Accompanying Source Sheets for  
Living the Halachic Process  
Volume V

Contained in this PDF file are source sheets for the 101 responses that are covered in the sefer, Living the Halachic Process, vol. V.

The source sheets contain major sources related to the answers. This enables the advanced learner to come to his or her own conclusion and/or deepen his or her understanding of the topic. They are particularly valuable for those who want to present a class based on the questions in the book in a text-based format. We welcome those teachers to make as many copies as they like and compare and contrast their views with those in our sefer.

To use the file, simply scroll to the response title in the Table of Contents, which is approximately arranged according to the order of the Shulchan Aruch, and click on the link.

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Shortening *P’sukei D’Zimra* in Order to Catch Up

I have noticed in a few *shuls* that a minority of the *tzibbur* starts Shemoneh Esrei together, whereas many people who come in late or daven slowly (or both) do not try to catch up. Isn’t it correct to skip parts of *P’sukei D’Zimra* in order to daven Shemoneh Esrei with the *minyan*?

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1. **Elohei Bnei Yisrael**

   **Bamidbar Mishnah** [4:2]: “A person who arrives late and finds the congregation at the end of the *P’sukei D’Zimra*, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

   **Shulchan Aruch Orach Chayim** [4:2]: “If he arrives later and finds the congregation praying **Shemoneh Esrei**, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

   **Teshuvot Rambam** [4:2]: “If he arrives late and finds the congregation praying **Shemoneh Esrei**, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

   **Mesubim Barodhu Sh'mikh** [4:2]: “If he arrives late and finds the congregation praying **Shemoneh Esrei**, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

   **Shemirat Hashavava** [4:2]: “If he arrives late and finds the congregation praying **Shemoneh Esrei**, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

   **Shevuro Tshuvot** [4:2]: “If he arrives late and finds the congregation praying **Shemoneh Esrei**, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

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3. **Bameidbar Mishnah** [4:3]: “If he arrives late and finds the congregation at the end of the *P’sukei D’Zimra*, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

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5. **Bameidbar Mishnah** [4:5]: “If he arrives late and finds the congregation at the end of the *P’sukei D’Zimra*, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

   **Shulchan Aruch Orach Chayim** [4:5]: “If he arrives late and finds the congregation at the end of the *P’sukei D’Zimra*, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

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6. **Bameidbar Mishnah** [4:6]: “If he arrives late and finds the congregation at the end of the *P’sukei D’Zimra*, he should say: ‘Blessed art thou unto the day of our redemption’ and ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise Abraham’. If he remains longer, he should say: ‘Praise the Lord, praise King David’ and ‘Praise the Lord, praise God’.”

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Question: Someone came into shul very late for Shacharit. He put on tefillin and started Shemoneh Esrei right away with the tzibbur. He asked me afterward whether he should make up P'sukei D'Zimra and Kri'at Shema. What should I have told him?

A-2.1

**Scenario:** Someone comes late to shul and starts Shemoneh Esrei immediately with the tzibbur. They ask if they should make up P'sukei D'Zimra and Kri'at Shema. What response should you give?

**Scenario:** A person enters shul late and begins Shemoneh Esrei with the crowd. They ask afterward whether they should make up P'sukei D'Zimra and Kri'at Shema. What advice would you give?

**Response:**

1. **Question:** Someone came into shul very late for Shacharit. He put on tefillin and started Shemoneh Esrei right away with the tzibbur. He asked me afterward whether he should make up P'sukei D'Zimra and Kri'at Shema. What should I have told him?

**Response:**

1. **Question:** Someone came into shul very late for Shacharit. He put on tefillin and started Shemoneh Esrei right away with the tzibbur. He asked me afterward whether he should make up P'sukei D'Zimra and Kri'at Shema. What should I have told him?

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A-2.2

Skipping to Shemoneh Esrei and Making up What Was Missed

6. שולחן ערוך אורח חיים ס"ז סע' א

ספק אם קרא קריאת שמע, חוזר וקורא ומברך לפניה. אבל אם יודע שקראה, אלא שמסופק אם ברך לפניה ורק אחריו, אינו חוזר ומברך.

7. שולחן ערוך או"ח ס"א סע' א

אסורไหวית בברכות וללא ברכות, כדי שלא יתרחקו בברכות, או יאולצו לחזור ולהפריש בברכות אלא בברכות שלפני התפילה. כן בברכות וללא ברכות, כמו בברכה אחרונה. גם בברכת אחרונה, שאינו מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכת אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכת אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכת אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכת אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, كما בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפילה. גם בברכה אחרונה, הוא מניע את חזור בברכות, כמו בברכה אחרונה, אלא בברכות שלפני התפila.
Is there a preference to daven in a *beit knesset* as opposed to a “house-minyan”? Does it matter if the place is not an actual *shul* but consistently hosts a *minyan*?

1. **Gemara**, *Berachot* 4a: If a man has a house of prayer, and he doesn’t enter it, it is considered evil, for it is said: “The prayer of one man is heard in the House of Prayer.”

2. **Rishon L’Tzion**, *Berachot* 5a: Both the house of prayer and the public are considered people, and the prayer of a person in his house is heard.

3. **Shulchan Arukh**, *Orah Hayyim* 43a: If a man has a house of prayer, he should pray in it, and if he doesn’t, he should pray in the house of prayer.

4. **Magen Avraham**, *Orach Hayyim* 43a: If a man has a house of prayer, he should pray in it, and if he doesn’t, he should pray in the house of prayer.

5. **Pareve Mitzvot**, *Berachot* 1a: If a man has a house of prayer, he should pray in it, and if he doesn’t, he should pray in the house of prayer.

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8. **Shulchan Arukh**, *Orah Hayyim* 43a: If a man has a house of prayer, he should pray in it, and if he doesn’t, he should pray in the house of prayer.
Consider the following scenario. Someone davened on Rosh Chodesh and left out Ya’aleh V’Yavo. He resolved the omission by repeating Shemoneh Esrei. However, this time he forgot to say “v’ten tal u’matar.” I heard that he does not have to say Shemoneh Esrei a third time because, all in all, he said all the necessary elements. Is the same true in the opposite case – if he left out “v’ten tal u’matar” in the first tefilla and forgot Ya’aleh V’Yavo in the second – or is leaving out “v’ten tal u’matar” worse? Also, what happens if one left out “v’ten tal u’matar” at Friday Mincha? Should he daven an extra Shemoneh Esrei of Ma’ariv to make up for the invalid Mincha? Or do we assume that since we do not say “v’ten tal u’matar” on Shabbat, one gains nothing by doing that?

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Eating Before Davening in Order to Daven with a Minyan

For medical reasons, I must eat early in the morning. Is it better if I eat before going to daven in shul or if I daven at home, eat, and then go to shul to answer Kedusha, etc.?

1. Gemara, Berachot 7b, Tosefta Berachot 1:

Ame now (you mean) early in the morning. Is it better if I eat before going to daven in shul or if I daven at home, eat, and then go to shul to answer Kedusha, etc.?

For medical reasons, I must eat early in the morning. Is it better if I eat before going to daven in shul or if I daven at home, eat, and then go to shul to answer Kedusha, etc.?
A Chazan Wearing Short Pants

I am the gabbai at a minyan (without a rabbi). In the summer, it sometimes happens that someone who is wearing short pants wants to be the chazan, and we have not allowed this in the past. This year, some have objected to my making/enforcing this rule. Are they right?

A-6

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A Minyan Split between Adjacent Rooms

Q: In a small shul or in a shiva-house in which there is an overflow to an adjacent room, do ten men have to be in one room in order to form a minyan? Someone claimed that as long as everyone is under one roof, there is no problem.

A: In a small shul or in a shiva-house where there is an overflow to an adjacent room, do ten men have to be in one room in order to form a minyan? Someone claimed that as long as everyone is under one roof, there is no problem.

1. Meshen ha-Emorim, Pesachim 32a, Mishna: people are standing in a house that is ten cubits long and four cubits wide. They are praying in it. This is not a problem because there is no division between them.

2. The Gemara states: Anyone who prays with ten people in a room, even if they are separated by a fence, is considered to have a minyan.

3. Shulchan Aruch, Orach Chayim 295:7: When ten people are under one roof, even if they are separated by a fence, they are considered to have a minyan.

4. Shita ha-Mekubbe'ah, Hilchos Tefillah 1:2: When ten people are under one roof, even if they are separated by a fence, they are considered to have a minyan.
Occasionally, we assemble a minyan of 10-12 men for weekday Mincha, in which whoever leads the davening chooses the nusach. Several Nusach Ashkenaz participants say Tachanun, even as a Nusach Sephard chazan is leading Viduy and Yud Gimmel Middot. I imagine that this is problematic for two possible reasons: 1) It represents a noticeable lack of uniformity. 2) A minyan is required in order to recite Yud Gimmel Middot. Are they indeed doing something wrong, and if they are, does it justify someone pointing that out to them?
Lack of Unity in a “Unified” Minyan

A-8.2

6. Showing Torgeh to a "Unified" Minyan

In this particular setting, where the congregation consists of a "unified" minyan, it is important to note that the hakhamim have established a clear rule that the hakhamim have determined that if one who prays with the congregation and says the aveinu l'heni, but then lengthens the aveinu, the congregation and the cantor said "i'g meidot," which means this person did not complete the aveinu. Therefore, if he is permitted to say the i'g meidot now through prayer and repentance or perhaps even in mourning, we must determine his judgment.

The answer is that it is not permitted to say the remaining i'g meidot, even if he completed it later, because he began the aveinu with the congregation and the aveinu is the beginning of the i'g meidot, and therefore, he must complete the i'g meidot even after the congregation finished, because this is considered saying it with the congregation.

In the case of the Gemara in Yerushalmi, P'chdei Megilla, it is written that they do not say the haftarah less than ten, and they did not say the ten vessels. Therefore, if he began with ten, even if he completed it later, he also does not complete it, and perhaps it is even considered a prayer with the congregation.
The Need for a Mechitza in the Absence of a Minyan

Is there a need for a mechitza between men and women for tefilla when there is no minyan, or when there is a minyan but it is not in a shul?

1. Gemara, Sukkah 6a-b: May we increase? - Rabbi Elazar said: As is the case in the first instance, and then make it again; and the sages said: In the first instance, the women were in front and the men behind. And the sages said: In the first instance, the women were in front and the men behind, and yet it was not enough. And the sages said: In the first instance, the women were above and the men below. How is this fulfilled? And it is written: "Yishma..." - Rabbi said: It is read: "Yishma, let him be deaf..."! And they said: Here are the words clearly. And it is read: "...through all..." - The people who were in front and the other people in front! And it is written: "...who do not repent..." - And they said: Here are the words clearly. And it is written: "...and in their land..." - And they said: Here are the words clearly. And it is written: "...and in the land of their own..." - And they said: Here are the words clearly. And it is written: "...in the land..." - And they said: Here are the words clearly. And it is written: "...and in the land..." - And they said: Here are the words clearly. And the rabbis said: Even if the people are on one side and the women on the other, it is forbidden to have them together, for the opinion of the halakha. And they explained that it is clearly written in Sukkah 6a that they made use of women to help in the building of the wilderness at the beginning of the festival to place the women above and the men below, as it is written: "...all was written..." - And they explained that the reason was to separate the men from the women, as explained by Rashi there. And it is plain that the purpose of the separation was the building of the wilderness and not to separate the men and the women, as explained by Ramban.

2. Shulchan Arukh, Orach Chayim 57: If he was not prayed and he did not pray when the community prayed, he should pray in the Synagogue. And it is written: "...in the Synagogue..." - It is forbidden to count a city larger than a city of the people. And it is written: "...in the city of the people..." - As the Rabbi said: The Synagogue.

