As the summer approaches, we will discuss many halachos which frequently arise during the summer months. The Satmer Rebbe zt”l used to say one who goes to the country should remember that although one may be leaving his home, one cannot leave Hashem.¹

Preparing for Davening

One should prepare himself properly before davening to Hashem.² Therefore, one who has played ball etc. must make sure to wash up

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¹ Halachos Of The Country page 58.
² Refer to Messechta Shabbos 10a, see Rashi Berachos 25a “avol,” Rambam Hilchos Tefilla 5:5, Bal
and change his clothing before *davening* so that it does not look like one just came out of the gym to *daven* to Hashem which is not *kovod* for *davening*. Additionally, one should not *daven* with his shirt un-tucked (hanging out of his pants).

### “The Mezonos Roll”

When traveling in the summer months it is very common for one to want to buy *mezonos* rolls to avoid washing. However, as will be explained below, these rolls are not *mezonos*.

The *Shulchan Aruch* \(^3\) says, (based on the opinion of the *Rambam*),\(^4\) if dough is kneaded with honey, milk or fruit juice, and the fruit juice is recognizable in the bread, the *beracha* on the bread is *mezonos*. The *Rama*\(^5\) disagrees, and says such bread is still called “bread” (and the *beracha* is *hamotzei*) unless there is a lot of fruit juice or spices, in which case the *beracha* would be *mezonos*. The *Mishnah Berurah*,\(^6\) as well as many other *poskim*, maintain that the fruit juice, etc has to be most of the mixture, and one has to actually taste it in the bread in order for the *beracha* to be a *mezonos*.\(^7\) Others say that although it does not have to be most of the mixture, it needs to be a lot.\(^8\)

There is an opinion (that of the *Da’as Torah*)\(^9\) who maintains that if a mixture has mostly fruit juice then one does not need to taste it in the mixture. However, all other *poskim* disagree and one should not rely on this.\(^10\) Furthermore, the *Da’as Torah* is only going according to the opinion of the *Shulchan Aruch* and not the *Rama*.\(^11\) Moreover the *Da’as Torah* explicitly states that his *chiddush* applies only to specific kinds of juice none of which are currently used in baking. Thus one who uses the *Da’as Torah* as the source for his leniency in *mezonos* bread is actually following only one part of that opinion while arbitrarily rejecting the other. That is an amazing feat more probably the province of jugglers and circus performers than *Rabbonim*.\(^12\)

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\(^1\) Haturim Bereishis 25:1-2, Shulchan Aruch O.C. 91:2, 5, 98:4, see Pela Yoetz “levisha” page 365.

\(^2\) 168:7, see Bais Yosef, Bach, Elya Rabbah 14.

\(^3\) Hilchos Berochos 3:9.

\(^4\) 168:7, see Darchei Moshe 20, Levush 6.

\(^5\) 168:33, 34, see Mishnah Berurah 168:29-31, Taz 7, Be’er Heitiv 11, Aruch Ha’shalach 23.

\(^6\) Shulchan Aruch Harav 11,Yalkut Yosef 168:12, Chai Moshe page 77.

\(^7\) Aruch Ha’shalach 22, Orchos Rabbeinu 1:59:page 79, see Piskei Teshuvos 168:10 in depth.

\(^8\) 168:page 90, see Mekor Ha’Beracha 2:11, Shevet Ha’Levi 9:44.

\(^9\) Refer to Mesora 1:pages 32-33.

\(^10\) Mesora ibid, see Binyan Sholom 168:page 225, V’lechticha B’derech page 47:footnote 80.

\(^11\) Horav Yisroel Belsky Shlita.
Some claim that the aforementioned reasoning can be extended to mezonos rolls causing their beracha to be a mezonos. However such reasoning is fallacious and causes thousands of people on a daily basis not to wash and bentch properly, since the taste of most items with fruit juice is not significantly different than that of regular bread. Additionally, people eat the roll in order to have the same experience as eating regular bread. It is strange to say that it can be called cake and one can avoid washing by eating this mezonos bread, especially since one is being kovea seuda on it. Even Sefardim who follow the opinion of the Mechaber should wash and bentch in this situation since one cannot tell the difference between this bread and other breads.

