

קונטרס
חג השבועות

הלכות שבועות



A Practical Guide To
The Halachos Of Shavuos,
Yom Tov & Keeping A Kosher Kitchen

Written by: Chezky Green



לע"נ
ר' נפתלי בן הרב רפאל ז"ל
אביגיל בת ר' יחזקאל ע"ה נלב"ע כ"ד אייר
ר' אלימלך לב בן אליקים הכהן ז"ל

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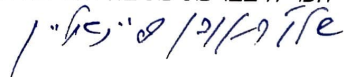
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❧ Erev Shavuos ❧

- In earlier times, people used to do bloodletting for medical purposes. This was prohibited on Erev Shavuos due to *sakanah* (danger). However, blood tests and donating blood are permitted if there is a need. On the night before Shavuos it is completely permitted.¹
- One may do laundry in a washing machine the entire day on Erev Yom Tov.²
- One should give gifts to their spouse and children in honor of Yom Tov. The gifts should be appropriate for the recipient (e.g. jewelry or clothing for one's wife and toys for one's children).³

Haircuts, Shaving, & Cutting Nails

- One should get a haircut, shave, and cut their nails in honor of Yom Tov.⁴
- Those who are keeping “second half” of *sefira* from Rosh Chodesh Iyar, may get a haircut (and listen to music etc.) from the third day of Sivan (in the morning). Some do not do so until Erev Shavuos.⁵

1. Mishnah Berurah 468:38, Aruch Hashulchan 468:3, Kovetz Halachos 11:1, Safa Berurah pg 8

2. Nitei Gavriel Yom Tov Vol 2, 5:8. See Mekadeish Yisroel Pesach 501 regarding laundry Erev Pesach.

3. Shulchan Aruch 529:2. See Shiurei Halacha 17:4.

4. Shulchan Aruch 531:1, Chayei Adam 79:1, Mishnah Berurah 260:5

5. Mishnah Berurah 493:15. If Erev Shavuos is on Sunday or if Rosh Chodesh Sivan is on Friday or Sunday, many allow one who is keeping *sefira* until Sunday (as per their *minhag*), to shave and get a haircut on Friday in honor of Shabbos if needed (see Halichos Shlomo 11:24, Mekadeish Yisroel Shavuos 3, Nitei Gavriel Pesach Vol 3, 49:27, Shiurei Halacha 10:6, Keser Shlomo pg 261).

- One (who is not currently keeping *sefira*) can get a haircut even a few days before Yom Tov, if they will not have enough time on Erev Yom Tov to do so (e.g. there will be a long wait at the barber), as long as the haircut still looks fresh.⁶
- One can shave, cut their nails, and get a haircut the entire day, until *shkiya* (sunset). This does not apply to Erev Pesach.⁷
- Some do not cut their nails on Thursday in honor of Shabbos since the nails will already have begun to grow back by the time Shabbos arrives and it won't look like they were cut for Shabbos.⁸ However, when Yom Tov is on Friday, one can cut their nails on Thursday in honor of Yom Tov.⁹
- One who has long nails a few days before Yom Tov, can cut them, even if they will not cut them again in honor of Yom Tov.¹⁰
- Some say that one should not cut their fingernails and toenails on the same day.¹¹ However, many are not concerned with this and do cut their fingernails and toenails on the same day.¹²

6. See Aruch Hashulchan 260:6, Mishnah Berurah 260:5, Kovetz Halachos Shabbos Vol 1, 1:42, Kovetz Halachos Yomim Noraim 4:9.

7. Shar Hatzion 531:2, Mishnah Berurah 531:2, 251:7

8. Mishnah Berurah 260:6, Aruch Hashulchan 260:6 Not because there is a *melacha* happening by the nails growing, as one is not doing any action. One who will not be able to cut their nails on Friday should do so on Thursday night (Kovetz Halachos Shabbos Vol 1, 1:36). If they are unable to do so Thursday night, it is better to cut them on Thursday then to cut them on Wednesday, as there is no *issur* in cutting them Thursday, it is just not as apparent that they were cut in honor of Shabbos (see Aruch Hashulchan 260:6, Chut Shuni Shabbos Vol 1, pg 61).

9. Sharei Teshuvah 251:2

10. Nitei Gavriel Yom Tov Vol 2, 10:11. See Chut Shuni Shabbos Vol 1, pg 62, Kovetz Halachos Shabbos Vol 1, 1:26 that one whose nails are very long, can cut them anytime during the week and does not need to wait to cut them in honor of Shabbos (and there may be a benefit to cutting them as it can be a *chatzitza* for *netilas yadayim*).

11. Mishnah Berurah 260:6, Aruch Hashulchan 260:6. See Kovetz Halachos Shabbos Vol 1, 1:38, Nitei Gavriel Yom Tov Vol 2, 10:10 it is considered the same day based on the night before it and not the day (e.g. Thursday night and Friday is one day, but not Thursday and Thursday night).

12. Sharei Teshuvah 260:2 quoting the Arizal, Kaf Hachaim 260:11, 17, Aruch

If one was not able to cut their fingernails and toenails on different days, and they feel a need to do so on Erev Yom Tov (or Erev Shabbos), they should do so.¹³

- Many say that one should not cut their nails in order (see footnote).¹⁴ Some say this does not apply to cutting one's toenails, and they can be cut in order.¹⁵
- One should be careful to dispose of their cut nails and not leave them on the floor.¹⁶ The most ideal way to do so is to burn the nails. However, one can also “bury” the nails and they are still called a *tzadik*. One who washes the nails down the sink drain or flushes them in the toilet is considered to have buried the nails and can do so ideally (*lichatchilah*).¹⁷
- One must wash their hands after cutting their nails (on their hands or feet). This applies even if one cuts only one nail.¹⁸ One

Hashulchan 260:6 (those who are concerned should do so, those who are not concerned don't need to be).

13. Kovetz Halachos Shabbos Vol 1, 1:38, Nitei Gavriel Yom Tov Vol 2, 10:10 Even if they generally do not cut their fingernails and toenails on the same day.
14. Rama 260:1, Magen Avraham 260:1, Aruch Hashulchan 260:6 (even though the Arizal was not concerned with this, one should ideally do so). However, see Taz 260:2, Kaf Hachaim 260:17 who quote many who were not concerned about this. Some give a particular order to cut one's nails. However, many say the main concern is to not cut them in order (Chut Shuni Shabbos Vol 1, pg 62, Kovetz Halachos Shabbos Vol 1, 1:37, Orchos Rabbeinu Vol 1, Shabbos 20. See Rav Akiva Eiger on Shulchan Aruch 260:1). The Rama (260:1) says to cut them as follows; start with the left hand and cut the ring finger, index finger, pinky, middle finger, and then the thumb (4,2,5,3,1). For the right hand, start with the index finger, ring finger, thumb, middle finger, and then the pinky (2,4,1,3,5). Some say to do the above order but to start cutting one's nails on their right hand first (Kovetz Halachos Shabbos Vol 1, 1:37, Orchos Rabbeinu Vol 1, Shabbos 20).
15. Ketzos Hashulchan 73:7. See Kovetz Halachos Shabbos Vol 1, 1:37.
16. Moed Katan 18a, Niddah 17a, Aruch Hashulchan 260:6, Mishnah Berurah 260:6 As it can cause a pregnant woman to have a miscarige if she steps on the nail. However, if the nails are moved from their original place (e.g. one sweeps them), then there is no concern.
17. Kovetz Halachos Shabbos Vol 1, 1:39, Chut Shuni Shabbos Vol 1, pg 62, Betzel Hachachma Vol 2, 35 One should not save their nails in order to burn them at a later time. Rather, they should flush them immediately.
18. Kaf Hachaim 4:68. However, see Orchos Rabbeinu Vol 3, pg 186. One who files their

does not need to wash each hand three times or from a cup.¹⁹ One must wash their hands even if someone else cuts their nails for them (e.g. by a manicure).²⁰ One who cuts another person's nails (e.g. a child) does not have to wash their hands.²¹

- One must wash their hands after getting (or giving)²² a haircut. However, some say this does not apply to shaving.²³ One does not need to wash each hand three times or from a cup.²⁴
- One who does not have access to water after cutting their nails or getting a haircut, can wipe their hands with a towel or tissue etc. and then learn Torah, say brachos, and daven.²⁵ However, one must be careful to eventually wash their hands, and should try to do so immediately.²⁶

Showering & Mikvah

- One should shower in honor of Yom Tov.²⁷
- Many men go to the *mikvah* on Erev Yom Tov, even if they do not do so during the year (e.g. on Erev Shabbos).²⁸

nails should wash their hands after as it is a simple task to do. However, it may not be required.

19. Mishnah Berurah 4:39, Aruch Hashulchan 4:21, Kaf Hachaim 4:61. It is permitted to touch food, or touch one's eyes, mouth etc. before washing their hands after a haircut or cutting nails. However, one should be careful not to touch food (or their eyes, mouth etc.) before washing their hands after waking up (Mishnah Berurah 4:14). See Tzitz Eliezer Vol 7, 2:4 that one can be lenient with children who do not wash *netilas yadayim* in the morning and touch food. However, they should wash *netilas yadayim* when they are above the age of *chinuch* (and if possible even earlier).
20. Kaf Hachaim 4:68
21. Kaf Hachaim 4:92
22. Kaf Hachaim 4:92
23. Piskei Teshuvos 4:28. However, see Rivivos Ephraim Vol 4, 5.
24. Shulchan Aruch 4:19, Kaf Hachaim 4:68. See Mishnah Berurah 4:39, Aruch Hashulchan 4:21, Kaf Hachaim 4:61.
25. Mishnah Berurah 4:39
26. Shulchan Aruch 4:19
27. Rama 471:3
28. Elyah Rabbah 494:3, Chayei Adam 79:1, Mishnah Berurah 128:165, 471:22. See

- If a man cannot go to the *mikvah* on Erev Yom Tov, he should have “nine *kavim*” of water poured on him.²⁹
 - ◆ Nine *kavim* is approximately 3.08 gallons (11.7 liters).³⁰
- This can be accomplished by standing under a flowing shower head for approximately 3 minutes, and there will be at least nine *kavim* of water that has been poured on him.³¹
- It is preferable for one to turn on the shower when standing under it, and not go under an already flowing shower head, as this will ensure that one is actually pouring the water on themselves. (One can heat up the water, shut the shower, then stand under the shower head and turn it back on).³²
- One should have the water from the shower head stream directly onto his head, and try to stand with either his hands on his chest,³³ or his hands by his side.³⁴ This is in order for the water to touch as much of his body as possible.
- One does not need the water to touch his entire body, but one should stand in such a way that the water will get the most coverage.³⁵
- Another option for *mikvah* on Erev Yom Tov is for a man to fully immerse in a swimming pool.³⁶

Ziknecha Yomru Lach pg 28.

29. Mishnah Berurah 581:26, 88:4

30. Bathing & Showering In Halacha pg 24. However, see Piskei Teshuvos 88:5.

31. Mesoras Moshe Vol 4, pg 23, Chazon Ovadia Yomim Noraim pg 246, Shevet Halevi Vol 1, 24, Teshuvos Vihanhagos Vol 1, 123. See Piskei Teshuvos 88:42. One can place a bucket in the shower and see how long it takes to fill up from the showerhead.

32. Minchas Yitzchok Vol 4, 21:7

33. Mishnah Berurah 88:4

34. Kaf Hachaim 88:7

35. Rav Chaim Kanievsky in Taharas Hatorah Vol 2, pg 366

36. Shulchan Aruch Harav 88:1, Mishnah Berurah 88:4

- ◆ Some poskim suggest closing the filter on the pool.³⁷ However, many poskim say this is not necessary.³⁸
- A man can shower after using the *mikvah*.³⁹ However, some people are particular (*makpid*) not to.⁴⁰

Eating On Erev Yom Tov

- On Erev Yom Tov and Erev Shabbos, one should not eat a meal larger than what they normally eat as a weekday meal. The reason is to prevent one from being so full that they do not have an appetite for the Yom Tov (or Shabbos) *seudah* that night.⁴¹ From three (*halachic*) hours before Yom Tov (or Shabbos), it is a *mitzvah* (but not an obligation) to not even eat a normal weekday meal. However, snacking is permitted.⁴² The main thing is to ensure one has an appetite for the nighttime meal, and one should eat accordingly.⁴³ The halachos of Erev Pesach are different.⁴⁴
- There is no problem with eating bread (or cakes), as long as it isn't more than one normally would eat as a meal on a weekday. From three (*halachic*) hours before Yom Tov (or Shabbos), one can also eat bread (or cakes), but should only eat less than a normal weekday meal (and be careful not to get too full).⁴⁵

37. See Nishmas Shabbos Vol 5, 187.

38. Be'er Moshe Vol 5, 21, Teshuvos Vihanhagos Vol 1, 123

39. Kovetz Halachos Bein Hametzarim 14:7, Halichos Shlomo 14:64

40. Piskei Teshuvos 606:25

41. Shulchan Aruch 249:2, Mishnah Berurah 249:8, 11, 529:5. See Igros Moshe O.C. Vol 3, 68.

42. Shulchan Aruch 249:2, Mishnah Berurah 249:15

43. Kaf Hachaim 249:18, Nitei Gavriel Yom Tov Vol 2, 3:3. See Aruch Hashulchan 249:6.

44. See Shulchan Aruch 471:1, Mishnah Berurah 471:3.

45. Biur Halacha 249:2 "*m'likvoah*"

- It is highly inappropriate to have a large “*to'emeha*” or “Friday kiddush” with so much food (even without bread) that one is so full going into Shabbos (or Yom Tov) that they do not have an appetite for the nighttime meal (even if they wash and eat some challah at the *seudah*). The Gemara (Gittin 38b) says that families who had large meals on Erev Shabbos were killed.⁴⁶
- One should not fast on Erev Shabbos (or Erev Yom Tov) as it usually causes one to feel weak (and cranky) which is not a proper way to go into Shabbos or Yom Tov.⁴⁷
- When Shabbos is followed by Yom Tov or vice versa, one who is eating (e.g. *seudas shelishis*) late in the day should eat less than usual in order to have an appetite for the Yom Tov or Shabbos meal that night.⁴⁸ However, one who is hungry should not refrain from eating. Additionally, one does not need to refrain from eating late in the day on the first day of Yom Tov, in order to have an appetite for the nighttime meal of the second day of Yom Tov.⁴⁹
- One may not fast on Shavuos.⁵⁰ One may not fast on the day after Shavuos (Isru Chag).⁵¹

Napping

- Many people nap on Erev Shavuos so that they can stay awake at night. One can do so on Shabbos which is Erev Shavuos, as long as they do not say that they are going to sleep in order to

46. Mishnah Berurah 249:7, Aruch Hashulchan 249:4, Chut Shuni Shabbos Vol 1, pg 66 regarding hotels serving large meals on Friday. See Pesachim 99b.

47. Magen Avraham 249:7, Mishnah Berurah 249:18, Aruch Hashulchan 249:9

48. Mishnah Berurah 529:8, Shar Hatzion 529:10. See Igros Moshe O.C. Vol 3, 68.

49. Biur Halacha 529:1 “*bi'erev*”, Igros Moshe O.C. Vol 3, 68

50. Mishnah Berurah 494:11, Kaf Hachaim 494:38

51. Shulchan Aruch 494:3, Mishnah Berurah 494:6

stay up on the following night. The same applies to one who wants to nap on the first day of Shavuos in order to be up on the second night of Shavuos.⁵²

- ◆ Many poskim allow one to tell their child to go to sleep in order to be able to stay up at night.⁵³



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52. Aruch Hashulchan 290:1, Mishnah Berurah 290:4, Kovetz Halachos 11:2, Shiurei Halacha 14:1 One can sleep more than they normally do. See Mishnah Berurah 307:1.
53. Bnei Avraham Hachanah (Rav Abramson) pg 68 quoting Rav Shmuel Kamenetzky and Rav Shlomo Miller, Shiurei Halacha 14:1 Since the child would go to sleep for any reason the parent would tell them, it is not clear that this is the true reason the parent is telling them to do so (e.g. maybe the parent wants the child to nap because they are currently cranky). Additionally, it is for a *mitzvah* (even if not an obligation). However, see Mekadeish Yisroel 7 one may not say this to their child explicitly. This is also relevant on Pesach, when telling a child to go to sleep in order to be awake for the *seder* (when Erev Pesach is Shabbos or on the first day of Pesach for the second *seder*).

❧ Flowers, Grass, & Trees ❧

- Many have the *minhag* to put out plants,⁵⁴ grass, trees, or flowers⁵⁵ in shul and in their house as a remembrance of Matan Torah.⁵⁶ However, many say not to do so.⁵⁷ One should follow their family *minhag*. If they do not have a *minhag*, they can rely on the poskim who permit this.
- The plants and flowers are not *muktzah* and one can move them for any reason.⁵⁸ However, petals or leaves which fall off of a flower or plant are *muktzah*.⁵⁹ One can move them in an irregular way (e.g. with their foot or mouth), or ask

54. See Magen Avraham 494:9 that the *minhag* is to put out trees in shul and in one's house since on Shavuot we are judged regarding our trees' fruits (see Rosh Hashana 16a) and it will remind us to daven for them.

55. Shiurei Halacha 16:6 Many people use flowers instead of grass.

56. Rama 494:3, Mishnah Berurah 494:10 Since there was grass surrounding Har Sinai (see Shemos 34:3). See Shiurei Halacha 16:6 that flowers are never *muktzah* as one enjoys looking at them, which is their main usage.

57. Gra (brought in Chayei Adam 131:13) says to not do so as it is based on a non-Jewish holiday. It seems that Gra only said not to put out trees but flowers or grass would be allowed. However, Aruch Hashulchan 494:6, Igros Moshe Y.D. Vol 4, 11:5, Kovetz Halachos 11:3 say it applies to trees and grass, which would include flowers. See Shiurei Halacha 16:5 who says one can rely on the Mishnah Berurah who says the Gra only did not allow trees, but flowers, grass, and even branches are permitted. See Orchos Rabbeinu Vol 2, pg 99 that the Gra only applies to whole trees, but not branches or flowers. Hilchos Chag B'chag pg 11 says *minhag* Yerushalayim is to have plants in shul on Shavuot.

58. Mishnah Berurah 494:9, Mekadeish Yisroel 63:2 even if they are not fully bloomed (except to move them into sunlight with intent to help them bloom or away from the sunlight to prevent spoilage). See Shulchan Aruch 308:20 since one had in mind to use them before Yom Tov. See Mekadeish Yisroel 63:2, Shiurei Halacha 16:6 that even potted plants with dirt in them can be moved around the house (if normally done), since it is used decoratively. See Shar Hatzion 336:38.

59. Kovetz Halachos 11:4

a non-Jew to move them,⁶⁰ so that the area does not look messy etc.⁶¹

- ◆ Plants, flowers, leaves etc. found outside on Yom Tov are *muktzah*. Additionally, one may not pick flowers, leaves, or branches from a tree on Yom Tov.⁶²
- Some specifically use fragrant plants. One must say a bracha of “*borei atzei visamim*” or “*borei minei visamim*” before smelling them.⁶³ The bracha on roses is “*borei atzei visamim*”.⁶⁴ The bracha on most flowers is “*borei isvei visamim*”.⁶⁵ One who said “*borei minei visamim*” when smelling any item is *yotzei*. One who isn’t sure which bracha to say on an item they are smelling for pleasure, should say “*borei minei visamim*”.⁶⁶ One who happens to smell something good without intent, is not required to say a bracha (e.g. when eating a fruit or walking past a garden).⁶⁷
- ◆ One should not smell the plants during davening until after Shemoneh Esrei, since they may not interrupt their davening by saying a bracha.⁶⁸

60. Mishnah Berurah 279:14

61. Mishnah Berurah 279:14, 308:13, 30, 82, Shemiras Shabbos Ki’hilchasa 22:36

62. See Shulchan Aruch 336, Mishnah Berurah 322:5.

63. Mishnah Berurah 494:10. See Shulchan Aruch 216:2, Mekadeish Yisroel 61.

64. Mishnah Berurah 216:17, Mekadeish Yisroel 61

65. See Kaf Hachaim 216:63-67.

66. Shulchan Aruch 216:2, Mishnah Berurah 216:13 Some say one is even *yotzei* by saying “*shehakol*”. The bracha before smelling an edible fruit or vegetable (even if not edible until cooked, see Mishnah Berurah 216:8) is “*hanosein rei’ach tov ba’peiros*”. The bracha on smelling herbs is “*borei isvei visamim*”.

67. Shulchan Aruch 216:2. See Shulchan Aruch 217:2, Mishnah Berurah 217:10-11, Aruch Hashulchan 217:5 that one does not say a bracha on deodorant or air freshener used to block an unpleasant smell, even if one enjoys the new smell. The same applies to soap. See Rama 216:14, Magen Avraham 216:22, Aruch Hashulchan 216:14 to not say a bracha on hot bread or other cooked dishes that smell good (e.g. soup). The same applies to smelling hot coffee (Kaf Hachaim 216:86). Regardless of what is used for *besamim* on Motzei Shabbos, the bracha said is “*borei minei visamim*” (Mishnah Berurah 297:1).

68. Mishnah Berurah 494:10, Mekadeish Yisroel 68

- One may not place flowers into water on Shabbos or Yom Tov.⁶⁹
- One may not replace the water from the vase with new water, even if the flowers have already bloomed.⁷⁰
- On Shabbos, one may not add any water to the vase with flowers in it.⁷¹ However, on Yom Tov (that isn't on Shabbos), one can add up to half of the amount of water currently in the vase (only if the flowers have already fully bloomed). If one spills out some of the old water, they can only add up to half of the amount of water left in the vase.⁷²
- One may not bundle different flowers together (e.g. to make a flower arrangement) on Yom Tov or Shabbos.⁷³
- One can remove flowers from their vase (e.g. to throw them out).⁷⁴



69. Rama 336:11, Mekadeish Yisroel 63

70. Mishnah Berurah 494:54

71. Mishnah Berurah 494:54

72. Aruch Hashulchan 654:2, Shiurei Halacha 16:7. However, one may not water a potted plant with dirt in it, even on Yom Tov (Mekadeish Yisroel 64).

73. Igros Moshe O.C. Vol 4, 73, Mekadeish Yisroel 64:2, Nishmas Shabbos Vol 6, 319

74. Shulchan Shlomo 336:12

❧ Baking Challah ❧

- It is a *mitzvah*, but not a requirement,⁷⁵ to bake challah in honor of Yom Tov (and Shabbos).⁷⁶ While it is also a *mitzvah* for men, it is considered more of a woman's *mitzvah*. Therefore, the woman of the house should be the one to be *mafrish challah* (separate the piece of dough).⁷⁷
- One who bakes using more than five⁷⁸ pounds of flour (from the five grains; wheat, barley, spelt, oat, rye)⁷⁹ should say a bracha when being *mafrish challah*.⁸⁰

75. See Biur Halacha 242:1 “*vi’hu*” who is unhappy that women stopped baking challah and buy it from the bakery, since it is a lack of *kavod* Shabbos. However, Kovetz Halachos Shabbos Vol 1, 1:22 says that since many women are tired, and busy, and do not have enough time to bake challah, it is obvious that they can buy challah from the bakery, especially since if they don’t, it will cause a lack of *kavod* Shabbos as many other preparations will not be able to get done properly.

76. Rama 242:1, Mishnah Berurah 242:6

77. Shabbos 2:6, Mishnah Berurah 242:6

78. Mesores Moshe Vol 3, pg 282, Oitzar Halachos Y.D. 324:5. See Teshuvos Vihanhagos Vol 3, 334.

79. One who uses whole wheat flour can say a bracha if using five pounds of flour. The bran is sifted out to produce pristine white flour and subsequently added back in to produce whole wheat flour. Some say that the bran is considered a separate ingredient and is not included in the calculation of flour needed to be *mafrish* challah (Mechzeh Eliyahu Vol 3, 75-81, Oitzor Halachos Y.D. 324:11). Therefore, one must add 15% more flour to be *mafrish* challah (with a bracha). However, others argue and say that since the bran is removed with intention to put it back, it is considered part of the flour and is included in the calculation of flour needed to be *mafrish* challah. Therefore, one who is using five pounds of whole wheat flour can rely on the poskim who say one can be *mafrish* challah with a bracha when using 3.67 pounds of flour (especially since it is doubtful if the bran is included in the flour). Even if one adds 15% to the calculation it would be 4.22 pounds needed to say a bracha according to those who allow doing so when using 3.67 pounds.

80. Shulchan Aruch Y.D. 324:1, Shach Y.D. 324:1

- One who bakes using between 2.65-4.99 pounds of flour should be *mafrish challah* without a bracha.⁸¹ However, in Yerushalayim (and other places outside of America) the *minhag* is to say a bracha when using more than 3.7 pounds of flour.⁸² One can do so if they want to.⁸³
- One who is frying the dough (e.g. donuts) with more than 2.65⁸⁴ pounds of flour should be *mafrish challah* without a bracha (even if using more than five pounds of flour).⁸⁵
 - ◆ One who is baking the dough not as bread or challah (e.g. baked donuts) needs to be *mafrish challah* if they are using more than 2.65⁸⁶ pounds of flour, without a bracha. If they are using more than five⁸⁷ pounds of flour, they should say a bracha.⁸⁸
 - ◆ If the batter (with more than 2.65⁸⁹ pounds of flour) is liquidy, one should be *mafrish challah* after it is baked.⁹⁰

Sourdough

- One includes the flour from the “starter” that is added to the dough when calculating if the dough is obligated in *hafrashas challah*.

81. Teshuvos Vihanhagos Vol 3, 334

82. Shiurei Torah 3:3, Shevet Halevi Vol 11, 253:3, Halichos Shlomo pg 338, #54, Oitzor Halachos Y.D. 324:4. See Teshuvos Vihanhagos Vol 3, 334.

