



HALACHOS FOR THE SUMMER

by Rabbi Eidlitz

The summer provides unique opportunities for growth in our avodas HaShem. During the summer we often can utilize Halacha in ways that do not present themselves during the year. Following are some guidelines that may help us to successfully navigate the challenges and opportunities of the summer months.

Contents:

- **Tefilas Haderech**
- **Birkas Hagomel**
- **Sakanah**
- **Kashrus in Hotels and Rental houses**
- **Kashering bbq and ovens**
- **Tevilas Kailim**
- **Scooters on Shabbos**



TEFILAS HADERECH when traveling

1. **(Gm. Brachos 29B)** – **Eliyahu Hanavi** told Reb Yehudah concerning traveling:

כל היוצא לדרך צריך להתפלל תפלת הדרך. מאי תפלת הדרך? יהי רצון מלפניך ד' אלקי שתוליקני לשלום ותציעני לשלום ותצילני מכף כל אויב ואורב בדרך, ותשלח ברכה במעשי ידי, ותתנני לחן ולרחמים בעיניך ובעיני כל רואי, ברוך אתה ד' שומע תפלה. אמר אביי: לעולם לישתף אינש נפשיה בהדי צבורא.

The Gemorah is telling us that while we always need HKBH's protection, however it is needed even more when we are traveling and warrants a special Tefilah.

Rashi and the **Rashba** (Brachos 29b) understand from the Gemora that Tefilas Haderech can only be said up to 1 Parsa from town (a bit under 3 miles) since we are asking permission to travel from one community to another. **The Rosh (Brachos 4:18), Behag and Mechaber** (O.C. 110:7) say that we start saying it only after a Parsa and up to 1 Parsa of ending the journey since one still needs HKBH's extra protection. The trip is considered to have started 70 Amos (120) feet after the last house of the town, which is defined in Halacha as having "left town". **Mishna Berura** (Orach Chaim 110:29) says that it should be said within 3 miles of "leaving town".

2. **Taz**: We can say Tefilas Haderech at home as soon as we start on the trip. The **MB** (O.C. 110) says to follow the **Mogen Avrohom** to wait until we leave town. The **Steipler** would say it upon entering a highway.
3. **Rivavos Ephraim** (6:109) says that when traveling on a ship we say Tefilas Haderech as soon as it leaves the dock, and on a plane as soon as it is moving. Rav Ruderman (Mipi Hashmuah) says to wait until the plane is on the runway and is taking off.
4. **Reb Yaakov Kamenetzky** Paskens to say Tefilas Haderech whether we are nervous or not about the trip.
5. **Yabia Omer**: (1:13) any mode of travel of 72 minutes or more away from a town requires saying Tefilas Haderech.
6. **Mishna Berura** (O.C. 110:28) Lechatchila we make it a Bracha Ha'Smucha Lechaverta, (connected to another bracha) by first saying a bracha on something else.

7. **Gem Brachos (30a) – Rav Shaises** – says Tefilas Haderech can be recited even while a person is walking. **Rav Chisda** – only standing still. In a plane or car, a person should sit since it is too hard to concentrate while standing. The **Mishna Berura** (110:22) says that one should say it in whatever position he will have greater kavanah
8. **Piskei Teshuvos (110:3)** says that preferably each person should say Tefilas Haderech for themselves, but one can be Motzei others if needed. However, a Koton cannot be Motzei a Gadol.
9. **MB (110:26)** – typically we say Tefilas Haderech once a day, which covers until we sleep in a bed. However, without Shainas Keva (sleeping in a bed) i.e. sleeping in a seat on a plane, car etc. it covers the next day as well. .



