

ב"ה

*Junior Code
of Law*



Compiled by
Rabbi Dr. Nissan Mindel

JUNIOR CODE OF LAW

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by

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Cover. The *Rebbe's* handwritten comments, corrections and footnotes on this book.

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פתח דבר

בשבח והודי' להשי"ת הננו מוציאים לאור את הספר **קיצור שולחן לנוער באנגלית**.

הספר נכתב על-ידי חותני הרה"ח הנעלה רב הפעלים שיזכה לשמש בקודש עשירות בשנים כמזכיר כ"ק אדמו"ר מהוריי"צ וכ"ק אדמו"ר זי"ע נשיא דורנו - הלא הוא הרב ד"ר **ניסן מינדל** ע"ה והוגה ע"י כ"ק אדמו"ר זי"ע בהגהה מדויקת, בתוספת מרובה של מראי מקומות, הערות והוראות להלכה ולמעשה.



הספר נזכר כבר באיגרת ק' מופלאה אל המשפיע הנודע הגאון המקובל הרב מנחם זאב הלוי גרינגלאס שליט"א שנכתבה בשנת תש"ו, בה מפרט רבנו בפרטי פרטים את גודל טרדותיו ב"מקצוע ההדפסה".

וזה לשונו הק':

"בזמן האחרון צריך הייתי להגי' (מלבד קונטרס מזו ובעקר ההוספה שבתוכה והשמועסן וטאלקס) חוברת ע"ד פורים, פסח בצרפתית (ע"ד אותה של תשרי), קובץ פורים באנגלית, ח"א של דה"י באנגלית, הגהה אחרונה של מים רבים - באמצע ההגהה: ההוספות להצ"צ (יכללו קכ"ה שו"ת, ויותר ממאה ע' חידושים על הש"ס, כ"ז מלבד עריכת מפתחות וכו') קונטרס הצ"צ וההשכלה, קובץ שיחות כ"ק אדנ"ע (יכיל יותר משלש מאות ע', מימיוגרפ) - בתחלת ההגהה: ספר מאמרי ילמדנו רבינו, קונטרס עץ חיים, קונטרס ע"ד אדמו"ר מהר"ש נ"ע (קובץ שיחות ורשימת מאמריו) שיחות אדמו"ר שליט"א

ש"ת – עד ר"ה תש"א (שייך לדלפון) ספר מאמרי כ"ק מו"ח אדמו"ר שליט"א (ש"ת – תש"ב), ספר שו"ת בין רב ותלמידו בדת ישראל ומנהגיו אנגלית, קצור שו"ע בשביל הנוער באנגלית ועוד".

הדבר האחרון ברשימה הוא "קצור שו"ע בשביל הנוער באנגלית". למעלה מ-60 שנה חלפו מאז וככל הידוע לנו מעולם לא נדפס ונתפרסם ספר זה ועתה, יוצא לאור בע"ה **בפרסום ראשון**.

כפי הנראה, הספר סובב-הולך לפי ספר קצור שולחן ערוך המפורסם שנדפס במהדורות רבות מאוד ונתקבל ונתפשט בכל תפוצות ישראל, אבל מפני היותו מיועד "לנוער", הרי הוא בדרך של 'קיצור' ו'תמצית' אפילו לגבי ה'קיצור שולחן ערוך' ועל הרוב נשמטו ממנו טעמי ההלכות וכיו"ב, אבל לאידך גיסא יש בו, כאמור, תוספת מרובה ואור חדש שלא ה' כמוהו, בגלל ריבוי ההגהות, ההערות והמראי מקומות שהוסיף כ"ק אדמו"ר זי"ע ובהם גם ביאורים וחידושי דינים וכו', והכל בעצם כתב ידו הקדושה.

תקוותנו שבמשך הזמן תצא לאור בע"ה מהדורה מתוקנת ומורחבת יותר שבה יבואו גם כל ההגהות וההערות של כ"ק אדמו"ר זי"ע כפי שנכתבו בשעתו, לזכות את הרבים ולהגדיל תורה ולהאדירה.

הרב שלום דובער שפירא

ל' אדר שני תשס"ח,
ברוקלין, נ.י.

PREFACE

In preparing the world for *Moshiach* and in keeping with the directive of the holy Rabbi Yisroel Baal Shemtov — the *Rebbes* of *Chabad* have been disseminating the teachings of Torah and *Chassiduth*.

Starting from the first *Rebbe* - Rabbi Schneur Zalman of *Liadi* until our present generation under the leadership of the seventh *Rebbe*, Rabbi Menachem M. Schneerson *of righteous memory*, *Chassiduth* has been reaching the far-flung corners of the world, gradually at first and then with full force in the past two generations .

The extraordinary success in permeating the world with *Torah* - and especially *Torath HaChassiduth* - can be attributed in large measure to the vast amount of literature written in the language of the masses.

Upon his arrival from war-torn Europe in 1940, the “Previous *Rebbe*,” Rabbi Yoseph Yitzchok Schneersohn *of blessed memory*, revolutionized the American Jewish landscape.

Among his many cutting edge campaigns and institutions, the “Previous *Rebbe*” established a publishing house with a branch devoted exclusively to English publications. These publications have in turn been translated into many languages, bringing about the “dissemination of the wellsprings of *Chassiduth Chutzpa* (to the outside)” - to the furthest reaches of the globe.

At the helm of the publishing house was the “Previous *Rebbe’s*” son-in-law and future (seventh) *Rebbe*, under whose guidance¹ countless seminal works in English were produced by the prolific author and writer Rabbi Dr. Nissan Mindel *of blessed memory*. At the behest of the “Previous *Rebbe*” - Rabbi Mindel translated the *Tanya* into English, wrote two monthly children’s magazines (English and *Yiddish*) and wrote and translated countless other books for the English-speaking public. Rabbi Mindel’s works were carefully and personally edited by the “Previous *Rebbe’s*” son-in-law, who continued faithfully to do so even after he became *Rebbe*. The groundwork was laid for all future English publications.

Among the many projects Rabbi Mindel worked on in the beginning years, was the “*Junior Code Of Law*” - a concise and clear guide of Jewish law - easily understood and ready to use by all. A practical guide for daily Jewish living; “the deed which they shall do.”

This *Junior Code Of Law*, published now for the first time, was compiled by Rabbi Nissan Mindel and edited and arranged by the *Rebbe*, Rabbi Menachem M. Schneerson.

All the notations and footnotes² included here, most of which were written in Hebrew and translated by us into English, are exclusively the *Rebbe’s*.

We are also including a collection of English letters³ of the *Rebbe* which deal with *Halacha* - Jewish Law and which is now being published for the first time as well.

1. see *Igroth Kodesh* Vol. 2 pg. 89.

2. Interestingly, the *Rebbe* wrote his footnotes on the back of a handwritten (scribe unknown) original manuscript of Responsas of the Tzemach Tzedek (third Lubavitcher *Rebbe* - Rabbi Menachem Mendel of Lubavitch), upon which the *Rebbe* wrote comments. To be published in the near future - with the help of the Almighty.

3. We refer the reader to the Introduction of the Letter and Spirit Vol. I, where the *Rebbe’s* letters are discussed at length.

PREFACE 

There are countless other notations on *Halacha/Shulchan Aruch* by the *Rebbe* which we hope, with *HASHEM*'s help, to bring to light in the future.

We pray that this work will contribute “to perfect the world under the sovereignty of the Almighty.”



We acknowledge with gratitude our children, Yakov and Raizel Menaker, for their meticulous efforts in the technical preparation of this book for print and its layout.

Shalom Ber Schapiro

10 ADAR II, 5768,
Brooklyn, N.Y.

Chapter 1
RISING IN THE MORNING

1. One should be aware of the fact that G-d always stands near him and observes his doings, for G-d fills the whole earth with His glory.¹
2. Therefore, one should be cautious at all times to keep his behavior, affairs and speech at their very best, since he is in the presence of the Great King, the Almighty.²
3. Similarly, upon awakening, one should consider the mercy of G-d, who graciously restores man's invigorated soul to him each morning, so that he may worship G-d anew.³
4. To express this gratitude, one should say, even before getting out of bed, the following prayer called *Modeh-Ani*:

מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם שֶׁהַחַיּוֹת בֵּי נַשְׁמוֹתַי בְּחַמְלָה. רַבָּה אֱמוּנָתְךָ

“I thank Thee, O living and eternal King, because Thou hast graciously restored my soul to me; great is Thy faithfulness.”⁴

5. One should pause between the words *בְּחַמְלָה* and *רַבָּה*.⁵

1. *Shulchan Aruch, Orach Chaim* 1:1

2. *ibid.*

3. *Rabbeinu Yona's Sefer Hayiroh.*

4. *HoRav* 1:6 (*Medurah Kamah* 1:5)

5. *Yad Ephraim, Orach Chaim* §4 (end). *Mishneh B'ruroh* 1:8

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6. One may say this prayer although his hands are yet unwashed, since the Name of G-d is not mentioned in it.⁶
7. Judah, the son of Tema, said: “Be strong as a leopard, light as an eagle, swift as a deer, and mighty as a lion, to do the will of thy Father Who is in heaven.”⁷
 - a) “Strong as a leopard” means that no man should be ashamed if people should mock him for serving G-d.
 - b) “Light as an eagle” refers to the vision of the eye. Be swift to shut your eyes from looking at evil things, for this may lead to sin.
 - c) “Swift as a deer” refers to the legs. Your feet should run swiftly to do good.
 - d) “Mighty as a lion” refers to the heart. A man should strengthen his heart, by conquering his evil inclinations, and engage only in the service of G-d.
8. As soon as one awakens, he should be ready to serve his Creator, and never allow his *Yetzer Hora*/evil impulse to sway him from getting up promptly.⁸



6. *HoRav* 1:6 (*Medurah Kamoh* 1:5)
7. *Tur*, *Orach Chaim*, §1. See also *HoRav* 1:1
8. *ibid*

Chapter 2
WASHING THE HANDS IN THE MORNING

1. Because every morning one must rededicate one's self to the service of G-d, he must purify himself and wash his hands out of a vessel,⁹ just as the Priest was commanded to do prior to his service in the Holy Temple.¹⁰
2. Another reason is this: When a man is asleep, the unclean spirit comes down upon him. When he rises from his sleep, the unclean spirit does not depart completely unless he spills water on his hands three times alternately.¹¹
3. One is not permitted to walk four cubits¹² before washing his hands.¹³
4. Before his morning hand-washing, one must not touch his mouth, nose, eyes, ears, anus; nor his clothes, nor any food; nor any place where a vein is open.¹⁴
5. The hands are washed in the following manner:¹⁵
 - a) The water filled vessel is taken in the right hand and placed in the left.
 - b) Water is poured on the right hand.
 - c) The vessel is placed in the right hand.

9. Different from the *Kitzur Shulchan Aruch*, since here washing with a vessel is compulsory.

10. *HoRav* 4:1

11. *ibid*

12. One cubit = 18-22 inches, according to different authorities.

13. *HoRav* 1:7

14. *Shulchan Aruch* 4:3. *HoRav* 4:5-6; 1:7

15. *Shulchan Aruch* 4:10. *HoRav* 4:4

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- d) Water is poured on the left hand.
- e) Wash each hand in this manner three times.
- 6. The water should be poured as far as the wrist except on *Tisha b'Av* and the Day of Atonement, when the water should cover the fingers only.¹⁶
- 7. One must also wash his face, and rinse his mouth of saliva, since he must utter G-d's name in purity.¹⁷
- 8. Then he should dry his hands and carefully dry his face.¹⁸
- 9. One must wash his hands *into* a vessel only, and not directly onto the ground.¹⁹
- 10. The water used for washing must not be used for any other purpose but must be spilled in a place where people do not go.²⁰
- 11. The hands should be washed by human effort. That is that he himself, or some other person *spill* the water upon his hands.²¹
- 12. If an other person is pouring the water over his hands, that person must have washed his hands first.²²

16. *HoRav* 4:7. The *Ketzos Hashulchan* in 2:3 explains the *HoRav's* opinion, according to his *Siddur*, as compulsory, (which differs from the *Kitzur Shulchan Aruch*).

17. *HoRav* 4:17. 4:21

18. *Shulchan Aruch* 4:20. *HoRav* 4:7. See also *Shaarei Teshuvah* 4:1. *Mishneh B'ruroh?* (4:2)

19. *Shulchan Aruch* 4:8-9

20. *ibid*

21. *HoRav's Siddur* at the beginning. For the reason, look into *Responsa* of the *Tzemach Tzedek Orach Chaim* §1. *Shaar Hakollel* 1:4. (The *Kitzur Shulchan Aruch* differs on the point that washing by human effort is compulsory).

22. *Shulchan Aruch* 4:11

13. If there is a river or the sea nearby²³, he could dip his hands therein three times, and recite the blessing “for washing (על נְטִילַת יָדַיִם).”²⁴
14. In the latter instance, if the person found water later, he should wash his hands properly, omitting the benediction.²⁵
15. A man must worship G-d in purity. Therefore, he is forbidden to pray until he has moved his bowels and urine.²⁶
16. Therefore, upon washing the hands, one should not pronounce the benediction, unless he has already cleaned himself. Later, after leaving the toilet, he washes his hands again and makes the benediction.²⁷
17. In the following cases, a person should wash his hands in the morning, but should *not* make the benediction:²⁸
 - a) If he awoke during the night, washed his hands, said the benediction, and stayed awake till dawn.
 - b) If he fell asleep again while still night.
 - c) If he slept about a half hour or more during the day.

23. Excluding snow, (which differs from the *Kitzur Shulchan Aruch* - where using snow is permitted).

24. *HoRav's Siddur* in the beginning. See also (*HoRav's Seder Netilah LeSeudah* §8, and *Shulchan Aruch* §160. Concerning snow see *Seder Netilah* ibid.

In a case where there is no water, or where a vessel is not available, see *HoRav's Siddur* [in the beginning], where he rules that all washing which would be invalid for a meal one must not make a benediction on it for the morning washing. (This ruling differs from the *Kitzur Shulchan Aruch* in that the morning cleansing of the hands done with material other than water, one does not say: “Blessed art Thou...for cleaning (על נְקִיַּת יָדַיִם) the hands.”

25. ibid

26. *Sefer Hachasidim* §57

27. *HoRav* 6:1

28. *Shulchan Aruch* 4:13-15. See also *HoRav's Siddur* which states; if one was awake the entire night, it is sufficient to wash once for the prayers.

- d) If he stayed awake the whole night.
18. The hands should be washed on the following occasions but it need not be in the above mentioned manner of three alternating times:²⁹
- a) On awaking from sleep
 - b) On leaving the lavatory or bath, even if he did not use them.
 - c) On cutting the nails.
 - d) After hair-cutting.
 - e) After taking off the shoes with the hands.
 - f) After washing the hair.
 - g) After touching a vermin.
 - h) After searching the clothes for vermin, even if he did not touch any.
 - i) After touching his feet.
 - j) After touching the body in places usually covered.
 - k) After leaving a cemetery.
 - l) After accompanying the dead.
 - m) After leaving a house where the corpse lies.
 - n) After blood-letting, etc.
19. Some are careful to wash their hands three times after leaving the lavatory, the bath house, the cemetery, and a funeral.³⁰



29. *Shulchan Aruch* 4:18. *HoRav* 4:18. *Mishnah B'rurah* 4:1

30. *Mishnah B'rurah* 4:39

Chapter 3
DRESSING AND WALKING

1. One must be chaste in all his ways. Thus, when he puts on or takes off any garment which covers his body, he should be careful not to expose his body unnecessarily. If possible, he should put it on while still in bed.³¹
2. Even in the dark, one should be cautious, for G-d fills the whole earth, and darkness and light are the same to Him.³²
3. One should not wear expensive clothes, for this makes him arrogant. Nor should his clothes be dirty. Rather, his clothes should be moderate and clean.³³
4. The right hand is the more important one in religious ritual. Therefore, in dressing, one should give precedence to the right over the left.³⁴
5. In removing clothes and shoes, the left should be attended to first.³⁵
6. With regard to fastening shoe laces, the left should be first.³⁶

31. *HoRav* 2:1-2

32. *ibid*

33. It is written so in *Rambam Deos* §5:9 only about a *Talmid Chacham*, and the matter needs further study. And see also *Sifri Devarim* 30:12 quoted by the *Kitzur Shulchan Aruch* 3:2 and in the places referenced in the Responsa of the *Tzemach Tzedek Yoreh D'oh* §91

34. *HoRav* 2:4

35. *ibid*

36. *ibid*

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7. Thus the process for putting on shoes is as follows: put on the right shoe (without lacing), put on the left shoe, lace the left shoe, lace the right shoe.³⁷
8. A man should be careful not to walk or pass between two women. Similarly a woman should be careful not to walk or pass between two men.³⁸
9. One should be careful not to put on two garments at one and the same time, (*B'vas Achas*).³⁹
10. Man must not say nor utter a single word of holiness with uncovered head. Also, small boys should cover their heads.⁴⁰
11. One may not walk with his head in the air, for this shows conceit. Nor should he bend his head too low, for then he will not see who approaches him. Rather, he should walk normally.⁴¹
12. One should be careful not to walk between two dogs or swine. Also, two men should not permit a dog or swine to pass between them.⁴²



37. *ibid*

38. *HoRav's Hilchos Shmerias Guf Venefesh* §9

39. *HoRav* 2:3

40. *HoRav* 2:6

41. *HoRav* 2:5

42. *HoRav's Hilchos Shmerias Guf Venefesh* §9

Chapter 4
DECENCY IN THE LAVATORY

1. One should accustom himself to go to the lavatory evening and morning for this causes alertness and cleanliness.⁴³
2. He who defers his needs is violating a command of the *Torah*.⁴⁴
3. One should be modest also in the lavatory. He should not expose himself until it is necessary, and then only as much as is necessary. This is true both by day and by night.⁴⁵
4. When one eases himself – in case of emergency – in the open; he should face either South or North, and never East or West. But if there is a wall, his back should be to the wall, regardless of direction.⁴⁶
5. The above reservations do not apply in the case of urination.⁴⁷
6. In the lavatory, it is forbidden to think of matters of the *Torah*.⁴⁸
7. One should wipe himself thoroughly. If any excrement is left, he cannot utter any holy words.⁴⁹
8. After moving one's bowels or urinating, he must wash his hands and say the benediction *Asher Yotsar*.⁵⁰

43. *Shulchan Aruch* 2:6

44. *Shulchan Aruch* 3:17

45. *Shulchan Aruch* 3:2. 3:12

46. *HoRav* 3:6-7

47. *Shulchan Aruch* 3:5

48. *Shulchan Aruch* 85:2

49. *HoRav* 3:25. *Shulchan Aruch* 76:5

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9. If he forgot to wash his hands and to make the benediction, and he reminded himself the next time he went to the lavatory, he need but make one benediction.⁵¹
10. If he takes a laxative and must go several times, he should say the benediction only when he knows that he is done.⁵²



Chapter 5
CLEANLINESS FOR PRAYER OR TORAH STUDY

1. When one is engaged in a holy matter (for example, prayer or study of the *Torah*), then the place must be clean and no uncovered excrement be found there, nor other unholiness be visible.⁵³
2. Even to meditate on holy matters in a place where there is excrement or urine (or a bad odor) is prohibited unless it is covered.⁵⁴
3. If there is excrement on ones person or urine is present, the person is forbidden to engage in holy matters, even if his clothes cover this uncleanliness.⁵⁵

50. *Shulchan Aruch* 7:1. 7:4

51. *HoRav* 7:3

52. *HoRav* 7:6

53. *HoRav* 74:1

54. *Shulchan Aruch* 85:2. 79:4-9. 86:1

55. *Shulchan Aruch* 76:4. *HoRav* 76:4

4. If there is some doubt whether excrement or urine is present in the place where he wishes to pray or study, the place must be examined before anything holy may be uttered.⁵⁶
5. It is proper even to keep away from the excrement or the urine of a new born infant.⁵⁷
6. One must keep at a distance from human excrement, even if it produces no bad odor; and also from that of a cat, or turkey.⁵⁸
7. One should also stay away from other sources of bad odors such as rotted corpses, chicken coops and the like.⁵⁹
8. Dry excrement that can be easily pulverized, if it produces no bad odors, is considered like earth.⁶⁰
9. Frozen excrement is the same as other excrement.⁶¹
10. Snow upon excrement is a valid covering.⁶²
11. How far must one keep away? If the excrement is in back of him, he should be at least four cubits from the place where the odor ends. The same applies even if he does not smell it.⁶³
12. But if no odors are produced, four cubits from the spot where it lies is sufficient.⁶⁴

56. *HoRav* 76:11

57. *HoRav* 81:2

58. *Shulchan Aruch* 82:1. 79:4-8. 86:1

59. *ibid*

60. *Shulchan Aruch* 82:1

61. *HoRav* 82:1

62. *Mishnah B'rurah* 82:1

63. *Shulchan Aruch* 79:1. *HoRav* 79:1

64. *ibid*

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13. If the excrement is in front of him, he should go so far until it disappears from view. At night he should keep the same distance.⁶⁵
14. If the excrement is on his side, he should follow the latter and the stricter course.⁶⁶
15. If excrement is discovered during prayer, the cantor should stop until it is removed or covered. This is true even if the excrement is behind him and the proper distance away, because someone else in the congregation is within that distance and prevented from praying thereby, and that person is also included in the service.⁶⁷
16. If one discovers excrement after finishing his prayers and the place is one which should have been suspected of uncleanness, then his prayers are in vain. He should repeat the *Shmone Esrai*, and also repeat the *Shema* with its appropriate blessings.⁶⁸
17. Other benedictions or Grace after meals need not be repeated.⁶⁹
18. If however, the place was not under suspicion of such uncleanness, then his prayers are accepted and nothing need be said over again.⁷⁰

65. *ibid*

66. *ibid*

67. *ibid*

68. *Shulchan Aruch* 76:8. *HoRav* 185:5. *Mishnah B'rurah* 76:31

69. This seems to be the opinion of *HoRav* in 185:5, and so is the opinion of the *Chayei Adom* §3, the *Kitzur Shulchan Aruch*, the *Ketzos Hashulchan* 10:15. However the *Mishnah B'rurah* 185:7 states in the name of some *Achroinim* that one must repeat the Grace after meals.

70. *Shulchan Aruch* 76:8

19. In the case of urine, even in places which might have been suspected of its presence, one need repeat nothing over again.⁷¹
20. Also, in a bathhouse or filthy alley, one may not speak or think of holy matters, nor mention names appropriated to G-d, (Shalom, is one of them). He must not mention the name G-d in any language such as “G-d”.⁷²
21. Even when one is fully dressed, he is forbidden to utter anything holy unless he makes a separation between his lower organs and chest. This can be done by wearing tight trousers, by wearing a *gartel* (ornamental belt), or by placing his arm on his waist.⁷³
22. The same law applies to the song of women even one’s own wife.⁷⁴
23. The hair of a married woman, if it is uncovered, then her husband, as well as other men (but not other women), are forbidden to utter *Torah* matters.⁷⁵



71. *ibid*

72. *Shulchan Aruch* 85:2. *HoRav* 85:3

73. *Shulchan Aruch* 74:1. 74:3

74. *HoRav* 75:6

75. *Shulchan Aruch* 75:2

Chapter 6 BENEDICTIONS

1. Before one utters a benediction, he must be sure he selected the proper one, for when he utters G-d's name, he should consider for what he is thanking G-d.⁷⁶
2. He should do nothing else at the time, but concentrate on the significance of the words and utter them slowly and meaningfully.⁷⁷
3. It is proper to recite the benediction out loud, because this aids the concentration of the mind.⁷⁸
4. When one utters the benediction or is about to mention G-d's name, his mouth should be free of saliva or other foreign matter.⁷⁹
5. It is forbidden to mention the name of G-d in vain, and this includes all names attributed to Him and in *all languages*.⁸⁰
6. It is especially forbidden to curse someone, or even to imply a curse, with the mention of G-d's name or His attributes. For example, one must not say, "G-d shall punish him"⁸¹.
7. In a letter, one should not write G-d's name. However, it is permissible, and most proper, to write the abbreviation ב"ה

76. *Sefer Chasidim* §842. See there also §46.

77. *HoRav* 183:14. See *Taz* §191.

78. See *Sheloh Shaar HaOsios* §100. *Mishnah B'rurah* 185:3. However *HoRav* there doesn't mention it.

79. *Mishnah B'rurah* 172:7

80. *HoRav* 215:3. 85:3. *Birkas Ha'nenin* 13:4

81. *Shulchan Aruch Choshen Mishpat* 27:1-2

(which stands for *Boruch Hashem*, meaning “Blessed be G-d”) at the top of all letters, cards, notes, announcements and so on.⁸²

8. One must be careful not to utter any benediction unnecessarily. If one errs and mentions G-d’s name in vain, he should say:

בְּרוּךְ שֵׁם כְבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד

“Blessed be the name of the glory of His Kingdom for ever.”⁸³

9. If he pronounced only the words:

בְּרוּךְ אַתָּה ה',

but did not complete the blessing, when he reminded himself of his error, he should complete it with the words: לְמַדְנִי הַקֵּיֶד (which means: “Teach me Thy statutes”) which together makes a verse of Psalms (119:12)⁸⁴.

10. If one is in doubt whether or not he said a benediction, excepting Grace after meals, he is not bound to repeat it.^{85 86}
11. One should say at least hundred benedictions daily. By means of these benedictions, he will come to remember G-d constantly, to love Him, and to fear him.⁸⁷
12. On Sabbaths and festivals, when the number of benedictions is diminished (the *Amidah* has 7 benedictions instead of 19), one should pay special attention to the Cantor, when he repeats

82. ?

83. *Shulchan Aruch* 215:4. 206:6

84. *ibid*

85. *Shulchan Aruch* 209:3

86. The Rebbe’s notation on paragraph 10 is:

וז"ל "הל' אינו מדוייק. כי גם איסור קצת יש. כן יש לכתוב דין דבהמ"ז בפירוש. "עב"ל

“The terminology is not precise, because there is somewhat of a prohibition here. Therefore should be written the law of Grace after meals specifically.

87. *HoRav* 46:1

the *Amidah* and also to the benedictions pronounced at the reading of the *Torah* and the Prophets. By saying *Amen* at the end of each blessing, one adds to his total of benedictions.⁸⁸

13. If one hears someone making a benediction, he should say

בְּרִיךְ הוּא וּבְרִיךְ שְׁמוֹ

(“Blessed be He, and blessed is His Name”) at the utterance of G-d’s name, and *Amen* at the conclusion of the benediction⁸⁹.

14. *Amen* means “It is true,” the *contents* of the benediction are true, and that he firmly believes in it.⁹⁰

15. In addition, if the benediction includes a prayer, such as many blessings in the *Shmone Esrai*, one should have in mind also the wish that the prayer be answered soon. The same is true in responding *Amen* to the *Kaddish* (mourner’s prayer).⁹¹

16. If the listener is in the midst of a certain portion of a prayer which he is forbidden to interrupt, he does not say

בְּרִיךְ הוּא וּבְרִיךְ שְׁמוֹ

in response to somebody else’s benediction.⁹²

17. The same applies if the benediction is one in which he *participates* by listening. For example, the benedictions relative to the blowing of the *Shofar*⁹³ (ram’s horn) or to the *Megillah*⁹⁴ (Book of Esther).⁹⁵

88. *ibid*

89. *HoRav* 124:8-9

90. *ibid*

91. *ibid*

92. *ibid*

93. See Chapter 90

94. See Chapter 98

95. *Mishnah B'rurah* 124:21. And after the fact (*B'diavad*) he rules leniently.

18. One must be careful to say the word *Amen* correctly, and neither to snatch the (letter *Aleph* "א") of the אָמֵן/*Amen* nor to swallow the (letter *Nun* "נ").⁹⁶
19. Also, one must be careful to respond *immediately* at the conclusion of the benediction; never to respond ahead of the end, nor to delay the response after the end.⁹⁷
20. Answering *Amen* should never be louder than the benediction.⁹⁸
21. One does not respond *Amen* to his own benediction except after 1) the third benediction of Grace,
 - (2) יִשְׁתַּבַּח, (3) שׁוֹמֵר עֲמּוֹ יִשְׂרָאֵל לְעַד, (4) הַפּוֹרֵשׁ סִבַּת כּוֹי וְעַל יְרוּשָׁלַיִם
 - and (5) יְהִלְלוּךָ (at the end of *Hallel*); nor to one he concluded together with the *Chazan*, except if his benediction and the *Chazan's* were different ones.⁹⁹



96. *Shulchan Aruch* 124:8

97. *ibid*

98. *Shulchan Aruch* 124:12

99. *Shulchan Aruch* 215:1. *HoRav* 51:3. And according to what *HoRav* writes in 54:1 it seems that the same rule applies also after reciting the 18 benedictions (*Shmone Esrai*). The *Ketzos HaShulchan* writes (18:5) from *HoRav's Halachik* ruling in 66:9 it's clear that this *Amen* is not compulsory.

Chapter 7 MORNING BENEDICTIONS

1. The benediction **מִתִּיר אֲסוּרִים** (“He that frees the captives”) comes before the benediction **זוֹקֵף כְּפוּפִים** (“He that raises the bowed down”). But if one erred and said the latter first, he does not say the former.¹⁰⁰
2. After the benediction **הַמְעַבֵּיר שְׁנָה מֵעֵינַי** (“He that removes sleep from my eyes”), *Amen* is not responded, as this is but a part of the benediction. The rest follows, and *Amen* is said at the proper time.¹⁰¹
3. After the benediction **דְּבָרֵי תוֹרָה**, *Amen* is responded.
4. If one is awake all night, he says all the benedictions except the following: **אֵלֹהֵינוּ נִשְׁמָחָה** and **עַל נְטִילַת יָדַיִם**.¹⁰²
5. If a person did not say all the benedictions before the prayers, he may say them afterwards, except the blessing “for washing (עַל נְטִילַת יָדַיִם).”¹⁰³

100. *Shulchan Aruch* 46:5

101. *Shulchan Aruch* 46:1

102. *HoRav's Siddur* at the beginning.

It would seem however, that also the blessing of **אֵשֶׁר יִצֵּר** must not be said, and so it is written in the Mishnah B'rurah 4:3. The matter needs further study as to why *HoRav* did not include this blessing with the above (blessings).

103. Concerning “for washing (עַל נְטִילַת יָדַיִם)” refer to *Chayei Adom* 7:5, *Mishnah B'rurah* 4:1, *Kitzur Shulchan Aruch*, *Ketzos Hashulchan* 2:16.

However, in *Avodas Hayom* (quoted by the *Tosfos Chaim* on the *Chayei Adom*) he writes that if he still did not say the rest of the morning blessings he could now recite also “for washing (עַל נְטִילַת יָדַיִם).”

It would seem, all (the above) is questionable. Because ultimately he will pray *Mincha* (Afternoon prayer), thereby he is obligated to say the blessing

6. In the case of the benedictions on the *Torah*, if he forgot to say them before the prayers, he does not say them afterwards, but he should learn some bit of *Torah* immediately after prayer.¹⁰⁴
7. Even if he forgot to learn immediately after the prayers, he does not say the benediction on the *Torah*.¹⁰⁵
8. If one is called up to the *Torah* before he said the morning benedictions, he should later return to the benedictions, omitting the one *אֲשֶׁר בָּחַר בָּנוּ* (“Who has chosen us”) for he said this when he was called up.¹⁰⁶



“for washing (עַל נְטִילַת יָדַיִם)”, for the reason of the removal of the evil spirit, (and the reason of) a new creation, and also (for the reason of) preparing oneself for prayer?

What of the fact that there is a big gap in time until *Mincha* (afternoon prayer)? -- We find that also until the morning prayer some time elapses (from when one says the morning blessings) and (yet) we don't find an obligation that he must pray soon after the morning blessings.

And the *Chayei Adom* writes that he should wait until *Mincha* (afternoon prayer) and then make the blessing “for washing (עַל נְטִילַת יָדַיִם)” and leaves the matter in question.

And also the opinion of *HoRav* (§52:1(end)). Because he brings an alternative opinion that one should not say *אֱלֹהֵי נַשְׁמָה* and does not mention the matter of “for washing (עַל נְטִילַת יָדַיִם)” implying that one may indeed say “for washing (עַל נְטִילַת יָדַיִם)”.

In any case, since I have not yet found a *Chaver*/learning partner in the matter, I don't have the strength of heart to amend the text (according to the above mentioned conclusion).

