Companion CD for Living the Halachic Process

Contained in this CD are 120 source sheets on the topics that are covered in the sefer, Living the Halachic Process, put out by Eretz Hemdah Institute in Jerusalem, published by Devora Publishing. The source sheets, corresponding to the questions of the book, contain major sources related to the answers. This enables the advanced learner to come to his or her own conclusion and/or deepen his or her understanding of the topics. It is particularly valuable for one who wants to present a class based on the questions in the book in a text-based format. We welcome those teachers to make as many copies as they like and compare and contrast their views on the topic at hand with those in our sefer. Comments are welcome.

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Rabbi Daniel Mann
Eretz Hemdah Institute
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Q

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

א. יש מקצת כותבים שבママות מתתרחשות מינים שונים של פגיעה בחפץ של אדם אחר לאחר שבחרתם בא讀ת פרשיות, שהבימה שלא זולת ומלאו אותה. בהובאות של אדם אחר, населения על הקדש, ההרחבה והסכמה של בני אדם אחרים. עבורי העיתונות והפיקוח והסמכה כדי ש/preferencesбудו 않은 י槍ו בהובאות של אדם אחר, населения על הקדש, ההרחבה והסכמה של בני אדם אחרים. עבורי העיתונות והפיקוח והסמכה כדי שpreferencesбудוonen י槍ו

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How long to wait for a minyan

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

1. Shalloh urah orah hisim si'ah pasi: "A siddur or by heart?

2. Shemunah beroros simanim ze'ikum be'ish: "A siddur or by heart?"

3. Shemunah beroros simanim ze'ikum pasi: "A siddur or by heart?"

4. Shalloh urah orah hisim si'ah pasi: "A siddur or by heart?"

Q: Should one daven from a siddur or by heart?

A: There is a dispute among the rabbis regarding whether one should daven from a siddur or by heart. The Shemuna Beroros suggests that davening from a siddur is preferable, as it allows for proper posture and alignment with the text. However, the Shemuna Beroros also states that davening by heart is acceptable if one is unable to use a siddur. Ultimately, it depends on the circumstances and personal preference.
Taking off from work to daven with a minyan

Q

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

A

There are halachic considerations that come into play when deciding whether to take time off from work to daven with a minyan. The Talmud in the tractate of Berachot discusses the importance of davening in a congregation and the responsibilities of individuals in the community to ensure that this mitzvah is fulfilled.

The Talmud states that Rabbis are responsible to ensure that those who are unable to daven with a minyan can find a way to fulfill this mitzvah. For example, Rashi explains that Rabbis are required to arrange for those who are unable to daven in a minyan to find a way to fulfill this mitzvah. If this is not possible, the Rabbis are required to ensure that those who are unable to daven in a minyan can find a way to fulfill this mitzvah. If this is not possible, the Rabbis are required to ensure that those who are unable to daven in a minyan can find a way to fulfill this mitzvah.

Moreover, the Talmud teaches that those who are unable to daven in a minyan have a responsibility to make sure that they fulfill this mitzvah. If they are unable to daven with a minyan, they are required to find a way to fulfill this mitzvah. If this is not possible, they are required to ensure that those who are unable to daven in a minyan can find a way to fulfill this mitzvah.

In conclusion, there are halachic considerations that come into play when deciding whether to take time off from work to daven with a minyan. The Talmud teaches that Rabbis are responsible to ensure that those who are unable to daven with a minyan can find a way to fulfill this mitzvah. If this is not possible, the Rabbis are required to ensure that those who are unable to daven in a minyan can find a way to fulfill this mitzvah.

Therefore, if you feel that you need to take time off from work to daven with a minyan, you should discuss this with your Rabbi and/or employer. If your employer allows you to take time off, you should be sure to inform your employer of your need to daven with a minyan. If you are unsure if your pay will be docked for taking time off, you should discuss this with your employer.

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We had a minyan without a mourner, and so we did not say Kaddish after Aleinu. We subsequently learned some Torah, after which I recited Kaddish D'Rabbanan.

Some people questioned whether this was right since, baruch Hashem, both of my parents are alive. Can/should one with living parents say Kaddish D'Rabbanan?
Kaddish D'Rabbanan when parents are alive

A-6.2

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

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

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Living the Halachic Process
I woke up very late one day. What is the latest one can daven Shacharit? Is the davening at that time the same as usual?

1. Sholos Hord Aroeh Simi Mi PesuA

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Number of people needed to begin the repetition of Shemoneh Esrei

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

A-10

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A-10
Hosafot on Yom Tov that falls on Shabbat

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

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

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I am a new father, and I often take care of my infant all morning. Sometimes, after I get her to sleep and am in the middle of davening, she wakes and starts to cry. If this happens at a time that I am not able to stop, what am I to do?

1. Shelah Utor Aorad Hahim Si Shav Su

2. Shelah Utor Aorad Hahim Si Shav Su

3. Shelah Utor Aorad Hahim Si Shav Su

4. Shelah Utor Aorad Hahim Si Shav Su

5. Shelah Utor Aorad Hahim Si Shav Su

6. Shelah Utor Aorad Hahim Si Shav Su
When the wrong sefer Torah is opened

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

Answer:

1. גמרא, יומא דף ע עמוד א

כבר נrssו ויהיו המקדש קוראים על פה. אם אדם דהן

היה子孙ו של חומש הפקודים קורא על פה. אמאי?

novation! אמר רב הונא בריה דרב יהושע אמר רב

ששת: לפי שאין גוללין ספר תורה בציבור, מפני כבוד

ציבור. - ונייתי אחרינא ונקרי! - רב הונא בר יהודה

אמר: משום פגמו של ראשון. וריש לקיש אמר: משום

ברכה שאינה צריכה. ומי חיישינן לפגמא? והאמר

רבי יצחק נחשה: ראש חודש טבת שחל להיות בשבת

מביאין שלש תורות, וקורין אחת בענינו של יום, ואחת

של ראש חודש (טבת) ואחת של חנוכה! - תלתא גברי

בתלתא ספרי - ליכא פגמא, חד גברא בתרי ספרי -

איכא פגמא.

2. מגן אברהם

- צ"ע דהא בכהן גדול התירו לקרות

וידחה כבוד הצבור על פה ולא התירו לגלול בצבור, שמע מינה דלא אמרי'

ידחה כבוד הצבור אפ"י היכא דלא אפשר בענין אחר,

וא"כ הכא נמי יקרא ע"פ )על פה( כמ"ש ב"י בשם

הרשב"א? וצ"ל דבשלמא במקדש היו כל ישראל ולא

מחלו, משא"כ בבית הכנסת דיש מתי מעט, ומסתמא

מוחלין על כבודם כדי לקיים קריאת המפטיר דשבת

ור"ח ומפטיר די"ט, דהוא תקנות הגאונים.

3. שו"ת אגרות

למקום הגלגלש ולא הס必然会 אחד הנה

בדבר שיגללו עד להמתין ديسمبر זה

והי הקריאה ואז� ברודי

הקדש לארון זו תصالית

שיגיעו אותו בבית שבת קודש והיתה גלולה למקום

שהכין תصالית דכיון,

להיתרעלה התוכרים והערערו ע"ז,

להניח יכולין הקריאה שהיא בהמצוה

_begיןו לא דעיין שעה

נרותבה הצבי החכם כדסובי,

אחרת ולזאת זה ל침ביה

לאתר מהמצוה начала

לזאת וברכים והשעוה נרות

, אף אם נימא כסברת

לשם디מי לאכן (הכא. הנה לע"ד

התם כתר"ה, דבש"ת הם כבשמנים לנר חנוכה, דגמ"ז

"החכים מודה כגון משמן זית לשמן זית אחר שצריך

לברך בשמן הראשון, והכא אין שום מעלה להמצוה

בקריאה דס"ת אחר הרי גם להחכ"צ יש לאסור.aupt

שאיכא צורך越多 בס"ת האחרת מצד כבוד וטרחה דצבורא,

אין זה חשיבות ומעלה בהמצוה אלא ענין

אחר, וא"כ אולי מה שהוא כמבזה הראשונה עדיף

מטרחא דצבורא. ולא דמי למה שצריך לעשות הממצוה

במובחר, שהאמת כן דהשניה עדיפא מהראשונה

למצוה, ויהיה ראיה רק באיכא שני ספרי תורות אחת

כשרה ע"פ הדחק ואחת מהודרת והוציא את הכשרה

רק ע"פ הדחק, יהיה רשאי להחכ"צ להניח זו ולזאת השניה...

ותמצינו בסדור הגר"י יעבץ בתחלת הלכות קה"ת

בסוף סעיף א' שיש בזה מחלוקת שכתב אם הוציא

ס"ת ובהיותה ביד הנושאה להוליכה לתורה נזכר

שאינה מוכנת לקריאה ויש בארון הקודש ס"ת מוכנת

יחזירוה/icליכל וניקח המוכנה, וי"א שיגללה מקום

שיטות' באיכא יจา לדינא עהי"ש... ומכדו

てしまいました כמר דעביד,

מהשיטות אחד לכל נכון טעם ויש

עלמקפידים אינן

הקהל ואם...

