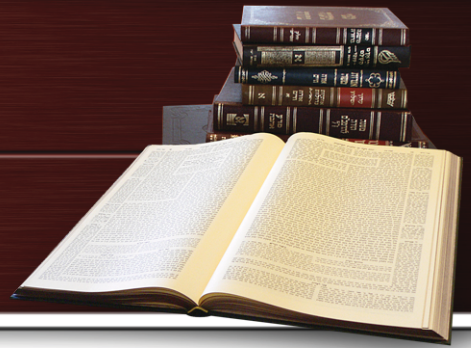


HALACHICALLY SPEAKING



- Compiled by Rabbi Moishe Dovid Lebovits
- Reviewed by Rabbi Benzion Schiffenbauer Shlita
- All Piskei Harav Yisroel Belsky Shlita are reviewed by Harav Yisroel Belsky Shlita

Volume 4 • Issue 22



The Expectant Mother

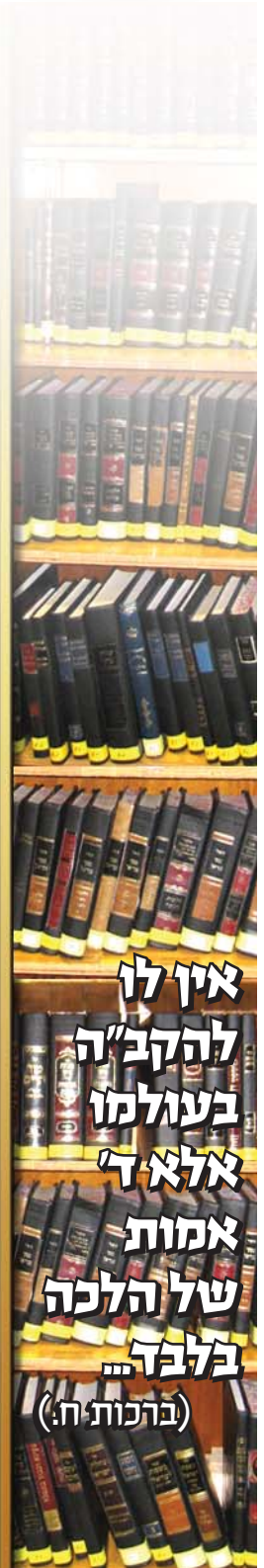
The time when a couple finds out that a child is on the way is a very happy time. Many different *halachos* apply to an expecting mother, along with many *segulos*. These items and many others will be discussed in this issue.

Davening for the Child

The *Mishnah* in *Mesechtas Berochos*¹ says one who *davens* to have a specific gender has *davened* an invalid *tefilla*. The *Gemorah*² explains that this is only after forty days from when the child was conceived. The first three days one should *daven* that the seed should not spoil. From the third day until the fortieth day one should *daven* for a boy. From forty days until three months one should *daven* that the child should be of normal shape. From three

1. 54a.

2. 60a. Refer to Rosh 9:17, Shulchan Aruch 230:1, Mishnah Berurah 230:1, Aruch Ha'shulchan 230:3



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months to six months that the fetus should survive. From six months to nine months one should *daven* that the child should come out healthy. The *Elya Rabbah*³ says one should *daven* that the child should be a G-D fearing person and a big *ba'al middos*. A woman who does not have any children should say the *haftora* of the first day of *Rosh Hashanah* after she lights candles on *Shabbos*.⁴

Informing People of the Pregnancy

Some feel that it is better to refrain from telling people that his wife is expecting because it might cause one to give an *ayin hara*.⁵ The time of when to tell relatives that one is pregnant is up to the husband and wife, and many times it is told very early.⁶ Some say the relatives should not find out before she begins to show that she is carrying a baby.⁷ However, this does not apply to parents or in-laws.⁸ If one is asked if she is expecting and does not want to tell others she may say I do not know.⁹

Discussing the Name

The naming of a child should not bring any type of *machlokes* into the family because it is a danger to the child.¹⁰ Although according to the basic premise of the law, there is no concern with discussing the name beforehand, nonetheless, the custom is that one should not discuss the name with family members before the name is actually given.¹¹ Some say the reason is because giving a name is a time when a parent has *ruach hakodesh* and that is given either at the time of the *bris* or when one names a girl at *krias ha'Torah*.¹² There is a discussion in the *poskim* if one is permitted to write the child's name on the birth certificate prior to giving the child his /her name.¹³

3. 230:1.

4. Taamei Haminhagim page 576, see Magen Avraham 263:11, Kitzur Shulchan Aruch 75:2.

5. Rabbi Webster Shlita in his book on Pregnancy and Childbirth pages 165:footnote 2.

6. Harav Tuvia Goldstein zt"l says the reason why not to tell people so early is because of a concern of miscarriage and it would be every uncomfortable to tell people about the miscarriage (Rabbi Yisroel Dov Webster Shlita). This would not apply after the third month.

7. Harav Yisroel Belsky Shlita.

8. Opinion of Harav Shmuel Felder Shlita.

9. Emes Koneh page 49:footnote 26, V'ein Lumo Michshal 2:psge 71. This is based on the *Gemorah* in Bava Metziah 23b that due to *tznius* one can avoid telling the truth, see Shulchan Aruch C.M. 262:21, Ashrei Yeladito page 30.

