

לוקוטי ופסקי הלכות

"חוקי היום"

ותלמוד
"חוקי היום"
לעשות רצונך
בלבב שלם



שע"י "חדר הזדאה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochoh compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochoh of

Summer Vacation

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שע"י "חדד הוראה" שבונת מנחת יצחק פיעה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Please do not
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Krias Hatorah

Summer Vacation

Parshas Re'ei 5780

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Vacation Rentals

Various Halachos

- Shailah:** A person was in an apartment in Switzerland and saw that the refrigerator light went on when it was opened. He was not able to remove the bulb or put in a Shabbos clock. Can he have the non-Jewish maid open it on Shabbos? **Answer:** It is muttar. The only reason a Jew can't open it is because it is a psik reisha that the light will go on. There is no concept of psik reisha for a non-Jew, and her intent is to open the fridge, not to turn on the light. Therefore, he may ask her to take things out of the fridge (עי אג"מ או"ח ח"ב סי"ב), (וארחות שבת פכ"ג פ"ב ובהערך).

Non-Jew's Kitchen

- If one stays at an apartment belonging to a non-Jew or nonobservant Jew, he must be careful about absorbed non-kosher residue ["bliyos"]. Thus, any surface that will be used for food must be covered, preferably with something that does not conduct heat.
- Stovetop with a grate.** Lechatchilah, it is preferable to kasher them by putting a flat piece of aluminum foil like a blech on the stovetop and turning on all the flames simultaneously until it is very hot [while supervising it, to prevent a fire, ch"v]. Then, it may be used in a regular manner. Bedieved, the stovetop may be used as long as it is clean and dry, and the bottom of the pot is dry. Anything that spills or falls onto the stovetop may not be eaten.
- Ceramic stovetop.** A stovetop made from a glass surface without a grate cannot be kashered. Thus, lechatchilah, it should not be used at all. With no other choice, one may use it if he keeps it completely dry and uses it in a way that he is certain nothing will spill, e.g., only filling pots halfway.
- An oven** that has a self-clean function may be used after the self-clean function is operated.
- A regular oven without such a function cannot be kashered by running it. Therefore, everything must be double wrapped, e.g., with two layers of aluminum foil, two disposable pans, etc., and care must be taken not to open the coverings the food is within the oven walls.
- Microwave.** Most poskim hold a non-kosher microwave cannot be kashered. Therefore, it should only be used with a double covering. Practically speaking, the coverings open in the middle most of the time, rendering the food assur. Thus, it is not advisable to use it at all unless it is used in a way that the coverings definitely will not open.
- Kettles** used for making hot water are usually only used for water. Therefore, one may use a kettle. As an extra precaution, it is advisable to fill it with water, boil the water, and spill it all out. Then, it is kashered and may be used lechatchilah.
- A **dishwasher** must be kashered before use. This can be done by cleaning it well, including the mesh and filter, not using it for 24 hours, and then running it while it is empty on the hottest setting with dish soap or chlorine. Once the water empties out, it may be used.

Davening in a Non-Jew's House

- Many Jews in Chutz La'aretz rent houses owned by non-Jews in a place with no minyan. One must make sure there is no avodah zarah, figurines, or crosses around. If there are, they must be removed and stored away if possible so that one may daven there.
- If they cannot be removed, one may not daven facing them. If they are on the mizrach side, one should face a different direction so that he does not need to bow toward them (מ"ב צ"ד סק"ל).

Hotels

Bishul Akum

- At breakfast in hotel dining rooms, oftentimes a waiter personally makes eggs for the hotel guests. Most of the time, the waiters are not observant, ר"ו, or not Jewish [even if the hotel has an excellent hechsher], creating a problem of bishul akum for the eggs (ש"ע י"ד סי' ק"ג). An Ashkenazi may eat them if he knows that a Jew turned on the electric griddle in the morning, but that does not help for a Sephardi. He should not allow the non-Jewish waiter to put the eggs on the griddle; he should do it himself. An Ashkenazi should do the same thing if he doesn't know that a Jew originally turned on the fire (שם סי' ט).

Netilas Yodayim in a Bathroom

- In hotels, usually one can only wash netilas yodayim in the bathroom. Since in modern-day bathrooms the waste is flushed right away and bathrooms are used for other purposes too, one may wash in the bathroom if he has nowhere else to do so. This is true both for negel vasser in the morning to remove ruach ra'ah and for netilas yodayim before eating (וה"ד ל"ו ח"ג סי' ט, ו"ד ל"ו שו"ת מנחת יצחק ח"א ס', ח"ג סי' ט, ו"ד ל"ו שו"ת מנחת יצחק ח"א ס', ח"ג סי' ט). Still, one should lechatchilah leave the bathroom while his hands are wet, and dry them outside the bathroom (עכ"פ לענין (רוח רעה), נחלת צבי על הל' נטילת ידים, קס"ד כ"ה).
- If one can take water out of the bathroom and wash there, that is better (שם).
- In any case, the brachah may only be said after exiting the bathroom.
- The same is true for a bathroom on a train, airplane, and the like.