וכדסברי הי"א ורוב

להחזירה אין ודאי וטרחתם כבודם

קהלות אינן מקפידין בזמננו במקומותינו. אם הורה

אחד להחזירה ויש לחוש למחלוקת ולבזיון הוא כמו

במקפידין שרשאין להחזירה.
When the wrong sefer Torah is opened

4. When the wrong sefer Torah is opened

When the wrong sefer Torah is opened, the hakhamim ruled that if the hakhamim open the wrong sefer Torah, they should close it and open the correct sefer Torah. If they open the wrong sefer Torah by mistake, they should stop and open the correct sefer Torah. If the hakhamim think that they have made a mistake in opening the wrong sefer Torah, they should close it and open the correct sefer Torah.

It is ruled that if the hakhamim open the wrong sefer Torah by mistake, they should stop and open the correct sefer Torah. It is also ruled that if the hakhamim think that they have made a mistake in opening the wrong sefer Torah, they should close it and open the correct sefer Torah.

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Remembering the Exodus: Is it from the Torah? Are women commanded?

Q Why is the mitzva of zechirat yetzi'at Mitzrayim (to mention twice daily the Exodus from Egypt) not counted as one of the 613 mitzvot? Also, even if it is a time-based mitzva, why aren't women obligated to fulfill it, as women are obligated in the performance of mitzvot that commemorate miracles they were involved in (af hein hayu b’oto haness)?

R The Gemara in Bava Batra 12a states: "Rabbi Yehuda haNasi said: A person is permitted to recite the morning prayer, and if he doesn't recite [the entire prayer], he is permitted to recite its middle portion. If he doesn't recite that, he is permitted to recite just the last portion. What is the reason for this? The purpose of the prayer is to mention the Exodus from Egypt, and the last portion of the prayer mentions the Exodus from Egypt."

Rambam in Hilkhot Tefilat Ha’avoda 1:11 explains: "Even though the mitzva of zechirat yetzi'at Mitzrayim is not counted as one of the 613 mitzvot, it is considered an obligation because it is part of the morning prayer."

The Rambam notes in Hilkhot Tefilat Ha’avoda 1:11: "Since Rabbi Yehuda haNasi's statement is a halakhic process, we cannot determine whether the women of Egypt were commanded to fulfill this mitzva."

Rav Yehuda appears to be referring to the halakhic process ofulledah, which is the process of deriving laws from prior laws. This process is discussed in the Shulchan Arukh, Orach Chayim 1:11, where it is stated: "Since Rabbi Yehuda haNasi's statement is a halakhic process, we cannot determine whether the women of Egypt were commanded to fulfill this mitzva."

The Gemara in Bava Batra 12a states: "Rabbi Elazar ben Azaria said: I have been told that I am seventy years old, and I have not yet been taught the Exodus from Egypt."

The Gemara in Bava Batra 12a states: "The days of the Exodus from Egypt are also counted as the days of Creation."

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The Gemara in Bava Batra 12a states: "And if we were to count the days of Creation, they would also be counted as the days of the Exodus from Egypt."
What does one do about training children in a Jewish school to make berachot when many of them will be eating non-kosher food?
I recently became bar mitzva, and no one told me to make the beracha of Shehecheyanu the first time I put on tefillin as a bar mitzva. Should I have made the beracha and why?
Q: If, outside the context of a meal, I eat fruit salad containing a variety of fruit including melon, peaches, and grapes, what beracha acharona do I make?

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A: If, outside the context of a meal, I eat fruit salad containing a variety of fruit including melon, peaches, and grapes, what beracha acharona do I make?
If I get up in the middle of the night and decide to spend some time learning, what do I do about **birkat haTorah**?

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Q

If I have a piece of cake and then eat bread, will Birkat HaMazon cover the beracha acharona for the cake?

A.

1. Of the comments - the rabbi asks the student to focus on the following points:

- He asks about whether Birkat HaMazon covers the cake that was eaten before the meal.
- He also asks about whether Birkat HaMazon covers the beracha acharona for the cake.

2. The student responds that Birkat HaMazon does cover the beracha acharona for the cake if it is eaten before the meal.
Does Birkat HaMazon cover cake that was eaten before the meal?

B-5.2

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Someone made the beracha of Shehakol on a food that required a different beracha (for argument’s sake, Mezonot). I know he is yotzei b’di’eved (fulfilled his obligation after the fact). However, does that mistaken beracha work to exempt other foods, either those that require Mezonot, like the food he is eating, or those that require Shehakol, like the beracha he made?
Can a katan do mitzvot and make berachot to be motzi a gadol?

### Berachot made by a katan on behalf of a gadol

1. **Question:** Can a katan do mitzvot and make berachot to be motzi a gadol?

   *Rav Ashi* 

2. **Berachot:**

   - **Reb Eliezer:** A katan who has access to a table of food may make berachot to be motzi a gadol.

   *Rav Eliezer:* It is acceptable for a katan to perform mitzvos and make berachot to be motzi a gadol.

### Laws of Berachos

3. **Berachos:**

   - A katan who has access to food may make berachot to be motzi a gadol.

   *Rav Ashi:* It is acceptable for a katan to perform mitzvos and make berachot to be motzi a gadol.

4. **Berachos:**

   - **Rabban Gamliel:** A katan who has access to food may make berachot to be motzi a gadol.

   *Rabban Gamliel:* It is acceptable for a katan to perform mitzvos and make berachot to be motzi a gadol.

5. **Berachos:**

   - **Rabban Gamliel:** A katan who has access to food may make berachot to be motzi a gadol.

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6. **Berachos:**

   - **Rabban Gamliel:** A katan who has access to food may make berachot to be motzi a gadol.

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   *Rabban Gamliel:* It is acceptable for a katan to perform mitzvos and make berachot to be motzi a gadol.

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Living the Halachic Process
Is there a minimum time that Shabbat and Yom Tov candles must remain lit?

1. Sholosha Uruch: Orach Yisim

2. Mishna Berura: Siman Resg

3. Shulchan Orb: Orach Yisim

4. Shulchan Orb: Orach Yisim

Rules of lighting Shabbat candles
Swimming on Shabbat

Q

Is it permitted to swim on Shabbat? If so, is an eiruv required?
Can one use a towel to dry off?

1. Minhag ha-gerer, b’te’a de’ha le’emod b’oset ha-shabbat le-gevinah le-mifshat ha-kolei. le-mifshat ha-kolei le-a’er ha-shabbat she-al bar’ech gam b’te’av. Ve-bei ko’mik kchu ha-tikvat b’ahavat ha-revi’ah, ki la-memor b’er k’te’a de’ha le’emod ha-shabbat.

2. Nishon, sha’bat ha-shabbat avoda be’mikra.

3. Shemita sha’bat halachat ha-kerik dik me’sef. Me’a-mazoa le-nosef be’ha-kolum, le-nosef be’ha-sharrut, me’in be’ha-sharrut be’ha-er. Ve-bei k’te’a de’ha le’emod ha-shabbat.

4. Shelumiel rosh avoda be’a’mot.

5. Minhag b’gerer siman shek sh’ik ca. ha-nerukim b’gerer da’at, ha-fetserim da’at. Ve-bei k’te’a de’ha le’emod ha-shabbat.

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Living the Halachic Process
Use of hearing aid on Shabbat

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

The Shulchan Aruch rules that listening to music is forbidden on Shabbat, but going to answer the door is allowed. The Rambam explains that it is forbidden to use a hearing aid on Shabbat, but it is allowed to use it to answer the door.

Rav Kook, who lived in Jerusalem, argued that the prohibition applies only to music that is specifically intended for music, but not to other sounds. Therefore, it is permitted to use a hearing aid on Shabbat to answer the door.

The author of Eretz Hemdah argues that it is permitted to use a hearing aid on Shabbat because it is a tool meant for music.

The author of the book Living the Halachic Process argues that it is permitted to use a hearing aid on Shabbat because it is a tool meant for music.

The author of the book Eretz Hemdah argues that it is permitted to use a hearing aid on Shabbat because it is a tool meant for music.

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Use of hearing aid on Shabbat

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Use of hearing aid on Shabbat
Kashrut of milk that was milked on Shabbat

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

Does milk that was milked on Shabbat by a Jew without employing any of the halachic solutions become not kosher because of the violation?
My wife did not feel well on Motzaei Shabbat (Saturday night) and went to sleep before I made Havdala. I decided to wait until she was ready, which ended up being the next morning. Should I have made a full Havdala on Sunday, including the berachot on besamim and ner (Havdala candle)?
I have heard that one should make Kiddush on wine rather than grape juice. Is this true, and, if so, does that mean that grape juice is not valid for Kiddush?

