shlit"a*). Harav Heinemann *shlit"a* is lenient (Star-K article entitled "Food Fit for a King" page 2). Refer to *Igros Moshe O.C.* 3:52, *Nishmas Shabbos* 318:79, and *Shulchan Shlomo Shabbos* 328:footnote 52 in regard to *hilchos Shabbos*.

32 If the non-Jewish worker cooks for him/herself the food is forbidden (*Shach* 113:20, *Darchoi Teshuvah* 40, see *Chelkas Binyamin* 113:36).

33 *Rama Y.D.* 118:12, *Bach* 113, *Darchoi Teshuvah* 38.

34 *Rashba* 1:68, *Shulchan Aruch Y.D.* 118:12, *Shach* 37, *Aruch Hashulchan* 35, *Darchoi Teshuvah* 113:37, *Chelkas Binyamin* 113:42, *Vayevarech David* 1:94:page 323.

35 *Tosafos Maseches Avodah Zarah* 38a "ela," *Issur V'heter* 43:13, *Shulchan Aruch Y.D.* 113:4. Refer to *Chelkas Binyamin biurim "u'bedi'aved"* pages 77-78 if this would apply to a Jewish-owned factory with non-Jewish workers.

36 *Ritva Maseches Avodah Zarah* 38a, *Beis Yosef* 113, *Shulchan Aruch Y.D.* 113:4, *Gra* 10. Refer to *Rashba* in *Mishmeres Habayis* 3:7 why this is *assur* according to the stringent opinion. See *Rivevos Ephraim* 2:index to 158:page 389.

37 *Rama Y.D.* 113:4. The *Even Hapinah* 1:99 suggests that the Jew should light a fire and the non-Jew should light from there any fire he wishes. The reason why a hired worker is not a problem of *bishul akum* is because he is not making the food for us because he *wants* to, but because he *has* to, therefore there is no concern of closeness (*Rashba* 1:68).

38 *Bedek Habayis* 3:7:page 209 (new), *Meiri Maseches Avodah Zarah* 38a, *Bach*, *Levush* 1, *Shach* 113:7, *Taz* 7, *Pri Chadash* 113:9, *Kaf Hachaim* 34. Refer to *Pischei Halachah* (Kashrus) page 43:footnote 34 which says maybe a maid can be permitted since she is not doing work for herself.

39 *Shulchan Aruch Y.D.* 113:4, *Shach* 7, *Chachmas Adam* 66:7, *Minchas Yitzchak* 7:62, see *Ben Ish Chai Chukas* 2:8.

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can assume that the Jew will ultimately do something to adjust the fire (this relaxes the problem of *bishul akum*).⁴⁰ In addition, we can also apply the opinion that in a Jew's home there is no concern of intermarriage.⁴¹ Although we do not follow this opinion as *halachah l'ma'aseh*,⁴² we can use it as a *sniff* (additional point to give a *heter*).

Halachic Status of Today's Workers

With modern work rules, the domestic cannot be defined as dictated by the Jew, since the worker can quit at any time, and only works for us for a short part of the day.⁴³ In addition, our modern ovens need little adjusting, and the chance that the Jew will adjust the fire is minimal.⁴⁴ However, in pressing situations or in a situation of a great loss, one can be lenient *bedi'eved*.⁴⁵ Another possible option is to set the oven on a timer and let the non-Jew put the food in the oven. This is permitted since the Jew "turned on the fire."⁴⁶

Old or Sick Person

Elderly and ill people hire help for household chores and food preparation.⁴⁷ The opinion of the *poskim* is that just as a

40 Rama ibid, *Levush* 113:1, *Pri Chadash* 113:10, *Kitzur Shulchan Aruch* 38:7, *Yabia Omer Y.D.* 9:6. Refer to *Shevet Hakehasi* 6:281. The *Shulchan Aruch Hamekutzar* 4:page 273 says for a *choleh* or a old person one can rely on the opinion which holds there is no *bishul akum* in a Jew's home.

