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בס"ד

The Halachos of Shaimos

Many people are not familiar with the *halachos* of *shaimos*. The problem with the volume of *shaimos*, only developed fairly recently with the advent of cheap, commonly utilized printing methods. After reviewing these *halachos* one will have a clear understanding of what is indeed *shaimos* and how to properly dispose of them.

The *posuk*¹ tells us that there is a requirement upon all of *klal yisroel* to destroy and break any idol, and to remove their names from our midst, and one is forbidden to do this to *Hashem's name*. The *issur* to destroy or break a name of *Hashem* is called *Lo Sason Kein L'Shem Elokeycheim*." The *Gemorah*² says that included in this *issur* is the prohibition to erase the name of *Hashem*. The *Rambam*³ says that whoever destroys any of *Hashem's* names receives *malkos*. The *Chinuch*⁴ says the reason for this *mitzvah* is in order to come to fear *Hashem*. Whoever is not careful with the *kedusha* of *seforim* will have to give a *din* and *chesbon* over it after 120 years.⁵

If one gives the right respect to something which deserves to be buried then *Hashem* will have compassion on us and He will make sure that *klal yisroel* does not get destroyed.⁶ The *Mishnah*⁷ says if one honors the *Torah* then he will be honored and liked by the world.

There is a big discussion in the *poskim* if something is not hand written but rather printed if it has *kedusha*.⁸ The consensus of the *poskim* is that it is equal to being hand written.

¹ Devarim 12:4, see Torah Temimah ibid:12:4.

² Mesechtas Makos 22a, see Shulchan Aruch Y.D. 276:9.

³ Hilchos Yesodei Hatorah 6:1, see Sefer Hamitzvahs (Rambam) lo sasei 65.

⁴ Mitzvah 433.

⁵ Taz Y.D. 271:8.

⁶ Sefer Matamim page 140:11 (new).

⁷ Pirkei Avos 4:6.

⁸ Refer to Rama M'Pano 93, Taz O.C. 284:2, Y.D. end of 271, Magen Avraham O.C. 32:57, 154:14, 334:17, Rav Poalim 2:24, Mishnah Berurah 40:4, Maharsham 3:357, Minchas Yitzchok 1:17:8, Eyunei Halachos 2:page 564, Be'er Moshe 3:174:4, 8:47, Shevet Ha'Levi Y.D. 5:163, Tzitz Eliezer 3:1, Ginzei Ha'kodesh 1:footnote 4. Refer to Chazzon Ish Y.D. 164:3 who is lenient.



The Names of *Hashem*

As previously mentioned one is forbidden to erase the name of *Hashem*. Those names are: צב-אות: ש-ד,י, אל-הים, א-ל, א-ל-ה, אדנות, א-ל, שם הוי"ה, אדנות, א-ל, א-ל-ה, א-ל-הים, ש-ד,י, צב-אות.⁹ These names are required to be put into *shaimos*.¹⁰ *Rachum, Chanun, Hagodel Hagibbur* are not required to be placed in *shaimos*.¹¹ There is a dispute if the name of *Hashem* in English (G-d) may be erased.¹² The following does not need *geniza* and one may throw items containing these names in the garbage.¹³ Writing a *Daled*,¹⁴ *Hashem* (in English or Hebrew),¹⁵ *Hakodesh Boruch Hu*,¹⁶ *B'ezras Hashem*¹⁷ and writing *BS'D (bais samach daled)*.¹⁸ Some are careful and did not write a *BS'D* on top of a letter.¹⁹ Some question if writing a *kuf* instead of a *heh* does not require *shaimos*, but the *minhag* is to be lenient.²⁰ There is a dispute in the *poskim* if one writes the letters *Bais* and *Heh* if they require to be put into *shaimos*. Some were careful about writing these letters on top of a letter if they will be thrown away.²¹ The overwhelming custom is to permit the writing of *bais* and *hey* on top of a letter even if the letter will be thrown away²² (but not in a disgraceful place).²³ This is how the *Brisker Rav* was *noheg*

⁹ Refer to Mesechtas Shavuos 35a-35b, Tur Y.D. 276, Shulchan Aruch 276:9, Bais Yosef. Some say אהיה אשר אהיה (Shulchan Aruch ibid).

¹⁰ Ginzei Ha'kodesh 7:1 page 266:75 quoting the opinion of Horav Chaim Kanievesky Shlita.

¹¹ Mesechtas Shavous and Tur ibid, Aruch Ha'shulchan Y.D. 276:23, Ginzei Hakodesh 7:7, see Shulchan Aruch O.C. 85:2.

¹² Refer to Shach Y.D. 276:11, Pischei Teshuva 11, 19, Mishnah Berurah O.C. 85:10, Aruch Ha'shulchan Y.D. 276:24, C.M. 27:3, Ginzei Hakodesh 7:footnote 24.

¹³ Opinion of Horav Elyashiv Shlita quoted in Ginzei Hakodesh 7:footnote 11.

¹⁴ Aruch Ha'shulchan Y.D. 276:28, see Shevet Ha'kehusi 4:256:2.

¹⁵ Igros Moshe Y.D. 2:138, Ginzei Hakodesh 7:footnote 8.

¹⁶ Ginzei Hakodesh 7:5.

¹⁷ Igros Moshe ibid, Ginzei Hakodesh 7:5, Orchos Rabbeinu 1:page 257:43, see Doleh U'mashka page 341. The Chazon Ish did not even write a BS'D when he started writing on top of a paper (Orchos Rabbeinu ibid).

