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SPECIAL ISSUE



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SUMMER HALACHOS



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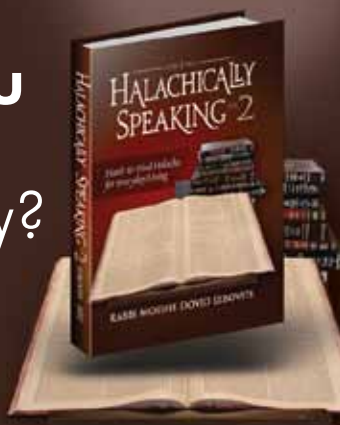
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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak*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

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SUMMER HALACHOS

Although, the summer is a time to relax, it is not a time to be lenient in *halacha*. Below we will discuss some of the issues which arise during the summer and their *halachic* ramifications.

Revealing a *Tefach*

Halacha requires that all areas of a woman's body which are considered an *ervah* must be kept covered, since even if one *tefach* is revealed and looked at¹ by a man,² it can cause improper thoughts.³ This *din* also applies to one's wife when she is impure.⁴ A woman is permitted to reveal her hands and face since they are not considered an *ervah*.⁵ (Our discussion will pertain to the leg although other areas of the body must be covered as well, see below).⁶

Tefach or Less

In regards to one's wife one is not allowed to say *krias shema* if a *tefach* is revealed in a part of the body which has to be

1. There is a discussion in the *poskim* if the *halacha* applies to a picture or "other forms" of seeing (Refer to *Minchas Yitzchok* 2:84:9, 3:11:1, *Yabea Omer* O.C. 1:7, 6:12, *Be'er Moshe* 3:154, *Shearim Metzuyanin B'halacha* 5:footnote 7:pages 40-42, *Orchos Rabbeinu* 3:page 205:7).

2. *Meseches Berochos* 24a, *Tur* O.C. 75, *Shulchan Aruch* 75:1. A woman should not say *krias shema* etc opposite an improperly clad male (*Aruch Ha'shulchan* 5).

3. *Pri Megadim Eishel Avraham* 75:2, *Mishnah Berurah* 75:1.

4. *Shulchan Aruch* 75:1.

5. *Rosh Meseches Kesubos* 2:3, *Divrei Chamudos Meseches Berochos* 3:116, *Rambam Hilchos Issurei Biah* 21:3, *Bais Yosef* 75, *Ben Ish Chai* Bo 1:8, *Shulchan Aruch Harav* 75:1, *Chai Adom* 1:4:2, *Mishnah Berurah* 75:2.

6. Refer to *Shulchan Aruch* E.H. 83:1, *Mishnah Berurah* O.C. 75:2, *Yechaveh Daas* 3:67.

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covered.⁷ Many say this *shiur* applies to other women as well.⁸ However, some say even less than a *tefach* is *ossur* by a woman who is not his wife.⁹

Reciting *Krias Shema* etc.

If an area which is supposed to be covered is not, one may not recite *krias shema* or other *devarim sh'bekedusha*¹⁰ in front of the woman.¹¹

Non-Jew

This issue also applies when facing a non-Jewish woman who is not properly clad.¹²

The Thigh

If one's wife reveals her thigh then even less than a *tefach* (a little revealed) would forbid the husband from saying *krias shema* etc in front of her.¹³ The reason is that a thigh is a place which is subject to more illicit thoughts.¹⁴

The *poskim* discuss which part of the leg is considered by *halacha* as the thigh.¹⁵ Many say that one does not have to cover below the knee until the foot,¹⁶ while other *poskim* say

7. Rama 75:1, see Magen Avraham 1. If less than a *tefach* is revealed it is permitted. The same would apply to one's mother, sister and daughter (Piskei Teshuvos 75:2).

8. Bach, Rama 75:1, Shulchan Aruch Harav 75:1, Pri Megadim Eishel Avraham 1, Chai Adom 1:4:7, Kitzur Shulchan Aruch 5:16, Aruch Ha'shulchan 2, Bnei Bonim 4:page 103, Piskei Teshuvos 75:2. Refer to Levusha Shel Torah page 179. There is no difference if she is married or not (Chai Adom 1:4, Mishnah Berurah 6).

