

# Kashrus Kurrents

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## GETTING INTO THE FABRIC OF SHATNEZ CHECKING WITH A MAN OF THE CLOTH

AN INTERVIEW WITH RABBI EMANUEL GOLDFEIZ

RABBI TZVI ROSEN  
EDITOR, KASHRUS KURRENTS

### INTRODUCTION

The *Torah* forbids the wearing of a garment made from *tzemer* (wool) and *pishtim* (linen) together. There are two *pesukim* in the *Torah* that refer to *Shatnez*. It states,<sup>1</sup> “*Ubegeg kilayim shatnez lo ya’aleh alecha*,” a garment composed of a mixture which is *Shatnez* should not be draped upon oneself. We find a different expression of this same *mitzvah*, “*Lo silbash shatnez tzemer uphishtim yachdav*” - Do not wear *shatnez*, wool and linen together.” *Chazal* tell us that these two *pesukim* complement one another. In *Devarim*, the *Torah* forbids actual wearing of *Shatnez* - *levisha*, whereas the *Vayikra* prohibition of *Shatnez* includes *he’elah* - draping *Shatnez* over one’s body. The *Gemara*<sup>3</sup> explains that draping is prohibited only if it is done in a way which is similar to wearing, i.e., where some benefit is derived from the *Shatnez* such as being covered or warmed. It is clear that one must check his or her garments to ensure that they do not contain *Shatnez*.

Amongst the many kosher consumer services offered by STAR-K is the on-premises *Shatnez* checking. This service began decades ago. The original STAR-K *Shatnez* checkers were Dr. Avrom Pollak, President of STAR-K, and Mr. Zev Bitman. Their prized student is Rabbi Emanuel Goldfeiz, *Mora D’Asra* of Congregation Beit Yaakov (Beit Safra), and resident Rabbinic Administrator of STAR-S, the STAR-K *hechsher* for products meeting the *halachic kashrus* standards of the Sefardic community. Rabbi Goldfeiz graciously agreed to share his practical insights and wisdom regarding *Shatnez* inspection with *Kashrus Kurrents*.

**KK: Rabbi Goldfeiz, how many years have you been checking for *Shatnez*?**

**Rabbi G:** I have been checking for *Shatnez* for 36 years.

**KK: How did you become interested in *Shatnez* checking?**

**Rabbi G:** One *erev Rosh Hashana*, when I was a *bochur* in Ner Yisroel, I purchased a suit for *Yom Tov*. After having it checked at STAR-K by Dr. Pollak, I was told that the suit contained *Shatnez*. I went to a tailor to have the *Shatnez* removed and wore it on *Rosh Hashana*.

1. *Vayikra* 19:19  
2. *Devarim* 22:11  
3. *Yevamos* 4:2

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## BAL TASHCHIS

*Waste Management in Everyday Life*

RABBI NISSON DOV MILLER  
KASHRUS ADMINISTRATOR

Shockingly, the Natural Resources Defense Council reports that about 40% of all food in the United States goes uneaten; it is either left to rot or tossed in the garbage. In fact, 7% of all food doesn’t even make it out of the farm, and a significant amount doesn’t even get picked because it doesn’t meet standards for color and shape! One industry estimate claims that an average of \$2,300 of food products are discarded each day by individual grocery stores due to impending expiration dates. American families throw out between 14-25% of the food and the beverages that they purchase, and restaurant diners leave about 17% of their food uneaten.<sup>1</sup>

Of course, we know the *Torah* teaches us that we need to be careful and not wasteful. We also know that we are not just talking about wasting food. We are charged to appreciate every chair, book and bobby pin with which *Hashem* has kindly gifted us.

### THE PRINCIPLE

The *Gemora*<sup>2</sup> explains the *posuk* regarding *Dovid Hamelech* towards the end of his life, “*Vay’chasuhu bivgadim v’lo yeicham lo*” - “They covered him with clothes, but he wasn’t warmed by them.” Approximately 40 years earlier, before he was recognized as king, *Dovid Hamelech* was hiding from *Shaul Hamelech* who was trying to kill him. Stealthfully, he approached *Shaul Hamelech*. Instead of killing *Shaul*, *Dovid Hamelech* cut off the corner of *Shaul’s* coat. Subsequently, he used that corner as proof that he could have killed *Shaul* had he been so inclined. Thus, he urged *Shaul* to make peace with him.