10. Yosef Ometz page 362, Reishis Chuchma shar kedusha 2:16:page 297 (new), Tziporon Shmeir 186, Kaf Ha'chaim Y.D. 116:107, Zoche Habris page 146:21, Keroei Shmo page 100, Sefer Habris Page 320:28.

11. Refer to Teshuvos V'hanhugos 3:297, Keser Shem Tov 1:4:6:page 57, Keroei Shmo pages 65 quoting the opinion of Harav Elyashiv Shlita, and page 348, Ziv Hashe'mos 2:1. The *minhag* is that a husband and wife discuss what name to give before the child is born. (V'elah Sh'mos page 117).

12. Refer to Avnei Yushfei 1:196:6, see V'elah Sh'mos page 177 quoting the opinion of Harav Chaim Kanievesky Shlita.

13. Harav Yisroel Belsky Shlita and others are lenient. Refer to Igros Moshe E.H. 3:35, E.H. 4:102, Otzer Habris 1:page 329, Keroei Shmo pages 65-66, Ziv Hashe'mos 2:2. It makes no difference if one writes the Jewish name or the English name on the birth certificate (Harav Yisroel Belsky Shlita).

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Some say one is permitted to discuss names with ones parents during the pregnancy.¹⁴

Finding out the Gender

A woman is permitted to allow doctors to take sonograms throughout her pregnancy. During the procedure the gender of the child becomes known to the doctor. The question arises if one is permitted to ask the doctor the gender. Some *poskim* are of the opinion that one should not ask the gender of the fetus due to the fact that one loses out on two advantages. One is the excitement and the other is that “*beracha* is only found on something that is hidden from the eye,¹⁵” and therefore if there is problem with the child it will not be able to be changed. However, some have the practice to find out the gender.¹⁶

One who wishes to find out the gender should consult with their own *Rav*.

Going to the Doctor with ones Wife

Although one should be careful about the *halachos* of *yichud* when using a male doctor,¹⁷ there does not seem to be a reason why a man has to go with his wife to the doctor for every visit.¹⁸ Nonetheless, if ones wife insists then one should not refrain.

Buying Clothing

Whether or not one may buy items for an unborn child is dependent on ones *hergesh*. If one feels that by doing so it may cause *ayin hara* then one should not buy anything.¹⁹ Some *poskim* permit one (even with concern of *ayin hara*) to go window shopping during the pregnancy.²⁰

14. Opinion of Harav Tuvia Goldstein zt”l (as related by Rabbi Yisroel Dov Webster Shlita).

15. Harav Yisroel Belsky Shlita, see Gemorah Taanis 8b, Tosfas “elah,” Sefas Emes Tannis 8b:page 218 (new), Bava Metzia 42a, Maharsha page 14, Rabbeinu B’Chai Ki Sisa pages 311- 312 (Kook), Nachlas Moshe page 292, Otzer Meforshei Hatalmud pages 848-849, Shulchan Aruch O.C. 230:2, Aruch Ha’shulchan 230:5, Piskei Teshuvos 230:3, Mishchas Shemen 3:35). The opinion of Harav Shmuel Felder Shlita is not to find out the gender. This is the opinion of Harav Tuvia Goldstein zt”l as well (as related by Rabbi Yisroel Dov Webster Shlita).

16. Refer to Medrash Rabbah Koheles 11:5 (new print), Bereishis Rabbah 65:12, Shevet Ha’Kehusi 1:317:8, Sheilas Rav 1:page 63:2, Vealihu Lo Yeibol 2:page 173:35-36, V’ein Lumo Michshal 5:page 179:5, Kovetz Bais Hillel 13:page 90-91, Oleinu L’shabe’ach 5:page 447. In some *seforim* it is brought down that one is able to find out what a pregnant woman is having by asking her the following: Tell her to show you her hand, if she sticks out her hand with the palm on the inside (top of the hand) it is a boy; if she shows you her palm then it is a girl (Segulas Yisroel (mem) page 207:69 (new print).

17. Refer to Shevet Ha’Levi 4:167.

18. Harav Yisroel Belsky Shlita.

19. Harav Yisroel Belsky Shlita, see Shulchan Aruch Hamikutzar 4:page 319:19:footnote 58, V’ein Lumo Michshal 2:page 322, Asei Lucha Rav 6:pages 300-302, Bais Hayehudi 10:page 170. This is the opinion of Harav Shmuel Felder Shlita.

20. Opinion of Harav Tuvia Goldstein zt”l (as related by Rabbi Yisroel Dov Webster Shlita). One may even show her husband which colors she prefers to buy later on.



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Throwing up Food

Many pregnant women experience nausea throughout their pregnancy and due to it will vomit. The question is if a *beracha achrona* is required in such a situation. There is a general *machlokes* if a *beracha achrona* is said on the enjoyment of the throat²¹ or the stomach.²² When one throws up, one's stomach does not have benefit from the food and no *beracha achrona* would be required. *L'maseh*, one who ate food and threw it up within a few minutes is not obligated to make a *beracha achrona*. If, however, the food remained in the stomach for a while before it was thrown up, a *beracha achrona* should still be recited.²³ The same would apply to *bentching*.

