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Beis Medrash Mordechai Yaakov

TISHREI 5787

HALACHOS FOR TRAVELING

by Rabbi Eliezer Eidlitz

Introduction

Being away from our regular environment provides unique opportunities for growth in our *Avodas Hashem*. During a break, we often can apply halacha to circumstances that do not present themselves during the year. The following are some guidelines that may help us successfully navigate the challenges and opportunities of the *bein hazmanim* period.

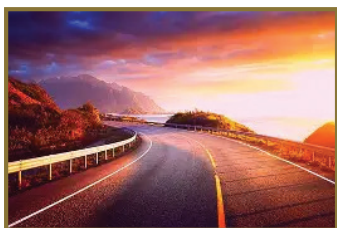
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Tefillas Haderech

The Gemara in *Brachos* (29b) says that **Eliyahu Hanavi** told Rav Yehudah, "כְּשֶׁאַתָּה יוֹצֵא לְדֶרֶךְ, הִמְלֵךְ בְּקוֹנֶה יוֹצֵא" — *When you embark on a trip, first seek counsel from your Creator and then go.* The Gemara quotes R' Yaakov in the name of Rav Chisda who elaborates:

מאי 'הִמְלֵךְ בְּקוֹנֶה יוֹצֵא'? אָמַר רַבִּי יַעֲקֹב אָמַר רַב חֲסִידָא ז"ל תְּפִלַּת הַדֶּרֶךְ וְכו' כָּל הַיּוֹצֵא לְדֶרֶךְ צָרִיךְ לְהִתְפַּלֵּל תְּפִלַּת הַדֶּרֶךְ.



מאי תְּפִלַּת הַדֶּרֶךְ? הִיא רְצוֹן מִלִּפְנֵי ד' אֱלֹקֵי שְׂתוּלִיכְנִי לְשָׁלוֹם וְתַצְעִידְנִי לְשָׁלוֹם וְתַסְמְכְנִי לְשָׁלוֹם וְתַצִּילְנִי מִכָּף כָּל אוֹיֵב וְאוֹרֵב בְּדֶרֶךְ וְתַשְׁלַח בְּרָכָה בְּמַעֲשֵׂי יְדֵי וְתַתְּנֵנִי לְחֵן לְחֹסֵד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָּל רוֹאֵי בְּרוּךְ אַתָּה ד' שׁוֹמֵעַ תְּפִלָּה. אָמַר אֲבִי לְעוֹלָם לִישְׁתַּף אִינֶשׁ נִפְשִׁיהָ בְּהִדֵּי צְבוּרָא

The Gemara is telling us that while we *always* need Hakadosh Baruch Hu's protection, it is needed *even more* when we are traveling; therefore, it warrants a special *tefillah*.

Rashi and the **Rashba** (ibid., 30a) understand from the Gemara that Tefillas Haderech can only be said up to one *parsah* from town (between 2-3 miles; see below) since we are asking permission to travel from one community to another. The **Rosh** (*Brachos* 4:18) rules like the **Behag** that the Gemara is giving a minimum length of a trip — one *parsah* — that would necessitate Tefillas Haderech. According to this, Tefillas Haderech could even be said after a *parsah* of travel, provided that there is still at least one *parsah* left until the end of the journey, since one still needs Hakadosh Baruch Hu's extra protection. The **Shulchan Aruch** (O.C. 110:7) rules like the **Rosh**. The **Rema** adds that, in deference to Rashi's opinion, *lechatchilah* one should recite Tefillas Haderech within the first *parsah* of travel.

How long is a *parsah*? 1 *parsah* = 4 *mil*, and 1 *mil* = 2,000 *amos*. Since there is a difference of opinion as to the size of the *amah*, the length of a *parsah* is approximately 2.39 miles according to **R' Avraham Chaim Naeh**, or 2.86 miles according to the **Chazon Ish**. According to **Rav Ovadia Yosef** (*Yabia Omer* 1:13), the distance of a *parsah* refers to the amount of time it typically takes to walk a *parsah*, which is 72

minutes.