Despite the seemingly harmless cutting of *Shaul’s* coat, the *Gemora* tells us that since *Dovid* did not treat *Shaul’s* coat with the respect it deserved, measure for measure, many years later *Dovid Hamelech’s* garments did not offer him their warmth.

1. The Washington Post - August 22, 2017 - Brad Plumer  
2. *Brochos* (62b), *Yerei'im* 382

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# SABBATH MODE FAQs

MRS. RIVKA LEAH GOLDMAN  
LEAD STAR-K DATABASE SPECIALIST

## KitchenAid 1996:

Dear Rabbi Rosen,

The STAR-K KitchenAid Sabbath Mode project had been evolving for 2 ½ years. This novel venture was initiated by KitchenAid to address the needs of the Sabbath observant Jewish community that would not be able to use the new age KitchenAid ranges and wall units due to the new electronic technology and advanced features.

Jewish Sabbath observance does not permit the kindling or extinguishing of a fire or the cooking of food on Sabbath. Jewish Holiday observance does not permit the creation of a new flame, but cooking and adjusting fire as needed for cooking is permitted.

The issues that KitchenAid engineers had to address in order to create a user-friendly oven for the Sabbath observer were the following:

1. Could the 12-hour automatic shutoff be bypassed?
2. Could the oven be opened without lighting an icon on the control panel?
3. Could the oven door be opened without turning the oven cavity light bulb on/off?
4. Could the oven's temperature be raised or lowered without reconfiguring the digital readout?
5. Could the oven door be opened without turning off the heating element?
6. In the event of a power failure, would the oven's functionality be able to return automatically without having to be manually reset?

John Smith, Project Head

**STAR-K 2018:** To date, STAR-K has certified 25 companies with a variety of Sabbath mode designs. I have compiled a list of common Sabbath mode appliance questions that we will now share with our *Kashrus Kurrents* readers.

## MOST COMMON QUESTIONS REGARDING SHABBOS MODE

**Q:** What do STAR-K certified ovens with Sabbath Mode allow me to do?

**A:** Our Sabbath Mode certification is not identical for all manufacturers and all models of ovens. The most important feature of the Sabbath Mode for an oven/range is an override to the 12-hour shutoff built into most ovens today (as a safety feature). This allows the consumer to leave the oven on for a 2-3 day *Yom Tov*.

If the oven has a Timed Bake feature, usually you can use that in the Sabbath Mode for Friday night. The oven stays on for a few hours and then shuts off automatically, without your having to press a button to cancel a tone or alarm.

Since the Sabbath Mode does NOT supersede the thermostatic

regulation of the oven temperature, the consumer is advised to open the oven door only once to remove all the fully cooked food which was placed inside before *Shabbos*.

**Q:** I found an oven on an appliance website, but I couldn't find it on the STAR-K website. What should I do?

**A:** Just because an appliance claims to have a Sabbath Mode, does not mean that it's a STAR-K certified Sabbath Mode. There are companies who build into their appliances what they think is a Sabbath Mode, however, these modes may not meet our *halachic* standards. The best option would be to call 410.484.4110 or email us at star-k@star-k.org and we will try to help you.

**Q:** Can I assume that all STAR-K certified ovens operate the same way?

**A:** No. For example, there are several STAR-K certified ovens from a specific company that can only be set at 190° F for the whole *Yom Tov*. Newer models from this company have more flexibility.

The rule with Sabbath Mode is "DO NOT ASSUME". Don't assume that the manufacturer/dealer is posting accurate information. Don't assume that the Sabbath Mode in the new oven you are purchasing works the same way as the Sabbath Mode in the old oven that you had. Don't assume that the Sabbath Mode in the oven you are buying is the same as the one in your neighbor's oven. Buying an appliance these days is really a research project, since there are so many details and features to investigate.

**Q:** Can I put food into a warming drawer on *Shabbos*?

**A:** Warming drawers have the same *halachic* status as ovens. They are all thermostatically controlled and are above the temperature of *yad soledes bo*. Just as you would not put food into an oven to warm it up on *Shabbos*, you may not place food into a warming drawer during *Shabbos*. Unfortunately, many people are misled by the term "warming drawer."

If we certify a warming drawer, our website clearly indicates how it may be used on *Shabbos* and *Yom Tov*. For simple warming drawers that don't have any digital controls, lights, tones or icons but do have a cycling light to show when there's power flowing to the drawer, the setting can be adjusted on *Yom Tov*. The temperature can be increased when the light is on, and decreased when the light dims.