9. Rama 75:1, Ben Ish Chai Bo 1:8. See Yufei L'leiv 75:2.

10. Chai Adom 1:4.

11. Tur 75.

12. Chesed L'alafim 75:5.

13. Bach, Taz 1, Chai Adom 1:4:2, 7, Mishnah Berurah 75:2, 7, Aruch Ha'shulchan 3.

14. Taz O.C. 75:1.

15. Refer to Eis Tzenuyim Chuchma pages 19-22 in depth.

16. Mishnah Berurah 75:2, Igros Moshe E.H. 4:100, Halichos Shlomo Tefilla 20:footnote 22, Ve'aleihu Yo Yeibol 1:page 315, Chazon Ish O.C. 16:8, Salmas Chaim 88:page 28, see 89, opinion

that from below the knee until the foot is an *ervah* and has to be covered.¹⁷

However, even according to those who are lenient, the bottom portion (from the knee down) must be covered because of *tznius* since the *derech* is to cover that part.¹⁸ According to the stringent view it has to be covered with stockings which can not be seen through or a long skirt.¹⁹ However, the custom of many is to be lenient, and therefore, one does not have to wear thick (non see) through stockings since that area is covered.²⁰ If a woman is wearing a long skirt the opinion of some *poskim* is that no stockings are required.²¹ In the summer months this is something which some women are very lax in and must be corrected.

According to all opinions a skirt above the knees is *ossur* for a woman to wear.²²

How Young

Some say the above *issur* applies to a girl who is three and up.²³ One can be lenient with his daughter until she is

of Horav Aron Kotler zt"l quoted in Levusha Shel Torah pages 512-516, Halichos Shlomo Tefilla 20:footnote 22. Refer to Rav Akiva Eiger pesakim 98, see Pri Megadim M.Z. 75:1.

17. Oz Nedberu 7:83, Divrei Yatziv E.H. 37 in depth, Maharei Shteiff 43, Shevet Ha'Levi 1:1, 3:91:1, Be'er Moshe 8:101, Halichos Bas Yisroel 4:9, Levusha Shel Torah pages 499-500 in depth, Laws of Daily Living pages 80-81:footnote 36, see Salmas Chaim 91:page 29, Lehoros Nosson 5:92-93.

18. Halichos Shlomo ibid, Halichos Bas Yisroel 4:9, see Avnei Yushfei 2:71:2.

19. Refer to Be'er Moshe 4:147:16, 8:101, Halichos Shlomo Tefilla 20:footnote 12, Kovetz Teshuvos (Horav Elyashiv Shlita) 1:13, Uz Vehador Levusha page 329, page 330 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l and Horav Elyashiv Shlita.

20. Igros Moshe E.H. 4:100:6, see Oz Nedberu 14:49, Levusha Shel Torah 48:pages 506-511, see ibid:page 527.

21. Otzer Dinim L'isha U'lbas page 354:4, Shevet Ha'Levi 5:78:2, Oz Nedberu 12:49. Even according to the lenient opinion a woman should not go outside with her lower leg uncovered. (Ve'aliehu Lo Yeibol 1:page 313:2).

22. Levusha Shel Torah 45:1-2.

23. Chai Adom 1:4, Biur Halacha 75 "tefach", Halichos Shlomo Tefilla 20:9, Oz Nedberu 7:83:page 70. Refer to Chesed Lalafim 75:5 who is unsure if this issue applies to young children. Some say the age is from three and a half (opinion of Horav Elyashiv Shlita quoted in Vezos Ha'beracha

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eleven.²⁴ Others say when a girl reaches a more mature age (see footnote).²⁵ In any case one should train their children to dress in the proper manner.²⁶

Walking Barefoot

During the summer many women feel that they want to walk around in public with slippers without wearing socks underneath. If the custom in the land is to walk without socks, then doing so is not considered an *ervah*.²⁷ Today, the custom in most places is to wear socks, and therefore, a woman is forbidden to walk around without socks.²⁸

Walking Around with Revealing Garments

Besides for the *issur* of walking around with certain types of skirts, a woman may not walk around with revealing garments.²⁹ In addition she is causing men to look at her.³⁰

Red Clothing

Many women wear different color garments during the summer months. The color red is not permitted to be worn by a woman since it is a sign of *pritzos*.³¹ Included in this is a

page 148:3). Some say until five (opinion of Horav Yaakov Kamenetsky zt"l quoted in Divrei Chachumim page 38:63). This is very common when girls come to *shul* and they are not dressed in accordance with *halacha* (Yabea Omer 6:14).

