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Summer Halachos (2)

Continuing from last week, we will discuss many more *halachos* that are especially applicable during the summer months.

Changing Clothes

Although not required, it is a pious act¹ for one to get dressed or undressed while covered with a blanket,² to avoid revealing parts of the body which are normally covered.³ This *inyun* even applies in a situation where one is by himself since *Hashem* is always there.⁴

One is permitted to stand without clothes in a bathroom since it is a place which is meant for that.⁵ Therefore, one who feels it is too hard to get dressed under a blanket should get dressed in the bathroom.⁶ Some say if one is wearing an undershirt he does not have to put on his shirt under a blanket.⁷

¹ Pri Megadim M.Z. 2:1, Aruch Ha'shulchan 2:1, Oz Nedberu 6:40:2, Halacha Berurah 2:footnote 1. Refer to Rambam Hilchos De'os 5:6.

² Refer to Mesechtas Shabbos 118b, Shulchan Aruch O.C. 2:1, Shulchan Aruch Harav 2:2, Tov Yehoshua derech erez 1:1:page 9.

³ Magen Avraham 2:1, Taz 1.

⁴ Shulchan Aruch 2:2, Mishnah Berurah 2:1, Aruch Ha'shulchan 2:1. This applies even today that we wear garments on our bodies-undergarments (Doleh U'mashka page 6, see Aruch Ha'shulchan 2:1).

⁵ Horav Yisroel Belsky Shlita.

⁶ Horav Yisroel Belsky Shlita, see Igros Moshe Y.D. 3:47:3, Oz Nedberu 8:50:1.

⁷ The Laws of Daily Living 1:page 49:footnote 3 from an incident he saw with Horav Moshe Feinstein zt"l, see Oz Nedberu 6:41:page 72.

Some say women can be lenient with this *inyun* since women like to dress in a certain manner which is hard to do while under a blanket.⁸

One is only required to put on the amount of clothing that he would not feel embarrassed to appear (i.e. to go open the door) in front of people with.⁹ Accordingly, this *inyun* would not apply to one's hands or feet.¹⁰

When going to the pool, in the summer, one is constantly changing out of a bathing suit and into clothing. It would be a pious act for one to be careful to change in this manner,¹¹ or by using a robe at the pool.

Going Swimming

A man who wishes to go swimming in a camp or bungalow colony should not go to the pool in a bathing suit and a shirt, because it is a lack of *tznius*. In addition, there may be women around, in

⁸ Igros Moshe Y.D. 3:47:3.

⁹ Igros Moshe Y.D. 3:47:3. If one is very hot and it is the normal manner to sit without certain clothes on then it is permitted to do so (Igros Moshe Y.D. 3:68:4).

¹⁰ Aruch Ha'shulchan 2:1, Bais Boruch 1:32, Orchos Rabbeinu 3:page 185:5 quoting the opinion of the Chazon Ish, see Mishnah Berurah 2:1, Shulchan Aruch Harav 2:2 who argue.

¹¹ Horav Yisroel Belsky Shlita, Kedushas Am Yisroel page 37. One should avoid getting completely undressed in front of *seforim* (Refer to Rambam Yesodei Hatorah 6:6, Mishnah Berurah 45:5, Nishmas Avraham 75:3, Kedushas Am Yisroel pages 58:5).

Halachically Speaking

front of whom men need to have *tznius* as well. Therefore, one who wishes to walk to the swimming pool should make sure to be dressed or wear a robe.¹² (Similarly, one should not wear shorts when playing ball in public since a man has an obligation of *tznius* as well).¹³

One who is standing in a pool and talking to his friend should not speak words of *divrei Torah*. The reason is because one is not supposed to talk *divrei Torah* without a *yarmulka* or cap.¹⁴ Accordingly, if he covers his head it is sufficient without getting dressed.¹⁵

One who wants to read a *sefer* at the pool should cover his head and his body with a towel. However, this is not required for reading a Jewish book.¹⁶

It is customary for a married woman to keep her hair covered at the pool. Although there are deviations from the *gidrei tznius* at the pool covering the hair is not one of them.¹⁷

It goes without saying that swimming in a pool together with women is forbidden. This is not a *minhag* but is *al pi din*.¹⁸ Unfortunately, many people who go away for vacation are not careful with this. A woman should wear a long robe in the pool area in the presence of a non-Jewish male

lifeguard.¹⁹ A woman should not go to the pool to watch men swim.²⁰

Traveling to a Place without a *Minyan*

In the summer months many people wish to plan vacations in remote locations which have no *minyan*, and the question arises if doing so is permitted. *Davening* with a *minyan* is an obligation, and not just a nice thing to do.²¹ By not *davening* with a *minyan* one misses out on answering *amen*, *kaddish*, and risks his *tefilla* not being heard by *Hashem*.²² Many *poskim* say one who is going to a remote location just for enjoyment may not go to a place that does not have a *minyan*. However, one may go to such a place for reasons of health, *parnasa* or for a *mitzvah*.²³ One should not rely on this *heter* without consulting his *Rav*.