¹⁸ Igros Moshe ibid, Betzel Hachuchma 4:105, Rivevos Ephraim 4:203, Ginzei Hakodesh ibid:footnote 9, Nezer Ha'chaim page 217:166.

¹⁹ Orchos Rabbeinu 1:page 257:43.

²⁰ Shevet Ha'kehusi 2:288, 4:256:1, Ginzei Hakodesh 7:footnote 12 quoting the opinion of Horav Korelitz Shlita.

²¹ Tz'fnas Pa'ne'ach 196:page 155, Toras Chaim page 138, Piskei Teshuvos 3:292:page 50, Rivevos Ephraim ibid, Ginzei Hakodesh 7:footnote 13, Nezer Ha'chaim page 217:166, Ginzei Hakodesh 7:footnote 13 quoting the opinions of Horav Ben-zion Abba Shaul zt"l and Horav Shlomo Zalman Aurbach zt"l, see Yugel Yaakov footnotes 350-353, Doleh U'mashka page 341, Nekius V'kovod B'tefilla page 101:37-38. The Betzel Hachuchma 4:105 says *midakdikim* do not throw out a paper with the letters *bais* and *hey*.

²² Melamid L'huel O.C. 113:20, Yaskil Avdi Y.D. 7:20:3, 8:13, Yechaveh Da'as 3:78, Avnei Yushfei 1:13:2 quoting the opinion of Horav Wosner Shlita, Yugel Yaakov footnotes 350-353, Ginzei Hakodesh 7:footnote 13 quoting the opinion of Horav Elyashiv Shlita.

²³ Igros Moshe Y.D. 2:138.



as well.²⁴ Writing the name *Eibishtar* is permitted and does not need to be put into *shaimos*.²⁵ Many say even if one breaks up the letters of a name of *Hashem* by placing a hyphen between the letters, it still requires *geniza*,²⁶ while others are lenient.²⁷ According to the lenient opinion, if one is concerned that the writing may end up in a disgusting location he should hyphenate the name of *Hashem* (for example G-d).²⁸ *Horav Moshe Feinstein zt"l* was stringent with hyphenated *Hashem's* name.²⁹ When writing the numbers in *Hebrew* of 16 and 17 the *minhag* is to write *tes vov* and *tes zayin* instead of *yud heh*, and *yud vov*.³⁰ (One should not say *Hashem's* name even in English for no reason.³¹ When one says "thank G-d" it is not considered saying *Hashem's* name for no reason since it is the *derech* for people to say it and he does not have intention of *Hashem's* name to be mentioned per 'se).³²

Sending out Papers with *Hashem's* Name

One should not send out advertisements with the name of *Hashem* written on it because most people just throw it in the garbage without knowing they are not allowed to and it comes to a disgrace. Many organizations do this and it is not correct.³³ One may do so if one is not writing the complete name.³⁴

Chocolate "*Gelt*"

During *Chanukah* chocolate *gelt* is available on the market which says "in G-d we Trust" on it. The question arises how one is allowed to eat it since he is erasing the name of *Hashem* (albeit in a different language) This does not make a difference according to some *poskim*.³⁵ Some say *l'chatchilah* one should not purchase such chocolates, however, if they were purchased already they can be eaten since when one eats it that is not considered erasing since it is the normal manner to eat it.³⁶ Others say one can purchase

²⁴ Teshuvos V'hanugos 1:640. He quotes that the Gr'a was stringent.

²⁵ Igros Moshe 1:172 (end), Teshuvos V'hanugos 1:639.

²⁶ Avnei Nezer Y.D. 365:1, Ginzei Hakodesh 9:9:6:footnote 35.

²⁷ Minchas Yitzchok 9:62:3, Halichos Shlomo Tefilla 22:footnote 34, Ginzei Hakodesh 7:footnote 29 quoting the opinion of Horav Elyashiv Shlita.

²⁸ Ginzei Hakodesh 7:footnote 26.

²⁹ Sharei Simcha (Shavuos) page 16.

³⁰ Yosef Ometz page 279, Piskei Teshuvos 154:footnote 126.

³¹ Kitzur Shulchan Aruch 6:3, see Rivevos Ephraim 5:560 who says one should not say *ado'shem* instead of saying *Hashem's* name. Refer to *ibid*:5:474.

³² Pischei Halacha (Berochos) Miluyim 3:page 242..

³³ Igros Moshe Y.D. 2:134-135.

³⁴ Ginzei Hakodesh 7:17:footnote 35 quoting the opinion of Horav Elyashiv Shlita.

³⁵ Refer to footnote 12.

³⁶ Ve'alu Lo Yeibol 2:page 120:119.



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it even *I'chatchilah* and rely on those *poskim* who maintain the name of *Hashem* written in a different language is permitted to be erased. This seems to be the custom of most people.³⁷ There is a custom to give a child who is getting his hair cut by his *upsherin* a piece of cake with honey and a *posuk* written on it.³⁸ The reason for it is to open the child's heart to *Torah* by licking the honey and eating the cake.³⁹ Some say that one may eat the piece of cake that contains a *posuk* because it is made for that purpose and has no *kedusha*.⁴⁰ Others took issue with this and did not permit it.⁴¹

Lights with *Hashems* Name

Some *poskim* maintain that lights which spell out the name of *Hashem* are permitted to be turned off and it is not considered that one is erasing the name of *Hashem*.⁴²

The Name *Shalom*

Shalom is a name of *Hashem*,⁴³ therefore it should be treated with more *kedusha* than other names that people are called. One may not greet someone in an inner bathhouse by calling out *Shalom*.⁴⁴ Many are lenient with this and simply drop off the last letter of *Shalom*.⁴⁵ Some maintain if a person is writing *Shalom* on a letter it should be abbreviated and written either without the *mem* or without the *vov*,⁴⁶ while others maintain this is not necessary.⁴⁷ If one is writing *Shalom* as a greeting, then he may write it in the regular way (*Shalom*).⁴⁸

³⁷ Horav Yisroel Belsky Shlita.