Additionally, most apple juice is made from concentrate which does not have the same status as complete fruit juice, since water is added to reconstitute the juice. Accordingly, the rolls from a bakery that use apple juice from concentrate, are mostly made with water, and one would be required to wash and bentch according to everyone.

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13. Refer to Pnei Ha'shulchan pages 31-35, V'sein Beracha page 498.

14. Horav Yisroel Belsky Shlita as expressed in Mesora 1:page 35, see ibid pages 29-43 for a detailed discussion on this topic, Be’er Moshe 8:36:6, Avnei Yushfei 3:16:5, Vezos Ha’beracha page 20, and pages 208-212 in depth, Natei Gavriel Nesiun 2:26:7:footnote 7, Rivevos Ephraim 1:146:1, 3:109, 8:285:page 164, Chut Shuni Shabbos 1:page 213:2, Zera Yaakov 10:pages 34-39 in depth, Birchos Haneinim (Mezonos) pages 89-90, V’lechticha B’derech page 47:footnote 80, Pischei Halacha (Michtavim) 28:pages 278-279 quoting the opinion of Horav Chaim Kanievesky Shlita, Mekor Ha’Beracha 2:11, Shevet Ha’Levi 8:32, Bais Avi 5:7, Orchos Rabbeinu 1:60:page 80, Kovetz Bais Aaron V’Yisroel 81:pages 93-101, also see 79:pages 106-112, 81:pages 93-101, Madanei Osher 2:17, Binyan Sholom 168:pages 228-229, Toras Haderech 12:15, Shila D’kaita page 343:7, Mekadesh Yisroel (Shevuos) 99 (new). The author of V’ezos Ha’beracha told this author that Horav Elyashiv Shlita holds the beracha on these rolls are hamotzei in all situations. The Sdei Chemed berochos 1:10:page 246 says if bread is made not to be kovea seuda on then one would recite a mezonos (Refer to Chai Moshe page 78, Teshuvos V’hanhugos 4:50). However, this is never the case since one always eats the roll as a seuda (Horav Yisroel Belsky Shlita, see Mesora 1:page 36). Furthermore, virtually all poskim disagree with the Sdei Chemed (Kaf Ha’chaim 168:120).

15. Refer to V’sein Beracha ibid:footnote 45, see footnote 42.


17. Kaf Ha’chaim 58.


In conclusion, the practice of giving out mezonos rolls on airplanes and at simchas is misleading and improper.21 “Mezonos rolls” are an oxymoron, since mezonos and rolls cannot co-exist.22 This is even if it says on the wrapper that the beracha is mezonos.

Fortunate are those hechsherim which do not allow bakeries to make mezonos rolls. Many people think that a mezonos roll is a loophole to avoid washing one’s hands and bentching. However, in reality this is not the din and one must wash and bentch.23 Many poskim say that such rolls should only be eaten during a meal where one has washed on regular bread.24

**Berachos**

Since the following foods are often offered for sale in summer camps, we will review the proper berachos one should recite before eating them. **Regular knishes** - regular knishes which have a thick potato filling surrounded by a thin covering of dough require two berachos (mezanos and hadama). However, **Mom’s knishes** which have a much thinner potato filling and are completely surrounded by a thick covering require only a mezonos.25 **Soft pretzel** - If a soft pretzel tastes like bread it requires a hamotzei even though it contains mostly fruit juice. Only if the pretzel tastes like cake is the proper beracha mezonos. However, this kind we have not been successful in locating.26

**Eating Ices/Ice Cream**

There is a big discussion in the poskim whether to consider ices a liquid or a food item.27 The difference is that a shiur of liquid must be consumed quickly in order to make a beracha achrona (within about a minute),28 and if it is a food item

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22. Article from Horav Luban from The OU on this topic.

