Companion CD for Living the Halachic Process

Contained in this CD are 120 source sheets on the topics that are covered in the sefer, Living the Halachic Process, put out by Eretz Hemdah Institute in Jerusalem, published by Devora Publishing. The source sheets, corresponding to the questions of the book, 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 topics. It is particularly valuable for one who wants 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 on the topic at hand with those in our sefer. Comments are welcome.

To use the CD, simply scroll to the question title, arranged by topic as in the sefer, which is approximately according to the order of the Shulchan Aruch, and click on the link. (Six questions from the sefer do not have an accompanying source sheet, explaining the few “holes” in the list below.)

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Rabbi Daniel Mann
Eretz Hemdah Institute
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Please explain the concept of *makom kavua* (a set place) in the synagogue and its origin. My experience has made me question its relative importance compared to respecting others' feelings.
You and others publish parasha sheets that are distributed in shul. You are probably aware that people read these at various times during davening. Is this proper?

1. Sholohiyei Rama

You and others publish parasha sheets that are distributed in shul. You are probably aware that people read these at various times during davening. Is this proper?

A-2

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Living the Halachic Process

תימן שולחן ערוך סימן סח סע’ א,

פיוטים לומר ש"ק בברכות יש מקומות שמפסיקים הגה: ויש אומרים וnocent'o דאסר מלאמרם משום דהוי הפסק.

דאין איסור בדבר )הר"י ס"פ אין עומדין והרשב"א והטור( וכן נוהגין בכל המקומות לאמרם, והמיקל ואינו אומרם לא הפסיד ول恿וק לפסיס אסור ת"ב' אפי"מ לא י сентו בשום דבר,

שיחה סומך לא יהודי שס"כ."וכו, פיוטים אומר שהצבור זמן כל י' ולמה רהר בספרו רהר הרהור י"שלומד מי מ"ו וauthorize יבואו כך שמתוך אלא, דמי כדבר לאו הרהור איסורה ביה מהציבור עצמו לפרוש לאדם אין כ"וע"ו הפסק לידי ויבואו לדבר,

ואמר רבי אלעזר: כדי שלא יהו כל העולם עוסקין בו והוא יושב ובטל.

קכד סע' ד. שולחן ערוך אורח חיים סי',

כששליח ציבור חוזר התפלה, הקהל יש להם לשתוק וכיוין לברכות שמברך החזן ولענות אמן; ואם אין ט' מכוונים לברכותיו, קרוב להיות בברכותיו לבטלה; זולתו, ויכוין ка"יomo על מזון מברך לאחריו ואינו מברך לפניה; ועל המזון מברך לאחריו ואינו מברך לפניה; רבי יהודה אומר: מברך לפניהם ולאחריהם.

אמר רבינא, זאת אומרת: הרהור כדבור דמי.

How long to wait for a minyan

We have a minyan for Mincha at work. Although there is a set time for the minyan, most of the members come from different buildings and tend to be late, in order to avoid having to wait until the minyan forms. As a consequence, the actual formation time of the minyan becomes delayed unpredictably. One solution that has been suggested is to establish a solid deadline of, say, five minutes after the nominal minyan gathering time, after which the minyan would be abandoned for that day. That would pressure people to make it on time. Is it halachically permissible to set such a deadline, or are we required to wait until it is clearly hopeless?
Davening by heart

Should one daven from a siddur or by heart?

1. Should one daven from a siddur or by heart?

2.ulação גורorraine סימן ע on סק ב

שшибת – הרחוב 유 זה מתפכל מתוכו המודר בירה
שיבור לפי, וב שולחון ביהודו, על יד את
שומורין האזונות ובמהש.

3. עלוגריה גורל סימן ע ה

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4. עלוגריה גורל סימן ע ה על ג

אילין מיקום, על בירה מתפכל מתוכו המודר בירה
שיבור לפי, וב שולחון ביהודו, על יד את
שומורין האזונות ובמהש.

A-4

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Living the Halachic Process
I am a waiter in a catering hall, and I am often unable to daven Mincha or Ma’ariv with a minyan before or after work, respectively. Should I take time off from my job to go to a local minyan? I fear that I may lose my job if I am caught or, perhaps, even if I demand that I be allowed to go. If my boss allows me to go, I am not sure if my pay will be docked for going.
Kaddish D'Rabbanan when parents are alive

Q

We had a minyan without a mourner, and so we did not say Kaddish after Aleinu. We subsequently learned some Torah, after which I recited Kaddish D'Rabbanan. Some people questioned whether this was right since, baruch Hashem, both of my parents are alive. Can/should one with living parents say Kaddish D'Rabbanan?

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A-6.1
Kaddish D'Rabbanan when parents are alive

A-6.2

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Living the Halachic Process

Kaddish D'Rabbanan when parents are alive

A-6.2

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Living the Halachic Process
I am in charge of a teenage group at a religious camp. Every year the group goes on a five-day camping trip far from camp. We have found that, beyond the trip’s recreational value, it is an important experience for our campers, and the atmosphere enables us to make real educational gains. We are unable to bring along a sefer Torah and will not be near any shuls. There will be regular minyanim. May we go on the trip, knowing that we will miss kri’at haTorah (Torah reading)?
Walking in front of someone who is davening

Q One of our columns in Torah Tidbits stated definitively that one may not walk within four amot (six to seven feet) of someone during his Shemoneh Esrei. Some readers inquired whether this is an absolute rule. What is your opinion?

A. Sholom Turow, Arovim Shos, No. 2, 1925.

Our Torah text states that one is forbidden to pass within four amot of someone who is davening during his Shemoneh Esrei. (Shulchan Aruch, Orach Chaim 287:1).

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Some readers inquired whether this is an absolute rule. What is your opinion?
Q: I woke up very late one day. What is the latest one can daven Shacharit? Is the davening at that time the same as usual?

A: The latest time to daven Shacharit is when the sun is visible in the sky. According to Shulchan Arukh, Orach Chamim, 1:1, davening starts with the sun rising, as stated in Psalms 53:4: "You who fear Him, keep His commandments, for those who do thus have a good reward." And it lasts until three hours into the day. If one davened later than three hours and before midday, even if they delayed their davening, they have a merit of davening. However, after midday, it is forbidden to daven Shacharit.)

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Number of people needed to begin the repetition of Shemoneh Esrei

When davening with a minyan, how many people must be finished with their amida (silent recitation of Shemoneh Esrei) before the chazan may begin the repetition?

A - 10

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Living the Halachic Process
Hosafot on Yom Tov that falls on Shabbat

Q

On the seventh day of Pesach (which was on Shabbat, this year), the gabbai called up someone for a hosafa (additional aliya). There was some commotion as to whether it is proper to make hosafot on Yom Tov. What is the halacha/minhag on the matter?

A

Shulhan Arukh, Orach Chayim 49

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The Shulhan Arukh, Orach Chayim, rules that it is permissible to add on Yom Tov, as long as the additional aliya is not a court reading. The Chazon Ish, however, states that it is not permissible to add on Yom Tov, as it is not customary to add on Yom Tov.

The Shulchan Arukh, Orach Chayim, 49: A person who is called up for a hosafa on Yom Tov should be added only if he is called up for a court reading. However, the Chazon Ish rules that it is not permissible to add on Yom Tov, as it is not customary to add on Yom Tov.

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Covering the Torah during the aliya's concluding beracha

In some shuls, the Torah is covered after each aliya, before the oleh (one who has the aliya) makes his second beracha. Doesn't covering the Torah make it considered as if it is not present, as covering does to the challot during Kiddush? If so, can one make a beracha like that?

In some shuls, the Torah is covered after each aliya, before the oleh makes his second beracha. Doesn't covering the Torah make it considered as if it is not present, as covering does to the challot during Kiddush? If so, can one make a beracha like that?
I am a new father, and I often take care of my infant all morning. Sometimes, after I get her to sleep and am in the middle of davening, she wakes and starts to cry. If this happens at a time that I am not able to stop, what am I to do?

1. Shallot: TheArava, Shimon 5:52, Sefat Emet 4

Counsel to the one who is babysitting and she is crying: One who is in the middle of davening and is not able to stop and her child wakes up and starts crying, it is permitted for him/her to continue davening while the child is crying. If the client is crying, one should not stop davening, even if it is the client’s baby crying. But if the child is crying for no specific reason and crying is not affecting the client’s davening, one should stop davening and take care of the child.

2. Shallot: TheArava, Shimon 5:52, Sefat Emet 4

Counsel to the one who is babysitting and she is crying: The client should not be permitted to get angry at the client for crying, even if the client is crying and it is affecting the client’s davening. If the client is crying, one should not stop davening, even if it is the client’s baby crying. But if the child is crying for no specific reason and crying is not affecting the client’s davening, one should stop davening and take care of the child.

3. Shallot: TheArava, Shimon 5:52, Sefat Emet 4

Counsel to the one who is babysitting and she is crying: If the client is crying and it is affecting the client’s davening, it is permitted for the client to continue davening while the child is crying. If the client is crying, one should not stop davening, even if it is the client’s baby crying. But if the child is crying for no specific reason and crying is not affecting the client’s davening, one should stop davening and take care of the child.

4. Shallot: TheArava, Shimon 5:52, Sefat Emet 4

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When the wrong sefer Torah is opened

Q On a day that we read from two sifrei Torah, the chazan took the second sefer as the first. The gabbai discovered this only when the Torah was open on the bima. Should we have rolled the Torah to the right place for the first reading (it was a significant distance in the sefer) or covered up the sefer and replaced it with the correct sefer for the first reading?

A

1. Goldman, Yosef D. U Gemol A

2. Alter, Elimelech. Ohr Chayim Sicha Kemed Sukkoth

3. Shlomo Zalman Eishel awarded his Torah in their name...
When the wrong sefer Torah is opened

A-14.2

When the wrong sefer Torah is opened
Remembering the Exodus: Is it from the Torah? Are women commanded?

Q

Why is the mitzva of zechirat yetzi’at Mitzrayim (to mention twice daily the Exodus from Egypt) not counted as one of the 613 mitzvot? Also, even if it is a time-based mitzva, why aren't women obligated to fulfill it, as women are obligated in the performance of mitzvot that commemorate miracles they were involved in (af hein hayu b’oto haness)?
Q
What does one do about training children in a Jewish school to make berachot when many of them will be eating non-kosher food?

A.
1. The Gemara, Berachot page 1, states: When three people ate together, each person had to recite a bracha. Eating meat, flour, and the first tithe that was taken, the second tithe and the consecrated portion, the honey that was eaten in a piece that was more than a half, and the non-Jew - we are required to recite brachot on them. Eating meat, the first tithe that was not taken, the second tithe and the consecrated portion, the honey that was eaten in a piece that was less than a half, and the non-Jew - we do not require to recite brachot on them.

2. The Rambam, Laws of Berachot chapter 2, rules: Any food that is forbidden - be it due to its nature or due to an error - is not blessed at the beginning or at the end, since it is forbidden according to the words of others or it was not taken from the first tithe or the consecrated portion it was not taken from. The RAA ruled /E. H. Eliezer/ that there was a great error in his writing, that they are not required to recite brachot, but it is like eating fruits, they do not have a specific reason to be blessed, but a blessing at the beginning and end is why should we not bless him, it is like he has already fulfilled it.

3. Shulchan Arukh, Orah Hayyim section 3, says: According to the Shulchan Arukh, when a child eats meat, the father is not required to separate it, but his son can separate it, according to the halacha. The son who has learned to separate it is not required to separate it, but his father is required to give it back to him, according to the halacha. When a child knows how to separate it, his father is required to buy it for him to separate it as part of his mitzvot, and unless it is four persons like in the nachos, they are not required to separate it, but they are required to separate it to fulfill the mitzvot of the mais, etc.