83. See Aruch Hashulchan Y.D. 324:5, 10 (three quarts is approximately 3.3 pounds).

84. Teshuvos Vihanhagos Vol 3, 334

85. Shach Y.D. 329:4, Shiurei Halacha 34:7. However, see Aruch Hashulchan 329:15 who is lenient.

86. Teshuvos Vihanhagos Vol 3, 334

87. Mesores Moshe Vol 3, pg 282, Oitzor Halachos Y.D. 324:5

88. Shulchan Aruch Y.D. 329:2, Shach Y.D. 329:2, Teshuvos Vihanhagos Vol 1, 673

89. Teshuvos Vihanhagos Vol 3, 334

90. Shach Y.D. 329:4, Teshuvos Vihanhagos Vol 1, 673

- If one makes one dough with five pounds of flour, they say a bracha when separating challah.⁹¹
- When making multiple sourdough loaves, one usually does not have enough flour content in each dough to require *hafrashas challah*. However, one who is making multiple loaves in different bowls (that together would require *hafrashas challah*), should remove the dough from their bowls, place them all on one towel or (even plastic) tablecloth (the doughs do not need to be touching each other), cover the doughs with the towel or tablecloth, separate challah from one of the doughs, and all of the doughs are included in the *hafrashas challah*.
- One should be *mafrish challah* as soon as possible, after the flour becomes dough.⁹²
- There is no minimum amount of dough that needs to be separated. However, the *minhag* is to separate a *ki'zayis* (the size of an olive or a 1 ounce cup) of dough.⁹³
- One should stand when being *mafrish challah*.⁹⁴
- One should say the bracha first,⁹⁵ then separate the challah using their right hand,⁹⁶ and then say “*harei zu challah*” while the dough is in their hand.⁹⁷
- The separated dough should be burnt until it is inedible.⁹⁸ One can burn it in the oven (or toaster) by putting it in a disposable pan or in foil (even uncovered or not wrapped well), and placing it in the oven on a high temperature. After burning

91. If the dough contains 2.65-4.99 pounds of flour they do not say a bracha.

92. Shulchan Aruch Y.D. 327:3. See Shulchan Aruch O.C. 457:1.

93. Rama Y.D. 322:5, Kitzur Shulchan Aruch 35:1

94. Pischei Teshuvah Y.D. 328:2

95. Kitzur Shulchan Aruch 35:1

96. See Mishnah Berurah 206:18.

97. See Rav Akiva Eiger Y.D. 328:1.

98. Rama Y.D. 322:5

the separated dough, it should be wrapped in something and discarded. One should not have other food in the oven at the same time. Ideally, one shouldn't bake the challah in the oven at the same time as burning the separated dough.⁹⁹

- One who was unable to burn the separated dough can wrap it (e.g. in a plastic bag) and place it in the garbage.¹⁰⁰ One should not freeze the separated dough in order to burn it at a later time.
- One who forgot to be *mafrish challah* before baking, should separate a piece from one challah after baking. A bracha is said, but the words "*min ha'eesa*" are not said as it is no longer dough (*eesa*).¹⁰¹

Multiple Batches

- One who is dividing the dough into smaller loaves or rolls is still obligated to be *mafrish challah* with a bracha (when the large dough contains enough flour).¹⁰²

99. Kovetz Halachos Shabbos Vol 1, 1:24. See Shach Y.D. 322:8, 108:1.

100. Kovetz Halachos Shabbos Vol 1, 1:24. See Radvaz Vol 2, 731.

101. Rama 457:1, Mishnah Berurah 457:10

102. Pischei Teshuvah Y.D. 326:2, Aruch Hashulchan Y.D. 326:16. The discussion for all of the following cases is as follows: Shulchan Aruch Y.D. 326:2 says that one who is kneading dough with "*daas lichaleik*" (intent to divide) is exempt from being *mafrish challah*. The question is, what does "*daas lichaleik*" (intent to divide) mean? Many (Pischei Teshuvah Y.D. 326:2, Aruch Hashulchan Y.D. 326:16) say that it definitely can't mean that if one does not bake the entire dough as one loaf, they are exempt from being *mafrish challah*, as everyone makes smaller loaves of challah (e.g. rolls). Many (Shach Y.D. 326:5, Taz Y.D. 326:2, Gra Y.D. 326:7, Aruch Hashulchan Y.D. 326:16) say that the dough needs to be "divided" (given) to different people (e.g. neighbors) to be considered "*daas lichaleik*." It must also be "divided" while it is still dough, and not after it is baked. Once it is baked, it can be given to other people without concern (and one can be *mafrish* with a bracha). If one is dividing dough to many people, they can only say a bracha if they keep the minimum amount of dough which requires a bracha (e.g. it contains five pounds of flour) for themselves (or if one of the recipients of the dough has the minimum amount of dough which requires a bracha, they can say a bracha).

- One who is planning on giving out the loaves to other people after they are baked, is still obligated to be *mafrish challah* with a bracha.¹⁰³
- One who is planning on giving out the dough to other people while it is still raw, is not obligated to be *mafrish challah* and should not say a bracha unless they are keeping more than the minimum amount of dough obligated (e.g. with five pounds of flour) for themselves. This is common by public challah bakes and when making challah in schools. It is a *bracha livatalah*.¹⁰⁴ If they are giving out small batches of dough, one person should keep enough dough (with 3.67+ pounds of flour) for themselves, and say the bracha for everyone.
- One who makes a dough using five pounds of flour, and is baking some of the dough (less than the minimum amount of dough obligated), and freezing the rest (which combined are obligated) as dough, should still be *mafrish challah* with a bracha.¹⁰⁵



103. Shach Y.D. 326:5, Taz Y.D. 326:2. See Kuntris Chezkas Purim pg 85-86 regarding being *mafrish challah* when baking for Mishloach Manos.

104. Shulchan Aruch Y.D. 326:2

105. Kovetz Halachos Shabbos Vol 1, 1:23. See Shach Y.D. 326:5, Taz Y.D. 326:2, Gra Y.D. 326:7, Aruch Hashulchan Y.D. 326:16.

Early Yom Tov & Candle Lighting

- The *minhag* on the first¹⁰⁶ night of Shavuos is to wait until *tzeis hakochavim* (nightfall)¹⁰⁷ to daven Maariv. One who davened Maariv before nightfall, or a woman¹⁰⁸ who is not davening Maariv, should wait until nightfall to say Kiddush.¹⁰⁹
- ◆ One must still accept Yom Tov on time (at *shkiya* or earlier), even though they will not daven Maariv (or say Kiddush) until after nightfall.¹¹⁰

106. This *minhag* does not apply to the second night of Yom Tov, and one can daven Maariv as early as *plag haminch*. See Pri Megadim M.Z. 494:1, Ben Ish Chai Bamidbar 2, Mekadeish Yisroel 5.

107. See Igros Moshe O.C. Vol 4, 62 that *tzeis hakochavim* is 50 minutes after *shkiya* in America even according to Rabbenu Tam. (also see Igros Moshe O.C. Vol 4, 101:6). See Yalkut Yosef 293:2 that *tzeis hakochavim* is 20-30 minutes after *shkiya* in Eretz Yisroel. See Shemiras Shabbos Ki'hilchasa 20:45. See Shiurei Halacha 14:2 one who is generally strict to wait until 72 minutes after *shkiya* can be lenient and daven Maariv at an earlier opinion of *tzeis* and just not say Kiddush until 72 minutes after *shkiya*.

108. See Mekadeish Yisroel 5, Lehoros Nosson Vol 7, 31 if women are required to wait until nightfall to say Kiddush as they are exempt from *sefiras haomer*.

109. Kaf Hachaim 494:1, Kovetz Halachos 11:10. Taz 494:1 says to delay Maariv on the first night of Shavuos to ensure that we count seven complete weeks of *sefira*. However, Magen Avraham 494:1 says to delay Kiddush until after nightfall to ensure that we count seven complete weeks of *sefira*. Some poskim follow the Taz (Shulchan Aruch Harav 494:2, Chok Yaakov 494:1, Mishnah Berurah 494:1). Some poskim follow Magen Avraham (see Pri Chadash 494:1, Elyah Rabbah 494:3, Aruch Hashulchan 494:3). Hilchos Chag B'chag pg 117 says to wait in Eretz Yisroel to daven Maariv (since *tzeis* is earlier) but one can be lenient elsewhere (e.g. in America) to only wait until nightfall to say Kiddush.

110. Kovetz Halachos 11:10, Shiurei Halacha 14:3. See Mishnah Berurah 261:19 to always accept Shabbos and Yom Tov early (*tosefes Shabbos/Yom Tov*) which is a *mitzvah de'oraisa* according to most. However, Shulchan Aruch 261:2, Mishnah Berurah 261:19 say that anytime from *shkiya* until before *bein hashmashos* is acceptable. We start Shabbos and Yom Tov from *shkiya* which is before *bein hashmashos* which ensures we are *yotzei* this *inyan*. See Aruch Hashulchan 261:2.

- ◆ One who is sick (or elderly, or pregnant) and wants to say Kiddush early so that they can eat (or go to sleep), may do so from *plag hamincha*.¹¹¹

Candle Lighting

- It is a *mitzvah* to light candles in honor on Yom Tov.¹¹² There are various *minhagim* on how many candles to light (see footnote).¹¹³ One should follow their family *minhag*. One who does not have a family *minhag* should light two candles.¹¹⁴
- Some women wait until after *shkiya* (sunset) to light Yom Tov candles¹¹⁵ (when Yom Tov is during the week). However, most women light before *shkiya*, similar to Erev Shabbos.¹¹⁶

111. Mekadeish Yisroel 5 Since this is a stringency to wait and not required, we do not do so in a case of need, such as a sick person.

112. Shulchan Aruch Harav 514:24, Mishnah Berurah 514:48

113. Nitei Gavriel Yom Tov Vol 2, 14:2 quotes various *minhagim*. Some say to light only one candle (Shulchan Aruch Harav 514:24). Some say two candles like we do for Shabbos (Pri Megadim M.Z. 514:12). Some say five candles. Some say six candles. Some light the same amount they light for Shabbos (Orchos Shabbos 33:80).

114. See Pri Megadim M.Z. 514:12.

115. There is a question of how we are able to say a bracha on lighting candles for Shabbos and Yom Tov when we have electric lights in the room that provide light? Some answer that since there is a chance the electric lights will go out due to a blackout (or the bulb expiring), we can light candles to ensure we have light (Igros Moshe O.C. Vol 5, 20:30). Some answer that it became a *minhag* similar to lighting Chanukah candles in shul which we say a bracha on (Shemiras Shabbos Ki'hilchasa 43:171). Many say to turn off the electric lights before lighting Shabbos candles, and to turn them on for Shabbos and immediately light the candles for Shabbos, since the bracha (afterwards) will be on the electric lights as well (Shiurei Halacha 18:2). However, for Yom Tov, if one says the bracha before lighting, they cannot turn on the electric lights after, therefore they should turn on the lights before saying the bracha, then (strike the match), say the bracha, and then light the candles (Orchos Shabbos 33:78). However, this is not possible on the second day of Yom Tov (even though some do set up a timer for the lights to momentarily turn off). Even on the second night of Yom Tov it is permitted to light candles in honor of Yom Tov (Kovetz Halachos Shabbos Vol 1, 7:68).

116. Mateh Ephraim 625:33, Be'er Heitiv 503:4, Orchos Shabbos 33:77

- ◆ Some have the *minhag* on Shavuot to delay lighting Yom Tov candles until after nightfall.¹¹⁷ However, most women light earlier, and there is no reason to delay.¹¹⁸
- A woman who was unable to light before *shkiya* can light Yom Tov candles (except on when Yom Tov is on Shabbos), anytime throughout the night, until *alos hashachar* (dawn).¹¹⁹ However, she should only do so if someone will benefit from the light (e.g. people will remain in that room talking or eating).
- A woman who completely forgot to light Yom Tov candles does not get a penalty of having to light an additional candle every Yom Tov¹²⁰ (as opposed to forgetting to light Shabbos candles).¹²¹ The same applies to a man who forgot to light.¹²²
- When Yom Tov is on a weekday, most poskim say to say the bracha first and then light the candles (except when Yom Tov is on Friday night). However, some poskim say to first light the candles and then say the bracha like on every Friday night. One should follow their family *minhag*. If one does not know their family *minhag*, they should say the bracha first and then light the candles (except on Friday night).¹²³

117. Piskei Teshuvos 494:3 similar to delaying Maariv and Kiddush.

118. Halichos Shlomo 12:2, Teshuvos Vihanhagos Vol 4, 111, Shiurei Halacha 14:4

119. Safa Berurah pg 11

120. Kovetz M'beis Levi Vol 2, 11, Orchos Shabbos 33:65, Nitei Gavriel Yom Tov Vol 2, 14:4

121. See Rama 263:1 that a woman who forgot to light Shabbos candles gets penalized and must add another candle to her current amount of candles she currently lights. However, many poskim say that since we have electric lights, we do not penalize her, as there wasn't a lack of *kavod Shabbos* since there was light in the room. She can be strict and make one of the candles larger than the current size (or add more oil) (see Kovetz Halachos Shabbos Vol 1, 7:14, Avnei Yoshfai Vol 1, 81, Chut Shuni Shabbos Vol 4, pg 56, Ohr Litzion Vol 2, 18:12).

122. Nitei Gavriel Yom Tov Vol 2, 14:5

123. Aruch Hashulchan 263:13, 514:17, Mishnah Berurah 263:27, Kovetz Halachos 11:9, Orchos Shabbos 33:78

- ◆ By candle lighting on both nights of Shavuos, the *minhag* is for women to say *shehecheyanu*.¹²⁴ If she says the bracha of “*li’hadlik ner*” before lighting the candles, she should also say the bracha of *shehecheyanu* before lighting, and it is not a *hefsek*.¹²⁵
- On the first day of Yom Tov, if she is saying the bracha before lighting the candles, she should strike the match before saying the bracha, as one may not do so on Yom Tov.¹²⁶
- If one needs to light another match after saying the bracha, they must light it from an existing flame, and may not strike a new match. One can use the Yom Tov candles already lit to light the new match.¹²⁷
- One may not extinguish a flame on Shabbos and Yom Tov. Therefore, after lighting the candles, one should place the lit match on a non flammable (dry) surface and let it extinguish on its own.¹²⁸
- One should not use a lighter stick to light the candles on Erev Yom Tov if they say the bracha before doing so, since when they are done lighting and lift their finger from the button, it is considered extinguishing.¹²⁹
- The bracha on candle lighting for Shavuos is “*Baruch attah... li’hadlik ner shel Yom Tov*”¹³⁰

124. Igros Moshe O.C. Vol 4, 21:9, Aruch Hashulchan 514:17, Mishnah Berurah 263:23, Halichos Shlomo 9:22 Even though it is technically preferable for her to wait until Kiddush to hear (or say) it.

125. Kovetz Halachos 11:9, Halichos Shlomo 9:149

126. Shulchan Aruch 502:1, Shiurei Halacha 18:1

127. Orchos Shabbos 33:78 One can even light a match from the Yom Tov candles to light a flame for cooking.

128. Orchos Shabbos 33:78

129. Orchos Shabbos 33:78

130. Shulchan Aruch 514:11

- ◆ When Yom Tov is on a Friday night, the bracha for candle lighting is “*Baruch attah...li’hadlik ner shel Shabbos vi’shel Yom Tov*”.¹³¹
- ◆ If one said accidentally only said “*shel Shabbos*” or they only said “*shel Yom Tov*”, they can add the other phrase if it is realized immediately. However, if they realize after two seconds¹³² have passed, they do not say or repeat anything.¹³³
- If a woman already said *shehecheyanu* by candle lighting, she can still answer *amein* to the *shehecheyanu* by *Kiddush* and it is not an interruption (*hefsek*).¹³⁴
- If one person will be doing both the candle lighting and saying *Kiddush*, the *shehecheyanu* should only be said once. A man should say it during *Kiddush* and a woman may say it during candle lighting.¹³⁵

***Yurtzeit* Candle**

- Many have the *minhag* to light a *yuhrzeit* candle for a relative who passed away. Ideally, this should be done before Yom Tov (e.g. with a two day candle). However, one who did not light a *yuhrzeit* candle before Yom Tov and feels a need to do so, can do so (except on Shabbos). Preferably, it should be lit in a place where it will add light to the room that people are in (e.g. dining room).¹³⁶



131. Mishnah Berurah 263:24

132. See Mishnah Berurah 206:12, Taz 206:3 “*toch kidei dibbur*”

133. See Orchos Shabbos 33:84, Kuntris Yemie Pesach pg 114.

134. Igros Moshe O.C. Vol 4, 101, Kovetz Halachos 11:8

135. See Nitei Gavriel Rosh Hashanah 21:6. However, see Orchos Shabbos 33:91 that in this case it is much more preferable for the woman to wait to say *shehecheyanu* when she says *Kiddush*. Nevertheless, if she says it when lighting candles, she definitely does not say it again by *Kiddush* (this is common on Pesach by the seder).

136. Biur Halacha 514:5 “*ner*”, Be’er Moshe Vol 8, 229, Divrei Chachamim pg 329 quoting Rav Dovid Feinstein

❧ Preparing For Tomorrow (Hachanah) ❧

- One may not prepare anything on the first day of Yom Tov for the second day of Yom Tov, or on Shabbos for the first day of Yom Tov (e.g. preparing candles for *hadlakas neiros*).¹³⁷ For the halachos of preparing on Yom Tov for Shabbos, see the halachos of Eruv Tavshilin later.
- One can begin to prepare by doing things that are not a *melacha* (e.g. setting the table) on the second night of Yom Tov (or when the first night of Yom Tov is Motzei Shabbos) when it is 40 minutes after *shkiya*.¹³⁸
- If the preparation is a *melacha* such as heating up already cooked food, one should wait until 50 minutes after *shkiya* to do so.
- If one is doing a *melacha de'oraisa* (e.g. cooking raw food or lighting candles), they should wait until the time they normally wait for Shabbos to be over.¹³⁹
- On the second night of Yom Tov (or when Yom Tov is on Motzei Shabbos), one may remove melted wax from the

137. Shulchan Aruch 503:1, Mishnah Berurah 503:1,3 Even if it is not a *melacha*, one may not prepare on one day of Yom Tov for another day.

138. Bnei Avraham Hachanah pg 12-14 quoting Rav Shmuel Kamenetzky, Rav Yisroel Dovid Harfenes, Rav Shlomo Miller, Rav Shmuel Felder (it is when one would break their fast on a minor fast day). This applies to one who keeps Rabbeinu Tam (72 minutes) as a stringency (even if they so so every Shabbos). However, one may not be lenient if they hold 72 minutes for everything (even as a leniency). On Pesach, some (who only keep 72 minutes as a stringency) mistakenly wait 72 minutes to begin preparing for the Seder (e.g. by setting the table), causing a major delay and effecting when and if one will be able to finish the *mitzvos by chatzos*.

139. Bnei Avraham Hachanah pg 12-14 quoting Rav Shmuel Kamenetzky, Rav Shmuel Felder. Even in Eretz Yisroel one can be lenient to warm up food (and for sure set the table) 40 minutes after *shkiya*.

leichter or glass cups, in order to put in new candles.¹⁴⁰ Ideally, one should use a knife or spoon to loosen the wax (and metal piece leftover from the previous candle)¹⁴¹, and shake it into the garbage.¹⁴²

- One can soak a dirty pot with soap and cold water to prevent the residue from hardening and becoming attached, or if they are going to be washing the pot on Yom Tov (for Yom Tov use or so that the kitchen is not messy).¹⁴³
- One can put leftover food into the freezer on Yom Tov, to save it from spoiling, and it is not considered preparing for a different day.¹⁴⁴
- One who wants to put drinks into the fridge or freezer for the nighttime meal while it is still day, may not do so unless the drinks will be somewhat cold before nighttime (even if they do not drink from them before nighttime).¹⁴⁵
- One can take out food from the freezer that is needed for the following night meal, even though it is still day.¹⁴⁶ However, it should only be done many hours before night, so it is not obvious it is for the night. Some suggest placing the frozen food (before Yom Tov) in a bag with a food needed for the day (e.g. ices), and then it would definitely be permitted to remove the bag with everything in it, from the freezer.¹⁴⁷

140. Orchos Shabbos 19:208, Piskei Teshuvos 501:2, Chut Shuni Yom Tov pg 43

141. Shiurei Halacha 18:3

142. Shemiras Shabbos Ki'hilchasa 13:140

143. Shemiras Shabbos Ki'hilchasa 12:3, Mechzah Eliyahu 55, Tzitz Eliezer Vol 14, 37, The Laws Of Yom Tov pg 32, pg 216 (Hot water may not be used, unless the sink is already on to wash one's hands etc.). See Bnei Avraham Hachanah pg 96.

144. Minchas Yitzchok Vol 9, 31, The Laws Of Yom Tov (Rav Cohen) pg 138

145. Bnei Avraham Hachanah pg 196

146. Shiurei Halacha 19:2, Mechzah Eliyahu Vol 1, 64, Nitei Gavriel Yom Tov 18:8, Bnei Avraham Hachanah pg 192

147. Shiurei Halacha 19:2. It seems the same would apply if the item is on top of a stack of tins, and they are all removed in one action. See Hilchos Chag B'chag Yomim Noraim 15:7, Maharshag Vol 1, 61.

- ◆ If one did not do so many hours before the second night of Yom Tov (or the first night of Yom Tov which is on Motzei Shabbos), and the frozen food is needed for the night meal, and it will cause a delay in starting the meal, one can be lenient and remove the frozen food, even if it will not be defrosted while it is still daytime.¹⁴⁸ Many suggest eating a little bit from the food before *shkiya* if possible.¹⁴⁹ One may not put raw food into the oven if it will not be edible before nighttime. If it is edible before nighttime, one should eat a bit from it.
- Unless one is concerned that their *talis* (or *machzor*) will get lost, they may not carry it home on the first day of Yom Tov if it will not be used until the next day.¹⁵⁰ However, one can place the *talis* etc. in a bag with an item that will be used that day (e.g. tissues or a drink) and then they are permitted to carry the bag with the *talis* in it.¹⁵¹
- One who is eating the meal on the second night of Yom Tov by a friend or family member (e.g. in-laws) and wants to walk there while it is still day in order to save time at night (or to put their children to sleep), may do so if they do not say so explicitly.
- ◆ In an area with an *eruv*, one can bring items needed for the nighttime, if it is not obvious it is exclusively for the night. Therefore, one can bring food or drinks, pajamas for children, or a *sefer*. However, one may not bring pajamas for adults or their *kittel* or *talis*, since it is obvious it is for the nighttime. One can place the items (on Yom Tov) that

148. See Nitei Gavriel Yom Tov 26:9, Shevet Kahasi Vol 1, 158, Hilchos Chag B'chag Yomim Noraim 15:7, Maharshag Vol 1, 61. However, see Nishmas Shabbos Vol 4, 386.

149. Bnei Avraham Hachanah pg 195

150. Rama 518:1, Mishnah Berurah 518:6, Aruch Hashulchan 518:6

151. Bnei Avraham Hachanah pg 196

are obviously for nighttime in a bag (or stroller) with items needed for the day (e.g. drinks) and then it is permitted to carry them (even in an area without an *eruv*).¹⁵²

- On the second day of Yom Tov, there are no restrictions on taking medication for any reason.¹⁵³



152. Bnei Avraham Hachanah pg 197, 201

153. Mishnah Berurah 496:5. See Mekadeish Yisroel Yomim Noraim 220.

❧ Motzei Shabbos Yom Tov ❧

- One who is eating (*seudas shelishis*) late in the day should eat less than usual in order to have an appetite for the Yom Tov meal that night.¹⁵⁴
- On Motzei Shabbos which is Yom Tov, one must say “*baruch hamavdil bein kodesh li’kodesh*” before doing any *melacha* that is permitted on Yom Tov (e.g. cooking).¹⁵⁵
- When Motzei Shabbos is Yom Tov, *Havdalah* is said during *Kiddush* (this is referred to as “*yaknehaz*”).¹⁵⁶
- One who normally stands for *Havdalah* and sits for *Kiddush* on Yom Tov, should sit.¹⁵⁷
- Some people do not overflow the wine as they normally do by *Havdalah*.¹⁵⁸
- One can light a candle from an existing flame for the bracha of “*ha’eish*”. However, some have the *minhag* to say the bracha of “*ha’eish*” on the candles from candle lighting.¹⁵⁹ Ideally, one should put the two candles next to each other without the flames or candles touching.¹⁶⁰ However, many poskim allow

154. Mishnah Berurah 529:8, Shar Hatzion 529:10. See Igros Moshe O.C. Vol 3, 68.

155. Mishnah Berurah 299:36. Some say to say “*baruch hamavdil bein kodesh li’kodesh*” before doing any preparations (e.g. setting the table), even though it is not a *melacha* (Elef Hamagen 599:5. However, Matteh Ephraim 599:8 allows this). It is simple to do, so one should do so (Shiurei Halacha 19:3).

156. *Yaknehaz* stands for *Yayin* (wine), *Kiddush*, *Ner*, *Havdalah*, *Zman* (*shehecheyanu*).

157. Kovetz Halachos Pesach 22:10

158. Kovetz Halachos Pesach 22:11

159. Kovetz Halachos Pesach 22:12. However, see Medadeish Yisroel Yomim Noraim 362.

160. Kovetz Halachos Pesach 22:12, Halichos Shlomo 9:145, Emes Li’Yakov 514:476

putting the two flames together.¹⁶¹ Some say to only light one candle.¹⁶² In all of these cases one must be careful to not extinguish the candle or matches.¹⁶³

- Some people do not look at their nails as they normally do during *Havdalah*.¹⁶⁴
- One who accidentally said “*bein kodesh li'chol*” and not “*bein kodesh li'kodesh*” is not *yotzei*, and must repeat *Havdalah* (without *ha'eish*).¹⁶⁵ However, if they correct themselves within two seconds,¹⁶⁶ they are *yotzei*.



161. Shevet Halevi Vol 11, 128:89, Orchos Rabbeinu Vol 2, pg 111, Yom Tov Sheini Ki'hilchasa 1:68, Elef Hamagen 600:3, Mishnah Halachos Vol 8, 217, as heard from Rav Reuvein Feinstein, as heard from Rav Shmuel Fuerst. See Igros Moshe O.C. Vol 5, 20:30, Rivivos Ephraim Vol 2, 105. However, see Kovetz Halachos Pesach 22:12.

162. Evan Yisroel Yom Tov pg 273

163. Shulchan Aruch 514:2

164. Kovetz Halachos Pesach 22:13. In general it is a question as to when a person should look at their nails during *Havdalah*. Some say before the bracha of *ha'eish* (Mishnah Berurah 296:31, Kaf Hachaim 296:45) since it is a *birchas ha'shevach*. Others say to look after the bracha (Kitzur Shulchan Aruch 96:9, Igros Moshe O.C. Vol 5, 9).

165. Shulchan Shlomo Vol 2, pg 134, Shevet Halevi Vol 8, 118, Shemiras Shabbos Ki'hilchasa 62:21

166. See Mishnah Berurah 206:12, Taz 206:3 “*toch kidei dibbur*”

❧ Yom Tov Seudah ❧

Kiddush

- One is obligated to say (or hear) Kiddush on Yom Tov, at night and by day, similar to Kiddush on Shabbos.¹⁶⁷

Lechem Mishnah

- There is an obligation to eat two meals with bread on Yom Tov. One by night, and one by day.¹⁶⁸
- One is obligated to use two loaves of bread (*lechem mishnah*) by the obligatory meals on Yom Tov.¹⁶⁹
- Some do not eat *pas palter* bread or cake on Shabbos or Yom Tov (e.g. Stella D'oro fudge cookies).¹⁷⁰

Yaleh Viyavo

- One who forgets to say Yaleh Viyavo in *bentching* by the night meal and day meal on Yom Tov must repeat *bentching*. However, one who is eating an additional meal and forgets Yaleh Viyavo, does not repeat *bentching*.¹⁷¹

167. Chayei Adam 79:3, Mishnah Berurah 271:2 However, it is only *derabunan*, even at night.

168. Shulchan Aruch 529:1, Magen Avraham 188:9. Mishnah Berurah 529:13

169. Shulchan Aruch 529:1, Mishnah Berurah 529:10

170. Mishnah Berurah 242:6

171. Shulchan Aruch 188:6, Mishnah Berurah 188:26

Eating Dairy

- Many people have the *minhag* to eat a dairy meal on Shavuos. Many eat a dairy meal on Shavuos day.¹⁷² Many eat a dairy meal on Shavuos night.¹⁷³ Some say to eat dairy in the morning (e.g. by Kiddush) and then eat a meal with meat afterwards (with washing one's mouth and hands, and eating something parve, before eating meat).¹⁷⁴ Many also say a *bracha achrona* after eating dairy before eating meat.¹⁷⁵ However, a *bracha achrona* is not required.¹⁷⁶ Some say the *minhag* to eat dairy is only on the first day of Shavuos.¹⁷⁷
- ◆ Some split their meal into two parts.¹⁷⁸ They begin with dairy foods, and then clear the table, wash their hands and mouth, and eat something parve, bring out a new challah, and continue with eating meat.¹⁷⁹

172. Rama 494:3. See Kovetz Halachos 11:12 who says many of the reasons for this *minhag* only apply by day. However, of course one can eat dairy by night too. See below footnote.