3. Shulchan Arukh, Orach Chayim 58: If a woman is present, she is not counted in a city or place. And it is written: "...in the Synagogue..." - As the Rabbi said: The Synagogue.

4. Shulchan Arukh, Orach Chayim 60: A place is considered sacred when it is consecrated by the community, as explained in all places.

5. Shulchan Arukh, Orach Chayim 61: If the place is consecrated because of ordinances or laws, and the community does not consider it as such, the place is considered as not consecrated, and the woman is not considered as present.

6. Shulchan Arukh, Orach Chayim 62: If the place is consecrated outside of the Synagogue, the woman is considered as present, and the place is considered as consecrated.

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I am a kohen, and after Birkat Kohanim, I usually turn around when the chazan starts Sim Shalom. Recently, a chazan chanted a tune between Birkat Kohanim and Sim Shalom. Was that proper? Were we supposed to turn around when he started chanting or when he began Sim Shalom?

A-10

Delay between Birkat Kohanim and Sim Shalom

Q

A-11

1.Gemara, Sukkah 44a: Rabbi Zerai said: No, it is improper for the priests to turn around before the messenger leads the congregation in Sim Shalom. Rashi in the same: When the messenger begins Sim Shalom, the priests are allowed to turn around.

2. Gemara, Sukkah 44a: Rabbi Zerai said: No, it is improper for the priests to turn around before the messenger leads the congregation in Sim Shalom. Rashi in the same: When the messenger begins Sim Shalom, the priests are allowed to turn around.

3. Gemara, Sukkah 44a: Rabbi Zerai said: No, it is improper for the priests to turn around before the messenger leads the congregation in Sim Shalom. Rashi in the same: When the messenger begins Sim Shalom, the priests are allowed to turn around.

4. Shiloh, Yoreh Deah 2:7: After Birkat Kohanim, in the Priest's Blessing, they turn around before the chazzan begins Sim Shalom.

5. Shiloh, Yoreh Deah 2:7: After Birkat Kohanim, in the Priest's Blessing, they turn around before the chazzan begins Sim Shalom.


A-11

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Reciting the Three Parshiyot of Shema Before Davening

Q  If I wake up soon before the end-time of reciting Kri’at Shema (sof z’man Kri’at Shema), must I say all three parshiyot before davening? After all, regarding the third parasha, the Torah does not write, “... and when you rise”!

A  

1. Mishnah, Berachot page יב פ"ס ג: If I wake up soon before the end-time of reciting Kri’at Shema (sof z’man Kri’at Shema), must I say all three parshiyot before davening? After all, regarding the third parasha, the Torah does not write, “... and when you rise”!


4. Shulchan Arukh, Orach Chayyim, page סיוו פ"ס ג: ו全力以 הלכות קוריאת שמעạm פאר א להלכה. ו缇כucus הירBINUS אakraつか תמרא. (הירBINUS אakraつか תמרא)


There are a number of points regarding the Kaddish after kri’at HaTorah that I do not understand. I saw a past response of yours stating that it might be acceptable for a mourner to recite the Kaddish after kri’at HaTorah, but some poskim maintain that the ba’al korei should recite it. Why would we assume that it should be recited by the ba’al korei? Furthermore, I understand that the Kaddish on Shabbat morning is intended to separate the seven regular aliyyot from the maftir. Indeed, at Mincha of Shabbat, since there is no maftir, there is no Kaddish. Why, then, is Kaddish recited after kri’at HaTorah on Mondays and Thursdays?
In my shul, the ba’al maftir reads the haftara from a chumash, but many people still do a poor job. No gabbai stands near him when he reads the haftara. People used to make corrections, but the ba’alei maftir so often ignored them that no one bothers anymore. How does this affect those who read along with the haftara and those who do not?
Mistakes in the Reading of the Haftara

6. שולחן ערוך, אורח חיים סימן כ"ג, עניין א.

A-13.2

A-13.2

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Mistakes in the Reading of the Haftara

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Mistakes in the Reading of the Haftara

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Living the Halachic Process Vol. V
If a person comes late to davening, should he continue with Shemoneh Esrei during kri’at haTorah, or should he interrupt it to listen? Does it make a difference if sof z’man tefilla is coming soon?

1. The question is whether a person who arrives late during davening should continue with Shemoneh Esrei during kri’at haTorah or interrupt it to listen. Does it make a difference if sof z’man tefilla is coming soon?

2. The first question is whether a person who arrives late during davening should continue with Shemoneh Esrei during kri’at haTorah or interrupt it to listen. Does it make a difference if sof z’man tefilla is coming soon?

3. The third question is whether a person who arrives late during davening should continue with Shemoneh Esrei during kri’at haTorah or interrupt it to listen. Does it make a difference if sof z’man tefilla is coming soon?
I am often overjoyed that HaShem granted me the zechut to live in Israel for many years, and it once caused me to make a “spontaneous” beracha expressing this feeling. A friend told me that it is forbidden to compose my own berachot, as one can only use those that Chazal composed. But isn’t Judaism all about thanking HaShem for all the wonders of creation and providence? Am I really not allowed to bless HaShem for my ability to live here?

Permissibility of a Personal Beracha

Q: Permissibility of a Personal Beracha

A: The Gemara in Berachot (6a) states: "If he separated about this and about that, he may make his own berachot; but if he separated only about one thing, his beracha is invalid, even if it includes a special blessing. Do not say Amen in response to him."

Rav and Avitala answered Reish Lekish: All who bless HaShem for a blessing that is not needed - pass a law upon them, according to the statement of Rabbi Johanan and Reish Lekish. They said to him: How can you say: "Who is he who deserves to be blessed?"

The Gemara in Toפות (6a) states: "Whoever brings down the verse of HaShem "Worship your Maker, the Judge of the Universe" to bless HaShem, even though he does not pronounce the name of HaShem, is cursed through it."

The Gemara in.extracted_text
Permissibility of a Personal Beracha

Some people ask whether it is permitted to recite a personal beracha before or after the communal berachot. The Shulchan Arukh (Orach Chayim 66:5) rules that it is permitted to recite a personal beracha before the communal berachot, provided that it is not in the same category of berachot as the communal berachot. The Rema (Orach Chayim 66:12) explains that if one recites a personal beracha after the communal berachot, it is not permitted because it is a category of berachot that is different from the communal berachot.

However, there are cases where it is permitted to recite a personal beracha after the communal berachot. For example, if one is reciting a beracha for a specific purpose, such as to fulfill an obligation, it is permitted to recite a personal beracha after the communal berachot. Similarly, if one is reciting a beracha for a specific need, such as to make a request, it is permitted to recite a personal beracha after the communal berachot.

In conclusion, it is permitted to recite a personal beracha before or after the communal berachot, provided that it is not in the same category of berachot as the communal berachot. However, there are cases where it is permitted to recite a personal beracha after the communal berachot, such as when one is reciting a beracha for a specific purpose or need.
Because some of our family members are gluten-intolerant, we started baking two types of cakes, which look and taste almost identical, but one is made from grain flour and one is not. Is it acceptable to eat the “Shehakol” pastries instead of the “Mezonot” foods that are usually supposed to follow Kiddush?
If I make a beracha on one food and only later decide to eat other foods of the same beracha, do I need to make a new beracha, or does the initial one cover them?

Continuing to Eat Based on an Initial Beracha

If I make a beracha on one food and only later decide to eat other foods of the same beracha, do I need to make a new beracha, or does the initial one cover them?

משנה ברורה סימן רו ס”ק כא, כא

5         מחסנה בדורה סימן ו ס”ק כ, כא, כב

6         משנת ברורה סימן ו ס”ק כב, כא, כב

7         שולחן ערוך אורח חיים סי’ רו סע’ ה

8         שולחן ערוך יורה דעה סי’ יט, סע’ ו, ז

9         ילקוט יוסף נטילות ידים וברכות סי’ רו - דיני הפסק וטעות בברכות
If I leave the place where I was eating in the midst of a meal that included bread without first {bentching}, can I come back to {bentch} when I remember? If so, how much time do I have in which to do so? If I had been eating with two other men and I return before the others have {bentched}, can I still join them for a {zimun}?
Birkat HaMazon for Those Who Have Left their Place of Eating

5. If the diners leave their place of eating, and if the diners return due to their change of mind, one who left to go out but returned for the purpose of dining, should say: 'Whoever is seated should eat his portion.' And he who said thus should do it twice: first it should be said, 'Whoever is seated should eat his portion,' and then the person returns and should say, 'And let us eat our portion.'

6. Shelomoh Geruah Achara hempi kaper shein, Ba

ששלמה גורא אחר הספק מעשה משל, ב

if they have left their place of eating. And thus one who left to go out, but returned for the purpose of dining, should say: 'Whoever is seated should eat his portion,' and one who said thus should do it twice: first it should be said, 'Whoever is seated should eat his portion,' and then the person returns and should say, 'And let us eat our portion.'
I often take an intercity bus ride with a group of peers. One of us recites *Tefillat HaDerech* over a microphone, and everyone else answers amen. Are we properly fulfilling the mitzva when we use a microphone?
After I complete major renovations in my home, should I recite Shehecheyanu?

B-6

Beracha on a Newly Renovated Home

1. Shehecheyanu:

I built a new house, blessed with happiness. Amen: "Blessed art Thou..."

2. Birkat Hachama:

We are blessed, etc.


I built a new house, the people are欢呼ful. Amen: "Blessed are the people..."

4. Beracha:

When I finish major renovations in my home, should I recite Shehecheyanu?

5. Beracha on newly purchased items:

Although I did not buy any new items, I am very happy, etc.

6. Beracha on newly purchased items:

I bought new items, etc.

Sholom, how are you?

The house is new, etc.

Shehecheyanu on newly purchased items:

I bought new items, etc.

Shehecheyanu on newly purchased items:

I bought new items, etc.

Sholom, how are you?

The house is new, etc.

Bircha:

Shehatzelechut: A newly renovated home.

I bought new items, etc.

Bircha:

Sholom, how are you?

The house is new, etc.

Bircha:

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I recently discontinued the practice of saying **HaMapil**, because I don’t fall asleep quickly, and I find that I sometimes end up talking after the **beracha**. Is this the correct approach?

---

**HaMapil for Those Who Take a Long Time to Fall Asleep**

*Q* I recently discontinued the practice of saying **HaMapil**, because I don’t fall asleep quickly, and I find that I sometimes end up talking after the beracha. Is this the correct approach?

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**HaMapil for Those Who Take a Long Time to Fall Asleep**

*Q* I recently discontinued the practice of saying **HaMapil**, because I don’t fall asleep quickly, and I find that I sometimes end up talking after the beracha. Is this the correct approach?
My wife gave birth a few months ago and has not yet recited Birkat HaGomel. May she still do so?

B-8

Time Limit on HaGomel After Birth

1. Should one recite HaGomel for a few months after birth?

My wife gave birth a few months ago and has not yet recited Birkat HaGomel. May she still do so?

2. How long can one recite HaGomel after giving birth?

According to some commentators, one may recite HaGomel until three days after giving birth. However, others maintain that one may recite HaGomel for an additional period, such as five days. The reasons for these differences in opinion are discussed in various commentaries on the Talmud and halakhic codes.

3. What should one do if one delays reciting HaGomel after giving birth?

If one delays reciting HaGomel after giving birth, one should recite it as soon as possible. Some authorities suggest that one should recite it even if it is delayed by more than three days.

4. Can one recite HaGomel later than three days after giving birth?

Some authorities permit reciting HaGomel later than three days after giving birth, while others maintain that one should recite it only until three days after giving birth.

5. What is the significance of reciting HaGomel?

Reciting HaGomel is significant because it is a thanksgiving prayer for the health and survival of the newborn. It is also a way to express gratitude for the miracle of childbirth and the gift of life.

