



עד מאה ועשרים בהלכה

UNTIL 120 IN HALACHAH



SAMPLE QUESTIONS IN HALACHAH
AND GENERAL JEWISH KNOWLEDGE
FOR STUDY AND REVIEW



in 120 sections

and with links to online resources

to support Gerut Studies and exam preparation
for those converting to Judaism

WITH A LETTER OF SUPPORT FROM
THE SEPHARDI BETH DIN, LONDON



זכרון אריה

עד מאה ועשרים בהלכה

UNTIL 120 IN HALACHAH



~ In Memory of my Dear Parents ~

ע"ה Ivor and Jacqueline Richards

ע"ה Yitzchak Ben Nachman Halevi and ע"ה Yenta Bat Yisrael

לעילוי נשמות אבי מורי יצחק בן נחמן הלוי ע"ה ואמי מורתי יענטע בת ישראל ע"ה

A truly selfless couple, completely devoted to their family, friends and community;



ע"ה In Memory of my Dear Brother, Jonathan

ע"ה Eliyah Ben Yitzchak Halevi

לעילוי נשמת אחי אליה בן יצחק הלוי ע"ה

A person of integrity and kindness, who left us too soon;



In Memory of my Dear Friend and Chavruta,

ע"ה Dr. Leon Lewis

ע"ה Aryeh Ben Eliyahu

לעילוי נשמת אריה בן אליהו ע"ה

for whom this is named

זכרון אריה

Leon was a deeply intelligent yet
sweet, self-effacing family man,

who personified "ללמוד וללמד..."

"to learn and to teach..."



תשרי תשפ"ו ~ 5786 Tishri



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זכרון אריה

עד מאה ועשרים בהלכה
UNTIL 120 IN HALACHAH

HASKAMAH ~ הסכמה

APPROBATION



the
S&PHARDI
community ק"ק שערי השמים

בית דין דק"ק ספרדים לונדון והמדינה
Sephardi Beth Din



Haskamah

With thanks to the Almighty, we are pleased to offer our warm approbation for the outstanding work *Until 120 in Halachah*, authored by Rabbi Jeremy Richards. This remarkable volume is unique in both its content and its educational approach. It presents a broad spectrum of practical Halachic topics in a question-based format, guiding the reader toward deeper understanding through independent learning and discovery.

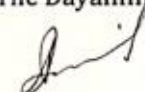
The book does far more than transmit information. It cultivates the ability to think, to analyse, and to engage actively with Halachah. Each section encourages the student to explore the topics through the links provided, promoting the habits of study that are essential for anyone entering a life of Torah and mitzvot. In this way, the work supports genuine spiritual growth and helps the student build a foundation in Jewish law that is both knowledgeable and personally meaningful.

We also recognise the dedicated role of Rabbi Richards within our community. Over many years he has served as a tutor for candidates in the Sephardi Beth Din conversion programme, guiding them with care, wisdom, and patience. His ability to present complex material with clarity, together with his warm and encouraging manner, has inspired countless students. Many have testified that his support has been a key factor in their progress toward joining Am Yisrael.

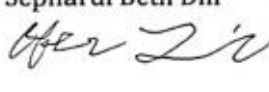
Rabbi Richards brings not only knowledge but also a rare combination of kindness, sensitivity, and educational skill. He understands the unique challenges faced by those pursuing Gerut and accompanies them with respect and compassion. Through his teaching and through this book, he has strengthened many individuals and has contributed greatly to the success of our programme.

We commend this work wholeheartedly. It will surely benefit all who seek to grow in Torah and Halachah, and it stands as a testament to Rabbi Richards' dedication to the Jewish people. May he continue to be blessed with strength and success in his important work.

With blessing,
The Dayanim of the Sephardi Beth Din



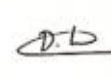
DATAN ABRAHAM
DAVID



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LIVNAT



DATAN ABRAHAM
DABOUN



DATAN DANIEL
KADA

The S&P Sephardi Community

2 Ashworth Road, London, W9 1JY
Tel: 020 7289 2573
info@sephardi.org.uk
www.sephardi.org.uk

The home of the Sephardi community since 1656

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הקדמה ~ HAKDAMAH

INTRODUCTION



Among the important objectives in the journey towards conversion to Judaism, the Gerut student – together with his or her tutor – will be thinking about the following:

- nurturing a deep commitment to transitioning into a fully committed Jewish life;
- building a broad and detailed knowledge and understanding of Halachah;
- developing an appreciation of how to apply Halachah in daily living;
- forming a firm and enduring level of commitment to Halachic Jewish living in the long term, including dedicated personal practice and proactive involvement in the community.

Achieving these objectives is never an easy task. Laying the foundations for achieving all of this will involve a very demanding combination of rigorous academic study, constant dedication to increasing and embedding one's learning in daily practice, and regular, active participation in Jewish communal life.

Regular attendance at synagogue and shiurim, and perhaps also in the community's broader religious and social events, are vital elements in the potential convert's transition into the Jewish world and into a life of Torah and Mitzvot. The particular Beth Din following this student's progress will be eager to see these signs of his or her commitment to the process and, ultimately, to being a fully committed and observant Jew.

But this very special and unique transformative endeavour must be underpinned and driven by factors that transcend even the conversion candidate's efforts in Torah study and mitzvah observance, important and necessary though those elements are. A commitment to a life of Torah and Mitzvot must not only be founded on knowledge, skills and practice but also rooted in *Emunah* and *Bitachon* (Faith and Trust in G-d), *Yir'at Shamayim* (Fear of Heaven – i.e. of G-d), *Ahavat Hashem* (Love of G-d), *Ahavat Yisrael* (Love of Jews and of the Jewish People), and a general deep sense of spiritual and historical connection to *Mesorah* (Jewish Tradition) and 'Yiddishkeit' (untranslatable!) in general. (*For obvious reasons, acquiring a sense of historical connection to Mesorah, in this context, comes with interesting challenges.*) To this end, potentially dry study must be infused and enriched with notes of spiritual connection, supplemented and reinforced with occasional inspirational diversions, and harnessed as a means to deep and lasting inner personal spiritual growth.

For a number of years I have been enormously privileged to tutor Gerut students – in the conversion programme of the Sephardi Beth Din, London UK - who have exemplified the kind of commitment and dedication I describe above. Indeed, I stand in

awe of their colossal achievements, especially in view of the inevitable challenges they face along the long road they must travel.

And the role of the tutor in escorting, guiding and supporting the student on this arduous journey is complex, multifaceted and often quite different from one student to another. But I have found the rewards to be priceless. For I have gained far more than I have given, they have consistently inspired me far more than I them, I have learnt so much more than I have taught, and my family will confirm for you how much I have grown through meeting and learning Torah with these amazing people who, in their love for Judaism and their yearning and their thirst to be a part of it, are true spiritual descendants of Rut herself.

I offer this resource to Gerut students of today and tomorrow, with a small, humble but heartfelt tefillah that it might be of some help in moving them closer to the day they dream of, when, with great joy, they will finally step under the wings of the Shechinah and become 'card-carrying' members of the Jewish nation.

J.R. ~ חיים

תשרי תשפ"ו September 2025

Tishri 5786



PETACH DAVAR ~ פתח דבר

PREFACE



Legend tells of a curious person who respectfully asked an esteemed rabbi, “Tell me, Rabbi, why do rabbis always answer a question with a question?” To which the rabbi answered, “Why not?”

Questions are central to any serious learning endeavour, and in Judaism they are the heart and soul of Torah study. Bible commentary always begins with a question, either explicit or implicit, and all of Talmudic discourse is built upon a relentless stream of questions and further questions. And it is well known that the Pesach Seder – probably the ultimate annual family learning experience - begins with ‘The Four Questions.’ Halachah is no stranger to questions either, and not least because the vast Halachic system is built upon Talmudic law and debate. So why all the questions? Simply as a method for establishing clarity of understanding.

Gerut students are required to achieve clarity in their knowledge and understanding of Halachah across a very wide spectrum of topics and within a remarkably short time. And whether or not a student has achieved that clarity in any particular topic will be confirmed or otherwise in the way he or she tackles questions from his or her tutor, or from the Dayanim of the Beth Din, or perhaps from a study partner. It surely makes sense, therefore, that we build a questioning mechanism into the student’s learning process, hence the Q & A format in the following pages.

This resource is not a sefer, a Torah book in the usual sense. Rather, it is a tool, a manual, a guide for study and review. That being so, I did not feel bound to present the material in a strictly ordered fashion. As we have said, the Gerut student has to learn and begin practising a very large body of Jewish Law in a relatively short time, which somewhat precludes the traditional study format of working methodically through detailed sefarim over long periods. So in that vein I allowed this resource to grow in something of an organic fashion, such that the student will find unrelated topics juxtaposed one to the other. On the one hand, the student may find this an interesting and stimulating format, and helpful in enabling him or her to learn lots of different topics in a short time. Others may find this strange and frustrating, and they are welcome to use the contents pages to structure their study and review in a more orderly way. Even the 39 Melachot of Shabbat – most of which feature here – are not all presented together or in their correct order. However, to facilitate study of these in their standard sequence I have included a number next to the relevant category headings which indicates the correct place of each Melachah in the list of 39.

All the questions are followed by links to pages on the Internet, where the student can research the topic and find the answers to the questions, or construct answers based on

that study. This book is therefore far larger than it seems, since the numerous articles it references run to a total of many hundreds of pages. In as much as this resource relies heavily on web-based material, it is not really intended that it be printed but rather used in digital fashion so that links can easily be utilised and online pages accessed. The student is of course free to print the book in whole or in part, and perhaps to scribble notes on it at will. This study book is free and no commercial benefit is being sought. The student is encouraged to further explore the many wonderful online resources linked to from here, thereby further expanding and deepening his or her knowledge. And of course, do always take great care when using the Internet, whose dangers are at least as plentiful as its many benefits.

Do not expect this resource to be a ‘one stop shop’ for everything the Gerut student needs to know. Many important areas of Halachah are indeed included here, but this is not a substitute for a thorough and methodical study of all the topics typically found in a Beth Din’s full Gerut curriculum.

Rather, the questions and the supporting online articles provide opportunities for the student to explore the topics that *are* included here a little more deeply. In addition, many of the articles present not only a neutral, generic outline of Halachah as will be found in a standard text, but they also often place the halachot in the modern day context, addressing contemporary conditions that may bear upon one’s daily practice of Torah and Mitzvot. There are discussions on very modern issues, including hydroponic vegetables and lab-grown meat. And the wide range of Torah works and their great authors cited throughout those discussions also constitute a very valuable introduction to the vast body of Halachic literature and its Sages.



Finally, some thanks. First, I am deeply grateful to the Almight-y Who, many years ago, guided me to seek out a life of Torah and Mitzvot. Since then, I have been blessed and privileged to study under some Torah giants and to teach Torah to countless Jewish children across a span of over 30 years.

My deepest and enduring gratitude goes to my wonderful wife, Adrienne תח' – a true אשת חיל in every sense – and our beautiful children, for their devoted support in everything I do. My wife and children are my constant inspiration.

But above all, my profound הכרת הטוב again to ה' יתברך for all His boundless daily blessings and miracles.

J.R. ~ היים

תשרי תשפ"ו September 2025

Tishri 5786



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זכרון אריה



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Please note: in respect of the topics below that relate to Halachah, the sample questions and links to resources have been compiled for the purpose of building a general knowledge and understanding of Jewish Law and its application. Specific personal queries in matters of Halachah must always be taken to one's qualified rabbinic authority.

*

1. [Washing Hands](#) < back up >

1. What are the reasons for washing hands upon arising in the morning?

(Sephardic Kitzur Shulchan Aruch, Rabbi Reuven Amar p.23)

What is the procedure for Netilat Yadayim upon waking up in the morning?

https://halachipedia.com/index.php?title=Netilat_Yadayim_upon_Waking_Up#When_Should_One_Wash_One's_Hands?

Regarding one who awakens in the morning and needs to use the restroom, should one first wash one's hands, recite the blessing of 'Al Netilat Yadayim' and only then use the restroom or should one postpone washing one's hands until after using the facilities? <https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2120>

May one get dressed in the morning before washing one's hands?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2119>

What is the halachah regarding washing one's hands after touching parts of the body that are usually covered? Do these laws apply in the same way after touching a baby? <https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=5373>

What is the halachah in respect of washing hands after touching one's feet, shoes and socks? Does it make a difference if the shoes or socks are new and have not yet been worn? <https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2297>

2. **Categories of Berachot** [< back up >](#)

2. **What are the different categories of berachot?**

(Sephardic Kitzur Shulchan Aruch, Rabbi Reuven Amar p.26)

<https://etzion.org.il/en/halakha/orach-chaim/prayer-and-blessings/introduction-berachot>

3. **Praying in a Minyan** [< back up >](#)

3. **What is the significance of praying in a minyan (10 men over 13 yrs.) Which parts of tefillah may only be said in a minyan?**

https://www.chabad.org/library/article_cdo/aid/1176648/jewish/Minyan-The-Prayer-Quorum.htm

4. **The Five Grains** [< back up >](#)

4. **Before bread made from which five grains do we say “Hamotzi lechem min ha’Aretz”?**

<https://outorah.org/p/31975/>

5. **Three or More Men Saying Birkat Hamazon** [< back up >](#)

5. **What is it called when three men or more say Birkat Hamazon together?**

The Laws of Zimun

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2807>

Including a Young Child in a Zimun

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2808>

The Laws of Women and Zimun

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2809>

6. **Mei’ein Shalosh** [< back up >](#)

6. **When is ‘Mei’ein Shalosh’ recited?**

<https://outorah.org/p/5222/>

https://halachipedia.com/index.php?title=Bracha_Achat_Mein_Shalosh#AL_HaMichya

<https://aish.com/32-which-bracha-achrona-to-say/>

7. **Shabbat - General** [< back up >](#)

7. **The 39 Melachot and General Shabbat Laws**

Here is a very comprehensive single document compendium covering many aspects of Hilchot Shabbat:

https://www.halachipedia.com/documents/5774/Shabbos_Packet.pdf

A pdf containing explanations of all 39 Melachot is available here:

<https://outorah.org/p/186601/>

Here is the direct link to the pdf from the above page:

https://res.cloudinary.com/ouinternal/image/upload/v1707413597/outorah%20pdf/39Melachos_RabbiAbramowitz_v3.pdf

8. **Shabbat: Bishul – Cooking** [11/39] [<back up >](#)

8. See **question 105** below for key Halachic vocabulary and concepts in relation to Bishul.

9. **Melachot: Bishul - Making Tea on Shabbat** [<back up >](#)

9. **How would you make a cup of tea on Shabbat? What principles in Halachah would you need to consider?**

https://dinonline.org/2021/08/10/coffee-or-tea-on-shabbat/#_ftn1

<https://ph.yhb.org.il/en/01-10-08/>

<https://www.koltorah.org/halachah/making-tea-on-shabbat-by-rabbi-chaim-jachter?format=amp>

10. **Melachot: Bishul - Kalei Habishul** [<back up >](#)

10. **What are ‘Kalei HaBishul’? Can you give examples?**

<https://ph.yhb.org.il/en/01-10-07/>

See here, and scroll down to “2. Which foods are considered Kalei Habishul?”

<https://etzion.org.il/en/halakha/orach-chaim/shabbat/cooking-keli-sheni>

11. **Melachot: Borer** [7/39] [<back up >](#)

11. **Three Conditions**

What are the three conditions for doing Borer on Shabbat in a permissible way?

<https://aish.com/12-borer-part-2-sorting-things-out/>

May one remove rotten lettuce leaves and celery sticks from the good ones?

<https://halachayomit.co.il/en/Default.aspx?HalachaID=2352>

May one peel garlic, shell eggs or remove the skin from chicken on Shabbat?

<https://halachayomit.co.il/en/Default.aspx?HalachaID=2353>

Is it permissible on Shabbat to use a salt shaker that contains grains of rice? May one use a teapot which has a strainer in its spout?

<https://halachayomit.co.il/en/Default.aspx?HalachaID=2354>

12. **Melachot: Boneh and Soter** [34-35/39] [<back up>](#)

12. How would you summarise the Melachot of ‘Boneh’ (Building) and ‘Soter’ (Demolishing)?

<https://ph.yhb.org.il/en/category/01/01-15/>

Have you heard of the principle, ‘Ein Binyan beKeilim’? What does it mean?

<https://www.shemayisrael.com/parsha/ostroff/archives/shabbosVII-22.pdf>

13. **Melachot: Bishul - Irui Kli Rishon and Kli Sheni** [<back up>](#)

13. When would you be concerned about ‘Irui Kli Rishon’ or ‘Irui Kli Sheni’? Can you give an example of where you would include it in your thinking on Shabbat?

<https://etzion.org.il/en/halakha/orach-chaim/shabbat/pouring>

14. **Melachot: Dash - Sechitah Mid’Oraita and Mid’Rabbanan** [5/39] [<back up>](#)

14. When is ‘Sechitah’ (squeezing) with fruit forbidden by the Torah and when is it Rabbinically forbidden? ii) When is Sechitah permitted?

(See Sephardic Kitzur Shulchan Aruch, Rabbi Reuven Amar ch.68 pp.192-194) (see also [qu. 62](#))

(see here, from “III) Squeezing Fruit”)

<https://etzion.org.il/en/halakha/orach-chaim/shabbat/dash-practical-ramifications-melakha-dash>

Is it permissible to squeeze a food which has become saturated with an external liquid that it has absorbed? Is it permitted to squeeze a liquid directly onto a solid food? May one suck the juice from a fruit?

<https://etzion.org.il/en/halakha/orach-chaim/shabbat/dash-squeezing-liquids-absorbed-food>

15. **Melachot: Bishul (Cooking)** [<back up>](#)

15. Minimum Temperature

How do we define the minimum temperature at which Bishul takes place? What is the difference in the way we look at this question in relation to foods and liquids respectively?

<https://www.koltorah.org/halachah/introduction-to-bishul-by-rabbi-chaim-jachter>

<https://aish.com/19-bishul-part-1-the-heat-is-on/>

(In this article, read “(2) When Bishul takes place”)

Cooking After Cooking

When do we say ‘Ein Bishul Achar Bishul’ (that there is no prohibition of cooking something that has already been cooked) and ‘Yesh Bishul Achar Bishul’ (that there is a prohibition of cooking something that has already been cooked)?

<https://ph.yhb.org.il/en/01-10-05/>

How do we understand what the Rema means by a liquid “which has not fully cooled down”? What are the Halachic ramifications of this definition, particularly in relation to reheating liquids on Shabbat? (These and other issues are addressed in the following articles)

<https://www.koltorah.org/halachah/ein-bishul-achar-bishul-by-rabbi-howard-jachter>

Here is a more detailed and comprehensive discussion:

<https://www.etzion.org.il/en/halakha/orach-chaim/shabbat/bishul-achar-bishul>

The following are advanced discussions, on the Bishul topics above, in the form of Hebrew and English sources and notes:

<https://eretzhemdah.org/Data/UploadedFiles/SitePages/7771-sFileRedirEn.pdf>

<https://eretzhemdah.org/Data/UploadedFiles/SitePages/7772-sFileRedirEn.pdf>

16. **Melachot: Lash - Thick and Thin Mixtures** [10/39] [< back up >](#)

16. Regarding the Melachah of 'Lash' (Kneading), how does the Halachah treat differently thick mixtures (Belilah Avah) and thin / loose mixtures (Belilah Rakah)?

<https://aish.com/18-losh-mixing-it-up/>

<https://ph.yhb.org.il/en/01-12-03/>

17. **Melachot: Lash - Ashkenazim and Sephardim** [< back up >](#)

17. What difference is there between Sephardi and Ashkenazi practice in relation to the Melachah of Lash?

<https://etzion.org.il/en/halakha/orach-chaim/shabbat/lash-definition-melakha>

18. **Melachot: Peeling Fruit and Vegetables on Shabbat** [< back up >](#)

18. Is it mutar (permissible) or asur (forbidden) to peel fruits and vegetables on Shabbat? What would the Melacha be?

see: <https://etzion.org.il/en/halakha/orach-chaim/shabbat/borer-peeling-fruits-and-vegetables#>)

Look at 'Summary and Practical Ruling.'