173. Orchos Rabbeinu Vol 2, pg 98. See Shiurei Halacha 16:1 That one who eats a dairy meal at night has whom to rely on regarding not eating meat (or chicken) on Yom Tov (see Biur Halacha 529:2 "*keitzad*" that it is not an obligation but is a *mitzvah*), since Shar Hatzion 546:15 brings the Chemed Moshe that there is no obligation of "*simcha*" on Yom Tov night, and the Shages Aryeh (68) who says that at night, the obligation of "*simcha*" on Yom Tov is *derabunan*, so we can rely on the fact that eating meat is not a requirement. One who eats a dairy meal by day can rely on the Sfas Emes (Sukkah 48a) who says that one can fulfill their obligation of *simchas* Yom Tov one time on Yom Tov (which was accomplished by eating a meal with meat on Shavuos night). See B'ikvei Hatzon pg 81, The Radiance Of Shabbos pg 163 quoting Rav Chaim Pinchas Sheinberg.

174. Darkei Teshuvah Y.D. 89:19, Kovetz Halachos 11:13, Shiurei Halacha 16:1

175. Igros Moshe O.C. Vol 1, 160

176. Mishnah Berurah 494:16

177. Mekadeish Yisroel 71

178. Rama 494:3. However, according to the reason brought by Mishnah Berurah 494:12 (that *Klal Yisroel* went home to kitchens that were not kosher, and they did not have enough time to prepare kosher meat) it would seem that eating just a dairy meal would fulfill this *minhag*.

179. See Rama 494:3, Pri Megadim 494:16. Kaf Hachaim 494:61 Some eat two separate meals with *bentching* in between, and a break (of an hour or half hour according

- Some eat milk and honey on Shavuot, since the Torah is compared to them.¹⁸⁰
- One who prefers eating a dairy meal on any Yom Tov (e.g. eating so many meat meals is too heavy for them), may do so (especially if it is only one of the meals that day). This is included in *simchas* Yom Tov.¹⁸¹

Bracha On Cheesecake

- The bracha on almost all baked cheesecakes with a crust is *mezonos*. It does not make a difference if the crust is thick or thin.¹⁸² If one only eats the cheesecake filling without eating

to some) in between eating the dairy and the meat. This accomplishes using two challahs (which is the reason of the Rama 494:3) while also being careful to not eat meat and dairy in the same meal (see Zohar Mishpatim 125). Many poskim say that even according to the Zohar, one only needs to wait (and have a separate meal) before eating meat after dairy, but one does not need to wait before eating chicken after dairy (Pri Chadash Y.D. 89:15, Aruch Hashulchan Y.D. 89:9. However, Rama Y.D. 89:2 says it does apply to chicken).

180. Mishnah Berurah 494:13

181. As heard from Rav Shmuel Fuerst. See Shages Aryeh 65, Birkei Yosef 529:4, Darkei Teshuvah Y.D. 89:19, Biur Halacha 529:2 "*keitzad*" that it is not an obligation to eat meat, but is a *mitzvah*. See Shiurei Halacha 16:1, Shar Hatzion 546:15.

182. Shevet Halevi Vol 4, 23, as heard from Rav Shmuel Fuerst. See Mishnah Berurah 168:45 that if the crust has a good taste by itself, then even if one is only using it in order to not dirty their hands, one would still say a bracha of *mezonos* on it. Halachos of brachos are very complicated with many differing factors and opinions. However, it should be noted that many people are unaware of the concept of "*kol she'yeish bo*." The Gemara (Brachos 36b) says "*kol she'yeish bo mei'chamishes ha'minin, mevarchin aluv borei minei mezonos*" (anything that has in it any of the five grains [wheat, barley, spelt, oat, rye; see Mishnah Berurah 208:2], the bracha is *borei minei mezonos*). Tosfos ("*kol*") gives numerous examples of foods with flour in it that require *mezonos*, and says that the only time one does not say a *mezonos* on a food containing the five grains, is if the grain is added for binding or attachment purposes (and Tosfos suggests only eating those foods within a bread meal to avoid any doubt of the correct bracha). See Rambam Hilchos Brachos 3:3-6 that if the grain adds flavor then the bracha is *mezonos*. Shulchan Aruch 208:2-3 says if it is to satiate, then the bracha is *mezonos*. Mishnah Berurah 208:8 says that if one is using the grain to either add flavor or to bring satiation, then the bracha is

mezonos. Mishnah Berurah 212:1 says if it is to add flavor. However, if it is only to keep the food together then the grain is *tafil* (secondary regarding the bracha) and we say a bracha only on the main food. For example, if one is using breadcrumbs in a meatball mixture in order to keep the meatballs from falling apart, then the bracha would be said on the meat (*shehakol*), and not on the breadcrumbs. However, if one is making breaded chicken cutlets, where the breadcrumbs are being used in order to add flavor (as there are many options, varieties, and flavors of breadcrumbs, some of which are made of corn flake crumbs, panko crumbs, potato starch, pretzels, rice krispies, and many other foods) or in order to satiate them, one would definitely say a *mezonos*. It is interesting that some want to say that the bracha of breaded chicken cutlet is *shehakol*, with the reason being that the breading is only for “binding or attachment purposes” (*li'dabek*), however, they do not explain what is being bound or attached! Additionally, the reason given that the breadcrumbs are there so that the chicken doesn't burn, is hard to understand as well, since one can easily grill the chicken cutlets, or fry them without it burning (e.g. stir-fry or chicken wings). One can also say that it is obvious when one is cooking that they are intentional with which breading they use (e.g. specific flavor and variety of breading) which can indicate their true intention of the breading on the chicken. When one buys breaded chicken cutlet from a store, they are also usually particular in choosing which variety of breading they want (e.g. breadcrumbs instead of corn flake breading) which again indicates the true intention of the breading is for flavor and texture, and not for binding purposes.

Many poskim are quoted as saying the bracha on thin breading is *shehakol* (Halachos Of Brachos pg 78 quoting Rav Yaakov Kamenetzky, Divrei Chachamim pg 136 quoting Rav Yaakov Kamenetzky and Rav Moshe Feinstein. See Shulchan Halevi pg 31). However, many chicken cutlets have a thick breading, which would require a *mezonos* even according to the aforementioned poskim (see Halachos Of Brachos pg 79 quoting Rav Moshe Feinstein regarding a thick breading, that it is *mezonos*, pg 78 quoting Rav Elyashiv that a thick breading is *mezonos*, Shulchan Halevi pg 31 says if it is thick to say *mezonos*, Rivivos Ephraim Vol 3, 122 quoting Rav Shmuel Fuerst in the name of Rav Moshe Feinstein that if the breadcrumbs adds flavor (even if not thick) it is *mezonos*).

Additionally, it is difficult to determine what is considered a thin or thick coating. It would seem that it is more likely that the correct bracha on all breaded chicken cutlets (and breaded fish, onion rings etc.) is *mezonos*. See The Laws Of Brachos (Rav Forst) pg 218.

Even if there is a doubt as to which bracha to say, many poskim (Chayei Adam 58:3, Biur Halacha 167:10 “*bimakon*”) hold that *mezonos* is the same as *shehakol* and covers all foods (after the fact). Therefore, one can say a *mezonos* and would be covered, even if the true bracha is *shehakol*. The same concept would apply to breaded onion rings, breaded fish, and cookies and cream ice cream, their bracha is *mezonos*. See Rivivos Ephraim Vol 3, 122 for various opinions.

Chicken cutlets with a breading of cornflake crumbs or rice krispies would require the bracha of *shehakol*, as the rule of “*kol she'yeish bo*” doesn't apply to corn or rice, therefore, the chicken is the *ikkur*.

any of the crust (e.g. one is on a Keto diet), they would only say a *shehakol*.¹⁸³ If the cheesecake is not baked (e.g. no-bake cheesecake recipe which is refrigerated or frozen), the bracha is *mezonos* on the crust and *shehakol* on the filling.¹⁸⁴ One can say a bracha on two other foods (e.g. *mezonos* on a piece of cake and *shehakol* on a drink) to cover all opinions.

- ◆ The *bracha achrona* on cheesecake with a crust is usually *borei nefashos* since a *kizayis* of flour is not eaten within four minutes. However, one who eats a large piece of cheesecake with its crust within four minutes should say *al hamichya*. Ideally, one should also eat a piece of cake so they can definitely say *al hamichya* according to all opinions.¹⁸⁵
- ◆ One must be careful to eat a *kizayis* of flour (e.g. large piece of cake) in order to be *yotzei "Kiddush bi'makom seudah"*.¹⁸⁶

183. Mishnah Berurah 168:27. However, if one will eat the crust but is only eating the cheese filling in their first bite, it would seem the bracha to say is *mezonos*, since they are considered one whole entity. The same would apply when eating a danish or knish, if one only eats the filling in their first bite, they still say the bracha of *mezonos*.

184. Mishnah Berurah 168:45, Shevet Halevi Vol 7, 27:6. See Vizos Habracha pg 99.

185. Igros Moshe O.C. Vol 1, 71 questions the "*minhag*" brought by Mishnah Berurah 208:48 (quoting Chayei Adam 50:21) that many say *al hamichya* after eating a *kizayis* of cake, even though a lot of the cake is other ingredients besides flour (e.g. sugar) and one is not actually eating a *kizayis* of flour. Igros Moshe says they would not be able to say *al hamichya* and should eat other foods (e.g. more cake) to require *al hamichya*. Mishnah Berurah 208:48 also says that ideally one should eat more cake in order to eat a *kizayis* of flour and not just a *kizayis* of cake. See Mekadeish Yisroel 103 who recommends the same. See Aruch Hashulchan 208:14, Kovetz Halachos 11:18, Shiurei Halacha 16:3 who say that a *kizayis* of flour is needed to say *al hamichya* (against the *minhag* brought by Mishnah Berurah). However, see Shulchan Aruch Harav 212:5.

Additionally, the filling of a cake, danish, or pie is not counted towards the *kizayis* (see Avnei Nezer O.C. 98, Aruch Hashulchan 202:10). Therefore, the cheese part of the cheesecake (or a cheese danish etc.) would not be counted towards the *kizayis*.

186. Kovetz Halachos 11:18, Shiurei Halacha 16:4. See Shulchan Aruch 273, Mishnah Berurah 273:21-22 that one needs to eat a *kizayis* of food (such as cake) that requires a *bracha achrona* in order to be *yotzei "Kiddush bi'makom seudah"*. Therefore, since

- During a meal (after washing and eating bread), many say not to say a bracha on a cheese danish or cheesecake.¹⁸⁷

Meat & Dairy At The Same Meal

- One may not eat meat at the same table which has dairy on it, and vice versa.¹⁸⁸ This is even if the other food does not belong to them.¹⁸⁹

we said earlier that one would not say *al hamichya* if they do not eat a *kizayis* of flour, one would not be *yotzei*. However, some say that if one does not want to eat more cake, they can drink three ounces of wine (or grape juice) to be *yotzei* “*Kiddush bi'makom seudah*” (see Shulchan Aruch 273:5, Kovetz Halachos 11:18).

187. See Biur Halacha 168:8, Halichos Shlomo 17:12, Shoshanas Yisroel Chanukah 23:14, as heard from Rav Shmuel Fuerst. There is a discussion of which foods eaten during a meal require a bracha. It seems foods that are eaten as dessert for their sweet taste require a bracha. Examples include fruit, nuts (Shulchan Aruch 177:1, Mishnah Berurah 177:4 even cooked fruit), chocolate, candy, popcorn, ice cream, ices (see Shevet Halevi Vol 1, pg 270, Evan Yisroel Vol 9, 62:6). However, there is a dispute if *pas haba bi'kisnin* requires a bracha during a meal as it may be considered bread. Therefore, one would normally not say a bracha on *pas haba bi'kisnin* that has one or two of the three possible characteristics of *pas haba bi'kisnin*, such as thin crackers or a sweet dough pastry. However, if a cake has all three characteristics (thin and crumbly, sweet dough, filled with sweet things, see Shulchan Aruch 168:7), it is definitely not bread and would not be included in the *hamotzi* said at the beginning of the meal. Some suggest having the cake in mind when saying *hamotzi*, which would exempt it from a bracha. Some say that all sweet pastries require a bracha as they are definitely not bread (Rivivos Ephraim Vol 5, 153). It seems that if the danish or cheesecake is also being eaten to satiate, one would not say a bracha on it during the meal (or at the end of the meal).

Cake made out of potato starch and served for dessert requires a *shehakol* (see Avnei Yoshfai Vol 3, 17). There is a discussion if coffee or tea being drunk at the end of a meal requires a bracha as it may only be being drunk to help digestion. On Shabbos or Yom Tov one definitely is exempt from saying a bracha on the coffee or tea since the Kiddush covers it. During the week one should not say a bracha, and should ideally say a *shehakol* on a food that requires it such as candy (see Mishnah Berurah 174:39, Aruch Hashulchan 174:14 says coffee is exempt but tea is not, Kaf Hachaim 174:40).

188. Shulchan Aruch Y.D. 88:1, Shach Y.D. 88:1 Since we are concerned one may accidentally eat some of the other type of food.
189. Darkei Teshuvah Y.D. 88:2

- However, if they do not know each other, there is no concern of sharing food with each other, and they can eat at the same table.¹⁹⁰
- If the two people do know each other, they can eat at different ends of the table (not within hand's reach of each other).¹⁹¹ Another option is they can put a *heker* (a reminder) on the table which will remind them to not share food. The following are considered a *heker*.
 - ◆ Two separate tablecloths or (different color) placemats.¹⁹²
 - ◆ One person uses the table, while the other uses a tablecloth or placemat.¹⁹³
 - ◆ An object that is usually not on the table for that meal (e.g. car keys or a random fruit not being eaten at that meal).¹⁹⁴
 - ◆ One can have a baby bottle on the table at the same time they are eating meat.¹⁹⁵
- Two people that know each other can eat next to each other in a car or on a plane, if their food (one meat and the other dairy) is on two separate tray tables (even right next to each other), on two separate areas (e.g. one on the dashboard and one on the armrest), or if the food is placed on their laps or being held in their hand.¹⁹⁶
 - ◆ Therefore, one can hold a cup of coffee with milk in their hands, while sitting next to a friend eating meat.

190. Aruch Hashulchan Y.D. 88:8

191. Pischei Teshuvah Y.D. 88:3, Aruch Hashulchan Y.D. 88:8, Darkei Teshuvah Y.D. 88:7

192. Shulchan Aruch Y.D. 88:2

193. Shach Y.D. 195:6, Psakim U'teshuvos 88:58

194. See Darkei Teshuvah Y.D. 88:20-21, 27.

195. As heard from Rav Shmuel Fuerst

196. See Psakim U'teshuvos 88:59-60.

- One who is eating on a table with non-kosher food, may do so without a *heker*, even if they are friendly with the one eating the non-kosher.¹⁹⁷
- One who is within six hours of eating meat, can eat parve food at the same table as one who is eating dairy.¹⁹⁸

Tablecloths

- One may not eat meat on the same tablecloth that one ate dairy on (or vice versa) as we are concerned there is leftover residue on it.¹⁹⁹ However, since we generally eat on plates etc., some are lenient and allow flipping the tablecloth over to the other side.²⁰⁰ It would be simpler to fold the tablecloth and eat directly on the table or on a placemat.
 - ◆ If the table or tablecloth is very clean (e.g. wiped down with a cleaning spray), one can use the table or tablecloth for the other type of food even if both types of food are hot, especially when using plates etc.²⁰¹ However, many have the *minhag* to use a different tablecloth or placemat etc. when eating the other type of food.²⁰²

197. Pri Toar 88:1

198. Pri Megadim Y.D. M.Z. 88:2, Aruch Hashulchan Y.D. 88:11, Psakim U'teshuvos 89:91

199. Shulchan Arich Y.D. 89:4, Mishnah Berurah 494:16

200. Pischei Teshuvah Y.D. 89:8, Kaf Hachaim Y.D. 89:67 (both quoting Radvaz Vol 2, 721) according to the lenient opinion, one wouldn't even have to flip the tablecloth since we use plates, the concern that food may fall directly in the place of the stain on the tablecloth is farfetched.

201. Mishnah Berurah 440:18 Even after *chametz* (which we are generally more strict with) one can clean the table well and use it. Basar Vi'chalav 3:64-65 Even if the food falls directly onto the table, one can eat it. The same applies to eating in a public place without a tablecloth. If the table is clean, it is permitted (Basar Vi'chalav 3:65, Halachic Guide to Travel & Vacation pg 408). There is no halachic concern if the table is cleaned well, however it is more practical to use a separate placemat etc. (as heard from Rav Dovid Cohen).

202. Basar Vi'chalav 3:64. See The Kosher Kitchen (Rav Forst) pg 519 regarding cold food.

- One who uses a plastic tablecloth on top of a regular tablecloth, can just change the plastic tablecloth between meat and dairy. One can also wipe a plastic tablecloth, and when it is clean, it can be used for the opposite type of food.
- One can wash a tablecloth that was used for meat (e.g. in the washing machine, hot water is not necessary but is preferred)²⁰³ and then designate it to be used for dairy, and vice versa.²⁰⁴

Cups & Water Bottles

- One may not use the same cup or drinking bottle at a dairy meal and then at a meat meal, unless they clean the drinking area (or wipe it) well in between usages. The same applies to two people sharing a cup or bottle when one is eating dairy and the other is eating meat, even if they are eating at separate tables or at separate times.²⁰⁵ This is very common with people who carry a non disposable water bottle (e.g. Stanley cup) throughout the day and drink from it at all of their meals.
- However, one can use one pitcher (or soda bottle) that is poured from but not directly drunk from, at both meat meals and at dairy meals.²⁰⁶

203. Magen Avraham O.C. 173:1. See Tzitz Eliezer Vol 4, 6. However, see Psakim U'teshuvos 89:197 to use hot water.

204. Magen Avraham O.C. 173:1

205. Rama Y.D. 88:2. Shach 88:8, Psakim U'teshuvos 88:8 One who is within their six hour waiting period after eating meat can drink from the bottle or cup of someone who ate dairy. See Aruch Hashulchan Y.D. 88:11 that if one is careful to wipe their mouth before drinking, then the bottle or cup is not considered dirty. The same applies if two people are sharing a bottle or cup and they each wipe their mouths before drinking from it.

206. Psakim U'teshuvos 88:8

Salt Shakers

- One may have only one salt shaker to use by meat and dairy meals, since the food is not being dipped into the salt. However, some have two salt shakers, one for meat, and one for dairy, but this is not required.²⁰⁷

Leftover Bread

- Bread used for a meat meal may not be eaten with dairy (and vice versa).²⁰⁸ However, this only applies to sliced bread (or if the loaf is touched frequently during the first meal). If the remaining part of the loaf is clean, one can eat it with the opposite food (e.g. one can use the unsliced part of the challah from a meat meal to make dairy french toast or grilled cheese).²⁰⁹
- Besides for bread, some have a *minhag* to not use leftover food (e.g. salad) from a meat meal for a dairy meal.²¹⁰ However, this is not required, and one who knows that the food remained clean and was not in contact with utensils that were being used for meat, can use the food by a dairy meal.²¹¹

Dairy Bread

- One may not make dairy bread (e.g. by adding butter, milk or greek yogurt to the dough, or by making cottage cheese based wraps) as we are concerned one will accidentally eat it with meat. One may not make meat bread too (e.g. with meat fat).²¹²

207. Psakim U'teshuvos 88:68

208. Shulchan Aruch Y.D. 89:4

209. Igros Moshe Y.D. Vol 1, 38

210. Aruch Hashulchan Y.D. 89:15

211. Psakim U'teshuvos 89:191

212. Shulchan Aruch Y.D. 97:1, Aruch Hashulchan Y.D. 97:3

- ◆ However, if one is only baking an amount that can be eaten within one day (by however many people are planning to eat), it is permitted.²¹³
- ◆ One can bake a large amount (more than a day's worth) if it has an unusual shape.²¹⁴ The unusual shape must be made before baking, and not after baking.²¹⁵
- ◆ One can bake a cheesecake or cheese danish as it is clearly dairy.²¹⁶ The same applies to a meat pie or deli roll, since it is clearly meat.
- Items that are not usually eaten during a meat meal can be made dairy as there is no concern one will eat it with the opposite type of food (e.g. one can bake dairy muffins).²¹⁷



213. Aruch Hashulchan Y.D. 97:4

214. Shulchan Aruch Y.D. 97:1

215. Pischei Teshuvah Y.D. 97:3

216. Aruch Hashulchan Y.D. 97:5

217. Pischei Teshuvah Y.D. 97:3, Chachmas Adam 50:3. We are not concerned that one will eat these dairy cakes within the six hour waiting period after eating meat, as we are only concerned with eating it together with meat (Sdei Chemed Vol 5, pg 289). However, one may not bake cake with meat fat etc. since it is usual to eat cake with milk or dairy coffee.

❧ Waiting Six Hours ❧

Hard Cheese

- Many have the *minhag* to wait six hours after eating “hard cheese” before eating meat (or chicken).²¹⁸ Many poskim say to only wait one hour, especially if only eating chicken afterwards.²¹⁹ Some do not wait at all, and just wash their

218. Rama Y.D. 89:2, Chachmas Adam 40:13, Aruch Hashulchan Y.D. 89:11, Shar Hatzion 494:15

219. See Rama Y.D. 89:2, Shach Y.D. 89:16, Be'er Heitiv Y.D. 89:9, Biur HaGra Y.D. 89:11 who say this is based on the Zohar (Mishpatim 125:1) to not eat any dairy and meat within the same hour or meal. It seems that this stringency is only to wait one hour. See Biur HaGra 89:6 that waiting one hour after eating meat is also based on the Zohar mentioned earlier, and is the *minhag* quoted by Rama Y.D. 89:1. Mishmeres Habayis (Rav Karp) 6:9 says many have the *minhag* to only wait one hour after eating hard cheese (outside of Eretz Yisroel). One should also not eat the hard cheese within the same meal as meat based on the Zohar. Therefore, they should *bentch* or say a *bracha achrona*. However, see Taz Y.D. 89:4, Chachmas Adam 40:13, Aruch Hashulchan Y.D. 89:11, Shar Hatzion 494:15 to wait six hours.

There is a lot of room for leniency to wait only one hour. Firstly, we are dealing with a *chumra* (stringency) and *minhag*, not even a *din derabunan* (see Rama Y.D. 89:2, Igros Moshe Y.D. Vol 2, 26). Secondly, there are those who do not keep this *chumra* at all (see Shulchan Aruch Y.D. 89:2, Rama Y.D. 89:2, Aruch Hashulchan Y.D. 89:11, Mishmeres Habayis 6:9). Thirdly, this *chumra* is largely based on (in addition to the Zohar) a story with the Maharam Rutenburg who found some hard cheese stuck in between his teeth, and was therefore stringent on himself to wait after hard cheese like after eating meat (which was one hour, see Shach Y.D. 89:16). So, many decided to follow this praiseworthy *minhag* (see Darkei Moshe Y.D. 89:2, note: the Maharam Rutenberg was lenient to eat chicken after the hard cheese. However, Darkei Moshe quotes Beis Yosef (O.C. 173) that if the Maharam Rutenburg would have known the Zohar, he would have been strict regarding chicken as well. However, Pri Chadash Y.D. 89:15, Aruch Hashulchan Y.D. 89:11 disagree, as the Zohar is discussing meat and not chicken). Another reason for this *minhag* is based on the Zohar (Mishpatim 125:1) to not eat any dairy and meat within the same hour or meal (see Rama Y.D. 89:2, Shach Y.D. 89:16, Be'er Heitiv Y.D. 89:9, Biur HaGra Y.D. 89:11). It is clear that according to both reasons for this *minhag*, waiting one hour is sufficient. Fourthly,

mouth and eat something parve,²²⁰ similar to after eating any dairy (e.g. soft cheese).²²¹

- ◆ Many poskim say that any cheese which is aged six months is considered “hard cheese”.²²² However, many poskim say

even by waiting in between meat and dairy, many have the *minhag* to only wait one hour (see Rama Y.D. 89:1 that this was the *minhag* [and some are even more lenient and say that one only needs to *bentch*, rinse their mouth, and eat something parve between meat and dairy]. See Biur HaGra 89:6 that waiting one hour after eating meat is also based on the Zohar mentioned earlier). Even if one wants to argue that we wait six hours after eating meat, this halacha is largely based on the Shach Y.D. 89:8 who says to do so (like the third opinion in Rama Y.D. 89:1). However, Shach Y.D. 89:16 himself says to only wait one hour after hard cheese! Fifthly, many poskim say our cheeses are not considered hard cheese (see Kovetz Halachos 11:14, Safa Berurah pg 90 quoting Rav Ahron Kotler, Mishnah Halachos Vol 16, 9 and Mesores Moshe Vol 3, pg 191 quoting Rav Moshe Feinstein, Mekadeish Yisroel 83 quoting many poskim. Also see Chazon Ish in Orchos Rabbeinu Vol 3, pg 77, Maisah Ish Vol 5, pg 22 that the cheese must be aged for a full year to be considered hard cheese (see Darkei Moshe Y.D. 89:2). Note: even parmesan cheese is only aged ten months in many cases). Kaf Hachim Y.D. 89:48, Hilchos Basar B'chalav (Rav Hofstедter) 2:83 say that if there is doubt as to whether the cheese is considered “hard”, one can be lenient and not wait at all, especially before eating chicken. Therefore, even if one does not want to hold of the poskim who say that we do not have hard cheese these days, it is still enough to create a doubt, which would mean we can be lenient and not wait at all (and for sure be lenient to wait only one hour). Sixthly, many poskim say that this *chumra* does not apply to eating chicken after hard cheese and only applies to meat (see Pri Chadash Y.D. 89:15, Aruch Hashulchan Y.D. 89:11. However, see Darkei Moshe Y.D. 89:2, Rama Y.D. 89:2 that it does apply to chicken, but they also say to only wait one hour, see Shach Y.D. 89:16). So if one is only eating chicken after the hard cheese, there is no need to wait at all (and one hour would be sufficient for even the strict opinion that it applies to eating chicken afterwards). Mishmeres Habayis (Rav Karp) 6:10 says even though some do not require any waiting before eating chicken, one should wait one hour, and one who waits six hours before eating chicken is doing “a tremendous stringency that is also going with a minority opinion”. In conclusion, one who does not wait at all has whom to rely on (especially if only eating chicken), and one who wants to be strict can wait one hour (from finishing eating the hard cheese until eating the meat, and for sure if one is only eating chicken afterwards).