Hamapil

It is quoted in the name of *Horav Meir M'Parmishlan* that if a pregnant woman recites *birchos hamapil* it is a *segula* not to miscarry.²⁴

What to Do With Nails after Cutting

The *Gemorah*²⁵ says that if a pregnant lady steps on nails after being cut she may lose her child that she is carrying. One of the reasons given is, before *Adam* sinned his body was covered with a layer of nails. After he sinned the nails only remained on top of the fingers. Since a lady caused the sin of the *eitz hadas* that in turned caused the removal of nails from the body, women are punished because of it.²⁶ Based on the aforementioned if one burns the nails he is considered a *chassid*.²⁷ If the nails are buried he is considered a *tzaddik*,²⁸ and if the nails are thrown in a place where they will be stepped on he is a wicked person.²⁹ Men should also refrain from stepping on nails.³⁰ Toenails should also not be thrown and they

21. Refer to Rosh Mesechtas Berochos 2:6, Rambam Hilchos Machalul Asuros 14:3, Magen Avraham 210:9, Pischei Halacha (Berochos) 4:footnote 20, Vezos Ha'beracha page 113.

22. Refer to Sharei Teshuva 204:17, Panim M'eros 2:27, Kitzur Shulchan Aruch 50:8.

23. Refer to Ashrei Yiladito pages 182-183 in depth. See Kitzur Shulchan Aruch 51:15, Har Tzvi O.C. 163, Shevet Ha'Levi 1:205:208, 6:21:4.

24. Teshuvos V'hanugos 1:198.

25. Niddah 17a, Moed Katton 18a, see Avudraham page 369, Tosfas Shabbos 2, Magen Avraham beg. of 260, Pri Megadim Eishel Avraham, Machtzis Ha'shekel, Mishnah Berurah 6, Aruch Ha'shulchan 6, Shemiras Haguf V'hanefesh 68:footnote 15 in depth, Shar Naftali pages 155-116, Pnei Shabbos pages 86-88, see Rivevos Ephraim 8:88:1 who says that this applies to stepping on ladies nails as well.

26. Be'er Heitiv 2, Eliyahu Rabbah 7, Eishel Avraham ibid, Tamei Haminhagim 254:page 121, Tzeponon Shel Rishonim page 300:footnote 191. Refer to Nimukei Yosef Moed Katton ibid.

27. Refer to Tosfas Niddah 17a "sorfon", Tamei Haminhagim ibid.

28. Ran Moed Katton 18a.

29. Refer to Maharal Be'er Hagolah be'er sheini 30a, Shulchan Hatohar (Karmarna) 260:9. The Chesed Yehoshua 1:16 discusses the practice of women getting manicures etc. and the *goyim* do not burn the nails. Refer to Rivevos Ephraim 4:97:41.

30. Horav Yisroel Belsky Shlita, see Lekutei Maharich 2:page 5b, Peros Hanosherim 19:pages 365-367.

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should be dealt with like fingernails.³¹ Steeping on nails of a non-Jew should no be done.³²

Throwing Nails in a Place Where There Are No Women

The *Gemorah*³³ states that throwing nails in a place where women do not frequent is permitted;³⁴ for example, in a *bais medrash* or a men's *mikvah*. Others say that *al pi kabbalah*, since there are other reasons not to walk on nails besides for the danger to a pregnant woman, they should not be thrown in a *bais medrash*, etc.³⁵ Although many people are *noheg* to act in accordance with the second opinion, *al pi din* one may be lenient.³⁶

Flushing Them Down the Toilet

According to some *poskim*, flushing ones nails down the toilet has the same status as if one burnt his nails. Therefore, one who does this is called a *chassid*.³⁷ Some are careful to burn their nails and not flush them down the toilet.³⁸ It would seem that placing the nails in the sink, would also be like flushing them down the toilet, if the water is left running for a few minutes.

Sweeping the Area Where the Nails Fell

The *Gemorah*³⁹ says if nails fall to the floor, and then are swept to a different area, there is no danger in stepping on those nails. Some are of the opinion that sweeping them into a different room will help to avoid any danger.⁴⁰ When women go for a manicure, there are usually nails spread all over the floor. To avoid stepping on the nails, the nails should be swept to a different area in the same room (this is even if the nails are from non-Jews).⁴¹

31. Prisha 241, Pela Yoetz ibid, Ben Ish Chai Lech Lecha 2:14.

32. Sheilas Rav 1:12:8. He also mentions (7) that a lady should refrain from stepping on her own nails. Refer to Toras Hayoledes 60:footnote 9 whether a lady may step on a nail in order to perform a *mitzvah*.

33. Moed Katton ibid.

34. Gemorah Moed Katton ibid, Avudraham page 369, Prisha 241, Machtzis Ha'shekel, Tosfas Shabbos 2, Mishnah Berurah ibid, Aruch Ha' Shulchan 6. Refer to Yayin Hatov 8: in the footnote.