Visiting a Zoo

Since many times when one has vacation in the summer one takes his family on a trip to the zoo, we will discuss the *halachos* that apply to going to a zoo.

Some *poskim* say one should not visit a zoo since doing so is an act of the non-Jews because there are

¹⁹ Refer to Igros Moshe E.H. 4:62:1, Oz Nedberu 12:44, V'yan Dovid 2:184, Halichos Bas Yisroel 7:18.

²⁰ Refer to Igros Moshe E.H. 1:69, Oz Nedberu 12:39, 45, Be'er Moshe 4:147:23, Bais Avi 4:142, Shraga Hameir 2:24, Shevet Ha'kehusi 4:319, Rivevos Ephraim 2:197:25, Yabea Omer Meluyim 1:page 263, Halichos Bas Yisroel 7:17.

²¹ Refer to Mesechtas Berochos 6a, 30a, Yevomos 49b, Rambam Hilchos Tefilla 8:1, Shulchan Aruch O.C. 90:10, 16, Mishnah Berurah 90:52, Igros Moshe O.C. 2:27, Orchos Yosher page 92. See Kovetz Ohr Yisroel 46:pages 75-88 in great detail. Refer to Besaim Rosh 158, Chavos Yuer 115 who seem to argue.

²² Refer to Mesechtas Berochos 6a, Teshuvos V'hanhugos 2:63. See Vayivorech Dovid 2:168. One who does not *daven* with a *minyan* makes *Hashem* angry (Mesechtas Berochos 6b). He is also called a bad neighbor (Mesechtas Berochos 8a, Ramam Hilchos Tefilla 9:1, Shulchan Aruch 90:11).

²³ Halichos Shlomo Tefilla 5:footnote 4, Tefilla K'hilchoso 8:5, Tefilla K'hilchoso page 358, Shevet Ha'Levi 6:21:3, Ishei Yisroel 12:2, Shevet Ha'kehusi 4:44:2, Piskei Teshuvos 1:page 90:22, Shraga Hameir 7:94:2, Halachos of the Country page 21, Shila D'kaita pages 14, 373-376, V'ihiy B'nsoa page 52, Modanei Yom Tov 1:pages 147-148. Refer to Divrei Malkiel 5:109. This is the opinion of Horav Yisroel Belsky Shlita.

¹² Horav Yisroel Belsky Shlita. One should avoid going swimming in deep parts of the pool if he can not swim well (Shila D'kaita page 115, Halachos of the Country page 16). Refer to Yisroel Kedoshim page 115.

¹³ Horav Yisroel Belsky Shlita, see Divrei Chachumim E.H:page 254:41. In regard to sun tanning see Oz Nedberu 6:50. In regard to wearing shorts during *davening* see Yaskil Avdi 7:kuntres achron 1, 8:24:3, Halichos Shlomo Tefilla 2:15. Refer to Igros Moshe Y.D. 3:68:4.

¹⁴ Refer to Mesechtas Sofrim 14:15, Rama O.C. 282:3, Mishnah Berurah 2:12, Shila D'kaita pages 258-259, Modanei Yom Tov 1:page 150, Rivevos Ephraim 8:521, Yugel Yaakov page 2. There is no need to cover ones head while swimming (opinion of Horav Elyashiv Shlita quoted in Shila D'kaita page 353).

¹⁵ Horav Yisroel Belsky Shlita.

¹⁶ Horav Yisroel Belsky Shlita.

¹⁷ Horav Yisroel Belsky Shlita.

¹⁸ Refer to Igros Moshe E.H. 1:57, Be'er Moshe 4:122, 147, Yechaveh Da'as 5:63, Chelkes Yaakov 3:158:3, Oz Nedberu 12:44, Shevet Ha'Levi 3:185, V'yan Dovid 2:184, Yugel Yaakov page 18.

fighters in which animals get killed.²⁴ However, modern zoos are not like the old zoos and visiting them is permitted.²⁵ Many *gedolim* visited the zoo to see the beauty of *Hashem's* creations.²⁶