And thus, in *Chayei Adom* *ibid* :8, and in *Kitzur Shulchan Aruch*, the law was established that also *אֱלֹהֵי נַשְׁמָה* should not be said, (and in the *Aruch Hashulchan* §52 (end) he numerates additional blessings).

The *Mishnah B'rurah* 6:12 did not decide between the authorities, however *HoRav* (*ibid*) is of the opinion to make the blessing (*אֱלֹהֵי נַשְׁמָה*)

104. *Shulchan Aruch* 47:7

105. *HoRav* 47:6

106. *Shulchan Aruch* 139:9

Chapter 8
BEFORE PRAYER

1. As soon as it is dawn, it is time for prayers to begin and, therefore, no righteous person commences any work or business or journey until he has prayed.¹⁰⁷
2. One is not permitted to eat or drink before prayer.¹⁰⁸
3. However, certain people such as those who are old or feeble, those who are poor in health, or those who cannot concentrate their minds on the prayers without food or drink, may eat or drink something.¹⁰⁹
4. One may however, drink water, tea or coffee if he does not add sugar or milk to it.¹¹⁰ ¹¹¹
5. One may not go to greet his neighbor before the prayer.¹¹²
6. He may however, greet him casually if he met him by chance, but should alter his speech somewhat, in order to show that he is aware that he must not engage in other matters before prayer.¹¹³



107. *Shulchan Aruch* 89:1-4

108. *ibid*

109. *ibid*

110. *Mishnah B'rurah* 89:22

111. *Shulchan Aruch* 89:1-4

112. *ibid*

113. *ibid*

Chapter 9

FRINGES

1. The precept relating to fringes is a very great one, for we are commanded by G-d to look upon them and remember His laws.
2. The numerical value of the letters of the word **צִיצִית** is six hundred and taken together with the eight threads and the five knots, it makes a total of six hundred and thirteen, the number of the precepts of the *Torah*.
3. Every male Jew must wear a *Talith-Katan* (a small fringed garment) all day to remember G-d's laws.
4. The *Talith-Katan* must be made of white lamb's wool and be of the proper length.
5. Every married man should also wear a big *Talith* with fringes to wrap himself in during the morning prayers.
6. One must be particular to buy his fringes from a trustworthy person, so as to be certain they were especially spun and twisted for that particular purpose and that they are of the prescribed length.
7. The fringe is placed into an opening on the corner of the *Talith*. This opening must not be too close to the edges nor too far away. It is best to make it two inches away from the edges.
8. If however, the opening is originally made in the proper place, but by pulling the knot of the fringes, the garment is wrinkled up and the proper distance decreased, it is nevertheless valid.

9. The same is true if sometime later the opening became larger, or an edge got torn, so that the opening is no longer at the necessary distance, it is valid.
10. However, it is best to make a seam around the opening and on the border of the *Talith* in order to prevent such changes in the proper distance.
11. In the *Talith-Katan* it is the custom to make two openings at each corner, through which the fringes are threaded.
12. The fringes are made as follows: One puts the four threads through the opening (or openings) and makes two knots. He then takes the longest thread (called the *shamash*) and coils it around the threads seven times and makes two knots. He coils it around again 8 times and makes two knots. The he coils it around 11 times and makes two knots. Finally, he coils it around 13 times and makes two knots. Thus, there are five double knots, between which are the four spaces, containing coils of 7, 8, 11 and 13.
13. It is recommended to make the four spaces of equal length. Thus, the coil of 7 should have threads far apart, the coil of 8 closer, the coil of 11 still closer and the coil of 13 the closest – so that each space, should be of the same length as the next one.
14. The prescribed length of the entire fringe, from the end of the first knot to the end of the loose threads is at least 12 thumb-breadths (about eleven inches).
15. It is recommended to arrange the fringe so that the four spaces together should be four thumb-breaths and the loose threads eight thumb-breadths.

16. If the fringe is longer than 12 thumb-breadths, then the spaces and the looses threads are made correspondingly longer.
17. It is recommended to arrange the fringe so that every thread is divided equally, having one half on one side and the other half on the other.
18. Before wrapping himself in the *Talith*, one should examine the fringes to see if they are in order. He should examine the threads between the openings and the knots the coils and the loose threads. Also, he should separate the fringes which are entangled. However, if he is late and needs to pray with the congregation, he may dispense with these examinations.
19. The procedure of putting on the *Talith* is as follows: One must take the *Talith* on both hands and meditate that G-d commanded him to wrap himself in the fringes in order to remember His commandments. Then, while standing he should say the benediction **לְהִתְעַטֵּף בְּצִיצֵת** (“To be wrapped with fringes”) and immediately wrap his head and body properly. Then he should say, while standing **כִּי־יָקָר** (“How precious”). Then he may remove the *Talith* from his head and let it rest on his shoulders.
20. One should be careful that the fringes do not drag on the floor.
21. The benediction on the fringes may be said only during the day.
22. If a man put on a *Talith-Katan* while it was still night, or while his hands were unwashed, or if he slept with it at night, he makes no benediction, but he should have the *Talith-Katan* in mind when he makes the benediction on the large *Talith* later on.

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23. If he has no large *Talith*, then later, when it is day and his hands are washed, he takes hold of the fringes and makes the benediction על מְצִיַת צִיַת.
24. If a person takes off his *Talith*, intending to put it on immediately, (even if he took it off for the purpose of going to the lavatory) he makes no additional benediction.
25. If he did not intend to put it on immediately, but changed his mind and decided to wear it again, he repeats the benediction.
26. If the *Talith* fell off his body completely, he repeats the benediction, unless some part of his body (except the hands) is still covered by it.
27. If this happened during a part of the prayer which he cannot interrupt, he waits until later when he is able to say the benediction, takes the fringes in his hand and says it.
28. One may pray and say the benediction on his friend's *Talith*, even without his knowledge, because it is presumed that a man is willing to have a precept performed with his property. But it may not be taken out of the house where it is found.
29. If the *Talith* was folded, he must fold it after he has used it, except on Sabbath, when folding is forbidden.
30. If he borrows his friend's *Talith* to go up to the *Torah*, he should bear in mind that he does not intend to acquire it even momentarily and therefore, says no benediction.
31. In all cases, when one borrows a *Talith* belonging to the congregation, he makes the benediction.

32. To be considered valid fringes, two threads (of the four, doubled into eight) must always be perfect and the others, if torn, must have at least four thumb-breadths left.
33. If only one thread is perfect, or if even one thread has less than four thumb-breadths, even though the other three are perfect, then the fringes are unfit.
34. Thus, if one of the eight threads hanging down is completely torn, it is still valid since this is but one half of the entire thread and what remains is more than four thumb-breadths.
35. But if two of the eight threads hanging down are torn, it is not valid, since they may be halves of the same thread which was doubled, and what is left is surely less than the required amount. It is valid however, if it can be determined that they are not halves of the same large thread.
36. If one of the threads is torn where it is inserted in the opening, then the fringes are unfit.
37. These laws above apply only if the threads were torn later on. But if they were originally, at the time the fringes were put in, shorter than the prescribed length, they are not valid.
38. The threads must always remain twisted. If any thread became uncoiled, it is considered as cut off and non-existent.
39. One may remove the fringes in order to replace them with better ones, or because one of them was torn, although still fit for use.
40. The fringes which were replaced or which fell off must never be thrown into the rubbish, because this shows contempt of a

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precept. The same law applies to an old *Talith* no longer in use. Some people use such fringes as a bookmark in a Holy book.

41. He who wears a garment which requires fringes and neglects to put them in violates a command of the *Torah*. Such garments are those which have four or more square corners.
42. If one corner of the four is made round, the garment needs no fringes.
43. However, it is not sufficient to fold one corner up and sew it, for then it still exists as a part of the garment.
44. He who takes care to perform this precept rigidly will be worthy to behold the Divine Presence.

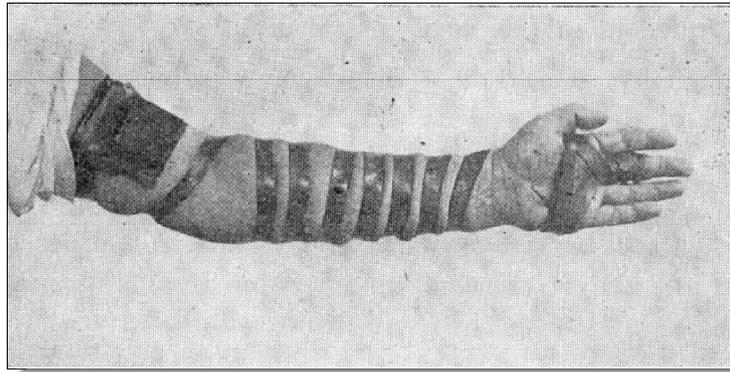


Chapter 10
TEFILLIN

1. A Jewish boy, upon his thirteenth birthday anniversary, is regarded as a full fledged Jew. He then becomes a “*Bar Mitzvah*,” meaning that he is obliged to conform to all the laws and customs of Israel. One of these laws, commanded us in the *Torah* is *Tefillin*.
2. It is customary to initiate the boy into the practice of donning the *Tefillin*, a few weeks before the actual date of his *Bar Mitzvah*.
3. When buying a pair of *Tefillin*, care should be taken to buy it from a dependable store in order to be sure the *Tefillin* are

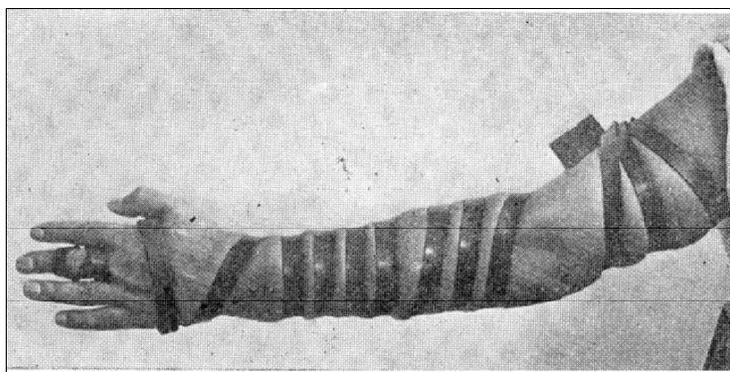
hand-written by a duly qualified Scribe (*Sofer*). Those not produced in conformity with the specified requirements of our law, must not be used.

4. *Tefillin* should be donned on week days. On Sabbath and Festivals, including *chol-hamoed*, *Tefillin* are not to be put on. In some congregations, however *Tefillin* are also donned on *chol-hamoed*.
5. *Tefillin* should be put on before commencing the morning prayer. However, if for some reason it was impossible to do so in the morning, *Tefillin* may still be put on later in the day, but not after sunset.
6. The procedure of putting on the *Tefillin* is as follows:
The worshipper must be standing. He takes out the Hand *Tefillin* first, and places it upon the biceps of the left arm, adjusted so as to rest against the heart. (See illustration). Care should be taken

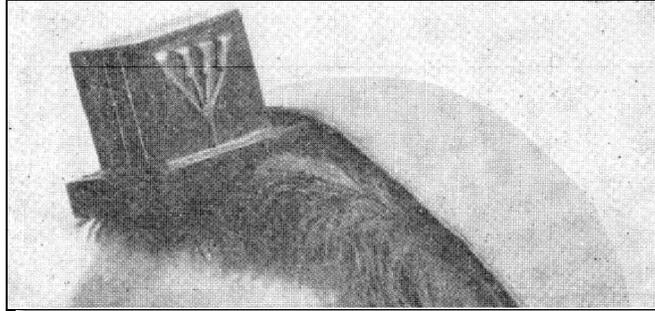


that the leather loop through which the strap is drawn is above the box. Before tightening the strap he says the blessing **לְהַגִּידָהּ תְּפִלִּין**. Then he fastens the strap, winding two coils over the

leather extension of the Hand-*Tefillin* and his arm (this forms the letter **ש**) proceeding to make seven coils on his forearm (See illustration). The rest of the strap he winds around his palm. Immediately afterwards he takes out the Head *Tefillin* and places it on his head so that the box rests above the forehead, the knot resting just above the neck. Care should be taken to ensure that the box of the Head-*Tefillin* is placed properly above the forehead so that the *lower*



edge of the box should not fall below the hair roots, and centered at a point *midway* between the eyes. Having so adjusted the Head-*Tefillin*, he now unwinds the strap upon his palm in order to make three coils on the middle finger, the first on the lower phalanx (near the palm), the second on the middle phalanx, and third, back again on the lower phalanx. The remainder of the strap is then wound around the palm. (In some communities it is customary to make the blessing **עַל מִצְוַת תְּפִילִין** over the Head-*Tefillin* before adjusting it, followed by **בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד**. There are also slight deviations in the manner of winding the straps also around the arm, palm and middle finger).



7. The straps, both of the Hand and the Head *Tefillin* must always be placed black side up.
8. During the act of putting on *Tefillin*, it is prohibited to interrupt the procedure by conversation or gesture. The only interruption permitted is to answer *Amen* when hearing someone else making the blessing over *Tefillin*. If an unauthorized interruption was made, the blessing על מצות תפילין should be said when putting on the Head *Tefillin*. (In those congregation where this blessing is said in any case, it is necessary to repeat the first one להניח תפילין also).
9. A person who is left-handed (whether one is deemed left-handed in this case should be ascertained from an orthodox Rabbi) puts the Hand-*Tefillin* on his right arm, using his left arm instead of his right.
10. The *Tefillin* must be placed upon the bare arm and head, without anything intervening.
11. If for some reason it is impossible to put the Hand-*Tefillin* on, the Head-*Tefillin* must be put on nevertheless, and vice versa. In each case the respective blessing is recited.
12. It is required that the worshipper be constantly and respectfully aware of the *Tefillin* when he is wearing them.

13. It is customary to remove the *Tefillin* only after the conclusion of the entire morning service. At any rate they must not be removed until after the prayer *וְכָא לְצִיּוֹן*. On *ראש הַדָּשׁ* (New Moon) the *Tefillin* are taken off before *musaph*. (On *chol-hamoed*, if *Tefillin* are donned - before *Hallel*).
14. The procedure for removing the *Tefillin* is as follows: The worshipper must be standing. First the middle finger is freed by unwinding the strap from it, (the resultant strap suspension is wound around the palm). Then the *Head-Tefillin* is removed from the head with the left hand, and folded and placed in the *Tefillin* bag. Then the *Hand-Tefillin* is removed, folded and placed into the bag. It is customary to put the *Head-Tefillin* on the right and the *Hand-Tefillin* on the left side in the bag.
15. When a *Talith* is worn during the prayer, the *Talith* should be put on first and then the *Tefillin*. When the prayer is concluded, the *Tefillin* are removed first, in the manner described above, and the *Talith* last.
16. On *Tisha b'Av* the *Tefillin* are not put on for the morning prayer, but for the afternoon prayer.
17. The *Tefillin* must be handled with due reverence. Should the *Tefillin* accidentally fall to the floor, atonement is required by fasting or charity. In such case a the Rabbi should be consulted as to what form the atonement should take.
18. Said our Sages: He who carefully observes the commandment of *Tefillin* daily, merits long life and after life.



Chapter 11
MEZUZAH

1. Every door in a house, which is sometimes used for entrance and exit, must have a *mezuzah*, even if ordinarily only one door is used.
2. However, a special door in a house which is used only for bringing in goods needs no *mezuzah*.
3. A gate used for an entrance and exit into a court alley, city, or province also needs a *mezuzah*.
4. The *mezuzah* should be placed on the right side of the entrance, and never on the left.
5. The *mezuzah* should be placed at the beginning of the upper third of the door's height, and in any case no higher than a hand-breadth distant from the upper door post. However, if the door is unusually high, the *mezuzah* should be placed at shoulder level.
6. If, by error, the *mezuzah* was placed too high, it should be removed and affixed properly, without repeating the necessary benediction.
7. If, by error, the *mezuzah* was placed too low, or on the wrong side of the post, it should be affixed properly, with the proper blessing.
8. The parchment containing the *Shema* is rolled from the end to the beginning and is then placed in a tube or other container.

∞ JUNIOR CODE OF LAW

9. Then it is placed on the right door post diagonally (or, if the post is too narrow, vertically), in such a way that the top of the parchment is toward the house.
10. After which it must be fastened to the door with nails or glue, and is invalid if it merely remains suspended.
11. Before affixing the *mezuzah*, the proper benediction is said.¹¹⁴
12. One benediction suffices even if one has to affix many *mezuzoth*.
13. If a *mezuzah* fell down accidentally, one must repeat the benediction when replacing it.
14. If he took it down to inspect, it remains doubtful whether it is necessary to repeat the benediction.
15. If one is afraid that thieves will steal the *mezuzah*, he may build a hole in the post, and place the *mezuzah* therein, provided the hole is less than a hand breadth deep, and the place of the *mezuzah* is recognizable.
16. If this is impossible, he can place the *mezuzah* on the part of the post which is inside the house, provided that it is less than a hand-breadth away from the opening of the door.
17. The *mezuzah* should not be put on the post until the door is put in.
18. The toilet and bathroom are exempt from a *mezuzah*
19. The traditional *Succoh*, built for the holiday only, requires no *mezuzah*.

114. See Ch. 37, paragraph 8.

20. A house or a court in which gentiles as well as Jews reside is exempt from a *mezuzah*.
21. The doors of a cellar require no *mezuzah* if the posts *lie* in the ground.
22. Any house outside of Palestine requires no *mezuzah* the first thirty days it is rented.
23. If a man vacates a house which is to be occupied by an other Jew, he must leave the *mezuzoth* there, and the new tenant should pay for them.
24. The precept of the *mezuzah* is very important and its object is to remind the man of G-d.
25. One should kiss the *mezuzah* upon entering and leaving the house.
26. The *mezuzah* of a private person should be examined at least twice in seven years. That belonging to many should be examined at least twice in fifty years.



Chapter 12 PREPARING FOR PRAYER

1. One should put on decent garments when going to pray, in his own home as well as in the synagogue.
2. It is proper to give charity before prayer.

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3. Every person should have in mind during prayer that he loves his fellow Jews.
4. Every man should also be clean from within before going to pray. That is, he should go to the lavatory before praying or studying the *Torah*.
5. One must wash his hands up to the wrist before praying, if his hands became soiled since the time he washed upon arising.
6. If there is no water available, he must look for it. If he is on a journey, he should walk four miles forward or one mile backward in search of water. If by so doing, the time limit for prayer will have passed, he may wash his hands with pebbles or sand or other substance that cleans.
7. If he does not remember if his hands became soiled or not, he must wash again before prayer. In this case however, he need not search for water, if there is no time, but may use any cleaning substance.
8. One should make a special effort to pray with the congregation rather than by himself.
9. One should pray in a synagogue or in a house of *Torah* rather than at home, for the former two are holy places. Even if there is no required quorum (ten male adults), he should pray there by himself rather than at home.
10. Those who usually study in a house of *Torah* may pray there with a quorum, while others should best go to a synagogue with the majority.

11. If there are two synagogues in town, one should endeavor to go to the farther one, since then the reward for his walking there will be greater.
12. Said Rabbi Joshua ben Levi: "A man should always be early in coming to the synagogue, in order to be among the first ten."
13. Our Rabbis said: "He who goes morning and night to the synagogue on time and tarries there as long as necessary and conducts himself properly will merit long life."
14. Every man should select a synagogue or house of *Torah* and pray there permanently.
15. Likewise, one should find within the synagogue a permanent place at which to pray. This place consists of all the space in a four cubit radius from the place where he stands.
16. It is best to select a place by a wall.
17. While praying, one should not stand next to a wicked person.
18. While praying at home, one must choose a spot where he will not be disturbed by other members of the family.



Chapter 13
SANCTITY OF THE SYNAGOGUE

1. The synagogue and house of *Torah* are places of reverence. Thus, it is forbidden to gossip there or to make private calculations.
2. Such places must be honored, kept clean and respected, through the lighting of candles.
3. One should not kiss his small children there, for only the love of G-d must there be shown.
4. It is forbidden to enter there merely for the purpose of shelter from the rain or heat.
5. If one must enter to call his friend, he may do so, but he should first recite some holy verses of the *Torah*, or study some *Mishnah*, or say some prayer, or listen to a religious discourse, or merely sit down for a while; for even sitting in a holy place is meritorious.
6. It is forbidden to eat, drink or sleep in holy places, even if it is only a short nap.
7. One may sleep there at certain times for religious reasons, but he should be far away from the Holy Ark.
8. One may likewise eat there during religious rituals but there shall be no drunkenness or frivolity.
9. Those who habitually study there may also eat and sleep there, in order that there will be no interruption of their study.



Chapter 14
SPECIAL VERSES OF THE PSALMS

1. From the prayer הוֹדוּ until the end of the prayer אָז יִשִּׁיר מוֹשֶׁה are called "Special Verses of the Psalms". These are preceded by the benediction בְּרוּךְ שְׂאֵמֵר and are followed by the benediction יִשְׁתַּבַּח.
2. That part of the prayer from בְּרוּךְ שְׂאֵמֵר until after the silent prayer (*Shmone Esrai*) must never be interrupted by conversation, even in Hebrew.
3. If the interruption is for the sake of some precept, then these special verses may be interrupted. For example: one may respond *Amen*, even when he is in the midst of a verse; or he may respond to the *Kadish*, *Kedusha*, and *Borchu* with the congregation.
4. One should try if possible, to make the interruption occur between verses or sentences, and not in the midst of them.
5. It is forbidden to interrupt at any place to say:
בְּרוּךְ הוּא וּבְרוּךְ שְׂמוֹ.
6. These laws, permitting interruptions, apply only to the special verses of the Psalms and to their benedictions. They do not apply to the reading of the *Shema*. (See the following chapter.)



Chapter 15
PAUSES IN THE SHEMA

1. The *Shema* and its three benedictions which are (1) **יִצְרָא אֱוֹר**, (2) **אֶהְבֵּת עוֹלָם**, and (3) **אָמֵן וַיְצִיב** are much more important than the special verses of the Psalms. The same is true of the *Shema* and the benedictions in the evening service.
2. Between each section of the benedictions, one may respond *Amen*: also he may respond to the *Kadish*, *Kedusha* and *Borchu*: but he may not say: **בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ**.
3. If one hears the congregation saying the verse **שְׁמַע יִשְׂרָאֵל**, he should not say it with them, but should read aloud the part he has to read. Thus, it will appear that he is reciting with them.
4. However, if he is *in the middle of a section*, and the following situations occur, he should follow the rules indicated in each case:
 - a) If the reader is reciting the *Shmone Esrai* – he responds *Amen* only after the benedictions **הַקֵּל הַקְדוּשָׁה** and **שׁוֹמֵעַ תְּפִלָּה**.
 - b) If the *Kaddish* is being recited – he responds *Amen* only at the places **וְאָמְרוּ אָמֵן** and **יְהִי שְׁמִי רַבָּא**.
 - c) If the *Kedusha* is being recited – he should keep silent until it is time to say with the congregation **קְדוּשָׁה קְדוּשָׁה קְדוּשָׁה הַד'** **צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ**. Then he remains silent again until the congregation says **בְּרוּךְ כְּבוֹד הַד' מִמְּקוֹמוֹ**. Then he says no more until the congregation says **יְמִלּוּךְ הַד' לְעוֹלָם** **אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר תְּלַלְיָקָה**.

- d) If *Borchu* is being recited – he should respond 'ברוך ה' המבורך לעולם ועד.
- e) If a person is called up to the *Torah* – he responds *Amen* after the benedictions.
- f) If the congregation says מוֹדִים – he too should bow but should say only the three words מוֹדִים אֲנַחְנוּ לָךְ.
- g) If he hears the sound of thunder – it is doubtful whether he may interrupt in such a case.
5. A person should try to make any necessary interruptions occur at a proper pause in the benediction or between verses in the *Shema*. If the interruptions occur at any other place, he must begin again from the beginning of the verse interrupted.
6. One must never interrupt for any reason – even for a King's greeting – in the midst of the following verses:
 שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד
 and
 בְּרוּךְ שֵׁם כְּבוֹד מְלִכְוֹתוֹ לְעוֹלָם וָעֶד.
7. No interruptions whatever should be made between the phrases אֱלֹהֵינוּ אֶחָד and אֱלֹהֵינוּ אֶחָד.
8. It is improper to interrupt, even between sections, for the purpose of personal greetings.



Chapter 16
READING THE SHEMA

1. The Shema may be read either sitting or standing, but not while lying down. If one is already lying, he should lean on his side. A sick man who cannot lean on his side should merely incline a bit to one side.
2. Before one begins to read the *Shema*, he should prepare his thoughts to this holy deed.
3. When he says the words of the *Shema*, he should pay heed to its meaning namely, that the Lord who Is our G-d is the only one, one and alone in heaven and on earth.
4. He should draw out the letter (ח) of the word שְׁמָיָהּ long enough with in which to acknowledge the kingdom of the Holy One, blessed be He, in heaven and on earth.
5. He should also draw out the (ד) of the same word, long enough to think that the Holy One, blessed be His name, is only one in His world, and is the ruler of the four corners of the universe.
6. In drawing out the word שְׁמָיָהּ, its pronunciation should not be spoiled.
7. It is customary to read the *Shema* out loud to arouse attention, placing the right hand upon the eyes.
8. After saying שְׁמָיָהּ, he should wait a little while and say
בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד
in a low tone (except on *Yom Kippur*, when it is read aloud), and likewise he should concentrate on its meaning.

9. He should make a short pause between each of the sections which follow.
10. In reading the portion *וַיֹּאמֶר ה' אֵל מִצְרַיִם*, he should bear in mind G-d's deliverance of the Jews from the bondage in Egypt.
11. One must be careful to pronounce each word of the *Shema* accurately out of a proper prayer book and to hear the words he utters.
12. One should not interchange soft and hard letters (without and with the *dagesh*, respectively).
13. One should pause at the places indicated.
14. One should accentuate the following letters: the (ע) of the word *נִשְׁבַּע*, the (ז) in *תִּזְכְּרוּ* and in *וְזָכַרְתֶּם*.
15. During the *Shema*, one should not wink his eyes, pucker his lips, nor point with his fingers. If it is necessary for some precept, he may do so during the reading of the second portion.
16. Before reading the *Shema*, when saying the phrase *וְהִבִּיאֵנִי לְשֵׁלוֹם*, he should take and hold the fringes in his left hand near his heart.
17. When he reaches the section *וַיֹּאמֶר ה' אֵל מִצְרַיִם*, which deals with the fringes, he should take hold of them in both hands. As he say the words *וְרָאִיתֶם אֹתָם*, he should place them on his eyes, look at them and kiss them. And also, whenever he mentions the word *צִיצִית* in that section, he kisses them. When he reaches the words *וְנִחַמְדִּים לְעַד*, he kisses them for the last time, and lets them drop from his hands.

18. One does not kiss or hold the fringes during the reading of the *Shema* in the evening service.



Chapter 17 SILENT PRAYER (*SHMONE ESRAI*)

1. Upon reading *תְּהִלּוֹת לְקַל עֲלִיז* before the silent prayer, one must prepare himself by removing all saliva from his mouth; and also other matter which may divert his thoughts from the prayer.
2. He should take three steps back and then advance three steps, as if approaching a king.
3. Between the words *נִאֵל יִשְׂרָאֵל* and the beginning of the silent prayer, there must be no pause whatsoever.
4. He who prays must be mindful that G-d is before him. His mind should be concentrated on the prayers and free from all alien thoughts.
5. One must pray the silent prayer in a low voice, so that only he can hear what he is saying and his neighbor cannot hear.
6. One must be erect during the silent prayer and not even support himself against anything.
7. However, a sick person may be sitting or lying down, provided he can concentrate his thoughts on the prayer. One who is too sick to utter the words may think them in his heart.

SILENT PRAYER (SHMONE ESRAI) ❧

8. While praying the silent prayer, one should have nothing in his hand, except the prayer book.
9. There should be nothing in front of him to divert his attention. For example, he should not pray in front of a picture.
10. In front of a mirror, it is forbidden to pray even with closed eyes.
11. One should not pray in an open space, as in a field. However, if he is on a journey, he should try at least to pray between trees.
12. When praying the silent prayer, one should face Palestine (that is, East) and should also think that he is facing Jerusalem, the Holy Temple and the Holy of Holies.
13. If it is necessary for one to pray, facing a wall covered with pictures, or facing some garment, he should close his eyes.
14. During the silent prayer, one must bend his knees and bow four times: At the beginning and end of the first benediction, and at the beginning and end of the benediction **מוֹדִים**.
15. The procedure is as follows: When one says the word **כְּרוּךְ**, he bends his knees and when he says the word **אֶתָּה**, he bows and bends his head down. Then he raises himself to an erect position and utters G-d's name. Similarly, at **מוֹדִים**, he bends his knees and bows; and before mentioning G-d's name in that passage, he rises erect.
16. One must not bow too low, for this shows arrogance.
17. An old or invalid person, to whom bending is painful, may merely incline his head.

18. It is forbidden to bow down when saying the other benedictions.
19. At the end of the silent prayer, before saying *עוֹשֶׂה שְׁלוֹם*, he should bow and walk three steps backward, as a servant who leaves his master.
20. The steps should be of average size. He should step first with the left foot, then the right, then the left again. There should be no more than three steps.
21. He should bow in the following manner: He turns to the left, bows, and says the words *בְּמִרוֹמָיו עוֹשֶׂה שְׁלוֹם*, turns to the right, bows, and says the words *הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ*; and then turns to his front, bows and says the words *וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן*.
22. After taking the three steps backward, he should remain standing at that final stop until the Cantor reaches the *Kedusha*. At home, he should remain standing an equivalent length of time.
23. If that final spot is crowded, he may return to his normal place as soon as the Cantor begins the prayer.
24. During the silent prayer, all interruptions are forbidden. If the *Kaddish*, *Kedusha*, or *Borchu* is recited, he should remain silent and pay attention to what the congregation is saying, but he may not join them.
25. One may not blink his eyes, point with his fingers, nor gesticulate with his lips during the silent prayer.
26. In the prayer *אֱלֹהֵינוּ נִצְוֵר*, one may interrupt for all those things which he may interrupt in the midst of a section of the *Shema*.¹¹⁵

115. See Ch. 15, paragraph 4.

SILENT PRAYER (SHMONE ESRAI) ❧

27. It possible, before interrupting, he should say the words יהי לרצון אמרי פי and take the three steps backward.
28. Some people say יהי לרצון even before saying אלקי נצור, and this is proper.
29. It is customary for one, before saying יהי לרצון, to recite a verse out of *Tanach*, whose first and last letters are the same as the first and last letters of his given name.
30. One should not sit within a radius of four cubits from another who is standing and saying the silent prayer.
31. However, one who is himself praying or studying the Torah may sit within that radius, provided he is not in front of the standing man.
32. Feeble persons may remain seated anywhere.
33. If one sat down first, then another came and started praying at his side or in front of him, then he need not rise. But if the second one started praying in back of him (so that the seated person is in front), then he must rise. This law applies only in a private home, but in a synagogue, he must rise in any case.
34. It is forbidden to pass within four cubits of one who is saying the silent prayer. However, the sides and back are permissible.
35. A person who must take the required three step at the end of the silent prayer should wait until the person in back of him has taken the three steps, for if he does not wait, he will be passing in front of the person behind him.



Chapter 18
MASHIV HORUACH (מְשִׁיב הָרוּחַ)

1. From the *Musaf* of *Shemini-Atzeres* to the *Mussaf* of the first day of Passover, מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם is said in the silent pray.
2. If one forgot to say מְשִׁיב הָרוּחַ and remembered it *before* the blessing of מְהַיְהִי הַמַּתִּים, he starts from מְשִׁיב הָרוּחַ and then continues with מְבַלְבֵּל הַיּוֹם.
3. If he remembered *after* the blessing of מְהַיְהִי הַמַּתִּים that he said neither מְשִׁיב הָרוּחַ nor מוֹרִיד הַטָּל, then he must start the silent prayer all over again. However, if he said מוֹרִיד הַטָּל, he does not have to begin the silent prayer again.
4. If by error, one said מְשִׁיב הָרוּחַ in the summer time (earlier than *Shemini-Atzeres*) and remembered it *before* saying מְהַיְהִי הַמַּתִּים, he starts anew from אֶתְהִי גְבוּר.
5. If he remembered *after* saying מְהַיְהִי הַמַּתִּים, he starts anew from the beginning of the prayer.
6. If one only said מְשִׁיב הָרוּחַ but did not say וּמוֹרִיד הַגֶּשֶׁם, he may proceed without interrupting the service in any way.
7. Similarly, if one said מְשִׁיב הָרוּחַ at the evening or morning prayer of *Shemini-Atzeres*, although slightly ahead of season, he need not repeat the prayer.