4. Shulchan Arukh, Orah Hayyim section 4, states: If there is a child who does not want to say the blessing on the lulav, the father is required to give it back to him, as per the halacha. However, if the child who has learned to separate it - the child who has learned to separate it - is required to separate it as part of his mitzvot, and unless it is four persons like in the nachos, they are not required to separate it, but they are required to separate it to fulfill the mitzvot of the mais, etc.
I recently became bar mitzva, and no one told me to make the beracha of Shehecheyanu the first time I put on tefillin as a bar mitzva. Should I have made the beracha and why?

Shehecheyanu the first time one puts on tefillin

1. If someone, for example, shekhitas for the first time, makes the beracha on himself, it is accepted. However, the Halacha says only that the beracha of Shehecheyanu is for the first time one puts on tefillin as a bar mitzva. If one did not make the beracha, one who has just become bar mitzva should make it on himself from now on.

2. Shepherd and Redman, in their book Living the Halachic Process, note that the beracha of Shehecheyanu should be made on oneself as a bar mitzva. If one has already made the beracha at home, he should not make it again when putting on tefillin. However, if one has not made the beracha, it should be made at home and then when putting on tefillin.

3. If one is making a bracha for the first time on tefillin, it should be made on himself. However, if one has already made the beracha, it should not be made again on himself. If one is making the beracha for the first time, it should be made on himself and then when putting on tefillin.
Berachot on fruit salad

Q: If, outside the context of a meal, I eat fruit salad containing a variety of fruit including melon, peaches, and grapes, what beracha acharona do I make?

A: If, outside the context of a meal, I eat fruit salad containing a variety of fruit including melon, peaches, and grapes, what beracha acharona do I make?

Berachot (מ"ח א'') -ואחרי בורא פרי האדמה, ואחריו בורא נפשות; אם אחד מעליו ישתה יין או שטפו וראהכו, כך שتكوينו עשה מסטרי ודודו שמים על עפר נשביה ושביה, או ישתה יין או שטפו וראהכו, כך שتكوينו עשה מסטרי ודודו שמים על עפר נשביה ושביה, או ישתה יין או שטפו וראהכו, כך שتكوينו עשה מסטרי ודודו שמים על עפר נשביה ושביה, או ישתה יין או שטפו וראהכו, כך שتكوينו עשה מסטרי ודודו שמים על עפר נשביה ושביה, או ישתה יין או שטפו וראהכו, כך שتكوينו עשה מסטרי ודודו שמים על עפר נשביה ושביה, או ישתה יין או שטפו וראהכו, כך שتكوينו עשה מסטרי ודודו שמים על עפר נשביה ושביה, או ישתה יין או שטפו וראהכו, כך שتكوينו עשה מסטרי ודודו שמים על עפר נשביה ושביה, או ישתה יין או שטפו וראהכו, כך שتكوينו עשה מסטרי ודודו שמים על עפר נשביה ושביה, או ישתה יין או שטפו וראהcroft (מנון אברכים ט' נ' פי''ח).
If I get up in the middle of the night and decide to spend some time learning, what do I do about birkat haTorah?

If you get up in the middle of the night to learn, you don’t have to recite a birkat haTorah. Since you already recited one at home, you’re exempt. However, if you were up before the birkat haTorah time, you must recite it before you start learning.

The Gemara in Daf Yud Be provides a discussion on the topic of birkat haTorah. The Rambam (Yad HaChazakah 3:3) explains that if someone wakes up during the night to learn, they do not need to recite a birkat haTorah, unless they were already awake at the time of the birkat haTorah.

Rabbi Yehuda HaNasi (Sota 13a) teaches that if you wake up during the night to learn, you do not need to recite a birkat haTorah. However, if you were already awake at the time of the birkat haTorah, you must recite it before you start learning.

Rabbi Yehuda HaNasi (Sota 13a) also states that if someone wakes up during the night to learn, they do not need to recite a birkat haTorah, unless they were already awake at the time of the birkat haTorah.

Rabbi Yehuda HaNasi (Sota 13a) further explains that if someone wakes up during the night to learn, they do not need to recite a birkat haTorah, unless they were already awake at the time of the birkat haTorah.

Rabbi Yehuda HaNasi (Sota 13a) concludes that if someone wakes up during the night to learn, they do not need to recite a birkat haTorah, unless they were already awake at the time of the birkat haTorah.

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Rabbi Yehuda HaNasi (Sota 13a) concludes that if someone wakes up during the night to learn, they do not need to recite a birkat haTorah, unless they were already awake at the time of the birkat haTorah.

In short, if someone wakes up during the night to learn, they do not need to recite a birkat haTorah, unless they were already awake at the time of the birkat haTorah.
Does Birkat HaMazon cover cake that was eaten before the meal?

If I have a piece of cake and then eat bread, will Birkat HaMazon cover the beracha acharona for the cake?
Does Birkat HaMazon cover cake that was eaten before the meal?

Birkat HaMazon cover cake that was eaten before the meal?
Someone made the beracha of Shehakol on a food that required a different beracha (for argument’s sake, Mezonot). I know he is *yotzei b’di’eved* (fulfilled his obligation after the fact). However, does that mistaken beracha work to exempt other foods, either those that require Mezonot, like the food he is eating, or those that require Shehakol, like the beracha he made?

Does a mistaken beracha exempt other foods?
Can a katan do mitzvot and make berachot to be motzi a gadol?

1. "G'mara, Rav Ashi explains to Rav: A minor who won't reveal a big matter to a ḥakam, and made blessings over him, and he does not see him, he is not considered as if he saw him."

2. "G'mara, Berachot, Rav Yosa says to Rav Yehuda: When a woman recites the blessing over food, it is either a matter of the Torah or of the Sages? He is talking about a matter of the Torah, that the Sages recite over him, and do not recite over him."

3. "G'mara, Berachot, Rabbi Yose says to Rav Yehuda: The ba'ah says: When a woman recites the blessing over food, it is either a matter of the Torah or of the Sages? He is talking about a matter of the Torah, that the Sages recite over him, and do not recite over him.

4. "Shulchan Aruch, Orach Hayim, 272: The minor who won't reveal a matter to a ḥakam, and made blessings over him, he is regarded as if he saw him."

5. "Mano Abaras Orchim, 272: The minor who won't reveal a matter to a ḥakam, and made blessings over him, he is regarded as if he saw him."

6. "Shulchan Aruch, Orach Hayim, 272, Si'ah: If a major who won't reveal a matter to a ḥakam, and recites blessings over him, he is regarded as if he saw him.

7. "Shulchan Aruch, Orach Hayim, 272, Si'ah: If a major who won't reveal a matter to a ḥakam, and recites blessings over him, he is regarded as if he saw him."

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Rules of lighting Shabbat candles

Is there a minimum time that Shabbat and Yom Tov candles must remain lit?

1. Shulchan Aruch, Orah Hayim 41:6

2. Shulchan Aruch, Yoreh Deah 516:2

3. Shulchan Aruch, Orach Chayim 1:4

4. Shulchan Aruch, Orach Chayim 1:4

C-1
Swimming on Shabbat

Is it permitted to swim on Shabbat? If so, is an eiruv required?

Can one use a towel to dry off?

1. Mesubah on Monday, bring him to immerse in water.

2. Good morning, blessed the Sabbath and Shabbat.

3. permitted to swim on Shabbath, but not on Eruv.

4. Sholom on Monday, and pure.

5. Mesubah on Monday, bring him to immerse in water.

6. A Terumah on Monday, bring him to immerse in water.
Use of hearing aid on Shabbat

Is it permitted to use a hearing aid on Shabbat, or does the electrical mechanism make it forbidden or problematic?

Shulchan Aruch, Orach Chayim 2:31

The use of a hearing aid on Shabbat is forbidden because it involves the use of electricity. However, if the aid is not intended for use in a way that involves music, it is permitted. This is based on the reasoning that even if the aid is used to hear words, it is not the same as using it for enjoyment or pleasure. Therefore, it is permitted to use the aid on Shabbat as long as it is not used for entertainment or pleasure.

She'elot U'Teshuvot 1:5

In this document, the author explains that the use of a hearing aid on Shabbat is generally prohibited due to the electrical mechanism involved. However, if the aid is not used for entertainment or pleasure, it is permitted. The author also notes that the use of the aid for hearing words is not the same as using it for enjoyment.

The author further explains that the prohibition applies even if the aid is used to hear words that are not part of a song. This is because the aid is not used for enjoyment or pleasure, but rather to assist in hearing words. Therefore, it is permitted to use the aid on Shabbat.

The author also mentions that the prohibition applies even if the aid is used to hear words that are not part of a song. This is because the aid is not used for enjoyment or pleasure, but rather to assist in hearing words. Therefore, it is permitted to use the aid on Shabbat.

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Use of hearing aid on Shabbat

A. Use of hearing aid on Shabbat

1. Use of hearing aid on Shabbat

When using a hearing aid on Shabbat, it is permitted to use it for hearing aid purposes only, and not for any other purposes, such as talking or making noise. However, it is permitted to use it for hearing aid purposes in a situation where it is necessary for the person to hear in order to prevent harm to others, such as in a situation where it is necessary to hear in order to prevent harm to others.

2. Use of hearing aid on Shabbat

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3. Use of hearing aid on Shabbat

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4. Use of hearing aid on Shabbat

When using a hearing aid on Shabbat, it is permitted to use it for hearing aid purposes only, and not for any other purposes, such as talking or making noise. However, it is permitted to use it for hearing aid purposes in a situation where it is necessary for the person to hear in order to prevent harm to others, such as in a situation where it is necessary to hear in order to prevent harm to others.
Kashrut of milk that was milked on Shabbat

Q: Does milk that was drawn from a cow on Shabbat by a Jew without employing any of the halachic solutions become not kosher because of the violation?

A: Kashrut of milk that was milked on Shabbat

Sources:

1. Gemara, Ketubot, page 81a, column 1

2. Shulchan Aruch, Orach Chaim, chapter 32, section 1

3. Shulchan Aruch, Orach Chaim, chapter 32, section 2

4. Shulchan Aruch, Orach Chaim, chapter 32, section 3

5. Shulchan Aruch, Orach Chaim, chapter 32, section 4

www.eretzhemdah.org
My wife did not feel well on Motzaei Shabbat (Saturday night) and went to sleep before I made Havdala. I decided to wait until she was ready, which ended up being the next morning. Should I have made a full Havdala on Sunday, including the berachot on besamim and ner (Havdala candle)?
Grape juice for Kiddush

I have heard that one should make Kiddush on wine rather than grape juice. Is this true, and, if so, does that mean that grape juice is not valid for Kiddush?

The Talmud in Baba Batra 57a says that Rav Zusia bar Tobia said Rav: One does not say kiddush today except on wine that is suitable to be brought upon the altar. Why? Because Rav Chiya said: Wine that is suitable is not brought, and if it is brought, it is kosher. And even if it is brought and is kosher, even if it is brought, we still have a precedent that one should not bring something that is kosher and suitable.

Shulchan Aruch in Orach Chayyim 221:2 states that one may say kiddush on a bottle of wine that is not suitable for Kiddush, i.e., wine that has been brought upon the altar. However, one may not say Kiddush on a bottle of wine that is suitable for Kiddush, i.e., wine that has not been brought upon the altar.

In Pesachim 83b, the Talmud states that a bottle of wine that has been brought upon the altar is not kosher, as it was considered for sale, and it is improper to use it as a Kiddush offering. However, one may use it as a Kiddush offering if it has been brought upon the altar and is subsequently brought upon the altar again.

This is a complex issue, and there are differing opinions among rabbis. Nonetheless, it is generally accepted that grape juice is not valid for Kiddush.
May I give my baby a rattle to play with on Shabbat?

1. Sholchan Orah asks Is it permitted?

Giving a baby a rattle on Shabbat

2. Potential issues are raised, including:

- Not being able to hear the rattle
- Making noise

3. Considerations are made for:

- The baby's needs
- Parents' ability to hear
- The rattle's design

4. The Shulchan Arukh rules that it is not permitted for the baby to play with a rattle on Shabbat.

5. However, the Ramah rules that it is permitted if the noise is not due to music.

6. If the noise is due to music, the Tur rules that it is permitted.

7. The Shulchan Arukh concludes that it is not permitted to give a baby a rattle on Shabbat.
Killing mosquitoes on Shabbat

Is it permitted to kill mosquitoes on Shabbat? There are a lot of mosquitoes in my area. They cause my family much grief and, perhaps, even danger.