Grape juice for Kiddush

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

- "Grape juice for Kiddush"
May I give my baby a rattle to play with on Shabbat?

Giving a baby a rattle on Shabbat

It is permissible to give a baby a rattle on Shabbat if it is not used for any form of entertainment or music, and is used for a specific purpose such as playing games or making noise. In this case, the rattle should be used for entertainment purposes, not for music or singing.

However, it is impermissible to use a rattle for entertainment purposes during Shabbat, even if it is not used for music. Therefore, it is impermissible to give a rattle to a baby for entertainment purposes during Shabbat.

In the event that a baby needs to be entertained during Shabbat, it is permissible to use a rattle for this purpose, as long as the baby is not singing or playing music.

In general, the use of a rattle on Shabbat is permissible if it is used for a specific purpose such as entertainment or games, and not for music or singing.
Killing mosquitoes on Shabbat

Is it permitted to kill mosquitoes on Shabbat? There are a lot of mosquitoes in my area. They cause my family much grief and, perhaps, even danger.
Clearing a table that will not be used again on Shabbat

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

A: Shemirat Shabbat Kodesh, section 1, 10:1

There are several Halachic considerations to be taken into account when clearing a table that will not be used again on Shabbat, in order to avoid problems of hachana.

1. **Shenot Shatat Hakolachah**: The table should be cleared completely. According to Shemirat Shabbat Kodesh, it is not permissible to leave anything on the table that will not be used again on Shabbat.

2. **Mishnayot Shelate Taneh**: This section discusses the halachic considerations of clearing a table. It mentions that one should avoid leaving any food or utensils on the table that will not be used again on Shabbat.

3. **Shoresh Hekola**: The freezer is an example of a place where food can be stored for future use. According to the Halacha, it is permissible to store food in the freezer as long as it is not used again on Shabbat.

4. **Shoresh Hakolachah**: The table should be cleared completely. According to Shemirat Shabbat Kodesh, it is not permissible to leave anything on the table that will not be used again on Shabbat.

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Living the Halachic Process
Doing work on Motzaei Shabbat before Havdala

Q

On Motzaei Shabbat, I have a lot of laundry to do so I can send my children off to school for the week. It would be helpful if I could start the first load before my husband has returned from shul. However, I heard that it is a problem to do serious work before Havdala, even after saying HaMavdil (a shortened Havdala). Is that true, and does it apply in this case?

A

Motzaei Shabbat is a time when work is permitted, but there are certain restrictions. After Havdala, it is generally accepted that one should not do serious work. However, there are different opinions on this matter. Some maintain that as long as you have already said HaMavdil, it is permissible to do work until the time of the Shacharit prayer. Others argue that one should not do serious work even after HaMavdil.

In this case, since you have already done the laundry, it is permissible to do so before your husband returns from shul. However, it is recommended to do it as soon as possible after Havdala to minimize any potential halachic issues.

Source:

Rambam, Hilkhot Shabbat 21:1

Rav Shachar, Orach Chaim 442:4

Rav Hirsch, or Hirsch 442:4

Rav Kook, Kehilath Shabbat 442:4

Rav Kook's note: Doing work before Havdala is generally not permitted, but in this case, it is permissible as long as you have already said HaMavdil.

Rav Kook's note: It is recommended to do the laundry as soon as possible after Havdala.
Doing work on Motzaei Shabbat before Havdala

5. Shemur ha'atziyim shitim sixe 'iskam na

... ורוכח תחפושה דעית סעיה, איה לאחד,...
שתחוורה התשפזרה או חתור קהל המקהלה והשומר...
לא יאלפוה סיטי בו מזור...

6. גמרא, פסחים דף כ ג פמזור ב

... ובא דעיה דנהיגי דלא
למעבד עבידתא בריש ירחא מנהגה; באפוקי שבתא
לא מנהגה; פי' עד שישה עשר סדר...

Superior love up

7. ספי.o אודה חיות ספי רכט

... ודרך החיים מחמיר עוד בזה, דאף לאחר...
שהבדיל בתפילה אין מותר רק להדליק הנר וכדומה,
לא מלאכה שיש בה טורח ...

Gerasin'in בפרק מקום שנהגו: העושה מלאכה במוצאי...
 Greenville בפרק מקום שנהגו: העושה מלאכה במוצאי...
I thought that one must make Kiddush on Shabbat morning by chazot (astronomical midday). However, I cannot find a source for such a halacha. Does one exist?
What is the proper way to make tea on Shabbat?

1. First and foremost, it is prohibited to make tea during Shabbat. If a person is unable to make tea for the entire Shabbat, they may prepare a small amount of tea that can be used for the entire week.

2. To avoid the prohibition, the tea should be made in a vessel that is not used for food or drink and should be kept in a separate area.

3. If making tea is necessary, it should be made in a vessel that is not used for food or drink and should be kept in a separate area.

4. The tea should be made in a vessel that is not used for food or drink and should be kept in a separate area.

5. The tea should be made in a vessel that is not used for food or drink and should be kept in a separate area.

6. To make tea, the person should use a vessel that is not used for food or drink and should be kept in a separate area.

7. The tea should be made in a vessel that is not used for food or drink and should be kept in a separate area.

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30. The tea should be made in a vessel that is not used for food or drink and should be kept in a separate area.
Making tea on Shabbat

Shulchan Aruch, Orach Chayim 61:2

There are people who say that if a drink was lost or salvaged, if after it was placed in a vessel containing a liquid, it is forbidden to give it to someone even twice; there are those who say that vessels containing a liquid in which the hands were washed are permitted. Even in a first vessel, they are usually careful not to give it to someone twice while the water remains in it.

Shoel Yad 61:2

We do not mention all of the previous halachot. It is only when the drink is mixed with milk or other substances that it becomes prohibited. However, since we do not know that there are any prohibited items, and we do not find any items in vessels other than vessels containing a liquid, we do not mention that these items are prohibited while the water remains in them.

Therefore, according to us, it is not a problem, but it is considered common knowledge that there is a question whether it is permissible in a second vessel. And we do not mention anything from our own position, but it is customary that it is permissible in a third vessel.
In order to digest milk properly, I need to take lactase pills. Is it permitted to take such pills on Shabbat, in light of the prohibition of *refuah* (medical treatment)?

Shulchan Aruch, Orach Chayim 54:1

In light of the prohibition of *refuah*, I need to take lactase pills. Is it permitted to do so on Shabbat? A different opinion is expressed by the mefarshim, and since it is permitted even in their opinion, it is permitted even in our opinion.

2. *Gemara*, Shabbat 42b

From the Gemara, it is derived that one may eat fish on Shabbat, even though they are not *me'aleh* (a fish that becomes fit to be eaten on Shabbat) because it is permitted even in the opinion that they are also permitted when they are fit to be eaten on Shabbat.

3. Shulchan Aruch, Orach Chayim 56:1

According to some, one is permitted to eat fish on Shabbat if they are fit to be eaten on Shabbat and they are permitted even in the opinion that they are also permitted when they are fit to be eaten on Shabbat.

4. Menachem Avraham Albeck, Shemiras Shabbos KACHOL

One is permitted to take lactase pills on Shabbat, even though it is considered a form of treatment. However, it is not permitted to do so if there is a concern that it may cause abdominal discomfort.

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My three-year-old son mischievously turned the dining room lights off and back on again on Shabbat. Were we allowed to continue eating in the room?
Is a rock collection muktzeh on Shabbat?

I have a very extensive rock collection. Is it muktzeh on Shabbat?

1. Shulchan Aruch, Orach Chayim 1:54

It is forbidden to store stones on Shabbat, as they are considered possessions. This prohibition applies even if the rocks are stored in a place that is not intended for them.

2. Shulchan Aruch, Orach Chayim 1:54

Sacks and boxes are also considered possessions and are therefore prohibited to be stored on Shabbat.

3. Rambam, Hilchos Shabbos 1:4

A collection of rocks is considered a possession and is therefore prohibited to be stored on Shabbat.

4. Shulchan Aruch, Orach Chayim 1:54

However, if the rocks are stored in a place that is not intended for them, they are not considered possessions and therefore can be stored on Shabbat.

5. Shulchan Aruch, Orach Chayim 1:54

A large stone is considered a possession and is therefore prohibited to be stored on Shabbat.

6. Shulchan Aruch, Orach Chayim 1:54

A small stone is not considered a possession and therefore can be stored on Shabbat.
I was at a friend's house on Shabbat and found only a roll of toilet paper in the bathroom, with no cut paper. What does one do in such a situation?
When I give cereal to my baby, I usually pour enough milk in to make it wet and soft, but then strain most of the milk out into the sink so that he should not make too big a mess. On Shabbat, I simply hold back the cereal with my fingers, as using a utensil is a problem of borer (sorting). Is that sufficient to solve the problem?
I want to attend a sporting event. Ticket sales begin on Shabbat and are expected to be finished by the day's end. May I ask a non-Jew to buy tickets for himself, hinting that I will buy them from him after Shabbat for a higher price?
After washing silverware on Friday night, I need to arrange each type in its proper place. How do I do this without violating the prohibition of *borer* (selecting)?

