



THE תשעת הימים

NINE
DAYS

תשפ"א

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פרשת מטות מסעי

MINCHA 4:57pm

followed by Kabbolas Shabbos

Shabbos Candle Lighting: not after 4:57pm

Shkio Sunset 5:15pm

Netz / Sunrise 7:35am

SHACHARIS 8:45am

Bochurim Minyan 9:15am

Sof Zman Krias Shma 10:00/9:18am

Sof Zman Tefilla 10:48/10:20am

שבת ראש חודש מנחם אב

Seder Limud 3:50pm

MINCHA 4:50pm

Seudas Shlishis 5:14pm

Boys Seudas Shlishis 5:14pm

Shkio Sunset 5:16pm

MARIV/ Motzei Shabbos 6:17pm*

Havdolo/Avos Ubonim 6:35pm

Avos Ubonim Speaker 7:25pm

**It is recommended to wait an additional 12 minutes before melocho as noted by Rav Moshe Feinstein (Igros Moshe OC) 4:62)*

THESE TIMES ARE FOR MELBOURNE AUSTRALIA ONLY

Sof Zman Kiddush Levono [Melbourne time]:

Motzei Shabbos Vo'eschanan, July 24, 11:21 PM

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Dealing with Challenging Times

by Rav M Donnebaum

Last year this time, we had just begun here in Melbourne what turned out to be a one hundred and eleven day lockdown. The rest of the world as well was still in turmoil as a result of the pandemic, and we were all hoping that by the next year, the current year 5781, we will be celebrating the 17th of Tammuz as a Tom Tov rather than a fast, and the three weeks as days of Chol hamoed culminating with the last day of Yom Tov, known as Tisha B'ov. So far we have not merited to have the 17 of Tammuz transformed into a festival day, but we are still hoping for the upcoming ninth of Av to be a day of rejoicement.

Although with regard to the pandemic things are BH more under control than they were at this time last year, however we have suffered many other tragedies over the past months. Meron, Stoln, missiles being fired on our brothers and sisters in Eretz Yisroel, Miami Florida, and many personal tragedies, illness and other problems affecting dear neshomos of acheinu bnei Ysroel. HASHEM yerachem al Kol amo Beis Yisroel to grant refua and salvation. The recent outcome of the Israeli elections which led on to a very anti charedi and anti Torah umitzvos government is also something of great concern.

As we have mentioned many times, our

task when witnessing or experiencing misfortune is to 'brush up' on our commitment to Torah uMitzvos. Our berochos and davening should be better, our Torah learning improved, our relationships polished up and we should look carefully where and how we can advance and expand our tzedoko and chesed, to help others in any way possible.

However, these catastrophic and heartbreaking events, are a challenge to our emunah as well. Good erliche people were taken away, many in the prime of their life, and many others l'vo suffering the 'aftermath' while others deal with difficult personal situations.

About 250 years ago there lived in an Ukrainian town called Alik, an illustrious individual, who was a great tzadik and Baal mekubal, known as Reb Tzvi Arye of Alik. He was a talmid of the Mezritche Maggid who was a talmid of the Baal Shem Tov. The following is quoted in various *sifrei kodesh* in his name.

In heaven there was a gathering of many neshomos who approached the heavenly court with a special request. They had already been down on this world numerous times, but unfortunately so far were unable to achieve their proper



tikkun for their neshomos. They pleaded for one more chance to come down onto this world to try and achieve that tikkun. Beis Din shel Ma'alo ruled that they will be granted one last 'sojourn' onto this world during the last generation before the arrival of Moshiach. Days that are known as *Ikvse d'mshiche*. They were told and warned that there are going to be significant nisyonos during that generation, especially with regard to emunah, and that they must hold on to tight to their trust and belief in Hashem.

It is well known that many Gedolim, the Chofetz Chaim amongst others, were of the firm opinion that the generation we are currently living in is the generation of *Ikvse d'mshiche*. Many sifrei kodesh point

out as well that all or the vast majority of the neshomos of these current generations prior to Moshiach, are gilgulim who have come down to achieve their Tikkun . We live in a world that does not believe in Hashem, we see events that don't make sense to us, we hear of tragedies - this is all part of Hashem's master plan and we all must believe and trust in Him. This is the nisyon we are living 'in' and this is what we must triumph in order to pass the test and achieve the required tikkunim. Subsequent to our success we shall be able to greet Moshiach Tzidkeinu very soon and celebrate Tisha B'ov as a Yom Tov with the Beis Hamikdash rebuilt.

וחשבתי שכדאי להעתיק כאן דברי היעב"ץ בסידורו (סוף הלי' ת"ב חלון ו') וז"ל
 "וכאן מקום שראוי להרחיב בו הדבור אלמלא לא היה אלא עון זה בידינו שאין
 מתאבלין על ירושלים כראוי די להאריך גלותנו, והיא צעיני הסבה קרובה היותר
 גלויה עזומה וחזקה לכל השמדות המופלגות הגדולות הנוראות המזהילות
 הרעיונים אשר מלאנו בגלות ככל מקומות פזורנו, על נוארנו נרדפנו לא הונח
 לנו להרגיע בגוים עם שפלותנו ענינו ומרודנו, לפי שיצא האצל הלו מלכנו
 צהיזמונו שוקטים צורך לא לנו שכחנו את ירושלים ולא עלתה על לבנו על כן
 כמת מלב נשכחנו מדור לדור נוסף יגון על יגוננו ומכאובנו, וכל אהב אמת
 יודה לדברנו, וכאשר יוכיח הנסיון ציחוד ציום חשעה בצאז המר, מי ומי
 המתאבל ונאנח על חורבן הצית ושמומות ארצנו כראוי ממעמקי הלב כמה
 דמעות נשפכות על זאח? ואין צריך לומר בשאר ימי השנה אין זוכר ואין פוקד
 ואין דובר דבר ממנה אפי' מחשבה לא צא זכרונה כאלו מקרה הוא היה לנו כו'
 (ע"ש שהאריך בזה).

שלם ישלם המצפיר את הצערה שוק שחקים, אשר הצית אש צניון עמיד להיות
 לה חומת אש, ושעריה אבני צרקים, ונצורי ישראל להקים, אז ימלא שחוק פינו
 כי נבנית בחולת ישראל, עוד מעדי תופיך ונאח צמחול משחקים" עכ"ל.



BLINDING SUCCESS

Parshas Matos

The 1950's in Eretz Yisroel were very difficult years. Funds were sorely lacking and desperately needed to support the fledgling chareidi communities and associated institutions. The Chazon Ish decided to send an emissary to Switzerland in order to source funds to alleviate the dire situation. The individual set out with high expectations and ambitious targets but after many trials and tribulations realised that he barely managed to raise enough to cover his travelling expenses. Upon returning to Eretz Yisroel he 'tiptoed' into Bnei Braq as quietly as he could to avoid the inevitable humiliation he anticipated. His instructions were to report back to the Chazon Ish after returning from abroad but he quivered every time the thought entered his mind. After a few days passed he mustered the courage to visit the venerable sage. As he entered the home of the Chazon Ish, the Chazon Ish greeted him with an unexpectedly warm and hearty welcome, thanking him profusely for a job well done. Obviously he thought to himself, the Chazon Ish was not yet informed of the embarrassing results. After taking a deep breath, he broke the bad news to his Rebbe. Despite this, the Chazon Ish's demeanour didn't change and he explained, "You did an excellent job. While you were abroad a large sum of money was wired through from the United States. I have no doubt that it was your hishtadlus in Switzerland that resulted in the sizable donation!"

Bnei Yisroel were commanded to arm twelve thousand men, a thousand from each shevet (tribe), to wage war and inflict Hashem's vengeance on Midyan. The phrase "אלף למטה" – "a thousand from each tribe" however is mentioned three times in the pessukim (Bamidbor 31:4,5). The Midrash (Bamidbor Rabba 22:3) derives from this that in fact three thousand were sent from each tribe. One thousand were armed for war, while the second thousand "watched over their possessions" behind the front lines. The remaining thousand were set aside for teffila, charged with the responsibility to daven for victory.

The requirement for the third thousand needs clarification. This war was certainly a milchemes mitzvah of the first degree. Hashem himself specifically commanded Bnei Yisroel to take revenge from Midyon. Although the meagre twelve thousand soldiers from Bnei Yisroel were heavily outnumbered by the mighty army of Midyon, there was nothing to be concerned about. Hashem was on their side, which meant victory for Bnei Yisroel was a fate accompli. But if Bnei Yisroel were assured of victory, why was it necessary to introduce the twelve thousand מתפללים into the equation? If Hashem



sent them to war He would undoubtedly safeguard them so that no harm would befall them? The language of the aforementioned Midrash also seems puzzling “Three thousand men were sent” implying that all three thousand from each shevet were sent to the battleground, including the twelve thousand allocated for tefilla. Why did this group have to leave town? If their sole purpose was to pray on behalf of their brethren why couldn’t they stay in town and make use of a warm, comfortable and convenient local Beis Hamedresh?

The Ponevezh Mashgiach Rabbi Yechezkiel Levenstein zt”l comments that these difficulties are a result of a lack of a full understanding of human nature. Man’s sense of ambition and self-esteem very often blind him into believing in “his/her” accomplishments. After much effort in procuring a “good” customer and the subsequent sales, one is at risk of the inadvertent feelings of “it was my work”. Of course we all believe in Hashem’s omnipotence and hashgocho protis, but unfortunately, many have limited this to a ‘non-interference’ approach i.e. “Boruch Hashem for (“not interfering in my business and therefore allowing”) my success” This is the syndrome of כחי ועצמי mentioned in parshas Eikev (Devorim 8:17), where one attributes success to their hard work. As a result, subsequent to winning the war against Midyon, these twelve thousand men were vulnerable to this false hashkofo. Hashem therefore requested an additional twelve thousand men to pray on their behalf, on the battlefield before their very eyes, to counter this stumbling block. Evidently, davening in town would have been insufficient to achieve this desired result, as the soldier’s attitude of “their” triumph may have begun to take root even before returning to town. It was therefore imperative that they witness the tefillos while on the battlefield.

The Torah describes these twelve thousand soldiers as אנשים (Bamidbor 31:3). Rashi (ibid, cf Bamidbor 13:3) derives from this terminology that they were tzaddikim, righteous individuals. Nonetheless, notwithstanding their righteousness, the Torah was concerned that they may fall prey to this troubling situation. This applies even more so to the average Yid. One must ensure they do not become ensnared in this trap, due to their daily accomplishments. A successful salesman once commented, that before and after a business appointment he recites a short tefilla (or some Tehillim), asking and thanking Hashem for His assistance. He emphasised that this was not limited to the “big” deals, where Hashem’s support was obviously necessary. Rather all business appointments inclusive of the “smaller” deals which were in “my” reach, did I acknowledge His doing. Needless to say this was in addition to his unrushed (and never missed) Shachris, Mincha and Mariv. This noteworthy custom was his antidote to the כחי ועצמי syndrome – similar to the twelve thousand mispalelim on the battlefield of Midyon.

