

Halachically Speaking

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Affixing a Mezuzah Part 1

Many questions come up regarding *hilchos mezuzah*. For example, when one moves into a house, when is the correct time to affix a *mezuzah*? How high on the doorpost does the *mezuzah* have to be? Who is allowed to affix a *mezuzah* on the doorpost? These questions and many others will be answered in the upcoming issues.

The Source and Reward of the *Mitzvah*

The *Torah* speaks about the *mitzvah* of *mezuzah* in two places.¹ One who is careful with this *mitzvah* merits long life.² A *remez* to this is the word *mezuzah*, which can be broken up to read *zuz* (the two *zayin*'s) *mos* (the *mem vov*, and *tuf*), which means remove death.³

The *Ba'al Haturim*⁴ comments that one who is careful with this *mitzvah* is assured that no

dangers will enter his home.⁵ The *Bach*⁶ explains that this *mitzvah* is different than other *mitzvos*, since one has enjoyment from this *mitzvah* since his house is watched⁷ when a *mezuzah* is placed on the doorposts. One who does not put up *mezuzahs* on all his doorposts which require a *mezuzah* will not merit *Olom Haba*.⁸ One who is careful with *mezuzah* will merit a nice home⁹ in which no *mazikim* will enter.¹⁰ One who has *tefillin* on his head and a *mezuzah* on his doorpost is not likely to sin.¹¹ The *Gemorah* in *Menochos*¹² states as long as the *yidin* have *mezuzahs* on their doorposts they show that *Hashem* is dear to them. One who is not careful with this *mitzvah* may cause bad things to happen to his children.¹³ When one puts up a *mezuzah* on the doorpost it screams

⁵ Refer to *Yesod V'shoresh Hu'avoda shar hakollel* 16:page 697 (new).

⁶ Y.D. 285.

⁷ *Aruch Ha'shulchan* 3.

⁸ *Yosef Ometz* 477:page 99.

⁹ *Mesechtas Shabbos* 23b.

¹⁰ *Zohar Devarim* page 265.

¹¹ *Mesechtas Menochos* 43b.

¹² *Ibid*.

¹³ *Mesechtas Shabbos* 32b, *Tur ibid*, *Shulchan Aruch* 285:1.

¹ *Sefer Devarim* 6:9, see *Eikev* 11:20.

² *Eikev* 11:21, *Tur Y.D.* 285. Refer to *Segulas Yisroel* page 191 (new), *Rabbeinu B'Chaya Sefer Devarim* page 282, *Shach* 285:1, *Taz* 2.

³ *Mezuzahs Melachim* 11:23:footnote 11.

⁴ *Devarim* 11:20. Refer to *Mesechtas Menochos* 32b, *Rashi* "Sakana."

out and says *Hashem* is in this home.¹⁴ One has to be very careful with this *mitzvah*.¹⁵

Reasons

One of the reasons for this *mitzvah* is to remind us every time we enter or leave our home that we should have *emunah*- faith in *Hashem*. One who does not put up a *mezuzah* when he is supposed to is being *mevatel* a *mitzvah*.¹⁶ A *mezuzah* is specifically put on the door, as opposed to a different place, so that before one goes out into the world one passes the *mezuzah* which will protect him from its influence by reminding one to be careful with what he brings into his home.¹⁷

Placing one's Hand on a Mezuzah etc.

Many have the custom when entering or leaving a room to place a hand on the *mezuzah*¹⁸ and then kiss their hand¹⁹ to show love for this *mitzvah*.²⁰ Others kiss the *mezuzah*.²¹ Some say that one should only touch the *mezuzah* without any kissing.²² One who does kiss the *mezuzah* should not do so out of habit, and should have in mind what is written in the *mezuzah*. One should recite the following when placing a hand on the *mezuzah*: ה' שומרי ה' צלי על יד ימיני ה' ישמור צאתי ובואי לחיים ולשלום מעתה ועד עולם וכו'.