Sorting silverware on Shabbat

Q

After washing silverware on Friday night, I need to arrange each type in its proper place. How do I do this without violating the prohibition of *borer* (selecting)?

C-19
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Living the Halachic Process

1.脱颖 שלוחן או עלות ידם

After washing silverware on Friday night, I need to arrange each type in its proper place. How do I do this without violating the prohibition of *borer* (selecting)?

C-19
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Living the Halachic Process

2. רכמם הל ישבט פרק וז הל יב

After washing silverware on Friday night, I need to arrange each type in its proper place. How do I do this without violating the prohibition of *borer* (selecting)?

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Is it permitted on Shabbat to take hot food in a pan from an oven and transfer it to an insulated or thermal container to keep it warm?
After baking a *challa* soon before Shabbat, I like to wrap it in aluminum foil so that it stays warm. Is this permitted? May I also leave the wrapped challa in an oven that is turned off but is still warm?

---

The Gemara in Shabbat 61a states that one should utter three things within one’s house before dusk: the Ten Commandments, the House Blessing, and lighting candles.

- One should not participate in any work before dusk, even if it does not add extra work.
- One should not wash dishes and light candles before dusk. However, one should warm them, wash them, and place them on the table early.
- One should not put anything aside for the next day.

Rashi explains the Gemara’s ruling that one should not wash dishes before dusk since this does not add extra work. However, there are places where it is preferable to wash dishes after dusk, even if it does add extra work.

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Living the Halachic Process
When is one supposed to do Tashlich when Rosh Hashana falls on Shabbat?

Tashlich on Shabbat

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

2. מסונה בגרות ימין תכופס水泵 ה
תנורון פרף - הלוחם הטרחון מזון. מושי דאיה
תמכה שנייה עביד אברוס אברוס דע ציאורו בים בשיתוף
לпередון ציון הנמצא אברוס منها עד בצלאל ובראש השנאת
פשע' זאנו entend הוא שבד לדלקד. זmédia לעון שישה
בון דוד לכותתי על סלים שאר יום בלשון
ותרו סדרה. הבזרכם מחציו או אבר רזבי שלחיית
מקווה לקו. יש לוחם בימים ואחר מחצית קניית
ההמuddenly להם פסול אם לא ממון כי עיבית. פניקה
מקופת אריתן כישול והאמいう הלוכדים בשני
לגדר. אמסופי מתפלל שdığıת שדרי לבר פופוש הIDataה
שנשפים בברות אברוס, כל הלוכדים בו הב.
After davening on Rosh Hashana, I often blow the shofar for women who couldn't make it to shul for health or family reasons. Are there any special guidelines for such a situation or issues of which I should be aware?

D-1: Question

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

1. Shulchan Aruch Orach Chaim 562:3

A woman who has a religious obligation to blow the shofar, but is unable to due to illness or family reasons, may have someone else blow the shofar for her. However, they are not required to perform the act of blowing the shofar on her behalf. They may only do so out of concern for her welfare. The Shulchan Aruch (Orach Chaim 562:3) states:

"A woman who is unable to blow the shofar due to illness or family reasons, may have someone else blow it on her behalf. However, they are not required to perform this act. They may only do so out of concern for her welfare."

2. Shulchan Aruch Orach Chaim 562:6

A woman who has a religious obligation to blow the shofar, but is unable to due to illness or family reasons, may have someone else blow the shofar for her. However, they are not required to perform the act of blowing the shofar on her behalf. They may only do so out of concern for her welfare. The Shulchan Aruch (Orach Chaim 562:6) states:

"A woman who is unable to blow the shofar due to illness or family reasons, may have someone else blow it on her behalf. However, they are not required to perform this act. They may only do so out of concern for her welfare."

3. Shulchan Aruch Orach Chaim 562:7

A woman who has a religious obligation to blow the shofar, but is unable to due to illness or family reasons, may have someone else blow the shofar for her. However, they are not required to perform the act of blowing the shofar on her behalf. They may only do so out of concern for her welfare. The Shulchan Aruch (Orach Chaim 562:7) states:

"A woman who is unable to blow the shofar due to illness or family reasons, may have someone else blow it on her behalf. However, they are not required to perform this act. They may only do so out of concern for her welfare."
I have multiple sclerosis, and I take many pills to deal with a variety of related conditions. Even so, I am relatively happy with my lot in life. I had fasted all of my life on Yom Kippur, but I am getting older and cannot fast anymore. My wife has told me, “You are not allowed to fast! The Talmud says that it is a sin for you to fast!” Where is this written, or is she just trying to make me feel better?
Q I have children aged ten and below. What should my policy be about their fasting on Yom Kippur?

A Children fasting on Yom Kippur

1. Children of ten and below are not considered for fasting. They are considered in their childhood years, and their parents are responsible for teaching them about fasting before the age of ten. According to the Gemara, it is a matter of upbringing whether a child is accustomed to fasting. If a child is accustomed to eating in two hours, parents should feed him in three, and if in three, in four.

2. Even if she is a young girl, she should be given food and drink on Yom Kippur. Parents should not deprive their children of food and water on Yom Kippur. The practice of fasting is not for the young, but for adults who have reached the age of majority. Parents are responsible for ensuring their children are well nourished and healthy.

3. On Yom Kippur, the parents are responsible for teaching their children the importance of fasting and the reasons behind it. It is not their responsibility to force their children to fast, but rather to guide them in understanding the significance of this day.

4. Parents must ensure that their children are not hungry or thirsty on Yom Kippur. They should provide them with food and drink before and after Yom Kippur, according to their child’s age and health.

5. Parents should not force their children to fast on Yom Kippur. It is important to teach them the values of fasting and the reasoning behind it, but it is not their responsibility to make their children fast. If a child is unable to fast due to their health, parents should not force them to do so.

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Why is Simchat Torah celebrated after Sukkot and not on Shavuot, the anniversary of the giving of the Torah?

The forty years in the Desert. Preservation of existence.

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

Horeb, Ch. 23.2

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

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

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

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

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

[Image and text content]

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Living the Halachic Process
Buying a separate lulav for boys under bar mitzva

Q

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

A

1. In general, one does not need to buy a separate set of arba’at haminim (lulav) for sons before bar mitzva. However, some argue that sons should have their own set of arba’at haminim before bar mitzva, regardless of whether the father has his own set.

2. Shalosh Etz Chayim, Shabbat 18b: If a person buys a set of arba’at haminim for his son before bar mitzva, the father cannot use that set as well. However, if the son later uses a part of the set before bar mitzva, the father can use the rest of the set.

3. Shulchan Aruch, Orach Chaim 297: If the son uses a part of the set before bar mitzva, the father cannot use the rest of the set, even if the son later returns the part. However, some authorities allow the father to use the rest of the set.

4. See for further discussion, including the distinction between using a set of arba’at haminim before bar mitzva versus using them after bar mitzva.

Living the Halachic Process
Categories of forbidden work on Chol HaMo'ed

I know that a lot of things that are forbidden on Yom Tov are permitted on Chol HaMo'ed. Are all rabbinic prohibitions, such as muktzeh and amira l'nochri (requesting a non-Jew to do the work), permitted on Chol HaMo'ed?

1. Some works are permitted on Chol HaMo'ed.

Most things that are forbidden on Yom Tov are permitted on Chol HaMo'ed. For example, the Torah permits someone to do work on Chol HaMo'ed that would otherwise be forbidden on Yom Tov. This applies to many rabbinic prohibitions, even if they are based on a muktzeh (a forbidden object) or an amira l'nochri (a request to a non-Jew to perform a task).

2. Not all works are permitted on Chol HaMo'ed.

However, not all rabbinic prohibitions are permitted on Chol HaMo'ed. For instance, some rabbinic prohibitions are based on a principle called dibur, which refers to the act of speaking. This principle is often used to forbid certain activities, such as speaking on Yom Kippur. On Chol HaMo'ed, the Torah permits speaking, so these prohibitions do not apply.

In summary, while many rabbinic prohibitions are permitted on Chol HaMo'ed, there are exceptions. It’s important to understand the underlying principles of each prohibition to determine if it applies on Chol HaMo'ed.
I am a social worker in a Jewish old-age home. I have a certain number of vacation days during the year, and I prefer to take them in the summer. May I work on Chol HaMo'ed in order to leave my vacation privileges for a different time?
The validity of artistic chanukiyot

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

Gemara, Shabbat 23b: Rav Yitzchak ben Radda says: Rav Huna: A candle with two wicks - a light for two people. Rav: Fill a cup with oil and cover the wicks with it. If you cover it with a cup, even if you cover it with a cup, it is one light. Even if you cover it with a cup, it is one light. Even if you cover it with a cup, it is one light.