19. **Melachot: Tochen / Refuah** [8/39] [< back up >](#)

19. Why is 'Refuah' (Healing) under the category of 'Tochen' (Grinding)?

<https://www.star-k.org/articles/kashrus-kurrents/kashrus-kurrents-2019/6238/medicine-on-shabbos-questions-and-answers-from-rav-moshe-heinemann-shlita/>

20. **Muktzeh: The Different Categories** [< back up >](#)

20. What are the different categories of Muktzeh?

<https://ph.yhb.org.il/en/category/01/01-23/>

<https://halachipedia.com/index.php?title=Muktzeh>

<https://torah.org/torah-portion/weekly-halacha-5759-vayetze/>

21. **Muktzeh: Basis** <back up>

21. When would you need to think about the issue of 'Basis' (i) before Shabbat, and (ii) during Shabbat?

<https://ph.yhb.org.il/en/01-23-05/>

<https://halachipedia.com/index.php?title=Bosis>
("Bosis" = Ashkenazi pronunciation of "Basis")

<https://torah.org/torah-portion/weekly-halacha-5759-vayetze/>

22. **Kelim: Kashering for Pesach** <back up>

22. What kelim can be kashered for Pesach? What kelim can not be kashered for Pesach? What keilim do not need to be kashered for Pesach?

<https://halachayomit.co.il/en/Default.aspx?HalachaID=1922>

<https://halachayomit.co.il/en/Default.aspx?HalachaID=4703>

<https://halachayomit.co.il/en/Default.aspx?HalachaID=1923>

23. **Chametz: Ways of Removing It** <back up>

23. What are the prohibitions relating to chametz on Pesach? What are the prohibitions of 'Bal Yera'eh' and 'Bal Yimatzei'?

<https://ph.yhb.org.il/en/04-02-01/>

<https://www.etzion.org.il/en/halakha/orach-chaim/holidays/bal-yeraeh-u-val-yimatzei-and-tashbitu>

How does one fulfil the mitzvah of eliminating chametz from his possession? What are the main ways of removing Chametz from our possession on Pesach?

<https://ph.yhb.org.il/en/04-03-0-2/>

What are the reasons for Bedikat Chametz? What is the extent and the manner in which one must do Bedikat Chametz? Does one have to be concerned about the smallest crumbs?

<https://www.etzion.org.il/en/halakha/orach-chaim/holidays/bedikat-and-biur-chametz>

How and why did the institution of Mechirat Chametz, the pre-Pesach sale of chametz to a non-Jew, develop from the way it was done in ancient times into the way we do it today? What is the view of Rav Moshe Feinstein regarding selling actual chametz as opposed to 'Ta'arovet Chametz' - a mixture containing chametz?

<https://www.koltorah.org/halachah/mechirat-chametz-the-source-of-the-deal-by-rabbi-chaim-jachter?rq=Chametz>

What is 'Chametz which Pesach has Passed Over'? When an individual is in one time zone and his chametz is in another, according to which time zone is the chametz sold? (Ignore the times given at the beginning of this article, which were for the year 5779 / 2019)

<https://halachayomit.co.il/en/default.aspx?HalachaID=2479>

If a person who lives in Eretz Yisrael travels to chutz la'aretz for Pesach, or vice versa, should he sell his chametz with a Rav in Eretz Yisrael, or with a Rav in chutz la'aretz?

<https://outorah.org/p/186715/>

24. **Matzah: Which Grains?** [< back up >](#)

24. From which grains can Matzah be made?

<https://yoshon.com/the-5-grains-and-their-products/>

<https://outorah.org/p/31975/>

<https://www.kosher.org.uk/article/pesach-faqs>

<https://www.star-k.org/articles/wp-content/uploads/THE-RISE-OF-OAT-MATZOS-FOR-WEB.pdf>

25. **Pesach Seder: The Four Cups** [< back up >](#)

25. What do the four cups of wine at the Seder represent?

https://www.chabad.org/holidays/passover/pesach_cdo/aid/658520/jewish/What-is-the-significance-of-the-four-cups.htm

26. **Pesach Seder: The Five Mitzvot** [< back up >](#)

26. What are the five Mitzvot of the Seder Night? Which are Min haTorah and which are Mid'Rabbanan?

<https://outorah.org/p/149094/>

27. **Pesach Seder: The Berachot on the Matzah** [< back up >](#)

27. Why do we say two berachot on the Matzah at the Seder Table?

<https://ph.yhb.org.il/en/04-16-26/>

28. **Bet Hamikdash: The Fasts** [< back up >](#)

28. Which fasts commemorate the destruction of the Temples?

<https://www.yeshiva.co/midrash/447>

29. **Berachot: Mushrooms, Rice and Seaweed** [< back up >](#)

29. Which berachah do we say on mushrooms, and why?

<https://outorah.org/p/183442/>

<https://www.kashrut.com/articles/mushroom/>

Which berachah do we say (i) before rice, and (ii) after rice?

https://halachipedia.com/index.php?title=Rice_and_Rice_Products

<https://www.moroccanhalacha.com/rice-what-blessing/>

And on rice paper?

<https://halachayomit.co.il/en/default.aspx?HalachaID=5343>

And on Rice Cakes and Rice Cereal (Rice Crispies)?

<https://halachayomit.co.il/en/Default.aspx?HalachaID=2784&PageIndex=22>

What berachah is said before eating seaweed, why?

<https://oukosh.org/halacha-yomis/what-beracha-should-be-recited-on-seaweed/#:~:text=Seaweed%20is%20an%20algae.,mushrooms%20and%20algae%20is%20shehakol.>

30. **Berachot: Ikar veTafel and Kedimut (1)** <back up>

30. Explain the principle, in Hilchot Berachot, of 'Ikar veTafel.' Can you give three examples of when we would apply this principle?

https://halachipedia.com/index.php?title=Ikar_and_Tafel

How do we understand the two categories of Ikar and Tafel situation:

- a. Enhancers
- b. Mixtures ?

<https://www.yeshiva.co/midrash/6467>

After finishing all the cereal in his breakfast bowl, when would a separate berachah (of 'shehakol') be required on the milk?

<https://aish.com/20-primary-and-secondary-foods/>

What is Rav Ovadia Yosef's view regarding a person who has apples and dates in front of him, and he enjoys apples more than dates?

<https://halachayomit.co.il/en/Default.aspx?HalachaID=4672>

Which berachah does one say first if he has in front of him some fruits, which require Ha'Etz, or vegetables (Ha'Adamah), and other foods which take a She-Hakol?

<https://halachayomit.co.il/en/Default.aspx?HalachaID=1794>

The following article cites a mishnah from Berachot 44a; what is the "general principle" the mishnah describes? What are the two options, discussed by the Acharonim (*the Later Sages*) for understanding the logical basis for this principle?

<https://etzion.org.il/en/halacha/orach-chaim/prayer-and-blessings/ikkar-ve-tafel-1>

In the following discussion, see the latter section 'Here are a few practical examples.' What berachah is said on potato kugel or meatballs which contain flour as a binding agent or to add form? Which considerations would determine the berachah we should say on schnitzels (chicken cutlets coated with breadcrumbs) - 'Borei Minei Mezonot' or 'She-Hakol'?

<https://etzion.org.il/en/halacha/orach-chaim/prayer-and-blessings/ikkar-ve-tafel-2>

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31. **Kedimut (Priority) in Berachot (1)** <back up>

[See the source below, from etzion.org.il...kedimut...]

What determines 'Kedimut' (Priority / The Proper Order) in Saying Berachot on different foods? How do we employ the pasuk (verse) in Devarim 8:8 to help us

determine the order of importance of the grains and fruits listed in it? Does the concept ‘chaviv’ (‘the preferred item’) refer to what a person generally prefers or to what he prefers right now? What are the Halachic implications of having a variety of foods in front of you which all require the same berachah, and, alternatively, having many foods which take different berachot? In the following article, in the latter section under the heading ‘The Halakha,’ how do the views of the Rosh, Rabeinu Yona and Rambam differ? Just prior to that section, a passage from the Taz is cited; what point does the Taz make there?

<https://etzion.org.il/en/halakha/orach-chaim/prayer-and-blessings/kedimut-bi-verakhot-proper-order-berakhot>

32. **Mitzvot: Positive and Negative** [< backup >](#)

**31. Give two examples of a Mitzvat Asei (Positive Mitzvah)
Give two examples of a Mitzvat Lo Ta’aseh (Negative Mitzvah)**

The Anatomy of a Mitzvah

https://ohr.edu/this_week/the_anatomy_of_a_mitzvah/7784

The 613 Mitzvot

https://www.chabad.org/library/article_cdo/aid/756399/jewish/The-613-Commandments-Mitzvot.htm

The Six Constant Mitzvot

What are the Six Constant Mitzvot?

What do these particular mitzvot have in common with each other, that sets them apart from other mitzvot?

<https://aish.com/2-six-constant-mitzvot-2/>

33. **Sefirat Ha’Omer: Halachot** [< backup >](#)

32. What is the counting of the Omer? When does it begin and end? What is the Halachah if, during the Omer, you weren’t sure whether you had counted?

<https://halachayomit.co.il/en/Default.aspx?HalachaID=1947>

34. **Kashrut: The Kosher Kitchen** [< backup >](#)

33. What practical measures are necessary in designing and organising a kosher kitchen? What features are absolutely necessary, which are ideal but optional, and which are a ‘nice to have’ but not really necessary?

https://www.chabad.org/library/article_cdo/aid/4639764/jewish/What-Is-a-Kosher-Kitchen.htm

https://www.chabad.org/theJewishWoman/article_cdo/aid/4065038/jewish/How-to-Design-a-Pinterest-Worthy-Kosher-Kitchen.htm

<https://abimis.com/en/how-to-design-a-genuine-kosher-kitchen/>

<https://www.leichtqueens.com/post/kosher-kitchen-planning>

What processes are necessary for ‘kashering’ a kitchen that was previously used for non-kosher purposes?

<https://www.kosher.org.uk/article/koshering-kitchen>

35. **[Kitchen Issues: Basar beChalav and Kashering Appliances](#)** [< back up >](#)

34. What common Basar beChalav (meat and milk) issues can arise in normal kitchen use? How can common Basar beChalav issues be avoided?

[See also next section, 35: 'Introduction to Noten Ta'am Lifgam and Nat Bar Nat']

Kitchen Accidents: Nat Bar Nat and Natlap

(Rav David Brofsky)

<https://etzion.org.il/en/halakha/yoreh-deah/kashrut-and-issur-veheter/kitchen-accidents-nat-bar-nat-and-natlap>

Dishwashers: Consecutive Use for both Milk and Meat [see also [number 94](#)]

(Rav David Brofsky)

<https://etzion.org.il/en/halakha/yoreh-deah/kashrut-and-issur-veheter/dishwashers-0>

[Also see below:

[Kashering Electrical Appliances \(2\)](#)

And particularly Rav Mordechai Friedman's editorial comments regarding dishwashers at the end of the article]

*

What are the main issues to be aware of when deciding whether something can be kashered and, if it can, how to kasher it? What are the three main methods of kashering?

Kashering Electrical Appliances (1)

(Rav Baruch Gigi)

<https://etzion.org.il/en/holidays/pesach/kashering-electrical-appliances>

How can a microwave be kashered? What are the Halachic considerations (or dangers) in respect of kashering a dishwasher or switching its use between meat and dairy? [see below, in particular Rav Mordechai Friedman's comments]

[see also [number 94](#)]

Kashering Electrical Appliances (2)

(Rav Baruch Gigi)

[Important to read Rav Mordechai Friedman's editorial comments regarding dishwashers at the end of this article]

<https://etzion.org.il/en/halakha/yoreh-deah/kashrut-and-issur-veheter/kashering-electrical-appliances-2-microwave-ovens-and>

36. **[Kashrut: Asking a Kitchen Kashrut She'eilah](#)** [see also [number 92](#)] [< back up >](#)

35. What is it important to think about *before* asking a Kashrut she'eilah to your Rav?

Your Rav will call on his deep knowledge and expertise in responding to your she'eilot, but it is worthwhile knowing some general principles that may help you to effectively frame your question to him in the first place:

Introduction to Noten Ta'am Lifgam and Nat bar Nat

When issues arise in cooking, we watch out for the following factors, which effect / facilitate the **transfer of taste** between **food & food**, or between **utensils and food** (and vice versa), or simply which may determine that the flavour of an 'offending' ingredient may be deemed present and so potentially a basis for prohibiting the food and or utensil/s:

- (Heat above **Yad Soledet Bo**) + (**Liquid**) = necessary for **transfer of taste**;
- Greater than one **60th** of the offending minority food to the majority good / permitted food (in a **Basar BeChalav** issue, or in an issue of **non-kosher** with kosher) = taste will be present, with possible Halachic ramifications;
- 'Good' (or 'primary') taste in cutlery (Ta'am Rishon), or in a utensil or a pot is when it is **within 24 hours (Ben Yomo / Bat Yomah)** from last hot use with milk / meat / non-kosher food;
- If the ta'am is not **Ben Yomo / Bat Yomah** (i.e. if it is **more than 24hrs. from last hot use with undesired food**) then the taste is **Pagum**, and the transfer is '**Noten Ta'am Lifgam**' and **permitted 'B'di'avad'**;
- Use of **detergent** (e.g. washing up liquid) is '**pogem**' (spoils) a taste absorbed into a utensil (providing there is heat above **Yad Soledet Bo**);
- **Nat Bar Nat** means '**Noten Ta'am Bar Noten Ta'am**' – i.e. the taste transfers across two or more stages.

Examples

➤ **Hot fish put down on Ben Yomo meaty plate**

Meaty ta'am goes from meat to plate, plate to fish; may the fish then be eaten with dairy?

➤ **Cooking parev food in meaty pot**

Meaty ta'am goes from meat into walls of pot, then from walls of pot into parev food (e.g. pasta) cooked in the pot; may the pasta now be cooked with cheese?

➤ **Boiling vegetables in water in meaty pot**

Meaty ta'am goes into walls of pot, then from pot walls to water, then from water to vegetables cooked in the pot; may the vegetables now be cooked and / or eaten with dairy?

See these articles:

The Laws of Milk and Meat Dishes and the Laws of Giving Putrid Taste

<https://halachayomit.co.il/en/default.aspx?HalachaID=4335>

Noten Ta'am Lifgam: Accidentally Cooking Food in a Non-Kosher Pot

<https://www.etzion.org.il/en/halakha/yoreh-deah/kashrut-and-issur-veheter/noten-taam-lifgam-accidentally-cooking-food-non-kosher>

Milk and Meat: Part I by Rabbi Chaim Jachter

<https://www.koltorah.org/halachah/milk-and-meat-part-i-by-rabbi-chaim-jachter>

Nat Bar Nat

<https://askhalacha.com/halacha/nat-bar-nat/>

"Nat bar Nat" - Pareve Food Cooked in Dairy or Meat Pots

<https://www.etzion.org.il/en/halakhah/yoreh-deah/kashrut-and-issur-veheter/nat-bar-nat-pareve-food-cooked-dairy-or-meat-pots>

Kitchen Accidents: "Nat Bar Nat" and "Natlap"

<https://www.etzion.org.il/en/halakhah/yoreh-deah/kashrut-and-issur-veheter/kitchen-accidents-nat-bar-nat-and-natlap>

37. **Berachot: Berachah Levatalah** [<backup>](#)

36. What is a 'Berachah She'einah Tzerichah'?

(Literally, 'a berachah which wasn't necessary')

What is a 'Berachah Levatalah'?

(Literally, 'a wasted berachah,' or 'a berachah said in vain')

What is the main thing wrong with saying an unnecessary berachah? What actions can be taken in order to 'save' a berachah from becoming wasted?

<https://aish.com/23-unauthorized-brachot/>

There are different views among the Rishonim regarding whether a Berachah Levatalah is a Torah level or Rabbinical prohibition; what is the position of the majority of the Rishonim on this question? What do both Rambam and Shulchan Aruch seem to hold? [see article below]

<https://etzion.org.il/en/halakhah/orach-chaim/prayer-and-blessings/berakha-le-vatala>

What are some common examples of a berachah levatalah? What are some common examples of a Berachah She'einah Tzerichah?

How do the Poskim approach the question, what should one do after saying a berachah on food and then, before eating it, realising it is a fast day? What is the solution after making a berachah on meat during 'The Nine Days' (or, for Sephardim, during the week in which Tish'a Be'Av falls) and then realising one's error before eating it?

How should one proceed after accidentally reciting a berachah on food on Motza'ei Shabbat before having recited Havdalah?

What are the views among the Poskim regarding whether one may deliberately cause a Berachah She'einah Tzerichah on Shabbat in order to fill his quota of one hundred daily berachot?

May the Shabbat morning meal - once it has extended into Chatzot (Halachic midday, the earliest time for Se'udah Shelishit) - be divided in two in order to fulfil the mitzvah of Se'udah Shelishit? This will require additional berachot of Al Netilat Yadayim, Hamotzi and Birkat Hamazon; would these be classed as unnecessary berachot? What do the Poskim say?

<https://dinonline.org/2012/12/25/brachos-said-in-vain-and-unnecessary-brachos/>

38. [Teshuvah](#) [<back up>](#)

37. What is Teshuvah? Where do the Sages find a source for Teshuvah in the Torah? In which classic Rabbinic works would you study the laws of Teshuvah? What are the different stages of Teshuvah?

Halacha Yomit: The Mitzvah of Teshuvah

<https://halachayomit.co.il/en/default.aspx?HalachaID=2711>

The Four Steps of Repentance

https://www.ou.org/holidays/the_four_steps_of_repentance/

Rabbi Jonathan Sacks, 'Two Concepts of Teshuvah'

<https://rabbisacks.org/covenant-conversation/nitzavim/two-concepts-of-teshuvah/>

Rabbi David Stein: Rav Soloveitchik on Teshuva

<https://www.ou.org/chag/files/2020/09/David-Stein-OU-Chag-at-Home-Soloveitchik-Teshuva-1.pdf>

On Rav Kook, "The Miraculous Phenomenon of T'shuva" (from "The Art of T'shuva," -

Rabbi David Samson and Tzvi Fishman) Here read a beautiful introduction to Rav Kook's concepts of 'specific t'shuva' and 'general t'shuva.'

<https://machonmeir.net/the-miraculous-phenomenon-of-tshuva-rabbi-kook/>

Rabbi Gil Student: Why Does Teshuvah Work?

<https://www.torahmusings.com/2020/08/why-does-teshuvah-work/>

Rambam, Hilchot Teshuvah

https://www.chabad.org/library/article_cdo/aid/911887/jewish/Teshuvah.htm

Rabeinu Yonah, Sha'arei Teshuvah

https://www.sefaria.org/Shaa'arei_Teshuvah?tab=contents

39. [Public Torah Readings: When?](#) [<back up>](#)

38. On which different days in the week / in the year is the Torah read publicly in shul? How many men are given an aliyah on the different occasions that the Torah is read?

https://www.chabad.org/library/article_cdo/aid/382001/jewish/Blessings-and-Instructions-for-Getting-an-Aliyah.htm

40. [Sukkot: Opening the Sukkah Roof After Rainfall](#) [<back up>](#)

39. When would it be problematic to open a Sukkah roof after it has been raining? In what circumstances would it be permissible? What precautions could you put in place to avoid such problems?

<https://www.yeshiva.co/ask/6561>

41. **Shabbat: The Spirit of Shabbat** [<back up>](#)

See sections 1-19 here: <https://ph.yhb.org.il/en/category/01/01-22/>

40. What types of activities are we required to cease and rest from on Shabbat *in addition to the 39 Melachot*? What is wrong with engaging in such activities if they are not included in the 39 Melachot? What guidelines do the Rabbis (in Gemara Shabbat 113a) derive from the verses in Yeshayahu (Isaiah) 58:13-14? How do we express our desire to honour ('Kavod') Shabbat? How do we express our wish to delight in ('Oneg') Shabbat? What kinds of mundane activities would be forbidden on Shabbat to protect the spirit of the day?