When should Tefillas Haderech be said? Although the **Taz** writes (110:7) that we can say Tefillas Haderech at home as soon as we are certain that we are going to be traveling, the **Magen Avraham** (ibid., 14) rules that it should not be recited until we have left the outskirts of the town. The **Mishnah Berurah** (ibid., 29) *paskens* in accordance with the **Magen Avraham**.

Therefore, the trip is considered to have started 70 $\frac{2}{3}$ amos (111 - 134 feet) after the last house in the town. Many say it upon entering a highway.

Here are some additional *halachos* and *hanhagos* pertaining to Tefillas Haderech:

1. **Rivevos Ephraim** (6:109) quotes the **Aderes** that when traveling on a ship, we say Tefillas Haderech as soon as it leaves the dock. The Rivevos Ephraim writes that according to this, on a plane we should say it as soon as it is moving. **Rav Ruderman** (as quoted in **Shulchan HaLevi** 1:2:10) says one should say it before the plane takes off.
2. **Rav Yaakov Kamenetsky** *paskens* that a person should say Tefillas Haderech whether or not he is nervous about the trip (Emes L'Yaakov, O.C. 110, fn. 139).
3. *Lechatchilah*, we make it a *hachanukah* (a *bracha* connected to another *bracha*) by first reciting a *bracha* on something else (O.C. 110:6).
4. The **Gemara** in *Brachos* (30a) presents a debate as to how Tefillas Haderech should be recited: **Rav Sheishes** says it can be recited even while walking; **Rav Chisda** says one must stand still. The **Shulchan Aruch** rules like Rav Sheishes (O.C. 110:4). The **Mishnah Berurah** (ibid., 22) writes that one should say it in whatever position facilitates greater *kavanah*. In a plane or car, a person should sit since it is too hard to concentrate while standing.
5. The **Piskei Teshuvos** (110:3) says that since Tefillas Haderech primarily consists of *bakashas rachamim*, it is preferable for each person to say it for himself. Nevertheless, one can be *motzi* others if needed. However, a *katan* cannot be *motzi* a *gadol*.

6. When the journey takes several days, we say Tefillas Haderech once a day (O.C. 110:5). However, if we do not sleep on a bed one night (e.g., we slept in a seat on a plane, in a car, etc.), then the previous day's Tefillas Haderech covers the next day as well, and therefore Tefillas Haderech can only be recited without Hashem's Name in the last phrase — "ברוך שומע תפילה" (**Mishnah Berurah**, ibid., 26).

Birkas Hagomel

The **Gemara** (*Brachos* 54b) says that a person who traveled through an ocean or desert, was released from jail, or was healed from a serious illness



and is no longer in danger makes the *bracha*: הגומל לחיבים טובות שגמלני. It is said at the conclusion of the trip, not during a stopover. **Rav Shlomo Zalman Auerbach** (*Halichos Shlomo*, *Hilchos Tefillah* 23:5) and **Rav Moshe Feinstein** (*Igros Moshe* O.C. 2:59) *paskens* that a person should say Birkas Hagomel after any flight. However, the **Piskei Teshuvos** (219:4) says that the *minhag* is to make the *bracha* only when flying over an ocean or desert.

The **Shulchan Aruch** (O.C. 219:3) says that we should say it in a *minyan*. The **Mishnah Berurah** (ibid., 6) writes that the one making the *bracha* counts in the ten. The **Rambam** (*Hilchos Brachos* 10:8) writes that the one reciting the *bracha* "stands between them." The **Rivevos Ephraim** (1:156) discusses if the Rambam's intent is that the person must literally stand up, or if he simply means to say that the one making the *bracha* counts towards the *minyan* of ten. In any event, as the **Shulchan Aruch** says (219:3), Birkas Hagomel is typically recited after *Krias HaTorah*, in which case the person is anyways standing.