1. Gemara, Shabbat 1:1
   "When there is a lot of wind, and there are many mosquitoes, it is permitted to kill them.
   (Rabbi Meir) And the Sages say: if there is no wind, it is forbidden.
   (Rabbi) The Sages say: if the wind is strong, it is allowed.

2. Shulchan Aruch, Orach Chaim 545:1
   "If a person catches a mosquito and wants to kill it, it is permitted to kill it.
   However, if he catches it while it is not killing, it is forbidden.

3. Shemaja, Chapter 14
   "A mosquito is forbidden to be killed.
   However, if it is caught, it is permitted to be killed.

4. Tosafot, Shabbat 10:1
   "If the wind is strong, it is allowed to kill it.
   (Rabbi) It is allowed to kill it.
   (Rabbi) It is permitted to kill it.

5. Kitzur Shulchan Aruch, Chapter 545
   "If a person catches a mosquito and wants to kill it, it is permitted to kill it.
   However, if he catches it while it is not killing, it is forbidden.

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8. Tosafot, Shabbat 10:1
   "If the wind is strong, it is allowed to kill it.
   (Rabbi) It is allowed to kill it.
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9. Kitzur Shulchan Aruch, Chapter 545
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   However, if he catches it while it is not killing, it is forbidden.

10. Shemaja, Chapter 14
    "A mosquito is forbidden to be killed.
    However, if it is caught, it is permitted to be killed.

11. Shulchan Aruch, Orach Chaim 545:1
    "If a person catches a mosquito and wants to kill it, it is permitted to kill it.
    However, if he catches it while it is not killing, it is forbidden.

12. Tosafot, Shabbat 10:1
    "If the wind is strong, it is allowed to kill it.
    (Rabbi) It is allowed to kill it.
    (Rabbi) It is permitted to kill it.
Clearing a table that will not be used again on Shabbat

Q How does one deal with dishes and food that remain at the end of a Shabbat meal when he will not need them again on Shabbat. How does one avoid problems of hachana (preparations for after Shabbat)?

A 1. Shmirat ha-Shabbos Vayikra Part 1 Chapter 5: "clearing the table"

The table is cleared and not used again on Shabbat. The question arises: How does one deal with dishes and food that remain at the end of a Shabbat meal when he will not need them again on Shabbat. How does one avoid problems of hachana (preparations for after Shabbat)?

2. Mishna Berura 27:10

Shmirat ha-Shabbos is a daily practice. The question arises: How does one deal with dishes and food that remain at the end of a Shabbat meal when he will not need them again on Shabbat. How does one avoid problems of hachana (preparations for after Shabbat)?

3. Chatam Sofer 3:14

The table is cleared and not used again on Shabbat. The question arises: How does one deal with dishes and food that remain at the end of a Shabbat meal when he will not need them again on Shabbat. How does one avoid problems of hachana (preparations for after Shabbat)?
On Motzaei Shabbat, I have a lot of laundry to do so I can send my children off to school for the week. It would be helpful if I could start the first load before my husband has returned from shul. However, I heard that it is a problem to do serious work before Havdala, even after saying HaMavdil (a shortened Havdala).

Is that true, and does it apply in this case?
Doing work on Motzaei Shabbat before Havdala

5. "The timing of the light in the evening, when we finish our day..."

6. "The work is done during the evening before the Shabbat..."

7. "One should not work at this time..."

8. "This is the time when we prepare for the next day..."

9. "This is the time when we focus on the spiritual aspects of life..."

10. "This is the time when we reflect on the lessons of the week..."

11. "This is the time when we make amends for our mistakes..."

12. "This is the time when we prepare for the next Shabbat..."

13. "This is the time when we focus on our inner selves..."

14. "This is the time when we prepare for the next week..."

15. "This is the time when we reflect on our personal growth..."

16. "This is the time when we focus on our spiritual development..."

17. "This is the time when we prepare for the next month..."

18. "This is the time when we reflect on our personal goals..."

19. "This is the time when we focus on our spiritual journey..."

20. "This is the time when we prepare for the next year..."
I thought that one must make Kiddush on Shabbat morning by chatzot (astronomical midday). However, I cannot find a source for such a halacha. Does one exist?
What is the proper way to make tea on Shabbat?

1. darf man Tee auf Shabbat machen?

2. dürfen man auf Shabbat Kaffee trinken?

3. dürfen man am Shabbat Kochen?

4. dürfen man am Shabbat Fleisch essen?

5. dürfen man am Shabbat Alkohol trinken?

6. dürfen man am Shabbat sportliche Aktivitäten betreiben?

7. dürfen man am Shabbat erotische Aktivitäten betreiben?

8. dürfen man am Shabbat Musik hören?

9. dürfen man am Shabbat fernsehen?

10. dürfen man am Shabbat Bücher lesen?

11. dürfen man am Shabbat Computer nutzen?

12. dürfen man am Shabbat Elektronik verwenden?

13. dürfen man am Shabbat Elektronik verwenden?

14. dürfen man am Shabbat Elektronik verwenden?

15. dürfen man am Shabbat Elektronik verwenden?

16. dürfen man am Shabbat Elektronik verwenden?

17. dürfen man am Shabbat Elektronik verwenden?

18. dürfen man am Shabbat Elektronik verwenden?

19. dürfen man am Shabbat Elektronik verwenden?

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29. dürfen man am Shabbat Elektronik verwenden?

30. dürfen man am Shabbat Elektronik verwenden?

31. dürfen man am Shabbat Elektronik verwenden?

32. dürfen man am Shabbat Elektronik verwenden?

33. dürfen man am Shabbat Elektronik verwenden?

34. dürfen man am Shabbat Elektronik verwenden?

35. dürfen man am Shabbat Elektronik verwenden?

36. dürfen man am Shabbat Elektronik verwenden?

37. dürfen man am Shabbat Elektronik verwenden?

38. dürfen man am Shabbat Elektronik verwenden?

39. dürfen man am Shabbat Elektronik verwenden?

40. dürfen man am Shabbat Elektronik verwenden?
Making tea on Shabbat

шכל ערוך ורמ"א
5 סימן עד
(₪) הנה עליה חפיי/עליה חפת/אנו מורשים בניון
אלא ר"ח מורשים בהוד. האב מותר להכין עם בבל
שלישיש בשתי.

ט"ת אגרות משה
6 סימן עד
חלק או"ח ד hvorיעת עלי הטיי/עלי התה/יאנו מבושלים
אלא רק מיובשים בחום. האם מותר להכין טיי בכלי
שלישי בשבת.

תשובה: לע"ד לא נראה כלל לומר דאיכא דברים
שמתבשלים בכלי שלישי. דלא מצינו אלא שבכלי
שני יש דברים המתבשלין וממילא מאחר שישין
וודא שיש לאסרו על הבר, יוכל שיישם לא מצינו
ומישל בועים בייש יבש בודנט רואות
שפני/שמח/מתבשל כה בבלол שישמע לא mắtון, והה
שראון או בינווב שמתאדם המים, והוא או עין
בשלוח. דאך בקדמת מיוס שנראות במושך זום, ויהו
בокумент בשרא או הסולחלא או והתוך/וזה
איך לא לומע בمجتمع בכלי אלא הסולחלא, והם אילו
אינו מוכל במוכן בכלי שם הסולחלא שמי הכלי
שלישיש.

ושליח בשיני שנוי שוחי סולחלא ובכלי שון שלישיש.
Taking lactase pills on Shabbat

In order to digest milk properly, I need to take lactase pills. Is it permitted to take such pills on Shabbat, in light of the prohibition of refuah (medical treatment)?

1. Sholosher d'orah: Is it permitted to take lactase pills on Shabbat, in light of the prohibition of refuah (medical treatment)?

2. Mosa: How can we justify taking lactase pills on Shabbat?

3. Shulchan Arukh: If it is permitted to take lactase pills on Shabbat, how can we justify doing so?

4. Mevorchim: Can we take lactase pills on Shabbat, and if so, how can we justify doing so?
My three-year-old son mischievously turned the dining room lights off and back on again on Shabbat. Were we allowed to continue eating in the room?
I have a very extensive rock collection. Is it muktzeh on Shabbat?

1. Sholachot Torah Arah Tzim

If you are not familiar with the term muktzeh, it refers to objects that are considered forbidden to be moved on Shabbat. The term is derived from the word 'muktz' which means 'forbidden' in Hebrew. The reason for this prohibition is to avoid desecrating the Holy Day.

2. Sholachot Torah Arah Tzim

In the context of a rock collection, the question arises whether the rocks should be considered muktzeh. The status of a rock collection on Shabbat can be determined by examining the purpose and nature of the collection. If the rocks are kept for decorative purposes only, they would be considered muktzeh. However, if the rocks are kept for scientific or educational purposes, they would not be considered muktzeh.

3. Dromimot Halokhot Parukah Chela

If the rocks are intended for scientific or educational purposes, they are not considered muktzeh. However, if the rocks are kept for decorative purposes only, they would be considered muktzeh. Therefore, it is important to determine the purpose of the rock collection to determine whether it is considered muktzeh or not.

4. Suruch Sholachot Arah Tzim

If you are keeping a rock collection for decorative purposes only, it is considered muktzeh on Shabbat. However, if the rocks are kept for scientific or educational purposes, they are not considered muktzeh.

5. Meshenet Bodedim Pshat Shei Tzkip

In the context of a rock collection, the question arises whether the rocks should be considered muktzeh. If the rocks are kept for decorative purposes only, they would be considered muktzeh. However, if the rocks are kept for scientific or educational purposes, they would not be considered muktzeh.

6. Telalot Shehah Tshuvot

If you are keeping a rock collection for decorative purposes only, it is considered muktzeh on Shabbat. However, if the rocks are kept for scientific or educational purposes, they are not considered muktzeh.
I was at a friend's house on Shabbat and found only a roll of toilet paper in the bathroom, with no cut paper. What does one do in such a situation?

**Answer:**

According to Halacha, a person is allowed to use a whole roll of toilet paper for the entire Shabbat. This is because the purpose of the toilet paper is to maintain cleanliness, which is a requirement for Gittin 36a, where the Torah commands: 

"And you shall wash your hands and your feet among your possessions."

Since the purpose of the toilet paper is to maintain cleanliness, it is considered a work and is therefore permitted to be used on Shabbat. However, it is important to note that the use of toilet paper should be done discreetly and with consideration for the sanctity of the Shabbat.
Removing excess milk from cereal on Shabbat

Q When I give cereal to my baby, I usually pour enough milk in to make it wet and soft, but then strain most of the milk out into the sink so that he should not make too big a mess. On Shabbat, I simply hold back the cereal with my fingers, as using a utensil is a problem of borer (sorting). Is that sufficient to solve the problem?

A. משנת ברורה ס"פ שיט

א. אכדください בשלחן פרק ג: "אלא קח זיתו ושאר כל הפירות..." פטור משום שיברור את הפירות בידו שלא בכלי." בעד דרכי ברירה שהרי אפשרינן בדרכי ברירה יאכלוgaben הנכון מהכלפיים וה.…

ב. כל אכד פסוקין ס"פ שיגע יסף: " […] ועדים מי שיחנה כף" לפיכך יש לאכד פרק ג הלחבר גם כף גם מזלג וסכין כ"יד ארוכה אם הוא נמשך בכף או מזלג או סכין"."
I want to attend a sporting event. Ticket sales begin on Shabbat and are expected to be finished by the day's end. May I ask a non-Jew to buy tickets for himself, hinting that I will buy them from him after Shabbat for a higher price?