Using a Magnetic Key Card on Shabbos

- A hotel's doors that are opened with a magnetic key card may not be opened with the card on Shabbos since swiping the card closes an electric circuit, which reads the card and activates the opening mechanism (וארחות שבת פכ"ז מ"ז).
- Therefore, one must ask the hotel for a key to the door for Shabbos. Usually if one insists, he can get a key from them.
- One may not tell a non-Jew to open the door with the key card since that is amirah le'akum for something which is potentially a deoraisa melachah. One may only tell a non-Jew to open the door for someone who is sick – even if he is not dangerously sick – or for a small child (שם).
- If one cannot get a key, he must make sure the door does not lock on Shabbos, e.g., by blocking the hole ["box"] that the lock's bolt goes into.
- If one cannot leave the door open for all of Shabbos, e.g., he is afraid of theft, he should stay in his room and not leave for the entire duration of Shabbos, eating and davening in his room. This is because refraining from an issur melachah on Shabbos has priority over davening with a minyan.
- If the door to the room accidentally got closed and the only way to enter is with the key card, one can tell a non-Jew that he wants to give him a gift or something to drink from the room. Then, the non-Jew opens the door for his own benefit. He must actually benefit from the gift that was promised.

Sensors in the Room

- Some hotels have room with sensors that detect when someone enters or exits the room, which operate the air conditioning, lights, and the like. One must avoid this issue on Shabbos, e.g., by covering the sensor before Shabbos if that will help.

25. In some rooms, the air conditioning stops running when the porch door or a window is opened. Someone staying in such a room on Shabbos must make sure not to open the door or window.

Eiruvei Chatzeiros

26. In Jewish-owned hotels [with excellent hechsherim], eiruvei chatzeiros are usually arranged. If one is in a hotel belonging to a nonobservant Jew, ר"ל, or a non-Jew and there is a reliable city eiruv, that is fine. But if there is no eiruv in the city, oftentimes one needs to make eiruvei chatzeiros in the hotel to allow carrying things from room to room via the hallway, as each room has the status of a house, and the hallway is like a courtyard. Since these halachos are very detailed, it is advisable to ask a poseik who is an expert on the topic before carrying between rooms, and to get advice about how to make eiruvei chatzeiros if necessary.
27. If everyone in the hotel – both the guests and the employees – eats in the same place on Shabbos, e.g., in one dining room, there is no need to make eiruvei chatzeiros. However, if there are two dining rooms or a group of people eating separately, this heter does not apply (נתיבות השבת למור"ג הגר"י בלויא פליד סק"ג).
28. This halachah also applies when one is on a ship for Shabbos (שם).

Hadlakas Neiros

29. When many people are in the same place, the minhag is for each woman to light her own candles (רמ"א סי' רס"ג ס"ח). They must make sure that the candles are visible from the area where they are eating, and that they add pleasure and happiness (חובת הדר הערה נ"א).
30. Therefore, when many families eat together in a hotel, the women may light their candles in a spot in the dining room that will be visible during the seudah. However, if there is a designated communal spot for lighting candles that is outside the dining room or in a hidden corner that is not visible during the seudah, the brachah is a brachah levatalah (שו"ת באר משה ח"א סי' י"ד).
31. If possible, it is better to say the brachah and light candles in the bedroom, which is certainly considered an area designated for the guest (מ"ב רס"ג סקל"ח). When doing this, one must be aware of several things: the reason to light in the room is to prevent tripping over objects. Thus, the candles must still be lit when the guests return to their room. Also, there cannot be electric lights that illuminate the room, or they must be turned on near the zman of hadlakas neiros (שו"ת דברי יציב ח"א סי' קי"ט). The candles must also be lit in a safe place so that they do not cause a fire, ch"v. In most hotel rooms, though, there is a smoke detector that will prevent a guest from lighting candles; see next paragraph.
32. **Shailah:** If someone is in a hotel and does not want to light candles in his room because they will prevent him from sleeping, can he light in the bathroom? **Answer:** One may rely on this. The reason of not tripping over objects also applies in a bathroom, provided that there is no electric lighting in the bathroom, especially if the guest benefits from some light that the candles cast into the room (יוצא לפי מש"כ) (בשו"ת דברי יציב ח"א סי' ק"ב).
33. **Shailah:** Someone got to the apartment he was staying in shortly before Shabbos. When the zman to light candles came, he noticed that in the spot designated for candles, there was a note posted that read: "Due to a fire that broke out once, it is forbidden to light any Shabbos candles whatsoever in this apartment." Does he need to comply?
34. **Answer:** This stipulation was not expressly made before he entered the apartment. He got the apartment without this condition, so he does not need to comply with the last-minute instructions on the note forbidding the fulfillment of hadlakas neiros as Chazal decreed. He should just constantly watch them so they do not cause a fire, ch"v.