Sakanah (Dangerous Situations)

ונשמרתם מאד לנפשתיכם (דברים ד, טו)

חמירא ספנתא מאיסורא (חולין י, א)

אפילו דבר שיכול להיות סכנה, אם זה מנהג העולם ואם דשו
בִּרְבִּים, מותר, על פי מה שכתוב "שִׁמְרֵם פְּתָאִים ד'" (תהלים

קטז, ו) – כמבואר בשבת (קכט, ב), יבמות (עב, א) וכמה מקומות.

The Gemara and Poskim explain that we are stricter when it comes to possible danger than for most *issurim* in the Torah. How do we evaluate what is dangerous and what is an acceptable risk?

On the one hand, we are instructed not to endanger ourselves — as the Torah says, מאוד "ונשמרתם" — but on the other hand, "וחי בהם" and "לנפשותיכם" — even an act as simple as crossing the street has a theoretical risk of danger; so where do we draw the line? The Gemara explains that if it is a common risk, we are allowed to engage in it, as we learn from the *pasuk* in Tehillim 116:6: ד' — "שומר פתאים" — *Hashem protects the simple*. This is understood to mean that ה' will give us extra protection from dangers that are commonly found in society.

The following are some examples that Poskim often find *assur* due to "uncommon danger":

1. Bungee jumping
2. Parachuting (recreational)
3. Smoking cigarettes
4. Smoking marijuana (Igros Moshe Y.D. 3:35)
5. Big game hunting
6. Base jumping (statistically, fatality rates are about 1 in 60)
7. Car travel without a seat belt or in dangerous areas (50% more likely for a crash to be fatal)

In summary, anything that is not commonly done and seems very risky would be against common sense and is not allowed.

The following are usually *not* considered a prohibited form of *sakanah*:

1. Car travel (when wearing seat belts)
2. Travel (to safe countries)
3. Skiing (in a ski resort or other safe, designated places)
4. Boating
5. Swimming
6. Hiking
7. Eating and drinking most types of food
8. Donating blood (see Igros Moshe C.M. 1:103).
9. Sports

10. Thrill rides in an amusement park

11. River rafting (although it should be noted that even when swimming one has to be sure it seems safe)

Here are some additional *halachos* and *hanhagos* pertaining to *sakanah*:

1. The **Sefer Ma'adanei Shlomo** (p. 430) brings that **Rav Shlomo Zalman Auerbach zt"l** didn't wear a seatbelt for short car rides when it was not legally required. Since most people at the time didn't wear them, he considered it דשו רבים, and therefore subject to the principle of שומר פתאים ד'. However, when the law was passed requiring seatbelts, he was careful to wear them from that point forward.
2. **Rav Shlomo Zalman Auerbach** (ibid.) explained that a person is not obligated to eat organic and other ostensibly healthier foods, because the principle of שומר פתאים ד' is something that can be relied upon *lechatchilah*. Therefore, we can eat meat, sugar, coffee, etc. in moderation and enjoy Hakadosh Baruch Hu's protection. However, parachuting for fun, for instance, would be *assur*.
3. **Rav Moshe Feinstein zt"l** originally wrote (Igros Moshe Y.D. 2:49) that cigarette smoking would be covered by שומר פתאים ד' since at the time it was דשו רבים and even many great Rabbonim and Bnei Torah smoked. However, later he wrote (C.M. 2:76) more strongly about the topic, in particular due to the risk of addiction. Nowadays, **Rav Dovid Feinstein zt"l** (Vidibarta Bam 2:321) said that his father certainly would forbid smoking with the current knowledge of the great harm caused by it.
4. **Rav Chaim Ozer Grodzinski zt"l** (Achiezer 1:23:2) says that the *heter* of שומר פתאים is only when it is a distant and minor concern.
5. There are many *sugyos* in Shas which elaborate on situations of danger that are allowed and those that are not. Two *simanim* in **Shulchan Aruch** which discuss the topic are Yoreh Deah 116 and Choshen Mishpat 427.