A positive side-effect of exercising this belief, that everything is exclusively in the hands of Hashem, right down to the most miniscule detail is the ability to withstand nisyonos. The more one understands the true source of their parnosos the easier it is for them



to thwart the temptation to 'bend' the rules – irrespective how promising the deal or 'drei' may seem. If one is destined to receive those earnings, they will come his way in a permitted manner. As indicated by the aforementioned anecdote with the Chazon Ish, the brocho of parnoso and hishtadlus are not linked to each other, they are in fact two totally independent phenomenon. Likewise, one will not 'push aside' time set aside for Torah or other Mitzvos for parnoso reasons.

Gedolei Yisroel over the centuries, even as early as the Ramban have composed various tefillos regarding one's parnoso. More recently these tefillos have been professionally designed, printed and beautifully framed and often found "decorating" an office or waiting room, seemingly permeating the office with the segulo of brocho and hatzlocho. However, as derived from the 'out of town' position of the twelve thousand tzaddikim mispalelim, the true 'power' contained in these tefillos is exercised when they are said "on the battlefield" - whilst tackling a business deal, new customer/client etc This will internalise one's perspective on hishtadlus – and even if the deal is not successful one can rest assured that success will definitely be "coming in" from another source.

Gut Shabbos

Rav M Donnebaum

A Tefilla composed by the אדם ח"י² (printed in his ציוואה no 72) to be said prior to work

הריני הולך לעסוק במשא ומתן באמונה כדי לפרנס אותי ואת ביתי, ויהי רצון שתשלח ברכה במעשי ידי ובכל אשר אפנה אני וכל העוסקים בשבילי נצליח ונשכיל, כי עליך השלכתי ייבוי ואל אבושה כי כך בטחתי ותצוה למלאכים הממונים על הפרנסה שיוליכו הקונים אצלי ותמצא סחורתי חן בעיניהם והצילני מכל נדנוד חלול השם ואל תביאני לידי נסיון ויתקדש שמך על ידי

I am about to faithfully engage in trade and commerce in order to support myself and my family. May it be His Will that brocho rest on my handiwork and on all my endeavours; and all those working for me should be successful as well, since I have placed my confidence in You; and I shall not become embarrassed for in You I have placed my faith; and command the angels who are assigned to parnoso that they should bring customers to me and that my wares should find favour in their eyes; and save me from any form of Chilul Hashem and do not bring me unto me any challenge; and may Your name become sanctified through me.

² The 'Chayei Odom' Rav Avrohom Danzig (1748-1820) was a talmid of the Noda Beyehuda. Upon returning from Prague he was offered a revered position in Vilna, but declined, earning his livelihood as a merchant frequenting the fairs of Leipzig and Königsberg (as noted in his writings). It was only in his later years that he accepted the position of Dayan in Vilna.



Laws & Customs for the Nine Days

by Rav M Donnebaum

As a result of the churban Beis Hamikdash, during the month of Av and the associated aveilus, Chazal instituted various levels of restrictions to commemorate these tragic events. These restrictions intensify on Rosh Chodesh Av. In our previous article we discussed the various categories which are forbidden during the three weeks according to Minhag Ashkenaz¹;

- *Birchas Shehecheyonu*
- *Haircutting and Shaving*
- *Participating in a Wedding*
- *Music and Dancing*
- *Safety and Danger*
- *Simcha Yeseiro ('Extra' Joy)²*

In this article we shall discuss the various categories which come into effect on Rosh Chodesh Av. These include;

- *Eating meat and drinking wine³*
- *Laundering clothing*
- *Wearing freshly laundered clothing*
- *Bathing or showering*
- *Sewing, knitting new clothing⁴*
- *Minimising Simcha*

We have noted a machlokes Haposkim regarding many of the situations cited in this article. The intention of this information is that where the situation is 'pressing' one may rely on the lenient opinion.

Week Of Tisha B'ov

There are some stringencies which apply only to the 'week in which Tisha B'ov occurs' and not to the entire nine days. This year however, there is no "week in which Tisha B'ov occurs" since Tisha B'ov occurs on a Sunday. (Mishna Berura 551:38)

All of the nine day restrictions begin at nightfall⁵ of Rosh Chodesh Av. Since this year Rosh Chodesh is on Friday evening, the restrictions which involve a Shabbos prohibitions are anyway forbidden.

Erev Shabbos Rosh Chodesh

- The custom is to "prepare" clothing **prior to the nine days** by wearing them for a short while, long enough that they are no longer considered 'fresh'.
- The prohibition of wearing freshly laundered clothing includes freshly laundered pyjamas and bed linen. (Unless there exists an issue of hygiene). When changing the bedding on erev Rosh Chodesh, one should 'use' the bed prior to nightfall of Rosh Chodesh. Otherwise they would be using fresh bedding after nightfall. This applies to Shabbos as well. Therefore one should not change the bed linen on Friday afternoon to be used 'fresh' on Friday night⁶.

1 This list is only partial and is not a list of all the restrictions.

2 See Sha'ar Hatzion 551:48

3 See OC 551:9, but that is not the accepted custom

4 RSZ"A in Shalmei Moed p 478.

5 OC 551:9, MB:58. Bein hashmoshos is considered nightfall with regard to these halochos. See Mekadesh Yisroel p15. He cites a leniency for those that generally follow the custom of Rabbeinu Tam (72 min). Interesting to note that the Pri Megodim holds that the restrictions begin from the molad. This is not the accepted custom.

6 Rav Y D Harfenes in Mekadesh Yisroel 2:63



Shabbos Rosh Chodesh Av

- Tables should be covered with white tablecloths.
- When cooking meaty dishes for Shabbos, one should **prepare only what is necessary** for Shabbos. Where inadvertently meaty food was left over, eg guests did not arrive for the Shabbos meals, the minhag is to be machmir and not eat the food. Some Poskim allow it to be given to a child while others allow it to be eaten following the removal of the meat (eg a chulent)⁷.
- One is permitted to **wash the floor(s)** and vacuum *l'chvod Shabbos*⁸.
- **Polishing and shining shoes** *lichvod Shabbos* is permitted⁹.
- **Buying flowers** *lichvod Shabbos* is permitted¹⁰.
- One of the nine day prohibitions is **not to wear Shabbos clothing**. This did include Shabbos as well, as was the accepted minhag in many communities of Europe to wear weekday clothing on Shabbos of the nine days (some Poskim note that this custom did not apply to the 'first' Shabbos of the nine days, in a year when there are two shabbosim, as this year). However it has now become the prevailing custom to wear *bigdei Shabbos*. [The Mishna Berura cites a minhag to leave one piece of weekday clothing¹¹].
- Although the accepted custom is to permit wearing Shabbos clothes on Shabbos as noted above, **new clothing** is not permitted¹².
- One may change their shirt etc clothing on Shabbos morning and leave the worn ones (ie from last night) for the nine days. Other 'clothing preparation' is forbidden on Shabbos¹³.

- One may sing all the Shabbos zemiros (even if they do not do so every week)¹⁴
- When cleaning up after the Shabbos meal, it is permitted to place left over 'meaty' foods (non-liquid) straight into the freezer on Shabbos¹⁵.
- One is not obligated to remove the *bigdei Shabbos* immediately at the conclusion of Shabbos (unless someone does this every week) and may continue wearing them until they go to sleep¹⁶.
- *See below re wine for Havdolo*

Eating Meat

- One who began a 'meat' meal **prior to nightfall of Rosh Chodesh**, nevertheless may not eat meat after sunset¹⁷. One should bear this in mind, especially in the southern hemisphere, (as a result of the early 'winter' nightfall) if they are planning a fleishig meal on erev Rosh Chodesh¹⁸. **This year, with Rosh Chodesh occurring on Friday night, this point is not relevant.**
- One who inadvertently made a berocho on either meat or wine during the nine days and then remembered that it was the nine days, should taste a little bit of the meat /wine¹⁹. Where one had in mind to eat other shehakol products after the meat, one should not eat



cites from Rav Vosner that he was lenient, but Rav Harfenes concludes to be stringent. Kovetz Halochoh (R Sh Kamenetzky) 11:28 is lenient with regard to clothing which are not noticeable that they are weekday clothing.

¹⁴ IGM OC 4:112:1. See Kaf Hachayim 551:41

¹⁵ Rav Falk in Machze Meliyohu 61, Minchas Yitzchok 8:24 and Shmiras Shabbos Kehilchoso 28:81. However see Orchos Shabbos 22:178 and footnote 274

¹⁶ Rav Elyashiv rules that if one has removed their shabbos jacket, they should preferably put on a weekday one.

¹⁷ Kovetz Halochoh (R Sh Kamenetzky) 9:1 permits to continue during bein hashmoshos until nightfall.

¹⁸ Some Poskim note a leniency regarding Shabbos leftovers. See Hisorerus Teshuva 2:173, Birkei Yosef 551:6and Yabia Omer A shailo should be asked.

¹⁹ Shut Shevet Halevi 9:131:1. However see Kovetz Halochoh 9 end fn 14 who challenges his proof (although he agrees lma'aseh).

⁷ Mekadesh Yisroel 121:124
⁸ Orchos Rabbeinu 2 p 133 in the name of the Chazon Ish
⁹ IGM OC 3:80; Halichos Shlomo 14 : 17.
¹⁰ as a result of *aveilus befarhesia*.
¹¹ OC 551:6. The Chazon Ish and Steipler Gaon followed this
¹² minhag.
¹³ IGM OC 3:80.
 Halichos Shlomo 14:14 Dvar Halochoh 20. Mekadesh Yisroel



any meat, rather the other shehakol products²⁰.

- **Poultry** is included in the prohibition of eating meat during the nine days²¹. Many Poskim allow cooking meat during nine days for **after the nine days**, especially where this is necessary, eg preparing meals for travelling immediately after the nine days²². However some Poskim forbid this out of concern that one might inadvertently eat from the food²³.
- A woman may **taste meaty dishes** while she is cooking (eg for Shabbos or a seudas mitzvah) to see if they need salt/spices. Poskim disagree whether she may swallow the food as well (since the intention is not to 'eat' there is no 'simcha')²⁴. Where one is unable to taste the food unless it is swallowed, it is permitted²⁵.
- It is permitted to cook food in **fleishig cookware**²⁶ but if even a small amount of meat (or meat product) was added (for taste) it may not be eaten. However if some meat unintentionally found its way into the dish, it is permitted if the meat cannot be tasted²⁷.
- Feeding children is included in this 'meat' prohibition, unless the child is weak and requires meat. Toddlers however, may be fed meat during the nine days²⁸. Some Poskim allow up to the **age of six**²⁹ while others permit up to age **nine**³⁰. It is permissible for people who are sick, or for **pregnant and nursing mothers who are weak**

to eat meat if necessary. In these cases, it is preferable to eat chicken³¹.