**Q:** How can you *kasher* an oven that only has Aqualift™ cleaning?

**A:** Since this type of cleaning reaches only about 250° F, it would not reach a high enough temperature for *kashering*. If the oven doesn't have a regular self-clean cycle then, after being thoroughly cleaned, it should be turned on to the highest setting (at least 550° F) for 45 minutes.

**Q:** In a double oven, can you use one oven for meat and the other one for dairy?

**A:** If the double oven has two separate cavities, one can be designated for milk and the other meat. The consumer would need to verify that they do not vent into each other. Often, the ovens share a common vent outlet. Therefore, in order to prevent the steam from mixing we advise cooking at least one item covered or dry at the end of cooking.





**RABBI TZVI ROSEN**  
EDITOR, *KASHRUS KURRENTS*

# GETTING INTO THE FABRIC OF **SHATNEZ CHECKING** WITH A MAN OF THE CLOTH

AN INTERVIEW WITH RABBI EMANUEL GOLDFEIZ

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Since the tailor was not certified to remove *Shatnez*, Dr. Pollak took the suit and examined the repair that was made and determined that the fabric used to repair the suit was, in fact, *Shatnez*! I took a personal vow to not let this ever happen again. I asked Dr. Pollak and Zev Bitman if they would take me under their wing, and within two years I was trained as a certified *Shatnez* examiner.

**KK: Why did it take two years?**

**Rabbi G:** A level of expertise needs to be developed whereby one can identify strands of wool and linen.

**KK: Is there a unique composition of wool and linen under the microscope?**

**Rabbi G:** Interestingly, the *Ribono Shel Olam* has created wool and linen to have unique structures. A wool strand under the microscope looks jagged on both sides, almost scale-like; linen resembles a bamboo shoot. One could say that *Hashem* has made specific markings for each and every type of fiber

Under the microscope (the main vehicle through which to identify these fibers) hemp, rami and linen look similar. However, when cross-sectioning the fibers under the microscope one can tell the differences between them. Therefore, we permit a garment containing wool and rami or wool and hemp.

**KK: In earlier times, people would purchase clothes by feeling the stiffening of the collar. Can you identify if a fabric is *Shatnez* by feeling it?**

**Rabbi G:** In earlier times, linen was very coarse thereby allowing one to identify it through the sense of feel. The *Gemara* tell us that linen was a fabric that did not accept a dye. So, you can tell a linen strand in a fabric by virtue of the fact that it didn't absorb any color. Today, with modern manufacturing techniques, linen is as fine as any other fabric and can accept a color dye.

**KK: In years past, when one would visit Mr. Rosenberg's *Shatnez* lab on Lee Avenue, he would be using chemicals to identify *Shatnez*.**

**Rabbi G:** Yes. He was testing with a chemical treatment to see if the linen fiber showed a color reaction. Today, this "chemical" test would be obsolete, as the unfailing identification for *Shatnez* is the microscope.

**KK: If the fabric lists as part of its composition "Made with Unknown Fibers", how do you check for *Shatnez*?**

**Rabbi G:** We take three samples from different areas of the garment and check them. If the garment is made of wool and none of the unknown fibers are linen, we have created a *halachic* assumption (*chazaka*) that it's *Shatnez*-free.

**KK: Have you ever found a garment that actually lists wool and linen as the composition of fabric?**

**Rabbi G:** Interestingly, a *bochur* from *yeshiva* came to STAR-K a few weeks ago with a few pairs of pants. I asked him, "Why did you buy these? It states on the label 'Wool and linen in pants!'"

It's very important to always read the label before purchasing a garment.

**KK: What comprises *Shatnez mideoraisa*?**

**Rabbi G:** There are different opinions amongst the *Rishonim* as to what is considered *Shatnez mideoraisa*.

The word "*Shatnez*" is an abbreviation of three words: *shua*, *tuvi* and *nuz* - which describe three different stages in the processing of the wool and linen fibers. *Shua* refers to the combing of the raw fiber; *tuvi* is the process of spinning fibers into a thread; and *nuz* refers to the twisting or weaving of the threads into cloth. The *Torah* expresses and combines these three processes in one word, "*Shatnez*". The *Rishonim* offer differing opinions as to how to interpret the term "*Shatnez*".

**Rashi** - All the wool and linen fibers have to be combed, twisted and spun together into a wool or linen thread to qualify as *Shatnez mideoraisa*.