Ordering a Drink at a Hotel on Shabbos

35. At a hotel Shabbos seudah, there is an option to order a drink or bottle of wine, and the waiter will write down the room number. Therefore, if the waiter is Jewish and will write it himself, one may not order. If he is not Jewish, one may order since he is only writing for himself, so that he remembers to charge the room.

Birkas Kohanim

Doesn't Have a Tallis

36. The minhag is that the Kohanim drape the tallis over their faces during Birkas Kohanim (רמ"א או"ח סי' קכ"ח סכ"ג). Therefore, a Kohen who does not have a tallis should not do Birkas Kohanim (תשוה"נ ח"ב סי' ק"ז, ושבת) (הקהתי ח"א סי' ע"ט).
37. **Shailah:** Some bochurim made a minyan and do not have a tallis. May the Kohanim cover their faces with a towel or garment? May they do Birkas Kohanim behind the paroches in the shul? **Answer:** They should not do Birkas Kohanim since anything strange that causes people to stare should not be done during Birkas Kohanim (וע"ע מעדני אשר ח"ה פ' שלח).

Cities of the Galil

38. The minhag in Eretz Yisroel and throughout the whole province of Egypt is to do Birkas Kohanim every day (מ"ב קכ"ח ס"ק קס"ד). There are different minhagim in the cities of the Galil, Tzfas, and Teveria: Sephardim do Birkas Kohanim there every day, but the Ashkenazi minhag is to only do Birkas Kohanim there at Mussaf of Shabbos and Yom Tov (עיר הקודש והמקדש ח"ג פכ"ה ס"ז, שו"ת מנח"י ח"ה סי' א' ו' באריכות).
39. People who are traveling somewhere should always follow the minhag of the place they are staying. They should not deviate from the local minhag.
40. Some have the minhag to do Birkas Kohanim every day by the tomb of the holy Tanna, the Rashbi. The reason is because the minyanim are made up of many people from cities that do Birkas Kohanim every day.

Eiruvei Techumin

41. People sometimes go to villages, small moshavs, or campgrounds. It is very easy to unknowingly leave the techum when taking a walk or going to daven with a minyan since the techum Shabbos is very small.

Size of the Techum Shabbos

42. The techum Shabbos is 2000 amos (שו"ע או"ח סי' שצ"ח) – 960 meters [Rav Chaim Naeh] or 1152 meters [Chazon Ish]. This is about a ten-minute walk for the average person on today's smooth, neat paths [although the Shulchan Aruch holds a mil – 2000 amos – is an 18-minute walk (י"ד סי' ס"ט ס"ו), that was on olden-day paths and roads. For halachos that have to do with time, we go with the figure of 18 minutes, but for halachos that have to do with distance, we stick with 2000 amos]. Therefore, after walking for about ten minutes, one already gets into questions about the techum Shabbos.
43. If there is a house within the city limits – i.e., within 70 and $\frac{2}{3}$ amos [33.94 meters according to Rav Chaim Naeh; 40.73 meters according to the Chazon Ish] of the nearest house in the city, it is considered part of the city, and the 2000 amos are measured from that house (שם ס"ה).
44. This house needs to be fit for living, even if no one is currently living there (מ"ב שם סק"ט). The Chasam Sofer's (שו"ת או"ח סי' צ"ה) criterion is that it has to be obligated to have a mezuzah, which includes a horse stable. However, the Biur Halachah (ד"ה והאוצרות) holds a horse stable is not a dwelling place and does not count. The Chazon Ish also holds this view (או"ח סי' ק"י סק"ב ד"ה ובח"ט).
45. Some poskim hold that a factory or industrial area at the edge of the city is not considered part of the city, even if the workers eat there, and the 2000 amos are measured from the end of the residential houses (חזו"א הנ"ל). However, others hold that factories are considered part of the city, and accordingly, the 2000 amos are measured from there (הגר"ש"א ושו"ת שבת הלוי ח"א סי' נ"ט).
46. The halachos of measuring from the city encompass many aspects, so one should consult an expert on the topic. Also, in a situation where one needs to make an eiruv, he should ask how to make one.

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