The *Chazzon Ish* had the custom to look at the *mezuzah* without touching it.²³

Women

Women are also obligated in the *mitzvah* of *mezuzah*,²⁴ since one of the rewards for this *mitzvah* is long life and women can also use this reward.²⁵ Many *poskim* say that a woman can put up a *mezuzah l'chatchilah*.²⁶ Others say *b'dieved*, if she did so; there is no need to take it down.²⁷ A married woman is not obligated to put up a *mezuzah* since her husband does it for her.²⁸

Children

One should train his child under *bar-mitzvah* in the *mitzvah* of *mezuzah*.²⁹ The *chinuch* is that they should not have a door that does not have a *mezuzah*.³⁰ However, *l'chatchilah* a child under *bar-mitzvah* should not affix a *mezuzah*.³¹

Entering a Home without a Mezuzah

There is a discussion in the *poskim* whether or not one is permitted to stay in a room which is obligated to have a *mezuzah* but does not have one.³²

²³ Dinim V'hanugos of the Chazzon Ish Y.D. 3:5:10, Orchos Rabbeinu 3:page 164:2, Derech Sicha page 517.

²⁴ Mesechtas Kiddushin 34a, Rambam Hilchos Mezuzah 5:10, Chinuch ibid, Shulchan Aruch 291:3, Shach 4.

²⁵ Mesechtas Kiddushin ibid, Shach 4, Da'as Kedoshim 289:12, Aruch Ha'shulchan 4.

²⁶ Eretz Tzvi 15:pages 111-112, Shevet Ha'Levi 2:158:3, Kinyan Torah 2:58, Kuntres Hamezuzah page 117:21, Chovas Hador 9:3, Seichel Tov page 387, Soveh Smochos 1:page 319:13. Refer to Halichos Beisa 32:14.

²⁷ Mezuzahs Melachim page 6, Be'er Moshe 2:100, 6:79:5, Teshuvos V'hanugos 4:238:6.

²⁸ Chovas Hador 1:footnote 17, Pischei Mezuzahs 291:26.

²⁹ Mesechtas Berochos 20b, Rambam Hilchos Mezuzah 5:10, Shulchan Aruch 291:3, Aruch Ha'shulchan 4.

³⁰ Pri Megadim in Rosh Yosef page 200a, see Seichel Tov page 370.

³¹ Tzitz Eliezer 14:75, Chonoch L'nar 35:4.

³² Refer to Pri Megadim M.Z. O.C. 38:15, Ben Ish Chai Ki Sovo 2:2, Avnei Nezer Y.D. 381, Divrei Malkiel 3:79, Mikdash Me'at 285:3, Sefer Habayis 20:28, Kuntres

¹⁴ B'sharei Mezuzah page 18.

¹⁵ Shulchan Aruch 285:1, Chai Adom 5:13, Aruch Ha'shulchan 2.

¹⁶ As explained by the Chinuch in *mitzvah* 423. Refer to Pirush Harikantei.

¹⁷ Refer to the Aish Hatorah Website on a discussion concerning this concept.

¹⁸ Birchei Yosef 285:2, Meam Loez Eikev page 578.

¹⁹ Pischei Mezuzah 285:16. Refer to Salmas Chaim 570, Sefer Matamim page 116:8, Misgeres Ha'shulchan 11:18.

²⁰ Refer to Ben Ish Chai Va'yeira 1:21.

²¹ Horav Yisroel Belsky Shlita, see Chai Adom 15:1, Secheil Tov pages 66-67.

²² Darchei Moshe 285:2, Drisha 1, Ben Ish Chai Ki Sovo 2:3, see Pischei Shearim pages 113-114.

Intent When Affixing a Mezuzah

When one affixes a *mezuzah* some say that one should have in mind that even though one gets reward for this *mitzvah* (long life) this should not be the main reason for affixing the *mezuzah*. Rather, one's intention should be that he is putting up a *mezuzah* because doing so is the will of *Hashem*.³³

When Does the Obligation Begin?

When one rents a house in *Chutz L'aretz*, no *mezuzah* is placed on the doorpost for the first thirty days since it is not called a home yet.³⁴ When renting a house in *Eretz Yisroel* one puts up a *mezuzah* right away because of the *mitzvah* of living in *Eretz Yisroel*.³⁵ Some say that since today that a renter cannot back out of a lease he has a *din* like a buyer and the requirement to put up a *mezuzah* begins right away.³⁶

Some *poskim* say one who wishes to put up a *mezuzah* before thirty days in *Chutz L'aretz* may do so, and even recite a *beracha* before thirty days³⁷ Others say one can place the *mezuzah* on the doorpost right away³⁸ and when thirty days have past he should move the *mezuzah* a little (or remove it then replace it)³⁹ and recite

a *beracha*.⁴⁰ *L'maseh*, the custom is not to recite a *beracha* until after thirty days even if he wants to put up the *mezuzah* beforehand.⁴¹