Drinking Wine

- Grape juice is considered as wine with regard to the nine day prohibition.
- Other **alcoholic drinks** (eg whiskey) are not included in the wine prohibition.
- One is permitted to place a **small amount of wine** (less than 1/60) into baked products or dishes as long as it cannot be tasted³². Even if it adds to the general taste of the product, it is still permitted since the wine cannot be tasted³³. Some allow even where the wine is more than 1/60 and can be tasted in the product³⁴.
- **Havdolo** is recited on Motzei Shabbos on a cup of wine or grape juice. Preferably the wine should be **given to a child (boy) who has reached the age of chinuch** for the mitzvah of Kiddush/Havdolo but has not yet reached the age of chinuch for aveilus on the churban, ie he understands the concept of Shabbos and Chol and the "change over" but he is too young to perceive the idea of aveilus. Generally, **a six, seven or eight year old** falls into this category. The adult should make havdolo and be *motzi* the child with the brocho of hagofen. The child should be instructed before *Havdolo* to



a) listen and be *yotze* the brochos of havdolo (including hagofen),

b) not to speak until he drinks the wine and c) not make a *brocho rishono* on the wine

- Where there is no such child available, there is a difference of opinion what to do. Some Poskim advise that Havdolo be recited on a cup of beer or another *chamar*

20 Kovetz Halochos 9 : 15

21 However, it is more lenient than other meat (since there is no 'simcho') and is therefore preferred where someone is unable to maintain a 'parve' diet. MB 551:64. It is interesting to note that R Sh Kamenetzky (9:9) permits children to eat chicken .

22 Mekadesh Yisroel 123:2

23 Shevet Hakehosi (by Rav Shamai HaKohen Gross, Dayan in Belz Yerushalayim) V5:98:2. The basis for this prohibition is found in the Boruch Ta'am (See also IGM DC 4:112:3 and Mekadesh Yisroel 123:1 who discuss the permissibility of purchasing meat during the nine days regarding maris ayin).

24 See Hisorerus Teshuva 2:173 who is machmir because a minhog mitzvah is comparable to a de'oiraso. Others are lenient. A similar dispute involves the mitzvah of 'toiameho', tasting for kvod Shabbos.

25 Rav Sh Wosner in Kovetz Mibeis Levi 13 p49

26 MB 551:63

27 This is permitted even if there is less than 60 times of parve food against the meat. This should preferably be tasted by someone who is allowed to eat meat. MB 551:63 Shaar Hatzion 68.

28 The Mishna Berura 551:82 quotes the Chaye Odom who holds that children are only prohibited during the week of tisha b'ov. (As noted above, this year there is no "week in which Tisha B'ov occurs")

29 Divrei Yatziv (Kloisenberg) 2:236

30 Chavos Yoir

31 See Oruch Hashulchan 551: 26

32 Shevet Halevi 9:132. and others..

33 Rav Elayashiv cited in Kovetz Mevakshei Torah vol 47 page 6.

However Rav Wosner in Shevet Halevi 9:132 is machmir.

34 Rav M Sternbuch Teshuvos Vehanehogos 2:259 who rules like the Taz 551:9.



medina. If this is not available, grape juice may be used. If grape juice is not available then one can use wine. Others prefer grape juice (or wine) to be used rather than beer or any other *chamar medina*.

CLOTHING

- **Clothing** should not be purchased during the nine days (even to be worn after the three week period)³⁵. This includes **purchasing (or wearing)** new footwear³⁶. When necessary, one may purchase **new footwear** for Tisha Be'ov³⁷.
- Purchasing clothing or items **on sale** is permitted provided the sale is a 'real bargain' and infrequent. Similarly, those visiting **another city/country** may purchase clothing or items unavailable in their home town³⁸.
- Purchasing clothing as a **gift for someone else** should preferably be avoided as well³⁹
- Purchasing (inc alterations) clothing for a **wedding taking place** soon after Tisha B'ov is permitted where this is their first marriage⁴⁰. This applies to the **Choson, Kalla and their parents**⁴¹. Rav Sh Kamenetsky limits this to clothes being purchased for the wedding only and not for sheva berochos⁴².
- Most Poskim permit tying **tzizis** on a four cornered piece of clothing⁴³.
- **Sewing or Knitting** clothing is forbidden⁴⁴. **Mending** clothing is permitted⁴⁵.
- **Sewing lessons** are permitted as long as the sewing involves pieces of cloth which will not be

used as a piece of clothing⁴⁶.

- Wearing **Shabbos clothing** is prohibited during the nine days (except for Shabbos). Where one is dating and has no other 'respectable' clothing to wear, they may wear Shabbos clothes. Similarly, where necessary, they may wear laundered clothing as well⁴⁷.
- One who is attending a simcha, eg Bris pseudo, may not wear **Shabbos clothing**⁴⁸.

Laundering / Cleaning

- Laundering is forbidden during the nine days⁴⁹ even where there is no intention to use the clean wash until after the nine days. This includes bedding and towels as well (except where there is an issue of hygiene - see footnote⁵⁰). Dry Cleaning is forbidden as well⁵¹. Rav Sh Kamenetsky includes washing a sheitel in this prohibition⁵².
- Clothing of young children **who regularly dirty their clothing** may be washed. Where one has an ample supply of clothing, one should refrain from washing unless the clothing will become ruined if left with the stains⁵³. (One **may not add** adult clothing into the machine at the same time).
- Putting on the washing machine **prior to nightfall** of Rosh Chodesh which will continue washing past nightfall is a matter of dispute among the Poskim⁵⁴. Therefore one should try to complete the entire wash prior, but if running late it may be turned on prior and 'continue'



35 OC 551:7
 36 OC 551:7 and MB 47
 37 Kovetz Halochos (R Sh Kamenetsky) 11:5. Kaf Hachayim 551:96 permits because they are zecher l'aveilus. This would depend if they are TB footwear or regular sneakers/slippers.
 38 Kovetz Halochos 12:3
 39 Nitei Gavriel is machmir while Vayevorech Dovid 71 is in doubt.(due to the fact that it is minimal simcha).
 40 Mishna Berura 551:14
 41 Mekadesh Yisroel 106:2
 42 Kovetz Halochos 12:7
 43 SeeBetzeil Hachochmo 4:152
 44 OC 551:7 and MB 46
 45 Kaf Hachayim 551:107 and Chazon Ish. Rav Moshe Feinstein is stringent if one has other clothing to wear.

46 Betzel Hachochmo 4:54:7. See Halichos Shlomo 14:23
 47 Rav Sh Z Auerbach in Halichos Shlomo 14 dvar Halocho 15
 48 Rav Wosner in Kovetz Mibeis Levi vol 13 p35
 49 See *Mekadesh Yisroel* p27 regarding non-jewish house help who wants to wash clothing on her own accord.
 50 Unless there exists an issue of hygiene. Therefore tea towels and hand towels are permitted to be washed. *Mekadesh Yisroel* 56
 51 IGM OC3:79
 52 Kovetz Halochos (R Sh Kamenetsky) 11:8. He nevertheless permits wearing a freshly washed sheitel (washed prior to nine days) - see fn10
 53 *Mekadesh Yisroel* 191
 54 Kovetz Mibeis Levi 13 prohibits, *Mekadesh Yisroel* 88 & Kovetz Halochos (R Sh Kamenetsky) 11:1 are lenient. See Sharei Teshuva 551:7 and Shevet Hakehosi 1:171.



after nightfall. Placing wet clothes **in the dryer** is permitted⁵⁵.

- Unless dirty or *lichvod Shabbos*, the custom is not to wash the floors⁵⁶.
- **Polishing shoes** is a *machlokes haposkim*. Shining is ossur⁵⁷. Lichvod Shabbos it is permitted⁵⁸.
- Rav Chaim Kanievsky rules that one may not **polish silver** in the nine days. Others permit lichvod Shabbos⁵⁹.
- **'Spot cleaning'** is a *machlokes Haposkim*⁶⁰. Therefore where necessary one can rely on the lenient opinion. This applies even to a stain that occurred before the nine days.
- **Ironing** - Ironing is forbidden as well. However, where necessary, one may do "dry" ironing ie not using any 'spray', merely removing the creases with a hot iron⁶¹.
- Someone **leaving home and returning after Tisha B'ov** must take with them as much clothing as possible in order to avoid laundering during the nine days⁶².



- The custom is to "prepare" clothing prior to the nine days by wearing them for a short while, **long enough** that they are no longer considered 'fresh'⁶⁵ (Some Poskim note a limit of an hour⁶⁶). One who forgot to prepare, can **'trample'** the clothing on the floor⁶⁷.
- Wearing multiple layers of clothing at once (eg two shirts) are not considered 'worn'⁶⁸.
- One may change their shirt etc clothing on Shabbos morning and leave the worn ones (ie from last night) for the nine days. Other 'clothing preparation' is forbidden on Shabbos⁶⁹.
- One may put on fresh clothes **immediately prior to nightfall** on erev Rosh Chodesh even though they are still "fresh" after nightfall. **This year, with Rosh Chodesh occurring on Friday night, this point is not relevant.**

- Freshly laundered **pyjamas and bed linen** are included in this restriction⁷⁰. When changing the bedding on erev Rosh Chodesh, one should 'use' the bed prior to nightfall. Otherwise they would be using fresh bedding after night fall.

Wearing Freshly Laundered Clothing

- Included in this prohibition is placing **fresh linen on the beds** and using fresh towels⁶³ (Unless there exists an issue of hygiene). Concerning **underwear see footnote**⁶⁴.

55 Kovetz Halochos (R Sh Kamenetzky) 11:2
 56 Mekadesh Yisroel 115Kovetz Halochos (R Sh Kamenetzky) 11:7 prohibits vacuum cleaning carpet during nine days since one does not need to use water with regard to the nine day restriction of laundering / cleaning.
 57 IGM OC3 end 80 Or Letzion seems to be lenient.
 58 IGM OC3 end 80
 59 Kovetz Halochos (R Sh Kamenetzky) 8:3. In truth Rav Kamenetzky is inclined to permit the entire nine days.
 60 Kaf Hachayim and Chazon Ish are machmir while Rav Sh Z Auerbach (Halichos Shlomo 14:15) Rav Elyashiv & Kovetz Halochos (R Sh Kamenetzky) 11:11 are lenient.
 61 Rav Sh Kamenetzky 11:33 is lenient in a post facto situation that the fresh linen does not have to be removed.
 62 Kovetz Halochos (R Sh Kamenetzky) 11:22
 63 Kovetz Halochos notes this 'lekatchila'.
 64 Many Poskim permit wearing fresh underwear during the nine days - Rav M Feinstein (quoted in Rivevos Efrayim 1:373 3:340) Rav Wosner in Kovetz Mibeis Levi (p27) and Kovetz Halochos (R Sh Kamenetzky). However Minchas Yitzchok and Mekadesh Yisroel (simon 89) are machmir.

