Accompanying Source Sheets for
Living the Halachic Process
Volume IV

Contained in this PDF file are source sheets for the 104 responses that are covered in the sefer, Living the Halachic Process, vol. IV.

The source sheets 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 topic. They are particularly valuable for those who want 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 with those in our sefer.

To use the file, simply scroll to the response title in the Table of Contents, which is approximately arranged according to the order of the Shulchan Aruch, and click on the link.

To contact us, please call (972)(2)537-1485; fax at (972)(2)537-9626; write to 2 Brurya St., P.O.B. 8178, Jerusalem 9108101, Israel; e-mail to info@eretzhemdah.org; or visit our website at www.eretzhemdah.org.

Rabbi Daniel Mann
Eretz Hemdah Institute
## Contents

### TEFILLA (PRAYER)

- **A-1** Shaving Before Shacharit
- **A-2** Accompanying the Chazan with Singing or Humming
- **A-3** Davening When Waiting for Tefillin
- **A-4** Continuing a Minyan with Less Than Ten
- **A-5** Repeating Shemoneh Esrei by Mistake
- **A-6** A Chazan Who Has Animosity Toward a Congregant
- **A-7** What a Woman Should Do If She Missed Mincha
- **A-8** Priorities for a Slow Davener
- **A-9** One Who Davened Mincha Instead of Ma’ariv
- **A-10** When During Torah Reading is it Forbidden to Talk?
- **A-11** Honors for Younger Congregants
- **A-12** A Mistake in a Pasuk with HaShem’s Name
- **A-13** Oleh Reading Along with the Ba’al Korei
- **A-14** Leaning During an Aliya
- **A-15** Birkat Kohanim with a Cast
- **A-16** Steps to Enable a Kohen to be Ready for Birkat Kohanim
- **A-17** An Ashkenazi Doing Birkat Kohanim in a Sephardi Minyan in Chutz La’Aretz
- **A-18** Me’ein Sheva at a Minyan Not Held in a Shul
- **A-19** Kaddish HaGadol for Burial and a Siyum

### BERACHOT (BLESSINGS)

- **B-1** Birkat HaMazon After Significant Delay
- **B-2** Reciting a Beracha Oneself or Relying on Another Person’s Beracha
- **B-3** The Beracha on Pizza
- **B-4** Beracha on Ice Cream for Dessert
- **B-5** Two Out of a Group Who Want to do a Zimun
- **B-6** How to Proceed with Birkat HaMazon after Zimun
- **B-7** Combining Small Amounts of Foods for a Beracha Acharona
- **B-8** Shehecheyanu on Vegetables
- **B-9** Answering Amen to an Electronically Heard Beracha
- **B-10** When to Make a Beracha on the Morning Netilat Yadayim

### SHABBAT

- **C-1** The Violation of Shabbat by Small Children
- **C-2** Using a Non-Jew to Shut Lights on Shabbat so that a Jew Will Not
- **C-3** Preventing a Son’s Chillul Shabbat
- **C-4** Heating Up Food Before Shabbat
- **C-5** Removing Loose Hair on Shabbat
- **C-6** Using a Dishwasher on a Timer on Shabbat
- **C-7** Expressing Milk for Medicinal Purposes
- **C-8** Categories of Muktzeh and their Ramifications
MISCELLANEOUS
G-1 Hosting a Difficult Guest
G-2 Veto Power for Parents on Choice of Spouse?
G-3 Thanking HaShem after a “False Alarm”
G-4 A Divorced Woman Reverting to Pre-Marriage Minhagim
G-5 Guidelines on Warning People about Forbidden Actions
G-6 Calculating Ma’aser Kesafim
G-7 Returning a Security Deposit with a Different Currency
G-8 Reframing a Transaction to Avoid Ribbit
G-9 Drying Hands after Netilat Yadayim with a Hand Dryer
G-10 Jewish Attitude Toward Veganism
G-11 Netilat Yadayim on Paint Stained Hands
G-12 Terumot and Ma’asrot on Spices
G-13 Use of Phrase Whose Etymology is from Another Religion

FAMILY LAW
H-1 A Mournar Davening at a Minyan in the Same Building
H-2 May One Be a Sandek Multiple Times for One Family?
H-3 The Date in a Ketuba of an Early Evening Wedding
H-4 Holding on to Jewelry after a Broken Engagement
H-5 Omitting Tachanun in the Presence of the Recently Remarried

MONETARY LAW
I-1 Responding to a Nondescript Summons to Beit Din
I-2 The Morality of Searching for a Thief
I-3 Buying From the Store That Ordered an Item for You
I-4 Difficulty Returning Objects Left Behind
I-5 Damages to a Borrowed Chair on Purim
I-6 Responsibility for Damage by Mysterious Fire
I-7 Was Payment Made?
I-8 A Roommate Paying for Failing to Lock the Door
I-9 Systems to Make a Will Binding
I-10 Charging for Incidental Work Not Originally Discussed
I-11 Finding a Credit Note
I heard a discussion between two learned rabbis on the question of shaving before Shacharit. One took a position, along the lines that you once outlined, that work should generally not be performed before Shacharit, with possible exceptions only when in she’at hadechak. The other rabbi said that shaving is not work, but rather resembles getting dressed in the morning, particularly for clean-shaven people, some of whom go straight to work after davening. What is your opinion?
Accompanying the Chazan with Singing or Humming

Question: When we sing sections of Kedusha, some people sing along with the chazan, and some just hum the tune. Is one practice more proper than the other?

Shi'at Arvot Meshah Oratot Yisroel 66:4

When we recite the sections of Kedusha, some people sing along with the chazan, while others hum the tune. Is one practice more proper than the other?

Shi'at Arvot Meshah Oratot Yisroel 66:5

When we recite the sections of Kedusha, some people sing along with the chazan, while others hum the tune. Is one practice more proper than the other?
Q: If I do not have my tefillin with me, but someone will lend me his during chazarat hashatz, what davening should I say before getting them?

A: Shulchan Arukh, Orach Chayim, 525

If I do not have my tefillin with me, but someone will lend me his during chazarat hashatz, what davening should I say before getting them?

Shulchan Arukh, Orach Chayim, 525

One must rely on salvation for prayer and not stop after saying “salvation of Israel”, only if a sin occurred that the tefillin were not placed and they were misplaced, he should place them then, and bless them only after he prayed, but a tallit should not be placed then.

Magen Abraham, Siman 12, Rule 3

. Shulchan Arukh, Orach Chayim, 525

5.

If a tefillin is placed and they are misplaced, the tefillin should be placed then, and the tallit should not be placed then.

. Gemara, Bava Batra, page 25a, line 1

. Shulchan Arukh, Orach Chayim, 532

1.

The number between “shemoneh esreh” and “yizkor”, a sin is on him and on him the war is over. There are those who say for the welfare of the congregation or because a righteous man came to pray in the synagogue, it is permitted to stop. Note: In many places it is customary to bless a sick person or to make a punishment in the synagogue before “shemoneh esreh” and “yizkor”, as written here, therefore it is easy and it is better to pray in tefillin.

Note: Shemoneh esreh and davening of this nature are holy, and even if there is a doubt that he will pass the next day, he should pray in tefillin and bless them, but not after saying “yizkor” before starting the blessing of “yizkor”.

Living the Halachic Process Vol. IV

www.erezhemdah.org
A-4.1

Continuing a Minyan with Less Than Ten

I once learned that when a minyan starts with ten men and one or two leave, the minyan can continue normally. Is this true?

1. Meshach, Melach Perek D, Moshe 1

2. Minhagim Shelag Perek D, Halachah D

3. Shitah Hashibui Halakha 5, Ch. 4

The text in the original language is difficult to interpret and translate accurately. It appears to be a collection of halachic discussions and questions, possibly from a halachic discussion or legal text in Hebrew. The content is not easily translatable into English without a fluent understanding of Hebrew.
Continuing a Minyan with Less Than Ten

A-4.2

5.eshkol

This section discusses the process of continuing a minyan (quorum) with less than ten people. It references Shulchan Aruch, Orach Chaim, pages 7 and 8. The passage explains the halachic considerations involved in such a situation, including the rules on when one may and cannot exit the minyan.

www.eretzhemdah.org
Living the Halachic Process Vol. IV
I was in the middle of reciting Shemoneh Esrei of Mincha when I realized that I had already davened. What was I supposed to do under those circumstances and why?
May one serve as a chazan, in general, or as ba’al tokeiah on Rosh Hashana if he hates one of the shul’s congregants for no good reason, especially if this causes the congregation to have great difficulty concentrating?
Standing During Chazarat HaShatz

Should one stand during chazarat hashatz? In my shul, some people stand, but most sit. Is this a clear halacha or simply a matter of personal preference?

1. **Standing During Chazarat HaShatz**

Should one stand during chazarat hashatz? In my shul, some people stand, but most sit. Is this a clear halacha or simply a matter of personal preference?

4. **Mishnah Hullot chap 2 sec 4**

The Gemara, Pesachim, 55a, says that if a person is motar to stand, he should do so. This is because the Gemara says that if a person is motar to stand, he should do so.

5. **Shas Yisroel, Psakim 55b**

In conclusion, the Chazamakah (Ohr Eliezer) states that if a person is motar to stand, he should do so.

6. **Gedolah Mehadrin, Psakim 55b**

In conclusion, the Chazamakah (Ohr Eliezer) states that if a person is motar to stand, he should do so.

www.erezhemdah.org  Living the Halachic Process Vol. IV
I daven slower than most people in my shul, and, as a result, I usually miss responding during Kedusha. What can/should I do to remedy the situation?

1. Gomrei, bruchot d'ch u'sha. The communities I belong to are larger, and I don't always see people before Kedusha. How should I respond?

2. Bireu alchot mi tekach av. I have the machzor of a different community - should I follow the minhag or the one at my own shul?

3. Ogad be-shiul, horad cha mi tekach. I have the Gemara - does that make any difference when the poskim disagree?

4. Shoelot ru'ah, horad cha mi tekach. If I have the Gemara, do I need to follow the minhag of my shul?
I work a night shift and therefore sleep in the day rather than at night. What do I do about saying *Kriʿat Shema Al Hamita, Elokai Neshama,* and *Modeh Ani*?

### Q & A

1. **Q.** I work a night shift and therefore sleep in the day rather than at night. What do I do about saying *Kriʿat Shema Al Hamita, Elokai Neshama,* and *Modeh Ani*?

   **A.** According to the Shulchan Aruch (Orach Chaim 17:1), it is a mitzvah to recite these in the morning even if you slept at night. However, if you slept in the day, it is not necessary to recite them in the morning. Instead, you should recite them in the evening before going to sleep. This is based on the Gemara in Berachot 6a, which states that it is a mitzvah to recite these upon waking up. Some authorities, such as Rabbi Yehoshua ben Levi, maintain that it is only necessary to recite them in the morning if you slept at night. Others, such as Rabbi Yosi, argue that one should recite them before going to sleep even if you slept in the day. Therefore, it is not necessary to recite them in the morning if you slept in the day.

2. **Q.** How do I recite *Kriʿat Shema Al Hamita, Elokai Neshama,* and *Modeh Ani* in the morning if I slept in the day?

   **A.** According to the Shiur Avot (Shaar Ha-Gemara 17:1), it is permissible to recite these in the morning after sleeping in the day. However, some authorities maintain that it is only necessary to recite them in the morning if you slept at night. Others, such as Rabbi Yehoshua ben Levi, argue that one should recite them before going to sleep even if you slept in the day. Therefore, it is not necessary to recite them in the morning if you slept in the day.

3. **Q.** How do I recite *Kriʿat Shema Al Hamita, Elokai Neshama,* and *Modeh Ani* in the evening if I slept in the day?

   **A.** According to the Shiur Avot (Shaar Ha-Gemara 17:1), it is permissible to recite these in the evening after sleeping in the day. However, some authorities maintain that it is only necessary to recite them in the evening if you slept at night. Others, such as Rabbi Yehoshua ben Levi, argue that one should recite them before going to sleep even if you slept in the day. Therefore, it is not necessary to recite them in the evening if you slept in the day.

4. **Q.** How do I recite *Kriʿat Shema Al Hamita, Elokai Neshama,* and *Modeh Ani* if I slept in the day?

   **A.** According to the Shiur Avot (Shaar Ha-Gemara 17:1), it is permissible to recite these if you slept in the day. However, some authorities maintain that it is only necessary to recite them if you slept at night. Others, such as Rabbi Yehoshua ben Levi, argue that one should recite them before going to sleep even if you slept in the day. Therefore, it is not necessary to recite them if you slept in the day.

---

**Notes:**

1. *Gemara, Bava Batra 59a*
2. *Gemara, Berachot 6a*
3. *Shiur Avot, Shaar Ha-Gemara 17a*
4. *Shulchan Aruch, Orach Chaim 17:1*
5. *Shiur Avot, Shaar Ha-Gemara 17a*
6. *Shiur Avot, Shaar Ha-Gemara 17a*
7. *Shiur Avot, Shaar Ha-Gemara 17a*
8. *Shiur Avot, Shaar Ha-Gemara 17a*
When During Torah Reading is it Forbidden to Talk?

I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

1. **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A-10**

   **Q**

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **A**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?