BIRKAS HAGOMEL

The **Gemarah Berachos** (54b) says that a person who travelled through an ocean or desert, was released from jail or was healed from a serious illness and is no longer in danger says the Bracha הגומל לחייבים טובות שגמלני כל טוב This Bracha is said when flying over an ocean as well, such as to Eretz Yisroel. It is said at the conclusion of the trip, not during a stopover. **Reb Shlomo Zalman Auerbach** ((Halichos Shlomo Hilchos Teffilah 23:5) and **Reb Moshe Feinstein** (I.M. in O.C. 2:59) pasken that a person should say Birkas Hagomel after any flight. However, the **Tzitz Eliezer** ((11:14) says that the Minhag is to say the beracha only when flying over an ocean.

The **Mishna Berura** (219:6) says that we should say it in a Minyan with the one saying the Bracha counted in the 10.

Rivvivos Ephraim (1:156) says that we should be careful to say it standing, and it is usually recited after one is called to the Torah, as the **Mishnah Berurah** says ((219:2)

ISSUR OF SAKANAH (DANGEROUS SITUATIONS))

חמירה סכנת מאיסורה (חולין ט) ושמרתם מאד לנפשתיכם (דברים ד)

גמרה שבת קצ"ב יבמות י"ב - אפילו דבר שיכול להיות סכנה אם זה מנהג העולם
אם דשו בו רבים מותר שזה מגיע "לשומר פתאים ה'" (תהלים, פרק קט"ז, פסוק ו)

The Gemorah and Poskim explain that we are stricter when it comes to possible danger than for most Issurim in the Torah. However, the Gemorah in Yevamos explains how we evaluate what is dangerous and what is acceptable risk.

On the one hand we are instructed not to endanger ourselves, on the other hand the Gemorah explains that if it is a common risk we are allowed to take a risk as we see from the Posuk in Tehilim 116:6 – שומר פתאים. This is understood to mean that הקב"ה will give us extra protection from danger that is commonly found among society.

The following are some examples that Poskim often find Assur due to "uncommon danger" (איסור סכנה) as stated in the Posuk:: (דברים 4:9) ונשמרתם מאד לנפשותיכם (ויקרא יח, ה) וחי בהם

1. Bungee jumping (6)
2. Parachuting (recreational) 1)
3. Smoking cigarettes (2)
4. Smoking marijuana - (Igros Mosher YD3:35) Big game hunting
5. Base jumping (statistically fatality rates are about 1 in 60)
6. Car travel without a seat belt or in dangerous area. (1) (50% more likely for a crash to be fatal)
7. Clearly anything that is not commonly done and seems very risky would be against common sense and not allowed.

The following are usually not considered a Sakana:

1. Car travel (when wearing seat belts) 1.
2. Travel overseas etc. 7 (to safe countries)
3. Skiing 4. (in ski resort or other safe designated places)
4. Boating 4.
4. Swimming 4.
5. Hiking 1.
6. Eating and drinking most types of food
7. Donating blood (8)
8. Playing sports 3. 5.
9. Thrill rides in amusement park
10. River rafting

1. **Harav Shlomo Zalman Auerbach** zt"l didn't wear a seatbelt when it was not mandatory. Since most people at the time didn't wear them, he considered it רבים דשו בו, but he was careful to wear a seatbelt when it was the law, and most people did start wearing seatbelts. He said therefore we can eat meat, sugar, coffee etc. in moderation and enjoy HKBH's protection. However, parachuting for fun, for instance, would be Assur.

2. **Rav Chaim Kanievski** zt"l adds the Posuk in דברים ד – רק השמר לך as the Chiyuv to watch over one's health.

Reb Moshe In Igros Moshe originally expressed (YD 2:49) that cigarette smoking would be covered by שומר פתאים since so many great Rabbonim and Bnei Torah still smoked. However later he wrote in (Choshen Mishpat 2:26) that it is Assur to allow someone to get addicted to smoking. Reb Dovid

Feinstein later said that his father certainly would forbid now any smoking with current knowledge of the clear great harm caused by it.