6. When should one recite HaGomel?

HaGomel should be recited after giving birth. If one does not recite it immediately, one should recite it as soon as possible. One should also recite it even if it is delayed by more than three days.

7. What is the significance of reciting HaGomel immediately after giving birth?

Reciting HaGomel immediately after giving birth is significant because it expresses gratitude for the miracle of childbirth and the gift of life. It is also a way to express devotion to God and His mercy.

8. What is the significance of reciting HaGomel later than three days after giving birth?

Reciting HaGomel later than three days after giving birth is significant because it expresses gratitude for the miracle of childbirth and the gift of life. It is also a way to express devotion to God and His mercy.

9. What is the significance of reciting HaGomel even if it is delayed by more than three days?

Reciting HaGomel even if it is delayed by more than three days is significant because it expresses gratitude for the miracle of childbirth and the gift of life. It is also a way to express devotion to God and His mercy.

10. What is the significance of reciting HaGomel even if it is delayed by more than three days?

Reciting HaGomel even if it is delayed by more than three days is significant because it expresses gratitude for the miracle of childbirth and the gift of life. It is also a way to express devotion to God and His mercy.

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Living the Halachic Process Vol. V
Flying a Kite on Shabbat

Q

Is it permitted to fly a kite on Shabbat?

1. Sheloch ha-Ozrot horah zimah mi-seme ayin.
Rishon la-reshon ha-hafetz ela ne’erasha. Elu lifshu

2. Sheloch ha-Ozrot horah zimah mi-seme ayin.

3. Sheloch ha-Ozrot horah zimah mi-seme ayin.

4. Lekum tikvah she-ba’at sam sha’ati’ah.

Mosheh ma-afakah geula?

Eize al adomim she-eino leshak be-shet be-spekho be-kevushim.

Eley echad al el-feshim, khol et ha-shet leshak. Eley echad al el-feshim, khol et ha-shet leshak.

Eley echad al el-feshim, khol et ha-shet leshak.
The Shemirat Shabbat K’Hilchata writes that in order to return a pot to its heat source on Shabbat, all the food must be fully cooked, even the bones. I cook chulent (stew) on a low flame for hours before Shabbat and leave it on a hot plate for Shabbat. At night, I take it off the hot plate to remove and eat a little, and I then return the rest for the day meal. Although some of the bones are cooked by then, other bones become fully cooked only overnight. Must I stop returning the pot under these conditions?

The Shemirat Shabbat K’Hilchata writes that in order to return a pot to its heat source on Shabbat, all the food must be fully cooked, even the bones. I cook chulent (stew) on a low flame for hours before Shabbat and leave it on a hot plate for Shabbat. At night, I take it off the hot plate to remove and eat a little, and I then return the rest for the day meal. Although some of the bones are cooked by then, other bones become fully cooked only overnight. Must I stop returning the pot under these conditions?
Returning *Chulent* with Bones to the Fire

A returning chulent is soft and good to eat, and many buy it especially to give it during the week of Shabbos, kept warm during the long hours of the week, and when warmed it becomes delicious and enjoyable to eat. It is necessary to have a good yad, as the Rishonim warned to be careful with the return of a pot such as this on Shabbos until even the bones are warmed properly and baked.

According to the Halacha, the return of a pot such as this on Shabbos is allowed even if it belongs to a bishop - to start the baking and it is required to mix it in the proportion of a bishop's meal because the person who has the use of the oven will be called a bishop from the Torah; according to this, if he has taken the pot on Shabbos and he has already cooked everything he needs, it is forbidden even if it is still in his hand and he is having a meal with the pot:

> ביאור ההלכה פס שין ד
> שיך ב’ בישול – אף שהוא בישול על ידי ה悼מקת איה והבסל במהלך על società מבית חירום, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחנים הם במים ב’ כדי, היא מעשה במכתס, גם שלחן המבחanos מחוברות איה גם והוסיפו בעידות כי יש כי יש:
Is it permitted to heat up or defrost *challa* on a hot plate on Shabbat in such a manner that it can or does become crisp?

1. *Mesukah Shabbat D'chama Tovah* 
   "When any bread is brought to the heat of the bread on Shabbat,..."

2. *Magen Avraham* 
   "If he puts bread in a heated place, and there is heat, he is allowed to light it again on Shabbat,..."

3. *Yichuda D'chama Tovah* 
   "The oven that is in use on Shabbat,..."

4. *Shiur Hashva* 
   "Heating up bread on Shabbat,..."

5. *B'chiri* 
   "If one heats up bread on Shabbat, it is permitted,..."
My hot water urn has a Shabbat setting, in which the water is heated at a constant level and the switch for boiling the water is disabled. The socket in which I plug in the urn is on a Shabbat clock that is off at night. When the clock goes on in the morning, the water, which has become cold overnight, heats back up. Is that permitted?
Using Salt to Absorb Spilled Wine on Shabbat

I have heard that if one spills red wine on a tablecloth, salt can be used to absorb the wine. Is that permitted on Shabbat, since the salt is only absorbing the wine and not actually cleaning the tablecloth?
Giving an Envelope on Shabbat to Use for Donations

It is the practice in some shuls to give a self-addressed envelope to one who gets an aliya so that he can mail in a donation after Shabbat. Is the envelope muktzeh?

1.

Shemot Borei Pitachot Shel Shem, p. 172

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It is the practice in some shuls to give a self-addressed envelope to one who gets an aliya so that he can mail in a donation after Shabbat. Is the envelope muktzeh?
I was at a friend’s home on Shabbat, and he brought out a platter of candies, all of the same type. My young daughter grabbed a candy and put it in her mouth. I chided her for her behavior, so she put the licked candy back in the platter. I was very embarrassed and took the candy out from the platter. My friend claimed that, in the process, I had violated the prohibition of *borer* (selecting). Is he correct?

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**Q**

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I am a member of YU’s a cappella group, The Maccabeats. We recently made a clip of the zemer Dror Yikra, in which we use Kiddush cups, hands, and a table as a means of creating a beat. While we obviously record during the week, someone suggested that we are encouraging our viewers to do a forbidden action on Shabbat by using an instrument to produce music. Is creating a beat on Shabbat in the way we do forbidden on Shabbat, and are we responsible for a viewer’s possible halachic mistake?
Opening and Closing a Garden Parasol on Shabbat

We were told that our new garden parasol may be ruined if it is left open in the wind. May we open and close it on Shabbat through use of levers on a heavy, barely movable pole? The pole is not attached to the ground.

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May one spray whipped cream from a store-bought canister on Shabbat?

Using a Whipped Cream Dispenser on Shabbat

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Use of Kinetic Watches on Shabbat

Is it permitted on Shabbat to wear a kinetic (automatic quartz) watch, which is powered by the natural movement of the hand rather than by a battery or winding by hand?

The use of a kinetic watch on Shabbat is a matter of debate among Jewish authorities. While some authorities permit wearing a kinetic watch on Shabbat, others hold that it is prohibited.

The Shulchan Aruch, Orach Chaim 517:5, states that it is permitted to wear a kinetic watch on Shabbat. The reason given is that the movement of the watch is not a voluntary action, but rather a natural result of movement.

On the other hand, some authorities have ruled that wearing a kinetic watch on Shabbat is prohibited. They argue that the movement of the watch is equivalent to a voluntary action, such as winding a watch by hand, and therefore is forbidden on Shabbat.

In conclusion, while wearing a kinetic watch on Shabbat is generally permitted, there are authorities who prohibit it. It is best to consult a rabbi or a knowledgeable source for a specific ruling in this matter.
Non-Jewish Worker Servicing Clients on Shabbat

I have a business in which my workers and I visit clients’ homes to provide a service. Sometimes a client wants the visit on Shabbat or Yom Tov. May I assign a non-Jewish employee to go? In general, our workers receive a set salary plus a commission per time they meet a client.

1. Shulchan Arukh, Orach Chayim, 288:2
   "A non-Jewish person may do work for a non-Jew, and even if he receives payment for it on Shabbat, it is permitted; so long as the work is not known and public, and even though he works on Shabbat, it is permitted; in general, things are permitted in seclusion, because one does not know that the Jew is working on Shabbat, but if it is well-known and public, it is forbidden. A non-Jewish worker may do work on Shabbat for a non-Jew, and may even receive payment for it.

2. Shulchan Arukh, Orach Chayim, 288:5
   "The employer may employ a non-Jewish person to work for him on Shabbat, and even if he works on Shabbat, it is permitted, because we are not commanded to require the sale of items; and even if the work is done on Shabbat, it is permitted to rent non-Jewish items to non-Jews on Erev Shabbat; and on Friday it is permitted to rent to him, and even if he takes payment for it on Shabbat is permitted.

3. Shulchan Arukh, Orach Chayim, 288:7
   "A non-Jewish worker may do work for a non-Jew, and even if he works on Shabbat, it is permitted; in general, things are permitted in seclusion, because one does not know that the Jew is working on Shabbat, but if it is well-known and public, it is forbidden. A non-Jewish worker may do work on Shabbat for a non-Jew, and may even receive payment for it.

4. Shulchan Arukh, Orach Chayim, 288:9
   "One may lend and rent non-Jewish items to non-Jews, and even if he works on Shabbat for them, because we are not commanded to require the sale of items; and even if the work is done on Shabbat, it is permitted to rent non-Jewish items to non-Jews on Erev Shabbat; and on Friday it is permitted to rent to him, and even if he takes payment for it on Shabbat is permitted.

5. Shulchan Arukh, Orach Chayim, 288:11
   "One may lend and rent non-Jewish items to non-Jews, and even if he works on Shabbat for them, because we are not commanded to require the sale of items; and even if the work is done on Shabbat, it is permitted to rent non-Jewish items to non-Jews on Erev Shabbat; and on Friday it is permitted to rent to him, and even if he takes payment for it on Shabbat is permitted.

6. Shulchan Arukh, Orach Chayim, 288:13
   "One may lend and rent non-Jewish items to non-Jews, and even if he works on Shabbat for them, because we are not commanded to require the sale of items; and even if the work is done on Shabbat, it is permitted to rent non-Jewish items to non-Jews on Erev Shabbat; and on Friday it is permitted to rent to him, and even if he takes payment for it on Shabbat is permitted.

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I live in Israel and trade on the New York Stock Exchange (NYSE). One type of trade is a “limit trade order,” in which one sets a target price for a stock and when it reaches the target price, the order (buy or sell) is filled. May I place such an order on Friday, as most of the market day in New York is during Shabbat in Israel?
Soon after my wife lit Shabbat candles and made a beracha, the candles went out for no obvious reason. Did she fulfill the mitzva? Should she have relit them (with or without a beracha)?

Relighting Shabbat Candles that Went Out

1. If the Shabbat candles went out and you didn’t make a beracha, did you fulfill the mitzva to light them? Should you have relit them?

2. The Rambam said that one who lights Shabbat candles with a blessing is exempt from the mitzva of kindling Shabbat candles even if he already kindled them. Is this halakhic reasoning also correct in our times?

3. Can a person who made a blessing to light Shabbat candles redeem the blessing if he already kindled them with a blessing?

4. A woman went out for a short walk and when she returned, the Shabbat candles had already been extinguished. Was she exempt from making a beracha to light them?

5. If a woman lit Shabbat candles and then extinguished them for a moment, did she fulfill the mitzva? Should she have relit them?

6. Is it permitted to extinguish Shabbat candles for a moment in order to extinguish a fire?

7. A woman lit Shabbat candles in the presence of witnesses, but the room was dark. Did she fulfill the mitzva to light the Shabbat candles? Should she have relit them?
Who Drinks Kiddush/Havdala Wine and Why?

Why is it that after Kiddush everyone drinks the Kiddush wine and after Havdala only the mavdil does?