Buying a House

Although many people are under the impression that one who buys a house in *Chutz L'aretz* does not have to put up a *mezuzah* until thirty days have past, this is not the case. The *poskim* discuss when the correct time is to put up the *mezuzah* when one buys a new house.⁴² Some say it is when one begins to sleep⁴³ or eat⁴⁴ in the house. While others say the obligation begins when the buyer moves his furniture into his house even before he lives there.⁴⁵ If one brings his furniture into his home but it is not fit to live in, he does not put up his *mezuzahs* at that time.⁴⁶

The Mezuzah Case

One must show the proper respect for the *mezuzah* case.⁴⁷ One should buy a nice *mezuzah*

Hamezuzah pages 128-130 in depth, Birur Halacha Y.D. pages 125-126, see Avnei Yushfei 3:97:3.

³³ Tur 285, Ben Ish Chai Ki Sovo 2:1, Aruch Ha'shulchan 285:3.

³⁴ Levush 22, Shach 28, Kitzur Shulchan Aruch 11:21. Refer to Minchas Chinuch ibid.

³⁵ Mesechtas Menochos 44a, Rosh in Hilchos Ketanos page 234, Tur 286, Prisha 34, Shulchan Aruch 286:22, Levush ibid, Ben Ish Chai Ki Sovo 2:23. See Avnei Yushfei 1:209:5.

³⁶ Horav Yisroel Belsky Shlita, see Vayivorech Dovid 1:119, Teshuvos V'hanhugos 1:644, Shevet Ha'Levi 6:180, Pischei Mezuzah 286:117.

³⁷ Pischei Teshuva 286:17, Rav Akiva Eiger 286:22. See Heishiv Moshe Y.D. 13. Refer to Aruch Ha'shulchan 41, see Vayivorech Dovid 1:119.

³⁸ Pischei Shearim page 202.

³⁹ Refer to Vayivorech Dovid 1:119, Sefer Habayis 20:24.

⁴⁰ Horav Yisroel Belsky Shlita. Refer to Igros Moshe Y.D. 1:179, Mezuzahs Melachim 57, Teshuvos V'hanhugos 1:644. Some say one can recite the *beracha* right away (Halachos Ketanos 2:95:page 54).

⁴¹ Kuntres Hamezuzah pages 81-82, Chavos Hador 3:2, Emes L'Yaakov Y.D. 286:footnote 206.

⁴² Refer to Gilyon Maharsha 286:22, Da'as Kedoshim 286:34, Sdei Chemed mareches mem klal 112:page 237, Chavos Hador 3:1, see Arugas Habosme 230:page 98.

⁴³ Da'as Kedoshim 286:33, Opinion of Horav Elyashiv Shlita quoted in Avnei Yushfei 2:80:1, Doleh U'mashka page 275, Divrei Chachumim Y.D. 109:page 219, see Magen Avraham 19:1, Mishnah Berurah 19:4,

⁴⁴ B'mechitzas Rabbeinu page 220.

⁴⁵ Mikdash Me'at 285:3, Mezuzahs Baisecha 286:78, Shevet Ha'Levi 6:161. Refer to Birchos Habayis 59:2. However, according to this view, one should eat in the house before placing the *mezuzah* on the doorpost. Horav Yisroel Belsky Shlita, see Ben Ish Chai Ki Sovo 2:23, Har Tzvi 235, Mezuzahs Melachim page 4:2, Bais Mezuzah 2:1, Orchos Rabbeinu 3:page 171:21, Teshuvos V'hanhugos 4:240

⁴⁶ Bais Mezuzah 2:4:footnote 8.

⁴⁷ Shulchan Aruch 286:5, Pischei Teshuva 7, Aruch Ha'shulchan 11.

case in order to beautify the *mitzvah* of *mezuzah*.⁴⁸

Although a *mezuzah* technically does not require a cover because it is in its own *reshus*, since it is *kisvei kodesh* it should have a covering over it.⁴⁹

One should not change a child's dirty diaper or have garbage⁵⁰ in front of an uncovered *mezuzah*.⁵¹ Most *poskim* say one covering is enough⁵² unless an *ervah* will be revealed near the *mezuzah*.⁵³

When two covers are needed some say that placing the *mezuzah* in a paper wrapping and then into a plastic container is no good since the cover is meant for the *mezuzah* and it is not considered a second covering.⁵⁴ Nonetheless, the custom is not like this opinion.⁵⁵