Bathing / Showering

- *Me'ikar Hadin* the *aveilus* of the nine days limits bathing or showering during this time to one's **face hands and feet (or other parts of body as**

Rav Shlomo Zalman Auerbach (Halichos Shlomo 14:12) permits only where/when they cause discomfort.

65 Halichos Shlomo 14:14 Orchos Halocho 45
 66 Mekadesh Yisroel is machmir that clothing to be worn during the week of Tisho B'ov needs to be worn a few hours. (**As noted above, this year there is no "week in which Tisha B'ov occurs"**)
 67 Re 'trample clothing' - The original halocho was to 'place' the clothing on the 'bare' ground (non carpeted or tiled). See Minchas Yitzchok 10:44 quoting Lechem Haponim Aveilus 376 and Divrei Sofrim Hil Aveilus 389:13 quoting Ma'ane Loshon and Maharash Milublin. See Nishmas Yisroel (Hil Aveilus) who discusses and is lenient with trampling (even on tiled floor). Halichos Shlomo 14 Orchos Halocho 45 discourages this idea of trampling. Kovetz Halochos (R Sh Kamenetzky) 11:29 permits as long as one is not particular to place the clothing on a clean floor.
 68 Kovetz Halochos (R Sh Kamenetzky) 11:27.. In the footnote Rav Forcheimer is quoted as considered worn if one was running ie sweating.
 69 Halichos Shlomo 14:14 Dvar Halocho 20. Mekadesh Yisroel cites from Rav Wosner that he was lenient, but Rav Harfenes concludes to be stringent. Kovetz Halochos (R Sh Kamenetzky) 11:28 is lenient with regard to clothing which are not noticeable that they are weekday clothing.
 70 One who arrives in a hotel in the nine days may use the fresh linen, towels etc .



long as only minority of body) with lukewarm (or cold) water. **Soap and shampoo** may not be used.

- Various leniencies are noted in the Shulchan Oruch and Poskim which allow one to **wash more 'freely'**. A competent Halachic authority should be contacted for the precise parameters of these leniencies⁷¹.
- Bathing for health reasons is permitted eg a pregnant woman or a woman who has just given birth⁷². Rav Sh Z Auerbach prohibits bathing because of discomfort⁷³.
- **One is permitted to wash their hands regularly with soap or sanitiser where there is a concern of the coronavirus.**
- Areas which are **dirty, very sweaty** etc may be washed. This may be done even with warm water (and/or soap) as deemed necessary to remove the dirt.
- The above leniency is relevant to a shailo often asked concerning long hair which becomes very oily when not washed for several days⁷⁴.
- **Brushing teeth** is permitted (even for those that don't brush every day)⁷⁵.
- **Young children who bathe every day** may be washed regularly⁷⁶. (According to Rav Elyashiv this applies even up until the age of bar/bas mitvah)⁷⁷.
- Many Poskim prohibit **swimming** even where the intention is not for enjoyment eg for exercise⁷⁸. This applies to **swimming lessons** for children as well⁷⁹.

- 'Tevilas Ezra' is permitted⁸⁰.

Hair Cutting & Shaving

- The leniency cited in the 'Three Weeks' article with regard to hair cutting and shaving (where otherwise this will **cause a loss**, eg losing one's source of income) from Rav Moshe Feinstein⁸¹ and Rav Sh Z Auerbach⁸², is **not applicable** during the **week in which Tisha B'ov occurs**⁸³. (As noted above, this year there is no "week in which Tisha B'ov occurs").
- Poskim disagree if **eyebrows and eyelashes** are included in this prohibition⁸⁴.
- **Cutting nails** should be avoided in the week in which Tisha B'ov occurs unless it is for a mitzvah eg a mohel etc⁸⁵. (As noted above, this year there is no "week in which Tisha B'ov occurs")

Purchases / Gifts

- See above that it is forbidden to **purchase new clothing**.
- Poskim dispute whether (non - clothing) items eg **furniture, appliances (white goods) etc** may be purchased during the nine days⁸⁶. The custom is to follow the stringent view⁸⁷, but if 'very necessary' there is room to be lenient. A shailo should be asked. Purchasing 'simple' house hold items (eg



71 An example, is one who is an 'istenes', that is someone who literally is in 'pain' and/or cannot function properly due to not bathing/showering. See Kovetz Halochos (R Sh Kamenetzky) 14:4. See IGM EH4:84:4 who permits bathing on hot day where intention is to remove sweat.

72 See MB 551:88 and Shaar Hatzion 94.

73 Halichos Shlomo 14:18.

74 Care should be taken that only the hair should be washed.

75 Shalmei Moed p484. Mekadesh Yisroel 154.

76 See OC 551:14 and Shaar Hatzion 91. It would seem that the same would apply to bathing. However see Kovetz Halochos 14:2 who only permits bathing children below the age of chinuch (see fn2).

77 See Ashrei Ho'ish perek 69 footnote 121 where the author asked Rav Elyashiv this question to which he responded 'permitted, but only when not washing is difficult'.

78 Halichos Shlomo 14 Orchos Halocho 61 and Chazon Ish cited in Orchos Rabbeinu 'arba tzomos'13. See also Kovetz Halochos (R Sh Kamenetzky) 14:8 who leaves this as a question.

79 Children who have reached the age of chinuch are

comparable to adults. Some Poskim advise that one postpone swimming lessons for young children as well especially where this will not cause any extra cost (see Nechomas Yisroel 15:3 based on MB 551:81 and Shaar Hatzion 91).

80 Kaf Hachayim (551:190) permits even a hot mikva where there is no other available. See Shevet Halevi 10:81:6. Obviously there is more reason to be lenient in the southern hemisphere where it is winter. See also Oruch Hashulchan 551:35 re 'daily tevila'.

81 IGM OC4:102.

82 Ma'adanei Shlomo p51 & Shalmei Moed 476)

83 See Footnote 1.

84 Rav SH Z Auerbach is lenient (Halichos Shlomo 14 DH 9) while Kovetz Halochos 6:3 prohibits

85 MB 551:20 (Mogen Avrohom 551:11 permits, whereas the Taz 551:13 and the Elyah Rabbah 551:7 prohibit.

86 Leket Yosher (p107) and Levushei Mordechai permit while Yavetz (siddur) prohibits.

87 Rav Sh Wosner in Kovetz Mibeis Levi 13 p27. Purchasing elegant **furniture** (eg dining room) should be postponed till after Tisha B'ov.



kitchen utensils) is permitted⁸⁸.

- However, even an item which is prohibited for purchase, **one may inquire and 'shop around'** for the item during the nine days⁸⁹.
- Purchasing furniture or appliances etc for a **young couple** who are getting married soon after Tisha B'ov is permitted where this cannot be done at another time⁹⁰.
- Although some Poskim⁹¹ discourage **presenting a gift** during the nine days⁹², in a situation where this may cause hurt feelings one may be lenient⁹³. When a family member arrives home during this time, they should advise the family that they will distribute their 'gifts' after Tisha B'ov⁹⁴. Rav Vosner permits a Bar Mitzvah gift⁹⁵. Rav Vosner⁹⁶ and Rav Yisroel Dovid Harfenes⁹⁷ permit giving a gift.

Home Improvements

- One should avoid **'moving house'** during the nine days⁹⁸. (This includes moving into a rented dwelling as well⁹⁹). However, Poskim are lenient where there is a monetary loss involved eg having to pay unnecessary rental payments.
- Halocho differentiates between **building, extensions or renovations** which are deemed 'necessary' (eg additional rooms for a large family) and those that are merely for 'extra comfort'. The



former may be performed during the nine days while the latter not. However, if the builder is a contractor (job related, not time related) even the latter is permitted *me'ikar hadin*. As a matter of preference however, all work should be postponed wherever possible¹⁰⁰. Rav Sh Kamenetsky¹⁰¹ adds that **demolition** for the purpose of building for 'extra comfort' is also forbidden.

- It is permitted to purchase (ie **sign a contract**) a home (even if only for extra comfort) during the nine days but not to transfer ownership ('settle')¹⁰².
- **Painting** one's home is not permitted during nine days unless a non Jewish contractor was assigned prior. Preferably even in this case it should be postponed wherever possible. There is room for leniency in a situation where one will have to pay extra rent due to the extra time they must wait after Tisha B'av for the painting to finish¹⁰³.
- **Plastering** walls (prior to painting) is also prohibited¹⁰⁴.
- Building **furniture** is permitted¹⁰⁵.

Other Halochos/Custom

- One who has a **court case** with a non Jew should postpone it until after the nine days. Some Poskim advise that it should be postponed until after the entire month of Av where possible¹⁰⁶.
- Rav Shmuel Kamenetzky¹⁰⁷ advises that **children who are old enough** to understand the concept of the destruction of the Beis haMikdash and appreciate the aveilus that is being observed should be educated to minimise simcho during these days. As an example he cites not attending

88 Since there is no simcha associated with their purchase. see Nechomas Yisroel 10 fn13. .

89 IGM EH4:84:1

90 Mekadesh Yisroel 68 cites two reasons 1] purchases relating to simcha which are forbidden are only for the chupa and wedding itself, and does not include setting up the home 2] If the parents are paying for these items it is permitted since they are not going to be using the items for their own personal use.

91 Rav Elyashiv, Rav SH Z Auerbach (Halichos Shlomo 14)

92 According to halocho this is permitted – see MB 554:41 that only on Tisha Be'ov it is ossur - but customarily this is avoided.

93 Since me'ikar hadin this is permitted.

94 Halichos Shlomo 14 in Dvar Halocho.

95 Rav Sh Vosner in Kovetz Mibeis Levi 13 p27.

96 Kovetz Mibeis Levi vol 13 p24

97 Vayevorech Dovid 1:71

98 Rav Nissim Karelitz and Rav Ch Kanievsky..

99 If i... , for a short while, Piskei Teshuvos 551 fn 82 says that it is not an issue.

100 MB 551:12. The Chazon Ish discouraged even looking for a more comfortable dwelling during nine days. Ta'ame De'kro Hanehogos Chazon Ish 42

101 Kovetz Halochos (R Sh Kamenetzky) 8:9

102 Mekadesh Yisroel 60. Settling on an investment property (ie not for personal use) would fall under the general rule of 'minimising business' which is customarily permitted (see MB 551:11). However there are those that are machmir since it is considered more than *kdei parnososo*.

103 R Sh Kamenetzky 8:11

104 R Sh Kamenetzky 8:12

105 IGM OC3:82 explains that this is not included in the prohibition of sewing or knitting clothing. . .

106 See MB 551:2 and Shaar Hatzion 2

107 Kovetz Halochos (R Sh Kamenetzky) 8:7



an amusement park.

- During this period a person must be extra careful and **avoid any possible danger** whatsoever. Therefore one should postpone surgery until after the nine days where there is medically acceptable¹⁰⁸.