Chapter 19
TAL UMAUTOR (טל ומטר)

1. One begins to say טל ומטר in the evening prayer about the fourth or fifth of December (which is sixty days after the *Tishrei* season).
2. ותן טל ומטר is said in the blessing of בָּרַךְ עֲלֵינוּ as follows: ותן טל ומטר לברכה (instead of בָּרַכָה לברכה).
3. If one forgot to say טל ומטר and reminded himself before he finished the blessing of בָּרַךְ עֲלֵינוּ, he begins from ומטר ותן טל ומטר לברכה and continues on properly.
4. If one forgot to say טל ומטר and already started the blessing of שומע קולנו, then when he comes to the blessing of שומע קולנו, he says ותן טל ומטר לברכה כי אתה שומע תפלת כל פה and so on.
5. If one reminded himself after he began the blessing of רצה, he must begin anew from the blessing בָּרַךְ עֲלֵינוּ and continues from there.
6. If one reminded himself after finishing the silent prayer, he must begin all over again from the beginning,
7. If, by error, one said טל ומטר in the summertime, and reminded himself before the words יהיו לרצון, he starts anew from בָּרַךְ עֲלֵינוּ.
8. However, if he already said יהיו לרצון, he starts anew from the beginning of the silent prayer.



Chapter 20
YAALEH VEYOVO (יַעֲלֶה וַיְיָוֹבֵא)

1. If one forgot to say יַעֲלֶה וַיְיָוֹבֵא on the New Moon, in the morning or afternoon service, or in all the services of *Chol-Hamoed* and reminded himself before saying יְהוָה, he returns to רְצֵה and continues from there.
2. If one reminded himself before saying תְּמַחֲזִיר שְׂכִינָתוֹ, he pauses, says יַעֲלֶה וַיְיָוֹבֵא and continues from there.
3. If one reminded himself after saying יְהוָה לְרִצּוֹן, he must say the whole silent prayer again from the beginning.
4. If one forgot to say יַעֲלֶה וַיְיָוֹבֵא in the evening service of the New Moon, then:
 - a) If he reminded himself *before* mentioning G-d's name in the prayer וַתְּהַזְיֶנָּה, he pauses, says יַעֲלֶה וַיְיָוֹבֵא, and continues from there.
 - b) If he reminded himself *after* mentioning G-d's name in the prayer וַתְּהַזְיֶנָּה, he continues to the end and does not repeat the prayer.



Chapter 21
ANAINU (אֵנֵינוּ)

1. On a fast day, whether public or private, one must say אֵנֵינוּ in the prayer שְׂמַע קוֹלֵנוּ of the silent prayer, during the afternoon

service.

2. If one forgot to say עֲנֵנוּ in the proper place, then:
 - a) If he reminded himself *before* mentioning G-d's name in the prayer שְׁמַע קוֹלֵנוּ, he pauses, says עֲנֵנוּ, and continues from there.
 - b) If he reminded himself *after* mentioning G-d's name, he finishes the rest of the prayers up to the end of אֱלֹהֵי נְצוּר, and before taking the three steps back, he says עֲנֵנוּ, then finishes with יְהִי לְרִצּוֹן.
 - c) But if he reminded himself after taking the three steps, he must omit the עֲנֵנוּ and repeats nothing.



Chapter 22 OMITTED PRAYERS

1. If one intentionally neglected to pray a certain service, or deliberately made a serious error in the service (for example, he did not say יַעֲלֶה יְיָּאָהּ the morning of the New Moon), then he cannot make up for it in any way.
2. However, if his omission or his error is accidental, then he can make up for it according to the following rules for each case:
 - a] If he omitted the morning service, he waits until the afternoon service, prays the afternoon service properly, says the silent prayer for the afternoon service; then he repeats אֲשֶׁרִי and repeats the silent prayer, to make up for the one

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he had omitted in the morning service.

b] If he omitted the afternoon service, he says an additional silent prayer during the evening service, the second one being the one for the prayer he omitted.

c] If he omitted the evening service, he waits until the next morning and says an additional silent prayer after the תְּהִנוּן and אֲשֶׁרִי which follows the silent prayer.

3. Prayers which one omitted can be made up only in the prayer which immediately follows the one they missed. For example, if one omitted the morning prayer, he can make it up only in the afternoon prayer which follows it; if he fails to make it up during the time of this prayer, he cannot make it up any longer.
4. The silent prayer is read with different versions on different days and services. Therefore, when one repeats an omitted prayer, the silent prayer which he repeats must be the same version as the regular silent prayer proper at that time. Following are some examples.
5. If one forgot the afternoon prayer on Friday, he says the silent prayer twice Friday evening, and both times he reads the Sabbath version which is the proper one for Friday evening.
6. Similarly, if one forgot the afternoon prayer on the day before the New Moon, he must say the silent prayer twice that evening, and both times he must include יְעֹלָה וְיָבֵא, which is proper on the New Moon.
7. If one forgot the evening prayer on the New Moon and repeats the silent prayer the next morning, he must say יְעֹלָה וְיָבֵא both times. If, even during the second recital of the silent prayer, he forgot to say יְעֹלָה וְיָבֵא, he must say the silent prayer a third

time that morning.

8. If one forgot the afternoon prayer on the Sabbath, he must read the silent prayer twice Saturday evening, but with this difference — he reads the passage **אֵתָהּ הוֹנֵתָנוּ** only in the first reading.
9. If one forgot the evening prayer on Saturday, then Sunday morning he must read the silent prayer twice, but this time, he includes the passage **אֵתָהּ הוֹנֵתָנוּ** only in the second reading.
10. If one omitted **יְעֹלָה וַיְבֹא** in the afternoon service on the New Moon, he cannot make up for it by repeating the silent prayer in the evening, because in that latter prayer one does not say **יְעֹלָה וַיְבֹא**.
11. The *Mussaf* prayer cannot be made up in the evening.



Chapter 23
TACHANUN (תְּחִנּוּן)

1. Every day, after the silent prayer, one reclines his head on his arm and says תְּחִנּוּן (except on certain recognized occasions).
2. When one is wearing *Teffilin* on his left hand, he reclines on his right; otherwise, on his left arm.
3. One reclines on his arm while sitting.
4. After תְּחִנּוּן, one says **וְאָנֹכֵנוּ לֹא נִדַע**; then stands and says **מָה**

נִעְשֶׂה.

5. One should recline only in a synagogue or its open corridor or an other room containing a holy scroll. In other places, תְּהַנִּיחַ is said without reclining.



Chapter 24 TORAH STUDY

1. After the prayer, one should appoint a time for studying a portion of the *Torah*.
2. If one has some important thing to do, he should at least study one verse or one law before starting anything else.
3. If in one's synagogue, the Rabbi studies with the congregation after the service, he should join them.
4. One is bound to study the *Torah* at all times — whether he is rich or poor, healthy or ill, young or old.
5. If due to some emergency, or lack of knowledge, one is unable to study himself, he should at least give charity to others who are devoted to study.
6. In general, it is proper to make an endeavor to study at least a little every day and night.
7. If one must go out in the middle of his studies, he should not leave the holy books open.

8. The proper way to study is this: his lips should pronounce, his ears should hear, and his mind should concentrate upon the verse.
9. Even ignorant persons, who do not understand what they are saying, will be rewarded well if they pronounce holy verses with their lips.



Chapter 25
HOLY SCROLL AND HOLY BOOKS

1. Everyone must write for himself a Scroll of the *Torah*. Those who cannot write one themselves should hire a man to write one, or should buy a Scroll containing an error and correct it.
2. A Scroll of the *Torah* must not be sold.
3. One should also buy other Holy books such as the Bible, *Mishnah* and the *Talmud*, and other law books. With these, he should study and also he should lend them to others.
4. If one cannot afford both the Scroll and the other holy books, then he should buy these books for study first.
5. One should always treat the Scroll of Law with respect and keep it in a special place, richly adorned.
6. One is not permitted to spit in front of the Scroll.
7. One is not permitted to take hold of the Scroll without its

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cover.

8. If the Scroll is carried near one, he must stand until it is put in its proper place.
9. In the synagogue, one should follow the Scroll when it is carried from the Ark to the *Bimah* and back. This is especially true for the person who raised or rolled up the Scroll.
10. If there are holy books lying on a bench, one is not permitted to sit on it, unless the books are placed on something a hand-breadth high, or unless the books are made to stand up.
11. It is forbidden place sacred books on the ground.
12. One should not place a sacred book on his knees and then rest his arm upon it.
13. In an emergency, one may sit on a chest containing holy books, but not if it contains a Scroll.
14. One may place one holy book on top of another, except that no book may be placed on top of the *Torah* (five books of Moses).
15. One should never throw sacred books around.
16. One should never place sacred books with the wrong end up. If he finds such a book inverted, he should place the book properly.
17. One must not use a sacred book for his personal benefit. For example, he may not use it to screen the sun, or as a bookmark, or to conceal a paper within it.
18. One is permitted to place one book beneath another, to raise

it for the purpose of studying it better.

19. One is forbidden to destroy sacred writings.



Chapter 26 MORAL LAWS

1. With respect to all the characteristics of mankind — anger, pride, ambition, thrift and so on — people differ widely and their natures vary from one extreme to another.
2. One should follow the middle course, which is the right and good path.
3. One should desire only the essentials of life. He should work just enough to earn what he needs to live on.
4. One should be neither greedy for wealth nor idle. He should have a good eye, do less business, and study more *Torah*.
5. One should be neither tight-fisted nor too free with his money, but should give charity and lend liberally to those in need.
6. One should be neither too gay nor too melancholy, but he should be happy and friendly.
7. Pride is a great vice and one is forbidden to practice it, even in a small degree. He should always be humble.
8. Similarly, anger is a great vice and one must avoid it, even

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when he has cause for anger.

9. It is a wise habit to be silent as much as possible and to speak only things relative to *Torah* and to the utmost necessities of life.
10. It is forbidden for a person to deny himself things which are permissible. He should not abstain, by means of vows, from such things as meat, wine, women, respectable clothes, and the like. Neither should he torment himself by means of additional fast days.
11. Since it is in the nature of man to follow his neighbor's actions, one should surround himself with righteous people and follow their example. If he lives in the midst of wicked men, he should move elsewhere.
12. It is most proper for one to associate himself with learned men, in order to copy their deeds. He should do business with the learned, eat and drink with them, inter-marry with their daughters and they with his.
13. One is bound to love all children of Israel as he loves himself. He should speak of their virtues, respect their property, and refrain from degrading them.
14. One is forbidden to hate an Israelite in his heart. If someone erred against him, he should go to that person and rebuke him and let him know what he did and not keep silent. If the former repents and requests his pardon, he should forgive him.
15. It is one's duty to love all Israel equally — the Sages, the pupils, and the ignorant. He should hate only the heretics, the idol worshippers and others who rebel against G-d.
16. If one sees a person committing a crime, or taking an evil

path, it is his duty to correct him.

17. If one rebukes his fellow man, who has sinned either against man or G-d, he should do so in private. He should speak to him quietly and with soft language and he should convince him that he is only trying to correct him for his own good.
18. One is forbidden to insult his fellow man, or to shame him, by word of mouth or deed, and especially in public.
19. However, if a person committed a crime against G-d, and refused to repent after being rebuked in private, then one may insult him in public until he improves.
20. If someone sinned against a person and that person neither rebuked him nor hated him for it, then his is the virtue of the pious.
21. One should be especially kind and respectful to orphans and widows, for G-d pleads their cause, answers their prayers and punishes those who afflict them.
22. However, it is proper to afflict even orphans and widows for the sake of teaching them the *Torah*, or a trade, or to lead them on the right path.
23. One should never do anything which will make people suspect him of some crime.



Chapter 27
MORAL CRIMES

1. One is forbidden to carry tales about anyone, even if they be true and are not insulting. For example: "So and so said this; I have heard concerning him that..."
2. A much graver crime is slander, which is telling a story which insults or shames someone, although it be the truth. For example: "So and so has done this; so and so were his parents."
3. If one utters false reports, then he is guilty of defamation of character.
4. If one receives such slanderous reports, he is more guilty than the one who utters them.
5. What is the extent of slander? If a person asks someone where he can find some fire, and the latter replies "You can find fire in that man's house, where there is plenty of fish and meat, and they are always cooking." This, too, is slander for it intends to ridicule.
6. Certain expressions are called "shades of slander". For example, "I hate to tell what I know of so and so," suggesting that there is something bad to relate.
7. One should not relate a person's virtues in the presence of his enemies, for they will twist the truth against him.
8. To slander in the manner of a jest, or to slander with deceit, as if it is said in all innocence, is strictly forbidden also.
9. It is also slander to tell, in the presence or absence of his

neighbor, something about him which may cause the neighbor damage to his body or property. The same is true even if the former only intended to frighten or vex his neighbor.

10. If the thing is already known to three people, then one of the three may repeat it, provided his intent is not to spread it further.
11. How can one abstain from slandering? Learned men should study the *Torah*; ignorant men should remain humble.
12. One is forbidden to take revenge of his fellow man. For example: One must not refuse to lend something to his neighbor because the neighbor at one time refused him. This is called "vengeance". Rather, he should lend with a good heart and not follow his neighbor's bad example.
13. One is forbidden to take revenge, or even to bear a grudge against his fellow man. For example, if his neighbor refused to lend him something at one time and later the neighbor comes to borrow something from him, he should not reply: "I will lend you what you want because I want to show you that I am not as bad as you were when I desired to borrow from you." This is called "bearing a grudge." Rather, he should forget his neighbor's unkindness.



Chapter 28
FORBIDDEN DANGERS

1. One is forbidden to eat fish together with meat.
2. In a small oven, one should not roast meat and bake fish at the same time, unless one of them is covered.
3. If one wishes to eat both fish and meat at the same meal, he should separate the two by eating some bread or drinking something to rinse his mouth.
4. If one smelled the odor of food, he should be cautious to spit out and never swallow, any of his saliva.
5. One should not drink uncovered water.
6. One should beware of all things that are dangerous to health and life, even more than of things which are prohibited by law.
7. One is forbidden to eat or drink anything which is abominable, to his taste.
8. Also, one is forbidden to eat or drink anything out of vessels which are abominable to him.
9. One is forbidden to eat when his hands are unclean.
10. One is forbidden to express a prophesy of evil for any Israelite. For example, one must not say, about someone who is absent, "I fear some accident befell him."
11. One should not scare his children by means of an unclean thing. For example, he should not say to them "A dog will bite you if you do this."



Chapter 29
CHARITY

1. One is commanded to give charity to the poor of Israel and never to turn his eyes from one who is begging, for charity is the symbol of Abraham's children.
2. Charity is the foundation of the throne of Israel and of the law of truth.
3. Charity is greater than all the sacrifices and is Israel's redeeming point.
4. The practice of giving charity will never prove harmful to anyone; rather, it will bring mercy to him, delay evil and increase life.
5. G-d is always receiving the prayers of the poor, and so should one receive their supplications.
6. The wheel of fortune revolves. One's money was merely loaned to him. Today he has it; tomorrow he may, or his children may, go begging for it. Thus, he should give freely to those in need.
7. One should give charity according to his means. Even poor people, who are themselves supported through charity should give what little they can, if they have some money left over after taking care of their necessities.
8. The small contribution of the poor is equally worthy with the large contribution of the rich.
9. Those who have barely enough to support themselves are

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exempt from giving charity.

10. How much shall one contribute to charity? A modest amount is: the first year, a tenth of his capital; thereafter, a tenth of his annual profits. It is more charitable however, to give a fifth of his capital the first year and a fifth of his annual profits thereafter.
11. However, one should not give more than a fifth of his annual profits to charity, because then he may eventually have insufficient money to live on himself.
12. However, one may bequeath even a third of his fortune to charity.
13. If one wishes to be worthy, he should suppress evil and open wide his hands when doing something for the glory of G-d. For examples: a synagogue he builds should be more beautiful than his home; a poor man he feeds should receive the best from his table; and a poor man he clothes should get the best garments.
14. If his children or parents need his support, he should give them charity before other people. His poor relatives come before other poor people. The poor who live in his house come before the poor who live elsewhere. The poor of his town come before the poor of other towns.
15. However, a collector of charity should not give his relatives more charity than other poor people.
16. When one gives to the poor, he should do so in a friendly and joyful manner and should console them with kind words.
17. One is forbidden to turn away the poor empty-handed. If he has nothing to give, he should at least appease them with kind words.

18. One is forbidden to rebuke a poor man or to shame him or to raise an angry voice against him, for his heart is broken and humble.
19. If one urges others to give and to practice giving to charity, then his reward is even greater than if he gives himself.
20. The highest degree of charity is to help an Israelite in financial difficulties, even before he becomes poverty-stricken. For example by making him an honorable gift, by lending him some money, by becoming his partner in business, by finding him a job, and so on.
21. It is advisable for one to make charitable contributions in secret. He should give the money to an agent, who will give it to a poor man. In this way, he will not know who the poor man is and the poor man will not know who gave the charity to him and thus not be shamed by taking it.
22. One should never boast of his contributions to charity.
23. However, if one consecrates an article (for example, a holy Scroll), he may have his name inscribed on it to serve as a memorial.
24. One should be especially careful to treat a poor scholar with dignity. If the latter refuses charity, he should lend him some money or help him conduct some business and the like.
25. One should at all times suffer hardships rather than become dependent on man. He should better do some menial work and live on very little, rather than to go and beg.



Chapter 30
SEPARATION OF CHALLAH

1. If one makes dough out of the five species of grain, then he must separate חלה.
2. Before one separates the dough, he must make, the benediction לְהַפְרִישׁ חֲלָה.¹¹⁶
3. Then he takes dough the size of an olive and burns it in the same oven where he bakes the bread.



Chapter 31
IMMERSION OF UTENSILS

1. Before dipping new vessels of glass or metal, whenever immersion is prescribed for them by the *Torah* , one should say the benediction עַל טְבִילַת כֵּלִי (for one vessel) or עַל טְבִילַת כֵּלִים (for more than one vessel).¹¹⁷
2. Before dipping the vessel into the water, one should see to it that it is clean and not rusted.
3. He submerges the entire vessel at one time, seeing to it that the water covers everything, including the handle, if any.

116. See Ch. 37, paragraph 16, for the complete blessing.

117. See Ch. 37, paragraph 15, for the complete blessing.

4. If one holds the vessel during immersion, his grip should not be tight, for then the water will not cover that spot where he grips.
5. Likewise, if he dips the vessel by means of a string, the knot should be loose.
6. If the vessel has a narrow opening, he should dip it long enough to enable the water to reach inside as well as outside It.



Chapter 32 NON-JEWISH FOOD

1. One must not eat the bread of a non-Jew. However, if there is no Jewish baker, or the bread of the Jewish baker is inferior, it is the custom to use the bread of a non-Jewish baker.
2. Private bread, however, which a non-Jew baked especially for his family, should not be used, according to most authorities. However, in emergencies, as when a person walked a mile on the road and found no Jewish baker, then he may eat even non-Jewish private bread.
3. If an Israelite threw a piece of wood into the oven where a non-Jew was baking bread, the bread is considered Kosher.
4. One is forbidden to eat the bread of a non-Jew if it is smeared over with eggs, for then it is called the cooking of a non-Jew.
5. One may not eat cake baked in an iron pan, because the non-Jew may have smeared some prohibited fats on the pan.

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6. One may not even eat the bread of a Jew if it was baked in the oven of a non-Jew, unless a Jew threw some wood on the fire or put the pan into the oven.
7. One is forbidden to drink milk which was milked by a non-Jew, unless a Jew supervised the milking.
8. Also, one is forbidden to make cheese out of milk, milked by a non-Jew.
9. The Jew who supervises should be present at the beginning and see to it that the milking vessel is clean.
10. A non-Jewish servant may milk the cows of a Jew if there is no suspicion that the milk was drawn from a heathen's cow. For example, if there is no heathen farm intervening between the Jew's house and his barn.
11. The cheese of a non-Jew is forbidden. However, if a Jew bought the cheese before it was made, and supervised the processing, it may be used.
12. The butter of a non-Jew was formerly used in some localities. It was then proper for one to follow the custom of his locality or the locality he visited. However, nowadays, non-Jews usually mix butter with lard and is therefore, strictly forbidden.



Chapter 33
EATING BEFORE MEALS

1. There are certain foods which require the saying of a special בְּרָכָה אַחֲרֵיכֶם (last benediction), if one does not eat them during a regular meal.
2. However, if one ate these foods immediately prior to a meal, (for example, just as he was about to wash his hands for a meal), then it is doubtful if he must make the last benediction after eating them. Therefore, one should avoid eating or drinking anything before he washes his hands, at meal time.
3. If one erred and ate such foods before the meal, but he forgot to say the last benediction, he may say it in the course of the meal or after Grace.
4. Still other foods require the saying of the last benediction, even when eaten during a meal. One should avoid eating them during a meal.
5. If, however, he did eat such foods during the meal and he also ate other food before the meal, then eating some more of the same food after Grace will permit him to make the last benediction for all he ate.
6. One should avoid drinking wine before the meal because it is doubtful whether he must say the last benediction.
7. However, if one drank wine before the meal, he should also drink some after Grace, and make the last benediction after it.
8. If one drinks whiskey before the meal, he should drink less than an amount equal to the size of an olive; for, if he drinks more

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than this quantity, it is doubtful if he must say the last benediction after it.

9. If one eats cake before the meal, he need not say the last benediction, and he does his duty merely by saying Grace after the meal. However, one must not allow a long lapse between the eating of the cake and the washing of the hands for the meal.



CHAPTER 34
WASHING BEFORE MEALS

1. Before eating bread, *Matzah*, or similar things baked of flour, on which the blessing *Hamotzi* is made, one must wash his hands with the aid of a vessel (not directly from the tap).
2. The procedure is as follows: First, one pours water twice on the right hand, and then twice on the left hand, each time using a vessel. (Some observe the custom of pouring three times on each hand, instead of twice).
3. After both hands have been washed, one should make the blessing *עַל נְטִילַת יָדַיִם*; then the hands should be rubbed on one another, and dried with a towel.
4. If the bread to be eaten is less than the size of an olive, then one needs not make the benediction on washing the hands.
5. If after pouring water on one hand, he touched one hand with the other, or someone else touched his hand, then that hand

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must be dried and washed over again.

6. If one already said the benediction and then he or someone else touched his hand, he need not wash again.
7. Every part of one's hand must be ready to receive the water. Thus, before washing, he should remove such interferences as dirt under the nails, or rings from the fingers.
8. If one's hands are colored, it is not considered an interference, unless the paint or dye is still on the hands.
9. However, dyers by trade, whose hands are always with dye, or butchers whose hands are bloody, or writers whose hands are with ink, may wash and this is considered no interference, unless most of the hand is covered.
10. One is forbidden to eat without washing his hands. If he is on a journey, he should walk four miles ahead or one mile back in search of water. However, in an emergency, if water is unobtainable, then he may wrap his hands in a cloth or put on gloves and eat.



CHAPTER 35 MEALS

1. One should not converse while eating during a meal, not even *Torah* matters, because of the danger of choking.
2. One is even forbidden to say "good health" to the one who has sneezed during a meal.

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3. However, when one is not eating, as between courses, he is obligated to discuss *Torah* matters,
4. One should not use bread for purposes other than eating, if the bread becomes loathsome thereby. For example, he should not use a slice of bread to raise a plate.
5. One is at all times forbidden to throw bread.
6. Other foods may be thrown, if they do not become loathsome thereby. For example, one may throw nuts.
7. One is forbidden to sit upon a bag containing fruit.
8. One is forbidden to wash his hands with wine or other beverage, for this degrades them.
9. If one sees food on the ground, he should pick it up.
10. One should not feed a beast any food which is suitable for man.
11. One may use bread or other food for medicinal purposes even if it becomes loathsome thereby.
12. One should not throw crumbs about. Rather, he should gather and feed them to his fowl.
13. One should not give food to any person unless he is sure that the latter will first wash his hands and make the benediction.



Chapter 36
GRACE AFTER MEALS

1. One should not remove the tablecloth and the bread until after Grace has been said.
2. One must say Grace even if he ate a piece of bread no larger than the size of an olive.
3. If one forgot to recite the רצה on the Sabbath, or the יעלה ויבא on a Festival or New Moon and reminded himself before saying G-d's name in the passage בנה ברחמי ירושלים, then he pauses, says the רצה or יעלה ויבא, and continues from there.
4. However, if he forgot to recite the רצה on the Sabbath, even at the *Seudah Shelishit*, before the setting of the sun and he reminded himself after uttering G-d's name in the passage בנה ברחמי, but before the blessing of הטוב והמטיב, he should say the following:

ברוך אתה ה', אלקינו מלך העולם, שנתן שבתות למנוחה לעמו ישראל
באתה לאות ולברית. ברוך אתה ה' מקדש השבת:

5. If one erred and did not say the יעלה ויבא on a Holiday, he should recite the following:

ברוך אתה ה', אלקינו מלך העולם, אשר נתן ימים טובים לעמו ישראל
לששון ולשמחה את־יום חג (פלוני) תודה. ברוך אתה ה' מקדש ישראל
והזמנים:

6. If one erred and did not say the יעלה ויבא on a New Year, he should recite the following:

ברוך אתה ה', אלקינו מלך העולם, אשר נתן ימים טובים לעמו ישראל

לְזַכְרוֹן אֶת־יָוִם הַזְּכוּרֹן הַזֶּה. בְּרוּךְ אַתָּה ה' מְקַדֵּשׁ יִשְׂרָאֵל יוֹם הַזְּכוּרֹן:

7. If one erred and did not say the **יְעֹלָה וַיְבֹא** on the intervening days of a Holiday (*Chol Ha-Moed*), he should recite the following:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר נָתַן מוֹעֲדִים לְעַמּוֹ יִשְׂרָאֵל לְשִׁשּׁוֹן וְלִשְׁמֹחָה אֶת־יָוִם חַג (פְּלוּגִי) הַזֶּה: (אֵינִי חוֹתֵם)

8. If one erred and did not say the **יְעֹלָה וַיְבֹא** on the New Moon, he should recite the following:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שֶׁנָּתַן רְאִשֵׁי הַדְּשִׁים לְעַמּוֹ יִשְׂרָאֵל לְזַכְרוֹן (אֵינִי חוֹתֵם)

9. If a Holiday (or the New Year or a New Moon) occurs on a Sabbath, and one did not recite the appropriate phrase pertaining to the Sabbath and the Holiday (or the New Year or the New Moon), then he combines the prayers and says the following:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, שֶׁנָּתַן שַׁבָּתוֹת לְמִנְחוּחַה לְעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה לְאוֹת וְלִבְרִית. וַיָּמִים טוֹבִים (בְּדוּחַ"מ וּמוֹעֲדִים) לְשִׁשּׁוֹן וְלִשְׁמֹחָה אֶת־יָוִם חַג (פְּלוּגִי) הַזֶּה (בְּר"ה וַיָּמִים טוֹבִים לְזַכְרוֹן אֶת־יָוִם הַזְּכוּרֹן הַזֶּה) (בְּר"ה וְרִאשֵׁי הַדְּשִׁים לְזַכְרוֹן). בְּרוּךְ אַתָּה ה' מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל. וְהַזְּמַנִּים: (בְּר"ה וַיָּוִם הַזְּכוּרֹן): (בְּר"ה וְרִאשֵׁי הַדְּשִׁים):

10. The above applies only if one recollected before he began the blessing **וְהַטִּיב וְהַטִּיב**. If one reminded himself after he had already begun the **וְהַטִּיב וְהַטִּיב**, even if he only recited the word **בְּרוּךְ**, he must begin anew from the beginning.

11. This refers to the Sabbaths and the Holidays of the Three Festivals. But on *Chol Ha-Moed* and the New Moon, if he did not recollect until he'd already begun **וְהַטִּיב וְהַטִּיב**, he does not

begin anew.

12. So it is with the *Seudah Shelishit* of Sabbath or Holiday. So also with the New Year, at the day's meal — but at the evening meal of the New Year, he begins anew.
13. If one forgot to recite **עַל הַנְּסִים** on *Chanukah* and *Purim*, and reminded himself before uttering G-d's name at the conclusion of that prayer, he pauses, says **עַל הַנְּסִים**, and continues from there.
14. However, if he forgot to say **עַל הַנְּסִים** and did not remind himself until after he uttered G-d's name, then he continues till **הַרְחֵמוּן**, and says the following:

הַרְחֵמוּן יַעֲשֶׂה לָנוּ נְסִים כְּמוֹ שְׁעָשָׂה לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.



Chapter 37 CATALOGUE OF BLESSINGS

1. The following blessing is said over bread:
בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:
2. Before partaking of any pastry baked from the flour of any of the five species of grain (wheat, barley, rye, oats and spelt), with milk, honey, fat, etc., not requiring the washing of the hands, or of anything cooked from the five species of grain, one says the following blessing:
בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי מִזֻּנוֹת:
3. Before drinking wine:

ברוך אתה ה', אלקינו מלך העולם, בורא פרי הגפן:

4. On eating fruit which grows on trees:

ברוך אתה ה', אלקינו מלך העולם, בורא פרי העץ:

5. On eating fruit which grows on the ground, herbage, etc:

ברוך אתה ה', אלקינו מלך העולם, בורא פרי האדמה:

6. Before partaking of any food which is not produce of the soil, such as meat, fish, cheese, chocolates; also all drinks other than wine, such as milk, tea, water, etc., one makes the following blessing:

ברוך אתה ה', אלקינו מלך העולם, שחבל נהיה בידך:

7. On tasting any fruit for the first time in the season:

ברוך אתה ה', אלקינו מלך העולם, שחיינו וקיימנו והגיענו לזמן הזה:

8. Before fastening a mezuzah on a doorpost:

ברוך אתה ה', אלקינו מלך העולם, אשר קדשנו במצוותיו, וצונו לקבוע מזוזה:

9. On hearing thunder:

ברוך אתה ה', אלקינו מלך העולם, שבוהו וזרזנו מלא עולם:

10. On witnessing lighting, or on seeing lofty mountains:

ברוך אתה ה', אלקינו מלך העולם, עושה מעשה בראשית:

11. On seeing the rainbow:

ברוך אתה ה', אלקינו מלך העולם, זוכר הברית ונאמן בבריתו וקים במאמרו:

12. Upon hearing some good news, for himself or for others:

ברוך אתה ה', אלקינו מלך העולם, הטוב והמטיב:

13. Upon hearing bad news:

ברוך אתה ה', אלקינו מלך העולם, דין האמת:

14. On smelling fragrant spices:

ברוך אתה ה', אלקינו מלך העולם, בורא מיני בשמים:

15. Before dipping new vessels of glass or metal, whenever immersion is prescribed for them in the *Torah*:

ברוך אתה ה', אלקינו מלך העולם, אשר קדשנו במצותיו, וצונו על טבילת כלי:
(for more than one vessel: כליים)

16. On separating the חלה where this is required:

ברוך אתה ה', אלקינו מלך העולם, אשר קדשנו במצותיו, וצונו להפריש חלה:



Chapter 38

PROCESS OF BENEDICTION

1. Everything on the earth is like sacred matter belonging to G-d. Therefore, one is forbidden to derive any pleasure in this world from any article unless he first pronounces the benediction, which releases it for his use.
2. No matter how little one eats or drinks of any article, he must make the proper benediction before eating it.
3. One should learn to distinguish between the various blessings, and to say the appropriate one always.
4. If one is in doubt as to which blessing to make, or if there are differing opinions on the matter, he may make the שחבל. It is preferable, however, that he include this food in the process of the meal and thus exempt it from benediction.
5. If one erred and made the שחבל over any food or drink, even

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bread and wine, his duty is fulfilled. It should not be done intentionally.

6. One should take the article he is about to eat, drink, or smell, in his right hand, and consider well which benediction he should say, so that when he mentions G-d's name, he will know how to conclude the blessing.
7. If one forgot to take the article in his hand, but it was lying front of him while he said the benediction, then his duty is fulfilled.
8. If the article was not near him, however, but was brought to him later, after he said the benediction, his duty is not done and he must repeat the benediction.
9. However, if he made the benediction while the article was in his hand, and intended to eat more of the same which was not in front of him at the time he made the benediction, he may eat that which is brought to him later without a new benediction.
10. If one had the food in his hand and said the benediction, but the food dropped from his hand and became filthy, or the water he was holding spilled, he need not make a new benediction if there is more of the same food or drink in front of him, which he intended to eat.
11. But if there was no more of the same food in front of him, he must make a new benediction.
12. After making the benediction, one should immediately eat, and not pause until after swallowing the first mouthful.
13. If one paused after the benediction, by speaking something irrelevant to the meal, he must repeat the benediction.