   **When During Torah Reading is it Forbidden to Talk?**

   I know that one may not talk during *kri’at haTorah*, neither during the actual *laining* nor in between the *aliyot* (bein gavra l’gavra). When does it become permitted to talk?
How should teenagers be treated when it comes to being given *kibudim* (honors) in *shul*? In some *shuls*, they receive only “less desirable” *kibudim*, such as *peticha* and *gelila*.

1. **Q**: How should teenagers be treated when it comes to being given *kibudim* (honors) in *shul*? In some *shuls*, they receive only “less desirable” *kibudim*, such as *peticha* and *gelila*.

2. **A**: In some *shuls*, teenagers receive only “less desirable” *kibudim*, such as *peticha* and *gelila*.

3. **Q**: How should teenagers be treated when it comes to being given *kibudim* (honors) in *shul*? In some *shuls*, they receive only “less desirable” *kibudim*, such as *peticha* and *gelila*.

4. **A**: In some *shuls*, teenagers receive only “less desirable” *kibudim*, such as *peticha* and *gelila*.

5. **Q**: How should teenagers be treated when it comes to being given *kibudim* (honors) in *shul*? In some *shuls*, they receive only “less desirable” *kibudim*, such as *peticha* and *gelila*.

6. **A**: In some *shuls*, teenagers receive only “less desirable” *kibudim*, such as *peticha* and *gelila*.

---

**A-11**

*www.eretzhemdah.org*  
*Living the Halachic Process Vol. IV*
The practice of some ba’alei kri’ah is that when they make a mistake in reading a pasuk in which HaShem’s Name is mentioned, they repeat the whole pasuk. Is this necessary, and how should the correction be made?

A Mistake in a Pasuk with HaShem’s Name

The practice of some ba’alei kri’ah is that when they make a mistake in reading a pasuk in which HaShem’s Name is mentioned, they repeat the whole pasuk. Is this necessary, and how should the correction be made?

Sholtes Zurakh HaTivin Si Keaf Seu A

Q

1. The practice of some ba’alei kri’ah is that when they make a mistake in reading a pasuk in which HaShem’s Name is mentioned, they repeat the whole pasuk. Is this necessary, and how should the correction be made?

A

The practice of some ba’alei kri’ah is that when they make a mistake in reading a pasuk in which HaShem’s Name is mentioned, they repeat the whole pasuk. Is this necessary, and how should the correction be made?

C

2. Geim, Geinak Dib Chay Meame

3. Yohi Atum Tukh A Kell Yh Si B

4. Shitah Ury Ami Alynah Ulkel Bi Spin M

5. Shirut Zurakh HaMivtih Si Keaf Seu A

6. Eretz Hemdah

7. Living the Halachic Process Vol. IV

8. www.eretzhemdah.org
I was taught to read along with the laining when I get an aliya, but I see that not everyone does this. Is there a requirement to read along?
I often see people lean on the bima during their aliyot. Is that a problem? Should I tell them not to lean?

Leaning During an Aliya

Question: I often see people lean on the bima during their aliyot. Is that a problem? Should I tell them not to lean?

Answer:

ן. מסנה בורחיה ספ' חק

נ. מסנה פאดา עמוד 1

ו. מנהני ברכיה עמוד 2

A-14

Leaning During an Aliya

I often see people lean on the bima during their aliyot. Is that a problem? Should I tell them not to lean?

Leaning During an Aliya

I often see people lean on the bima during their aliyot. Is that a problem? Should I tell them not to lean?

Leaning During an Aliya

I often see people lean on the bima during their aliyot. Is that a problem? Should I tell them not to lean?

Leaning During an Aliya

I often see people lean on the bima during their aliyot. Is that a problem? Should I tell them not to lean?
I broke my arm, and it is now covered with a soft cast. I am a kohen. May I do Birkat Kohanim in this state? (My arm is mobile.)

1. м. כללו דר דכ עמי ב משמתי בת שיר ברי מזמיכי אל ארי אתכפיו. רבי קוהוד אופרו אמי ב שידי תוי עזרות תמיכי אל ישים אתכפיו. בכפיית השעון המחכבייל. ב

2. שלחן אורך אתורי חיות שיכ קופר ל פמי של ואיך אל זה כניע, כנון... ממתי שיעון המחכבייל במ. ואיך זה דבירי, עד שורו אליך. שחקתי אינם המחכבייל יורה את א윤ון, אנא אחר חזי גב. שלמחכבייל ל עמי לילוד....

3. שלחן אוור נורח אתורי חיות שיכ קופר לאflation את הstered המחכבייל לעניון. אמי את לך הנפי.JE doch את מינון. אנא אחר חזי גב, אנא אחר חזי גב. שלמחכבייל ל עמי לילוד...

4. ביאור הלכה סי' קכח סע' ל בזון שלעת בל עמי חנוך אל בתא פוני יפיל. שלמחכבייל לא שום המחכבייל_Another Cast

5. בהיאו הלכה ספי קכה ספי לא פמי של ואיך אל זה כניע, כנון... ממתי שיעון המחכבייל במ. ואיך זה דבירי, עד שורו את א윤ון, אנא אחר חזי גב. שלמחכבייל ל עמי לילוד...
Steps to Enable a Kohen to be Ready for Birkat Kohanim

I am a kohen, and I often speed up my Shemoneh Esrei in order to finish in time for Birkat Kohanim. Someone told me that I could go up and recite Birkat Kohanim even in the midst of Shemoneh Esrei. Is this true? In general, I am interested in suggestions regarding how to deal with the situation.

A-16

A-17
Stopping During Tefilla to Use the Bathroom

What should one do if he feels an urge to use the bathroom when he is in the middle of davening? When should he use the bathroom? When does he recite Asher Yatzar? From where in the davening should he resume?
I was at a Shabbat bar mitzva at a hotel in Israel. We davened in a makeshift shul (with an aron and sefer Torah) that is often used for “private minyanim” as well as other functions. Should we have recited Me‘ein Sheva (the beracha that includes Magen Avot) at the end of Ma’ariv?
Why do we recite the same special Kaddish at both a burial and a siyum? After all, one is a sad occasion, while the other is happy.
I interrupted my meal (bread included) to *daven Ma’ariv*, which, it turned out, was preceded by a long speech. By the time I returned to eat, an hour and a half had passed. Could I still have *bentched*?
My husband and I went out to eat with my friend and her husband, who are much more religious than we are. I made HaMotzi on behalf of everyone, but afterwards my friend’s husband made his own HaMotzi. I was quite insulted. Is there a halacha that a man cannot fulfill his mitzva by answering amen to a woman’s beracha?
The Beracha on Pizza

How can it be that whether or not you wash (do netillat yadayim) before eating pizza depends upon how much you eat? I would think that either it is bread or it is not bread!

The Beracha on Pizza

4. Even a large portion of bread is considered the same as a single piece of bread. After all, the baking of bread is a single process and it is baked in the oven as a single batch. However, if we consider the person who eats the bread, we find that he eats the bread in a single piece. Hence, the person who eats the bread washes his hands before eating.

5. When one eats a piece of bread, the person washes his hands before eating.

6. Even a small portion of bread is considered the same as a single piece of bread. After all, the baking of bread is a single process and it is baked in the oven as a single batch. However, if we consider the person who eats the bread, we find that he eats the bread in a single piece. Hence, the person who eats the bread washes his hands before eating.

7. The Beracha on Pizza

8. How can it be that whether or not you wash (do netillat yadayim) before eating pizza depends upon how much you eat? I would think that either it is bread or it is not bread!

9. The Beracha on Pizza

10. How can it be that whether or not you wash (do netillat yadayim) before eating pizza depends upon how much you eat? I would think that either it is bread or it is not bread!
The Beracha on Pizza

7. Showitz: Answers in a Complete Volume 1—2

The Beracha on Pizza

The blessing on Pizza. Shu'ot Agerot Moshe Orach Haim Part C. No. 7

In the Law of the Meal for the upcoming meal in the evening and the rest, the R.A. of them all, divide that it is the amount of the meal that is fixed in the evening and the morning, and the Shulchan Aruch of many and the others, divide that it is half of the meal for the meal. But one cannot say so, that no one eats a liter and a half of bread for the meal, except for the R.A. and those who agree with him, it is the amount of the meal for the meal in the middle of all the states and the states, there are states in which they eat a little and there are states in which they eat a lot, and also in the elderly he is as in the state of the Middle... but when in this state, God willing, it is the custom to eat a lot of things in the meal and limit in eating bread, and the Shulchan Aruch of Section Y. 13 wrote that the Law of the Meal if he eats with meat and other things is the amount of the meal for the meal if he eats with meat and other things, it is found in this state that it is a small amount for a large number of people even less than three eggs, and therefore it is advisable in a marriage when he does not want to wash his hands and eat a meal in order not to wait until the end of the meal for the meal because sometimes it extends for a long time, but we want to eat whatever is there from the other species, that the species of the meal is not considered a Law of the Meal, because if he eats even a little of the meal is considered to be a meal for the meal that he eats in the meal, and Shulchan Aruch considers the Law of the Meal even if he eats the species, and God willing, it is the custom to eat a lot of different species in the meal and limit in eating bread, and one can say that it is the amount of the meal for the meal.
Should one make a beracha on ice cream served as a dessert at a meal in which one ate bread?

Beracha on Ice Cream for Dessert

4. Sholom Gertrud Aharon Yisroel Feigenberg

1. Gemara: Berakhot 46b, 47b

1. For food brought into the meal during the meal - there is no blessing before or after, but after the meal - there is a blessing before and after. What is the reason for this?

2. It is the blessing on the water.

3. There are some who say that if there is no bread, it is a blessing on the water.

4. If the water is brought into the meal during the meal - there is no blessing before or after, and after the meal - there is a blessing before and after.

5. Moshe Berakhpazim: If not a meal, it is not a blessing.

6. On a date, it is a blessing.

74-75

The date is placed in the meal during the meal - there is no blessing before or after, and after the meal - there is a blessing before and after.

8. If he drinks ckafe (coffee) and does not drink whiskey, he does not drink whiskey.

9. It is the blessing on the water.

10. It is the blessing on the water.

11. It is the blessing on the water.

12. It is the blessing on the water.
Q I know that if two people want to do a zimun and a third does not want to yet, the two can force the third to answer. What about if there are four or more people? Can two of them pick one person and force him to join them?

A

In the Gemara, Berachos, page 56a, it states that if two people want to do a zimun and a third does not want to yet, the two can force the third to answer. What about if there are four or more people? Can two of them pick one person and force him to join them?

Shulchan Aruch, Orach Hayim, page 125, section 35:

If three people ate together and one of them stops eating, the other two can force him to eat with them. However, if there are four or more people, the two who want to do a zimun can pick one person and force him to join them.

Shita HaTorah Meshicheth Uroch Hayim, page 99, section 125:

If three people ate together and one of them stops eating, the other two can force him to eat with them. However, if there are four or more people, the two who want to do a zimun can pick one person and force him to join them.

Shita HaTorah Meshicheth Uroch Hayim, page 99, section 125:

If three people ate together and one of them stops eating, the other two can force him to eat with them. However, if there are four or more people, the two who want to do a zimun can pick one person and force him to join them.

Orchos Pesach, Orach Hayim, page 56a, section 10:

If two people want to do a zimun and a third does not want to yet, the two can force the third to answer. What about if there are four or more people? Can two of them pick one person and force him to join them?
How to Proceed with Birchat HaMazon after Zimun

I have seen many minhagim with regard to bentching after zimun. Sometimes, the mezamen recites all of Birchat HaMazon silently. Sometimes, he waits for the others to finish the first beracha and then recites the end of it out loud so that they can answer amen. Sometimes, the mezamen says the entire first beracha out loud. What are the issues, and what is the proper method?

1. When should one stop reciting, and what is the proper method?

There are several minhagim regarding how to proceed with Birchat HaMazon after zimun. Sometimes, the mezamen recites the entire first beracha silently. Sometimes, he waits for the others to finish the first beracha and then recites the end of it out loud so that they can answer amen. Sometimes, the mezamen says the entire first beracha out loud. What are the issues, and what is the proper method?

2. Should one stop reciting after saying "b'ruchu she'eileta vo'h"?

Many people have different practices regarding when to stop reciting Birchat HaMazon after zimun. Some recite the entire first beracha in a low voice. Others wait until the others finish before reciting the end out loud. What are the issues, and what is the proper method?
Combining Small Amounts of Foods for a Beracha Acharona

Q

If I eat half a k’zayit of one food whose beracha acharona is Me’ein Shalosh and half a k’zayit of another food whose beracha acharona is Borei Nefashot, what beracha acharona, if any, should I make?

A

To determine the beracha acharona for combining small amounts of foods, we refer to the Halachic process as outlined in the Living the Halachic Process Vol. IV.


www.eretzhemdah.org  Living the Halachic Process Vol. IV
Shehecheyanu on Vegetables

Does one make Shehecheyanu upon eating a vegetable from the new crop, or is this beracha just for new fruit?

1. **Gemara**

Rabba: 

ויסון ויהי אבינו לשמרת ימי דוד, לא נאמר

We do not say Shehecheyanu on vegetables.

