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{ TOPIC }

Summer Halachos Part 3



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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

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Summer Halachos Part 3

Shabbos Candles

A very common question is asked regarding the correct manner for lighting Shabbos candles for older boys in a camp away from home.

As long as the young adults are in their home for Shabbos, their mother exempts them from the obligation to light candles.¹ However, if they are away from home, they cannot be included in their mother's lighting.²

Since the entire camp eats together, someone can light candles with them in mind, usually the camp mother.³

When counselors stay in day camp, they usually eat their Shabbos meals at various hosts. They can be included in the lighting at their host even if they sleep in the counselors' bunk.⁴ Alternatively, one counselor can light and have the others in mind.

Removing Candles

Bungalows have limited space, and one may need to use the place where the candles are placed. Generally, the *leichter* may not be moved. However, if one places a valuable

1. *Nishmas Shabbos* 1:403.

2. *Aruch Hashulchan* 5, opinion of Harav Elyashiv *zt"l* quoted in *Shevus Yitzchak* 8:15:page 186.

3. Refer to *B'derech Hamelech* page 185:28, *Kovetz Halachos L'meonos Hakayitz* page 137. See *Mishneh Halachos* 13:36, *Az Nidberu* 5:2, *Ashrei Ha'ish O.C.* 2:6:51, *Teshuvos V'hanhagos* 2:157:2, *Divrei Chachamim* page 84, *Avnei Yushpei* 3:29:1.

4. See *Pnei Shabbos* 1:page 160, opinion of Harav Moshe Feinstein *zt"l* as quoted in *Kavod V'oneg Shabbos* page 10:footnote 17.

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

piece of jewelry or a siddur on the tray before Shabbos, then the *leichter* may be moved with the tray after the candles are out.⁵

If one uses traveling candles (tea lights)⁶ on an aluminum pan, he can wrap up the entire tray with the plastic once the candles are out.⁷

Havdalah Late on Motza'ei Shabbos

Shabbos ends late during the summer, and many children go to sleep before Havdalah. Are they obligated to hear Havdalah on Sunday?

Some say if the child can read the *nusach* of Havdalah by himself he should do so with a cup of grape juice on Sunday.⁸ This would apply to girls as well.⁹

Melaveh Malkah

In the summer months when Shabbos ends late and one ate a full *shalosh seudos*, it is very difficult to eat *melaveh malkah*.¹⁰ Many bungalows and camps feature sports games right after Shabbos, and one cannot eat *melaveh malkah* right away. Is this a permitted practice?

The Gemara¹¹ says that one should set the table on

5. *Nishmas Shabbos* 1:564. See *Piskei Teshuvos* 277:10, *Kovetz Halachos L'meonos Hakayitz* page 139.

6. Refer to *Shevet Hakehasi* 4:84, *Nishmas Shabbos* 1:343 and *Kovetz Halachos L'meonos Hakayitz* page 138 if one usually lights with long candles and now lights with tea lights.

7. *B'derech Hamelech* page 193:13, *Nishmas Shabbos* 1:573, *Kovetz Halachos L'meonos Hakayitz* page 139. Refer to *Avnei Yushpei* 6:48.

8. *Shulchan Halevi* 1 (Hebrew) pages 68-69. See *Nishmas Shabbos* 2:561, *Piskei Teshuvos* 293:footnote 49, *Lehoros Nosson* 1:33, *Shevet Halevi* 10:54.

9. *Ibid.*

10. The practice in the country to go out on Motza'ei Shabbos until the wee hours of the morning is not the correct manner to show honor to Shabbos and should not be done (*Shulchan Halevi* 1 [Hebrew] page 70).

11. *Shabbos* 119b.

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Motza'ei Shabbos and eat a *seudah* that consists of at least a *kezayis*.¹² Some maintain that this *seudah* is an obligation,¹³ while others say it is not.¹⁴ Even if one is satiated from the vast amount of food he ate during Shabbos, he should still try to have *melaveh malkah*.¹⁵ Although many people are not particular in this area, one who wishes to give *chein* to Hashem should eat this *seudah*.¹⁶

The most preferable time to conduct the *melaveh malkah* meal is as close to the end of Shabbos as possible.¹⁷ Some say this means up to four hours after nightfall.¹⁸ The latest time for the *seudah* is *chatzos*.¹⁹

If possible, one should not remove his Shabbos clothes before the *melaveh malkah*.²⁰ If this is difficult, one may wear weekday clothes.²¹

12. *Shabbos* *ibid*, *Rosh* 5, *Rambam Hilchos Shabbos* 30:5, *Shulchan Aruch* 300:1, *Levush* 1, *Siddur Yaavetz* page 917, *Rav Poalim* 3:35, *Ben Ish Chai Vayeitzei* 2:27, *Mishnah Berurah* 1-2, *Aruch Hashulchan* 1, *Kaf Hachaim* 1-3, *Yalkut Yosef* pages 487-489, *Teshuvos V'hanhagos* 2:166, *Nishmas Shabbos* 2:641, *Minhag Yisrael Torah* 2:page 130.

13. *Ritva Shabbos* 119b, *Chayei Adam Shabbos* 8:36, *Teshuvos V'hanhagos* 1:267.

14. *Magen Avraham* 247:7, *Machatzis Hashekel*, *Shulchan Aruch Harav* 300:3, *Orchos Chaim* 1-2, *Mishnah Berurah* 2, *Biur Halachah* 291 "v'lepachos." See *Seder Melaveh Malkah* page 11:footnote 1.