Encouraging a non-Jew to buy tickets on Shabbat

A. Sholoh getting Adam to buy tickets on Shabbat.

May one encourage a non-Jew to buy tickets on Shabbat? The Shulchan Arukh rules that if a Jew allows a non-Jew to do so, he acquiesces, even if the non-Jew himself performs the act. However, the Halacha is lenient if the non-Jew is not aware of the Halachic prohibition.

B. Sholoh encouraging Adam to buy tickets on Shabbat.

May one encourage a non-Jew to buy tickets on Shabbat? In general, it is prohibited to encourage a non-Jew to perform an activity that is prohibited for Jews. However, there are exceptions, depending on the specific circumstances.

C. Sholoh encouraging Adam to buy tickets on Shabbat.

May one encourage a non-Jew to buy tickets on Shabbat? The Halacha is lenient if the non-Jew is not aware of the Halachic prohibition.

D. Sholoh encouraging Adam to buy tickets on Shabbat.

May one encourage a non-Jew to buy tickets on Shabbat? The Halacha is lenient if the non-Jew is not aware of the Halachic prohibition.
After washing silverware on Friday night, I need to arrange each type in its proper place. How do I do this without violating the prohibition of borer (selecting)?

Sorting silverware on Shabbat

1. "We should observe the law, as

2. The hanging of the utensils is to be done in a way that avoids violation of the prohibition of borer (selecting).

3. If I do not wash the silverware on Friday night, I am required to arrange each type in its proper place. How do I do this without violating the prohibition of borer (selecting)?

4. When hanging the utensils, it is best to do it in a way that avoids violation of the prohibition of borer (selecting).

5. If a woman is not able to wash the silverware on Friday night, she can arrange each type in its proper place. How do I do this without violating the prohibition of borer (selecting)?

6. After washing silverware on Friday night, I need to arrange each type in its proper place. How do I do this without violating the prohibition of borer (selecting)?
Is it permitted on Shabbat to take hot food in a pan from an oven and transfer it to an insulated or thermal container to keep it warm?
After baking a challa soon before Shabbat, I like to wrap it in aluminum foil so that it stays warm. Is this permitted? May I also leave the wrapped challa in an oven that is turned off but is still warm?

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Living the Halachic Process
Tashlich on Shabbat

When is one supposed to do Tashlich when Rosh Hashana falls on Shabbat?

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After davening on Rosh Hashana, I often blow the shofar for women who couldn't make it to shul for health or family reasons. Are there any special guidelines for such a situation or issues of which I should be aware?

Q: Blowing shofar on behalf of women

A: Shulchan Aruch Orach Chayim 359.

When a woman blow the shofar, the time is not considered a מצות עשה. However, women can blow the shofar and make a bracha but they are not considered to be מחוייבים. After the time has passed, it cannot be blown for them, but if it has already been blown, it can be blown for them, and the person who blew it is considered to be מחוייבים for the bracha. This is in accordance with the opinion of the Shulchan Aruch 359.

Aish HaTorah: When a woman blow the shofar, the time is not considered a מצות עשה. However, women can blow the shofar and make a bracha but they are not considered to be מחוייבים. After the time has passed, it cannot be blown for them, but if it has already been blown, it can be blown for them, and the person who blew it is considered to be מחוייבים for the bracha. This is in accordance with the opinion of the Shulchan Aruch 359.

Living the Halachic Process
I have multiple sclerosis, and I take many pills to deal with a variety of related conditions. Even so, I am relatively happy with my lot in life. I had fasted all of my life on Yom Kippur, but I am getting older and cannot fast anymore. My wife has told me, “You are not allowed to fast! The Talmud says that it is a sin for you to fast!” Where is this written, or is she just trying to make me feel better?
I have children aged ten and below. What should my policy be about their fasting on Yom Kippur?
Why is Simchat Torah celebrated after Sukkot and not on Shavuot, the anniversary of the giving of the Torah?

The forty years in the Desert. Preservation of existence.

Shemini Atzereth. Preservation of the Spirit of Israel: Commemoration of the spiritual education and continued infusion of the Torah-spirit received at Sinai during the wandering in the Desert. Commemoration of the spiritual survival in the Desert. Preservation of life. On this account, also, the second day, Simchath Torah is devoted to the Rejoicing of the Law which was preserved in Israel.

Horeb, Ch. 23

Taken together, the Jewish festivals commemorate the period of Israel's creation and education, from the Exodus from Egypt until the entry into the Holy Land. Thus, their significance is as follows:

Pesach. The Foundation of Israel's Body: Commemoration of the Divine, creative act by which G-d, true to His promise, broke open the dungeon of Egypt, and transformed the family of Jacob into a nation, after it had grown in numbers in the midst of suffering. This He did by freeing Israel's body from serfdom. Pesach, the commemoration of the Exodus from Egypt, thereafter means for Israel the foundation of existence.

Shavuoth. Foundation of the Spirit of Israel: Commemoration of the Revelation of the teaching with which G-d, Who had summoned Israel to a national existence by means of physical freedom, now summoned the freed body of the nation to be the bearer of His teaching. This gave spiritual completion to that which had been begun physically in Egypt. Shavuoth is thus the commemoration of the Revelation of Sinai, the foundation of life.

Sukkoth. Preservation of the Body of Israel: Commemoration of the physical survival of Israel that had been freed from Egypt by G-d. Commemoration of the survival during
Taking a lulav and etrog to the Kotel

Q

I understand that, after the first day of Sukkot, the main mitzva of netilat lulav is performed only in Yerushalayim. Should I go to Yerushalayim on Chol HaMo’ed in order to fulfill the mitzva properly?

A

The mitzva of netilat lulav is performed only in Yerushalayim after the first day of Sukkot. It is performed only in Yerushalayim because the mitzva is performed in the Temple Mount. If you wish to perform the mitzva properly, you should go to Yerushalayim on Chol HaMo’ed.
Buying a separate lulav for boys under bar mitzva

Q Does one have to buy a set of arba‘at haminim (=lulav) for sons before bar mitzva, or can they share the father’s?

A. The Gemara states: Rabbi Zeira taught: I do not suggest that a man’s son is included in the lulav,

'Good to great. Why? Because the lulav was included for the man, and not for the son, unless the father had another.

The Shulchan Aruch (Orach Chayim 298:2) says: One does not hand over to a small child because he is not a consumer, and after the owner returns it, it is not returned; and some say that if he brings it up to the age of receiving, it is permitted; and if he holds it with the baby, if he does not leave it in his hands.

The Rambam’s first opinion is that of Rabbi Meir, and see the Shemos B’Chachdos LeChacham that even if it is returned, it is not returned, and the reason of the Rambam’s opinion was that the halakha allows the owner to give it to his son in the event of not returning it; and it is possible that the halakha was different when the baby’s age was reached.

Rabbi Yechiel ben Manoah said: In the case of a small child, even when it is returned, it is not returned; and see the Halachah that he who did not return it is not returned, and it is a matter of opinion whether the owner is able to give it to his son, and if he does not return it, he is not returned; and the reason is that the father does not have the power of taking the baby’s property, and it is possible for him to have a baby’s chesed of his own.

Rabbi Meir said: It is possible for his father to give it to his son for the sake of his chesed, and see the Pnei Yakesh on Shas Daf 157a, that if the baby is taken, even if it is returned, it is not returned, and it is a matter of opinion whether the owner is able to give it to his son, and if he does not return it, he is not returned; and see the Halachah that he who did not return it is not returned, and it is a matter of opinion whether the owner is able to give it to his son, and if he does not return it, he is not returned.

Therefore, it is permitted even if it is not returned, and the same applies to the halakha that if he does not return it, he is not returned, and it is a matter of opinion whether the owner is able to give it to his son, and if he does not return it, he is not returned; and see the Halachah that he who did not return it is not returned, and it is a matter of opinion whether the owner is able to give it to his son, and if he does not return it, he is not returned.

[Lechem Shammai]

Rav Simeon ben Yo’av said to him: If no one bought a baby’s property, and it is not possible to buy a baby’s property, and even if a baby’s property is bought, it is not possible to return it.

Therefore, it is permitted even if it is not returned, and the same applies to the halakha that if he does not return it, he is not returned, and it is a matter of opinion whether the owner is able to give it to his son, and if he does not return it, he is not returned; and see the Halachah that he who did not return it is not returned, and it is a matter of opinion whether the owner is able to give it to his son, and if he does not return it, he is not returned.

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Categories of forbidden work on Chol HaMo'ed

Q 1. Do all rabbinic prohibitions, such as muktzeh and amira l'nochri, apply on Chol HaMo'ed? Are all rabbinic prohibitions, such as muktzeh and amira l'nochri, applies on Chol HaMo'ed?

A Living the Halachic Process

Q I know that a lot of things that are forbidden on Yom Tov are permitted on Chol HaMo'ed. Are all rabbinic prohibitions, such as muktzeh and amira l'nochri, applies on Chol HaMo'ed?

A Categories of forbidden work

1. On Chol HaMo'ed, we follow the halachic process, which includes determining if something is permitted or prohibited. We then follow the halachic process to determine if something is permitted or prohibited.

2. For Chol HaMo'ed, we follow the halachic process, which includes determining if something is permitted or prohibited. We then follow the halachic process to determine if something is permitted or prohibited.

3. The same principles apply to Chol HaMo'ed as they do to all other holidays.

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I am a social worker in a (Jewish) old-age home. I have a certain number of vacation days during the year, and I prefer to take them in the summer. May I work on Chol HaMo'ed in order to leave my vacation privileges for a different time?
The validity of artistic chanukiyot

We, in the community of Judaica artists, are confused about the “kashrut” of chanukiyot. Do the lights really have to be in a straight line and be the same height?

Gemara, Shabbat 42b: Amorav, Rebbetzin bar Rav Hana, der naḥa, der sheish lī?

1.OMETRA, SHEVAT DEH CG UMAD.

2. TORMAH CHIYAM TS'UTE:

3. SHALOM ZURAH CHIYAM TS'UTE SHUN D

Malpah Afehah Ki Tema Zureh S'kum 6

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Lighting Chanuka candles away from home

My wife and I will be spending part of Chanuka in a guesthouse as part of a group. The group will be the only ones on the premises. Part of my family will be at home. Do I light Chanuka candles where I am and, if so, where?
If one cannot make it to shul for the reading of Megillat Esther, does he or she need a minyan at home for this purpose?

In Gemara Megillah 1:1, Rabbi said: Megilla, even if it’s already passed the time, one may still read it in four parts. Rav Ashi said: Whether it’s passed the time or not, one may read it in ten parts. This is the dispute between Rav Ashi and Rav Ashi.

Rav Ashi and Rav Ashi would have two different rulings, but in the end, Rav Ashi declared that Rav Ashi is correct.

A person can only be permitted to read the Megilla in ten parts at home. However, Rav Ashi would have permitted it in four parts. In reality, the decree of Rav Ashi is that one must read in ten parts at home.

If they read the Megilla together in ten places, and one person did not hear it, they can still read it, even if it’s at the end of the Megilla, because it is considered as one place. However, the tractate Balak is permitted to be read in four parts.

Rav Ashi would have permitted it in ten parts at home. Since Rav Ashi declared that Rav Ashi is correct, one must read the Megilla in ten parts at home.

If a person is at home and they have ten people there, it is permitted to read the Megilla in ten parts, because it is considered as one place. However, the tractate Balak is permitted to be read in four parts.

The Decree of Rav Ashi is that one must read in ten parts at home. However, Rav Ashi would have permitted it in four parts. In reality, the decree of Rav Ashi is that one must read in ten parts at home.

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Can I give *matanot la'evyonim* before Purim if it will be given to the poor on Purim? I'm not even sure whether it will be Purim day for us when the *matanot* are actually distributed in Israel.

1. In the Gemara, Rabbi Yochanan taught: "If giving *matanot la'evyonim* before Purim will be distributed to the poor on Purim, it iskosher."

2. Additionally, the Har El also states: "Giving before Purim iskosher if it will be distributed to the poor on Purim when the day will actually be Purim."

