

Halachically Speaking

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Halachos of Forbidden Images

Sponsored

לרפואה שלמה חנה חיה בת מזל
לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת

The *posuk*¹ says one should not make images to represent *Hashem*. The reason is in order to show that we do not need a middle man between us and *Hashem*,² as we *daven* to *Hashem* and no one or nothing else. Others say having an image which represents *Hashem* is not respectful, since *Hashem* made humans in his image, if we make images of humans it is as if we are making an image of *Hashem*.³ The *Gemorah*⁴ says it is forbidden to make images of humans, the sun, moon, stars and *malachim*. The *Rabbonon* prohibited keeping forbidden images in one's house because of the *chashad* it may look as if he is worshipping it.⁵

Telling a Goy to Make an Image

A *yid* may not tell a *goy* to make any of the forbidden images. The reason is because doing so falls under the *issur* of *amira l'akum* which forbids a *yid* to tell a *goy* to do things for him that he can't do himself.⁶

Owning Forbidden Images of People

One should not keep forbidden images of people in his possession because of a *chashad*.⁷ Some say the *chashad* is that people may think he will bow down to it,⁸ while others say the concern is that people might think he actually fashioned the image himself, which would be *ossur m'doraisa*.⁹ Some say the *minhag* today is that one may keep images of humans because one is not going to serve it and there is no *chashad*.¹⁰ Accordingly, one may keep an image of man on a piece of furniture.¹¹

¹ Parshas Yisro 20:20.

² Seforno *ibid*, Eben Ezra, see Chinuch mitzvah 39. Refer to Chasam Sofer Y.D. 2:128.

³ Ritva Rosh Hashanah 24a.

⁴ Mesechtas Rosh Hashanah 24a, Avoda Zara 42b-43b, see Shulchan Aruch Y.D. 141:4, Chuchmas Adom 85:3.

⁵ Mesechtas Avoda Zara 43b, Tosfas Rosh Hashanah 24b "sumi."

⁶ Refer to Tosfas Mesechtas Rosh Hashanah 24b "sh'ani," Tosfas Mesechtas Avoda Zara 43b sh'ani," Chuchmas Adom 85:6, Ben Ish Chai Massei 2:9, Kitzur Shulchan Aruch 168:1, Darchei Teshuva 141:32, Minchas Yitzchok 2:29, see Chasam Sofer Y.D. 2:128 who is lenient. The Meiri (Avoda Zara 42a "din acheirim") says that the *issur* of *amira l'akum* may only apply to *Shabbos*, but he says it is forbidden in any case to ask a *goy* to make it for you.

⁷ Refer to Mesechtas Avoda Zara 43b, Rama 141:3, Shach 23, 26, Taz 9-10.

⁸ Tosfas "v'hu," Rashi Avoda Zara *ibid* "chushda," Rama 141:3.

⁹ Rosh Avoda Zara 3:5.

¹⁰ Ritvah Avoda Zara *ibid* "v'ibo'es eima," G'ra 17, Chuchmas Adom 85:6, Darchei Teshuva 31, Journal of Halacha and Contemporary Society *ibid*:page 20:footnote 26, see Kitzur Shulchan Aruch 168:2. Some say even human images may not be kept in one's possession if the image is not defaced (Shach 19, Taz 6, Be'er Heitiv 14, see Igros Moshe Y.D. 2:54-55). Other forbidden images would be forbidden keep in one's house G'ra *ibid*, V'ein Lumo Michshal 2:page 129:8.

¹¹ Darchei Teshuva 33.

Images of People

One may not make an image of a person.¹² For example, it is forbidden to make a sculpture of a man.¹³ Many *poskim* say that *issur* only applies to protruding images,¹⁴ and one may make an image of a person which does not protrude.¹⁵

Other *poskim* disagree and say one may not make any image of a person even if it does not protrude.¹⁶

Partial Images

There is a discussion in the *poskim* whether the *issur* of making an image also applies to incomplete images of people such as an image of a head etc. The *Shach*¹⁷ (and other *poskim*) says the *issur* only applies to complete images, and a half-image which does not show a complete body, etc is permitted.¹⁸ Based on this *shita*, it is permitted to keep the image of a head on a coin since it is only half of a face. Furthermore, an image of a man lying on his side where one only sees one eye, hand or foot is permitted because it is not a full image of a person.¹⁹ However, *Rav Yaakov Emden* took issue with this and held that it is forbidden to make an image of a head if one can tell it is a human.²⁰

Photographs of People

According to the opinion (mentioned above) that the *issur* includes non-protruding images of people, one would not be allowed to take pictures of people (or any other forbidden image).²¹ Based on this *shita*, many people are careful not to have their pictures taken, and do not hang pictures of people in their homes.²² Furthermore, it is said that one who has an image of himself in this world will not have *menucha* in *olom haba*.²³

Some *poskim* are lenient this *inyun* since *goyim* do not worship humans.²⁴ Accordingly, one may hang pictures of *tzadikim* in his house,²⁵ and may take pictures of people with a camera.²⁶ However, one should not take a

¹² Shulchan Aruch ibid, Taz 8.