It is disrespectful to the names of *Hashem* if the *Shin*, *Daled* and *Yud* (that is on the outside of the *mezuzah*) are visible in front of something which should not be in front of a *mezuzah*.⁵⁶

(One who has a wooden case where the name of *Hashem* cannot be seen, has not fulfilled the requirement for the name of *Hashem* to be

visible on the outside of the *mezuzah*. Writing the name of *Hashem* on the outside of the *mezuzah* does not accomplish this).⁵⁷

Although some say that one should not wrap the *mezuzah* in any material because it will be a *chatzitzah* between the *mezuzah* and the case,⁵⁸ the custom is not like this opinion.⁵⁹

The Name of *Hashem* on the Outside

The letters *shin daled* and *yud* are written on the outside of the parchment of the *mezuzah*. These letters should be visible from the outside of the case.⁶⁰ A *mezuzah* which was put up without this does not have to be taken off.⁶¹ Some say the letters stand for *shomer dalsos yisroel*,⁶² others say it stands for *sha'as din shomer* (at the time of judgment one is watched).⁶³ Many people have a *mezuzah* case with a *shin daled* and *yud* on the outside of the case, but this is not good enough since the letters have to be showing from the outside of the parchment itself.⁶⁴

⁵⁷ Kuntres Hamezuzah 286:111.

⁵⁸ Massei Rav 98:page 126, Pischei Teshuva 289:2 in the name of the G'ra.

⁵⁹ Aruch Ha'shulchan 289:19, Bais Avi 4:137, Chovas Hador 9:footnote 11, Minchas Yitzchok 10:95, Mezuzahs Baisecha page 86:56 in the name of the Chazon Ish, Orchos Rabbeinu 3:page 174:33, Dinim V'hanugos of the Chazon Ish Y.D. 3:5:6, Shevet Ha'Levi 10:222.

⁶⁰ Rama 288:15, Gr'a 15, Aruch Ha'shulchan 15. Refer to Avnei Yushfei 1:199 if the name of *Hashem* was placed backwards. (In regard to the letters *kusa* etc. on the back of the *mezuzah*, see Shach 11, Sefer Matamim page 117:10-11, Mezuzahs Melachim page 3b).

⁶¹ Pischei Mezuzahs 288:67. Refer to Rivevos Ephraim 2:29:8.

⁶² Rosh Hilchos Mezuzah page 118, Darchei Moshe 288:3, Sefer Matamim page 115 (new), Taamei Haminhagim page 511 in the footnote, Mezuzahs Melachim page 3b, see Shevet Ha'Levi 6:152.

⁶³ Yufei Leleiv 288:1.

⁶⁴ Refer to Shemiras Haguf V'hanefesh 216:footnote 1.

⁴⁸ Refer to Da'as Kedoshim 289:1:1, Birur Halacha Y.D. pages 127-128, Ohr Yisroel 17:pages 146-148,

⁴⁹ Pischei Mezuzahs 286:36.

⁵⁰ Shevet Ha'kehusi 3:269:3. Refer to Shemiras Haguf V'hanefesh 216:1.

⁵¹ Pischei Mezuzahs 286:37.

⁵² Pischei Mezuzahs 286:40. Refer to Ben Ish Chai Ki Sovo 2:16, Shulchan Aruch Harav 40:5, Kaf Ha'chaim 40:13,

⁵³ Pischei Mezuzahs ibid.

⁵⁴ Pischei Mezuzahs 286:41. Refer to Chochmas Adom 128:10.

⁵⁵ Shevet Ha'Levi 1:271. Refer to Chesed L'alafim O.C. 40:2, Orchos Rabbeinu 3:page 175:34, Nekius V'kovod B'tefilla page 45:10:footnote 16. No *genizah* is needed on the cover which is placed directly over the *mezuzah* (Avnei Yushfei 5:25:1, see Shevet Ha'kehusi 1:279).

⁵⁶ Kuntres Hamezuzah 286:110.