Kashrus in a Hotel or Rental House

In Parshas Matos, after the victory over Midyan, the Torah introduces the *mitzvos* and methods of

kashering vessels and the mitzvah of **Tevilas Keilim** (Bamidbar 31:21–23). The *pesukim* list the following materials that require *kashering* and *tevilah*: gold, silver, copper, iron, tin, and lead. The *pasuk* continues: *Whatever is used in fire must be passed through fire by you, and then it will be purified. It must, however, [also] be cleansed with sprinkling water (i.e., tevilah in a mikveh).* Whatever [utensils] are not used in fire [but rather, with cold foods] should be passed through [mikveh] water by you [right away, since they do not need to be kashered]. The Torah includes equipment that was used "with fire" (for hot food) and equipment used "without fire" (for cold food) in the *tevilah* requirement.



To summarize:

1. The source in the Torah for the *halachos* of *kashering* and *toveled* vessels is Parshas Matos. The laws are elucidated in several places in Shas (e.g., *Avodah Zarah* 75b–76a) and in Shulchan Aruch, Y.D. 120–122 and O.C. 451–452.
2. If a person acquires a food-related **metallic** vessel from a non-Jew — even if the vessel has never been used — there is a mitzvah *min haTorah* (according to the vast majority of Poskim) to immerse it in a *mikveh* (Y.D. 120:1; Chelkas Binyamin, *ibid.*, 1).
 - a. If it is a **glass** vessel, there is a mitzvah *mid'Rabbanan* to immerse it in a *mikveh* (*ibid.*).
3. If a vessel has non-kosher absorptions, one must *kasher* it before use. This is known as "**hechsher keilim.**"
 - a. So, if a person acquires a *used* vessel from a non-Jew, he must first *kasher* it and then immerse it in a *mikveh* (Y.D. 121:2).



Here are some additional *halachos* and *hanhagos* pertaining to *hechsher* and *tevilas keilim*:

1. Wood, plastic, and earthenware vessels do not require *tevilah*. China with glaze coating is only

toveled without a *bracha* (see Aruch Hashulchan Y.D. 120:29). Similarly, Teflon-coated pans ("Teflon" is the brand name; the material itself is PTFE, which is applied as a form of plastic coating) should be *toveled* without a *bracha* (see the debate quoted in *Tevilas Keilim* K'Hilchasa 3:8).

2. The **Talmud Yerushalmi** (*Avodah Zarah* 5:15 [37b]) compares *tevilas keilim* to *geirus*: לפי שיצאו מטומאת הנכרי ונכנסו לקדושת ישראל. In other words, it's as though we are "converting" the *keilim* from non-Jewish to Jewish. This Yerushalmi is quoted by the **Rashba** in *Yevamos* (47b) and *Avodah Zarah* (75b).
3. The **Mishnah Berurah** *paskens* that eating on non-*toveled keilim* is an *issur d'Rabbanan* (*Biur Halacha* 323:7).
4. As mentioned in the summary above, *tevilas keilim* only pertains to "**klei seudah,**" **vessels which** directly touch food at a late stage of preparation. Therefore, a *blech*, can opener, coffee grinder, corkscrew, dish rack, flour sifter, hot plate, immersion heater, knife sharpener, food thermometer, oven racks, rolling pins, sink racks, trivets, and warming trays do not require *tevilah* (Rav Moshe Heinemann).
5. We only make a *bracha* if we are sure it needs *tevilah*, not on a *safeik* (see Tosafos, *Avodah Zarah* 75b [ד"ה אי משום]). This concept also applies to a case where there is a *safeik* if the manufacturer of the vessel might be Jewish and the vessel was purchased from a Jewish-owned store (see **Igros Moshe** Y.D. 2:40).
6. The entire vessel must be submerged at one time (**Pischei Teshuvah** Y.D. 120:3). The *mikveh* water must reach every part (unless it is classified as a *beis hastarim* — see Y.D. 202:5), so any stickers or other substances that constitute a *chatzitzah* must first be removed (see Y.D. 120:13; Y.D. 202).
7. According to the **Igros Moshe** (Y.D. 2:40), reused bottles and cans do not require *tevilah*. The same *heter* applies to drinking from a glass soda bottle.
8. **Rav Moshe Feinstein** (**Igros Moshe** Y.D. 3:23) says that disposable aluminum used only a few times and then thrown away does not require *tevilah*. (Long-term use of such *keilim* might