15. *Bach*, *Maharsha Shabbos* *ibid*, *Orchos Chaim L'Rosh Day* 4:9, *Moreh B'etzba* page 147:164, *Ben Ish Chai Vayeitzei* 2:27, *Chayei Adam* *ibid*, *Kaf Hachaim* 4, *Shemiras Shabbos K'hilchasah* 63:1, *Orchos Chaim* 2, *Yesod V'shoresh Ha'avodah* 8:13, *Aruch Hashulchan* 3, *Chiddushei Harim Shabbos* page 294, *Seder Melaveh Malkah* pages 59-60, *Nishmas Shabbos* 2:640.

16. *Pri Megadim Eishel Avraham* 1.

17. *Siddur Yaavetz* page 919, *Mishnah Berurah* 2, *Sha'ar Hatzion* 5, *Orchos Rabbeinu* 1:page 133:133, *Seder Melaveh Malkah* page 117.

18. *Kaf Hachaim Palagi* 31:59, *Yesod V'shoresh Ha'avodah* page 439.

19. *Sha'arei Teshuvah* 1, *Ben Ish Chai Vayeitzei* *ibid*, *Kaf Hachaim* 14.

20. *Ben Ish Chai Vayeitzei* 2:27, *Kaf Hachaim* 262:28, 300:6, 14, *Yesod V'shoresh Ha'avodah* page 439, *Nishmas Shabbos* 2:647, *Derech Sichah* page 172.

21. *Chayei Adam Shabbos* 8:35, *Mishnah Berurah* 262:8, *Orchos Chaim* 2, *Minhag Yisrael Torah* *ibid*.

L'chatchilah, one should have bread at the *melaveh malkah*, just as one has at the Shabbos *seudos*.²²

The *poskim* say that if one cannot eat bread because he is full from *shalosh seudos*,²³ he may fulfill the mitzvah by eating *mezonos* or fruit.²⁴ In extraordinary situations, one may also fulfill the mitzvah by drinking hot tea or coffee.²⁵

The *Elyah Rabbah*²⁶ rules that if one ate the third meal after nightfall and cannot eat any more since he is full, he does not have to eat *melaveh malkah*. It should be noted that others disagree.²⁷ Some suggest eating another *kezayis* of bread during *shalosh seudos* after it is dark, and have in mind the *melaveh malkah*. One can then have the *melaveh malkah* much later at night.²⁸

In summary, the *melaveh malkah* may be eaten later at night, one does not have to eat a meal per se, and a hot beverage suffices. However, one should not have a *melaveh malkah* in his sweaty sports gear, but rather should take a shower, get dressed, and have whatever he will be eating or drinking.

22. *Eishel Avraham Butchatch* 174, *Gra* 300:2, *Chayei Adam* 8:36, *Mishnah Berurah* 1, *Sha'ar Hatzion* 3, *Teshuvos V'hanhagos* 2:166.

23. *Mishnah Berurah* 300:1.

24. *Magen Avraham* introduction, *Sha'arei Teshuvah* 1, *Elyah Rabbah* 1, *Shulchan Aruch Harav* 3, *Ben Ish Chai Vayeitzei* 2:27, *Chayei Adam Shabbos* 8:36, *Kitzur Shulchan Aruch* 96:13, *Likutei Maharich* page 87, *Mishnah Berurah* 1, *Aruch Hashulchan* 3, *Kaf Hachaim* 15, *Yechaveh Da'as* 4:25, *Shemiras Shabbos K'hilchasah* 63:8, *Nishmas Shabbos* 2:642.

25. *Siddur Yaavetz* page 919, *Minchas Shabbos* 96:1, *Ketzos Hashulchan* 100:badi 8, see *Teshuvos V'hanhagos* 2:166.

26. 300:1. This is quoted by the *Aruch Hashulchan* 300:3. Some mention that it is based on this opinion that some people, even *talmidei chachamim*, are not careful with eating *melaveh malkah* (*Elef L'mateh* 602:18). Refer to *Nishmas Shabbos* 2:640.

27. *Tehillah L'Dovid* 300:1, *Elef Hamagen* 602:27.

28. *Mishmeres Shalom* 29:2.

Muktzah

Roller blades should not be worn on Shabbos since it is not in the spirit of Shabbos.²⁹

Sitting on a car is permitted even if it will move.³⁰ This is common in a bungalow colony where children often play in the parking lot.

In many bungalow colonies or sleepaway camps, there are huge rocks which people sit on during the week. Such rocks are not *muktzah* and one may sit on them on Shabbos.³¹

Trampoline

Trampolines may be used on Shabbos, and there is no issue with making a hole in the ground,³² but one may not put it together on Shabbos.³³

Pirkei Avos in the Summer

Moshe Rabbeinu died between Minchah and Ma'ariv on Shabbos.³⁴ In his honor, we do not learn at that time.³⁵ In order that people do not sit idly, we learn *Pirkei Avos*,³⁶ since Moshe Rabbeinu transmitted it. This gives him *menuchah*.³⁷

Additionally, this is no concern when saying *Pirkei Avos*

29. *Reshumei Aharon* 2:page 27:6, *Chut Shani Shabbos* 4:page 127.

30. *Kovetz Halachos L'meonos Hakayitz* page 152, see *Nishmas Shabbos* 3:316-319.

31. Refer to *Piskei Teshuvos* 308:footnote 17, *Kovetz Halachos L'meonos Hakayitz* pages 160-161:108.

32. *Ibid* page 154:84. See *Nishmas Shabbos* 6:275.

33. *Avnei Yushpei* 7:35:1.

34. *Siddur Rashi* 116, *Kol Bo* 40, *Ohr Zarua* 2:89. See *Nishmas Shabbos* 2:483.