The *Gemorah*²⁷ says one who sees an elephant or a monkey should recite a *beracha* of *mish'anei habriyos*. This *din* is brought in *halacha* as well.²⁸ The *Melech Shlomo*²⁹ says the reason why the *Gemorah* specifies these animals is because those who were punished during the *mabul* turned into elephants and monkeys. Accordingly, some *poskim* say the *beracha* is only recited on an elephant or monkey.³⁰ However, other *poskim* maintain the *beracha* applies to any animal which is different enough that one gets *hispalos* from it.³¹ According to the *Sefardim*, the *beracha* is only recited the first time one sees these animals.³² However, according to the *Ashkenzaim*, one would recite the *beracha* again if thirty days have passed since last seeing these animals.³³ *L'maseh*, one who sees a monkey or elephant for the first time recites a *beracha*. One who saw an elephant or monkey (or a different

exotic animal which gives *hispalos*) and then sees a different animal³⁴ after thirty days should recite the *beracha* without the *shem* or *malchus*.³⁵

Some *poskim* maintain that a *beracha* should be recited over each exotic animal. Even according to this opinion one may recite the *beracha* on one exotic animal and have in mind to exempt the other exotic animals that he will see during his visit.³⁶

Some *poskim* are unsure whether the above *beracha* is recited today since we have pictures of all animals so when one sees them in a zoo he is not as mesmerized.³⁷ *L'maseh*, the *beracha* may be recited even if one has already seen the animal in a picture.³⁸

Maariv Before or After Chatzos

Many times one who is traveling home from the mountains will end up *davening maariv* after *chatzos*. Similarly, camps often schedule long trips and *daven maariv* when they return from the trip which (in many cases) is after *chatzos*. This is also very common when one wants to *daven maariv* after a late wedding.³⁹

There is a *machlokes Rishonim* regarding the latest time one can *daven maariv* (*krias shema* of *arvis*). Some say one can *daven* until *chatzos*,⁴⁰ while

²⁴ Arugas Habosem O.C. 39, Pri Hasadeh 3:173.

²⁵ Yalkut Avraham 225:51, Lehoros Nosson 4:68, Rivevos Ephraim 3:328, Yechaveh Da'as 3:66, Yabea Omer O.C. 4:20, Minhag Yisroel Torah 225:5, Shila D'kaita page 106, Yalkut Yosef 3:page 608:21. Refer to Yehoshuas Chuchma 33:11:page 42 who says not to look at impure animals (Refer to Kav Hayosher 2:page 8).

²⁶ Leket Yosher page 66, Nemukei Orach Chaim 225, Orchos Rabbeinu 1:page 94:116, Shearim Metzuyanim B'halacha 126:4, Tzar Balei Chaim page 211, Vihiy B'nsoa pages 88-89.

²⁷ Berochos 58b, see Modanei Yom Tov 9:6.

²⁸ Tur O.C. 225, Shulchan Aruch 225:8, Levush 8, Chai Adom 63:14. Refer to Betzel Hachuchma 5:27. The *beracha* is not recited on a dead animal (Oz Nedberu 2:4:2, Rivevos Ephraim 6:112).

²⁹ On Mesechtas Klayim 8:6, see Meirei Mesechtas Berochos 58b who says the reason for the *beracha* is because they are comparable to humans. However refer to Halichos Shlomo Tefilla 23:footnote 53 who questions this.

³⁰ Birchos Habayis 29:12, opinion of Horav Chaim Kanievesky Shlita quoted in Vezos Ha'beracha page 156, see Shila D'kaita page 289:46.

³¹ Horav Yisroel Belsky Shlita, see Halichos Shlomo Tefilla 23:35.

³² Shulchan Aruch 225:9, Pri Megadim M.Z. 225:1. Refer to Shulchan Hatohar 225:14, Shulchan Shlomo 225:7.

³³ Rama 9, Levush 9, Chai Adom ibid. This is talking only if he saw a different one (Shar Ha'tzyion 225:32, see Aruch Ha'shulchan 13).

³⁴ Shar Ha'tzyion 225:32.

³⁵ Mishnah Berurah 225:30, see Elya Rabbah 23, Kaf Ha'chaim 68. The Aruch Ha'shulchan 13 argues. Refer to Tzitz Eliezer 12:22. See Keren L'Dovid 58:page 76b on a explanation of this opinion.

³⁶ Halichos Shlomo Tefilla ibid:footnote 135, Ve'alu Lo Yeibol 1:pages 123-124.

³⁷ Sharei Ha'beracha 21:footnote 42.

³⁸ Horav Yisroel Belsky Shlita.

³⁹ Toras Ha'Yeshiva page 79:footnote 12.