24. Biur Halacha ibid. Refer to Ohr L'tzyion 2:6:12 who argues.

25. Refer to Chazzon Ish O.C. 16:9, Oz Nedberu 13:61:2. The Chazzon Ish is quoted as saying between 6-7 (Halichos Bas Yisroel 3:footnote 8, Ohr L'tzyion ibid).

26. Salmas Chaim 95, see 96, Otzer Dinim L'isha U'lbas pages 358-359.

27. Ben Ish Chai Bo 1:11, Chai Adom 1:4:2, Mishnah Berurah 75:2, Aruch Ha'shulchan 75:3, Kaf Ha'chaim 75:2, Eis Tzenuyim Chuchma pages 36-37.

28. Refer to Oz Nedberu 10:34, Minchas Yitzchok 6:10, Uz Vehadar Levusha page 345, opinion of Horav Ovadia Yosef Shlita quoted in Otzer Dinim L'isha U'lbas page 354.

29. Igros Moshe Y.D. 1:81.

30. See Igros Moshe Y.D. 1:81. As far as selling non-clad clothing see Yechaveh Da'as 3:67, Shevet Ha'Levi 2:62, Shraga Hameir 8:70, Halichos Bas Yisroel 4:page 75, V'ein Lumo Michshal 1:pages 118-119.

31. Rama Y.D. 178:1, Shach 3, Chochmas Adom 89:1, Kitzur Shulchan Aruch 3:2, Be'er Moshe



red headband, or red stockings.³² If a garment has a minute amount of red in it, then it is permitted to be worn.³³ Some quote the opinion of *Horav Yaakov Kamenetsky zt"l* who maintains wearing red is permitted today since it is not viewed as a garment of *pritzos*.³⁴

How to Recite a *Beracha*

As mentioned above in the summer one is faced with situations where women are not dressed properly and one needs to learn or say *berachos*. What is the permitted ways to go about doing this according to *halacha*?³⁵

If one is in front of a woman who has her body revealed in areas which are not allowed, then one must turn his face,³⁶ while some say that one must turn his face and his body in a different direction.³⁷ One should act in accordance with the second latter opinion.³⁸

Some *poskim* hold that closing one's eyes does not help if he is facing the improperly clad woman.³⁹ However, others maintain if there is no other option he may close his eyes and recite *krias shema*, etc.⁴⁰

4:147:13, Halichos Bas Yisroel 7:3. See Be'er Moshe 4:140.

32. Be'er Moshe 4:147:13.

33. Halichos Shlomo Tefilla 20:footnote 12. Children who did not reach the age a *chinuch* may put on red garments (Shevet Ha'Levi 6:24:2).

34. Quoted in Divrei Chachumim page 256:46.

35. Refer to Levusha Shel Torah 14:pages 147-161 in great depth.

36. Shulchan Aruch 75:6, Birchei Yosef 6, Mishnah Berurah 75:1. Some say that closing his eyes helps even if there is another option (Panim M'eros 1:74).