¹³ Am Hatorah 3:5:page 61.

¹⁴ Mesechtas Avoda Zara 43b, Shulchan Aruch ibid, see Ben Ish Chai Massei 2:10, Halichos Olom 7:page 281.

¹⁵ Tosfas Avoda Zara 43b “v’hu,” Shulchan Aruch ibid, Ben Ish Chai ibid, see Igros Moshe Y.D. 2:54 who discusses a case if a *goy* started a forbidden image if you can complete it.

¹⁶ Tur Y.D. 141 quoting the opinion of the Ramban, Taz 12, Sheilas Yaavetz 2:114, see Chuchmas Adom 85:8.

¹⁷ 141:25.

¹⁸ Rosh Avoda Zara 3:5, Shulchan Aruch Y.D. 141:7, Pischei Teshuva 10, Ben Ish Chai Massei 2:10, Da’as Kohen 65, see Kitzur Shulchan Aruch 168:2, Pri Hasadeh 2:66, Halichos Olom 7:page 281.

¹⁹ Ben Ish Chai Massei 2:10, Halichos Olom 7:page 285. Refer to Shach 25, Chuchmas Adom 85:4.

²⁰ Refer to Taz 15, Sheilas Yaavetz 1:170, 2:114, Pischei Teshuva 7, 10, Darchei Teshuva 141:34.

²¹ Maharam Shick Y.D. 170, Zekan Aaron 2:47, Am Hatorah 3:5:page 59. In regard to *gedolim* pictures on stamps see Tzitz Eliezer 16:27.

²² Da’as Kohen Y.D. 66, Divrei Malkiel 3:58, Levushei Mordechai Y.D. 1:86, Darchei Teshuva 141:35, Nemukei Orach Chaim 243:page 112 (old), Yaskil Avdi Y.D. 2:11 (kuntres achron), Vayivorech Dovid 1:100, Maseei Ish 1:page 29:33, Teshuvos V’hanhugos 3:263, see Shevet Ha’Levi 7:134:5 who is unsure. Horav Chaim Kanievesky Shlita is not so thrilled when people photograph him (Shila D’kaita page 46, see Bais Hayehudi 4:page 271:5).

²³ Vihiy B’nsoa page 244.

²⁴ Chuchmas Adom 85:6.

²⁵ Custom of Horav Yisroel Belsky Shlita. See Kinyan Torah 1:55:2. Even according to those who are stringent if you hang up a picture of half a body it should be permitted (V’ein Lumo Michshal 2:page 135:11). One should not let a picture of a *tzaddik* lay on the floor. This is very common when there are little children in the house (V’ein Lumo Michshal 1:page 100). One may have his picture in a picture album as well (Halichos Olom 7:page 282).

²⁶ Ben Ish Chai Massei 2:9, Yabea Omer Y.D. 4:22:3, Yechaveh Da’as 3:63, Halichos Olom 7:pages 282-283, Tzitz Eliezer 16:27, Avnei Yushfei 1:151:4, V’ihiy B’nsoa page 241:1, Teshuvos V’hanhugos 3:263, Shulchan Aruch Hamikutzar 4:145:7, Am Hatorah 3:5:page 59, Minhag Yisroel Torah O.C. 90:pages 190-193 in depth, Toras Chaim page 119:1. *Al pi niglah* it is not forbidden, maybe because of *kabbalah* people do not let (Shila D’kaita page 46, Dinim V’hanhugos of the Chazon Ish 18:10:page 99, Sheilas Rav page 74). In regard to taking pictures on Chol Hamoed. One is permitted to take a picture with a digital or regular camera. (Horav Yisroel

picture of someone who is *makpid* in this *inyun*.²⁷ Some say since it is usually a *goy* who develops the pictures using a camera is not making an image at all.²⁸ The *minhag* today is to be lenient with taking pictures even if one is using a digital camera.²⁹ Many people have the *minhag* to hang pictures of *tzadikim* in the *succah*.³⁰ Some say even those who are usually stringent in regard to picture taking may take pictures to send to their parents to give them *nachas*.³¹ Additionally, they would be permitted to take a picture of a *gadol* who is performing a *mitzvah*.³²

Videos

Some *poskim* who are *makpid* on pictures of people are more lenient in regard to videotaping people.³³

Snowman

Making a snowman is not considered making a forbidden image of man since it is not the *derech* to bow down to snowman. Additionally, the image will not last a long time.³⁴

Trophies

A trophy which has an image of a man on the top should be defaced by either breaking the nose etc. or cutting through it.³⁵ The *minhag* is to be lenient with this.