⁴⁰ Refer to Mesechtas Berochos 2a, 8b, Divrei Chamudos 1:43, Tur, Shulchan Aruch 235:3, Levush 3, Elya Rabbah 10, Mishnah Berurah 108:15, Biur Halacha 235 "v'zmana." The main time for *maariv* is at *tzeis hachochavim* (Levush 3, Pri Megadim Eishel Avraham 9, Chai Adom 68:6, Halichos Shlomo Tefilla page 17:footnote 62, see Piskei Teshuvos 235:footnote 64). Some say one is allowed to start before *chatzos* even if one finishes after *chatzos* (Eishel Avraham Butchatch tanina 235).

others say one can *daven* until *alos hashachar*.⁴¹ Many *poskim* say one should *daven* before *chatzos* and one who *davened* afterwards was only *yotzei b'dieved*.⁴² Others say that *davening* after *chatzos* (until *alos hashachar*) is permitted even *l'chatchilah*.⁴³ Many are not *makpid* to *daven* before *chatzos* based on this opinion.⁴⁴ Nonetheless, *l'chatchilah* one should *daven* before *chatzos* unless one is in a situation where this is not possible.⁴⁵ One who plans on *davening maariv* after *chatzos* should still say *krias shema* (without the accompanying *berachos*) before *chatzos*.⁴⁶ Some say it is better to *daven* without a *minyan* before *chatzos* if one will only be able to *daven* with a *minyan* after *chatzos*.⁴⁷ However, this is not the accepted custom.

One who is traveling home from the mountains should try to *daven maariv* before leaving.⁴⁸

Some say one who is traveling on the road when *chatzos* is nearing, may *daven* sitting in his car and there is no reason to stand and get out if doing so will cause a loss of time or money.⁴⁹

Hanging Wet Laundry on Erev Shabbos

Many times one who goes swimming or takes a shower close to *Shabbos* hangs his towel on the line right before *Shabbos*, and he wishes to remove it from the line during *Shabbos*. The *Mishnah Berurah*⁵⁰ says that a garment that was very wet during *bein hashmushes* may not be moved the entire *Shabbos*. Nevertheless, others say if the garment will surely dry during *Shabbos* then removing it on *Shabbos* is permitted.⁵¹ Since in the summer one can generally be certain that the garment will dry by the end of *Shabbos*, the garment may be removed from the line on *Shabbos*.⁵²

Killing Insects on Shabbos

Many times on *Shabbos* one sees an insect and wants to kill it by spraying insect killer or by stepping on it. The question arises if doing so is permitted.

An animal or insect that presents a danger to people may be killed if it is pursuing someone.⁵³ This category includes scorpions, etc. as well as certain types of mosquitoes. If the animal or insect poses no danger, killing them on *Shabbos* is not allowed even if they are pursuing someone.⁵⁴

One is permitted to spray Raid® etc in a room that has insects as long as the insect has a way to get out of the room.⁵⁵ One should not spray directly at the insect unless it presents an active danger.⁵⁶

⁴¹ Mesechtas Berochos ibid, Pirush Hamishnayos of the Rambam (Mesechtas Berochos) 4:1, Tur 235, Mishnah Berurah 28.

⁴² Refer to Bais Yosef, Rambam Hilchos Krias Shema 1:9, Shulchan Aruch 235:2, Rivevos Ephraim 5:37:11, 8:61.

⁴³ Tur, Bais Yosef, Pri Megadim M.Z. 108:3, Aruch Ha'shulchan 18.

⁴⁴ Aruch Ha'shulchan 18.

⁴⁵ Refer to Rosh Mesechtas Berochos 1:9, Bach, Magen Avraham 10, Sharei Teshuva 7, Mamer Mordechai 8, Mishnah Berurah 29, Biur Halacha "v'zman," Modanei Yom Tov 1:29.

⁴⁶ Horav Yisroel Belsky Shlita, see Pri Megadim M.Z. 108:3, Ketzos Ha'shulchan 27:badi 13:page 78b, Doleh U'mashka footnote 375, Yisroel V'hazemanim 15:7:page 260, Sheilas Rav page 303:16. Refer to Avnei Yushfei 11:footnote 14, Doleh U'mashka page 337 who maintain both *shemonei esrei* and *krias shema* have to be said before *chatzos*. See Tzlach Mesechtas Berochos 26b "sh'harei eivarim."

⁴⁷ Yabea Omer O.C. 10:11, Ohr L'tzyion 2:15:9, Ishei Yisroel 28:15:footnote 52, Sheilas Rav page 302:15.

⁴⁸ Halachos of the Country page 42.

⁴⁹ Avnei Yushfei Tefilla 14:16, Halichos Shlomo Tefilla 8:page 96, Shila D'kaita page 289:47. Refer to Mishnah Berurah 89:42 who seems to maintain not to *daven* on the road but one should wait until he reaches his destination (even if it is after *chatzos*).