**Tosfos** - A wool thread or a linen thread combed, spun and twisted separately and then connected together will comprise *Shatnez mideoraisa*.

**Rambam** - *Rambam* agrees with both *Rashi* and *Tosfos* and additionally states that any combination of wool and linen

connected together, including felt - which is pressed wool and linen - is considered *Shatnez mideoraisa*.

**Shulchan Aruch** - Follows the opinion of *Rambam* incorporating all three opinions.

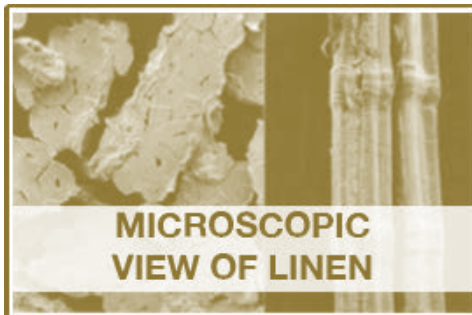
**KK: Please review the following items to determine if they require checking:**

**Rabbi G:**

- a) Expensive wool scarves - Linen may have been used to stitch the seam of the scarf so it would be a good idea to check.
- b) Wool or linen ties - Need to be checked
- c) Wool socks - At one time, Gold Toe socks did contain *Shatnez*; however, I have not recently found this to be so.
- d) Polyester suit - The shoulder pads, stiffening collar and other internal parts (e.g., pockets, etc.) should be checked.
- e) Silk ties - Do not need to be checked
- f) Plain wool caps - Do need to be checked
- g) Russian hats made of fur - These should be checked because the lining inside the hat could, and often does, use



**MICROSCOPIC  
VIEW OF WOOL**



**MICROSCOPIC  
VIEW OF LINEN**

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# BAL TASHCHIS

## Waste Management in Everyday Life

RABBI NISSON DOV MILLER  
KASHRUS ADMINISTRATOR



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As the *Shulchan Aruch HaRav*<sup>3</sup> states, “Just like a person must be careful with his body not to cause it to perish, deteriorate or be harmed, so must a person be careful with his assets not to cause them to deteriorate or be harmed. Anyone who breaks utensils, tears clothes, destroys a building, seals a spring, ruins food/drink or causes them to become repulsive, or ruins anything that is fit for the benefit of man violates a negative commandment. As the *posuk* in *Parshas Shoftim* relates, “When you lay siege to a city for many days, do not destroy the fruit trees there ....” If the *Torah* wanted us to be careful with the fruit trees of our enemies, certainly we should be careful with assets that are *hefker* or belong to our own people. Thus, we see that the *Torah* is sensitizing us to appreciate each physical and spiritual gift that *Hashem* has bestowed upon us and encouraging us to use them constructively.

The *Chinuch*<sup>4</sup> outlines the idea behind this *mitzvah* as we refer to it, “*Bal Tashchis*”. He explains that the *mitzvah* of *bal tashchis*, which is based on the *mitzvah* not to cut down a fruit-bearing tree (as previously mentioned), is rooted in the idea that we should sensitize ourselves to love that which is good and beneficial to us. When we do this, measure for measure, ‘good will cleave to us and misfortune and destruction will be distant from us. This is the practice of the pious and meticulous who love peace, rejoice in what is good for people and bring them close to the *Torah*. They will not squander even a mustard seed. They will be troubled by waste and senseless destruction. If they are able to save something from being senselessly wasted, they will muster the effort.’

We derive the general parameters of the *halachos* of *bal tashchis* in everyday life from the *halachos* pertaining to cutting down a fruit-bearing tree. In order for this prohibition to apply, the tree has to be beneficial to us. The *Gemora*<sup>5</sup> quotes *Rav*, “A tree that bears a *kav* is forbidden to be cut down. As the verse says, ‘Only a tree that you know is not a **food tree** - that tree you may destroy and cut down and build bulwarks against the city that makes war with you ...’” The *Gemora* notes the phrase ‘*eitza ma’achal*’ (a **food tree**) is used instead of an ‘*eitza pri*’ (a **fruit tree**). According to *Rav*, the *posuk* implies that the prohibition applies only if a *ma’achal*, a significant amount of fruit, grows annually. The *Poskim* also understand that even if the tree bears fewer fruits annually, but currently bears edible fruits that have grown

at least one-third of their full growth, the tree cannot be cut until the fruits have been consumed.<sup>6</sup>