35. Peros Hanosherim 19 in depth, see Lekutei Maharich 2:page 5b.

36. Harav Yisroel Belsky Shlita, see Halichos Shlomo Tefilla 19:footnote 2.

37. Harav Yisroel Belsky Shlita, see Shemiras Haguf V'hanevash 68:footnote 15, Betzel Hachuchma 2:35, Be'er Moshe 6:133, Chessed Yehoshua ibid, Divrei Shalom 3:67, Chut Shuni 1:page 62, Shevet Ha'kehuni 2:105. Refer to Peros Hanosherim 20 pages 368-371 in depth. The T'ama D'kra hanhugos from the *Chazzon Ish* (9) says that the *Chazzon Ish* *zt"l* burnt his nails. The *Stiepler* *zt"l* did not let people burn the nails in the toilet (Orchos Rabbeinu 1:page 104:21).

38. Ben Ish Chai Lech Lecha 2:14, Darchei Chaim V'Sholom 353, Chessed Yehoshua ibid, Orchos Rabbeinu ibid. Refer to Tuvecha Yabeu 2:page 293 who says that the *Chazzon Ish* *zt"l* used to burn his nails together with the *chometz*. Harav Elyashiv Shlita burns them on the range every Friday. (Refer to Hanhugos of the *Chazzon Ish* 13:31).

39. Moed Katton ibid, see Prisha ibid, Machtzis Ha'shekel, Machzik Beracha 260:7, Aruch Ha'shulchan ibid.

40. Elya Rabbah 7, Mishnah Berurah 6.

41. Harav Yisroel Belsky Shlita. The Chessed Yehoshua 1:16 discusses the practice of women getting manicures etc. and the *goyim* do not burn the nails. Refer to Rivevos Ephraim 4:97:41.



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Melava Malka

It is stated from *Harav Elimelech M'Lishintzik zt"l* that a woman who eats *melava malka* every *Motzei Shabbos* throughout her pregnancy, will merit easy childbirth.⁴²

Fasting

A pregnant or nursing woman who is in pain⁴³ does not have to fast.⁴⁴ In regard to this *halacha* a pregnant woman is someone who one can tell is carrying a child in her womb.⁴⁵ Some say after forty days of pregnancy a woman is considered pregnant for this *halacha*.⁴⁶ Less than this amount of time she is only exempt if she is in a lot of pain.⁴⁷ Some say a woman who is capable of nursing does not have to fast for twenty four months even if she does not actually nurse.⁴⁸ A woman who is within thirty days of giving birth does not have to fast.⁴⁹ These aforementioned *halachos* do not apply to *Tisha B'av* and *Yom Kippur*.⁵⁰ Many say that a pregnant woman does not have to fast on *Tannis Esther*.⁵¹

Tisha B'av

On *Tisha B'av* one is supposed to feel pain over the loss of the *Bais Hamikdosh*. When one sleeps, the custom is to refrain from certain pleasure on *Tisha B'av*. Therefore, one who normally sleeps with one pillow during the year should not sleep with any pillows on *Tisha B'av*.⁵² One who normally sleeps with two pillows may sleep with one pillow.⁵³ A weak or old person does not have to be stringent.⁵⁴ Some have the custom to place stones under their head and sleep in that manner.⁵⁵ These *halachos* only apply to someone who is sleeping at night. However, one who sleeps on *Tisha B'av* by day may use the amount of pillows that he is accustomed to.⁵⁶

42. *Orchos Chaim* 2, *Minchas Shabbos* hashmuto to 90:30, *Kaf Ha'chaim* 4, *Taamei Haminhagim* pages 190 and page 568, *Ashrei Yiladito* page 30, *Toras Hayoledes* page 256, *Minhag Yisroel Torah* page 131.

43. Some say today, women who are pregnant or nursing do not fast whether they are in pain or not (*Yechaveh Da'as* 1:35).

44. *Rama* 550:1, *Shulchan Aruch* 554:5, *Pri Megadim Eishel Avraham* 550:1, *Aruch Ha'shulchan* 3, *Vayivorech Dovid* 1:63. This means they do not have to start fasting, and then stop if they cannot do it, but they should estimate before the fast if they will be in pain (*Orchos Chaim Spinka* 550:3).

45. *M'or V'ketziah* 550:page 147, *Moed Lechol Chai* 9:14, *Mishnah Berurah* 550:3, *Aruch Ha'shulchan* 5.

46. *Mishnah Berurah* *ibid*, *Aruch Ha'shulchan* *ibid*.

47. *Mishnah Berurah* *ibid*, *Aruch Ha'shulchan* *ibid*.

48. *Da'as Torah* 550, see *Yechaveh Da'as* 1:35, *Avnei Yushfei* 1:115. Refer to *Ohr L'tzyion* 3:25:7 who argues.

49. *Eishel Avraham Butchatch* 550:1, *Orchos Chaim (Spinka)* 550:4, *Ohr L'tzyion* 3:25:7.

50. *Shulchan Aruch* 554:5, *Aruch Ha'shulchan* 7.

51. Refer to *Toras Hayoledes* 47:footnote 5, see *Rama O.C.* 686:2, *Levush* 2, *Aruch Ha'shulchan* 686:4.

52. Some say it is only a *chumra* (*Moadim V'zemanim* 5:342). The opinion of *Harav Tuvia Goldstein zt"l* was to be lenient (as related by *Rabbi Yisroel Do Webster*).