⁵⁰ Refer to Shalmei Yehuda 9:10:footnote 51 quoting the opinion of Horav Elyashiv Shlita.

⁵¹ Tiltulei Shabbos page 250:footnote 38-39 quoting Horav Moshe Feinstein zt"l, Igros Moshe O.C. 5:22:36, Shalmei Yehuda 31:pages 317-321, Be'er Moshe 2:24.

⁵² Shevet Ha'Levi 1:62:3. Refer to Shemiras Shabbos K'hilchoso 15:17:footnote 46, see Shevus Yitzchok on *muktzah* pages 101-102 who brings the opinion of Horav Elyashiv Shlita who is stringent.

⁵³ Shulchan Aruch 316:10, Orchos Shabbos 14:32. One who is walking in a place where there are bugs on the floor should be careful not to step on them (Orchos Shabbos 14:footnote 43 in depth). Refer to Minchas Yitzchok 10:27 who discusses if one is allowed to flush bugs down the toilet.

⁵⁴ Mishnah Berurah 316:45-46.

⁵⁵ Horav Yisroel Belsky Shlita, see Shemiras Shabbos K'hilchoso 25:5, Be'er Moshe 2:23:5, Shevet Ha'Levi 6:139:2, Chut Shuni Shabbos 2:page 206, Orchos Shabbos

Animals and insects are *muktzah*.⁵⁷ Therefore, one who wants to move a dead insect may do so by blowing it with his mouth,⁵⁸ or kicking it with his foot.⁵⁹

Saying *Shalom* and other Expressions to a Woman

In the summer many people go away to bungalow colonies or summer homes, where there are often women present. As will be explained in detail below one area in which one must be careful is using words which are not allowed to be said to a woman.

One is not allowed to say “*Shalom*” to a woman.⁶⁰ The reason is because *Shalom* is a name of *Hashem* which by saying it brings closeness to people, and *chazal* made a *geder*⁶¹ which obligates one to avoid any type of conduct that represents *chibah* (love).⁶² This would not apply to saying this to young girls,⁶³ or to ones close family relatives (sister, mother, etc).⁶⁴ Asking about a woman’s welfare is likewise

forbidden. Therefore one should not say “how are you.” One is permitted to inquire about a woman through her husband.⁶⁵ Others say doing so is permitted through any third party.⁶⁶

Some *poskim* say even if one is only saying “*Shalom*” out of niceness, since that is how people speak, it should still be avoided.⁶⁷ A woman may not say “*Shalom*” to a man either.⁶⁸

The *Ben Yehoyada*⁶⁹ maintains that this *halacha* only applies to a woman one does not know, and one would be permitted to say *Shalom* to someone he knows since it is being done to show *derech erez* not to bring closeness. Based on this, some say that where one does not recognize the woman, such as on the telephone, saying *Shalom* is permitted.⁷⁰ Nonetheless, one must be careful not to use his words too leniently. Although, some *poskim* say that telling a woman something is permitted if one does not use the word *Shalom*,⁷¹ this is not a simple matter to permit.

One is permitted to shake his head at a woman to acknowledge her presence.⁷²

Mazel Tov/ Davening etc.

It is important to mention that one is permitted to wish *mazel tov*⁷³ to a woman at a *simcha* since it is a *tefilla* and is not intended for *chibah*, *chazal* did not include it in the *issur*.⁷⁴ It is also permitted to *daven*

⁵⁵ Tosfas Kiddushin ibid “ein,” Rosh 4:4, Tur, Shulchan Aruch ibid.

⁵⁶ Bach, Bais Shmuel 13. The Chelkes Mechokek E.H. 21:7 argues.

⁵⁷ Refer to Betzel Hachuchma 5:48, Shevet Ha’Levi 5:207:7, Divrei Chachuchim page 257:48, see Minchas Yitzchok 8:126 who is lenient. Refer to Shevet Ha’Levi 5:198.

⁵⁸ Betzel Hachuchma 5:50.

⁵⁹ Kiddushin 70b “shom.” Refer to Aruch Ha’s hulchan E.H. 21:8.

⁶⁰ Betzel Hachuchma 5:49, Chut Shuni ibid:page 278. One who does recognize the woman on the telephone would not be permitted to say the forbidden expressions (Betzel Hachuchma ibid).

⁶¹ Ezer Mekodesh E.H. 21:6.

⁶² Chut Shuni ibid:page 278.

⁶³ Refer to Michtav M’Eliyahu 4:pages 98-104 on *mazel*, and page 98:footnote 1 on *mazel tov*.