<https://ph.yhb.org.il/en/01-22-01/>

What are Uvdin d'Chol?

https://halachipedia.com/index.php?title=In_the_Spirit_of_Shabbat#cite_ref-1

<https://dinonline.org/2012/08/14/definition-of-uvdin-de-chol/>

What issues determine the way we should dress on Shabbat?

See article by Rabbi Dr. Wallace Greene, 'Casual Saturday? Dressing Down For Shabbat,' here:

[The Journal of Halacha and Contemporary Society, Number LXV, Pesach 5773 / Spring 2013: p.109-120](#)

Why is it forbidden to engage in commerce, business and any forms of buying and selling on Shabbat? <https://ph.yhb.org.il/en/01-22-02/>

In addition to buying and selling on Shabbat, why is it also forbidden to lend or repay / return a loan? What would be a permissible way to borrow food, clothing or chairs during and for the purposes of Shabbat? Why do many Poskim (Halachic authorities) not approve of giving and receiving gifts on Shabbat? In what circumstances do the Rabbis agree that giving a gift is permitted? What are examples of this permitted scenario? What are recommended courses of action when one wishes to give a Bar Mitzvah gift on Shabbat?

<https://ph.yhb.org.il/en/01-22-04/>

Read the beautiful first paragraph here:

<https://ph.yhb.org.il/en/01-22-07/>

In which scenario would running on Shabbat be prohibited?

When would it be permitted?

<https://ph.yhb.org.il/en/01-22-07/>

What factors would determine whether different forms of physical exercise might be forbidden or permitted on Shabbat?

<https://ph.yhb.org.il/en/01-22-08/>

In what ways can we ensure our speech during Shabbat is suited to the nature and holiness of the day?

<https://ph.yhb.org.il/en/01-22-10/>

What is the main limitation on reading ruled by the majority of Poskim?

Which forms of reading material are permitted on Shabbat?

<https://ph.yhb.org.il/en/01-22-12/>

Why do some Poskim prohibit the playing of games on Shabbat? What is the limitation on games placed by those Poskim who generally permit them? What is our approach vis a vis children playing games? When would games be considered Uvdin d'Chol (weekday activities) to the extent that we would even prohibit children from playing them? <https://ph.yhb.org.il/en/01-22-13/>

What principles govern whether payment may be taken or given for work done on Shabbat? What stipulation will be made upon agreeing the pay of a hazan who leads the Shabbat services? Why is a doctor entitled to demand payment after Shabbat for medical care he gave during Shabbat? <https://ph.yhb.org.il/en/01-22-14/>

**For what purposes may one make beds on Shabbat?
In what scenario may one clear the table after Se'udah Shelishit?
When would it be permissible to wash up dishes on Shabbat, and when not?
What intention would determine the permissibility of folding one's tallit on Shabbat?
If one wanted to roll the sefer Torah to the next reading that is not on this Shabbat, what could he do to make that permissible?
May one study a Torah subject to prepare for a test in the coming week?
What should one not say upon going for a sleep on Shabbat?
May one prepare on Shabbat for a Yom Tov that is the day after Shabbat?**
<https://ph.yhb.org.il/en/01-22-15/>

What type of preparation for after Shabbat is permitted? What are examples of this? In what circumstances did the Sages permitted doing things on Shabbat even when it is obvious that they are for the weekday? <https://ph.yhb.org.il/en/01-22-16/>

What is the reason the Sages prohibited playing instruments on Shabbat and Yom Tov? How was it permitted for the Leviim to accompany the offerings in the Bet HaMikdash with musical instruments even on Shabbat and Yom Tov? How is the prohibition of playing musical instruments on Shabbat and Yom Tov reflected even in blowing the shofar on Rosh Hashanah? What types of sound are permitted to be produced on Shabbat and Yom Tov? What are the reasons of those Poskim who
a) forbid using a door knocker or mechanical bell,
b) permit using a door knocker or mechanical bell?
Why may a crown bearing real little bells be placed on a Torah scroll even though they will make a sound? Why is it permitted to whistle with one's mouth on Shabbat? <https://ph.yhb.org.il/en/01-22-17/>

What is the reason for clapping one's hands with a shinui on Shabbat, for example clapping the palm of one hand against the back of the other hand? Why is the prohibition against clapping on Shabbat (for those who are strict and forbid regular clapping on Shabbat) specifically regarding clapping while singing? May one clap or bang on a table in order to wake someone up? Why do even those Rabbis who normally forbid clapping on Shabbat permit it on Simchat Torah?
<https://ph.yhb.org.il/en/01-22-18/>

Read the paragraph that begins, "A second approach defends the leniency." What are the two reasons given in this paragraph for the more lenient approach? What is the third lenient reasoning, based on Hasidic thought, cited from the sefer Devar Yehoshua? <https://ph.yhb.org.il/en/01-22-18/>

Regarding the person leading prayer drumming with his hand on the bima, or the one leading singing at the Shabbat table drumming with his hand on the table, what two reasons for leniency are given in the footnote?

https://ph.yhb.org.il/en/01-22-18/#_ze05ftn22_12

One should not listen to the radio or watch television on Shabbat, even if these are switched on before Shabbat or set to go on with a timer. What four reasons are given for this prohibition? <https://ph.yhb.org.il/en/01-22-19/>

42. **Mitzvot: When are Women Exempt** [<back up>](#)

41. From which types of Mitzvot are women exempt?

https://halachipedia.com/index.php?title=Mitzvot_Aseh_SheHazman_Grama

43. **Moshe Rabbeinu: The Greatest Navi** [<back up>](#)

42. What was the difference between Moshe Rabbeinu and all the other Nevi'im (Prophets) that made him different and the greatest of them all? Where does Rambam write about this?

<https://outorah.org/p/21921/>

13 Principles of Faith (the 'Yud Gimmel Ikarim')

See Number 7:

https://www.chabad.org/library/article_cdo/aid/332555/jewish/Maimonides-13-Principles-of-Faith.htm

44. **Zmanei Tefillah (Tefilla times)** [<back up>](#)

Shemoneh Esrei: Earliest Time

43. When is the earliest time in the morning for saying Shemoneh Esrei (the Amidah) and for doing mitzvot that are obligated by day?

<https://outorah.org/p/41921/>

Keriat Shema: Latest Time

44. When is the latest time for saying Keriat Shema?

<https://outorah.org/p/41921/>

Shemoneh Esrei: Latest Time

45. When is the latest time for Shemoneh Esrei (the Amidah)?

<https://outorah.org/p/41921/>

Bein Hashemashot and Shabbat

46. In relation to Bein Hashemashot, when does Shabbat begin and end?

<https://outorah.org/p/41921/>

45. **Candles: Shabbat and Chanukah** [<back up>](#)

47. Explain the order of lighting Shabbat candles and Chanukah candles on Friday night.

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1699>

46. **Tevilat Keilim: Immersing Vessels and Utensils** <back up>

48. What do you know about the Halachot of Tevilat Keilim?

https://www.chabad.org/library/article_cdo/aid/1230791/jewish/Immersion-of-Vessels-Tevilat-Keilim.htm

https://halachipedia.com/index.php?title=Tevilat_Keilim

<https://www.star-k.org/articles/articles/1168/tevilas-keilim/>

<https://outorah.org/p/42252/>

47. **Hiddur Mitzvah** <back up>

49. Give two examples of 'Hiddur Mitzvah' (beautifying a mitzvah).

The Concept of Hiddur Mitzvah

<https://www.yutorah.org/lectures/716315>

48. **Torah Shebichtav / Shebe'al Peh** <back up>

50. a) What is the Torah Shebichtav?

b) What is the Torah Shebe'al Peh?

The History and Process of Halacha - An Introduction to Living the Halachic Process

<https://eretzhemdah.org/Data/UploadedFiles/SitePages/273-sFileRedirEn.pdf>

49. **The Chagim (Festivals): Torah / Rabbinic** <back up>

51. Which chagim are Min HaTorah and which are Mid'Rabbanan?

<https://mizrachi.org/hamizrachi/reflections-of-rav-soloveitchik-on-chanukah/>

CHANUKA AND PURIM: A STUDY OF THEIR DIFFERENCES by Rabbi Nathaniel Helfgot

https://library.yctorah.org/files/2016/07/chanuka_and_purim-a_study_of_their_differences.pdf

[same article, different format:] <https://etzion.org.il/en/holidays/chanuka/chanuka-and-purim-study-their-differences>

50. **Talmud / Mishnah / Gemara** <back up>

52. What is the 'Mishnah,' the 'Gemara' and the 'Talmud'?

See [number 56](#), and links there

51. **Mitzvah & Minhag / Halachah & Melachah** <back up>

53. a) What is the difference between 'Mitzvah' and 'Minhag'?

<https://mechon-mamre.org/jewfaq/halakhah.htm>

What is the relationship between the two?

<https://halachipedia.com/index.php?title=Minhag>

b) Explain the words 'Halachah' (also see numbers [56](#) & [72](#)) and 'Melachah.'

52. [Shabbat, Yom Tov and Chol HaMoed](#) <back up>

54. How does Yom Tov differ from Shabbat?

The Laws of Yom Tov

<https://www.yeshiva.co/midrash/22373>

Laws of Yom Tov

<https://ohr.edu/3467>

Laws of Yom Tov

https://www.chabad.org/library/article_cdo/aid/708510/jewish/Laws-of-Yom-Tov.htm

The Difference Between Yom Tov and Shabbat

<https://jewishmag.com/43mag/yomtov/yomtov.htm>

Shabbos Vs Yom Tov

<https://www.shortvort.com/2528/>

Meaning in Mitzvot - Preparation And Simcha On Yom Tov

<https://www.etzion.org.il/en/halakha/studies-halakha/philosophy-halakha/preparation-and-simcha-yom-tov>

The Holiday of Shavuot and the laws of Yom Tov

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=3979>

The Laws of Cooking on Yom Tov

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=3561>

Cooking Dishes that Will Remain After Yom Tov

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1989>

The Laws of Fire on Yom Tov

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1990>

What is Chol Hamoed? [see also [number 110](#)]

Chol HaMo'ed

<https://halachayomit.co.il/en/default.aspx?HalachaID=2944>

An Overview of the Laws of Chol HaMoed

<https://oukosh.org/passover/articles/and-everything-in-between-an-overview-of-the-laws-of-chol-hamoed/>

Chol HaMoed - Weekday or Yom Tov?

<https://rabbikaganoff.com/chol-hamoed-weekday-or-yom-tov-2/>

Meaning in Mitzvot - Chol Hamoed

<https://www.etzion.org.il/en/halakha/studies-halakha/philosophy-halakha/chol-hamoed>

Chol Hamo'ed: Meat, Wine, and Clothing

<https://outorah.org/p/83700/>

Chol HaMoed

https://halachipedia.com/index.php?title=Chol_HaMoed

53. **Berachot: Priority (2)** <back up>

55. Explain the laws of priority when saying berachot on different foods.

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=4672>

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1794>

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1795>

54. **Halachah: Development and Transmission** (also see numbers 53 & 72) <back up>

56. Can you summarise the development and transmission of Halachah, beginning with the Mishnah? Who were the Tanna'im, Amora'im, Rishonim and Acharonim and what were their respective roles in transmitting the Halachah?

The History and Process of Halacha - An Introduction to Living the Halachic Process

<https://eretzhemdah.org/Data/UploadedFiles/SitePages/273-sFileRedirEn.pdf>

Introduction to the System of Halachah - Jewish Law

<https://nleresources.com/wp-content/uploads/2012/07/Introduction-to-the-System-of-Halachah.pdf>

System of Halachah Schematic

<https://nleresources.com/wp-content/uploads/2013/02/Morasha-Halachah-Schematic.pdf>

Why Jewish Medical Ethics - An introduction to the system of Jewish Law

<https://aish.com/48931957/>

55. **Shemittah** <back up>

57. What is Shemittah?

<https://jewishaction.com/jewish-world/israel/everything-need-know-shemittah/>

56. **Orlah** <back up>

58. What is Orlah?

<https://outorah.org/p/47596/>

<https://halachipedia.com/index.php?title=Orlah>

<https://en.toraland.org.il/beit-midrash/halachic-guides/mitzvot-of-the-land/the-practical-laws-of-orph/>

Does the mitzvah of orlah apply in chutz la'aretz (outside of Eretz Yisrael)? What should I ask the nursery or gardener before purchasing a tree? How could my actions lead to the fruit on my tree always keeping the Orlah status?

<https://rabbikaganoff.com/could-the-fruit-on-my-tree-be-orph/>

57. **Kashrut: Fish** [<back up>](#)

59. What physical signs do fish need to be kosher? What special kashrut preparation do fish require? Do filleted and ground / minced fish need to have kosher supervision and certification? What are the possible pitfalls of purchasing fish from non-kosher fish store? Do processed and smoked fish need rabbinical supervision?

<https://www.star-k.org/articles/articles/keeping-kosher/9611/star-k-guidelines-for-purchasing-fresh-fish/>

<https://oukoshet.org/the-kosher-primer/>

<https://www.kosher.org.uk/article/what-kosher>

Is one permitted to eat fish with milk or butter?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2370>

<https://www.crcweb.org/Kosher%20Connections/Tisha%20B'Av%202013.pdf>

May meat and fish be eaten together?

<https://torah.org/torah-portion/weekly-halacha-5766-kisisa/>

<https://halachayomit.co.il/en/default.aspx?HalachaID=2368>

Four Part Article:

Fish and Meat in Halacha - Part 1

<https://outorah.org/p/27250>

Fish and Meat in Halacha - Part 2

<https://outorah.org/p/27251>

Fish and Meat in Halacha - Part 3

<https://outorah.org/p/27252>

Fish and Meat in Halacha - Part 4

<https://outorah.org/p/27253>

58. **Kashrut: Removing Blood** [<back up>](#)

60. How is blood removed from meat?

https://www.chabad.org/library/article_cdo/aid/82678/jewish/Koshering-Meat.htm

<https://rabbikaganoff.com/this-is-the-way-we-salt-our-meat-2/?print=print>

https://halachipedia.com/index.php?title=Koshering_Meat

<https://www.star-k.org/articles/articles/1133/koshering-liver/>

59. [Melachot: Dash](#) [5/39] [<back up>](#)

61. How would you define the melachah of 'Dash'? What practical applications can you think of?

<https://aish.com/7-dosh-part-1-from-threshing-floor-to-kitchen/>

60. [Melachot: Dash & Sechitah](#) [<back up>](#)

62. What is the connection between Dash (threshing) and Sechitah (squeezing)? What is the Halachah regarding squeezing juice from fruit onto solid foods?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=1779>

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=1780>

<https://halachayomit.co.il/en/default.aspx?HalachalD=1781>

61. [Melachot: Zoraya \(Sowing, Planting\)](#) [2/39] [<back up>](#)

**63. Any activity that...
Examples of Toledot are...
Common activities to avoid...**

https://www.chabad.org/library/article_cdo/aid/4739388/jewish/Zoraya-Planting.htm

<https://ph.yhb.org.il/en/01-19-03/>

62. [Melachot: Choresh \(Ploughing\)](#) [1/39] [<back up>](#)

**64. Any activity that...
Examples of Toledot are...
Common activities to avoid...**

https://www.chabad.org/library/article_cdo/aid/4739406/jewish/Choresh-Plowing.htm

<https://ph.yhb.org.il/en/01-19-01/>

63. [Melachot: Kotzer \(Harvesting, Reaping\)](#) [3/39] [<back up>](#)

**65. Any activity that...
Examples of Toledot are...
Common activities to avoid...
Rabbinic enactments...**

https://www.chabad.org/library/article_cdo/aid/4740235/jewish/Kotzeir-Reaping.htm

<https://ph.yhb.org.il/en/01-19-06/>

64. [Melachot: Me'amer \(Gathering\)](#) [4/39] [< back up >](#)

66. What restrictions / conditions apply to this Melachah?

Examples of Toledot are...

Rabbinic enactments...

Common activities to avoid...

https://www.chabad.org/library/article_cdo/aid/4740248/jewish/Meamer-Gathering.htm

<https://ph.yhb.org.il/en/01-19-11/>

65. [Melachot: Zoreh \(Winnowing\)](#) [6/39] [< back up >](#)

67. What was the Av Melachah of Zoreh that was done in the Mishkan?

Examples of Toledot are...

https://www.chabad.org/library/article_cdo/aid/4788763/jewish/Zoreh-Winnowing.htm

66. [Melachot: Four Melachot of Separating](#) [< back up >](#)

68. Which four Melachot involve separating ochel (food) from pesolet (waste)?

<https://ph.yhb.org.il/en/01-11-01/>

67. [Melachot: Meraked - Sifting and Straining](#) [9/39] [< back up >](#)

69. What sifting was done in the Mishkan?

Common activities to avoid...

https://www.chabad.org/library/article_cdo/aid/4817714/jewish/Meraked-Sifting.htm

Other practical applications of this Melachah?

<https://aish.com/15-meraked-sifting-and-straining/>

68. [Melachot: Koshair - Tying Knots on Shabbat](#) [21/39] [< back up >](#)

70. Which types of knots does the Halachah discuss? [See also question [no. 88](#)]

Common activities to avoid...

https://www.chabad.org/library/article_cdo/aid/4937160/jewish/Koshair-Tying.htm

What are the various issues to be considered regarding knots?

<https://ph.yhb.org.il/en/01-13-13/>

<https://ph.yhb.org.il/en/01-13-14/>

<https://ph.yhb.org.il/en/01-13-15/>

<https://halachipedia.com/index.php?title=Koshair>

69. **Melachot: Tofair – Sewing** [23/39] [<back up>](#)

71. Which activities are not forbidden on Shabbat under Tofair, and why, even though they involve joining two items together?

https://www.chabad.org/library/article_cdo/aid/4952180/jewish/Tofair-Sewing.htm

Which actions do and do not fall under the prohibition of Tofair:

<https://aish.com/30-tofair-making-a-connection/>

May safety pins be used on Shabbat?