3. ציץ אליעזר - normal everyday events i.e. freeway travel, rollercoaster riding, etc. are in the category of **שומר פתאים** Hashem protects his foolish one's, and are allowed. **4. Reb Chaim Ozer Grodzinski** ztz"l, says that the Heter of **שומר פתאים** – risky behavior – is only when it is a distant and minor concern. Even when swimming one has to be sure it seems safe.

5. Igros Moshe.....

6. Gemorah Avoda Zara (30b) and Yevamos (72a) elaborate on situations of danger that are allowed and those that are not.

7. Igros Moshe (Orach Chayim II, no. 59)

8. Igros Moshe Choshen Mishpat 1:103 Reb Moshe explains that there is a healthy element for the donor in giving blood, therefore even for financial gain it is allowed and for a need it is a Mitzvah.



KASHRUS IN A HOTEL OR RENTAL HOUSE

After the victory over Midyan, the Torah introduces the Mitzvos and methods of Kashering vessels as well as the Mitzvah of Tevilas Kailim. (מטות ל"א פסוק כא-כג) The Posukim list the following materials that require Kashering and Tevila: *gold, silver, copper, iron, tin and lead,*) *whatever is used in fire, must be passed through fire by you, and then it will be purified. They must, however, [also] be cleansed with sprinkling water (Tevilah in a Mikvah. Whatever (utensils) are not used in fire [but rather, with cold foods], should be passed through [mikvah] water by you [right away, since they do not need to be Kashered]."* The *Torah* includes equipment that were used "with fire" (for hot food) and equipment used "without fire" (for cold food) in the Tevila requirement.

1. Metal, glass etc. utensils that normally require Tevila can be used without Tevila when owned by a non-Jew. Typically glasses in hotels and rental houses can be used without Tevila unless the house is known to be owned by a Jew who did not do Tevila.
2. Cold and clean non-kosher silverware owned by a non-Jew can be used for cold food that is not sharp, i.e. a cold non-kosher spoon for kosher cold cereal, when plastic or kosher utensils are not available.
3. Closed containers such as salt and sugar are fine in a rental house (if the owner allows their use) but not open containers.
4. A self-clean oven can be turned on and used after the cycle ends. A non-self-clean oven should be inspected to make sure it is clean, wait 24 hours from last use, turn on for an hour to high and use. The stove tops can be used as follows: if electric, turn on high till it is red (usually about 3 minutes) and it is kashered. Gas should be turned on for 15 minutes with metal over it to reflect the heat down. A disposable aluminum pot works well for this.
5. A clean refrigerator can be used right away.
6. It is difficult to kasher a BBQ and better to use a disposable or portable one. If one

does need to Kasher the one in the rental, it must be cleaned well with something like Easy Off and turned on for an hour to high. The grates that we put the food on directly need further kashering by placing burning coals on them until they are red hot and the briquettes go out. Great care must be used not to cause a fire or bend the metal rack. Often it is more practical and easier to buy and Tovel a new rack for all such needs.