53. *Rama* 555:2, *Aruch Ha'shulchan* 3, *Kaf Ha'chaim* 555:10, *Moadim V'zemanim* 5:342.

54. *Mishnah Berurah* 6-7, *Shar Ha'tzyion* 5.

55. *Shulchan Aruch* 555:2. Refer to *Shevet Ha'kehusi* 2:191:3, *Orchos Rabbeinu* 2:page 138:8.

56. *Shevet Ha'kehusi* 2:191:3.

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A pregnant woman who wants to sleep with a pillow on the night of *Tisha B'av* may do so.⁵⁷

Visiting a Cemetery / Going to a *Levaya*

Some *poskim* feel that a pregnant woman should not go to a cemetery.⁵⁸ Others say since this custom is not mentioned in *Gemorah* or *Rishonim* a pregnant woman may indeed go to a cemetery.⁵⁹ A pregnant woman may attend a cemetery on a *yartzeit* even according to those who are normally stringent in this matter.⁶⁰ Some say that a pregnant woman should avoid going to a *levaya* if they will enter the funeral home.⁶¹

Visiting a Zoo

Some *poskim* are of the opinion that a pregnant woman should avoid going to a zoo.⁶² However, others are lenient with this.⁶³

Kaparos

There are two *minhagim* concerning *kaparos* on behalf of a pregnant woman. Many *poskim* are of the opinion that the correct procedure is to take a rooster and two hens.⁶⁴ Others say one should take one rooster and one hen.⁶⁵ The *minhag* seems to be that one should take one rooster and one hen.⁶⁶ A woman who finds out she is pregnant and it is before forty days, does not do a *kapara* for the fetus.⁶⁷ (One should take a chicken and do a

57. Refer to Rama 555:2, Aruch Ha'shulchan Y.D. 287:3.

58. Emes L'Yaakov Y.D. 361:3:footnote 221, Minchas Yitzchok 10:42:2, Vayivorech Dovid 2:page 229, Halichos Bas Yisroel 13:18. Refer to Sogu B'shoshanim 40:6. The opinion of Harav Tuvia Goldstein zt"l was to be stringent (as related by Rabbi Yisroel Dov Webster Shlita).

59. Harav Yisroel Belsky Shlita, see Shevet Ha'kehusi 3:296, Opinion of Harav Sheinberg Shlita quoted in Yad L'yoledes 15:footnote 25, Ashrei Yiladito page 36:27, Boneh Beischa page 333:footnote 7 in depth, see Mitzvahs Hanashim 49:1:footnote 2. In regard to an Eishes Kohen refer to Magen Avraham O.C. 433:2, Birchei Yosef 4, Mishnah Berurah 3, Minchas Yitzchok 10:42:2, Shevet Ha'kehusi 6:171.

60. Shevet Ha'kehusi 3:296, Vayivorech Dovid 2:pages 229-230. In regard to a *niddah* going to *daven* at the *Kosel Hamaravi* refer to Shevet Ha'kehusi 3:47.

61. Opinion of the Bais Avi quoted in Rabbi Webster on Pregnancy and Childbirth (Hebrew section) page 9:8.

62. Migdal Oz chalon tzurey 32. Opinion of Harav Tuvia Goldstein zt"l (as related by Rabbi Yisroel Dov Webster Shlita).

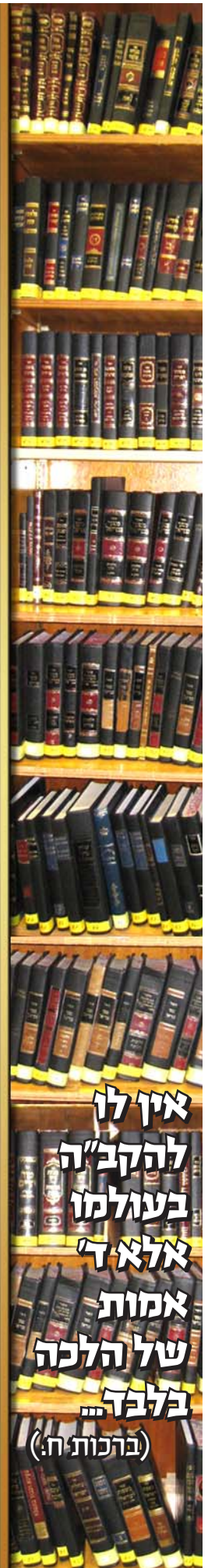
63. Bunei Beischa page 332, Opinion of Harav Felder Shlita, see Ashrei Yiladito page 31:footnote 25 who is lenient.

64. Pri Megadim Eishel Avraham 2, Ely Rabbah 7, Shulchan Aruch Harav 3, Matei Ephraim 2, Mishnah Berurah 2. Refer to Da'as Torah 605:1, Moadim V'zemanim 1:52, Sharei Halacha V'minhag 2:page 215. Some places do not let women do *kaparos* and this is incorrect (Katzei Hamatei 605:3).