37. Taz 2, Shulchan Aruch Harav 9, Chesed L'alafim 75:7, Aruch Ha'shulchan 75:11.

38. Mishnah Berurah 75:28-30.

39. Bach, Magen Avraham 9.

40. Shulchan Aruch Harav 75:1, Mishnah Berurah 75:1, see Biur Halacha 75 "b'mokom", Salmas Chaim 77:page 26, Oz Nedberu 7:83:page 170.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (נדה ע"ב)

Thinking or Writing *Torah*

Only actual talking of *Torah* is forbidden in front of improperly clad women, but thinking or writing *Torah* is permitted.⁴¹ Some *poskim* maintain that writing *Torah* is also permitted in front of a woman who is not properly dressed.⁴²

Recited *Krias Shema*

B'dieved, one who looked at an improperly clad woman and did not have intention to have enjoyment does not have to repeat *krias shema*.⁴³

Davening in the open

Many times when one goes on a trip one does not have a *shul* to *daven* in, rather there is an open field where people congregate to *daven mincha*. Is doing this permitted? If it is not permitted, then what is the correct manner to *daven* when faced with such a situation?

The *Shulchan Aruch*⁴⁴ states that one should not *daven* in an open field because in a modest place one has fear of *Hashem* and a broken heart (in order to *daven* with better concentration).⁴⁵ One is permitted to *daven* in an area which has walls but no ceiling.⁴⁶ If one is a traveler (on a constant basis) then *davening* in a field is permitted.⁴⁷ However, some say even those who always travel, should *daven* next to a tree

41. Shulchan Aruch Harav 75:10, Chai Adom 1:4:12, Mishnah Berurah 29, Aruch Ha'shulchan 11.

42. Opinion of Horav Chaim Kanievesky Shlita quoted in Nekius V'kovod B'tefilla page 29:footnote 21, Levusha Shel Torah page 211:5. See Bais Boruch meluyim to 4:57 who is stringent.

43. Mishnah Berurah 75:4.

44. O.C. 90:5.

45. Aruch Ha'shulchan 8. Refer to Mishnah Berurah 10 who says *davening* in a field (or open area) is *chutzpah*.

46. Sharei Teshuva 3, Mishnah Berurah 11, Aruch Ha'shulchan 8, Kaf Ha'chaim 30.

47. Tosfas Meseches Berochos 34b "chutif," Be'er Heitiv 3, Mishnah Berurah 11. Refer to Avnei Yushfei 3:7 and Minchas Yitzchok 2:44 about seeing those who are *davening*.



etc.⁴⁸ According to the writings of the *Zohar* one should always *daven* in a building.⁴⁹

Davening in Front of a Mirror

Many times in a bungalow colony there are separate *minyanim* in houses. The question arises if one is allowed to *daven* in a room where there are mirrors. (This is also common in a wedding hall where there are mirrors on the walls).⁵⁰

It is very clear that one is not allowed to *daven* opposite a mirror.⁵¹ One will not be able to concentrate when *davening* opposite a mirror and it looks like one is bowing down to himself.⁵² One is not allowed to *daven* opposite a glass object if he can see his reflection,⁵³ but if he has to, closing his eyes will help.⁵⁴ Some suggest that one is permitted to close his eyes when in a situation where he has to *daven* opposite a mirror or glass.⁵⁵ Some say that one should not *daven* opposite pictures since he will not be able to concentrate.⁵⁶ If one is able to see his image when standing in front of marble then one should not *daven* in front of it.⁵⁷

48. Mishnah Berurah 11, Kaf Ha'chaim 29.

49. Mishnah Berurah 11, Shulchan Hatohar 90:3, Kaf Ha'chaim 30.

50. V'ei' Lumo Michshal 5:page 45:3.

51. Radvaz 106, Be'er Heitiv 90:30, Mishnah Berurah 70. The Yabea Omer Y.D. 4:35:3 says since *davening* takes place in a *bais avel* the mirrors are covered. If no *davening* takes place then one would not have to cover the mirrors (ibid). See Miyum Ha'halacha 2:31.

52. Mishnah Berurah 71, Aruch Ha'shulchan 28.

53. Horav Yisroel Belsky Shlita, see Orchos Rabbeinu 1:page 57:184.

54. *Davening* opposite a glass frame of *shivisi* etc. (common by the *amud*) is permitted since one is used to seeing it he will still be able to concentrate (Shevet Ha'Levi 9:21:1).

