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Halachos for the Air Traveler Part 2

Bentching with a Knife on the Table

The *minhag* is to cover knives that are on the table before *bentching*.¹ There are two reasons given for this: 1. The *seforim* say that *barzal* is something which kills, and a *mizbe'ach* is something that gives life. Since our tables are compared to a *mizbe'ach*, the knives should be covered during *bentching*.² 2. The *poskim* relate that someone was *bentching*, and when he reached *U'vinei Yerushalayim* he took a knife from the table and killed himself out of anguish over the loss of the *Bais Hamikdash*.³ According to this second reason, one would have to completely remove the knife from the table and covering it would not be enough. Although this is what some *poskim* suggest,⁴ the custom is to just cover the knives.⁵ Some have the custom to cover the handle of the knife as well.⁶ One who is traveling on an airplane is usually given plastic knives with his meal. One does not have to cover a plastic knife before *bentching*.⁷

Birchos Hagomel

The *Gemarah* in *Berochos*⁸ states that one who is saved from any of four occurrences should *bentch gomel*. The *poskim* discuss whether flying in an airplane falls into any of these four categories, since some say flying is not such a danger.⁹ Some *poskim* hold that

¹ Sefer Chassidim 102, Shulchan Aruch 180:5, Shulchan Aruch Harav 6, Chai Adom 46:4, Kitzur Shulchan Aruch 44:4, Mishnah Berurah 11, Aruch Ha'shulchan 180:5, Sheilas Rav 2:17:4. Refer to Shevet Ha'Levi 8:168:3 who says removing the knife is not meachev the bentching, see Rivevos Ephraim 7:220. The V'yan Dovid (1:28:4) says that if one is sitting at a table with many people he only has to cover the knife that belongs to him, and not other people's knives. One should not put it in a place that can be seen (Sheilas Rav 2:17:6).

² Be'er Heitiv 4, Ben Ish Chai Balak 1:4, Mishnah Berurah ibid, Aruch Ha'shulchan ibid. The Shulchan Aruch Harav ibid only quotes this reason. Refer to Magen Avraham 180:4, Kaf Ha'chaim 15.

³ Poskim ibid, Sharei Teshuva 3. The Kaf Ha'chaim 15 says other reasons for this custom.

⁴ Ben Ish Chai Shelach 1:4, Kaf Ha'chaim 167:41, 180:15.

⁵ Poskim ibid, Taamei Haminhagim page 82, Bais Boruch 46:4.

⁶ Orchos Rabbeinu 1:78:page 85, Sheilas Rav 2:17:5.

⁷ Horav Yisroel Belsky Shlita, see Rivevos Ephraim 3:132, Bais Avi 3:145:5, Toras Haderech 12:10:footnote 19. Opinion of Horav Elyashiv Shlita (This was heard from someone who was there when the question was asked).

⁸ 54b, see Yabea Omer O.C. 2:14, Yechaveh Da'as 2:26, Ohr L'tzyion 2:14:footnote 41.

⁹ Refer to Teshuvos V'hanugos 1:193, 2:148, Hamichonit V'hilchosuv pages 115-117, V'yan Dovid 1:37, Halichos Olom 2:page 177, Doleh U'mashka page 123, Kinyan Torah 1:16:3, Betzel Hachuchma 1:20:7, Shevet Ha'kehusi 1:100:2, See Chelkes Yaakov O.C. 55:page 80.