³⁸ Rokeach 296. Refer to Natei Gavriel Pesach 3:pages 358-359.

³⁹ Dugel Mervuva O.C. 340:3, see Osios Machkimos pages 183-187.

⁴⁰ Opinion of Horav Elyashiv Shlita quoted in Giznei Hakodesh 11:19:footnote 30, page 265:62 quoting the opinion of Horav Chaim Kanievesky Shlita, see Bais Yitzchok Y.D. 2:107.

⁴¹ Refer to Chavos Yuer 16, Sheilas Yaavetz 2:140, Pri Ha'aretz 2:4, Ginzei Hakodesh 11:19. Refer to Nishmas Shabbos 4:96.

⁴² Sharei Kodesh 166.

⁴³ Refer to Gemorah Shabbos 10b, Ran Shabbos 4b, Tosfas Sotah 10a "eleh," Magen Avraham 84:2, Sharei Teshuva 151:1. See Aruch Ha'shulchan Y.D. 276:28, Avnei Yushfei 1:12.

⁴⁴ Gemorah Shabbos 10b. Refer to Chai Adom 3:36, Mishnah Berurah 84:6. One is permitted to walk into the bathroom with the name *Shalom* on a *yarmulka*.

⁴⁵ Refer to Taz 84:3, Machtzis Ha'shekel O.C. 84:2, Pri Megadim M.Z. 3, Chai Adom 3:36, Nishmas Adom 9, Birchei Yosef 85:9, Mishnah Berurah 84:6.

⁴⁶ Rama Y.D. 276:13, Mishnah Berurah 86:4, Yabea Omer Y.D. 4:22, Halichos Shlomo Tefilla 22:footnote 34.

⁴⁷ Shach 16, Be'er Moshe 4 :8, Yabea Omer ibid. See Igros Moshe O.C. 4:40:1, Rivevos Ephraim 3:609.

⁴⁸ Radvaz 1:220, Pischei Teshuva Y.D. 276:28.



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Tapes/Discs/Computer

Many times one has tapes with *Hashems* name recorded on it and after a while he wants to copy over the tape (or a C.D) in order to copy something else on to it. If one wants to copy over it he should let a *goy* do it for him or a young child.⁴⁹ Some say he can do it himself and it is not considered erasing *Hashems* name since there is no real substance to the words on the tape.⁵⁰ *Horav Yaakov Kamenetsky zt"l* said other *Torah* should be copied over a *Torah* tape.⁵¹ If there is no *posuk* or name of *Hashem* many *poskim* are lenient to erase it.⁵² These tapes when finished with them may be thrown in the garbage.⁵³ Others say one should wrap the tape in a bag prior to throwing it out.⁵⁴ One should initially try not to record any of *Hashem's* names on a tape.⁵⁵ One is permitted to erase the name of *Hashem* or a *posuk* that is written on a computer screen since it is not considered erasing.⁵⁶ *Divrei Torah* written in microscopic letters or on microfilm should be treated with the same *kedusha* as a regular *sefer*. If one cannot put it in *shaimos* he should wrap it in a bag before discarding it.⁵⁷

Writing Torah on a Blackboard

Many times a teacher writes *Torah* on a blackboard. Some *poskim* say that they can write *Torah* and erase it, since the intention is to write more *Torah* on the blackboard.⁵⁸ Some say the reason why it is permitted is because there is an unspoken condition made that no *kedusha* should be placed on this *Torah*.⁵⁹ The eraser is not required to be put into *shaimos*.⁶⁰ One is not allowed to erase something on a blackboard that contains the name

⁴⁹ Igros Moshe Y.D. 1:173, 2:142, O.C. 3:31, Kinyan Torah 1:34:5, Rivevos Ephraim 7:379:6, Tzitz Eliezer 13:1, Shevet Ha'Levi Y.D. 2:145, 6:154, Minchas Yitzchok 3:102, Oz Nedberu 5:12:2, Har Tzvi 1:page 280, Halichos Shlomo Tefilla 20:footnote 34, Divrei Chachumim Y.D. 100:1, Emes L'Yaakov Y.D. 276:footnote 195, Chai Ha'Levi 4:83, Sharei Ha'beracha 10:16, see Chelkes Yaakov 3:98:2 and Yaskil Avdi 8:page 179a who say it is forbidden in any case.

⁵⁰ Yabea Omer Y.D. 4:40, 8:26, Yechaveh Da'as 4:50, Yeishiv Moshe page 145, Teshuvos V'hanhugos 3:325, Shearim Metzuyanin B'halacha 28 (kuntres achron) 15, Ginzei Hakodesh 7:40, Tzedaka U'mishpat 16:footnote 83, Nezer Ha'chaim page 219:170, see Be'er Moshe 5:66:5, 7:kuntres electric 62.

⁵¹ Emes L'Yaakov Y.D. 276:footnote 195.

⁵² Yugel Yaakov page 106 quoting the opinion of Horav Henkin zt"l, Piskei Teshuvos 154:footnote 132.

⁵³ Ginzei Hakodesh page 272:2.

⁵⁴ The Laws of Pesach A Digest (Rabbi Blumenkrantz zt"l 2006) page 726.

⁵⁵ Horav Yisroel Belsky Shlita, Be'er Moshe 4:91.