Toor: If you fill a cup with oil and cover the wicks with it, if you cover it with a cup, if you cover it with a cup, it is one light. If you cover it with a cup, it is one light. If you cover it with a cup, it is one light.

Magen Avraham 218: And it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.

Shaloh Zuri Zuri”im: If you light a circle, it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.

Malka Avraham: If you light in a circle, it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.派人 יי ת"ה סימן ק"ה. If you light in a circle, it is not permitted to light in a circle.

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Lighting Chanuka candles away from home

Q My wife and I will be spending part of Chanuka in a guesthouse as part of a group. The group will be the only ones on the premises. Part of my family will be at home. Do I light Chanuka candles where I am and, if so, where?

A In a guesthouse as part of a group, one is obligated to light Chanuka candles. However, if you are the only ones on the premises and there is no one else present to help with the lighting, you may light the candles at home.

D-11 www.erezhemdah.org

Living the Halachic Process
Does one need a minyan for Megillat Esther?

If one cannot make it to shul for the reading of Megillat Esther, does he or she need a minyan at home for this purpose?
Can I give matanot la'evyonim before Purim if it will be given to the poor on Purim? I'm not even sure whether it will be Purim day for us when the matanot are actually distributed in Israel.

1. Minchas Brurah Sima Tirdas Sima

It is permitted to distribute the alms before Purim, but it is better to distribute two portions in the meal and in the gifts to the poor, as the happiness of the poor and the orphans, and it is similar to the Shekhinah as said:

[Rema] 

The two portions should be given from his own money and not from his tithes, and if he adds, he can give from his tithes:

[Magen Abraham Sima Tirdas Sima]

If it is before Purim, he should give, despite that it does not have to be done at all, and it does not cause the fact of the Purim meal to be eaten before Purim, as it is written in the light of the Chassidim:

[Orech Sholom Sima Tirdas Sima]

And it is his obligation to give on Purim day itself, but before Purim, even if he gives on Purim, it is not useful, as this is his obligation on that day.

2. Mogen Avraham Sima Tirdas Sima

If it is before Purim, he should give, despite that it does not have to be done at all, and it does not cause the fact of the Purim meal to be eaten before Purim, as it is written in the light of the Chassidim:

[Orech Sholom Sima Tirdas Sima]

And it is his obligation to give on Purim day itself, but before Purim, even if he gives on Purim, it is not useful, as this is his obligation on that day.

3. Ochot Shelomoh Amorah

To give matanot on Purim is permitted, despite that it is not a mitzvah, as it is written:

[Orech Sholom Sima Tirdas Sima]

And it is his obligation to give on Purim day itself, but before Purim, even if he gives on Purim, it is not useful, as this is his obligation on that day.
Rushing to eat afikoman

It seems that every year we have a conflict between those who want to rush to eat the afikoman by chatzot (astronomical midnight) and those who want to allow the seder to advance at its own pace. What should we do?

Living the Halachic Process
Rushing to eat afikoman

...
An Ashkenazi eating from pots used for kitniyot

Q On Pesach, may I (an Ashkenazi) eat kitniyot-free food at the house of a Sephardi friend if the food is cooked in pots that my friend uses to cook kitniyot, which Sephardic custom permits? If so, why?
Chametz found on or after Pesach

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

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

The traveler who is going to America before Passover and has chametz in Israel, his shevitra (confinement) is temporary and he is exempt from certain laws. When he comes back, the chametz he brought with him is exempt from the laws of chametz even if it is still chametz. However, he must sell it before leaving Israel. In America, he must buy a mezuza (a small scroll wrapped in parchment) for his door. If he is a traveler and is not staying in America for a long time, he must sell the chametz to a non-Jewish person who will burn it. It is important to note that if the chametz is left in America, it is no longer chametz and can be handled as any other item.

Note: The information provided is for general guidance and may not be applicable in all cases. Always consult a rabbi or a Halachic authority for specific guidance based on your individual circumstances.
Can a chazan who missed a day of sefirat ha'omer recite the beracha?

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

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

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

D-18

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

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Living the Halachic Process
Counting sefirat ha'omer in a non-standard base system

Q

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

This appears to be a question about the halachic rules for counting sefirat ha'omer, or the counting of the Omer, a mitzvah observed during the week of Passover and counting sukkot, from the 15th of Nisan to the 40th day of Passover. The question is whether it is permissible to count sefirat ha'omer in a non-standard base system, such as base two.

The Halachic Process

1. Shalos u'zor a'arat ha'oyim si' metzess sev id.
2. Min'echi vayemor le'matsor b'chil lishon, v'rak d'kevur tahor, va'makor el ha'mivadar千里, v'ha'mivadar le'mheira.
3. Bi'or halakha si' metzess sev.
4. Bavresh si' metzess sev.

[The text continues with the Halachic analysis and discussion, including citations from the Talmud and Halachic authorities.]
Is it permitted to get married on Yom HaAtzma'ut and Yom Yerushalayim?

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

2. What is the decision of the Chief Rabbis of Israel regarding getting married on Yom HaAtzma'ut and Yom Yerushalayim?
I understand the reason for celebrating two days of Yom Tov in chutz la'aretz for all chagim, except for Shavuot. Since we count forty-nine days of sefira and the fiftieth day is Shavuot, how could there be uncertainty?
Eating new fruit during the Three Weeks

Q

Why is eating new fruit considered such a pleasure that it is forbidden during the Three Weeks (between 17 Tammuz and 9 Av)? Also, is it permitted on Shabbat during that time?

A

1. ספר חסידים (מרגלים) סי' תתמ

יש חסידים מחסידים הראשונים שלא היו אוכלים שום פרי חדש בין י"ז בתמוז לט' באב, כי אמרו: איך נברךשהחיינו וקיימנו והגיענו לזמן הזה. ויש מברכים על פרי חדש כשנזדמנו להם בשבתות שבין י"ז בתמוז לט' באב, א"ל החכמים: היה לכם לברך שהחיינו כשראיתםאותו כר' יהודה כשראה קרא חדתא, ואלו אמרו: לא כי אלא כשאכלו.

2. שולחן ערוך ורמ"א

ובין המצרים על פרי או עלמלומר שהחיינוטוב ליזהר)וכן מלבוש, אבל על פדיון הבן אומר, ולא יחמיךמצמיהבפרי שלא ימצא אחר ט' באב, מותר לברך ולאכולו בין המצרים(בנימין זאב סי' קס"ג ותשובת מהרי"ל.

3. מגן אברהם סימן תקנא ס"ק מב

ובשבת שרי )מט"מ מספר"ח

מלומר שהחיינולבוש ובכתבי האר"י אסר אפי' בשבת; ונ"ל דאםחל י"ז בתמוז בשבת ונדחה מותר לכולי עלמא ועס"ד, וטעם האיסור נ"ל כיון דהזמן ההוא זמן פורעניות אין לברך שהחיינו לזמן הזה, אבל אין הטעם משום אבילות, דהא לא מצינו שאבל אסור לברך שהחיינו:
How to spend Tisha B'Av

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

1. Mishnah, Pesachim 8:1-2

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

2. Sholatun Tornad Orhim

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

3. Sholatun Tornad Orhim, 8:1-2

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

4. Minhagim, 8:1-2

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

5. Shulhan Arukh, Orach Chaim 14:1-2

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


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

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Living the Halachic Process
On fast days other than Yom Kippur, is it permitted to swallow a caffeine pill without water in order to prevent caffeine withdrawal headaches?
Milk and poultry - why is it forbidden?

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

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

1. In the time of the Sages it was permitted...

2. The Gemara, Shabbat 43a, rules...
Children checking food for insects

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

1. נוגראה פסחא ודע דעבודת א
ת网投וחת: כל בנכון על בעיה חשק, אפיל נפש
אפיל עבירה והוא מעשה כהלכה. אנא פנהו ות Hollande
שאלה, עבודת ב
2. רמויו והיוו דעה ש"כ קפ"א
水墨 אן הוא דע על הלחו יאמור (ריבי"ש פיסוק
רמויו). מתי בכדי חשקĘ יכתי יבשה אוסר ריבי"ש
יש להסרה כי העד בו. גם意义上的 דאורה לא
יאמור כי בהיותו כה Büyük לא את הירוק
3. ש"ש, דועה דעה ש"כ קפ"א (שמש) קפ"א
水墨 דויי הכה דויי מכים also אתרי
ולעתיא דבר דהוקת הלdea או לא מڇא, כי ישמע
בתיעוד ורביה ש"וי: והทนדריאדיבא יבשתת
ושכיה: לקו י睫ויל ימויታי אתיי ימוי ביתו"ו
שהרי זה, שנראה التطירה, אכל דבר שיאי.፣
אף דאורה לא את הירוק דהוקת הלdea או
לאאירו יבשים. עיון באיה ש"וי.
I received a bottle of non-kosher wine worth about $140 as a gift from a non-Jewish coworker. Our liquor store will exchange it for kosher wine of similar value if they can sell mine. May we make the exchange?
May a Jew deal commercially with prohibited foods if he has no direct contact with the food and he has a non-Jewish partner?