⁶⁴ Ezer Mekodesh E.H. 21:6. Refer to Soveh Smochos 1:14:23, Lev Ita page 88.

14:28-29. In regard to selling sprays meant to kill insects see V’ein Lumo Michshal 1:page 129.

⁵⁶ See Ketzos Ha’s hulchan 122:badi 11:page 24b who is stringent in all cases of spraying.

⁵⁷ Shulchan Aruch 308:39, Shulchan Aruch Harav 78, Minchas Shabbos 88:10, Mishnah Berurah 146, Aruch Ha’s hulchan 5, Shalmei Yehuda 13:footnote 22, Betzel Hachuchma 5:35. There is a discussion in the *poskim* if moving an animal on *Shabbos* is permitted if it is in pain (Refer to Chai Adom 59:10, Mishnah Berurah 308:151, Chazon Ish 52:16 who are lenient, see Mishnah Berurah 305:70).

⁵⁸ Rama 308:3, see Be’er Moshe 2:28.

⁵⁹ Mishnah Berurah 308:13, see Chazon Ish O.C. 49:8 who argues.

⁶⁰ Refer to Mesechtas Kedushin 70b, Tur E.H. 21, Shulchan Aruch E.H. 21:6, Chuchmas Adom 125:5, Kitzur Shulchan Aruch 152:9, Otzer Haposkim E.H. 21:6, see Chut Shuni Shabbos 3:page 277. The Maharam Shik E.H. 53 is lenient somewhat with *Shalom*.

⁶¹ Refer to Aruch Ha’s hulchan E.H. 21:1.

⁶² Rashi Kiddushin ibid “ein.” Refer to Piskei Teshuva 6 whose question is answered based on the Ben Yehoyada. Some say telling a woman *Shalom* is forbidden because she will say *Shalom* back to you and the voice of a woman is an *ervah* (Chai Adom 4:6, see Aruch Ha’s hulchan E.H. 21:8).

⁶³ Ezer Mekodesh E.H. 21:6. This *din* does not apply to a father and daughter even after she is married (Ibid). However, it does apply from a brother in-law to his sister-in-law (Chut Shuni ibid:page 278).

⁶⁴ Aruch Ha’s hulchan E.H. 21:8.

for a woman.⁷⁵ Wishing a woman a good year is permitted.⁷⁶ Wishing a woman health or a get well soon is also permitted.⁷⁷ One is permitted to console a woman mourner.⁷⁸

“Good Shabbos/Morning/Evening, Hi or Hello”

The *poskim* write that saying good *Shabbos*,⁷⁹ good morning, or good evening to a woman does not fall into the above *issur*.⁸⁰ Although others say that doing so is not permitted,⁸¹ the custom is to permit these expressions. One should avoid saying “hi” to a woman because it is an expression which is only used by intimate friends.⁸² However, saying “hello” would be permitted.⁸³

Other Expressions

One is not allowed to ask a woman: How did you spend your *Shabbos*? Or what are your vacation plans?⁸⁴ Some say one who is walking in the street and meets a woman he knows may ask about her family’s welfare since doing so is a nice gesture.⁸⁵

Talking too Much to Women

In the summer months it is very common for a man to talk to other women in the bungalow colony. However, one must be careful with this, since the *Gemorah* in *Berochos*⁸⁶ says one should not talk a lot with a woman in the street. The *Mishnah* in *Avos*⁸⁷ says one who does so causes himself harm.

One is permitted to talk to a woman in a store, for example, one who needs help with an item.⁸⁸ However, only talk for this purpose is permitted and useless conversation should be avoided.⁸⁹

Acting in a *Tznius* Manner with one’s Wife

It is forbidden to show *chibah* (love) in public.⁹⁰ Accordingly, holding hands in public is strictly forbidden.

Saddle

During the summer, one of the activities camps take their campers to is horseback riding.⁹¹ One must be careful when riding any animal to sit on a saddle.⁹² Sitting on an animal without a saddle can bring one to a *michshal* in *hilchos tznius*.⁹³ One who is scared of riding on a specific animal may ride without a saddle because the *michshal* in *tznius* is avoided since he is scared.⁹⁴ No saddle is needed if one is sitting with both feet over one side of the animal.⁹⁵

Hotel says “three occupants” and you bring four!!

Some times during the summer one goes with his family on vacation and stays in a hotel. If the hotel has a sign which says “three occupants” one is not allowed to let a fourth person sleep in the room without asking the hotel staff if doing so is allowed. By placing a fourth person in the room without

⁷⁵ Ezer Mekodesh E.H. 21:6.