### EXCEPTIONS TO THE RULE

At the same time, the basic *halacha* allows for cutting down any fruit tree if we need its place<sup>7</sup> for a significant need,<sup>8</sup> such as a *mitzvah* (e.g., *mikvah*)<sup>9</sup> or if the owner would benefit more by selling its wood than its fruit.<sup>10</sup> Additionally, a tree that causes damage can be cut down.<sup>11</sup> In these cases, it is preferable to cut a branch instead of the whole tree.<sup>12</sup>

Many commentaries understand that despite the sanction to cut down a fruit tree in these circumstances, we should not cut it down ourselves. After all, *R’ Chanina*<sup>13</sup> tells us that his son passed away as a result of cutting down a fruit tree that was still bearing fruit. For this reason, the *minhag* is to sell the branch or tree to a non-Jew and allow the non-Jew to cut the branch or tree - even in circumstances where we have a clear-cut *heter* (approval) to cut down the tree.<sup>14</sup>

Similarly, the *Poskim* inform us that *bal tashchis* applies to our other possessions, as well. We are mandated to make sure that we do not waste the items with which *Hashem* has *bentched* us. The *Rambam*<sup>15</sup> states, “Anyone who breaks utensils, tears garments, destroys buildings, stops up a spring, or ruins food with a destructive intent transgresses the command, ‘Do not destroy.’” However, he is not lashed. Instead, he receives stripes for rebellious conduct as instituted by the Sages. Furthermore, the *Poskim* mention that misusing an item and causing it to break or wear out in an untimely manner<sup>16</sup> or in anger violates this prohibition.<sup>17</sup>

Since the *posuk* focuses on destructive intent, “*l’hashchis*”, we can infer that when the purpose of the act is constructive it is permitted. Thus, the *Mishna*<sup>18</sup> relates that the manager of the *Har Habayis* would walk around the area and observe the *Kohanim* and *Leviim* who were the honor guards for the *Beis Hamikdash*. If it was apparent that a guard was sleeping on duty, the manager would hit the guard with his stick. If the manager felt that the discipline needed to be more dramatic, then he even had permission to set fire to the clothes of the sleeping guard. This would not qualify as *bal tashchis*, since it is for a constructive purpose i.e., ensuring the proper conduct of a guard in the *Beis Hamikdash*.

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3. *Shulchan Aruch Harav* - *Hilchos Shmiras Hanefesh V’haguf* 14

4. *Chinuch* - *Mitzvah* 529

5. *Bava Kama* (91b)

6. *Tosefia Shevi’is* (3,13), *Birchas Hashem* (p.97)

7. *Ros’h, Ta”Z* (*Yoreh Deah* 116 sk.6), *Minchas Shlomo* (vol.3, 100)

8. *Shu”t Chavos Yair* 195, *Aruch Hashulchan* (Y.D. 116 sk 13) *Darhei Teshuva* (115,sk 51 beginning and end of *d”h v’ayein b”Shu”t*), *Ashrei Halsh* (Y.D. vol.1 p.59)

9. *Shu”t Divrei Chaim* (Y.D. 57), *Shu”t Yavetz* (vol.1, 76), see *Shu”t Shevet HaLevi* (vol.2 46, vol.6 112,5) - best to transplant the tree, *B’er Sheva* (*Tamid* 29b)

10. *Bava Kama*, *ibid.*

11. *Shu”t haRashb”ah* (vol. 7, 510), *Shu”t Chavos Yair* (155), *Shu”t Teshuvah Mei’ahavah* (vol.1, 89)

12. *Meiri* (*Berechos* 36b), *Mishneh Lamelech* (*Hilchos Isurei Mizbei’ach* Chap.7)

13. *Bava Kama*, *ibid.*

14. *Shu”t Sh’ilas Yaaveitz* (vol.1, 76)

15. *Yad Hachazakah*, *Hilchos Melachim* (6,10)

16. *Y’dei Kohein* (10,14), *Chavolim Ban’imim* (*Erech”Beis*), *Shu”t Beis Yitzchok* (142)

17. *Chidushei HaRitva* (*Shabbos* 105b), *Maharsha* (*ibid.*), *Sha’arei Teshuva* (*Sha’ar* 3, 82)

18. *Middos* (1,2)