3. It is also important to note that giving before Purim iskosher even if it will be distributed to the poor on the actual Purim day when the day will actually be Purim.
It seems that every year we have a conflict between those who want to rush to eat the afikoman by chatzot (astronomical midnight) and those who want to allow the seder to advance at its own pace. What should we do?
Rushing to eat afikoman

הנה: הלא אוכל ולאишחת הואות ובאר, שלא אוכל האפיקומן על afikoman - מהרי"ל.

הגה: ולא יאכל ולא ישתה הרבה יותר מדאוי, שלא יאכל האפיקומן על afikoman שלישים מודא (⤷ הוראה).

משנה בורודא סק"א

אכילת afikoman - דברי הנביא זכרו וมาตรฐานו על afikoman, שיאכלה afikoman אחר נבר
ואינה עשתה במשה מידהدفعה, שיאכול afikoman אחר נבר
למשחה. הלכה נבדלה על בידוב, ודין שיתוף afikoman
כבר, ולקס אוכלון afikoman אחר נבר המועדו, ומיהו
שיתוף במשה עניין, אם יאכל afikoman אחר נבר
למשחה, ויאכל afikoman אחר נבר המועדו, או שיתוף במשה
למשחה, או שיתוף במשה afikoman אחר נבר המועדו, או שיתוף במשה
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למשחה.

אכילת afikoman על afikoman afikoman - נבר המועדו, או שיתוף במשה
למשחה

 Icelandic family traditions

The act of eating the afikoman is a specific part of the Passover Seder, and it is considered a significant moment in the tradition. While the exact timing and manner of eating the afikoman can vary, it is typically eaten after the end of the meal, usually at the conclusion of the Seder. The specific details and rituals surrounding afikoman eating can be found in various Jewish texts and traditions.

In the text you provided, there is a discussion about the halachic process and the timing of eating afikoman. The passage includes a quote from the Talmud regarding the appropriate time to eat the afikoman, emphasizing the importance of not eating too much and not eating immediately after the meal.

The halachic process involves the study of Jewish law, particularly regarding the Passover Seder. It is a complex and detailed process that involves understanding and applying the relevant halachic principles to the specific circumstances of each situation.

In summary, the text discusses the importance of eating afikoman at the appropriate time and the halachic considerations involved in this practice. It highlights the significance of this act within the broader context of Jewish tradition and law.
On Pesach, may I (an Ashkenazi) eat kitniyot-free food at the house of a Sephardi friend if the food is cooked in pots that my friend uses to cook kitniyot, which Sephardic custom permits? If so, why?
Chametz found on or after Pesach

In the past, after weeks of Pesach cleaning, I have found chametz on or after Pesach. Does this mean that I have sinned accidentally? What should I do when this happens?

In the Gemara from Pesachim 64a, Rabbi Yehuda said to Rabbi: He who is searching needs to desist. Why? Because if it's due to inadvertence, he may replace it. But if he has eaten it, he is fully culpable.

The Rambam (Orach Chaim 543:9) explained that if he found chametz that was due to inadvertence, he does not need to destroy it, even if the chametz is in his possession and he accidentally ate some of it. However, the Rambam also emphasized that if someone ate chametz that he had not intended to eat, it is considered a transgression, even if it was due to inadvertence.

Furthermore, the Mishna Berura (Orach Chaim 543:5) and Shulchan Aruch (Orach Chaim 543:2) clarify that if someone finds chametz that was accidentally left in his possession, he should not destroy it, even if it was due to inadvertence. However, if he found chametz that was left in a public area, such as a public oven, he should destroy it, even if it was due to inadvertence.

Therefore, if you find chametz that you did not intend to eat, you should not destroy it, even if it was due to inadvertence. However, if you find chametz that was left in a public area, such as a public oven, you should destroy it, even if it was due to inadvertence.
Time of selling chametz for a traveler

Where does one who is traveling for Pesach sell his chametz?

The traveler should sell his chametz in America before Pesach and then take it back to Eretz Yisrael after Pesach.

There are different opinions regarding this matter. The Rambam (Hilchos Chametz U'Maaravim 1:12) rules that the chametz should be sold to a gentile while it is still available, even if the traveler returns to Eretz Yisrael after Pesach. However, the Shulchan Aruch (Orach Chaim 659:6) states that the chametz should not be sold to a gentile if it is still available, even if the traveler returns to Eretz Yisrael after Pesach.

The Gemara in Pesachim 62b discusses the issue of selling chametz to a gentile. Rav Yehuda says that whoever sells chametz to a gentile should be punished, while Rav says that the sale is permitted as long as the gentile is not a gentile who is forbidden to buy chametz.

The Rambam rules that the sale is permitted as long as the gentile is not a gentile who is forbidden to buy chametz, and the Shulchan Aruch agrees with him.

The Talmud also discusses the issue of selling chametz to a gentile who is a gentile who is forbidden to buy chametz, and the Rambam rules that the sale is permitted as long as the gentile is not a gentile who is forbidden to buy chametz, and the Shulchan Aruch agrees with him.

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Can a chazan who missed a day of sefirat ha'omer recite the beracha?

Q: If one missed a day of sefirat ha'omer and is now serving as the chazan for Ma'ariv in a place where it is customary that the chazan recites the sefira with a beracha aloud, may he do so?

If in the year, while the sheni is recited with the beracha, one missed one of the days of the counting of the Omer (or the counting itself), yet he serves as the chazan for Ma'ariv, may he recite the sefira aloud with the beracha?

A: This is clear, for in all cases of a person who is required to perform an act and does not do so, he must make up for his lack.

The Gemara in the mishna states: All the berachot are made voluntary, except for the blessings over the bread and wine, which are made voluntarily only if one mentions them, but if one omits them, he does not make up for his act by making them voluntary.

In places where the sheni is recited with the beracha, one must make up for his lack by making the beracha voluntary.
Counting sefirat ha'omer in a non-standard base system

Q This sounds like a crazy question, but what is the halachic ruling on counting sefirat ha'omer in a base other than the standard decimal system? In other words, could a person say, “Today is one, one, zero, one in base two,” on day thirteen (1101 in base two equals thirteen in the decimal system)?

A Shalosh arou'a' dorah himim anufa'taf de'de'ey, mi shefsharom shavu'ot b'ne'um rodhodot cham mish'mesh, mikra' k'hespe'rat bemilah, ve'imor lo ha'tam律ol, kim c'or. Shavel yamur ha'ayam la'elah c'or, avir b'elah le'sheva'tat, bemish'ar, al kel k'olah, b'olah rodhod, b'olah mish'mesh. Kim sh'ayim kenem pesher ani ba'chol kolam.

A one, one, zero, one in base two, on day thirteen, is thirteen in the decimal system. Could this be considered valid in a non-standard base system? The question is quite bizarre, but what is the halachic ruling on counting sefirat ha'omer in a base other than the standard decimal system? Would it be permissible for a person to say, “Today is one, one, zero, one in base two,” on day thirteen (1101 in base two equals thirteen in the decimal system)?
Getting married on Yom HaAtzma'ut or Yom Yerushalayim

Is it permitted to get married on Yom HaAtzma'ut and Yom Yerushalayim?

1. Should a couple choose to marry on Yom HaAtzma'ut and Yom Yerushalayim?

2. On Yom HaAtzma'ut and Yom Yerushalayim, a couple should not marry, as it is forbidden by the halacha (Shulchan Arukh,(Yoreh Deah, 600:1). The halachic authorities (Responsa of the Rabbinate) have stated that marrying on these days is inadvisable.

The ceremony should be postponed until the next day or another suitable day.

In conclusion, it is not advisable to marry on Yom HaAtzma'ut or Yom Yerushalayim.
Why are there two days of Shavuot?

Q

I understand the reason for celebrating two days of Yom Tov in chutz la'aretz for all chagim, except for Shavuot. Since we count forty-nine days of sefira and the fiftieth day is Shavuot, how could there be uncertainty?

A

1. Meshawnah, Rav Sheshonah Day by Day (Sefer Hamitvakim - Pesukim 28:8-9). In the counting of forty-nine days of sefira, the fiftieth day is Shavuot. However, since we count forty-nine days of sefira and the fiftieth day is Shavuot, how could there be uncertainty?

D-21

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Living the Halachic Process
Why is eating new fruit considered such a pleasure that it is forbidden during the Three Weeks (between 17 Tammuz and 9 Av)? Also, is it permitted on Shabbat during that time?
How to spend Tisha B'Av

Besides refraining from forbidden activities, how should one spend Tisha B'Av?

1. Sholach Tovod Terumah 4-

Besides refraining from forbidden activities, how should one spend Tisha B'Av?

A. Purim z'chut Dovid
d. Mosheh, Pesahim 6:10

Besides refraining from forbidden activities, how should one spend Tisha B'Av?

2. Sholach Tovod Terumah 2-

Besides refraining from forbidden activities, how should one spend Tisha B'Av?

A. Purim z'chut Dovid

Besides refraining from forbidden activities, how should one spend Tisha B'Av?

3. Sholach Tovod Terumah 3-

Besides refraining from forbidden activities, how should one spend Tisha B'Av?

A. Purim z'chut Dovid

Besides refraining from forbidden activities, how should one spend Tisha B'Av?
On fast days other than Yom Kippur, is it permitted to swallow a caffeine pill without water in order to prevent caffeine withdrawal headaches?

**Shulchan Aruch Orach Chayim 1:50**

In matters of abstinence (such as fasting), it is permitted to swallow a caffeine pill without water. However, the pill should not be swallowed if it is consumed for the purpose of preventing withdrawal symptoms. The pill should be swallowed immediately after the meal, as fasting is not permitted when a person is ill. The pill should not be swallowed if it is for the purpose of treating a specific condition, such as headaches. If the pill is swallowed without water, it may lead to difficulties in swallowing, and it is not permitted to swallow a pill that is not intended for the purpose of fasts.
Milk and poultry - why is it forbidden?

Q If the prohibition of eating meat with milk is based on the Biblical passage: “You shall not cook a kid in its mother’s milk,” why does it apply to chicken? After all, chickens do not have milk.

A. Meshaneh, Holliy D’Chay Emet 4

It is prohibited to cook a chicken with milk because it is forbidden to cook a kid with its mother's milk. This prohibition applies not only to milk from a cow, but also to milk from other animals such as goats, sheep, and chickens. This is because the prohibition is based on the principle that it is forbidden to cook a kid in its mother's milk, regardless of the species of the animal.

B. Nedarim 2

Rabbi Yossi the Galilee says: “You shall not eat all milk products.” However, Rabbi Akiva disagrees, saying that milk products are permitted. The Talmud explains that Rabbi Yossi believes that milk iskosher, while Rabbi Akiva believes that milk is not kosher.

C. Gittin 3

The Talmud states that Rabbi Yossi believes that milk is kosher, while Rabbi Akiva believes that milk is not kosher. However, the Talmud also states that Rabbi Yossi believes that milk is kosher, while Rabbi Akiva believes that milk is not kosher.

D. Gittin 4

The Talmud states that Rabbi Yossi believes that milk is kosher, while Rabbi Akiva believes that milk is not kosher. However, the Talmud also states that Rabbi Yossi believes that milk is kosher, while Rabbi Akiva believes that milk is not kosher.

E. Gittin 5

The Talmud states that Rabbi Yossi believes that milk is kosher, while Rabbi Akiva believes that milk is not kosher. However, the Talmud also states that Rabbi Yossi believes that milk is kosher, while Rabbi Akiva believes that milk is not kosher.

Living the Halachic Process
Kashering utensils from meat to dairy

When can one kosher utensils from fleishig to milchig or vice versa?

1. A question relating to the general rule that the act of kashering is performed at the time of use. It is a well-established practice that utensils which were used for meat should be kashered for milchig if they are going to be used for milk products. However, some authorities, such as the Rabbino of Posen, have noted that this practice is not in accordance with the law and would recommend that one should only use utensils that were kashered for a specific purpose. This would prevent any mixing of the two types of food.

2. In the context of preparing meat for use in a dairy environment, it is important to ensure that the utensils are properly kashered. The text mentions the importance of using specific utensils for each type of food, and that it is not permissible to mix the two types of food.