⁷⁶ Chut Shuni *ibid*:page 278.

⁷⁷ Chut Shuni *ibid*:page 278, Yisroel Kedoshim page 169.

⁷⁸ Refer to Teshuvos V’hanugos 2:590, see Be’er Moshe 2:107.

⁷⁹ Chut Shuni *ibid*:page 278.

⁸⁰ Horav Yisroel Belsky Shlita, see Aruch Ha’s hulchan E.H. 21:8, Betzel Hachuchma 5:48, Be’er Moshe 4:116, Rivevos Ephraim 6:402, Yisroel Kedoshim page 167.

⁸¹ Refer to Chut Shuni *ibid*.

⁸² Horav Yisroel Belsky Shlita.

⁸³ Horav Yisroel Belsky Shlita, see Emes L’Yaakov E.H. 21:footnote 6. Refer to Be’er Moshe 4:116 who is not so convinced to permit “hello.”

⁸⁴ Kuntres 9-5:page 7, Yisroel Kedoshim page 166.

⁸⁵ Divrei Chachumim page 257:48 quoting the opinion of Horav Sheinberg Shlita.

⁸⁶ 43b, Rambam Hilchos De’os 5:7, see Yam Shel Shlomo Kiddushin 4:25, Oz Nedberu 3:65. Refer to Chut Shuni Shabbos 3:page 285.

⁸⁷ 1:5.

⁸⁸ Oz Nedberu 12:56.

⁸⁹ Mishputei Uziel C.M. 4:4.

⁹⁰ Rama E.H. 21:5.

⁹¹ Hitting a horse to move faster is permitted and is not included in *tzar balei chaim* (Refer to Sefer Tzar Balei Chaim footnote 709, 797, see Da’as Kedoshim Y.D. 24:12).

⁹² Mesechtas Niddah 14a, Shulchan Aruch E.H. 23:6, Chuchmas Adom 127:7, Aruch Ha’s hulchan E.H. 23:4, V’ein Lumo Michshal 5:page 198.

⁹³ Rashi Mesechtas Niddah *ibid* “d’makif.” Because of a *michshal* in *tznius* some *poskim* feel that a *chosson* should not be put on someone’s shoulders at his wedding (Refer to Shevet Ha’Levi 10:248, Tzitz Eliezer 12:73:3:page 192, V’ein Lumo Michshal 1:page 117, Orchos Rabbeinu 1:page 224). The *minhag* seems to be lenient in this regards since the *chosson* is scared to fall the *michshal* is avoided (Oz Nedberu 13:59, Ve’alu Lo Yeibol 2:pages 184-185:14, Lev Ita page 88:footnote 1 quoting the opinion of Horav Elyashiv Shlita).

⁹⁴ Mesechtas Niddah *ibid*, Otzer Haposkim 23:64:5.

⁹⁵ Mesechtas Niddah *ibid* (V’hatznei Leches page 35).

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permission one is in essence, using something for which he did not pay.⁹⁶

Some say one is permitted to use the bathroom in a hotel lobby even if he is not staying there.⁹⁷

Taking a towel etc. from the hotel room when checking out is stealing.⁹⁸

Supermarket Lines

One who goes shopping with his wife may go on a twelve items or less line by giving a few items to his wife. One who is concerned that people will think something is wrong should not exit together with his wife.⁹⁹

A sign which says “limit three per family” is different than the above situation, and one has to be straight-forward about being part of the same family.¹⁰⁰

One should not cut ahead of a line since doing so is stealing.¹⁰¹ One who wants to go ahead of the line must ask all the people in front of him permission to go in front of them.¹⁰²

Breaking Something in a Store

Many times in the summer camps bring their campers shopping and the campers think they can do what they want there. They throw items at each other and in other wagons and many times things break. The following are the *halachos* that apply to this issue.

One who breaks a small item in a store (a yogurt etc.) should ask the cashier if he is obligated to pay.

Since the cashiers are told to be nice and polite, chances are they will say you don't have to pay. If an expensive item is broken one should speak to the manager, if he tells you that you don't have to pay then you don't have to pay and if he tells you that you do have to pay then you have to pay.¹⁰³

Amusement Park

Changing the age of the child in order to get half-price on a ticket is stealing from the owners of the amusement park.¹⁰⁴

Saving Seats

In camps many times one wants to save a seat for his friend (i.e. at a play) and the question comes up if doing so is permitted. If one does not pay for these seats then one is permitted to save a seat for his friend.¹⁰⁵ However, where there is a shortage of seats one may not save a seat for his friend if doing so will casue someone else who came afterwards not to have a seat.