14. If his pause was a silent one, or one which was relevant to the meal, such as the cutting of a large fruit, then he need not repeat the benediction.
15. If one eats or drinks something (except water) for the purpose of aiding him to swallow something lodged in his throat, he makes the proper benediction nevertheless.
16. If one erred and took something in his mouth, without saying the benediction, he should eject the article into his hand (if it is not loathsome to him), and say the benediction.
17. If possible, one should not say the benediction while there is any food in his mouth.
18. However, if it will be loathsome for him to eject the article, he should let the food remain on one side of his mouth, and say the blessing.
19. In the case of liquids which one cannot place on one side of his mouth, he should do the following: if he has more of the same beverage, then he should spit out what he has in his mouth, say the benediction and drink. If he has no other, however, and is in need of the liquid in his mouth, then he should swallow it and make the benediction afterwards. (In the latter case, for all liquids except wine, he should omit the last benediction.)
20. If one has two kinds of food in front of him, both requiring the same benediction, he should make only one benediction, keeping both foods in mind while so doing.
21. One should not deliberately exclude the other kind from thought for the purpose of making another benediction over it.

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22. If one made the benediction over the superior kind, then the inferior kind is exempt, even if he did not intend to exempt it.
23. However, if he made the benediction over the inferior kind, then the superior kind is exempt, only if he so intended to exempt it.
24. If one has in front of him some fruit of the tree, some fruit of the earth, and some food requiring the שְׁהַכֵּל, then he should make the benediction appropriate to each, even though the שְׁהַכֵּל would have sufficed for all the kinds, had he erred and said it.
25. The benediction בּוֹרֵא פְּרֵי הָעֵץ comes before the שְׁהַכֵּל.
26. If one erred and said the בּוֹרֵא פְּרֵי הָאֲדָמָה for fruit growing on trees, his duty is done.
27. If one has wine and grapes in front of him, he should make the benediction over the wine and not intend to exempt the grapes thereby. Later, he should make the benediction on the grapes separately.



Chapter 39
THE LAST BENEDICTION

1. If one eats food prepared from the five species of grain, such as cakes and cookies; or if he eats grapes, figs, pomegranates, olives or dates; or if he drinks wine — then he must say the

THE LAST BENEDICTION ❧

last benediction called בְּרַכָּה אֲחֵרוֹנָה מֵעֵין שְׁלוֹשׁ, after eating.

2. If one combines two or more of these varieties (for example, if he eats some cakes and drinks some wine), then he must combine all into one blessing, according to the text printed in our prayer books. (Or, see *Manual of Blessings and Prayers*, page 80, published by *Merkos L'Inyonei Chinuch*, Inc.)
3. On Sabbaths, Festivals, or New Moon, one should insert the special added text for these days, but if he forgot to do so, he need not repeat the benediction.
4. If one eats some fruit of the tree (not of the seven species mentioned in the Bible), or some fruit of the earth, vegetables and other food not a direct produce of the soil, he must say the last benediction called בּוֹרָא נְפִשׁוֹת, after eating.
5. In the latter case, if one both ate and drank, one benediction suffices.
6. One must say these concluding benedictions only after eating the minimum amount which is an amount equal to the size of an olive.
7. With respect to liquor, it is doubtful if the concluding benediction need be said, unless one drank an amount equivalent to one quart of a *lug* (a liquid measure). Therefore, one should either drink this amount and make the benediction or else drink less than an amount the size of an olive and omit the benediction.
8. If a complete article (such as a single nut, fruit or bean) which is by nature smaller than the required amount is eaten, it is doubtful if the last benediction need be said. One should, therefore, refrain from eating these articles, unless he eats enough of them to make up the required amount.

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9. However, if the article was divided (cut) before it was eaten, it is positive that the last benediction is made only after eating the required amount.
10. If one paused while eating the required amount, for so long that the entire eating took more than is necessary for consuming one slice of bread, then he does not make the last benediction.
11. It is the duty of every Israelite to know these benedictions by heart.
12. One should be as particular with these last benedictions as with the Grace after meals.
13. If a person ate half the required amount of a food requiring the last benediction בּוֹרֵא נְפֹשׁוֹת and half of a food requiring the last benediction מְעַיֵן שְׁלוֹשׁ, or even if one half was a piece of bread, then he makes the בּוֹרֵא נְפֹשׁוֹת.
14. If he ate half the required amount of a food requiring the עַל הַמְּחִיָּה and half of some bread, he concludes with עַל הַמְּחִיָּה.
15. However, food and drink cannot be combined to make up the required amount together.
16. If one eats two kinds of fruit, one requiring the blessing בּוֹרֵא נְפֹשׁוֹת and the other requiring the blessing מְעַיֵן שְׁלוֹשׁ, he need only say the blessing מְעַיֵן שְׁלוֹשׁ.
17. In the case of other foods (beside fruit), he must make both benedictions, with the blessing מְעַיֵן שְׁלוֹשׁ coming first.



Chapter 40
ORDER OF BENEDICTIONS

1. If one has before him and wishes to eat, several varieties of fruit, requiring the same benediction, he should follow these rules in selecting the proper fruit over which to make the benediction:
 - a) He should make the benediction over that kind which he likes best.
 - b) If he likes them equally well, then he should make it on the fruit among them which is of the special seven species.
 - c) Even if the fruit of the seven species is only a half fruit and the others are whole fruits, it still comes first.
 - d) If there is no fruit of the seven species, then whole fruit takes precedence over half fruit.

2. Similarly, if one has before him, and wishes to eat, two kinds of fruit, one requiring the benediction **בִּוּרָא פְּרֵי הָעֵץ** and the other the benediction **בִּוּרָא פְּרֵי הָאֲדָמָה**, he should follow these rules:
 First,
 - a) He should make the benediction on the fruit he likes best and then the benediction on the other fruit.
 - b) If he likes them equally well, then he should make the first benediction on the fruit of the seven species.
 - c) Even if the fruit of the seven species is only a half fruit, its blessing comes before the blessing for other fruit.
 - d) If he has no fruit of the seven species, then the benediction for whole fruit comes before the benediction on half fruit.
 - e) If both fruit are alike, either whole or half, then the blessing **בִּוּרָא פְּרֵי הָעֵץ** comes first.

3. If all the fruit are of the seven species, then that fruit

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mentioned in the Bible first receives the precedence.

4. Wine takes precedence over all kinds of fruit.
5. If one has before him three kinds of fruit, one requiring the benediction בּוֹרֵא פְּרֵי הָעֵץ and another the blessing בּוֹרֵא פְּרֵי הָאֲדָמָה and the last שְׁהַכֵּל, then the שְׁהַכֵּל comes last of all, even if he likes that fruit best of all.
6. The blessing בּוֹרֵא מִיְּנֵי מְזֻנּוֹת comes before the blessing for wine.
7. The blessing הַמּוֹצִיא, over the bread, comes before the blessing בּוֹרֵא מִיְּנֵי מְזֻנּוֹת, and thus surely before that for wine.
8. Therefore, on the Sabbath and Holidays, when the *Kiddush* is said over the wine, the bread should be covered, in order' that it may not be insulted by the precedence given to the wine.
9. Similarly, on Sabbath morning, the cake one intends to eat after the *Kiddush*, should be covered while he makes the blessing over the wine.



Chapter 41
ERROR IN BENEDICTIONS

1. If one ate bread and erroneously made the blessing for cake, or vice versa, his duty is done.
2. However, if he made the *Hamotzi* over a cooked food, his duty is not done.

3. If one ate grapes and erroneously made the blessing for wine, his duty is done.
4. Similarly, in the last benediction, if he said the grace **וְעַל פְּרֵי הַתְּנָפֶן**, after eating grapes, his duty is done.
5. If by error one said **בּוֹרָא פְּרֵי הָאֲדָמָה** when he was supposed to say **בּוֹרָא פְּרֵי הָעֵץ**, his duty is done.
6. If one intended to eat of two fruits which were before him, one requiring the blessing **בּוֹרָא פְּרֵי הָאֲדָמָה**, and the other **בּוֹרָא פְּרֵי הָעֵץ**, and he said only the **בּוֹרָא פְּרֵי הָאֲדָמָה**, erroneously intending to exempt the other from a blessing, his duty is done.
7. However, if he said **בּוֹרָא פְּרֵי הָעֵץ** when he was supposed to say **בּוֹרָא פְּרֵי הָאֲדָמָה**, his duty is not done.
8. Also, if one is in doubt as to which of two blessings to make, either the **בּוֹרָא פְּרֵי הָעֵץ**, or the **בּוֹרָא פְּרֵי הָאֲדָמָה**, he should make the latter.
9. If by error one said **בּוֹרָא פְּרֵי הָעֵץ** over wine, he should immediately add the words **בּוֹרָא פְּרֵי הַתְּנָפֶן**, but if he wasn't aware of it at that time, his duty is done.
10. If by error one said the **שְׂתֵּחַבֵּל** over any article of food, even bread and wine, his duty is done.



Chapter 42
BLESSING ANEW

1. What is the law regarding one who ate a certain food in front of him, without intending to eat more of the same food, but who later changed his mind and ordered more of the same food brought to him? Is he required to make a new blessing for the added food or not? — There are varied and complex laws governing this situation. On some occasions, the blessing must be repeated, and at other times not. For complete details see the *Code Of Jewish Law (Shulchan Aruch)*, Chapter 57.
2. Before making any benediction, it is a good practice for one to keep in mind that he wishes to exempt from further benediction all similar foods, or foods requiring similar benedictions, which will be brought to him later in the course of the meal. In this way, he may proceed to eat all he wishes without the necessity of a new blessing.



Chapter 43
BLESSING FOR G-D'S MERCY

1. On certain occasions, one must thank G-d for special mercy, such as each of the following:
 - a) After crossing the ocean safely and reaching a haven.
 - b) After passing through a desert or a dangerous road and

arriving safely.

- c) After being saved from a peril. For example, robbers attacked him on a journey or by night, and he was saved; or a wall fell on him; or he nearly drowned.
- d) After recovering from a serious illness. For example, he survived a fatal wound.
- e) After being released from imprisonment.

2. All of these must say the following benediction:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, הַגּוֹמֵל לְחַיִּים טוֹבוֹת שְׂגֻמָּלְנִי בְּל טוֹב.

3. Those who hear someone make this benediction should respond as follows:

כִּי שְׂגֻמָּלְךָ טוֹב, הוּא יִגְמָלְךָ בְּל טוֹב סְלָה.

- 4. This benediction should be said in the presence of at least ten male adults, excluding himself. If possible, at least two of them should be learned men.
- 5. It is customary to say this benediction on being called up to the Torah. However, if he cannot be called up to the Torah, he should say it anyway.
- 6. One should not delay longer than three days in saying this benediction. However, he may say it even after this period.
- 7. One to whom a miracle occurred is bound to give a reasonable sum to poor *Torah* scholars. He should institute some public improvement in his city. Also, he should set that day aside each year for special thanks to G-d for the miracle.



Chapter 44
BARGAIN AND SALE

1. One must be honest in his business deals and never deceive his neighbor either when selling or buying any merchandise.
2. It is also forbidden to deceive with regard to hiring, contracts and money changing.
3. One who sells is forbidden to make his wares seem better than they really are in order to deceive. For example, he may not paint old utensils to make them appear new.
4. One is likewise forbidden to mix a little bad food with the good food, in order to make it appear all good.
5. One may not mix inferior liquor with superior liquor, unless such a mixture can be detected by the buyer.
6. One is forbidden to give short measure or weight and the punishment for such practice is very severe.
7. One who transacts his business with honesty will be helped by G-d and will always have sufficient money and necessities.
8. One who seeks to buy or rent property is forbidden to intervene in another person's transaction, if the latter already agreed upon the seller's price. But if the latter person did not yet agree upon the price, then he may go and buy the property first.
9. An agent who was sent to buy a certain piece of property is forbidden to buy the property for himself and even with his own money.

10. A person's true character is depicted in the manner which he transacts business. One should be fair and just and practice no deceit.



Chapter 45 VERBAL CRIMES

1. Just as it is forbidden to wrong anyone by means of buying and selling, it is forbidden even more to wrong someone by means of words.
2. How can one wrong by words? By asking a merchant the price of an article he has no intention of buying; by directing a buyer to the wrong store; by reminding a penitent man of his past sins; by asking an ignorant person his opinion of a learned discourse; or other forms of speech which are designed to hurt the person addressed.
3. One is forbidden to call a person by his degrading nickname, for the purpose of insulting him.
4. One is forbidden to deceive by means of words, even if there is no resulting loss from it.
5. One should not offer someone an invitation or a gift, if he knows it will be refused.
6. One is forbidden to say something he does not mean. For example, he must not flatter someone, without sincerely meaning it. One's mouth and heart should be the same.



Chapter 46
USURY

1. One is strictly forbidden to give or to receive usury (interest on a loan).
2. There are many varied laws on usury. Therefore, one who is unfamiliar with them, and who has any transaction which might involve usury, should consult an Orthodox Rabbi.



Chapter 47
VOWS AND OATHS

1. One should not become accustomed to making vows. If he erred and made one, he should consult a Rabbi to annul it.
2. However, one is compelled to keep all holy vows. For example, if he vowed to donate a Scroll to the synagogue.
3. One should be careful to avoid taking an oath. However, if he erred and made one, he is obliged to fulfill it.
4. One should not seek to annul an oath or a holy vow, except in cases of extreme necessity.
5. One should not vow for any reason, even for charity. Rather, he should give charity when he has the money, instead of vowing to give at some later date.

6. If it is necessary to make a promise for charity (for example, when a general appeal is made in a synagogue), then he should say: "I am not making a vow."
7. When one is in distress, he is permitted to make a vow.
8. If one accustoms himself to a certain religious practice (for example, to fast during the Ten days of Penitence), then this constitutes a vow, if he did it once with the intention to continue it, or three times even without this intention.
9. However, this practice is not considered as a vow if he expressly stated that he was doing so without making a vow, or doing it for a particular occasion only.
10. To be absolved from this type of vow, one must go before three learned men and tell them that he regrets acting as though he made a vow.
11. How are vows and oaths annulled? He who made the vow goes before a tribunal of three learned men, at least one of whom must be an expert in the laws relating to vows.
12. The three learned men listen to his vow and his reasons for wanting it annulled, and absolve him in the manner prescribed by law.
13. Even vows made in a dream need to be absolved; preferably by a group of ten men.
14. A father may annul the vows of his unmarried daughter up to the age of twelve and six months, and a husband may annul the vows of his wife.
15. How are these vows annulled? The father or the husband says three times either the word **מוֹפֵר** (it is invalid) or the word **בָּטֵל**

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(it is null and void) or similar expression which uproots the vow from its origin.

16. Such vows can be annulled even in the absence of the daughter or wife.
17. However, such vows can be annulled only up to the end of that day when the father or husband heard of the vow. That is, up to the time the stars appear, marking a new day.
18. On the Sabbath, the father or husband should not use the word מִיִּפְרָה in annulling a vow, but should annul it in his mind.
19. If the father or husband, upon hearing of the vow, approved of it, either by expressing approval or by thinking it, then they can no longer void it, even on that same day.
20. The father or husband can annul only such vows involving physical suffering. For example, if she vowed not to wear or use cosmetics.
21. The husband may, in addition, annul for as long as she remains his wife, any other vows involving private matters which may provoke any hatred between them. In such instances, after his death or his divorce from her, her vows of this type become valid, and she must go to three learned men, if she wishes to annul it for good.



Chapter 48
PRAYERS ON A JOURNEY

1. One who goes on a journey, to or from his home, must say the prayer for a journey, as soon as he has passed the outskirts of the city.
2. The prayer is to be said standing, if possible, outside the city on the first day of travel, and early each morning, on the rest of the days of his journey.
3. However, on all the remaining days after the first one, he should omit G-d's name at the end of that prayer.
4. This prayer should be said only when one travels at least a *parsah* (about four miles).
5. Preferably, he should say it during the first *parsah* of in any event before the beginning of the last *parsah*, of that day's journey.
6. This prayer should be recited following some other benediction. Therefore, he should recite it after a benediction in the morning prayer, or after a benediction for something he eats or drinks on the road.
7. This prayer should be said only once daily. However, if he rested in a place, intending to spend the night there, and later changed his mind and continued the journey, he should repeat this prayer.
8. One should give charity before going on a journey.

9. One should bid farewell to the leaders of the community before he leaves on a journey so that they may give him a blessing for a safe trip.
10. If possible, someone should accompany him up to the city gates and a short distance beyond. The companion should stand and wait until the traveler disappears from view.
11. One should devoutly say a few Psalms each day of his journey.
12. One must be careful to take with him some bread and some extra fringes.

יהי רצון מלפניך ה' אלוהינו ואלקי אבותינו שתוליכנו לשלום ותצעידינו לשלום ותדריכינו לשלום ותסמכנו לשלום ותגיענו למהווה הפצנו לחיים ולשמחה ולשלום (ואם דעתו לחזור מיד אומר: ותחזירנו לשלום) ותצילנו מכף כל־אויב ואורב וליסטים וחיות רעות בדרך ומכל־פורעניות המתרגשות וקאות לעולם ותשלח ברכה בכל־מעשה ידינו ותתנני לחן ולחסד ולרחמים בעיניך ובעיני כל־רואינו ותגמלינו חסדים טובים ותשמע קול תפלתנו כי אתה שומע תפלת כל־פה:
ברוך אתה ה' שומע תפלה:

“May it be Your will, G-d, our G-d and the G-d of our fathers, that You should lead us toward peace and direct our steps toward peace, and guide us toward peace, and support us in peace, and cause us to reach our destination in life, joy, and peace (*If one intends to return immediately, one adds: and return us in peace*). Save us from every enemy and ambush, from robbers and wild beasts on the trip, and from all kinds of punishments that rage and come to the world. May You confer blessing upon the work of our hands and grant me grace, kindness and mercy in Your eyes and in the eyes of all who see us and bestow upon us abundant kindness

and hearken to the voice of our prayer, for You hear the prayers of all. Blessed are You G-d, who hearkens to prayer.”



Chapter 49 AFTERNOON SERVICE

1. The afternoon service, unlike the morning and evening services, occurs during the busiest time of the day, and one must cease to work and go to pray. Therefore, the reward for praying it is much greater.
2. The length of day from sunrise to sunset is divided into twelve equal parts. The correct time for the afternoon service is at the end of nine and a half parts of the day. This is called the “small *Mincha*”.
3. In cases of emergency, (for example, when one has to go on a journey) he may pray the afternoon service even earlier, at the end of six and a half parts of the day, but never any earlier.
4. If one came to the synagogue on a Friday afternoon and found that the congregation had already started the Sabbath services (or the Festival services, on the eve of a Festival), then he should withdraw from the synagogue and pray the afternoon service by himself.
5. However, if he came before they started the Sabbath or Festival services, then he may pray the afternoon service in the synagogue.

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6. If one hears the cantor saying *Borchu*, he should not respond with them, if he has not yet prayed the afternoon service.
7. If he erred and responded *Borchu* with them, he can no longer pray the afternoon service, but must say the silent prayer twice in the evening service.
8. During the evening prayer, if he is still praying after the congregation has left the synagogue, then his companion must wait for him, and not leave him alone in the synagogue.
9. However, if he began his prayers with the intention of finishing them after the congregation left, then this shows that he is not afraid to be left alone, then his companion need not wait for him.



Chapter 50
SABBATH PREPARATIONS

1. The holy Sabbath is the foundation of the Jewish faith, and its observance equals all the other commandments combined.
2. One who violates the Sabbaths publicly (that is, at least ten people know of his violation) is considered an idolator, and all wine he touches, bread he bakes, or food he cooks becomes unfit for use.
3. Every one should follow the example of our great Rabbis who always did some menial work at home in honor of the

SABBATH PREPARATIONS ❧

Sabbath, although they may have had numerous servants to do it for them.

4. Even poor people should save every penny all week and make special preparations for the Sabbath.
5. One should read the Scripture of the weekly portion twice during the week, and the *Targum* once. If he is on the road and has no *Targum*, he should read only the Scripture and postpone the *Targum* reading until he can obtain one.
6. One is obligated to conclude the weekly portion of the Torah by Friday afternoon.
7. If one is able, he should also study *Rashi's* commentary on the weekly portion.
8. One should review his misdeeds of the week every Friday and resolve to make amends.
9. One should endeavor to have fine clothes and a nice *Talith* to wear especially in honor of the Sabbath.
10. Similarly, one who travels on the road should have new Sabbath clothes, even when he is among non-Jews.
11. Before it gets dark on Friday, one should ask his household if they have separated the הַלֵּל ; then, he should instruct them to light the candles.
12. One should examine his clothes Friday before dark to see if he has left any articles in his pockets, which he is forbidden to carry on the Sabbath.



Chapter 51
CANDLE LIGHTING

1. Both men and women are obligated to light the Sabbath candles. However, it is primarily the duty of the woman, if she is at home.
2. In any case, the man should assist her in preparing the candles.
3. The candles should be lit in the room where the family eats.
4. The candles should not, except in emergencies, be moved from their place once they are lit.
5. The bread should be placed on the table before the candles are lit.
6. After lighting the candles, the following blessing is said:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוְּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת קֹדֶשׁ.

(The blessing is said while covering the eyes - being that a blessing is said before the performance of a *Mitzvah* - but in this case once the blessing is said, Shabbos is officially ushered in. Therefore, one should light the candles first, then say the blessing with covered eyes, so that when the eyes are finally uncovered it is as if the candles were lit after the blessing).

7. The translation of the blessing is: "Blessed are Thou, O Lord our G-d, King of the universe, who hath sanctified us by His commandments, and hath commanded us to kindle the light of the holy Sabbath."



Chapter 52
SABBATH AND FESTIVAL PRAYERS

1. In the prayer *הַשְּׂכִיבֵנו*, one does not conclude with the words *שׁוּמֵר גְּמוּ יִשְׂרָאֵל* on a Sabbath or Festival, as he would on a weekday. Instead he says the special passage beginning with *בְּרוּךְ אַתָּה ה', הַפּוֹרֵשׁ וְכוּ'*, and ending with *וּפְרוֹשׁ*.
2. If however, one erred and concluded as on a weekday, and realized his error immediately, he should say *הַפּוֹרֵשׁ*. If he realized it later on, he is no longer required to say it.
3. After Friday evening's silent prayer, the entire congregation says *וַיְכַלּוּ*, and one must stand while reciting it.
4. After *וַיְכַלּוּ*, the Cantor recites several prayers which the congregation must listen to attentively. It is customary to recite with the Cantor the prayer *מִגֵּן אַבּוֹת*.
5. One who prays alone at home may also say the prayer *מִגֵּן אַבּוֹת* up to *לְמַעֲשֵׂה בְּרֵאשִׁית*, but no further.
6. The above benediction is said every Sabbath in the year except on a Sabbath which occurs during the first days of Passover.
7. It should be said only in an established place of worship for ten or more people.
8. On Sabbath morning, the prayers are usually begun somewhat later than on weekdays. However, one must not delay so long as to miss the time for the *Shema* or for prayer.

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9. Before the *Torah* is read Saturday afternoon, one says the prayer וְאָנִי תְפִלָּתִי.
10. If a Festival occurs on a weekday when the *Torah* is not read, then וְאָנִי תְפִלָּתִי is not recited.
11. On a Sabbath afternoon, if no Scroll is available, one should nonetheless recite וְאָנִי תְפִלָּתִי, before saying the *Kaddish*.
12. The silent prayer may be considered as divided into three parts containing the first, middle and last benedictions. The first and last benedictions are the same at all times, but the middle benedictions are different on weekdays, Saturdays, or Festivals.
13. During the silent prayer on Sabbaths (or Festivals), if one erred at the beginning of the middle benedictions, and began reading *even one word* from a weekday benediction, he is required to complete it and later to read the appropriate one.
14. If however, one's error is due to a slip of the tongue, and not because he temporarily forgot it was Sabbath, then he does not conclude the weekday benediction but changes to the proper one immediately.
15. In the evening and afternoon services on the Sabbath, if one said but the word אֶתָּה, intending erroneously to say אֶתָּה הַיּוֹם (of the weekday service), he should continue with the proper Sabbath passage, since it also begins with the word אֶתָּה.
16. If one erred during the Sabbath middle benedictions and did not realize it until he reached the last benedictions, he pauses, and returns to the beginning of the middle benedictions.
17. However, if he already concluded the יְהִי לְרַצוֹן, he must repeat the entire silent prayer.

18. If one erred and began the weekday middle benedictions when he was supposed to say the middle benedictions of *Mussaf*, he pauses and starts the right benediction.
19. One who erred and began reading the weekday silent prayer on a Sabbath should repent and be cautious of his deeds during the coming week.
20. If one erroneously substituted one Sabbath benediction for another, and realized it before uttering G-d's name at the end of the wrong benediction, he should pause and say the right one.
21. However, if one already read G-d's name, he should conclude with the words **מְקַדֵּשׁ הַשַּׁבָּת**.
22. However, if one substituted another Sabbath prayer for the *Mussaf*, or said the *Mussaf* prayer in place of another Sabbath prayer, his duty is not done.
23. If one erred while reciting the Festival prayer, and concluded with **מְקַדֵּשׁ הַשַּׁבָּת** (instead of **יִשְׂרָאֵל יְהוֹמְנִים**), he must immediately respond with the proper words. But if some time elapsed, he must go back and repeat the silent prayer from **אֵתָּה בְּהִרְתַּנּוּ וְכוּ**.



Chapter 53
KIDDUSH

1. One is commanded to remember the holiness of the Sabbath. That is why the Sages instituted the ceremony of the *Kiddush*

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(at the beginning of the Sabbath) and *Havdalah* (at the end of the Sabbath).

2. Women are also obligated to make *Kiddush* . They should therefore, listen attentively when the *Kiddush* is recited and respond *Amen*.
3. When the *Kiddush* is said, even over bread, the bread must be covered.
4. The one who says the *Kiddush* should drink at least a mouthful from the cup without interruption.
5. During the meal which follows *Kiddush*, one may drink wine without a new benediction.
6. Before the morning meal, on Sabbaths and Festivals, *Kiddush* is recited by merely making the benediction **בּוֹרֵא פְּרִי הַגֶּזֶן**.



Chapter 54
SABBATH MEALS

1. Every Israelite, man or woman, is required to partake of three meals on the Sabbath, one in the evening and two in the daytime.
2. At each Sabbath meal, one must wash, make the benediction **עַל נְטִילַת יָדַיִם**, followed by the benediction **הַמּוֹצֵיאַ**, and then he must eat bread at least the size of an egg.
3. One must avoid eating too much at the morning meal on Sabbath, in order that he may be able to partake of the third meal.
4. If, however, one finds it impossible to eat bread at the third meal, he should do the following, in this order of precedence:
 - a) He should partake of some pastry or food baked from the five species of grain, which requires the blessing: **בִּרְאָה מִיְּנֵי מִזֻּמֵּנֹת**.
 - b) If this is impossible, then he should eat some food usually eaten with bread, such as meat, fish and the like.
 - c) If this, too, is impossible, then he should at least eat some cooked fruit.
5. On the Sabbath, during each meal, one is obligated to break bread upon two entire loaves.



Chapter 55
SABBATH BEHAVIORS

1. One is forbidden to fast deliberately on the Sabbath, even for a short time, or to fast until noon even if the intent is not fast.
2. On the Sabbath, one is forbidden to grieve about any distress, but should pray for mercy.
3. On the Sabbath, one should eat many fruits and delicacies, and also inhale many sweet perfumes, so that he may add up his total of 100 benedictions for the day.
4. One may sleep on the Sabbath, but not in order to rest himself for the work after Sabbath; rather he should sleep for pleasure's sake.
5. One should set aside a time each Sabbath for the study of the *Torah*. Especially those who are occupied with business all the rest of the week must study a reasonable portion on the Sabbath.



Chapter 56
FORBIDDEN SABBATH LAWS

(Note: The number of labors forbidden on the Sabbath is vast, and the sin for violating the Sabbath is grave indeed. Therefore, every Jew must learn, and re-learn, the laws of the Sabbath, in the Shulchan Aruch, and know them accurately. If one has to do something on the Sabbath

FORBIDDEN SABBATH LAWS ❧

and is uncertain as to whether it be permitted, he should first consult an Orthodox Rabbi.

We present here only the major or principal “roots” of the labors forbidden on the Sabbath, from which many other forbidden labors are derived).

1. *TO PLOUGH* – which includes all labors preliminary to sowing a field. For example, to clear the stones.
2. *TO SOW* – which includes all labors leading to, or aiding, the sprouting of the shoots. For example, to weed out the thorns.
3. *TO CUT* – to uproot a thing from its source. For example, to cut the grass.
4. *TO ASSEMBLE* – to gather together what was scattered. For example, to collect wood to heat the stove; to bind a bunch of vegetables.
5. *TO THRESH* – to separate a substance from its natural attachment. For example, to press the juice out of grapes; to milk the cows.
6. *TO SCATTER* – to spread out that which was together. For example, to throw seeds into the field.
7. *TO SELECT* – to pick out some from many. For example, to sort mixed fruit.
8. *TO SIFT* – to separate food from its worthless matter. For example, to remove a fly from the soup; to sift the flour.
9. *TO GRIND* – to break up a substance into smaller pieces. For example, to chop wood; to grind coffee.

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10. *TO KNEAD* – to combine smaller parts with the use of water into one large part. For example, to knead flour and make dough.
11. *TO BAKE, COOK, OR ROAST* – to change the substance by heating with a flame. For example, to cook by fire directly; to put food into boiling water.
12. *TO SHEAR* - to separate things which grow on a living body. For examples, to cut nails; to remove hair by combing.
13. *TO WASH* – to remove colors or stains from a garment, or to do any part of such process. For example, to iron clothes; to squeeze water from a cloth.
14. *TO SHATTER* – to process or clean raw material. For example, to separate entangled yarn.
15. *TO DYE* – to add color to an object. For example, to paint a house; to copy a picture.
16. *TO SPIN* – to make threads or wool. For example, to make a ball of twine.
17. *TO STRETCH* – to stretch the web of the loom. For example, to extend the threads.
18. *TO FORM THE LOOPS OF THE LOOM* – to form the loops through which the threads pass. For example, to put thread into a needle.
19. *TO WEAVE* – to run threads in the length and width. For example, to braid hair.

20. *TO SEPARATE* – to take apart the threads of a material. For example, to remove a stitch from a garment; to unroll a ball of twine.
21. *TO TIE* – to bind two things. For example, to make a knot.
22. *TO UNTIE* – to separate two bound things. For example, to open a sealed package; to open an envelope.
23. *TO SEW* – to unite two things and making them one. For example, to staple two pieces of paper.
24. *TO TEAR* – to divide something into two parts. For example, to cut pages from a book.
25. *TO TRAP* – to take away, or limit, the freedom of a living thing. For example, to catch a fly; to set a trap for a mouse.
26. *TO SLAUGHTER* – to shorten the life of a living thing. For example, to take fish out of water; to kill a cow.
27. *TO SKIN* – to separate the skin from the flesh. For example, to remove the fats from a cow.
28. *TO PREPARE HIDES* – to improve raw materials and make them durable. For example, to salt the meat.
29. *TO SCRAPE* – to separate something by rubbing it off. For example, to wipe off mud from shoes by scraping.
30. *TO MAKE LINES* – to make a mark casually. For example, to move the point of a blade over a piece of wood.
31. *TO CUT* – to tear away something in a certain measure. For example, to cut the material needed for a suit of clothes; to cut the hide for a pair of shoes.

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32. *TO WRITE* – to make a mark on something that can be written on. For example, to draw a picture; to write the alphabet.
33. *TO ERASE* – to destroy the marks written. For example, to mar a drawn picture.
34. *TO BUILD* – to set up or to improve a shelter. For example, to board up a window; to fix a banister; to sweep a house.
35. *TO DEMOLISH* – to destruct a shelter. For example, to remove a door.
36. *TO LIGHT* – to cause a fire to be revealed. For example, to light a match, to smoke a cigarette, to switch on the electricity.
37. *TO EXTINGUISH* – to retard, or destroy, the burning of a light. For example, to step on a flame; to open a window, allowing the wind to blow out the candles.
38. *TO HAMMER* – which includes every kind of labor which is not conclusive by itself, but is only the beginning of some labor. For example, to put a lace into the hole of shoe; to connect wires.
39. *TO CARRY OUT* – to move a thing from one place to another. For example, to carry a chair from the house to the street; to bring in a stone from the street. (From public to private domain and visa versa).