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birchos hagomel is not recited after flying.¹⁰ *Horav Moshe Feinstein zt"l*¹¹ (and others) says one *bentches gomel* even if the airplane only traveled over dry land without passing over any water, since there is danger in any case. Others argue with this and say one only *bentches gomel* if he flew over water.¹²

The *minhag* of many is not like *Horav Moshe zt"l*.¹³ The *minhag* is that when traveling from New York to Florida no *gomel* is recited although most of the trip is made over the ocean and it could be that it should be no different than any other cross-ocean trip.¹⁴ When one travels from America to *Eretz Yisroel* one *bentches gomel*.¹⁵ One who makes a stop over for a couple of hours does not *bentch gomel* until he reaches his final destination.¹⁶

Many times people on a group flight all arrive at one destination i.e., a Yeshiva. In this situation, one person can *bentch gomel* for everyone. The one who *bentches* should have in mind to exempt everyone, and the ones who are listening should have in mind to be exempted.¹⁷

The *Beracha* Recited on Oceans

*Chazal*¹⁸ said one who sees an ocean that was around since the six days of creation,¹⁹ recites the *beracha* of *osei massei bereishis*. When seeing the *yam hagodol* one says *osei eis hayam hagodol*.²⁰ The *Shulchan Aruch*²¹ says the *yam hagodol* is the Mediterranean.

¹⁰ Refer to Teshuvos V'hanhugos 1:193, 3:81, see Minchas Yitzchok 2:47, Betzel Hachuchma 1:20:7, Be'er Moshe kuntres electric 7:page 144, Piskei Teshuvos 219:footnote 18, Toras Haderech page 214:footnote 13.

¹¹ O.C. 2:59, see Ketzos Ha'shulchan 65:footnote 2, Halichos Shlomo Tefilla 23:5:footnote 5,16, Be'er Moshe kuntres electric 7:68, Lehoros Nossan 11:14 see 11:15, Rivevos Ephraim 1:155, 3:612, 4:54:25, Meir Nissivim pages 299-300, Avnei Yushfei 1:46:3, Kochvei Yitzchok 1:20:1, Shila D'kaita page 162:4 page 198 quoting the opinion of Horav Elyashiv and Horav Wosner Shlita, refer to Ohr L'tzyion 2:14:43.

¹² Teshuvos V'hanhugos 1:193, 2:148, 3:81, 4:53, Divrei Chachumim page 74:184 quoting the opinions of Horav Elyashiv Shlita and Horav Sheinberg Shlita, Orchos Rabbeinu 1:page 91:104, see Piskei Teshuvos 219:footnote 16.

¹³ Horav Yisroel Belsky Shlita, see V'lechticha B'derech page 50:footnote 92, Meir Nissivim page 301, refer to Be'er Moshe kuntres electric 7:69-69, Orchos Rabbeinu 1:page 91:104, Tzitz Eliezer 11:14.

¹⁴ Horav Yisroel Belsky Shlita, refer to Be'er Moshe kuntres electric 7:68:pages 141-142.

¹⁵ Horav Elyashiv Shlita quoted in Shila D'kaita page 287:20, see Orchos Rabbeinu 1:page 91:104.

¹⁶ Shevet Ha'Levi 9:45, Halichos Shlomo Tefilla 23:footnote 4, see Betzel Hachuchma 1:21, Divrei Yatziv O.C. 1:87, V'lechticha B'derech 10:footnote 96 quoting the opinion of Horav Elyashiv Shlita.

¹⁷ Shulchan Aruch 219:4, see Shila D'kaita page 165

¹⁸ Mesechtas Berochos, 54a, Rambam Hilchos Bercohos 9:15.

¹⁹ Refer to Shar Ha'tzyion 228:8, see Betzel Hachuchma 2:11.

²⁰ Some say the beracha is sh'osa eis...(Mishnah Berurah 228:3, Kaf Ha'chaim 6, Lekutei Maharich 1:page 268 new).