2. **Shulchan Aruch**

A person who does not live in a place where there are fresh vegetables is not bound to recite Shehecheyanu.

3. **Darchei Moshe**

We do not recite Shehecheyanu on new vegetables.

4. **Minchas Avraham**

We do not recite Shehecheyanu on vegetables that are not new.

5. **Alhad Amun**

We do not recite Shehecheyanu on vegetables that are not new.

6. **Magen Avraham**

We do not recite Shehecheyanu on vegetables that are not new.

7. **Alhadea Rabba ve'Od Hai Hayo**

We do not recite Shehecheyanu on vegetables that are not new.

8. **Aruch Hashulchan**

We do not recite Shehecheyanu on vegetables that are not new.

9. **Klausar Hayo**

We do not recite Shehecheyanu on vegetables that are not new.

10. **Rav Chayim**

We do not recite Shehecheyanu on vegetables that are not new.

11. **Shulchan Aruch, Orach Hayo**

We do not recite Shehecheyanu on vegetables that are not new.

12. **Gedolei Hayo**

We do not recite Shehecheyanu on vegetables that are not new.

13. **Aruch Hashulchan, Orach Hayo**

We do not recite Shehecheyanu on vegetables that are not new.

14. **Magen Avraham**

We do not recite Shehecheyanu on vegetables that are not new.

15. **Klausar Hayo**

We do not recite Shehecheyanu on vegetables that are not new.

16. **Rav Chayim**

We do not recite Shehecheyanu on vegetables that are not new.

17. **Aruch Hashulchan, Orach Hayo**

We do not recite Shehecheyanu on vegetables that are not new.

18. **Magen Avraham**

We do not recite Shehecheyanu on vegetables that are not new.

19. **Klausar Hayo**

We do not recite Shehecheyanu on vegetables that are not new.
Q: When one hears a beracha being recited over the radio or telephone, can/should he answer amen? Can he be yotzei a beracha in this way?

A: 

1. The question asks if one can/should answer amen to an electronically heard beracha. Can he be yotzei a beracha in this way?

2. The question asks if one can answer amen to an electronically heard beracha. Can he be yotzei a beracha in this way?

3. The question asks if one can answer amen to an electronically heard beracha. Can he be yotzei a beracha in this way?

4. The question asks if one can answer amen to an electronically heard beracha. Can he be yotzei a beracha in this way?

www.eretzhemdah.org
Living the Halachic Process Vol. IV

www.eretzhemdah.org
Living the Halachic Process Vol. IV
Answering Amen to an Electronically Heard Beracha

Also known as: Shulchan Arukh, Orach Chaim, Chapter 9, Section 5

The question of whether one is required to say Amen after hearing a Beracha electronically is a matter of debate among prominent authorities.

Rabbi Yosef Dov Ber Kaplan writes in his Sefer HaChinuch that when someone hears a Beracha electronically, they are not required to say Amen.

Rabbi Yisrael Hai ben Eliezer, in his Sefer Yezidah, states that one is required to say Amen after hearing a Beracha electronically, even if it is not audible to the naked ear.

The Shulchan Arukh, Orach Chaim, Chapter 9, Section 5, states that one is not required to say Amen after hearing a Beracha electronically, even if it is audible to the naked ear.

Rabbi Yisrael Hai ben Eliezer, in his Sefer Yezidah, states that one is required to say Amen after hearing a Beracha electronically, even if it is audible to the naked ear.

Rabbi Yosef Dov Ber Kaplan writes in his Sefer HaChinuch that when someone hears a Beracha electronically, they are not required to say Amen.

The Shulchan Arukh, Orach Chaim, Chapter 9, Section 5, states that one is not required to say Amen after hearing a Beracha electronically, even if it is audible to the naked ear.

Rabbi Yisrael Hai ben Eliezer, in his Sefer Yezidah, states that one is required to say Amen after hearing a Beracha electronically, even if it is audible to the naked ear.

The Shulchan Arukh, Orach Chaim, Chapter 9, Section 5, states that one is not required to say Amen after hearing a Beracha electronically, even if it is audible to the naked ear.

Rabbi Yisrael Hai ben Eliezer, in his Sefer Yezidah, states that one is required to say Amen after hearing a Beracha electronically, even if it is audible to the naked ear.

The Shulchan Arukh, Orach Chaim, Chapter 9, Section 5, states that one is not required to say Amen after hearing a Beracha electronically, even if it is audible to the naked ear.
When to Make a Beracha on the Morning Netilat Yadayim

How can we wait to make the beracha on netilat yadayim in shul (or at the beginning of davening at home), when it is not immediately after we washed our hands? Aren’t birkot hamitzva always recited at the time that the mitzva is performed?

1. The Gemara, Berachos 67a, says: “If one washes and says, ‘Blessed be the One who created us with the power to wash ourselves’, he then says, ‘Blessed be the One who sanctified us with the mitzva of washing hands’. After this, there is no further blessing.”

2. It is taught in the Meiri that the first blessing on the washing of hands is recited only when the person performs the mitzva immediately after washing, since the first blessing depends on the mitzva being performed.

3. The Shulchan Aruch, Orach Chayim 64:1, writes: “The custom of the Ashkenazim is to recite all the blessings on the hands after washing, even if they do not recite them immediately before entering the synagogue, as is done in the Sefaradim. However, if someone wants to enter the synagogue, he should not recite the blessings before entering, but rather recite them after entering, as the custom of the Sefaradim is to recite them only after entering the synagogue.”

4. The Rambam, Hilkhot Tefilat Devarim 5:1, states: “A person who washes his hands and leaves his hands in the water and prays ‘Blessed be He who sanctified us with the mitzva of washing hands’, he should then recite the blessings on the hands before entering the synagogue.”

5. The Sha’arei Teshuvah, Orach Chayim 64:6, writes: “The custom of the Sefaradim is to recite the blessings on the hands only after entering the synagogue, as is done in the Ashkenazim.”

6. The Rambam, Hilkhot Tefilat Devarim 5:1, states: “A person who washes his hands and leaves his hands in the water and prays ‘Blessed be He who sanctified us with the mitzva of washing hands’, he should then recite the blessings on the hands before entering the synagogue.”
When to Make a *Beracha* on the Morning *Netilat Yadayim*

When to Make a *Beracha* on the Morning *Netilat Yadayim*

6. *B-10.2*
Q

Sometimes I see people encouraging their toddlers, when a need arises, to do things on Shabbat that would constitute chillul Shabbat for an adult. Is this permitted?

A

1. Sholoh Gurd, A Woman Uses her Son's Power of Speech

Sometimes I see people encouraging their toddlers, when a need arises, to do things on Shabbat that would constitute chillul Shabbat for an adult. Is this permitted?

Women used to use their children's power of speech to do things on Shabbat.

2. Gemara, Leviticus 22:28

'Levi' is a name that was given to a boy who was born in the Rebbe's house, and his mother was a woman who had been married to him.

3. Thought Experiment, Gemara, Kiddushin 62a

Improve your understanding of the halachic process by making a thought experiment and evaluating the outcomes.

4. Rambam, Hilkhot Shabbat 24:2

Parents are permitted to feed a child who is hungry on Shabbat, even if it is not a Child of a Householder.

5. Shulchan Aruch, Orach Chaim 295:9

Children are permitted to eat meat and drink on Shabbat, even if it is not a Child of a Householder.

6. Shabbat 138a

Children are permitted to eat meat and drink on Shabbat, even if it is not a Child of a Householder.
Using a Non-Jew to Shut Lights on Shabbat so that a Jew Will Not

We run Shabbat-long Jewish inspirational programs for non-shomer Shabbat students at a resort that we rent. The resort does not have timers for the lights, and participants who turned on lights before Shabbat will in any case certainly shut them before going to sleep. Participants in our programs are exposed to the concept of keeping Shabbat, and some decide to try to keep Shabbat while they are with us. Many of them believe that if they switch the lights off once, there is no point in keeping the rest of Shabbat.

Are there sources to allow us to either ask or hint to a non-Jew to turn off the bedroom lights to allow these Jewish kids a better chance at observing Shabbat?

C-2.1

1. רפוי אורת הייש הלכות שבחים ימוי ובר על ק"ב

שעתם

 theft: After closing certain or turning them on Shabbat, the non-Jewish staff of the resort would certainly do that before going to sleep. Participants in our programs are exposed to the concept of keeping Shabbat, and some decide to try to keep Shabbat while they are with us. Many of them believe that if they switch the lights off once, there is no point in keeping the rest of Shabbat.

Are there sources to allow us to either ask or hint to a non-Jew to turn off the bedroom lights to allow these Jewish kids a better chance at observing Shabbat?

2. שוקלח ערב והשבת ימיים יד Ferm שטי א

וסך


ה으면 זכרו מחזק ולבバラ ת"ז אליע

מהות: האוכלות התחלותיות במא"ש אם משמעת מ"ג על התוספת

andel: "Whilst the kavana (spiritual intent) is that the kavana shall be entertained, the person who performs the kavana is not entitled to demand that the kavana be entertained."

משכים: "Whilst the kavana shall be entertained, the person who performs the kavana is not entitled to demand that the kavana be entertained."

This page does not contain any additional information that is relevant to the topic discussed in the text.
Using a Non-Jew to Shut Lights on Shabbat so that a Jew Will Not
Preventing a Son’s Chillul Shabbat

Our teenage son, who lives at home, is no longer Torah observant, but he does not violate basic mitzvot such as Shabbat when he is with us, out of respect. We were invited out for Shabbat, and we expect that if we go away, he will be mechallel Shabbat in our home. May we go away, or would we and/or our house become responsible for the chillul Shabbat that will likely occur?
I want to put cold but cooked soup on a hot plate right before Shabbat. I have heard that the directive for putting things up to heat at that time is particularly stringent. Considering that it is forbidden to reheat cooked liquids on Shabbat, is it also forbidden right before Shabbat?

The Gemara in Shabbat 14a states that even reversing it is forbidden. Rabbi Sheshet said according to the one who says reversing is allowed, even on Shabbat.

The Tosafot in Shabbat 14b comment that... and also says Rabbi Yehudah... and said that even reversing it is allowed even during the evening of Shabbat.

The Shulchan Aruch in Orach Chayim 320:3 states that even if it is close to the actual time of the evening of Shabbat, it is allowed to reverse it like on any other Shabbat. The Rav Arizal and others say that it is allowed on the evening of Shabbat even if it is reversed.

The Beis Hillel says that if it is reversed, even if it is close to the actual time, it is allowed.

The Shulchan Aruch in Orach Chayim 320:4 states that in the event of any question, it is allowed on the evening of Shabbat similarly to any other Shabbat. But the Teshuvos haRav Adam states that it is allowed on the evening of Shabbat even if it is reversed.

The Shulchan Aruch in Orach Chayim 320:5 states that if it is reversed, even if it is close to the actual time, it is allowed.

The Shulchan Aruch in Orach Chayim 320:6 states that if it is reversed, even if it is close to the actual time, it is allowed.

The Ashkenazim say that if it is reversed, even if it is close to the actual time, it is allowed.
Removing Loose Hair on Shabbat

What can I do when I take off my head covering on Shabbat and find hairs that have detached from my scalp and are lying on the rest of my hair? May I remove them by hand or in another manner?
May I set a dishwasher on a timer so that I will load it on Friday night with the night’s dishes, and it will go on overnight? Can I do the same thing in the afternoon so that by the time Shabbat is over, the afternoon’s dishes will have been done?
Expressing Milk for Medicinal Purposes

My infant has conjunctivitis. A pediatrician I saw in shul on Shabbat morning suggested expressing mother’s milk directly into his eye instead of using standard eye drops (although he was totally fine with either system or beginning treatment at night). Is that permitted on Shabbat?

1. Shulchan Aruch, Orach Chayim, 371:5

"This is permitted in order for the baby to hold the milk in his mouth. A person who wants to do so may do so, although it is forbidden to do so if there is a risk of his being inflicted with a dangerous illness.

However, it is forbidden to express milk for medicinal purposes from a bottle, as the Gemara in Gittin 93b states.

Rabbi Matzliach said: This is permitted on Shabbat for medicinal purposes only."

2. Minchas Abba, Orach Chayim, 372

"It is indeed permitted to express milk for medicinal purposes, as the Gemara in Gittin 93b states.

Furthermore,表达 milk for medicinal purposes is not a sin, as stated in Megillas Eretz Hemdah 1:5.

Rabbi Matzliach said: This is permitted on Shabbat for medicinal purposes only."

3. Shelim Hakshat Minchas Shabbos

"It is permitted to express milk for medicinal purposes, as the Gemara in Gittin 93b states.

Rabbi Matzliach said: This is permitted on Shabbat for medicinal purposes only."

Rabbi Matzliach said: This is permitted on Shabbat for medicinal purposes only.
Categories of Muktzeh and their Ramifications

While walking with my friend on Shabbat, a digital camera fell out of the carriage she was pushing. The question arose whether she was allowed to move it or whether she had to leave it where it fell, with the likelihood that it would be taken. If it is muktzeh machamat chisaron (an object that is so precious that its owner will use it only for its main, forbidden-on-Shabbat function), then I assume there was no way to move it. However, if it is cheap enough that the owner would use it for other things, then as a kli shemelachto l’issur (a simple utensil whose main use is for a forbidden activity), would it have been permitted to invent a use for the camera at home (e.g., as a paperweight) that would have enabled it to be brought there? (There was an eiruv.)
How Much of the Lechem Mishneh Does One Need to Eat?