- Rav Shlomo Zalman Auerbach¹⁰⁹ advises that **airplane travel during the nine days** should be avoided since airplane travel involves a certain level of *sakono* (seeing that we recite birchas hagomel following a trip). However where the travel involves a mitzvah one may be lenient¹¹⁰.

- The heter for one to **play a musical instrument** in order to learn, practise and teach music for parnoso purposes applies during the nine days as well¹¹¹.

- There is room for leniency for one who suffers from depression or the like, to listen to music during the nine days. This should be discussed prior with their Rav.

- During the week of Tisha B'ov one may only invite for the meat meal¹¹² in honour

¹⁰⁸ See Emes L'Yakov Kovetz Halochos (R Y Kamenetzky) 551:42
¹⁰⁹ However R M Feinstein allows this - see Shemate D'Moshe 551:42

¹¹⁰ Halichos Shlomo 14:24 and Shalmei Moed based on 551:18.
 Kovetz Halochos 7:3 cites Rav Sh Kamenetzky who permits airplane travel since it is a minimal sakono. In the footnotes the author notes that this maybe le'shitosho that one doesn't recite a Hagomel following airplane travel.

¹¹¹ Rav Sh Kamenetzky (ibid) cites OC 248:4 where it is noted that visiting relatives maybe considered a tzorach mitzvah with regard to travel on erev Shabbos. However, the definition of dvar mitzvah may vary between different halochos.

¹¹² Rav Sh Kamenetzky (Kovetz Halochos 4:10)

¹¹³ Mishna Berura 551:77 notes that others may be called but

of a **seudas mitzvah** (eg a bris) ten men in addition to the baalei bris (sandak, mohel, kvatterin, father) and in addition to relatives¹¹³. (A relative is determined whether they are possul for eidus). (**As noted above, this year there is no "week in which Tisha B'ov occurs"**)

- During the nine days (prior to the week of Tisha B'ov) the Rema rules that one may call for the seudas mitzvah meat meal as many people as they would have called otherwise¹¹⁴. The Levush and Chaye Odom disagree and rule that this period has the same halocho as the week of Tisha B'ov¹¹⁵.

- Mishna Berura [551:3;4] permits the parents, sandak, mohel and kevateren (female only) to wear bigdei shabbos. The Sharei Teshuvah is more lenient and permits grandparents as well¹¹⁶.

- A *l'chaim* (cake and whiskey) is permitted in honour of **hanochas tefillin** (putting on tefillin) - even if it is not the actual day of the bar mitzvah yet¹¹⁷.

may only be served milchig.

¹¹³ Mishna Berura 551:77. The MGA is more machmir and includes the relatives in the 'ten men'.

¹¹⁴ Poskim deliberate whether this leniency applies to a bris which is shelo bizmano.

¹¹⁵ Mishna Berura 551:77.

¹¹⁶ He notes a custom that permits all family members who would have otherwise worn bigdei Shabbos, but he concludes tzorich iyun.

¹¹⁷ There is a slight preference that a dvar Torah be said

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Cooking / Baking during the Nine Days

by Rav M Donnebaum

Cooking / Baking for Yom Tov

🔪 Fleishig Oven

Using a fleishig oven¹ to bake **parve foods which are to be used at a milchig meal/with milchig** is permitted as per the following;

- Oven should be clean (ie no meat residue)
- No need to wait 24 hours since using it with meat.
- The oven should be left on at the highest setting for 20 /30 minutes². (There is no need to let the oven cool and then heat up again as one can use the hot oven for baking immediately³)
- The pan, tray or dish being used should not come into direct contact with the oven racks. A sheet of foil should be placed in between.

Post-facto, 'dry' parve foods which were baked in a fleishig clean oven without 'kashering' in between are permitted provided there was no

1 Although there is no issue of 'reich' (aroma) since there is no meat in the oven at the time of baking the milchig dishes, but there may be an issue of ze'oh (steam). See Pri Megodim 451 EA 44, Mishnah Berurah 461:3 and in Shaar Hatzion 451:180, Shut Chelkas Yaakov 2:136 Minchas Yitzchok 5:20 and IGM YD1:40

2 There is no issue of kashering from fleishig to milchig (MGA 509:11) since the oven is not going to be used directly with milchig and other reasons - see Mekadesh Yisroel Shavuos simon 90 for further study.

Some Poskim require libun chomur when kashering a non kosher oven whereas leaving the oven on at the highest setting for a period of time is only considered as libun kal. However, when kashering a fleishig or milchig oven for use with the other type there is room for leniency due to the rule of *heteira bola*, that the flavour being removed through the kashering process is not yet prohibited. Meat (or its flavour) which has not yet come into contact with milk is a permitted substance. As a result, leaving the oven on at the highest setting for 20/30 minutes is sufficient even according to the stringent opinions.

3 Mekadesh Yisroel, Shavuos simon 88.2

steam during the baking for example challos and other dry foods⁴.

Some Poskim are more lenient and permit using a fleishig oven to bake dry **milchig foods** as per the above criteria⁵. If possible, the milchig food should be covered during baking.

A **fleishig blech** (e.g. used for cholent) may not be used for milchig.

Many Poskim permit on a temporary basis to double wrap and properly seal the milchig or parve dish and then place it in a fleishig oven. This is basically what airlines do with their kosher meals in the non-kosher ovens. However, this serves well when 'reheating' food but with regard to baking, roasting etc this is not a practical solution as often the food does not bake/roast properly.



Some Poskim⁶ permit using a fleishig **hotplate**

4 See Mekadesh Yisroel, Shavuos simon 89

5 See Kovetz Halochos (R Sh Kamenetsky) Shavuos 11:15 and end fn 22, Igros Moshe YD1:40 end of teshuvah.

Even though the oven is going to be used directly with milchig, these Poskim maintain that the minhag cited above from the Magen Avraham (509:11) not to kasher from fleishig to milchig or vice versa is only to kasher but not where libun (even libun kal) is being used. The Magen Avraham himself makes this distinction. Additionally, the 'fleishigness' of the oven is not so clear due to a discussion regarding ze'oh in an oven. Another reason for leniency is based on the ruling of Rav Yaakov Kaminetzky zt"l that this custom of not to kasher from fleishig to milchig or vice versa only applies to pots and silverware but not to appliances or counter tops. Furthermore, Rav Moshe Feinstein (IGM YD1:43) permits kashering fleishig to milchig or vice versa in time of need. Understandably, one should not kasher fleishig to milchig or vice versa for convenience sake.

6 Rav Nissim Karelitz quoted in Rivevos Efraim 8:190.



for milchig if it is covered with multiple layers of silver foil. One should use a large wide roll of foil which covers the entire hotplate with each sheet. One should be careful when removing pots etc from the hotplate not to rip the foil (as the pots sometimes stick to the foil). Other Poskim suggest to kasher the hotplate⁷.

According to many poskim one is permitted to use the same **gas stove** for dairy and meat dishes since any residue left on the grate is burned away⁸. Any visible meat on the grate should be removed before placing a dairy pot on it. Similarly, an electric coil stovetop (non glass) may be used for both meat and dairy dishes as above.

If one wants to place fleishig and milchig pots on a gas range at the same time, he should ensure that the two pots do not touch and that there is no steam rising and crossing over to the other type.

🔗 Leniencies with Parve Food

1] Parve food which was cooked in a *fleishig* pot which has not been used for 24hrs, may be eaten with *milchig*. For example, cooked potatoes left over in the *fleishig* pot, may be eaten with butter.

2] Parve food which was cooked in a *fleishig* pot
⁷ By leaving it on for a half hour. Some say to put it on and pour hot water over it. One would have to ensure that it is safe to do so.

⁸ Igros Moshe Y.D. 1:59, see Igros Moshe Y.D. 1:40, O.C. 1:124 (end). Refer to Chochmas Adom 74:4, Mishnah Berurah 451:34. Refer to M'Bais Levi 5 page 23 who says one should keep separate grates

which had been used for meat in the last 24hrs, may be eaten on milchig dishes but not with milchig food. For example, cooked potatoes left over in the *fleishig* pot, may be served on *milchig* dishes but may not be eaten with butter. (If butter had mistakenly come into contact or mixed into the potatoes, they may be eaten).

Whether one may cook food in a fleishig pot with the intention to rely on one of these leniencies - is a discussion amongst the Poskim. The first leniency, to cook parve food in a non-ben-yomo meat pot **with the intention** to serve with milchig food (eg butter), is permitted in pressing situations such as where a non-meat pot to cook the parve food is difficult to obtain⁹. The second leniency, to cook parve food in a ben yomo meat pot **with the intention** to serve on *milchig* dishes, should only be relied on when instructed to do so by a competent halachic authority.



⁹ Chochmas Odom ibid. See *tziyunim (Badei Hashulchan)* YD 95:70 and Teshuvos Ve'hanhogos 1:434.

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Mezuzoh - Buying / Leasing

by Rav M Donnebaum

A common mistake with regard to the mitzvah of mezuzoh is the thirty day allowance in chutz le'oretz regarding one who moves into a rented dwelling. Shulchan Oruch rules that the obligation of mezuzoh begins thirty days after moving in. However this only applies to renting. When someone rents a home in chutz le'oretz, they are exempt from the mitzvah of mezuzah for the first 30 days¹, **but someone who owns their home even in chutz le'oretz must affix a mezuzoh immediately**². This includes a home with a mortgage, since the mortgage is halachically viewed as a loan and the owner of the home is the absolute owner.



LEASE

A very common 'mezuzoh' question asked with regard to moving into a new dwelling concerns a rented apartment or home. As noted above, there is a 30 day leeway with regard to renting in chutz le'oretz. But is this the case even where someone knows that they will be living in the house or apartment for more than thirty days? More so, where they are compelled to do so, for example, the prevalent practice of signing a lease for a year or more which means that the renter is assured as well as 'locked' into the dwelling for more than thirty days.



Does this create an immediate *chiyuv* from day one?

This shailo is a matter of dispute among the Poskim. The Pischei Teshuva in Pischei Teshuva (YD 286:18) and in *Nachlas Zvi*³ cites the view of the Chavas Daas in *Derech HaChayim* that one who intends to rent (or borrow) a home or apartment for more than thirty days becomes obligated in *mezuzoh* immediately⁴. However the Pischei Teshuvah disagrees and rules that one only becomes obligated after thirty days since one is not considered a 'proper' (ie permanent) dweller when living in a place for less than thirty days - notwithstanding that they plan or are obliged to remain longer. 'Permanent residency' is only acquired when one

¹ Renting in the Eretz Yisroel is different due to the mitzvah of yishuv Eretz Yisroel and the obligation to place a mezuzo begins immediately. In truth even 'borrowing' an apartment for one night would be no different than renting (see Rema YD 286:22), and would be required to install *mezuzos* on the entire house (that they are using)..

² We plan Bez" H to elaborate on the precise timing of placing the mezuzo.