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However, many *poskim* disagree with this, and hold the *yam hagadol* is the Atlantic Ocean. According to these *poskim* the *beracha* on the Atlantic Ocean would be *osei eis hayam hagadol*.²² The *beracha* on seeing the Mediterranean is *osei massei bereishis* according to these *poskim*.²³ One who made a *beracha* of *osei eis hayom hagadol* on the Atlantic was *yotzei b'dieved*.²⁴

The *beracha* is only made once in thirty days.²⁵ Furthermore, in order to recite the *beracha* one has to be mesmerized by the sight.²⁶ One recites the *beracha* at night if the aforementioned mesmerization is present; however, this is not usually the case.²⁷ One who lives near the water²⁸ or passes it every day (i.e. on the way to work) does not recite any *beracha* when seeing the ocean, even if for some reason he did not see it for thirty days.²⁹ When traveling on an airplane to *Eretz Yisroel*, one first sees the Atlantic and should then say the *beracha* of *osei eis hayam hagadol*. When he later sees the Mediterranean he should say the *beracha* of *osei massei bereishis*.³⁰ According to many *poskim* no *beracha* is recited on seeing the Dead Sea.³¹ Many *poskim* say that no *beracha* is recited on the *Kinneret*.³² No *beracha* is recited upon seeing the *Yam Suf*.³³

²¹ 228:1, see Levush 1, Piskei Teshuvos 228:footnote 13, Ohelecha B'amiseicha 16:5. Refer to Levush 1 for a reason why we do not recite the *beracha* of *sh'kocha v'gevurosa molei olom* on the Oceans (See Mishnah Berurah 228:1, Kaf Ha'chaim 3).

²² Refer to Magen Avraham 1, Pri Megadim Eishel Avraham 1, Elya Rabbah 4, Mishnah Berurah 228:2, Aruch Ha'shulchan 3, Vezos Ha'beracha 17:page 154:2 quoting the opinion of Horav Elyashiv Shlita, V'lechticha B'derech 3:7, Teshuvos V'hanhugos 3:76:1, Minchas Yitzchok 1:110. Refer to Nemukey Orach Chaim 228:1 in depth.

²³ Refer to Aruch Ha'shulchan 228:7, Vezos Ha'beracha ibid. Some say within *toch k'dei dibbur* one should add *osei eis hayom hagadol* on seeing the Mediterranean. (Minchas Yitzchok *lekutei teshuvos* 19, Betzel Hachuchma 2:12-13).

²⁴ Biur Halacha 228: "v'al."

²⁵ Be'er Heitiv 228:1, Elya Rabbah 1, Mishnah Berurah 2, Kaf Ha'chaim 1, see Vezos Ha'beracha page 156. Some say if one is traveling by car and he sees the Atlantic or Mediterranean then one should get out of the car and recite the appropriate *berachos*.

²⁶ Halichos Shlomo Tefilla 23:26, Vezos Ha'beracha ibid.

²⁷ Refer to Yugel Yaakov pages 37-38, Betzel Hachuchma 2:16, Shlia D'kaita pages 144-145.

²⁸ Halichos Shlomo Tefilla 23:28.

²⁹ Piskei Teshuvos 228:footnote 61.

³⁰ Vezos Ha'beracha ibid, see Ohelecha B'amiseicha 16:11. This is only if one can see it well (Betzel Hachuchma 2:16).

³¹ Halichos Shlomo Tefilla 23:footnote 43, Ohelecha B'amiseicha 16:16, Rivevos Ephraim 6:103 quoting the opinion of Horav Elyashiv Shlita, Shlia D'kaita page 143, see Shevet Ha'Levi 9:47:1, refer to Vezos Ha'beracha page 155 who brings down some *poskim* who say the *beracha* of *osei massei bereishis* may be recited.

³² Vezos Ha'beracha page 155, Rivevos Ephraim 6:103 quoting the opinion of Horav Elyashiv Shlita, see ibid:8:436:13.