require *tevilah*, but without a *bracha*.) **Rav Menashe Klein (Mishneh Halachos 7:111)** disagrees and *paskens* that we should *tovel* disposable *keilim* provided they are made from materials which would require *tevilah*.

9. The **Chelkas Yaakov** (Y.D. 41–43) writes that **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.
10. The **Igros Moshe** (Y.D. 1:57) says that when an electrical appliance consists of functionally distinct joined sections, only the section that serves as the food utensil requires *tevilah*; the separate electrical/heating section does not.
11. **Rav Asher Weiss (Minchas Asher 3:57)** *paskens* that an electronic device which will definitely get ruined by *toveling* it is exempt from *tevilah* (although he writes that he does not want to rely on this *l'maaseh* because it is a *chiddush*).
12. The **Shevet Halevi** (Y.D. 2:57:3) says that toasters and the like need to be *toveled* (see also **Rivevos Ephraim** 2:172). In most cases, one can *tovel* them and wait a couple of days until they dry out. This will not usually work for electronic appliances with a chip and readout.
13. The **Ba'er Heitev** (Y.D. 120:21) says that a person can be *tovel* something for the owner if they do not object, even without the owner's knowledge. A *bracha* can be made if one can assume that the owner wants it to be *toveled*.
14. In most cases, one cannot eat or drink in *keilim* owned by a Jew that were not *toveled*. However, it does not make the food non-kosher, and thus the food can be transferred to a *toveled* plate. Even if it was cooked in a non-*toveled* pan, the food does not become prohibited *b'dieved*, and thus can be served on *toveled* dishes or on a paper/plastic plate (**Rema Y.D. 120:16**).
15. **Rav Moshe Feinstein (Igros Moshe Y.D. 3:22)** allows eating on a non-*toveled* dish (with one's hands or a utensil which is exempt from *tevilah*) if a person is in a hotel or similarly pressing situation, provided that the food does not really need the utensil (e.g., a piece of chicken on a plate as opposed to a bowl of soup). **Rav Shlomo Zalman Auerbach (Minchas Shlomo 2:68:2)** presents another *heter* for a pressing

circumstance (please consult a Posek to determine if it applies in your case). **Rav Elyashiv (quoted in Chashukei Chemed, Avodah Zarah 75b)**, does not allow one to eat on non-*toveled* dishes even if refraining from eating will lead to enmity, although he permits (in a pressing circumstance) to eat dry items, like an apple or a piece of cake, from a non-*toveled* plate.