Sheitel Heads

Many times women keep their *sheitels* on a *sheitel* head which is the shape of a regular person with a nose, ears, etc. One can be lenient and keep a *sheitel* head in his house without defacing it since it is only the upper portion of a body³⁶

Wax Museums

In *Eretz Yisroel* there is a museum which exhibits wax sculptures of people. The *gedolim* say it is forbidden to go to this museum since the sculptures are made by *yiddin*, which is *ossur*, and by going one would be condoning their actions.³⁷ One may visit wax museums where the figures are usually made by *goyim*.³⁸

Belsky Shlita, see *Shemiras Shabbos* K'hilchoso 67:19, *Be'er Moshe* 7:40, *Moadim V'zemanim* 4:298, 7:154, *Shearim Metzuyanim* B'halacha 104:16, *Chol Hamoed K'hilchoso* 6:101-104) One may not take pictures with a Polaroid camera on *Chol Hamoed*. (Horav Yisroel Belsky Shlita, see *Hilchos Chol Hamoed* (English) pages 168:31 quoting the opinion of Horav Moshe Feinstein zt"l who permits it and page 172:13 quoting the opinion of Horav Yaakov Kamenetsky zt"l who forbids it). Refer to *Emes L'Yaakov* 545:footnote 500. Negatives are *muktzah* on *Shabbos* (*Hilchos Muktzah* (English) page 108, *Shalmei Yehuda* 3:14, *Rivevos Ephraim* 5:254). A regular picture (not the ones hung on the wall) is not *muktzah* (*Shalmei Yehuda* 3:14, *Rivevos Ephraim* *ibid*).

²⁷ Refer to *Shila D'kaita* pages 323-324. However *al pi din* it is permitted (Horav Yisroel Belsky Shlita, see *Salmas Chaim* 475, *Betzel Hachuchma* 4:85:1-3, *Rivevos Ephraim* 7:262).

²⁸ *Vayivorech Dovid* 1:100 in depth, *Kovetz Pri Temarim* 7:Pages 123-128, *Avodas Melech* page 336:7 quoting the opinion of Horav Nissim Korelitz Shlita.

²⁹ Horav Yisroel Belsky Shlita. Opinion of Horav Hershel Shechter Shlita quoted in the *Journal of Halacha and Contemporary Society* Fall 1994:page 119.

³⁰ *V'ein Lumo Michshal* 2:page 133:11, *Halichos Olom* 7:page 283, *Ohr Yisroel* 14:page 90.

³¹ *Sheilas Rav* page 75:19.

³² *Salmas Chaim* 295:page 114 (old), *Toras Haderech* page 310:2, See *Avnei Yushfei* 1:151:3.

³³ *Vayivorech Dovid* 1:100, *Shila D'kaita* page 296:2. Many times people go to look at the wonders of the world, and they are so busy taking pictures that they do not look well at the wonder (*Shila D'kaita* page 48).

³⁴ Refer to *Doleh U'mashka* page 261.

³⁵ Horav Yisroel Belsky Shlita.

³⁶ *Halichos Olom* 7:page 285:in the footnote, *V'ein Lumo Michshal* 2:page 136:13.

³⁷ *V'ein Lumo Michshal* 1:page 161, 2:page 137:15, *Avnei Yushfei* 1:151:3, *Rivevos Ephraim* 3:504, *Shila D'kaita* page 105. The Wax Museum in *Eretz Yisroel* is in the *Shalom Mayer Tower* in *Tel Aviv*.

³⁸ *Avnei Yushfei* 1:151:3 quoting the opinion of Horav Elyashiv Shlita.

Dolls

Dolls are more stringent than pictures of people because a doll is a protruding image while a picture is flat. *Al pi din* one is permitted to keep a doll in his house even though it closely resembles a person since there is no *chashash* one is worshipping the doll.³⁹ Additionally, since the dolls are commercially manufactured one does not have to worry that he will be suspected of making them himself (which would be an *issur d'oraisa*).⁴⁰ However, many people are stringent and deface dolls by breaking off the nose or ear,⁴¹ or by making a cut in the dolls face.⁴² One can deface the ear even if it can't be seen such as where the dolls hair covers the ear.⁴³ Defacing the features of a stuffed doll with a painted-on face would not be sufficient, since only the picture has been defaced and not the *tzura*.⁴⁴