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Reciting *Hamapil*

Hamapil etc. is only recited if one has the intention of going to sleep for more than a half-hour.³⁴ Some say it may only be recited if one is going to sleep for an hour.³⁵ If one is in doubt whether he will be able to sleep, then no *hamapil* is recited.³⁶

One who is traveling on an airplane and wants to sleep on the seat, should still recite *hamapil*, etc. However, this is only if he will sleep the required amount.³⁷ One who is scared that his packages will be tampered with while he is asleep should not say *hamapil*, since he will not be sleeping for a long period of time.³⁸

Lying on one's Back

A man who wishes to go to sleep must be careful not to fall asleep on his back³⁹ or stomach.⁴⁰ *Chazal*⁴¹ tell us that doing so brings a *michshal*. It is permitted to lay on one's back to relax if he will not fall asleep.⁴² If one is lying on a chair which is elevated to the degree which the immodest position will be avoided then it is permitted.⁴³ Some say if one sees his friend sleeping in this forbidden manner he may wake him.⁴⁴ When one is traveling on an airplane and wants to fall asleep he may do so, since sitting in the chair

³³ Ohelecha B'amiseicha 16:17, Ohr L'tzyion 2:14:40, Shlia D'kaita page 143. Refer to Ohr L'tzyion ibid who says no beracha is recited on the Jordan River.

³⁴ Refer to Bais Boruch 2:35:10, Ohr L'tzyion 2:46:65, Ishei Yisroel 35:footnote 28.

³⁵ Tefilla K'hilchoso 20:footnote 3.

³⁶ Teshuvos V'hanhugos 1:198, Rivevos Ephraim 1:180, 7:80.

³⁷ Ohelecha B'amiseicha 12:1:footnote 1, Rivevos Ephraim 1:180, Be'er Moshe kuntres electric 7:114:3. When the lights are turned off on the airplane one can usually sleep a long time (Ohelecha B'amiseicha 12:1, V'ihiy B'nsoa page 36:18, see Rivevos Ephraim 4:44:120).

³⁸ Ohelecha B'amiseicha 12:3, Toras Haderech 13:4, see Be'er Moshe ibid. If one does not sleep he does not say Modei Ani in the morning (Toras Haderech 10:48).

³⁹ Rambam Hilchos Deos 4:5, Hilchos Issurei Biah 21:19, Shulchan Aruch 63:1, Yavetz page 587, Chuchmas Adom 127:3, Kitzur Shulchan Aruch 71:5, Mishnah Berurah 239:6.

⁴⁰ Meiri Niddah page 53, Rashi Zevachim 5a "rumi," Rambam Hilchos Deos ibid Shulchan Aruch ibid, Kitzur Shulchan Aruch ibid, Mishnah Berurah ibid, Aruch Ha'shulchan 23:3, refer to Rambam Pe'er Hador 143.

⁴¹ Gemorah Berochos 13b, Niddah 14a, Shulchan Aruch E.H. 23:3, see Otzer Haposkim, V'ein Lumo Michshal 5:page 199:footnote 16.

⁴² Horav Yisroel Belsky Shlita, see Oz Nedberu 6:50, Orchos Rabbeinu 3:page 163:53, Shlia D'kaita page 78. The Shraga Hameir 8:49 is stringent. Refer to Shoneh Halachos 239:3. When one goes to a doctor and is asked to lay down on the bed he may do so, and there is no concern of him coming to a michshal (Shlia D'kaita page 79).

⁴³ Horav Yisroel Belsky Shlita, see Orchos Rabbeinu 5:page 97:35, Sheilas Rav 2:22:35.

⁴⁴ Poskim, Refer to Yisroel V'hazmanim 1:9:16, Sheilas Rav 2:22:33, see Shlia D'kaita page 79.



on the airplane is not going to bring him to a *michshal*.⁴⁵ The *poskim* say one can be lenient with the aforementioned for a child under nine-years old.⁴⁶

Sleeping While Wearing Shoes

A person should not sleep with his shoes on because it is a taste of death.⁴⁷ Some say that doing so makes one forget his *Torah* knowledge.⁴⁸ One should be *makpid* and not let young children sleep with shoes.⁴⁹ Although, there is a discussion amongst the *poskim* whether one is permitted to wear shoes while taking a short nap⁵⁰ i.e. on an airplane, train or bus, one can be lenient in this situation since it is only for a short period of time.⁵¹ One who will lay down to nap like he does when going to sleep on a regular bed should remove his shoes first.⁵²