220. Rama Y.D. 89:2, Aruch Hashulchan Y.D. 89:11. Note: all parve foods can be used except for raw flour, dates, and green (leafy) vegetables. However, other vegetables (e.g. potatoes, carrots, pickles) can be used (see Keser Shlomo pg 401 quoting Rav Yaakov Kamenetzky).
221. Rama Y.D. 89:2, Aruch Hashulchan Y.D. 89:11. Additionally, see above footnote that many poskim say that all of our cheeses are not considered hard cheese.
222. Shach Y.D. 89:15. However, see Taz 89:4 that it is any cheese with a very strong

that most of our cheeses (even if aged for longer than six months, such as parmesan cheese) are not considered “hard cheese”, and there is no need to wait before eating meat.²²³ One who is lenient has whom to rely on.²²⁴ Additionally, one who wants to be strict can wait one hour before eating meat, and definitely before eating chicken (as stated above).²²⁵

- ◆ The above is only when one eats the hard cheese when raw, even when shredded (e.g. in a salad or on a cheese board). However, if the hard cheese is melted by being cooked (or baked etc.) onto a food (e.g. pizza) or into a food (e.g. lasagna), one does not need to wait at all.²²⁶
- Some have the *minhag* to wait after eating any dairy before eating meat (or chicken). Some say to wait an hour. Others wait only a half an hour.²²⁷

taste which lingers in the mouth. Halachically Speaking quotes Rav Yisroel Belsky that any cheese that isn't aged for at least six months does not have a “strong” taste. However, see Chazon Ish in Orchos Rabbeinu Vol 3, pg 77, Maisah Ish Vol 5, pg 22 that the cheese must be aged for a full year to be considered hard cheese. Note: many parmesan cheeses are only aged for ten months and would therefore not be considered hard cheese according to the Chazon Ish in addition to the poskim quoted below (and above) that we do not have any hard cheese these days.

223. Kovetz Halachos 11:14, Safa Berurah pg 90 quoting Rav Ahron Kotler. See Igros Moshe Y.D. Vol 2, 26 that is only a *chumra*. Mishnah Halachos Vol 16, 9 and Mesores Moshe Vol 3, pg 191 quote Rav Moshe Feinstein who is lenient with our “hard cheese” since almost all of them do not meet the requirements to be considered hard cheese (e.g. be hard like a stone and only be cut with a hatchet).
224. See Kaf Hachim Y.D. 89:48, Hilchos Basar B'chalav (Rav Hofstedter) 2:83 that if there is doubt as to whether the cheese is considered “hard”, one can be lenient and not wait at all, especially before eating chicken.
225. See Rama Y.D. 89:1, Shach Y.D. 89:16, Biur HaGra Y.D. 89:11, Aruch Hashulchan Y.D. 89:11. See Pri Chadash Y.D. 89:15, Aruch Hashulchan Y.D. 89:9 that the Zohar only applies to meat but not chicken. However, Rama Y.D. 89:2 says it does apply to chicken.
226. Yad Yehuda 89:30, As heard from Rav Dovid Cohen, As heard from Rav Shmuel Fuerst. Since both reasons to wait after eating hard cheese do not apply since a) the cheese is melted and can no longer get stuck in one's teeth, b) the pungent taste of the hard cheese is not as strong once it is melted. See Aruch Hashulchan Y.D. 89:11.
227. See Kaf Hachaim O.C. 173:2, Darkei Teshuvah Y.D. 89:19 to wait one hour. However, see Kovetz M'beis Levi Vol 9, 10, Halichos Shlomo 12:49 to wait a half hour (since

- ◆ One who eats dairy (e.g. cheesecake), or drinks a coffee with milk²²⁸ by Kiddush, and then wants to eat a meat meal, should rinse out their mouth and eat something parve before eating meat (and wash their hands). Technically, a *bracha achrona* is not required on the dairy food before eating meat.²²⁹ However, many poskim say to say a *bracha achrona*.²³⁰ One can wait 30 minutes before starting the meat meal (without saying a *bracha achrona*), if they want to.²³¹
- One can wash, eat bread and dairy, then rinse out their mouth and eat something parve (and wash their hands), then eat meat with a new loaf of bread (or challah).²³²

Waiting After Meat

- There are various *minhagim* as to how long to wait in between eating meat (or poultry) and eating dairy (see footnote). One should follow their *minhag*.²³³ One who does not have a

an hour isn't exact, rather it is only to distance the eating of dairy and meat from each other), Maharshag Vol 1, Y.D. 13 says to wait less than an hour. See Mishnah Halachos Vol 6, 135 who says to wait an hour but justifies the practice to wait 30 minutes. See Teshuvos Vihanhagos Vol 2, 390. Keser Shlomo pg 401 quotes Rav Yaakov Kamenetzky that a half hour is considered like an hour since it is the majority of the hour (*rubo ki'kulo*).

- 228. See Teshuvos Vihanhagos Vol 2, 390 who says that even according to those who have a *minhag* to wait before eating meat, they can be lenient when drinking milk (without eating food with it). See Darkei Teshuvah 89:31 that only washing one's mouth is required after drinking milk.
- 229. Rama 494:3, Mishnah Berurah 494:16, 176:2, Aruch Hashulchan 176:8. See Divrei Chachamim pg 414 quoting Rav Dovid Feinstein.
- 230. See Igros Moshe O.C. Vol 1, 160, Chok Yaakov 494:11, Darkei Teshuvah Y.D. 89:19, Teshuvos Vihanhagos Vol 2, 390.
- 231. Halichos Shlomo 12:49
- 232. Rama 494:3, Mishnah Berurah 494:16, 176:2, Aruch Hashulchan 176:8
- 233. The Gemara (Chullin 105a) says that the father of Mar Ukvah would wait 24 hours to eat dairy foods after eating meat. Mar Ukvah himself would only wait until the "next meal" to eat dairy. What is meant by "the next meal"? The Rambam holds that this

minhag should wait six hours.²³⁴

- Children below the age of six years old do not need to wait at all after eating meat (or chicken), and can eat dairy immediately after.²³⁵ However, they should wash their hands and mouth, and eat something parve.
- ◆ One may give a milk bottle to a toddler after they ate meat, but not together at the same time.²³⁶

means the time span between the day meal and the evening meal, which is usually around six hours. Based on this, the Rambam rules that one must wait (around) six hours after eating meat until he eats dairy. Tosfos (Chullin 105a) disagrees and holds that “the next meal” does not involve any time span and as long as one finished eating, and *bentched* on their meat meal, they may begin their dairy meal immediately. Shulchan Aruch Y.D. 89:1 rules like the Rambam to wait six hours (not around six hours as Rambam says). However, Rama Y.D. 89:1 brings three opinions. 1) To *bentch*, wash their hands and mouth (Tosfos, Mordichai, Ravyah etc.) 2) to wait one hour in addition to *bentching*, washing their hands and mouth, “and this is the *minhag*” 3) to wait six hours “and this is correct (proper) to do”. Shach (89:5) says anyone who has “*rei’ach Torah*” should wait six hours. The six hours begin after the last piece of meat is eaten (see Shach 89:3, Darkei Teshuvah Y.D. 89:4). However, many people have different variations of how long to wait based on their *minhag*. Some wait the full six hours (Aruch Hashulchan Y.D. 89:7, Badei Hashulchan 89:8). Some wait five hours and thirty one minutes (see Ohr Yitzchok Vol 1, Yoreh Deah 4 quoting the *minhag* of BMG based on Rav Ahron Kotler, see Yalkut Yosef Y.D. 89:15) Some wait five hours (Meiri in Magen Avos page 46 “five or six hours”, see Meiri Chullin 105a “six hours or close to it”) Some would wait four hours in the winter (Pri Chadash Y.D. 89:6. See Mizmor Lidovid Basar Vi’chalav 89, pg 61 that the same applies in the summer since we do not differentiate between seasons) Some wait three hours (see Darkei Teshuvah 89:6, Badei Hashulchan 89:35, Chayei Adam 127:10). See Basar Vi’chalav 2:14.

There are two reasons in the Rishonim as to why we wait after eating meat: 1) Rashi (Chullin 105a) explains that the fatty residue and taste from the meat adheres to the throat and palate and six hours is needed for it to become completely decomposed by the saliva. 2) The Rambam (Ma’achalos Assuros 9:28) says that we are concerned that strands of meat might have gotten stuck in one’s teeth. After six hours those strands of meat no longer have the status of meat, and dairy could be eaten.

234. Basar Vi’chalav 2:14

235. Emes Li’yaakov Y.D. 89:36, Divrei Chachamim pg 412. However, see Teshuvos Vihanhagos Vol 1, 435.

236. Divrei Chachamim pg 412

- From age six (or chinuch age) to age nine, they should try to wait one hour.²³⁷
- From age nine, they should wait the full amount of time as per their family *minhag*,²³⁸ or at least the amount of time they usually wait in between meals.²³⁹ Some are more lenient and do not require waiting the family *minhag* (e.g. six hours) until a year before they are *bar* or *bas mitzvah*.²⁴⁰
- Children of all ages who need dairy for health reasons, can be lenient and wait one hour.²⁴¹



237. Emes Li'yaakov Y.D. 89:36, Keser Shlomo pg 398. See Chut Shuni Shabbos Vol 4, pg 309.

238. Chelkas Yaakov Vol 2, 16:18

239. Chut Shuni Shabbos Vol 4, pg 310. See Shevet Halevi Vol 4, 84.

240. Yechaveh Daas Vol 3, 58

241. See Aruch Hashulchan Y.D. 89:7 even for adults. See Divrei Chachamim pg 413 that if a child (of any age) is throwing a tantrum due to not being able to eat dairy, one can be lenient after waiting one hour.

❧ Parve Food In Meat Utensils ❧

- Note: when referring to a clean meat oven, one can apply the reverse to a clean dairy oven. The same applies when referring to a meat pot, one can apply the reverse with a dairy pot.
- One who cooks a parve food (e.g. pasta) in a clean meat pot which was used within 24 hours for meat, doesn't need to wait six hours before eating dairy (even if there are onions in the food).²⁴²
- If a meat pot was not used within 24 hours for meat, and the parve food (e.g. pasta) is not sharp (e.g. not onions), it can be mixed with dairy (e.g. cheese) not in the meat pot. However, one should not cook the parve food in the meat pot with intent to mix it with dairy. The above case is when the parve food was cooked to eat plain or with meat and there are now leftovers.²⁴³ If the pot was used for meat within 24 hours, one may not mix the parve food with dairy (even if it was leftovers). If one accidentally did so, the food can be eaten.²⁴⁴
- One who eats sharp foods (e.g. onions) that were cut with a meat knife, doesn't need to wait six hours before eating dairy.²⁴⁵ However, the food can't be mixed with dairy or be cooked in

242. Rama Y.D. 89:3, Basar Vi'chalav 2:46

243. See Rama Y.D. 95:2, Chachmas Adam 48:2. Also see Divrei Chachamim pg 416 quoting Rav Yaakov Kamenetzky and Rav Dovid Feinstein, Eretz Tzvi Y.D. Vol 2, 42, Kovetz M'beis Levi Y.D. pg 40 that one can even cook the parve food with the intent to mix it with dairy afterwards. This can be relied on if needed (e.g. one is traveling and only has a meat pot).

244. Rama Y.D. 95:2, Shach Y.D. 95:3

245. Rav Akiva Eiger Y.D. 89:3, Basar Vi'chalav 2:46

a dairy pan. If it was, the food may not be eaten.²⁴⁶ A Rabbi should be consulted.

- ◆ Many say that one who is within six hours from eating meat, can eat sharp foods (e.g. onions or a lemon) cut with a clean dairy knife or cooked in a clean dairy pan.²⁴⁷
- One does not need to wait six hours after eating a parve food baked uncovered in a clean meat oven, even if it is liquidy (e.g. vegetables in sauce).²⁴⁸
 - ◆ The same applies if there was meat being cooked in the oven at the same time as the parve food, even if both uncovered, and even if they had liquid in them.²⁴⁹ However, the parve food may not be eaten with dairy.
 - ◆ One who warms up a parve food directly on top of a pot cooking meat (e.g. challah on top of a Crock-pot containing chulent) does not have to wait six hours after eating the parve food. However, the parve food should not be eaten with dairy unless it was in a pan or on foil, then it is permitted to eat with dairy.²⁵⁰
- Many poskim say that one does not need to wait six hours after eating a parve food which was fried in oil that was used to fry meat or chicken (e.g. french fries from a restaurant) when

246. Rama Y.D. 95:2

247. Darkei Teshuvah 89:42, Psakim U'teshuvos 89:82, Teshuvos Vihanhagos Vol 1, 433, Kovetz M'beis Levi Y.D. 8, Emek Teshuvah Vol 6, 311 Especially if the knife was not used for hot dairy within 24 hours. However, see Pri Megadim E.A. O.C. 494:6, Badei Hashulchan 89:90, Davar Charif 1:9.

248. Psakim U'teshuvos 89:172

249. Basar V'chalav 2:41-42, Psakim U'teshuvos 89:172 One can eat dairy immediately after. However, some suggest being strict and washing one's mouth and eating something parve before eating dairy. See Kaf Hachim Y.D. 89:54.

250. Shevet Kahasi Vol 1, 217, Psakim U'teshuvos 89:174, 95:102. See Igros Moshe Y.D. Vol 2, 26.

the taste of the meat or chicken isn't recognizable (which is the case in most restaurants).²⁵¹

- ◆ The above applies to one who sauteed vegetables or fried *latkes* in a pan used to fry meat or chicken, if they did

251. Shach 89:19, Yad Yehudah 89:5, Psakim U'teshuvos 89:12, as heard from Rav Shlomo Miller and other poskim, Vayishma Moshe Vol 5, pg 176 quoting Rav Elyashiv, FAQ's in Kashrus (Rav Lebovits) pg 81 quoting Rav Hershel Schachter. See Igros Moshe Y.D. Vol 2, 26. The *machlokes* is as follows: The Shach 89:19 says that if one doesn't clean a pot well and cooks parve food in it, they don't need to wait six hours before eating dairy even though there was some meat residue in the pot. The question is whether the Shach was talking about a case where there was sixty times the amount of parve food against the meat residue (*batul b'shishim*) or not? Yad Yehuda says that the Shach is talking about where there isn't sixty times the amount of parve food against the meat residue (Pischei Teshuvah agrees). So the question is; how is this different from eating chicken soup without the chicken (*tavshil shel basar*) for which we wait six hours before eating dairy? Yad Yehuda answers that since the intention in using the oil is only for convenience (e.g. one is too lazy to change to oil or clean the pot) and not to add a meat taste (which by chicken soup is the whole purpose of the chicken), therefore, *chazal* weren't concerned about one eating this food with dairy (which is a concern by chicken soup and that is why we are strict and have the *minhag* to wait six hours, see Rama 89:3) so one doesn't need to wait six hours. However, after explaining the Shach, the Yad Yehuda himself argues and says that even if one's intention isn't to add a meat taste, but as long as there is a meat taste, one would have to wait six hours. However, Yad Yehuda agrees that if there is no meat taste (even if it isn't *batul b'shishim*) one doesn't need to wait six hours. Therefore, we can conclude that according to the Yad Yehudas explanation of the Shach, even if there is a meat taste but one's intention is only to reuse the oil out of convenience (which is the case in most restaurants), one would not have to wait six hours before eating dairy. Definitely in our case, where tests done by Rabbunim have determined that there is no meat taste in the parve food fried in oil with meat residue, one doesn't need to wait six hours even according to the Yad Yehuda himself (in addition to the Shach who is anyways lenient).

There are poskim (such as Rav Shmuel Kamenetsky, Rav Yaakov Forscheimer, and Rav Shmuel Felder) who are strict and require waiting six hours, however, there is a lot of room to be lenient (such as the restaurants (or persons) real intention for using the oil, the tests which determined lack of meat taste in the food, and that it is a *minhag* and not an *issur*). If one wants to be strict, they can wait one hour before eating dairy. Some say the same halacha applies to eating french fries cooked in oil used for dairy, after one ate meat and is within the six hour waiting period (see Kovetz Avakas Roichel Gilyon 26 pg 110-129). However, see Psakim U'teshuvos 89:81 who is not willing to be lenient by parve food cooked in a dirty dairy pan unless it is *batul b'shishim*. However, it seems that the same halachos of a dirty meat pan should apply as there is no intent or taste from the dairy.

not want to wash the dirty pan or did not want to dirty another pan by using it (meaning their intention wasn't to add any of the meat flavor into the parve food).

- ◆ The above applies to one who ate meat or chicken and is within their six hour waiting period and wants to eat french fries from a dairy frier (in a restaurant or at home) as long as the food does not have a dairy taste.
- Parve food from a restaurant, take-out, or caterer, that says the parve food is *bi'chezkas b'sari* (meat utensils etc.), does not require waiting six hours, if one does not taste the meat flavor in the food.²⁵²
 - ◆ The same applies to eating parve food from a dairy restaurant or caterer etc. within six hours of eating meat.²⁵³
 - ◆ One who is within six hours of eating meat, can drink a parve drink from a coffee machine that also dispenses dairy drinks.²⁵⁴
- One who has parve food on the same plate as meat or chicken (e.g. vegetables placed on a plate with a piece of chicken), and only eats the parve food, does not need to wait six hours, if the parve food did not get oily or contaminated with the juices of the meat or chicken.²⁵⁵

252. Rav Shmuel Vosner in Hadar Hashulchan pg 139, Avnei Yoshfai Vol 8, 117:5, Psakim U'teshuvos 89:179 Even if the food were to have touched meat in the kitchen (as many times the gloves aren't changed or the workers are very busy), it is likely *batul bi'shishim* and insignificant.

253. Rav Shmuel Vosner in Hadar Hashulchan pg 139, Psakim U'teshuvos 89:88

254. Psakim U'teshuvos 89:89 Since even if a drop of milk would drip into the parve drink, it would be *batul bi'shishim*. Additionally, it is possible that someone already dispensed a parve drink after it was last used for dairy, thereby cleaning the pipes and spout.

255. Psakim U'teshuvos 89:176-178 As we aren't concerned that any taste transferred, and as long as the parve food is clean, there is no requirement to wait six hours. This is similar to leftover bread pieces from a meat meal which one does not wait six hours after eating, as it is doubtful if it was contaminated. Additionally, even if the food was

- One who heats up a container with separate compartments for the meat and for the parve food, does not need to wait six hours after eating the parve food, even if the foods are liquidy, as long as the parve food is not contaminated from the meat.²⁵⁶
- Similarly, one who dips a parve food into the same sauce that someone dipped meat into, does not need to wait six hours after eating that sauce. However, one should not initially share the sauce.²⁵⁷
- One who puts meat into their mouth and spits it out, without chewing it, does not need to wait six hours. This is even if one intentionally did so (e.g. to taste the food).²⁵⁸



slightly contaminated with the meat (e.g. the moist vegetables touched the meat), it is still questionable if it has the status of a *tavshil shel basar* as it most likely does not taste like the meat, and one had no intention of having the meat touch the vegetables (see Shach 89:19, Yad Yehudah 89:5).

256. Basar Vi'chalav 2:42

257. See Shach 89:19, Yad Yehudah 89:5.

258. Kaf Hachaim Y.D. 89:4

❧ Using One Oven ❧

- Note: The examples given are using a clean meat oven. However, the same applies in the reverse with using a clean dairy oven.
- One who only has one oven can cover meat foods and dairy foods well (in separate pans), and cook them in the same oven, even at the same time.²⁵⁹ However, putting covered meat and dairy in the oven at the same time is not recommended.²⁶⁰ Some say they should not be cooked at the same time, as we are concerned that the covering will become loose etc.²⁶¹
- One can eat dairy with a dry parve food which was baked in a clean meat oven (e.g. one can add cheese to vegetables roasted uncovered in a clean meat oven, or one can drink milk with cake baked in a clean meat oven).²⁶² One can eat dairy with challah baked in a clean meat oven. The same applies even if the parve food is liquidy (e.g. saucy potatoes or liquidy cake batter) and uncovered.²⁶³
 - ◆ One can even bake dry dairy food (e.g. cheese toast, cheese blintz, or dairy chocolate chip cookies) in a clean meat oven, uncovered.²⁶⁴

259. Shulchan Aruch Y.D. 108:1, Kovetz Halachos 11:15 recommends covering the oven rack with foil since it may be dirty. One can cover one of the foods well (e.g. cover the dairy food in a meat oven), and cook it at the same time as meat (in a meat oven) if they are on the same shelf in the oven. Although this is permitted, it is not recommended practically, as it can lead to many potential issues (The Kosher Kitchen pg 176). See Basar Vi'chalav 12:31-32, 13:25-26. Keser Shlomo pg 403.

260. The Kosher Kitchen (Rav Forst) pg 176. However, see Basar Vi'chalav 13:23 regarding baking dry dairy and dry meat at the same time.

261. See Igros Moshe Y.D. Vol 3, 10, Badei Hashulchan 92:182.

262. Igros Moshe Y.D. Vol 1, 40, Basar Vi'chalav 12:48-49

263. Basar Vi'chalav 12:44-45

264. Igros Moshe Y.D. Vol 1, 40. See Shiurei Halacha 16:2. Some say if one cannot see

- Many poskim say that one can use the same clean oven for both meat and dairy, if they are not being used for both at the same time. Therefore, one can bake uncovered chicken in sauce, and then after removing the pan from the oven, one can bake a liquidy cheesecake.²⁶⁵ However, since it is easy to kasher the oven in between usages, one should ideally do so.
- Many are strict and say to kasher the oven in between usage of uncovered liquidy meat and liquidy dairy. One should do so if possible. This is accomplished by turning on the oven to 550°F (or its highest temperature that is not self clean) for 30 minutes,²⁶⁶ 45 minutes²⁶⁷ or an hour.²⁶⁸ One does not need to wait 24 hours before kashering the oven.²⁶⁹ The oven does not need to be cleaned if it isn't dirty.²⁷⁰

the steam from the food, then it is considered “dry” (Yad Yehuda Y.D. 108:21, Igros Moshe Y.D. Vol 1, 40, 59). If the food is not sitting in liquid, then it is considered “dry”. Some say if there isn't enough liquid that it can be poured out of a pan it is considered “dry” (Rav Yisroel Dovid Harfenes quoted in Halachic Guide to Travel & Vacation pg 394). See Divrei Chachamim pg 419 quoting Rav Chaim Pinchus Sheinberg.

265. See Aruch Hashulchan 92:55, Keser Shlomo Vol 1, pg 402, Haelef Li'Shlomo Vol 2, pg 258 quoting Rav Shlomo Miller that there is no *zeiya* in our ovens and the Mishnah in Machshirin (5:11) is referring to thick steam not our type of steam. See Shiurei Halacha Pesach 3:1, Eizer Lishulchan pg 197. See Mishnah Berurah 461:3 quoting Beis Meir that in a large oven there is no *zeiya*, Sheilas Yaavetz Vol 1, 93 is lenient with *zeiya* since it evaporates immediately due to the high temperature. Yad Ephraim Y.D. 97:1, Gevuros Eliyahu O.C. 140 say there is no *zeiya* since we have vents. Kovetz Halachos 11:15 is lenient that there is no *zeiya* in our large vented ovens, but says the *minhag* is not to cook even dry foods uncovered in a meat oven. However, it is a “*chumra bi'almah*” See Basar Vi'chalav 12:105. Some are lenient only when using the oven in broil mode (Igros Moshe Y.D. Vol 1, 59, Basar Vi'chalav 12:30).
266. Kovetz Halachos 11:15
267. Safa Berurah pg 35. See Shulchan Halevi pg 238 that one can do 450°F for an hour and a half.
268. Shiurei Halacha 16:2, Pesach 3:1
269. Shulchan Aruch Harav 451:10, Mishnah Berurah 451:76, Aruch Hashulchan Y.D. 121:22 since *liban kal* burns the *blios*. Kovetz Halachos Pesach 11:23, Imrei Dovid Chapter 61 quoting Rav Yisroel Belsky and Rav Hershel Schachter. However, see Pri Megadim M.Z. 452:4.
270. Basar Vi'chalav (Rav Hofsteder) 12:165

- ◆ One may not kasher their oven on Yom Tov since it requires increasing the temperature, which is only permitted for cooking food etc.²⁷¹ One can either rely on the lenient opinions, or cover the food.²⁷² Another option is for one to kasher their oven on Erev Yom Tov, then put their oven on a temperature they want for Yom Tov, cook the meat food (even uncovered), wait 30 minutes after removing the meat food, and then the oven will be considered kashered, as it was at its highest used temperature for enough time.²⁷³
- ◆ All of the above does not apply to a small toaster oven.

Microwaves

- One may not use one microwave for both meat and dairy foods, even if the foods are “dry” (since there is steam and it is a confined space). However, if one type of food (e.g. dairy) is always covered well (e.g. in a plastic cover or with plastic wrap), it is permitted to use it in a meat microwave if needed.²⁷⁴
- Some poskim allow kashering a microwave by cleaning it well (including the vents) with a cleaning agent, waiting 24 hours from its last usage, placing a large bowl of water inside the microwave, and turning it on for 15-20 minutes until it is full with steam. The remaining water should be poured onto the glass turntable.²⁷⁵ A microwave with convection mode is like an oven which can be kashered by turning it on to its highest temperature for 45 minutes or an hour.

271. Shiurei Halacha 16:2, Kovetz Halachos 11:15

272. Shiurei Halacha 16:2

273. Kovetz Halachos 11:15

274. Orchos Habayis pg 51. See The Kosher Kitchen (Rav Forst) pg 184.

275. Halachic Guide to Travel & Vacation (Rav Abramson) pg 405

- The above methods of kashering an oven and microwave from meat to dairy, also apply to kashering a non-kosher oven and microwave (e.g. in an Airbnb or hotel). Additionally, one who does not want to kasher, can double cover the food and use the non-kosher oven or microwave.²⁷⁶ The halachos of kashering for Pesach are more strict.

Hotplates

- One may use a hotplate or *blech* normally used to warm up meat food, to heat up dairy food, if one places two layers of (already cut) foil on it.²⁷⁷ One should be careful with leaving a hotplate covered with foil, as it can be a fire hazard (one can remove the foil after using it, and place new foil on before using it again).

Stovetops

- One may use the same stovetop to cook meat and dairy (in pans or pots). The reason is because the grates are constantly being cleaned through the heat, and because one is not cooking directly on them. One who sees meat residue on the grate may not cook dairy (even in a pot) on it until it is cleaned.²⁷⁸



276. Halachic Guide to Travel & Vacation (Rav Abramson) pg 393-396, 405

277. Mekadeish Yisroel 89:3, Psakim U'teshuvos 89:243. See Rama Y.D. 92:8.

278. Mishnah Berurah 451:34, Igros Moshe Y.D. Vol 1, 59, Safa Berurah pg 36

Fish & Meat

- Many say that one should not eat fish and meat (or chicken)²⁷⁹ together at the same time as it is a *sakana* (danger).²⁸⁰ However, some say that this *sakana* no longer applies today.²⁸¹
- One who is eating fish and then meat (or vice versa) is not required to wash their hands, rinse out their mouth, and eat something in between (like when eating meat after dairy). However, one should eat something and drink something,²⁸² or at least drink something in between.²⁸³ Some wash their hands as well.²⁸⁴
 - ◆ One can eat meat before fish or the reverse.²⁸⁵
- One may have fish and meat on the same table at the same time.²⁸⁶ However, some have the *minhag* not to.²⁸⁷
- Fish unintentionally mixed with meat, and vice versa is *batul bi'shishim*.²⁸⁸

279. Aruch Hashulchan Y.D. 116:10

280. Pesachim 76b, Shulchan Aruch Y.D. 116:2, Aruch Hashulchan Y.D. 116:10

281. Magen Avraham O.C. 173:1, Be'er Heitiv 173:1, Mishnah Berurah 173:3. See Chasam Sofer 101, Divrei Malkiel Vol 2, 53:12, Kaf Hachaim O.C. 173:9. Also see Magen Avraham O.C. 179:8.