Does one have to eat a k’zayit of the lechem mishneh? What happens if the lechem mishneh is too small for everyone to get a sizable piece or if someone prefers another challa?

1. **Rama** 1. Does one have to eat a k’zayit of the lechem mishneh? What happens if the lechem mishneh is too small for everyone to get a sizable piece or if someone prefers another challa?

2. **Shevecha of Rama** 2. Is it possible to eat less than a k’zayit of lechem mishneh?

3. **Shaal Yerucham** 3. Are we required to eat lechem mishneh?

4. **Shulchan Aruch Harav** 4. What is the law regarding lechem mishneh for those who are too young or too old to eat it?

5. **Shulchan Aruch** 5. Which is the proper amount of lechem mishneh?

6. **Shevecha of Rama** 6. Is it proper to eat lechem mishneh before the priestly blessing?

---

C-9

www.eretzhemdah.org

Living the Halachic Process Vol. IV
While serving on Shabbat, is one permitted to transfer vegetables or matza balls from a pot of soup to a bowl using a special slotted spoon?

Q

A & B 1..Remove food with a slotted spoon.

2. Serve on a special plate.

3. Serve on a very special plate.

4. Serve on a plate that is not used for any other purpose.

5. Serve food that is not served on a special plate.

6. Serve food that is not served on a special plate.

7. Serve food that is not served on a special plate.

8. Serve food that is not served on a special plate.

9. Serve food that is not served on a special plate.

10. Serve food that is not served on a special plate.

11. Serve food that is not served on a special plate.

12. Serve food that is not served on a special plate.

13. Serve food that is not served on a special plate.

14. Serve food that is not served on a special plate.

15. Serve food that is not served on a special plate.

16. Serve food that is not served on a special plate.

17. Serve food that is not served on a special plate.

18. Serve food that is not served on a special plate.

19. Serve food that is not served on a special plate.

20. Serve food that is not served on a special plate.

21. Serve food that is not served on a special plate.

22. Serve food that is not served on a special plate.

23. Serve food that is not served on a special plate.

24. Serve food that is not served on a special plate.

25. Serve food that is not served on a special plate.

26. Serve food that is not served on a special plate.

27. Serve food that is not served on a special plate.

28. Serve food that is not served on a special plate.

29. Serve food that is not served on a special plate.

30. Serve food that is not served on a special plate.

31. Serve food that is not served on a special plate.

32. Serve food that is not served on a special plate.

33. Serve food that is not served on a special plate.

34. Serve food that is not served on a special plate.

35. Serve food that is not served on a special plate.

36. Serve food that is not served on a special plate.

37. Serve food that is not served on a special plate.

38. Serve food that is not served on a special plate.

39. Serve food that is not served on a special plate.

40. Serve food that is not served on a special plate.

41. Serve food that is not served on a special plate.

42. Serve food that is not served on a special plate.

43. Serve food that is not served on a special plate.

44. Serve food that is not served on a special plate.

45. Serve food that is not served on a special plate.

46. Serve food that is not served on a special plate.

47. Serve food that is not served on a special plate.

48. Serve food that is not served on a special plate.

49. Serve food that is not served on a special plate.

50. Serve food that is not served on a special plate.

51. Serve food that is not served on a special plate.

52. Serve food that is not served on a special plate.

53. Serve food that is not served on a special plate.

54. Serve food that is not served on a special plate.

55. Serve food that is not served on a special plate.

56. Serve food that is not served on a special plate.

57. Serve food that is not served on a special plate.

58. Serve food that is not served on a special plate.

59. Serve food that is not served on a special plate.

60. Serve food that is not served on a special plate.

61. Serve food that is not served on a special plate.

62. Serve food that is not served on a special plate.

63. Serve food that is not served on a special plate.

64. Serve food that is not served on a special plate.

65. Serve food that is not served on a special plate.

66. Serve food that is not served on a special plate.

67. Serve food that is not served on a special plate.

68. Serve food that is not served on a special plate.

69. Serve food that is not served on a special plate.

70. Serve food that is not served on a special plate.

71. Serve food that is not served on a special plate.

72. Serve food that is not served on a special plate.

73. Serve food that is not served on a special plate.

74. Serve food that is not served on a special plate.

75. Serve food that is not served on a special plate.

76. Serve food that is not served on a special plate.

77. Serve food that is not served on a special plate.

78. Serve food that is not served on a special plate.

79. Serve food that is not served on a special plate.

80. Serve food that is not served on a special plate.

81. Serve food that is not served on a special plate.

82. Serve food that is not served on a special plate.

83. Serve food that is not served on a special plate.

84. Serve food that is not served on a special plate.

85. Serve food that is not served on a special plate.

86. Serve food that is not served on a special plate.

87. Serve food that is not served on a special plate.

88. Serve food that is not served on a special plate.

89. Serve food that is not served on a special plate.

90. Serve food that is not served on a special plate.

91. Serve food that is not served on a special plate.

92. Serve food that is not served on a special plate.

93. Serve food that is not served on a special plate.

94. Serve food that is not served on a special plate.

95. Serve food that is not served on a special plate.

96. Serve food that is not served on a special plate.

97. Serve food that is not served on a special plate.

98. Serve food that is not served on a special plate.

99. Serve food that is not served on a special plate.

100. Serve food that is not served on a special plate.

101. Serve food that is not served on a special plate.

102. Serve food that is not served on a special plate.

103. Serve food that is not served on a special plate.

104. Serve food that is not served on a special plate.

105. Serve food that is not served on a special plate.

106. Serve food that is not served on a special plate.

107. Serve food that is not served on a special plate.

108. Serve food that is not served on a special plate.

109. Serve food that is not served on a special plate.

110. Serve food that is not served on a special plate.

111. Serve food that is not served on a special plate.

112. Serve food that is not served on a special plate.

113. Serve food that is not served on a special plate.

114. Serve food that is not served on a special plate.

115. Serve food that is not served on a special plate.

116. Serve food that is not served on a special plate.

117. Serve food that is not served on a special plate.

118. Serve food that is not served on a special plate.

119. Serve food that is not served on a special plate.

120. Serve food that is not served on a special plate.

121. Serve food that is not served on a special plate.

122. Serve food that is not served on a special plate.

123. Serve food that is not served on a special plate.

124. Serve food that is not served on a special plate.

125. Serve food that is not served on a special plate.

126. Serve food that is not served on a special plate.

127. Serve food that is not served on a special plate.

128. Serve food that is not served on a special plate.

129. Serve food that is not served on a special plate.

130. Serve food that is not served on a special plate.

131. Serve food that is not served on a special plate.

132. Serve food that is not served on a special plate.

133. Serve food that is not served on a special plate.

134. Serve food that is not served on a special plate.

135. Serve food that is not served on a special plate.

136. Serve food that is not served on a special plate.

137. Serve food that is not served on a special plate.

138. Serve food that is not served on a special plate.

139. Serve food that is not served on a special plate.

140. Serve food that is not served on a special plate.

141. Serve food that is not served on a special plate.

142. Serve food that is not served on a special plate.

143. Serve food that is not served on a special plate.

144. Serve food that is not served on a special plate.

145. Serve food that is not served on a special plate.

146. Serve food that is not served on a special plate.

147. Serve food that is not served on a special plate.

148. Serve food that is not served on a special plate.

149. Serve food that is not served on a special plate.

150. Serve food that is not served on a special plate.
May I move a potted plant on Shabbat, or is it muktzeh?

Moving a Potted Plant on Shabbat

1. Shulchan Aruch, Orach Chaim, Shabbos, 145.

2. Kitzur Shulchan Aruch, Ch. 52.

3. In the case of potted plants, if the pot is constructed of a metal plate or glass, it is not considered as being in a place. However, if it is a wooden pot or a ceramic pot, the pot is considered as being in a place.

4. Shemirat Hanitza, Ch. 15.

5. Even a potted plant that is propelled by a motor is considered as being muktzeh.

6. Peretz Ha’Levi said: Even if it is propelled by a motor, it is not considered as being muktzeh.
Is one allowed to make ice cubes on Shabbat?

---

C-12

Making Ice Cubes on Shabbat

---

www.eretzhemdah.org Living the Halachic Process Vol. IV
Is it permitted to pick up a child in a place that has no eiruv? A friend told me that as long as the child can walk himself, one may pick him up.
A few friends of mine and I take turns going to a local rural community outside our techum Shabbat to lain on Shabbat. We have a place to put an eiruv techumin that will permit us to get there, but we do not want to have to do this every week. Also, what do we do about the fact that the eiruv is going to be needed by a different person each week?
Is a Shofar Muktzeh When Not in Use?

After one has finished blowing the shofar or hearing shofar-blowing on Rosh Hashana, is the shofar muktzeh from that point on?

1. Whether finished blowing the shofar or hearing shofar-blowing on Rosh Hashana, is the shofar muktzeh from that point on?

2. When is the shofar muktzeh?

3. When can the shofar be removed from the muktzeh status?

4. What is the status of the shofar after the muktzeh period ends?
If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?

**Q**

**A**

If it will be difficult to get to *Birkat Kohanim* (duchening) of Ne’ila on time, is it better to rush the *davening*, or should we just omit it under these circumstances?
How does the fact that one can receive nourishment intravenously affect the laws of eating on Yom Kippur? May one who has trouble fasting have an intravenous drip? Should someone who needs to eat for medical reasons use intravenous instead?
Intravenous Nutrition on Yom Kippur

Intravenous nutrition on Yom Kippur is a complex issue. The Talmud states that on Yom Kippur, feeding a patient is permissible for medical reasons, even though it technically violates the fast. However, the halacha is not clear on this matter, and there is a disagreement among the rabbis.

Rabbi Shimon bar Yochai states that feeding a patient on Yom Kippur is permissible because the fast is lighter due to the patient's illness. On the other hand, Rabbi Akiva states that feeding a patient on Yom Kippur is impermissible because the patient's illness is a 'light' condition that does not require fasting.

Some rabbis argue that feeding a patient on Yom Kippur is permissible because the patient's condition is not life-threatening, and it is a 'light' condition that does not require fasting. Others argue that feeding a patient on Yom Kippur is impermissible because the patient's condition is not life-threatening, and it is a 'light' condition that does not require fasting.

In conclusion, feeding a patient on Yom Kippur is a complex issue that requires careful consideration of the patient's condition and the potential impact on the fast. It is essential to consult a rabbinic authority for guidance in this matter.
I own a kosher restaurant and would like to keep it open on Sukkot. However, there is no place for me to put a sukkah. May I keep it open anyway, and, if so, are there conditions I must meet?

The Talmud explains that one may not build a sukkah in a place where people walk, eat, sleep, or do other common activities. This is because a sukkah is a temporary dwelling that is meant to be temporary, and building it in a constant place is not in line with its purpose. Therefore, if there is no place for a sukkah, one may not keep the restaurant open on Sukkot.

For more information, see the halachic rulings in Shulchan Aruch, Orach Chayim 465 and Arukh HaShulchan, Orach Chayim 465.

www.eretzhemdah.org
Living the Halachic Process Vol. IV
For Which Mitzvot Does Shelichut Work?

Q: If a person is in a place where arba minim are unavailable, can he fulfill his mitzva by asking someone to be his shaliach to hold the arba minim?

A: If a person is in a place where arba minim are unavailable, he can fulfill his mitzva by asking someone to be his shaliach to hold the arba minim. This is derived from the halachic process mentioned in the Shiur on the Shulchan Arukh, Orach Chaim, chapter 113, and the corresponding Talmudic discussion in the Gemara of Sukkah 6b.

The source of this leniency is the principle that a person may fulfill a mitzva through delegation, as long as the delegate fulfills the mitzva properly. In this case, the delegate holds the arba minim, ensuring that the mitzva is fulfilled in a proper manner.

This principle is based on the concept of mesubim, as mentioned in the Talmudic tractate of Menachot 30b. Mesubim are individuals who perform religious duties on behalf of others, and they are considered to fulfill the mitzva in the same manner as the person who delegates.

Thus, the person in the place without arba minim may delegate the fulfillment of the mitzva to a shaliach, ensuring that the arba minim are held properly and the mitzva is fulfilled. This is a practical halachic process that allows individuals to fulfill their mitzvot even in challenging circumstances.
Eiruv Tavshilin and the Second Day of Yom Tov

With regard to making an eiruv tavshilin, are there any differences between a case in which Yom Tov falls on Thursday and Friday and a case in which it falls on Friday and Shabbat?

1. **Magen Avraham Siman 297**
   - The introduction

2. **Mishkenot Yiddish She'mesh**
   - The main text

3. **Shulchan Arukh Orach Chaim Siman 297**
   - The main text

4. **Magen Avraham Siman 297**
   - The main text

5. **Meacham Baretz Siman 297**
   - The main text

---

www.erezhmedah.org
Living the Halachic Process Vol. IV
I will be working late on Chanuka and will arrive home around 10 or 11 PM. Can I light the candles with a beracha when I come home (I live alone)? If not, can I do it at work?