35. Refer to *Shibolei Haleket* 126, *Siddur Rashi* 515, *Ohr Zarua* 2:89, *Rama* 292:2, *Magen Avraham* 5, *Shulchan Aruch Harav* 6, *Mishnah Berurah* 9, *Aruch Hashulchan* 7, *Eretz Tzvi* 2:24 (on speech during *shalosh seudos*), *Chelkas Yaakov* O.C. 95, *Nishmas Shabbos* 2:481.

36. This is a custom and not an obligation (*Ohr Yitzchak* 1:112). See *Ohr Yitzchak* 2:pages 246-247, *Nishmas Shabbos* 2:483.

37. *Siddur Rashi* 516, *Shibolei Haleket* 126 (end), *Kol Bo* 40.

since we *daven* Minchah early enough that learning is before *bein hashmashos*.³⁸

Others maintain that Moshe Rabbeinu died on Erev Shabbos,³⁹ and therefore offer a different reason for saying *Pirkei Avos*.

Many *poskim* who mention the custom do not limit it to any specific season; rather, they mention to recite it each Shabbos.⁴⁰

Some do mention to say *Pirkei Avos* in the summer and winter.⁴¹ The *Kol Bo*⁴² mentions that some have the custom to say it from Pesach to Shavuos and others from Shavuos to Sukkos. The *Shulchan Aruch Harav*⁴³ mentions to recite it during the summer months.

Others say *Pirkei Avos* from Pesach until Rosh Hashanah.⁴⁴ Others stop at Shivah Asar B'Tammuz.⁴⁵

The *Rama*⁴⁶ mentions that *Pirkei Avos* is recited on Shabbos in the summer. The *Mateh Moshe*⁴⁷ says that the custom is to say it until Rosh Hashanah.

Eating Outside on Shabbos

In the summer months, it is very common to have a group

38. *Sha'ar Hatzion* 292:8.

39. *Rosh Maseches Pesachim* 10:13. For more on this see *Korban Nesanel* on *Rosh Maseches Pesachim* 10:20, *Bach O.C.* 292, *Taz* 292:2, *Elyah Rabbah* 15, *Maharil* 203, *Ohr Yisrael* 44:pages 173-174.

40. Refer to *Ohr Yisrael* 44:page 159, *Kovetz Beis Aharon V'Yisrael* 144:page 123.

41. *Sefer Hamachkim*.

42. 40. See *Meiri* Introduction to *Pirkei Avos*, *Shulchan Aruch Harav Siddur Pirkei Avos*, *Kaf Hachaim* 292:23.

43. *Siddur Pirkei Avos*, see *Levush O.C.* 292.

44. *Sefer Haminhagim* (Tirna) *Shabbos*, *Levush* 493:4.

45. *Maharil Minhagim Days between Pesach and Shavuos* 1, *Aruch Hashulchan* 7.

46. *O.C.* 292:2.

47. 486:page 117.

kiddush outside. It is better not to have a kiddush on the grass when soda will be served,⁴⁸ since it contains water. If it waters the grass, there would be a problem of *zorei'a* and *choresh* on Shabbos.⁴⁹ This applies even to the common lawn of a bungalow colony, since all families in the colony want a good-looking lawn.⁵⁰ Therefore, watering this grass is forbidden on Shabbos,⁵¹ and one should refrain from having a kiddush on a lawn, even if he uses tables.⁵²

There are those who permit this practice if tables are used,⁵³ and prove it from the fact that the *poskim* never mention any concern with building a sukkah on grass, even though we eat in a sukkah on Shabbos and Yom Tov.⁵⁴ In addition, a kiddush is a temporary meal, and it is not common that the drinks will spill. Regarding eating a meal on the grass, it is permitted as long as people wash indoors and eat at a table.⁵⁵ It is advisable to inform children that they should not take the food from a kiddush and eat and drink on the grass since it might spill on the grass.⁵⁶ Many

48. *Nishmas Shabbos* 6:212-213.

49. Harav Yisroel Belsky *zt"l*, *Shulchan Halevi* 1 (Hebrew) page 97, see *Shulchan Aruch* 336:3-4, *Mishnah Berurah* 26-27, *Aruch Hashulchan* 22. Some are lenient in regard to grape juice (*Kovetz Halachos L'meonos Hakayitz* page 150:68, see *Nishmas Shabbos* 6:212).

50. Refer to *Rashi Maseches Shabbos* 103a "b'ara d'chavrei," *Kovetz Halachos L'meonos Hakayitz* page 150:67:footnote 43.

51. Harav Yisroel Belsky *zt"l*, *Shulchan Halevi* 1 (Hebrew) page 97, see *Mishnah Berurah* 27, *Sha'ar Hatzion* 25, *Aruch Hashulchan* 22, *Kaf Hachaim* 26. One should consult with his *rav* before making a kiddush outside on Shabbos without a *mechitzah* between the men and women.

52. *Nishmas Shabbos* 6:211. In regard to learning on a table on a lawn on Shabbos see *Nishmas Shabbos* 6:214.

53. Refer to *Kovetz Halachos L'meonos Hakayitz* page 149:66.

54. See *Nishmas Shabbos* 6:209.

55. *Shaul B'shlomo* 1:19.

56. *Ibid.*

colonies have paved paths in front of the shul, and this would be the optimal place to set up the beverages.