23. Refer to Mesora 1:pages 42-43.

24. Elya Rabbah 14, Ohr L’tzyion 2:12:4. Some say if one wants to be able to taste the bread to see if it is sweet, he should have in mind that he is only tasting it, and not for any benefit. In this situation a beracha would not be recited (Refer to V’haish Mordechai pages 226-227).


26. Horav Yisroel Belsky Shlita, see Laws Of B’rachos page 238:footnote 34, V’sein Beracha page 468. Refer to Vezos Ha’beracha page 468 who maintains it is always a mezonos.


one may take up to three-four minutes (according to some poskim). L’maseh, one should avoid the uncertainty by eating ices quickly and then recite a beracha achrona, or he should eat a different food which is also obligated in a beracha achrona and have the ices in mind. Ice cream has the din of a food item rather than a liquid. However, one who licks the ice cream does not recite a beracha achrona since the correct shiur was not eaten in the proper amount of time.

Wearing Sunglasses in a Place that Has No Eiruv

The Chai Adom is of the opinion that it is forbidden to walk outside on Shabbos with regular corrective glasses in a place that does not have a eiruv. The reason is because the glasses might fall off and one will come to carry them in reshus harabim. Today this is not the case since glasses are made to fit around the ear and are not susceptible to falling off. Accordingly, one may wear regular corrective glasses on Shabbos even in a place that has no eiruv.

One who wears sunglasses because the sun hurts his eyes may also wear them on Shabbos, even in a place which has no eiruv. One who wishes to wear sunglasses for other reasons (style, etc) may wear clip-on sunglasses which are attached to regular glasses. Other types of sunglasses should not be worn outside without consulting ones Rav.

Walking with a Jacket over one’s Shoulders on Shabbos

Since wearing a jacket over one’s shoulders is not the derech to wear a jacket one may not walk outside in such a manner on Shabbos in a place that does not have an eiruv. Additionally, there is the possibility that the wind will blow the

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32. Be’er Moshe 3:39:18:5, see Mekor Ha’Beracha 7.
33. Klal Shabbos 56:3, see Keren L’Dovid 91, Mishnah Berurah 301:44, Aruch Ha’shulchan 61, Kaf Ha’chaim 65.
34. Rav Poalim O.C. 2:48, Minchas Shabbos 84:6, Ketzos Ha’shulchan 115:badi 27, Rivevos Ephraim 2:115:115, 6:215:19, 8:436:23, 521:2, Divrei Chachumim 22:268, see Aruch Ha’shulchan 61. The Shulchan Arukh 301:7 is of the opinion that maybe one should not walk out with glasses in the rain since one might take them off when they get too wet and dry them, and he will end up carrying them on Shabbos. One is permitted to go outside on Shabbos with glasses that are tied to a string in a place that does not have an eiruv (Rivevos Ephraim 1:227).
jacket off his shoulders and he will come to carry the jacket in *reshus harabim*. Although others are lenient in this regard,\(^{38}\) one should follow the first view stated.

One may not walk outside with a garment wrapped around his waist in a place that does not have an *eiruv*.\(^{39}\)

### Rolled up Sleeves on *Shabbos*

There is a basis to permit wearing a shirt with the sleeves rolled up in a place that does not have an *eiruv*.\(^{40}\) A person who is rolling up his sleeves because he is not interested in wearing a long sleeve shirt may not walk outside with his sleeves rolled up on *Shabbos* because the sleeve is regarded by him as a burden and not part of the garment. However, one who would not wear a short sleeve shirt for reasons of modesty or the like, and rolls up the sleeves because he feels it is more proper to wear it that way, may walk outside like that on *Shabbos*.\(^{41}\)

### Muktzah

**A Bathing Suit**- a bathing suit is not *muktzah* since it can be worn even though one is not going to use it for swimming.\(^{42}\) **Flippers**- are a *kli sh’melachtu l’issur* and may only be moved if one needs them or their place.\(^{43}\) **Goggles and Snorkels** are also *kli sh’melachtu l’issur*.\(^{44}\) **Golashes**- are a *kli sh’malchto l’heter*.\(^{45}\) **Sunglasses**- are not *muktzah*. The reason is because even according to those who prohibit wearing them in a place that has no *eiruv* agree that they can be worn while indoors.\(^{46}\) **Fly Swatters** are a *kli sh’melachtu l’issur*.\(^{57}\) **Fan**- A fan that is operating is a *kli sh’melachtu*.