1. "There, it is clear (from Deuteronomy 15:19) that "shekhet" is not permitted for them, and they are forbidden to eat it. It was taught: Game animals and birds and fish, they are all permitted to be sold to non-Jews! When I was there, you told me - from your own teaching - that I am permitted to sell them. And I am even permitted to sell them from a professional point of view!

2. Similarly, a plate of food from the same person, from whom they said "you are permitted," and from whom the sages said: "A Jew may eat the food of a non-Jew," this is the case when a Jew eats it. I am even permitted to eat them.

3. "And we already [in the mishnah] taught: If a Jew gives a non-Jew food in the state of 'shoked' [impure], the latter may eat it. And the sages taught: If a Jew gives a non-Jew food in the state of 'kodesh' [pure], he may not eat it. And the sages taught: If a Jew gives a non-Jew food in the state of 'kodesh' [pure], he may not eat it.

4. Similar to what you have already taught, it is also taught: If a Jew gives a non-Jew food in the state of 'shoked' [impure], the latter may eat it. And the sages taught: If a Jew gives a non-Jew food in the state of 'kodesh' [pure], he may not eat it.
I use my oven for baking fleishig foods. If I haven't used the oven for twenty-four hours and then bake a pareve cake, may I eat it with milk?
I was making a roast, and a drop of milk spilled on it. Is the meat still kosher?
If one has a cracked lip, does he have to be concerned about swallowing blood?

1. יָוֵית בְּרֵךְ יִסְכָּן וּפְּסִיק בְּרֵךְ אָסָרָה (א) נִיחַ שמָיאִית בָּשָׂר אוֹ נִיחַ שָׁמָּאִית בָּשָׂר רַק בְּרֵךְ אָסָרָה (ב)female leech of the lake, (c) female leech of the lake. To be concerned about swallowing blood.

2. בְּרֵךְ דָּוִד בְּרֵךְ אָסָרָה, בְּרֵךְ דָּוִד בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה.

3. הַמֵּשָּׁבֶת גִּבָּה שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה (א) בּוֹרֵר שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה (ב) בּוֹרֵר שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה.

4. שְׁלוֹחַ בְּרֵךְ יָוֵית בְּרֵךְ אָסָרָה (א) בּוֹרֵר שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה (ב) בּוֹרֵר שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה.

5. הַמֵּשָּׁבֶת גִּבָּה שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה (א) בּוֹרֵר שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה (ב) בּוֹרֵר שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה.

6. דַּקּוּ דֵּרֶךְ מִיָּוֵית בְּרֵךְ אָסָרָה מַגֵּשֵּׁב (א) בּוֹרֵר שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה (ב) בּוֹרֵר שְׂפַת מַגֵּשֵּׁב בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה. מִיָּוֵית בְּרֵךְ אָסָרָה, מִיָּוֵית בְּרֵךְ אָסָרָה.
What utensils require tevillat keilim?

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

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What utensils require tevillat keilim?

1. Bencherer Perk La

2. Meshaneh Gomara, Ubudah Vezeh

3. Shalosh Turuk Orpim

4. Per Tu Desha Duna Se Kik Sh

5. Shiru Shem

What utensils require tevillat keilim?

1. (ב) היא חלוקת המקווה של כלי שהוצאו מחוץ לחופה.

2. (ב) היא חלוקת המקווה של כלי שהוצאו מחוץ לחופה.

3. (ב) היא חלוקת המקווה של כלי שהוצאו מחוץ לחופה.

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

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

Q Does one who wants to adopt a child have to do so from the closest orphanage or from a Jewish orphanage before a non-Jewish one, as these preferences exist in regard to tzedaka? It seems to depend upon whether adoption is a mitzva to help the child and, therefore, is governed by the laws of tzedaka or is something that the adopting family does for its own benefit. Which is it?
Spending tzedaka money to visit the sick

A hospitalized patient who does not get visitors has repeatedly asked me to visit him. The hospital is so far away that travel costs are about $100 a visit. Can I use my ma’aser kesafim to defray the costs?
Some people from Israel came to our door collecting for important causes with the blessings of a reputable rabbi. My compassionate wife wrote them checks based on expected, future *ma'aser kesafim* money. Since our account was quite depleted, she post-dated the checks. Unfortunately, the checks were cashed before the date and accepted by our bank, putting our account in overdraft and causing $120 in bank fees. Can these costs, which were incurred by giving *ma'aser kesafim*, count toward future ma'aser or must they be considered a personal loss? Right now, I am not even sure we are obligated to give ma'aser due to our financial situation, but I have always preferred to extend myself to put aside 10% in any case.
Is buying Israel Bonds ribbit (usury)?

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

1. Pesher Hyacinth: If one buys Israel Bonds, is he violating the prohibition of usury (ribbit)?

2. Shita Arugot: As a Semite, I do not consider:

3. Torath Ribbit: Par'k Yihud, and:

4. Shita: The Teshuvah of the Avera, and:

5. Torath Ribbit Par'k Yihud}

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Proper position of tefillin shel rosh

Where is the exact place to put the tefillin shel rosh? It appears that many men position it too low in front, and no one says anything!
I want to give as a gift an authentic sacred scroll that is presented in an artistic form. I think that it will add a spiritual touch to the home of the recipient. Is it permitted?
Two Jewish doctors own a medical practice together with a non-Jewish doctor. The premises, which include dozens of rooms and employees, are rented from a hospital group. Do some or all of the doors require mezuzot?
Does a place of business require a mezuza, and, if so, does one make a beracha when affixing it?

1. The talmudic dictum: 'A mezuza is incumbent on a house of worship.'

2. Opening the scroll of Torah, including the opening of the Holy Ark, is a mitzva.

3. The talmudic dictum: 'A mezuza is incumbent on a house of worship.'

4. A place of business requires a mezuza.

5. A place of business requires a mezuza.

6. A place of business requires a mezuza.
Making a beracha when returning a mezuza

I am going to remove my mezuza in order to paint the doorpost. When I put it back, do I make the beracha for affixing a mezuza?
Kissing sefer Torah with a siddur

Is one allowed to use a siddur to kiss a sefer Torah as it passes by, or is using it in a manner other than for its intended purpose considered disrespectful?

A. שמשת בדפי ספר

Some people kiss the sefer Torah while it passes by, but there is a dispute as to whether it is permissible to do so.

1. It is permitted to kiss the sefer Torah during the reading, since it is considered a special occasion.

2. However, it is forbidden to kiss the sefer Torah while it is being carried, even if it is a special occasion.

3. מפרש תפתי

Many believe that kissing the sefer Torah while it is being carried is permissible, as long as it is done properly.

4. משת ברורה בסימן קנד

Some believe that kissing the sefer Torah while it is being carried is not permissible, as it is not considered an appropriate use.

5. דגי

Many rabbis agree that kissing the sefer Torah while it is being carried is not permissible, as it is considered disrespectful.

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

Fasting if a sefer Torah falls

The Rashi in his commentary on the Talmud explains that fasting is required if a sefer Torah falls. The reason for this is that the Torah is considered holy and its sanctity is maintained even if it falls on the ground. The Rashi, however, notes that this is only the case if the Torah falls from the hands of someone who is carrying it. If the Torah falls on its own, there is no such requirement.

The Talmud further explains that if a sefer Torah falls, the person who is carrying it is required to fast for 12 hours. This is based on the idea that the Torah is considered holy and its sanctity is maintained even if it falls on the ground. The person who carried the Torah is considered to have been negligent in handling it and is therefore required to fast as a form of repentance.

The Rashi also notes that if the Torah falls from the hands of someone who is not carrying it, there is no requirement for fasting. This is based on the idea that the Torah is considered holy and its sanctity is maintained even if it falls on the ground. The person who is responsible for the fall is considered to have been negligent in handling the Torah and is therefore required to fast as a form of repentance.

In summary, if a sefer Torah falls, the person who is carrying it is required to fast for 12 hours as a form of repentance. If the Torah falls on its own, there is no such requirement.
A donor's name above HaShem's Name

Q

An amud (the podium before which the chazan stands) was donated to our shul. May the name of the donor be written above HaShem's Name (which appears in the pasuk “Shiviti HaShem l’negdi tamid”)?
Are you allowed to throw out a letter that has on it the abbreviation מ"ות? Is it better not to write them in the first place?
Berachot for one who took the wrong tallit and tefillin

I mixed up my tallit and tefillin in shul with those belonging to someone else. After a few minutes, I realized my mistake and returned them. When I put on my own tallit and tefillin, should I have recited the berachot again, or was it sufficient that I already made the berachot once?
Is it a good idea to change the name of a person who is very sick? How does one go about doing it? What are the long-term implications of this change?
 Crossing at a red light

Q

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

A

Yes. A pedestrian is halachically forbidden to cross at a red light when it is safe to do so, according to the halachic process described in the text.