# INSIGHTS

from the INSTITUTE

SHAILOS FROM THE INSTITUTE OF HALACHA

RABBI MORDECHAI FRANKEL  
DIRECTOR, THE INSTITUTE OF HALACHAH



**Q:** Under which circumstances is a person obligated to erect a fence around the roof of his house?

**A:** The *Torah* in *parshas Ki-Setze* states, "When you build a new house make a railing for your roof, and you shall not bring blood on your house if someone falls from there".<sup>1</sup> The *Torah* requires one to build a *maakeh* - a fence - around a flat roof that people walk on, so as to protect them from falling. The *mitzvah* applies not only to someone who builds a house but also to someone who buys, inherits or is gifted a house.<sup>2</sup> A person who rents a house is also required to build a *maakeh* if the owner has not already done so.<sup>3</sup>

A *maakeh* has to be strong enough that a person could lean against it without falling, and it has to be ten *tefachim* high.<sup>4</sup> This measurement is 40 inches according to the *Chazon Ish*.<sup>5</sup> The *maakeh* must be constructed such that it does not have gaps through which a child could fall.<sup>6</sup> When a person builds a *maakeh*, he recites a *brocha*.<sup>7</sup> If he is building the *maakeh* on his own property, the text of the *brocha* is *ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצותיו וצונו לעשות מעקה*. If he is building it on someone else's property, the text of the *brocha* is *ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצותיו וצונו על עשיית מעקה*.<sup>8</sup> One does not recite a *brocha* of *Shehechiyonu* on the building of a *maakeh*.<sup>9</sup> Some *Poskim* suggest that when a person performs this *mitzvah* for the first time in his life, he should recite the *brocha* of *Shehechiyonu* on a new fruit or new article of clothing and have intent that the *brocha* should also include the building of the *maakeh*.<sup>10</sup>

The *Poskim* debate whether the *brocha* is recited at the beginning or end of the building of the *maakeh*.<sup>11</sup> Rabbi Heinemann, *shlit"a*, *paskens* that it is recited immediately prior

to the end of construction.<sup>12</sup> If a Jewish person hires a non-Jew to build the *maakeh*, the Jew should finish the construction and recite the *brocha* at that time.<sup>13</sup>

A person may build a *maakeh* and recite the *brocha* after purchasing a house before moving in.<sup>14</sup> Under those circumstances, he should demonstrate that he is residing in the house by eating a meal there at the time that he builds the *maakeh*.<sup>15</sup>

One is required to build a *maakeh* only on a roof which people use and upon which they walk.<sup>16</sup> A roof which is rarely accessed does not require a *maakeh*. For this reason, sloped roofs generally do not require a *maakeh*.<sup>17</sup> If a person has a flat roof and has not built a *maakeh*, he should lock the entranceway to the roof so that people cannot access it.<sup>18</sup>

The *mitzvah* of building a *maakeh* applies to buildings owned by an individual but not to public buildings, such as a *shul* or *beis hamedrash*.<sup>19</sup> However, if the roof of those buildings are accessed by the public then a fence should be built due to safety concerns, as the *Torah* obligates us to ensure that the welfare of others is not put at risk.<sup>20</sup> In that case, no *brocha* is recited.<sup>21</sup>

The *Chazon Ish* states that a *maakeh* is required only on the roof of a room or building in which people live. Therefore, a deck or porch would not require a *maakeh*. However, due to safety concerns, a deck which is raised ten *tefachim* above the ground should be fenced in.<sup>22</sup> If falling from the deck may potentially be dangerous, this barrier should be ten *tefachim* high;<sup>23</sup> no *brocha* is recited over its construction.