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opinion of the Chazzon Ish. Refer to Shulchan Aruch 301:34, Shulchan Aruch Harav 36, Mishnah Berurah 127, Shar Ha’tzyyion 160.


42. Shalmei Yehuda 13:8:footnote 17 quoting the opinion of Horav Elyashiv Shlita, Rivevos Ephraim 4:97:55. Refer to Ketzos Hashabbos page 159.


44. Ibid.


46. Shalmei Yehuda, Ketzos Ha’shabbos page 180.

Playing Ball on Shabbos

There is a discussion in the poskim whether a ball is muktzah. Many poskim say since today balls are made to be played with they are not muktzah. The Yerushalmi says that a town was destroyed because of ball playing. The commentaries say it was referring to ball playing on Shabbos. Additionally, playing ball takes away from the time that a person is supposed to be learning Torah, as the Yerushalmi says “Shabbos and Yom Tov were given to us to learn Torah.” It has


49. Horav Yisroel Belsky Shlita, see Shulchan Shlomo 308:footnote 34, Halichos Chaim 2:shabbos 9, Thirty Nine Melochos 4:page 1235. Some say the knob in which one can adjust the speed should be taped down before Shabbos (Horav Yisroel Belsky Shlita, see Migdal Dovid maveir footnote 166). Some say it is permitted to place a covering on the fan in order for it not to blow on you on Shabbos (Divrei Shalom 4:page 254:38).

50. Igros Moshe ibid.


58. Refer to Torah L’shma 110, Machzik Beracha 290:6, Kaf Ha’chaim 256, Meir L’nefesh pages 2-5.

59. Shabbos 15:3, see Bais Yosef O.C 288.
become widespread to play all types of ball games on Shabbos especially in camps and bungalow colonies. However, doing so is only permitted for young children.60 Boys over bar-mitzvah and girls over bas-mitzvah should not play ball on Shabbos.61 Even one who will not be spending his time learning should not play ball on Shabbos.62 The Kaf Ha’chaim says anyone who fears Hashem will not waste his precious time with ball playing.63 Some poskim permit young children to play Ping Pong on Shabbos.64 Those who do play ball on Shabbos must be careful not to play in an area where the ball can roll out of the eiruv into a reshus harabim.65

Photo Chromic Lenses

Glasses with photo chromic lenses that change colors when exposed to the sun may be worn on Shabbos and there is no problem of tzoveah (coloring).66

Asking a Goy to Turn On the Air Conditioning

Since today, many people are accustomed to air conditioning; one who is very hot on Shabbos may ask a goy to turn on the air conditioning. The reason for this is because doing so involves two shevusim (Amira L’nuchri and turning on electricity)67 in a case of tzar.68 One who is too cold may ask a goy to turn off the air conditioning.69

60. Yam Shel Shlomo Beisa 1:34, Elya Rabbah 87, Machtzis Ha’shekel 73, Shulchan Aruch Harav 83, Mishnah Berurah 158, Kaf Ha’chaim 259, Ohr L’tzyion 2:26:8, see Medrash Rabbah Bamidbar 14:4, Rama 518:1, Aruch Ha’shaluchan 8. Refer to Matei Moshe 477.


63. 308:259, see Mishnah Berurah 338:21, Ketzos Ha’shaluchan 110:16.

64. Horav Yisroel Belsky Shlita, see Shemiras Shabbos K’hilchosos 16:6, Nishmas Shabbos 6:418, Shalmei Yehuda 5:8, Be’er Moshe 2:27.