<https://www.yeshiva.co/midrash/41111>

https://www.shemayisrael.com/parsha/ostroff/archives/shabbos3_11.htm

<https://www.yutorah.org/lectures/726704>

70. **Halachah** [<back up>](#)

72. What is Halachah? (also see numbers 53 & 56)

<https://eretzhemdah.org/Data/UploadedFiles/SitePages/273-sFileRedirEn.pdf>

<https://www.practicalhalacha.com/what-is-halacha>

https://www.chabad.org/library/article_cdo/aid/4165687/jewish/What-Is-Halakhah-Halachah-Jewish-Law.htm

<https://www.alephbeta.org/halacha-jewish-law>

71. **Kashrut (i)** [<back up>](#)

73. Meat and Dairy at the Same Table

Part 1:

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2708>

Part 2:

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=4340>

74. Dairy After Meat

Part 1:

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2826>

Part 2:

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2837>

Part 3:

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=4666>

Part 4:

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2838>

75. Meat After Dairy

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2839>

72. [Pesach](#) [< back up >](#)

76. Kashering Kelim (Vessels), Cleaning Fridge

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=5991>

77. Kashering an Oven for Pesach

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=4704>

78. Bedikat Chametz (The Search for Chametz):

<https://ph.yhb.org.il/en/category/pesach/04-bedikat-chametz-the-search-for-hametz/>

Bitul and Biur Chametz:

<https://ph.yhb.org.il/en/category/pesach/05-bitul-and-biur-hametz/>

79. Can you summarise the Seder?

<https://www.etzion.org.il/en/holidays/pesach/short-practical-guide-seder>

80. The Seder: It's Mitzvot and it's Meaning

<https://etzion.org.il/en/holidays/pesach/meaning-seder-experience>

81. The Seder: The 3 'Kezayits' of Matzah

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1941>

73. [Melachot: Gozez - Shearing Wool](#) [12/39] [< back up >](#)

82. What would be a Halachically acceptable way to brush one's hair on Shabbat? See the four necessary conditions here:

<https://aish.com/25-gozez-no-need-to-be-sheepish/>

83. Why would there be a Halachic difference between brushing one's wig (sheitel) and plucking hair from a fur coat?

<https://aish.com/25-gozez-no-need-to-be-sheepish/>

74. [Melachot: Melaben - Cleaning / Laundering](#) [13/39] [< back up >](#)

84. What Halachic issues are relevant if one wishes to remove a stain from his garment on Shabbat? See here:

<https://itorah.com/daily-halacha/how-to-remove-a-garment-stain-on-shabbat/6/18069>

<https://torah.org/torah-portion/weekly-halacha-5770-bo/>

75. [Melachot: Menapetz - Combing Wool](#) [14/39] [< back up >](#)

85. May one untangle his Tzitzit strings on Shabbat? See here:

<https://halachayomit.co.il/en/Default.aspx?HalachaID=4402&PageIndex=5>

76. [Melachot: Tzovaya - Dyeing / Colouring](#) [15/39] [< back up >](#)

86. When is colouring food permissible, and when is it a violation of Tzovaya?

See here (under 'What Actions Involve Colouring' > 'Food')

<https://aish.com/27-combing-coloring-spinning-fun-with-wool/>

87. Is it permissible to polish one's shoes on Shabbat? See here:

<https://halachayomit.co.il/en/default.aspx?HalachaID=2503>

77. [Melachot: Matir - Untying a Knot](#) [22/39] [< back up >](#)

88. What different types of knots are identified by the Halachah in relation to the prohibition of tying and untying knots on Shabbat? [See also question [no. 70](#)]

See these articles:

<https://ph.yhb.org.il/en/01-13-13/>

(see under 'There are four types of knots')

Tying and Untying on Shabbat

<https://halachayomit.co.il/en/default.aspx?HalachaID=2753>

Knots Forbidden to be Tied on Shabbat by Rabbinic Enactment and Those Permitted to be Tied

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2754>

What Constitutes a 'Permanent' or 'Professional' Knot

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2757>

78. [Melachot: Kore'a - Tearing](#) [24/39] [Also see [number 111, Mechateich - Cutting \(to size\)](#)] [< back up >](#)

89. What type of tearing is forbidden by Torah law?

<https://ph.yhb.org.il/en/01-13-11/>

How may one tear toilet paper in a permissible way (assuming no other option is available, such as single sheet tissues), after he has used up all the paper that he had prepared by pre-tearing it before Shabbat? See here:

<https://www.shemayisrael.com/parsha/ostroff/archives/shabbosX-2.pdf>

79. [Melachot: Tzad - Trapping](#) [25/39] [< back up >](#)

90. What type of trapping is forbidden by Torah law? See here:

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2691>

91. What practical examples of Tzad (Trapping) can you think of:

See here,

<https://aish.com/31-tzad-catch-me-if-you-can/>
under 'Practical Applications.'

80. **Kashrut (ii)** [see also [number 35](#)] [<back up>](#)

92. What is the Halachah regarding parev foods cooked in a meaty or milky pot?

<https://www.koltorah.org/halachah/milk-and-meat-part-i-by-rabbi-chaim-jachter>

<https://www.etzion.org.il/en/halakha/yoreh-deah/kashrut-and-issur-veheter/nat-bar-nat-pareve-food-cooked-dairy-or-meat-pots>

81. **Melachot: Bishul** [11/39] [<back up>](#)

93. Do we consider a ladle to be a Keli Rishon or a Keli Sheni?

<https://www.etzion.org.il/en/halakha/orach-chaim/shabbat/ladles-and-solid-foods>

82. **Kashrut: Dishwashers** [<back up>](#)

[see also [number 34](#)]

94. May one use a dishwasher for both meat and dairy dishes, together or separately?

<https://etzion.org.il/en/halakha/yoreh-deah/kashrut-and-issur-veheter/dishwashers-0>

<https://halachayomit.co.il/en/default.aspx?HalachaID=3009>

'The Dishwasher Debate - Part I'

<https://ohr.edu/5216>

'The Dishwasher Debate - Part II'

https://ohr.edu/this_week/insights_into_halacha/5221

83. **The Chagim (Festivals): Sukkot** [<back up>](#)

95. What are the three basic requirements that are needed to make the sechach (sukkah roof) Halachically valid?

https://halachipedia.com/index.php?title=Materials_to_use_for_S%27chach

How close to the sechach should decorations made of paper and other materials hang?

<https://halachayomit.co.il/en/default.aspx?HalachaID=3179>

96. What are the main requirements needed to ensure one's Arba'ah Minim are kosher for fulfilling the mitzvah?

Study this resource to answer this question and also to learn far more about the halachot of the Arba'ah Minim:

<https://www.ou.org/holidays/halacha-according-to-the-sephardic-practice-arba-minim/>

84. **Brushing Teeth on Shabbat** [< backup >](#)

97. May one brush one's teeth on Shabbat?

What aspects of this activity must be considered, and which Melachot are relevant to this question?

A Short article:

<https://ph.yhb.org.il/en/01-14-07/>

A comprehensive, detailed discussion:

https://bknworg.weebly.com/uploads/5/9/9/5/5995719/brushing_teeth_on_shabbos.pdf

A multiple part study of this topic:

Part 1

<https://www.koltorah.org/halachah/brushing-teeth-on-shabbat-a-reevaluation-in-light-of-recent-research-part-i-by-rabbi-dr-ephraim-rudolph-dds?rq=Teeth>

Part 2

<https://www.koltorah.org/halachah/brushing-teeth-on-shabbat-a-reevaluation-in-light-of-recent-research-part-two-by-rabbi-dr-ephraim-rudolph-dds?rq=Teeth>

Part 3

<https://www.koltorah.org/halachah/brushing-teeth-on-shabbat-a-reevaluation-in-light-of-recent-research-part-three-by-rabbi-dr-ephraim-rudolph-dds?rq=Teeth>

Part 4:

<https://www.koltorah.org/halachah/brushing-teeth-on-shabbat-a-reevaluation-in-light-of-recent-research-part-four-by-rabbi-dr-ephraim-rudolph-dds?rq=Teeth>

85. **The Chagim (Festivals): Pesach** [< back up >](#)

98. How many 'kezayits' (kezeytim) (olive sized volumes) of matzah must one consume during the Pesach Seder?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1941>

<https://ph.yhb.org.il/en/04-16-22/>

<https://torah.org/torah-portion/weekly-halacha-5761-vayikra/>

86. **Melachot: Tzovea - Dyeing** [15/39] [< back up >](#)

99. Dyeing

<https://ph.yhb.org.il/en/01-18-05/>

Sunbathing on Shabbat

<https://www.erezhemdah.org/qna.asp?pageid=&lang=en&cat=1&str=Tanning>

The forbidden work of dyeing on Shabbat

<https://halachayomit.co.il/en/Default.aspx?HalachaID=2503>

Colouring beverages

<https://halachayomit.co.il/en/Default.aspx?HalachaID=3402>

Colouring a napkin or handkerchief on Shabbat

<https://halachayomit.co.il/en/Default.aspx?HalachaID=2508>

Eating fruits that colour one's lips, and dressing a wound with bandages and iodine on Shabbat.

<https://halachayomit.co.il/en/Default.aspx?HalachaID=2511>

87. **Melachot: Me'abeid - Tanning Hides** [28/39] [< back up >](#)

100. Why does the practical application of this melachah nowadays commonly relate to pickling food? What can one do after putting salt on vegetables to make to remove the prohibition of Me'Abeid?

https://www.chabad.org/library/article_cdo/aid/5106334/jewish/Meabeid-Tanning-Hides.htm

Pickling and preserving foods are forbidden activities on Shabbat because of their similarity to tanning. This is based on Rashi's ruling. However, Rambam forbids preserving foods on Shabbat for a different reason. Can you explain Rambam's position on this?

https://www.chabad.org/library/article_cdo/aid/5106334/jewish/Meabeid-Tanning-Hides.htm

<https://halachayomit.co.il/en/default.aspx?HalachaID=2524>

<https://outorah.org/p/68220/>

(see here, footnote 80)

88. **Melachot: Memachek - Smoothing** [29/39] [< back up >](#)

101. What is the definition of the Melachah of Memachek? What did this Melachah involve doing in the Mishkan?

https://www.chabad.org/library/article_cdo/aid/5128235/jewish/Memachek-Smoothing.htm

<https://halachipedia.com/index.php?title=Memachaik>

Toledah of Memachek: Memarayach

What kind of activity is Memarayach?

How does this toledah differ from the Av Melachah of Memachek from which it derives?

How do Rabbi Moshe Feinstein and Rabbi Ovadia Yosef view the toledah of Memarayach differently in relation to brushing one's teeth on Shabbat?

https://www.chabad.org/library/article_cdo/aid/5128235/jewish/Memachek-Smoothing.htm

https://bknworg.weebly.com/uploads/5/9/9/5/5995719/brushing_teeth_on_shabbos.pdf

(see II. Issues Relating to Toothpaste)

89. [Mezonot Bread](#) <back up>

102. **Which Berachah should be said on 'Mezonot Bread'? 'Hamotzi' or 'Mezonot'? Is there even such a thing as Mezonot Bread / Mezonot Rolls?**

<https://outorah.org/p/27288>

<https://oukoshers.org/blog/consumer-kosher/the-mezonos-roll-is-it-a-piece-of-cake/>

<https://en.yhb.org.il/revivim1037/>

https://halachipedia.com/index.php?title=Pat_Haba_Bikisnin#The_Bracha_of_Pas_Haba_Bekisnin

<https://etzion.org.il/en/halacha/orach-chaim/prayer-and-blessings/blessing-over-pizza>

<https://www.koltorah.org/halachah/the-bracha-on-one-slice-of-pizza-by-rabbi-chaim-jachter>

<https://www.yeshiva.co/ask/5474>

<https://www.moroccanhalacha.com/whats-the-blessing-over-matza/>

<https://www.torahmusings.com/2010/12/mezonot-rolls/>

<https://www.torahmusings.com/2011/01/in-defense-of-mezonot-rolls/>

103. **What berachah should be said on doughnuts?**

<https://halachayomit.co.il/en/pdf/5959.pdf>

90. [Berachot: Hydroponic Vegetables](#) <back up>

104. **What is the correct berachah for hydroponically grown vegetables? What is the Halachic status of hydroponic Maror?**

<https://www.torahmusings.com/2025/02/halachic-status-of-hydroponic-maror/>

<https://www.star-k.org/articles/kashrus-kurrents/1121/hydroponics/>

<https://halachayomit.co.il/en/default.aspx?HalachalD=3776>

<https://consumer.crckosher.org/wp-content/uploads/2024/03/Hydroponic-Vegetables-in-Halacha-2024-2.pdf>

<https://oukoshers.org/blog/consumer-kosher/hydroponics-and-greenhouses/>

91. [Hilchot Shabbat: Bishul - Cooking](#) [11/39] <back up>

105. **Do you know the key Halachic vocabulary regarding Bishul on Shabbat?**

Introduction to some important concepts related to Bishul:

<https://www.koltorah.org/halachah/introduction-to-bishul-by-rabbi-chaim-jachter>

This detailed "Review Packet" addresses many aspects of Bishul:

https://halachipedia.com/images/1/15/Asicha_Bishul.pdf

106. **Can you explain the concepts and practical aspects of 'Hagasah' (stirring food) and 'Shehiyah' (placing food on the fire before Shabbat begins)?**

<https://www.koltorah.org/halachah/hagasa-and-shehiya-by-rabbi-chaim-jachter>

92. **Hilchot Shabbat: Electricity** < back up >

[see also [Question 115](#)]

107. What is the reason, or what are the reasons, that we forbid the use of electrical appliances on Shabbat?

A study by Rabbi Michael Broyde & Rabbi Howard Jachter:

https://www.daat.ac.il/daat/english/journal/broyde_1.htm

Rav Asher Weiss: Electricity on Shabbat (by Rabbi Chaim Jachter) Part 1:

<https://www.koltorah.org/halachah/rav-asher-weiss-new-perspective-on-the-use-of-electricity-on-shabbat-part-one-by-rabbi-chaim-jachter>

Rav Asher Weiss: Electricity on Shabbat (by Rabbi Chaim Jachter) Part 2:

<https://www.koltorah.org/halachah/rav-asher-weiss-new-perspective-on-the-use-of-electricity-on-shabbat-part-two-by-rabbi-chaim-jachter>

93. **Tish'a Be'Av and The Three Weeks** < back up >

108. What is the significance of [The Fast of] The 17th of Tammuz?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2634>

What do you know about the period of three weeks between 17th Tammuz and 9th Av?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=4020>

<https://ph.yhb.org.il/en/05-08-01/>

<https://aish.com/42-tisha-bav-and-the-three-weeks-2/>

Are you familiar with the laws and customs of the Three Weeks?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2074>

<https://ph.yhb.org.il/en/category/zemanim/05-08/>

What are the different laws and practices regarding eating meat after Rosh Chodesh Av?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=3103>

Can you outline the laws regarding laundering clothing and wearing freshly laundered clothing during this period? When do these laws apply for i) Sephardim and ii) Ashkenazim? Do these laws apply equally regarding adults' and children's clothing? What about garments that are worn to absorb perspiration?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=2087>

What tragedies happened on Tish'a Be'Av?

<https://sephardicu.com/holidays/tisha-bav/>

<https://aish.com/48944076/>

Are you able to list the special restrictions of Tish'a Be'Av?

<https://aish.com/48944076/>

<https://ph.yhb.org.il/en/category/zemanim/05-10/>

<https://sephardicu.com/customs/sephardic-traditions-for-tisha-bav/>

Who would be exempt from the fast of Tish'a Be'Av?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=3665>

94. **Kashrut: Lab-Grown Meat** <back up>

109. What is the Halachic status of Lab-Grown meat? What questions do we need to ask before we introduce it into daily Jewish life?

<https://jewishaction.com/kosher-kopy/high-steaks-the-kashrus-of-lab-grown-meat/>

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'OK Kosher' Three Part Article

Part 1

<https://jewishaction.com/kosher-kopy/high-steaks-the-kashrus-of-lab-grown-meat/>

Part 2

<https://www.ok.org/consumers/kosher-articles/lab-grown-meat-part-2/>

Part 3

<https://www.ok.org/consumers/kosher-articles/lab-grown-meat-part-3/>

95. **Chol HaMoed** [see also [number 54](#)] <back up>

110. How does Chol HaMoed differ from Shabbat and Yom Tov? What principles govern the kinds of activities we may do on Chol HaMoed? What criteria determine that certain activities will be forbidden on Chol HaMoed? How do the Halachic principles regarding Chol HaMoed find expression in the modern context?

<https://www.koltorah.org/halachah/chol-hamoed-observance-in-modern-times-by-rabbi-chaim-jachter>

96. **Melachot: Mechateich - Cutting (to size)** [31/39] <back up>

111. How was the Melachah of Mechateich done in the Mishkan? What was the relationship between this Melachah and the Melachah of Mesarteit? What actions are included in this Melachah? What actions are not included? What common activities should be avoided? Is it Mechateich to tear toilet paper?

https://www.chabad.org/library/article_cdo/aid/5139146/jewish/Mechateich-Cutting.htm

https://halachipedia.com/index.php?title=Mechataich#Practical_Examples

[Also see [number 89, Kore'a - Tearing.](#)]

97. **Melachot: Kotev - Writing** [32/39] [<back up>](#)

112. How do we define the Melachah of Kotev? How was Kotev done in the Mishkan? When is Kotev prohibited on a Torah level and when is it forbidden Rabbinically?

https://www.chabad.org/library/article_cdo/aid/5152314/jewish/Koteiv-Writing.htm

What forms of 'shinui' (doing the Melachah in an unusual way, to reduce it to a Rabbinical prohibition) can be employed in a serious medical emergency situation? What is a 'Shabbat pen'?

<https://ph.yhb.org.il/en/01-18-02/>

The following articles (etzion) discuss the defining characteristics of the Melachah of Kotev from a number of perspectives:

<https://etzion.org.il/en/talmud/seder-moed/massekhet-shabbat/defining-prohibition-kotev---writing-i>

<https://etzion.org.il/en/talmud/seder-moed/massekhet-shabbat/defining-prohibition-kotev---act-writing-ii>

What are the different Halachic questions that determine whether it is permissible to play Scrabble on Shabbat?

<https://rabbikaganoff.com/tag/kesivah-on-shabbos/> (This is a wide-ranging article on Kotev, and recommended reading in it's entirety)

98. **Melachot: Mochek - Erasing** [33/39] [<back up>](#)

113. How is the Melachah of Mochek defined? How was Mochek done in the Mishkan?

https://www.chabad.org/library/article_cdo/aid/5154283/jewish/Mochek-Erasing.htm

<https://ph.yhb.org.il/en/01-18-01/>

What is a permissible way to cut into a cake which has letters or meaningful pictures on it? May one bite into a slice if doing so will break and destroy such letters and pictures? May a cookie be cut or broken if it has letters or images on it that were stamped into the dough (rather than added later, after it was baked)? May one read or pray from a book which has words or images stamped or written on the edges of the pages, such that opening the book will break the letters and images apart, and closing it will reconstruct them?

<https://ph.yhb.org.il/en/01-18-03/>

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=4927>

May one tear open the foil backing over medication tablets on Shabbat if it will entail tearing through words printed there?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=3313>

Can you think of cases in which the prohibition of erasing is stricter than that of writing?

<https://www.yeshiva.co/midrash/44966>

(This is a wide-ranging article on Mochek, and recommended reading in its entirety)

99. **Melachot: Mechabeh - Extinguishing Fire** [36/39] [< back up >](#)

114. How was Mechabeh done in the Mishkan?

How could extinguishing a fire be for a constructive or useful purpose?

What common activities should be avoided?

https://www.chabad.org/library/article_cdo/aid/5580653/jewish/Mechabeh-Extinguishing.htm

How may a flame permissibly be extinguished indirectly on Yom Tov (according to Rav Ovadia Yosef)?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1990>

In the following article we find a very specific reference to the Melachah of Mechabeh, in relation to opening a refrigerator door while the motor is running.

<https://www.koltorah.org/halachah/opening-refrigerators-on-shabbat-by-rabbi-howard-jachter>

Read the article in full, but pay particular attention to this section:

“Opening the Refrigerator Door While the Motor is Running”

100. **Melachot: Mav’ir - Kindling a Fire** [37/39] [< back up >](#)

115. How was Mav’ir performed in the Mishkan? What is the proper definition of Mav’ir? Does it refer to producing heat and light with a flame, or is it consuming something with fire to create heat and light? How do you understand the Melachah of Mav’ir in relation to using incandescent bulbs and toaster ovens? What common activities should be avoided? Why is it Mav’ir to turn on a hot water tap?

https://www.chabad.org/library/article_cdo/aid/6897613/jewish/Mavir-Kindling-a-Fire.htm

Is it relevant how large or small the fire is in order for one to have violated the Torah prohibition of Mav’ir? Does it matter how one starts the fire or how it is fuelled? Is it a Torah prohibition to increase an existing flame? Is there any difference between Shabbat and Yom Tov regarding lighting or increasing a flame?

<https://ph.yhb.org.il/en/01-16-02/>

[See also [Question 107](#) above (on electricity), and particularly section 1a]

(“Turning On Incandescent Lights During Shabbat”) in the study by Rabbi Michael Broyde & Rabbi Howard Jachter:

https://www.daat.ac.il/daat/english/journal/broyde_1.htm

At the end of that section (before section B begins), read the concluding paragraph, which begins, “The consensus of opinion - accepted by nearly all rabbinic authorities...”

101. **Melachot: Makeh bePatish - Striking the Final Hammer Blow** [38/39] [< back up >](#)

116. How is the Melachah of Makeh bePatish defined?

In what scenarios might the opportunity for performing this Melachah arise?

See nos. 1-4 here:

https://www.chabad.org/library/article_cdo/aid/5358316/jewish/Makeh-Bepatish-Completing.htm

What common activities should be avoided? *(see above source)*

How do we find the Melachah of Makeh bePatish in relation to the construction of a house and the manufacture of metal tools?

<https://ph.yhb.org.il/en/01-15-01/>

The following question is asked:

“Is Makeh bePatish defined as completing a manufacture process, or does it prohibit secondary activities that normally coincide with the conclusion of a process but are peripheral to its conclusion?”