Sleeping with a Garment underneath the Head

Sleeping with a garment underneath one's head is an action that makes one forget his *Torah* knowledge.⁵³ Some *poskim* say if the garment is not directly underneath the head, and there is a separation between the garment and the head (i.e. a pillow), then it is permitted.⁵⁴ A garment placed near the head and not directly under the head is permitted.⁵⁵ Placing someone else's garments under the head is also forbidden.⁵⁶ A new

⁴⁵ Refer to Shila D'kaita page 79, see Toras Haderech 13:2 who is stringent. It would seem even according to those who are stringent if one lifts his legs up then there is no concern (Refer to Toras Haderech page 287).

⁴⁶ Salmas Chaim 227.

⁴⁷ Gemorah Yoma 78b, Ben Ish Chai Pinchus 2:16, Kaf Ha'chaim Y.D. 116:211.

⁴⁸ Lekutei Maharich "tefillas Rav N"BH" page 107, Shemiras Haguf V'hanefesh 115:footnote 2, P'eas Sudcha 37.

⁴⁹ Salmas Chaim 2:122, Sefer Zichoron 2:page 7 (intro), see Vayitzvar Yosef 42, Shlia D'kaita page 189.

⁵⁰ Refer to Lekutei Maharich seder krias shema page 146b, Shemiras Haguf V'hanefesh 115:footnote 5 in depth.

⁵¹ Ohelecha B'amiseicha 12:28.

⁵² Ohelecha B'amiseicha 12:28. If one needs to open the light on top of his seat he may do so even if it might wake up the person sitting next to you (Toras Haderech 8:18, see Shlia D'kaita page 289:39 quoting Horav Elyashiv Shlita). If one needs to use the facilities he may do so even if he will wake up the person next to him by asking him to move over in order for you to get out (Toras Haderech 13:14:footnote 23). If one has a seat which has a lot of leg room, i.e. an exit seat it is a mitzvah to let an elder person sit there (Toras Haderech 6:13:footnote 14). The pillow and blanket given out on the airplane are forbidden to take with you at the end of the flight (Toras Haderech 8:19).

⁵³ Gemorah Horayos ibid, Rashi, Leket Yosher page 45, Pri Megadim Eishel Avraham 2:1, Gilyon Maharsha Y.D. 246:22, Yavetz seder livisha 2, Kitzur Shulchan Aruch 71:5, Mishnah Berurah 2:2, Aruch Ha'shulchan 2:5, Kaf Ha'chaim 2:3, Masef Lechul Hamachanus 2:12, Shemiras Haguf V'hanefesh 118:footnote 1.

⁵⁴ Yavetz seder livisha ibid, Mishnah Berurah ibid, Yabea Omer Y.D. 2:8:5. Refer to Sefer Zichoron 2:15, Ohelecha B'amiseicha 12:21.

⁵⁵ Sefer Zichoron ibid.

garment that was never worn or an old garment that was used for other things may be placed under one's head.⁵⁷ Dozing off on a sleeve is permitted and is not considered sleeping with a garment under the head.⁵⁸

When traveling on an airplane many times there are no pillows or blankets to place under the head when going to sleep. In this case one should be careful not to take a garment and place it under his head.⁵⁹ (If it is one of the permitted garments mentioned above then he may do so). One who does not want to sleep, and just wants to rest may place a garment under his head.⁶⁰ If there is a garment hanging on a hook, one may rest his head directly on the garment even while going to sleep.⁶¹

Waiting Six Hours

When traveling on an airplane one tends to sleep for a short period of time (depending on the flight). One who eats a *fleshig* meal and then falls asleep, must be careful to wait a full six hours before eating dairy. Sleep does not exempt a person from waiting. For example, one who finished a meat meal at 1:00am, went to sleep at 1:30am, and woke up at 6:00am, may eat dairy at 7:00am, which is six hours from the time he finished eating the meat.⁶²

Placing Food under the Seat on an Airplane

Many times on a bus or airplane one places a bag with food underneath his seat (as a matter of convenience or due to a lack of room in the overhead compartments). Even if one falls asleep in the seat the food in the bag may be eaten. The reason for this is

⁵⁶ Sefer Zichoron ibid, see Yabea Omer 9:95:1. Refer to Salmas Chaim 600 (old print), Shemiras Haguf V'hanefesh pages 350-351 in depth.

