



THE HAKHEL COMMUNITY AWARENESS BULLETIN

SPECIAL EDITION

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HALACHOS WITH RELEVANCE TO THE SUMMER MONTHS-PART ONE

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With the summer months upon us, Hakhel is distributing the following questions and answers relating to issues which come up during the summer, especially for those traveling to and from bungalow colonies in the "Mountains", as so many of our fellow Jews frequently do during this time of year.

BRACHOS

- 1. Many times my children start eating in the bungalow and finish outside. Do I have to insist that they come back inside to bench or make a brocha achrona?**

Outside of a small private area adjacent to the bungalow, where the family might sometimes eat a picnic lunch, the outdoors are considered shinui makom. Some of the halachos regarding this area are

- 1) In the case of mezonos, you may continue eating outside and make a brocha achrona out there.
- 2) In other cases eating outside will require a new brocha rishona.
- 3) You may say a brocha achrona outside in any case and it will serve for both the food you ate inside and the food eaten outside, even though the original brocha rishona on the food eaten inside was not made there.

- 2. I daven every morning outside my bungalow and realized that the garbage cans are within 4 feet from where I sit. Is this a problem and what should I do?**

If a foul odor is present, you must go daled amos (seven feet) away from where the odor ends in order to daven, bench or learn Torah. If no odor is present, you may do these activities right next to the garbage cans.

TEFILLAH

- 3. On Monday morning I want to leave early from the mountains to the city. Do I have to daven in the mountains or may I wait until I get to the City? Would it make a difference what time in the morning I leave? What if there is no minyan in my bungalow?**

It is always preferable to daven early with a minyan prior to traveling. If such is not possible, you should say birchas hashachar and then travel, if you know that you will find a minyan within 72 minutes of departing (or, bishaas ha'dchak, up to 90 minutes). If you will be traveling for more than that amount of time before davening, it is better to daven alone and then travel. If you start out before alos hashachar, you may travel first and then daven.

- 4. Can one l'chatchila daven in the Sloatsburg "Mincha area"?**

By all means, unless you are absolutely **certain** of getting a minyan later **in time**.

- 5. If nobody prepared the laining for Shabbos morning, what is the best way to lain?**

Someone should stand to the left of the reader and whisper the correct laining to him, and he will then lain loudly. The reader must make certain to read each word from within the Sefer Torah. **Next time**, make sure to have someone prepare.

TEFILAS HADERECH

- 6. At what point do we recite Tefilas Haderech when traveling to the bungalow? e.g., After crossing the George Washington Bridge, while on the Palisade Parkway, or on the New York Thruway? At what point do we recite it on the way back to the City?**

When traveling to the Mountains, either **on** the Bridge or when you pass Exit 2 of the Palisades. On the way back to the City, the moment you enter the Quickway (Route 17).

- 7. If one travels between points in the mountains, do we have to recite Tefilas Haderech? e.g., from Liberty to Woodbourne or from Liberty to Middletown, etc.?**

If there will be at least three (3) miles of travel outside of a village area, you should say Tefilas Haderech. Thus, from Liberty to Woodbourne, no Tefilas Haderech is recited, but from Liberty to Middletown, you should say it. There are different opinions, but they create no more than a sofek and Rav Yakov Kamenetsky, Z'TL, said to say it (with Hashem's name) in the case of a sofek (and specifically in the above situation), because Tefilas Haderech is a Tefilah and not a Brocha and therefore, does not follow the rule of sofek brocha lehakel.

- 8. Can one person recite Tefilas Haderech and be motzei everyone else in the car?**

L'chatchila, each individual should try to say it on his or her own, but if it is difficult or impractical (i.e., in the case of a busload of children), then one can be motzei others.

TZNIUS-POOL-SWIMMING

9. I have a small bungalow without much room in it. Is there a problem for me to change my child's diaper in front of the seforim shank?

The seforim should be covered. Any type of light covering will do.

10. Is there a problem for my children to sleep in the kitchen in front of the seforim shank? What about adults sleeping there?

Both adults and children may sleep in a room with uncovered seforim. You should cover seforim in the case where they will be exposed to tzoah, erva and as set forth in Hilchos Tznius.

11. Until what age is a woman/man permitted to take her young son/daughter to the pool?

The age of five is a good cut-off point for taking children of the opposite gender to the pool. In the case of a more mature, or maturely-formed child, a younger age should be set as the limit.

12. Does a married woman have to cover her hair at the pool, both in and out of the water?

I have always understood that covered hair is the acceptable norm for married women at pools and is definitely the correct and proper thing to do. There are deviations from the gidrei tznius at the swimming pool, as is understood, but hair covering is **not** one of them.

13. Does a married woman have to cover her hair at the pool in order to recite a brocha?

The previous item covers this question. L'daati, even those who are lax with regard to the aforesaid matter should not be meikil when making a brocha.