55. Shulchan Aruch Harav 90:22. See Kaf Ha'chaim Palagi 15:9, Ben Ish Chai Yisro 1:14, and Ohr L'tzyon 2:7:11 who argue. Refer to Da'as Torah 1:90. If it is a shade of a person or it is dark and he can't see himself it is permitted (Da'as Torah 90:23).

56. Orchos Rabbeinu 1:page 57:188.

57. Olos Yitzchok 2:41, Rivevos Ephraim 8:103, see Orchos Rabbeinu 1:page 57:185.

אין לו להקדיש את המראה שלו... (ברכות ה')

The entire concern about *davening* in front of a mirror is only for *shemonei esrei*, and not the rest of *davening*.⁵⁸

Which Way to *Daven*?

Many times when one does not *daven* in a *shul*, one is faced with the question as to the right direction to *daven* in. This is common when one is on vacation and they have a room where they *daven* or if one is on a trip and one *davens* in a certain place.

The custom is that in *Chutz L'aretz* we *daven* towards the east.⁵⁹ If one does not know which way is east etc, then one should *daven* in any direction as long as he has *Hashem* in mind.⁶⁰ In any case all those who are part of the *minyan* should *daven* facing the same direction.⁶¹ If one does not know which way to *daven* he should not lose out on *tefilla b'tzibbur* by trying to figure out which way do *daven*.⁶²

Traveling before *Davening*

One is not allowed travel before *davening*.⁶³ The *poskim* say this is true even if the place where he is going will have a *minyan*.⁶⁴ The *Rama*⁶⁵ says if one says *berochos* until *boruch sh'omar* then one can be lenient. Others disagree with this

58. Shevet Ha'kehusi 6:82.

59. Rama O.C. 94:1, Mishnah Berurah 9-10. See Aruch Ha'shulchan 4-6, and 6-9. Refer to Minhag Yisroel Torah 94.

60. Shulchan Aruch 94:3, Chai Adom 22:10.

61. Piskei Teshuvos 94:7. Refer to Aruch Ha'shulchan 13.

62. Refer to Ishei Yisroel 23:6.

63. Mesecthas Berochos 14a, Rosh Berochos 1:6, Tur, Shulchan Aruch 3, see Taz 3, Magen Avraham 10. The Ohr L'tzyion 2:7:6 footnote 6 says going on the *derech* for less than an hour and half is not called going on the *derech*. *Ashkenazim* do not rely on this *heter*.

64. Mishnah Berurah 20.

65. 89:3.



ruling.⁶⁶ If one has a *tzorech*,⁶⁷ or he has to go perform a *mitzvah*⁶⁸ then one can be lenient and rely on the *Rama*. Some *poskim* say one may pick a parent up from the airport before he *davens*.⁶⁹ If one is planning a trip he should make sure to *daven* before he leaves.

When in the mountains for the summer it is very common for men to want to leave early in the morning. Therefore, they should leave before *alos hashachar*, or they should *daven* before they leave to the city.⁷⁰

Some say if it is not possible to *daven* before leaving the mountains, then one should *daven* on the way to the city stopping off in Monsey or Monroe etc.⁷¹

The *Mishnah Berurah*⁷² maintains that the above *halachos* apply to traveling before *mincha* or *maariv* once the time has arrived to *daven*, but many argue with this.⁷³

One who wishes to leave the city early in the morning in order to avoid traffic and *davens* in the mountains etc may do so,⁷⁴ but should recite *birchos hashachar* beforehand.

66. Aruch Ha'shulchan 21, Shulchan Aruch Harav 3.

67. Chai Adom 15:1, Ohalecha Bamiseicha 4:23, Sheiros Yosef pages 280-281, Chai Adom 15:1.

68. Some say this is even for *parnasa* since one has to support his family (Aruch Ha'shulchan 90:20, see Tefilla K'hilchoso 6:footnote 58). Refer to Ohlecha Bamiseicha 4:24, 26, Shevet Ha'Levi 8:19:2, Aruch Ha'shulchan 22, The Divrei Yatziv 131 is very stringent with going on the *derech* and he does not to permit one to go to a *bris* before he *davens*. See Siach Ha'tefilla pages 597-598 about going to the ocean before *davening*.