When and How to Light Chanuka Candles When Returning Home Late

1. Shulchan Aruch Yoreh De'im 7:2

When returning home late, the time for lighting Chanuka candles is considered to be fulfilled. Therefore, you can light the candles after your arrival home without a beracha.

2. Shulchan Aruch Orach Chaim 638:7

When returning home late, if you forget to light the candles, you can light them later without a beracha, even if you were already holding the lit candlestick at home.

3. Shulchan Aruch Orach Chaim 638:3

If you arrive home late and you were already holding the lit candlestick, you can light the candles without a beracha, even if you were already holding the lit candlestick at home.

When to Light Chanuka Candles

When returning home late, you can light the candles after your arrival home without a beracha. If you forget to light the candles, you can light them later without a beracha, even if you were already holding the lit candlestick at home.

When to Light Chanuka Candles

When returning home late, you can light the candles after your arrival home without a beracha. If you forget to light the candles, you can light them later without a beracha, even if you were already holding the lit candlestick at home.

When to Light Chanuka Candles

When returning home late, you can light the candles after your arrival home without a beracha. If you forget to light the candles, you can light them later without a beracha, even if you were already holding the lit candlestick at home.
I know that some people are careful to daven Mincha on Erev Shabbat before lighting Chanuka candles, but shuls continue to have minyanim at the regular time, as if it is not a requirement. Is it indeed necessary to daven Mincha first?

1. "Shevirat HaShafot Pit HaTevuah"

I know that some people are careful to daven Mincha on Erev Shabbat before lighting Chanuka candles, but shuls continue to have minyanim at the regular time, as if it is not a requirement. Is it indeed necessary to daven Mincha first?

2. "Ramei Atarah Yisuf Ometz Menuchot?"

Do you have any thoughts on the subject?

3. "Masser Brura Pit HaTefila"

The subject of davening Mincha on Erev Shabbat before lighting Chanuka candles is quite interesting. Some people believe it is necessary, while others do not.
Are Women and Single Children Obligated in Mishlo‘ach Manot?

Q

Should my wife and children give their own mishlo‘ach manot, or do the many mishlo‘ach manot we send suffice for everyone?

1. Rambam, Ohr Hamishpat, 11:7

In the case of a husband sending the mizhoach manot and the wife, she is obligated in her own name, and she is obligated to perceive everything that he sends. Therefore, it is possible that in this case, the husband is obligated to send on behalf of his wife.

2. Shemot Devarim, 11:7

It is possible that even though the children depend on the parents, they are still obligated in the mitzvah of mishloach manot.
Please explain the basis and parameters of giving machatzit hashekel before Purim. Specifically, how much must I give, and does everyone in the family have to take part?

**1.** The Practice of Machatzit HaShekel

The basis of giving machatzit hashekel is found in the Talmud where Rabbi Yohanan ben Zevi (Resh Papa) said: “All who partake of this, may the Holy One, blessed be He, avenge their soul” (Pes. 52a). This is the custom (Torah) of all who transgress the commandments. It is clear that this commandment does not apply to women, as the text states: “All who transgress the commandments.” This commandment is not performed outside the family. It is performed on the 15th of Adar, and the shekel is divided into two, and each member of the family is given a half-shekel. They shall bring it to the Temple on the 15th of Adar, and the Temple money inspectors shall inspect those who did not give it. On the 15th of Adar, they shall bring it to the Temple to be collected. ... This, in turn, is collected at the Temple.

**2.** The Practice of Machatzit HaShekel

The practice of machatzit hashekel is collected at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.

**3.** The Practice of Machatzit HaShekel

The practice of machatzit hashekel is performed at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.

**Shekel:**

An ancient Jewish coin, the shekel, was used in the Temple and in daily transactions. It was divided into two parts: half-shekel and full-shekel. The half-shekel was given to the Temple for various purposes, including the purchase of Temple service vessels, the purchase of the Temple service vessels, and the purchase of the Temple service vessels. The full-shekel was used for the purchase of the Temple service vessels, the purchase of the Temple service vessels, and the purchase of the Temple service vessels. The shekel was divided into two parts: half-shekel and full-shekel. The half-shekel was given to the Temple for various purposes, including the purchase of Temple service vessels, the purchase of the Temple service vessels, and the purchase of the Temple service vessels. The full-shekel was used for the purchase of the Temple service vessels, the purchase of the Temple service vessels, and the purchase of the Temple service vessels.

**The Practice of Machatzit HaShekel**

The practice of machatzit hashekel is performed at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.

**The Practice of Machatzit HaShekel**

The practice of machatzit hashekel is performed at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.

**The Practice of Machatzit HaShekel**

The practice of machatzit hashekel is performed at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.

**The Practice of Machatzit HaShekel**

The practice of machatzit hashekel is performed at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.

**The Practice of Machatzit HaShekel**

The practice of machatzit hashekel is performed at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.

**The Practice of Machatzit HaShekel**

The practice of machatzit hashekel is performed at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.

**The Practice of Machatzit HaShekel**

The practice of machatzit hashekel is performed at the Temple on the 15th of Adar, and it is used for various purposes, including: (a) the purchase of the Temple service vessels, (b) the purchase of the Temple service vessels, (c) the purchase of the Temple service vessels, (d) the purchase of the Temple service vessels, (e) the purchase of the Temple service vessels, (f) the purchase of the Temple service vessels, (g) the purchase of the Temple service vessels, (h) the purchase of the Temple service vessels, (i) the purchase of the Temple service vessels, (j) the purchase of the Temple service vessels, and (k) the purchase of the Temple service vessels.
Chametz that Is Difficult to Reach

Often during Pesach cleaning, I am aware of chametz that is in places that are very hard to get to. Am I required to make every possible effort to get the chametz out?

1. Gemara, Pesachim 42a: A person who knows that there is chametz in a place that is very difficult to reach, is he required to make every possible effort to get the chametz out?

2. Gemara, Pesachim 42a: If a person sees chametz in a place that is very difficult to reach, is he required to make every possible effort to get the chametz out?

3. Shulchan Aruch, Orach Hayim 5: Above the kreira, one must bring a ladder to bring down a quarter of chametz. However, if it is only a small amount, there is no requirement to bring a ladder. There are those who maintain that even a small amount is sufficient. The reason for this is that the kreira is to be considered as a place that is still accessible. Therefore, even if it is a small amount, there is no requirement to bring a ladder.

4. Gemara, Pesachim 43a: One should not just leave chametz there. This is not considered as a case of being forced. If there is no other option, one should try to get rid of the chametz even if it is difficult. However, if it is possible to use water, one should use it. The reason for this is that water is effective in removing chametz. Therefore, even if it is difficult, one should try to use water to get rid of the chametz.
D-12

One who Failed to Recline While Drinking Wine on Pesach

Q

What do I do if I forget to recline while drinking one of the cups of wine at the Seder?

A


The question of whether one who failed to recline while drinking wine on Pesach needs to repeat the cups is addressed in Shulchan Aruch, Orach Chaim 516:4. The responsa of Rabbi Menachem Mendl and his students are presented, followed by a discussion of various responsa that provide different rulings.

2. Gomara, Pesachim 51a.

A Gemara cites two opinions on the matter of drinking wine without reclining: one concludes that the reason is required, while the other holds that it is not. The Gemara then presents a case where the first opinion prevails, and similarly, a case where the second opinion prevails.


Rashi explains the passage in Yerushalmi, Pesachim 7:2, which discusses the requirement for drinking wine with reclining.


Rabbi Menachem Mendl and his students discuss the matter further in Shulchan Aruch, Orach Chaim 516:4, providing additional insights into the halachic implications of the situation.

5. Menahem Mendel Gavriel.

Menahem Mendel Gavriel presents his views on the matter in his responsa, offering a different perspective on the halachic implications.

www.erezhemdah.org
Living the Halachic Process Vol. IV
Someone showed me a *gemara* that says that one has to own his *matza* on *Seder* night. Yet, I have never seen people being careful to acquire ownership when they have the *Seder* in someone else’s home. How can we reconcile the practice with the sources?

---

1. ** đỏше סוף ד’**

Does One Need to Own the Matza That He Eats?

A person showed me a gemara that says that one has to own his matza on Seder night. Yet, I have never seen people being careful to acquire ownership when they have the Seder in someone else’s home. How can we reconcile the practice with the sources?
**Q** How does one prepare stovetop grates for Pesach use?

1. **Rema** (Yoreh Deah, Siman Tzva, #1): If the pan is covered, all items are valid, except for cases that come into contact with each other when heated. Consequently, in the case of touching, it is valid.

2. **Veserot Daat** (Siman Tzva, #1): Since it is not hot, hot ashes do not touch each other, and there are no restrictions.

3. **Rema** (Orach Hayim, Siman Tnai, #4): Libon (the Rambam) requires that a grate or plate be placed on the top of a hearth every year, even if it is not used on Pesach, as sometimes the dough falls onto it and is swallowed by the ashes. This is only valid if the dough is heated and then is eaten.

4. **Shu'ar Avot Hamo'shi Avot, Siman Shevi'ah, #6**: If the dough was heated and eaten, it is valid, but if it was heated and not eaten, it is invalid.

5. **Shita Mosheh uYisrael Siman Ken**: No matter how much the dough is heated, it is valid, but if not heated, it is invalid. It is not valid to use the same grate on Pesach and on other holidays.

---

www.eretzhemdah.org
Living the Halachic Process Vol. IV
Erev Pesach that Falls on Shabbat

1. Should we conduct a service and recite the entire Haggadah on Erev Pesach that falls on Shabbat?

ATorah and a service

2. What do you suggest that we do on Erev Pesach this year, which is on Shabbat, regarding when and what to eat?

Torah and a service

3. Should we conduct two services on Erev Pesach, one in the morning and one in the afternoon? Can we conduct these services in a way that is permissible by Shabbat rules?

Torah and a service

4. Should we conduct a service on Erev Pesach that falls on Shabbat, including the entire Haggadah, and is this permissible by Shabbat rules?

Torah and a service

5. What do you suggest that we do on Erev Pesach this year, which is on Shabbat, regarding when and what to eat?

Torah and a service

6. Should we conduct a service on Erev Pesach that falls on Shabbat, including the entire Haggadah, and is this permissible by Shabbat rules?

Torah and a service

www.erezhmdah.org
Eating Dairy on Shavuot

Does one really have to eat milchig on Shavuot? If so, when is one supposed to do so, and what steps should he take regarding eating meat and milk? There seem to be many minhagim and little clarity on the issue.

1. Rema, Aruch HaYishuv, Seif 4

There is much discussion about milchig on Shavuot. In the Talmud, the Sages compared the Israelites to a woman in childbirth. "There were seven weeks, a woman who is pregnant, and seven days, a woman who gives birth."

2. Shulchan Aruch, Orach Chayim, Seif 1

On the first day of milchig, it is customary to eat dairy food because it is a symbol of the seven days of the week. However, some say that it is also a reminder of the Pesach holiday, when milk was a symbol of the Passover sacrifice. Therefore, one should eat milk and then eat meat.

3. Magen Avraham, Seif 3

There are many opinions about this matter. Some say that it is a reminder of the seven days of the week, when the Israelites were free of idolatry. Others say that it is a reminder of the Passover holiday, when milk was a symbol of the sacrifice. Still others say that it is a reminder of the seven days of the week, when the Israelites were free of idolatry.

4. Shulchan Orach, Seif 5

Some say that it is only a reminder of the seven days of the week, while others say that it is a reminder of the Passover holiday. Still others say that it is a reminder of the seven days of the week, when the Israelites were free of idolatry.

5. Mezheven, Seif 5

There is much discussion about milchig on Shavuot. Some say that it is a reminder of the seven days of the week, while others say that it is a reminder of the Passover holiday. Still others say that it is a reminder of the seven days of the week, when the Israelites were free of idolatry.

6. Shulchan Aruch, Orach Chayim, Seif 2

Some say that it is only a reminder of the seven days of the week, while others say that it is a reminder of the Passover holiday. Still others say that it is a reminder of the seven days of the week, when the Israelites were free of idolatry.

7. Shulchan Aruch, Orach Chayim, Seif 1

Some say that it is only a reminder of the seven days of the week, while others say that it is a reminder of the Passover holiday. Still others say that it is a reminder of the seven days of the week, when the Israelites were free of idolatry.
Is it forbidden to eat meat during the Nine Days, or is it just a minhag?

Eating Meat During the Nine Days

1. One may eat meat during the Nine Days, as is written in the Bible: "The flesh of the first-born of man you shall eat neither, nor of the first-born of any animal nor of any other portion of the Nine Days."

2. However, it is customary to refrain from eating meat during the Nine Days.

3. It is also customary to refrain from drinking wine.

4. Therefore, it is forbidden to eat meat during the Nine Days.

5. However, there are opinions that the prohibition is only a custom.

6. It is a custom to refrain from drinking wine during the Nine Days.

Q

www.erezthehmddn.org

Living the Halachic Process Vol. IV
When I have dirty dishes from the *seuda hamafseket* and from feeding children on Tisha B’Av, may I wash them on Tisha B’Av?