Stopping to help someone with a Flat tire

Many times while traveling to the country one sees a Jew on the side of the road with a flat tire etc. The question arises if one who knows how to fix a flat tire is obligated to stop and help him.

The *Posuk*¹⁰⁶ tells us that one who sees a donkey falling underneath the packages he is carrying has an obligation to help fix the load.¹⁰⁷ The reason is to teach us to have compassion on a creature.¹⁰⁸ There is a *machlokes* if this *halacha* applies to a person.¹⁰⁹ Some say that this *halacha* only pertains to an animal, and does not pertain to humans,¹¹⁰ while some say it applies to a person as well.¹¹¹ Other

⁹⁶ Horav Yisroel Belsky Shlita, see Rambam Hilchos Shechaynim 5:9, Pischei Choshen Sechiros 4:8:footnote 23. Refer to Mesechtas Bava Kama 20, Tofas 20b “eishunes,” Shulchan Aruch C.M. 363:3, Rama, Sma 14, Mishpatei Hatorah Bava Kama 33, Pischei Choshen Geneiva 7:1.

⁹⁷ Horav Yisroel Belsky Shlita. This is only true if they are not *makpid*. Some places are *makpid* on this.

⁹⁸ Momon Yisroel pages 31-32:footnote 65.

⁹⁹ Horav Yisroel Belsky Shlita.

¹⁰⁰ Horav Yisroel Belsky Shlita.

¹⁰¹ Opinion of Horav Elyashiv Shlita quoted in Momon Yisroel page 78:footnote 219.

¹⁰² Ibid:quoting the opinion of Horav Chaim Kanievesky Shlita, Hiseoru B'kovod Chavreicheim 6:page 156.

¹⁰³ Horav Yisroel Belsky Shlita.

¹⁰⁴ Momon Yisroel page 10, see Teshuvos ibid:4 from Horav Zalman Nechemyah Goldberg Shlita. Refer to Rivevos Ephraim 5:487.

¹⁰⁵ Refer to Mishpatei Hatorah 1:85.

¹⁰⁶ Parshas Mishpatim 23:5.

¹⁰⁷ Refer to Mesechtas Bava Metzia 32a, Rosh 2:28, Shulchan Aruch C.M. 272:6, Tov Yehoshua derch eretz 16:9:page 72.

¹⁰⁸ Chinuch mitzvah 80.

¹⁰⁹ Refer to Pischei Choshen nezikin 2:footnote 6.

¹¹⁰ Radvaz 2:738, Knesses Hagedolah C.M. 272:11, Minchas Elazar 4:61.

¹¹¹ Rambam in Sefer Hamitzvahs (lo sasei) 270, (asei) 230, Hilchos Rotzeach 13:1, see 13:14, Rashba 1:252, 256-257,

poskim say that the above *halacha* also applies to a situation where someone has a flat tire etc,¹¹² while others say that it does not apply to this situation.¹¹³

In any case, whether to help the person out is a serious question and one has to think if he can really be of help,¹¹⁴ since the *mitzvah* of *chesed* still applies.¹¹⁵

One who sees a person carrying heavy packages would be obligated to help him out because of the *mitzvah* of *chesed*.¹¹⁶

Drinking too much Water

It is brought in certain *seforim* that one should not drink too much water because doing so makes one forget his learning.¹¹⁷ It is not clear how much water one should refrain from. However, this *inyun* does not apply if it is very hot outside, or if one is going on a trip, etc.¹¹⁸

Chinuch mitzvah 540, Betzel Hachuchma 4:125, see Sefer Chassidim 44.

¹¹² Refer to Emek Daver 22:4, Tov Yehoshua derch eretz 16:9:page 72, Aruch Ha'shulchan C.M. 272:8, Pe'as Sudcha 164, Chai Ha'Levi 1:115.

¹¹³ Refer to Nefesh Kol Chai pages 270-271, Momon Yisroel page 201:footnote 222. The Avnei Yushfei 2:110:1 says one can get paid for helping out. Some say if one is in a rush he does not have to help out (V'ein Lumo Michshal 4:pages 163-164).

¹¹⁴ Horav Yisroel Belsky Shlita.

¹¹⁵ Yechaveh Da'as 5:64, Momon Yisroel page 201:footnote 222, Halachos of the Country page 4:9:footnote 9, see Ohelecha B'amisecha page 202.

¹¹⁶ Vayivorech Dovid 2:149, see Avnei Yushfei 2:110:2, Even Pina 176.

¹¹⁷ Refer to Segulas Yisroel mem 26:page 194 (new).

¹¹⁸ Shemiras Haguf V'hanefesh 43:footnote 1.

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