1. דברים כ"ב
2. ספרי שם, ועי' בדברי דוד לבעל הט"ז שם
3. שו"ע חו"מ סי' שיד סעי' ב, ועי' בפת"ש שם סי' תכז ס"ק ב
4. שו"ע שם סי' תכז סעי' ה
5. עי' בשיעורין של תורה עמ' 3
6. שמעתי ממו"ר ר' משה היינעמאן שליט"א בשם הגר"א קטלר זצ"ל.
7. רמב"ם פי"א המל' ברכות הל' יא-יג, והרוקח סי' שסז כתב שאין לברך על עשיית מעקה (ועי' ג"כ בר' בחיי כד הקמח ערך ציצית עמ' שמז), אבל בחי' רע"א חו"מ סי' תכז הביא לדברי הרמב"ם שיש לברך, ועי' בערוך השלחן שם סעי' י ובחזו"א חו"מ ליקוטים סי' יח ובעמק ברכה חול המועד אות נ.
8. רמב"ם שם וחיל' רע"א שם.
9. הרמב"ם שם הל' ט כתב שמברך שהחיינו, אבל הפת"ש שם ס"ק א כתב שלפי מאי דקי"ל באו"ח סי' כב גבי ציצית דאין מברכין שהחיינו ככה"ג ה"ה במעקה.
10. עי' במ"ב סי' כב ס"ק ב ובביה"ל שם ד"ה קנה' שמהנכון להתחייב שהחיינו מצד אחר ויכוין לפטור גם את זה ובפרט אם מקיים המצוה פעם ראשונה בימי חייו.
11. בשו"ת חת"ס או"ח סי' נב, כתב שירך בסוף קודם המכוש אחרון שסותם את הפרצה, אבל הגר"ח קנייבסקי שליט"א בהל' מעקה (הנדפסים לאחר פירושו למסכת מזוזה) מזוזה ביתך ס"ק א ושעה"צ שם ס"ק ב הביא מספר העיסור לברך בתחילת הבנין, ועי' בביה"ל שם ד"ה מצות.
12. שמעתי ממו"ר ר' משה היינעמאן שליט"א, וגם בשו"ת שבט הלוי ח"ד סי' רכח כתב שכן הוא מורה ובא.
13. עי' בחי' רע"א שם שציין למחנה אפרים הל' שלוחין ושותפין סי' יא שכתב שיכול הישראל לברך ככה"ג, ורע"א חולק עליו וסיים שצ"ע לדינא, ועי' בפת"ש שם ס"ק א ובמנחת חינוך מצוה תקמ"ו ובשו"ת ציץ אליעזר ח"ט סי' סד ובמזוזה ביתך ס"ק א ובשעה"צ שם ס"ק ג, ובספר הבינה להגרי"י לרנר עמ' קנא כתב "מהגרי"ש אלישיב (שליט"א) [זצ"ל] שמעתי שבכדי לצאת ממחלוקת הפוסקים יראה בעל הבית לעשות מעשה במעקה כדי לחברו לבנין שבלא"ה לא יעמוד המעקה ועי"ז יתחייב ברכה לכו"ע".
14. עי' בשו"ע או"ח סי' יט סעי' א ובמ"ב שם ס"ק ד שאין לברך על המזוזה עד שהוא נכנס לדור בבית, והגר"ח קנייבסקי במזוזה ביתך סעי' א ביה"ל ד"ה לעשות' וביאורו למסכת מזוזה פ"ב הל' יא פרשה סדורה סוס"ק נח כתב ע"פ הספרי שמעקה שאני ויכול לברך יתיב משקנה הבית.
15. בספר הבית עמ' כמה כתב "מהגרי"ש אלישיב (שליט"א) [זצ"ל] שמעתי דלכאורה י"ל דדין מעקה כמש"כ המג"א במזוזה שלא יברך עד שנכנס לדור בו, אך אם הוא מוכרח לעשות המעקה לפני כניסתו לדור בו עכ"פ יכול לקבוע שימוש בבית כמו שעושים במזוזה כגון שישב ויאכל שם ועי"ז בודאי יכול לברך, אכן גם אם יברך לפני שנכנס לדור שם נראה שאינו לבטלה".
16. עי' בשו"ע או"ח סי' תקמ סעי' א ובביה"ל שם ד"ה וכן ובחזו"א חו"מ ליקוטים סי' יח.
17. ערוך השלחן חו"מ סי' תכז סעי' ה
18. מזוזה ביתך סעי' א ביה"ל ד"ה לגגך'
19. שו"ע חו"מ סי' תכז סעי' ג
20. עי' בשו"ע שם סעי' ז וביאור הגר"א שם ס"ק ג ובחזו"א חו"מ ליקוטים סי' יח ובמזוזה ביתך ס"ק ז ובשעה"צ שם .
21. עי' בפת"ש שם ס"ק א ובמזוזה ביתך שם שעה"צ ס"ק נה.
22. עי' בספרי שם שכתב "יכול אף הבונה בית שער אכסדרה ומרפסת ת"ל בית", ועי' בחזו"א חו"מ ליקוטים סי' יח ובקריינא דאיגרתא ח"ב אגרת קמג ובמזוזה ביתך ס"ק ד ובשעה"צ שם ס"ק ל.
23. כן פסק מו"ר ר' משה היינעמאן שליט"א



# GETTING INTO THE FABRIC OF SHATNEZ CHECKING WITH A MAN OF THE CLOTH

AN INTERVIEW WITH RABBI EMANUEL GOLDFEIZ

RABBI EMANUEL GOLDFEIZ  
RABBINIC ADMINISTRATOR, STAR-S



CONTINUED FROM PAGE 3

a natural fabric such as wool or linen. The same applies to Russian wool army jackets. Countries behind the Iron Curtain frequently used linen as part of the internal linings of garments.

h) Pillows that state they are stuffed with “unknown fabric” need to be checked, including Bed Rest Pillows.

i) Products listing “Unknown Fibers” – should be avoided.