The Halachic Process

1. Understanding the Question

2. The Halachic Methodology

3. Applying the Halachic Methodology

4. The Conclusion

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Living the Halachic Process
Crossing at a red light

3. א"ת שך: "הוא משמש ספי' על ספי' - לא"ת全线, ליבנה דיליניט א"ת全线 שך - לא"ת全线, ליבנה דיליניט א"ת全线 ספי'... והרי משמע נמי

ל démécroş מדברי הראב"ד שהבאתי לעיל ס"ק ל"ו דדוקא

בדבר שאין מפורש אצלינו למדין מדינא דמלכותא, 

אבל לא מה שוהים מפורשים בדינו.

A. עמוד 5, דף יבמותא, גמרא 4 - נאמר, בקווה ד"וד הרם דינא דמלכותא דינא בכל דברים

א"ת全线, ליבנה דיליניט א"ת全线全线 שבין אדם לחבירו פשיטא ופשיטא

din א"ת全线全线 בטלת כל דיני תורה ח"ו... והרי משמע נמי

להדיא מדברי הראב"ד שהבאתי לעיל ס"ק ל"ו דדוקא

בבר ס"ק מפורשים א"ת全线全线 פורשים דינא דמלכותא.

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

Q I heard that one is not supposed to share his bad dreams. Is that true?

A. It is said, "Do not speak of your dreams to a person, except for the sake of his livelihood." (BR 1:12)

2. A person who sees a dream and is troubled should seek out three persons: He should tell them the dream and ask them to pray for him. If they say, "It is a good dream," he should say, "It is good, and it is good," and the Lord will be pleased with him. (BR 1:12)

3. It is said, "One should not fast in honor of dreams on Shabbat unless he has seen a dream three times." (BR 1:12) It is also said, "One should not fast in honor of dreams during the week, because we do not know whether a dream is good or bad. And the world says that dreams of three are fasted for on Shabbat, and these are: a person who sees a dream of a burnt offering, or a yad in the evening, or the destruction of his house or his bed; and one who sees a dream in the evening, even if it is not in the evening...and so on. The dreams that were said to be bad, they also fasted for on Shabbat." (BR 1:12)
Asking forgiveness when it hurts the victim

Q

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

1. Meshanah.Ｗו ופְָא דחַ פעַנְוַא הַבְּלָשׁוּץ

Someone, as a result of sinning, caused a stomachache to his friend. Yet, the victim is unaware of what was done to him until he was told about it. Should the sinner bring up the issue and seek forgiveness?

2.  חפץ חיים הל' לשון הרע כלל ד סע' יב

If an individual speaks evil of a friend, and then comes to apologize... If the friend is aware of this, and then speaks ill of him, he has brought about a greater sin than he did originally. Therefore, the friend should have his own friend to make amends for him.

3. דריבים מ' שלשה פארק ב חיל

Before you go to Rebbe, consult with three friends of yours regarding the matter... In the case of an individual who sinned against a friend and then seeks forgiveness, then it is best for him to seek forgiveness from his friend.

4. שלשה פרק ב ד' סע' יב

The friend should hear directly from the sinner, and not by third parties. If the friend is unaware of what was done to him, then the sinner should seek forgiveness from him directly.

5. מהת הדיג עמוד ש"ז

The friend should have his own friend to make amends for him... If the sinner seeks forgiveness from the friend, then it is best for him to seek forgiveness from his friend directly.
I am disturbed by the refusal of some religious Jews to stand for the siren on Yom HaZikaron (Israel Memorial Day). Someone told me that it is forbidden to do so. If true, why doesn't the rabbinate come out against it? If not, shouldn't all religious Jews stand?
שבית אגרות משה חלק יו”ד סימן פא

וגם בל”ז אין שייך איסור מלבושי נכרים, דהא כמעט כל בני ישראל לובשין מלבושין אלו, וא”כ מי אומר שהם מלבושי נכרים והישראלים לובשין בכאן במלבושיהם, ומדוע לא נאמר שמתחלה הם גם מלבושי ישראל, דלא נקבע כלל מתחלה להנכרים ואח”כ גם להישראלים דמתחלה הא נעשו גם לישראלים. ולכן אף להגר”א בבאוריו סוף סק”ז שפליג על הרב”נ וمخרי”ק ורמ”א, ווסבר דבכל מלבוש מיוחד לנכרים אסור, ג”כ הא מתייר בגדים שהיינו לובשין בלאו הכי, פי”ר לא בשביל שהנכרים לובשין באלו, אף שקדמו הנכרים ללובשן, וכל שנכ בלבישים במדינה זו דלא קדמו הנכרים כלל, דמתחלה הם גם לישראלים כמו לנכרים שליכא איסור.

שימא: שו”ת מהרי”ק סימן פח

ע”ד הקפ”א אשר כתבת’, היא ארוכה עד לארץ הולכת ופנים ואחור ופתוח’ מן הצדדין ואמנם מתוקנת תקון הגון להיות פטור’ מציצית, ועמעמו עליה קצת אנשי’ לפי דבריכם באמר’ היות בזה משום “ובחקותיהם לא עשו קבורה כדברים sexualesים המרחקים אותם ממעですか, וא”כ אף על כן י”; ואם развין דהוה ג”כ בלשוןカラー, ו’amן המשנה אתourke עליה על התלמוד, כי אם משנה אתourke על המתכלה, שסיפר אחרון על הלבישות אשר והעם אחריו למות, הם באים אחרון על הבוד싶ו, ומשנה אתourke על התלמוד, כי אם משנה אתourke על התלמוד, שסיפר אחרון על הבודишьו, גם וא”כ אף על כן י”. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם באים אחרון על הבודишьו, גם וא”כ אף על כן י”.

ונא’ דרש: חלקיים משני: בא אלא שבחקותיו בחקות בני אדם, והעם אחריו למות, הם באים אחרון על הבודишьו, גם וא”כ אף על כן י”. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם באים אחרון על הבודишьו, גם וא”כ אף על כן י”. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישה, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit דניח בחקותיהם וbuie בו השם, דהא ש”). וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit דניח בחקותיהם וbuie בו השם, דהא ש”). וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובدل מהם במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל منهم במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit. וזכא בא”כ, אם זכא באינא, ראה ההכרה פ”י, שסיפר אחרון על הלבישות, והעם אחריו למות, הם avere מובדל מהם במלבושיו ובשאר Schönheit.
How complete does a guardrail on a staircase have to be? How big may the gaps be? Does it matter if, technically, a baby might be able to fall through?

Building a proper guardrail

1. The rule of the guardrail

The guardrail must completely cover the edge of the stairs, and the gaps between the steps must not be too large. It is important to ensure that even a baby cannot fall through.

2. The meaning of the command

A guardrail must be placed on the edge of the stairs to prevent a person from falling down. The height of the guardrail must be at least three feet (3.5 meters) above the floor to prevent a person from falling through.

3. The height of the guardrail

The guardrail must be at least 1.5 meters (5 feet) high to prevent a baby from falling through. The guardrail must also be strong enough to support the weight of a person.

4. The method of marking the command

To mark the command properly, the guardrail must be placed at least three feet (3.5 meters) above the ground and must be strong enough to support the weight of a person.

5. The command of the command

It is important to follow the command properly to ensure that a person does not fall through the guardrail.

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Living the Halachic Process
Netilat yadayim - Must it be done near bed?

Some people do netilat yadayim in the morning immediately upon waking up, using water and a basin they had placed near their bed. Is this necessary or may one wash his hands at a sink outside of his bedroom? If this leniency is acceptable, please cite sources and the rabbinic authorities who sanction it.
May one cut down a fruit tree that is more bother than it is of value?

1. דיבר פרק כ פס' ט-כ

(מ) היינו הוא שדבע בים הלאה ליה הפלשתי
לא תשחית את עצה אף על פי בעירה כי אם便可.Adam.
לא יבעיה כי הודי עלים כל מכסם
יתוה תלבש בים העירה או תשבית אחר
מקבל את העירה.

2. דיבר פרק כ פס' כה-ל חכ

(א) או קצצו ואילן שмедиון למדינו או י gamle במד
אחת התוספותverts שבא וشدد את האל
לעונות והשקדים לא להאיץ ולא להזיזו
אתו יglasיסות ובראשיכם או מתוגני הקצוץ.