41 *Tosafos Maseches Avodah Zarah* 38a "eleh," *Mordechai* 830, *Taz* 112:3, *Yabia Omer Y.D.* 9:6.

42 *Mordechai Maseches Avodah Zarah* 830, *Tur* 113, *Beis Yosef* 113, *Shulchan Aruch Y.D.* 113:1, *Toras Chatas* 75:17, *Ben Ish Chai Chukas* 2:9, *Aruch Hashulchan* 3-4, *Hamesivta* 5754:page 91.

43 *Vayevarech Dovid* 1:94, *Orchos Habayis* 8:footnote 47, *Mesorah* 2:page 75 (bottom), *Mesorah* 20:pages 89-90, *Kitzur Hilchos Bishul Akum* (Berger) pages 36-37. Refer to *Darchoi Teshuvah* 113:37, *Aruch Hashulchan* 4, *Hamesivta* 5754:page 92:4.

44 *Chelkas Binyamin* 113:44, *Vayevarech Dovid* 1:94, *Ben Yisrael L'nachri Y.D.* 10:6:page 87.

45 Rama ibid, *Mekor Chaim* 263:8, *Kaf Hachaim* 35, *Vayevarech Dovid* ibid, *Minchas Chein Y.D.* 4:1-5. See *Chachmas Adam* 66:7.

46 Rabbi Ari Senter *shlit"a*. Refer to *Journal of Halachah and Contemporary Society* 22:page 14. See *Beis Hillel* 3:pages 45-48 in depth.

47 There is a different concern of *hilchos yichud* if there is a male patient and a woman aide or vice versa. Obviously this is well beyond the scope of our discussion.

איזן עיל להקדיף ה בעמלמו אלאי די אמותו של הלכה בלביד... (ברכות ט)

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

non-Jew is not allowed to cook for a healthy person, he may not cook for a sick person even during the week⁴⁸ (whether food cooked by a non-Jew on Shabbos is permitted for the sick person or a healthy person on Motza'ei Shabbos is a different dispute among the *poskim*. In addition, there is a dispute if the utensils require *kashering*).⁴⁹

This is based on the halachah that a sick person who is not in danger may not eat an *issur d'Rabbanan*.⁵⁰

However, based on the above discussion regarding household help, we can rely on the lenient opinion since it is cooked in the Jew's home,⁵¹ and it is a pressing situation since there is no one else who can cook for the person. If the food is already cooked, and the non-Jewish help is just re-warming the food, it is permitted.⁵²

Praising a Non-Jew

The Torah tells us that it is forbidden to show certain favors to non-Jews (*lo sichaneim*).⁵³

48 Refer to *Beis Yosef* 113, *Mishmeres Habayis* pages 209-210, *Rama Y.D.* 113:16, *Bishul Yisrael* pages 388-389, 407-409.

49 The reason why the cooking of a non-Jew is permitted for a sick person (*Rama Y.D.* 113:16) is since it is something which is not common, so there is no concern of intermarriage (*Meiri Maseches Avodah Zarah* 38a, *Shemiras Shabbos K'hilchasah* 31:footnote 44). Refer to *Mishmeres Habayis* ibid, *Shulchan Aruch O.C.* 328:17, 19, *Rama Y.D.* 113:16, *Taz Y.D.* 112:15, *Nekudas Hakesef* 15, *Pri Megadim M.Z. O.C.* 328:6, *Pri Chadash* 26, *Ben Ish Chai Chukas* 2:12, *Chachmas Adam* 66:12, *Kitzur Shulchan Aruch* 38:9, *Sdei Chemed Mareches Bishul Eino Yehudi Uptan* 5:pages 286-287, *Darchoi Teshuvah* 94-95, *Mishnah Berurah O.C.* 318:14, 328:63, *Aruch Hashulchan Y.D.* 113:51-52, *Shemiras Shabbos K'hilchasah* 38:11, *Zichron Yehuda* 13, *Halichos Olam* 7:pages 103-104, *Chai HaLevi* 4:54:6, *Nishmas Avraham* 328:19 pages 207-208 (English), *Piskei Teshuvos* 318:5:footnote 13, *Bishul Yisrael (teshuvos)* pages 113-125 in depth, *M'Beis Levi* 8:page 39:31:footnote 42. A sick person would recite a *brachah* on the food he eats that was cooked by a non-Jew (*Mishnah Berurah* 328:63).