The Beracha

Before affixing a *mezuzah* one recites a *beracha* of *boruch ata.....l'kevoah mezuzah*.⁶⁵ One *beracha* is recited even if one is affixing many *mezuzahs*.⁶⁶ The reason for reciting the *beracha* when affixing the *mezuzah* and not when writing it, is because it is the affixing of the *mezuzah* which is the *mitzvah*.⁶⁷

One who is putting up many *mezuzahs* should not be *mafsik* between each *mezuzah* with chatter even if it has to do with affixing the *mezuzahs*.⁶⁸ Walking is not considered a *hefsek*.⁶⁹ One who did speak would have to repeat the *beracha* according to some *poskim*.⁷⁰

It is very important to point out that one should not say the *beracha* on the *mezuzah* while the *mezuzah* is in his hand, rather he should put it on the wall in a temporary manner, recite the *beracha*, and then affix it in a permanent fashion.⁷¹

There is a big discussion among the *poskim* when one takes his *mezuzah* to be checked (this will *iy"h* be discussed in part 2) if another *beracha* is required when he puts the *mezuzah* back on the doorpost after they have been checked.⁷²

L'maseh, if the *mezuzah* is put back on the same day then no new *beracha* is required. If it is kept by the *sofer* overnight then a new *beracha* is required when putting the *mezuzah* back on the doorposts.⁷³ One who is checking the *mezuzahs* himself does not need to recite a new *beracha*.⁷⁴ If the *mezuzah* is not *kosher* then a new *beracha* is recited when a *kosher mezuzah* is put in its place.⁷⁵

If a *mezuzah* fell down from its place then it would seem that a new *beracha* should be recited when re-affixing it to its proper place.⁷⁶ Others say a *beracha* is not recited in this situation.

⁶⁵ Mesechtas Menochos 42b, Rambam Hilchos Mezuzah 5:7. The Me'am Loetz (Eikev) page 583 says a *hereini* that one should say before the *beracha* is recited. Refer to Ben Ish Chai Ki Sovo 2:5, Sefer Habayis page 294.

⁶⁶ Ibid, Kitzur Shulchan Aruch 11:7, Aruch Ha'shulchan 4. Refer to Maharshag Y.D. 49, Shevet Ha'Levi 6:160, Rivevos Ephraim 3:508, Oz Nedberu 3:61, Seichel Tov page 279, and Tevilas Keilim 9:footnote 3 why this is so.

⁶⁷ Writing the *mezuzah* is not the *mitzvah* (Rambam Hilchos Mezuzah 5:7, Bais Ha'Levi 1:6:3:page 40 (new), Mikdash Me'at 285:2, Mezuzahs Melachim page 4:3). Divrei Chamudos Mesechtas Menochos ibid:15. Refer to Shach 289:1, Aruch Ha'shulchan 289:3.

⁶⁸ Aruch Ha'shulchan 4, Mezuzahs Baiseicha 289:6, Rivevos Ephraim 2:29:21, Pischei Mezuzahs 289:10, Kuntres Hamezuzah 289:8, Shegias Mi Yuvin 2:65:8, Opinion of Horav Tuvia Goldstein zt"l quoted in The Complete Mezuzah Guide page 90:footnote 14.

⁶⁹ Mezuzahs Baiseicha 289:6.

⁷⁰ Chovas Hador 11:9, Kuntres Hamezuzah 8. See Mikdash Me'at 289:6 and Birchos Habayis 59:1 who disagree. Horav Tuvia Goldstein zt"l was lenient (The Complete Mezuzah Guide ibid).

⁷¹ Avnei Yushfei 1:207:5, Pischei Mezuzahs 289:7, see Shevet Ha'Levi 2:158:1, Rivevos Ephraim 2:29:5.

⁷² Refer to Maharam Shik Y.D. 285, Bais Yitzchok Y.D. 2:94, Pri Hasadeh 1:40, Bais Shearim Y.D. 370,

⁷³ Refer to Birchei Yosef 289:25, Aruch Ha'shulchan 4, Be'er Moshe 2:92:12-13, Kuntres Hamezuzah 289:5, Teshuvos V'hanugos 1:649, 2:551, Avnei Yushfei 1:207:2, quoting the opinion of Horav Elyashiv Shlita, Seichel Tov page 379, Pischei Mezuzahs 289:12, Orchos Rabbeinu 3:page 174:30, Yabea Omer Y.D. 3:17.

⁷⁴ Refer to Ben Ish Chai Ki Sovo 2:8, Pischei Teshuva 289:1, Yosef Ometz 478, Mezuzahs Melachim footnote 81, Aruch Ha'shulchan 4, Da'as Kedoshim 4, Chovas Hador 11:14.