282. Rama Y.D. 116:3, Mishnah Berurah 173:4

283. Chachmas Adam 68, Shar Hatzion 173:2. See Oitzor Halachos 173:4 that many have the *minhag* to drink whiskey or brandy in between.

284. Shevet Halevi Vol 6, 111:4, Oitzor Halachos 173:4 However, when using a fork, many are lenient. One who does wash their hands, should only use water and not other liquids and should dry them before eating meat. However, a *kli* is not required (see Shulchan Aruch 173:3, Mishnah Berurah 173:6).

285. Kitzur Shulchan Aruch 33:2

286. Shevet Halevi Vol 6, 111:3

287. Darkei Teshuvah Y.D. 116:13

288. Nekudas Hakesef Y.D. 116:2, Pischei Teshuvah 116:3, Chasam Sofer 101, Shevet

- One may not cook fish and meat in the oven at the same time if they are both uncovered (even if in separate pans).²⁸⁹ However, if one did so, it is permitted to eat both of them (separately).²⁹⁰ This is even if the foods were liquid.²⁹¹
 - ◆ If either of the foods are covered well, they can be in the oven at the same time.²⁹²
 - ◆ One can cook uncovered fish (even with liquid) in a clean meat oven.²⁹³
- One may not cook fish with meat together in the same pot.²⁹⁴
- However, one can use a clean meat pan (even if it was just used) to cook fish.²⁹⁵ This is even if sharp foods are being cooked (e.g. onions).²⁹⁶
 - ◆ One can use a clean meat knife to cut fish, even if it is a salty or sharp fish (e.g. herring).²⁹⁷
 - ◆ One can use a clean meat knife to cut onions that will be cooked together with fish.²⁹⁸

Halevi Vol 3, 102:4, Vol 6, 111:3

289. Rama Y.D. 116:2

290. Rama Y.D. 116:2, Aruch Hashulchan Y.D. 116:10. See Shach Y.D. 116:1 that some are lenient *lichatchila*, and some are even strict *bidieved*. Chachmas Adam 68:1, Kitzur Shulchan Aruch 33:1 are lenient in a large oven.

291. As heard from Rav Dovid Cohen, as heard from Rav Shmuel Felder

292. See Shulchan Aruch Y.D. 108:1, Chachmas Adam 68:1, Kitzur Shulchan Aruch 33:1.

293. See Taz Y.D. 95:3, 116:2, Be'er Heitiv Y.D. 116:2, Pischei Teshuvah Y.D. 95:2, Basar Vi'chalav 12:50.

294. Shach Y.D. 116:1, Taz Y.D. 116:2, Be'er Heitiv Y.D. 116:2, Yad Ephraim Y.D. 116:3

295. Taz Y.D. 95:3, Yad Ephraim Y.D. 116:3, Rav Akiva Eiger Y.D. 116:2, Kaf Hachaim Y.D. 116:20

296. Darkei Teshuvah Y.D. 116:23, Shevet Halevi Vol 6, 111:4, As heard from Rav Shmuel Fuerst

297. Psakim U'teshuvos 116:81-82

298. Darkei Teshuvah Y.D. 116:23, Shevet Halevi Vol 6, 111:4, Psakim U'teshuvos 116:81-82

- One can grill fish on a meat BBQ if it is clean. However, if there is meat residue, one must place foil on the grill (or wrap the fish) before grilling.²⁹⁹
 - ◆ One can eat fish with parve foods that were grilled at the same time as meat.³⁰⁰
- One can cook a parve food (e.g. vegetables) in a clean meat oven, and eat it with fish.³⁰¹
- One can bake a parve food (e.g. challah) at the same time as meat, and eat it with fish, even when both foods are uncovered. This is common when heating up food for Shabbos.³⁰² If the meat is very liquidy (e.g. in a lot of sauce), one should not place it under the challah (on the lower shelf), rather it should be on top or on the side of the parve food. The same applies to eating meat with a parve food that was cooked at the same time as liquidy fish.³⁰³
- Parve food cooked together with fish (in the same pan) may not be eaten with meat.³⁰⁴

Fish & Dairy

- While some say there is *sakana* (danger) by eating fish together with dairy (e.g. milk or cheese),³⁰⁵ almost all

299. Star-K. See The Kosher Kitchen (Rav Forst) pg 413 that the grill is usually unclean.

300. Taz Y.D. 95:3, 116:2, Be'er Heitiv Y.D. 116:2, Pischei Teshuvah Y.D. 95:2

301. Taz Y.D. 95:3, Yad Ephraim Y.D. 116:3, Rav Akiva Eiger Y.D. 116:2

302. Taz Y.D. 95:3, 116:2, Be'er Heitiv Y.D. 116:2, Pischei Teshuvah Y.D. 95:2

303. As heard from Rav Dovid Cohen, As heard from Rav Shmuel Felder. Especially since many say we do not have *zeiya* in our ovens, and some say there is no *sakana* of eating fish and meat together these days (it seems if one did place the meat in the oven under the challah, it would be permitted to eat with fish). See Badei Hashulchan 92:166.

304. See Taz Y.D. 116:2, Chelkas Yaakov Vol 1, 109.

305. Beis Yosef Y.D. 87:3, Kaf Hachaim Y.D. 87:24

Ashkenazic poskim say that there is no *sakana*, and it is completely permitted.³⁰⁶



306. Darkei Moshe Y.D. 87:4, Magen Avraham O.C. 173:1, Shach Y.D. 87:5, Taz Y.D. 87:3, Elyah Rabba O.C. 173:9, Be'er Heitiv Y.D. 116:5, Chasam Sofer Y.D. 101, Pischei Teshuvah Y.D. 87:9, Aruch Hashulchan Y.D. 87:15. However, see Kaf Hachaim Y.D. 87:24. Some say that the words "fish and dairy" were a typographical error in the Beis Yosef.

❧ The Kitchen On Yom Tov ❧

- Some activities that are normally forbidden on Shabbos are permitted on Yom Tov (e.g. cooking fresh food for that day). However, not everything is permitted.³⁰⁷
- One may not kasher their oven on Yom Tov since it requires increasing the temperature, which is only permitted for cooking food etc.³⁰⁸ One can either rely on the lenient opinions (that one can cook liquidy dairy after cooking liquidy meat), or cover the food well.³⁰⁹ Another option is for one to kasher their oven on Erev Yom Tov, then put their oven on a temperature they want for Yom Tov, cook the meat food (even uncovered), wait 30 minutes after removing the meat food, and then the oven will be considered kashered, as it was at its highest used temperature for enough time.³¹⁰
- On Yom Tov, one may only decrease a flame on their gas stovetop if it is for cooking purposes,³¹¹ but not if one wants to save money or if it is too hot in the kitchen.³¹² Electric

307. See Shulchan Aruch 495:1, 518:1. Additionally, carrying in a public area is permitted if there is some need for it that day (but not for the second day of Yom Tov).

308. Shiurei Halacha 16:2, Kovetz Halachos 11:15

309. Shiurei Halacha 16:2

310. Kovetz Halachos 11:15

311. Aruch Hashulchan 507:10, Kovetz Halachos 11:16, Shiurei Halacha 21:2 Especially since the only other option is to start a new flame (from an existing fire), which isn't practical in many cases as many knobs begin at the largest flame and then decrease, and because many stovetops have an electrical igniter which may not be turned on on Yom Tov. If it is possible to turn on the gas flow without starting the electronic igniter, the burner may be started by holding a pre-existing flame to the burner (e.g. from a candle or a match lit from another burner) when turning on the gas.

312. Kovetz Halachos 11:16. It is well known that Rav Moshe Feinstein held that it is permitted to turn off (and for sure lower) a gas stovetop on Yom Tov for any reason, as it is not considered extinguishing, rather it is merely preventing new gas from

stove-tops may not be adjusted for any reason.³¹³

- ◆ One can ask a non-Jew to lower or turn off the gas flame or electric flame, if the house is too hot.³¹⁴
- ◆ The above applies to using a BBQ on Yom Tov.
- Some say that one can adjust ovens on “Shabbos Mode”, as it is a *grama* (indirect action). One would be able to lower the oven temperature even if it isn’t needed for cooking (e.g. the kitchen is too hot).³¹⁵
- One should not add cold water to a hot water urn on Yom Tov, as it causes the urn to turn on a new heating element to boil the new water. However, one can add a small amount of cold water every few minutes, so that it will not cause the heating element to go on. One can also heat up water on the stovetop and add the hot water to the urn. None of the above may be done if it causes any lights to go on or change.³¹⁶

entering, which causes the flame to not exist (see Igros Moshe O.C. Vol 1, 93, 115, 128, Vol 4, 103, Ziknecha Yomru Lach pg 33, Divrei Chachamim pg 330). However, even Rav Moshe was not willing to write this in a *teshuvah*, and only hints to this “*chidush gadol!*” Therefore, we do not rely on this *psak* (see Kovetz Halachos 11:16, Shiurei Halacha 21:2). If it is extremely uncomfortable in the house due to the large flames, one should ask a Rav, as there may be room for leniency.

313. Shiurei Halacha 21:3 The same applies to adjusting any electric appliances (e.g. turning a Crock-pot from high to low).
314. The Laws Of Yom Tov pg 103. There is no issue of *bishul akum* as long as a Jew initially lit the flame or if the Jew cooks the food (by placing the food in the oven or pot on the fire) even if the non-Jew turned on the fire. See Mishnah Berurah 307:76.
315. Star-K. “Pushing a button on an oven during Yom Tov, when in Sabbath Mode, starts a process internal to the computer without any heat, light, sound, movement or anything tangible that can be perceived. This is not considered a *melacha* and is permitted on Yom Tov. When a *melacha* is finally accomplished, namely turning on the heating element in the oven, it is done so through a *grama* (an indirect act) because there is a delay of 15-25 seconds before the heating elements can be activated. This *grama* is permitted on Yom Tov, but not on Shabbos”. See Shar Hatzion 514:31. However, see Shiurei Halacha 21:4.
316. Shiurei Halacha 21:3. See Divrei Chachamim pg 329.

- One can ask a non-Jew to start a new fire (e.g. strike a match), turn on a flame, turn on the oven, or turn on an electric light, if it is needed for Yom Tov (e.g. to heat up food or for light in a room to learn or eat, or to have an existing flame to light Yom Tov candles with).³¹⁷ One can ask a non-Jew to turn on (or adjust) the air conditioner on Shabbos or Yom Tov if it is hot.³¹⁸

Peeling

- One can use a peeler on Yom Tov.³¹⁹

Grinding

- The following may be ground in the normal way, even with using a grater or masher: apples,³²⁰ bananas,³²¹ potatoes,³²² vegetables (e.g. peppers, cucumbers),³²³ matzah.³²⁴
- The following may be ground in an unusual way (e.g. directly onto the table or tablecloth, or by turning the grater upside down)³²⁵: cheese,³²⁶ horseradish,³²⁷ spices (even black pepper).³²⁸

317. The Laws Of Yom Tov pg 97, 103, Halachos Of Hired Help pg 166. It is also permitted to ask a non-Jew to turn off a light in a room that needs to be dark (e.g. in order to sleep). See Mishnah Berurah 510:23.

318. Kovetz Halachos Shabbos Vol 3, 50:56

319. Shemiras Shabbos Ki'hilchasa 4:10. However, on Shabbos some do not allow using a peeler (see Shemiras Shabbos Ki'hilchasa 3:32, Shevet Halevi Vol 1, 84, Teshuvos Vihanhagos, Vol 1, 208). Others permit using a peeler even on Shabbos (Kovetz Halachos Shabbos Vol 2, 27:134, Sha'arim Mitzuyananim Bihalacha 80:24).

320. Shemiras Shabbos Ki'hilchasa 7:2

321. Shemiras Shabbos Ki'hilchasa 7:2

322. Shemiras Shabbos Ki'hilchasa 7:2, Uz Nidberu Vol 8, 54

323. Mishnah Berurah 504:19

324. Rama 504:3

325. The Laws Of Yom Tov pg 76

326. Rama 504:3

327. Mishnah Berurah 504:19

328. Rama 504:1

- Nuts should be ground before Yom Tov. However, if they weren't, one can ground them in an unusual way.³²⁹

Garbage Cans

- One can take out their garbage from their house on Yom Tov even in an area without an *eruv*, if the garbage is bothering them or it will cause an unpleasant odor.³³⁰
- One may not bring their garbage can to the curb in order that it be picked up on Yom Tov. However, if they need the garbage to be picked up in order to have room in the can(s) for their garbage that day, or the overflow of garbage on one's property is embarrassing or causing discomfort, it is permitted if the can was empty when Yom Tov began.³³¹ If the can was not empty when Yom Tov (or Shabbos) began, it is *muktzah*, and one may only move it with their foot or body, or ask a non-Jew to move it.³³²
 - ◆ One can bring their garbage directly to the curb if that is where their garbage cans are (e.g. they brought them there Erev Yom Tov) even if it will be picked up on Yom Tov.³³³
- One can bring their empty garbage cans back from the curb (or street) to their property on Yom Tov if the can was empty when Yom Tov began (e.g. it was picked up before Yom Tov or it was picked up on Shabbos and it is now Yom Tov), and

329. Shemiras Shabbos Ki'hilchasa 7:4

330. See Shiurei Halacha 23:5.

331. Shiurei Halacha 23:6, The Laws Of Yom Tov pg 123. See Shevet Halevi Vol 10, 79:4, Orchos Rabbeinu Vol 2, pg 101, Chut Shuni Yom Tov pg 75. However, if one is in an area without an *eruv*, but they have an *eruv* surrounding their property, they should try to place the garbage within their *eruv*.

332. Mishnah Berurah 279:14

333. Shiurei Halacha 23:6

it is needed for more garbage or it is blocking the sidewalk or street.³³⁴

- If there was garbage in the garbage can when Yom Tov began, the can is *muktzah* and may only be moved with one's foot or body, or by asking a non-Jew to move it.³³⁵
- One may bring their empty garbage cans back from the curb (or street) to their property when it is the next day of Yom Tov (or when Yom Tov is after Shabbos).³³⁶ However, if there is no *eruv*, one may only do so if it is needed (e.g. to throw out garbage or it is blocking the street).
- Some suggest placing a well wrapped bag with food (e.g. candy or chips) on Erev Yom Tov in the garbage can that already has a full trash bag in it, to prevent it from becoming *muktzah*.³³⁷



334. Bnei Avraham Hachanah pg 205

335. Mishnah Berurah 276:31, 279:14, 311:30, 308:15

336. Shiurei Halacha 23:6 Since we do not say that it was *muktzah* for both days of Yom Tov (or from Shabbos to Yom Tov or vice versa).

337. See Shulchan Aruch 310:8.

Staying Up All Night

- Many have the *minhag* to stay up on the first³³⁸ night of Shavuos learning Torah. However, it is not required.³³⁹
- There is no obligation of *chinuch* to keep one's son(s) awake all night learning. However, it is a nice thing to do if possible.³⁴⁰ Some say a boy who is younger than nine years old should learn a little later than they normally do, and have a good night's sleep.³⁴¹
 - ◆ It is also beneficial for a father to learn with his son on Shavuos at any time.³⁴²
- A woman who wants to stay up all night and learn (e.g. Navi or halachos that apply to her)³⁴³ may do so and is

338. Shiurei K'nesses Hagedolah 494:5, Nitei Gavriel 16:5, Piskei Teshuvos 494:19. However, see Kaf Hachaim 494:10, Mekadeish Yisroel 24. Some say that one who was unable to stay up the first night of Shavuos should stay up the second night.

339. Magen Avraham 494:1 (to make up for and correct what we (*Klal Yisroel*) did by oversleeping for *Matan Torah*), Mishnah Berurah 494:1 (quotes from the Arizal that one who stays up Shavuos night learning Torah will definitely live that year, and will not have any harm happen to them), Kaf Hachaim 494:6.

340. Mekadeish Yisroel 14. Since it is only a *minhag*, and is not done by many from people, there is no obligation of *chinuch*. However, see Nitei Gavriel 16:7.

341. Divrei Chachamim pg 324 quoting Rav Yaakov Kamenetzky

342. Mekadeish Yisroel 14 quotes the Leket Yosher that the Terumas Hadeshen would learn with his sons on Shavuos morning before Shacharis.

343. See Rama Y.D. 246:6. Women are not obligated in *talmud Torah*. However, they are required to learn Torah in order to know the correct halachos (e.g. brachos, Shabbos, *kashuras*). Many say they can also learn *Torah shebichsav* (Taz Y.D. 246:4, O.C. 47:10, Biur HaGra O.C. 47:14). In general, women should say *birchas haTorah* in the morning (see Shulchan Aruch O.C. 47:14, Biur Halacha 47:14 "*nashim*") since they are required to learn Torah in order to know the correct halachos. However, Gra says that it is similar to all *mitzvos* that women are exempt from, but have permission to say a bracha when performing that *mitzvah* (e.g. shofar). See Tzitz Eliezer Vol 9, 3:3 who quotes Rav Chaim Brisker that *birchas haTorah* is said before learning Torah

praiseworthy.³⁴⁴ She can also say Tehillim.³⁴⁵

- One who knows they will not be able to stay up the entire night should still stay up part of the night to learn. It is preferable to go to sleep and wake up after *chatzos* and learn until Shacharis. However, if one knows they will not be able to wake up in the middle of the night, they should learn until they are able to and then go to sleep, even if it is before *chatzos*.³⁴⁶
- One who will not be able to function properly or daven properly (or will miss the proper *zmanim* for Shema and davening)³⁴⁷ or will lose out on a lot of learning the next day if they stay up all night, should not do so.³⁴⁸

but is a separate *din* from the *mitzvah* of *talmud Torah*. So even though women are exempt from *talmud Torah*, they are still obligated to say *birchas haTorah* before learning Torah [similar to saying a bracha before eating]. The Chafetz Chaim (Likutei Halachos Sotah 21a quoted by Tzitz Eliezer Vol 9, 3:7) says “the entire *issur* mentioned above to teach girls Torah was in earlier days when all girls stayed close to their parents, and the family tradition was strong. However, today girls do not stay close to home, (and especially if they learn secular subjects), it is a great *mitzvah* to teach girls Chumash, Navi, Kesuvim, Mussar learned from Chazal, Maseches Avos etc. so they can have *emunah* and not stray from *yiddishkeit*”. This seems to be the *minhag*. Some say that the above is only regarding women being taught Torah. However, if they learn on their own, it is permitted (see Perisha Y.D. 246:15, Avi Ezri, Talmud Torah Vol 1, 13). For a discussion of whether women can learn *Torah shebaal peh* (e.g. Gemara) see Igros Moshe Y.D. Vol 3, 87, Tzitz Eliezer Vol 9, 3, Shevet Halevi Vol 6, 150, Vol 8, 211, V’yoel Moshe pg 439-440, Ohr Yisrael Vol 8, pg 22-23, Shevet Kahasi Vol 2, 269, Orchos Rabbeinu Vol 1, pg 193, Bnei Banim Vol 3, 12, Man of Halacha Man of Faith (Rav Genack) pg 113. See Tosefta, Keilim 1:6, Pesachim 62b, Yerushalmi, Kesubos 5:2, Maharshal 30.

344. Kaf Hachaim 494:8, Rivivos Ephraim Vol 8, 500:11, Mekadeish Yisroel 15:2 Since the reason of Magen Avraham 494:1 (to make up for and correct what we (*Klal Yisroel*) did by oversleeping for *Matan Torah*) includes women.
345. Mekadeish Yisroel 15:2. See Moed Likol Chai 8:31, Rivivos Ephraim Vol 8, 500:25 that there is a *minhag* to say the entire Tehillim on Shavuot since it is the *yuhrzeit* of Dovid Hamelech (who wrote the Tehillim).
346. Mekadeish Yisroel 11
347. Mekadeish Yisroel 48:2
348. See Rivivos Ephraim Vol 8, 500:12, Mekadeish Yisroel 11,12, Nitei Gavriel 16:4, Shiurei Halacha 14:5. However, many people can stay up all night and then nap until Shacharis or nap after Shacharis until the *seudah*, and have their normal learning schedule.

- One who knows they will not be able to learn throughout the night and will end up wasting time and schmoozing, should not stay up.³⁴⁹
- Some say that one should not interrupt their Torah learning with any (idle) talking throughout the night. One should be cautious to not schmooze throughout the night as that would be a lot of *bitul Torah*.³⁵⁰
- One who notices that their friend fell asleep while learning, should only wake them up if they truly believe they want to be woken up.³⁵¹
 - ◆ One who wants to nap in shul by putting their head down on their table or *shtender*, may do so even while wearing shoes.³⁵² Additionally, they can use their clothing (e.g. their jacket) as a pillow.³⁵³
 - ◆ There is a common misconception that the clothing one

349. Mekadeish Yisroel 12

350. Kaf Hachaim 494:11, Mekadeish Yisroel 8

351. Mekadeish Yisroel 9:2. See Teshuvos Vihanhagos Vol 2, 250.

352. The Gemara (Yoma 78b) says that one who wants to “taste death” should sleep with their shoes on. Meaning it is a *sakana* (danger). See Kaf Hachaim Y.D. 116:211. However, many say that this only applies when one is sleeping but not napping (see Toras Haderech 5:26). Many say that it only applies to one who is laying down to sleep but not if one is resting their head to sleep (see Teshuvos Hagrach Al Hatorah pg 51 quoting Rav Chaim Kanievsky). Some say even lying down to sleep with shoes is allowed, as long as it is not in a bed (see Halachic Guide to Travel & Vacation pg 118). In general, when it comes to halachos of *sakana*, or things that cause one to forget their learning, many poskim say that we only restrict the exact scenario of the source, without any additions. For example, one may not leave a whole peeled egg overnight due to *sakana* (see Niddah 17a). However, many poskim say that if one adds an ingredient to the egg (e.g. oil or spices) then there is no longer a *sakana* (see Kaf Hachaim 504:1). Rav Shmuel Fuerst quotes Rav Moshe Feinstein that the Gemara only says a whole egg (or onion) left overnight is *sakana*. However, if the eggs etc. are cut, then there is no longer *sakana*. See Halichos Shlomo Tefillah 2:103 who says this rule.

353. Halachic Guide to Travel & Vacation pg 119

sleeps in becomes impure (*tamei*). However, there is no basis for this, and it is completely permitted to wear.³⁵⁴

- Some say a man within *shana rishonah* should not go to shul the entire night to learn. Rather, he should stay home (and learn if possible).³⁵⁵
- One who normally stays up all night on Shavuos to learn, and is unable to do so this year (e.g. they are tired or sick), does not need *hataras nedarim* if they plan to stay up next year.³⁵⁶
- One who thought that they were obligated to stay up all night to learn, and now knows that it is voluntary, does not need *hataras nedarim*, and can stop their practice of doing so.³⁵⁷

What To Learn

- Many have the *minhag* to learn “Tikun”³⁵⁸ on Shavuos night.³⁵⁹ However, many say to learn Torah subjects that one prefers and will learn with *hasmadah*.³⁶⁰ Some say to specifically learn *Torah shebaal peh*.³⁶¹

354. Piskei Halacha Rav Belsky Vol 1, pg 60

355. Mekadeish Yisroel 27 He can also sleep by his parents or in-laws, as this might allow his wife to feel comfortable with him leaving for the night as there are people in the house with her.

356. Pischei Teshuvah Y.D. 214:1, Chut Shuni Shabbos Vol 1, pg 216. However, see Shach Y.D. 214:2.

357. Shach Y.D. 214:5. See Igros Moshe Y.D. Vol 1, 127:9.

358. Which contains excerpts of every book of Tanach, Mishnah, Kabbalah, as well as the 613 *mitzvos*, allowing the reader to skim through much of *Torah shebichsav* and *Torah shebaal peh*.

359. Kaf Hachaim 494:6, Mekadeish Yisroel 12 quoting many poskim.

360. Mekadeish Yisroel 12, Rivivos Ephraim Vol 8, 500:10. See Maseh Ish Vol 5, pg 78 the Chazon Ish would tell some people to learn Tikun and others to learn subjects of Torah they prefer. Rav Chaim Kanievsky explains that the Chazon Ish wanted each person to follow their *minhag*. See Mishnah Berurah 494:1 “to learn Torah”.

361. Chok Yaakov 494:1, Shulchan Aruch Harav 494:3

- It is better to learn less Tikun with understanding, than to learn more Tikun (or finish it) without understanding.³⁶²
- One who plans to learn Tikun and other subjects, should learn (at least part of) Tikun first.³⁶³
- One who fell asleep in the middle of the night should try to remain awake learning the rest of the night, if they are able to.³⁶⁴
- Generally, some do not learn Torah *shebichsav* at night (until *chatzos*).³⁶⁵ Some are lenient in general.³⁶⁶ On Shabbos and Yom Tov many are lenient.³⁶⁷ Therefore, on Shavuos night one can learn Torah *shebichsav* (e.g. in Tikun) before *chatzos*. However, some say to wait until after *chatzos* to learn Torah *shebichsav*.³⁶⁸

Brachos Throughout The Night

- One who will be drinking throughout the night, with breaks in between drinking cups, should say a *bracha achrona* on each cup they drink immediately after they finish drinking it (as long as they drink three ounces³⁶⁹ within four minutes).³⁷⁰ A

362. Mekadeish Yisroel 22:2

363. Mekadeish Yisroel 13

364. Mekadeish Yisroel 26 Even though a big part of staying up all night learning is to be up the entire night.

365. Be'er Heitiv 238:2 quoting the Arizal. See Tzitz Eliezer Vol 8, 2, Be'er Moshe Vol 4, 22 One can be lenient to say Tehillim at night for a sick person (or other need).

366. Shar Hatzion 238:1 quoting the Pri Megadim. Additionally, even according to the Arizal, it is only preferable, but not prohibited. Marsham Vol 1, 158 says it is a *midas chasidus*, but not halacha. See Piskei Teshuvos 238:1.

367. Levushei Mordichai O.C. Vol 1, 186, Mekadeish Yisroel 15, Piskei Teshuvos 238:1

368. Mekadeish Yisroel 15

369. Mishnah Berurah 210:1. However, see Shevet Halevi Vol 10, 42:13 that many allow saying a *bracha achrona* even if less than three ounces is not drunk within four minutes, as it is the normal way to drink hot beverages.

370. Chayei Adam 59:1 as it is almost certain that one will forget to say a *bracha achrona* when they start to be involved in another activity (e.g. learning). See Mishnah

“break” is when one finishes drinking, they do not have intent to continue drinking within 72 minutes, even if they know they will drink more later. One who says a *bracha achrona* says a new *bracha rishona* when they drink again. If they know they will get another cup within 72 minutes, they should not say a *bracha achrona*, and should continue drinking. If they are unsure when they will drink again, they can say a *bracha achrona*.³⁷¹

- ◆ The above applies to eating food throughout the night.