7. Countertops are fine to use, but very hot pots should be put on a towel etc. and not directly on the countertop.
8. Cold cereal in a hotel continental breakfast often is kosher, but one needs to determine the brand being served for it's kosher status. Often the hotel personnel are happy to bring out the boxes and show the Hechscher.
9. A waffle maker, popcorn popper, and other cooking utensils need to be considered non-kosher even if now they are using kosher oil and other ingredients.
10. For Shabbos we need to check if the property is enclosed in order to carry. At hotels this often is not the case for the outside grounds. Inside the room and building one can carry.
11. Unflavored tea or coffee are fine in Kiosks, convenience stores, gas stations, etc. that do not wash the coffee carafe together with not kosher utensils.
12. Coffee or tea from Coffee Bean or Starbucks for instance, as well as restaurants, is ok if unflavored. Otherwise, their flavoring etc. are likely to be not kosher. Starbucks is best to buy from a drive thru or kiosk when available, but acceptable from the large stores if there is no good alternative. The same is true with coffee from restaurants. Starbucks flavors come from a bottle with clear indication of kashrus that one can verify on the spot.
13. Before using the coffee machine in a hotel room it is best to run one cycle of water through the machine.
14. Buying cut up fruit in a supermarket or airport is fine as long it does not contain anything that needs to be checked for insect infestation and is without added flavoring. Buying from a street corner vendor or a farm market often raises concerns in Kashrus.
15. On vacation people often enjoy "pick your own vegetable and fruit" directly in a farm. Fresh produce is often sold on the roadside. While this may be an enjoyable activity, and the product will be fresh, one needs to be extra careful for insect infestation in these locations. Often no pesticides are used, and commercial methods of reducing infestation are not used. Blueberry picking is usually from a blueberry bush and not a tree. Mites are common in such a berry.
16. Eggs bought from a roadside stand or farm are much more likely to have been fertilized and may have bloodspots.
17. One of the most sensitive vegetables that may be insect infested one finds available when travelling by car and buys from roadside stands or fairs. Most commercial products sold in our supermarkets have had pesticide applied to limit insect infestation. They are then washed many time. That often is not the case in these other venues. This does not affect items such as apples, oranges, carrots etc. which are usually not infested and need only to be washed and visually examined before eating.