According to the stringent opinion, one who wishes to learn outside on Shabbos on a table that is on the grass should not take a drink with him.⁵⁷

Walking on Long Grass

One is allowed to walk on tall grass, whether it is wet or dry, and there is no concern of uprooting it.⁵⁸ One should not run through tall grass on Shabbos.⁵⁹

One is allowed to walk with a baby carriage on Shabbos on sand or dirt and there is no concern of plowing the dirt.⁶⁰

Spreading Net on Carriage

One may not spread a net on a baby carriage to protect the baby from mosquitoes and flies.⁶¹ If the net was on the carriage the *shiur* of a *tefach* then it is permitted to open the rest of it on Shabbos.⁶²

Two people may hold open the net and then the carriage may be rolled under the net on Shabbos.⁶³

Opening Freeze Pops

One is allowed to open a freeze-pop wrapper and it is

57. Kovetz Halachos L'meonos Hakayitz page 149:66.

58. Shulchan Aruch 336:3, Mishnah Berurah 24.

59. Biur Halachah 336 "mutar," Mishnah Berurah 25.

60. Shemiras Shabbos K'hilchasah 28:42.

61. Refer to Shulchan Aruch 315:1-2, Be'er Moshe 6:97, Shemiras Shabbos K'hilchasah 24:13, Shevet Halevi 3:59, Avnei Yushpei 1:79, Ohr L'tzion 2:28:1, Ohel Aryeh 2:409. This was the opinion of Harav Yisroel Belsky zt"l.

62. Shemiras Shabbos K'hilchasah 24:9:footnote 31, Avnei Yushpei 1:79, Shevet Halevi 3:54, Kovetz Halachos L'meonos Hakayitz page 168:141. In regard to a hood on a carriage see Vayishma Moshe 2:page 128.

63. Harav Yisroel Belsky zt"l.

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

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not considered making a utensil on Shabbos,⁶⁴ but care should be taken not to rip any letters.⁶⁵ However, it should be opened with a *shinui*.

Window Screen Fell Out

If a screen falls out of the window, it is questionable whether it can be replaced. The screen is part of the window, and it may not be put back on Shabbos.⁶⁶

Swimming

The custom is not to bathe in a lake,⁶⁷ river, or any cold water.⁶⁸ Therefore, it would follow that swimming is not permitted on Shabbos. In addition, there is a concern that one may fashion some sort of life preserver⁶⁹ on Shabbos.⁷⁰

If the swimming pool has a border⁷¹ that retains the water, then swimming would be allowed.⁷² The borders give it the status of a utensil, and there is no concern of making a life preserver in a utensil.⁷³ If the water leaves the pool then

64. *Shulchan Halevi* 1 (Hebrew) page 86, also see pages 337-338. In regard to opening the package if they are stuck together, see *Ohr L'tzion* 2:27:footnote 7, *Binyan Shabbos* 1:28, *Bnei Avraham* page 60, *Nishmas Shabbos* 7:272.

65. *Bnei Avraham* page 58.

66. Harav Yisroel Belsky zt"l, *Shulchan Halevi* 1 (Hebrew) page 80. See *Kovetz Halachos Lmeonos Hakayitz* page 167:137.

67. *Igros Moshe E.H.* 2:13.

68. *Ibid.* Refer to *Igros Moshe E.H.* 4:74, 4:75:1 in regard to showering on a very hot day. See *Avnei Yushpei* 7:47:1.

69. *Rashi Maseches Beitzah* 36b "chavis," *Mishnah Berurah* 339:2. Refer to *Tosafos Maseches Beitzah* "shema."

70. *Maseches Beitzah* 36b, *Rambam Hilchos Shabbos* 23:5, *Shulchan Aruch* 339:2. See *Orchos Shabbos* 21:11.

71. *Mishnah Berurah* 339:6 (walls on all sides).

72. *Maseches Shabbos* 40b, *Shulchan Aruch* 339:2, *Igros Moshe E.H.* 2:13, *Yalkut Yosef (kitzur)* 339:3. This serves as a *heker* between a pool and the ocean (*Rambam Hilchos Shabbos* 23:5).

73. *Beis Yosef* 339, *Shulchan Aruch* 339:2, *Taz* 1, *Ketzos Hashulchan* 146:34:18.

איזן לל להקצי"ה בעולמו אלזי יי אמות של הלכה בלביד... (ברכות ח)



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

it is like a river and not allowed.⁷⁴ If the swimming pool is in a public domain then it is forbidden, since one will carry the water on him four *amos*.⁷⁵ If it is in a private domain and has walls (such as in a bungalow colony) then it is permitted.⁷⁶ Nonetheless, the bathing suit would present a *sechitah* – squeezing issue.⁷⁷

Despite all this, since the custom is not to bathe in cold water, one would not be allowed to swim.⁷⁸ If one wishes to take water to cool himself off on a very hot day it would be permitted.⁷⁹

If one has a need to swim for some medical reason he should ask a *rav*.⁸⁰

One is not allowed to put a floating item in the water on Shabbos.⁸¹

Using Swimming Pool as *Mikvah*

When there is no *mikvah* available, the question arises if one is allowed to use the pool as a *mikvah* on Shabbos. Bathing in cold water on Shabbos is permitted for a mitzvah. Therefore, one may use the pool as a *mikvah* due to the fact that he became impure (*keri*),⁸² or for added *kedushah* if he

74. *Shulchan Aruch* 339:2.

75. *Rashi Maseches Shabbos* 40b “*v’afilu*,” *Mishnah Berurah* 339:4, *Aruch Hashulchan* 4. See *Nishmas Shabbos* 5:179.

76. *Igros Moshe E.H.* 2:13, *Be’er Moshe* 3:56, *Teshuvos V’hanhagos* 1:222, *The Shabbos Home* 4:page 496. See *Rivevos Ephraim* 4:pages 416-418, *Nishmas Shabbos* 3:440, 5:184.