50 *Rama Y.D.* 155:3. Refer to *Darchoi Teshuvah* 122:26.

51 The *Shulchan Aruch Hamekutzar* 4:page 273 says for a *choleh* or an old person one can rely on the opinion which holds there is no *bishul akum* in a Jew's home.

52 Refer to *Tzitz Eliezer* 21:61, *Minchas Yitzchak* 7:62, *Noam Halachah* page 98:footnote 14.

53 *Vayikra* 7:3, see Rashi there, *Maseches Avodah Zarah* 20a, *Rambam Hilchos Avodah Zarah* 10:4.

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If a non-Jewish worker has performed a job, one is allowed to tip. This is because tipping is merely considered a nice gesture, and has nothing to do with *lo sichaneim*.⁵⁴ Therefore, it is permitted to tip a waiter or a cab driver.⁵⁵ If one was not treated properly, there is no need to give a tip. It is unusual to receive poor service, so one may assume that if he feels that he was treated improperly too often, it may be that his expectations are too high.⁵⁶ It is permitted to thank a worker after he has finished a specific job.⁵⁷ It is permitted to praise and even give gifts to domestic help, as this will encourage the worker to do a better job of maintaining the cleanliness of your home.⁵⁸

Benefiting from a Woman

A man is not allowed to benefit from the assistance of a woman other than his wife or very close relative (i.e. mother).⁵⁹ This *issur* includes being served drinks, making his bed, or washing his face, feet and hands.⁶⁰ If his wife is present, a different woman may serve him.⁶¹

It is permitted for a woman to serve her guests, since it is being done as *hachnasas orchim* and not affection.⁶²

54 *Divrei Shalom* 4:108, *Shraga Hameir* 7:155, see *Sefer Lo Sichaneim* 2:6, also see page 14:footnote 18.

55 Harav Yisroel Belsky *shlit"á*, *Be'er Moshe* 3:117. If one will not be served by the same person again then one should not tip too much as this is a problem of *lo sichaneim*. This is common with cab drivers.

56 Harav Yisroel Belsky *shlit"á*.

57 *Sefer Melachim Omneich* page 301 in the footnote.

58 *Ezra K'halachah* page 145.

59 Some say one's sister and daughter are not included in this (*Aruch Hashulchan* 7).

60 *Maseches Kiddushin* 70a, *Rosh* 4:4, *Rambam Issurei Biah* 21:5, *Tur E.H.* 21, *Shulchan Aruch* 5, *Aruch Hashulchan* 7, see *Be'er Moshe* 4:113:3, also see *Be'er Moshe* 1:50:9.

61 *Ezer Mikodesh* 21.

62 *Aruch Hashulchan* 9, *Taharas Habayis* 2:page 196, see *Tosafos Maseches Kiddushin* 82a "hakol".

אינן ללמד אלא יאמרו של הלכה בלבד... (ברכות ח')

The custom is to permit a maid to serve a man since this usually does not cause inappropriate thoughts.⁶³

An older person may have a woman assist him with things he cannot do himself due to his condition. This is permitted since he is weak and sick and will not have improper thoughts about her.⁶⁴

Using Expressions of Affection

Many domestics come for a few days a week, or even worse, live in the home. One has to be careful how he communicates with the cleaning help. One should avoid saying “hi” to a woman, because it is an expression which is only used by intimate friends.⁶⁵ However, saying “hello” would be permitted.⁶⁶

Yichud

The most common question that arises regarding cleaning help is how to avoid the *issur* of *yichud*. Many times when one is off from yeshivah or home from work he is left alone with the cleaning lady. How do we avoid *yichud* in these situations? We cannot do the *halachos* of *yichud* justice in this article, but we will discuss how they apply to our situation.