16. *Tevilas keilim* can only be done in a kosher *mikveh* since the *pasuk* (quoted above) says that we need to use "**mei niddah**" — water that is kosher for *tevilas niddah* (i.e., a *mikveh*). Natural lakes, wells, ocean, etc., are usually kosher for *tevilah*.
17. Utensils that normally require *tevilah* can be used without *tevilah* when owned by a non-Jew or are ownerless (Y.D. 120:8) — assuming, of course, that there are no non-kosher absorptions in the utensil. Typically, **glasses** in hotels and rental houses can be used without *tevilah* unless the house is known to be owned by a Jew who did not *tovel* his *keilim*. In cases of great need, such as: a) when a *mikveh* is not available; b) Erev Shabbos; or c) the *keilim* will be ruined by *tevilah* (e.g., Keurig machine, etc.), one can give or sell their utensils to a non-Jew and borrow them back indefinitely. The alternative would be to be *mafkir* (render ownerless) the utensil in front of three people (see **Minchas Shlomo** 2:66:16 and **Mishneh Halachos** 4:107). During the Covid pandemic many resorted to this method.
18. Cold and clean non-kosher **silverware** owned by a non-Jew can be used for cold food that is not sharp. For example, a cold non-kosher spoon for kosher cold cereal would be permitted when plastic or kosher utensils are not available (Y.D. 121:5).
19. **Kosher products** — often a product is kosher-certified in one country but not in another. The product ingredients may look alike, but in reality are usually not. Many items such as Hershey products, etc., are kosher (OU-D) in the US but not in most of the world. In Ben Gurion Airport, for example, most such products are from Germany and Italy and are not kosher. Similarly, although plain Coke is kosher in a few countries, in many others it is not.

20. Closed **containers** such as for salt or sugar are fine in a rental house (if the owner allows their use) but not open containers.
21. A **self-cleaning oven** can be turned on and used after the cycle ends. A non-self-cleaning oven should be treated as follows:
 1. Inspect to make sure it is clean
 2. Wait 24 hours from last use
 3. Turn on for an hour to "high," and then it can be used.
22. **Stovetops** can be used as follows:
 1. If electric, turn on high till it is red (which usually takes about 3 minutes) and it is *kashered*.
 2. If the stovetop is one piece of glass, only the actual red hot area that has gotten red from the heat will be considered kosher. The in-between areas are not kashered and should not have hot utensils placed on them.
 3. A gas stovetop should be turned on for 15 minutes with metal over it to reflect the heat downward. A disposable aluminum pot works well for this.
23. A non-kosher **oven** can be used without *kashering* by double-wrapping the food placed in it. Thick aluminum foil works well for this.
24. A non-kosher **microwave** can also be used with double-wrapping such as two microwave-safe bags, etc., or by *kashering* by heating a cup of water in it for ten minutes. (Be very careful when removing the hot water, as it will be exceedingly hot.)
25. A **toaster** or **toaster oven** cannot be *kashered*.
26. A clean **refrigerator** can be used right away.
27. It is difficult to *kasher* a **grill** and thus it is preferable 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." If it has already been cleaned, the body of the grill needs to be turned on for about an hour and it will be kosher. The grates upon which we place the food 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 in all such circumstances. Hardware stores sell adjustable grill racks that one can keep for future rentals.
28. **Countertops** are fine to use, but very hot pots should be put on a towel, etc., and not directly on the countertop.
29. Cold **cereal** in a hotel continental breakfast often is kosher, but one needs to determine the brand being served for its kosher status. Often the hotel personnel are happy to bring out the boxes and show the *hechsher*.
30. 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. It is not practical to *kasher* them.
31. **Unflavored tea or coffee** is fine in kiosks, convenience stores, gas stations, etc., provided they do not wash the coffee carafe together with non-kosher utensils.
32. **Coffee or tea** from Coffee Bean or Starbucks or other restaurants is acceptable if unflavored. Otherwise, their flavoring and other additives are likely to be non-kosher. For Starbucks, it is best to buy from a drive-thru or kiosk when available, but it is 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.
33. Before using the **coffee machine** in a hotel room, it is best to run one cycle of water through the machine. This is true even for a Keurig machine.
34. Buying **cut-up fruit** in a supermarket or airport is fine as long as it does not contain anything that needs to be checked for insect infestation, and as long as it does not contain added flavoring. Buying from a street-corner vendor or a farm market often entails *kashrus* concerns.
35. On vacation, people often enjoy "**pick your own vegetable and fruit**" directly on 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 at these locations. Often they

do not use pesticides or commercial methods of reducing infestation. Blueberry picking is usually from a blueberry bush and not a tree. Mites are common in such a berry.