77. *Igros Moshe E.H.* 2:13, *Tefillah L’Moshe* 1:51.

78. *Kitzur Shulchan Aruch* 86:4, *Aruch Hashulchan* 339:4, *Orchos Shabbos* 21:11, *Igros Moshe E.H.* 2:13, *The Shabbos Home* 2:page 494:footnote 65, *Teshuvos V’hanhagos* 1:222, *Rivevos Ephraim* 4:page 423, 5:274, *Krayna D’igrisa* 185, *Be’er Moshe* 3:56, *Nishmas Shabbos* 3:440, 5:179, 184, 185, *Ohel Aryeh* 1:287.

79. 1:222.

80. *Orchos Shabbos* 21:footnote 23.

81. *Shulchan Aruch* 340:6, *Shulchan Aruch Harav* 339:9, *Kitzur Shulchan Aruch* 86:4.

82. *Kitzur Shulchan Aruch* 86:4, *Nishmas Shabbos* 5:187.

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goes every Shabbos morning.⁸³ Even then, one should not take advantage of the situation to enjoy a swim.⁸⁴ One should make sure to go into the pool when the filter is not on.

If removing his clothes would create a *tznius* issue, he may go with his bathing suit.⁸⁵

Placing Clothing in a Washing Machine on Shabbos

In the limited space of a bungalow, is it permitted to place dirty clothing in the washing machine (without turning it on) on Shabbos, or does it look like one is preparing for a Motza'ei Shabbos wash?

If one routinely does this during the week, then it is permitted on Shabbos as well.⁸⁶ If he usually places the clothing in a different place, then he should place it there on Shabbos as well.

Circuit Breaker Went Off on Shabbos

If the circuit breaker went off on Shabbos one may ask a non-Jew to turn it back on.⁸⁷

Turning Off Hot Plate

In the bungalow, space is limited and having a hot plate on an entire Shabbos can make it extremely hot. In this situation, some permit one to hint to a non-Jew to unplug the hot plate.⁸⁸

83. *Be'er Moshe* 3:56, *Nishmas Shabbos* 5:187.

84. *Ibid* 3:442, 5:180.

85. *Ibid* 5:204.

86. *Orchos Shabbos* 22:168, *Mishneh Halachos* 4:44, *Chelkas Yaakov O.C.* 107, *Be'er Moshe* 1:32:14. See *Yalkut Yosef O.C.* 323:footnote 15.

87. Harav Yisroel Belsky zt"l, see *Shulchan Aruch O.C.* 334:26. Refer to *Shulchan Halevi* 1 (Hebrew) page 79:10.

88. *Kovetz Halachos L'meonos Hakayitz* page 149, *Nishmas Shabbos* 5:63.

Eruv Chatzeiros

When in a bungalow colony, one must be aware of the *halachos* of *eruv chatzeiros*. This is a complex area of halachah, but we will list some important notes.

In order to reinforce the prohibition of carrying from one *reshus* to another, Shlomo Hamelech⁸⁹ made a *gezeirah* that one is not allowed to carry from his own property to a yard that is shared by many people (even if he also has ownership of that yard). In addition, one may not remove items from his house and bring it to another's house.⁹⁰

The solution is that all the owners of the shared property should contribute a piece of bread, which will be placed in one person's home.⁹¹ This way, it is considered as if all people in the shared property live in one home. This is known as *eruv chatzeiros*.⁹² Before one sets aside the *eruv* one recites a *brachah ...al mitzvas eruv*,⁹³ followed by להדין עירובא יהא שרא לן לאפוקי ולעיולי מן הבתים לחצר, ומן החצר לבתים, ומבית לבית לכל הבתים שבחצר.⁹⁴

The custom is to make the *eruv* with a box of matzah since it lasts much longer than bread.⁹⁵ It must be placed in an area fit for living⁹⁶ that is at least four *amos* by four *amos*.⁹⁷ Although it is questionable, some mention that the

89. *Maseches Eruvin* 21b.

90. Refer to *Rambam Hilchos Eruvin* 1:4-5.

91. *Shulchan Aruch* 366:7. In regard to where to put the bread see *Shulchan Aruch* 366:4, *Orchos Shabbos* 28:footnote 128.

92. *Shulchan Aruch* 366:1, see *Orchos Shabbos* 28:page 122.

93. *Shulchan Aruch* 366:14.

94. *Ibid* 366:15. If one did not say this or the *brachah* the *eruv* is still valid (*Mishnah Berurah* 84).

95. Refer to *Rama* 387:1. It is preferable to have two boxes of matzah (*Kovetz Halachos Lmeonos Hakayitz* page 47).

96. *Shulchan Aruch* 366:3.

97. *Ibid*. See *Magen Avraham* 6, *Mishnah Berurah* 22, *Birur Halachah* "daled".