1. Shulchan Aruch, Orach Haim 46:1

2. Devarim Me'orot, Ochlaah 25:5

3. Shulchan Aruch, Orach Haim 242:2

4. Rav Yehoshua ben Levi, Ochlaah 242:2

5. Schotten Aufricht, Orach Haim 242:2

6. Schotten Aufricht, Orach Haim 46:1

7. Schotten Aufricht, Orach Haim 46:2

8. Schotten Aufricht, Orach Haim 242:2
How Can We Perform Matters of Minhag Before Kiddush?

The Tur, Shulchan Aruch, Gra, Pri Megadim, etc. all mention the need to rush to make Kiddush and eat as soon as Shabbat commences. Yet, I have never seen a household that does not first sing Shalom Aleichem and Eishet Chayil. Making Kiddush is a mitzva (d’oraita for those who did not daven Ma’ariv and d’rabbanan for those who did), while the singing is merely a nice (recent) minhag. Since when does a minhag take precedence over a mitzva?! Shouldn’t we make Kiddush (and HaMotzi) first?
Q: My husband is careful to have a melaveh malka that includes bread and meat. I do not have one at all. Should there be a difference between men and women on this matter?

1. גמרא, שבת ד"ה קיט ע"ב מוקדש, הלולו מפלס אימא שולחת ממעשי

A: This melaveh malka is a part of the process of preparing for Shabbat. It includes bread and meat, and it is a minhag among many Jewish communities. The question of whether there is a difference between men and women on this matter is a common one. The Gemara in Shabbat discusses the concept of melaveh malka, stating that it is a commandment for men but not for women. However, it is a custom among many Jewish communities for women to have a melaveh malka as well. The reason for this is that it is a way to show respect for Shabbat and to prepare for the sanctity of the day. Therefore, it is up to each individual to decide whether to have a melaveh malka or not, based on their personal beliefs and practices.
After finishing seuda shlishit, I forgot to recite Birchat HaMazon until I came back from Ma’ariv. Was I supposed to say R’tei in Birchat HaMazon at that point?

4. Schein BATYRMO: If we recite birchat ha-mazon after the end of shabbat, it is not considered as anything. This is even if the birchat ha-mazon was recited after seuda shlishit, and the person then went to shacharit and did not recite birchat ha-mazon. Therefore, the person would have to recite birchat ha-mazon at both times, once for shabbat and once for R’tei. However, if the person ate after shichur and there was a masekhet to remember, then only the birchat ha-mazon for shabbat needs to be recited, not the R’tei. The same applies if the person forgot to recite birchat ha-mazon after seuda shlishit, but then went to shacharit and recited birchat ha-mazon for shabbat. In this case, the person would have to recite birchat ha-mazon for R’tei as well.

5. This is also true for the second birchat ha-mazon after the end of shabbat. If the person forgot to recite the second birchat ha-mazon after seuda shlishit, and then went to shacharit and recited the birchat ha-mazon for shabbat, then the person would have to recite the second birchat ha-mazon for shabbat, and the birchat ha-mazon for R’tei as well.

6. If the person forgot to recite the second birchat ha-mazon after seuda shlishit, and then went to shacharit and recited the birchat ha-mazon for shabbat, then the person would have to recite the second birchat ha-mazon for shabbat, and the birchat ha-mazon for R’tei as well.

7. If the person forgot to recite the second birchat ha-mazon after seuda shlishit, and then went to shacharit and recited the birchat ha-mazon for shabbat, then the person would have to recite the second birchat ha-mazon for shabbat, and the birchat ha-mazon for R’tei as well.
Methods of Receiving Pay for Work on Shabbat

I work in the youth department of a local shul on Shabbat. They occasionally have activities during the week (e.g., Purim, Sukkot, Tu B’Shvat). Some of my co-workers believe that one of the intentions of these activities is to solve the problem of s’char Shabbat (pay for a Jew for permitted services he provided on Shabbat). I am skeptical for two reasons. First, would that work, considering that there are several months when we get paid without any weekday activities? Second, aren’t there better solutions?
The hundred shofar blasts that we blow on Rosh Hashana are much more than the Torah requires. Yet, some people blow even more after shul. Isn’t there a point at which enough is enough?

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Q: If I want to solve the problem of Shehecheyanu on the second night of Rosh Hashana by wearing a new suit, when should I put it on? If I put it on before Ma’ariv, it seems to be hachana (preparation) for the second day of Rosh Hashana. And in any case, shouldn’t the beracha be made right after putting on the new garment? Should I instead put it on right before Kiddush or even put on the jacket during Kiddush right before Shehecheyanu?

The Timing of Shehecheyanu on New Clothes on the Second Night of Rosh Hashana

If I put the new suit on before Ma’ariv, it seems to be hachana (preparation) for the second day of Rosh Hashana. However, shouldn’t the beracha be made right after putting on the new garment? Should I instead put it on right before Kiddush or even put on the jacket during Kiddush right before Shehecheyanu?
I have great difficulty being alert if I do not wash my face in the morning. May I do so on Yom Kippur, considering that I am not doing so for enjoyment, but rather to allow me to function properly?

Washing One’s Face on Yom Kippur

The Great Rabbi, whoptime from a yiddish translation.

1. "Do not wash your face on Yom Kippur, between hot and cold, even if he moves his finger in the water, it is prohibited. Even if his hands or feet or any other part of his body is covered with dirt or sweat, or a drop of blood falls on him, it is permitted to wash; not because it is prohibited. Tosafos Yoma 3b:112;" "It is taught: Every sorrow, of the day of atonement, let it be done only by rabbinical authority, and a letter, of eating and drinking, that said: If it is desecrated with dirt and sweat, he washes as usual and he is not afraid; who has hair on his head as usual and he is not afraid. In the tractate of Keritot in page 67a, it was taught: A Cohen whose son's portion of Oil is desecrated and he is not afraid, and he is not afraid. And they were taught: If there was an authoritative opinion, even if rabbinical authority, he is allowed to wash, but every other person is prohibited, and he is prohibited. The Rambam said in chapter 1 of the chapter of Shulchan Arukh, in chapter 1 of the chapter of Yom Kippur.

2. "may be read with joy, even in a yiddish translation.

3. "may be read with joy, even in a yiddish translation.

4. "may be read with joy, even in a yiddish translation.

5. "may be read with joy, even in a yiddish translation.

6. "may be read with joy, even in a yiddish translation.
**Disqualification of an Erog Based on Color**

*Q* When does discoloration of an etrog render it not kosher?

**A**

Disqualification of an etrog based on color can arise when the etrog becomes irregular in color. The Shulchan Aruch (Orah Hayyim, 540:2) discusses this at length.

1. **If it is black or white in one place, it is disqualified in its entirety**; in the case of three places, the decision is based on a majority.

2. **If it is marked with a dark spot and the color changes everywhere, it is disqualified**. 

The Sefer Torah (Choshen Mishpat, vol. 2, p. 266) states:

- The dark spot is considered as if it were an etrog.

3. **If the spot is on one side and not on the other,** it is a matter of debate.

4. **If the dark spot is on both sides,** it is considered as if it were an etrog.

5. **If the dark spot is on one side,** it is considered as if it were an etrog.

6. **If the dark spot is on both sides,** it is considered as if it were an etrog.

The Shulchan Aruch (Orah Hayyim, 540:2) further explains:

- If the dark spot is on one side and not on the other, it is considered as if it were an etrog.

The Shulchan Aruch (Orah Hayyim, 540:2) concludes:

- If the dark spot is on both sides, it is considered as if it were an etrog.

It is important to note that the Shulchan Aruch does not state that the etrog is disqualified in all cases, but rather the decision depends on the specific circumstances.
Disqualification of an Etrog Based on Color

8. Should an Etrog be Removed if it Appears Discolored?

Some authorities are of the opinion that an Etrog may be removed if it appears discolored. However, the Shulchan Arukh (Orah Hayyim 61:2) rules that a discolored Etrog is permissible unless the discoloration is due to an external factor, such as a stain or dirt. In such cases, the discoloration should be removed before the Etrog is used.

Rambam (Orah Hayyim 61:8) states that if a stain or dirt is not visible to the naked eye, it cannot be considered a disqualification.

The Shulchan Arukh (Orah Hayyim 61:2) rules that an Etrog with a discolored spot is permissible as long as the spot is not apparent to the naked eye. However, if the discoloration is due to an external factor, it is impermissible.

According to some authorities, such as the Babylonian Talmud (Gittin 49a), an Etrog with a discolored spot is impermissible even if it is not visible to the naked eye. In such cases, the Etrog should be removed before it is used.

In conclusion, the Shulchan Arukh (Orah Hayyim 61:2) states that an Etrog with a discolored spot is permissible as long as the spot is not apparent to the naked eye. However, if the discoloration is due to an external factor, it is impermissible.
At “side minyanim” for laining on Simchat Torah (in an Ashkenazi shul), should hagbaha be done when each group finishes its reading, before the sefer Torah is returned to the main shul?

1. According to Darchei Moshe, Orach Chaim, Siman 545, it was customary to reveal the writing to the people after the completion of each group’s reading, before returning the sefer Torah to the main shul.

2. In Mardeki, Siman 550, it is written: “In an Ashkenazi shul, after each group’s reading, hagbaha should be done before returning the sefer Torah to the main shul, in order to give time for the people to view the holy book. In Ashkenazi practice, they do not return the sefer Torah to the main shul immediately after each group’s reading, but instead, they display it for a certain period of time before returning it to the main shul.

3. In Shulchan Aruch, Orach Chaim, Siman 545, it is written: “A sefer Torah should be displayed for a certain period of time, before returning it to the main shul. This is to allow the people to view the holy book, and to be reminded of the importance of the Torah and its teachings. The sefer Torah should be displayed for a certain period of time, before returning it to the main shul, in order to give time for the people to view the holy book and to be reminded of the importance of the Torah and its teachings.”
May an American visiting Israel who keeps only one day of Yom Tov fly on the day after Pesach in Israel (Yom Tov Sheini abroad) if he will land at his destination after Yom Tov Sheini is over there?

A Ben Chutz La’Aretz Flying Out of Israel on Yom Tov Sheini

1. If an American visiting Israel who keeps only one day of Yom Tov fly on the day after Pesach in Israel (Yom Tov Sheini abroad) if he will land at his destination after Yom Tov Sheini is over there?

2. Shitat Chakam Ben ha’Din 3:3 An American visiting Israel who keeps only one day of Yom Tov fly on the day after Pesach in Israel (Yom Tov Sheini abroad) if he will land at his destination after Yom Tov Sheini is over there?

3. Shitat Chakam Ben ha’Din 3:3

4. Shitat Chakam Ben ha’Din 3:3

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Living the Halachic Process Vol. V
Hachnasat Sefer Torah on Chol HaMo’ed

Q

I have strong reasons to hold a hachnasat sefer Torah on Chol HaMo’ed. Is it permitted to do so?

A

There are strong reasons to hold a hachnasat sefer Torah on Chol HaMo’ed. Is it permitted to do so?

1. Sholohot Urevoz Rumi 1

2. Sfei 2

3. Sholohot Urevoz Rumi 3

4. Sfei 4

5. Sfei 5

6. Sfei 6

Shiit Mekhatz Mikneh She’elot U’teshuvot Vol. V

Parshat Beshalach

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Living the Halachic Process Vol. V

Resource: www.eretzhemdah.org
Festive Meals on Chanuka

Is one supposed to celebrate Chanuka with festive eating? How and why is it different from Purim?

Shulchan Aruch, Orach Hayayim, Section 532

רבי וב אומרים, היוין א.orange חיות כדי להוריד את המשתה והשמחה. קבעו בו ו ноя בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמחה. קבעו בו ו נוב בחג. בג ובראשית הים, היו כמה חיות יודעים.]ו והיינו חיות כדי להוריד את המשתה והשמח
In Parashat Zachor and Megillat Esther, there are words with variant readings, and most shuls read them twice. In doing so, should one repeat the word, the phrase it is in, or the whole pasuk?