⁵⁷ Ohelecha B'amiseicha 12:22:footnote 33, ibid 12:23. Refer to ibid 12:26 about sleeping on a tallis in shul. See Piskei Teshuvos 239:footnote 89. Some say one should not wear nice clothing on a trip because they might get ruined. However, this is not the minhag (Toras Haderech 5:18:footnote 29). If one sleeps with his garments he still recites Malbish Arumim in the morning (Shlia D'kaita page 9:7).

⁵⁸ Sefer Zichoron ibid page 12, Shlia D'kaita page 191.

⁵⁹ Ohelecha B'amiseicha 12:20:footnote 31.

⁶⁰ Ohelecha B'amiseicha 12:24.

⁶¹ Ohelecha B'amiseicha 12:27:footnote 38.

⁶² Horav Yisroel Belsky Shlita, see Teshuvos V'hanugos 1:431, Zichron Moshe page 79, Bais Avi Y.D 3:108:1, Harchokos V'hazoros page 19 footnote 32, Darchei Halacha page 186, sefer Hechsheiros page 273:31. Refer to Piskei Teshuva 285:pages 47-48, Doleh U'mashka page 558:footnote 15. Horav Elyashiv Shlita is lenient and holds one can eat after he slept if it is still before six hours. This makes a difference to Horav Elyashiv Shlita who sleeps three hours a night. However, to us who sleep anyways at least six hours at night this halacha plays little role. (During the Yom Tov of Shavuot some are lenient and do not wait six hours. (Piskei Teshuva ibid).



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because these chairs are not meant for sleeping for a long period time,⁶³ and therefore do not have an equal status to a bed.⁶⁴

Giving Food that is not Kosher to a Goy

There is a discussion in the *poskim* whether one may give non-kosher food to a *goy*.⁶⁵ This is common on an airplane if one is served non-kosher food. *L'masseh*, one can be lenient and give the *goy* the food.⁶⁶

Kashrus and Other Standards

When at home, people would never eat certain foods because they have a high standard of *kashrus*. This standard should not be lowered when one is on an airplane where the food he is offered may have a weaker *hechsher* etc.⁶⁷ The same concept applies to other areas as well. For example, one who would never dream of bringing certain magazines into his house should not look at them while traveling. This is very common on an airplane where there may be magazines in front of the seat.⁶⁸

Drinking Coca Cola/ Coffee/Water on an Airplane

Many times one who is traveling is served Coca-Cola without a *hechsher*, and the question arises if one is permitted to drink it. In the United States, one may drink Coca-Cola even if it does not have a *hechsher* on the label. However, outside the United States this is not advisable, as the soda may not be under supervision and may contain non – kosher ingredients. If one is stuck in a place with nothing to drink then it is permitted to drink the Coca-Cola because the non-kosher ingredients are *butel*.⁶⁹ However, this is usually not the case on an airplane since there are other beverages one can drink.

One may drink coffee world-wide as long as it is non-flavored. One should not drink flavored coffee without a *hechsher*.⁷⁰ It is better for one not to drink coffee served in the

⁶³ Refer to Kaf Ha'chaim 43.

⁶⁴ Horav Yisroel Belsky Shlita, see Teshuvos V'hanhugos 1:8, Shevet Ha'kehosi 4:202, V'lechticha B'derech page 4:footnote 30 quoting the opinions of Horav Elyashiv Shlita and Horav Vosner Shlita, Rivevos Ephraim 4:8, 4:113:44, Shlia D'kaita pages 126-130 in depth, Toras Haderech 11:18. Refer to Doleh U'mashka page 366. Placing food under a bed on a boat is permitted. (Tzitz Eliezer 10:35), see Ohelecha B'amiseicha 20: 12 who is machmir.