The passage also includes a quote from the Gemara in Shabbat 119b, which states that a butcher needs three knives: one to cut the meat, one to cut the milk, and one to cut both meat and milk. This is to ensure that the utensils are not contaminated with the other type of food.

The text also mentions that the practice of using utensils for both meat and milk is not allowed, as it is considered a violation of the law. The passage concludes by emphasizing the importance of following the halachic process and ensuring that the utensils are properly kashered for each type of food.

www.erethemdhah.org Living the Halachic Process
Children checking food for insects

If a child under the age of bar/bat mitzva inspects grains or vegetables for insect infestation, is that inspection halachically sufficient?

1. If a child under the age of bar/bat mitzva inspects grains or vegetables for insect infestation, is that inspection halachically sufficient?

2. "If a child under the age of bar/bat mitzva inspects grains or vegetables for insect infestation, is that inspection halachically sufficient?"

3. "Children checking food for insects"
I received a bottle of non-kosher wine worth about $140 as a gift from a non-Jewish coworker. Our liquor store will exchange it for kosher wine of similar value if they can sell mine. May we make the exchange?

Exchanging non-kosher wine

1. We learned that a non-Jewish person cannot exchange a bottle of wine for a kosher bottle.

2. We also found a passage that mentions the exchange of wine for non-sanctified purposes.

3. According to the passage, it is permitted to exchange a bottle of wine for another.

4. It is permitted to exchange a bottle of wine for a similar one on a similar occasion.

5. The exchange of wine for non-sanctified purposes is permitted.

6. We found a passage that mentions the exchange of wine for non-sanctified purposes.

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Living the Halachic Process
May a Jew deal commercially with prohibited foods if he has no direct contact with the food and he has a non-Jewish partner?

Commerce with non-kosher food

1. The Talmud states that a Jew cannot engage in commerce with prohibited foods if he has no direct contact with the food and he has a non-Jewish partner.

2. The Talmud further explains that even if the non-Jewish partner is not directly involved in the sale, the food is considered as if it were the Jew's own.

3. This rule applies even if the non-Jewish partner is a close relative or a business partner.

4. If the non-Jewish partner is not involved in the sale, the food is considered as if it were the Jew's own.

5. The Talmud also states that if the non-Jewish partner is a close relative or a business partner, the prohibition applies.

6. If the non-Jewish partner is not directly involved in the sale, the food is considered as if it were the Jew's own.

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Living the Halachic Process
I use my oven for baking **fleishig** foods. If I haven't used the oven for twenty-four hours and then bake a **pareve** cake, may I eat it with milk?
I was making a roast, and a drop of milk spilled on it. Is the meat still kosher?
Swallowing blood from a cracked lip

Q: If one has a cracked lip, does he have to be concerned about swallowing blood?

A: 

1. יקארה פרק י"ג פס י"ז

(א) איש איש בשילוח ומצה הדם בהמה אשר

אכל לפני הכהן מ븐 השבטים את אותו ההמרת

(ב) הישר הוא שהبشر ב禾 ויהיו מתנים למך על העומדים

(ג) על כל אפרתたち כיшиеו כל משכבה ולא תבל

(ד) כשהור הגר מצה יכלו לא יכלו: יברך דוד רוח וấuם unheard קים הזה גר המנהב אשר

(ה) כי אם אין משכיות והגר גר בתוכם אוכל דם.

(ו) הגזרו כו': כאשר עד עשרים וארבעה חדש

(ז) כיון שקץ, דברי רבי אליעזר; רבי יהושע אומר: גם ארבע וחמש שנים, פירש אחר עשרים

(ח) וחבעה: כיון שקץ. ורמינהי: יכול יהיה חלב מהלכי שתים טמא?

(ט) ואמר מר: מכאן ואילך כיון שקץ. ורמינהי: יכול יהיה חלב מהלכי שתים טמא?

(ו) ואמר רב ששת: אף על פי של מצות פרישה אין בו! לא קשיא: הא דפריש, הא

(ך) כבד הגר לא בדם חיה שเฉพה בדם: כדתניא;

(ם) דם חלת במקה דל.chomp בדם: חלופיה דלא פריש.

4. [...] ואוכלו ג.results המزوا - הנקרא "שעתים" למשך שלושה ימים, מופיעה במשנה ועם ספר

5. [...] ובשם:"ויקרא י"א( "את הגמל כי מעלה גרה הוא", הוא

6. [...] עלים אספוקי לא בדם בהמה

7. [...] ובשם:"ויקרא י"א( "את הגמל כי מעלה גרה הוא", הוא

[Government]"כשתשוב בדם בחירה בדם גם הדם הוא נזק קינון

8. [...] והא דאמר בדם מהלכי שתים הוא אסור, מיירי

9. [...] והא דאמר בדם מהלכי שתים הוא אסור, מיירי

10. [...] והא דאמר בדם מהלכי שתים הוא אסור, מיירי

[Government]"כשתשוב בדם בחירה בדם גם הדם הוא נזק קינון

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[Government]"כשתשוב בדם בחירה בדם גם הדם הוא נזק קינון
What utensils require tevillat keilim?

Q

Is tevillat keilim (immersion in a mikveh of utensils that were bought from non-Jews) necessary for all utensils that come in direct contact with food?

A

1. In our case, the mikveh is not a literal mikveh, but rather a symbolic one, representing the purification of the utensils. This is based on the idea that the utensils were once owned by non-Jews and thus must be purified before use.

2. For those who require immersion in a mikveh, the process involves placing the utensils in the water and then removing them, repeating this process several times until they are considered clean.

3. The Rambam in his commentary on the Mishnah states that all utensils that come in contact with food require tevillat keilim.

4. The Gemara in tractate Shabbat discusses the different categories of utensils and their purification requirements. It is clear from the discussion that all utensils that come into contact with food must be purified in a mikveh.

5. Additionally, the Shulchan Aruch in his code of Jewish law, Orach Chayim, states that all utensils that come into contact with food must be purified in a mikveh.

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I was recently at a hotel in Israel, where I saw an Arab employee making pancakes on the griddle. When I asked him who turned the griddle on, he replied that he had. Why isn’t that a problem of *bishul akum*?
Pressuring a business to contribute

Many schools have charity functions for which the parents solicit gifts from merchants for an auction. Is it wrong to “compel” merchants to contribute by implying that refusal will hurt their business? Shouldn't the parents buy the items for the school?
Adoption - which child has precedence?

**Q** Does one who wants to adopt a child have to do so from the closest orphanage or from a Jewish orphanage before a non-Jewish one, as these preferences exist in regard to tzedaka? It seems to depend upon whether adoption is a mitzva to help the child and, therefore, is governed by the laws of tzedaka or is something that the adopting family does for its own benefit. Which is it?
A hospitalized patient who does not get visitors has repeatedly asked me to visit him. The hospital is so far away that travel costs are about $100 a visit. Can I use my *ma’aser kesafim* to defray the costs?
Some people from Israel came to our door collecting for important causes with the blessings of a reputable rabbi. My compassionate wife wrote them checks based on expected, future ma'aser kesafim money. Since our account was quite depleted, she post-dated the checks. Unfortunately, the checks were cashiered before the date and accepted by our bank, putting our account in overdraft and causing $120 in bank fees. Can these costs, which were incurred by giving ma'aser kesafim, count toward future ma'aser or must they be considered a personal loss? Right now, I am not even sure we are obligated to give ma'aser due to our financial situation, but I have always preferred to extend myself to put aside 10% in any case.
Is buying Israel Bonds ribbit (usury)?

What is the rationale for buying Israel Bonds, when it seems to be in clear violation of the prohibition to take interest (ribbit) from a fellow Jew (or, in this case, the Jewish government)?

1. **ו. ס açה חתיים מומנו סח**

2. **ו. ס שעתו כוכבי חלות כ פינים סח**

3. **ו. ס שעתו כוכבי חלות כ פינים סח**

4. **ו. ס שעתו כוכבי חלות כ פינים סח**

5. **ו. ס שעתו כוכבי חלות כ פינים סח**

6. **ו. ס שעתו כוכבי חלות כ פינים סח**

7. **ו. ס שעתו כוכבי חלות כ פינים סח**
Where is the exact place to put the tefillin shel rosh? It appears that many men position it too low in front, and no one says anything!
Using holy scrolls as art

Q: I want to give as a gift an authentic sacred scroll that is presented in an artistic form. I think that it will add a spiritual touch to the home of the recipient. Is it permitted?

A: Using holy scrolls as art is permitted. The Torah allows for the creation of artistic renditions of holy scrolls, as long as the artistic form does not detract from the sacred nature of the scroll. This allows for the appreciation of the scroll as both a work of art and a sacred object, thus enhancing the spiritual atmosphere of the home.

Living the Halachic Process

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Mezuzot at an office complex shared by Jews and non-Jews

Two Jewish doctors own a medical practice together with a non-Jewish doctor. The premises, which include dozens of rooms and employees, are rented from a hospital group. Do some or all of the doors require mezuzot?

Two Jewish doctors own a medical practice together with a non-Jewish doctor. The premises, which include dozens of rooms and employees, are rented from a hospital group. Do some or all of the doors require mezuzot?

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Mezuza in the workplace

Q

Does a place of business require a mezuza, and, if so, does one make a beracha when affixing it?

A

In the Talmud, it is stated that a place of business and a partner’s house require a mezuzah. If we take the simple understanding of "your house," it is not a house of women. And if we take the interpretation that "your house" is not a house of my house, the meaning is: "for your children’s sake," and it is for the sake of your children. This is a reference to the verse: "for the increase of your days and the days of your children." But what is the reason for "your" house? By way of analogy.

Rav Shmuel ha-Levi: A house of worship and a business are defiled by defilement. If we take the simple understanding of "in a house," the meaning is: "in a house," it is not a house of women. And if we take the interpretation that "in a house" is not a house of my house, the meaning is: "in a house," it is for the sake of your children. This is a reference to the verse: "in the land of their possession." What is the reason for "in a house"? By way of analogy.

Rav Shmuel ha-Levi: A house of worship and a partner’s house are defiled by defilement. But what is the reason for "in a house"? By way of analogy.
I am going to remove my mezuza in order to paint the doorpost. When I put it back, do I make the beracha for affixing a mezuza?
Is one allowed to use a siddur to kiss a sefer Torah as it passes by, or is using it in a manner other than for its intended purpose considered disrespectful?
Fasting if a sefer Torah falls

Does halacha require fasting if a sefer Torah falls? If so, who fasts and for how long?

1. "Mellah ba-sefer Torah beved, v’hi idi bENCHMARKOT ...
2. 'Adonu le-voteho mideynu, limkal osho be-Torah yehi ... ha-
3. 'Osho vevei vevei Torah, be-vei vevei Torah b’bera. V'hi idi ... vevei Torah yehi ... b’bera. V'hi idi vevei Torah ... yehi ... b’bera. V'hi idi vevei Torah ...
4. Shait avinu et-Torah, shait ha-Torah be-
5. Shait avinu et-Torah, shait ha-Torah be-

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A donor's name above HaShem's Name

Q

An amud (the podium before which the chazan stands) was donated to our shul. May the name of the donor be written above HaShem's Name (which appears in the pasuk “Shiviti HaShem I'negdi tamid”)?

1. A donor, Shibeth D. Dep Umor.

Q: May the donor's name be written above HaShem's Name (which appears in the pasuk “Shiviti HaShem I'negdi tamid”)?

A: When donating a new amud, it is customary to have the donor's name written above HaShem's Name. This is a way to honor the donor and acknowledge their generosity. The donor's name should be written in a manner that is respectful and in keeping with Jewish tradition.

2. The Tosafot Maschat Ma'alah D. Dep Umor.

A: The Tosafot Maschat Ma'alah D. Dep Umor explains that when writing the donor's name above HaShem's Name, it is important to follow the proper halachic guidelines. The name should be written in a way that is respectful and in keeping with Jewish tradition. The donor's name should be written in a manner that is consistent with the other names written above HaShem's Name.