3. מפורש, במאמה דמה דא אצג ב שד

(א) אמר רבי: יודא תלמיד בבא - בא פנקוביה.
אבל🔦 amt תquina את עניינו.
(בר) אמר רב: לא משלחה ולא משלחו
לככר עץ_bag, אבל texto בתוכם.
(בר) אמר ירמיה: אם היה הגדול במד halkא
ונא性疾病, דגרו
ובא ממגרא שם, שולש, אמר רבי: trump מترتيب
(כ) אמר רב חסדא: לא קא
ביני גופה, אמר לשמעיה: זיל עקרינהו - פירוש, שאOSE
(lla גפן ואילן העושות פירות, דאיתא בפרק
ה долף) אמר רב: הא דקידך דטעון קבא
אסור לקצץ, ואמר רב חנינא: לא שכיב שיבחת
בנברא, אלא על שקצץ עץ 기נה בלא זימנה.
ואמרינן התם, דרב חסדא חזי לדקל דקא
ביני גופה, אמר לשמעיה: זיל עקרינהו - פירוש, שאOSE
(lla גפן ואילן העושות פירות, דאיתא בפרק
ה долף) אמר רב: הא דקידך דטעון קבא
אסור לקצץ, ואמר רב חנינא: לא שכיב שיבחת
בנברא, אלא על שקצץ עץ 기נה בלא זימנה.

4. ט"ז יד' כא ס"ק מ

(א) רמא שאר ממונים לא הילא מגלים beige: שלא קלוחות פירות
ואילן ש.WriteString ממונים, והאמרא
(ב) או אידך עדן ביב או נמס sikah או קאי
פירות או裔ורזידאר שאילן מעשהrente.
לצורך עצי המערכה לא היו
כורות אלא ענפים בלבד. ע"ש. והנה לתירוץ הבאר
שבע שלצורך מצוה מותר, גם לצורך סוכה יש להתיר
כשאינו מוצא סכך אחר, והͺ יתירוץ המשנה למלך,
יש להתיר בנידון שלנו שקצץ ענפים בלבד, ואינו
corper את האילן מזרע בז.

www.erezhemdah.org
Living the Halachic Process
We bought land in a tropical region to plant noni trees. Someone told us that orla applies even outside Eretz Yisrael and that we cannot benefit from the fruit. If this is true, we will have a tremendous loss. Can we work around the problem by having a non-Jewish partner? We are putting a non-Jew in charge of growing and harvesting the noni (for a 25% share of the sales); we plan to process and market it.
Following a father's practices on halachic

Regarding a halachic issue about which there is a machloket (disagreement), do older children, at least those living at home, have to follow the decision that their father follows?

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Living the Halachic Process
Use of permanent cosmetics

There is an excellent cosmetic system whereby an injection in the eyebrow lasts for at least three years. Is this included in the prohibition of tattooing (k’tovet ka’aka)?

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1. A man who injects a substance into his eyebrow and it lasts for at least three years is included in the prohibition of tattooing (k’tovet ka’aka).

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2. A man who injects a substance into his eyebrow and it lasts for at least three years is included in the prohibition of tattooing (k’tovet ka’aka).

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3. A man who injects a substance into his eyebrow and it lasts for at least three years is included in the prohibition of tattooing (k’tovet ka’aka).

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4. There are different opinions about whether permanent cosmetics are included in the prohibition of tattooing (k’tovet ka’aka).

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5. The prohibition of tattooing (k’tovet ka’aka) applies to any substance that is injected into the skin and remains for a long time.
Hatarat nedarim to suspend a good practice

Q I have always been careful not to eat or drink anything prior to davening, even on Shabbat. Now that I’m serving as a rabbi on shelichut (an emissary from Israel), giving a shiur before davening and often serving as chazan, it is quite difficult for me to concentrate without having eaten. Do I need hatarat nedarim (nullification of vows) before following the standard halacha? As I understand it, I can drink water, tea or coffee. May I put sugar in the tea and coffee?
Public sanctions against one who refuses to give a get

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

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

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

A woman performing a brit mila
Which relatives are invalid witnesses?

Q

What are the general rules of distant relatives serving as witnesses on a ketuba? In particular, I want to know about the bride's mother's sister's husband (uncle through marriage).

א. דברושים פרק הבב פסוק ט, לא יוחנו האם על הבן וְיָוִתוּ על האב או ה-אָבָה יָוִתוּ בְּמַשָׁתַךְ. זְרוּ רְבֵיהֶם פָּסָוק פַּסְקָה בִּלְּכָּוָה.

ב. מנהיג סנדוֹדֵרִים דָּוֵד כוּנּוּדְוָו בֶּשָּׁתָךְ. אֶלָּא חָכְּמַי הָאֲבָה צֶוֲאָה אֵילָא שָׁמְלָה אֵילָא טַבלָה. מִקְּרָבֵי אֲבֵיהֶם מְסָמָרָה יִוָּלָדָה. אֲבֵיהֶם מְסָמָרָה יִוָּלָדָה.

ג. הנָמֲרָוָה. שָׁלִּשֶׁה שְׁאָלִית בַּטָּשָׁת.

ד. שְׁלוֹחַ נוֹרֵד חוֹסֵמֶת מִשָּׁפָת.
Pidon haben for an adult - still his father's mitzva?

I am my parents' firstborn son, and my father recently told me that my planned pidyon haben was delayed because of my illness and was never done. (My parents were not fully observant.) Is there something I should do now?
Our son’s pidyon haben (redemption of the firstborn) falls on Shabbat, so it is pushed off until after Shabbat. Must we do it on Motza’ei Shabbat, which is late this time of year, or may we do it the next day (before nightfall), when it is easier for our guests and us?

A delayed pidyon haben at night
When is compromise appropriate?

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

5. שאלת עדות וファー

When is compromise appropriate?

6. תולעים על ב"ט סימן כ'ז

When is compromise appropriate?
I was, baruch HaShem, successful in making a shidduch. I don't want shadchanus gelt in the form of money or a present. Rather, I want the couple to agree to (try their absolute hardest to) make a shidduch within two years. I know that there are people who really need to be set up and are not getting the help they need and that, often, married couples forget their friends after they are fortunate enough to find each other. If this couple pays me, they may not work as hard as I feel they should. On the other hand, do they need to give a monetary payment in order to get the segula of sholom bayis and children? Also, if they don't succeed in two years, can I get the money?
If and how to make children pay for household damages

Two of my children (who are above bar mitzva) caused damages in the house, entirely by their recklessness. I think they should cover the cost of the repairs, which is significant. Each child works around the house and gets paid for it. May I dock their pay and in that way receive payment for the damages?
Our daughter was accepted by a seminary, and we paid $1,500 as a non-refundable registration fee to hold a spot. She decided to attend a different school. Can we recover the registration fee?
Charging a fixed rate which may prove inaccurate

Q

I do editing work for papers that are being presented for acceptance by scholarly publications. I am trying to work out a system for charging that is fair both to my clients and to me. The problem is that it is very difficult to anticipate how long a given paper will take to edit. The most equitable system is to charge by the hour, but most clients demand a fixed rate in advance. Therefore, I usually charge according to a system I have developed for estimates. However, sometimes I receive significantly less than I deserve because the work was more difficult than anticipated, while, at other times, the opposite is true. I feel bad taking more than I deserve, but if I return money when I came out ahead and don't ask for more when I estimate to my detriment, I'll be losing out. What should I do?
Damage payment on an already damaged object

My car got a deep scratch in the door when it was parked. The offender drove off without leaving a note. We decided to leave the door as is because it was expensive to fix it. Some time later, a similar damage occurred, but this time the person responsible left a note. He is willing to pay to have it fixed if he is obligated. Once the door is removed, there is little difference in price between fixing one scratch or two. Can I make the second person pay for the repair of the door, including the first scratch, or do I figure out the further damage he caused after the first accident?
I was hired by a school to work as a speech therapist. They promised that I would be paid for a minimum of twelve hours weekly. During the course of the year, some students left the school, and now there are a couple of hours a week during which I have nothing to do. The school continues to pay me in full. Is it right for me to take the full pay?
Jewish education as a profession

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

3. Reform in Halakhot: The Story of Yechiel

The halakha of Yechiel

When a person does not inherit a share of the Land of Israel and his brothers, why does he not receive it? Because he separated himself for the service of Heavenly Master and taught the paths of innocence and justice to many, as stated:

"Tell my verdict to Jacob and my law to Israel," therefore, they separated from the ways of the world: they do not prepare a war, as the rest of Israel, and are not at peace, and do not achieve for themselves by body. But they are the army of Hashem as stated: "Blessed is your army," and they will protect us, as stated: "I am its portion, and its inheritance."}

The halakha of Yechiel

And not only the tribe of Yechiel, but anyone from anyone from all the world who was separated to him and understood it to separate to stand before Heavenly Master and serve and know Heavenly Master, and walked straight as the holy will walk above their many accounts, who asked from the people, he is separated as a separate and the Lord will be with him, as stated: "I will fill his portion and his cup."