36. **Eggs** bought from a roadside stand or farm are much more likely to have been fertilized and may have the type of bloodspots that are **אסור מדאורייתא**.
37. The most sensitive **vegetables** that may be insect-infested one finds when traveling by car and stopping at roadside stands or fairs. Most commercial products sold in our supermarkets have had pesticide applied to limit insect infestation. They are then washed many times. 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 be washed and visually examined before eating.
38. A non-kosher **dishwasher** cannot be *kashered* and should not be used. However, an ice maker is fine without any procedure.
39. **Cruises** often have many packaged items bearing reliable kosher certification (including muffins, bread, condiments, beverages, etc.). A person's waiter or the *maitre d'* is often eager to help identify these products.

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 yet, 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 (about 40 inches) and can have a fishing line or string placed from post to post on top. As always, the line must be over the top and not wound around the side.



3. Please note that when staying in a hotel or vacation home, one needs to check if the property is enclosed in order to carry outside or to bring items from inside to outside and vice versa. At hotels, this is often not the case for the outside grounds. Inside the room (and according to **Rav Moshe Feinstein** [Igros Moshe O.C. 1:141], inside the entire hotel building) one can carry.

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 and Bikes on Shabbos

1. The **Ibn Ezra** emphasizes that Shabbos Kodesh is an opportunity to get closer to Hakadosh Baruch Hu, as we see in the *pasuk* (Vayikra 26:2; see his comments there and on Shemos 20:8) **את שבתתי** . **תשמרו ומקדשי תיראו** . We of course wish to maintain all of our normal ways of enjoying *Kedushas Shabbos* while on vacation.
2. The **Kaf Hachaim** (O.C. 404:8) raises a concern that bikes/scooters may have an issue of carrying since they cannot stand



without our keeping them going. Also, 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 (just as we find with musical instruments). I have personally seen on Shabbos a young yeshivish father fixing his crying son's broken bike.

3. The **Tzitz Eliezer** (7:30) adds that riding a bicycle falls under the category of *uvdin d'chol*, weekday activities.
4. **Rav Moshe Stern** (Be'er Moshe 6:16) says that there is a difference between a child who has reached the age of *chinuch* and one who has not. Preferably, a child who has reached the age of *chinuch* should not ride a bicycle on Shabbos.
5. **Rav Ovadia Yosef** (Chazon Ovadia, Shabbos, Vol. 4, p. 40) says that some quote the Ben Ish Chai as allowing bike riding in some circumstances, but most Acharonim do not allow it.
6. **Rav Yaakov Kamenetsky** (O.C. 302, fn. 339), **Rav Moshe Feinstein** (Sefer Tiltulei Shabbos, Ch. 1, fn. 21), **Shemiras Shabbos K'hilchasa** (16:18), and Rav Ovadia Yosef (Chazon Ovadia, Shabbos, Vol. 4, p. 43) allowed tricycles for children below the age of *chinuch* since they are not a method of transportation or carrying and therefore not *uvdin d'chol* but did not allow any type that can be used for transportation or

carrying for older children.

אם תשיב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת
ענג לקדוש ד' מכובד וכבדתו מעשות דרכיך ממצוא חפצך
ודבר דבר

We learn from this *pasuk* in Yeshayahu (58:13) 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

It is important to bear in mind that **all Poskim agree that the mitzvos of Talmud Torah and tefillah b'zmanah apply every day, including vacation days.** After all, Torah and *tefillah* are our greatest protection. As Chazal say, יום יומים אעזבך

(Rashi, Devarim 11:13; see also *Yerushalmi Brachos* 9:5). Similarly, the first Mishnah in *Pe'ah* tells us:



תלמוד תורה כנגד

כולם. Of all the unique mitzvos that we can perform during vacation, we have a special opportunity to perfect our commitment to daily learning and *davening*.



Rabbi Eliezer Eidlitz

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