65. Rama ibid, Chai Adom ibid, Mishnah Berurah 3, Aruch Ha'shulchan 3, see Matei Ephraim 2.

66. Harav Yisroel Belsky Shlita.

67. Harav Yisroel Belsky Shlita, see Otzer Habris 1:2:2 quoting the opinion of Rav Elyashiv Shlita. Refer to Moadim V'zemanim 1:52:footnote 1, Mikadesh Yisroel 253, Sheilas Rav 1:12:4. Refer to Shevet Ha'kehusi 2:198 who maintains that one should do *kaparos* for a fetus under forty days old. If one did *kaparos* for a fetus a couple of days before Yom Kippur and now the baby was born before Yom Kippur there is no need to perform another *kapara* (Shevet Ha'kehusi 2:199).



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kapara for a young child even if he is too young to understand what is going on).⁶⁸

Eating a *Pitum* – Eating *Esrog* Jam

Many *seforim* say that a *segula* for a woman to have an easy labor is for her to bite off the *pitum* of the *esrog* on *Hashanah Rabbah*.⁶⁹ The reason why this is done is because some say that the *eitz hadas* was an *esrog* tree. Therefore, by biting the *pitum* the woman shows that even though *Chavah* ate from the *eitz hadas* (i.e. the *esrog*) she herself had refrained from eating the *esrog* until after *Yom Tov*. In this *zechus Hashem* should accept my *tefillas*.⁷⁰ Some have the custom that a pregnant woman should eat *esrog* jam on *Tu B'shevat* as a *segula* for easy labor.⁷¹

Segulos

A pregnant woman should be very careful with the three main *mitzvos* which were given to her, which are *hafrashas challah*, *niddah*, and lighting candles.⁷²

Refraining from Harmful things

When a woman is pregnant she should refrain from getting angry.⁷³ A pregnant woman should not eat any foods which may be harmful to the fetus, such as garlic, radishes and onions.⁷⁴

Eating Good Things

The *Gemorah* in *Kesubos*⁷⁵ says if a woman eats an *esrog* she will have good smelling children. If she eats eggs she will have children with big eyes, eating meat will make her children strong, and eating fish will make her children have *chein*. The *Chazzon Ish* *zt"v*⁷⁶ would advise pregnant women to eat vitamin E for ailing pains in the feet.

Kevater at a *Bris*

The accepted practice is that a pregnant woman does not serve as a *kevater* at a *bris*

68. Harav Yisroel Belsky Shlita.

69. Taamei Haminhagim page 521, Yufei Leleiv 2:664:15, Segulas Yisroel mem 67:page 206, Lekutei Maharich 3:page 697 (new), see Darchei Chaim V'sholom 796, Minchas Elazar 5:36 who questions this custom.

70. Moed Lechol Chai 24:25. Refer to Bunei Beischa pages 335:footnote 1.

71. Elef Hamugen 660:6:page 356, Ashrei Yiladito page 45.

72. Mesechtas Shabbos 23b.

73. Bunei Beischa page 332:7.

74. Shevet Mussar 24, see Rabbi Webster Shlita in his book on Pregnancy and Childbirth page 167:footnote 10:1. Refer to Segulas Yisroel mem 70:page 207 (new print). See Vein Lumo Michshal 1:page 63. Many times a pregnant woman wants a specific food which may sound like an odd request. However, one should give her what she wants because some say if she does not get the food she wants a spot of the food will appear on the child (Refer to Shulchan Aruch 617:2, Chukey Nashim 57:page 235).

75. 61a.

76. Orchos Rabbeinu 1:page 346:3, see page 355:13.

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because of *ayin hara*.⁷⁷ However, if the woman is not yet “showing” then there are those who permit it.⁷⁸

Walking Down the Aisle

A pregnant woman who is “showing” should not walk down the aisle at a wedding.⁷⁹

Segulos not to miscarry the fetus

Some say if a pregnant woman wants to avoid a miscarriage she should place the mantel or the *gartel* of the *sefer Torah* on her and wear it constantly.⁸⁰

The *Shulchan Aruch*⁸¹ says a woman should wear a *tekumah* stone or the counterweight of the stone around her neck to protect her from miscarrying.⁸² Some women wear a ruby stone today for this purpose.⁸³ On *Shabbos* it is permitted to walk outside wearing this stone even in a place that does not have an *eiruv*.⁸⁴

THE NINTH MONTH

Some say when a pregnant woman enters her ninth month she should *daven* that the baby should not be born on *Shabbos*, since in this way she will avoid *chilul Shabbos*.⁸⁵

Opening the *Aaron Kodesh*

During the ninth month of pregnancy the husband is honored with opening the *aaron kodesh* before *laining*.⁸⁶ Some say this should only be done near the end of the ninth month since one does not want the child to be born early.⁸⁷

77. Os Chaim V'sholom 265:24, Ashrei Yiladito page 36. Refer to Zera Yaakov 25:page 147:footnote 38-39.

78. Be'er Moshe 3:184:4, Bunei Beischa page 335:footnote 1 quoting the opinion of the author of the Minchas Elazar, Opinion of Harav Shmuel Felder Shlita. Refer to Rabbi Webster Shlita in his book on Pregnancy and Childbirth page 170 where the *Stiepler zt"l* is quoted as not being concerned with this.