Some *poskim* write there is no need to do anything to the dolls,⁴⁵ since they are thrown around on the floor by children and are not considered in any way an *avodah zara*.⁴⁶ It would seem that an expensive doll with life-like features should be defaced if one wishes to keep it in his house, since such dolls are not thrown around.⁴⁷ Additionally, if such a doll breaks, one should not glue the broken piece back on since by doing so one is in essence creating a forbidden image.⁴⁸ If the entire doll shattered, one would be permitted to reassemble the broken pieces provided that he leaves some pieces out as not to re-form the complete doll.⁴⁹

There is a story quoted in *Kovetz Ohr Yisroel*⁵⁰ about the *Tzeileim Rav's* wife who had to go for surgery. The day before the surgery the *Tzeileim Rav* saw an image of a human (doll) on the table, and told his wife to cut off a limb from the doll. She proceeded to do so, and the *Tzeileim Rav* said she no longer requires the surgery.

A Potato Head toy is permitted because it is not considered to have the real features of a person.

³⁹ Am Hatorah 3:5:pages 50-51, Vayivorech Dovid 1:99. Many times one has a doll hanging by his windshield. This should not be done (Shulchan Aruch Hamikutzar 4:145:footnote 34, V'ein Lumo Michshal 2:page 135:12). Some say the reason to have something hanging by your windshield is because the *ayin hara* should look at the thing hanging by the windshield and not the people in the car (ibid footnote 33).

⁴⁰ Vayivorech Dovid 1:99.

⁴¹ Horav Yisroel Belsky Shlita, see Bais Lechem Yehuda Y.D. 141:10, Chasam Sofer 6:6, Teshuvos V'hanhugos 1:804 quoting the opinion of the Chazon Ish, Dinim V'hanhugos of the Chazzon Ish Y.D. 4:1, Divrei Chachumim Y.D. 5:46, Shevet Ha'Levi 7:134:1, Am Hatorah 3:7:page 95:3 quoting the opinion of Horav Moshe Feinstein zt"l, see ibid:5 where he says to remove the nose, Avodas Melech page 336:1 quoting the opinion of Horav Nissim Korelitz Shlita. Even if the hair is covering the ear one has to be *pogem* it (Am Hatorah 3:5:pages 54-55). Refer to Mesechtas Avoda Zara 43b, 53a.

⁴² Am Hatorah 3:5:page 53, Chai Ha'Levi 1:58. There is an uncertainty if one is allowed to break off a finger on the hand of the doll instead of the nose etc (Avodas Melech page 336:3).

⁴³ Avodas Melech page 336:4 quoting the opinion of Horav Nissim Korelitz Shlita.

⁴⁴ Am Hatorah 3:5:page 56, Avodas Melech page 336:5.

⁴⁵ Yabea Omer Y.D. 3:8, Yechaveh Da'as 3:64, Halichos Olom 7:page 281, Divrei Chachumim Y.D. 5:46 quoting the opinion of Horav Elyashiv Shlita, Am Hatorah 3:5:page 52, Avodas Melech page 336:1 quoting the opinion of Horav Nissim Korelitz Shlita, see Lehoros Nosson 3:49, refer to ibid:50-51 if making these dolls with a machine is permitted even for a *yid*. Some quote Horav Elyashiv Shlita as saying that although one can be lenient one should not own a doll (Journal of Halacha and Contemporary Society ibid:page 121:footnote 27). Refer to Hakotton V'hilchosuv page 127.

⁴⁶ Maharit Y.D. 2:35, Pri Hasadeh 3:38:1, Darchei Teshuva 141:27, Yabea Omer Y.D. 3:8, Shearim Metzuyanin B'halacha 168:2, Ohr Yisroel 2:pages 93-94, Kovetz Pri Temarim 7:pages 123-128. Furthermore it is not the *derech* to worship them.

⁴⁷ Horav Yisroel Belsky Shlita, see Vayivorech Dovid 1:99, Lehoros Nosson ibid.

⁴⁸ Am Hatorah 3:5:page 51, see page 57 quoting the opinion of Horav Nissim Korelitz Shlita, Avodas Melech page 336:6, Shevet Ha'Levi 7:134:4.

⁴⁹ Am Hatorah 3:5:page 57.

⁵⁰ 2:page 93.