69. See Sheiros Yosef pages 268-269

70. Refer to Ohelecha Bamiseicha 3:24, see Kaf Ha'chaim 24.

71. Horav Yisroel Belsky Shlita.

72. 89:3.

73. Shulchan Aruch Harav 89:4, Ohr L'tzyion 2:7:6, Shevet Ha'Levi 8:18, Nekius V'kovod B'tefilla page 87:footnote 73 quoting the opinion of Horav Elyashiv Shlita, Ohr Yisroel 30:pages 138-139.

74. Hamechonit V'hilchoseha 1:page 4, Ohr Yisroel 30:page 138, see *ibid*:pages 136-139. Refer to Ohr Yisroel 28:pages 52-55.

איך ללכת אל תאמר של הלכה בליל (ברכות ה')

The *poskim* maintain that traveling from one's home to the *Kosel* to *daven* is permitted even without davening first at home.⁷⁵

“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*⁷⁶ says, (based on the opinion of the *Rambam*),⁷⁷ 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*⁷⁸ 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*,⁷⁹ 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*.⁸⁰ Others say that although it does not have to be most of the mixture, it needs to be a lot.⁸¹

There is an opinion (that of the *Da'as Torah*)⁸² 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.⁸³ Furthermore,

75. Ohr L'tzion 2:7:6, Nekius V'kovod B'tefilla page 76:footnote 16 quoting the opinion of Horav Chaim Kanievesky Shlita.

76. 168:7, see Bais Yosef, Bach, Elya Rabbah 14.

77. Hilchos Berochos 3:9.

78. 168:7, see Darchei Moshe 20, Levush 6.

79. 168:33, 34, see Mishnah Berurah 168:29-31, Taz 7, Be'er Heitiv 11, Aruch Ha'shulchan 23.

80. Shulchan Aruch Harav 11, Yalkut Yosef 168:12, Chai Moshe page 77.

81. Aruch Ha'shulchan 22, Orchos Rabbeinu 1:59:page 79, see Piskei Teshuvos 168:10 in depth.

82. 168:page 90, see Mekor Ha'Beracha 2:11, Shevet Ha'Levi 9:44.

83. Refer to Mesora 1:pages 32-33.

the *Da'as Torah* is only going according to the opinion of the *Shulchan Aruch* and not the *Rama*.⁸⁴ 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*.⁸⁵

Some claim that the aforementioned reasoning can be extended to *mezonos* rolls causing their *beracha* to be a *mezonos*.⁸⁶ However such reasoning is fallacious and causes thousands of people on a daily basis not to wash and *bentch* properly,⁸⁷ 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,⁸⁸

84. Mesora *ibid*, see Binyan Sholom 168:page 225, V'lechticha B'derech page 47:footnote 80.

85. Horav Yisroel Belsky Shlita.

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

87. 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 Nesuin 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 Haneinin (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 berachos 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'hanhugas 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).

88. Refer to V'sein Beracha *ibid*:footnote 45, see *ibid*:footnote 42.

אמור של הלכה בלובד (ברכות ה')

especially since one is being *kovea seuda* on it.⁸⁹ Even *Sefardim* who follow the opinion of the *Shulchan Aruch*⁹⁰ should wash and *bentch* in this situation since one cannot tell the difference between this bread and other breads.⁹¹

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.⁹² 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.⁹³

In conclusion, the practice of giving out *mezonos* rolls on airplanes and at *simchas* is misleading and improper.⁹⁴ “*Mezonos* rolls” are an oxymoron, since *mezonos* and rolls cannot co-exist. 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

89. Horav Yisroel Belsky Shlita, refer to Magen Avraham 168:13, Shulchan Aruch Harav 8, Mishnah Berurah 24, Aruch Ha’shulchan 16, 18, Noam 12:page 364, Igros Moshe O.C. 1:56, 3:32, 4:41, Pischei Halacha (Berochos) michtav 15, see michtav 28, Vezos Ha’beracha page 216:3, Binyan Sholom 168:page 201-203, Sharei Ha’beracha 16:62, V’sein Beracha 2:page 499:footnote 45.