79. Refer to Be'er Moshe 3:184:4. See Shulchan Haezer 7:4:1:page 31, Shemiras Haguf V'hanefesh 152:footnote 1, Chazzon Yeshaya page 247. This is the opinion of Harav Tuvia Goldstein zt"l (as related by Rabbi Yisroel Dov Webster Shlita).

80. Refer to Taz Y.D. 179:8, Pischei Teshuva 6, Segulas Yisroel page 268:68 (new), Bunei Beischa page 336.

81. O.C. 303:24, Aruch Ha'shulchan 29.

82. Rashi Mesechtas Shabbos 66b “e'ven.”

83. Rabbeinu B'Chai Parshas Tetzaveh 28:15:page 238 (Blum).

84. Mishnah Berurah 303:77.

85. Sefer Chassidim 793. Others say to avoid this, since if one is supposed to give birth on *Shabbos* it is the right time (Kaf Ha'chaim Palagi 27:25).

86. Yosef Ometz 57 (Chidah), Moreh B'etzvah 3:90, Rabbi Webster Shlita in his book on Pregnancy and Childbirth page 173:footnote 30.

87. Harav Yisroel Belsky Shlita. Harav Tuvia Goldstein zt"l held that once is enough but the custom is to do it the whole ninth month (as related by Harav Yisroel Dov Webster Shlita).



Going to the Mikvah

In some communities a woman in her ninth month immerses in a *mikvah*. A doctor should be consulted to ascertain if it is medically permitted. There is no *beracha* or preparations needed before the *tevilah*.⁸⁸ Others never heard of this custom.⁸⁹

Checking Mezuzahs

Some have the custom to check the *mezuzahs* in one's home during the ninth month of pregnancy, especially in the mother's bedroom.⁹⁰

Inducing Labor

The question of whether a woman should induce her labor is a very serious question. Many times one wants to induce labor because it is more convenient to have the child on a specific day. *Harav Moshe Feinstein zt"v*⁹¹ holds that one may not induce labor unless it is medically necessary. One should consult their *Rav* regarding this issue.

Husband Present during the Delivery

The opinion of the *poskim* is that the husband should not attend the actual delivery.⁹² However, if the husband will stand behind a curtain and not look at the delivery then if the wife wants, the husband may stay there and recite *tefillas*.⁹³

Segulos during the Delivery

Some place the *sefer* of *rezeil hamalach* double wrapped under the woman's pillow.⁹⁴ However, it should not be placed directly under her head.⁹⁵

Tehillim at Night

The *Medrash* says that *Moshe Rabbeinu* knew it was day when *Hashem* taught him *Mikra*

88. Ashrei Yiladito page 81, Bunei Beischa page 340:22. Only one immersion is necessary.

89. Opinion of the Satmar Rebbe zt"l quoted in Ashrei Yiladito page 181:footnote 12. See Bunei Beischa 33:22.

90. Refer to Rabbi Webster on Pregnancy and Childbirth page 174:3.

91. Igros Moshe Y.D. 2:74, O.C. 4:105:6. Refer to Shevet Ha'Levi Y.D. 6:128, Orchos Rabbeinu 1:page 357:64, K'rayna D'igrisa 1:184, Bunei Beischa page 337:footnote 2, Opinion of Harav Yisroel Belsky Shlita, Opinion of Harav Shmuel Felder Shlita. Refer to Journal of Halacha and Contemporary Society 5:pages 84-90.

92. Refer to Teshuvos V'hanhugos 1:862, Shraga Hameir 4:30, Shiurei Shevet Ha'Levi (Niddah) 195:7:page 265.

93. Igros Moshe Y.D. 2:75, Opinion of Harav Shmuel Felder Shlita. Refer to Minchas Yitzchok 8:30:2:page 64, Binei Bonim 1:33, Asei Lecha Rav 4:58. See Rabbi Webster in his book on Pregnancy and Childbirth (Hebrew section) pages 10-11. As far as the husband holding his wife's hand during delivery in an extraordinary situation see Minchas Yitzchok 5:27, Rabbi Webster on Pregnancy and Childbirth (Hebrew section) pages 11-12. See Journal of Halacha and Contemporary Society 2:pages 107-122 in great depth.

94. Refer to Ginzei Hakodesh 3:15, see Shevet Ha'Levi 6:162:2. Some are not sure where this custom came from (Rabbi Webster on Pregnancy and Childbirth page 176:footnote 48).