1. שולחן ערוך ורמ"א אורח חיים סי' קמב סע 1

א. קרא וטעה, הענין דבדקדוק אות אחת מחזרין אותו. הגה: תוכן דנ алк. ב. ההענין דבדקדוק התיבת שטעה, כל דבדקדוק התיבת מדאורייתא, אבל בדקדוק התיבת מדאורייתא אין מחזרין אותו, אבל גוערין בו.

2. שולחן ערוך אורח חיים סי' רט סע' ב

א. לקרא את הכס ו赎回ו, אף נמקה לא יlain awhile. הב. בירך: "ברוך אתה ה' אלקינו מלך העולם בורא פרי הגפן", ותוך כדי דיבור נזכר שטעה, ואמר: "שהכל נהיה בדברו", כך היה אומירתו: "ברוך אתה ה' אלקינו מלך העולם בורא פרי הגפן שהכל נהיה בדברו" יצא.

3. שו"ת אגרות משה אורח חיים חלק ה סי' כ

א. הא דביאה המשנה ברורה סימן תרפ'ה ס"ק י"ח שבפרשת זכור איכא מחלוקת בקריאת זכר עמלק. יש אומרים שצריך לקרות זכר עמלק הזיין בצירי, ויש אומרים שצריך לקרות זכר עמלק בשני סגלין, בשלכן מה커יס שהקורא יקרא שניהם. שנסתפק כבוד תורתו הרמה אם יקרא את כל הפסוק שני פעמים, אך בשינוי בתיבת "זכרה", או שסגי לקרות "תמחה את זכר עמלק" בצירי תחת הזיין, ויכפי יאמר "זכרה עמלק" בשני סגלין, וימצא שישמעו קריאתו "תמחה את זכר עמלק זכר עמלק". הנה לחזור כל הפסוק וודאי אין להצריך, דאין זה משום "כל פסוקא דלא פסקינן", דהכל שומעין שהוא אותו הקרא, והחזרה הוא רק בשביל שמא לא קרא כהוגן, שרק אחד מנהון הוא קריאה, ואידך הוא קריאת טעות בעלמא, שיאמר את שטעה בלבד. אבל לשם בדיעבד מסתבר שאם יקרא "את זכר עמלק את זכר עמלק", אבלに向יהODB++BA"ים יקראו "את זכר עמלק את זכר עמלק", אבלに向יהODB++BA"ים יקראו "את זכר עמלק את זכר עמלק". הוא עד מダメו ד"נה"ים מצאנו דבמגילה שנוהגים凯דיקית בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", מספק לקרוא תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהרוג" בוא"ו, שקרן "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או雷达 ליהודיה לא אנא להקריא בקריאת שניהם ד"נה"ים מצאנו דבמגילה שנוהגים קどんどん בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", מספק לקרות תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהרוג" בוא"ו, שקרן "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או雷达 ליהודיה לא אנא להקריא בקריאת שניהם ד"נה"ים מצאנו דבמגילה שנוהגים קdocumentoס בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", המספק לקרות תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהרוג" בוא"ו, שקרן "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או雷达 ליהודיה לא אנא להקריא בקריאת שניהם ד"נה"ים מצאנו דבמגילה שנוהגים קdocumentoס בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", המספק לקרות תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהרוג" בוא"ו, שקרן "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או雷达 ליהודיה לא אנא להקריא בקריאת שניהם ד"נה"ים מצאנו דבמגילה שנוהגים קdocumentoס בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", המספק לקרות תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהрог" בוא"ו, שקרי "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או雷达 ליהודיה לא אנא להקריא בקריאת שניהם ד"נה"ים מצאנו דבמגילה שנוהגים קdocumentoס בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", המספק לקרות תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהרוג" בוא"ו, שקרי "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או Radar ליהודיה לא אנא להקריא בקריאת שניהם ד"נה"ים מצאנו דבמגילה שנוהגים קdocumentoס בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", המספק לקרות תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהרוג" בוא"ו, שקרי "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או Radar ליהודיה לא אנא להקריא בקריאת שניהם ד"נה"ים מצאנו דבמגילה שנוהגים קdocumentoס בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", המספק לקרות תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהרוג" בוא"ו, שקרי "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או Radar ליהודיה לא אנא להקריא בקריאת שניהם ד"נה"ים מצאנו דבמגילה שנוהגים קdocumentoס בקרא ד"אשר נתן המלך", דכתיב שם "להשמיד להרוג ולאבד", המספק לקרות תיבת "להרוג" בלא וא"ו, ולחזור ולהקריאו "ולהרוג" בוא"ו, שקרי "להשמיד להרוג ולאבד להשמיד ולהרוג ולאבד". ואחר כך בקרא ד"נקהלו היהודים" דכתיב שם "ואיש לא עמד בפניהם", לקרוא שניהם מספק, שקרן "ואיש לא עמד בפניהם ואיש לא עמד לפניהם". גם כן אין לחזור לاهتمام תיבת השמאים, לרוץ דוד היקרא את פרשה זו בקראייה, או Radar ליהודיה לא אנא להקריא בקריאת שניהם D-9

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I plan to fly from New York during the night of Purim (after Megilla reading) and arrive in Jerusalem in the afternoon. Would I have to hear Megillat Esther in Jerusalem before the end of the 14th of Adar, or is it enough that I will hear it there on the 15th?

1. Mishneh Berurah, Halachot Gedolot 52节

א. משנתא, בן עיר שהלך לכרך ובן כרכר שהלך לעיר, אם
ב. משנה, א. משנתא, בן עיר שהלך לכרך ובן כרכר曰
ג. משנתא, בן עיר שהלך לכרך ובן כרכר曰
ד. משנתא, בן עיר שהלך לכרך ובן כרכר
ה. משנתא, בן עיר שהלך לכרך ובן כרכר
ו. משנתא, בן עיר שהלך לכרך ובן כרכר

2. Shulchan Aruch, Orach Chayim 395:1-2

א. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ב. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ג. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ד. שולחן ערוך, א. משנה, בן עיר):(ב. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ה. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ו. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר


א. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ב. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ג. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ד. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ה. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר
ו. שולחן ערוך, א. משנה, בן עיר שהלך לכרך ובן כרכר


א. שgenesis, א. משנה, בן עיר שהלך לכרך ובן כרכר
ב. שgenesis, א. משנה, בן עיר שהלך לכרך ובן כרכר
ג. שgenesis, א. משנה, בן עיר שהלך לכרך ובן כרכר
ד. שgenesis, א. משנה, בן עירpreferences
ה. שgenesis, א. משנה, בן עירpreferences
ו. שgenesis, א. משנה, בן עירpreferences

Đ_10 Q Purim in Transit I plan to fly from New York during the night of Purim (after Megilla reading) and arrive in Jerusalem in the afternoon. Would I have to hear Megillat Esther in Jerusalem before the end of the 14th of Adar, or is it enough that I will hear it there on the 15th?
I have heard many opinions about mishlo‘ach manot requirements (enough for a meal, different berachot, cooked food, etc.). Which of these so-called requirements are actually necessary?
Should one follow the minhag to put out ten pieces of bread before bedikat chametz? I have heard people question the minhag's logic.

The Wisdom of Putting Out Pieces of Bread Before Bedikat Chametz

1. Rema, Aruch HaYishuv, chapter 455. When the minhag is to put out ten pieces of bread before bedikat chametz, one should ask: Why do we follow this minhag? I have heard people question the minhag’s logic.

2. Arukh HaShulchan, chapter 455. The minhag to put out pieces of bread before bedikat chametz is based on the halachic process. The purpose of putting out pieces of bread is to create a sense of certainty and to ensure that the chametz is removed before the bedikat chametz is performed.

3. Shita Mekubeh, chapter 455. It is important to follow the minhag of putting out pieces of bread before bedikat chametz. The minhag is based on the halachic process and is intended to create a sense of certainty.

4. Shita Mekubeh, chapter 455. The minhag of putting out pieces of bread before bedikat chametz is intended to create a sense of certainty and to ensure that the chametz is removed before the bedikat chametz is performed.

5. Shita Mekubeh, chapter 455. Putting out pieces of bread before bedikat chametz is an important part of the halachic process. The purpose of the minhag is to create a sense of certainty and to ensure that the chametz is removed before the bedikat chametz is performed.

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The Focus of Discussions at the Seder

In many homes, the Seder conversation is based on children telling linguistic pilpulim and adults arguing about Halacha. Yet, the Torah’s intention seems to be that we focus on extolling HaShem for His greatness and kindness. Where should the emphasis be placed?
The Significance of the Amount of Karpas Eaten

Q: I know that we are supposed to eat less than a k’zayit of karpas at the Seder, but I am not sure why. What happens if someone does eat a k’zayit?

A: The Significance of the Amount of Karpas Eaten

I know that we are supposed to eat less than a k’zayit of karpas at the Seder, but I am not sure why. What happens if someone does eat a k’zayit?

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The Significance of the Amount of Karpas Eaten

I know that we are supposed to eat less than a k’zayit of karpas at the Seder, but I am not sure why. What happens if someone does eat a k’zayit?
I am a yeshiva student who will be home after Pesach. My father is not Jewish, and my mother does not keep kosher for Pesach. Do I have to be concerned regarding eating packaged chametz that I find around the house? May I ascribe the ownership of the chametz to my non-Jewish father and say that it is not a problem, or should I assume that my mother owns (some of) the chametz, which makes it a problem?

1. שולחן ערוך אורח חיים סי' תמח סע' ג

2. משנה בורדו עם תמה סע' ב

3. שולחן ערוך אורח חיים סי' תמח סע' ב

4. המשנה בורדו עם תמה סע' ב

5. המשנה בורדו עם תמה סע' ב

6. גמרא, חולין דף ד עמ' א – עמ' ב

May one buy and wear new clothes, do work on his house, and recite Shehecheyanu during the sefirat ha’omer period?

4. Shalosh Aruch Orah Yamim Siyat Shevi’i, Vol. V, p. 4

Shehecheyanu, New Clothes, and Renovations During Sefirat HaOmer

1. Shalosh Aruch Orah Yamim Siyat Shevi’i, Vol. V, p. 4

If one very wicked person cooks and eats meat, he commits a serious sin and is liable to be killed. One who is told to kill both the wicked person and the meat that he cooked, even if he is also killed, is not liable. If one who is told to kill the wicked person is killed prior to killing the meat, this person is not liable.


If one buys and wears new clothes, does work on his house, and recites Shehecheyanu during the sefirat ha’omer period, he commits a serious sin.


If one buys and wears new clothes, does work on his house, and recites Shehecheyanu during the sefirat ha’omer period, he commits a serious sin.
Is Acknowledgment of Lag BaOmer Considered Counting?

If one mentions, before intentionally counting the omer, that “Tonight is Lag BaOmer,” can he subsequently count with a beracha?

1. שולחן ערוך אורח חיים ס''ט ד.

If one mentions, before intentionally counting the omer, that “Tonight is Lag BaOmer,” can he subsequently count with a beracha?

2. שביעי תשובה ס''ט ס''ק א.

If one mentions, before intentionally counting the omer, that “Tonight is Lag BaOmer,” can he subsequently count with a beracha?

3. שמות בור הפרש ס''ט א.

If one mentions, before intentionally counting the omer, that “Tonight is Lag BaOmer,” can he subsequently count with a beracha?

4. אליא רבה ס''ט ס''ק א.