³ Printed on the side of a standard Shulchan Oruch to *Yoreh Deah* 286:22

⁴ See also Shu"t Horei Besamim 2:219 (quoted by Shu"t Minchas Yitzchak 2:82) and shut Dovev Meishorim 1:1 who side with the Derech Hachaim. The Nachlas Tzvi suggests a support to this view from the *halachoh* in Hilchos Tzedodko (YD 256:5) that someone who moves into a community is not obligated in local taxes until he lives there for thirty days, however, someone who demonstrates an intention to live in the community for thirty days or more becomes obligated to pay taxes immediately. This comparison is based on the words of Tosfos Minochos (44), however Rabbi Akiva Eiger in Teshuvos explains that Tosfos's comparison was only directed according to the opinion that a renter is obligated min hatorah in mezuzoh whereas most Poskim are of the opinion that it is only midarabonon.



is actually living there for thirty days.

The Oruch Hashulchan (end simn 286) and Rav Moshe Feinstein (*Igros Moshe, Yoreh Deah*1:179) advise that a long-term tenant put up the *mezuzah* immediately in deference to the *Derech HaChayim's* position. Yet, since many other Poskim⁵ side with the view of the Nachlas Tzvi that there is no obligation, yet a *beroch* should not be said⁶.

Rav Y Y Weiss (Minchas Yitzchok 10:93) advises the following 'idea' where one has the possibility of borrowing *mezuzos*. Upon moving in he should place the borrowed *mezuzos* *without a beroch*. *On the 31st day the mezuzos should be removed and replaced with the new ones with a beroch*.

Rav Shmuel Vosner (Shevet Halevi 6:160) notes that nowadays where it is common practice to sign a binding lease, one is obligated to place a *mezuzah* as soon as one moves in with a *beroch*⁷. This is also the view of the Ben Ish Chai (end Hilchos Mezuzo).

Derech Hacahim	<i>Put up the mezuzah immediately with beroch</i>
Oruch Hashulchan Igros Moshe	<i>Put up the mezuzah immediately without a beroch</i>
Nachlas Tzvi	<i>May put up the mezuzah any time during the thirty days, but not obligated until the 31st day</i>
Minchas Yitzchok	advises: put up borrowed <i>mezuzos</i> immediately without a <i>beroch</i> and o the 31 st day replace with ones own <i>mezuzos</i> with a <i>beroch</i> .
Shevet Halevi	<i>Where a lease was signed - Put up the mezuzah immediately with beroch</i>

⁵ Rav Moshe Feinstein even says that the majority side against the Derech Hachaim.

⁶ In truth, even according to the opinion that one is not obligated until the 31st day, it is not clear that a *beroch* cannot be recited earlier. The Nachlas Zvi and the Halachos Ketanos (quoted in Birkei Yosef, Yoreh Deah 286:7) conclude that a *beroch* may be recited, others rule that one should not recite a *brocha* during the thirty days – see Toras Chesed quoted by Birkei Yosef *ibid* and other Achronim quoted in Chovas Hadar ch3 ft. 8).

Poskim discuss another halachic issue with regard to placing the *mezuzo* prior to the 31st day, that of Ta'ase velo min ha'osu ie the *mezuzo* must be placed on a door that is obligated in *mezuzo* and not placed prior to the obligation. A common example is where it is placed on a plank of wood before it has become and positioned as the door post. Does this only apply to where there is a physical deficiency in the *mezuzo* obligation or to a scenario of *mechusar zman* as well? Poskim conclude that it does not apply to *mechusar zman*. (see Chovas Hador *ibid*)

⁷ Rav Vosner cites *Rashi (Menochos 44a)*, who writes that a tenant is not obligated in *mezuzah* for the first thirty days because he might back out of the rental. This implies that if he is committed to renting for more than thirty days, he is required to put up a *mezuzah* immediately.

יהי רצון מלפניך ד' אלהינו ואלהי אבותינו שתשלח מהרה רפואה
שלימה מן השמים רפואת הנפש ורפואת הגוף לכל חולי עמו בית ישראל

רפאל מלך בן אסתר אביגדור ששון מאיר בן רחל לאה

מנחם מענדל בן געלע נחמן מאיר בן צפורה

יהודה זאב בן ליבא הכהן

בתוך שאר חולי עמו בית ישראל



Mezuzoh - Correct Placement

by Rav M Donnebaum

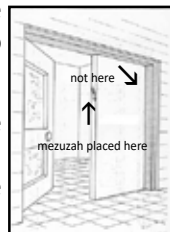
The mitzvah of mezuzoh has many nuances which are sometimes overlooked. Often these details are important enough that the mezuzoh is invalid. We shall present some examples.

The mezuzoh must be placed within a tefach¹ from the '*chalal hapesach*' the entrance of the doorway. If it is placed more than a tefach from the doorway it is invalid and one has not performed the mitzvah. A noted example is where one digs out a hole in the doorpost more than a tefach deep and places the mezuzoh into it². The mezuzoh is now a tefach 'away' from the doorway and invalid (YD 289:4).

The mezuzoh must be placed within the '*chalal hapesach*' ie on the side of the doorpost facing the other doorpost beneath the *maskof*, the lintel. Placing it on the front or back of the doorpost is not acceptable according to many Poskim notwithstanding the fact that it is within a tefach from the door way. In a situation where there is no room to place the mezuzoh in this position (due to the doorpost being only as wide as the thickness of the door) one should dig/carve out a hole in the doorpost (less than a tefach deep) and place the mezuzoh there³. Others suggest to add an extension to the doorpost to the **full length** of the doorpost⁴ (a small piece of wood/metal attached to doorpost is not valid⁵). Some Poskim advise that the same extension be added on the other side of the doorway and on the top as well⁶. Where there is no other choice, the mezuzoh may be placed on the front or back of the doorpost (front side is preferred). No berocho should be recited⁷.



Another example of this halocho is where there is a 'fixed' section in the doorway. Since one cannot pass through this section, this is not considered part of the doorway. As a result the mezuzoh should be placed on the



1 With regard to these halochos a tefach is 8 cm

2 If it is less than a tefach deep it is kosher, as long as some part of the mezuzoh is noticeable. (Some Poskim rule that it is kosher even if it is completely covered). Common custom is to 'cement' or seal the mezuzoh into (a hole in) the doorpost where there is concern that the mezuzoh maybe removed/vandalised and leave the shin-daled-yud visible.

3 The fact that the mezuzoh is not visible when the door is closed is of no concern in these circumstances (Chovas Hador 9 fn 22). Although there may be additional costs with this procedure but since this is important to the performance of the mitzvah one should spend the extra money in order to perform the mitzvah correctly.

4 Chovas Hador 9 fn 22 says that if it is ten tofochim high and touches the floor it is sufficient.

5 Sechel Tov 289:2:53

6 Chovas Hador 9 fn 22.

7 Since many Poskim rule that the mezuzah is invalid.



fixed section⁸. Placing the mezuzah on the far end of the entire frame is not acceptable since it is more than a tefach away from the doorway. A sliding door with a fixed section is a common example of this halocho (see diagram).

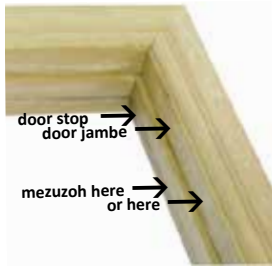


Another possible contemporary application of this halocho is a door with a pivot hinge. The small section between the (hinged side of the) door and the door post is not passable and is therefore may not be deemed as part of the doorway and therefore a mezuzah placed on the doorpost (next to the gap) may be invalid since it is more than a tefach from the 'doorway'. Rav Blau zt"l⁹ leaves this issue as a question.

The measurement of a tefach comes up again in hilchos mezuzoh with regard to the halocho that a mezuzoh must be placed on the most outer tefach of the doorway (YD 289:2). For example if the doorway has very thick doorposts, the mezuzoh is not placed in the middle of the doorpost (even though this may seem more semetrical) but rather at the outer tefach. This is common with entrances to lounge rooms or garage doors where the pillars on either side of the entrance are fairly wide.



There is a discussion with regards to the precise position of a mezuzoh in our common doorways where the doorposts are made up of a door jamb and a door stop - where is the preferred position to place the mezuzoh - on the door jamb or on the door stop?



As noted above, a mezuzoh must be placed within the '*chalal hapesach*' and a fixed section minimises the doorway. Some Poskim are of the opinion that the door stop which protudes a little into the doorway is considered as minimising the doorway. As a result the door jamb is no longer considered as 'the' door post (mezuzas beisecho) and the mezuzah should be placed on the door stop. Many Poskim are of the opinion that it must be placed on the door stop¹⁰.

Where there is a very wide door jamb (see diagram on the right) there is more reason to place on the jamb since placing on the door stop will jeopardize the halocho that a mezuzoh must be placed on the most outer tefach of the doorway. However, many Poskim conclude that the above concern that the door jamb is not the halachic doorpost or halachic *chalal hapesach* (since the entrance is minimised by the protuding door stop) overrides the 'possibility' of the outer tefach.



8 If the fixed section is hinged but is only open on very rare occasions eg in order to move furniture in/out of the room it is still considered 'fixed' - see Pischei Mezuzos 289:16
 9 Chovas Hador 8:3:3 fn8

10 This is especially true where the door stop protudes a tefach. Chovas Hador 8:3:1 fn3 notes that his rebbe Rav Dovid Yungreiz placed the mezuzoh on the door stop. See Pischei Mezuzos 289:16 (p 114) and Sechel Tov p 289 for a longer discussion.

BUSINESS WEEKLY



RESTORING THE PRIMACY OF CHOSHEN MISHPAT UNDER THE AUSPICES OF HARAV CHAIM KOHN, SHLITA

Issue #566 | Matos Masei | Friday, July 9, 2021 | 29 Tamuz 5781

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CASE FILE

Rabbi Meir Orlian
Writer for the Business Halacha Institute

לע"נ הרב אהרן בן הרב גדליהו ע"ה

TOO MUCH! TOO LITTLE!

The Sanders were invited to a wedding on Thursday night.
"Were you able to arrange a babysitter?" Mr. Sander asked his wife on Monday.

"Not yet," replied his wife. "Our regular babysitter is not available. Another one charges way more than we can afford."

"Do you have other options?" asked Mr. Sander.

"I have some more names," she replied. "I was about to call Rivki from down the block."

"I hope you find someone!" said Mr. Sander.

Mrs. Sander called Rivki. "We need a babysitter on Thursday night for about five hours," she said. "Are you available?"

"I am," Rivki said.

"Great!" said Mrs. Sander. "We usually pay our babysitter \$12 an hour."

"Oh no," said Rivki. "I charge \$16 an hour!"

"I'm sorry, but that's too much for us," replied Mrs. Sander. "We never pay that much!"

"For \$12 an hour, I'm not willing," said Rivki. "I have other things to do."

"I'll have to find somebody else, then," said Mrs. Sander. "Thank you."

Mrs. Sander tried some other options, but nothing worked out.