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

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eruv is placed in shul,⁹⁸ while some place it in a residence of someone who will make sure to watch over it.⁹⁹

The *eruv* has to be accessible for all people covered by it. Therefore, it should not be placed in a locked home if no one has the key. If there are maintenance personnel on the grounds, then there is always a way to get into the bungalows, and it would not be an issue.¹⁰⁰

If one owns his bungalow then each bungalow is personal property, and an *eruv chatzeiros* is required to carry within the grounds of the colony.¹⁰¹ When making the *eruv* for the colony in the beginning of the summer, one should say that it is for all.¹⁰² As long as the matzah remains, there is no need to renew the *eruv* each Erev Shabbos.¹⁰³

Eruv Techumin

City dwellers are not usually concerned with the *halachos* of *eruv techumin*. However, those who live in colonies in the country for the summer months will find these *halachos* to be very relevant. We will discuss some of the main pointers regarding *eruv techumin*, since there are many variables. The

98. Rama 366:3, Aruch Hashulchan 9. See Mishnah Berurah 29-30, Har Tzvi O.C. 2:14.

99. Be'er Esek 81.

100. Refer to Vayevarech Dovid 1:52, The Complete Eruv Chatzeiros Guide pages 235-236. See Mishneh Halachos 4:57, Vaya'an Yosef 1:207:8.

101. Eruvei Ha'ir V'hashchunos 3. In addition, there is a discussion since many times there is a non-Jew on premises who has his own place. The question is if one should rent space from him in order that he does not forbid one from carrying in the colony, even though he may be removed from the home at any time (ibid). Refer to Mishnah Berurah 382:7, Biur Halachah 384 "eino," 370 "einam." See Chazon Ish O.C. 90:33. In a sleepaway camp it may be different and an *eruv* would not be required because although all the people sleep in their own bunks, etc., they eat in the same dining area (Eruvei Ha'ir V'hashchunos 4, The Complete Eruv Chatzeiros Guide page 122). Refer to Eitz Chaim 6:pages 196-201, Birchos Shmuel 16 in depth.

102. Shulchan Aruch 368:1-2, see Kovetz Halachos L'meonos Hakayitz page 47:5.

103. Kovetz Halachos L'meonos Hakayitz page 48:11.

איזן ע"ל להקפיד"ה בעולמו אלאי די אמות של הלכה בלביד" (ברכות ח')



specifics will vary from one place to another, and maps are available.

The *pasuk*¹⁰⁴ says that one should not leave his space on Shabbos.¹⁰⁵ Most *poskim* say that this is rabbinic in nature.¹⁰⁶ The *halachos* of *techumin* are not related to carrying on Shabbos, and therefore apply even if one is not carrying anything.¹⁰⁷

One may not leave the 2,000 *amos* radius¹⁰⁸ of his location (*makom shvisah*) on Shabbos.¹⁰⁹ The location is defined by his four *amos*.¹¹⁰ However, if one is in a building at the onset of Shabbos then the building is his location.¹¹¹ Similarly, if he is in a city at the onset of Shabbos¹¹² then the entire city is his personal area.¹¹³ A fenced-in bungalow colony would be like a city.¹¹⁴

Once the size of the personal space has been determined, halachah requires the area to be squared off¹¹⁵ to a four-cornered box.¹¹⁶ This box forms the boundaries of the city.

104. *Shemos* 16:29.

105. *Shulchan Aruch O.C.* 396:1. This applies to Yom Tov and Yom Kippur as well (*Shulchan Aruch* 416:4).

106. *Tosafos Maseches Eruvin* 17b “lav,” *Mishnah Berurah* 397:1.

107. *Orchos Shabbos* 28:page 172.

108. *Mishnah Berurah* 397:2. See *Shulchan Aruch O.C.* 399:10 on how to calculate the 2,000 *amos* in each direction.

109. *Shulchan Aruch O.C.* 397:1. Refer to *Sha'arei Teshuvah* 397:1.

110. *Shulchan Aruch* 397:1.

111. *Mishnah Berurah* 397:3. See *Shulchan Aruch O.C.* 396:2.

112. A city is a group of houses which are at least within seventy *amos* (about 130 feet) of each other.

113. *Shulchan Aruch* 398:10. See *Biur Halachah* 405 “v'mokefes.”

114. *A Guide to Techum Shabbos* page 19.

115. Refer to *Taz* 399:4, *Pri Megadim M.Z.* 4, *Mishnah Berurah* 40-42, *Biur Halachah* “k'tavla.”

116. One can refer to *Shulchan Aruch* 398 which discusses this in depth.

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

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The halachah of squaring off a city is complex. The maps that detail the area of *techumin* delineate this. An expert in this field should be called to assess each place.¹¹⁷

It is permitted to walk 2,000 *amos* out of this area on Shabbos (about 3,779 feet, or 3,500 feet according to Harav Moshe Feinstein *zt"l*)¹¹⁸ in every direction. This is what we refer to as *techum Shabbos*. One is not allowed to take even one step past this point. If one did walk out of the range, then he may not walk more than four *amos* in any direction.¹¹⁹

If one wishes to travel beyond this point to visit a friend or attend a *simchah*, there are two options available. The general idea is that he establishes his personal location at a point distant from his real home, thus allowing him to continue beyond the usual 2,000 *amos* boundary.

One option is to walk to that midpoint, and be there during *bein hashmashos* on Friday evening. He can then walk 2,000 *amos* in all directions.¹²⁰ A more practical method is to place food there¹²¹ (see below) and make a *brachah* on the *eruv*¹²² followed by לילה מותר לילך למחר אלפים אמה לכל *רוח*.¹²³ With either method, he may not take a single step past the 2,000 *amos* radius of his artificial location. For example, if he put an *eruv* 1,500 *amos* towards the north, he may walk 3,500 *amos* north of his real home, but only 500 *amos* from

117. *Shemiras Shabbos K'hilchasah* 17:43. Refer to *Zera Yaakov* 23:pages 46-63 in depth.

118. *A Guide to Techum Shabbos* page 28.

119. *Shulchan Aruch* 405:1. See *Mishnah Berurah* 2.

120. *Shulchan Aruch* 409:7. This is the preferred method (*Shulchan Aruch* *ibid*, *Mishnah Berurah* 27-28).