90. Kaf Ha’chaim 58.

91. See Vezos Ha’beracha page 19, V’haish Mordechai pages 222-224.

92. Minchas Yitzchok 9:17, Mesora 1:page 34, Pischei Halacha (Berochos) 8:footnote 22, Vezos Ha’beracha page 19, ibid:teshuvos 7, Piskei Teshuvos 168:footnote 70, Chai Moshe ibid, Shevet Ha’Levi 8:32, 9:44, V’sein Beracha page 9 (*teshuvos* From Horav Shlomo Zalman Aurbach zt”l), Binyan Sholom 168:page 223-224. For a detailed discussion on this topic refer to Kovetz Bais Aaron V’Yisroel 79:page 106-112. Also see Kovetz ibid 85:pages 71-73, Kovetz ibid 87:pages 83-101.

93. Refer to Journal of Halacha and Contemporary Society Spring 1990:page 39:footnote 19.

94. Laws Of Berochos page 256, Peshat V’iyun Berochos page 7:footnote 3, Rivevos Ephraim 8:page 164, see 3:109, Journal of Halacha and Contemporary Society ibid:pages 35-45 in depth.

bentch.⁹⁵ Many *poskim* say that such rolls should only be eaten during a meal where one has washed on regular bread.⁹⁶

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* (*mezonos* 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*.⁹⁷ **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.⁹⁸

Making Ice Cubes

One should not make ice cubes or ices on *Shabbos* only in cases of absolute necessity.⁹⁹ Some permit the making of ices even without a specific need.¹⁰⁰ *L'chatchilah* when putting ice in a drink the drink should be poured first and then the ice may be placed in the cup.¹⁰¹

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

96. Elya Rabbah 14, Ohr L'tzyon 2:124. 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).

97. Horav Yisroel Belsky Shlita, see Be'er Moshe 5:61, V'sein Beracha page 79:footnote 62, Binyan Sholom 168:7:page 222, Pischei Halacha (Berachos) pages 127 and 269.

98. 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*.

99. Refer to Maharshag 2:103, Minchas Yitzchok 8:24, Shevet HaLevi 3:55, Bais Avi 3:94, Betzel Hachuchma 2:25, Oz Nedberu 3:8, Nishmas Shabbos 251.

100. Yechaveh Daas 1:30, Be'er Moshe 2:25, Tzitz Eliezer 8:7.

101. Horav Yisroel Belsky Shlita.

Water on a Chair

After it has rained, and there is water on a chair, one should be careful not to turn the chair onto the grass. Since by doing so one will come to water the grass on *Shabbos*, which is prohibited because of *zoreah*.¹⁰²

Kiddush Outside

In the summer months, it is very common to have a group *kiddush* outside. It is better not to have a *kiddush* on the grass when soda will be served, since they contain water, and one might come to water the grass which is a problem of *zoreah* and *choresh* on *Shabbos*.¹⁰³ This refers even in a bungalow colony since all families in the colony mind that the grass looks nice it is considered your grass.¹⁰⁴ Therefore, watering this grass is forbidden on *Shabbos*.¹⁰⁵

Using a Tree on *Shabbos*

Being that in the summer we are more outdoors and exposed to grass and trees we will discuss some of the *halachos* that apply to them in regard to *hilchos Shabbos*.

It is permitted for one to walk on the grass on *Shabbos* and there is no difference if the grass is wet or dry because one has no intent to detach it from the ground.¹⁰⁶ Some say this even applies to long grass,¹⁰⁷ while others maintain it is better to

102. Shulchan Aruch 336:4, Mishnah Berurah 26, Aruch Ha'shulchan 22, Nishmas Shabbos 200.

103. Horav Yisroel Belsky Shlita, see Shulchan Aruch 336:4, Mishnah Berurah 26-27, Aruch Ha'shulchan 22.

104. Refer to Rashi Meseches Shabbos 103a "bara d'chavrei".

105. Horav Yisroel Belsky Shlita, see Mishnah Berurah 27, Shar Ha'tzyion 25, Aruch Ha'shulchan 22, Kaf Ha'chaim 26. One should consult with his *Rav* before making a *kiddush* outside on *Shabbos* without a *mechitza* between the men and women.