Chapter 57
SABBATH FIRE

1. If a fire broke out on the Sabbath, one should remember that he is forbidden to extinguish it.
2. During a fire, one is forbidden to carry out or to handle even articles normally permissible to be handled on the Sabbath.
3. One may save only that which he requires during the rest of that day only. For example, he may carry out as much food, or vessels containing food, or the vessels themselves which he needs, for the three Sabbath meals.
4. If the owner permits, another person may also carry out and save any food he needs or vessels containing food.
5. In the latter instance, all the food or the vessels which the other person saved becomes his property; and if he restores them to their original owner, then he may ask to be paid for saving them
6. However, if the fire occurs in such a place that it is forbidden to carry out things on the Sabbath, then even the food may not be saved.
7. One may, however, put on as many garments as he can wrap himself up in and walk that way even out into a public domain (into which carrying is normally forbidden on the Sabbath). He may return later and continue this same process of carrying, or ask another to do the same for him.

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8. The owner of a house adjacent or near to the fire may carry out, in a place where carrying is permitted on the Sabbath, anything he chooses.
9. Some authorities believe that money and other valuables may be carried out on a tray of food during such an emergency, although normally they may not be handled on the Sabbath.
10. All sacred books may be saved in an emergency and carried even to a place which has no *eiruv* (inter-community of courts), but which would be legal for carrying on the Sabbath, if it had one.
11. One may instruct a non-Jew to carry out sacred books in an emergency, even to a public domain.
12. The case of a sacred book or the case of *Tefillin* may be saved together with the holy article.
13. A Scroll of the *Torah* should be saved in preference to everything else.
14. If, however, there is any danger, or probability of danger to loss of human life, then the fire may be extinguished, even if it is in the house of a non-Jew.
15. However, the fire must be quenched only enough to insure the saving of the human lives, but it is forbidden to defile the Sabbath in order to save anyone's property.



Chapter 58
FORBIDDEN SABBATH HANDLING

1. Besides the vast number of labors forbidden on the Sabbath, there are also many articles forbidden to be *handled* on the Sabbath. They are called מְקַצֵּה.
2. There are certain articles in the category of מְקַצֵּה which one is forbidden to handle under any circumstances.
3. However, there are also some articles which one may handle on the Sabbath, if he requires their own use, or the use of the place they occupy.
4. If on Friday evening (before twilight), one placed an object which is מְקַצֵּה (not to be handled on the Sabbath) upon one of his vessels, intending to let it lie there after twilight – then he may not use that vessel all Sabbath, even if he later removed the מְקַצֵּה from it, and even if he requires its own use or the use of the place it occupies.
5. However, there are occasions when one may handle the vessel, even if there was a מְקַצֵּה object upon it at twilight.
6. Those who wish to know the complete details of the law of מְקַצֵּה should read the *Shulchan Aruch*, Chapter 88.



Chapter 59
FORBIDDEN SABBATH NON-LABORS

1. On the Sabbath, one is forbidden to walk fast or to run. However, he should run for the sake of a precept. For example, to run to the synagogue is most proper.
2. On the Sabbath, one is forbidden to attend to some business, even if it requires no actual work. For example, he may not inspect his property to see what has to be fixed; or he may not go window-shopping to see what he can buy after Sabbath.
3. On the Sabbath, one is permitted, however, to guard his own or his neighbor's property.
4. One is forbidden to walk to the end of the Sabbath boundary and wait there until dark, if it is for the purpose of doing some work there after dark which was forbidden on the Sabbath.
5. However, in the latter instance, he may go, if it is not recognizable that he went there for that purpose.
6. One may surely go to the end of the Sabbath boundary if he intends to do some work there after dark which is permitted on the Sabbath, or to do some religious work after dark, even if the latter is forbidden on the Sabbath. For example, he may wait there until after dark, then ride on a wagon to greet his Rabbi.
7. One is forbidden even to *talk* of doing things which are forbidden to be done on the Sabbath. For example, he should not say: "Tomorrow, I will buy this article."

FORBIDDEN SABBATH NON-LABORS ❧

8. On the Sabbath, one should not discuss absurd or distressing things.
9. On the Sabbath, one is forbidden to make mental calculations of his actual business income or expenses.
10. On the Sabbath, one may do something for the public good. For example, he may visit a high personage to plead for the people.
11. On the Sabbath, a father may consult with his child's teacher about either the Scriptures or some trade. However, he is forbidden to hire a teacher on the Sabbath.
12. On the Sabbath, one may publicly announce what he has lost, for its return will constitute fulfilling a precept.



Chapter 60 SABBATH WORK THROUGH NON-JEWS

1. Whatever an Israelite is forbidden to do on the Sabbath, he may not tell a non-Jew to do it for him; nor may he hint to the non-Jew to do it for him; not even to tell him before the Sabbath to do it on the Sabbath.
2. If one is about to sustain a great loss, he may call a non-Jew and hint to him that he wishes the loss to be prevented. For example, if his cask of wine has sprung a leak or his house is on fire.

3. If it is absolutely necessary, one may call a non-Jew to kindle a fire in the stove, if many are suffering from the cold. However, the fire which is kindled should be sufficient merely for the Sabbath, and not be made so great that it burns even after the Sabbath.



Chapter 61 SABBATH CURES FOR MILD ILLNESS

1. On the Sabbath, one who is in pain, but who walks about as if he were in good health, is forbidden to take any medicine or treatments, even if they are administered by a non-Jew.
2. One is, however, permitted to eat and drink the foods of a healthy people, for a remedy. For example, he may eat vegetables or drink hot tea to cure himself.
3. On the Sabbath, one may eat candy or drink raw eggs to sweeten his voice.
4. On the Sabbath, one who suffers pain from over-eating may stick his finger in his mouth in order to vomit.
5. On the Sabbath, one may use a needle to remove a splinter from his flesh, provided he draws no blood thereby.
6. On the Sabbath, if one is taken to bed with illness, or if the pain covers his entire body, then a non-Jew may be instructed to apply a remedy or to cook some special food for him

SABBATH CURES FOR MILD ILLNESS ❧

7. In the latter case, one may also take either solid or liquid medicine, which may even be prepared by a Jew, if this constitutes no Sabbath violation.
8. In the case of medicinal preparations which require forbidden labor on the Sabbath, only a non-Jew may do them.
9. In the latter case, if no non-Jew is available, then a Jew may do only those labors forbidden by a Rabbinical prohibition (an not those forbidden by the *Torah*), provided he does them differently then on a weekday.



Chapter 62 SABBATH CURES FOR SEVERE ILLNESS

1. Where there is danger to human life, the Sabbath must be desecrated.
2. If the sick person will not allow it, he must be compelled to submit to any and all remedies.
3. Even if there is only a probability that a person is dangerously ill, and no physician is available to verify it, then the Sabbath may be desecrated.
4. If two physicians differ as to whether a certain remedy is required, then the more strict physician should be heeded and the remedy given.

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5. Even if the patient himself differs with the physician and asks for a certain remedy, it should be given to him, unless the physician says that it will harm him.
6. If some food was cooked on the Sabbath for a sick person, then a healthy person may not eat it on the Sabbath, but may eat it after the Sabbath, if it was cooked by an Israelite.
7. A woman in childbirth is classed as one dangerously ill from the time she first begins to feel labor pains prior to giving birth, and until the third day after giving birth.
8. During this period, the Sabbath must be desecrated to cure her. From the third to the seventh day, the Sabbath may be desecrated only upon her request for a certain remedy. From the seventh to the thirtieth day after giving birth, she is classed as an ordinary, mildly-sick person.



Chapter 63
SABBATH PREVENTION OF SIN

1. If one is forced to transgress a precept, no matter how severe, the Sabbath may not be desecrated to save him from his transgression.
2. However, if one is being compelled to renounce his Judaism, then others may desecrate the Sabbath in any way in order to save him, even if it is doubtful that their labors will avail.

3. However, if one deliberately seeks to accept another faith, then others may try to save him from his wilful transgression only by doing such work which is forbidden on the Sabbath by Rabbinical prohibition (and not those forbidden by the *Torah*). For example, they may ride in a car to overtake him.



Chapter 64
COURT *EIRUV* (עֲרוּב הַצְּרוֹת)

1. If there is a court between two houses, then one is forbidden, on the Sabbath, to carry anything from either house to the court, from the court to either house, or from one house to the other, even if he does not pass the court in doing so.
2. However, those who reside in the houses may make what is called an *eiruv* (inter-community of courts), and then they will be permitted to carry things in or out of the houses and the court.
3. How is an *eiruv* established? On Friday towards evening, one of the tenants takes a complete loaf of bread and gives it to another person, who acts as an agent for all the other tenants, and he says to this agent: "Take this loaf and acquire in it a share for all the Israelite tenants living in this house." The agent raises the bread a hand-breadth. Then the tenant takes it back from him and makes the following benediction:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוֹת
עֲרוּב.

Then he says the passage:

בְּדִין יִהְיֶה שָׂרָא לָנָא לְאַפּוֹקִי וּלְעִיּוּלֵי וּלְמַלְטוּלֵי מִבַּיִת לְבַיִת וּמִחֻצַּר לְחֻצַּר וּמִבַּיִת לְחֻצַּר וּמִחֻצַּר לְבַיִת וּמִרְשׁוֹת לְרְשׁוֹת בֵּין בְּשַׁבָּת זוּ וּבֵין בְּשַׁאָר שַׁבָּתוֹת הַשָּׁנָה לָנוּ וּלְכָל־תְּדָרָם בְּשִׁכּוּנָהּ (נ"א בְּעִיר) הַזֹּאת :

"Through this (*eiruv*), it shall be permissible for us to take out, to bring in, to carry from house to house, from court-yard to court-yard, from house to court-yard, from court-yard to house, and from area to area, whether on this Sabbath or on any other Sabbath of the year - for us and for all who live in this neighborhood."

4. There are many laws governing the correct establishment of an *eiruv*. Therefore, one who is unfamiliar with them should consult an authority before proceeding to make one.



Chapter 65 BOUNDARY *EIRUV* (עֲרוּבֵי תְּחוּמֵינ)

1. On the Sabbath, if one rested in a field, he is forbidden to walk more than 2000 cubits from that spot.
2. However, if one rested in a walled city, he may walk in the whole city and its outskirts (up to 70 and 2/3 cubits beyond the wall), and from this last point, he can still walk the 2000 cubits on the Sabbath.
3. If one rested in an unwalled city, then he may walk as long as there are houses at points no less than 70 and 2/3 cubits apart. From that last house, fulfilling this requirement, he may still walk the usual distance of the outskirts of a city and 2000 cubits beyond.

4. There are many laws governing the measurement of the 2000 cubits, and it should be done only by an authority in such matters.
5. If one needs to go further than the Sabbath limit, he is required to put down a boundary *eiruv* on the eve of the Sabbath or Festival.
6. One places the *eiruv* at a spot 2000 cubits from the outskirts of the city; then he may walk only a additional 2000 cubits beyond that.
7. How should the *eiruv* be made? One takes bread sufficient for two meals, or food in a quantity which usually requires as much bread as is eaten in two meals, and goes to the place where he desires to place the *eiruv*, and makes the following benediction:
 בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוֹת
 עֲרוּב:
 Then he adds the passage:
 בְּדִין יִהְיֶה שָׂרָא לְנֵא לִילָךְ מִמְּקוֹם זֶה אֶלְפִים אַמָּה לְכָל־רֵוַח :
 “Whith this (*eiruv*), it becomes permissible for us to walk -
 from this place - two thousand cubits in any direction.”
8. One may let the *eiruv* lay on that spot for many Sabbaths, provided it will not be lost or spoiled.
9. One may send the *eiruv* through an adult, intelligent messenger, who must mention the name of the sender in the passage בְּדִין יִהְיֶה שָׂרָא.
10. The *eiruv* must be accessible Friday at twilight without necessitating a *Torah* transgression for the one who desires to eat it. For example, it must not be covered with earth or

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placed on a soft tree or stalk. However, it may be covered with a stone or placed on a hard tree.

11. Such an *eiruv* for boundaries should be placed only for the sake of a precept. For example, it may be done if one wishes to walk to a distant synagogue on the Sabbath or to meet a Rabbi or to attend a religious feast.



Chapter 66
SABBATH EVENING SERVICE

1. The evening service Saturday night is prayed at a later hour (than on a weekday) in order to prolong the Sabbath.
2. In the silent prayer, one should add the special passage אַתָּה הוֹנֵקֵנוּ.
3. If one erred and failed to say the אַתָּה הוֹנֵקֵנוּ, and reminded himself before mentioning G-d's name in that blessing, he pauses and says it then.
4. However, if one already mentioned G-d's name, he continues the silent prayer without saying this passage.
5. In the latter instance, one must be very careful not to do any labor or taste any food until he makes the *Havdalah*.
6. However, if he erred after forgetting to say אַתָּה הוֹנֵקֵנוּ, and did some labor or tasted some food before making the *Havdalah*,

then he must repeat the silent prayer, this time with the **אָתָּה הוֹנֵקֵנוּ**.

7. If it is absolutely necessary for him to do some labor before making *Havdalah*, he should at least first recite the text of the *Havdalah*.
8. *Havdalah* is usually made on a cup of wine, with benedictions also pronounced over some spices and over the light. In emergencies, other beverages (except water) may be substituted for the wine.



Chapter 67
NEW MOON (רֵאשׁ הַחֹדֶשׁ)

1. Some are accustomed to fast on the day before New moon, because on this day all the sins of the past month are atoned.
2. One should rejoice and prepare a feast on New Moon. If it occurs on a Sabbath, he should add a special course in its honor.
3. One may do work on New Moon.
4. On New Moon, one may not fast, deliver a funeral eulogy, or say services for the dead.



Chapter 68
HALLEL (הַלֵּל)

1. *Hallel* should be said standing and without interruption.
2. *Hallel* should, if possible, be said with the congregation. If one came late to the synagogue and the congregation was about to say *Hallel*, he should say it with them and pray afterwards.
3. If one was in the midst of the Special Psalms, at this time when *half-Hallel* was about to be said, he should pause and say it with the congregation. (However, he should omit the benedictions before and after *Hallel*)
4. One who says *Hallel* without the congregation should say הוֹדוּ לַיהוָה כִּי טוֹב יְהוָה if two others are present to respond to it.



Chapter 69
MOON CONSECRATION (קִידוּשׁ לְבִנְיָה)

1. Each month, one must pray a special service to consecrate the moon. This is called קִידוּשׁ לְבִנְיָה.
2. The moon should be consecrated when its light is reflected on the ground, before it is actually night.
3. One should not consecrate the moon if it is obscured by a cloud, unless the cloud is light and transparent.

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4. If a cloud obscured the moon during the consecration, one may conclude the service nevertheless.
5. However, if before starting, it appears that the clouds will obscure the moon during the service, then the service should not begin.
6. The moon should be consecrated only in the open air, if possible. In emergencies, however, one may do so through the window of a house.
7. One must endeavor, if possible, to consecrate the moon at the conclusion of the Sabbath, and also in the midst of a multitude of people.
8. This service should be performed no earlier than three days after New moon nor later than fourteen and three quarter days (app'x.) after the moon's initial appearance.
9. It should not, except in emergencies, be consecrated on a Friday night or a Festival night.
10. A blind person may consecrate the moon.



Chapter 70 FESTIVALS

1. Work which is forbidden on a Sabbath is also forbidden on a Festival.

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2. Work through a non-Jew which is forbidden on a Sabbath is also forbidden on a Festival.
3. One's cattle must rest on a Festival just as they do on a Sabbath.
4. However, all work relative to supplying food for the Festival for human consumption may be performed on that day. For example, one may bake, slaughter, and cook on a Festival.
5. On a Festival, one may kindle a fire by lighting one substance through another which is already burning. For example, one may light a piece of paper from a burning candle.
6. However, one is strictly forbidden to create a flame on Festival. For example, one may not strike a match, rub a flint or glass, turn on the gas or the electricity.
7. All work on a Festival which may be done for supplying food may also be done for other purposes.
8. One may not light a *Yahrzeit* candle on a Festival.
9. One is forbidden to wax the bottom of a candle on a Festival, to make it stick to the socket.
10. One may, however, clean the socket with a thing that is not **מקצה**.
11. One is forbidden, on a Festival, to extinguish a fire, gas, or electricity. He may not even place a burning candle near a door or window where the wind may come and put it out.
12. On a Festival, one may carry from one place to another, even if not relative to supplying food, but it must be for some need.

13. If there is no need for the carrying, then one may carry only in places permissible on the Sabbath.
14. Even in the case of carrying for some need or for the necessity of food, one should not carry heavy substances or bundles, unless in an emergency
15. All work permitted on a Festival for man's benefit may not be done for a beast's benefit. For example, one may not cook food for his beast.



Chapter 71
 PRIESTLY BENEDICTION (בְּרַכַּת כֹּהֲנִים)

1. The *Torah* ordained that the Priests (כֹּהֲנִים) shall bless the people on certain Festivals.
2. A Priest who is able and refuses to go up when he is called, violates a positive command.
3. The Priests raise their hands in traditional fashion and bless the congregation.

(There are a variety of laws governing the procedure of the Priestly Benedictions. Everyone is bound to know them thoroughly, in order to observe the precept properly. For further details, read the Shulchan Aruch, chapter 100.)



Chapter 72
WORKING FIRST DAY OF FESTIVAL FOR SECOND

1. All work which is permitted to be done on a Festival day may be done only if required for that particular day. However, one is forbidden to cook any food or do any other work on the first day of a Festival for the second.
2. One may, however, cook in one pot large quantities of meat, sufficient even for two days, provided he does not say expressly that he is cooking extra meat for the second day.
3. In the case of food besides meat, such a practice is forbidden if it requires any additional labor.
4. No preparations of any kind may be made on the first day of a Festival for the second, even if no actual labor is done. For example, one may not bring wine to the table for the next day's *Kiddush*, or put candles in the candlesticks.
5. If a non-Jew milked the cow on the first day of a Festival, in the presence of an Israelite, the milk may be used on the second day, except if the milking was done on the Sabbath.
6. If the milking was done on the first day of New Year, then the milk may not be used until the next weekday.



Chapter 73
 EIRUV TAVSHILIN (ערוב תבשילין)

1. If a Festival occurs on Friday, one may bake and cook for the Sabbath only if he performed the ceremony of *Eiruv Tavshilin* on the afternoon before the Festival.
2. How is this *Eiruv* performed? One takes some food, some cooked or roasted, which is eaten with bread, (for example, fish, meat or eggs) and also some bread, and pronounces the blessing:

ברוך אתה ה', אלקינו מלך העולם, אשר קדשנו במצותיו, וצונו על מצות
 ערוב :

Then he says the passage:

בדין יהא שרא לנא לאפויי ולבשולי ולאטמוני ולאדלוקי שרגא ולתקנא
 ולמעבד כל-צרכנא מיומא טבא לשבתא לנא ולכל-ישראל הדרים בעיר
 הזאת :

"Through this (*eiruv*) it shall be permissible for us to bake, to cook, to put away (a dish to preserve it's heat), to kindle a light, and to prepare and do on the Festival all that is necessary for the Shabbath - for us and for all Israelites who dwell in this city.

3. One who does not understand Hebrew may say it in any language he knows.
4. The food one uses should be at least the size of an olive and the bread at least the size of an egg.
5. The food one uses should be a choice portion and the bread should be whole, in order to honor the precept.

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6. The bread one uses should be used as part of the *לֶחֶם מִשְׁנֵה* during the making of the *Hamotzi*, and must be divided and eaten at the third Sabbath meal.
7. Cooking on a Festival for the Sabbath, by means of this *Eiruv*, is permitted only on Friday.
8. Everyone must make his own *Eiruv*. The same is true of women who have no husbands. None should rely on the *Eiruv* made by the Rabbi for the entire community.
9. In emergencies, however, if one accidentally forgot to make an *Eiruv*, or if his *Eiruv* was lost, then he may rely on the *Eiruv* made by the Rabbi or learned man for all the people in the town.



Chapter 74
FESTIVAL REJOICING

1. One is obligated to honor and take delight in all the Festivals as in the Sabbath.
2. One is obligated to eat two meals each Festival, one in the evening and one in the morning.
3. One should make *Kiddush* upon wine before each Festival meal, and to drink. Also he must divide the portions of two entire loaves.

4. On a Festival, one should be lavish with meat, wine and delicacies, according to his means.
5. On every Festival, (except the seventh and eighth days of Passover) one says the blessing שְׂהֵיֵנוּ in the *Kiddush*.
6. One should rejoice on a Festival and wear costly clothes even more so than on a Sabbath.
7. On a Festival, one should gladden his wife, children and dependents, each according to his appropriate manner.
8. One should also devote half of his time on a Festival to the service of G-d. (For example, he should study some *Torah*.)
9. True rejoicing consists of keeping one's door open also to the orphan, widow and the poor of the city to come and share in the food and wine.
10. Though one must rejoice on a Festival, this rejoicing should not result in jesting, levity and drunkenness; nor should one rejoice in the company of those who would turn the rejoicing into something unholy.
11. At the conclusion of the Festival, whether the next day is a weekday or an Intermediate day of the Festival, one must say אֶתְהּ הַיְנַתְנֵנוּ in the evening silent prayer and also recite the *Havdalah* over a cup of wine (without the blessings on the spices and the light).



Chapter 75
INTERMEDIATE DAYS (חול המועד)

1. During the Intermediate days of a Festival (*Chol Ha-Moed*), certain work is permitted and certain work is forbidden.
2. One may do any work necessary in the preparation of food.
3. One may do any work that will prevent a loss of any kind, provided this loss could not have been prevented before the Festival.
4. The Intermediate days must also be honored, by either eating better food than usual or wearing better garments, or both.
5. A poor Israelite who is unable to honor the Festival days properly may do even forbidden work on the Intermediate days, in order to earn money with which to honor the Festival.
6. One is forbidden to cut his hair on the Intermediate days, unless he was just released from prison.
7. One is forbidden to pare his nails during the Intermediate days, unless he also pared his nails on the day before the Festival.
8. Women who are in need of immersion may pare their nails in any event.
9. During the Intermediate days, one may do any work required for curing, either man or beast.

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10. During the Intermediate days, one is permitted to write, but only those things he fears he will forget or which are relative to the Festival.
11. If it is absolutely necessary to write some personal correspondence, then it should be done with some change from the usual manner. For example, the writing should be uneven.
12. Wherever it is permissible to write, it is also permitted to prepare the pen and ink for the writing.
13. During the Intermediate days, one is permitted to hire even Israelite laborers to do work for him after the Festival.
14. On the Intermediate days, one may walk beyond the Sabbath limit, on foot, horseback or by vehicle.



Chapter 76 NISSAN

1. During the whole month of *Nissan*, no *Tachnun* is said.
2. From the first until the 12th of *Nissan*, inclusive, a special portion of the Torah is said after the morning prayer, the daily offerings of the princes upon the erection of the *Mishkan*.
3. The Sabbath before Passover is called *Shabbos Hagadol* (the Great Sabbath). After the *Mincha* prayer we say part of the *Haggadah*, from עֲבָדִים הָיִינוּ to לְכַפֵּר עַל כָּל־עוֹנוֹתֵינוּ .

Chapter 77
LEAVEN (חֶמֶץ)

1. On the last night before Passover, a search must be made for leaven (חֶמֶץ).
2. This search must be made immediately after dark and, therefore, an hour before nightfall, one is forbidden to begin eating or working.
3. This search must be made with the use of a single wax candle.
4. First, all the rooms, from cellar to attic, where leaven might be found; as well as the vessels where leaven might be kept, should be cleansed and swept clean of all leaven. Then, these places should be searched with the wax candle.
5. One should search every nook and cranny in these places and also search all the pockets of all the garments in the house for crumbs.
6. Even though one intends to sell the rooms with the leaven to a non-Jew in the morning, he must institute this search in the evening.
7. Before beginning this search, one should make the benedictions:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בִּיעוּר חֶמֶץ.

which suffices even if he searches many houses.

8. One should not pause between the saying of the blessing and the search.

9. It is customary to lay bread crumbs in several places before beginning this search. However, one must be careful to make a thorough search of his premises, and not merely gather up these crumbs.
10. The leaven one finds in the search is not burned until the next morning. Therefore, one must be careful to place it in a prominent place, properly tied up, so that he can readily see it in the morning.
11. Similarly, if one has leaven he intends to eat or sell in the morning (within the time permissible on the day before Passover), he should put it in a safe place where he won't forget about it.
12. Immediately after the search, one should nullify all the leaven in his house. This is done by thinking in his heart that all the leaven is non-existent, valueless, and equal to dust.
13. One should also express these thoughts by reading the passage **כָּל־הַמֵּיֶרֶס** in Hebrew, or in any other language he understands.
14. One should read this passage both at night and the next morning, after he has burnt all the remaining leaven.
15. Before one leaves on a journey, he should appoint an agent to search and nullify for him all the leaven on his premises. The agent should mention the owner's name in the passage **כָּל־הַמֵּיֶרֶס** and the owner himself, wherever he may be, should also nullify the leaven on the morning before Passover.
16. If one finds leaven on the Intermediate days of Passover, he should burn it. If it is the size of an olive or larger, he should first make the benediction **עַל בֵּיעוּר הַמֵּיץ**.

17. If one finds leaven during the first days of Passover, or on the Sabbath in the Intermediate days, he should cover it with a vessel, and burn it on the next Intermediate weekday. Similarly, if it is the size of an olive, he first makes the benediction for burning leaven.
18. However, if the next available day for burning is already after the Festival, then he burns it without the benediction, even if it is the size of an olive.



Chapter 78 DAY BEFORE PASSOVER

1. As to the time when leaven may be eaten on the last morning before Passover, an orthodox Rabbi should be consulted.
2. On the day before Passover, until the Seder, no *Matzah* may be eaten.
3. The first-born must fast on this day unless he participates in a feast relative to a precept. For example, he should attend a *Siyum* (completion) of a *Talmud*, and then break his fast.
4. During the afternoon before Passover, one is permitted to do only work permitted on the Intermediate days.
5. One should cut his hair and pare his nails before noon only.



Chapter 79
SALE OF LEAVEN

1. One is forbidden to have any leaven in his possession during Passover, even if he annulled it.
2. Therefore, if one has some leaven which he cannot clean or burn, he should sell it to a non-Jew before Passover.
3. One should be careful not to use another Israelite's leaven after Passover, unless it is known that the latter transferred it properly.

(Note - There are many laws covering this procedure. Everyone is obligated to consult a Orthodox Rabbi about the proper method for disposing of leaven during Passover.)



Chapter 80
DAY BEFORE PASSOVER IS SABBATH

1. If the day before Passover is Saturday, then the leaven should be searched for on Thursday night and **כָּל־הַמִּיּוֹץ** recited during the nullification.
2. Then, Friday morning, the leaven is burned but **כָּל־הַמִּיּוֹץ** is not recited until Saturday morning, after the Sabbath meal, at which time he nullifies it again.

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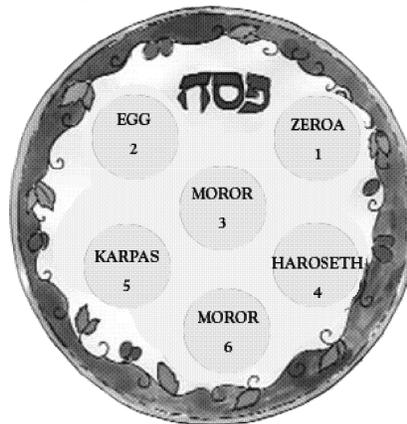
3. The first-born should fast all day Thursday, but may eat something before the search for leaven.
4. Foods that are pasty and which stick to the pot should not be cooked for the Sabbath.
5. After the Sabbath meals, the cloth and the vessels should be hidden in a room or place where no one goes during Passover.
6. One may give away his leaven to a non-Jew and also allow a non-Jew to sweep the house.
7. However, in the latter instance, he should not allow the non-Jew to carry the leaven to a public place.



Chapter 81
THE PLATE

1. A cloth is spread over three *Matzoth* atop of each other, upon which (or upon a plate placed on top of the cloth) the following things are set:

- 1) “*Zoroa*” -- piece of roast meat, usually neck of chicken
- 2) “Egg” -- Usually a hard-boiled egg (customarily served later in salted water, as first course of the Seder meal).



- 3) “*Moror*” – bitter herbs, usually horseradish and lettuce. (Used for item 9 of Seder.)
- 4) “*Haroseth*” – a paste of nuts, apple, etc., with wine. (Used for items 9 and 10 of Seder).
- 5) “*Karpas*” – some use onion. (Used for item 3 of Seder.)
- 6) “*Moror*” – Same herb as No. 3. (Used for item 10 of Seder.)



Chapter 82 THE SEDER

1. The Seder Service begins with the reciting of *Kiddush* over a cup of wine. This is the first of the four cups which one drinks, reclining, at the Seder.
2. If the first Seder occurs on a Friday night, the *Kiddush* includes also the first part of the Friday-night *Kiddush*.
3. If the Seder occurs on a Saturday night, the *Kiddush* includes also the *Havdalah*. (Texts appear in the *Haggadah*).
4. Thus, item 1 of the Seder קִדְּוֹשׁ (make *Kiddush*).
5. Item 2 is יְרֵחָיִי (wash your hands). The hands are washed as before a meal, but one does not make a blessing this time.
6. Item 3 is כֶּרְפַּס (Parsley or other vegetable). One dips a small piece of onion (or similar vegetable) in salt water, and before eating it, he recites the blessing over vegetables.

∞ JUNIOR CODE OF LAW

7. Item 4 is יִהַי (Break *Matzah*). One breaks the middle *matzah*, and puts away the larger half as the *Aphikoman*, to be eaten at the end of the meal. (See item 12 later). He puts the smaller part back between the other two *Matzoth*.
8. Item 5 is מְנַיֵד (Begin *Haggadah*). One begins to read the *Haggadah*. The cups are filled again, and the traditional “Four Questions” are asked.
9. Item 6 is רְחַצְתָּהּ (Washing of the hands). After one drinks the second cup of wine, reclining, he washes his hands for the meal, this time with the customary blessing.
10. Item 7 and item 8 go together as מוֹצֵיאַת מַצָּה (The blessing over *Matzah*). One takes hold of the three *Matzoth*, the broken one between the two whole ones, and makes the blessing *Hamotzi*. Then he lets the bottom *Matzah* drop back on the plate, and holding the top whole *Matzah* with the broken middle one, he makes the blessing עַל אֲכִילַת מַצָּה (which appears in the *Haggadah*). Finally, he breaks off at least the size of an olive from each, and eats the two pieces together, reclining.
11. Item 9 is מְרוֹר (Bitter herb). One makes the bitter herbs, (customarily horseradish the size of an olive) dips them in *Haroseth*, then shaking the latter off, he makes the blessing עַל מְרוֹר אֲכִילַת מְרוֹר (which appears in the *Haggadah*). One eats this time without reclining.
12. Item 10 is בְּרוּךְ (Matzah-Maror sandwich). One breaks off pieces from the bottom *Matzah*, puts on bitter herbs at least the size of an olive between them, dips the herbs in the *Haroseth*, and says בֵּן עֵשָׂה הָלַל (out of the *Haggadah*) and eats it reclining.

13. Item 11 is שולחן ערוך (Set table). One now eats the regular meal, and is permitted to drink wine during the meal.
14. Item 12 is צפון (The hidden *Aphikoman*). After the meal is completed, the *Aphikoman* should be eaten. Each one must eat at least the size of an olive, reclining. It should be eaten before midnight. After the *Aphikoman*, one must neither eat nor drink (except the two remaining cups of wine).
15. Item 13 is בְּרָכָה (Grace). The third of the “Four Cups” is filled. Grace is said, and then one makes the blessing over wine, and drinks the third cup, reclining.
16. Item 14 is הַלֵּל (*Hallel*). After the fourth cup is filled, and the short prayer *Shefoch* (out of the *Hagadah*) is recited, with the door having been open, the *Hallel* is recited. Afterwards, one drinks the fourth cup, reclining, with the proper blessing beforehand.
17. The last item, number 15, is נְרִצָּה (Accepted). One who carries out the Seder service properly may be sure that it has been accepted by G-d. The Seder is over with the saying out loud of לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם (“Next year in Jerusalem”).



Chapter 83 COUNTING OF THE OMER

1. On the second night of Passover, the counting of the *Omer* is commenced (*Sefirah*) and is continued until *Shavuoth*.