121. One can send a messenger for this as well (*Shulchan Aruch* 409:8, *Mishnah Berurah* 409:28).

122. *Shulchan Aruch* 415:4, *Mishnah Berurah* 14.

123. *Shulchan Aruch* 409:7, 415:4. See *Magen Avraham* 4, *Mishnah Berurah* 13, *Aruch Hashulchan* 415:3-4. If one is saying it for more than one person then a different *nusach* is said (*Shulchan Aruch* 413:1, 415:4).

איך ללמוד להלכה של הלכה בליל (ברכות ה')



כל השנה הלכות בכל יום מובטח להשתדל לו עולם הנא... (תדה עב)

his house towards the south.¹²⁴ Here, too, if he went past the boundary he must remain within four *amos*.¹²⁵

One may not make the *eruv* (with food) during *bein hashmashos*.¹²⁶ There must be enough bread for two meals.¹²⁷ If the *eruv* serves multiple people, then there has to be enough for two meals for each person.¹²⁸ This can add up to a lot of bread or matzah,¹²⁹ so it is more practical to use items that are spread on bread,¹³⁰ as well as a dessert eaten at a meal.¹³¹ A bottle of cooked wine is acceptable,¹³² as well as any beverage other than water¹³³ (one needs two *revi's* for each person using the *eruv*).¹³⁴ One must make sure that the item is actually edible.

The *eruv* may only be used for a mitzvah.¹³⁵

A mitzvah includes a *seudas mitzvah*, greeting your *rebbe*,¹³⁶ walking on Shabbos,¹³⁷ or to see your friend who just came back from traveling. If one made an *eruv* even for anything

124. *A Guide to Techum Shabbos* page 36.

125. *Shulchan Aruch* 405:5. If he has to use the restroom out of the four *amos* he may go until he finds a place to relieve himself (*Shulchan Aruch* 406:1). Refer to *Toras Hayoledes* 28 on going to the hospital and returning on Shabbos.

126. *Shulchan Aruch* 415:2. See *Har Tzvi O.C.* 2:15.

127. *Shulchan Aruch* 408:1, 409:7.

128. *Ibid* 413:1, *Magen Avraham* 1, *Taz* 1, *Mishnah Berurah* 3.

129. For matzah it can be between 7.3 and 18.9 ounces, depending on the different opinions (*Tikun Eruvin* 3:page 164).

130. *Shulchan Aruch* 409:7, *Mishnah Berurah* 36.

131. *Magen Avraham* 386:8.

132. *Shulchan Aruch* 386:6.

133. *Ibid* 386:5, *Mishnah Berurah* 27.

134. *Shulchan Aruch* 386:6, *Mishnah Berurah* 37.

135. *Shulchan Aruch* 415:1, *Mishnah Berurah* 409:35. However, in a case of need one can walk before Shabbos (without putting food) and stay there even for a non-mitzvah purpose (*Ibid* 415:1, *Sha'ar Hatzion* 1, 3).

136. *Shulchan Aruch* 415:1.

137. *Rama* 415:1. See *Tikun Eruvin* 3:page 242.



not mentioned it is *bedi'aved*.¹³⁸ If the *brachah* was not recited, the *eruv* is still valid.¹³⁹

If a counselor wishes to take his bunk on a long walk on Shabbos, he should make sure there is enough food for the campers. Similarly, if a bungalow colony has a larger number of residents than normal (such as on Shabbos Nachamu) that may wish to walk to a specific colony, enough food should be placed at the second location to include them all.¹⁴⁰ If an *eruv* is made for more than one person, they need to be informed that the *eruv* was made.¹⁴¹ Therefore, if an *eruv* is made for many people in a bungalow colony or camp, they should be informed before Shabbos.¹⁴²

The *eruv* must be placed within the original 2,000 *amos*¹⁴³ in a safe location.¹⁴⁴ It must be accessible on Shabbos.¹⁴⁵ If it was eaten by birds before Shabbos began it is not valid.¹⁴⁶

Bedikas Chametz

One who owns a summer home may sell it before Pesach in order to avoid doing a *bedikah*.¹⁴⁷ This obviously does not apply if he will actually be there for Pesach.

138. Ibid.

139. *Mishnah Berurah* 14.

140. *A Guide to Techum Shabbos* page 47.

141. *Shulchan Aruch* 413:1, 414:1. Refer to *Mishnah Berurah* 413:5. The reason is since they may not wish to have it made for them since they will lose out 2,000 *amos* potential from the other direction (*Shulchan Aruch* 414:1).

142. *A Guide to Techum Shabbos* page 54.

143. Refer to *Shulchan Aruch* 409:5.

144. *Shulchan Aruch* 409:6. See *Tikun Erwin* 3:page 210. If it is put in a place which you may not go into and going there is trespassing then the *eruv* is not valid (*Tikun Erwin* 3:pages 196-197). This is very common in the country when one wishes to place an *eruv* between two different colonies (*Tikun Erwin* 3:page 197).

145. *Aruch Hashulchan* 409:2.

146. *A Guide to Techum Shabbos* page 54. See *Shulchan Aruch* 393:3.

147. Refer to *Maseches Pesachim* 6a, *Shulchan Aruch O.C.* 436:1, *Shulchan Aruch Harav* 436:5, Harav Herschel Shachter *shlit"á*. See *Rivevos Ephraim* 3:606:2.

One who goes on a family trip on Chol Hamoed and sleeps in a hotel which was not checked for *chametz* before Pesach would have to do a regular *bedikah* with a *brachah* in the hotel room on Chol Hamoed.