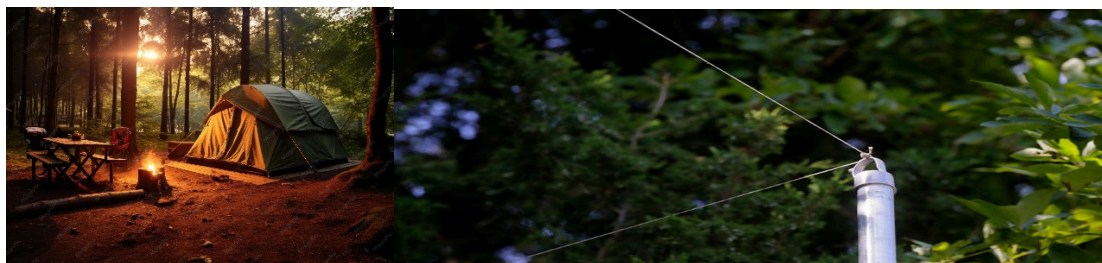
TEVILAS KAILIM

1. It is a Mitzvah learned from Bamidbar (31:23) and elaborated on in the Gemorah Avoda Zara (75b) when after Milchemes Midyan we were given the Mitzva to be Tovel the Kailim that were captured from Midyan that were made from gold, silver, copper, iron, tin, lead and all types of metal. Glass, Pyrex, etc. were decreed by the Rabbanon to be treated the same as metal since they too can be recycled. Wood, Plastic, earthenware do not require Tevilah. Chinaware with glaze coating is only Toveled without a Brocho as with Teflon coated pans. (Teflon is the brand name which is - PTFE, a form of plastic coating)
2. **Rashba** (Yevamos 47b) compares tevilas kailim to Gairus, converting the Kailim from non-Jewish use to Jewish use. This is also found in the Yerushalmi (Avoda Zara 5:16)
3. **Aruch HaShulchan** (Y.D. 120:25), **Iggros Moshe** (Y.D. 2:46), **Yechaveh Daas** say that we consider it a Mitzvah D'Oraisa for the owner to be Tovel Kailim. Eating on possibly non Toveled Kailim is an issur D'Rabbonon
4. Tevilas Kailim is only for "**Klai Shulchan**" used directly touching food: a blech, can opener, coffee grinder, corkscrew, dish rack, flour sifter, hot plate, immersion heater, knife sharpener, food thermometer, oven racks, all plastic or wood utensils, rolling pin, silicone bakeware, sink rack, trivet, warming tray, do not require Tevila. (Rabbi Heineman)
5. This Mitzvah is only for Kailim owned by a Jew. If you borrow Kailim from a Goy or the Kli is ownerless, no Tevillah is needed **Shulchan Aruch, Ramah** – (Y.D. 120:16) e.g. vacation home glasses, hotels etc. In cases of great need, such as when a Mikvah is not available, Erev Shabbos, or the Kailim will be ruined by Tevila (Kurig machine etc.) one can give/sell their utensils to a non-Jew and borrow it back indefinitely. The alternative would be to be Mafkir (make ownerless) the utensil in front of 3 people (Rav Shlomo Zalman Auerbach and Mishna Halachos 4:107). During the Covid pandemic many resorted to this method.
6. **Iggros Moshe** (3:23) we only make a Brocho if we are sure it needs Tevila, not on Sofek.
7. The Kli needs to be Tovelled all at once, without rush and without stickers attached.
8. Reused bottles and cans according to **Iggros Moshe** (Y"D 2:40)– do not require Tevillah unless they are made to be reusable. The same Heter pertains to drinking from a glass soda bottle.
9. **Iggros Moshe** (Y" D 3:23) says that disposable aluminum used only a few times and then thrown away, does not require Tevillah. Long term use requires Tevilla without a Brocho. **Reb Yaakov** agrees. **Reb Shlomo Zalman Aurbach** says we should be Tovel disposables with a Brocho .
10. **Chelkas Yaakov** (Y.D. 41-43) – Electrical appliances that are connected to the wall with a cord do not need Tevilah, as is the case with an oven. However, Most Poskim disagree. **Iggros Moshe** says that one needs to be Tovel only the part that touches food.
11. **Iggros Moshe**: a toaster does not need Tevilah if it will become ruined by Tevilah (Y.D. 1:57) **Shevet Halevy** (Y.D. 2:57) as well as **Rivevos Ephraim** (2:172) say that toasters do need to be Toveled. In most cases one can be Tovel them and wait a couple of days until they dry out. This

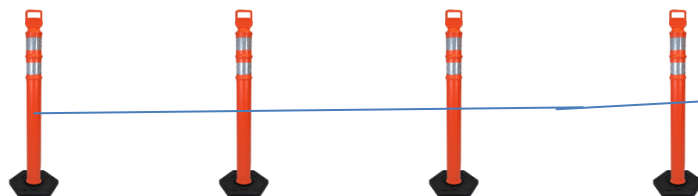
will not work usually for electronic appliances with a chip and readout.

12. **Ba'Er HeTev** (YD 12)) a person can be Tovel something for the owner if they do not object, even without their knowledge. A brocho can be made if one can assume that the owner wants it to be Toveled.
13. In most cases one cannot eat or drink in Kailim owned by a Jew that were not Toveled. However, it does not make the food non-kosher and can be transferred to a Toveled plate. If it was cooked in a non Toveled pan and served on Toveled dishes or on paper/plastic most Poskim allow it to be eaten – **Romoh** (YD 120), **Iggros Moshe** (YD 2:41). **Reb Elyoshiv** on the other hand does not allow one to eat on non Toveled dishes even B'Diavad. **Reb Moshe** allows B'Diavad if the food does not really need the utensil i.e. plate vs soup bowl. **Reb Shlomo Zalman** allowed for Kiruv purposes to B'Diavad eat and drink from a Jew's non Tovelled Kailim.
14. Tevilas Kailim can only be done in a kosher Mikvah since the Posuk says that we need to use "**Mai Niddah**" water that is kosher for a Niddah Mikveh. Natural lakes, wells, ocean etc. are usually kosher for Tevila.

Making an Eruv for a vacation house or tent in a campground



1. If a person is vacationing in a city or area with an Eruv, it is important before Shabbos to determine if it meets proper standards. However, often one is confronted with the need to make their own simple temporary Eruv. The consequences of not having a kosher Eruv can be confining or worse may cause one to carry in a place that is not Halachically allowed.
2. One of the easiest ways to set up a quick Eruv is by bringing along a few traffic delineator posts as pictured here. They are self-standing, tall enough to meet the Shiur even of the Chazon Ish of about 40 inches and can have a fishing line or string placed in between posts going over the posts. As always, the line must be over the top and not wound around .