2. If the counting of the *Omer* was overlooked at night, it should be counted on the following day without a blessing; on the remaining days, it should be counted again with a blessing.
3. If, however, the counting of the *Omer* was overlooked the whole day, it should be continued every night without the blessing, until *Shavuoth*.
4. The days of *Sefirah* are in some respects regarded as days of mourning. Therefore, no weddings are celebrated during this period, nor are haircuts permitted. *Lag B'Omer* and the three days before *Shavuoth* called the "Three Days of Preparation," are exceptions to this rule.
5. The 14th day of the Jewish month of *Iyar* is called *Pesach-Sheni*. (The Second Passover). No *Tachnun* is said on that day.
6. The 18th day of *Iyar* is called *Lag B'Omer* (the 33rd day of the *Omer*). No *Tachnun* is said on that day and during the afternoon service of the day before.



Chapter 84 PUBLIC FAST DAY

1. One is obligated to fast on certain days during which sorrowful events occurred in the Jewish past.
2. One's heart should be stirred to repentance on a fast day.
3. The following are days of fasting:

- a) The 3rd day of *Tishrei* – when thousands of Jews were slain and exiled after the assassination of *Gedaliah*, the chief of Israel.
 - b) The 10th day of *Teveth* – when the wicked king of Babylon, *Nebuchadnezzar*, laid siege to the city of Jerusalem.
 - c) The 17th day of *Tammuz* – on which day Moses broke the Holy Tablets; the continual sacrifice was abolished; the city was broken into; the wicked *Apostomos* burned the Temple *Torah* and placed an idol therein.
 - d) The 9th day of *Av* – on which day our ancestors in the desert were denied admission into the land of Israel; the first and second Temples were destroyed; the city of *Bettar* was destroyed; and *Rufus* ploughed the site on which stood the Temple.
4. If these fasts occur on a Sabbath, they are postponed until Sunday.
 5. If the 10th of *Teveth* occurs on a Friday, it is observed on that day.
 6. The first three fast days mentioned differ from the 9th of *Av* in the following ways:
 - a) On the 9th of *Av*, one is forbidden to eat or drink anything even the night before, from about sunset on. On the other fast days, however, one may eat and drink all night and until the break of day.
 - b) On the 9th of *Av*, one is forbidden to wash, to anoint, to wear leather shoes, and to cohabit. This is not true of the other fast days.
 - c) On the other fast days, pregnant or nursing women are not required to fast. Similarly, any other sick people or children in general need not fast. But all of them should try, if possible, to fast on the 9th of *Av*.

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7. On any public fast day, one should not rinse his mouth with water.
8. One may swallow his saliva, even on the day of Atonement, if he cannot eject it.
9. One is forbidden to taste food and eject it on a public fast day.
10. However, this is permitted on a private fast day, as well as a mouth rinse.
11. A community which is in distress should take upon itself to fast and pray to G-d for relief.



Chapter 85
THE THREE WEEKS

1. The “Three Weeks” are from *Tammuz* 17th through *Av* 9th.
2. It is not permitted to listen to music or arrange any festivities, even weddings, during this time.
3. Haircutting is also not permitted during the “Three Weeks”.
4. During this time, no new clothing should be bought or worn.
5. The blessing of *She-heche-yonu* is not said during the “Three Weeks”. Therefore, no new fruit should be eaten for the first time in the season, during this period. (With regard to this rule, some authorities make the Sabbath day an exception.)



Chapter 86
THE 17TH OF TAMMUZ

1. *Tammuz* 17th must be observed, health permitting, as a fast day by boys of 13 and older, and girls of 12 and older.
2. Rinsing of the mouth is not permitted during the fast, which lasts from dawn to nightfall.
3. When the fast occurs on Saturday, it is postponed until Sunday.



CHAPTER 87
THE NINE DAYS

1. The “Nine Days” are from the 1st of *Av* until the afternoon of the 10th of *Av*.
2. During this time (excluding Sabbath), no meat or wine is permitted.
3. Also, no laundry should be washed or given to the laundry.
4. Also, no swimming is permitted during this period.



Chapter 88
THE NINTH OF AV (TISHA B'AV)

1. The Sabbath before *Tisha b'Av* is called “*Shabbos Chazon*”. The name is derived from the initial word of the *Haphtarah*, which is “*Chazon*”.
2. The fast begins with sunset of previous day and terminates at nightfall of the next.
3. No joy of any kind is permitted on *Tisha b'Av*, not even studying the Torah (except portions dealing with the Destruction of the Temple, laws of mourning, and the like).
4. Wearing of leather shoes is not permitted; only footwear of rubber or canvas, and the like, may be worn.
5. Until the afternoon of *Tisha B'Av*, it is not permitted to sit on a chair, but only on a low stool or on the floor.
6. No greetings should be exchanged on *Tisha b'Av*.
7. On the night of *Tisha b'Av*, the book of *Eicha* (Lamentations) is recited, and on the following morning – *Kinoth* (*Dirges*).
8. The *Talith* and *Tefillin* are not put on in the morning but in the afternoon service.
9. If this fast day occurs on a Sabbath, it is postponed until Sunday.
10. If the fast is postponed until Sunday, or occurs on a Sunday, then one may eat meat and drink wine all day Saturday, even

THE NINTH OF AV (TISHA B'AV) ❧

at the third meal, provided the meal be finished while it is yet day.

11. In the latter instance, during the third meal, one should eat only with his household, and not feast with a company. Where a feast is necessary, as during a circumcision, it should be celebrated before the afternoon service.
12. If the fast occurs on a Sunday, then one should not remove his boots in the synagogue Saturday night, until after the Cantor has recited the *Borchu*. The Cantor, however, should remove his own boots before beginning the service.
13. If the fast occurs on a Sunday, then the usual Saturday night *Havdalah* is postponed until Sunday night, and is then made without the blessings over the spices and the light. However, the blessing over the light should be made Saturday night, as well as the blessing of אֵתָהּ הַיְיָתָנוּ in the silent prayer.
14. The Sabbath after *Tisha b'Av* is called “*Shabbos Nachamu*.” This name is derived from the initial word of the *Haphtarah* which is “*Nachamu*.”



Chapter 89 DAY BEFORE NEW YEAR

1. It is customary to rise very early for *Selichoth* on the day before New Year.

2. No *Tachnun* is said in the morning service, and the *Shofar* is not sounded.
3. If one of the days of New Year happens to be a Friday, then the head of the family must make an *Eiruv Tavshilin* on the day before New Year, in order to be permitted to cook food on the Friday which is a holiday for the Sabbath following.



Chapter 90 NEW YEAR

1. From New Year until after *Yom Kippur* (Day of Atonement), one says the following in the silent prayer:
זָכְרָנוּ מִי כְמוּדֵךְ הַמְלִיךָ הַקָּדוֹשׁ, וּבְתוֹב לְחַיִּים, וּבִסְפָּר חַיִּים, עוֹשֶׂה הַשְּׁלוֹם
and on week-days, also הַמְלִיךָ הַמְּשַׁפֵּט.
2. If one forgot to say the following, he need not repeat the silent prayer:
זָכְרָנוּ מִי כְמוּדֵךְ, וּבְתוֹב לְחַיִּים, וּבִסְפָּר חַיִּים.
3. However, if one forgot to say הַמְלִיךָ הַקָּדוֹשׁ. He must say the silent prayer all over again.
4. On the first night of New Year, after the evening service, one greets his neighbor as follows: לְשָׁנָה מוֹבֵחַת תִּבְתָּנוּ וְתִהְיֶינָנוּ.
5. On New Year, one dips the *Motsi* (first slice of *Challah*) into some honey.

6. Also, after the meal is begun, one dips a piece of sweet apple into honey, makes the blessing בּוֹרֵא פְּרֵי הָעֵץ, eats it, and says:

יְהִי רְצוֹן שְׁתַּחֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

(“May it be Thy will that Thou renew unto us a good and sweet year”).

7. On both days of New Year, after reading the Torah and during the *Mussaf* service, the *Shofar* is sounded. If one of the days is a Sabbath, the *Shofar* is sounded only on the other day.
8. The blessings before the sounding of the *Shofar* should be heard very carefully and *Amen* responded. However, one should not say:

בְּרִיךְ הוּא וּבְרִיךְ שְׁמוֹ.

9. Beginning with the blessings of the *Shofar* until the final *Tekioth* of *Mussaf*, inclusive, it is forbidden to speak, and one must meditate with reverence.
10. On the first day of New Year, after *Mincha*, one goes to a river, well, lake or ocean to say *Tashlich*. If the first day is a Sabbath, this is done the second day.
11. The two days of New Year should be devoted to prayer, study of the *Torah* and the reciting of the Psalms.



Chapter 91
TEN DAYS OF PENITENCE

1. During the “ten Days of Penitence”, (New Year to *Yom Kippur*) the prayer **אָפְּנוּ מִלִּפְנֵי** is said in the morning and afternoon services. Exceptions: Friday’s *Mincha*, all day Sabbath and the day before *Yom Kippur*.
2. The day after New Year is the fast of *Gedaliah*.
3. The Sabbath before *Yom Kippur* is called “*Shabbos Shuvo*”. The name is derived from the initial word of the *Haphtarah* which is “*shuvo*”. It is one of the most solemn Sabbaths in the year.



Chapter 92
YOM KIPPUR

1. If an offense was committed against a fellow-man which had not yet been rectified, it must be done on the day before *Yom Kippur*.
2. On that day, *Kapporoth* should be observed.
3. It is a *Mitzvah* to eat more than usual on the day before *Yom Kippur*.
4. In the afternoon prayer on the day before *Yom Kippur*, one says **עַל הַטֵּט** at the conclusion of the silent prayer.

5. The fast of *Yom Kippur* begins when it is still day-light and ends the following evening, when it is unmistakably night.
6. Boys from the age of thirteen years, and girls from the age of twelve, must fast the whole of *Yom Kippur*. Younger ones and the sick should consult an Orthodox Rabbi.
7. During the fast, it is forbidden to wash oneself. Upon arising in the morning, one may wash only the fingers.
8. It is forbidden to wear leather shoes on *Yom Kippur*, even if they are only partially made of leather.
9. At the conclusion of *Yom Kippur*, *Havdalah* is recited.
10. From the morning of the day after *Yom Kippur* until the end of the month of *Tishrei*, no *Tachnun* is said.



Chapter 93
SUCCOTH

1. Throughout the Festival of *Succoth*, it is forbidden for males to eat outside of the *Succah* any meal at which bread or cake the size of an egg is partaken.
2. On the first two nights of *Succoth*, it is incumbent upon us to eat in the *Succah* at least a piece of bread the size of an olive, even though we may not feel hungry at all, or even if it rains very hard.

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3. At all other times during the Festival, if it rains so hard that the food would get spoiled by the rain, we need not eat in the *Succah*.
4. At every meal eaten in the *Succah*, following the blessing **לֵישֵׁב בְּסֻכָּה** or **בְּיַד מִיְיָ מִיְיָ מִיְיָ**, one adds the blessing **בְּיַד מִיְיָ מִיְיָ מִיְיָ**. However, if he remains in the *Succah* from one meal to the other, it is not necessary again to make this latter blessing.
5. Until after *Simchath Torah*, it is not permissible to use either the boards of the *Succah* or the *Sechach* (covering) for any other purpose.
6. Beginning the first day of Succoth, (but if it is on a Sabbath, then beginning with the second day) through *Hoshana Raba*, one makes the blessing over the *Esrog* (citrus fruit) every day, except on the Sabbath.
7. Before saying the blessing over the *Esrog*, the *Lulav* (to which the *Hadassim* and *Arovoth* – the twigs of willow and myrtle – are bound) should be taken in the right hand and the blessing **עַל נְטִילַת לִילָב** should be said.
8. When the *Esrog* is taken for the first time, the blessing should be followed by the blessing of **שְׂדֵה יְיָנוּ**.
9. Afterwards, the *Esrog* is taken in the left hand, while still holding the *Lulav* in the right hand, and the hands should be drawn together. The “four kinds” are then waved together, which conclude the procedure.
10. If one did not have an *Esrog* in the morning, he can still say the blessing over the *Esrog* later on, as long as it is still daytime.



Chapter 94
HOSHANA RABA

1. On the night before *Hoshana Raba*, one says *Tikkun*.
2. In the morning service, one says all the “*Hoshana* prayers”, after which he strikes the floor five times with the “*Hoshana*” (a bundle of five twigs of willow).



Chapter 95
SHEMINI ATZERETH AND SIMCHATH TORAH

1. The eighth day of *Sucloth* is *Shemini Atzereth* and the ninth is *Simchath Torah*. On both days, שְׁהֵיִינוּ over *Kiddush* (or over candles for women) is said.
2. On *Shemini Atzereth*, one must still eat in the *Succah*, but without making the blessing לֵישֵׁב בְּסֻכָּה.
3. In the *Mussaf* of *Shemini Atzereth*, one begins to say the words מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם in the silent prayer, which he says right through the winter, until *Mussaf* of the first day of *Passover*.
4. On the night of both *Shemini Atzereth* and *Simchath Torah*, as well as the morning of the latter, *hakofoth* are observed.

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5. On *Simhath Torah*, everyone should be called up to the reading of the *Torah*. Also young boys under the age of thirteen are called up to the *Torah* under the leadership of a grown-up.
6. The day after *Simchath Torah* (like the day after the other major festivals) is called *Isru-Chag* – the day attached to the holiday – and is observed with more festivities than an ordinary day.



Chapter 96
CHANUKAH

1. Every night of the eight nights of *Chanukah*, at nightfall, the *Chanukah* Lights must be kindled.
2. On the first night of *Chanukah*, (24th to 25th of *Kislev*) one light is kindled, on the following night – two, third night – three, and so on, so that the eighth night of *Chanukah*, 8 lights are kindled. All this exclusive of the *Shamash*.
3. On the first night, before kindling the lights of *Chanukah*, three blessings are said: (a) לְהַדְלִיק נֵר הַנְּבִיאָה, (b) שְׁעֵשָׂה נִסִּים, and (c) the שְׂדֵה הַיְיָ.
4. On the following nights, only the first two blessings are said.
5. The lights are kindled left to right, so that the additional light of each night is kindled first.
6. After the lights are kindled, one says תְּנַרְוֹת הַלָּלוּ.

7. The *Chanukah* lights must burn for at least half an hour each night.
8. Before kindling the lights, one must make sure that there is enough oil (or if candles are used, that they are big enough) to last half an hour.
9. No use should be made of the light shed by the *Chanukah* candles, such as reading, or working by their light.
10. On Friday eve, the *Chanukah* lights are kindled before the Sabbath lights. Additional oil (or larger candles) should be provided for the *Chanukah* lights to make sure that they will last half an hour after nightfall.
11. On *Shabbos*-night, *Chanukah* lights are kindled after *Havdalah*.
12. Also in the synagogue, the *Chanukah* lights must be kindled, but they do not absolve one (not even the one who kindled them in the synagogue) from kindling the *Chanukah* lights at home.
13. In the synagogue, the *Chanukah* lights are kindled between the afternoon and evening services; and on *Shabbos*-night, before *Havdalah*.
14. During all of *Chanukah*, עַל הַנְּסִיּוֹת is added in the silent prayer and in Grace after meals; and complete *Hallel* is recited after the silent prayer during the morning prayers.
15. A portion of the Torah is read in the synagogue, during the daily morning prayers.

(Note:- There are certain laws as to the place where the Chanukah Lamp should be placed before the lights are kindled. If unknown to you – consult an authority).

Chapter 97
FOUR PORTIONS

1. The Sabbath before the new month Adar II is called *Shabbos-Parshath-Shekolim*. However, if the new month itself begins on a Sabbath, then that day goes by this name.
2. The Sabbath before Purim is called *Shabbos-Parshath-Zachor*.
3. The Sabbath before the new month Nissan is called *Shabbos-Parshath-Hachodesh*. However, if the new month itself begins on a Sabbath, then that day goes by this name.
4. The Sabbath before *Parshath-Hachodesh* is called *Shabbos-Parshath-Poroh*.
5. On each of these special Sabbath days, an additional Scroll is taken from the ark. (Three Scrolls on Sabbath New Moon, and two Scrolls on an ordinary Sabbath).
6. On each of these special Sabbath days, a special portion of the Torah is read in the additional Scroll, besides the usual weekly portion or New Moon portion.



Chapter 98
PURIM

1. The 13th day of *Adar* (in a leap year – *Adar II*), the day before *Purim*, is a day of public fast, called *Taanith-Esther*. If *Purim*

happens to be on a Sunday, then the Fast of Esther is observed on the Thursday preceding *Purim*.

2. On the 13th day of *Adar* (or *Adar II*) the portion of *Vayechal* is read in the *Torah*, both in the morning and afternoon services. During the latter, no *Tachnun* is said. After this latter service, it is the custom to contribute “half a *Shekel*” to a charitable fund.
3. On the eve of *Purim* and the following day in the morning service, the *Megilah* (Book of Esther) is read. Every word of it must be heard carefully and not a word should be missed.
4. On *Purim*, עַל הַנִּיסִים is added in the silent prayer, and in the Grace after meals.
5. On the day of *Purim*, one must observe *Mishloach-Monoth* – sending a gift of at least two kinds of edibles to at least one friend.
6. On the day of *Purim*, everyone must also give donations to at least two poor people.
7. It is customary to send gifts and to give donations to as many people as possible. Generosity to the poor is particularly important on this occasion, for there is nothing more acceptable to G-d than bringing relief to the poor and needy.
8. On the afternoon of *Purim*, a special feast should be celebrated and everyone should rejoice with the wonderful miracle of *Purim* and be inspired by it.
9. The day after *Purim*, the 15th of *Adar*, is called *Shushan-Purim* and no *Tachnun* is said.

10. In a leap year, the 14th day of *Adar* I is called *Purim-Koton* and the following day *Shushan-Purim-koton*. On both days, no *Tachnun* is said.



Chapter 99
HONOR TO PARENTS

1. One should be very careful to *honor* his father and mother, by providing all their needs cheerfully.
2. One should be very careful to *fear* his father and mother, by granting them the proper respect.
3. One should provide his parents with food, drink and clothes.
4. One should bring his parents home and take them out, especially if they are old and feeble.
5. One should never stand in a place, nor sit in a seat, reserved for his father.
6. One should never contradict his father.
7. One should not arouse his parents from sleep, unless it will benefit them thereby, or unless it is for the sake of a precept.
8. One should try at all times to do and say things that will reflect honor for his parents.

9. Every son should avoid being the cause of a disagreement between his father and mother.
10. One should stand in the presence of his father and mother.
11. If one sees his father violating any commandment, he should hint to him that it is wrong and not shame him by admonishing him. For example, he should ask him: "Father, is it not written in the Torah that...?"
12. One should not heed his parents when they tell him to violate a precept of the *Torah*.
13. If it is necessary for healing purposes and no one else is available, then a son is permitted to wound his parents, to cause them to bleed, or to perform an operation upon them.
14. A father should overlook certain acts of honor due him, in order to make it easier for his children.
15. One is bound to honor his older brother.
16. One is bound to honor his father-in-law.
17. One is also bound to honor his grandfather.
18. One can honor his parents best by studying the *Torah* and by doing good deeds.
19. However, if one goes off the right path, G-d forbid, then he disgraces his parents shamefully.
20. Similarly, if a parent chooses the evil path, he causes his children to follow him and to perish for his sins.

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21. A righteous parent brings merit to his child, and the child is a credit to him.



Chapter 100
HONOR TO OTHERS

1. One must honor and revere his teacher.
2. One must honor and rise before a man learned in the *Torah*.
3. One must honor and rise before an old man of seventy, even if the latter is not learned.
4. It is a great sin to hate any scholar versed in the *Torah*; and for such a sin was Jerusalem destroyed.
5. A scholar who is not G-d-fearing is not to be respected.
6. Second to a scholar, one is bound to honor a priest (*Ko-Hain*).
7. A priest should be called first to the reading of the *Torah*; be the first speaker at a gathering; be the first to make the blessing on bread; be the one to start the Grace after a meal; and be the one to get the first portion.
8. Second to a priest, one is bound to honor a Levite (*Lai-vy*).
9. If a priest wishes, he may relinquish some of his dignity and bestow it on an Israelite.



Chapter 101
MARRIAGE

(Note: - There are a multitude of laws pertaining marriage, to family purity, and to the Jewish way of life – which every man and woman who are about to be married must know. These laws can be found in the Shulchan Aruch (Jewish Code of Law), chapters 145 to 162. There are also numerous books and pamphlets available, many in English, where one can read at least a summary of these laws and thus become acquainted with them, and practice them).



Chapter 102
MORAL VIRTUE

1. One is strictly forbidden to cause, in vain, the secretion of the special masculine fluid from his body.
2. One who commits such a crime, through unclean acts with his hands, is guilty of the severest violation of the *Torah*.
3. One is forbidden to harden himself willingly, and should avoid anything which causes it.
4. One is forbidden to think about women. If such thoughts come to him, he should divert them to thoughts and matters of the *Torah*.
5. When urinating, one is forbidden to hold his male organ.



Chapter 103
MORAL BEHAVIOR

1. One is forbidden to be alone with any woman, whether she be a Jewess or a non-Jewess and whether she is related to him or not.
2. However, a father is permitted to be alone with his daughter, a mother with her son, and a husband with his wife (although she may be unclean).
3. If one's wife is in the house, he may be alone in a room with another woman.
4. However, a Jewess should never be alone with a non-Jew, even if his wife is in the house.
5. In a town and in the daytime, a woman may be alone with two virtuous men. In a field or at night, at least three virtuous men must be present.
6. A woman should never be alone with immoral men, no matter how many, unless their wives are with them.
7. One man should not be alone with two women.
8. One may be alone with a woman whose husband is in town.
9. One may be alone with a woman in a room whose doors open to the street, at such times when people pass through and back.

10. However, in the latter instance, a woman should never be alone with a man who is related to her, or who is an old friend, or with a man whom her husband warned her against.
11. One is forbidden to make gestures to women either with his hands, feet, or eyes.
12. One is forbidden to jest with women, to be frivolous in their presence, or to gaze upon their beauty.
13. One is forbidden to scent a woman's perfume or to gaze upon her clothes, even when she is not wearing them.
14. In the street, one should not walk behind a woman, but he should run ahead in order to be in front of her or alongside.
15. One should not pass by the door of an immoral woman.
16. One is forbidden to gaze at any part of a woman with unclean intentions.
17. One is forbidden to hear the voice of a woman singer, or to gaze at a woman's hair.
18. One is forbidden to kiss his female relatives, even if he derives no pleasure from it.
19. However, a father may kiss his daughter, and a mother her son.



Chapter 104
CIRCUMCISION

1. It is a positive law for a father to circumcise his son, or to appoint another Israelite to do this for him.
2. The father should put the child on the knees of the *Sandek* (godfather) and also hand over the knife to the *Mohel* (circumciser).
3. The father should stand by the side of the circumciser.
4. After the circumcision and before the foreskin is uncovered, the father makes the blessing of:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַכְנִיסוֹ
בְּבְרִיתוֹ שֶׁל אַבְרָהָם אֲבֵנוּ :

Those who are present should respond as follows:

בְּשֵׁם שְׁנַכְנַם לְבְרִית • בֶּן יִכְנָס לְתוֹרַה וּלְחֻפָּה וּלְמַעֲשֵׂים טוֹבִים :

5. One should be particular to choose the most righteous men possible as his circumciser and godfather.
6. It is customary for a father not to choose a godfather who has already officiated as such at the circumcision of another of his sons.
7. It is customary to make a feast on the day of the circumcision and on the Sabbath eve preceding that day.



Chapter 105
REDEEMING THE FIRST BORN

1. It is a positive command for every Israelite to redeem his son, who is the mother's first-born.
2. It is customary to make a feast when this precept is performed.
3. The first-born should not be redeemed before he is thirty days old. The ceremony should take place immediately upon the thirty-first day.
4. The ceremony of redemption should not take place on a Sabbath or Festival, but is permitted on the Intermediate Days.
5. It is customary to perform this ceremony in the day time. However, in emergencies, it may be permitted at night.
6. A father who is in a distant city may nevertheless redeem his son by going to a priest (*Ko-hain*) and performing the same ceremony.
7. The mother of a child is not bound to redeem her first-born son, if the father has died.
8. In the latter case, the mother should take her son to a *Rabbinic* tribunal for redemption.
9. If a child was not redeemed by his father or by a *Rabbinic* tribunal, then he must redeem himself when he becomes of age, and also say the proper blessings.
10. Priest and Levites are exempt from redeeming their first-born.

Chapter 106
SHAVING

1. One is forbidden to shave off the hair of the temples, on either side of the head. That is, from the hair of the forehead to the hair below the ear. These are called *Pay-os ha-rosh* (corners of the head).
2. According to some authorities one is forbidden to cut these *Pay-os* even with a pair of scissors, if he cuts so close to the skin that no hairs remain.
3. In emergencies, as when necessary for an operation, one may cut these *Pay-os* with a pair of scissors, but must not shave off close to the skin.
4. One is forbidden to use a razor or a sharp stone in cutting off the hairs of his beard, chin, or mustache. These are called *Pay-os ha-zokon* (corners of the beard).
5. Those who remove these *Pay-os* by means of a salve or powder should be careful not to scrape off the salve with a knife, but they should use a piece of wood or bone.



Chapter 107
CLOTHING

1. A man is, at all times, forbidden to wear even a single garment of a woman.

2. A woman is forbidden to wear any item of a man's apparel.
3. Similarly, a man may not use any ornaments or cosmetics in a manner used by women.
4. Nor may a woman make use of any object used specifically by men.



Chapter 108
GRAFTING

1. One is forbidden to graft (to bind together) a branch of one tree upon that of another kind, so that they should grow together.
2. One is also forbidden to graft two kinds of trees, even if they are of the same species. For example, two varieties of pear trees.
3. An Israelite must not allow a non-Jew to do such forbidden grafting for him.



Chapter 109
HARNESS

1. One is forbidden to hitch up together two different kinds of animals to do work for him. For example, to plow or drive a cart by hitching a horse and a donkey.
2. If such two animals are harness together, an Israelite is forbidden to call to them and thus lead them on.
3. If a vehicle was drawn by two beasts of the same kind, one should not attach another kind of beast even to the side of the vehicle or behind it.
4. Even for the purpose of keeping his beasts or fowl from running away, one is forbidden to tie together two diverse kinds.



Chapter 110
WOOL AND LINEN

1. One is forbidden to mix wool with linen in any of the following ways:
 - a) to sew a woolen garment to a linen garment by means of a silk or hemp thread.
 - b) to sew a woolen garment with a linen thread.
 - c) To sew a linen garment with a wool thread.
 - d) To tie or braid linen thread with woolen thread.

- e) To connect a woolen and a linen garment by means of a needle or pin, even without a thread.

In short, one is forbidden to mix, sew, tie, braid, or connect wool and linen in any manner whatsoever.

2. One who is sewing clothes for a non-Jew may mix wool and linen. He may also rest the garment on his knees, provided he does not derive any pleasure out of it.
3. Similarly, a Jewish merchant who carries such clothing on his back may do so, provided he has no benefit thereby, such as protection from the cold or rain.



Chapter 111 FIRST-BORN ANIMAL

1. The first-born of a clean animal is holy and must be given to a priest (*Ko-hain*), even if it has a blemish.
2. The owner should sanctify it at birth by saying “This is holy”, but it becomes holy, even if he neglected to say so.
3. The first-born should be raised by the owner for a short time (30 days for large animals and 3 days for small animals), and then given to the priest.
4. If no priest is available, the owner is bound to keep it until a priest should happen to come.

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5. Nowadays, the first-born is not given to a priest but is kept by the owner until it receives a blemish.
6. Then, it is shown to three learned men, one of whom must be an expert on blemishes and they declare it permissible for use.
7. The animal is then slaughtered and eaten by Israelites, if it proves to be Kosher.
8. The meat of this animal may not be sold either to a Jew or a non-Jew; it may not be weighed by the pound; it may not be given to dogs; and it may not be eaten by a non-Jew.
9. If a non-Jew has any share in an animal together with a Jew, then the offspring is not holy in the sense mentioned above.
10. However, if the animal belongs entirely to the Jew, but a non-Jew merely took it to raise, then the authorities recommend that the Jew should sell the mother to him.



Chapter 112
FIRST-BORN DONKEY

1. The first-born of a donkey should be redeemed.
2. It is redeemed by giving a lamb to the priest (*Ko-hain*).
3. The lamb may be either from sheep or goats.

4. The lamb may be big or small, perfect or blemished; provided it is alive, has no organic defect and was not found in a killed animal.
5. The lamb may be given to the priest at any time during the life of the first-born donkey, but preferably as soon as possible.
6. After redemption, both the first-born and the lamb have no laws of holiness attached to them.
7. If the owner does not wish to redeem it, he should kill it by striking it on the back of its head with a club until it is dead, after which he should bury it.
8. However, it is preferable to redeem it.



Chapter 113 LOANS

1. It is a positive precept to lend money to a poor Israelite.
2. To lend money to the poor is more virtuous than to give them charity.
3. He who lends to the poor in their distress will be blessed in that his prayers will be answered.
4. It is a religious duty to lend money even to a rich man, and to speak kindly to him.

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5. One is forbidden to shame the borrower by asking for payment when it is known that the latter is unable to pay.
6. Similarly, if the borrower has the money to pay, he is forbidden to refuse to pay or to say that he hasn't the money.
7. If one's note of debt becomes worn or old, he should get it certified through a *Rabbinic* tribunal.
8. One must not keep a cancelled note.



Chapter 114
RELEASE

1. Every seventh year, according to an established calculation, is called *Shmito* (release).
2. When this year is reached, all debts are automatically cancelled and not refundable.
3. If one wishes to lend money on a condition that the *Shmito* year will not release the debt, he must make beforehand a document called *Prusbul*.
4. Those who wish to prepare such a document should consult an Orthodox Rabbi.



Chapter 115
THEFT

1. It is forbidden to rob or steal even a trifle from either a Jew or a non-Jew.
2. One is forbidden to steal anything from his neighbor, even if he intends to return it. For example, when he does it to annoy his neighbor or to play a prank.
3. One is forbidden to oppress his neighbor by not returning what is due him, such as the rent or a loan.
4. One is forbidden to covet his neighbor's belongings or to influence him to sell any article, against his free will.
5. A robber or a thief must return the very thing he stole, and cannot make amends by paying for it.
6. However, if the stolen article is lost or altered greatly from its original state, or is not obtainable, then the robber may fulfill his duty by paying the owner the amount of its value at the time of the robbery.
7. If the owner is in another town, the robber should notify him to come for payment.
8. If the owner has died, the robber should pay the heirs.
9. One who robbed from the public should repent by supplying some public need. For example, a storekeeper who gave short weight or a city official who robbed the city treasury – and they do not know the exact identity of the people they robbed – should help erect a park for the public's use.

10. One is forbidden to buy stolen goods.
11. If one's property was exchanged for that of another person, he is forbidden to make use of that which is not his. For example, if he was given the wrong coat, he must restore it to its owner, even if his own was lost in the mixup.



Chapter 116 PROPERTY DAMAGE

1. One is forbidden to damage his neighbor's property, even if he intends to pay for it.
2. One is also forbidden to cause any damage to his neighbor through his slanderous speech.
3. If a damage befalls anyone, he is forbidden to rid himself of it at his neighbor's expense.
4. However, if the damage has not yet occurred, he may prevent it, even at his neighbor's expense.
5. One is forbidden to bribe the authorities in order to exempt himself from any obligation, if by so doing he will make the burden heavier for the others.
6. One is strictly forbidden to surrender an Israelite, or his property, into the hands of a heathen. That is, he is forbidden to do anything, to slander or to reveal secrets that will cause such action.

7. In the latter instance, one is forbidden to betray even an evil person (who transgressed against G-d) or even his own bitter enemy.
8. However, if one was betrayed into the hands of a heathen, and he can free himself by revealing information about the one who betrayed him, he may do so.
9. One is forbidden to damage his neighbor's ploughed field by walking therein.
10. One is forbidden to stare at his neighbor's rich crops because of an *Ayin-horo* (evil eye).
11. One is forbidden to gaze upon his neighbor or to watch him while he is at work, unless the neighbor consents.
12. If one sees his neighbor doing something, he should say to him: "Good luck in your work".
13. One is forbidden to do anything, even on his own premises, if it will damage any of his neighbor's property. For example, he should not spill water close to his neighbor's wall, if it will damage it.