It should be noted that the prohibition of *yichud* with a single non-Jewish woman is *d'Rabbanan*,⁶⁷ while there is debate regarding the status of the prohibition of *yichud* with a married non-Jewish woman. In any case, one may not take

63 Refer to *Beis Yosef* E.H. 21, *Beis Shmuel* 9, *Darchei Moshe* 3, *Rama* 5, *Ezer Mikodesh* 21.

64 *Shulchan Aruch* Y.D. 335:10, *Vayeishiv Moshe* 2:124.

65 Harav Yisroel Belsky *shlit"á*.

66 Harav Yisroel Belsky *shlit"á*, see *Emes L'Yaakov* E.H. 21:footnote 6. Refer to *Be'er Moshe* 4:116 which is not so convinced to permit “hello.”

67 *E.H.* 22:2.

this *issur* lightly.⁶⁸ Our discussion is limited to a non-Jew, as the halachah relating to a Jewish woman is more severe.

Wife with You – in City

If the wife is in the house, even if she is in a different area, there is no *issur* of *yichud*. There are some *poskim* who contend that even if the wife is in the city it would suffice to avoid any issue of *yichud*.⁶⁹ This would not help if the husband and the cleaning lady are on “close” terms.⁷⁰

Husband (of Cleaning Help) in City

In general, there is no *issur* of *yichud* if the woman’s husband is in the city,⁷¹ as she is scared to do any forbidden action since he can arrive at any moment. This does not apply to a cleaning lady, since she knows that her husband will not enter her employer’s home. Nevertheless, since the *issur* is a *d’Rabbanan*, one can be lenient if they are not on close terms. This only works if her husband is definitely in the city and did not travel elsewhere.⁷²

Door Open

A common way to avoid the *issur* of *yichud* is to leave the door to the home entirely open.⁷³ This way people can see from outside if anything would happen between the male and the cleaning lady. This only helps if the entire area is visible, but if there is an area which is hidden from view from the open door this would not be a viable *heter*.⁷⁴ The same

68 *Meshares B’beis Yisrael* page 63.

69 *Beis Shmuel* 22:22.

70 *Meshares B’beis Yisrael* pages 64-65:footnote 3.

71 *Shulchan Aruch E.H.* 22:8.

72 *Meshares B’beis Yisrael* page 66.

73 *Shulchan Aruch E.H.* 22:9.

74 *Meshares B’beis Yisrael* page 66.

אין על להקב"ה בעולמו אלא י
אמות של הלכה בלבד... (ברכות ה')

applies to a window in front of the home with completely open shades.

Door Closed but Not Locked

For obvious reasons, people do not want to keep the door open to the public. Is it acceptable to keep the door closed but not locked?

If someone can enter at any given time without permission, such as a family member, and it happens that they do come in unannounced, it is permitted. Even if people do not actually enter, one can be lenient in regards to a non-Jewish cleaning lady, as long as a family member has the ability to enter. Even then, one must remain in an area where family members frequent, such as a dining room area. It is not acceptable to be alone in a bedroom.⁷⁵

It is important to point out that these *heterim* only apply to the daytime hours and not to night hours.⁷⁶ Today, this would be until about ten o'clock in the evening in a busy area. One should use his judgment based upon location.⁷⁷ The reason for this is that it is uncommon for outsiders to frequent one's home during the night hours.⁷⁸

Camera

Some people have security cameras in various areas of their home. At first this may seem like a viable *heter* since the recording is checked from time to time. However, since there are sections in the home without a camera, such as the bathrooms, this would not be an acceptable loophole regarding the *issur* of *yichud*.⁷⁹

⁷⁵ For a detailed discussion on this topic refer to *Meshares B'beis Yisrael* pages 68-69:footnote 6.