65. Mishnah Berurah 158, Kaf Ha’chaim 258.


67. Refer to Keren L’Dovid O.C. 80, Be’er Moshe kuntes electric 6:4:4. The Chazon Ish holds completing an electrical current is boneh (d’oraisa) (O.C. 50:9, Minchas Shlomo pages 93-94).

conditioning. Horav Moshe Feinstein zt”l did not allow the use of a timer to make an air conditioner or other electric devices turn on during Shabbos, although he did permit using a timer to turn on lighting. However, it has become customary to set a timer before Shabbos to make his air conditioner turn on during Shabbos.

Water Cooler / Fountain on Shabbos

One may use a water cooler or water fountain (even when it is plugged in) on Shabbos if he is lenient in regard to opening a refrigerator on Shabbos (even if the motor is off). The same would apply to changing the water bottle on top of a water cooler on Shabbos.

Tevilas Keilim

Below is a short list of items that one tends to use more often in the summer and how they apply to tevilas keilim.

See Chai Ha’Levi 4:8:2, Zera Yaakov 25:pages 146-147 in depth on the topic of Shabbos timers.


73. Those who permit the opening of a refrigerator even if the motor is off are the Minchas Shlomo 1:10, Shulchan Shlomo 1:277:1, Chutz Eliezer 8:12, 12:92, Yalkut Yosef Shabbos 5:pages 201-202, Nishmas Shabbos Electric 36 in depth. Rivevos Ephraim 3:590:24, this is the opinion of Horav Moshe Feinstein zt”l quoted in The Shabbos Home page 482 (although in the teshuva he says the opposite). The following poskim maintain opening a refrigerator is not allowed if the motor is off, Edos L’Yisroel pages 122, 151-153, Igros Moshe O.C. 2:68, Mishnas Rav Aron 4, Har Tzvi 1:151, Chelkas Yaakov 1:54, 2:47, 3:17, Semiras Shabbos K’hilchos 10:12, Minchas Yitzchok 2:16, 4:64:2, Brisk Olom page 77, Oz Nedberu 1:59, 2:36:3, Be’er Moshe kuntees electric 6-4:6, Yaskil Avdi O.C. 5:56, Yabea Omer O.C. 1:21, Shalmei Yehuda page 55:footnote 66 quoting the opinion of Horav Elyashiv Shlita, Kovetz Ba’is Aron V’Yisroel 87:pages 102-107, see Rivevos Ephraim 3:248 in depth. The Chazzon Ish holds a refrigerator may not be opened on Shabbos if it runs on a thermostat (Chut Shuni Shabbos 1:pages 199-201). Some say one should open a refrigerator with a shinu (Teshuvos V’hanhugos 1:222, see Teshuvos Horav Shteiff 66:page 66).

74. Horav Yisroel Belsky Shlita, see Nishmas Shabbos Electric pages 85-87.
• The grates of a **Disposable Grill** which are made from hard metal should be *toved without a beracha*.\(^75\)

• **Can openers** do not require *tevila*.\(^76\)

• **Tongs** should be *toved without a beracha*.\(^77\)

• **Aluminum pans** which are thrown out after use do not require *tevila*.\(^78\)

  Although some say one should *tovel* aluminum pans without a *beracha*,\(^79\) it is not the *minhag* to do so. One who wants to use an aluminum pan more than once does not need to *tovel* it because the *Yid* is the one who is making the pan into a permanent utensil.\(^80\) Others say one should *towel* it without a *beracha*.\(^81\)

• **Potato Peplers**- potato peelers should be *toved, without a beracha*.\(^82\)

**Calling a Woman by Her First Name**

In bungalow colonies men tend to be in the presence of women more frequently than during the rest of the year. One should not call other peoples wives by their first name. One can be lenient in regard to relatives such as his aunts or cousins. Unfortunately, many people are not careful with this and it leads to an excess of familiarity. *Tznius* is something that is learned, and the best way to promote an elevated level of *tznius* is to be extra stringent in a summer related setting such as bungalow colonies etc. One should use *chuchmah* and *seichel* to avoid putting himself into potentially harmful situations. Tiny breaches, if not controlled, can be openings for dangerous situations. Therefore, one should talk in a manner that reflects *tznius* and self control.\(^83\)

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75. Horav Yisroel Belsky Shlita. Refer to Tevillas Keilim 11:34.