⁵⁶ Avnei Yushfei 4:105, Teshuvos V'hanhugos 3:326, Ginzei Hakodesh page 298:19 quoting the opinion of Horav Elyashiv Shlita. Refer to Laws of Pesach A Digest 5766:page 727.

⁵⁷ Laws of Pesach A Digest 5766:page 726.

⁵⁸ Refer to Tashbatz 1:2, Pischei Teshuva Y.D. 283:2, Rivevos Ephraim 4:209, see Divrei Chachumim Y.D. 100, Shevet Ha'kehusi, 5:191.

⁵⁹ Ein Yitzchok O.C. 5:10-11.

⁶⁰ Ginzei Hakodesh 11:12:footnote 17.



of *Hashem*.⁶¹ The custom seems to be, to permit the erasing of *BS'D* (in Hebrew) on top of a blackboard.⁶²

Seforim

The *Magen Avraham*⁶³ says just as a *sefer Torah* which is unusable needs to be put into a earthenware utensil and buried, so too regarding *seforim*. The *minhag* is not like this *Magen Avraham*.⁶⁴ A *T'nach, Gemorah, Mishnayos, Siddur, Halacha, or Mussar sefer*⁶⁵ that is unusable has to be put into *shaimos*.⁶⁶

*Horav Moshe Feinstein zt"l*⁶⁷ said an old *sefer* of *Torah Sh'bal Peh* may be thrown out if it becomes unusable (if it does not contain the name of *Hashem*).⁶⁸ The reason is because *Torah Sh'bal Peh* only has *kedusha* if one is learning from it. Once the initial use is gone one may throw it out. This is a big *chiddush* and he says it is only true if the *gedolim* in *Eretz Yisroel* would agree with him. The *gedolim* in *Eretz Yisroel* hold one may not rely on this, and *chas v'sholom* to throw an old *Gemorah* etc in the garbage.⁶⁹ *Horav Moshe zt"l* himself never *paskined* to throw out an unusable *Gemorah* etc. as a matter of *halacha l'maseh*.⁷⁰

Some say if a new, corrected version of a *sefer* is published, the old one may be put into *shaimos*.⁷¹ One should not place a *sefer* which one does not want to bind into *shaimos*, rather he should see to it that it is bound.⁷² A bookmark that was used for a *sefer* may be thrown in the garbage.⁷³ A *sefer* that was never used may be placed in *shaimos* because it does not have *kedusha*.⁷⁴ If a page of a *Gemorah* ripped out and one would not use the

⁶¹ Tashbatz 1:2, Pischei Teshuva Y.D. 283:2, Rivevos Ephraim 8:388:11, Ginzei Hakodesh 11:11, Divrei Chachumim Y.D. 100:2.

⁶² Ginzei Hakodesh page 266:74.

⁶³ O.C. 154:9, see Rambam Hilchos Yesodei Hatorah 6:8.

⁶⁴ Pri Megadim Eishel Avraham O.C. 154:9. Mishnah Berurah 154:24, Aruch Ha'shulchan 8, Kaf Ha'chaim 37.

⁶⁵ Refer to Rashi Mesechtas Shabbos 115 "ha'berochos."

⁶⁶ Ginzei Hakodesh 8:1.

⁶⁷ Igros Moshe O.C. 4:39.

⁶⁸ Sdei Chemed gimmel 23:page 49.

⁶⁹ Ginzei Hakodesh 8:footnote 8 quoting the opinions of Horav Korelitz Shlita, Horav Wosner Shlita, and Horav Elyashiv Shlita. Refer to *ibid*:page 264:59 quoting the opinion of Horav Chaim Kanievesky Shlita.

⁷⁰ Horav Yisroel Belsky Shlita.

⁷¹ Piskei Teshuvos 154:footnote 95. Refer to Moer V'ketzia page 160.

⁷² Ginzei Hakodesh page 277:6.

⁷³ Opinion of Horav Elyashiv Shlita in Ginzei Hakodesh 8:footnote 30.

⁷⁴ Letters of the Chofetz Chaim 83, see Chelkes Yaakov O.C. 40 who discusses this question as it applied after the Holocaust. Others say no *shaimos* is required (*Orchos Rabbeinu* 1:page 201:21).



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rest of the *Gemorah* one may put the *sefer* into *shaimos*.⁷⁵ When the binding of a *sefer* falls off it should be put into *shaimos*.⁷⁶ Many times the string that a *sefer* was bound with comes off. These strings require to be put into *shaimos* since they were in the *sefer* for a long period of time it is considered as part of the *sefer*.⁷⁷

One who writes *mareh mekomos* on a paper which only he can read does not have to be placed into *shaimos*.⁷⁸ Some say this refers to a sheet which has *mareh mekomos* for a *shiur* without any *halacha* or *gemorah* on them.⁷⁹

Children who come home with Torah sheets from *Yeshiva* should place them in *shaimos*.⁸⁰ Others say one can be lenient and place them in a plastic bag in the garbage.⁸¹

Rough Drafts

Many *poskim* dealt with the problem they had at hand which was the printer's rough drafts. The printers would make rough drafts that were full of errors. They would correct them trying to produce a final draft. The question many *poskim* dealt with is what to do with the rough drafts. After a while they had hundreds of these drafts. Eventually the place to store them became very scarce and a solution was needed.

Some *poskim* suggested that the rough drafts be burned since it costs a lot of money to keep all these rough drafts around, and if they were not burnt then they would come to a greater disgrace by just lying around.⁸² Nonetheless, many *poskim* disagreed with this premise and said it is forbidden to burn any *sefer*⁸³ including rough drafts.⁸⁴ Throughout

⁷⁵ Opinion of Horav Elyashiv Shlita in *Ginzei Hakodesh* 8:footnote 9. Some say one may rip out the pages that are going to *shaimos* from a *sefer* and use the rest of the *sefer* (*Shevet Ha'Levi* 3:15:4).