⁷⁶ *Meshares B'beis Yisrael* page 70

⁷⁷ *Ezra K'halachah* page 161.

⁷⁸ *Meshares B'beis Yisrael* page 70.

⁷⁹ *Ezra K'halachah* page 165.

Paying Workers on Time

In order to avoid problems of paying a worker late, one should have the wages ready before he hires the worker.⁸⁰ One who will be leaving the house while the cleaning help is still working should leave money with someone who is in the house in order to pay her on time.⁸¹

⁸⁰ *Chinuch* 588, *Ahavas Chessed* 9:9. See *ibid* 10:12.

⁸¹ *Ohr Yisrael* 2:page 71:3.



אין על להקדיף"ה בעוולמו אלאי די אמות של הלכה בלבי"..... (ברכות ח')

PROTECT YOUR BRAIN AND PROVE YOU HAVE ONE.



Statistics relating to bicycle safety help riders understand the importance of wearing a helmet.

- *Bicycle helmets protect your head and reduce the incidence of traumatic brain injury and death whether riding on the sidewalk, street or while mountain biking.*
- *The Centers for Disease Control and Prevention reports that less than half of all Americans who ride bicycles wear helmets.*
- *In a twelve month study 800 bicyclists were killed and 515,000 bicycle-related injuries required emergency-room care. Of those, 26,000 of were some type of traumatic brain injury that might have been prevented by wearing a helmet.*
- *The Insurance Institute of Highway Safety reports that approximately 650 people die annually from brain injury due to bicycle accidents. Of which on average over 92% were not wearing a helmet.*

Regardless of age
or level of experience,
EVERYONE
must wear a helmet
whenever they ride.



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This public awareness message is brought to you by **KOF-K Koshers Supervision** and **BINA** in memory of Dr. Heshy Rosenbaum A"H who was tragically taken from us, before the need for bike helmets was recognized, due to a fatal injury while riding a bicycle. Help spread the word and save lives.



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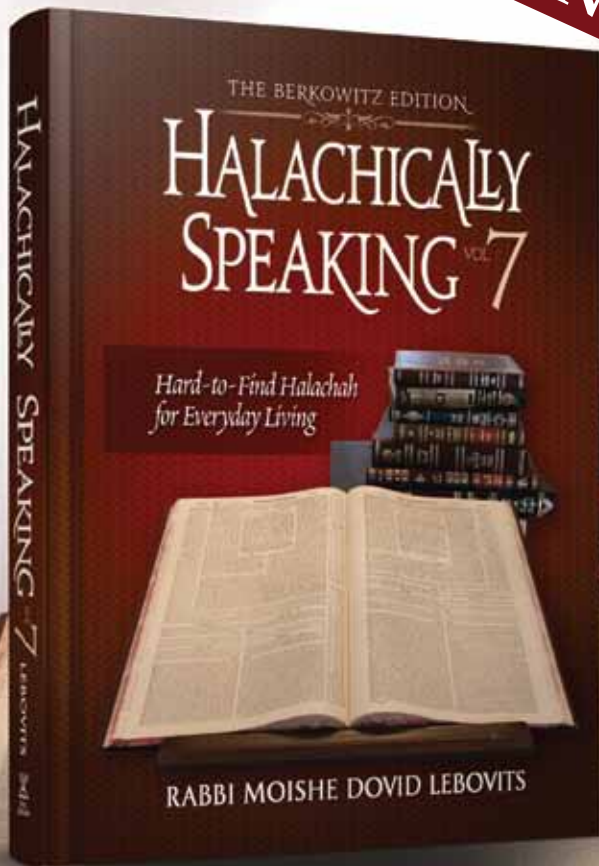
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