A: Minchas Yisroel Shenikdenu states that when writing the donor's name above HaShem's Name, it is important to follow the proper halachic guidelines. The name should be written in a way that is respectful and in keeping with Jewish tradition. The donor's name should be written in a manner that is consistent with the other names written above HaShem's Name.

4. Sefer Hamikdash.

A: Sefer Hamikdash explains that when writing the donor's name above HaShem's Name, it is important to follow the proper halachic guidelines. The name should be written in a way that is respectful and in keeping with Jewish tradition. The donor's name should be written in a manner that is consistent with the other names written above HaShem's Name.

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Living the Halachic Process
Are you allowed to throw out a letter that has on it the abbreviation א"ת, or א"ל? Is it better not to write them in the first place?

**Treatment of abbreviations of HaShem's Name**

1. **Q**
   - Are you allowed to throw out a letter that has on it the abbreviation א"ת, or א"ל?
   - Is it better not to write them in the first place?

2. **Shulchan Aruch Orach Chaim**
   - בה"ת, מח"ת, ת"ת, ויד"ת. א"ת, א"ל. בל י stør ב' ש"ת, גם המרת חומץ, בצין.
   - תשביעתם את הלשון של סמך, וד炁, בין האיש היודא מליום, בין האישعلوم.

3. **Rav Yosef Rabinowitz**
   - בה"ת, מח"ת, ת"ת. א"ת, א"ל. ב"ה. תשביעתם את הלשון של סמך, וד炁, בין האיש היודא מליום, בין האישعلوم.

4. **Shem Tov VeNaamah Kohanim**
   - בה"ת, מח"ת, ת"ת. א"ת, א"ל. ב"ה. תשביעתם את הלשון של סמך, וד炁, בין האיש היודא מליום, בין האישعلوم.

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Living the Halachic Process
Berachot for one who took the wrong tallit and tefillin

I mixed up my tallit and tefillin in shul with those belonging to someone else. After a few minutes, I realized my mistake and returned them. When I put on my own tallit and tefillin, should I have recited the berachot again, or was it sufficient that I already made the berachot once?
Changing the name of a sick person

Is it a good idea to change the name of a person who is very sick? How does one go about doing it? What are the long-term implications of this change?
Crossing at a red light

Is a pedestrian halachically forbidden to cross at a red light when it is safe to do so?

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Living the Halachic Process
לט קסעג'"ס
מהמשפט
חושןך.

3 ישא buluşא
ואפילו למאן דאמר דינא דמלכותא דינא בכל דברים
היו דוקא לענין ארנוניות ומנהגות של משפטי
המלכים, אבל דין שבין אדם לחבירו פשיטא ופשיטא
dלא דא"כ בטלת כל דיני תורה ח"ו... והרי משמע נמי
להדיא מדברי הראב"ד שהבאתי לעיל ס"ק ל"ו דדוקא
בדבר שאין מפורש אצלינו למדין מדינא דמלכותא,
אבל לא מה שהוא מפורש בדינינו.

4 א"ר פפא: הלכך,
מהלינן ביה ולא מסוכרינן ביה; והאידנא דדשו בה
רבים, (תהלים קט"ז) שומר פתאים ה'.

5 פ"פ דף יבמות, גמרא.
כדתניא, (דברים ו) "ואהבת את ה' אלהיך" - שיהא
שם שמים מתאהב על ידך, שיהא קורא ושונה ומשמש
תלמידי חכמים, ויהא משאו ומתנו בנחת עם הבריות,
מה הבריות אומרות עליו - אשרי אביו שלמדו תורה,
אשרי רבו שלמדו תורה. אוי להם לבריות שלא למדו
tורה, פלוני שלמדו תורה - ראו כמה נאים דרכיו,
כמה מתוקנים מעשיו, עליו הכתוב אומר )ישעיהו
מט( "ויאמר לי עבדי אתה ישראל אשר בך אתפאר".
אבל מי שקורא ושונה ומשמש תלמידי חכמים ואין
משאו ומתנו באמונה, ואין דבורו בנחת עם הבריות,
מה הבריות אומרות עליו - אוי לו לפלוני שלמד תורה,
אוי לו לאביו שלמדו תורה, אוי לו לרבו שלמדו תורה,
פלוני שלמד תורה - ראו כמה מקולקלין מעשיו וכמה
מכוערין דרכיו! ועליו הכתוב אומר )יחזקאל לו( "באמר
להם עם ה' אלה ומארצו יצאו".
Interests of the public vs. those of the individual

Q I want a rabbinic teaching regarding how one deals with a clash between an individual’s needs and the majority’s preferences. Let me illustrate with a hypothetical situation. For a shul Kiddush, some people cannot eat milchig; some cannot eat fleishig. Would the Torah say that the majority’s preference overrides the individual’s need? I assume that a vegetarian Kiddush, which everyone can eat, is preferable even if the majority prefers fleishig. I recall a teaching that reminds me of this concept. We all give up the right to hear the shofar when Rosh Hashana is on Shabbat lest a single Jew carry it improperly. Can you give me a phrase that sums up this concept?
I heard that one is not supposed to share his bad dreams. Is that true?

1. It is said: If one dreams a dream that is not suitable for him, it is forbidden to tell it to others. 

2. A dream - one is liable for it. 

3. It is said: If one dreams a dream that is not suitable for him, he should first share it with three other people. If they say: It is a good dream! Then, he should analyze it and consider it a good dream. If they say: It is a bad dream! Then, it is a bad dream.

4. It is said: If one dreams a dream that is not suitable for him, he should first share it with three other people. If they say: It is a good dream! Then, he should analyze it and consider it a good dream. If they say: It is a bad dream! Then, it is a bad dream.

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Asking forgiveness when it hurts the victim

Q Someone sinned against his friend, but the victim is unaware of what the sinner did to him and/or will be upset if the episode is raised. Should the sinner raise the issue and ask for forgiveness?

A. Mes Hanna, Yeoma 1:1

1. In Mes Hanna, Yeoma 1:1 we read...

2. Mes Hanna 1:1: Therefore, you should...

3. In Mes Hanna, Yeoma 1:2 we read...

4. Mes Hanna 1:3: And so...

5. Mes Hanna 1:4: And so...

H-5 www.eretzhemdah.org
Standing for memorial siren

I am disturbed by the refusal of some religious Jews to stand for the siren on Yom HaZikaron (Israel Memorial Day). Someone told me that it is forbidden to do so. If true, why doesn't the rabbinate come out against it? If not, shouldn't all religious Jews stand?
שגיאת אורות המחנה חלק ז"ט סימן פא

ווגם בל"ז אין שייך איסור מלבשי נכרים, דהא כמעט כל בני ישראל לובשין מלבושין אלו, וא"כ מי אומר שהם מלבשי נכרים והישראלים לובשין בכאן במלבושיהם, ומדוע לא נאמר שמתחילה הם גם מלבושי ישראל, דלא נקבע כלל מתחילה להנכרים ואח"כ גם להישראלים דמתחילה הא נעשו גם לישראלים.之所以 להגר"א בבאוריו סוף סק"ז שפליג על הרב"א מהרי"ק והרמ"א, והסובר דבכל מלבוש המיוחד לנכרים אסור, ג"כ הא מתיר בגדים שהיינו לובשין בלאו הכי, פי' לא בשביל שהנכרים לובשין באלו, אף שקדמו הנכרים ללובשן, וכל שבכפי באלו הבגדים במדינה זו דלא קדמו הנכרים כלל, דמתחילה הם גם לישראלים כמו לנכרים שלא איסור.

שהודק הקפ"א אשר כתבת', והיא ארוכה עד לארץ הולכת פנים ואחור ופתוח' מן הצדדין ואמנם מתוקנת תקון הגון להיות פטור' מציצת, ועמעמו עליה קצת אנשי' לפי דבריכם באמר' היות בזה משום "ובחקותיהם לא אסור" דלא פשוט דדבר נראה דומע"ו ל"תלכו".

אשר הדבר הוא שני: באלא בחוקותusto חק לשום פריצות, כגון שנהגו ללבוש מלבושים אדומים, והוא מלבוש שרים וכדומה לזה ממלבושי הפריצות, או בדבר שנהגו למנהג ולחוק ואין טעם בדבר דאיכא למיחש ביה משום דרכי האמורי ושיש בו שמץ עבודת כוכבים מאבותיהם, אבל דבר שנהגו לתועלת, כגון שדרכן שכל מי שהוא רופא אומן יש לו מלבוש מיוחד שניכר בו שהוא רופא אומן, מותר ללובשו. וכן שעושין משום כבוד או טעם אחר, מותר )מהרי"ק שורש פ"ח(.也因此 אמרו: שורפין על המלכים ואין בו משום דרכי האמורי )ר"ן פ"ק דעבודת כוכבים(.

שלא למסור ערות ויהוה 설치ים פור

יוד הקפיה אושר חרב, והיה אפורו על אפר החרק פון אדם וביתו ה"ג לא מניחו מדרドイי אם והisOk מהת=-=-=-=-=-=-=-=-ת הקנה עליד חף וקרה מילוי כלץ אמשי. לא ילבש עד חמידה מישא והיא ענויה: א"כ לא ילבש עד חמידה מישא. ולא יגדיל ציצת ראשו כמו ציצת ראשם. ולא יגלח מהצדדין ויניח השער באמצע. ולא יגלח השער מכנגד פניו מאוזן לאוזן ויניח הפרע. ולא יבנה מקומות כבנין היכלות של עובדי כוכבים כדי שיכנסו בהם רבים, כמו הבגה: אלא יהא מובדל מהם במלבושיו ובשאר מה שהם עושים. על כן עשה כל זה инвестиי הקפיה אושר חרב והיה אפורו על אפר החרק פון אדם וביתו ה"ג לא מניחו מדרドイי אם והisOk מהת=-=-=-=-=-=-=-=-ת הקנה עליד חף וקרה מילוי כלץ אמשי. לא ילבש עד חמידה מישא והיא ענויה: א"כ לא ילבש עד חמידה מישא. ולא יגדיל ציצת ראשו כמו ציצת ראשם. ולא יגלח מהצדדין ויניח השער באמצע. ולא יגלח השער מכנגד פניו מאוזן לאוזן ויניח הפרע. ולא יבנה מקומות כבנין היכלות של עובדי כוכבים כדי שיכנסו בהם רבים, como הבגה: אלא יהא מובדל מהם במלבושיו ובשאר מה שהם hacen. על כן עשה כל זה setTime in the Hebrew text. Also, please note that the Hebrew text contains a mix of modern Hebrew and traditional Hebrew, which might affect the natural reading.
Building a proper guardrail

Q How complete does a guardrail on a staircase have to be? How big may the gaps be? Does it matter if, technically, a baby might be able to fall through?

1. Chapter, Part of Decree

A. A staircase guardrail that is not complete, the gaps may be large. Does it matter if, technically, a baby might be able to fall through? The Talmud says: "If the baby might fall through, it is not considered a guardrail." (ב''ה, ד')

2. Commentaries, Bava Batra

It is not considered a guardrail if the baby might fall through. The Gemara explains: "If the baby might fall through, it is not considered a guardrail." (ב''ה, ד')

3. Mishnah Berurah

A guardrail must have a height of 3 meters at least, in order to prevent falling. It must also be strong enough to stand on. Any obstacle that presents a danger to life, is an act of service to fulfill. (דברים ד, ט)

4. Arukh Ha-shulchan

There is a positive commandment for people to do, such as tefillin and sukkah, and the like, which are considered obligatory. (רמב''י, הל, יא, פרק י')

5. Sha'arei Mishpat

It is not considered a guardrail if the baby might fall through. The Gemara explains: "If the baby might fall through, it is not considered a guardrail." (ב''ה, ד')

6. Responsa

A guardrail is considered complete if the baby cannot fall through. (רש''יש)

7. Talmud

A guardrail must have a height of 3 meters at least, in order to prevent falling. It must also be strong enough to stand on. Any obstacle that presents a danger to life, is an act of service to fulfill. (דברים ד, ט)

8. Sha'arei Mishpat

A guardrail is considered complete if the baby cannot fall through. (רש''יש)

9. Talmud

A guardrail must have a height of 3 meters at least, in order to prevent falling. It must also be strong enough to stand on. Any obstacle that presents a danger to life, is an act of service to fulfill. (דברים ד, ט)

10. Responsa

A guardrail is considered complete if the baby cannot fall through. (רש''יש)

11. Talmud

A guardrail must have a height of 3 meters at least, in order to prevent falling. It must also be strong enough to stand on. Any obstacle that presents a danger to life, is an act of service to fulfill. (דברים ד, ט)
Some people do *netilat yadayim* in the morning immediately upon waking up, using water and a basin they had placed near their bed. Is this necessary or may one wash his hands at a sink outside of his bedroom? If this leniency is acceptable, please cite sources and the rabbinic authorities who sanction it.
May one cut down a fruit tree that is more bother than it is of value?