On Thursday morning, Rivki called Mrs. Sander. "Have you found anybody yet?" she asked.

"Unfortunately, not..." replied Mrs. Sander.

"I can babysit," said Rivki.

"Oh, great!" said Mrs. Sander. "Please be here at 6:00."

Rivki came promptly at 6:00. The Sanders left for the wedding and returned at 11.

"Thank you for watching the children," said Mrs. Sander. "Did they behave?"

"They were great!" said Rivki. "We had a good time together! And they went to sleep without a problem."

"I'm glad," said Mrs. Sander. She took out \$60 and gave it to Rivki. "This is for the five hours."

Rivki took the money hesitatingly. "Thank you," she said, "but I told you that I charge \$16 an hour..."

"But I told you that we pay \$12," replied Mrs. Sander. "When you said that you could babysit, I assumed you meant at the price I mentioned."

"Well, I assumed that since you hadn't found anybody yet and wanted me to come," replied Rivki, "it was at my price."

"You have the \$60, in any case," said Mrs. Sander. "Tomorrow we can consult a halachic authority about the remaining \$20."

The next morning Mrs. Sander and Rivki held a

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לע"נ ר' שלמה ב"ר ברוך ווגל מרת רייכלה בת החבר יעקב הלוי ע"ה וייל

STOLEN SILVER (PART II)

Q: Last week, we began examining the case of a person who stole silver items a while back and sold them at a cheap price. He has now done *teshuvah* and wants to compensate the victim of his theft, but neither he nor the victim knows the value of the items. How much is he required to pay in order to fulfill his obligation to return what he stole, both in *beis din* and in *din Shamayim* (the Heavenly Court)?

A: The *poskim* deal with three types of cases in which the two parties are both uncertain (*shema v'shema*) in their claims, and the uncertainty relates to the initial obligation (*eini yode'a im nischayviti*).

1. Cases in which the defendant is uncertain whether he ever borrowed, stole, or accepted an object for safekeeping.
2. Cases in which the defendant *knows* that he borrowed, stole, or accepted an object for safekeeping, but is uncertain from whom he received or took it.
3. Cases in which the defendant *knows* that he borrowed or stole from a specific person, but doesn't recall the exact amount.

In the first type of case, in which both parties are uncertain whether there is a claim altogether, the defendant is not required to give any sort of compensation, even *latzeis yedei Shamayim* (*Shulchan Aruch, C.M. 75:10*).

In the second type of case, if the defendant is certain that he took a loan or accepted an object (or money) for safekeeping but does not remember from whom, some *poskim* write that he is allowed to place the amount accepted down between the parties in question, who then split it between them. Other *poskim* rule that *latzeis yedei Shamayim* he is required to compensate anyone who he thinks might have given it to him (*ibid. 73:3, 300:3 with Shach 16*).

In this case, if he stole and isn't sure from whom, all *poskim* agree that *latzeis yedei Shamayim* he would be required to pay the full amount to each one (*ibid. 365:2*). There is more of an obligation *latzeis yedei Shamayim* in cases of theft because in cases of loans or *pikadon*, we place part of the onus on the plaintiff, who should also have remembered whether he



conference call with Rabbi Dayan. Mrs. Sander asked:

“Should Rivki be paid \$12 or \$16 an hour?”

“It is best to initially clarify the price,” replied Rabbi Dayan.

“The Tosefta (*Kiddushin* 2:11) teaches that if the buyer is willing to pay only 100, whereas the seller demands 200, so the two sides part without completing the sale, and afterward they decide to complete the transaction without specifying the price, then, if the buyer reached out to the seller to complete the sale, they follow the seller’s price; but if the seller reached out to the buyer, they follow the buyer’s offer.

“This *beraisa* is not quoted in the *Gemara*, but is cited by the Rif, Rambam and *Poskim*” (C.M. 221:1; E.H. 29:8).

“The same rationale presumably applies also to a landlord and tenant, or an employer and employee. If the parties initially disputed the amount and did not enter contract, and subsequently entered contract without specifying the amount, whoever reached out to complete the contract presumably accepted the other party’s terms” (*Pischei Choshen, Sechirus* 8:[13]).

“Thus, in our case, since Rivki reached out on Thursday morning to Mrs. Sander, and babysat without clarifying the price, we presume that she accepted Mrs. Sander’s price. Conversely, had Mrs. Sander called Rivki, we would presume that she accepted Rivki’s price.

“In a case where two parties had an agreed price, but one retracted,” concluded Rabbi Dayan, “if they subsequently agreed to continue their relationship without specifying otherwise, we presume that they did so according to the initial price” (*Rama* 221:1).

Verdict: If two parties disagreed on a price, and subsequently one reached out to the other and they completed the transaction without specifying the price, we presume that the one who reached out agreed to the other’s price.



MONEY MATTERS

Based on writings of Harav Chaim Kohn, shlitza

BAR METZRA #26
(Bordering Property)
A Husband-Wife
Purchase

לע"נ ר' יהואל מיכל ב"ר חיים חווג ח"י בת"ר שמואל חיים לע"ה

Q: A couple bought a property jointly. Can the *bar-metzra* claim the property from them?

A: We mentioned last week that *Chazal* did not grant the *bar-metzra* rights to take the property from a woman who bought, provided that she bought it with her own assets, not her husband’s. *Rama* adds that if a husband and wife bought jointly (when she has her own assets), the *bar-metzra* cannot even claim the husband’s half (C.M. 175:47; *Sma* 175:86).

Many explain that this is because a husband has rights in his wife’s property. Hence, since the *bar-metzra* cannot take the half that the wife bought, the husband, who has rights in her half, thereby now also becomes a *bar-metzra* to the other half that he bought (*Gra* 175:112; *Be'er Heitev* 175:77).

Nonetheless, some suggest that if the property was not bought by the wife as an investment, but for the family to live in, this is considered primarily a purchase for the husband, so that the *bar-metzra* can take the property from the woman, and hence from the man, as well (*Responsa Kinyan Torah* 5:146).



gave the loan or the *pikadon*. Additionally, since a thief violated a prohibition, we place the full onus on him as a penalty for his wrongdoing (see *Shach* *ibid.* 5 and *Ketzos Hachoshen* *ibid.* 2).

In the third type of case, in which the defendant is certain that he owes money to a specific person, but is uncertain about the amount, in the scenario of a loan, there is a dispute among the *poskim*. Some rule that he repays whatever amount he is certain he owes, and by doing so he fulfills his obligation even *latzeis yedei Shamayim*. Others rule that since he is certain that he took the loan, he does not fulfill his obligation vis-à-vis *din Shamayim* until he comes to an agreement with the lender regarding proper compensation (*ibid.* 75:18). The consensus ruling follows the first approach (see *Shach* *ibid.* 67; cf. *Ketzos* 76:1).

There are two approaches to the third type of case, and the outcome will be relevant to our question.

Some (*Gra* 75:60) compare this case, in which he doesn’t remember *how much* he borrowed, to the second type of case in which he is uncertain *from whom* he borrowed. According to this approach, if the case involved theft, just as we ruled that when the thief doesn’t know *from whom* he stole all agree that he is required to compensate each possible victim *latzeis yedei Shamayim*, the same would apply if he isn’t sure *how much* he stole. Therefore, he would be required to come to an agreement with the victim regarding compensation (*Pischei Choshen, Halvaah*, ch. 2, fn 78; see *Aruch Hashulchan* 365:6).

Others disagree with this comparison, and maintain that in the third type of case, in which he doesn’t remember *how much* he borrowed, the amount in doubt is indeed comparable to the first type of case, and the reason some *poskim* nevertheless maintain that there is more of a requirement *latzeis yedei Shamayim* because in this case there certainly was a loan (*Chazon Ish, C.M.* 7:3). According to this approach, there would be the same dispute in a case in which there was definitely an act of theft, but the thief is uncertain of the value of the items he stole, with the two sides differing on whether there is there a requirement *latzeis yedei Shamayim*.

We do find some *poskim* who rule that if a thief wants to fulfill *yedei Shamayim*, he should pay the victim as much as he thinks the objects could possibly have been worth. They compare this to the case (*Yoreh De’ah* 258:3) of a person who vowed to give a certain amount to charity, and he doesn’t remember how much, in which case he must give the most he could possibly have pledged (*Shu”T Chavos Yair* 199, cited in *Pischei Teshuvah* 301:6; *Shu”T Igros Moshe, C.M.* 1:88).

It is possible that this is only true in the case of a vow; however, because we must rule stringently since not fulfilling his pledge involves a prohibition (see *Yoreh De’ah* 259:5 and *Shu”T Chasam Sofer, Yoreh De’ah* 240), but it would not apply to monetary disputes.

Practically speaking, it is certainly best for the thief to come to an agreement with the victim regarding fair compensation in order to fulfill all the opinions of the *poskim*.

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life

LESSONS

EXACTLY AS TOLD

Adapted from Touched by a Story by Rabbi Spero, with the permission of the copyright holders, Artscroll/Mesorah Publications, Ltd. (Artscroll)

Annette had not received a Jewish education in France, but had a sincere desire to live a *frum* life. Unfortunately, at age 38, she had not found her match. While visiting Netivot, she was advised to go to Rav Yissachar Meir for a *bracha*. One of the girls in the Meir home spoke French and relayed Annette's message to the *rosh yeshiva*. Though unable to speak to Annette directly, the *rosh yeshiva* sent his blessing and advised her to say Tehillim *perakim* 8, 13, 22, and 50 every day for 30 days. "Im yirtzeh Hashem," he said, "you will soon be *zochah* to a *yeshuah*."

Thirty days later, Annette knocked on the door again—she was a *kallah*! She had followed instructions and had met her *chassan*. The *rosh yeshiva* came out of his room to convey best wishes for *mazel* and *bracha*. The family made a *l'chaim*. As Annette was about to leave, the girl who translated for her asked quietly, "Do you read Hebrew?"

When Annette replied no, the girl asked, "So how did you say the Tehillim? Did you say it in French?"

In innocence, Annette said, "I did exactly as I was told. Every single day, I sat down and directed my words to my Creator: 'Almighty in Heaven: Chapter 8, Chapter 13, Chapter 22, and Chapter 50.' Then I cried and pleaded, 'Hashem, please help me build a Jewish home; I really want a husband and children.'"

Incredibly, Annette had not recited the words of the *perakim* at all, only the titles. And Hashem answered her prayers.

All Hashem wants is for us to cry out. He will fill in the blanks.



gem

OF THE WEEK

KORBAN TAMID (PART II)

By Rabbi Moshe Pogrow

Based on the commentary of Rabbi Shmshon Raphael Hirsch z"l on Chumash, with permission from the publisher.