106. Shulchan Aruch O.C. 336:3, Shulchan Aruch Harav 18.

107. Mishnah Berurah 24, Aruch Ha'shulchan 21.

be stringent. If grass gets stuck in one's shoes one should not remove it because it is *muktzah*.¹⁰⁸

One is permitted to sit on grass on *Shabbos*.¹⁰⁹

Using a Tree – Hanging Hammocks and Swings

Out of concern that one may come to detach something from a tree, one is not allowed to use a tree on *Shabbos*.¹¹⁰ This applies to the sides of a tree as well, but the “side of the side” of the tree is permitted.¹¹¹ For example, one is not allowed to lean a ladder on a tree and use the ladder. However, if there is a hook on the tree then one may lean the ladder on the hook from before *Shabbos*.

Wrapping a rope around the tree and using a hammock which is attached to the rope is forbidden because that is using the tree itself. However, one is permitted to attach a hook to the tree (before *Shabbos*) and then hang a hammock onto the hook (before *Shabbos*) and lay on the hammock since the hook is the side, the hammock is the “side of the side” of the tree which is permitted.¹¹²

If a jacket is hanging on a tree one is not allowed to place things in the pockets.¹¹³

A healthy person is permitted to lean on the tree a little bit, but a weak person may not lean on the tree because he needs it for support.¹¹⁴

108. Biur Halacha “mutter”. Refer to Shemiras Shabbos K’hilchoso 26:64.

109. Mishnah Berurah 336:19.

110. This applies even if there are no fruits on the tree (Aruch Ha’shulchan 14). Refer to Nishmas Shabbos 6:149 in regard to the winter months.

111. Shulchan Aruch 336:13, Mishnah Berurah 59, Aruch Ha’shulchan 37.

112. Horav Yisroel Belsky Shlita. Refer to Be’er Moshe 6:29, Thirty Nine Melochos page 294. Refer to Nishmas Shabbos 6:163.

113. V’ihy B’nsoa page 144:15.

114. Refer to Magen Avraham 13, Pri Megadim M.Z. 10, Chai Adom Shabbos 12:6, Mishnah Berurah 63, Biur Halacha “u’mutter”, Aruch Ha’shulchan 37. See Nishmas Shabbos 6:150.

Buying From A Jewish Store

There is a *mitzvah* for a Jew to help his fellow Jew in supporting him.¹¹⁵ Included in this is buying from a Jewish owned store versus a non-Jewish owned one. If the Jew charges a lot more money for his products there is no obligation for one to buy at the Jewish store over the non-Jew.¹¹⁶ However, if there is a small difference in price then one should buy from the Jew.¹¹⁷ Some say even if the non-Jew is a lot cheaper one should still buy from the Jew.¹¹⁸ Many are not concern with only buying from a Jew rather they see who gives the cheapest price. There is a *limud zechus* for this.¹¹⁹ This is very common in the summer when you have small Jewish stores versus the big non-Jewish store like Wal-Mart etc. It would seem that since Wal-Mart is much cheaper on products one may buy at their store. However, one should also try to buy at the Jewish store as well. His whole year's *parnasa* in many cases are banking on the money he makes in the summer.

***Wishing all of our readers and Klal Yisroel
a Happy and Healthy Summer.***

115. Refer to Rashi Parsha Behar 25:14, Rabbeinu B'chai 25:14, Chinuch mitzvah 337, Rama Y.D. 249:6, Ahavas Chesed 5:6.

116. Nisiv Hacheshed 12, see Maharam Shik C.M. 31, Minchas Yitzchok 3:129.

117. Nisiv Hacheshed 7, Be'er Moshe 2:120, Minchas Yitzchok ibid.

118. Teshuvos Rama 10, see Tashbatz 3:151 pages 26-26b (old).

119. Teshuvos V'hanugos 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-Jews store. (Halachos Pertaining to the Summer page 24:footnote 18).



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