14. Is one permitted to recite a brocha at the pool even though the other woman are not properly dressed?

In such a situation, one should turn aside and position herself so that her field of vision will encompass only properly-attired individuals.

15. Is one permitted to read a chumash or a haskafa sefer at the pool?

One can definitely read a sefer at the pool. Men should (at the very least) cover their heads while doing so. Women should put on a robe. For reading Jewish books (including haskafa-oriented novels), less is required.

16. Is a woman permitted to sing in the bungalow if someone who cannot see her would still be able to hear her outside?

A woman may sing in her bungalow at the normal range of volume and male passers-by should keep their distance. Where this is not practical, she should lower her voice or refrain from singing until they leave the area.

EREV SHABBOS

17. On Friday when is the latest that one may leave the City for the mountains, on account of the inevitable heavy traffic?

One who leaves the City for the Mountains with less than four (4) hours to spare should take along Shabbos supplies, such as food, wine, tallis, appropriate clothing, and be prepared to stop at a motel when conditions warrant it.

EARLY SHABBOS-HADLAKOS NEROS

18. If a family takes on Shabbos early, when does a woman have to light her candles?

Rav Moshe Feinstein, Z'TL, writes (*Igros Moshe*, Orach Chayim, 3:38) that if, as in most cases, the husband makes an early Shabbos because of convenience, not because he wants to add to the kedusha of Shabbos, then the woman is not bound by the kahal's or the husband's Kabbolas Shabbos and may light the candles later or even at the time the husband comes home. When an entire community inaugurates the Shabbos early, such as in a bungalow colony, regardless of their rationale, no one in the community is exempt from the kahal's kabbola. If there are a few minyanim and people alternate from one to the other as the need arises, then there is no tzibbur and no kabbolas hatzibbur. If there is indeed one monolithic community, but a few stragglers continue to ride around in their cars while everyone else is greeting the Shabbos, these people are being mechalel Shabbos and should be admonished. If, as the question suggests, the particular family has decided to honor the Shabbos by adding to its kedusha, then all agree that every family member is bound by one kabbolas Shabbos.

19. During the summer, Plag Hamincha on some Shabbasim is after 7:00PM and the Mincha minyan is at 7:00PM. What is the proper time for women to light?

When Plag Hamincha is at 7:00PM, Mincha should be davened before then and Maariv afterwards. There is an (important) opinion which allows for both Mincha and Maariv to be davened after Plag Hamincha on Friday, but the Mishne Berurah frowns upon it and thus, it should be avoided. If no one in shul knows how to calculate the time of Plag Hamincha and no chart is available for guidance, expert help should be sought.

Licht bentchen must be done after Plag Hamincha. In case candles were lit before then, the brocha is considered levatola and candles must be lit again with a brocha. Consult with a Rav for guidance in such situations, if possible.

20. If my husband goes to the early minyan can I still do melacha? If so, until when?

See number 18 above. Even where a woman may do melacha after her husband was mekabel Shabbos, she may not do melacha for her husband. Please note that a wife is never bound by her husband's personal Kabbolas Shabbos, only by the kahal's kabbola where both husband and wife

belong to the same kehal or by the family's kabbola as explained above.

21. If my husband returned home from shul after attending an early Kabbolas Shabbos minyan, can I still light the candles since it is still not sh'kiah?

It can be argued that licht bentchen is a melacha done for the husband to insure Shalom Bayis and thus should be prohibited as above. You can rely on the lenient opinion but you should strenuously avoid lighting candles after the people come home from shul. This is an affront to kedushas Shabbos and surely not conducive to Shalom Bayis as it belittles your husband. Will the malochim given their brocha when they accompany your husband home from shul and find chol there instead of Shabbos? Take your guess. Never, ever allow for that sort of occurrence.

22. If we make early Shabbos, am I permitted to finish the meal before nightfall or do I have to finish it after nightfall? Do I have to eat a kezayis after nightfall?

You should preferably eat at least a kezayis of challah after tzas hacoachavim and do not rely on leniencies, as explained in the Mishne Berurah. There is something else to consider when addressing this question. If one began his early Shabbos davening at 7PM as mentioned earlier, he should be making Kiddush around 8PM. What will be taking place at his Shabbosdike tisch? Torah? Zemiros? A joyous, sumptuous family meal in an atmosphere of relaxed happiness and Shabbos holiness? The very question suggests a desire to rush, that the Shabbos seudah is being treated as an interference which must be over and done with as quickly as possible, R'L. In that case, a kezayis after tzas hacoachavim will not do the trick (unless we are speaking of merely ensuring that challah is eaten at the end of a properly-conducted meal). Think about it.

23. How many candles should my wife light if she normally lights seven candles in the City?

Is there a difference if my kitchen is small or if I rent a bungalow?

If there is room for setting up the full measure of lights, it should be attempted. On the other hand, many lights in cramped quarters with a bunch of small children K'EH running around is both impractical and downright dangerous R'L. Safety is also kavod Shabbos. Be careful.