The *korban tamid* was not merely an offering to appease a pagan god. In the Torah, the mitzvah appears in both singular and plural forms. The singular form of *taaseh*, as in *es hakeves echad taaseh baboker*, conceives of the nation in its unified form; hence, the *tamid* can only be brought by a *kohen*, a representative of the nation. But the plural form of *tishmeru*, as in *tishmeru lehakriv li b'moado*, obligates all the members of the nation to constantly watch over this national offering.

So the *tamid* offering in Yerushalayim must be the offering of the entire nation. The act itself is not enough—rather, people throughout the country must direct their minds to it. As our Sages say, how can a *korban* be brought on behalf of someone who is not present, at least in spirit (Taanis 6a)?

The early prophets therefore divided the nation into 24 *mishmaros*, corresponding to the 24 *mishmeros kehuna*. Each week, a different *mishmeres kehuna* had a turn to serve in the Beis Hamikdash. Similarly, each

continued on reverse side

powerful
PRAYER

TEKA B'SHOFAR:
GATHERING THE DIVIDED



With this *bracha*, the tenth one, we have reached the center of the *tefillah*. The *brachos* preceding it spoke of the needs of the individual, whereas those following it deal with the needs of the nation. This *bracha*, in which we pray for an ingathering of the dispersed and divided Jewry, forms the transition between them. It gathers the divergent individual rays to send them forth in united strength and enhanced brilliancy. It also represents the transition from the spiritual and material gifts bestowed on the individual to their incorporation and development of these benefits in the lift of the nation as a whole.

Adapted from Rav Schwab on Prayer

סוף זמן קריאת שמע

please note the earleir sof zman krias shma
due to DST- EST time change

RUSSIA, BEFORE AND AFTER II

by Rabbi David Sapirman, Dean, Ani Maamin Foundation

The *kehillos* of Russia were deeply involved in *chesed* that touched every aspect of their lives. Each town hosted an institution known as *Linas Hatzedek*, a hostel (also known as a *hekdesh*) maintained by the community where wayfarers could spend the night. Due to the widespread poverty, there were many homeless people who wandered from town to town. They, too, could find hospitality there. Volunteers made the beds, and everyone was served breakfast.

There were other charitable funds: the *Malbish Arumim* society to supply clothes for the poor, *hachnasas kallah* groups to marry off poor brides and grooms, and *bikur cholim* committees to visit the sick and supply other needs for the patients. Children were called “young roses,” so they belonged to *Pirchei Shoshanim*, and would save up coins to buy *sefarim* for the *beis midrash*. When they had enough to for a significant purchase, there would be a parade and a ceremony for the entire town.

Before the *Haskalah*, the lives of Russian Jewry revolved around Torah, which they upheld with tremendous pride and spirit.

The Czarist government had its own agenda for the Jewish people who lived in its massive territory. Its devotion to Russian Orthodox Christianity led them to pressure all the Jews in Russia to convert to their faith. The Jews, however, were *maaminim bnei maaminim*, exceptionally loyal to the faith of their ancestors. At the time, Jews were considered a separate people living amongst the Russian citizens. They had their own institutions for *chinuch* and *tzedakah*, their own courts and *shuls* functioning under their own steam, without any intervention by the Czarist government. Very seldom was any Jew convinced to lower himself by converting to Christianity.

This stubborn refusal was a thorn in the side of the Czar. As much as he longed for the day that all the Jews would join his religion, he recognized that there was no hope for this as long as they remained faithful to their own beliefs. The study of Torah and the Talmud, the breath of their lives and the soul of the people, stood in his way.

To be continued...

mishmar of the people had members living in Yerushalayim. During their week, they would come to the *Beis Hamikdash* for the *korban tamid*. At the same time, the other members of the *mishmar* would gather in their cities and, through *krias haTorah* and *taanis*, would attend the *tamid* in spirit. This heightened the nation's awareness of the *tamid*.

Thus, a twofold conviction was fostered in the people's hearts. First, every Jew recognized that the spiritual center of his existence, thought and deeds was in the *Beis Hamikdash*, the center point of the nation, and that the Torah spread forth to the people from there. Second, every Jew vowed every day, through the *korban tamid*, to strive upward to G-d through faithfulness to the Torah. Even those living in far-flung corners of Israel made this vow.

Thousands of years have passed since the institution of those *mishmaros*, and today the whole nation, scattered all over the world, is one *maamad*. From east to west, north and south, at the time when the *tamid* would have been offered in Yerushalayim, every loyal Jew turns to face Yerushalayim and express that vow. We pledge loyalty to the Torah, and we connect ourselves with G-d and with our brothers all over the world. It is the spiritual fulfillment of “*es korboni lachmi l'ishai reiaich nichochi tishmeru lehakriv li b'moado.*”



wander WORLD

A KOALA IS BORN



What does the beginning of a koala's life look like?

The female koala usually gives birth to one baby koala per year. Some mother koalas only have a baby every two or three years, depending on factors such as the age of the mother koala and the quality of the habitat. A newborn koala, called a joey, begins life in a very unusual manner. When it is born, it is less than one inch long and resembles a pink jellybean. It is hairless, blind, and has undeveloped ears, and really does not look like a koala at all. Surprisingly, one thing the joey can do immediately is climb. Soon after the joey is born, it instinctively uses its strong forelimbs and hands to crawl unaided into its mother's pouch.

Adapted from *Exploring the Wild World of Animals & Birds* (Israel Bookshop Publications)

JULY-AUGUST 2021

אב תשפ"א

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
8 אב ראש חודש אלול						10 אב מות-רוסטני ראש חודש אב *
6:20am/5:54am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:49am/9:09am ק"ש מ'אז"ר א' 5:38pm/7:14am ער'ש/ט'רית	6:38am/6:11am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:59am/9:18am ק"ש מ'אז"ר א' 5:17pm/7:35am ער'ש/ט'רית	6:38am/6:11am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:59am/9:18am ק"ש מ'אז"ר א' 5:19pm/7:34am ער'ש/ט'רית	6:38am/6:11am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:59am/9:18am ק"ש מ'אז"ר א' 5:18pm/7:34am ער'ש/ט'רית	6:37am/6:10am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:58am/9:17am ק"ש מ'אז"ר א' 5:19pm/7:33am ער'ש/ט'רית	6:37am/6:10am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:59am/9:17am ק"ש מ'אז"ר א' 5:20pm/7:33am ער'ש/ט'רית	6:39am/6:12am ער'ש/ט'רית ק"ש מ'אז"ר א' 10:00am/9:18am ק"ש מ'אז"ר א' 5:19pm/7:35am ער'ש/ט'רית
11 ב' אב	12 ג' אב	13 ד' אב	14 ה' אב	15 ו' אב	16 ז' אב	17 ח' אב דברום ערב ט' באב
18 ט' אב תשעה באב * Fast ends : 6:05 pm If fasting difficult, fast ends at 5:57 PM	19 י' אב	20 י"א אב	21 י"ב אב	22 י"ג אב	23 י"ד אב	24 ט"ו אב ואתמן * Fast begins: 5:20pm * Fast ends: 6:21 pm *
6:36am/6:09am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:58am/9:17am ק"ש מ'אז"ר א' 5:21pm/7:32am ער'ש/ט'רית	6:35am/6:09am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:58am/9:17am ק"ש מ'אז"ר א' 5:22pm/7:31am ער'ש/ט'רית	6:35am/6:08am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:58am/9:17am ק"ש מ'אז"ר א' 5:23pm/7:30am ער'ש/ט'רית	6:34am/6:08am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:57am/9:16am ק"ש מ'אז"ר א' 5:23pm/7:30am ער'ש/ט'רית	6:34am/6:07am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:57am/9:16am ק"ש מ'אז"ר א' 5:24pm/7:29am ער'ש/ט'רית	6:33am/6:06am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:57am/9:16am ק"ש מ'אז"ר א' 5:25pm/7:28am ער'ש/ט'רית	6:33am/6:06am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:56am/9:16am ק"ש מ'אז"ר א' 5:26pm/7:28am ער'ש/ט'רית
25 ט"ז אב	26 י"ז אב	27 י"ח אב	28 י"ט אב	29 כ' אב	30 כ"א אב	31 כ"ב אב עקב
6:32am/6:05am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:56am/9:15am ק"ש מ'אז"ר א' 5:26pm/7:27am ער'ש/ט'רית	6:31am/6:05am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:56am/9:15am ק"ש מ'אז"ר א' 5:27pm/7:26am ער'ש/ט'רית	6:31am/6:04am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:55am/9:15am ק"ש מ'אז"ר א' 5:28pm/7:25am ער'ש/ט'רית	6:30am/6:03am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:55am/9:14am ק"ש מ'אז"ר א' 5:29pm/7:25am ער'ש/ט'רית	6:29am/6:02am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:54am/9:14am ק"ש מ'אז"ר א' 5:30pm/7:24am ער'ש/ט'רית	6:28am/6:02am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:54am/9:13am ק"ש מ'אז"ר א' 5:30pm/7:23am ער'ש/ט'רית	6:28am/6:01am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:54am/9:13am ק"ש מ'אז"ר א' 5:31pm/7:22am ער'ש/ט'רית
1 Aug כ"ג אב	2 כ"ד אב	3 כ"ה אב	4 כ"ו אב	5 כ"ז אב	6 כ"ח אב	7 כ"ט אב ראה
6:27am/6:00am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:53am/9:12am ק"ש מ'אז"ר א' 5:32pm/7:21am ער'ש/ט'רית	6:26am/6:59am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:53am/9:12am ק"ש מ'אז"ר א' 5:33pm/7:20am ער'ש/ט'רית	6:25am/6:59am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:52am/9:12am ק"ש מ'אז"ר א' 5:34pm/7:19am ער'ש/ט'רית	6:24am/6:58am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:51am/9:11am ק"ש מ'אז"ר א' 5:35pm/7:18am ער'ש/ט'רית	6:23am/6:57am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:51am/9:11am ק"ש מ'אז"ר א' 5:35pm/7:17am ער'ש/ט'רית	6:22am/6:55am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:50am/9:10am ק"ש מ'אז"ר א' 5:36pm/7:16am ער'ש/ט'רית	6:21am/6:55am ער'ש/ט'רית ק"ש מ'אז"ר א' 9:50am/9:10am ק"ש מ'אז"ר א' 5:37pm/7:15am ער'ש/ט'רית

Times on this page are Daylight Savings Time and for Melbourne only. It is recommended that one wait an additional 12 minutes before doing melocha (Shias Rabbeinu Tam) on Motzei Shabbos and Yom Tov.

Molad for Av: Yerechaharim time:
 Friday, July 9, 2021 9:59 PM + 9 Chalakim
 Sof Zman Kiddush (Leornoi [Melbourne time]):
 Motzei Shabbos, July 24, 11:21 PM



Heichal HaTorah
Melbourne



winter
**AVOS
Ubonim**

*weekly
nosh raffle and fantastic prizes*

THIS WEEK

Mariv 6:17pm

Havdolo followed by Avos 6:35pm

Talk by Rabbi Aron Breuer 7:25pm

Raffle & ice cream 7:30pm

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