⁷⁶ *Ginzei Hakodesh* 8:10.

⁷⁷ *Ibid*:footnote 28 quoting the opinion of Horav Elyashiv Shlita and Horav Korelitz Shlita.

⁷⁸ *Igros Moshe* Y.D. 2:75, *Tzedaka U'mishpat* 16:footnote 93. The *Halichos Shlomo Tefilla* 20:22 says to put them in *shaimos*.

⁷⁹ *Poskim*.

⁸⁰ Horav Yisroel Belsky Shlita, *Chai Ha'Levi* 4:84:3.

⁸¹ *Shraga Hamei* 5:61:1.

⁸² *Shevus Yaakov* 3:12, *Sdei Chemed mareches gimmel* 23:pages 48-49, *Tzitz Eliezer* 3:1. Refer to *Minchas Yitzchok* 1:18.

⁸³ *Magen Avraham* 154:9, *Mishnah Berurah* 154:24, *Aruch Ha'shulchan* Y.D. 282:8, *Kaf Ha'chaim* 154: 37, see *Pri Megadim Eishel Avraham* 154:9.

⁸⁴ Refer to *Knesses Yechezkel* 37, *Salmas Chaim* 521 (old), *Zekan Aaron* 1:9, *Ginzei Hakodesh* 15:footnote 37, *Avnei Yushfei* 1:204:page 349, see *Pri Megadim Eishel Avraham* 154:9.



the years people have burnt *seforim*, but that was because the *goyim* would have done disrespectful acts to it and it would have come to a greater disgrace.⁸⁵

Other *poskim* suggested that *divrei Torah* is only forbidden to be thrown out etc. if one has intention for the *Torah* to acquire *kedusha*. However, if one does not have that intention, then *divrei Torah* without the name of *Hashem* may be thrown away (not in a disgraceful manner, but put in the garbage wrapped in a plastic bag).⁸⁶ Therefore, according to this reasoning the printers should have in mind beforehand that these pages should not have *kedusha*, since these pages are not being learnt from and are just printed to correct.⁸⁷ Some say no condition is needed because one does not have intention for these pages to last, only for one to look at the mistakes and to correct them.⁸⁸

Others suggest one should get rid of it by a *grama*. A *goy* or child⁸⁹ should take them away even if they will be destroyed.⁹⁰ Accordingly, one would be able to take them and place them in front of one's house for the garbage men to take. However, this is only true for *shaimos* which do not contain any of *Hashems* names in them. Many *poskim* did not like this idea, since doing so is considered destroying it with his own hands.

Many of the contemporary *poskim* say that today the above *heterim* do not apply and one should treat the rough drafts with *kedusha*. These *heterim* were used when the *Torah* would otherwise come to disgrace, this is not true today when we can place them into *shaimos*.⁹¹

Newspapers

There are some *poskim* who wish to suggest that just as many hold that the printer's drafts do not need to be placed in *shaimos*, so would be true regarding our journals and newspapers. They reason that since they are normally thrown out after a short period of

⁸⁵ Yaskil Avdi Y.D. 7:20, Piskei Teshuvos 2:page 287. Refer to Divrei Chachumim Y.D. 99:4 about waterlogged *seforim*.

⁸⁶ Chazzon Ish Y.D. 164:3.

⁸⁷ Ein Yitzchok O.C. 1:5-7.

⁸⁸ Refer to Meishiv Dover 2:80, Tzedaka U'mishpat 16:footnote 93.

⁸⁹ Sdei Chemed *ibid*:35:page 53.

⁹⁰ Achi Ezer 2:48.

⁹¹ Refer to Kaf Ha'chaim 154:37, Yeishiv Moshe 2:31, Salmas Chaim 521, 370, (old), Toras Chaim page 137:footnote 4, Ginzei Hakodesh (miluyim) 7: pages 206-209. This is the opinion of the Steipler zt"l, Horav Ben-zion Abba Shaul zt"l, Horav Shlomo Zalman Aurbach zt"l, Horav Elyashiv Shlita and Horav Korelitz Shlita quoted in Ginzei Hakodesh *ibid*:page 209, see *ibid*:8:footnote 25.



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time one would be able to discard them.⁹² Others say to wrap it in a bag first.⁹³ Nonetheless, most *poskim* maintain that one may not discard a newspaper containing *Torah*.⁹⁴ The publishers have intent for one to learn from the *Torah* in the newspaper. Therefore, they are sanctified and a condition prior to the printing would not help to rid the newspaper of *kedusha*.⁹⁵

Therefore, one should rip out the *divrei Torah* in the newspaper and place it in *shaimos*.⁹⁶ Although this may seem difficult with some papers whose *Torah* is spread throughout the newspaper one will get the hang of it eventually.⁹⁷

Many *poskim* took strong issue with the fact that newspapers contain *divrei Torah* and they say a newspaper is not a place for *Torah* since many treat the *Torah* in a newspaper with disrespect by throwing it out etc.⁹⁸

In conclusion, on this issue of newspapers, you see many people are not careful with this and throw out the newspapers with the *divrei Torah* in them. If one is going to throw out a newspaper containing *divrei Torah* (without the name of *Hashem* or a *posuk*)⁹⁹ he should wrap it in a bag and then put it outside together with the rest of the garbage and let the *goyim* take it away.¹⁰⁰

Nonetheless, we are dealing with the honor of the *Torah*, and many *poskim* maintain that one should not throw out the *divrei Torah*, but rather one should place it in *shaimos*. This being the case one should try to do whatever he can in order to place the *divrei Torah* in *shaimos*. When putting the *divrei Torah* in *shaimos* you should cut it out of the paper. It is

⁹² Minchas Yitzchok 1:17.