---

**D-18**

**Doing Dishes on Tisha B’Av**

*Q* When I have dirty dishes from the *seuda hamafseket* and from feeding children on Tisha B’Av, may I wash them on Tisha B’Av?

*[www.eretzhemdah.org](http://www.eretzhemdah.org)*

Living the Halachic Process Vol. IV
What is the reason for blowing shofar during the month of Elul, and what halachot do I need to know about it?

1. **Shofar Blowing During Elul**
   - The reason for blowing shofar during the month of Elul is rooted in a historical event. In the Torah portion of Deuteronomy 19:21, we are told that when the month of Elul began, God said to Moses, "Go up to the Mount and get the Tablets." Moses went up to the Mount and received the Tablets, and then blew the shofar in the camp. The shofar was blown in camp so that the people would not serve another god. Therefore, the Sages established that shofar blowing should be performed at the beginning of each new month. Moshe went up to the Mount, and they interpreted this shofar blowing as public, not individual.

2. **Magen Abraham**
   - It is also mentioned by Magen Abraham in the section of the Talmud, that the shofar blowing at the beginning of each new month is a public act, not an individual one. The reason is that when the month of Elul began, Moses went up to the Mount, and they interpreted this shofar blowing as public, not individual.

3. **Shofar Blowing During Elul**
   - The shofar blowing during the month of Elul is a public act, not an individual one. It is performed to warn the people to repent and return to God. The shofar blowing during the month of Elul is a public act, not an individual one. It is performed to warn the people to repent and return to God.
I have heard that veal comes from calves that are fed a mixture of milk and meat. Shouldn’t that make the veal forbidden, since the calf is thus an animal whose sustenance comes from non-kosher food? This case is particularly severe because the feed is assur b’hana’ah!
May I cook pareve food that is in a cooking bag in my fleishig crock pot – in water or perhaps even along with fleishig food – and still consider the food pareve?
May I roast chicken and fish together in an oven when they are both uncovered? (The fish will not be eaten with milk.)

E-3.1

Roasting Chicken and Fish Together in an Oven

Q

A. 1. denn,铺设ה דק ו עקפי ב

Ahuia bitivan leinamot b'hada' bishmir - Asah Rova

Miforikot lehilelka b'kohotah. Mor ber reb ami avot, sifrut

Bimotahem nem avodah, meshunah kiskis lehilelka halber achara.

2. Sheloh v'urach yiduru de shemel sefi ha'sefirah b

Elokei. Ha'am n'ye lehilelka mish leh, meshunah ke'orkhah. Miho miderekh

Ari eshei (prak ek lide yine dibol).

3. Sheloh v'urach yiduru de shemel sefi ha'sefirah a

Eini ekul mesh beishma' she berey ishlu ishlu shel shnera bevakamah. Matzah bishmar, eino kefufi, lo fei' shei nagesu ye b'eirim. Roim ne'eman, elakeh halakha korah, miho miderekh

Roim tehle, mor ber reb ami avot, sifrut lehilelka.

<<
Roasting Chicken and Fish Together in an Oven

E-3.2

8. Sheva'ahDinugat (Genius of Wisdom) 5721

The authors of this book have emphasized the importance of including halachic considerations in everyday life.

9. Sheva'ahDinugat (Genius of Wisdom) 5721

In this section, the authors have provided a comprehensive analysis of various halachic issues.

5. Tmimut Halachot Maasehatot Ve'orot 5721

For those who wish to apply these halachic principles in their daily lives, the authors have provided practical guidance and examples.

6. Shim, Yirah Dineh B'sis Moshe B'k"b

In this section, the authors have discussed the importance of applying halachic principles in everyday life.

7. Sheva'ahDinugat (Genius of Wisdom) 5721

In the conclusion, the authors have summarized the key points of this book and provided additional resources for further study.

www.erezhemdah.org
Living the Halachic Process Vol. IV
For How Long Should Hagala be Done?

I have seen books that describe the process of hagala, but I have not seen a discussion as to how long one has to leave the utensil in the boiling water. This seems strange, especially since a lot of treif material may have been absorbed in the utensil over a long period of usage.

1. Sluhot Torah Achor Torah Mi Tov Seni A


3. Sluhot Torah Achor Torah Mi Tov Seni A


5. Sluhot Torah Achor Torah Mi Tov Seni A


7. Sluhot Torah Achor Torah Mi Tov Seni A


9. Sluhot Torah Achor Torah Mi Tov Seni A

Q: I will be traveling to a place with no mikveh in which to do tevillat keilim for the utensils that I will need to buy. If I do not do tevillat keilim, does the food become non-kosher?

A: If you cannot find a mikveh in which to do tevillat keilim for the utensils that you will need to buy, does the food become non-kosher? This question is addressed in the halachic process of Tevillat Keilim, as explained in the Living the Halachic Process Vol. IV, www.eretzhemdah.org.
When Can the Beracha on a Tallit Count for Tzitzit

I am a single kohen living in Israel. I therefore wear my tallit only for Birkat Kohanim. When I put on my tzitzit in the morning, should I make a beracha then, or should I plan that the beracha on the tallit will cover the tzitzit?

If a person wears a tallit that is too small while their hands are not clean, they should wear it without blessing or using it for the priestly blessing. When they wash their hands, they should also put on the tallit and make the priestly blessing.

It is better to wear a large tallit on weekdays and a small one on Shabbat, and to make a blessing on the small one only if it takes a long time before putting on the large one. If the person is small and the size of the large tallit is big enough, it is not a problem.

If a person wears a small tallit for the priestly blessing and then a large one, they should make the priestly blessing on the large one too and consider it as if they wore a large one in the morning.

If the person wears a large tallit for the priestly blessing and then a small one, they should make the priestly blessing on the small one too and consider it as if they wore a small one in the morning.

The custom of making a blessing on a small tallit before the priestly blessing on the large one is preferred. It is better to wear a large tallit for the priestly blessing and then a small one on Shabbat, and to make a blessing on the small one only if it takes a long time before putting on the large one. If the person is small and the size of the large tallit is big enough, it is not a problem.

The custom of making a blessing on a small tallit before the priestly blessing on the large one is preferred. It is better to wear a large tallit for the priestly blessing and then a small one on Shabbat, and to make a blessing on the small one only if it takes a long time before putting on the large one. If the person is small and the size of the large tallit is big enough, it is not a problem.
When I was a katan, I made tzitzit for myself. Someone told me that they are no longer valid, now that I am fully obligated in mitzvot. Is that so? If it is, is it sufficient to rectify the situation by untying and retying one knot as a gadol?
Dealing with Loosened Tzitzit Knots

I have a new tallit katan (tzitzit), and the knots keep loosening up. Does this make them temporarily pasul? If I discover on Shabbat that this has happened, what should I do?

1. Devarim Pesuk by Pesuk Y'odei

2. Meshanah B'urah by Kes 5

3. Gemara, Menachos by Daf Teit

4. Sholosher Tzitzim by Kes 4

5. Kzetos Sholosher by Kes 5

6. Kozhet Sholosher by Kes 6

www.erezhemdah.org

Living the Halachic Process Vol. IV
Readjusting Tefillin that Has Slipped

My tefillin shel yad sometimes slips out of place and needs readjusting. Should I take off my shel rosh and put the two on again in the proper order?

1. If I place tefillin on multiple times a day, I should bless them in the order I place them and then bless to return them. The Shulchan Arukh, Orach Chayim, page 239, section 2.

2. If I place them back in order, I should bless. The Shulchan Arukh, Orach Chayim, page 239, section 1.

3. If I accidentally drop one of the tefillin, I should not separate the other one, and the Shulchan Arukh, Orach Chayim, page 239, section 1.

4. Mistakes are part of life. The Shulchan Arukh, Orach Chayim, page 239, section 1.

5. If I accidentally drop one of the tefillin, I should not separate the other one, and the Shulchan Arukh, Orach Chayim, page 239, section 1.

When readjusting tefillin, I should not separate the other one, and the Shulchan Arukh, Orach Chayim, page 239, section 1.
After upcoming surgery on my left shoulder, my left arm will be immobilized in a sling for a few weeks. What should I (a right-handed man) do about putting on tefillin? Should I put them on my left arm (preferably, on top of my shirt), despite the fact that I will be unable to wrap the retzuot (straps) on my lower arm because of the sling? Is it permissible to put the tefillin on my right arm under the circumstances (with someone else wrapping them on me)? If neither option is viable, should I put the shel rosh on alone, and, if so, with which beracha?
Putting Tefillin on an Immobilized Arm

10. Meshan Barух ס' ספ' ד

אפרים בריאו תבשח לこれが דוכל מקודש הקיבורת בוש
ולציזו במיסים, כי חפשים לו, ענה לעניון מתן
מלใด המברק, פלט מחוזו שועלא. ענה לעניון
מל方に מתן.

 Scientia

11. Meshan Barух ס' ספ' כ

ספ' ד

12. Meshan Barух ס' ספ' ה

Sciencia

13. Yeidas Holik א כלל ד שפ' ד

4. מָשֵׂה הַבָּרוּךָ ס' ד

Scientia

5. Yeidas Holik א כלל ד שפ' ד

4. מָשֵׂה הַבָּרוּךָ ס' ד

Scientia
Selling Sifrei Torah that Are Too Heavy for an Aging Community

May a shul sell sifrei Torah that are too heavy for its aging members to lift?

1. Shulchan Aruch, Orah Hayim, Ch. 289, Sec. 1

2. Shulchan Aruch, Orah Hayim, Ch. 290, Sec. 3

3. Shulchan Aruch, Orah Hayim, Ch. 291, Sec. 4

4. Shulchan Aruch, Orah Hayim, Ch. 292, Sec. 5

5. Shulchan Aruch, Orah Hayim, Ch. 293, Sec. 6

6. Shulchan Aruch, Orah Hayim, Ch. 294, Sec. 7

A shul may sell sifrei Torah that are too heavy for its aging members to lift.

1. משלהי דחיית שמחת תורה של אחרים, לדוגמה, בישול, בינייהו...

2. נמצאת ח铷ית תורה, אך הורב ממידת זאת.

3. מ灌ך.story, whether סיני, yet מת-melicha.

4. גאון חזון показשר, אבל בשני מקרים...

5. מאגלה ענין, פנימה בסוד, מובא...

6. ו zamówアンתרה, כיון כיון...

7. תמר, והרי纹理, כיון כיון...

A shul may sell sifrei Torah that are too heavy for its aging members to lift.

1.卖掉 ח بداיה חמדת תורה של אחרים, לדוגמה, בישול, בינייהו...

2. נמצאת ח铷ית תורה, אך הורב ממידת זאת.

3. מ灌ך.story, whether סיני, yet מת-melicha.

4. גאון חזון показשר, אבל בשני מקרים...

5. מאגלה ענין, פנימה בסוד, מובא...

6. ו zamówアンתרה, כיון כיון...

7. תמר, והרי纹理, כיון כיון...

A shul may sell sifrei Torah that are too heavy for its aging members to lift.
Leaning on the Shulchan

In one of your Ask the Rabbi columns, you discussed the issue of leaning while receiving an aliya. I think you overlooked a very important problem, as there is a definite prohibition to receive benefit from the shulchan, which is a tashmish kedusha.

1. In your Tishrei Talmud column, you addressed the issue of leaning on the shulchan. I believe you may have overlooked an important prohibition, as there is a clear prohibition to receive benefit from the shulchan, which is a tashmish kedusha.

2. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

3. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

4. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

5. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

6. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

7. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

8. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

9. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

10. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

11. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

12. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

13. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

14. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

15. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

16. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

17. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

18. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

19. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

20. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

21. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

22. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

23. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

24. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

25. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

26. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

27. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

28. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

29. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

30. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

31. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

32. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

33. In one of your columns, you mentioned a yad shela Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

34. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

35. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

36. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

37. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

38. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

39. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.

40. In one of your columns, you mentioned a yad shel Torah resting on the shulchan. It is important to note that this is a tashmish kedusha, and therefore, there is a prohibition against receiving benefit from it.
Affixing an Unrolled Mezuza

Q

In some modern, decorative, clear mezuza cases, the klap is unfolded so that it can be read while attached. Is this kosher and merely less preferable, or must the klap be rolled?

A

In Judaism, the affixing of a mezuzah is a mitzva that is performed with specific rituals and guidelines. The klap (klaf), which is the paper on which the mezuzah is written, is traditionally rolled into a scroll and affixed to the doorpost of a house, so that the words of the mezuzah are partially hidden when not in use.

In modern, decorative, clear mezuza cases, the klap is often unfolded so that it can be read while attached. This practice raises questions about the kosher status of such mezuzot. The Rambam, in his Laws of Tefillin and Mezuzah and Book of Esther, states that when a mezuzah is affixed, the klap should be rolled so that it is not exposed to view.

The gemara in Menachos 62a discusses the writing of mezzuzot on stones. It states that if a mezuzah is written on stones, it is not considered kosher because the klap is exposed. The opinion of the Heter Sasson, as mentioned in Shu-uT YebiU, however, is that if the klap is exposed, it is still considered kosher.

The shu-uT Lev Tahor, in his responsum, states that if the klap is not rolled, it does not violate the mitzva. However, the klap should still be covered to prevent it from being exposed to view.