See discussion here:

<https://etzion.org.il/en/talmud/seder-moed/massekhet-shabbat/melakha-makeh-be-patish-completing-manufacturing-process>

102. **Melachot: Hotza'ah - Carrying or Transferring from One Place to Another** [39/39]

[< back up >](#)

117. In what respect is the Melachah of Hotza'ah unique and different from other Melachot? What two forms of carrying on Shabbat are forbidden? What are the four types of domain (3 in Torah law and one designated by the Rabbis)?

https://www.chabad.org/library/article_cdo/aid/6897566/jewish/Hotzaah-Transferring.htm

<https://ph.yhb.org.il/en/01-21-01/>

How are a Reshut HaYachid (*Private Domain*) and Reshut HaRabim (*Public Domain*) defined?

<https://ph.yhb.org.il/en/01-21-02/>

In order to transgress the Torah prohibition of Hotza'ah, one person must complete three stages - what are these three stages?

<https://ph.yhb.org.il/en/01-21-05/>

How are the laws of Hotza'ah different on Yom Tov from Shabbat? What forms of carrying are permitted on Yom Tov? What forms of carrying are forbidden on Yom Tov?

<https://ph.yhb.org.il/en/category/12/12-06/>

<https://ph.yhb.org.il/en/12-06-02/>

The prohibition of carrying on Shabbat in a public area would mean that snowball fights in the street would be forbidden. In an enclosed private area, the prohibition of Hotza'ah would not be a problem. However, that discussion is only in relation to the throwing of the snowballs; but there are multiple issues that the Poskim discuss in respect of the making of the snowballs.

See this article: https://ohr.edu/this_week/insights_into_halacha/5673

103. **Chanukah: Laws of Chanukah** [<back up>](#)

118. What reason does the Levush give for why there is a specific mitzvah to have a special seudah (meal) on Purim but not a similar mitzvah on Chanukah? What is the view of the Rema in respect of having a festive seudah on Chanukah?

<https://www.yeshiva.co/midrash/158>

<https://oukosher.org/halacha-yomis/obligation-make-seudah-meal-honor-chanukah/>

What does the Kaf HaChaim say about making a seudah on Chanukah?

<https://www.ou.org/holidays/hilchos-uminhagei-chanuka/>

What is the basic way of lighting the Chanukah Menorah? What is the Mehadrin (more beautiful) way? And the Mehadrin Min Hamehadrin (most beautiful) method? How do Sephardim and Ashkenazim differ in the way they perform the mitzvah of lighting the Chanukah Menorah?

What reasons are given for the custom that women refrain from malachah (creative work) in the half hour after Chanukah lighting?

Why does the Rema prefer olive oil to candles for Chanukah?

What is the goal of kindling the Chanukah lights?

Where should the Chanukah Menorah be placed?

<https://www.yeshiva.co/midrash/158>

What are the main views regarding when the Chanukah lights should be kindled? After the fact, if one missed lighting at the optimal time, how long does one still have for lighting? How long do the candles, or does the oil, need to burn in order for the mitzvah to be fulfilled?

What is the Halachah when a person did in fact insert enough oil, or long enough candles, to last half an hour, and he carefully placed the Menorah in a place not exposed to the wind, but the lights were nevertheless quickly extinguished by a gust of wind?

What is the purpose of the 'Shamash,' the light we kindle in addition to those lit to fulfil the mitzvah? Why are we careful to ensure the Shamash is noticeably separate from the other lights?

<https://www.yeshiva.co/midrash/162>

Why are women included in the mitzvot of the Menorah lighting and the Purim Megillah reading? What is Rav Ovadia Yosef's ruling regarding how to proceed with lighting when the husband knows he will be returning home from work very late, long after the optimal time for the mitzvah? Although a woman is obligated in lighting, should she do so when her husband is at home?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1692>

104. [Purim: Laws of Purim](#) <back up>

119. Keriat HaMegillah (Reading the Megillah)

Why is it a particular additional mitzvah for Megillat Esther to be read on Purim in a synagogue amid a large congregation? Since an individual can fulfil his obligation to read the Megillah even without a Minyan, is it right for a minyan to join a sick person at home for a Megillah reading or should he read it alone so they can be in a large gathering at their synagogue?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=5244>

Mishloach Manot

How is the mitzvah of Mishloach Manot ('Sending Portions') done? What is the reason for this mitzvah? Should the recipient know who the sender is? How does this mitzvah differ from the way regular tzedakah should be given during the rest of the year? What kinds of items qualify as 'portions' for sending as Mishloach Manot? What is the prevalent custom today regarding how Matanot La'Evyonim is done? Can this mitzvah be done by phone and / or credit card? Can a husband act as his wife's agent in fulfilling this mitzvah on her behalf?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=3926>

(N.B. the last paragraph in the above article should be disregarded since it relates specifically to Purim 5784 / 2024)

Matanot La'Evyonim

How is the mitzvah of Matanot La'Evyonim ('Gifts to the Poor') done? Can this mitzvah be fulfilled through money donations? Is it preferable to spend more on Mishloach Manot or on Matanot La'Evyonim? May Matanot La'Evyonim be given anonymously?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachaID=1900>

Se'udat Purim - The Purim Meal

Should the main Purim meal take place on the night of Purim or during the afternoon of Purim? When is the meal held when Purim falls on Erev Shabbat (Friday)? Is it preferable to spend extensively on the Purim seudah or to limit the seudah a little and instead give more tzedakah to the poor?

<https://www.ou.org/holidays/festive-purim-meal-seudat-purim/>

105. **120. POTPOURRI** [<back up>](#)

Berachot [<back up>](#)



What is the berachah on chocolate? May one eat chocolate 'Chanukah Gelt' (coins) which have the words 'In G-d We Trust' molded onto them?

<https://www.kashrut.com/articles/KashrutOfChocolate/>



What berachah is said before eating chocolate-covered raisins?

<https://rabbikaganoff.com/a-sweet-change-of-pace-what-bracha-does-one-recite-over-chocolate-covered-raisins/>

Should I say a berachah on smelling hot, fresh bread? Should we say a berachah on the scent of fresh-roasted ground coffee? Cinnamon is taken from the bark of trees and does not grow on a tree like a fruit - so what berachah should I say on smelling cinnamon? Do I say a berachah on [incidentally] smelling a fruit that I am eating?

<https://rabbikaganoff.com/flavor-and-fragrance-the-bracha-on-fragrant-fruits/>

How does Rabbi Moshe Feinstein rule regarding a situation in which someone ate a small amount of food that was the ikar of his meal, but he did not eat enough to recite a Bracha acharonah; however, he ate a sufficient amount of the tafel to require a Bracha acharonah?

<https://www.yeshiva.co/midrash/6467>

What berachah should we say on 'Pringles'?

Ruling cited with reference to Rabbi Moshe Feinstein:

<https://oukosh.org/publications/whats-the-bracha-on-pringles/>



Ruling cited with reference to Yalkut Yosef:

<https://www.dailyhalacha.com/m/halacha.aspx?id=2618>

What berachah is said on rice cakes and puffed rice cereal ('Rice Crispies')?

<https://halachayomit.co.il/en/default.aspx?HalachaID=2784>

What berachah do I say before eating a papaya? What factors will determine the answer to this question? What other Halachic questions might we have in respect of papayas (and their secondary products...)

<https://rabbikaganoff.com/is-papaya-a-tree/>

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THE NEXT TWO SECTIONS
(KASHRUT and SHABBAT) BASED
MOSTLY ON HALACHAYOMIT.CO.IL

Kashrut < back up >

Frying Fish in a Meat Pot, Baking Fish and Meat in the Same Oven, and Maran zt"l's Custom

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=2369>

When a Non-Kosher Utensil Gets Mixed Up With Other Utensils

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=4622>

The Laws of Milk and Meat Dishes and the Laws of Giving Putrid Taste

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=4335>



Question: Must one designate two different sets of glassware for dairy and meat as one would with other utensils?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=4336>

Nullification of Danger-Based Prohibitions

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=4341>

BREAD ISSUES

Dairy Rolls

<https://halachayomit.co.il/en/Default.aspx?HalachalD=5027>

Dairy Baked Goods - Small Batches

<https://halachayomit.co.il/en/default.aspx?HalachalD=5028>



The Kashrut of Bread: All You Need to Know

<https://jewishaction.com/kosher-kopy/the-kashrut-of-bread-all-you-knead-to-know/>

FOOD COOKED BY A NON-JEW

Coffee Prepared by a Non-Jew

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=2605>



Foods Cooked by a Non-Jew

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=2594>

The Conditions to Permit Eating Foods Cooked by a Non-Jew

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=2595>



CHADASH

The Torah Prohibition of "Chadash"

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=3985>

"Chadash" As It Applies Nowadays-The Opinion of the Sha'agat Aryeh

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=3986>

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Shabbat < [back up](#) >

Cooking After Baking

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=5102>

Adding Water to a Pot of Food on Shabbat

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=2803>

Men Lighting Shabbat Candles

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=6288>

BENEFITING FROM SHABBAT DESECRATION

Foods Transported to a Military Base on Shabbat

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=2438>

Is it Permissible to eat food which has been selected in a forbidden manner on Shabbat?

<https://halachayomit.co.il/en/ReadHalacha.aspx?HalachalD=2441>

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Bein Adam le'Chaveiro (Interpersonal) < [back up](#) >

LENDING AND BORROWING

Do you know Maimonides' / Rambam's eight levels of giving tzedakah? What is the highest level?

https://www.chabad.org/library/article_cdo/aid/45907/jewish/Eight-Levels-of-Charity.htm

In the following article, Rabbi Asher Meir writes:

"We might think that helping a needy person with charity would be an even greater kindness, but our tradition clearly indicates the opposite. Giving a loan is considered a greater mitzva than giving charity, so much so that the Hebrew word for a free loan is a "gemach" – an acronym for "gemilut chasadim," meaning "granting kindness." This linguistic identity points to a cultural reality, that giving a loan is the basic act of mutual aid in Judaism."

<https://etzion.org.il/en/halakha/studies-halakha/philosophy-halakha/loans-and-debt-halakha>

Lending Money – Rabbi Ari Enkin

<https://outorah.org/p/49358/>

The Halachot of Borrowing

What three types of shomrim, people who assume responsibility for other people's property, do we find in the Torah?

<https://rabbikaganoff.com/the-halachos-of-borrowing/>



What differences are there between a she'eilah and a halva'ah?

In general, a borrower is fully responsible for the welfare of the item he borrowed. Does the Halachah permit the lender and borrower to agree to a limitation on the borrower's responsibility and liability?

<https://www.yeshiva.co/midrash/7300>

“Although it is a very big mitzvah to lend money, some people are reluctant to do so because they know of loans that proved difficult to collect. Must you lend someone money if you are not sure it will ever be repaid? What do you do if you lent money to someone who seemed very honest and sincere, but now that it comes time to repay, he informs you that he is penniless? What may you do and what may you not do to collect your money? How can you guarantee that you get your money back?”

In this article, Rabbi Kaganoff addresses these questions:

<https://www.yeshiva.co/midrash/44143>

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SHEMIRAT HALASHON (Guarding one's tongue)

from

LASHON HARA (Evil, harmful speech)

What are the 7 conditions that must be met before relating information about another person 'leto'elet' (for a constructive purpose)?

<https://cchf.global/the-seven-rules-of-toeles-article/>

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The Yamim Nora'im < back up >

THE YAMIM NORA'IM ~ The Days of Awe

Rosh Hashanah

Why is Rosh Hashanah celebrated for two days even in Eretz Yisrael? Why are the other Chagim (the Shalosh Regalim) celebrated for two days outside (and only outside) Israel? Should not Yom Kippur also be two days, and if not why not? Why did the Rabbis and students of the Mir Yeshiva keep Yom Kippur for two days during the Second World War?

https://ohr.edu/this_week/insights_into_halacha/5525

***Follow-up question:* what are the main different opinions regarding how a visitor to Israel from the Diaspora should behave on a second day of Yom Tov (of the Shalosh Regalim)?**

<https://www.koltorah.org/halachah/the-second-day-of-yom-tov-for-visitors-in-israel-by-rabbi-chaim-jachter>

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Yom Kippur

Is it preferable to eat a little and then spend all Yom Kippur day in shul davening rather than to stay at home in bed fasting? What are the five 'innuyim' (afflictions) of Yom Kippur? What was the central aspect of Yom Kippur in ancient times? How is the primacy of the Torah obligation to fast on Yom Kippur – 'the mitzvah of the day' - reflected in Halachah in comparison with communal prayer? What questions do developments in modern medicine raise in relation to fasting and breaking one's fast? Does IV feeding count halachically as eating?

<https://jewishaction.com/religion/jewish-law/whats-the-truth-about-fasting-on-yom-kippur/>

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Interest The Laws of Ribbit (Charging Interest) < back up >



Matters of Interest - Rabbi Doniel Neustadt

<https://torah.org/torah-portion/weekly-halacha-5758-behar/>

Does the prohibition of ribbit apply to corporations as well as to individuals?

What is the lenient ruling by Rabbi Moshe Feinstein on ribbit vis a vis corporations?

What is the rationale for Rav Moshe's leniency?

May an individual borrow money from a Jewish-owned bank or corporation?

What does a 'Heter Iska' do to a loan?

In respect of what type of borrowing does a heter Iska work?

What type of borrowing is not appropriate for making a Heter Iska?

What exceptions apply in the laws of ribbit in relation to neighbours borrowing goods from each other?

What types of third parties may also not be involved in the charging of interest?

What is Ribbis - KFI (Kosher Financial Institute)

<https://www.kfikosher.org/what-is-ribbis>

Which five Torah laws forbid a lender to charge a borrower interest?

Which two Torah laws forbid a borrower from giving interest to his lender?

Why would an interest-charging lender also be violating the prohibition of "You shall not place a stumbling block before a blind person"?

What are the factors that define the Torah-level prohibition of ribbit?

What would be examples of Rabbinically forbidden interest arrangements?

May interest be charged on loans to non-Jews?

What is a "Heter Iska" - KFI (Kosher Financial Institute)

<https://www.kfikosher.org/heter-iska>

In what way does the Heter Iska restructuring of a loan transform the relationship between the borrower and the lender?

Some Aspects of the Halachos of Ribbis - Rabbi Yirmiyohu Kaganoff

<https://rabbikaganoff.com/tag/ribbis/>

Into what different type of transaction does a Heter Iska transform a loan?

Why does the Torah forbid making a profit from my money anyway? How does the Kli Yakar answer this question?

A Matter of Public Interest - Rabbi Chananya Jacobson

<https://www.star-k.org/articles/kashrus-kurrents/kashrus-kurrents-2021/winter-kashrus-kurrents-2021/6625/a-matter-of-public-interest/>

What ruling did Rabbi Shlomo Ganzfried publish in his 'Kitzur Shulchan Aruch' regarding a Jew owning shares in a mutual savings bank? On what bases did Rabbi Yosef Shaul

Nathanson take issue with that ruling? In a letter to Rabbi Ganzfried, what did Rabbi

Nathanson ask him to do on this issue vis a vis future editions of the 'Kitzur'? How did Rabbi Ganzfried respond?

How do credit unions differ from corporations, such that both Rav Moshe Feinstein and Rav Eliyashiv permitted owning some shares in a corporation, whereas it would be forbidden to join credit unions and to borrow from them without a Heter Iska?

On what basis could it be argued that Rav Moshe Feinstein would be lenient even regarding credit unions?

What is the view of Rabbi Moshe Heinemann on borrowing from a credit union?

How did the correct interpretation and application of Rabbi Moshe Feinstein's leniency regarding corporate ownership become particularly important in relation to the company 'Quicken Loans'?

What action did Quicken Loans take, in response to becoming the focus of Halachic discussion around the prohibition of ribbit?



Rabbi Shlomo Ganzfried



Halachic Status of a Corporation, Part One:

Introduction to Ribbit and Heter Iska By Rabbi Chaim Jachter

<https://www.koltorah.org/halachah/halachic-status-of-a-corporation-part-one-introduction-to-ribbit-and-heter-iska-by-rabbi-chaim-jachter>

According to the Torah Temimah, how does a Heter Iska not undermine but rather confirm both the letter and the spirit of Torah law on charging interest?

In what circumstances does a Heter Iska contravene the spirit of the Torah's attitude to ribbit?

BASED ON ARTICLES BY RABBI CHAIM JACHTER

Halachic Status of a Corporation, Part Two:

An Introduction to Rav Asher Weiss's Ruling By Rabbi Chaim Jachter

<https://www.koltorah.org/halachah/halachic-status-of-a-corporation-part-two-an-introduction-to-rav-asher-weiss-ruling-by-rabbi-chaim-jachter-the-scope-of-the-ribbit-prohibition>

What three hallmarks of ownership are determined by Rav Asher Weiss?

How do the three features of ownership as they apply to owning a fruit tree relate to the three groups of stakeholders in a corporation: the shareholders, the board of directors, and the chief executive officer (CEO)?

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The International Date Line < back up >

THIS SECTION IS LARGELY BASED ON DATELINEINHALACHA.COM BY RABBI ZALMAN TROPPER and ARTICLES BY RABBI CHAIM JACHTER

THE INTERNATIONAL DATE LINE AND THE HALACHIC DATE LINE

The reason for an international date line

See here:

<https://www.koltorah.org/halachah/the-halachic-international-datetime-by-rabbi-howard-jachter>

• **Why does there need to be an international date line?**

Read in above article from: "The phenomenon of the international date line may be illustrated as follows (as explained by Rabbi David Pahmer) ..."

Also see here <https://datelineinhalacha.com/> and read "Why Must There Be A Date Line At All?"

• **The Halachah also recognises the need for a dateline*, but does the Halachic date line need to be in the same place on the globe as the arbitrary yet internationally accepted date line?**

* [Contrary to this assertion, Rabbi Chaim Jachter writes regarding Rav Tzvi Pesach Frank: "Rav Frank notes that the Gemara, Rambam, and Shulchan Aruch never mention a date line, proving (in his opinion) that the Halachah does not have a concept of a date line! Rather, one follows the practice of the community in which he finds himself for Shabbat. Thus, if the international community accepts the assignment of days in a certain manner, this is acceptable to Torah Jews as well, even in regard to Shabbat. "

<https://www.koltorah.org/halachah/lander-college-model-beit-din-2017-halachah-and-the-international-date-line-tabc-fourth-consecutive-victory-part-two-by-rabbi-chaim-jachter?rq=%20date%20line>]

Please note that this section on the Halachic date line provides only a very rudimentary introduction to the highly complex topic. Here are some more detailed and authoritative links for further personal research:

<https://datelineinhalacha.com/>

https://datelineinhalacha.com/?page_id=360

<https://www.star-k.org/articles/kashrus-kurrents/493/a-travelers-guide-to-the-international-datetime/>

<https://www.star-k.org/articles/kashrus-kurrents/5144/time-related-halachos/>

<https://outorah.org/p/36934/>

<https://kosherjava.com/2012/03/25/the-halachic-date-line-map/>

<https://www.yutorah.org/lectures/735807/The-International-Date-Line-and-Related-Issues>

<https://www.koltorah.org/articles/the-international-date-line-and-halacha-by-willie-roth>

<https://www.koltorah.org/halachah/the-halachic-international-datetime-by-rabbi-howard-jachter>

Regarding where the Halachic date line should be, Rabbi Jachter notes that Rabbi Menachem M. Kasher writes of thirteen opinions (and see Encyclopedia Talmudit 22:665-694). Rabbi Jachter summarises three of these, respectively given by:

1. Rabbi Menachem Mendel Kasher; Rabbi Tzi Pesach Frank (in 'Har Tzvi')
2. Rabbi Yechiel Michel Tukachinsky (in his 'Yomam b'Kadur Ha'Aretz')
3. Rabbi Avraham Yeshaya Karelitz (the Chazon Ish, in 'Kuntres Yud-Chet Sha'ot) (based on Rishonim including Baal Hamaor, Kuzari, Ritva, Ran); Rabbi Yitzchak Zev Soloveitchik (Rabbi Joseph B. Soloveitchik's uncle)

(<https://www.koltorah.org/halachah/the-halachic-international-datetime-by-rabbi-howard-jachter>)

Click below to open the amazing STAR-K map (pdf) which clearly illustrates the different opinions on the date line!

https://www.star-k.org/articles/wp-content/uploads/2015/12/IDL_Map.pdf



Click below to open the amazing STAR-K map (pdf) which clearly illustrates the different opinions on the date line!
https://www.star-k.org/articles/wp-content/uploads/2015/12/DL_Map.pdf



- **What are the views of these authorities regarding where the Halachic date line should be located?**
- **Due to there being a variety of opinions among the Halachic authorities as to how one should act when crossing the date line, what different forms of advice do today's Poskim give?**

(See here: <https://www.koltorah.org/halachah/the-halachic-international-dateline-by-rabbi-howard-jachter>, last paragraph: "Regarding how one crossing the "dateline" should act, ...")