Shinui Makom

- One who changes their location is sometimes required to say a new *bracha rishona*. Therefore, one who is only drinking water (soda, coffee etc.) and goes outside for fresh air, needs to say a new *bracha rishona* on their drink when they return indoors.³⁷²
 - ◆ One who was eating *meznons* or the *shivas haminim* (e.g. grapes or pomegranate seeds) does not say a new *bracha rishona* when they return from outdoors.

Berurah 190:8 that we are concerned that too much time will pass (72 minutes), and one will not be able to say a *bracha achrona*.

371. Minchas Yitzchok Vol 5, 113, Halichos Shlomo 12:3, Mekadeish Yisroel 23. See Kaf Hachaim 169:18, 184:32.

372. Mishnah Berurah 178:45 quotes the Gra that if one eats grain (e.g. cake), they would not need to say a *bracha achrona* before going to another location, and would be able to eat more *meznons* in the other locations without a *bracha rishona*, and say a *bracha achrona* when finished eating. However, the Gra holds that *shivas haminim* are treated as any fruit which would require a new *bracha rishona* if one changed locations. Mishnah Berurah 178:45 does quote *achronim* who say if one did not say a *bracha achrona* on any of the *shivas haminim*, they would not say a new *bracha rishona* in the other location, and can continue eating there. See Mishnah Berurah 183:35, 184:12 where he only brings the Gra. It would seem that one can apply *safeik brachos li'hakeil* based on the Mishnah Berurah bringing those *achronim*. See Shulchan Aruch Harav 178:3 who says *safeik brachos li'hakeil* regarding *shivas haminim*. See Aruch Hashulchan 178:9 to be strict for all opinions.

- One may begin eating a meal with bread, or a snack of *mezonos* (which requires *al hamichya*), at one location, and continue eating in a different location without a new bracha, as long as they had in mind before saying the bracha on the food,³⁷³ to continue in another location.³⁷⁴
- If one did not have in mind to leave their location and return, or to continue eating elsewhere, they do not say a new *bracha rishona* at the new location (or when returning). This applies when eating bread, *mezonos*, and the *shivas haminim*. However, fruits, vegetables, drinks, etc. (any food whose *bracha achrona* is “*borei nifashos*”)³⁷⁵ would require a new *bracha rishona* when they leave their location (at the new location or if they return to the original location). One should say a *bracha achrona* before leaving.³⁷⁶
- If one ate *mezonos* (which requires *al hamichya*) together with other (non-*mezonos*) food or drinks; some poskim say that since their prior intent to leave exempts them from saying a new *bracha rishona* on the *mezonos* after they leave, their intent also exempts other food or drinks. Even if they didn't have intent, if they already left without saying a *brachah acharona*, they do not say a new *bracha rishona*. In this case, these poskim say that this would help for the other food (or drinks) that they started eating (or drinking) along with the *mezonos*.³⁷⁷

373. Hilchos Yom B'yom Brachos Vol 1, pg 571 It can be slightly before saying the bracha, and does not need to be at that exact time. See Shulchan Aruch Harav 178:4 that one does not need to have in mind a specific location they will go to and continue eating. Rather, they just need to have in mind that they will not remain in the first location the entire meal.

374. Rama 178:2, Shulchan Aruch Harav 178:4, Mishnah Berurah 178:33

375. Shulchan Aruch Harav 178:3

376. Mishnah Berurah 178:26

377. Halachic Guide to Travel & Vacation pg 282. See Magen Avraham 178:6.

- ◆ Some say to *bentch* or to say a *bracha achrona* (on the *mezonos* etc.) before leaving their location (if they did not have in mind to leave their location at the time they said the bracha), as we are concerned they may not return to their meal to *bentch*.³⁷⁸ However, one should only do so if they believe there is concern that they won't return to finish eating and *bentch*. If they are confident they will return, they should not *bentch* or say *bracha achrona* before leaving their location.³⁷⁹ If one is only leaving for a short time (e.g. to borrow something from a neighbor), they should not say a *bracha achrona* before leaving.³⁸⁰
- ◆ One who is going to another location to continue eating, and did not have in mind to leave their location at the time they said their *bracha rishona*, should say a *bracha achrona* or *bentch* before leaving.³⁸¹

378. Rama 178:2 as we are concerned one may get busy and forget to come back and *bentch*. See Mishnah Berurah 178:33 who adds an additional concern that so much time will elapse that one will not be able to *bentch*. See Mishnah Berurah 178:36 to always say a *bracha achrona* before changing locations. However, Mishnah Berurah 178:30 says that if one is *ma'siach daas*, they would say a new *bracha rishona*, eat, and then *bentch*, with *bentching* covering the first eating too.

379. Mishnah Berurah 178:35 as it may be a *bracha sheino tzricha*. See Biur Halacha 178:2 "*bi'lo bracha*" who says maybe Rama means to finish your meal and *bentch*, but not to *bentch* in the middle, then leave, and return to continue eating, as that may be a *bracha sheino tzricha*.

380. Mishnah Berurah 178:34, Kaf Hachaim 178:24

381. Magen Avraham 178:7 quotes the Bach that one does not *bentch* if they had in mind when they said the bracha, but if they did not have in mind, then one needs to *bentch* in their current location. See Kaf Hachaim 178:5, Mishnah Berurah 178:33 that one should *bentch* before leaving even though the reason of forgetting *bentching* doesn't apply. However, since the main mitzvah is to *bentch* in the original location, they must do so, and only if one left their location they would not say a new *bracha rishona*. If one had in mind to eat elsewhere, then all of their locations are considered the primary location and one can *bentch* there. See Shulchan Aruch Harav 178:4, Kitzur Shulchan Aruch 42:19.

However, see Magen Avraham 178:7 who says that even if one did not have in mind to change locations during their meal (or while eating *mezonos* etc.), but is invited to eat elsewhere, they can change locations without a *bracha achrona*, since there is no concern that they will forget to *bentch*, as they are going to continue eating.

- If one is eating or drinking in a group, and leaves the location,³⁸² with intent to return, and then returns to the place they began eating or drinking, they would not say a new *bracha rishona*³⁸³ if there is someone remaining there.³⁸⁴
 - ◆ One who leaves their location to go to another location to eat, with intent to eventually return to the first location where there are still people eating there, must still say a *bracha rishona* at the second location they go to, as it is a new meal and not a continuation of the first meal (unless they had in mind when saying the *bracha rishona* and it is not a food that one says *borei nifashos* on).³⁸⁵
 - ◆ Many people eating and drinking in the same room (e.g. *beis medresh* or dining room) at different places (or even on the same table) are not considered a group, even if they are friends with each other, unless they are intentionally drinking (or eating) with each other.³⁸⁶
 - ◆ Even if two (or more) people are learning in a group together and happen to be drinking or eating, we do not consider them a group that is eating together, rather, they are a group learning together who happen to be eating and drinking. The same applies on Shavuos night.³⁸⁷

382. See Kaf Hachaim 178:19, Hilchos Yom B'yom pg 230 Even before eating a *kizayis*.

383. Rama 178:2, Chayei Adam 59:3, Mishnah Berurah 178:27, Aruch Hashulchan 178:7

384. Kitzur Shulchan Aruch 42:20, Mishnah Berurah 178:14 say that even if many people from the group leave, as long as one person remains, then when they return it is considered a continuation of the meal, and no new *bracha rishona* is said. However, if they want to eat in the location they are going to, they need to say a new *bracha rishona* (Mishnah Berurah 178:31). When they return to the first location, no new bracha is said. See Betzel Hachachma Vol 6, 71:7-8 The remaining people cannot go to a different location (with intent to return). Even if they will be back in the original location before the first group that left returns, since once a person changes locations it is considered the end of that "meal". However, see Hilchos Yom B'yom pg 231.

385. Mishnah Berurah 178:31

386. Sefer Habracha U'makoima pg 327

387. Yacheveh Daas Vol 6, 11, Ohr Litzion Vol 2, pg 107, She'al Beni Vol 1, Pg 504 quoting Rav Moshe Shaul Klein

- A “group” is even two people eating or drinking together. One of them can leave, while the other remains there.³⁸⁸
- One who begins eating a food that *shinui makom* applies to (e.g. water or fruit) in one location, and then wants to continue eating while walking to another location with that same food in their hand, may not do so without saying a new *bracha rishona* after leaving their current location, with the new *bracha rishona* covering the length of the traveling including the new location).³⁸⁹
 - ◆ If one is able to see (even part of) the second location from the first location, even through a window (e.g. a neighbors front yard), they do not say a new *bracha rishona*, and can continue eating or drinking that food (or other foods with the same bracha) in the second location.³⁹⁰ This does not apply to entering a different house, even if one is able to see it from their first location.³⁹¹
- One should eat some bread (even less than a *kizayis*) in the final location where they will *bentch*. The same applies to eating cake or *shivas haminim* in their final location. Regarding other foods one is not required to eat any of it in the final location.³⁹²
- Having in mind to change locations when saying a *bracha rishona* on *borei nifashos* foods does not exempt one from saying new *bracha rishona* when going to another location. However, it does exempt within the same house or building (anything under one roof, even if they aren’t able to see the new location). Therefore, one who says a *bracha rishona*, with

388. Hilchos Yom B’yom pg 231

389. Shulchan Aruch Harav 178:1

390. Aruch Hashulchan 178:10, Vizos Habracha pg 378 quoting Rav Chaim Pinchus Sheinberg

391. Mishnah Berurah 178:12

392. Mishnah Berurah 184:9

intent to change rooms, may do so (e.g. go upstairs), and would not say a new *bracha rishona*. One who did not have in mind to change areas when saying their *bracha rishona* can go to any place they can see from their location, except into another house or building (e.g. one can go to their neighbors front yard and no new *bracha rishona* is said).³⁹³ Most poskim say that even if one didn't have in mind to change areas, they can still move within the same house from room to room (even if not visible, such as going upstairs), as it is common to do so, and therefore considered as if they had this in mind.³⁹⁴

- One who is about to leave their current location to travel to another location, and says a bracha on any food (e.g. a sip of coffee in the morning before leaving the house), is considered to be “traveling” since they did not “settle” themselves at the first location.³⁹⁵ Therefore, they would not say a new bracha when leaving their first location, and can continue eating, even at their final destination.³⁹⁶ However, once they leave their final destination (e.g. they leave work to go home), they would have to say a new *bracha rishona* after they leave the final location.³⁹⁷
- ◆ If one is waiting in their current location because they are unable to leave (e.g. they are waiting for a family member to come home to babysit), they are considered “settled” and would require a new bracha when they leave their current location.³⁹⁸

393. Mishnah Berurah 178:12, Aruch Hashulchan 178:10-11

394. Sharei Bracha 9:16. See Shar Hatzion 174:13, Mishnah Berurah 212:4 That if one normally does something it is considered as if they had it in mind. See Biur Halacha 178:1 “*bi'bayis*”.

395. Mishnah Berurah 178:42

396. Evan Yisroel Vol 9, pg 67, Betzel Hachachma Vol 6, 72:4

397. Igros Moshe O.C. Vol 2, 57, Piskei Teshuvos 178:79

398. Igros Moshe O.C. Vol 2, 57, Piskei Teshuvos 178:79

- As long as one does not have *hesech hadaas* (diversion of thoughts) from eating anymore (e.g. they decide they are finished eating or one distracts themselves from the food with another activity), they do not have to say a new *bracha rishona*, even if a considerable amount of time has passed since they last ate.³⁹⁹ However, one may not allow a long time to elapse without eating or drinking anything, since they will lose their chance to say a *bracha acharona* on the food they already ate.

Bracha Achrona

- One who eats any food and is still full, can say a *bracha achrona*. If one ate a small amount of food, and is not full, they can say a *bracha achrona* within 72 minutes. However, after 72 minutes, if one is a little hungry, they can no longer say a *bracha achrona*.⁴⁰⁰ After drinking, one should say a *bracha achrona* within 72 minutes.⁴⁰¹
- One can say the *bracha achrona* on foods that require a *borei nefashos* in any location, even far away from where they ate.⁴⁰²
- If one is *bentching* or saying *al hamichya*, they need to say it in the place they finished eating.⁴⁰³
- One who left the area where they ate, knowing that they did not yet *bentch*, is required to return there in order to *bentch* or say *al hamichya*.⁴⁰⁴

399. Mishnah Berurah 184:17

400. Shulchan Aruch 184:5, Mishnah Berurah 184:19-20, Vizos Habracha pg 49. See Kaf Hachaim 184:29 that one who is not full, should say it within 30 minutes or to eat some more of the food after 30 minutes has passed (without a *bracha rishona*) and then say the *bracha achrona*.

401. See Mishnah Berurah 190:8, 184:20, Biur Halacha 178:5 “*im*,” Chut Shuni Brachos pg 211.

402. See Shulchan Aruch 178:5, Aruch Hashulchan 178:9.

403. Shulchan Aruch 184:1, Mishnah Berurah 184:12

404. Shulchan Aruch 184:1 As long as it will be within the timeframe which allows them to say the *bracha achrona*.

- ◆ One who will not return to the location that they ate, should *bentch* in their current location.⁴⁰⁵
- ◆ One who accidentally left the location they ate in without *bentching*, should ideally return there to *bentch*. However, if it is far or they do not have time, they can *bentch* in their current location when they remember they didn't *bentch* yet.⁴⁰⁶ For *mezonos*, one can say *al hamichya* in their current location, and there is no need to return to the location where they ate.⁴⁰⁷
- ◆ One who is unsure if they *bentched*, needs to *bentch* if they were full from their meal. However, if they only ate a small amount and were not full, they do not need to *bentch*.⁴⁰⁸

Netilas Yadaim

- One who is awake the entire night needs to wash their hands after *alos hashachar*. However, they do not say the bracha of *al nitilas yadayim* until after they use the bathroom (for any needs).⁴⁰⁹ One should also wait until after using the bathroom

405. Mishnah Berurah 184:4

406. Mishnah Berurah 184:7

407. Aruch Hashulchan 184:2

408. Aruch Hashulchan 184:5 Since if one is full from their bread meal it is a obligation *mi'deoraisa* to *bentch*. However, one who is not full from their bread meal is only obligated to *bentch miderabanun*. *Safeik deoraisa li'chumra, safeik derabanun li'kula*.

409. There are three reasons given as to why one needs to wash their hands every morning. 1) While one was sleeping they definitely touched a normally covered area of their body (Rosh Brachos 9:23). 2) We are like a new person when we awaken from our sleep and need to thank Hashem. Therefore, we wash our hands before doing so, similar to how they washed their hands in the Beis Hamikdash before doing any *avodah* (Rashba Vol 1, 191). 3) We wash our hands due to the *ruach rah* on them (either caused by sleeping [see Zohar Vayishlach 169b] or from *ruach rah* that happens automatically during the night (see Aruch Hashulchan 4:1, Mishnah Berurah 4:34). Therefore, one who is awake the entire night, should not say a bracha of *netilas yadayim* as many of the reasons may not apply (e.g. one did not for sure

to say “*asher yatzar*”⁴¹⁰

- ◆ One who went to sleep and woke up before *alos* and washed *netilas yadayim* (with a bracha), should wash *netilas yadayim* again without a bracha, after *alos*.⁴¹¹
- One who was up the entire night can continue learning after *alos*, and they do not need to pause their learning in order to wash their hands.⁴¹²

Bracha On *Tzitzis*

- One should not say a bracha on their *tzitzis* in the morning if they wore them the entire night. Rather, they should have their

touch a covered area, one may not be considered a new creation without sleep, and maybe *ruach rah* is only caused by sleep and not just nighttime. See Rama 4:13, Taz 4:9, Magen Avraham 4:11, Aruch Hashulchan 4:12). However, many say that *netilas yadayim* was established every morning without differentiating due to various reasons (*lo plug*). Therefore, even one who was awake the whole night should say a bracha when washing *netilas yadayim* (see Bach 4:2, Maseh Rav 2, Aruch Hashulchan 4:12). Mishnah Berurah 4:30 says that even according to the opinions to not say a bracha, they would agree if one uses the bathroom, they would say a bracha of *netilas yadayim* even if they were awake the whole night (see Shar Hatzion 4:41). Ideally, one should do so.

410. Mishnah Berurah 4:3

411. Rama 4:14, Mishnah Berurah 4:33. See Mishnah Berurah 6:9 regarding when it is preferable to say the bracha. One can say a bracha on the second *netilas yadayim* if they use the bathroom and they didn't say a bracha on the first *netilas yadayim* before *alos*.

412. Kovetz Halachos 11:19 Some say to be careful not to touch their eyes etc. However, some are lenient (Halichos Shlomo Tefillah 17:4), Mekadeish Yisroel 50. See Shiurei Halacha 15:2 that many times, a shul with many people cannot have everyone use the bathroom at the same time after *alos*. Therefore, they can have some people continue learning while others use the bathroom and wash *netilas yadayim*. Technically, one can learn without washing *netilas yadayim* if they know they didn't touch a covered area (see Mishnah Berurah 4:59). Even though we are generally strict (especially if one slept, as we assume their hands are unclean, and because Mishnah Berurah 4:61 says to be strict if one has water (to remove the *ruach rah*). However, since in out case, it is only a *safeik* if there is *ruach rah*, one can be lenient.

tzitzis in mind when they say a bracha on their *talis gadol*.⁴¹³

- ◆ One who does not wear a *talis* should ask someone who does, to have them in mind when saying the bracha on their *talis*.⁴¹⁴
- If one accidentally said a bracha on his *talis* before *alos* (dawn), he should not repeat it after *alos*.⁴¹⁵
- One may borrow another person's *talis* without permission, as long as it is used in the same area (e.g. shul building) that it was left in. One should return the *talis* as it was found.⁴¹⁶

Birchas HaTorah

- Many say that one does not need to pause their learning after *alos*, even if they did not hear (or say) *birchas haTorah* yet.⁴¹⁷ Some say to only learn without saying the words (if this will not cause one to stop learning).⁴¹⁸

413. Mishnah Berurah 8:42, Shulchan Aruch Harav 494:3. There is a *machlokes* if there is a *mitzvah* of *tzitzis* by night. Some say that during the nighttime there is no *mitzvah* of *tzitzis* on any four cornered garment (Rambam Hilchos Tzitzis 3:7, Shulchan Aruch 18:1). However, some say that only a garment worn exclusively at nighttime (e.g. pajamas) is exempt from *tzitzis*, but a garment usually worn by day, would be obligated in *tzitzis* even at nighttime (Rosh quoted by Shulchan Aruch 18:1). Therefore, some say that one who was wearing their *tzitzis* throughout the night would say a new bracha as they hold of the first opinion that there is no *mitzvah* of *tzitzis* during the nighttime and there was a *hefsek* throughout the night (Shulchan Aruch 8:16, Magen Avraham 8:21). However, since we are concerned for the second opinion that only a garment meant for the nighttime is exempt from *tzitzis*, there was no *hefsek*, and one should not say a bracha in the morning (Mishnah Berurah 8:42, Rama 18:1 *safek brachos li'hakeil*).

414. Mekadeish Yisroel 42

415. Mishnah Berurah 18:10. See Igros Moshe O.C. Vol 4, 6.

416. Mishnah Berurah 14:13 since a person wants his items to be used for *mitzvos*. However, on Shabbos and Yom Tov, one may not fold the *talis* on its creases (see Mishnah Berurah 302:18-19. However, see Aruch Hashulchan 302:11-12, Yechaveh Daas Vol 2, 40, Hakoneh Olamo Shabbos 23).

417. Halichos Shlomo Tefillah 6:6, Shiurei Halacha 15:6 Even if one slept on *erev* Shavuos. See Mekadeish Yisroel 43:2.

418. Kovetz Halachos 11:23, Mekadeish Yisroel 43:2

- One who was awake all night should preferably hear *birchas haTorah* from someone who slept (at least 30 minutes).⁴¹⁹ They should ask the one saying the brachos to have them in mind (or in shul the designated person who says the bracha for everyone has everyone in mind without each person asking him to), listen to the brachos, and answer *amein* after “*nosein haTorah*”, and then say *Birchas Kohanim* (“*yivarechichah*”) themselves.⁴²⁰
 - ◆ One who slept on *erev* Shavuos would be able to say *birchas haTorah* themselves.⁴²¹
 - ◆ Some suggest stipulating on Erev Shavuos, that their *birchas haTorah* is only in effect until the next morning at *alos*, and then they would be able to *birchas haTorah* themselves.⁴²²
- One who was awake all night and goes to sleep for many hours on Shavuos morning before davening (or hearing *birchas*

419. See Biur HaGra 47:12, Chayei Adam 9:9, Mishnah Berurah 47:28, Kovetz Halachos 11:21, Mekadeish Yisroel 43. Also see Magen Avraham 47:12, Aruch Hashulchan 47:23 The obligation to say *birchas haTorah* is either due to a new day (like the rest of *birchas hashachar*), or due to an interruption of sleep. Therefore, if we do not have both reasons, we do not say it (e.g. one who slept during the day, does not say it when they wake up while it is still day. However, see Mishnah Berurah 47:25 who says one who does say it has whom to rely on). One who goes to sleep and wakes up before *alos*, would say *birchas haTorah* even though it is not the morning yet, since it is considered a new day as they are starting their day after a night's sleep (see Shulchan Aruch 47:13, Aruch Hashulchan 47:23). However, many poskim allow saying *birchas haTorah* even if one was awake all night (see Elyah Rabba 47:9, Shulchan Aruch Harav 47:7, Aruch Hashulchan 47:23, Kaf Hachaim 47:26). One who cannot find someone who slept, or one who missed hearing *birchas haTorah*, can say it themselves. Some suggest not saying *birchas haTorah* himself, and prefer one be *yotzei* by having in mind *birchas haTorah* when saying “*ahavah rabba*,” and should learn something after davening (see Mishnah Berurah 47:28, Hilchos Chag B'chag 8:32).

420. Mishnah Berurah 47:28

421. Mishnah Berurah 47:28, Kovetz Halachos 11:21 If they did not have in mind to be *yotzei* when saying “*ahavas olam*” by Maariv. See Mekadeish Yisroel 43.

422. Piskei Teshuvos 494:32. See Mekadeish Yisroel 43.

haTorah), should say *birchas haTorah* when they wake up.⁴²³ They should say Shema before going to sleep (without *birchas haTorah*)⁴²⁴, and need an alarm⁴²⁵ or a person to wake them up for davening.⁴²⁶

- One who goes to sleep for many hours on Shavuot morning after davening, can say *birchas haTorah* (again) when they wake up. However, many have the *minhag* not to.⁴²⁷

Birchas Hashachar

- One who was awake all night can say all of *birchas hashachar* (except *birchas haTorah*). However, some say not to say “*elokai nishama*” and the bracha of “*hama'avir sheina*”. Therefore, many have the *minhag* to hear them from someone who slept at night. If one cannot find someone who slept at night, or they missed hearing it, they should say it themselves.⁴²⁸ The rest of *birchas hashachar* should be said by themselves.⁴²⁹

423. Kovetz Halachos 11:22, Mekadeish Yisroel 44

424. Mekadeish Yisroel 44

425. See Teshuvos Vihanhagos Vol 2, 52, Vayivareich Dovid Tefillah Vol 1, 71, Minchas Asher Vol 2, pg 23, Shoshanas Yisroel Purim pg 221.

426. See Kaf Hachaim 58:24.

427. Chayei Adam 9:7, Mishnah Berurah 47:25. See Shiurei Halacha 15:7, Mekadeish Yisroel 47b.

428. Rama 46:8 says that *birchas hashachar* was established on every person, every morning, to thank Hashem on how He created our needs, regardless of whether the bracha is applicable to that person (e.g. one who is blind still says “*pokeiach ivrim*”). However, some say not to say “*elokai nishama*” and the bracha of “*hama'avir sheina*” if they were awake all night (see Mishnah Berurah 46:24 quoting Elyah Rabba). However, others argue and maintain that one can say all of *birchas hashachar* (Pri Megadim (E.A. 46:2), Sharei Teshuvah 46:12 quoting Arizal, Aruch Hashulchan 46:13, Kaf Hachaim 46:49). However, Sharei Teshuvah 46:12, Mishnah Berurah 46:26 suggest listening to another person say these two brachos, and one should ideally do so. Since many poskim allow one to say it themselves, one can do so. However, see Igros Moshe O.C. Vol 4, 3.

429. See Mishnah Berurah 46:22.

- ◆ One who slept 30 minutes at night⁴³⁰ or one who slept on *erev* Shavuos, can say “*elokai nishama*” and the bracha of “*hama'avir sheina*” themselves.⁴³¹
- ◆ One who is listening to someone else say the bracha of “*hama'avir sheina*”, does not answer *amein* until after they say the end of the bracha (“*tovim li'amo Yisroel*”).⁴³²
- One who went to sleep after *alos*, before davening, can say all of *birchas hashachar* themselves when they wake up.⁴³³

Eating & Drinking Before Davening

- One may not eat or drink before davening Shacharis.⁴³⁴ One may not begin eating a meal (or a *kibeitza* of cake or cookies) from 30 minutes before *alos*. However, one may continue eating until *alos* if they started to eat more than 30 minutes before.⁴³⁵

430. Chayei Adam 8:9, Mishnah Berurah 46:24

431. Kovetz Halachos 11:20

432. Shulchan Aruch 46:1

433. Mekadeish Yisroel 47

434. Besides the general prohibition to eat (a meal) before many *mitzvos* (e.g. before saying Shema or before *bedikas chametz*), there are two additional reasons why one may not eat or drink before Shacharis. The Gemara (Brachos 10b) derives this from two *pesukim*. 1) The *pasuk* (Melachim Vol 1, 14:9) says “*hishlachta achrei gavecha*”, which the Gemara interprets as “and you have thrown me after your haughtiness,” a rebuke to the one who acts haughtily by gratifying his physical needs and only afterwards davens. 2) The *pasuk* (Vayikra 19:26) says, “*lo sochlu al ha'dam*”, which is interpreted to mean, “one may not eat until he prays for his blood (his life)”. Therefore, one would be allowed to eat for medical purposes before davening, since one is eating for the purpose of serving Hashem better, not to gratify his own desires, and this eating is not regarded as haughtiness (Shulchan Aruch 89:3, Mishnah Berurah 89:24). The same applies to one who is extremely hungry and will not be able to concentrate on davening without eating (Shulchan Aruch 89:4). Simple drinks (e.g. water or coffee) that help one daven better, would also be permitted, since it is for the purpose of serving Hashem better, not to gratify his own desires, and the simple drinks are not considered haughty.