⁶⁵ Refer to Yam Shel Shlomo Chullin 8:103, Kaf Ha'chaim Y.D. 117:75-76.

⁶⁶ Horav Yisroel Belsky Shlita, see Minchas Chein 1:Y.D. 8.

⁶⁷ Toras Haderech 11:1.

⁶⁸ Refer to Yisroel Kedoshim pages 86-89 in depth.

⁶⁹ Horav Yisroel Belsky Shlita, see Toras Haderech 11:8. One should not drink apple juice without a *hechsher* (Horav Yisroel Belsky Shlita).

⁷⁰ Horav Yisroel Belsky Shlita.



café on an airplane since it is washed with other utensils that may not be *kosher*.⁷¹ If one wants to drink bottled water he'd be well off to use one with a *hechsher* for the following reason: a high percentage of spring water in America is tap water, and a *hechsher* will guarantee you are getting the real thing.⁷²

"Food which was hidden from the Eye"

When one is traveling on an airplane he may be seated next to a *goy*. When the *yid* goes to wash his hands before the meal, he may leave meat (i.e. in a sandwich) in front of the *goy* without any *yid* watching it. Nonetheless, it is not a problem of "*baser sh'nesaleim min huayin*" since the *goy* knows the *yid* will be returning soon he is scared to do anything to the meat.⁷³

Walking/Sitting behind a Woman

Many times, when on an airplane one finds himself sitting behind a woman. The questions are: is this permitted, and should one try to change his seat?

The *Gemorah*⁷⁴ says that one may not walk behind a woman. The main reason is because he may come to think about the woman.⁷⁵ Instead, one should walk to the side or ahead of her.⁷⁶ Some *poskim* say one should not walk behind his wife either.⁷⁷ Some *poskim* say if the woman is four *amos* ahead of the man, he is permitted to walk behind her.⁷⁸ Many *poskim* say that today the *din* is different because there are so many women in the street,

⁷¹ Horav Yisroel Belsky Shlita. Refer to V'ihiy B'nsoa pages 315-319 in depth. Asking a woman to give you a drink is not considered "using a woman" (Refer to Toras Haderech page 287:5).

⁷² Horav Yisroel Belsky Shlita.

⁷³ V'lechticha B'derech 8:footnote 84, see Teshuvos V'hanhugos 2:380, see V'ihiy B'nsoa page 497 who is stringent.

⁷⁴ Mesechtas Berochos 61a, see Rambam Hilchos Isuurei Bi'ah 21:22, Shulchan Aruch E.H. 21:1, Aruch Ha'shulchan E.H. 21:2, Otzer Haposkim 21:16:2, Sheilas Rav 1:16:4.

⁷⁵ Levush E.H. 21:1, Otzer Haposkim ibid. The Meiri in Mesechtas Eruvin (18a) says the reason is because of chashad. Refer to Shulchan Aruch E.H. 21:1.

⁷⁶ Shulchan Aruch ibid.

⁷⁷ Refer to Gemorah ibid, Rashi "afeilu," Aruch Ha'shulchan ibid, Tzitz Eliezer 9:50, Divrei Yatziv E.H. 39, Sheilas Rav 1:16:5. One who is walking side by side with his wife, and then finds himself walking on a bus behind a woman should let his wife go in front of him instead of him walking behind a strange woman (Histaklus B'halacha 4:16).