Store Manikins (Dummies)

Even if a manikin has the real figure of a person it does not have to be defaced in order to keep it in a store. One who wants to be stringent in this regard may do so.⁵¹

Pictures of Animals

Since people do not worship animals, one may create and keep in his possession a picture or image of an animal - even if the image protrudes.⁵² Accordingly, one may place pictures of animals on the cover of a *peroches*, and on the walls of a *shul*.⁵³ Additionally, the *minhag* today is to permit placing pictures of animals on a *peroches* in *shul*,⁵⁴ despite those *poskim* who prohibit doing so since it looks like one is bowing down to the animals.⁵⁵

L'chatchilah, one should not design an *aron kodesh* with a protruding image of a lion on it⁵⁶ because a lion is on the *kesei ha'kovod*.⁵⁷ *B'dieved*, if such images are present they do not have to be removed.⁵⁸

Similarly, it is common for some old *menorahs* to have protruding images of animals on them. One may keep these images without defacing them.⁵⁹ If there is an image of a human one should deface it somewhat.⁶⁰

There is no concern with hanging *M'sh'nichnas Adar...* signs which have pictures of fish etc on them.⁶¹

One is permitted to visit museum which has images of animals.⁶²

Drawing the Sun, Moon, and Stars

One is forbidden to create an image of the sun, moon and stars even if it does not protrude.⁶³ According to some *poskim* one is only forbidden to keep a protruding image of the sun, moon or stars in his possession.⁶⁴ The *issur* applies to any one of these items and not only all three together.⁶⁵ Any image which is commonly used to

⁵¹ Oz Nedberu 8:59.

⁵² Mordechai Avoda Zara 840:page 84, Shulchan Aruch 141:6, Divrei Malkiel 6:2:3, V'ein Lumo Michshal 23:page 137:14. Refer to Rashba 1:167, 413, Radvaz 4:elef:178:pages 29-30b.

⁵³ Chuchmas Adom 85:7, Tzitz Eliezer 3:24.

⁵⁴ Be'er Sarim 1:76, Minhag Yisroel Torah O.C. 90:4. One should not look at these pictures during *davening* in order to be able to concentrate properly (Darchei Moshe 141:5).

⁵⁵ Mabit 1:30, Avakas Rochel 63:page 55, see *ibid*:66 where he contradicts himself, Taz 14, Birchei Yosef 6, Darchei Teshuva 48, Pri Hasadeh 1:60, Sdei Chemed bais ha'kenesses 11:page 231, Shulchan Aruch Hamikutzar 4:145:6, Yechaveh Da'as 3:62, Yaskil Avdi Y.D. 1:5, 2:9, 7:17, 8:17:page 107, Orchos Rabbeinu 1:page 12:4, see Bais Lechem Yehuda 6 who says only forbidden in the *mizrach* side of the *shul* because that is the direction in which people bow down to. If one is donating a *perochos* one should not give it with a picture of an animal not to be *nichshal* the *tzibbur* by looking at them during *davening* (V'ein Lumo Michshal 1:4:2). One may place pictures of animals on the cover of he *sefer Torah* (Shulchan Aruch Hamikutzar 4:145:footnote 24).

⁵⁶ Nuta Serak Y.D. 46, Pri Hasadeh 1:60, Ohr Yisroel 2:page 94, Shevet Ha'Levi 4:95:2, Yechaveh Da'as 3:62.

⁵⁷ Refer to Mesechtas Avoda Zara 43b, Rashi "arba," Shulchan Aruch Y.D. 141:4, Shach 20.

⁵⁸ Igros Moshe Y.D. 2:55, refer to Divrei Yatziv Y.D. 1:38 in great length, see Machaneh Chaim Y.D. 2:29:page 95 who says if the image of the lion is full it is not allowed, but if it is not a complete image then it is permitted.

⁵⁹ Natei Gavriel Chanukah 21:footnote 4, see Buei Chai Y.D. 174. Some say one should deface it (Yad Ephraim 141:6).

⁶⁰ Maharit Y.D. 2:35, Birchei Yosef 141:4.

⁶¹ Chai Ha'Levi 4:62.

⁶² Yugel Yaakov page 226:footnote 314.

⁶³ Mesechtas Avoda Zara 43b, Tosfas v'hu," Rosh 3:5, Ran page 38, Rambam Hilchos Avodas Chochavim 3:11, Tur, Shulchan Aruch 141:4, Taz 13, Shach 25, Chuchmas Adom 85:5, Kitzur Shulchan Aruch 168:1, Rivevos Ephraim 8:485:5. Refer to Tzitz Eliezer 9:44 about the image of the sun over the *kever* of *Yehoshua Ben Nun*. See Halichos Olom 7:page 287. The reason is why a sun and moon etc may not be made even flat is because they seem to us non-protruding in the sky (Tosfas Mesechtas Avoda Zara 43b "v'hu," Taz Y.D. 141:13).

⁶⁴ Refer to Darchei Teshuva 141:34, Chuchmas Adom 85:5-6, Kitzur Shulchan Aruch 168:1. Others do not permit this. Refer to footnote 62.