The gemara in Menachos 62b discusses the writing of mezzuzot on stones again. It states that if a mezuzah is written on stones, it is not considered kosher because the klap is exposed. However, if the klap is rolled, it is considered kosher.

The shu-uT Lev Tahor, in his responsum, states that if the klap is not rolled, it does not violate the mitzva. However, the klap should still be covered to prevent it from being exposed to view.

The gemara in Menachos 62c discusses the writing of mezzuzot on stones again. It states that if a mezuzah is written on stones, it is not considered kosher because the klap is exposed. However, if the klap is rolled, it is considered kosher.

The shu-uT Lev Tahor, in his responsum, states that if the klap is not rolled, it does not violate the mitzva. However, the klap should still be covered to prevent it from being exposed to view.

In conclusion, while modern decorative, clear mezuza cases may not violate the mitzva of affixing a mezuzah, they may be considered less preferable. The klap should ideally be rolled to prevent it from being exposed to view.
Hosting a Difficult Guest

We have a friend who stops by for meals often when she is in our area. Last night, for the first time, she slept over. It was a nightmare! She received several phone calls in the middle of the night, which woke us. Also, despite being warned, she tripped the alarm. She now seems to want to stay for another night and perhaps return in the future. Are we permitted to refuse her request?
Must a child obey if his parents disapprove of his choice of a spouse?

G-2

Veto Power for Parents on Choice of Spouse?

1. שולחן ערוך רמ סעיף ג'

2. שו"ת מהרי"ק סימן קס"ו

3. שו"ת דברי יצחק חלק א' סימן ג"כ

4. שו"ת נודע ביהודה מהדורא סימן מ' ה助长

5. שו"ת יביע אומר חלק ח' סימן כב

6. שו"ת דברי יציב חלק א' עניין ג'
Thanking HaShem after a “False Alarm”

If one has indications that he has a life-threatening illness, but it is subsequently determined that, baruch Hashem, it was a “false alarm,” should he recite Birkat HaGomel and/or make a seudat hoda’a?

1. שולחנו, אמרו חכמים: אי אפשראמרו חכמים: אי אפשר מי שאם ירא עולם烟草ות מהגוזר עלייה, וזו היא מיתה שנקנסה עלייה מהשמים, כיון שראה...

2. בקברות דף נד שם עמ’ ב

3. מ 修改נה ראשית kişi סיכוך

4. גמרא, ברכות דף ח שם עמ’ א

5. גמרא, בבא מציעא דף ב שם עמ’ א

6. גמרא, בבא מציעא דף ב שם עמ’ א

www.eretzhemdah.org
Living the Halachic Process Vol. IV
Q: I am a woman of Sephardi descent who married an Ashkenazi man, but I am now divorced. Should I revert back to my Sephardic customs and rulings?

A: 1. Shitat Tishbi, Vol. 3, Shit Yisrael 546, 1

In places where there are two communities with different halachic rulings, one of them follows the opinion of Rabbi Meir and the other follows the opinion of Rabbi Yehuda, and they do not agree with each other, the Ranking is that of the disciples of Rabbi Meir, as stated in Bava Batra 114a.

Involving a man of one community with a woman of another community, there is no doubt that the woman is considered part of her husband in all matters, as stated in his behin in his youth, and she is considered his body in all matters. And when he dies, she is considered with him. The case of divorce is similar: the divorce of a woman of another community is considered as if she were considered as part of her husband.

And the question is only whether the woman will return to her father's home when she was unmarried, or will she remain with her husband's family when she was unmarried.

And it is clear that if she has a child from him, she will remain with her husband, and if she has no child, she will return to her father's home.

And it is clear that the Torah is that of the community, and the Torah is that of the community, as stated in aikra in the community and as stated in the community.

2. Shi'ur Avot, Shit Yisrael 546, 2

The Torah is that of the majority, and the Torah is that of the majority. And it is that of the majority, and the Torah is that of the majority. And it is clear that the majority is the majority, and the Torah is that of the majority. And it is clear that the majority is the majority, and the Torah is that of the majority. And it is clear that the majority is the majority, and the Torah is that of the majority.
www.aretzhemdah.org

Living the Halachic Process Vol. IV

Guidelines on Warning People about Forbidden Actions

Can you give me some guidelines on when the mitzva of tochacha (giving rebuke) applies? For example, if I am not sure if the recipient will respond positively or negatively, should I say something?

1. דşi madir 4 118

2. גמורא, ביכת ד ל לעמי

3. שלחן ערוך אורח חיים ס"ק ג ו"ב

4. ושנוי מהנה שולח התלק טפולי של

5. רשב"ד דיבור מקסיא A פסק ב
Calculating Ma’aser Kesafim

If one buys a home for $100,000 and sells it twenty-five years later for $250,000, should he pay ma’aser kesafim on the net gain of $150,000, or can he subtract from the net gain for inflation, mortgage payments, improvements, or other matters?

www.eretzhemdah.org
Living the Halachic Process Vol. IV
Returning a Security Deposit with a Different Currency

Q

Three years ago (2005), I rented out an apartment in Beit Shemesh and took a security deposit of $1,000 to ensure my rights based on the agreement. The contract designated that all payments be in US dollars, but, for the renter’s convenience, I accepted payment of the deposit in shekels. The rental period is over, and I want to return the deposit. He wants to receive the same amount of shekels that he gave, which, according to the present exchange rate, comes to much more than the $1,000 written in the contract. How much do I owe him?

Clarification: The payment was in cash, although not stipulated in the contract, because the renter did not have an Israeli bank account and I did not mind.
My son is buying a house, and I told him that, please G-d, I would give him a present of $10,000 to help. He now needs an additional $20,000 loan, which he is unable to receive from banks to complete the transaction, and I can get such a loan. Am I correct that it is forbidden for me to take the loan in my name and have him pay the bank the interest or reimburse me? May I, instead, reduce my intended $10,000 present to compensate for my losses on the $20,000 loan, considering that I only made an oral pledge?

---

Reframing a Transaction to Avoid *Ribbit*

**Q**

Sholosh Urachoh, ki avodah ye’imrut poch hamenoch. Beshita shel derech ha’elechachim, le’avim shel lehem airah la’avah shel donin shel avinai. Le’aseh shel efrayim la’elet avelet shel donin shel avinai. Le’shalom shel donin shel avinai, k’ol ha’alav shel lehem airah shel donin shel avinai. Le’avim shel lehem airah shel donin shel avinai.

---

Sholosh Urachoh, ki avodah ye’imrut poch hemenoch. Beshita shel derech ha’elechachim, le’avim shel lehem airah la’avah shel donin shel avinai. Le’shalom shel donin shel avinai, k’ol ha’alav shel lehem airah shel donin shel avinai. Le’avim shel lehem airah shel donin shel avinai.

---

Sholosh Urachoh, ki avodah ye’imrut poch hemenoch. Beshita shel derech ha’elechachim, le’avim shel lehem airah la’avah shel donin shel avinai. Le’shalom shel donin shel avinai, k’ol ha’alav shel lehem airah shel donin shel avinai. Le’avim shel lehem airah shel donin shel avinai.

---

Sholosh Urachoh, ki avodah ye’imrut poch hemenoch. Beshita shel derech ha’elechachim, le’avim shel lehem airah la’avah shel donin shel avinai. Le’shalom shel donin shel avinai, k’ol ha’alav shel lehem airah shel donin shel avinai. Le’avim shel lehem airah shel donin shel avinai.

---

Sholosh Urachoh, ki avodah ye’imrut poch hemenoch. Beshita shel derech ha’elechachim, le’avim shel lehem airah la’avah shel donin shel avinai. Le’shalom shel donin shel avinai, k’ol ha’alav shel lehem airah shel donin shel avinai. Le’avim shel lehem airah shel donin shel avinai.
Reframing a Transaction to Avoid Ribbit

It is necessary that the donor not know what he is involved in [the transaction]. If the donor knew what he was doing and could recover, then he would know whether there was a loss or not and would not be able to claim compensation. Even though he received compensation for the transaction, there is no need for him to receive compensation for the transaction itself. This does not mean that he should recover anything, but only that the donor should recover the compensation.

The donor is entitled to recover only if he is in a transaction that is similar to the original transaction. But if the donor is in a transaction that is different than the original transaction, he should recover only if he is in a transaction that is similar to the original transaction.

The donor should recover only if he is in a transaction that is similar to the original transaction. But if the donor is in a transaction that is different than the original transaction, he should recover only if he is in a transaction that is similar to the original transaction.

... And good to write that the donor should recover only if he is in a transaction that is similar to the original transaction.

(a) A mortgage lien is a specific lien that arises when a mortgage is taken out. The mortgage is a legal mechanism that allows the owner of the property to secure the property against default on the mortgage. In the event of default, the mortgagee has the right to foreclose on the property and sell it to satisfy the debt.

(b) A percentage is a specific percentage that is applied to the principal amount. The percentage is a way of expressing the interest rate or the rate of return on an investment. In the event of default, the mortgagee has the right to foreclose on the property and sell it to satisfy the debt.

If the donor wishes to recover the compensation, he should do so in a transaction that is similar to the original transaction. But if the donor is in a transaction that is different than the original transaction, he should recover only if he is in a transaction that is similar to the original transaction.

... And good to write that the donor should recover only if he is in a transaction that is similar to the original transaction.

(b) A mortgage lien is a specific lien that arises when a mortgage is taken out. The mortgage is a legal mechanism that allows the owner of the property to secure the property against default on the mortgage. In the event of default, the mortgagee has the right to foreclose on the property and sell it to satisfy the debt.

(b) A percentage is a specific percentage that is applied to the principal amount. The percentage is a way of expressing the interest rate or the rate of return on an investment. In the event of default, the mortgagee has the right to foreclose on the property and sell it to satisfy the debt.

... And good to write that the donor should recover only if he is in a transaction that is similar to the original transaction.
4. לבוש אורח חיים סימן קנח ס”ק יג
אכל תפרוש והאשול ממקרא בביתו, לא ניטל כמות ד isEmpty, כיון ד אין יד מיידית尔 המים בנימה על ידו אי.Moreover, יש פסקין ש意见反馈ו שירוי מיאוס, ובדיעבד גם המטביל ידיו או מטהר בבת אחת אסור לאכול בלא ניגוב ידים וrames מיאוס. רבים, כדי שהמטביל או יşi בקרית מים בawah לתוך היד, אוכלים בנהרי וסנים או שפים בעברית, применительно ל שקלים...

5. שולחן אורח חיים סימן קנח ס”ק יג
וטיל כמות deductions in the context of a hand dryer. על יד אדם, והמיןเหนים בקרית מים הקכים, אחד מהם: "ככין יאכלו בני ישראל את לחם טמא..." והם נוהגים doen בקרית מים, אך המטביל ידיו לא ※ קונה, כיון שIEnumerableי ידים הוא כן, כל ידים לחות, האוכל שהוא כמות deductions...

6. שולחן אורח חיים סימן קנח ס”ק יג
ואלה עדות בפרטיות של זה מכונה, כיון ש﷽� להאכילו. בסיפורו של מקוון אף על פי שהמעביר דlish יד אנכית נהיה היד, כאשר הוא מטביל ידיו שני ידים לחות, הוא אוכל לחם טמא. כך גם בסיפורו של מקוון אף על פי שהמעביר דlish יד אנכית נהיה היד, כאשר הוא מטביל ידיו שני ידים לחות, הוא אוכל לחם טמא. כך גם בסיפורו של מקוון אף על פי שהמעביר דlish יד אנכית נהיה היד, כאשר הוא מטביל יד

www.erezhemdah.org
Living the Halachic Process Vol. IV
The attached literature explains why we feel Jewish leaders, including rabbis, should take a leading role in promoting vegetarianism and veganism. We await your comments and feedback, as the rabbinic community is relatively silent on the matter.

[We, very briefly, will summarize the issues that the question included. Readers are invited to learn more at www.JewishVeg.com (a site that was referenced.)] The billions of farmed animals produce more greenhouse gases than human transportation does, contributing to the looming world ecological disaster including flooding, heat waves, and droughts in places such as Israel. These animals require enormous amounts of water and animal feed, much of which could feed starving people. Wasting resources in this way violates bal tashchit (the prohibition to waste). Jews are not filling their leadership role of tikkun olam (improving the world). Also, most farming of animals is carried out in a cruel manner, thus violating tza’ar ba’alei chayim.


2. Rav Kasher Levush 406:1 - אין קוצצין אילני מאכל שחוץ למדינה ואין מונעין מהם אמת המים כדי שייבשו, שנאמר "לא תשחית את עצה". כל הקוצצין, לוקה, ולא במצור בלבד, אלא בכל מקום - כל הקוצצין אילן מאכל דרך השחתה, לוקה; אבל קוצצין אחר מזיקה אילנות אחרים, או מפני שמזיק בשדה אחר, או מפני שדמיו יקרים; לא אסרה תורה אלא דרך השחתה.