Chapter 117
PHYSICAL INJURY

1. One is forbidden to strike his fellow man.
2. One is also forbidden to raise his hand against another, even if he did not hit him.

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3. One is permitted, however, to hit back in self-defense, if there is no other course open.
4. One is forbidden to throw such things as pieces of broken glass in a place where someone may be harmed thereby.
5. One is obligated to do anything in his power to save his neighbor in distress, even if he has to spend his own money to do it.
6. Similarly, one is obligated to tell his neighbor about any plot or trap that has been laid for him and also to do his utmost to prevent it from being carried out.



Chapter 118
LOST AND FOUND

1. One is obligated to return his neighbor's lost article.
2. One should also save his neighbor from loss of money.
3. One who finds a lost article, with or without identifying marks on it, should consult a *Rabbinic* authority as to the proper course to take for its correct return.



Chapter 119
A HELPING HAND

1. One is obligated to assist his neighbor on the road, both in unloading his fallen beast and in re-loading it, even if this was necessary many times.
2. One must do the unloading free, but should be paid for the loading.
3. If a group is traveling together and the beast of one of them received an injury, or his vehicle was damaged, the group should wait a reasonable time until the injury or damage can be repaired, but they should not leave that one person behind on the road.



Chapter 120
PRECAUTIONS

1. One is obligated to make a railing or wall around the edges of his roof to prevent a fall.
2. The height of the railing should be at least ten hand-breadths and must be rigidly constructed.
3. The same is true of any other place where danger may arise. That is, the owner must make adequate precautions. For example, one is forbidden to keep a broken ladder or a vicious dog on his premises.

Chapter 121
DESTRUCTION

1. One must guard his money and property from loss.
2. One is forbidden deliberately to break a utensil, to tear a garment, to destroy food or drink, or to throw away money.
3. In short, one is forbidden to spoil or destruct anything which man can enjoy.



Chapter 122
CRUELTY TO ANIMALS

1. One is forbidden to hurt any living creature, even if it has no owner, or belongs to a non-Jew.
2. However, one is permitted, for medicinal purposes or for human need, to kill an animal.
3. Similarly, one is permitted to kill an animal which is harmful to man.
4. One is forbidden to pain a beast, animal or bird by tying its feet together.



Chapter 123
CASTRATION

1. On is forbidden to castrate either a man, beast, animal or bird.
2. One is forbidden to give to a man or beast anything which causes sterility.



Chapter 124
SICKNESS

1. One should always pray to G-d to save him from sickness.
2. One who falls sick should repent his sins and recall his good deeds.
3. If a person is sick, it is customary to ask a wise man to plead to G-d for him.
4. Also, it is the custom to give charity to the poor on behalf of the sick.
5. Also, it is customary to bless the sick person in the synagogue.
6. If he is dangerously ill, he is blessed even on a Sabbath or Festival.
7. On accessions, the name of the sick person is changed, to avert any evil decrees against him.

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8. One who is ill is obligated to call a competent physician to heal him, and is forbidden to rely on a miracle to do so.
9. One who calls a doctor should hope for the help of G-d, the merciful Healer, and his heart should trust in G-d only.
10. Is a sick person permitted to eat forbidden (*Trefa*) foods, if they are needed to cure him? -- There are many diverse laws regarding this. Therefore, in such an instance, an Orthodox Rabbi should be consulted.



Chapter 125
VISITING THE SICK

1. One is obligated to visit a sick relative or friend as soon as he hears of the sickness, if he was accustomed to visit that house.
2. However, if he is a stranger in that house, then he should wait three days before visiting the sick, unless it was a sudden illness.
3. Even a great man is obligated to visit a sick person who is less worthy than himself.
4. One who visits a sick person often, deserve much praise, provided he does not become a burden to the invalid.
5. One who visits the sick must try to help the invalid; to provide his needs, to grant his pleasures, to consider his condition and to pray for G-d's mercy in his behalf.

6. One should visit the sick during the middle hours of the day; and never during the first three or the last three.
7. One should not visit a sick person who is suffering from stomach or intestine disorders, nor from eye trouble, nor from a headache.
8. One should also *not* visit a person who is very ill, to whom conversation is difficult.
9. In the latter instances, one should merely call at the door of the invalid and inquire about his condition; he should offer his services in behalf of the sick person and also pray for mercy.



Chapter 126
PRIESTLY PURITY

1. The priest (*Ko-hain*) is forbidden to become unclean through any manner of contact with the dead.
2. The priest is forbidden to be inside a house where there is a dead person; or to be outside that house, but under the same roof as the dead; or even to be beyond the house, but within a certain distance from the corpse.
3. A priest is permitted, however, and it is also his duty, to become defiled in the case of the following deceased relatives of his:
 - a) his lawfully-wedded wife,

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- b) his father and mother
- c) his son and daughter,
- d) his brother and unmarried sister, on his father's side.



Chapter 127
COMFORTING A MOURNER

1. One is obligated to comfort a mourner.
2. One should wait for the mourner to speak first and should leave when the mourner wishes to be left alone.
3. A mourner, like a sick person, is not required to stand before anyone; but if he should desire to rise, one should not ask him to remain seated.
4. One should not say to the mourner: "You can't alter G-d's decree" for this implies disapproval of G-d's decision, but rather he should accept the decree with love.



Chapter 128
EXCESS GRIEF

1. One is forbidden to grieve excessively over the dead.
2. Three days should be allowed for weeping, seven days for mourning, and thirty days for not wearing pressed clothes or cutting the hair.
3. Scholars may be mourned more than seven days but no longer than thirty.
4. If one of the family dies, the entire family should be in complete sorrow, for the sword of death hangs over all of them. The first three days, its blade is touching them; until the seventh day, it is standing beside them; from then until the 30th day, it waits in the front of their home; and from the 30th day until the year elapses, it is suspended over the household as an impending doom.
5. If a male son is born in the family, it brings peace and removes the danger from the family immediately.
6. A mourner is obligated to abide by all the laws of mourning; to examine his deeds with fear and anxiety and then to repent.

❧ THE • END ❧

THE REBBE'S LETTERS ON HALACHA

אב

KITZUR CHUMASH

5725

Rabbi _____
Educational Director
Skokie, IL.

Greeting and Blessing:

I must say that I read its contents with considerable surprise; in fact with painful surprise. For it seems to me as an anachronism to still use a *Kitzur Chumash* to teach *Chumash* to Jewish children.

As you surely know, the *Kitzur Chumash* was introduced many many years ago in certain circles, at the time when they came out with a sharp rebellion against everything traditional in Jewish life. In the heat of the battle, those rebellious circles did not hesitate even to use such an extreme encroachment upon Jewish tradition, as the *Kitzur Chumash* constituted. However, that era is happily over, and there is fortunately no longer any conscious attempt to undermine Jewish tradition. Moreover, and this is even more essential, if at the time of the battle mentioned above, even the proponents of the *Kitzur Chumash* did not envisage the terrible consequences of tampering with the *Chumash*, it has later become quite evident that the children who were brought up by the *Kitzur Chumash* and in the spirit of that *Kitzur*, lacked real feeling for the sanctity of the *Torah* and *Mitzvot*, not only for the so-called “light *Mitzvot*” but even turned away from the fulfillment of some of the

most basic and stringent *Mitzvoth*, and in extreme cases turned towards complete assimilation.

Even if the connection between the *Kitzur Chumash* and assimilation would not have been apparent, the results themselves would be sufficient evidence. Actually the connection is a very logical one. For, as an educator, you surely know that children accept things on their face value. Thus, when a child who knows that there is a big and voluminous *Chumash* with so many pages and so many verses, and then in his classroom he is given a *Kitzur Chumash* where whole sections of the *Torah* were thrown out, and others have been changed around, at the will and whim of this or that so-called educator, and for this or that so-called reason, the child will draw the obvious conclusion that the *Chumash* could not be Divine and inviolable, for otherwise no teacher or educator would dare tamper with it.

This is why I was surprised, and painfully so, when I read that in your Hebrew school the *Kitzur Chumash* is still used in certain grades. All the more so in view of the fact that the change to a regular *Chumash* can be made unobtrusively. For insofar as the children are concerned it is not important what the official reason for the change is, so long as they get the proper instruction from the original *Chumash*.

It goes without saying, that I am not writing all this for the sake of preaching, let alone for the purpose of admonishing a person whom I do not personally know. However, I wish to place every Jew in the *Chazoko of Kashrus*, especially a person who holds a responsible position in the education of Jewish children. I need hardly add that every small thing in matters of education is very important, as in the well known analogy of a seed or seedling, where a slight scratch or defect, could assume enormous proportions when the seed or seedling grows into a tree.

In the light of all the above, I earnestly hope that you will read and accept my letter in the spirit that it has been written. For I do

not engage in bickering or finding fault, but I rather hope that on giving this matter serious reflection, your own common sense will bring you to the same conclusion that if we really want the Jewish children to cultivate a proper regard for the sanctity of the *Torah* as G-d given, and its value as being “Our very life and the length of our days,” this could not be accomplished by teaching the child from a mutilated *Chumash*, or one that has been “cut down to size” by a so-called educator who himself lacked the proper attitude and feeling to the *Torah* and *Mitzvoth*, or was utterly misguided.

May G-d grant that you should have good news to report in all above.

With blessing,
[sign]

P.S. Needless to say, I am quite familiar with the “justification” of the authors of the *Chumash Kitzurim*, who claimed that this will facilitate the introduction of the children to a fuller study of the original in higher grades, and the like. But actual experience has shown that the vast majority of those who begin the study of *Chumash* out of a *Kitzur* do not attain the higher grades and background to study the *Torah* fully from the original, and it is not on the few and rare exceptions that one can build a proper *Chinuch*. On the other hand, the mainstay of Jewish education has been the method of teaching *Chumash* from the original, though here too there were a few exceptions, of course.

As already mentioned before, I do not think it is necessary to elaborate on such an obvious matter, since it is not an issue which has yet to be verified by experience, but it has a long, and unfortunately sad, history behind it, which is irrefutable.



TEFILAH AND MINHAGIM

5738

Mr. Justice _____
Halifax, N.S.

Greeting and Blessing:

This is in reply to your letter - I was gratified to note your interest in the area of *Tefilah* and *Minhagim*, and that you are active in these matters in your *Shul*, etc.

Needless to say, I read with due attention your various suggestions to stimulate greater appreciation of the services and *Shul* attendance through the introduction of certain changes and innovations, provided, as you state, that they do not conflict with the *Halachah*, and you ask me to express my views in this regard.

In reply, several prefatory remarks must be made.

No doubt you know that Jewish customs – *Minhagim* – in general, and those relating to *Tefilah* in particular, are, in most cases, rooted in the distant past and have the validity of *Halachah* and the sanctity of tradition. These have been passed on from generation to generation and have accompanied Jews wherever they settled, including Canada and the USA in recent times.

Since most *Minhagim* are either based in *Halachah* or have been hallowed by tradition over countless generations, one must be very cautious in advocating a change of any *Minhag*.

Moreover – and this, too, is an important consideration – even where it concerns a practice, or custom, which does not directly

affect the *Halachah* – and only a competent *Torah*-authority is qualified to rule on it – but it has been the established custom in a public place, such as a Synagogue, any change would have a direct impact on everyone attending the congregational services, especially the laymen, and particularly the young generation. Not being knowledgeable enough to know whether the particular change was, or was not, in conflict with the *Halachah*, and considering the whole body of prayers and customs as one entity, they would very likely infer that if one detail or aspect can be changed, others can be changed too. And if customs can be changed in *Shul*, surely they can be changed at home; and it would not even occur to them to inquire of a *Rav*. The consequences of such an approach are simply inestimable.

To come to the essential point, you are certainly right about the need to involve the greatest possible number of the younger generation in all matters of *Yiddishkeit*, particularly in the *Shul*. However, in view of the above mentioned very serious reservations, and other reasons that cannot be discussed in a letter, the way to go about it is to exhaust all avenues that do not entail changing the customs of our ancestors, and there are many ways by which to activate and vitalize interest in, and identity with, the *Shul* and all that it stands for, to a maximal degree. One essential point in this effort is for parents and adults to set a shining example of dedication to *Torah* and *Mitzvot* in the everyday life, without regard for difficulties, or for “what will people say?”

Above all, Jewish parents must not abdicate their responsibility for the Jewish education of their children on the basis of the so-called “generation gap.” I do not believe there is such a “gap” in the first place, but it is often used as an excuse for lack of parental guidance and responsibility, in the mistaken belief that it is a hopeless task.

There is also, no doubt, room for strengthening the role of the *Shul* not only as a House of *Tefilah* but also as a House of *Torah* by

introducing and /or expanding regular *Shiurim*, especially the study of the laws and customs pertaining to the everyday life. And we have the assurance that “one Mitzvah leads to another.”

Noting that you are a former Judge of the Supreme Court of _____ and are presently serving as a Deputy Judge of the Federal Court of _____, I take the liberty of adding the following point, with which I trust you will agree. While, certainly, every law and statute has to be observed “to the letter,” it is even more important that it be carried out in keeping with the “spirit” of the law. For when the literal application of the letter of the law conflicts with its spirit and intent, the result is obviously self-defeating. This is true also in regards to the *Shul*. The essence of the *Shul* is to impress upon the worshipper - דַּע לְפָנַי מִי אֱתָהּ עוֹמֵד - כּוֹ - to know and to remember that the One in Whose Presence we are (not only in *Shul*, but also everywhere else) is the Giver of the *Torah* with all its *Mitzvoth*, to which each and every Jew has a definite commitment at all times and in all places. This is the נְשָׁמָה /*Neshama* of the *Shul*, whose feelings and aspirations are expressed through our prayers and *Minhogim*. Hence, when a change or innovation is introduced by human beings, however well intentioned, and the worshipper inquires, “how come?” and is told that it was passed by the Ritual Committee, in a democratic way, by the majority votes – it is bound to undermine his concept of the inviolable sacredness of the House of G-d. This would, obviously, not be the case, and indeed to the contrary, where the sanctity of the *Shul* is strengthened in keeping with the principle of מַעֲלִין בְּקֹדֶשׁ, “all matters of holiness should be on the ascendancy.” Even here caution is required, and any change or innovation should be made only with the approval of a competent authority in *Halachah* of the *Torah*, called *Toras Emes*, and *Emes* precludes any compromise.

With esteem and blessing,
[Sign]

ס.ס

SECOND DAY YOM TOV

5732

Mr. _____
Lawrence, N.Y.

Greeting and Blessing:

I am in receipt of your letter of the 5th day of *Cheshvan*, in which you ask my opinion as to whether it is necessary to observe the second days of *Yom Tov* in a case where an apartment was bought in *Eretz Yisroel* but the person lives in *Chutz l'Aretz*.

Although generally it is not my custom to *Pasken Shaalos*, which is the prerogative of practicing *Rabbonim* and Rabbinic bodies, such as the Union of Orthodox Rabbis, etc., I am making an exception in this case, seeing that you mention that some individuals and families have actually been misled into wrong and curious consequences.

Clearly and without any doubt whatever, a Jew who lives in *Chutz l'Aretz*, though he may have bought an apartment or other property in *Eretz Yisroel*, is obliged by the *Halacha* to observe *Yom Tov Sheni shel Golus*, as strictly as any other Jew living in *Chutz l'Aretz*. It is, indeed, astonishing that there can be any thought otherwise.

With blessing,
[Sign]



HONOR DUE TO PARENTS

5740

Mrs. _____
W. Orange, N.J.

Blessing and Greeting:

To refer to the general topic of your letter, in which you make a point of the basic tenet of the honor due to parents – of course, no one can question the importance of this *Mitzvah* which is one of the Ten Commandments. I trust, however, that you also know that there is an immediate logical consequence that follows from this basic tenet, namely; If one is duty bound to honor one's father and mother, how much more so is one obligated to honor our Heavenly Father, Who is the Father of both the children and parents and our duty to your Heavenly Father takes overriding precedence. Moreover, the conflict is only a temporary one, due to a misconception, and when the natural parents recognize that it is also their duty to honor Him and that no disrespect was intended by their children, they will realize that there really was no conflict in the first place. Herein lies also the answer to other points raised in your letter and in previous correspondence.

With blessing,
[Sign]

P.S. As indicated above, the *Torah* and all its *Mitzvoth* have been given to *all* Jews, without exception, and all Jews are equally committed to carry out all its precepts in the everyday life.

Any man-made distinction between Jews, under one label or another, is invalid, and can in no way override the said Divinely ordained commitment. Within this so-called “mainstream” of *Torah*-true *Yiddishkeit*, there can be special emphases on certain aspects of *Yiddishkeit*. For example, the teachings of *Chassidut* accentuate the three-dimensional loves – love of G-d, love of the *Torah*, and love of fellow Jews, and also emphasizes the aspect of joy and enthusiasm in serving G-d. There could be special emphasis on *Hiddur Mitzvah* - excellence in performing a *Mitzvah*. But these and similar emphases are basic to *Torah Yiddishkeit* in general.

There is, further, the general rule that “all things of holiness should be on the ascendancy.” This means that however satisfactory the religious life may be at any particular moment, there is always room, and consequently an obligation, to advance in all matters of goodness and holiness, *Torah* and *Mitzvoth*, which are infinite, being connected with the Infinite.



JOINING THE FREE MASONS

5733

Mr. _____
Montgomeryshire

Greeting and Blessing:

I am in receipt of your letter, in which you ask what should be the *Halachah* standpoint in regard to a Jew joining the Free Masons.

No doubt you know that Freemasonry is not uniform everywhere, and there are different lodges with different ceremonies etc. Consequently it is difficult to say a general rule in this matter, for it would depend on the particular lodge. Only if all the details in regard to the particular lodge, its ceremonies and activities etc. are known clearly (which, I believe, is not so easy to find out beforehand) would a qualified *Rav* be able to express an opinion from the *Halachah* viewpoint, that is from the viewpoint of the *Shulchan Aruch*

Inasmuch as everything is by Divine Providence, I want to take this opportunity to point out to you what I consider an essential principle. It is, that the first and foremost duty and obligation, which is also of course a great privilege, of every Jew young or old, man or woman, is to spread and strengthen true *Yiddishkeit* in his community among his own fellow Jews. This

comes under the *Mitzvah* of *v'Ohavto l'Reacho Komocho* which, as you surely know, is the great principle of our Torah. And this task is so holy and so absorbing and gratifying, that a Jew should not seek any other outlets for whatever time, energy, and benevolence, there is in him, so long as he has not fulfilled his primary task.

Inasmuch as we are now in the midst of a Leap Year, I trust you know that the reason that we have an extra month added this year is to make up the deficiency between the Lunar Year and the Solar Year, so that our Festivals would occur in their due season. But the Leap Year also has a significant lesson in that it emphasizes that a Jew can always make up for past deficiencies and, indeed, should do so with an increase, as is the case with the Leap Year.

With blessing,
[Sign]



KIBBUD AV AND SHIDDUCHIM

5744

Mrs. _____
Tornhill, Ont.

Blessing and Greeting:

1. ...
2. The *Mitzvah* of *Kibbud Av v'Em* is, of course, one of the Ten Commandments. In the Code of Jewish law, the *Shulchan Aruch*, there is a special section devoted to this subject, including the obligation of children to honor their parents even if the latter's personal conduct is not always in accord with the *Shulchan Aruch*.
3. There is a definite *Halachah* in the *Shulchan Aruch* to the effect that a Jewish marriage requires the consent of both the *Chassan* and the *Kala*, without coercion. This was the rule even in olden days, when coercion sometimes did occur; not to mention the present day and age, when the young generation is very independent-minded.

With Blessing,
[Sign]



WHAT IS JUDAISM?

5713

Prof. _____

Philadelphia, PA.

Dear Prof. _____

This is to acknowledge receipt of your letter, in which you request me to recommend a list of ten books or articles on the question "What is Judaism?"

In reply I must state at the outset that of the books that come to my mind as being relevant to the question and might be recommended for general reading, none deals with this question so explicitly. There are, of course, various books on *Mussar* and *Chassidism* where the question is touched upon from one angle or another, and in one aspect or another; a comprehensive study of them would provide the answer to the above question. But none of them deals with the question as a whole. Moreover, although Jewish thinkers and scholars in past generations engaged in philosophical questions concerning religion, priority and emphasis was always given to the *Mitzvoth Maasiyoth* as the true expression of Judaism.

The reason why the question "What is Judaism?" was never posed is clear: When a person is in good health he is not very likely to wonder what is a healthy person. It is only when one is sick that one becomes conscious of health in general, and becomes especially interested in the particular part of his organism that ails him, seeking ways and means to repair his health.

The Jewish organism has been quite wholesome until recent times, despite acute persecution. Hence it was not necessary to ask "What is Judaism." Jews lived it, breathed it, practiced it. At times there were individuals or small groups which suffered an attack of some 'malady,' but before long their condition took a critical turn one way or another (there was either complete recovery, or complete 'amputation' as in the case of the Karaites, Frankists, and the like). At any rate, there was no possibility of such a diseased part of the organism to remain part of the whole, "calling darkness light and bitter – sweet." Thus certain *Mitsvoth* or aspects of Judaism, viz. moral perfection, religious emotionalism such as love for fellow Jew, love for the *Torah*, love for G-d, came to be discussed, because there were times when these aspects of our religion had been weakened or neglected.

It is impossible, in the course of a letter, especially at this time before *Yom Tov*, to deal with so leading a question as the above-mentioned. However, the simile I used above will shed some light on the question.

When the question is asked "What is a human being?" the answer may be that it is the perfect composition of רמ"ח איברים (Ramach Eyvarim) ושם"ה גידים (v'Shasa Gidim) in a living state. At the same time it is self understood that a human being still remains so even though he has lost one or more limbs or organs. Moreover, physically there are certain vital organs without which life is impossible; spiritually, however, there are no such irreparable losses. For no matter how deficient or remiss one may be spiritually, one can still make good the deficiency, for 'nothing stands in the way of *Teshuvah*.' This is the meaning of the saying of our Sages, 'The Jew remains a Jew even when he sinned.' They make no exception as to the kind of sin, implying even transgression of basic religious tenets, to wit, idolatry, heresy, etc. Nevertheless, he remains a Jew, for he can always completely rehabilitate himself.

On the other hand, Judaism is composed of *every detail* of the Written Torah and Oral Torah, down to the *Shulchan Aruch*, *ReMO* and *Achronim*, all codifiers whose decisions have been accepted as binding by the Jewish people as a whole. This is the reason for the *Rambam's* ruling (*Hilechot Teshuvah*. ch. 3 H8) that he who denies the Divine origin of even one single word of the *Torah*, maintaining that it was said by Moses on his own accord, or he who denies the traditional explanation of the Torah in the Oral Law, is regarded as a heretic. The *Rambam* concludes there, that such a Jew, if died without *Teshuvah*, has no part in the World to Come.

A parallel can be found in science: When a set of axioms is given, as well as the modus operandi of them, the whole development of this science, to the end of days, is thereby given implicitly, and *with the same force of certainty and veracity* as the original set of premises.

Similarly in the case of *Toras Hashem*. When the *Torah* was given at Sinai together with the principles of its exposition, the entire Law was then laid down, from which every phase of Jewish life can be deduced and codified for all times. Every accepted ruling of the Sages, to the *Achronim*, is this implicit in the *Torah* from Sinai. For this reason the *Rambam* rules (in the beginning of *Hilechot Mamrim*) that whoever believes in *Moshe Rabbenu* and the *Torah*, is bound by the decisions of the *Beth Din Hagodol* in Jerusalem, and that a breach of such decision is deemed a breach of *Torah* which commands, 'Thou shalt not deviate from any thing which they (*Beth Din*) will tell thee,' even though such a thing is merely a *Takanah* or *Minhag*, since such decision is based on, and derived from, the principles of the *Torah*. The same is true, of course, not only of the *Beth Din Hagodol* but of all such legal institutions which have been recognized by the majority of our people.

Cordially yours,
[Sign]



FOREIGN RELIGIONS, CONVERSION

5740

Mr. _____
London, England

Greeting and Blessing:

To refer to one question in your letter, namely the attitude of the *Halacha* to Islam; whether it is considered *Avoda Zara*, etc., no doubt you know that there are various sects in Islam. In the time of the *Rambam*, the Moslems generally believed in One G-d and, accordingly, the *Rambam* ruled that from that point of view it is not *Avoda Zara*. However, since then the Moslem faith has splintered into various sects and denominations, and it would be necessary to know what changes, beliefs and practices have developed in the various sects before an actual *Psak Din* can be made. Thus, the only answer that I can give you to your question is in general terms, namely that at the time of the *Rambam* and on the basis of the practices of Islam known to him, it was not idolatry, while in regard to Xtianity, there was never a doubt that it was, and continues to be, *Avoda Zara* in all its sects and denominations.

For practical purposes, inasmuch as it is not within my sphere of activities to *Pasken Shaalos*, you would have to inquire of Rabbis who are experts in the particular field, whose function it is to *Pasken Shaalos*. It should not be difficult to find such an authority in London.

I would be remiss if I were not to make the following practical observation. No doubt you know the situation of *Yiddishkeit* and the problem of assimilation and intermarriage, etc. You must also know of the proliferation of various cults, many of which are definitely idolatrous, which have ensnared many young Jews, both men and women. Many of these cults are also very active in London itself, and their activities are open and public, etc. Sad to say, there has not been an adequate response on the part of Jewish *Askonim* to counter this destructive influence. Even to save one Jewish boy or girl would have warranted the utmost reaction, how much more so when the problem has assumed tidal proportions.

In light of the teaching of our Sages that all Jews are responsible for one another, it is surely the primary *Zechus* and obligation of every Jew, who can do something in this area, to bend every effort to counteract the said influences which affect the very basic principles of our faith.

Moreover, any Jew who diverts his attention, capacities and energies to other irrelevant channels, thereby necessarily diminishes his efforts in the proper direction.

In the above you will find an answer also to another question of yours, namely whether Jews should encourage conversions to Judaism among non-Jews. Surely you know that there is no such imperative in our Jewish faith. On the contrary, we are directed to discourage any would-be *Ger*. Consequently, as mentioned above, and since "G-d has not created anything in the world in vain," which means also that no person has any excess capacities to squander, it would be a misdirected effort at the expense of what is truly imperative.

May G-d grant that you should utilize your capacities in the proper direction, as indicated above, in the fullest measure.

There is also a timely and relevant message in the anniversary of the *Geulah* of my father-in-law of saintly memory on the 12-13th of *Tammuz*, which we are about to observe, the history and

significance of which I trust you know. It is that when a Jew firmly resolves to follow the way of the *Torah* and *Mitzvoth* without compromise, regardless of any difficulties that may be involved, G-d's blessings are assured to overcome all obstacles. No doubt you are familiar with the history and significance of this anniversary.

With blessing,
[Sign]

ס

MAIL ARRIVING ON SHABBOS

5740

Mrs. _____
Cincinnati, Ohio

Blessing and Greeting:

This is in reply to your letter, in which you call my attention to the fact that the *letters* containing money or other items that are “*Muktzah*” arrive on *Shabbos*, which are opened and inadvertently cause the handling of money on *Shabbos*, etc.

I would like to add that regardless of a letter’s contents, the opening of a letter on *Shabbos* is in itself forbidden, even if it is not connected with the handling of money. Therefore, the way to avoid the problem is to see to it that the letters should arrive at the beginning or middle of the week, insofar as it is possible to control delivery.

As for the difficulty of eliminating the said problem, there is no need to elaborate to you. Nevertheless a Jew must never be discouraged from doing everything possible to spread and strengthen *Yiddishkeit* in the fullest measure. And seeing your interest in the above matter, I trust that you will pursue it within your own circles, and also join the efforts of others who are bringing this problem to the attention of Rabbis and Rabbinic organizations in your city and in other parts of the country, and may G-d grant that all these efforts will bring the desired results.

Inasmuch as by Divine Providence you wrote to me personally in this matter. I wish to express my confident hope that you are active also in other areas of *Yiddishkeit*, and doing all you can to spread and strengthen *Yiddishkeit* not only by showing a shining example, but also by “words coming from the heart which enter the heart and are eventually effective.”

In this connection, it is well to bear in mind the ruling and wonderful teaching of the great *Rambam* (Maimonides), who declared that every person should consider his or her actions as being equi-balanced and should also consider the state of the whole world as similarly equi-balanced. Hence, one good deed, one *Mitzvah*, on the part of one individual, tips the scale in the direction of merit not only for the individual, but for the whole world.

With blessing,
[Sign]



GROWING A BEARD

5726

Mr. _____
Cleveland Hts., Ohio

Greating and Blessing:

I am in receipt of your recent letter, in which you write that some people around you ridicule you for your conduct in your meticulous observance of the *Torah* and *Mitzvoth*, and especially in regard to your growing a beard.

It is surely unnecessary to emphasize to you – and you may convey this to those who ridicule you – that the beginning of all the four sections of the *Shulchan Aruch* (and in *Torah* a beginning is very significant, for the order of things in *Torah* is also *Torah*, meaning “instruction”) וְלֹא יִתְבַּיֵּשׁ מִפְּנֵי הַמְּלַעֲיָיִם “Don’t feel ashamed in the face of those who ridicule you.”

The above is both a commandment as well as a source of strength, to be able to ignore the thoughtless and foolish conduct of people who have no respect for the religious convictions of others. Moreover this also forewarns the Jew who is resolved to advance in matters of *Torah* and *Mitzvoth*, that he is likely to meet such people who would ridicule him. Therefore he should not be surprised or discouraged, because the *Yetzer Hora* is always determined to fulfill his function of interfering with, and discouraging, a Jew in his efforts to advance in *Yiras Shomayim*,

and always uses appropriate tricks. Were the *Yetzer Hora* to attempt to influence you through the agency of a *goy*, and offer you arguments to act contrary to the *Shulchan Aruch*, he would not get to "first base" with you. So he appears in the guise of a Jew, who does not seem to realize that he is acting as a vehicle for the *Yetzer Hora*, and attempts to influence you in that way. One can only pity those who lend themselves as agents of the *Yetzer Hora*, to discourage another Jew in matters of *Yiras Shomayim*.

As for the question of wearing a beard, even those who think that according to some *Poskim* it is permissible to shave a beard in a certain Kosher manner, do not seem to remember that those very *Poskim* themselves grew beards, and exerted every effort to see to it that their children would also grow beards, knowing that our Sages have declared that a beard, insofar as a Jew is concerned, reflects the "*Tzelem Elokim*." Thus, those who make fun of a Jew growing a beard, are making fun of the "*Tzelem Elokim*."

And now for your second question, relating to the *Nussach* of prayer. You write that you have been told that in view of the fact that your parents and ancestors have *davened* in another *Nussach*, you are obliged to follow the same *Nussach*. The simple answer is: If this were a true approach, how is it possible that there should be a *Nussach Ari* in the first place, and that it should have spread so far and wide, because the *Ari HaKadosh* did not fix this *Nussach* for himself alone.

I am aware of the old and worn-out question: If this *Nussach* and this conduct is so important and necessary, what happened before it had been revealed? If this were a valid question, it would also apply to all the matters of *Torah* which have been revealed from time to time over the ages. Thus you could ask what happened before the *ReMo* made his additions to the *Mechaber*, or what about all those *Dinim* which were enacted during the time of the *Amoroim*, in addition to those of the *Tanoim* that preceded them? You may also ask the same question about the *Mitzvoth* of *Eiruvim*, or the *Mitzvah* of *Netilath Yadaim* which, according to the

Gemara, were enacted during the days of *Shlomo HaMelech*, but were previously not part of the body of *Dinim*, but since *Shlomo HaMelech* they have the authority of *Divrei Sofrim*, about which the *Gemara* says that one who transgresses *Divrei Sofrim* is *Chayov Miso*. Moreover there are even *Mitzvot MinHaTorah* which, though they were all given at Mt. Sinai on the 6th of *Sivan* in the year 2448 after Creation, were actually enforced in stages during the forty years of wandering in the desert, and the *Mitzvah* of *Haskhel* was given at the end of this period, according to the *Pshat* of *Chumash*.

The truth is, as our Sages say, that “All that a pious disciple of *Torah* was destined to reveal throughout the ages, was already given to *Moshe* at Sinai, “but for reasons best known to *Hashgachah Pratit*, they were revealed at a certain time in Jewish history.

With Blessing,
[Sign]



EIRUV IN MANHATTAN

5724

Rabbi _____
NY, NY

Shalom u'Brocho:

The question of an *Eiruv for Manhattan*:

As you will surely recall, the matter was raised a few years ago, when I expressed my position, which has not changed. However, since I do not know if you are fully informed of it, I will here reiterate the main points of my viewpoint relative to this matter:

Firstly, as a matter of *principle*, my opinion is that where according to the *Din* an *Eiruv* can be instituted, it should be so instituted. This is based on the opinion of many *Posekim*, including that of *Admur Hazaken* in his *Shulchan Aruch*.