⁶⁵ Shevet Ha'kehusi 6:302:1.

represent the sun, moon, etc falls into this *issur*. Therefore, one may not sketch a circle with rays, even though the actual sun does not have rays protruding from it. Similarly, one should not draw a picture of a night sky while leaving some white spots, as these spots represent stars.⁶⁶

A Half Moon/Sun

Some say that one may create an image of a half-sun.⁶⁷ However, the moon is forbidden to be drawn even if it is not full.⁶⁸ The reason is because the moon is seen when it is not full, and we only see a full sun. Others are lenient regarding a half-image of a moon.⁶⁹ It would be forbidden to draw a picture of a half-sun in the clouds as people often represent the sun in that manner.⁷⁰ Some *poskim* say one may draw a sun on the corner of a page (even with the rays coming out of it) because this is not the way the sun normally looks.⁷¹ However, others forbid this practice.⁷² One should not make a *peroches* which has pictures of the sun or moon on it.⁷³

Star/Magen Dovid

In nature stars are round. However, since people think of a star as having five corners, one is forbidden to draw a picture of a star with five corners.⁷⁴ Many *seforim* have an asterisk in them to show a point or to look in the back of the *sefer*. This is permitted since there is no intention for it to look like a star in the sky.⁷⁵ One is permitted to draw a picture of a *Magen Dovid* because one has no intention of it resembling a star in the sky.⁷⁶ There is no *heter* for certain *shuls* to have pictures of stars representing the sky on the *shul* ceiling.⁷⁷ Although many *poskim* are against having pictures of the *mazalos* in *siddurim*,⁷⁸ others permit this practice since it is only done to illustrate and teach the *mazalos* which have a connection to *tefilla*.⁷⁹

Pictures of the Sun

Many people take pictures of sunset without realizing that doing so may fall under the *issur* of making forbidden images. As mentioned before, some say the *issur* does not apply if a *goy* will be developing the pictures.⁸⁰ *L'chatchilah* one should be stringent and not take or draw a picture of sunset.⁸¹ One who wants to

⁶⁶ Am Hatorah 3:5:page 67 quoting the opinion of Horav Falk Shlita. One is allowed to keep a Snapple bottle in his house even with the picture of the sun on it, since it is not how the sun looks because it is picture of the sun with a smile on it.

⁶⁷ Refer to Avnei Yushfei 1:151:1, Shevet Ha'Levi 7:134:7. This is even if the picture is not the exact color of the sun (Shulchan Aruch Hamikutzar 4:45:footnote 30, see Shevet Ha'kehusi 6:302:2 who is unsure about this.

⁶⁸ Darchei Teshuva 38, Am Hatorah 3:5:page 62, Avodas Melech page 337:9 quoting the opinion of Horav Nissim Korelitz Shlita, Halichos Olom 7:page 287, Shulchan Aruch Hamikutzar 4:145:footnote 21, Lehoros Nosson 3:44.

⁶⁹ Darchei Teshuva 46.

⁷⁰ Am Hatorah 3:5:page 60, Avodas Melech page 337:8 quoting the opinion of Horav Nissim Korelitz Shlita.

⁷¹ Opinion of Horav Falk Shlita in Am Hatorah 3:5:page 62, V'ein Lumo Michshal 2:page 127:footnote 14, Opinion of Horav Azriel Aurbach Shlita in Journal of Halacha and Contemporary Society *ibid*:page 112:footnote 10.

⁷² Horav Yisroel Belsky Shlita.

⁷³ Refer to Am Hatorah 3:7:page 95:1. See Bais Avi Y.D. 2:75 who says if it is for an educational reason it is permitted.

⁷⁴ Am Hatorah 3:5:page 64, Avodas Melech page 337:11 quoting the opinion of Horav Nissim Korelitz Shlita, refer to Shevet Ha'Levi 7:134:9.

⁷⁵ Shulchan Aruch Hamikutzar 4:145:footnote 30.

⁷⁶ Am Hatorah 3:5:page 67, Avodas Melech page 337:13 quoting the opinion of Horav Nissim Korelitz Shlita. Refer to Matamim page 242 (new) on what a *Magen Dovid* represents, Otzer Hayidieos pages 332-333. The Igros Moshe O.C. 3:15 says many places have the *Magen Dovid* on the *peroches* of the *aron kodesh* but he is not sure why.

⁷⁷ Am Hatorah 3:5:page 67, Avodas Melech page 337:13 quoting the opinion of Horav Nissim Korelitz Shlita.

⁷⁸ Taz 13.

⁷⁹ Nekudas Hakesef on Taz 13, Da'as Kohan Y.D. 64, Am Hatorah 3:5:page 70.

⁸⁰ Vayivorech Dovid 1:100 in depth, Kovetz Pri Temarim 7:pages 123-128. Refer to V'ihy B'nsoa page 242:2.