*

Now see here:

<https://www.koltorah.org/halachah/lander-college-model-beit-din-2017-halacha-and-the-international-date-line-tabcs-fourth-consecutive-victory-part-one-by-rabbi-chaim-jachter?rq=%20date%20line>

In 1941, when hundreds of yeshiva students travelled a long distance from Europe to escape Nazi persecution, they found themselves in doubt as to whether they had crossed the Halachic date line. As a result, many of them kept Shabbat for two days each week. Their situation became most pressing as Yom Kippur arrived.

Learn about the whole miraculous story in this remarkable video:

<https://rlgfoundation.org/yizkereim-documentaries/shanghai-miracle-doc/>

- **To where had these students journeyed, that they found themselves in this situation?** See above link

See also here: <https://www.yadvashem.org/exhibitions/mir/during-the-holocaust/rescue-mir-yeshiva.html>

(Also see the description of these events here:

<https://jewishlink.news/rav-mordechai-kuber-s-crossing-the-dateline-international-dateline-halachic-issues-finally-resolved/>

In this article, Rabbi Jachter cites Dr. David Kranzler as writing "...that there were a few yeshiva students who, believe it or not, **fasted two days of Yom Kippur** due to this debate!")

*

There was a strong – and now classic - debate between Rabbi Yechiel Michel Tukachinsky and the Chazon Ish regarding how the exact location of the Halachic date line should be determined. Making a very interesting and curious statement, "...Rav Tukachinsky concludes 'Jerusalem is our Greenwich' "

What did Rav Tukachinsky mean by that?

(see here: <https://www.koltorah.org/halachah/lander-college-model-beit-din-2017-halacha-and-the-international-date-line-tabcs-fourth-consecutive-victory-part-one-by-rabbi-chaim-jachter?rq=%20date%20line>

and here: <https://jewishlink.news/rav-mordechai-kuber-s-crossing-the-dateline-international-dateline-halachic-issues-finally-resolved/> " Rav Tukachinsky writes that 'Yerushalayim is the Jewish Greenwich' ")

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Study Rabbi Zalman Tropper's "THE GREAT BAR MITZVAH PARADOX"

<https://datelineinhalacha.com/>

How could travelling across the date line cause one twin boy to become a day older than his brother?!

Could it happen that one twin will become Bar Mitzvah a day after the other?!

*

See more of Rabbi Tropper's scenarios here: <https://datelineinhalacha.com/>

- **Is there a halachic date line? And if so, where is it?**

According to the Chazon Ish, on what day of the [local] week should Shabbat be observed in Japan?

According to Rabbi Yechiel Michel Tukatzinsky (or, Tukachinsky) and most other Poskim, on what day of the [local] week should Shabbat be kept in Hawaii?

Rav Isser Zalman Meltzer and Rav Zvi Pesach Frank (Teshuvot Har Zvi 1:138) claim that there is no such thing as a Halachic Date Line. Instead, a person just follows the day that the country that he is in is observing.

<https://www.koltorah.org/articles/the-international-date-line-and-halacha-by-willie-roth>

"In broad strokes, the date line question can be broken down into two major issues:

One: Is there a halachic date line? And if so, where is it?

Two: Halachically, what happens when you cross the date line?"

 Rabbi Zalman Tropper
<https://datelineinhalacha.com/>



▪ **What impact does crossing the date line have on Halachah?**

1) Upon crossing the date line in a westbound direction the day jumps forward...

A man davens Mincha at 3pm, on Monday, on the eastern side of the date line. Then he takes a plane and flies west across the date line, landing one hour later.

Going west across the date line pushes the day forward.

It is now 4.00pm on Tuesday.

Should the man daven Mincha again? He has not yet davened Mincha on Tuesday!

What about tefillin? Should he wear his tefillin for Mincha?

He has not worn his tefillin since Monday morning, and it is now Tuesday afternoon!

Rabbi Zalman Tropper asks us to consider the following Brit Milah scenario:

A baby born in New York on Monday, 2 Kislev is taken westward to have his Brit Milah in Hong Kong the following Monday, 9 Kislev. When this baby crosses the date line and the day is pushed forward, by the time it is Monday, 9 Kislev in Hong Kong, for this baby it is still the seventh day! What difference does it make if he crossed some invisible geographic line in the Pacific Ocean? Bottom line is that this baby is only seven days old. May we perform the Brit on [the local] Monday?

<https://datelineinhalacha.com/>

2) Upon crossing the date line in an eastbound direction the day jumps back...

Now we have to imagine the scenarios above in reverse:

If a man davened Mincha on Monday on the west of the date line, then crossed it to the east and finds himself in Sunday...

...does he need to daven the tefillot of Sunday and Monday again?

Has he not already davened through Mincha on Monday!

*

Many such questions are addressed here:
<https://datelineinhalacha.com/>
and in 'Kitzur Taarich Yisroel / The Date Line in Halacha' by Rabbi Zalman Tropper
which is based on
'Sefer Taarich Yisroel' by Rabbi Yisroel Taplin:
https://datelineinhalacha.com/?page_id=360

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Shatnez < [back up](#) >

The Mitzvah of Shatnes

Dr. Avrom Pollak

<https://www.star-k.org/articles/articles/1227/the-mitzvah-of-shatnes/>

There are two pesukim in the Torah that refer to shatnez. In [Vayikra 19:19](#), we have, וּבְגֵד כְּלָאִים שֶׁעָטָה לֹא יַעֲלֶה עָלֶיךָ . A garment composed of a mixture which is shatnez should not be draped upon oneself. In [Devarim 22:11](#) we find a different expression of this same mitzvah, לֹא תִלְבַּשׁ שֶׁעָטָה צִמְרָ וּפְשִׁתִּים יַחְדָּו . Do not wear shatnez, wool and linen together. Chazal (the Sages) tell us that these two pesukim complement one another. In Devarim the Torah forbids **actual wearing** of shatnez – **tevisha**, whereas the Vayikra prohibition of shatnez includes **he'elah** – **draping shatnez over one's body**.



How does the Gemara in Yevamot 4:2 explain the prohibition of draping shatnez over oneself? **May** a peddler carry shatnez over his shoulder as he goes around selling his cloths? **May** a tailor have a piece of shatnez on his lap while he is sewing alterations in it?

The word 'shatnez' is an acronym for what three stages of processing the wool and linen fibres? **Must** all three of these processes have been performed in the manufacturing of the fabric for it to be considered shatnez according to the Torah?

What is the disagreement between Rashi and Rabeinu Tam, regarding when the wool and linen must have been combined, in order for the shatnez to be considered a mixture which is forbidden by the Torah?

When the Torah tells us not to combine wool and linen, to which type of wool is the Torah referring? **From** which animals could we obtain wool which does not present a potential shatnez problem?

How must the wool and linen be joined, in order to make the fabric shatnez and so forbidden? **May** one wear a linen jacket at the same time as woollen trousers? **May** a linen scarf be wrapped around a woollen dress? **May** a woollen garment and a linen one be attached together by means of buttons or zips? **What** would be the problem with wearing a linen shirt under a woollen jacket?

How do we apply the laws of 'bitul' – nullification of the minority against the majority – in respect of shatnez? **How** does bitul apply differently to the fibres which are twisted into threads, and to threads which have already been twisted from the fibres? **Why** are clothes containing reprocessed fabrics (often from a variety of shredded rags) a particular problem when considering shatnez content?

What reason does Rambam give in Moreh Nevuchim (Guide for the Perplexed) for the prohibition of shatnez? **What** reason do some Rabbis give in connection with the Kohanim doing their עבודה (service) in the Bet HaMikdash? **According** to Rabbeinu Bachya, how does keeping wool and linen separate help to generate peace in the world?

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Are garments containing shatnez muktzeh on Shabbat? May they be moved?

See here for both text and audio from Rabbi Eli Mansour:
<https://itorah.com/daily-halacha/are-garments-with-shatnez-mukse/6/19935>



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Is it permissible to wear a woollen tzitzit (Talit Katan) under a linen shirt or is it a violation of shatnez?

See here for both text and audio from Rabbi Eli Mansour:
<https://itorah.com/daily-halacha/is-it-permissible-to-wear-a-wool-tzitzit-under-a-linen-shirt-or-is-it-a-violation-of-shatnez/6/19785>



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Wool and Linen = Shatnez

Rabbi Shraga Simmons
<https://aish.com/48948976/>

Shatnez is a 'chok' (**חוק**) – what type of law is a chok? **The plural** of 'chok' is 'chukim' – what other examples of chukim can you think of? **How** does Rabbi Simmons explain the power of a חוק ?

In the first explanation for shatnez that Rabbi Simmons gives, how is the human responsibility to respect creation reflected in the prohibition of shatnez? **In the second** explanation, drawn from the Midrash, how is the prohibition of shatnez linked to the story of Kayin and Hevel (Cain and Abel)?

Why is it permitted to try on a suit before buying it, even though it may contain shatnez? **Would** it be shatnez if a button were to be sewn on to a woollen suit with linen thread? **What** is a person required to do upon discovering that he or she is wearing shatnez? **Why** is it that shatnez can often easily be removed from a garment? **Where** is shatnez often found in men's suits? **Is there** any prohibition of having shatnez in fabrics which are not worn, such as upholstery and carpets?

*

Some Shatnez Basics

Rabbi Yirmiyohu Kaganoff
<https://rabbikaganoff.com/some-shatnez-basics/>

THESE NEXT TWO SECTIONS ARE BASED ON SHIURIM BY RABBI YIRMIYOHU KAGANOFF

Is a garment shatnez if it contains a mix of linen and **mohair** (made from the hair of an Angora goat) or linen and **cashmere** (the wool of the Kashmir goat)? **How** could a garment contain **both linen and sheep's wool** and still not be shatnez? **If threads** were spun from a mix of mostly cotton fibre with some linen fibre, could these threads be used in a woollen garment? **Would** your garment be shatnez if it contained threads made of a blend of mostly mohair but including some sheep's wool fibre, which were woven or sewn together with linen threads? **When considering** whether or not a garment contains shatnez, is it halachically significant when there is **noticeable** wool fibre in a thread that is made mostly from a different fibre? [See article at above link, for an outline of the machloket (dispute between the Poskim) on this point]

How does the Halachah consider differently **the mix** (i.e. ratio) of fibres which are spun **together to make a whole thread**, and **the presence of whole threads** found in a garment? For example, what does the Halachah say about a single pure linen **thread** that is woven or otherwise attached into a large woollen garment?

*

There is an interesting difference of opinion amongst the Poskim regarding where we find wool in one place and linen in another place in the same garment, but the wool and linen are **not touching**. In this machloket, what is the view of:

- a) the **Rash** (Rabbeinu Shimshon – i.e. not the Rosh, Rabbeinu Asher)
- b) the **Rambam**

What became a common custom based on the view of the Rash, in relation to attaching a linen ornamental 'atarah' to a woollen tallit? How would Rambam have ruled regarding this practice?

How does the Shulchan Aruch (and so Sephardim) rule?

There are different views amongst the Ashkenazi Poskim. What does **Rabbi Chaim Kanievski** say is the prevalent Ashkenazi ruling?

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Some More on Shatnez Laws

Rabbi Yirmiyohu Kaganoff

<https://rabbikaganoff.com/more-on-shatnez-laws/>

In his email to Rabbi Kaganoff, what reason was given by **Rabbi Yaakov Gurwitz** for the consensus among **the Rabbonim in the Vaad Shatnez**, “to tell people that cashmere, mohair, alpaca (camel) and angora (rabbit or goat) wool **does require checking**” to prevent mistakes and the inadvertent wearing of shatnez?

*

In what way does wool felt differ in its production from fabric made from **spun wool threads**? **Is there** any Halachic difference, in relation to the laws of shatnez, between spun wool thread and wool felt? **Why** do many Halachic authorities rule that wool felt sewn with linen thread would be shatnez mid'Rabbanan (on a Rabbinic level) rather than Min haTorah? **What** is the conclusion of the Shach (Rabbi Shabtai HaKohen, 1622-1663 [[see here](#)]) on this point? **How** does the Shach rule differently in relation to soft wool felt sewn with linen and a combination of linen with wool felt that is stiff?

*

What is the Halachah in the case of a piece of sheepskin, which still has sheep's hair (raw wool) attached to it, that has been sewn with linen thread?

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What is the sefek sefeika (“double doubt”) cited by **Rabbi Chaim Kanievski** in the name of the **Chazon Ish**, that could permit clothing that contains **reprocessed fibres**?

NOTE: “Although he (Rabbi Kanievsky) concludes that a G-d-fearing person should avoid use of this heter (permission [based on the sefek sefeika] to wear a garment containing reprocessed fibres), he concludes that one may use a mattress stuffed with reprocessed fiber, since lying on shatnez is permitted min haTorah, and is prohibited miderabbanan only on soft items.”

On what basis does Rabbi Kaganoff write that **yarei Shamayim (G-d fearing) baseball players** may continue to use their rawhide baseball gloves, though they are usually stuffed with reprocessed fibres?

Key Takeaways

Rabbi Kaganoff writes:

“...Practically speaking, any garment that may contain either wool or linen should be checked by a knowledgeable, experienced shatnez tester. In addition, men's suits should always be checked, even if they are 100% polyester. Also, any garment that appears similar to linen or that lists “other fibers” should be checked...”

The first step in checking for shatnez is to read the label. Although this cannot ascertain that the garment is not shatnez, it may tell you that it is.

The second step is to have garments checked by a knowledgeable shatnez checker or laboratory...”

<https://rabbikaganoff.com/when-is-it-not-shatnez-part-ii/>



Non-Jewish Wine, and Whisky Aged in Sherry Casks < back up >

✪ **NON-JEWISH WINE** ✪

▪ Yayin Nesech and Stam Yeinam

See these resources:

<https://oukoshor.org/halacha-yomis/yayin-nesech-stam-yainum-difference/>

<https://www.dafyomi.co.il/azarah/backgrnd/az-in-031.htm>

<https://oukoshor.org/halacha-yomis/what-is-stam-yayin-do-the-rules-of-bitul-nullification-apply-to-it/>

What is the literal meaning of the term ‘Yayin Nesech’? ‘Yayin Nesech’ is the term that denotes what prohibitions? What is the meaning of ‘**Isur Hana’ah**’?

What is Stam Yainam? What decrees did the Rabbis make regarding wine that was produced by a **nachri** (a gentile), and also regarding kosher wine which was left unattended with a nachri? Why did they make these decrees?

The Rabbis decreed similarly regarding wine that was touched by a non-Jewish monotheist, but with what difference?

How does the Shulchan Aruch rule in respect of wine that is ‘**Mevushal**’ - that is, it was **cooked**?

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<https://oukoshor.org/halacha-yomis/what-is-stam-yayin-do-the-rules-of-bitul-nullification-apply-to-it/>

The author of this article explains how the divergent rulings of **Rabbi Yosef Caro** and **Rabbi Moshe Isserles (Rema)** respectively, on the subject of **Stam Yeinam**, determined the differing practices between **Sephardim** and **Ashkenazim**. Which of these authorities takes the stricter position? What is the essence of Rabbi Yosef Caro’s ruling? On which two points does the Rema take a more lenient stance?

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<https://www.star-k.org/articles/kashrus-kurrents/658/insights-from-the-institute-fall-2009/>

What is the Halacha regarding sealed and closed bottles of wine? What is the Halachah regarding cooked wine, and why? How does **Rabbi Moshe Feinstein** pasken (rule) in respect of pasteurised wine?

How does **Rav Heinemann** pasken in a case where a non-Jew was aware there was a bottle of wine in the refrigerator door, but he / she opened the door simply in order to gain access to the refrigerator? Would a Jew be permitted to drink the wine in that bottle?

How could we summarise the conceptual and Halachic differences between Yayin Nesech and Stam Yeinam?

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WHISKY AGED IN SHERRY CASKS

Sherry Cask Whisky

PLEASE NOTE THAT IN THIS SECTION WE CAN ONLY TOUCH THE SURFACE OF THE TOPIC, BY INTRODUCING SOME KEY RELEVANT AREAS OF HALACHAH. THE HALACHIC PRINCIPLES RELATING TO WHISKY MATURED IN SHERRY CASKS ARE MANY, VARIED, COMPLEX AND SUBJECT TO MUCH RABBINIC DISCUSSION. AS ALWAYS, FOR PURPOSES OF PERSONAL PRACTICE ONE MUST TAKE RABBINIC GUIDANCE.

The section below is based on the publication:

'SHERRY CASKS ~ A Halachic Perspective'

by Rabbi Akiva Niehaus

<https://consumer.crc kosher.org/wp-content/uploads/2023/01/Sherry-Casks-2.pdf>

For a good foundation knowledge, we recommend first reading these articles:

1. Rabbi Chaim Jachter
<https://www.kottorah.org/halachah/whiskey-or-scotch-raised-in-sherry-casks-by-rabbi-chaim-jachter>
2. OU Kosher
<https://oukosh.org/content/uploads/2014/03/daf-hakashrus-purim74.pdf>
3. Rabbi A. Manning
<https://rabbimanning.com/wp-content/uploads/2017/09/Sherry-Cask-Whisky.pdf>

(see Rav A. Niehaus, top p.19)

What is the name of the process that takes place when a liquid sits in a vessel for 24 hours? After a non-kosher liquid sat in a vessel for 24 hours, how would a kosher liquid be rendered forbidden by being placed in the same vessel?

What is the potential Kashrut problem that could result from the use of Sherry casks for maturing whisky?

(see Rav A. Niehaus, pp.19-20)

Why do the Rabbis forbid kosher wine that was stored in a barrel previously used for Yayin Nesech but permit other liquids, including water and beer, that were stored in such a barrel?

Based on the answer to this question, what do we need to ask regarding whisky?

A) Bitul (Nullification) of Stam Yeinam in Scotch

(see Rav A. Niehaus, p.20)

When a non-kosher food gets mixed into kosher food, what two factors (one or the other) will prevent the mixture from becoming forbidden?

a. Does stam yeinam require bitul (nullification) when mixed with Scotch?

(see Rav A. Niehaus, pp.20-22)

What is the opinion of the Noda B'Yehuda, regarding whether whisky is ruined when mixed with wine? What is the opinion of Magen Avraham, Chayei Adam and Maharsham on this point?

Note the following comments by Rav Niehaus:

"Presumably, the mere fact that many distillers go out of their way to use Sherry casks as opposed to the substantially cheaper bourbon casks indicates that they specifically want the blios [i.e. bliot] (absorptions) of wine, and do not feel that it ruins Scotch.





This is further supported by numerous whisky experts who claim that Sherry casks impart a positive taste contribution... This can be seen also in the tasting notes of various Sherried Scotches, where Sherry is acknowledged not only for its “nose” (fragrance) contribution, but also the “palate” (flavor), indicating that there is also a positive taste contribution”

(<https://consumer.crckosher.org/wp-content/uploads/2023/01/Sherry-Casks-2.pdf> p.21-22)

Now compare the comments of Rav Niehaus above with the arguments of Rav Asher Weiss (Teshuvot Minchat Asher 1:44 - cited by Rav Jachter) and Rav Jachter’s comments:

Rav Jachter writes:

“Rav [Asher] Weiss argues that only experts detect the impact of sherry wine on whiskey and scotch. He thinks the typical drinker does not notice the sherry’s influence and is not Halachically significant. He bases this ruling on his understanding of the Shulchan Aruch (Y.D. 98:1) and the Taz (Y.D. 98:2) as teaching that the Halacha does not forbid prohibited ta’am that can only be detected by an expert.