435. Mishnah Berurah 89:27-29

- One may drink simple drinks before Shacharis (e.g. water or soda).⁴³⁶ Coffee (even with milk and sugar) is permitted before Shacharis, even after *alos*.⁴³⁷
- One who is extremely hungry can eat before Shacharis since they will not be able to daven properly without doing so.⁴³⁸ Ideally, they should say Shema,⁴³⁹ and *birchas hashachar*⁴⁴⁰ before eating.⁴⁴¹
- One who is weak or slightly sick can eat before davening.⁴⁴²

Going To Sleep Before Davening

- One may not go to sleep within 30 minutes of *alos*.⁴⁴³ However, if one appoints a person to wake them up on time for davening (a *shomer*), it is permitted.⁴⁴⁴ Many say one can use an alarm

436. Aruch Hashulchan 89:23, Peninei Tefillah pg 56 quoting Rav Elyashiv

437. See Mishnah Berurah 89:22 who permits coffee so one can daven properly. However, he does not permit milk and sugar since that is considered haughtiness (in those days). Aruch Hashulchan 89:23 allows sugar but not milk, but says the *minhag* is to add milk and maybe we can say that it is allowed since it is only to flavor the coffee. Many contemporary poskim allow coffee (or tea) with milk and sugar since it is a standard drink and not considered haughtiness (see Vayivareich Dovid Tefillah Vol 1, 75, Daas Torah 89:3, Halichos Shlomo Tefillah 2:2, Teshuvos Vihanhagos Vol 1, 73, Piskei Teshuvos 89:17).

438. Shulchan Aruch 89:4

439. See Mishnah Berurah 89:22.

440. See Rama 89:3.

441. Teshuvos Vihanhagos Vol 1, 73

442. Chayei Adam 16:1, Mishnah Berurah 89:24, Aruch Hashulchan 89:24. However, see Biur Halacha 89:9 "*vichein*" That some say to daven without a *minyan* at home and to eat after davening (and then go to shul to hear *Kaddish*, *Barchu*, and *Kedusha*), instead of eating before davening and going to shul to daven with a *minyan*. It is questionable if one is already in shul, if they should stay there to daven with a *minyan* even though they will eat before, or if they should go home and daven without a *minyan* and delay eating until after davening. Additionally, many times people would not return to shul to hear *Kaddish*, *Barchu*, and *Kedusha*.

443. See Shu't Binyan Olam 1, Teshuvos Vihanhagos Vol 2, 52, Shevet Halevi Vol 10, 49.

444. See Kaf Hachaim 58:24, Mekadeish Yisroel 51.

as a *shomer*.⁴⁴⁵ However, one should only use an alarm if they know they will not sleep through it, as they were awake all night.

- One does not say *krias shema al hamitta* before going to sleep during the day (after *alos*).⁴⁴⁶
- One who was awake all night and sleeps during the day should ideally sleep with their *tzitzis* on, or use the *tzitzis* as a blanket. If one removes them for more than 30 minutes,⁴⁴⁷ they should say a bracha when they wake up and put them back on (during the day). If one did not daven Shacharis yet, and is putting on a *talis gadol*, they should say a bracha only on the *talis gadol*, and exempt the *talis katan* (*tzitzis*).⁴⁴⁸

Earliest & Latest Times To Daven

- One can choose whether to stay awake and daven (at *alos*), or to go to sleep and daven later, within the proper *zmanim*.⁴⁴⁹

445. Teshuvos Vihanhagos Vol 2, 52, Vayivareich Dovid Tefillah Vol 1, 71, Mekadeish Yisroel 51, Minchas Asher Vol 2, pg 23, Shoshanas Yisroel Purim pg 221. However, see Halichos Shlomo Tefillah 2:12 not for sleeping. Some suggest labeling the alarm with the name of the *mitzvah* you need to be reminded to do (see Chut Shuni Shabbos Vol 1, pg 216).

446. Chayei Adam 35:4, Mishnah Berurah 239:8. It is a good thing to say “*vayehi noam*” and “*yoshev biseiser*.” However, see Yisroel Vihazmanim Vol 1, 16:1.

447. Yabia Omer Vol 8, 2:6, Ohr Litzion Vol 2, pg 279, Hilchos Yom B’yom Tefillah Vol 1, pg 366. However, see Halichos Shlomo Tefillah pg 28 that a *hefsek* is only after two or three hours. See Halachic Guide to Travel & Vacation pg 500.

448. See Mishnah Berurah 8:42. Our case is slightly different as one wore their *tzitzis* throughout the night and is obligated to say a new bracha according to the opinion that all garments are exempt from *tzitzis* at night (Rambam Hilchos Tzitzis 3:7). Even according to the other opinion (see Shulchan Aruch 18:1) that only nighttime garments are exempt, since one removed their *tzitzis* before going to sleep by day, it is definitely a *hefsek* according to both opinions, and requires a new bracha when they wear them by day.

449. Mekadeish Yisroel 48. There are numerous reasons to do either. For example, one should daven immediately due to *zerizin makdimin li’mitzvos* or due to the benefit of davening vasikin (if one will wait until then). However, maybe one should go to

- Ideally, one should wait until the proper times to put on their *talis gadol*, say Shema, and daven Shemoneh Esrei. However, since many people are very tired, and waiting to daven may cause them to not be able to daven properly, one can rely on the lenient opinions who allow one to follow the earlier *zmanim* when not done on a regular basis.⁴⁵⁰
- Many poskim say that one who is extremely tired from being awake all night on Shavuot, can daven Shacharis after *alos* (dawn).⁴⁵¹
- One can put on their *talis gadol* and say a bracha after *alos*.⁴⁵²
- The ideal time to put on one's *talis gadol* is *mi'sheyakir*. There are various opinions on when this is. In America, one can definitely do so 45 minutes before *neitz*.⁴⁵³
- If one accidentally said a bracha on his *talis* before *alos*, he should not repeat it after *alos*.⁴⁵⁴
- In general, the latest time one can daven Shacharis is four halachic hours into the day.⁴⁵⁵ However, if they did not do so, they can still daven Shacharis until midday (*chatzos hayom*).⁴⁵⁶

sleep in order to have more energy to daven with better concentration or to cause less anguish by remaining awake (lessening one's *simchas* Yom Tov). Therefore, one should do what they feel is ideal for them. See Shevet Halevi Vol 10, 49 to go to sleep in order to have more energy to daven with better concentration.

450. See Shulchan Aruch 89:1, Mishnah Berurah 89:4, 58:19.

451. See Shulchan Aruch 89:1, Mishnah Berurah 89:4, 58:19, Teshuvos Vihanhagos Vol 2, 351, Divrei Chachamim pg 323 quoting Rav Chaim Pinchus Sheinberg even without a *minyan* if needed.

452. Rama 18:3, Mishnah Berurah 18:10

453. Kovetz Halachos 11:24, Shiurei Halacha 15:9. See Geviros Eliyahu O.C. 6:11, 14 That it is 60 minutes before *neitz*. See Igros Moshe O.C. Vol 4, 6 that it is between 35-40 minutes before *neitz*. See Emes Li'yaakov 58:1 that it is 36 minutes before *neitz*.

454. Mishnah Berurah 18:10. See Igros Moshe O.C. Vol 4, 6.

455. Shulchan Aruch 89:1

456. Mishnah Berurah 89:6 even if one intentionally waited until after four hours. However, they should stipulate that the *tefillah* is a "gift" if they aren't really obligated anymore. See Mishnah Berurah 89:7 regarding davening within a half hour after

- ◆ Therefore, some say that if one was awake all night and then went to sleep with intent to wake up before the end of *zman tefillah*, however, they are so exhausted and do not have the energy to daven, they can go back to sleep, and daven after *zman tefillah*, until *chatzos hayom*.⁴⁵⁷ However, this may not be done intentionally, and one who knows that this will happen should either daven at *alos* (even with less concentration), or should not remain awake to learn the whole night.⁴⁵⁸
- One who missed davening with a *minyán* before *zman tefillah* should technically daven without a *minyán* before the end of *zman tefillah*. However, one who feels the need to daven with a *minyán* (e.g. to increase their concentration etc.) and waits until after *zman tefillah* in order to daven with a *minyán*, has whom to rely on.⁴⁵⁹
- One who wants to daven Shacharis at *alos*, then go to sleep and daven Hallel and Musaf when they wake up later, may do so if there is a need (e.g. they will have more energy to concentrate properly, or they want to bring their child to shul).⁴⁶⁰
 - ◆ One who does so and wants to make Kiddush and eat after Shacharis, before davening Hallel and Musaf, may do so. However, it should not be a meat meal, but can be dairy, and one may eat more than a *ki'beitza* of *mezonos*. However, this is only if one has someone to remind them (e.g. their wife or child who will want to go to shul) to daven or they have an alarm set.⁴⁶¹



chatzos, since it is before Mincha Gedolah.

457. Mekadeish Yisroel 48 Since he is like an *ones* or it is at least a *shas hadchak* which is like *bidieved*.

458. Mekadeish Yisroel 48b

459. Mekadeish Yisroel 48c

460. Mekadeish Yisroel 49. See Shulchan Aruch Harav 488:1, Chasam Sofer 69.

461. Mekadeish Yisroel 49:2, Chasam Sofer 69. See Bach O.C. 286, Shulchan Aruch 286:3.

❧ Davening, Hallel, Megillas Rus ❧

- Full hallel is said on Shavuos.⁴⁶² One who accidentally said “half Hallel” (like on Rosh Chodesh), needs to say the entire Hallel again. Some say to say a new bracha.⁴⁶³
 - ◆ A “*ben Eretz Yisroel*” who is outside of Eretz Yisroel on the second day of Shavuos, and wants to say Hallel in shul with the *tzibbur*, can say “half Hallel” without the bracha.⁴⁶⁴
- Some have the *minhag* to stand and read along quietly while the *haftorah* is being read.⁴⁶⁵ However, some say one should specifically not read along quietly, and should only listen.⁴⁶⁶
- The Ashkenazic *minhag* is to read Megillas Rus on Shavuos (on the first day in Eretz Yisroel and on the second day of Shavuos outside of Eretz Yisroel).⁴⁶⁷
 - ◆ There is a *machlokes* if a bracha is said on reading Megillas Rus when it is being read from a *klaf*.⁴⁶⁸ One should follow the *minhag* of the shul they are in.

462. Shulchan Aruch 494:1

463. Kovetz Halachos Chanukah 17:12. However, see Shevet Halevi Vol 8, 39:2.

464. Mekadeish Yisroel 53:3

465. Mishnah Berurah 494:4 The *haftorah* is usually given to the Rav or a *talmid chacham*. See Mekadeish Yisroel 60.

466. Teshuvos Vihanhagos Vol 2, 351

467. Rama 490:9, Mishnah Berurah 490:17 Some suggest the reason is to demonstrate that Torah is acquired through suffering. Others suggest it is read on Shavuos because Shavuos is the birthday and *yuhrzeit* of Dovid Hamelech, and Megillas Rus traces Dovid Hamelechs lineage (Sharei Teshuvah 494:7). See Shemiras Shabbos Ki'hilchasa 58:106 that Megilas Rus (and Kaddish Yasom) should be said before taking out the *sifrei Torah* from the *aron*. See Rivivos Ephraim Vol 6, 273 regarding *tadir vi'she'eino tadir*.

468. See Rama 490:9, Mishnah Berurah 490:19, Shevet Halevi Vol 2, 147:3, Teshuvos Vihanhagos Vol 1, 323, Vol 2, 351 regarding not saying *shehecheyanu* when reading Megillas Rus.

- Some say *Akdamus Milin* after the Kohen is called up for his *aliyah*, before he says *barchu*.⁴⁶⁹

Standing For The Aseres Hadibros

- Generally, one is not obligated to stand for *krias haTorah* (except the one getting the *aliyah*, and the *baal korei*).⁴⁷⁰ However, some have the practice to do so.⁴⁷¹ When *barchu* (and the response of *baruch*...etc.) is said by each *aliyah* one is obligated to stand since it is a *davar shebikdusha*. This does not apply to when the brachos are being said.⁴⁷²
- Many have the *minhag* to stand by *krias haTorah* of the *aseres hadibros*. However, some say not to do so, as it can appear as if the *aseres hadibros* are the only (or main) part of the Torah.⁴⁷³ Many poskim say that we are not concerned, and one may stand for the *aseres hadibros*.⁴⁷⁴ Some suggest standing up slightly before they read the *aseres hadibros* so it is not clear that is the reason one is standing.⁴⁷⁵ One should follow the *minhag* of the shul they are in.⁴⁷⁶



469. Mishnah Berurah 494:2

470. Shulchan Aruch 141:1, 146:4, Aruch Hashulchan 141:1-2, Mishnah Berurah 146:19 quoting the Bach, Pri Chadash, Gra. Additionally, even according to the opinion to be strict quoted by Rama 146:4 (which was the practice of the Maharam Rutenberg) agrees that it is permitted, just that it is better to stand. A reason given for standing is to remember Matan Torah by Har Sinai (where we were standing). Therefore, it seems appropriate to do so on Shavuos.

471. Rama 146:4, Aruch Hashulchan 141:2 it is proper to do so.

472. Mishnah Berurah 146:18

473. See Magen Avraham 1:9, Yechaveh Daas Vol 1, 29 quoting the Rambam, Shiurei Halacha 15:10

474. Igros Moshe O.C. Vol 4, 22, Kovetz Halachos 11:27, Mekadeish Yisroel 59, Shiurei Halacha 15:10

475. Kovetz Halachos 11:27, Shiurei Halacha 15:10 One who did not stand early should stand up when they read the *aseres hadibross* if that is the *minhag* in that shul.

476. Igros Moshe O.C. Vol 4, 22, Kaf Hachaim 146:23, Kovetz Halachos 11:27

❧ Bringing In Amazon Packages ❧

- When packages are delivered on Shabbos or Yom Tov, there are variables as to what is allowed to be done to the package.
- If the contents are *muktzah* due to being a *kli shemelachto l'issur* (e.g. phone charger), one can move the package with their hands (within an *eruv* on Shabbos, or if needed on Yom Tov) if it is occupying space which is needed (e.g. it is blocking the doorway or steps), or if it can be used in a permitted way.⁴⁷⁷ One can also move the package with their foot or body, so that it does not get damaged (e.g. by rain) or if there is concern it will be stolen.⁴⁷⁸
- If the contents are a stricter category of *muktzah*, such as *muktzah machmas gufo* (e.g. batteries or mascara) or *muktzah machmas chisaron kis* (e.g. a credit card)⁴⁷⁹, one can only move the package with one's foot or body.⁴⁸⁰
- If the contents are not *muktzah* (e.g. food or clothing), one can bring the package inside with their hands.
- Obviously, one may not sign for the delivery. However, one can tell the delivery man "I cannot sign but you are able to sign."⁴⁸¹

Using The Delivered Item

- The *muktzah* items may obviously not be used or moved on Yom Tov once they are brought inside (unless it is a *kli*

477. Shulchan Aruch 308:3, Mishnah Berurah 308:13, 30

478. Mishnah Berurah 308:13, 30

479. Shemiras Shabbos Ki'hilchasa 20:20, Orchos Shabbos 19:95

480. Shulchan Aruch 311:8

481. Kovetz Halachos Shabbos Vol 3, 51:30

shemelachto l'issur and is occupying space or can be used in a permitted way). However, items that are not *muktzah* can be used within the house it was delivered to or within the *eruv* (of the house or of the city). Therefore, food can be eaten (and shared with neighbors within an *eruv*). Clothing may only be worn within the house it was delivered to or within the *eruv* (of the house or of the city). On Shabbos, one may not wear clothing which was just delivered, outside if there is no *eruv*. Even on Yom Tov it would only be allowed if there is an *eruv*.⁴⁸² Additionally, one can assume an item that arrived only a few hours after Shabbos or Yom Tov began, was within the *techum*, and can be worn anywhere (even without an *eruv*). However, if there is no need to use the delivered items, one should ideally not do so.⁴⁸³

- One must be careful with opening the packaging on Shabbos and Yom Tov (e.g. not to tear letters).
- One who loses their luggage and receives it on Shabbos or Yom Tov via a delivery from the airline, can use its contents on Shabbos (or Yom Tov).⁴⁸⁴

Sending Packages Before Yom Tov (& Shabbos)

- One can place mail in a mailbox or a package in a UPS drop off box etc. even though they will definitely pick it up on Shabbos or Yom Tov.⁴⁸⁵

482. Kovetz Halachos Shabbos Vol 3, 51:27, Shemiras Shabbos Ki'hilchasa 31:22-24. See Halachos Of Opening Packages On Shabbos pg 233, 311, Magen Avraham 515:26, Rav Akiva Eiger 515:9.

483. See Magen Avraham 515:24, Mishnah Berurah 515:65, Kaf Hachaim 515:123.

484. Kovetz Halachos Shabbos Vol 3, 51:33

485. Kovetz Halachos Shabbos Vol 3, 51:25 Since they did not ask the non-Jew to do anything.

- Some say one who needs to send a package before Shabbos or Yom Tov may do so even if it is sent “overnight” or “express” so that it arrives the next morning on Shabbos or Yom Tov (or in two days when it is still Yom Tov). This is even if it is immediately before *shkiya* and there isn’t enough time for the package to arrive before Shabbos (or Yom Tov) begins. This should only be done if necessary and not consistently (e.g. as one’s business).⁴⁸⁶
- One can order items online before Shabbos (or Yom Tov) even though they will definitely be working on the order and delivering it on Shabbos or Yom Tov.⁴⁸⁷ When they arrive, the above halachos apply.
 - ◆ However, if one does not need the item for Shabbos or Yom Tov, but wants to order it before Shabbos or Yom Tov, it is preferable to choose a shipping option that will request it arrives after Shabbos or Yom Tov (e.g. three day shipping).⁴⁸⁸
 - ◆ One does not need to cancel any subscription deliveries that are scheduled to arrive on Shabbos or Yom Tov. When they arrive, the above halachos apply.



486. Kovetz Halachos Shabbos Vol 3, 51:26

487. Kovetz Halachos Shabbos Vol 3, 51:28

488. Kovetz Halachos Shabbos Vol 3, 51:29

❧ Brushing Teeth On Yom Tov (& Shabbos) ❧

- Many poskim do not allow using a wet toothbrush or toothpaste on Shabbos and Yom Tov due to the prohibitions of squeezing (*sechita*) and smearing (*mimarei'ach*).⁴⁸⁹
- However, many poskim allow using a wet toothbrush without toothpaste (e.g. with mouthwash or liquid toothpaste).⁴⁹⁰
- Some poskim allow using a toothbrush with toothpaste as usual.⁴⁹¹ Some require a separate (regular) toothbrush specifically designated for Shabbos and Yom Tov,⁴⁹² but do allow toothpaste.
- Therefore, many do not brush their teeth on Shabbos. If one feels the need to (e.g. on Yom Tov), then to satisfy all opinions, they should have a designated toothbrush for Shabbos (and Yom Tov), put liquid toothpaste or mouthwash in their mouth, use the dry toothbrush to clean their teeth (with the mouthwash still in their mouth or after they spit it out), and then not rinse the toothbrush off unless using it that same day (e.g. again in the morning). However, one who is lenient and

489. Igros Moshe O.C. Vol 1, 112, Tzitz Eliezer Vol 7, 30:8, Kovetz Halachos Shabbos Vol 2, 34:38, 42:20

490. Minchas Shlomo Vol 2, 35:3. See Shemiras Shabbos Ki'hilchasa 12:45-46. Mishnah Halachos Vol 5, 52 (with a designated toothbrush). See Nishmas Shabbos Vol 4, 277, As heard from Rav Dovid Cohen. See Vidibarta Bam Vol 1, 111.

491. Hakoneh Olamo Shabbos pg 454 quoting Rav Hershel Schachter, Nefesh Harav pg 168. See Gevuros Eliyahu O.C. Vol 1, 91.

492. Yabia Omer Vol 4, 30. However, see Nishmas Shabbos Vol 4, 276 who questions this. See Ketzos Hashulchan Vol 7, pg 99 who allows using toothpaste but says not to put it on the toothbrush, rather, one should use their finger to place the toothpaste in their mouth and clean their teeth. Nishmas Shabbos Vol 4, 279 suggests that one can put the toothpaste directly from the tube onto their teeth and then use a toothbrush to clean their teeth, but concludes that one should be strict and not do so.

brushes their teeth regularly, has whom to rely on.⁴⁹³

493. There are numerous halachic considerations regarding brushing teeth on Shabbos.
- 1) *Mimara'ach* (smearing) - *mimara'ach* refers to smoothing soft, pliable substances that may be pressed or molded to a shape. Although the Torah prohibition of *mimara'ach* only applies to pliant, solid substances, it is rabbinically forbidden to smooth semi solid substances that have enough density to hold together as a mass (see Rambam Hilchos Shabbos 11:6, 23:11). Rav Moshe Feinstein (Igros Moshe Vol 1, 112), Minchas Yitzchak 3:48, Tzitz Eliezer Vol 7, 30:8, Mishnah Halacha Vol 5, 52, Kovetz Halachos Shabbos Vol 2, 42:20 all say smearing the toothpaste is *mimara'ach* (while Rav Moshe says *mimacheik*, it is obvious he means *mimara'ach* which is a *toldah* of *mimacheik*. See Mishnah Berurah 326:30). However, Rav Ovadia Yosef (Yabia Omer Vol 4, 27-30), Rav Chaim Na'ah (Ketzos Hashulchan Vol 7, pg 99), Rav Eliyahu Henkin (Gevuros Eliyahu O.C. 91), Rav Hershel Schachter (Hakoneh Olamo Shabbos 22 based on Nefesh Harav pg 168-169) all say it is not *mimara'ach*. They say that since one's intention is not to keep the toothpaste on the surface over which it is being spread (the teeth), and the intention is to use the toothpaste as a means of removing unwanted dirt from the teeth, since the original intention was only to place the toothpaste on the teeth so that it may be immediately removed along with the unwanted dirt, the spreading of the toothpaste does not constitute a violation of *mimara'ach* (based on Rama 326:10 regarding soap, and Magen Avraham 326:24 regarding rubbing salvia into the ground). *Mimare'ach* only applies when one rubs the substance on top of something else, but when one's intention is to cause the substance (e.g. saliva) to disappear into the ground, it is permissible (one can also prove this from the Gemara in Shabbos 146a that if one smears wax in order to seal a barrel, they violate *mimare'ach*). Tzitz Eliezer Vol 7, 30:8 argues on the proof from the case of rubbing the salvia into the ground, since one is not using the salvia, which is not so when rubbing the toothpaste on teeth. Rav Hershel Schechter (based on Nefesh Harav pg 168-169) also says like Rav Ovadia that only when the newly smoothed layer remains on the surface it is a problem of *mimare'ach*. However, since toothpaste is immediately washed away, leaving no residue on the surface of the teeth, there is no problem. Rav Chaim Na'ah (Ketzos Hashulchan Vol 7, pg 99), Rav Eliyahu Henkin (Gevuros Eliyahu O.C. 91) also allow using toothpaste and say it is not a problem of *mimare'ach* (see Nishmas Shabbos Vol 4, 279 who brings reasons why it should be allowed to use toothpaste especially on one's teeth, but ultimately is strict). It seems that since it is a *machlokes* on an *issur derabanan*, one who is lenient has whom to rely on. One who has a "*minhag*" not to use toothpaste, is probably not bound by that, since it is most likely a *minhag* based on lack of knowledge (see Shach Y.D. 214:5).
- 2) *Sechita* (squeezing) - The Gemara (Shabbos 128b) clearly states that the prohibition of *sechita* does not apply when one squeezes liquid out of hair. The reason for this ruling is that hair is not an absorbent material. The liquid is therefore never really absorbed in the hair. It merely appears to be absorbed because the hair is so tightly packed together that the liquid becomes trapped in between the strands. Many poskim say that the Gemara means there is no *issur deoraisa*, however, there is an *issur derabunan* (Kesef Mishnah on Ramabam

- One can use pre-cut floss or a toothpick on Shabbos and Yom

Hilchos Shabbos 2:11, Magen Avraham 320:23). Therefore, some say (Igros Moshe O.C. Vol 1, 112 says “it is good to not rinse the toothbrush before”, Minchas Yitzchok Vol 3, 48) that a toothbrush made of non absorbent material is similar to hair and it would be an *issur derabanan* to use it (by squeezing the water from it while cleaning one’s teeth). However, some argue that a toothbrush is not absorbent enough to be considered *sechita*. Even if one would say it is absorbent there are two reasons to be lenient. A) Many Rishonim (Rashba, Ritvah on Shabbos 128b) say that when the Gemara says there is no *sechita* by hair, it means exactly that, and there isn’t even an *issur derabanan* (even though it is not the accepted opinion). B) The Ra’avid (Rambam Hilchos Shabbos 22:15) says that the reason one can use a sponge that has a handle on Shabbos, is because when the sponge is on a handle because we view the inevitable extraction of liquid as if it were being poured from a pot and not *sechita*. Therefore, a toothbrush (which is similar to a sponge according to the strict opinion) has a handle and would be permissible (see Magen Avraham 320:19). There are also more reasons for leniency (see Seridei Aish O.C. 30). While some argue on the reasoning of the above leniencies (see Minchas Shlomo Vol 2, 35:3), Rav Shlomo Zalman Auerbach concludes that using a wet toothbrush is permitted but the *minhag* is to not use it “it is like things that are permitted which people treat as forbidden, and I do not know the reason why [they act strict]”. There is no issue of *melabein* (laundering) when using a wet toothbrush since the garments main function involves the absorption of liquid, one would not violate *melabain* when using the garment in the normal fashion because there is no concern that he will come to launder the garment (see Shulchan Aruch 320:15, Mishnah Berurah 320:43, Magen Avraham 320:19). Rav Dovid Cohen says there is no *sechita* on a toothbrush. One can rely on the lenient opinions.

3) *Uvda d’chol* (weekday activity) - One may not do certain otherwise permissible activities on Shabbos since they are labeled “weekday activities” (see Gemara Shabbos 143b, Shulchan Aruch 335:5. However, see Rambam Hilchos Shabbos 21:11). The exact parameters of “weekday activities” are not clearly delineated by Chazal or Rishonim. As a result it is difficult to classify which activities would be labeled as “weekday activities” (see Me’or Hashabbos, *nichtavim* 2:2, Igros Moshe O.C. Vol 4, 74 *tochein* #4). Regarding brushing teeth, some say it is a weekday activity (Ketzos Hashulchan Vol 7, pg 99, Minchas Yitzchok Vol 3, 50, Yabia Omer Vol 4, 30 indicates that *uvda d’chol* is the only problem with brushing teeth on Shabbos). However, many are lenient and say brushing teeth is not *uvda d’chol* (Bnei Avraham Hachanah pg 150 quoting Rav Shmuel Felder and Rav Dovid Feinstein). A simple solution is to have a designated toothbrush for Shabbos and Yom Tov. One who does not have one, has whom to rely on.

4) *Hachanah* (preparing for the next day) - Some say that one may not rinse their toothbrush after they are finished cleaning their teeth as it is an act being done for the next day (Igros Moshe Vol 1, 112, Ohr Litzion Vol 2, 35). However, many say that it is not *hachanah*, since rinsing the toothbrush after using it is a routine, effortless activity that people do as a matter of course, it is not a violation of *hachana*, even when intended for post-Shabbos usage (similar to returning a drink to the fridge after using it even if it will not be used again until after Shabbos, which is permitted).