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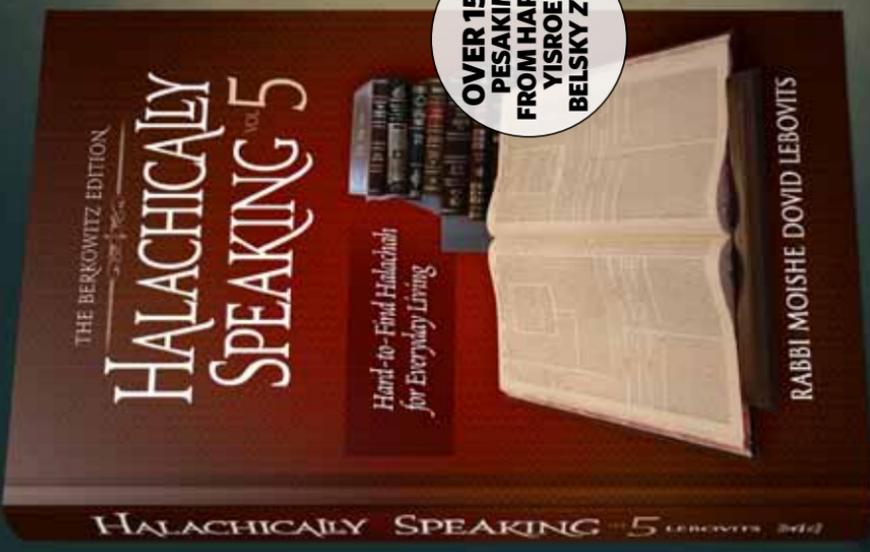
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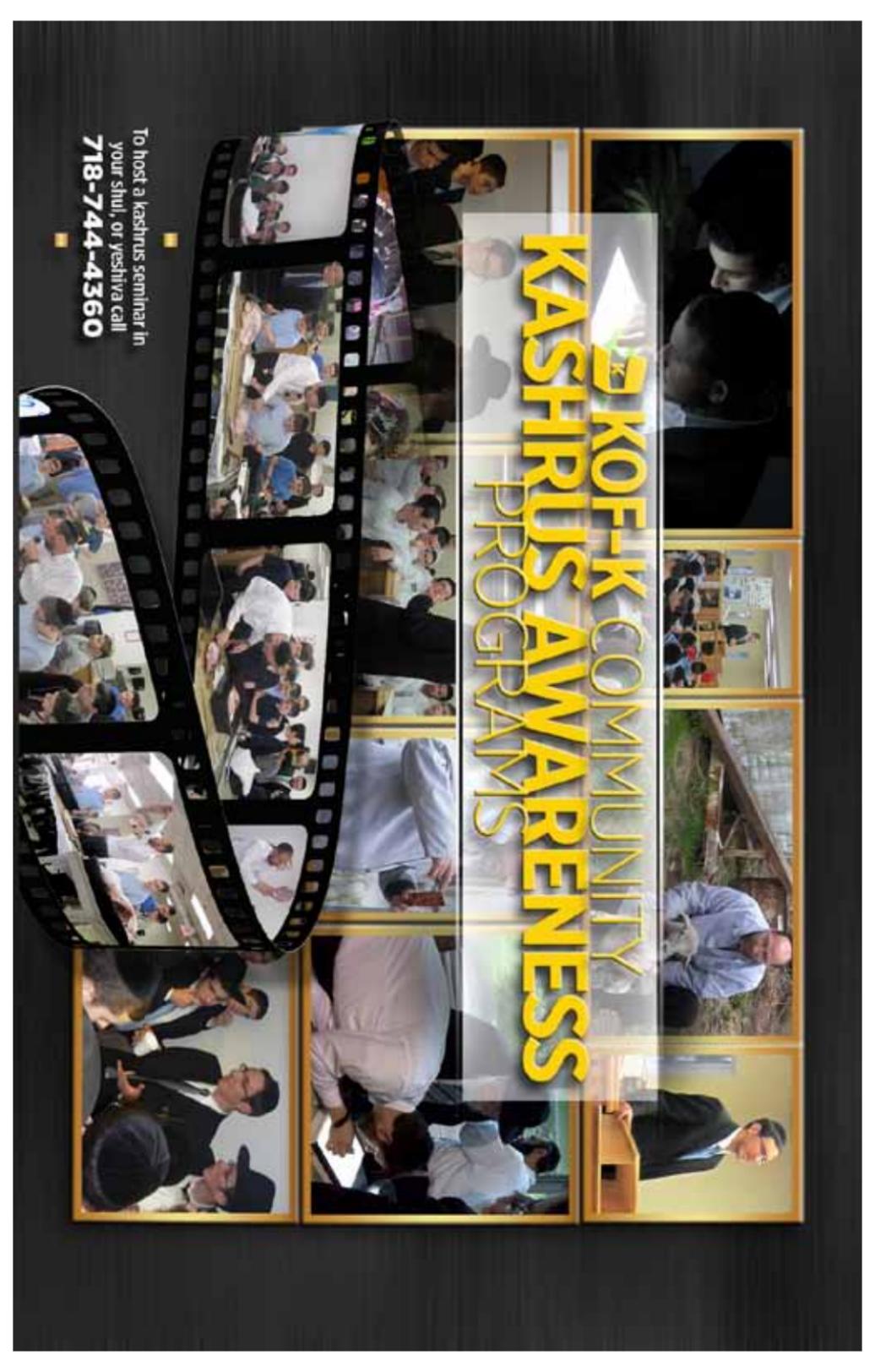


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