Keep in mind that the Halachos of Eruvin are complex. When in doubt one should consult with a Rav qualified to advise how to properly construct the Eruv.



SCOOTERS/BIKES ON SHABBOS

1. The Even Ezra emphasizes that Shabbos Kodesh is an opportunity to get closer to HKB"H as we see in the Posuk ויקרא כ-ואת שבתתי תשמרו ומקדשי תקרו . We of course wish to maintain all of our normal

ways of enjoying Kedushas Shabbos while on vacation.

2. The Kaf Hachaim (403:8) raises a concern that bikes/scooters may have an issue of carrying since it cannot stand without our keeping it going and a person may go a distance without realizing and go out of the Techum. In addition, if it breaks e.g. the chain falls off, he might fix it, the same concern we have with musical instruments. (I have personally seen on Shabbos a young Yeshivish father fixing his crying son's broken bike)

3. The Shulchan Aruch in (א"ח שכ"ג) says that this type of activity is עובדין דחול

4. Reb Moshe Stern says that there is a difference between הגיע לחנוך או לא and should not be used once a child recognizes that it is Shabbos.

5. Reb Ovadia Yosef says that some quote the Ben Ish Chai as allowing bike riding in some circumstances, but most אחרונים do not allow it. (Chazon Ovadya, Shabbos Vol. 4, p. 40)

6. Reb Yaakov Kamenetzky (OC 302:339), Reb Moshe (ספר טלטולי שבת), Shemiras Shabbos Kehilchasa (16:18) Reb Ovadia Yosef (Chazon Ovadia vol. 4 page 40) and Tzitz Eliezer ((7:30) allowed tricycles for children below the age of חינוך since it is not a method of transportation and therefore not עובדין דחול but did not allow any type that can be used for transportation for older children.

7. לפיכך אסור לאדם להלך בחפציו בשבת ואפילו לדבר בהן . ומפני מה נאסרו שנאמר (ישעיה נח.).
אם תשיב" משבת רגלך עשות חפצין ביום קדשי ונאמר וכבדתו מעשות דרכיך

We learn from this Pasuk in Yeshayhu that all our actions on Shabbos, even walking, talking, eating, the clothing we wear etc. need to reflect the Kedushah of Shabbos Kodesh.



GOING ON VACATION

In general, while vacationing can be an extremely beneficial time, we want to make sure it is a נופש – time to rejuvenate, and not ח"ו the opposite.

In Sefer Devorim (14:18 *פרשת ראה*) the Torah singles out the pig as one of the animals that personifies not kosher. A common Yiddish idiom is “Chazer Fissel” that something we are doing may appear “kosher” but in reality, it is not something that the Torah really approves of. Whatever we do and wherever we go we want to be careful that the situation meets the standards that we have set for ourselves.

אַ גוטן זומער

It is important to bear in mind that all Poskim agree that the Mitzvah of Talmud Torah and Teffila B’Znana is every day, including vacation days,

and is the source of our greatest protection. As Chazal say (דברים יא) אם יום תעזבני יומים אעזבך (ירושלמי ברכות י"ג): וכן רש"י and, the first Mishna in פאה tells us: "תלמוד תורה כנגד כלם". Of all the unique Mitzvos that we can perform during the summer, we have a special opportunity to perfect our commitment to daily learning and Davening.

Halachos of eating on a ship, kosher symbols, travel to Eretz Yisroel, Recommended West coast restaurants and markets, Slurpee list, Isee list, non-dairy Oreo list can be found at

www.kosherquest.org

**Rabbi Eidlitz can be reached at 818 262-5351 by phone or
text. email: eeidlitz@kosherquest.org**

131 Country Club Drive, Lakewood NJ 08701

Thank you to the Arnall, Bak and Kapenstein families for sponsorship