⁷⁵ Da'as Kedoshim 289:4, Kitzur Shulchan Aruch 11:3,5, Rivevos Ephraim 1:19, Be'er Moshe 2:92:13, Kuntres Hamezuzah 289:6, Chovas Hador 11:11:footnote 20, Rivevos V'yovlos 2:377, Yabea Omer Y.D. 3:17, see Chai Adom 15:17, see Veyeishiv Moshe 1:87 who argues.

⁷⁶ Refer to Pischei Teshuva 289:1, Kitzur Shulchan Aruch 11:7, Be'er Moshe 6:6, Chovas Hador 11:15:footnote 29, Kuntres Hamezuzah 289:7, Avnei Yushfei 1:207:3-4, Rivevos Ephraim 2:28:5, Be'er Moshe 2:29:12, 3:182:2. See Orchos Rabbeinu 3:page 178:38. Some say even if a nail fell out and now the *mezuzah* is upside down no new *beracha* is recited (opinion of Horav Korelitz Shlita quoted in Seichel Tov page 380, see Rivevos Ephraim 5:547 who argues).

There is a discussion in the *poskim* if one forgot to recite the *beracha* and the *mezuzah* is attached already, can he recite it now.⁷⁷ Many *poskim* say that one should remove the *mezuzah*, recite the *beracha* and affix the *mezuzah* again.⁷⁸

Switching Mezuzahs

When one switches old *mezuzahs* with different *mezuzahs* a new *beracha* is required.⁷⁹ Others say no new *beracha* is required.⁸⁰

Other People Affixing a Mezuzah

Many times when affixing new *mezuzahs* one honors important and *chashuva* people to affix them on the doorpost.⁸¹ Some say in this situation the *beracha* is *al kevias*.⁸² However, the *minhag* is not like these *poskim* and the *beracha* is *l'kevoah* even in this situation.⁸³

Shehechyanu

No *beracha* of *shehechyanu* is recited when affixing a *mezuzah* on a doorpost for the first time.⁸⁴

⁷⁷ Refer to Chai Adom 15:19, Be'er Moshe 3:182:3, Kuntres Hamezuzah 289:3, Avnei Yushfei 1:207:6, Nezer Ha'chaim page 211:149.

⁷⁸ Igros Moshe Y.D. 1:179, Rivevos Ephraim 7:369, 8:527, see Chovas Hador 11:3:footnote 6.

⁷⁹ Maharam Shik Y.D. 285, Rivevos Ephraim 7:239, Be'er Moshe 2:92, Soveh Smochos 1:pages 366-367, Avnei Yushfei 1:207:1, Doleh U'mashka page 275:footnote 69 quoting the opinion of Horav Elyashiv Shlita and Horav Korelitz Shlita. The same is true if a *mezuzah* was stolen and now a new one is being put in its place (Be'er Moshe 2:92:13).

⁸⁰ B'mechitzas Rabbeinu page 231. Refer to Teshuros Shai 133.

⁸¹ Refer to Shach C.M. 382:4, M'Bais Levi 4:page 135:footnote 6, Chai Ha'Levi 1:94.

⁸² Oz Nedberu 3:59, Soveh Smochos 1:page 480, Kuntres Hamezuzah 289:4, V'ein Lumo Michshal 5:page 255, Secheil Tov page 278. See Minchas Yitzchok 6:112:page 150.

⁸³ Tevuos Shor Y.D. 28:14, Mezuzahs Melachim 73, Chai Ha'Levi 3:76, M'Bais Levi 4:page 135:1, Kinyan Torah 1:124, Shraga Hameir 5:81.

⁸⁴ Refer to Me'am Loez Eikiv page 583, Birchos Habayis page 268, Chovas Hador 11:2, Mezuzahs Baiseicha

At Night

One is permitted to affix a *mezuzah* on a doorpost at night.⁸⁵

289:3, Soveh Smochos 1:page 361, see Chaim Shel Beracha 35:7. Refer to Minchas Pitim 289:1 who says one may recite a *shehechyanu* if he wishes.

⁸⁵ Ben Ish Chai Ki Sovo 2:4, Shevet Ha'kehusi 1:277, Mezuzahs Baiseicha 289:6, Rivevos Ephraim 7:369.

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Halachically Speaking

► Halachically Speaking is a bi-weekly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Horav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as a 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 *Horav Yisroel Belsky, shlita* on current issues.

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