⁹³ Teshuvos V'hanhugos 1:553, 554.

⁹⁴ Be'er Moshe 3:183, Shevet Ha'Levi Y.D. 5:162:2.

⁹⁵ Be'er Moshe ibid, Ginzei Hakodesh 14:2, page 235:1, Kovetz Teshuvos 2:6.

⁹⁶ Horav Yisroel Belsky Shlita, see Salmas Chaim 368 (old), Toras Chaim page 139:9, Orchos Rabbeinu 1:page 201:22, Shevet Ha'kehusi 4:258, Sharei Simcha (Shavuot) page 16 quoting this as the opinion of Horav Moshe Feinstein zt"l. Refer to Vayeishiv Moshe 2:33.

⁹⁷ Horav Yisroel Belsky Shlita.

⁹⁸ Be'er Moshe ibid, Igeres Chazon Ish 1:83:page 166, Zekan Aaron 2:70.

⁹⁹ Toras Chaim page 137:4.

¹⁰⁰ Refer to Yeishiv Moshe 2:33, Minhag Yisroel Torah O.C. 154:2, Nekius V'kovod B'tefilla pages 102:39 quoting the opinion of Horav Wosner Shlita ibid pages 153-157, Ginzei Hakodesh 14:footnote 9, Yugel Yaakov quoting the opinion of Horav Henkin zt"l in regard to the Jewish Press.



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disrespectful to the *shaimos* if the whole paper is placed in *shaimos*.¹⁰¹ One should be careful that the *divrei Torah* part of the newspaper is not on the floor.¹⁰²

Book of the Missionaries

Many *poskim* maintain that a "book" of the missionaries which may contain a *t'nach* may be burnt and one should not keep this in his possessions.¹⁰³ Others maintain that one should place this *sefer* in *shaimos*.¹⁰⁴

Recycling

Some *poskim* say one is permitted to recycle *shaimos* (without *Hashems* name) if one is doing so to write new *seforim*.¹⁰⁵ However, one would not be able to do this if the *divrei Torah* being recycled is going to be used for secular material or for toilet paper (common in *Eretz Yisroel*).¹⁰⁶ Nonetheless, most *poskim* disagree and hold one is forbidden to recycle *divrei Torah* for any reason whatsoever. The reason is because it is a great disgrace to the *seforim* or *divrei Torah*.¹⁰⁷

Pesukim

One is forbidden to write a *posuk* if the object it is written on will come to a disgrace.¹⁰⁸ Therefore, one should refrain from writing a *posuk* in a newspaper since it will come to a disgrace.¹⁰⁹ Some say one should not write a *posuk* (i.e. *la'yehudim* etc) on the *mishloach manos* for this reason.¹¹⁰ Writing *pesukim* like *kol sasson* on invitations will be discussed below.

¹⁰¹ Horav Yisroel Belsky Shlita, see *Ginzei Hakodesh* 14:4. Opinion of Horav Heinenman Shlita in a Star-K article.

¹⁰² *Ginzei Hakodesh* 14:footnote 13 quoting the opinion of Horav Elyashiv Shlita.

¹⁰³ *Igros Moshe* Y.D. 1:172, *Yaskil Avdi* Y.D. 7:20, see *Maharam Shik* O.C. 66.

¹⁰⁴ *Avnei Yushfei* 1:204, *Emes L'Yaakov* Y.D. 281:footnote 199, *Ve'alu Lo Yeibol* 2:page 121:121, *Yugel Yaakov* page 251, *Divrei Chachumim* Y.D. 100:5. Refer to *Betzel Hachuchma* 3:133 if one is allowed to read such material.

¹⁰⁵ Refer to *Journal of Halacha and Contemporary Society* Fall 1991:pages 40-41.

¹⁰⁶ Refer to the Letters on this issue in *Ginzei Hakodesh* pages 308-316.

¹⁰⁷ Horav Yisroel Belsky Shlita, see *Ginzei Hakodesh* 8:footnote 7 quoting the opinion of Horav Elyashiv Shlita, see *Ibid*:15:footnote 38.

¹⁰⁸ *Shulchan Aruch* Y.D. 283:4, *Rambam* (Pe'er Hador) 7:pages 14-18, *Shach* 6, *Taz* 3, *Gilyon Maharsha* 6, *Pischei Teshuva* 3, *Be'er Heitiv* 3, *Mishnah Berurah* 24:9. One should not write *pesukim* on a *yarmulka* (*V'ein Lumo Michshal* 1:page 98:footnote 9).

¹⁰⁹ *Ginzei Hakodesh* 9:footnote 2.

¹¹⁰ Opinion of Horav Elyashiv Shlita quoted in *Ginzei Hakodesh* 9:footnote 2.



The custom is to write a *posuk* on a *challah* cover,¹¹¹ a *tzedaka* box¹¹² or a *becher*¹¹³ since these objects do not come to a disgrace.