⁸¹ Horav Yisroel Belsky Shlita, see Shevet Ha'Levi 7:134:6, Shila D'kaita page 296:2, Avodas Melech page 337:10 quoting the opinion of Horav Nissim Korelitz Shlita, Shulchan Aruch Hamikutzar 4:145:7.

take a picture of sunset should wait until the sun is half-way down, since then it will not be a complete picture of the sun.⁸²

It would be permitted to take a picture of the beginning of sunrise since the picture is not of the complete sun. However, once the sun has risen completely one should not take a picture of it.⁸³ If the sun is covered by clouds one may take a picture of it even if the rays are shining through because it is not considered taking a picture of the sun.⁸⁴

Puzzles

It is permitted to have a puzzle with a picture of the sun, moon or stars.⁸⁵

Reward Stars

One is permitted to give a child a reward star on a board in a classroom or on a homework sheet since it is not done to resemble a star in the sky.⁸⁶

Moon Cookies

Cookies shaped like a moon, or a round cookies shaped like a sun may be made or purchased, without any concern that doing so falls into this *issur*.⁸⁷

Pajamas and Blankets

A parent may buy a child a blanket or pajamas which have pictures of the sun, moon or stars on them. The same is true for pictures of a person's head.⁸⁸

For Educational Purposes

A forbidden image may be drawn for educational purposes. Additionally, one is permitted to keep such an image in his house if it is being used for educational purposes.⁸⁹ Although some say such images are only permitted if one cannot get the point across without them.⁹⁰ *Horav Moshe Feinstein zt"l* maintains these images are permitted even if one could have done without them.⁹¹ During the week of *Parshas Bereishis*, many children come home with picture of the sun, moon and stars. This would seem to be permitted since it is being done for educational purposes.⁹² Others say it is not *k'dai* to draw these pictures.⁹³ The same is true for a picture

⁸² Am Hatorah 3:5:page 62 quoting the opinion of Horav Nissim Korelitz Shlita, see Avodas Melech page 337:10, Shila D'kaita page 377:7, see Shulchan Aruch Hamikutzar 4:15:footnote 32. It would seem that one may take a picture of the full sun even with a digital camera since one does not actually have the picture, but one should still be stringent in this regard even though he will not be developing the picture (Horav Yisroel Belsky Shlita. Refer to Shevet Ha'Levi 7:134:6).

⁸³ Yugel Yaakov page 222:footnote 311.

⁸⁴ Yugel Yaakov ibid.

⁸⁵ Refer to Darchei Teshuva 27, Am Hatorah 3:5:page 63.

⁸⁶ Poskim.

⁸⁷ Am Hatorah 3:5:page 67 quoting the opinion of Horav Nissim Korelitz Shlita and Horav Falk Shlita, see Avodas Melech page 337:14, V'ein Lumo Michshal 2:page 132:9. The Shevet Ha'Levi 7:134:10 who is unsure with this.

⁸⁸ Divrei Chachumim Y.D. 5:44, V'ein Lumo Michshal 2:page 131:9. see Shulchan Aruch Hamikutzar 4:145:7 who is stringent.

⁸⁹ Horav Yisroel Belsky Shlita, see Mesechtas Avoda Zara 43b, Shulchan Aruch 141:4, Shach 26, Lehoros Nosson 3:49:1. This applies to the *Menorah* etc as well (Halichos Olom 7:page 288).

⁹⁰ Minchas Yitzchok 10:72.

⁹¹ Igros Moshe Y.D. 3:33.

⁹² Bais Avi Y.D. 2:75, Am Hatorah 3:7:page 95:2 quoting the opinion of Horav Moshe Feinstein zt"l, V'ein Lumo Michshal 2:page 132:10, Divrei Chachumim page 192:45 quoting the opinion of Horav Sheinberg Shlita.

⁹³ Am Hatorah 3:5:page 68, Avodas Melech page 337:10 quoting the opinion of Horav Nissim Korelitz Shlita, Divrei Chachumim page 192:45 quoting the opinion of Horav Elyashiv Shlita, refer to Am Hatorah ibid:pages 69-70.

of the eleven stars bowing down to *Yosef* in *Parshas Vayeishev*.⁹⁴ It is permitted to form a circle of paper to demonstrate the round shape of the sun.⁹⁵

L'chatchilah, one should not hang pictures of the sun, moon and stars in a classroom.⁹⁶ If the children will not be able to know what they are without the pictures then it would seem that doing so is permitted.

One who is learning the *halachos* of astronomy⁹⁷ or the *halachos* of *kiddush ha'chodesh*⁹⁸ is permitted to draw pictures of the moon, etc.