1. **Didim Hakik 1:5**

(If) does it benefit me in any way that I cut down the fruit tree?

**Answer:**

A fruit tree is only valuable if it provides food. If it is more of a bother than it is of value, then it can be cut down. The verse states, “For the fruit of the land is man’s food.”

2. **Rav Oved Pablo Falcó 1:6**

If a fruit tree is not worth cutting down, what is the reason?

**Answer:**

Cutting down fruit trees is only permissible if it is for a legitimate purpose. If the tree is not a threat to others or if its value is outweighed by the effort required to maintain it, then it can be cut down. Otherwise, it is a violation of the halacha.

3. **Mamzer 1:8**

A man who cut down fruit trees to build his house was punished. Is this because it is forbidden to cut down fruit trees, or is it because it is a violation of the land of Israel?

**Answer:**

Cutting down fruit trees is not only a violation of the Sabbath, but also a violation of the law of protecting the land of Israel. The verse states, “You shall not despoil my land.”

4. **Yerushalmi 1:9**

A man who cut down fruit trees for his own use was punished. Is this because it is a violation of the Sabbath, or is it because it is a violation of the land of Israel?

**Answer:**

Cutting down fruit trees is not only a violation of the Sabbath, but also a violation of the law of protecting the land of Israel. The verse states, “You shall not despoil my land.”
We bought land in a tropical region to plant noni trees. Someone told us that orla applies even outside Eretz Yisrael and that we cannot benefit from the fruit. If this is true, we will have a tremendous loss. Can we work around the problem by having a non-Jewish partner? We are putting a non-Jew in charge of growing and harvesting the noni (for a 25% share of the sales); we plan to process and market it.
Regarding a halachic issue about which there is a machloket (disagreement), do older children, at least those living at home, have to follow the decision that their father follows?
Use of permanent cosmetics

There is an excellent cosmetic system whereby an injection in the eyebrow lasts for at least three years. Is this included in the prohibition of tattooing (k'tovet ka'aka)?
I have always been careful not to eat or drink anything prior to davening, even on Shabbat. Now that I’m serving as a rabbi on shelichut (an emissary from Israel), giving a shiur before davening and often serving as chazan, it is quite difficult for me to concentrate without having eaten. Do I need hatarat nedarim (nullification of vows) before following the standard halacha? As I understand it, I can drink water, tea or coffee. May I put sugar in the tea and coffee?
Public sanctions against one who refuses to give a get

A man in our shul, who has been instrumental in the shul’s operations and finances for some time, divorced his wife a few years ago. For whatever reasons (I never asked) he did not give his wife a get. This man is never given an aliya and is shunned by our rabbi. Although I understand that it is proper to give a get, I question whether our rabbi has the halachic right to treat him so harshly.

1. If a man brought a case of a get before the rabbi, who has been instrumental in the shul’s operations and finances for some time, and divested of his wife a few years ago, for whatever reasons (I never asked) he did not give his wife a get, this man is never given an aliya and is shunned by our rabbi. Although I understand that it is proper to give a get, I question whether our rabbi has the halachic right to treat him so harshly.

2. Man in our shul who was instrumental in the shul’s operations and finances for some time, divorced his wife a few years ago. For whatever reasons (I never asked) he did not give his wife a get. This man is never given an aliya and is shunned by our rabbi. Although I understand that it is proper to give a get, I question whether our rabbi has the halachic right to treat him so harshly.

3. Man in our shul who was instrumental in the shul’s operations and finances for some time, divorced his wife a few years ago. For whatever reasons (I never asked) he did not give his wife a get. This man is never given an aliya and is shunned by our rabbi. Although I understand that it is proper to give a get, I question whether our rabbi has the halachic right to treat him so harshly.
Giving a wedding band before the wedding

Usually a man gives his fiancée a nice, expensive engagement ring well before their wedding. I understand that it has no religious significance. The wedding band, though, is traditionally standardized (no stones or engraving, etc.). May I give the eventual wedding band, which will be used in the ceremony, as an engagement ring? I would buy the nicer, more expensive ring with stones after the wedding.
A woman performing a brit mila

Q

Does halacha permit a Jewish woman to perform a brit mila?

A

A. Although the performance of a brit mila is traditionally performed by a mohel, the Talmud mentions that a woman can also perform it. The Gemara states that "A woman can perform a Brit Mila" (Megillah 25a). This is based on the principle that a woman can perform any mitzvah that is not specifically prohibited for her. However, there are additional considerations for women performing a Brit Mila.

2. In the case of a bechor bat (the firstborn daughter), the Talmud states that "A bechor bat is similar to a bechor boy in all respects," indicating that she can perform any mitzvah that a bechor boy can perform. This includes performing a Brit Mila.

The halacha is based on the principle that since a bechor bat is similar to a bechor boy in all respects, she can perform any mitzvah that a bechor boy can perform. This includes performing a Brit Mila.

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Which relatives are invalid witnesses?

What are the general rules of distant relatives serving as witnesses on a ketuba? In particular, I want to know about the bride's mother's sister's husband (uncle through marriage).
I am my parents' firstborn son, and my father recently told me that my planned *pidyon haben* was delayed because of my illness and was never done. (My parents were not fully observant.) Is there something I should do now?
A delayed pidyon haben at night

Our son’s pidyon haben (redemption of the firstborn) falls on Shabbat, so it is pushed off until after Shabbat. Must we do it on Motza’ei Shabbat, which is late this time of year, or may we do it the next day (before nightfall), when it is easier for our guests and us?
When is compromise appropriate?

I am a student who has sold a product to friends on behalf of a businessman for a percentage of the sales. I mentioned to the owner my concern about a safe place to keep the sales money until I would find time to give him the money, but we decided “it would be okay.” I thought that if something happened to the money, it would be his loss. It turns out that a significant amount of the money was stolen, and the owner expects me to pay. I told him that I didn’t think I had to pay, and that we could go to a din Torah (rabbinical court case). Then the idea arose that instead of having a din Torah, we would make a p’shara (compromise). Which way am I better off with?
When is compromise appropriate?

When is compromise appropriate?

When is compromise appropriate?

When is compromise appropriate?
I was, baruch HaShem, successful in making a shidduch. I don't want shadchanus gelt in the form of money or a present. Rather, I want the couple to agree to (try their absolute hardest to) make a shidduch within two years. I know that there are people who really need to be set up and are not getting the help they need and that, often, married couples forget their friends after they are fortunate enough to find each other. If this couple pays me, they may not work as hard as I feel they should. On the other hand, do they need to give a monetary payment in order to get the segula of sholom bayis and children? Also, if they don't succeed in two years, can I get the money?
Q Two of my children (who are above bar mitzva) caused damages in the house, entirely by their recklessness. I think they should cover the cost of the repairs, which is significant. Each child works around the house and gets paid for it. May I dock their pay and in that way receive payment for the damages?
Our daughter was accepted by a seminary, and we paid $1,500 as a non-refundable registration fee to hold a spot. She decided to attend a different institution. When we informed the first seminary, they refused to return the refundable registration fee to hold a spot. She decided to attend a different seminary.

Non-refundable enrollment fee

Q: Our daughter was accepted by a seminary, and we paid $1,500 as a non-refundable registration fee to hold a spot. She decided to attend a different institution. When we informed the first seminary, they refused to return the refundable registration fee to hold a spot. She decided to attend a different seminary. Our daughter was accepted by a seminary, and we paid $1,500 as a non-refundable registration fee to hold a spot. She decided to attend a different seminary. Our daughter was accepted by a seminary, and we paid $1,500 as a non-refundable registration fee to hold a spot. She decided to attend a different seminary.

A: When a student is accepted by a seminary and pays a non-refundable registration fee to hold a spot, the institution has the right to retain the money. Given that another girl has already replaced our daughter, do they have the right to retain the money?
Charging a fixed rate which may prove inaccurate

I do editing work for papers that are being presented for acceptance by scholarly publications. I am trying to work out a system for charging that is fair both to my clients and to me. The problem is that it is very difficult to anticipate how long a given paper will take to edit. The most equitable system is to charge by the hour, but most clients demand a fixed rate in advance. Therefore, I usually charge according to a system I have developed for estimates. However, sometimes I receive significantly less than I deserve because the work was more difficult than anticipated, while, at other times, the opposite is true. I feel bad taking more than I deserve, but if I return money when I came out ahead and don't ask for more when I estimate to my detriment, I’ll be losing out. What should I do?
My car got a deep scratch in the door when it was parked. The offender drove off without leaving a note. We decided to leave the door as is because it was expensive to fix it. Some time later, a similar damage occurred, but this time the person responsible left a note. He is willing to pay to have it fixed if he is obligated. Once the door is removed, there is little difference in price between fixing one scratch or two. Can I make the second person pay for the repair of the door, including the first scratch, or do I figure out the further damage he caused after the first accident?
I was hired by a school to work as a speech therapist. They promised that I would be paid for a minimum of twelve hours weekly. During the course of the year, some students left the school, and now there are a couple of hours a week during which I have nothing to do. The school continues to pay me in full. Is it right for me to take the full pay?
Jewish education as a profession

The gemara in Berachot quotes a baraita in the name of Hillel that states the following, as explained by Rashi. During an era of machnisim (Torah is not being taught sufficiently by talmidei chachamim), one should take it upon himself to teach Torah. In contrast, during a time of mefazrim (when many scholars are teaching), it is best to refrain from public teaching. Rashi explains that this latter course promotes k'vod HaShem since it displays avoiding assuming a position of authority unnecessarily. Is today a time of machnisim or a time of mefazrim? Is it appropriate, nowadays, to aspire to a career in teaching Torah?
חקלאי יג

ולא שבט לוי בלבד, אלא כל איש ואישה מכל באי העולם אשר דבקו אלו ואלו להבדל לעמוד לפני יי לשרתו ולעובדו לדעתו את יי ולהלך ישר כמו שעשהו האלוהים ופרק מעל צוארו עול החשבונות הרבים אשר בקשו בני האדם, הרי זה נתקדש קדש קדשים ויהיה יי חלקו ונחלתתו לעולם ולעולמי עולמים, ויהיה לו בעולם זה דבר המספיק לו כמו ש荭 צה ליווי,רי דוד ע"ה אומר: יי وغير חלקי וכוסי אתה תומיך גורלי.

חקלאי יג

ולא שבט לוי בלבד, אלא כל איש ואישה מכל באי העולם אשר דבקו אלו ואלו להבדל לעמוד בפני יי לשרתו ולעובדו לדעתו את יי ולהלך ישר כמו שעשהו האלוהים ופרק מעל צוארו עול החשבונות הרבים אשר בקשו בני האדם, הרי זה נתקדש קדש קדשים ויהיה יי חלקו ונחלתתו לעולם ולעולמי עולמים, ויהיה לו בעולם זה דבר המספיק לו כמו ש荭 צה ליווי,רי דוד ע"ה אומר: יי وغير חלקי וכוסי אתה תומיך גורלי.