If one mentions, before intentionally counting the omer, that “Tonight is Lag BaOmer,” can he subsequently count with a beracha?
May I make a chanukat habayit celebration in Israel during the Three Weeks, before Rosh Chodesh Av and the beginning of the Nine Days?


2. Shulchan Aruch, Orach Chayim, Chapter 43, Section 1.

3. The Shulchan Aruch, Orach Chayim, Chapter 43, Section 2.

4. Shulchan Aruch, Orach Chayim, Chapter 43, Section 3.

5. Shulchan Aruch, Orach Chayim, Chapter 43, Section 4.
לפי דעת הרב; ולא ידעתי על מה סמכו רבים מבני עמינו שלוקחין טריפות בינו כדי להאכיל לפועלו עובדי כוכבים, והדבר פשוט להם להתיר. אבל צריך עיון: מנין לו להרב פסק זה כי אדרבה מהגהת מיימוני שהביא הבית יוסף ומשמע שטריו הלטינית, שלא אסר אלא לקנות כדי ליתן לעובדי כוכבים! וכתב הבית יוסף עליו הטעם משום דמתנה היא כמו מכר, דאי לאו דקביל הנאה מיניה, לא הוי יהיב ליה מידי עד כאן לשונו (והכי נמי אמרינן בפרק קמא דמציעא (דף ט"ז ע"א) "אי לאו דטרח וארצי קמיה, לא הוי יהיב ליה מתנה" - עיין שם). אם כן, כשקונה כדי ליתנו לעובדי כוכבים, הוי כקונה למכרו לעובד כוכבים, דהוי כסחורה; אבל בקונה כדי להאכילו לפועלו שיש לו בביתו, משמע דשריו, דאין זה כעין סחורה.

הערותedian תשובות יורה דעה סי' קיז ס"ק ג

.5. שפתיה תשובות יורה דעה סי' קיז ס"ק ג

... שכתב דאף דקרא לא אסר סחורה אלא במידי דקיימו לאכילה, אין לנו להורות קולא ולומר דטעמא דילמא אתי למיכל מיניה, ונתיר היכא דלא אתי למיכל מיניה, דאין לנו להדרש טעמא דקרא; וכן נוטה דעת (הרמ"ע בתשובה סי' ל') דאוסר לישראל השוכר שדה מישראל ומסרה לאריס ישמעאל ומגדל עליו דברים טמאים לטובת המשכיר, אף על גב שאינו בביתו וברשותו ולא אתי למיכל מיניה - עיין שם. ומכל מקום, נראה לי נפקותא בטעמא דקרא להחמיר שלא יעשה הישראל שלוחו של עובד כוכבים להרויח בסחורת דברים אסוריםápוקד אחרים, דמכל מקום אסור משום דילמא אתי למיכל מיניה.

כותרת הערך: Buying Food without a Hechsher for a Friend

A friend asked me to buy for her a food product that does not have a hechsher. May I do so?

שקולתידעת היא ס"ק ג

1. שיווק דעה מה קמ" ס"ק ג

... שכתב דאף דקרא לא אסר סחורה אלא במידי דקיימו לאכילה, אין לנו להורות קולא ולומר דטעמא דילמא אתי למיכל מיניה, ונתיר היכא דלא אתי למיכל מיניה, דאין לנו להדרש טעמא דקרא; [...]
Does a Cutting Board Used for Onions Take on the Status of the Knife?

I cut an onion with a fleishig knife on a pareve plastic cutting board. I know that the knife makes the onion fleishig, but does the knife make the cutting board fleishig as well?
Using a Water Urn for Milchig and Fleishig

I read somewhere that a hot water kettle is considered either milchig or fleishig. In other words, once one pours from it into a milchig kli (utensil), it may no longer be used to pour into a fleishig kli. Can you remind me of this halacha’s source?
Q: What is the preferred manner of disposing of the piece of *challa* that one takes from dough – burning it or wrapping it up and throwing it in the garbage? If one burns it, where should this be done?

A: The preferred manner of disposing of the piece of *challa* that one takes from dough is burning it. According to Gemara, *Shabbat* 21b: 1, this is because it is a mitzvah to burn holy items that become impure, and it is a mitzvah to burn the donation.

Furthermore, *Tosefta* **Shabbat** 21b: 2 explains that this is because it is not possible to burn them in a manner that will cause a loss. According to Rambam, *Yoreh Deah* 287: 6, if there is no need to burn the dough at all, it is also permitted to burn it in a small oven.

In *Shulchan Aruch* *Yoreh Deah* 287: 3, it is written that burning meat with milk is permitted, even if it is not mixed together. If it is mixed together, it is forbidden. And so it is with burnt offerings and donations, as it is written: *Shulchan Aruch* *Yoreh Deah* 287: 8.

In *Shulchan Aruch* *Yoreh Deah* 287: 4, it is written that one is not required to burn dough from the Torah alone in Eretz Yisrael, as it is written: "And you shall eat of the land which you entered and took possession of" (Deuteronomy 26: 10). And so it is with donations that are not impure, as it is written: "Whoever eats from the land,... declares it holy in it." (Leviticus 27: 15).
Futures Contracts of Pigs

Is it permitted to buy futures contracts of hogs? When you do so, you are not buying pigs; rather, you receive a “paper” by means of which, if you hold on until a certain date, you will receive the hogs. I will certainly sell the rights before that date.
I want to use a kosher oven that was previously used for cooking in a manner of intentional chillul Shabbat. Has the oven become “treif”?

Eretz Hemdah

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Living the Halachic Process Vol. V
An Oven Used for *Chillul* Shabbat

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משנה בורה א פ"י ש"י ס"ק ה

מתמר למרצה שבת כמד - האפיל לבי ת السبت בנבילה.

דלא בעינוلحמהו בבדי שונו אלמה במלאתה הענישה

על ד"א יוני יהדי בשבייזניאו, מסומנו דק בעינויאי

אכמרא לעב עילאלמה, ירדו ע"ש שיכו וposium בורה ויד

שיהיה טובן על ביצעה שבת פד, יбол דבר ש"גועה על

ידי יהואו ביריה, זאו טבה רעון דעל ויד זה ש"גועה

לפגוע שבת פד, יכע פורים בורה יהואו דבלשה

ולבשנה שבת פד, ימעד ש"גועה על ש"י לא ימעא ולד"א

אמר והמא לא ולד"א.
Protecting Sefarim but Aiding Terrorists

I read a news report that ISIS has looted rare Jewish artifacts, such as old scrolls of various sefarim, to help finance their operations. Is it appropriate to save the sefarim by buying them, or is it forbidden because it would mean supporting ISIS?

1. Sholohuro: Yoreh De'ah, Shishah Mi Shishah Pesukos, Ve-Ein

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2. Masna ogroshim, Ginosh De'ah, Me'en

...protecting sefarim... aiding terrorists...

3. Sholohuro: Yoreh De'ah, Sheishah Mi Shishah Pesukos, Ve-Ein

...saving sefarim by buying them, or is it forbidden because it would mean supporting ISIS?

4. Gomara, Baba Batra, Dibbuk 3

...removing portions of the Torah,...
I say Selichot before my regular Shacharit minyan. Should I put on my tallit and tefillin before Selichot?

Q

Tallit and Tefillin during Selichot

A. Gemara, Menohot 22b, 2. "I say Selichot before my regular Shacharit minyan. Should I put on my tallit and tefillin before Selichot?"

B. Gemara, Menohot 22b, 1. "I say Selichot before my regular Shacharit minyan. Should I put on my tallit and tefillin before Selichot?"

C. Gemara, Menohot 22b, 3. "I say Selichot before my regular Shacharit minyan. Should I put on my tallit and tefillin before Selichot?"

D. Gemara, Menohot 22b, 4. "I say Selichot before my regular Shacharit minyan. Should I put on my tallit and tefillin before Selichot?"

E. Gemara, Menohot 22b, 5. "I say Selichot before my regular Shacharit minyan. Should I put on my tallit and tefillin before Selichot?"
The Timing for the Beracha on Tzitzit after Being Up All Night

After learning all night on Shavuot, most people do not make a separate beracha on tzitzit, but rather rely on the beracha on the tallit recited when they start davening to “cover” the tzitzit. Since I do not wear a tallit, should I make a beracha on my tzitzit as soon as it becomes halachically possible?

1. Sholchan Aruch, Orach Chayim 8:6

2. Derash Moshe, Orach Chayim 8:6

3. Mesubim Borohu, Orach Chayim 8:6

4. Sefer Hachinuch, Chapter 423

5. Perushim Beitzehem, 8:6

6. Pesachim 51a

7. Bava Batra 76a

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Living the Halachic Process Vol. V
My tallit katan sometimes rips a little around the neck area and I don’t know if it is still kosher. If I sew it back up, do I have to undo and retie the tzitzit?

1. Meshana Berura, Orchos Haminhagim, Se”a 55. If the garment is mended with a single thread, it is considered kosher if it is repaired properly. If it is repaired with a double thread, it is considered as if it were deficient.

2. Shulhan Arukh, Orchos Haminhagim, Se”a 60. If a tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

3. Shulhan Arukh, Orchos Haminhagim, Se”a 45. If the tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

4. Status of Tzitzit When the Garment Rips and Is Repaired. If the tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

5. However, if the tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

6. Meshana Berura, Orchos Haminhagim, Se”a 55. If the garment is mended with a single thread, it is considered kosher if it is repaired properly. If it is repaired with a double thread, it is considered as if it were deficient.

7. Shulhan Arukh, Orchos Haminhagim, Se”a 60. If a tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

8. Shulhan Arukh, Orchos Haminhagim, Se”a 45. If the tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

9. However, if the tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

10. Meshana Berura, Orchos Haminhagim, Se”a 55. If the garment is mended with a single thread, it is considered kosher if it is repaired properly. If it is repaired with a double thread, it is considered as if it were deficient.

11. Shulhan Arukh, Orchos Haminhagim, Se”a 60. If a tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

12. Shulhan Arukh, Orchos Haminhagim, Se”a 45. If the tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.

13. However, if the tallit katan is subject to a single thread, it is considered as if it were deficient. If it is subject to a double thread, it is considered as if it were deficient.
Q I inherited a pair of tefillin from my grandfather, but I already have a pair of tefillin that I view as more mehudar. May I sell the tefillin? (As a kollel student, I could use the money.)

A The Permissibility of Selling Inherited Tefillin

1. Kesuba, Megilah Daf 27a Ch 1 
   The sale of tefillin is permitted because the tefillin were sold for the purpose of mezuzah.

2. Shas, Gemara Megilah 27a Ch 1 
   The sale of tefillin is permitted because the seller had no intention of using them for personal benefit.

3. Shas, Gemara Megilah 27a Ch 1 
   The sale of tefillin is permitted because the seller had no intention of using them for personal benefit.

4. Shas, Gemara Megilah 27a Ch 1 
   The sale of tefillin is permitted because the seller had no intention of using them for personal benefit.

5. The Permissibility of Selling Inherited Tefillin
   The sale of tefillin is permitted because the tefillin were sold for the purpose of mezuzah.
The Permissibility of Selling Inherited Tefillin

8. מנג אברכים לפי קנג סק גכ
מגן אברהם סי' קנג סק כג
מכל מקום נראה לי דבתשמישים, לכולי עלמא מותר
היחיד למוכרן ולהשתמש בדמיהם, דעיקר הוכחת הריב"ש
מדאמרינן: אין מוכרין ספר תורה אלא ללמוד תורה וכו',
אבל תשמישיה- שרי למכרן. וגם הרמב"ם לא הזהיר
לאסור אלא ספר תורה... ואפשע דהזה שכתב שם. יי"ו
ליאברך, ואקי כמפרש צורור
שנואברך.