95. Divrei Malkiel 5:166.

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and knew it was night when *Hashem* taught him *Mishnah* and *Gemorah*.⁹⁶ Some say we see from here that one should not read *mikra* at night.⁹⁷ Additionally, based on the writings of *kabbalah*, one should not say *mikra* at night.⁹⁸ One who does read *mikra* at night did not do any *issur*.⁹⁹ Some say the reason is because learning *mikra* at night awakens the *midah* of *din*.¹⁰⁰ If one read the *posukim* with a *targum* this *inyun* does not apply.¹⁰¹

Many *poskim* say reading *tehillim* is permitted and is not included in this *inyun* at all.¹⁰² Others only permit one to recite *tehillim* after *chatzos*.¹⁰³

During labor a woman is permitted to say *tehillim* even if it is at night or on *Shabbos* since it is a time of danger.¹⁰⁴

Watching a New Mother (*Yoledes*)

The *Gemorah* in *Berochos*¹⁰⁵ writes that three people need to be watched, and one of them is a woman who just gave birth. This is codified in the *poskim* as well.¹⁰⁶ The reason for the watching is because of *mazikim*,¹⁰⁷ and is needed even by day.¹⁰⁸

When a woman goes out of the house for the first time after childbirth it should be for a *devar mitzvah*,¹⁰⁹ or a *davar sh'bekedusha*. Until then, the newborn child is a *shomer* for the woman.¹¹⁰

Some say the woman needs to be watched for four weeks,¹¹¹ while others say the *shemirah* can be for three or seven days (this is before the *devar mitzvah* or *davar sh'bekedusha* was

96. Medrash Tanchuma Ki Sisa 36:page 591 (new, see Tanei D'bei Eliyahu 2:16).

97. Refer to Rosh to Rosh Hashanah 4:14, Shemiras Haguf V'hanefesh 84:1-6 in depth.

98. Be'er Heitiv 238:2, Ben Ish Chai Pekudei 1:7, Birchei Yosef 238:2, Kaf Ha'chaim 237:9. One can think about *mikra* at night (Shevet Ha'kehusi 6:141).

99. Shar Ha'tzyion 238:1, Betzel Hachuchma 4:44.

100. Ben Ish Chai Pekudei 1:7, Lekutei Maharich 1:page 287 (new), Betzel Hachuchma 4:44.

101. Birchei Yosef 238:2, Yesod V'shoresh Hu'avodah 6:2, Lekutei Maharich ibid, Da'as Torah 238:2, Yabea Omer 6:30.

102. Eishel Avraham Butchatch 238, Yosef Ometz 54, Masef Lechul Hamachanus 1:38, Tzitz Eliezer 8:2, Betzel Hachuchma 4:45, Orchos Rabbeinu 1:page 97:131. Refer to Medrash Rabbah Bereishis 68:11. In regard to saying *tehillim* for a *choleh* see Betzel Hachuchma 4:47, Halichos Shlomo Tefilla 8:17:footnote 22.

103. Ben Ish Chai ibid, Lekutei Maharich 1:page 287 (new), Levushei Mordechai O.C. 2:186, Be'er Moshe 4:22, Dolch U'mashka page 139, See Nemukei Orach Chaim 238, Divrei Yatziv Y.D. 136.

104. Refer to Rabbi Webster in his book on Pregnancy and Childbirth page 59:46.

105. 54b, Aruch Ha'shulchan E.H. 64:3, Shemiras Haguf V'hanefesh 180:1. The sefer Matamim 2:2 (zocher v'nikveiva) says more watching is needed for a boy than a girl.

106. Magen Avraham O.C. 239:7, Mishnah Berurah 9.

107. Mesechtas Berochos ibid. See Taamei Haminhagim page 549:182. This is even for a second (Yosef Ometz page 351). Some say the reason for the *shemirah* is because she is in a lot of pain and there is a concern that she will put herself in danger (Sefer Matamim 2:page 44:6).

108. Segulas Yisroel mareches yud 6:page 140 (new).

109. Betzel Hachuchma 6:78. See Divrei Shalom 4:152.

110. Boneh Beischa page 352:footnote 3.

111. Maharshal 45. See Shevet Ha'kehusi 4:322 who says watching her for seven days is fine.



done).¹¹² The custom seems to be if she is in the house and not going in the street she does not need a *shomer*.¹¹³

Further Learning

For further details on these *halachos* and *minhagim* refer to “The Halachos of Pregnancy and Childbirth” (Yad Leyoledes) written by Rabbi Yisroel Dov Webster Shlita (a special *hakaros hatov* to Rabbi Yisroel Dov Webster Shlita for reviewing this issue and adding his insights).

This issue concludes Volume 4 of Halachically Speaking.

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112. Boneh Beischa *ibid*:footnote 4.

113. Opinion of Harav Shmuel Felder Shlita.

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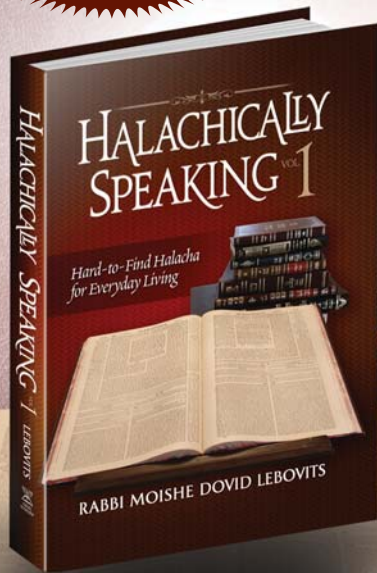
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Volume 1 Issue 6



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Bread baked by a non-Jew improved by further baking is considered *pas yisroel* if the *yid* finishes off the bread to make it taste better. This may be done even after the bread is removed from the oven (before being fully baked), if placing it back in the oven would make it taste better.

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