However, [continues Rav Jachter..]on their labels, scotch and whiskey companies prominently display that their product is aged in sherry casks. It seems that sherry cask aging matters to more than professional beverage assessors.”

(<https://www.koltorah.org/halachah/whiskey-or-scotch-raised-in-sherry-casks-by-rabbi-chaim-jachter>)

(see Rav A. Niehaus, pp.22-23 and footnotes 20-22)

What arguments and support does the author advance for his assertion that the bliot (absorptions) of wine in the barrel contribute positively to the flavour of the whisky stored in it?

Is Rav Yitzchak Weiss (in his sefer, **Minchat Yitzchak**) of the opinion that whisky stored in wine barrels is comparable to wine stored in wine barrels, thus requiring nullification in order for it to be permissible?

(see Rav A. Niehaus, pp.23-24)

What happens to a non-kosher taste that has been absorbed into the walls of a vessel for a period of 24hrs.? What Hebrew name is given to such bliot (absorptions)?

What is the Hebrew term which denotes the passing of a 24 hr. Period?

Why is the usual rule regarding a taste that has been absorbing into a vessel for 24 hours not relevant to Sherry Casks?

b. Is bitul required against the klipah (the outer few millimetres of the cask) or **the entire kli** (vessel)?

(see Rav A. Niehaus, p.24-25)

When a forbidden liquid is cooked in a kosher pot, what assumption do we make regarding how much of it will have been absorbed into the pot’s walls?

What is the meaning of the term, ‘kavush’?

What is the view of the Shach, in respect of whether kavush is similar to cooking and therefore (i.e. if they are indeed comparable) will take the same ruling as cooking regarding bliot (absorptions) in the pot’s walls?

The Taz argues differently from the Shach – what is the Taz’s view?



Do the **Pri Megadim** and the **Chochmat Adam** hold like the Shach or the Taz?

Why (i.e. on the basis of what halachic conclusion) **does the Shulchan Aruch rule** that removing the **klipah** (outer layer) of a non-kosher wine barrel is an effective method of kashering wine barrels?



How does the Shach reconcile the lenient ruling of the Shulchan Aruch?

What is the strict ruling of Chochmat Adam and Kitzur Shulchan Aruch, vis a vis the extent of bliot in the vessel walls, in a case where Yayin Nesech was stored in a cask for 24 hours?

The **Chacham Tzvi, Macha'ne Ephraim, Chazon Ish** and others take a much more lenient view – **how do they rule?**

(see Rav A. Niehaus, p.26)

What does Rabbi Niehaus say will often be the advice of Poskim in respect of a dispute such as the one above?

Which opinion (regarding the requirement to nullify either against the klipah or the full thickness of the cask walls) does **Rabbi Niehaus** write that **many contemporary Poskim** follow?

c. Is sheish (a 6th) or shishim (a 60th) required for bitul (nullification) of Stam Yeinam?

(see Rav A. Niehaus, p.26-27)

What is the usual ratio of non-kosher food (or the flavour of non-kosher food) against the volume of kosher food that will determine that the non-kosher is not noticeable and so nullified?

How does the Shulchan Aruch rule regarding the required ratio of Yayin Nesech mixed with water, that will cause the Yayin Nesech to be nullified in the water's majority?

What is the stricter view of the **Ritva, Ramban** and **other Rishonim**?

Does the **Beit Yosef** quote the **Rashba** as taking the strict or lenient position?

How do the **Shulchan Aruch** and the **Rema** rule?

(see Rav A. Niehaus, p.27-29)

What is the reason that wine has a different ratio for becoming nullified?

How do the following Rishonim explain this:

- **Ra'avad**
- **Rashba**
- **Ran**
- **Tosafot**



Two explanations that emerge from the Rishonim above are as follows:

1. **although diluted** wine contributes a positive flavour, wine loses its identity as wine when diluted in six parts;
2. **wine contributes** a detrimental flavour to a mixture when diluted in six parts and is not ta'am lifgam.

- **Which** of these two explanations does each of the above-listed Rishonim accept?
- What is the view of **Rabbi Moshe Feinstein**? With which Rishonim does his view align?

What ratio of wine to Scotch do most Poskim require for there to be a bitul (nullification) which renders the whisky permissible? **How does** Rabbi Moshe Feinstein rule regarding a ba'al nefesh (a scrupulous person)? (see Rav A. Niehaus, p.32)

B) Potential Limitations to Bitul (see Rav A. Niehaus, p.32-36)

Rabbi Niehaus writes:

Since any forbidden wine mixed with Scotch requires nullification, as discussed above, we must determine if it is possible to nullify the blios [bliot] of Sherry wine absorbed by the Scotch. Various considerations that prevent bitul from taking effect are discussed in halacha. These considerations are treated below.



a. Avida l'ta'ama (added for taste purposes)

Read this section in order to gain an understanding of the factors that will determine whether Avida l'ta'ama will limit the bitul (nullification) of wine absorptions in Scotch.

What is the principle 'zeh v'zeh gorem'? (see Rav A. Niehaus, p.35)

How does **Rav Yitzchak Weiss** (in Minchat Yitzchak) argue that the taste of wine could be permitted on the basis of 'zeh v'zeh gorem'?

On what basis does Rav Niehaus argue (and he notes that "**Rav Weiss himself grapples with this issue**") that it is hard to accept the application of zeh v'zeh gorem in the case of Scotch whisky?

What is the conclusion of **Rav Niehaus** regarding the question of Avida l'ta'ama? (see Rav A. Niehaus, p.36)

b. Darkon b'kach (an integral ingredient) (see Rav A. Niehaus, p.36-38)

What is the ruling of the **Shulchan Aruch** regarding where it is customary for a gentile (**darkon b'kach**) to add (non-kosher) wine to a particular beverage?

How does the **Rema** rule?

Does Rav Moshe Feinstein say that the Halachah follows the Shulchan Aruch or the Rema?

What does he advise regarding a ba'al nefesh (a scrupulous person)?

c. Chazuta (colouring) (see Rav A. Niehaus, p.38)

What does the Rema rule regarding where a forbidden ingredient adds colour to a mixture?

What two factors does Rav Niehaus mention in the name of the Minchat Yitzchak (who in turn cites the Pri Chadash) which determine that a non-kosher ingredient can be nullified despite it giving colour to the whisky?

d. Bitul Issur L'chatchila (intentional nullification) (see Rav A. Niehaus, p.38-40)

What prohibition do we refer to as Bitul issur l'chatchila? **On what basis** does Rav Moshe Feinstein rule that there is no problem of Bitul issur l'chatchila regarding Sherry-cask whisky? **How does** Rav Yitzchak Weiss argue that the penalty (i.e. that the whisky will be prohibited) of bitul issur l'chatchila cannot possibly apply to Scotch?



Non-Jewish Wine, and Whisky Aged in Sherry Casks: Key Takeaways

Rabbi Anthony Manning writes:

- Wine made by non-Jews is not kosher, irrespective of the ingredients. In the case of wine used for idolatrous purposes, the prohibition is Min HaTorah and also includes a prohibition to derive any benefit from the wine;
- In the case of regular wine made by non-Jews - 'Stam Yeinam' - the prohibition is Rabbinic and was introduced as a fence against socializing and ultimately intermarriage. Whether Stam Yeinam is also prohibited to benefit from is debated in the Poskim;
- The Shulchan Aruch rules that kelim (vessels) used for non-kosher wine CAN be reused for water, beer or other drinks but not for kosher wine (Shulchan Aruch Yoreh Deah 137:4); (<https://rabbimanning.com/wp-content/uploads/2017/09/Sherry-Cask-Whisky.pdf>)

Rabbi Akiva Niehaus writes:

- "So, the question becomes this: is Scotch in fact ruined when mixed with wine?" (see *Rav A. Niehaus*, p.20)
- "In a conversation with Harav Shlomo Miller shlita, he suggested that it is quite possible that the flavor contributed by the wine does indeed ruin (pogem) Scotch (just like wine ruins beer – as indicated by the Gemara's allowance to store beer in a non-kosher wine barrel). ... it is possible that Scotch distillers specifically use wine barrels to allow the Scotch to absorb the wine's fragrance, and according to halacha, fragrance added by a non-kosher ingredient is insignificant (reicha lav milsa – Shach 108:14). Accordingly, the non-kosher wine blios [blot – absorptions] would not require nullification. This theory, however, appears to be at odds with numerous experts who claim that Sherry casks impart a positive taste – not just a fragrance... Rav Miller countered in a follow-up letter that even taste stems from fragrance; this is proved by the fact that someone with a cold and is unable to smell has difficulty tasting food. Accordingly, the experts are merely experiencing the fragrance, which is negligible in halacha." (see *Rav A. Niehaus*, p.21 Note 19)

"The main concern ... regarding Sherry casks, is due to the opinion of the Shach, Chochmas Adam and Kitzur Shulchan Aruch that the blios of Stam Yeinam are located in the entire thickness of the barrel walls. Although many Poskim are of the opinion that only a klipah of the wine barrel is affected and, as such, the blios of stam yeinam are nullified in the Scotch, the halacha generally follows the stringent opinion of the Shach and other Poskim. Indeed, many contemporary Poskim advise that one be stringent like the Shach and other Poskim that the entire thickness of the barrel is saturated with non-kosher wine blios. In a standard cask, it appears that there is not sufficient volume of Scotch to nullify the blios b'sheish (i.e. in a 6th)." (see *Rav A. Niehaus*, p.43)

Can the actual flavour of the wine be detected in the whisky?

"In Minchas Yitzchok Vol. II (28:5-7, written in 5716) he (*Rabbi Yitzchak Yaakov Weiss*) argues that if the actual wine flavor can be detected then it can never be nullified. If, however, the taste cannot be detected and there is only some change in the flavor due to the presence of wine, then it may be permitted based on the principle zeh v'zeh gorem (ibid. s.k. 16-18). The rationale for this is that many factors in the production of Scotch affect the final flavor of the drink, including malted barley, water, wood flavor, peat and Sherry flavoring. Since the overall flavor is affected by many factors, the wine's particular contribution cannot be considered aida l'ta'ama [i.e. intentionally added for its own taste]. This is also the opinion of Mishne Halachos (Vol. X siman 109). It appears that most Scotch experts agree that, although the wine affects the overall flavor, the actual taste of wine cannot be detected. The Minchas Yitzchok himself (s.k. 21) acknowledges that this seems to be the accepted opinion. Therefore, even though blios of wine in Scotch is aida l'ta'ama, the forbidden wine blios can be nullified.

However, it is hard to accept the application of zeh v'zeh gorem in the case of Scotch. The concept of zeh v'zeh gorem is applicable only in cases where the resulting flavor could have been achieved with the other kosher ingredients had they been present in larger quantities, and the non-kosher ingredient is not absolutely required to achieve the desired outcome. In contrast, the distinctive flavor of Scotch matured in Sherry casks cannot be achieved without the addition of forbidden Sherry flavor. Rav Weiss himself grapples with this issue in a later volume (Vol. VII 27:4, written in Iyar 5738) and writes that zeh v'zeh gorem is not applicable to Sherry casks, since the distinctive Scotch flavor could not have been attained solely with the other kosher ingredients. Rav Weiss notes that this differs with the earlier t'shuvah and concludes that this issue is tzarich iyum (requires further elucidation)...

To summarize: It is unclear if Scotch makers are interested in the Sherry casks for the flavor of their wine blios (presenting a concern of aida l'ta'ama), or for the overall effect of the wine or wood on the Scotch. Most experts agree that the original wine flavor is not preserved and cannot be identified in the Scotch, and therefore it is subject to bitul..." (see *Rav A. Niehaus*, p.35-36, also cited by *Rav A. Manning*)

Rabbi Manning suggests grounds for leniency: "With a Rabbinic prohibition the general meta-halachic principle is, in the event of an unresolved halachic debate or a doubt in the facts, we follow the more lenient opinion, unless there is good reason not to. As such, although the Shach's stringency to require bitul of the entire thickness of the wall is generally accepted as the psak, given the significant weight of opinion in the other direction - that bitul against the klipa is sufficient - one can rely on this, especially given the other reasons for leniency." (*Rav A. Manning*)

The Bottom Line:

There are many poskim who would suggest stringency on the issue of 100% Sherry Cask Whisky. Nevertheless, there are many grounds for leniency and significant poskim who permit it. The OU and KLBD give hechsherim to a number of single malt whiskies. Both organizations raise Halachic concerns about sherry cask whisky.

cRc describes sherry cask whiskies as 'Not Recommended'.

Star-K also approves only non-sherry whiskies. (*Rav A. Manning*)

The Halachah in Rabbinic Thought [<back up>](#)



~ PART ONE ~

Rabbi Moshe Chaim Luzzatto

~ RAMCHAL ~

on

Man's Duty In His World

which begins the first chapter of

MESILAT YESHARIM

The Path of the Just

(first published 1738)

“The bedrock of piety and the root of flawless Divine service lies in man's effort to clarify and verify what his duty is in his world. He must determine what he is aiming for and how to achieve this - in all his labours throughout his lifetime.

Our Sages of blessed memory have instructed us that man was created for [the sole purpose of] revelling in the Eternal and delighting in the splendour of the Divine Presence, this being the ultimate joy and the greatest of all pleasures in existence. And the true place for this pleasure is the world-to-come, which was created with this purpose in mind.

However, the path that helps us reach our desired objective is this world, as our Sages of blessed memory have said (Pirkei Avos 4:16), "This world resembles a corridor before the world-to-come." The means that lead man to this goal are the mitzvos that the Eternal, may His Name be blessed, commanded us to observe, and the place for doing the mitzvos is in this world alone. Therefore, man was first placed in this world. Through these means, provided for him here, he will be able to reach the destination that has been prepared for him - the world-to-come, where he will fill himself with the goodness that he has acquired through these means. As our Sages of blessed memory have said [about mitzvos] (Eruvin 22a), "You do them today and receive their reward tomorrow."

If you delve further into this matter you will realise that cleaving to the Eternal alone is absolute perfection, as David HaMelech says (Tehillim 73:28), "But as for me, closeness to the Eternal is my good"; and it also says (Tehillim 27:4), "One thing I have asked of the Eternal, that will I seek - that I may dwell in the House of the Eternal all the days of my life..." This alone is what is good, and anything else that is perceived by people to be good is only emptiness and deceptive worthlessness.

For a person to be entitled to this good, it is only appropriate that he first labour and make the effort to acquire it. This means that he must try to cleave to the Blessed One through deeds that will lead to this goal. These deeds are the mitzvos.”

(Rabbi Moshe Chaim Luzzatto, Mesillat Yescharim - The Path of the Just, transl. Yosef Leibler, Feldheim: 2010 pp.8-9)



The Halachah in Rabbinic Thought [<back up>](#)



~ PART TWO ~

Rabbi Chaim of Volozhin explains **The Relationship Between** **Torah Study and Performing Mitzvot**

in his

NEFESH HACHAIM

The Soul of Life

(first published 1824)

Extracts from Nefesh HaChaim, Gate Four Chapter 30

“SUPERIORITY OF TORAH STUDY

Torah study outweighs all other mitzvot put together. This may be seen by the fact that even if a man observed all 613 mitzvot with true perfection and with the proper intention, the kedushah and supernal light inherent in the mitzvot that comes to rest on all his limbs and organs does not compare to the awesome kedushah and splendor of the holy Torah radiating on the person who immerses himself in learning Torah lishmah. Its source in kedushah is infinitely higher than the root of all the mitzvot combined. The Mishnah in Avos 6:1 expresses this thought: “[The study of Torah lishmah] makes him great and exalts above all things,” meaning above all the other mitzvot combined. Similarly, the Sages say: “All the other mitzvot combined do not have the value of one word of the Torah.” (Yerushalmi, Pei ah 1)

Then consider this: The very kedushah and light of the mitzvot that rest on the object with which the mitzvah is performed lasts only for the duration of the mitzvah. As soon as the mitzvah is performed, the kedushah and the light depart without a trace. By contrast, any place where the Torah's light has shone remains sanctified forever, as the Gemara in Megillah 26b says: “Objects used for the performance of a mitzvah may be discarded [since no sanctity attaches to the object after its use]. But objects that are accessories to sacred items must be hidden away [and may not be put to any other use], such as a case for tefillin and mezuzah, because at one time they contained parchments on which Torah passages are written.”

The verse, “For a mitzvah is a lamp, and the Torah is light” (Mishlei 6:23) — aside from the exposition given in the Gemara (Sotah 21a) — also alludes to the superiority of Torah study over the performance of mitzvot. In addition, the very kedushah, life and light of the mitzvot are derived from the kedushah and light of the Torah alone. A mitzvah itself has no life, kedushah or light at all except for the kedushah it receives from the letters in the Torah passage that describes that mitzvah. This idea is also alluded to in the verse, “For a mitzvah is a lamp, and the Torah is light” — a lamp itself does not give off any light; it only supports the flame.

[Nefesh HaChaim – continued]

TORAH STUDY WITHOUT DOING MITZVOS IS WORTHLESS

Of course, Torah study without the performance of mitzvos is worthless, as the Gemara in Yevamos 109b says: "Whoever says that he is interested only in the study of Torah [and not in the observance of the mitzvos] has no reward even for the study of Torah." And the Gemara in Berachos 17a says: "Rava was known to say the following: The goal of Torah wisdom is [that it should lead to] repentance and good deeds, so that a man should not study Torah and Mishnah [and become proud of his knowledge] and then despise his father, mother and his teacher, as it says, "The beginning of wisdom is the fear of Hashem; all who do His commandments gain sound understanding (Tehillim 111:10). It doesn't say, 'all who *study* His commandments, but 'all who do His commandments.'

And the Midrash says: "If one learns Torah but does not perform the mitzvos, it would be better had he not been born." (Shemos Rabbah 40) And the Zohar says: "Anyone who learns Torah in this world and does good deeds inherits a world of perfection. But he who learns Torah in this world and does not perform good deeds will inherit neither this world nor the World to Come." (Parashas Shemos 5b) And the Gemara in Avodah Zarah 17b says: "Whoever engages only in Torah study [but neglects the mitzvos] is as though he has no G-d." If he does not fulfill the mitzvos, the light of the Torah has no way to attach itself to him and stay with him; it is like a flame without a wick.* However, as we mentioned above, the mitzvos themselves receive their light from the letters of the portion of the Torah that describes the mitzvah.

* The light of Torah can exist only through the fulfillment of the mitzvos. Therefore, the observance of mitzvos is the underpinning of the Torah. (Uvacharta Bachaim)

(Rabbi Chaim of Volozhin, Nefesh HaChaim, transl. Rabbi Avraham Yaakov Finkel, The Judaica Press, Inc. 2010: pp.191-193)



The Halachah in Rabbinic Thought [<back up>](#)



~ PART THREE ~

Rabbi Shimshon Raphael Hirsch

on

**The Basis of the Jew's Duty
to Observe the Mitzvot**

from Rav Hirsch's own *Foreword*
to his monumental

HOREB

**A Philosophy of
Jewish Laws and Observances**

(first published 1837)

"...In Jewish parlance duties in general are designated Mitzvot, an expression which immediately indicates what constitutes duty for Judaism and what the basis is on which all our duties rest. It is commandment, the command of God, that constitutes duty for the Israelite, and the will of God that is the sole basis of all our duties. And should any other basis for any duty be possible for the whole of mankind? Ought the idea of 'duty' to be conceivable without the idea of 'God's will'? Duty determines our activity. But everything which appertains to activity - our personality, our intellectual capacity and physical powers, and the world which surrounds them and provides them with objects and means - belongs only to the One and Only God. Who then can have the disposal of all this except God alone? Whose orders ought we then to follow except His? And if this remark applies to mankind in general, with how much more force must it apply to Israel. For Israel looks to God as its Creator in a double sense, being His creature not only by virtue of the place which it occupies in the universe, but also of the place which it occupies in human society. God's command therefore constitutes duty for us, and God's will is the only basis on which our obligation rests.