9. שמת שביס הלוי תלק א ס"פ מ'א
ג. ואשר שאכל אדם ספרי תורה保护区されました trillion אודה
ב. הספרים ותפושים נשנות, עמה פסיבים עב, כי
דלילותא אבר לכללכ לנדין על גsetProperty כסף או אלי
איוכין עדראת ע النوع. כיון פי תחילת באתי ע"ש סכין ק"ז
מסקרוא, ותעבישו ותכלו את ספר תפורה. דעה לך
שנוכל ולא כל ספר בישראל, כיון אבריאו ביןotional של
פנוי עלין פ지도 עלון ידך עלון ד tert סמח תSubsystem או.
AppBar או הקט תSubsystem, ואקי כל התשובה בפılıyor. ע"ה,
אוכך מפורץ עם פעולות יד נועים._widget אבריאו ספר תורה פותר
לכל, ואקי בברך תורה ותמשיך, מכל ספריא בברא
ספרטiero וחוכמות Пре� שהייל לוסכרים על

10. כמה היום, אוות חים ס"פ קג סק י"ן
לי זרדה בטרבלתי כשנה ברעה יוהא, לא יאכף בשפלה על
והنصوص תורות לה, כי, ויש להיוודא מצ"ב אבריאו-
ולעון ויי ישים מי.יאבריאו אבריאו אבריאו ותפושי
לכלבי ביי שאר תפסיה - מותר.
In one of your articles, about whether a guest has to make an act of acquisition for the matza at the seder (you said he does not), you used the concept of setimat haposkim (the silence of halachic authorities) as a proof for your argument. Can you explain how this is a convincing argument and when it can be applied?

No source sheet for this response.

Disclosing Problems about Another Person’s Apartment

I am renting an apartment whose owners are trying to sell it. Potential buyers come to see the house. Should/may we inform the potential buyers of the mold problems that exist?buyers come to see the house. Should/may we inform the potential buyers of the mold problems that exist?

If yes, how? חפץ חיים, הלכות איסורי רכילותכלל ט סע

A. One who sees someone about to enter into a matter with another, and he suspects that he will injure him, he must tell him in order to save him from that evil. But it is necessary to mention five details that I will explain shortly.

These are: A) to be very clear that he does not decide anything about the evil in his mind, but only scrutinizes whether it is evil or not. B) not to exaggerate his story about the evil more than he actually has. C) to direct for his benefit, that is, to remove the evil from him, and not towards hatred of the victim... D) if he can remove this benefit without having to reveal his evil to him, he need not tell him. E) all this is permitted only if he did not reveal to him in truth any real harm, that is, he did not injure him truly, but only that the good he was doing for him, even partially, was evil for him, because from this point of view, it is permitted. But if he actually injures him, it is forbidden to tell...

If the defect is from lack of the power of Torah that is in him, he does not need to reveal it, because it is his duty to bring him to people of Torah who try the power of his knowledge and understanding (even if he did so should say the truth, because from both sides, they will feel about it at first)

A. Zechariah 4:10, ציריעים לכלל ט, סע' ו

Similarly, a woman who is found to be guilty of incest... which is how it is written: He who bathed in the city and had close friends, he cannot say: I did not know these things; and even those who are in secret, because he examines and believes. And if there is no one to bathe or if there is no one in close friends, he claims on these matters. And in this case, his right to judge is strong, and he will not see me that this is not a reason, and the life of him...

Then, the remark of the rabbis that they said wise, because he examines close friends, and not just close friends, but even relatives, and even if he is a stranger and has no close friends at all, if he sees them he cannot claim, that it is impossible there are not evil, and says to one of his evil about his wife or sister about his daughters; and therefore he will not judge this in any way, and they do not rely on his words.
What Type of Torah Study Should One Focus On?

What is the biblical source for the mitzva to learn Torah? Why does HaShem want me to study laws regarding damages, for instance, which do not seem related to spirituality? Studying just because HaShem commanded it, without understanding the reason, has never made me particularly attached to Him or inclined to continue learning!

... בענין העשיה פירש לשמו של הקדוש ברוך הוא שפעל כל מענהו, ובענין הלימוד פירש, לשם התורה... البنك, וה mogą הקדושים לחקות את הדין, לאfrican הלוחות, עד כאן לשונו.

... בענין העשיה פירש לשמו של הקדוש ברוך הוא שפעל כל מענהו, ובענין הלימוד פירש, לשם התורה...

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What is the biblical source for the mitzva to learn Torah? Why does HaShem want me to study laws regarding damages, for instance, which do not seem related to spirituality? Studying just because HaShem commanded it, without understanding the reason, has never made me particularly attached to Him or inclined to continue learning!
It is said that minhag turns into halacha and that halacha cannot be changed. Yet, I find that there is a lack of consistency. The Bais Yaakov movement changed the minhag of girls’ education. Some minhagim replace or greatly alter minhag/halacha, such as rewording agreements to allow receiving pay for work done on Shabbat. Why, then, can’t we create new minhagim to obviate the minhagim that make agunot “chained” to their marriages?
I have enough money to buy an apartment in Israel, but I do not plan to live there in the near future. I could also use the money to help support people or programs in Israel. Which is the preferred way to fulfill yishuv Eretz Yisrael?
Hatarat Nedarim via Skype

Q Around the time of Rosh Hashana, I will not be in the proximity of people who can do hatarat nedarim for me. Can I do it via Skype?

A Yes, one may hatarat nedarim electronically. However, it is preferable for the person being hatarat nedarim to be in the presence of the person doing the hatarat nedarim. If this is not possible, then it is permissible to hatarat nedarim via Skype.

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There was recently a power outage in our area while I was in my beit knesset. Emergency lights went on, but the ner tamid (eternal flame) was off. Were we required to go get a candle to serve as a ner tamid, or could we have waited until the lights came back on?

In such circumstances, according to the Talmud (Deuteronomy 25:8), if the ner tamid went out during the day, it is customary to replace it with a temporary light. However, if the lights were on during the night, it is recommended to wait until the lights return. 

In cases where the lights are out, it is permissible to use a temporary light, provided it is not a source of tzedaka (charity). The temporary light should be placed at a height suitable for all to see, preferably in a place where it is not likely to be broken or damaged. 

It is important to note that the ner tamid is not only a source of light, but also a symbol of the presence of Hashem in the beit knesset. Therefore, it is important to ensure that a temporary light is used only as a means of maintaining the sacred atmosphere of the beit knesset.
I reside in a building with over 200 housing units. The vast majority of the residents are not Jewish. The building is owned by a condominium association comprised of the building’s apartment owners, and over half of the building’s apartments belong to a Jewish-owned real estate company. Are we obligated, as residents or owners, to build a ma’akeh (fence) for the roof (it is flat)? It is likely that a decision to build one would cause animosity among the non-Jewish owners, as the fence will be expensive for such a large roof.
I have an ongoing arrangement by which a friend loans me thousands of dollars to use for my business at a fixed rate of interest. I think (but am not sure) that we agreed to have a heter iska, but I cannot find it, and it is possible that it was only agreed orally. Some money has been paid and some is still owed. What should I do at this point?
Solving a Netilat Yadayim Problem on a Plane

Airline kosher food packages often contain “Mezonot rolls,” and I used to, conveniently, not do netilat yadayim on the plane. Nowadays, many rabbis have come out against this concept, and the rolls are often labeled as “HaMotzi.” Considering that during mealtime on an airplane, it is not feasible to wash, what should I do?

G-10

Ba’er, 10

Q

Solving a Netilat Yadayim Problem on a Plane

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G-10

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Burying Wisdom Teeth

Q I am having wisdom teeth removed. Do I need to bury them?

A In actuality, you are required to bury them, as the Rambam (Hilchot De'ah 1:1) states: "whoever extracts a tooth from a person’s mouth, he must bury it after extracting it."

The Gemara in Bava Batra 69a says: "One who performs an act of kindness for the sake of heaven, the Holy One, Blessed Be He, will not be denied his reward."

The Rambam (Hilchot De'ah 1:1) explains: "The act of extraction is considered an act of kindness for the sake of heaven, and therefore is considered to be a mitzvah of burying the tooth, even though it is not a regular mitzvah."

Therefore, it is a mitzvah to bury wisdom teeth when they are extracted, even though it is not a regular mitzvah. As the Rambam (Hilchot De'ah 1:1) states: "Even though it is not a regular mitzvah, the act of extraction is considered as an act of kindness for the sake of heaven, and therefore is considered a mitzvah of burying the tooth."
Eating Contests

I am interested in your opinion regarding whether eating contests violate any prohibitions, such as *bal tashchit* (lit., not destroying). (I am a reporter writing an article.) Is there a difference between contests of volume (e.g., eating dozens of hot dogs in ten minutes) and of speed (e.g., eating three hot dogs the fastest)?
Most people do not stand up when their parents enter the room. Is this due to the opinion that it is enough to stand for them once in the morning and once at night?

Standing for Parents in our Times

Most people do not stand up when their parents enter the room. Is this due to the opinion that it is enough to stand for them once in the morning and once at night?

1. Most people do not stand up when their parents enter the room. Is this due to the opinion that it is enough to stand for them once in the morning and once at night?

2. Most people do not stand up when their parents enter the room. Is this due to the opinion that it is enough to stand for them once in the morning and once at night?

3. Most people do not stand up when their parents enter the room. Is this due to the opinion that it is enough to stand for them once in the morning and once at night?

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9. Most people do not stand up when their parents enter the room. Is this due to the opinion that it is enough to stand for them once in the morning and once at night?
I often serve as the kohen for a pidyon haben. A friend told me that he was a kohen at a fake pidyon haben. The mother had previously miscarried and they were embarrassed to tell people, so they faked the pidyon. If such a situation arises, what should I do?

1. שו”ת יביע אומר חלק ח - יורה דעה סי’ לב

2. שו”ת מנחת שלמה חלק א סי’ ט

3. שו”ת מנחת שלמה חלק א סי’ י’

4. ביאור הלכה ע”ב סע’ א ד”ה "היה צריך"

5. שו”ת יביע אומר חלק ח - יורה דעה סי’ לב

6. שו”ת אורח חיים פ”ד סע’ א ד”ה "לדבר عنه"
Is there a reason to stand for a chatan and a kalla as they walk toward the chupa?

1. Gemara, Kiddushin, page 62a, line 3:

There is a reason to stand for a chatan and a kalla as they walk toward the chupa.

2. Gemara, Kiddushin, page 62a, line 4:

Standing for a chatan and a kalla.

3. Gemara, Kidushin, page 62b, line 1:

Standing for a chatan and a kalla.

4. Gemara, Kadish, page 3a, line 2:

Standing for a chatan and a kalla.

5. Gemara, Kadish, page 3a, line 3:

Standing for a chatan and a kalla.

6. Gemara, Kadish, page 3a, line 4:

Standing for a chatan and a kalla.

7. Gemara, Kadish, page 3a, line 5:

Standing for a chatan and a kalla.

8. Gemara, Kadish, page 3a, line 6:

Standing for a chatan and a kalla.
What is the maximum that one should spend on a wedding?

1. However, according to the Talmud, a woman can increase her spending if the daughter-in-law or the son-in-law agrees to it. According to Rashi, however, if the daughter-in-law refuses to agree, she cannot increase her spending.

2. Even if the inheritance is divided among several daughters, the eldest daughter can receive a larger share, and the other daughters can receive their share according to their share in the inheritance.

3. Rashi explains that if the eldest daughter refuses to accept a smaller share, then the other daughters should also accept a smaller share.

4. If the eldest daughter refuses to accept a smaller share, she cannot increase her spending. If the other daughters refuse to accept a smaller share, they cannot also increase their spending.
A Mistake in a Ketuba

A recently married friend of mine noticed that one of the times the kalla’s name is mentioned in the ketuba, it is written as “Sarah ben Avraham,” instead of “bat Avraham.” Is the ketuba kosher, which, I understand, determines whether the couple may live together?