77. Refer to Article from the OU on this *inyun* from Horav Forst Shlita.


79. Pischei Halchos Kashrus (Hebrew) page 109 quoting the opinion of the Be’er Moshe, Tevillas Keilim pages 243-244 teshuva from Horav Yaakov Kamenetsky zt”l, Emes L’Yaakov Y.D. 220:footnote 51, see Teshuvos V’hanhugos 4:192.

80. Horav Yisroel Belsky Shlita, see Chelkes Binyomin ibid.

81. Refer to Tevillas Keilim 1:7:footnote 10 in depth. The Star-K holds an aluminum pan used more than once requires *tevila* with a *beracha*.


**Tzar Baley Chaim – Paining Animals**

During the summer, insects often make their way into homes and bungalows where they can be very annoying. Many poskim say there is no issur to kill insects or flies (during the week) which are bothersome to a person.84 One is permitted to hang up sticky paper on the wall,85 or to use an electric fly killer.86 On Shabbos one is permitted to put insect repellent on his hands before going outside on Shabbos to avoid being injured by insects.87

One should teach his children not to pain animals.88 This is very common in the summer when children play near ponds etc or with insects and small animals.

**Buying From a Jewish Store vs. a Non-Jew**

There is a mitzvah for a person to help support his fellow Jew.89 Included in this inyun is buying from a Jewish owned store instead of a non-Jewish owned one. If the Jew charges 1/6 more for his products then there is no obligation to buy at the Jewish store over the non-Jew.90 However, if there is only a small difference in price then there is a mitzvah to buy from the Jew.91 Some say even if the non-Jews prices are a lot cheaper one should still buy from the Jew.92

This inyun is very common in the summer where there are small Jewish stores competing with big non-Jewish owned stores such as Wal-Mart®. Since Wal-Mart® is much cheaper on products one may buy at their store. One should try to buy a few products at the Jewish store as well, if the store owner is counting on the money he makes over the summer to be his parnasa for the whole year.93

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86. Horav Yisroel Belsky Shlita, see Avnei Yushfei 1:80:1.
90. Horav Yisroel Belsky Shlita, Nisiv Hachedes 12, see Maharam Shik C.M. 31, Minchas Yitzchok 3:129.
91. Horav Yisroel Belsky Shlita, Nisiv Hachedes 7, Be’er Moshe 2:120, Minchas Yitzchok ibid.
92. Teshuvos Rama 10, see Tashbatz 3:151 pages 26-26b (old). Refer to Teshuvos V’hanhugos 1:805, see 2:724. There is an uncertainty whether or not a Jew has to buy from a Jew whose store is further than the non-Jewish store. (Halachos Of The Country page 24:footnote 18).
93. Teshuvos V’hanhugos 1:805.
Copyright Issues

During the summer months it is very common to listen to more music than usual while walking, driving, or doing any other activities. Therefore, it is proper to discuss what one is and what is not permitted to copy as far as music CDs and tapes are concerned. One should not say that copying is permitted. That which many people justify copying by saying “everyone does it” is not an excuse for stealing from music producers and artists. Many people are accustomed to copying music from a friend’s iPod®. This is 100% stealing and against halacha. Every CD that is copied steals at least five dollars from the producers. If all the money lost on the CDs that are copied would be added up the producers etc. are losing a lot of parnasa, despite their investing a lot of time and money to create something that the public is interested in. One wonders why some people who are very stringent to keep every custom even when it may have little backing in halacha are so lenient with this halacha which is based on the posuk in the Torah of “לא תגנב.”