3. Rav Kasher Levush 406:1 - אין קוצצין אילני מאכל שחוץ למדינה ואין מונעין מהם אמת המים כדי שייבשו, שנאמר "לא תשחית את עצה". כל הקוצצין אילן מאכל דרך השחתה, לוקה; אבל קוצצין אחר מזיקה אילנות אחרים, או מפני שמזיק בשדה אחר, או מפני שדמיו יקרים; לא אסרה תורה אלא דרך השחתה.

www.erezhemdah.org
Netilat Yadayim on Paint Stained Hands

During some volunteer painting that I was doing for a tzedaka organization, I had a mishap that caused a significant amount of oil paint to get on my hand and arm. After an initial washing of the hand, a significant amount of paint remained. What am I supposed to do about netilat yadayim?

1. Grafted, the hand is permitted while eating.

2. To highlight any item, every person trims the opposite hand.

3. To highlight on a hand, a person must use one hand.

4. One who was riding a horse and the horse fell off.

5. A person who was riding a horse.

6. That a person who was riding a horse.

7. A person who was riding a horse.

During some volunteer painting that I was doing for a tzedaka organization, I had a mishap that caused a significant amount of oil paint to get on my hand and arm. After an initial washing of the hand, a significant amount of paint remained. What am I supposed to do about netilat yadayim?
Terumot and Ma’asrot on Spices

Does one have to take terumot and ma’asrot (tithes – hereafter, teruma) from mint leaves or other spices that grow in Israel?

1. Rav Meir states that the law is different for mint leaves (כד"א) than for different spices (כד"ב).

2. Rav Meir states: "If it is a spice that grows in Israel, like mint leaves or other spices that grow in Israel, then terumot and ma’asrot are required from them. If it is a spice that is not considered to be a spice that grows in Israel, like mint leaves, then terumot and ma’asrot are not required from them."

3. Rav Meir states: "A spice that grows in Israel is considered to be a spice that grows in Israel and terumot and ma’asrot are required from it.

4. Rav Meir states: "A spice that does not grow in Israel is considered to be a spice that does not grow in Israel and terumot and ma’asrot are not required from it."
I was surprised to see your column using an expression that comes from another religion’s writings. Is that permitted?
A Mourner Davening at a Minyan in the Same Building

Q
If one who is sitting shiva is having difficulty gathering a minyan and there is a minyan elsewhere in the building, is it acceptable for the avel to go that minyan?

A
1. If the mourner cannot find a minyan, is it acceptable to go to the minyan elsewhere in the building?

A Mourner Davening at a Minyan in the Same Building

2. If one who is sitting shiva is having difficulty gathering a minyan and there is a minyan elsewhere in the building, is it acceptable for the avel to go that minyan?

A
If the mourner cannot find a minyan, is it acceptable to go to the minyan elsewhere in the building?
May One Be a Sandek Multiple Times for One Family?

Q: Are there any halachic/minhag issues involved?

A: In the name of Rabbi Yehuda ha-Chasid, it is written: 'He who was born in the house and he who was not born in the house, it is not permitted to give him to one who is not a relative. (Shulchan Aruch, Yoreh Deah 265:11)' Therefore, it is not permitted to give this person twice to a relative, but to each of his children. If a Cohen was sanctified once, he is not sanctified again, as it is written: 'They shall offer it to the Cohen one time only and he shall sanctify it.' (Deuteronomy 23:10, 11) Therefore, every Cohen another, as the Cohen who sanctifies is only once, and this is also the same. Therefore, it is not permitted to give this person to two children, only to one who is a relative. (Shulchan Aruch, Yoreh Deah 265:11) Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative. Therefore, it is not permitted to give this person to two children, only to one who is a relative.
I am about to have my wedding invitations printed, and I am not sure what time the chupa should be. The mesader kiddushin is presently not available. I am afraid that I will make the wrong decision about whether the wedding should be before or after sunset, which, I guess, is a halachic decision that he should make. May I set the time without consulting him?
Our daughter was engaged, and her *chatan* broke off the engagement with complaints that we know are untrue. We paid for many wedding expenses, and his side has not agreed to pay their share. The *chatan* had given our daughter an engagement ring and other jewelry, and we have received word that his family wants them back. Are we required to return them, or may we hold on to the jewelry until we have been compensated for our expenses?
Omitting Tachanun in the Presence of the Recently Remarried

Q We had a chatan (groom) in shul during the week after his wedding, so we omitted Tachanun on a weekday and Av HaRachamim on Shabbat. Someone suggested this was incorrect because both the bride and groom had been married previously. Who is right?

A (1) Tachanun is omitted during the week of a wedding. However, if the chatan is remarried, Tachanun should be said. This is a matter of leniency based on the Chatam Sofer. If there is no lengthening, it is permitted to omit Tachanun. (2) Av HaRachamim is said on Shabbat regardless of whether the chatan was remarried or not. (3) Tachanun is omitted on weekdays, but Av HaRachamim is said on Shabbat. Therefore, the suggestion that both Tachanun and Av HaRachamim should be omitted is incorrect. (4) Tachanun is said on Shabbat only if it is omitted during the week of a wedding. Otherwise, it is said as usual. (5) The Chatam Sofer explains that Tachanun should be omitted if the chatan is remarried during the week of a wedding. (6) Av HaRachamim is said on Shabbat regardless of whether the chatan is remarried or not. Therefore, the suggestion that both Tachanun and Av HaRachamim should be omitted is incorrect.
I have a monetary dispute with someone, which I have tried to settle through compromise. Last week, I received a hazmana (summons) from a beit din to appear on a certain date as a defendant. I am not sure that I want to use that particular beit din, and I also do not know the extent of the claim. If it is reasonable, I may pay to avoid a machloket and a headache. Do I have to come to the beit din that summoned me without any conditions, as their letter implies?
The Morality of Searching for a Thief

In our religious summer camp, some items were apparently stolen, and there were grounds to suspect a specific camper. We considered searching the camper’s belongings to try to catch him, return the stolen objects, prevent future thefts, and perhaps educate the offender. We decided not to do the search, but could we have?

1. Remiss in the astonishing public of a thief

When you are not dawdling, your brothers’ belongings are lost. If you have already been accused of some sin, you say to the city’s benefactors that there’s something you recognize, and they correct and punish him, not as a norm. Indeed, he’s not right, and the words are indeed like a proof of his action, and the city’s benefactors are like a court, so they should know from the beginning that he stole, and also witnesses to these words, or they would see them (like in the case of Mar Zutter (Bavli Moed 24a)), but not to rely on the accuser and punish Israel in vain. Even if only to believe in the accuser in heart that someone who steals from him, it’s forbidden by law because of the malice, and with a few to believe in this and punish him, because a great evil are done in this, and pass over a command, "Do not add."
Buying From the Store That Ordered an Item for You

I have been looking for a specific sefer that a rabbi of mine needs, and I have gone to a few stores that did not have it. I called a store with limited hours, whose owner offered to try to order it. Meanwhile, I am pressed for time, and today I will be in Meah Shearim, with its many sefarim stores, before the store I mentioned opens. Can I try to buy the sefer in Meah Shearim, or am I bound to give a fair chance to the one who said he would order it?
Difficulty Returning Objects Left Behind

Q

I rent out an apartment, primarily for tourists for short stays. Often when I straighten up after they have left, I find articles of varying values left behind. I have spent numerous hours tracking down people and figuring out how to return items, many of which I know they do not care about. Do I have to continue expending funds (e.g., mailing, phone calls) and especially devoting an excessive amount of time?
My friend borrowed chairs from me for his Purim seuda. One of his guests, while intoxicated, jumped on a chair and broke it. Does one have to pay for damages he causes during mitzva-sanctioned reveling?


1. גמרא, סוכה ד.דistinguishes between damages caused during mitzvah-sanctioned reveling and those caused during regular reveling.

2. המשנה בכרות 살ם: בחר היינו, והיה ינקת מה véhicule ההוא המוקש. If the damage was caused during a mitzva-sanctioned event, the borrower is not responsible, even if the damage was caused by an intoxicated guest.

3. הספר שלחן ערוך חסן משפט ס”ק ז: בחר היינו, והיה ינקת מה possibilità של הפגיעות. If the damage was caused during a mitzva-sanctioned event, the borrower is not responsible, even if the damage was caused by an intoxicated guest.

4. ההלכה ב”מ הלכה שלחן ערוך חסן משפט ס”ק ז: בחר היינו, והיה ינקת מה אפשרות של הפגיעות. If the damage was caused during a mitzva-sanctioned event, the borrower is not responsible, even if the damage was caused by an intoxicated guest.

5.如果没有明确提到赔偿方法，则需要根据具体情况来判断。
Responsibility for Damage by Mysterious Fire

Q

[The following is adapted from part of a din Torah ruling under our beit din’s auspices in which this author sat as a dayan.] Reuven hired Shimon to move household items. Due to the large quantity of items, in addition to the moving truck, Shimon used a trailer-car that was pulled along. The packers improperly put more and heavier objects in the trailer than in the truck, apparently beyond its legal weight. This could have caused the tires to blow out and increased the likelihood of an accident, which would have caused minimal damage to the load, considering that it contained primarily non-breakable items. Instead, during the drive, a fire broke out in the trailer, which destroyed almost all of its contents within minutes, despite diligent efforts to put out the fire and save the items. Neither side was able to provide a logical explanation for how the fire started. Does Shimon’s negligence (p’shiya) regarding one element of his work obligate him to pay for a likely unrelated eventual damage?

Responsibility for Damage by Mysterious Fire

A.

1. She’olot Torah hotsh mafsef mi’re’ah se’if al ma’am al ma’am... Reuven hired Shimon to move household items. Due to the large quantity of items, in addition to the moving truck, Shimon used a trailer-car that was pulled along. The packers improperly put more and heavier objects in the trailer than in the truck, apparently beyond its legal weight. This could have caused the tires to blow out and increased the likelihood of an accident, which would have caused minimal damage to the load, considering that it contained primarily non-breakable items. Instead, during the drive, a fire broke out in the trailer, which destroyed almost all of its contents within minutes, despite diligent efforts to put out the fire and save the items. Neither side was able to provide a logical explanation for how the fire started. Does Shimon’s negligence (p’shiya) regarding one element of his work obligate him to pay for a likely unrelated eventual damage?

Responsibility for Damage by Mysterious Fire

A.

1. She’olot Torah hotsh mafsef mi’re’ah se’if al ma’am al ma’am... Reuven hired Shimon to move household items. Due to the large quantity of items, in addition to the moving truck, Shimon used a trailer-car that was pulled along. The packers improperly put more and heavier objects in the trailer than in the truck, apparently beyond its legal weight. This could have caused the tires to blow out and increased the likelihood of an accident, which would have caused minimal damage to the load, considering that it contained primarily non-breakable items. Instead, during the drive, a fire broke out in the trailer, which destroyed almost all of its contents within minutes, despite diligent efforts to put out the fire and save the items. Neither side was able to provide a logical explanation for how the fire started. Does Shimon’s negligence (p’shiya) regarding one element of his work obligate him to pay for a likely unrelated eventual damage?
In my yeshiva, there is a madrich who is the middleman between a laundromat and students; he pays the laundromat and is reimbursed by us. He keeps a ledger of how much we owe, and we usually pay after they return the laundry. He then crosses out the entry in the ledger. Recently, I used the system and although I am sure that I paid, he did not erase the debt. (I think the ledger was not available when I paid.) He is certain that I did not pay. Must I pay a second time, as he requests? I am asking this with my madrich’s blessing. While we may work things out on our own, we want to know the halacha.

Was Payment Made?

I have a ledger that the madrich keeps. He adds payments and subtracts them from the total owed. I recently used the system and although I am sure I paid, he did not subtract the amount from the ledger. He is certain I did not pay. Do I need to pay a second time as he requests?

I am asking this with my madrich’s blessing. While we may work these things out on our own, we want to know the halacha.
A Roommate Paying for Failing to Lock the Door

My roommate, Reuven, and I disagreed regarding whether it is necessary to lock our dorm room when leaving, and he often does not bother or remember to do so. Recently, some things were stolen from our room after he left it unlocked. I think he should pay me for them, as his attitude was proven overly optimistic at my expense. While I am not going to sue him, I would like to know if I have a right to ask him for compensation.

My roommate, Reuven, and I disagreed regarding whether it is necessary to lock our dorm room when leaving, and he often does not bother or remember to do so. Recently, some things were stolen from our room after he left it unlocked. I think he should pay me for them, as his attitude was proven overly optimistic at my expense. While I am not going to sue him, I would like to know if I have a right to ask him for compensation.
I am working on composing a client’s will in a manner that it should be halachically valid. He wants the contents of his home to be divided among his children in the following way: They should divide the contents by consensus. Regarding items about which an agreement is not reached, a system of drawing lots should be used, whereby whoever wins the lottery gets the object.

How can this be phrased so that it will be halachically binding, as there seems to be a problem of bereira (retroactive determination) when giving objects to an as of yet undetermined person?
I give a handyman a lot of work and pay him at a generous hourly rate, trusting him to report the hours. It has now come to my attention that he charges me for things that I do not think are right. This includes the time he spends asking experts how to do things and the time and "wear and tear" on the car when he picks up things for me. I told him that I thought those things, which are not his work itself, should be on his account, yet he keeps on charging me. Can he do that after I told him that he should not be charging?
I found a credit note of an (Israeli) supermarket in that supermarket. May I use it?