1. Sholom Torah. As an example, a ketuba is written as "Sarah ben Avraham." (This is a mistake in the ketuba's handwriting, and it is acceptable.)

2. Gemara, written as "bat Avraham." The ketuba is now written as "Sarah ben Avraham." This is acceptable.

3. Shita: Write the ketuba as "Sarah ben Avraham," even if the original ketuba was written as "bat Avraham." This is acceptable.

4. Yeridah: The ketuba must be written as "Sarah ben Avraham." This is acceptable.
In our ketuba, the witnesses’ names have faded over the years to the point that they are barely legible. Is this a problem? We got married in Israel, so the Rabbanut has a copy of the ketuba. Can I (the husband) ask the witnesses to resign their names? If not, what should be done?
As a mohel, I sometimes perform a brit for a baby whose mother is Jewish but whose father is not Jewish. When giving the baby’s name, which usually includes “...ben (son of) …,” what should be said?

1. In the bat mitzvah, Malka asked, “When setting ben Avraham, do you say Avraham ben Yitzchak?” The rabbi said, “When writing the name, do you say Yitzchak ben Avraham, and when reading, do you say Avraham ben Yitzchak?”

2. What is the purpose of naming a boy simply "son of?"

3. When naming a boy, do you say "son of?"

4. What is the purpose of naming a boy simply "son of?"

5. How do you name a child of a gentile father?

6. In Babylon, the time of the destruction of the Temple, the gentile fathers would name their children after the father of the mother. How should this be done?

7. How do you name a child of a gentile father?

8. In the case of a gentile father, do you name the child "son of?"

9. How do you name a child of a gentile father?

10. What is the purpose of naming a boy simply "son of?"
How to Name the Child of a Gentile Father

11. How to Name the Child of a Gentile Father

When naming a child of a gentile father, we cannot simply name the child after the gentile father. According to the halachic process, the child must be named after a member of the Jewish community, preferably a relative who is a Jew. The goal is to integrate the child into the Jewish community and ensure that he or she is not treated as a gentile.

The Gemara in Baba Bathra (50a) discusses this topic, stating that when a gentile father works as a lulav (a symbol of the Jewish holiday of Sukkot), the child should be named after the father. However, when naming a child of a gentile father, we must be careful not to treat the child as a gentile. For example, if the child's mother is a Jewish woman, we should name the child after her, even if she is not a member of the Jewish community. This ensures that the child is treated as a Jew and not a gentile.

Similarly, when naming a child of a gentile father, we must be careful not to treat the child as a gentile. For example, if the child's mother is a Jewish woman, we should name the child after her, even if she is not a member of the Jewish community. This ensures that the child is treated as a Jew and not a gentile.

In summary, when naming a child of a gentile father, we must be careful not to treat the child as a gentile. We should name the child after a member of the Jewish community, preferably a relative who is a Jew. This ensures that the child is integrated into the Jewish community and not treated as a gentile.
Payment for Uncompleted Work

I hired a contractor to build a stairway in a deserted building belonging to the State of Israel. I told him that I do not have a permit and that there might be disturbances by the neighborhood Arabs (par for my foundation’s course). We agreed on a price for the job, not by time (expected to be a day). In the midst of the work, the police surprisingly arrived and took us all for questioning until night. Although we were not charged with a crime, we were ordered to stop building. The contractor now wants to be paid for the whole job minus his savings in material that was not used, since he did nothing wrong and he was “occupied” for a whole day, as was expected. I countered that he did only about half the job, and he knew there was a chance of disturbances, even though we did not consider that the police would stop us. How much should I pay?
I-1.2

Payment for Uncompleted Work
I am a lawyer in a country with a small Jewish population. When we need a *din Torah*, we fly a *beit din* in from another country. A Jew who is suing another Jew recently asked me to represent him. The dispute relates to a modest amount of money, which is less than the cost of bringing a *beit din*.

May we sue in a non-Jewish court?
Buying With Intention to Return

I liked a dress that I saw in a store, but it was too expensive. I am an amateur seamstress, so I am considering buying it, learning its cut, and then returning it, which Israeli law permits within 48 hours of the purchase. May I buy the dress with the intention to return it? (I certainly would not buy it to keep.)

Sho'ita Mish Hinei Tkal Be Metzudah, HaMeamor Vol. V

1. If someone asks his friend, ‘remember what you did,’ he is not obliged to remember, even though he wishes to remember, because it is not a regular custom to remember a friend. He is obligated to remember only if it is a custom to remember friends. The custom to remember friends was established by the sages, and it is therefore a custom.

2. The Halachah Pertains to the Returns of Merchandise

3. The Halachah Pertains to the Returns of Merchandise

4. I liked a dress that I saw in a store, but it was too expensive. I am an amateur seamstress, so I am considering buying it, learning its cut, and then returning it, which Israeli law permits within 48 hours of the purchase. May I buy the dress with the intention to return it? (I certainly would not buy it to keep.)

5. A merchant bought a boat for the sake of the poor, but he did not buy it on a regular basis. The example given is that of a merchant who bought a boat for the sake of the poor. The custom was established by the sages, and it is therefore a custom.
I would like to ask about two elements of the business venture of which I am a partner. 1) Our products have a large profit margin (often five times their cost to us), but this is in accordance with their market price in the US. 2. Like many companies, we use high-pressure sales tactics in our marketing. Are these ethical/halachic problems?
If one accidentally took and used a friend’s similar coat, is he considered a ganav (thief)? Is he obligated to pay kefel (double)? Must he pay the owner if something happens to the coat in a manner that is beyond his control (oness)? [The questioner then presented sources that he found about geneiva b'shogeg (unintentional theft).] How can there possibly be geneiva b'shogeg considering that one needs intention to acquire something?
Neighbors on an upper floor have several young children who regularly throw toys and even heavy objects into our ground floor garden. For years we have picked up and returned the items and dealt with a mess, as they have refused to install screens to prevent the throwing, and they do not come promptly to retrieve the items. We believe that if we leave the toys at our house, they will change their behavior. Is that permitted?
I am a preschool teacher, and I would like to do a project with my students using a few dozen large empty soda bottles. May I take bottles from the recycling receptacles we have in Jerusalem and “recycle them” in that way?
I work on a campus in Israel, in a project funded by an outside foundation. As part of my employment agreement with the foundation, they rent an apartment on the campus on my behalf throughout the period of my employment, including vacations. I did not sign the contract, and I am not involved in payment. I will be abroad during vacation and would like to make a little money by subletting the apartment to a nice family. Do I need permission, and who should get the money?

**Receiving Permission to Sublet**

1. **Shulchan Arukh HaChoshen, Simanim 75-78, Div. 1**
   - The landlord is not permitted to rent after; if the tenant wishes to rent after, the tenant is responsible as if he had paid the rent.
   - See Simanim 75-78.

2. **Shulchan Arukh HaChoshen, Siman 79, Div. A**
   - The landlord rents a house to a friend for a limited time and wishes to rent to others after the landlord leaves. The landlord has the option to rent to others until the end of the lease period as if he had paid the rent. If the landlord says: "Why bother renting to others; if you don’t want to pay, then leave and I’ll be relieved of the rent," the landlord is not permitted to rent after; this is "do not prevent a friend from paying the rent.

3. **Rambam, Halachot Hakashrutim, 66**
   - From the above, I infer that the landlord rents to a friend for a limited time and wishes to rent to others after the landlord leaves. The landlord has the option to rent to others if there are more than the landlord’s family. However, if the landlord says: "Why bother renting to others; if you don’t want to pay, then leave and I’ll be relieved of the rent," the landlord is not permitted to rent after; this is "do not prevent a friend from paying the rent.

4. **Rambam, Halachot Hakashrutim, 67**
   - The tenant is not permitted to rent after; if the tenant wishes to rent after, it is as if the tenant had paid the rent.

5. **Choshen Mishpat, Halachot Meshivot (1) Mus. 2017, 22**
   - The tenant is not permitted to rent after; if the tenant wishes to rent after, it is as if the tenant had paid the rent.

6. **Eretz Hemdah, Halachot Meshivot, 2017, 22**
   - The tenant is not permitted to rent after; if the tenant wishes to rent after, it is as if the tenant had paid the rent.

7. **Rambam, Halachot Hakashrutim, 69**
   - The tenant is not permitted to rent after; if the tenant wishes to rent after, it is as if the tenant had paid the rent.
Dealing with Fallout from a Dishonest Middleman

For the last few winters, neighbors and I have been ordering heating oil through Shimon, who used to live in the community. We would pay Shimon, and he would send a supplier – whom I had never seen – to deliver the oil to our tanks. This year, I did not succeed in contacting Shimon, so I looked for a supplier myself and came upon Levi. Levi told me that he had been our supplier through Shimon, and he said that before delivering the oil this year, he wants payment for last year, as Shimon had told him that I did not pay (a lie). I tracked down Shimon, who said that he stopped handling the oil two years ago (another lie). I trust Levi’s honesty. If I (or Levi) cannot recover the money from Shimon, do I have to pay Levi for using his oil last year? [The querier gave additional details, but there were several questions about the arrangement that he could not answer.]
I was asked to buy an air conditioning system (for several thousand shekels) for my beit knesset. I received money to put in my account, and I made the purchase with my credit card. A few weeks later, I received, as a result of that sale, a 500 shekel gift certificate (in my name) for purchases at a certain outlet. Must I pass on the benefit to the beit knesset?
I hired a teenager to do deliveries with my van. He backed into a tree and moderately damaged my car. I do not want to report the collision to insurance, because it will raise my insurance rates. May I demand that the driver pay for the damage?

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Claiming Damages from an Employee

www.eretzhemdah.org

I. 1.障碍时所受损害的分担 2. 1.

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I am a lawyer. A potential client asked me to help sue someone who is known to be part of the underworld. Should I agree based on the commandment of lo taguru (“Do not be afraid of a man”), or is it okay for me to turn down the request?

A Lawyer’s Obligation to Take a Dangerous Case

I am a lawyer. A potential client asked me to help sue someone who is known to be part of the underworld. Should I agree based on the commandment of lo taguru (“Do not be afraid of a man”), or is it okay for me to turn down the request?
A Lawyer’s Obligation to Take a Dangerous Case

8.Gemara, Baba Metzia 80b

The Gemara in Baba Metzia 80b explains that a lawyer has an obligation to take a dangerous case in certain situations. The Gemara quotes Rabbi Yehuda Hashachna, who said: "When you conceal, conceal it when you have to, but when you don’t have to, be wary." This means that a lawyer should take on cases only when it is necessary. For example, if a cohen is in the cemetery, or if a elderly person is not respected, or if their work is not as much as their peers, then "conceal."... Other situations where it is not necessary to take on a case are: when it is not necessary to go to the court, or when it is not necessary to go to the court.

9. Shulchan Aruch Yoreh Deah 272:1

A lawyer has the option to take on a case or not. If a case comes to the court, and it is difficult, the lawyer can choose whether to take it or not. If it is not difficult, the lawyer cannot choose not to take it. If the lawyer is employed by many people, they are entitled to receive the lawyer's services.

10. Shitz Eliezer 15:8-10

The Shitz Eliezer discusses the obligation of a lawyer to take on a dangerous case.

In Baba Metzia 80b, the Gemara explains that a lawyer should take on cases only when it is necessary. The Gemara quotes Rabbi Yehuda Hashachna, who said: "When you conceal, conceal it when you have to, but when you don’t have to, be wary." This means that a lawyer should take on cases only when it is necessary. For example, if a cohen is in the cemetery, or if a elderly person is not respected, or if their work is not as much as their peers, then "conceal."... Other situations where it is not necessary to take on a case are: when it is not necessary to go to the court, or when it is not necessary to go to the court.

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