A CD or tape which is no longer sold in stores and is not possible to buy may be copied from a friend. However, one must make sure that the item is really not available for purchase. Many old tapes are still being sold online (by the original producer or someone who bought the rights to them). One who owns a CD or tape and is scared it may get lost is permitted to copy it. One who had a CD or tape which broke may make a copy of it from a friend. One who owns a CD or tape may make a copy of it for personal use. For example, he may make a copy for his car, since it can be assumed that the one would not buy another copy of the CD or tape for his car, so no loss is being caused by the copying. A CD or tape may be copied for all the people in one’s house, as long as they actually live at home. However, once a child gets married a copy may not be made for that child. It is permitted to copy a song off the radio since the quality is not as good as it would be if one were to buy the CD or tape. Music that is offered on the internet may not be copied since it is only put there for one to listen to. Some producers maintain that the forty-five second clips that are offered on the internet may be copied. Copying a CD or tape is forbidden even if one would never buy the CD or tape.
Car Safety

Based on the posuk "וונשמרתם מאד לנפשתיכם" one is required to drive safely. Before the summer, when one tends to drive a lot more than during the year, it is a good time to review this halacha.

Some say going much faster than the speed limit is included in the aforementioned issur. Since one who speaks on a telephone while driving is putting himself in grave danger, doing so is also included in this issur. One who has a speaker phone or blue-tooth headset, etc may talk on his cell phone. One should not have his inside light on during the night since it is bothersome for drivers who are passing by. Any time one is in a car whether as a driver or a passenger he has an obligation to wear a seatbelt at all times. One should also insist that his passengers wear seatbelts. Those who wear seatbelts are three times more likely to survive a car crash than those who are not wearing them. One should make sure that he is awake and alert before driving, and if not one should sleep before going on the road.

100. Devarim 4:15, Yehoshua 23:11.
103. Meir Nisivim pages 54, 211.
106. Meir Nisivim page 69.
HALACHICALLY SPEAKING

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

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

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<td>Cookie Specialties</td>
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</tr>
<tr>
<td>Cravers Choice</td>
<td>All</td>
</tr>
<tr>
<td>Crispy Bagel Co.</td>
<td>All</td>
</tr>
<tr>
<td>Food For Life</td>
<td>Except for the pita</td>
</tr>
<tr>
<td>Gabila Food Products Inc.</td>
<td>All</td>
</tr>
<tr>
<td>Ginsberg Bakery</td>
<td>All</td>
</tr>
<tr>
<td>H and S Bakery</td>
<td>All – not their private labels</td>
</tr>
<tr>
<td>Hauswald’s</td>
<td>All</td>
</tr>
<tr>
<td>Joey’s Fine Foods</td>
<td>All</td>
</tr>
<tr>
<td>Kerry Ingredient Co.</td>
<td>Only a few items call the KOF-K</td>
</tr>
<tr>
<td>Marathon Baking</td>
<td>All</td>
</tr>
<tr>
<td>Mid Atlantic Baking</td>
<td>All</td>
</tr>
<tr>
<td>Nanas Cookie Co.</td>
<td>All</td>
</tr>
<tr>
<td>Oberlander Bakery</td>
<td>All</td>
</tr>
<tr>
<td>Orthodox Baking</td>
<td>All</td>
</tr>
<tr>
<td>Ottenbergs Bakery</td>
<td>All</td>
</tr>
<tr>
<td>Pas Yisroel</td>
<td>All</td>
</tr>
<tr>
<td>Pechters Baking Group</td>
<td>All</td>
</tr>
<tr>
<td>Schmidt Baking</td>
<td>All</td>
</tr>
<tr>
<td>Scottos Pastry &amp; Bakery</td>
<td>All</td>
</tr>
<tr>
<td>Sunrise Baking Co.</td>
<td>All</td>
</tr>
<tr>
<td>Tofutti Brands Inc.</td>
<td>All</td>
</tr>
<tr>
<td>Tribeca Oven</td>
<td>All</td>
</tr>
<tr>
<td>Zetov Products</td>
<td>All</td>
</tr>
</tbody>
</table>

Any questions regarding this list should be addressed to Rabbi Moshe Dovid Lebovits at 1-201-837-0500 ext 127 or mlebovits@kof-k.org

Please note: It is advisable to refer back to our website periodically since the items on this list are subject to change.
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- Harav Doniel Neustadt, Shiita

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- Rabbi Eliezer Jacobovits
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