Secondly, special consideration has to be given to the state of affairs and attitudes in respect of the observance of the *Mitzvoth* in the present day and age, which has a particular bearing on the problem under discussion. I have in mind the precaution which such an *Eiruv* calls for under the best of circumstance, and certainly here and now, against the possibility of the *Eiruv* becoming *Posul*. In olden days, when there was a close contact between the Jewish community (“the man in the street”) and the Beth Din or *Rav*, the invalidation of the *Eiruv*, and the

consequent resumption of the pre-*Eiruv* state of the prohibition of carrying on *Shabbos*, could be fairly easily communicated to the “man in the street” and no harm was done. Nowadays, unfortunately the position is different. While the institution of the *Eiruv* would quickly become common knowledge, not only through various media of communication but also by word of mouth, the suspension and temporary rescinding of it in case of its invalidation, would only reach those who are in contact with the Rabbinical authorities, or who attend the synagogue regularly, whereas many would remain in ignorance of the changed situation. Moreover, many of those who might get into the habit of carrying on *Shabbos* on the strength of an *Eiruv*, might not so readily discontinue to do so even if they became aware of the breakdown in the *Eiruv*; and this contingency is particularly to be considered in relation to the Jewish youth in this country.

In view of the above, it is an absolute necessity, in my opinion, that the *Eiruv*, if one is feasible at all according to *Din*, should be carried out *in the utmost secrecy*. This means that the purpose of the *Eiruv* would be not to enable a Jew to carry his Talith to *Shul* on *Shabbos*, but only to relieve those who already transgress the *Shabbos* by carrying things - from doing so *b'Issur*.

Thirdly, and this too is an essential point in my position; the opinion expressed in the first conditional paragraph, namely that where an *Eiruv* is permissible according to the *Din* it should be instituted, is based, of course, on the general principle indicated above. However, it expresses no opinion regarding any particular place, such as Manhattan in this case, as to whether or not it indeed qualifies for an *Eiruv* according to the *Din*. This is a matter to be decided by the Rabbinical authorities who have thoroughly investigated the pertinent details in full accord with the *Hilchoth Eiruv*.

Fourthly, assuming that it be agreed that the *Eiruv* should be instituted without publicity, as above, the question may be asked whether it would be warranted to follow the more lenient view of

some *Posekim* regarding the qualifications of the place, in order to remove the transgression of those who carry in any case (inasmuch as the Eiruv would not be intended to induce *Shabbos* observers to carry on *Shabbos*). However, this would not be right, in my opinion, for two important reasons: a) A *Rav*, or Rabbinical authority, should always act only in strict adherence to the *Shulchan Aruch* in every detail, and b) it is inevitable that the existence of an *Eiruv* should not become known to limited circles, with the result that some individuals would be tempted to accept it on its face value, especially in this country where there is a strong tendency to find *Hetterim* and make religious observance more "convenient." Hence, it's my considered opinion that not only should the *Eiruv* be done in the utmost secrecy, but that it should be done only if the place strictly qualifies for it in accordance with the Din.

With blessing,
[Sign]

ס

MITZVOTH TEFILLIN EXPERIENCE

5731

Mr. _____
Toronto, Ont. Canada

Greeting and Blessing:

I am in receipt of your letter, in which you write about the *Mitzvah* of *Tefillin*, and its impact and influence, etc. You ask what is it that endows it with special influence, and also about the holiness of the Hebrew letters and words in general.

First of all, I want to express to you my real gratification to read about your personal profound spiritual experience in connection with the putting on of *Tefillin*. This gives me the confident hope that you will not only observe this great *Mitzvah* meticulously, but will also share your experience with others, and endeavor to spread the *Mitzvah* to the fullest extend of your influence, in line with the great principle of the Torah, *v'Ohavta l'Reacha Komocha*. Our Sages assure us that "Words coming from the heart penetrate the heart" and are eventually effective, especially if they are accompanied by a living example.

Now with reference to your question as to what gives the *Mitzvah* of *Tefillin* its special significance and impact - the greatest

impact stems from the fact that it is, first of all, a Divine command, and as such has infinite ramifications, since it derives from the Infinite. Furthermore, since G-d is the Creator of man and He willed it that if the Jew would carry out a certain precept at His command, it should have a certain effect – it is certain that the effect is bound to be there, regardless of whether the person knows how it comes about. Indeed, it should not be surprising that a human being, with his created and finite mind, could not fully grasp the Infinite. It is only that G-d, in His kindness, has revealed and made it possible to understand, some aspects of the *Mitzvoth*.

Thus, what has been revealed to us about *Tefillin*, as noted in many sources, is that the special significance of *Tefillin* is connected with the contents of the four sacred *Torah* portions written on parchment, and housed in the *Tefillin*, both the *Hand-Tefillin* and the *Head-Tefillin*.

As the *Shulchan Aruch* mentions it succinctly, in a few words containing profound content, the meaning of the first two portions of *Shema* is centered on the subjugation of the heart to G-d. The main theme of the other two portions is *Yetziath Mitzraim*, the liberation from Egyptian bondage which, as we read in the current *Sedra* of the week, was accomplished in a supra-natural way. No one had ever before escaped from Egyptian slavery in those days, but the children of Israel were liberated 600,000 strong (besides women and children and old people), who left Egypt openly and triumphantly, etc. This shows how G-d takes special care of the Jewish people and helps them accomplish things in a supernatural way, which is true of our people as a whole, as well as of each and every Jew individually.

The above are general outlines. But if you will study and reflect upon the said four portions of the *Tefillin* – *Shema* (Deut. 6:4-9); *v'Haya Im Shomoa* (Deut. 11:13-21); *Kadesh* (Ex. 13:1-10) and *v'Haya ki Yeviacha* (Ex. 13:11-16) – you will surely be able to

MITZVOTH TEFILLIN EXPERIENCE 

drive a great deal more inspiration and insight into the significance of the great *Mitzvah* of *Tefillin*.

With blessing,
[Sign]



AUTOPSY

5735

Dr. _____
Holon

Greeting and Blessing:

I duly received your letter, in which you write about the painful problem of autopsies which you have to perform all too often, though you add that you do this with a maximum of reverence, etc.

On the basis of the opening lines of your letters, I see that you appreciate the fact that before even considering the question as to *how* an autopsy is to be performed, there comes the basic question as to the autopsy itself which, according to the view of our *Torah*, *Toras Emes*, is one of the most reprehensible matters.

It should be remembered that the *Torah* and Jewish religion are not like any other religions which are confined to certain days or events. The Jewish religion, however, is a complete way of life which extends from the moment of birth to the last moment of life on this earth, and everything in the Jew's life is subject to clear instructions as to what must be done, what must not be done, and what is optional.

Needless to say, I am fully aware of the reasons which are advanced in favor of autopsies, namely that it helps research and advancement in medical science for the benefit of the living, etc.

These considerations were obviously taken into account by the *Torah*, and the *Halacha* is quite explicit on situations where an autopsy may be valid, but such cases are very very limited indeed, even if carried out with all due regard and reverence.

An additional weighty point in this connection is that whether the pathologist is a very observant Jew or not, is immaterial in this case. For it concerns an act over a body that belong to somebody else, and the doctor cannot treat the question as a matter of a personal approach and personal property. Indeed, according to the *Torah*, even one's own body must be considered as the property of G-d which was given to the person in trust for safekeeping for a certain time, and the person cannot treat it as if it was his own property to do with as he likes.

I wish to add a further point which I trust you will not take amiss. All that has been said above applies, of course to every Jew, but even more so, if at all possible, it applies to one who has been converted to Judaism, from whom a great deal more enthusiasm and inspiration is expected than from a born Jew, since he became a Jew by choice rather than by birth.

May I further add the following two practical points. First, it is most important to clarify through consultation with a *Rav* or *Beth Din* whether your conversion was carried out according to *Halacha* in every respect. For this is very important, since it affects not only the *Ger*, but also his progeny, etc. Second, you should also check with the *Rav* or *Beth Din* as to the circumstances and manner under which you may perform autopsies.

With Blessings,
[Sign]



FALSEHOOD

5734

Dr. _____
Staten Island, N.Y.

Greeting and Blessing:

- a) Any falsehood, whether by word of mouth, or in writing, or otherwise, is expressly forbidden by the *Torah*, as it is written, *midvar sheker tirschak*.
- b) Needless to say, any wrong (such as falsehood), even if it is widely practiced, does not cease to be wrong, and certainly does not become a virtue thereby.
- c) The principle that the end does not justify all means is also a basic rule of our *Shulchan Aruch*, where it is formulated in the words *mitzva haba'ah ba'aveira*.

Finally, may I add a further point, that where there is a difference of opinion between Jews, the *Torah* requires that the dispute be brought before *Torah* authorities, i.e. *Rabbonim*, to rule on it.

With esteem and blessing,
[Sign]

ס

GLOSSARY

GLOSSARY

A

Achronim - (lit. "the latter ones"); a) the *Torah* Sages from the Renaissance period until the present day; (b) works written by these Sages.

Adar - twelfth month in the Hebrew calendar; the month in which Purim is celebrated.

Admur Hazaken - Alter Rebbe; Rabbi Schneur Zalman of Liadi, (5505/1745 - 5573/1812), a leading disciple of the Maggid of Mezritch and the founder of Chabad Chassidut.

Amen - (lit. "it is true"); response given after hearing a prayer or blessing and at certain points during the prayer service; advocating that the *contents* of the benediction are true, and that he firmly believes in it.

Amida - lit. standing: the Shmone Esrai, the Eighteen (actually nineteen) Benedictions, the silent prayer, instituted by the Men of the Great Assembly, (circa 3406/355 B.C.E. - 3448/313 B.C.E.) which is the heart of the prayer service. See inside Ch.17.

Amora [pl. **Amoroim**] - Sage of the

Talmud who lived after the **Mishnah** was compiled until the completion of the Talmud (ca. 150-500 C.E.); cf.

Tanna.

Aneinu (lit. "answer us"); supplication added to the Shmone Esrai on a fast-day.

Aphikoman - (lit. "dessert,") from the Aramaic *fiku man*, the piece of *matzah* that is hidden and then eaten at the conclusion of the Seder meal to recall the Paschal sacrifice.

Aravah [pl. **Aravoth**]- Sprig of willow. (a) Bound with the *lulav* and used during *Succoth* for the *mitzvah* of the Four Species. (b) A bundle of five willows taken on *Hoshanah Rabbah* and hit against the floor.

Ari Hakadosh - (a.k.a. Arizal an acronym for Rabbi Yitzchak Luria, of blessed memory (b. Jerusalem, 1534; d. Safed, 1572). Founder and leader of a Kabbalistic school in Safed that soon became the dominant school in Jewish Mysticism, and exerted a profound influence on the whole Jewish world. The intricate system of the Lurianic Kabbalah, which forms the theoretical basis of Chassidic thought, is

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authoritatively recorded in the voluminous writings of Arizal's principal disciple Rabbi Chaim Vital (1543-1620)

Asher Yotsar - (lit. "who has formed"). A blessing said after relieving one's self.

Askonim - someone involved in public affairs.

Av - the fifth month of the Hebrew calendar, corresponding to July-August; the month in which both Temples were destroyed; also called Menachem Av

Avoda Zara - idol worship, idolatry.

B

b'Issur - see **Issur**

Bar Mitzvah - A Jewish boy, upon his thirteenth birthday anniversary, is regarded as a full fledged Jew. He then becomes a "*Bar Mitzvah*," meaning that he is obliged to conform to all the laws and customs of Israel.

Beth Din - court; Rabbinical court comprised of minimally three members. Such a court is empowered to rule on civil matters.

Beth Din Hagodol - the High Court of Israel; the Supreme Court consisting of seventy-one judges whose decisions on questions of Torah Law are definitive and binding on all courts.

Bimah - the dais in the center of the synagogue, at which the *Torah* is publicly read in the synagogue.

Borchu - (lit. "Blessed") Opening passage of the *Maariv* prayer.

C

Cubit - A measurement of 18-22

inches, according to different authorities.

Cantor - One who leads the congregation in prayer. cf. **Chazan**.

Challah - (lit. "bread loaf"); a) a braided loaf baked in honor of *Shabbat*; (b) a tithe of dough for the Priest

Chanukah - (lit. "rededication"); eight-day Festival beginning on 25 *Kislev*, celebrating the Maccabees' recapture of the second Temple from the Syrian Greeks, and its rededication, marked by the kindling of lights on a *menorah* or *chanukiah*

Chasidut - (lit. the doing of goodness and mercy; pietism): **Chassidism**: a) the movement founded in the eighteenth century by Rabbi Yisroel Baal Shem Tov, and stressing: emotional involvement in prayer, (at a more esoteric level, intense meditation, leading to *bitul*, or complete subordination of self to G-d); service of G-d through the physical world and one's own physicality, especially by going above the letter of the Law; b) the philosophy and literature of this movement.

Chassan - Groom

Chayov Miso - liable for the death penalty.

Chazan - (lit. "cantor"); one who leads the congregation in prayer.

Chazoko of Kashrus - Every Jew is judged to be meritorious.

Cheshvan - the eighth month of the Hebrew calendar, corresponding to October-November; also called *MarCheshvan*.

Chinuch - Jewish education: the education of (especially) Jewish children in all aspects of the Jewish religious tradition.

Chol Hamoed - (lit. the weekday period of the Festival): the semi-festive intermediate days of the Festival of Passover, and *Succoth*. Certain work is permitted and certain work is forbidden during these days.

Chumash - the Five Books of Moses, the Pentateuch; Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Chutz P'Aretz - (lit. outside of the Land): Any area outside of the Land of Israel seen from the viewpoint of the people and the *halachot* of the Land of Israel; these areas viewed collectively.

Counting of the Omer - See **Omer**.

D

Dagesh - (a) emphasis; (b) a grammatical mark indicated by a dot inserted within certain Hebrew letters

Daven - To Pray

Din [pl. **Dinim**]- Jewish Law

Divrei Sofrim - (lit. words of the Scribes); referring to our Sages.

E

Eiruv - (lit. "merging"); One of several Rabbinically-instituted procedures, executed before Sabbath or a Festival, for the purpose of: (a) permitting people to carry in certain areas where it would otherwise be forbidden by rabbinic law, by creating an inter-community of courts (for details see inside **Court Eiruv** Ch. 64.); (b) merging the normal boundaries, to permit one to walk distances that would otherwise be forbidden by rabbinic law, (for details see inside **Boundary Eiruv** Ch. 65.); (c) permitting one to cook for the

following Sabbath day, when the Festival day falls on Friday by merging the cooking for Friday to the cooking of Sabbath, (for details see inside **Eiruv Tavshilin** Ch. 73).

Emes - Truth

Eretz Yisroel - the Biblical name of the Land of Israel, concerning which the Rebbe cites the verse - whose significance he continually underlines - "G-d's eyes rest on it always, from the beginning of the year to the end of the year." (Devarim/Deut., 11:12)

Esrog - (lit. "citrus fruit"), used during the Festival of Succoth for the *mitzvah* of the Four Species.

Esther - together with *Mordechai*, principal Jewish protagonist in the events chronicled in the Book of Esther; Queen to *Achashverosh*, descendent of King Saul; her role in saving the Jews from Haman's evil decree is commemorated on *Purim*.

F

Fast of Esther - See **Taanith-Esther**.

Fast of Gedaliah - a fast on the third of *Tishrei*, commemorating the assassination of Gedaliah ben Achikam, governor of the First Jewish Commonwealth in the Holy Land; after this assassination, Jewish autonomy came to an end.

G

Gartel - (Yiddish) a braided sash or ornamental belt worn (especially by *chassidim*) during prayer and other formal occasions.

Geirut - conversion: Judaism does not seek to proselytize, rather it discourages conversion. However, one who undertakes sincerely to observe

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all the mitzvot - upon immersion in a *mikvah*, signifying that he or she is an entirely new entity - is formally accepted into the Jewish faith and recognized as a Jew.

Gemara - (Aramaic), the Talmud, an elaboration and expansion of the **Mishnah** by the **Amoraim**, Torah Sages and teachers. A legal and literary edifice that was centuries in the making, it was brought to completion in 4235/475 C.E.. As the object and focus of deep, cyclical and recurrent study, the Talmud plays a defining role in Jewish life. Its exacting methods of analysis and argumentation, and the exhaustiveness of its approach, permeate the intellectual works of all later generations.

Ger - convert; see **Geirut**

Geulo - the (final) Redemption.

Goy - Gentile.

H

Hadas [pl. **Hadassim**] - myrtle, used during the festival of *Succoth* for the mitzvah of the Four Species

Haggadah - (Lit. "Narrative"). Book containing the story of the Exodus of Egypt and the service at the Passover seder.

Hakofoth- (lit., "going around in circles") the sevenfold dancing procession made with the *Torah* scrolls on the holiday of *Simchath Torah*.

Halachah - a) the entire corpus of Jewish Law; b) a specific Law applicable within a certain area, as in **Hilechot** (pl. form of **Halacha**) **Teshuvah** (q.v.)

Half a Shekel - a coin contributed annually in the days of the Beit

HaMikdash and its symbolic *Purim*-eve equivalent today.

Hallel: - (lit. "praise"); a) a portion of Psalms (113-118) recited in the prayer service on the Festivals and on *Rosh Chodesh* (New Moon); (b) the 14th step of the Passover seder, which is the recitation of *Hallel*.

Hamotzi - (lit. "Who brings forth"); blessing recited over bread.

Haphtarah - (lit. "concluding portion"); reading from the Prophets at the conclusion of the weekly *Torah* reading.

HASHEM - (lit. "the Name"); refers to the Name of G-d, which while it must obviously be used with reverence, is sufficiently indirect to be written and pronounced in its complete form.

Hashgachah Pratit - (lit. the supervision of every particular): Divine Providence.

Havdalah - (lit. "separation"); blessing recited over wine that concludes the Sabbath or Festivals.

Hetterim - lit. release, legal permission

Hiddur - pl. *Hiddurim*: beautification, embellishment: as in **Hiddur Mitzvah** - excellence in performing a Mitzvah

Hilechot Mamrim - Laws of Apostates (an open opponent of Jewish Law), as compiled by Maimonides in his famous work *Mishneh Torah* or *Yad HaChazokah* (popularly known as *Rambam*).

Hilechot Teshuvah - Laws of *Teshuvah*, as compiled by Maimonides in his famous work *Mishneh Torah* or *Yad HaChazokah* (popularly known as *Rambam*).

Hoshana Raba - the seventh day of

the festival of *Succoth*, considered to be the final day of the New Year's Divine "judgment" in which the year's fate is determined; in addition to the Four Kinds taken on the preceding days of *Succoth*, an additional willow is taken on this day; it is customary to stay up all night on the eve of *Hoshana Raba* and study *Torah*;

I

Issur - a **Halachik** prohibition; for example, the *issur* of lighting a fire on Sabbath.; cf. **Halachah**.

Iyar - the second month of the Hebrew calendar, corresponds to April-May.

K

Kapporoth - (lit. "atonements"); atonement ceremony performed before Yom Kippur, traditionally while holding a fowl, fish or money which is then given to charity.

Kaddish - (Aramaic, lit. "holy"); brief prayer - for the souls of the departed - recited by a mourner or by the Cantor.

Kala - Bride

Kedusha - (lit. "holiness"); a passage in the public prayer service (*Amida*), with portions recited responsively by the Cantor and the congregation.

Kibbud Av v'Em - (lit. honor of father and mother) an expression derived from the verse: "Honor your father and your mother," (Exodus 20:12; Deut. 5:16).

Kitzur - abridgment,

Kitzur Chumash - an abridged version of the **Chumash**.

L

Lag B'Omer - the 33rd day of the *Omer*, a minor festival falling between Passover and *Shavuot*, commemorating the end of a plague which killed thousands of Rabbi Akiva's students; also the *yahrzeit* of Rabbi *Shimon bar Yochai*, author of the *Zohar*.

Lug - [pl. **Lugin**] a liquid measure equal to the volume of six eggs, between 16 and 21 ounces in contemporary measure.

Lulav - the palm branch used during the festival of *Succoth* for the *mitzvah* of the Four Species.

M

Matzah - Unleavened bread; the only kind of bread permitted on Passover.

Mechaber - [lit. Author]; referring to Rabbi Yosef Karo, of Tzfat, the author of the **Shulchan Aruch**.

Megilla - (lit. "scroll"); (a) usually a reference to the Scroll of **Esther** which is read on the holiday of *Purim*. (b) the tractate in the Talmud that discusses the holiday of *Purim*. cf. **Esther**.

Midvar Sheker Tirchak - "Keep far away from anything false" (Exodus 23:7)

Min HaTorah - (A law) "of Biblical origin," as opposed to (a law) "of Rabbinic origin."

Minhag - [pl. **Minhagim**] - Jewish custom or tradition

Mishkan - a) the Tabernacle or temporary Sanctuary in which the Divine Presence dwelled during the Jews' journeys through the desert; b) the portion of the Tabernacle and the

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Temple building before the Holy of Holies which contained the inner altar, the table for the *Showbread*, and the *Menorah*

Mishnah - The first compilation of the oral law, authored by Rabbi Yehudah HaNasi (approx. 200 C.E.); the germinal statements of law elucidated by the Gemara, together with which they constitute the Talmud; also, a single statement of law from this work.

Mitzvah - [pl. **Mitzvoth**], (lit. commandment) one of the Torah's 613 Divine precepts of which 248 are positive commands, and 365 are prohibitions; a good deed or religious precept; according to Chassidut, the word *Mitzvah* stems from the root *Tzavta* - attachment, the *Mitzvah* creating a bond between G-d who commands and man who performs.

Mitzvo haBo'oh ba'Aveiro - (lit. a *Mitzvah* - good deed -) that comes through doing a sin"); Such as stealing an animal in order to sacrifice it on the Temple Altar. This is derived from the verse in *Malachi* 1:13 "You bring the stolen, and lame, and the sick [animal], and bring it as an offering - shall I accept it from your hand? says *HASHEM*." See also Talmud *Succah* 30b.

Moshe Rabbenu - lit. Moses our Teacher

Muktzah - (Aramaic, lit. "set aside"); an object that may not be moved or handled on Sabbath or the Festivals.

Mussar - (a) words of censure or admonishment; (b) Jewish philosophic works dealing with personal conduct and character, and methods for self-improvement in these areas

N

Neshama - (a) soul/spirit; (b) the third (in ascending order) of the five levels of the soul

Netilas Yodaim - (lit. "washing of the hands"); the ritual washing of the hands upon rising in the morning, and before eating bread.

Nissan - the first Hebrew month in which Passover falls; mandated by the *Torah* to occur in the spring.

Nussach - Text or version, usually of prayer.

Nussach Ari - the order and wording of the prayers according to the teachings of the sixteenth-century Kabbalist, R. Yitzchak Luria (cf. **Ari HaKadosh**), based on the liturgical tradition known as Nussach Sephard

O

Omer - (a) biblical measure (approx. 43 oz); (b) an offering of barley of this measure brought in the temple on the second day of Passover; (c) the period of 49 days counted from the second day of Passover to the eve of *Shavuoth* signifying our preparation for the receiving of the *Torah* on the holiday of *Shavuoth*.

P

Parsah [pl. **Parsaoth**] - measure of length equal to eight thousand cubits; about four miles

Pasken Shaalos (lit. to decipher a *Halachik* question) and make a ruling.

Pessach Sheini - (lit. "the second Passover"); an opportunity given to certain persons who were unable to

offer the Passover sacrifice to do so one month later (discussed in Numbers 9:6-14); celebrated as a minor Passover, on *Iyar* 14.

Peyot - sidelocks.

Poseik [pl. **Poskim**] - A legal *Halachik* decisor. A Rabbi whose knowledge of **Torah/Halacha** as transmitted uninterruptedly (a process known as the *Mesorah*) through **Moshe Rabbeinu** from Sinai, qualify him to issue authoritative responses to questions of **Halacha**.

Prusbul - document allowing a debt to be collected in the Sabbatical year.

Psak Din - a decision arrived at by an **halachik** authority, either an individual **poseik** or **Beth Din**, Rabbinic court.

Pshat - the literal meaning of a Scriptural passage.

Purim - (lit. "lots"), the holiday that commemorates the Jews' salvation from Haman's plot to annihilate them.

R

Ramach Eyvarim - (lit. 248 limbs); referring to the 248 positive commandments of the *Torah*. cf. **Mitzvah**.

Rambam - Acronym for "Rabbi Moshe ben Maimon" 1135-1204; Cordoba (Spain), Fez (Morocco) and Fostat (old Cairo, Egypt); known as Maimonides, a codifier, philosopher, communal leader, and court physician to Sultan Salamin of Egypt; author of a commentary on the *Mishnah*, the *Book of Mitzvoth*, *Mishneh Torah*, the *Guide to the Perplexed* among others.

Rashi - Acronym for "Rabbi Shlomo Yitzchaki"; 1040-1105; foremost commentator on the *Torah* and

Talmud; leader of the Jewish community in Alsace-Lorraine

Rav [pl. **Rabbonim**] - (lit. "Teacher"); the *halachic* authority and spiritual guide of a community

ReMa - Acronym for "Rabbi Moshe Isserles"; c. 1530-1572, author of the *Mapah*, a gloss to the *Shulchan Aruch* that presents the Ashkenazic halachic perspective. cf. **Shulchan Aruch**.

S

Sedra - the weekly *Torah* portion.

Sefira - (lit. "counting"); See **Omer**.

Selichoth - (a) penitential prayers read before dawn during the week proceeding *Rosh Hashanah*; (b) the days during which these prayers are recited; (c) special prayers recited on fast days and Yom Kippur Katan.

Seudah Shelishit - (lit. "the third meal"); the third of Sabbath's required three meals, held right before sunset, during the mystic time of Sabbath's waning.

Shabbat HaGadol - (lit. "the Great Sabbath"); the Sabbath preceding Passover.

Shabbos - (lit. "rest", "cessation [of work]"); the Sabbath, the divinely-ordained day of rest on the seventh day of the week.

Shamash - (lit. "Attendant"); a) The synagogue beadle. In charge of managing the synagogue's daily operations. b) The candle from which the *Chanukah* lamps are lit. c) an attendant to a person of honor.

Shema - (lit. "hear"); A verse from the *Torah* recited daily as a fundamental declaration of Jewish faith, recited in the morning and evening prayers and before retiring for

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the night.

Shemini-Atzeres - (lit. "eighth assembly"); the eighth day of the *Succoth* Festival, a holiday in its own right, celebrated with great joy.

Shemone Esrai - See **Amida**.

Shiduch [pl. **Shidduchim**] - a match, especially for marriage.

Shiur - (pl. **Shiurim**): A lesson or study in Talmud or other Jewish subject.

Shlomo HaMelech - King Solomon, King David's son and successor, built the First Temple in the tenth century B.C.E.

Shmitto - the seventh year in the seven year agricultural cycle when the land is left to lie fallow.

Shofar - Ram's horn sounded during the month of *Elul*, on *Rosh HaShanah* (New Year) and at the close of *Yom Kippur*; reminiscent of the ram "tangled in the bush by its horns" during the Binding of Isaac (Genesis 22), the *shofar* sounded at Sinai (Exodus 19) and will sound to herald the coming of *Moshiach* (Isaiah 27:13, etc.).

Shul - synagogue

Shulchan Aruch - (lit. set table). (Just as a table is neatly laid with everything in its proper place, so **Moshe Rabbeinu** was enjoined to lay the laws of the Torah before the Jewish people in a manner that would make them accessible to all). Hence, the name chosen for the multi-volume Code of Law completed by Rabbi Yosef Karo, of Tzfat, in 1563. In its later edition of 1570, (with additions by Rabbi Moshe Isserles, the **RaMa**, representing the rulings and customs of the Ashkenazic Jewry), the **Shulchan Aruch** became the

authoritative work of Jewish Law for all subsequent generations.

Simchat Torah - (lit., "the Rejoicing of the Torah"); festival immediately following *Succoth*, on which the public reading of the *Torah* is annually concluded and recommenced; observed with great joy, singing and the *Hakafot* procession with the Torah scrolls.

Sivan - The third Hebrew month corresponding to May-June, month in which the festival of *Shavuot* is celebrated.

Siyum - (lit. "Conclusion"); Celebration held on the conclusion of a Talmudic tractate. A *siyum* is usually arranged on the day before Passover, for the benefit of the firstborn so that they should not have to fast on that day.

Succoth - (lit. "booths") festival of seven days (eight in the Diaspora) beginning on 15 *Tishrei*, taking its name from the temporary dwelling (*sukkah*) in which one lives during this period; this Festival is marked for its special joy ("*zman simchateinu*" - "time of our rejoicing") and by the *mitzvah* of the four species.

T

Taanith-Esther - fast observed on the thirteenth of *Adar* in commemoration of Queen Esther's fast at the time of the miracle of *Purim*.

Takanah - A *halachic* sub-law - ordained by the Sages of the various generations.

Talith-Katan - (lit. small cloak) four-cornered garment with woolen fringes/*Tzitzis* on each corner worn by Jewish men and boys beneath their

shirts.

Tallit - Prayer shawl fringed with *tzitzit* at four corners, worn by men during certain prayer services.

Talmid Chacham - Torah scholar.

Talmud - see **Gemara**.

Tammuz - the fourth Hebrew month, corresponding to June-July; the Three Weeks of mourning for the destruction of the *Beit Hamkidash* (Temple) begin in this month.

Tanach - acrostic for **Torah** (the five books of Moses) **Neviim** (the writings of the Prophets) and **Ketuvim** (the writings)

Tanah - [pl. **Tanaim**] - (lit. teachers), the Sages of the Mishnah, from the time of the Men of the Great assembly to Rabbi Yehudah Ha-Nassi (ca. 350 B.C.E. to 150 C.E.)

Targum - (lit. "translation"); classic *Aramaic* translation and paraphrase of the Bible by the second-century proselyte, Onkelos.

Tashlich - (lit. "You shall cast"); a ritual of atonement on *Rosh HaShanah*, performed near a body of water.

Teveth - the ninth Hebrew month corresponding to December-January.

Tefilah - (lit. "attachment"), term used to refer to prayer.

Tefillin - (lit. "phylacteries"); small black leather cubes containing parchment scrolls inscribed with the *Shema* and other biblical passages, wrapped on the arm and head of adult men during weekday morning prayers.

Tekiah [pl. **Tekioth**] - the protracted *Shofar* blast, (one of three sounds).

Teshuvah - (lit. "return") repentance, return to a Jew's true essence.

Tisha b'Av - (lit. "ninth of Av"); day of fasting and mourning on the ninth of Av commemorating the Destruction of the First and the Second Holy Temples.

Tishrei - the seventh Hebrew month corresponding to September-October; the High Holidays and *Succoth* are celebrated during this month.

Torah - (lit. teaching) (a) The Five Books of Moses (The Bible); (b) the overall body of Jewish religious teachings encompassing the whole body of Jewish law, practice and tradition.

Toras Emes - (lit. [our] *Torah* of truth).

Toras HASHEM - (lit. G-d's *Torah*).

Tzelem Elokim - (lit. "in the image of G-d"); Genesis 1:27.

V

V'ohavto L'reacho Komocho - (lit. "You shall love your neighbor as yourself"); (Leviticus 19:18).

v'Shasa Gidim - (lit. and 365 sinew); referring to the 365 prohibitions, in the *Torah*. cf. **Mitzvah**.

Y

Yahrzeit - (Yiddish lit., "time of year") the anniversary of someone's passing, observed by the recitation of *Kaddish*, the study of *Mishnah*, etc.

Yetzer Hora - (lit. "the evil impulse"); the human impulse to do evil, rooted in the physical nature of man.

Yetzias Mitzraim - the going out from Egyptian bondage.

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Yiddishkeit - (Yiddish)
Torah-Judaism.

Yiras Shomayim - (lit. “fear of Heaven”); the fear or awe of G-d, which compels us to refrain from sin. Divided into lower and higher levels: Yirah Ila'ah (supernal fear) is the awe one feels when contemplating G-d's greatness, Yirah Tata'ah is fear of the negative consequences that result from sin.

Yom Tov - (lit. “Good Day”); Jewish Festivals; Holidays.

Yom Tov Sheni shel Golus - the additional day appended to Biblical Holidays and Festivals in the Diaspora.

Z

Zechus - Merit.