⁷⁸ Be'er Heitiv E.H 21:1, Sdei Tzofim (Berochos) page 729, see Pischei Teshuva E.H. 21:1, Torah L'shma 382, Rivevos Ephraim 2:197:11.



that if one walks in front of a particular woman he will find himself behind a different woman.⁷⁹ Nonetheless, one should try to be careful with this when possible.⁸⁰

One who is waiting on line in an airport and finds himself behind a woman, should try to move to the side (if he can).⁸¹ Some *poskim* say not only may one not walk behind a woman, but one may not sit behind a woman either.⁸² Other *poskim* say it is permitted to sit behind a woman.⁸³ It would seem that even those who prohibit sitting behind a woman would permit doing so on an airplane since the high seatback makes it unlikely that he will see the person who is sitting in front of him.⁸⁴

Sitting Between Two Women

On an airplane it is very common that one will have to sit between two women. The *poskim* say that this practice is permitted.⁸⁵ Nonetheless, if one can easily persuade a female passenger to switch seats, then this is what should be done.⁸⁶ If the two women are family members it would be permitted according to all opinions.

Walking Between Two Women Who Are Sitting

According to many *poskim* the *issur* of walking between two women does not apply if the women are sitting.⁸⁷ This is common in a girl's school with a male teacher who has to give out tests. It is also common in a restaurant etc. Additionally, this is very common on an airplane when one has to walk between two women who are sitting on

⁷⁹ Chut Shuni Tznius page 50, Tzitz Eliezer 9:50, Minchas Shlomo 1:91:23. Refer to Rama E.H. 73:1. If one can not avoid walking behind a woman then he may be lenient when he is walking to do a mitzvah (Tzitz Eliezer 9:50, Histaklus B'halacha page 62:footnote 39).

⁸⁰ Doleh U'mashka page 290.

⁸¹ Refer to V'lechticha B'derech 3:1:footnote 22, Vayivorech Dovid 2:121.

⁸² Chut Shuni Tznius page 50 quoting the opinion of the Chazzon Ish, see Oz Nedberu 10:28, Kovetz Halochos for The Summer page 52:footnote 18,

⁸³ Nezer Ha'chaim page 233:214, Doleh U'mashka page 290:footnote 14, Histaklus B'halacha page 63:17, Nekius V'kovod B'tefilla page 171:62, Oz Nedberu 12:48.

⁸⁴ Horav Yisroel Belsky Shlita, see Ohelecha B'amiseicha 20:89, Toras Haderech 6:19-21, Histaklus B'halacha 4:17.

⁸⁵ Vayivorech Dovid 2:122, V'ihiy B'nsoa page 28:9, V'lechticha B'derech 3:2:footnote 23 quoting the opinion of Horav Wosner Shlita, see Igros Moshe E.H. 21:4, Shevet Ha'Levi 4:136, Oz Nedberu 5:48, Rivevos Ephraim 3:525, Sdei Tzofim (Horayos) page 108.

⁸⁶ Horav Yisroel Belsky Shlita, see V'lechticha B'derech *ibid*, Toras Haderech 6:19, see *ibid*:pages 292-293. When one finds himself sitting next to a woman he should place something between him and her to avoid touching (Ohelecha B'amiseicha 20:87, see Toras Haderech 8:21).

⁸⁷ Opinion of Horav Elyashiv Shlita quoted in V'lechticha B'derech 3:3, Bais Boruch *ibid*, Vayivorech Dovid *ibid* quoting the opinion of Horav Chaim Kanievesky Shlita. Refer to Nezer Ha'Chaim page 233:211.

**KOF-K***Kosher Supervision* 201 THE PLAZA, TEANECK, NJ 07666-5156 201.837.0500 FAX:201.837.0126e-mail: info@kof-k.org • website: www.kof-k.org

two opposite sides of the aisle.⁸⁸ Nevertheless, if one can avoid passing between two seated women it is definitely preferable to do so (see footnote).⁸⁹

⁸⁸ Shlia D'kaita pages 167-169 and page 287:22. Refer to Toras Haderech 8:20 who is stringent.

⁸⁹ Horav Yisroel Belsky Shlita. One should refer to Halachically Speaking entitled Kasha L'shikcha for a complete discussion on this topic.