One is forbidden to write a *posuk* or a *beracha* on a *tallis godel* since one might take the *tallis* into the bathroom.¹¹⁴ If one bought such a *tallis* then a *beracha* may still be recited on it.¹¹⁵ Today, we see *talleisim* printed with a *posuk* on them and one begins to wonder how can they do this when it is seemingly against *halacha*. However, today the custom is that one does not take a *tallis* into the bathroom for any reason. Therefore, one can say that this is why the *minhag* of some circles is to have a *posuk* written on a *tallis*. One must be careful not to sit on the words on the *tallis*.¹¹⁶

On *Succos* many decorations contain *pesukim*. Some *poskim* say that since these decorations come to a disgrace by being stepped on, one is not allowed to buy such decorations.¹¹⁷ However, the *minhag* in *klal yisroel* is that buying these posters is permitted and one should make sure to treat them with the proper respect.¹¹⁸

What is considered a *Posuk*?

Two or three words of a *posuk* are considered like a whole *posuk* if one is able to understand that it was taken from a *posuk*.¹¹⁹ If one is not able to tell that it is from a *posuk* then one may not write four words.¹²⁰ One word from a *posuk* does not require being put into *shaimos*.¹²¹

¹¹¹ Minchas Yitzchok 4:45:4, 8:87, Ginzei Hakodesh 12:5:footnote 9, see Maharsham 1:96.

¹¹² Tzedaka U'mishpat 16:32.

¹¹³ Emes L'Yaakov Y.D. 283:footnote 201.

¹¹⁴ Rambam ibid, Bais Yosef Y.D. 283, Shulchan Aruch ibid, Be'er Heitiv 24:4, Chesed L'alafim 24:4, Rav Poalim Y.D. 4:32, Mishnah Berurah O.C. 24:9, Kaf Ha'chaim 24:24, Aruch Ha'shulchan 24:4, Minchas Yitzchok 4:45, Vayeishiv Moshe 2:32.

¹¹⁵ Sharei Teshuva O.C. 24:2, Kaf Ha'chaim 24:24, sefer Tzitzis page 452. One may do business with such a *tallis* as well (ibid:page 453:footnote 34).

¹¹⁶ Bais Boruch 11:3:page 197.

¹¹⁷ Mishnah Berurah 638:24, Taamei Haminhagim page 73 (kuntres achron).

¹¹⁸ Horav Yisroel Belsky Shlita, see Succos K'hilchoso 7:footnote 6 quoting this as being the opinion of many contemporary *poskim*.

¹¹⁹ Ginzei Hakodesh 9:3.

¹²⁰ Shulchan Aruch 284:2, Pischei Teshuva 284:1, Ginzei Hakodesh 9:3.

¹²¹ Ginzei Hakodesh 9:4:footnote 8 quoting the opinion of Horav Korelitz Shlita.



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Invitations

One is not allowed to write a *posuk* or a message from *chazal* on an invitation because an invitation is generally discarded.¹²² One who receives an invitation with a *posuk* on it should cut out the *posuk* and place it in *shaimos*.¹²³ Some change the format of the *posuk* and write it on two different lines in order to avoid the *pesukim* from coming to be disgraced by throwing it out. The reason why this is not considered writing a *posuk* is because it is on two different lines and is not read as one *posuk*. Based on this some *poskim* say that one should write *kol sossan; v'kol simcha; kol chosson; v'kol kallah* on different lines.¹²⁴ Many *poskim* did not write any *pesukim* on an invitation even in the aforementioned manner.¹²⁵ *Horav Moshe Feinstein zt"l* maintains this is how one should act.¹²⁶ Some say the custom is not to write a *posuk* etc. on an invitation.¹²⁷

The words of *od yishoma* etc. are taken from two different parts of one *posuk*.¹²⁸ Some say one should be stringent with this as well.¹²⁹ Others say a group of words which have no intention of being written for a *posuk*, but rather as a "*melitzah*" is permitted to be written.¹³⁰ Therefore, the custom of many has become to write *od yishoma* etc on an invitation.¹³¹

A *posuk* in which the language is changed from singular to plural may be written on the invitation.¹³²

Some have the custom to write "*naaleh*" *eis Yerushalayim* instead of the real word to avoid having the *posuk* come to being disgraced when the invitation is thrown out.¹³³

¹²² Ginzei Hakodesh 9:5, Halichos Shlomo Tefilla 20:footnote 72.

¹²³ Ibid:9:6:footnote 12 quoting the opinion of Horav Korelitz Shlita and Horav Elayshiv Shlita. Refer to Kovetz Teshuvos 1:115, Laws of Pesach A Digest 5766:page 726.

¹²⁴ Horav Yisroel Belsky Shlita, see Igros Moshe Y.D. 4:38, Avnei Yushfei 2:79.

¹²⁵ Refer to Igros Moshe Y.D. 2:135, Halichos Shlomo Tefilla 20:footnote 72, Opinion of Horav Korelitz Shlita quoted in Bishvili Haminhag 2:page 132.

¹²⁶ Igros Moshe Y.D. 2:135.

¹²⁷ Refer to Vayivorech Dovid 1:114.

¹²⁸ Yermia 33:10. Refer to Nekius V'kovod B'tefilla page 152, V'ein Lumo Michshal 1:page 98-99.

¹²⁹ Oz Nedberu 7:65:2.

¹³⁰ Nekius V'kovod B'tefilla ibid, Shevet Ha'levi 7:167, Ginzei Hakodesh 9:14, Opinion of Horav Moshe Heineman (Star-K). Refer to Ginzei Hakodesh page 265:68 quoting the opinion of Horav Chaim Kanievesky Shlita who disagrees.

¹³¹ Opinion of Horav Tuvia Goldstein zt"l quoted in Lev Ita 1:2:3.

¹³² Ginzei Hakodesh 9:footnote 18.

¹³³ Halichos Shlomo ibid, see Vayivorech Dovid ibid. Refer to Doleh U'mashka page 344.