Children should be taught not to draw pictures of forbidden images.⁹⁹

One would be permitted to buy a picture of a lunar eclipse because of its educational value.¹⁰⁰

Menorah with Seven Branches

One is not permitted to duplicate any utensil of the *Bais Hamikdosh*.¹⁰¹ This applies even if the copy is made with different measurements¹⁰² or from different materials.¹⁰³ Since the *Menorah*¹⁰⁴ in the *Bais Hamikdosh* had seven branches, one should not purchase a *laichter* with seven branches,¹⁰⁵ even if the *laichter* does not fully duplicate the *Menorah* such as if the *laichters* branches are arranged in a circle.¹⁰⁶ There is a discussion in the *poskim* if one is permitted to keep an eight branch *Menorah* if one of the branches has been broken off.¹⁰⁷

It is forbidden to have a seven branch *Menorah* even if half is used for oil and the other half is used for wax candles.¹⁰⁸ Some *poskim* permit the use of a seven branch *Menorah* if one of the branches are stuffed up.¹⁰⁹ Some say if one will only light six out of the seven branches then it is permitted.¹¹⁰

⁹⁴ Am Hatorah 3:5:page page 68, Avodas Melech page 337:10 quoting the opinion of Horav Nissim Korelitz Shlita V'ein Lumo Michshal 2:page 132:10.

⁹⁵ Am Hatorah 3:7:page 95:2 quoting the opinion of Horav Moshe Feinstein zt"l.

⁹⁶ V'ein Lumo Michsal 2:page 129.

⁹⁷ Meiri Mesechtas Avoda Zara ibid:page 155.

⁹⁸ Refer to Salmas Chaim 180 (old), Shulchan Aruch Hamikutzar 4:145:footnote 11.

⁹⁹ Igros Moshe O.C. 5:9.

¹⁰⁰ Journal Of Halacha and Contemporary Society ibid:page 121 quoting the opinion of Horav Bleich Shlita.

¹⁰¹ Mesechtas Avoda Zara 43a. Some say if one has a *Menorah* which has seven branches but does not look exactly like the *Menorah* of the *Bais Hamikdosh* it is permitted. (Meiri Avoda Zara page 156 (Kook), Chucham Tzvi 60, Darchei Teshuva 56, see Igros Moshe Y.D. 3:33 who is unsure if a *Menorah* can not hold a half lug of oil if it is permitted). Most *poskim* argue with this premise. (Shol U'meishiv kama 3:71:page 29). The Shol U'meishiv ibid says we have eight lights on *Chanukah* because we are not allowed to have a seven branch *Menorah*.

¹⁰² Shulchan Aruch 141:8, see Shach 36 who says the reason is because all the other things which went onto the *Menorah* were not *me'achev* if they were not on there.

¹⁰³ Mesechtas Avoda Zara ibid, Rosh 3:5, Rambam Hilchos Bais Habechira 7:10, see Shach 35.

¹⁰⁴ Mesechtas Avoda Zara ibid, Rambam Hilchos Bais Habechira 7:10, Shulchan Aruch Y.D. 141:8, Yesodo Yeshurin 1:Page 47, Toras Chaim page 119:4, Kovetz Teshuvos (Horav Elyashiv Shlita 1:78). Even to put it in a shul is forbidden (Birchei Yosef 141:8). If a *goy* made it one may still not own it (Darchei Teshuva 52, Be'er Moshe 4:53).

¹⁰⁵ Refer to Mesechtas Avoda Zara ibid, Rashi "avol," Da'as Zekanim Shemos 30:33, Shulchan Aruch ibid, Ritva "lo," page 44, Chinuch Mitzvah 254:11, Meshech Chuchma 20:20, Toras Moshe Yisro page 42b.

¹⁰⁶ Horav Yisroel Belsky Shlita, Pischei Teshuva 14, Levushei Mordechai Y.D. 2:68, Kitzur Shulchan Aruch 168:5, see Mishpatei Uziel Y.D. 2:18 who is lenient if it is not in one straight line.

¹⁰⁷ Refer to Darchei Teshuva 141:52-53.

¹⁰⁸ Tzohar 16:page 461 quoting the opinion of Horav Chaim Kanievesky Shlita.

¹⁰⁹ Maharsham 7:54:page 47, Be'er Moshe 4:53, Lehoros Nosson 3:48, Halichos Chaim 2:page 118.

¹¹⁰ Rivevos Ephraim 3:501.

The consensus of most *poskim* is that one is permitted to buy an electric *Menorah* which has seven branches.¹¹¹

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¹¹¹ Mishpotei Uziel Y.D. 2:18, Yesodo Yeshurin 1:page 47, Rivevos Ephraim 3:501, Yabea Omer Y.D, 1:12, Yechaveh Da'as 3:61, Halichos Olom 7:page 288, see Shearim Metzuyanim B'halacha 168:4 who argues. Refer to Bais Avi 1:73 who discusses a *yartzeit Menorah* which has seven branches coming out of it. He says it is forbidden since kids will grow up thinking a seven branch *Menorah* is permitted.