**KK: Are there other things of which a consumer should be aware?**

**Rabbi G:** The *Rama* states that one should not wear a wool garment with a linen garment on top it, or vice versa – e.g., jacket made of linen, topcoat of wool, where it is impossible to remove one garment without first removing the top garment. With a shirt and pants, one could wear a linen shirt with wool pants because they can be removed separately.

**KK: Can you share a memorable Shatnez checking story with our readership?**

**Rabbi G:** When I was first married, we lived on Yeshiva Lane. One *erev Rosh Hashana*, there was a knock on my door.

A *yeshiva bochur* was standing there in his *Yom Tov* suit and said that one of the *rabbonim* told him that his suit needed to be checked for *Shatnez*. I first checked the jacket, and it had *Shatnez* – so I gave him my robe. Next, I checked the pants – and they also had *Shatnez*. The *bochur* then said, “Rabbi Goldfeiz, you ruined my *Rosh Hashana*!” And I said to him, “No, I saved your *Rosh Hashana*.” We know that *Shatnez* is the combination of wool and linen, also known as כלאים. When אלדד and מידד were prophesizing in the *machane* about *Moshe Rabbeinu*’s demise,<sup>4</sup> *Yehoshua* remarked, “אדוניי משה כלאים”. Our rabbis tell us that one explanation of the word כלאים is to imprison. Since the *Zohar HaKadosh* says that כלאים and כלאים stem from the same root word, I reckoned that I had saved that young *bochur* from incarceration!

**KK: Thank you, Rabbi Goldfeiz, for a fascinating interview.**



4. *Bamidbar* 11:26-28

## BAL TASHCHIS Waste Management in Everyday Life

CONTINUED FROM PAGE 4

For this very reason, at a wedding we break a plate at the *Tana'im* and a glass under the *Chuppah*<sup>19</sup> *I'zeicher I'churban*. Additionally, the *Gemora*<sup>20</sup> relates that *Mar* son of *Ravina* made a wedding for his son. When he saw that the rabbis were too joyful, he broke an expensive glass to affect the mood and increase the level of *yiras Shamayim*.

### HIDDUR MITZVAH

Another situation where there is no problem of *bal tashchis* is concerning a *hiddur mitzvah*. Therefore, we can exchange an old kosher *mezuzah* for a more *mehudar* one or an old *yeri'ah* of *sefer Torah* for a new one.<sup>21</sup> Even if we can't give away an older *sefer* and must designate it for *shamos*, it is not considered to be wasteful to buy a new edition of a *sefer* at the expense of no longer using the older one.<sup>22</sup>

Thus, we see that although there are many times when we are faced with situations of waste, we are urged by the *Torah* to cherish every item that *Hashem* has bestowed upon us and not to discount its importance.

As we learned in *Parshas Vayishlach*, when *Yaakov Avinu* traveled back home after being away for over 20 years, he helped his family pass over the *Yabok River*. The *posuk*<sup>23</sup> relates that after *Yaakov* helped carry all the animals and movables across the river, he returned alone to the eastern side of the river. *Chazal* teach us that *Yaakov* returned alone to retrieve a number of small jugs. These jugs might have seemed unimportant and trivial to many, however, *Yaakov Avinu* lived this mantra: Every item that *Hashem* has given us is a blessing. No matter what the size, we need to treasure them as Heavenly gifts and use them accordingly.

19. *Rama* (Shulchan Aruch, Orach Chaim 560,2), *Mishna Berurah* (560, sk.9), see *Beis* 19, *Chasanim* (he'erah 36), *Sefer Chasidim* (879), *Chochmos Adam* (80, 16), *Chayei Adm* (11,32)

20. *Berachos* (31a)

21. *Sefer Chasidim* 789, *Shu"t Yabi'ah Omer* (vol. 3: 18,6).

22. *Ginzei Hakodesh* (8, 2)

23. *Bereishis* (32, 25)



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