And this is true not alone of those duties which have been handed down to us orally or in writing as the direct command of God. It is true also in respect of those duties which devolve upon us as a consequence of the ordinances with which the legal authorities charged by God to keep watch over the observance of the law surrounded the law as with a fence in order to protect it and promote its observance. It is God's will that we should render obedience to the prescriptions of our Sages; hence it is that we preface the performance of these precepts also with the recital,

ברוך אתה ה' א' מלך העולם אשר קדשנו במצותיו וצונו

'Blessed art Thou, O Lord our God, King of the universe,
Who hast sanctified us by Thy [*lit. His*] commandments
and given us command concerning, etc.'

Even, therefore, if every Divine precept were a riddle to us and presented us with a thousand unsolved and insoluble problems, the obligatory character of the commandments would not in the slightest degree be impaired by this. Whatever command or prohibition of God it may be that prompts one to ask why one should do this and not do that, there is but one and the same

answer: Because it is the will of God, and it is your duty to be the servant of God with all your powers and resources and with every breath of your life. This answer is not only adequate; it is essentially the only one possible, and it would remain so if we were ourselves able to penetrate into the reason for every commandment, or if God Himself had disclosed to us the reasons for His commandments. We should have to perform them, not because there was such-and-such a reason for any commandment, but because God had ordained it. How else could we be servants of God or belong to God?

We have commands and prohibitions in the form in which God prescribed them to the community of Jacob and made them known to it in both oral and written transmission. We also have the regulations of the Sages with which they discharged their God-imposed duty of guarding the law and protecting its observance. The Jew who sincerely carries out and observes both these kinds of commandment with the simple idea, which everyone can grasp, that he is thereby performing God's will and so fulfilling his vocation as a man and an Israelite, is, in the complete sense of the term, a Jew and a servant of God, even though he has never unravelled the significance or perceived the connection of the parts of any one of all the Divine commandments. Such a Jew has attained to the highest bliss of earthly life. For the man of pure heart there is no higher or more holy consciousness than that of having fulfilled the Divine will.

If, therefore, the Torah itself repeatedly calls upon us to study the law unceasingly and to absorb it to such a degree that it becomes our wisdom and understanding in the conduct of our life, this cannot mean that we should use the intellectual faculties granted to us by God to examine the law of God merely with the idea of making our recognition of its binding force and our acceptance of our duty to fulfil it dependent on the result of such examination. If we did that, we should make the law nullify itself. No; the recognition of this power and the acceptance of this obligation must be awake in us immediately after we have heard the Divine utterance. We must, indeed, bring the recognition and the acceptance with us to the hearing, like our ancestors at Sinai, who before they had heard the contents of the Divine law declared their acceptance of the obligation to fulfil it, in the profound conviction that they had no other purpose in life than to fulfil the will of God.”

(Samson Raphael Hirsch, Horeb: A Philosophy of Jewish Laws and Observances, Soncino 1981: pp.clv-clvi)



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19th - 20th Century

~ PART FOUR ~

The Chafetz Chaim / Rabbi Yisrael Meir Kagan

explains how

The Torah is Food for the Soul

in his introduction to

MISHNAH BERURAH

on Shulchan Aruch, Orach Chaim

(Mishnah Berurah first published between 1884-1907)

“The nature of the food of the soul is as follows. During the time that the soul is concealed by its physical clothing in this world, the Holy One, Blessed be He, determined for its food, as well, an article which can be received with the physical senses. This is not possible later, after the soul has left the body. Then it cannot be sustained by a physical article. One reason for this is the mere fact that the article is physical. In addition, physical food, since it is created here, belongs to the finite world and is subject to time. Even if the food is excellent, it will only nourish a person for a short time, for one or two days or a little more, but definitely not forever. The spirit, on the other hand, is there eternally, of course, and it is therefore also necessary for its food to be of a refined, spiritual and eternal character. That is why the Holy One, Blessed be He, in His abundant compassion, gave us the holy Torah, which is also eternal.

By fulfilling the requirements of the Torah, the light of Ha-Sheym illuminates our soul. We delight in that light, which is a spiritual kind of light. With respect to this delight it is stated, "Then you will delight in the Lord." (Yeshaya 58:14) This is what the Sages, of blessed memory, referred to when they said (Berachos 17a) that the next world has the righteous sitting with their crowns on their heads and enjoying the luster of the Shechinah. It is the greatest of all worldly pleasures that there can be and it is also the food that sustains us eternally.

This is the explanation of what we say in the blessing that follows the reading of the Torah in the synagogue עולם נטע בתוכנו (He planted eternal life in our midst). What is meant is that the Holy One, Blessed be He, planted a sapling in the midst of us, the Jewish nation, whereby we are able to be sustained perpetually. This is because the Torah to the soul is like the tree of life in the garden of Eden. (Someone who would eat of the fruit of the tree of life would live eternal life.) It will also serve this role for the body, as is well-known, for the light of the Torah will revive the body and resurrect it eternally (Kesuvos 111b). By contrast, where the soul of an idol worshipper is involved, the soul is unable to live except while it still joined to the body and by means of the body's food, whereas, subsequently, when it has nothing to sustain it, it must perforce perish. ((i.e., after it has received affliction for its sins, since for that length of time it is given life so that it will be able to receive the punishment due.))

This is what the Torah means when it wrote to us, "And you should observe My statutes and My laws, which a person will perform and will be sustained by them," (Vayikra 18:5) i.e., that one will be sustained by them in eternal life (as translated by Onkelos). It means that one will be sustained specifically "by them," by "My statutes and My laws," and not by other means.

This is also what the Torah means when it wrote to us, "Perceive that I have given before you today, life and good." (Devarim 30:15) It means that I have given before you actual life, as through the fulfillment of the Torah light is directed upon the soul and that light will sustain it eternally.

This is also what it means when we say in the blessings of "The Reading of Shema" אהבת עולם בית ישראל (Eternal love You have loved the house of Israel, Your people, Torah and mitzvos, etc.) This statement means that because He loves us with everlasting love, He therefore gave us the Torah and its mitzvos, so that we will live forever by its light. That is why we conclude immediately כי הם חיינו ואורך ימינו (For they are our lives and the extent of our days).

It follows from our discussion that the holy Torah is plainly spiritual food for the soul, just as bread is food for the body. This is the meaning of the statement, "Go and dine on My bread and drink the wine I have poured." (Mishley 9:5) As is well-known, "bread" is suggestive of the laws of the Torah and "wine" is suggestive of the secrets of the Torah, which are hidden in the Torah, just as wine is hidden inside the grapes.

Consequently, just as a person seeks with all his might to earn sufficient money to purchase at any rate bread to feed his body, so that he will not become weak from hunger and shorten his days, how much the more so must he prepare food for the soul (which involves the fulfillment of the Torah and its mitzvos), so that his soul will not perish and die an eternal death, Heaven forbid

Now from all we have written, the verse (Devarim 6:24) which we started out to explain will have become clear. The meaning of "And... commanded us, etc. so that it should be well for us for all time, to sustain us," is that by fulfilling the statutes of the Torah we will live and exist forever, even in the world which is wholly good. However, someone may argue, "What does he need to prepare for his sustenance there? Does not one's soul separate from his body at the end of his lifetime and what preparation is conceivable for this?" That is why the verse concludes, "as on this day." It means that just as you see that man, here in this world, has food created for him to sustain him for the brief period that he is here, so spiritual food has been created for him, to sustain him for all time, and this food is acquired by fulfillment of the statutes of the Torah.

The reward for the study of the Torah is very very considerable, as stated by the Sages, of blessed memory: "These are the items of whose fruits man eats, etc. and Torah study is equivalent to all of them." (Mishnah Pey'ah 1:1) In addition, by Torah study a person multiplies the number of mitzvos that he fulfils, almost infinitely, as the Gra proves from the Talmud Yerushalmi, in the work Shenos Eliyahu. For with each individual word of Torah that a person studies he fulfils an independent positive mitzvah.

Now although all Torah that a person studies, even if it is of (areas that are largely not relevant nowadays, like) Kadashim (which deals mainly with the laws of the sacrifices) or of Taharos (which is mostly about the laws of Halachic purity and impurity) is Torah study, for which one fulfils the positive commandment of Torah study, a person's principal study should nevertheless be study which leads to the fulfillment of the mitzvos in practice. That is why our Sages, of blessed memory, have said (Berachos 8a) in explanation of the verse, "The Lord loves the gates of Zion more than all the dwellings of Ya'akov (Jacob)," (Tehillim 87:2) that the Lord loves the sites established for halachah more than the Synagogues and Batey Midrashos of Ya'akov. See the Shach, in the Yoreh De'ah (Sec. 246), who quotes the Perishah, that everybody must study halachos every day, so that the study will lead him to the fulfillment of the mitzvos in practice. Through the study of halachos a person is assured of life in the world to come."

(Mishnah Berurah, Hebrew-English Edition Volume 1 (A), Pitsgah Foundation / Feldheim 1992: pp.xxiii-xxvii)



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20th Century
~ PART FIVE ~

Rabbi Joseph B. Soloveitchik

looks at

**How The Halachic Personality
Approaches Reality**

in his

HALAKHIC MAN

(first published, Heb. 1944 / Eng. 1983)

“When halakhic man approaches reality, he comes with his Torah, given to him from Sinai, in hand. He orients himself to the world by means of fixed statutes and firm principles. An entire corpus of precepts and laws guides him along the path leading to existence. Halakhic man, well furnished with rules, judgments, and fundamental principles, draws near the world with an a priori relation. His approach begins with an ideal creation and concludes with a real one. To whom may he be compared? To a mathematician who fashions an ideal world and then uses it for the purpose of establishing a relationship between it and the real world, as was explained above. The essence of the Halakhah, which was received from God, consists in creating an ideal world and cognizing the relationship between that ideal world and our concrete environment in all its visible manifestations and underlying structures. There is no phenomenon, entity, or object in this concrete world which the a priori Halakhah does not approach with its ideal standard...

When halakhic man looks to the western horizon and sees the fading rays of the setting sun or to the eastern horizon and sees the first light of dawn and the glowing rays of the rising sun, he knows that this sunset or sunrise imposes upon him anew obligations and commandments. Dawn and sunrise obligate him to fulfill those commandments that are performed during the day: the recitation of the morning Shema, tzitzit, tefillin, the morning prayer, etrog, shofar, Hallel, and the like. They make the time fit for the carrying out of certain halakhic practices: Temple service, acceptance of testimony, conversion, halitzah, etc., etc. Sunset imposes upon him those obligations and commandments that are performed during the night: the recitation of the evening Shema, matzah, the counting of the omer, etc. The sunset on Sabbath and holiday eves sanctifies the day: the profane and the holy are dependent upon a natural cosmic phenomenon—the sun sinking below the horizon. It is not anything transcendent that creates holiness but rather the visible reality - the regular cycle of the natural order. Halakhic man examines the sunrise and sunset, the dawn and the appearance of the stars; he gazes into the horizon - Is the upper horizon pale and the same as the lower? - and looks at the sun's shadows - Has afternoon already arrived? When he goes out on a clear, moonlit night (until the deficiency of the

moon is replenished) he makes a blessing upon it. He knows that it is the moon that determines the times of the months and thus of all the Jewish seasons and festivals, and this determination must rely upon astronomical calculations...

There is no real phenomenon to which halakhic man does not possess a fixed relationship from the outset and a clear, definitive, a priori orientation. He is interested in sociological creations: the state, society, and the relationship of individuals within a communal context. The Halakhah encompasses laws of business, torts, neighbors, plaintiff and defendant, creditor and debtor, partners, agents, workers, artisans, bailees, etc. Family life — marriage, divorce...

Halakhah has a fixed a priori relationship to the whole of reality in all of its fine and detailed particulars. Halakhic man orients himself to the entire cosmos and tries to understand it by utilizing an ideal world which he bears in his halakhic consciousness. All halakhic concepts are a priori, and it is through them that halakhic man looks at the world. As we said above, his world view is similar to that of the mathematician: a priori and ideal. Both the mathematician and the halakhist gaze at the concrete world from an a priori, ideal standpoint and use a priori categories and concepts which determine from the outset their relationship to the qualitative phenomena they encounter. Both examine empirical reality from the vantage point of an ideal reality. There is one question which they raise: Does this real phenomenon correspond to their ideal construction?

And when many halakhic concepts do not correspond with the phenomena of the real world, halakhic man is not at all distressed. His deepest desire is not the realization of the Halakhah but rather the ideal construction which was given to him from Sinai, and this ideal construction exists forever. "There never was an idolatrous city and never will be. For what purpose, then, was its law written? Expound it and receive a reward! There never was a leprous house and never will be. For what purpose, then, was its law written? Expound it and receive a reward! There never was a rebellious son and never will be. For what purpose, then, was his law written? Expound it and receive a reward!" Halakhic man is not at all grieved by the fact that many ideal constructions have never been and will never be actualized. What difference does it make whether the idolatrous city, the leprous house, and the rebellious son existed or didn't exist in the past, will exist or won't exist in the future? The foundation of foundations and the pillar of halakhic thought is not the practical ruling but the determination of the theoretical Halakhah. Therefore, many of the greatest halakhic men avoided and still avoid serving in rabbinical posts. They rather join themselves to the group of those who are reluctant to render practical decisions. And if necessity - which is not to be decried - compels them to disregard their preference and to render practical decisions, this is only a small, insignificant responsibility which does not stand at the center of their concerns.

The theoretical Halakhah, not the practical decision, the ideal creation, not the empirical one, represent the longing of halakhic man."

(Halakhic Man, Rabbi Joseph B. Soloveitchik, The Jewish Publication Society of America 1983: pp.19-24)



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~ PART SIX ~

Rabbi Chaim Friedlander

explains

The Relationship Between Observing the Mitzvot and Feeling the Presence of Hashem

in his

MIDDOT VE'AVODAT HASHEM

(Character Traits and Divine Service)

*(published posthumously from tapes and notes,
after Rabbi Friedlander passed away in 1986)*

In the following passages, Rabbi Chaim Friedlander discusses the fundamental importance of maintaining a constant awareness of Hashem's Presence, by expounding the idea of,

'שוייתי ה' לנגדי תמיד'

"I have set Hashem before me at all times..." (Tehillim 16:8)

He points out that the idea of שוייתי has two aspects to it. First, it is a – or *the* – central force underpinning and driving the fulfilment of every mitzvah, all mitzvot that Hashem has gifted us to be performed throughout every day of our lives; but it is also an aspiration, a summit of spiritual achievement to which the soul strives to climb, longs to reach.

"שוייתי" תחילת העבודה וסופה

"I have set..." is both the beginning and the end of our Divine service

הרמ"א פותח את שו"ע 'אורח חיים' ב'שוייתי ה' לנגדי תמיד', כי ה'אורח חיים' כשמו כן הוא דרך החיים ליהודי בכל יום מימות השנה, מעת לידתו עד יומו האחרון, מקומו ממשכבו בבוקר עד לכתו לישון.

The Rema (Rabbi Moshe Isserles, in his glosses on Shulchan Aruch) opens the section of Shulchan Aruch called 'Orach Chaim' (the Way of Life) with the expression "I have set Hashem before me at all times." He does so because the section 'Orach Chaim' contains exactly what its name denotes: laws regarding how each Jew is to live every day of the year, from the moment he is born until the last day of his life, and from the moment he rises from his bed every morning until it is time for him to go to sleep at night.

הפתיחה – הכניסה לאורח החיים היא 'שוייתי ה' לנגדי תמיד', שהוא המפתח לחובת האדם בעולמו. בהמשך דבריו המבארים את מהות ה'שוייתי', מביא הרמ"א את דברי הרמב"ם בסוף "מורה נבוכים", המדברים על המטרה והשיא של עבודת ה' מתוך דביקות.

The doorway, the entrance into 'the way of life' is, "I have set Hashem before me at all times," because that is the key to man's obligations in his world. In the continuation of his words, in which he clarifies the meaning of "I have set...", the Rema cites the words of Rambam at the end

of the 'Guide for the Perplexed,' which speak of the goal and the summit of Divine service out of 'D'vekut' (cleaving to Hashem).

אך יש להבין איך הביא הרמ"א בפתיחה – בתחילת העבודה את דברי הרמב"ם שנכתבו למעלות העליונות של עובדי ה', התשובה היא מפני שמעלת 'שויתי' היא נקודת המוציא של קיום המצוות שהקב"ה עטף אותנו בהן כל רגע ורגע בכל שעות היממה, וגם היא משאת הנפש והמטרה שאליה צריכים לשאוף ולהגיע. וכבר בתחילת הדרך צריכים לעמול להרגיש נוכחות ה', שלפניו הוא עושה את פעולותיו להשלים את רצונו.

However, we need to understand how the Rema came to include in his opening comments, at the beginning of his work, these words of the Rambam which are written in relation to the most sublime spiritual levels attained by servants of Hashem. The answer is that the significance of 'Shiviti' ('I have set...') is that it is the starting point in the fulfilment of Mitzvot in which The Holy One Blessed Be He has cloaked us every minute of every hour of each day. Furthermore, it signifies both the longing of the soul and the ultimate goal which we must aspire to reach. And so it is that already at the beginning of the road one needs to strive to feel the presence of Hashem, before Whom one performs all his actions, for the fulfilment of His will.

מטרת עשיית המצוות להגיע ל'שויתי'

The objective of keeping the Mitzvot is to achieve the level of 'שויתי'

יתירה מזו, כל מעשה המצוות ולימוד התורה מטרתם להחדיר בלב האדם 'שויתי' ה' לנגדי תמיד', להרגיש שתמיד הוא עומד לפני ה'. נרחיב את הדברים: תכלית עסק כל המצוות היא להביא את האדם לכך שירגיש שכל פרט במעשה המצוות, ואפילו כל תנועה שאדם עושה בינו לבין עצמו, יש להם חשיבות כי הוא עושה אותם לפני הקב"ה, ובגלל חשיבותם יש להם גדרים והלכות וכוונות איך לעשותם כדבעי.

But even more than that, the goal of every action in the performance of the Mitzvot and Torah study is to imbue in a man's heart the sense that "I have set Hashem before me at all times," that he should feel that he stands constantly before Hashem. Let us expand on these points: the ultimate objective in observing all the Mitzvot is to engender in a person the feeling that every detail in mitzvah performance, and even every action a man does privately - all of these actions he does have a special significance because he performs them in the presence of The Holy One, Blessed Be He; and it follows from their having this weighty nature that they are subject to certain limitations, laws and specific mental intentions which govern their most correct prosecution.

נמצא א"כ, כי קיום כל פרטי ההלכות הכתובים בשו"ע או"ח צריכים להביא את האדם להרגשה של 'שויתי' ה' לנגדי תמיד', שכל מה שחושב ועושה ומדבר הוא מול פני ה', וכל תנועה צריכה להיות קיום רצונו ית'. א"כ הרגשת נוכחות ה' היא סיבה לקיום התורה והמצוות ותוצאה ממנה.

It emerges, therefore, that fulfilling all details of the laws that are written in Shulchan Aruch, Orach Chaim, should cause a person to feel that "I have set Hashem before me at all times," that everything he thinks, does and says is in the presence of Hashem, and such that every one of his actions should represent a fulfilment of His will, may He be blessed. And this being so, the feeling of being in the presence of Hashem is therefore both the reason for observing the Torah and Mitzvot and also the outcome of doing so.

(Siftei Chaim, Rabbi Chaim Friedlander, 'Middot veAvodat H.', Vol.I: 405-406) (My translations)



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~ A LAST WORD ~

Rabbi Professor Ephraim E. Urbach

comments on

The Influence of the Halachah

in

THE HALAKHAH - ITS SOURCES AND DEVELOPMENT

(published 1986)

“Nothing has made its influence more profoundly felt on the course of the history of the Jewish people, shaping its way of life and giving it form and substance, than the Halakhah. There is, therefore, no phenomenon that more accurately reflects the life and character of the people than the Halakhah.”

(Ephraim E. Urbach, The Halakhah - Its Sources and Development, Yad la-Talmud / Massada Ltd., 1986: Introduction, p.1)



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September 2025