Tov if they will not likely bleed from doing so. If one did not

See Shemiras Shabbos Ki'hilchasa 28:81, Bnei Avraham Hachanah pg 150, Hakoneh Olamo Shabbos 22)

5) *Chavalah* (wounding) - Extracting blood is forbidden on Shabbos (and Yom Tov), either due to the prohibition of slaughtering or due to the prohibition of squeezing (see Biur Halacha 316:8 "*chavalah*"). Therefore, one who will definitely (or most probably) bleed when they brush their teeth, is not allowed to (Minchas Yitzchok Vol 3, 50). However, most people with healthy gums do not bleed when they brush their teeth. Therefore, it is permitted, since it is unlikely to happen. Even if it does happen, it is a *davar she'eino miskavein* (unintentional act) which is permitted on Shabbos (Yabia Omer Vol 4, 29:17). Some say that even if one does normally bleed, it would still be permitted since it is a *psik reisha di'lo nicha lei* (an act that inevitably leads to a *melacha* that is not desired) and according to the Rambam, one only violates the prohibition of "wounding" if there is a usage for the blood (which is not the case).

6) *Refuah* (taking medicine) - Chazal only prohibited forms of therapy or medicine that are associated or appear to be associated with healing. To ingest something that is common for healthy people to ingest (known as *ma'achal bri'im*) would be permissible. For example, if somebody has a cold he may drink hot tea or chicken soup to feel better, because it is perfectly normal for a healthy person to drink hot tea or chicken soup. Similarly, since people with perfectly strong and healthy teeth brush regularly with toothpaste, it would be classified as *ma'achal bri'im* (healthy person's food) and would not violate the prohibition of taking medicine on Shabbos. Additionally, any medical benefits from the toothpaste are considered preventative and not healing (e.g. fluoride), which is not considered *refuah* on Shabbos (see Shulchan Aruch 328:27, Igros Moshe Vol 3, 54, The 39 Melachos (Rav Ribiat) Vol 2, pg 483, Shoshanas Yisroel Bein Hametzarim 15:1 The same would apply to taking sleeping pills, or Tums to prevent heartburn).

7) *Molid* (creating a new entity or making significant changes to an item) - The Gemara (Shabbos 51a) forbids squeezing ice or snow in order to get liquid (from it) or turn it into liquid. Some say this is forbidden since it is creating a new entity (Rashi). Others say it is forbidden because it is like squeezing (Rashba, Rambam, see Magid Mishnah on Hilchos Shabbos 21:13). Mishnah Berurah 320:33 brings both reasons. Therefore, some say that when brushing toothpaste onto one's teeth, it violates *molid* since the paste is turning into a foam (Minchas Yitzchok Vol 3, 50). However, some say that the change from a soft paste-like substance to a soft foam-like substance is not a significant enough change to be classified as *molid*. One only violates *molid* when changing a solid into a liquid or vice versa, but changing a quasi-solid into a quasi-liquid does not violate *molid*. (Ketzos Hashulchan Vol 7, pg 99, Yabia Omer Vol 4, 28, Hakoneh Olamo Shabbos 23. Rav Ovadia does say Ashkenazim should be strict based on Rama 326:10, however, Magen Avraham 326:11 seems to be lenient). See Menuchas Ahavah Vol 2, pg 119. See Rivivos Ephraim Vol 8, 158:11 who brings many poskim who are lenient to make whipped cream from a can, even though it is a liquid that becomes a foam-like substance. It seems very similar to our case of toothpaste.

Conclusion: While there are many possible reasons why one wouldn't be able to brush their teeth on Shabbos (or Yom Tov), there are none that are universally

cut the floss, they can technically use it while it is still attached to the roll.⁴⁹⁴



agreed upon. Additionally, none of the potential prohibitions are *midoraisa*, and are all potential prohibitions *derabunan*, with many being very “light” or unclear prohibitions *derabunan* (e.g. *sechita bisei’ir*, *uvda di’cho*). Therefore, while there is definitely room to be strict and cover all opinions if possible (as suggested above) and one should ideally do so, however, it seems if needed, one can rely on the poskim who allow brushing teeth normally. One who is strict for different potential prohibitions (e.g. they designate a toothbrush or use only liquid toothpaste) is righteous.

494. Shemiras Shabbos Ki’hilchasa 14:39

❧ Eruv Tavshilin ❧

- When the second day of Yom Tov is on Shabbos, or if Shabbos is immediately after Yom Tov, one may not cook or bake etc. any food on Yom Tov for Shabbos unless they make an *Eruv Tavshilin*.⁴⁹⁵
- Generally, the man of the house makes the *Eruv Tavshilin* and all the members of the household are included in it.⁴⁹⁶
- Any adult who is part of the household (e.g. adult child or wife) can make the *Eruv Tavshilin*, and the entire household is included.⁴⁹⁷ There is no reason for the other members of the household to hear them making the *Eruv Tavshilin*.⁴⁹⁸
- In addition to cooking and baking, all preparation that is not a *melacha* on Shabbos, and is needed for the Shabbos meals (e.g. washing dishes, setting the table) is permitted to be done on Yom Tov if one made an *Eruv Tavshilin*.⁴⁹⁹
- Additionally, all preparation that is not a *melacha* on Shabbos (e.g. cleaning a room, making the beds) is allowed to be done on Yom Tov for Shabbos, even if it isn't related to the meals, if one made an *Eruv Tavshilin*.⁵⁰⁰

495. Rama 527:1, Mishnah Berurah 587:1

496. Mishnah Berurah 527:56, Shulchan Aruch Harav 527:18

497. As heard from Rav Dovid Cohen, as heard from Rav Shmuel Fuerst

498. Ohel Yaakov quoting Rav Ezriel Auerbach

499. Shulchan Aruch Harav 503:3, Shevet Halevi Vol 4, 51:2, Shiurei Halacha 24:5. See Shar Hatzion 302:23 quoting Rav Akiva Eiger. Bnei Avraham Hachanah pg 188 quoting many poskim.

500. Bnei Avraham Hachanah pg 184-189 quoting many poskim, Chazon Ovadia Yom Tov pg 302. Be'er Moshe Vol 8, 200. Some say this is even if one did not make an *Eruv Tavshilin*. See Shar Hatzion 302:23 quoting Rav Akiva Eiger.

- Even if one makes an *Eruv Tavshilin*, they cannot cook on the first day of Yom Tov when they are able to cook on the second day of Yom Tov (e.g. when the first day of Yom Tov is Thursday).⁵⁰¹
- On Erev Yom Tov one sets aside one cooked⁵⁰² food and one baked food and says the bracha and wording printed in the *siddur* (“*ba’hadein...*”).⁵⁰³
 - ◆ If one only sets aside a cooked item, it is still a valid *Eruv Tavshilin*.⁵⁰⁴
 - ◆ However, if one only sets aside a baked item, it is not a valid *Eruv Tavshilin*.⁵⁰⁵
- The size of the cooked food needs to be a *ki’zayis*. The baked food should be a *ki’beitzah*.⁵⁰⁶
- Ideally, one should use a whole roll or slice of matzah and a nice piece of meat or fish.⁵⁰⁷ However, this is not necessary.⁵⁰⁸
- The *minhag* is to use a hard boiled egg and either a roll or slice of matzah.⁵⁰⁹
- The egg should not be peeled since one should not leave peeled eggs overnight. However, if the egg is cut up⁵¹⁰ or if one adds spices (e.g. salt) or oil to the whole egg, it is acceptable to leave

501. Shulchan Aruch 527:13, Mishnah Berurah 527:41

502. See Mishnah Berurah 527:13-18 that roasted, fried, pickled, and smoked foods are considered cooked.

503. Shulchan Aruch 527:2

504. Mishnah Berurah 527:6

505. Mishnah Berurah 527:7

506. Rama 527:3

507. Mishnah Berurah 527:8

508. Aruch Hashulchan 527:8

509. Aruch Hashulchan 527:13. See Mishnah Berurah 527:11.

510. As heard from Rav Shmuel Fuerst quoting Rav Moshe Feinstein

overnight.⁵¹¹ if one did leave the peeled cooked egg overnight, they can still eat it.⁵¹²

- If one uses a cooked food that is normal to eat with bread (e.g. chicken or tuna, some say even 3 ounces of soup)⁵¹³ with any baked food (e.g. cake or cookies), together they are a valid *Eruv Tavshilin*.⁵¹⁴
- One doesn't need to cook the food that is being used on Erev Yom Tov, and it can be food which was cooked earlier (and not specifically made for the *Eruv Tavshilin*).⁵¹⁵
- One can make an *Eruv Tavshilin* with food given to them already cooked, or food purchased ready to eat from a store.⁵¹⁶
- One can even use a cooked or baked food that is frozen.⁵¹⁷
- The food should be held in one's hands when saying the bracha and the text after it ("*ba'hadein...*").⁵¹⁸
 - ◆ One must understand the general idea of what they are saying. Therefore, one should say it in any language they understand.⁵¹⁹
 - ◆ One who designated food for an *Eruv Tavshilin* but didn't say the text ("*ba'hadein...*"), should say the text before Yom

511. Kaf Hachaim 504:1

512. Kaf Hachaim 504:1, Tzitz Eliezer Vol 18, 46, Shevet Halevi Vol 6, 111:5

513. Nitei Gavriel Yom Tov Vol 2, pg 532

514. Eruv Tavshilin Ha'uruch pg 128, Shevet Halevi Vol 9, 129:2

515. Aruch Hashulchan 527:12, Biur Halacha 527:6, 527:14 "*lichatchila*" However, it is praiseworthy to specifically cook food for the *Eruv Tavshilin* on Erev Yom Tov.

516. See Biur Halacha 527:6, 527:14 "*lichatchila*".

517. Shevet Halevi Vol 9, 129:1

518. Shulchan Aruch 527:12

519. Rama 527:12. The following is a translation: "Through this *Eruv* may we be permitted to bake, cook, insulate, light candles, carry, and do anything necessary on Yom Tov for the sake of Shabbos".

Tov or *bein hashmashos*.⁵²⁰ If they did not do so, they can still cook for Shabbos.⁵²¹

- If the *Eruv Tavshilin* was eaten, lost, or spoiled⁵²², one may not start or continue to cook. However, if there is a *ki'zayis* of the cooked food from the *Eruv Tavshilin* remaining (and isn't spoiled), one can cook, bake etc.⁵²³
 - ◆ If the *Eruv Tavshilin* was eaten, lost, or spoiled, one can designate their Yom Tov food (which was already cooked) for Shabbos, and cook new food for Yom Tov to be used on Yom Tov.⁵²⁴
- If one is done cooking for Shabbos they can eat the *Eruv Tavshilin*. However, one should ideally use the bread from the *Eruv Tavshilin* for *lechem mishnah* by the Shabbos meals, and eat it with the cooked food by *seudas shelishis*.⁵²⁵
- Ideally, the food being cooked for Shabbos should be edible⁵²⁶ before Shabbos begins. However, if it wasn't, it can still be eaten.⁵²⁷
 - ◆ One who forgot to cook or if davening finished very late, and it is now close to Shabbos, one can begin cooking even though the food will not be edible before Shabbos.⁵²⁸

520. See Shevet Halevi Vol 9, 129:3 One doesn't need to be with the food in order to say it (e.g. one is in shul).

521. Mishnah Berurah 527:63, Shulchan Aruch Harav 527:7

522. See Aruch Hashulchan 527:13.

523. Mishnah Berurah 527:46-47, Aruch Hashulchan 527:2

524. Shulchan Aruch 527:18, Aruch Hashulchan 527:27

525. Mishnah Berurah 527:48, Aruch Hashulchan 527:26

526. Mishnah Berurah 527:3 Edible is defined as a third cooked. See Aruch Hashulchan 527:10.

527. Mishnah Berurah 527:3

528. Mishnah Berurah 527:3

- ◆ Some say to make an early Shabbos since the cooking will then be finished earlier and the food will be edible by nightfall.⁵²⁹
- ◆ Some say that a “*blech*” should be put on the stovetop before *shkiya* as it may be a violation of heating up metal (*bishul*).⁵³⁰
- One who doesn't need to cook anything for Shabbos (e.g. a guest in a hotel or one who is eating the Shabbos meals elsewhere) technically doesn't need to make an *Eruv Tavshilin*.⁵³¹ However, they should make an *Eruv Tavshilin* without a bracha, since there may be a need to cook or light candles. A bracha should not be said unless one knows they will definitely be doing a *melacha* for Shabbos (e.g. heat up water for Shabbos). One who will only be lighting candles for Shabbos should not say a bracha.⁵³²
- One who will only be heating up fully cooked food (solid or liquid) before Shabbos, should make an *Eruv Tavshilin* without a bracha. However, one who did not make an *Eruv Tavshilin* can warm up food on Yom Tov for Shabbos.⁵³³
- Guests who are staying (e.g. eating and sleeping)⁵³⁴ in someone's house (e.g. married kids staying by their parents) do not need to make an *Eruv Tavshilin* as they are included in the household. They can also help cook.⁵³⁵

529. Mishnah Berurah 527:4

530. Chut Shuni pg 60

531. Kuntris Eruv Tavshilin (Rav Bodner) pg 33-35, Chut Shuni pg 155

532. Igros Moshe O.C. Vol 5, 20:26, 37:9, Kaf Hachaim 527:13, Shemiras Shabbos Ki'hilchasa 31:83, Shiurei Halacha 24:3

533. Ohr Litzion Vol 2, 22:6, Shiurei Halacha 24:3. However, see Eruv Tavshilin Ha'aruch pg 29.

534. See Shiurei Halacha 24:4 footnote 12 that sleeping there is not necessary.

535. Hilchos Chag B'chag Yom Tov Vol 2, pg 327. See Shiurei Halacha 24:4.

- Students who are sleeping and eating in the Yeshivah can rely on the Eruv that the Yeshiva kitchen made.⁵³⁶
- One who made an *Eruv Tavshilin* and decides afterwards not to cook for Shabbos isn't obligated to cook, even though they made a bracha on the Eruv.⁵³⁷
- Ideally, one should make the *Eruv Tavshilin* on Erev Yom Tov before candle lighting.⁵³⁸
 - ◆ If one is concerned they will forget to make the *Eruv Tavshilin*, they can do so the night before⁵³⁹ or even a day or two before Yom Tov. However, no bracha should be said.⁵⁴⁰
 - ◆ If one remembers on Erev Yom Tov, they can use their *Eruv Tavshilin* they had made earlier (e.g. a day before). However, they should make the *Eruv Tavshilin* again (using the same food) by saying the text without a bracha.⁵⁴¹
- Making an *Eruv Tavshilin* does not allow one to cook on the first day of Yom Tov for the second day of Yom Tov (except when the second day of Yom Tov is Shabbos).⁵⁴²
- One who forgot to make an *Eruv Tavshilin*.
- If they remember before *shkiya*, even after candle lighting, they should make an *Eruv Tavshilin* with a bracha.⁵⁴³

536. Chut Shuni pg 154, As heard from Rav Dovid Cohen.

537. Hilchos Chag B'chag Yom Tov Vol 2, pg 320

538. Mishnah Berurah 527:44. See Biur Halacha 527:14 "*lichatchila*".

539. See Kuntris Eruv Tavshilin (Rav Bodner) pg 38, Shevet Halevi Vol 9, 129:4 One can make a bracha the night before, if they want to.

540. See Aruch Hashulchan 527:4, 527:25, Mishnah Berurah 527:44, Shulchan Aruch Harav 527:2.

541. Mishnah Berurah 527:45

542. Mishnah Berurah 503:2-4 Even on Rosh Hashanah.

543. Mishnah Berurah 527:4

- If one remembers during *bein hashmashos*,⁵⁴⁴ they can still make an *Eruv Tavshilin* with a bracha.⁵⁴⁵
- If one remembers in shul, they should send or contact someone to make the *Eruv Tavshilin* for him. If this is not possible, he should try to make an *Eruv Tavshilin* in shul or by a friend's house nearby.⁵⁴⁶
- If that isn't possible, and he is able to daven Mincha (even without a *minyan*), then he should daven, go home, and make an *Eruv Tavshilin*.
- If that is also not possible (e.g. he will miss the *zman* Mincha, or his house is too far from shul and it will be past *bein hashmashos*) he should stay in shul to daven Mincha and make the *Eruv Tavshilin* in shul by committing to make the *Eruv Tavshilin* from the food in his house (there is no need to specify which exact food, however, if he does know which food, he should specify) and by saying the following; “the bread and cooked food that I will set aside when I come home will be, from this moment, the *Eruv Tavshilin*” and continue to say the wording of the *Eruv Tavshilin* (“*ba’hadein...*”). Some say a bracha can be made.⁵⁴⁷ When he comes home he needs to set aside the food for the *Eruv Tavshilin*.
- Some are only lenient to make an *Eruv* in shul (without the

544. There are various opinions on how many minutes after *shkiya* is still considered *Bein Hashmashos*. The opinions vary from 13.5 minutes after *shkiya* until 72 minutes after *shkiya*. One can definitely be lenient up to 15 minutes after *shkiya*. Some say up to 30 minutes after *shkiya* (Igros Moshe O.C. Vol 4, 74:40). Some say 40 minutes after *shkiya* (as heard from Rav Shmuel Fuerst, as heard from Rav Dovid Heber). Some say it is based on when one would still daven Mincha. See Shulchan Aruch 261:1.

545. Aruch Hashulchan 527:6, Mishnah Berurah 527:4

546. Kuntris Eruv Tavshilin (Rav Bodner) pg 40

547. Kuntris Eruv Tavshilin (Rav Bodner) pg 40. See Minchas Yitzchok Vol 7, 37, Elef Hamagen 525:51, Meor Hashabbos Vol 1, pg 493.

food being there) if one knows which specific food he will be designating when he comes home.⁵⁴⁸

- One who remembers on the first day of Yom Tov that is on Thursday, can still make an *Eruv Tavshilin* by saying the following stipulation: “if today is Yom Tov then I don't need to make an *Eruv Tavshilin* (for tomorrow's cooking since it is a weekday on Friday), however, if today is actually a weekday (and Friday is Yom Tov) then this is my *Eruv*” and continue to say the wording of the *Eruv Tavshilin* (“*ba'hadein...*”) without a bracha.⁵⁴⁹
- One may not cook or bake new food for this *Eruv Tavshilin*.⁵⁵⁰
- This stipulation may not be done on Rosh Hashanah.⁵⁵¹
- If the first day of Yom Tov is Friday, or if one only remembers on Friday (the second day of Yom Tov), they can still cook for Shabbos if they are in a city where there is a Rav, since we can rely on the Eruv that the Rav made (with everyone in mind, not needing to specify which people⁵⁵²). This can only be relied on in a case of forgetfulness, but not a case of negligence or intentionally relying on the Rav.⁵⁵³
- Additionally, if one doesn't want to rely on the Rav's *Eruv Tavshilin*, they can cook a big pot of food (e.g. chulent or soup) and eat some of it on Yom Tov with the remainder being leftover for Shabbos. One can do this with many types

548. Shevet Halevi Vol 8, 123

549. Shulchan Aruch 527:22, Mishnah Berurah 527:75, Aruch Hashulchan 527:36

550. Aruch Hashulchan 527:36

551. Shulchan Aruch 527:22

552. Aruch Hashulchan 527:19

553. Aruch Hashulchan 527:15, 527:18, Shulchan Aruch Harav 527:14 One who is completely unaware of this halacha and thinks they can rely on the *Eruv Tavshilin* of the Rav is not considered negligent.

of food (each in a different pot) if they will legitimately eat it on Yom Tov.⁵⁵⁴

- We put up signs in shuls and in stores to remind people to make an *Eruv Tavshilin*.⁵⁵⁵



554. Aruch Hashulchan 527:35, Shulchan Aruch Harav 527:27

555. Aruch Hashulchan 527:14

Reviewed by:
Rabbi Menachem M. Abramson
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❧ Showering on Yom Tov ❧

- One may not take a hot shower on Yom Tov.⁵⁵⁶
- Many poskim say that one who showers daily and feels very uncomfortable not showering on Yom Tov, or if one is very sweaty, they may wash their whole body at once in a cold⁵⁵⁷ or a warm shower on Yom Tov.⁵⁵⁸
 - ◆ Some poskim only allow washing parts of one's body separately, limb by limb and not putting one's whole body under the shower head at once.⁵⁵⁹
 - ◆ Some say that one may wash less than half of their body in hot water, dry themselves, and immediately wash more of themselves.⁵⁶⁰
 - ◆ Other poskim do not allow warm water.⁵⁶¹

556. Shulchan Aruch 511:2. See *Bathing & Showering In Halacha* pg 81-96.

557. Igros Moshe O.C. Vol 4, 74, *Shemiras Shabbos Ki'hilchasa* 14:11 regarding showering in cold water even on Shabbos.

558. *Bathing & Showering In Halacha* pg 110 quoting many poskim including Rav Moshe Feinstein, Rav Shlomo Zalman Auerbach, Rav Chaim Pinchus Sheinberg, Rav Herschel Schechter, and many others. As heard from Rav Dovid Cohen. See *Beis Meir* Y.D. 197:3 quoted by *Shar Hatzion* 511:25. Also see *Da'as Torah* 511:2, *Aruch Hashulchan* 511:6, *Shu't Rav Akiva Eiger* Vol 1, 17, *Piskei Teshuvos* 511:46.

559. *Bathing & Showering In Halacha* pg 111 quoting Rav Shmuel Kamenetzky. See *Mishnah Berurah* 511:18.

560. *Bathing & Showering In Halacha* pg 103 quoting Rav Shmuel Kamenetsky. See *Biur Halacha* 511 "*aval*". Some suggest wearing a rubber glove when showering this way. See *Shabbos Shlomo* 20:47.

561. See *Bathing & Showering In Halacha* pg 108 footnotes 60, 61 quoting Rav Shmuel Felder and Rav Shlomo Miller.

- Rav Moshe Feinstein says that warm water means a temperature lower than a normal hot shower that most people take during the week (not the temperature that the individual normally uses).⁵⁶²
- Other poskim say warm water is when one is not enjoying the heat of the water, but it is warm enough to be comfortable.⁵⁶³
- One should initially turn the handle to a hot setting and then cool the water until it reaches the desired, warm temperature.⁵⁶⁴
- Children (approximately aged nine and under)⁵⁶⁵ may be bathed in hot water on Yom Tov, if needed, in the following way:
 - ◆ An adult should turn on the hot water in order to wash their hands or face and then leave the water running for the child's bath.⁵⁶⁶
- Note: One may not use hot water from a "tankless water heater" on Yom Tov. If hot water is absolutely necessary (e.g one is dirty) or if a child needs a bath, one may ask a non-Jew to turn on and off the hot water.⁵⁶⁷
- Bar soap may not be used on Yom Tov.⁵⁶⁸
- Liquid soap and shampoo may be used as long as it is liquidy.⁵⁶⁹
- One should dilute the liquid soap if necessary, in order to

562. Igros Moshe O.C. Vol 4, 74

563. Chut Shuni Niddah pg 279

564. Bathing & Showering In Halacha pg 111

565. Kovetz Halachos Shabbos Vol 3, 49:7, Minchas Yitzchok Vol 1, 78

566. Rav Moshe Feinstein in Mesores Moshe vol 3, pg 146. See Mishnah Berurah 511:12 This is necessary because the child is being bathed in hot and not warm water.

567. See Mishnah Berurah 510:23, Biur Halacha 502:1 "*ein*", Rama 328:17.

568. See Mishnah Berurah 326:30.

569. Rav Chaim Kanievsky in Maseh Ish Vol 2, pg 105, Shemiras Shabbos Ki'hilchasa 14:18, Aruch Hashulchan 326:11, Kovetz Halachos Shabbos Vol 2, 42:19

get it to a consistency that when poured on a flat surface, it begins to spread.

- One may not use a loofah when showering on Yom Tov.⁵⁷⁰
- One may not touch their hair in order to intentionally squeeze or shake out water from it.⁵⁷¹
- Some poskim allow one to use shampoo as usual by rubbing the shampoo into one's wet hair.⁵⁷²
- Other poskim say this is not allowed⁵⁷³ and therefore;
 - ◆ One can either put the shampoo in their hair before it is wet or one can wet their hair and then pour the shampoo directly onto their hair without rubbing it in, and in both cases preferably⁵⁷⁴ let the water wash the shampoo away without touching one's hair.
- After showering, one must be careful to avoid intentionally wringing out their hair.⁵⁷⁵
- Some poskim permit drying wet hair with a towel on Yom Tov in the normal fashion.⁵⁷⁶ However, some poskim say that one may only dry their hair if they do not strongly press the towel against their hair.⁵⁷⁷

570. Shemiras Shabbos Ki'hilchasa 14:13

571. Mishnah Berurah 326:25

572. Igros Moshe O.C. Vol 1, 133, Shemiras Shabbos Ki'hilchasa 14:1. See Mishnah Berurah 326.25.

573. Shevet Halevi Vol 5, 45. See Kovetz Halachos Shabbos Vol 2, pg 627.

574. Nishmas Shabbos Vol 4, 263. However, many allow one to squeeze out the shampoo (with water) from their hair while they are standing under the water, since it is not visibly being squeezed out (see Shemiras Shabbos Ki'hilchasa 12:39, 14:1, Shevet Halevi Vol 7, 102, Kovetz Halachos Shabbos Vol 2, pg 643)

575. Mishnah Berurah 326:25

576. Shemiras Shabbos Ki'hilchasa 14:66. See Mishnah Berurah 326:26.

577. Kaf Hachaim 320:111, Kovetz Halachos Shabbos Vol 2, 34:34

- One may dry their body with a towel (or their hands), and not be concerned about wringing out water from their body hair.⁵⁷⁸
- A towel may be used as long as it does not get saturated to the point that using it squeezes out water.⁵⁷⁹
- A woman should be careful not to wring out her hair after showering. Therefore, it is recommended that she wear a shower cap so her hair does not get wet. If a woman needs to wash her hair on Yom Tov, then she should either dry her hair with a towel (as usual or according to some poskim only pat her hair gently), or wrap a towel around her head.⁵⁸⁰
- One may not brush their hair with a brush or comb. However, one can tidy their hair with their fingers (gently) or use a brush with soft bristles which was designated for Shabbos and Yom Tov, to straighten up their hair (without removing knots etc.).⁵⁸¹
- One may not use hair gel or hairspray on Shabbos or Yom Tov.⁵⁸²
- One should not go swimming on Shabbos or Yom Tov, even if the pool is not hot.⁵⁸³



578. Orchos Rabbeinu Vol 1, pg 287, Kovetz Halachos Shabbos Vol 2, 34:35 If the hair is not one cluster.

579. See Mishnah Berurah 302:60.

580. See Bathing & Showering In Halacha pg 46.

581. See Mishnah Berurah 303:85-88, Igros Moshe O.C. Vol 2, 78, Kaf Hachaim 303:123.

582. Shemiras Shabbos Ki'hilchasa 14:56

583. Shemiras Shabbos Ki'hilchasa 14:12, Nishmas Shabbos Vol 6, 440, Hakono Olamo 24, Bathing & Showering In Halacha pg 64. See Igros Moshe E.H. Vol 2, 13, Yalkut Yosef Vol 2, pg 7-14. The issue isn't that one might come to build a raft (see Beitzah 36b, Shabbos 40b). There are many potential issues, some of which one can avoid when it is permitted to take a shower. Additionally, Ashkenazim do not go into water unless there is a need for it. If one is hot they can shower to cool off and they do not need to go swimming for that purpose. Additionally, a shower may be more lenient than a pool as one is not submerging their body into the water. A hot tub is definitely not allowed. This is so even if one is lenient to go to a (hot) mikvah on Shabbos and Yom Tov, as swimming is more stringent (e.g. since one is wearing a bathing suit) and is not being done for *mitzvah* purposes.