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According to some *poskim* writing a *posuk* in a way that is not allowed, would not be permitted even if it is written in a different shape.¹³⁴ Some say that since they write *od yeshoma* in a different form than in the *posuk* (rainbow shaped) it is permitted to be done.¹³⁵ Some say if one gets an invitation with a *posuk* on it that is not written in a permitted fashion he may throw out the invitation, but he should wrap it in a bag beforehand.¹³⁶

Invitations- *Kesav Ashuris*

Many *poskim* maintain that one should refrain from writing secular material in *kesav ashuris* (the script used to write a *sefer Torah*),¹³⁷ especially if one is going to discard the invitation. This form of writing has a special *kedusha* to it. Therefore, one should refrain from writing wedding invitations in this manner since one is going to throw out the invitation.¹³⁸ Others say an invitation is considered a *devar mitzvah* and one would be permitted to write a wedding invitation using *kesav ashuris*.¹³⁹ Some *poskim* say that *kesav m'ruva* (the standard way of written Hebrew) is considered like *kesav ashuris*.¹⁴⁰ Based on this one would not be able to write an invitation with this lettering and one would have to use *Rashi* lettering instead.¹⁴¹ However, many *poskim* say that *kesav m'ruva* does not have the same *kedusha* as *kesav ashuris*.¹⁴²

¹³⁴ Halichos Shlomo *ibid*, Ginzei Hakodesh page 262:30 quoting the opinion of Horav Chaim Kanievesky Shlita.

¹³⁵ Tzedaka U'mishpat 16:footnote 94, see 97. Refer to Ginzei Hakodesh 9:footnote 9 who says if *kol sasson* is in between *od yishoma* then it is permitted if *od yishoma* is in a rainbow shape with *kol sasson* etc at the end of the rainbow (Ginzei Hakodesh 9:footnote 9).

¹³⁶ Oz Nedberu 7:65:2.

¹³⁷ Rama Y.D. 284:1, Magen Avraham O.C. 334:17, Pischei Teshuva 271:20, 283:3. Refer to Aruch Ha'shulchan Y.D. 284:8. Some say one should not write the secular date on the invitation (Bishvili Haminhag 2:pages 134-135, Lev Ita 1:2:4). Some say one should not write the name of a lady on the invitation (Birchos Hashem E.H. 33).

¹³⁸ Refer to Eyunei Halachos 2:pages 548-593 in great depth, Vein Lumo Michshal 1:page 97:8, Halachos V'halichos Bar Mitzvah 3:8, Yabea Omer 9:page 459.

¹³⁹ Opinion of the Chasam Sofer quoted in the Kesav Sofer E.H. 22, Yabea Omer Y.D. 9:24.

¹⁴⁰ Reishis Chuchma Shar Hayira 15:page 179 (new), Gilyon Maharsha Y.D. 284:2, Yosef Ometz page 276, Ginzei Hakodesh 11:footnote 7 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, Orchos Rabbeinu 3:page 161:41, Avnei Yushfei 2:79.

¹⁴¹ Refer to Kaf Ha'chaim 154:37.

¹⁴² Tzur Yaakov 82, Rav Poalim Y.D. 4:32, Machaneh Chaim 1:25, Igros Moshe Y.D. 2:76, Be'er Moshe 3:183:5, Tzedaka U'mishpat 16:38:footnote 98, Shevet Ha'Levi 8:228, 365, Soveh Smochos 1:page 38:24, Chazzon Yeshaya page 219, Teshuvos *ibid*:27, Natei Gavriel (Nesuin) 10:6-7, Orchos Rabbeinu 1:page 230:25, Eyunei Halachos *ibid*, Yabea Omer *ibid*. Refer to Minhag Yisroel Torah Nesuin pages 97-98.



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Halacha on a Food Item

A food label that says which *beracha* to recite on the food does not require to be placed in *shaimos*.¹⁴³ For example, a bottle of wine that says one recites a *hagofen*.¹⁴⁴ Some say only if the words are not written on one line can one be lenient.¹⁴⁵ In any case the *minhag* is that the above does not require *shaimos*.¹⁴⁶

Miscellaneous

A story book that is meant for children and teaches something to them has *kedusha* and is required to be put into *shaimos*.¹⁴⁷ Some say *tzadikim* biographies that contain no *pesukim* or a *mamer* of *chazal* may be thrown into the garbage.¹⁴⁸

Tests which have *divrei Torah* on them need to be placed in *shaimos*.¹⁴⁹

A *nusach* that *chazal* established, even if it does not contain *Hashems* name requires to be placed into *shaimos*. Therefore, a *tefillas haderech* card requires to be placed into *shaimos*.¹⁵⁰

Pictures drawn in order to understand the *parsha* do not require *shaimos* if a *posuk* is not written on them.¹⁵¹ The same would apply to *Noachs* tent made from paper etc.¹⁵²

A *sefiras ha'omer* chart which just say the day without a *beracha* may be thrown out.¹⁵³

A chart which says the time of *krias shema* or *tefilla* should be put into *shaimos*. A chart which just says when *Shabbos* comes in and when *Shabbos* is over, may be thrown out.¹⁵⁴

A paper on which *Divrei Torah* was written which ripped needs to be put into *shaimos* even if the *divrei Torah* is not on the entire paper.¹⁵⁵

¹⁴³ Horav Yisroel Belsky Shlita, see Halichos Shlomo Tefilla 20:footnote 72, Ginzei Hakodesh 10:footnote 19, 12:4:footnote 7.

¹⁴⁴ Ginzei Hakodesh page 277.

¹⁴⁵ Ginzei Hakodesh 12:footnote 8.

¹⁴⁶ Horav Yisroel Belsky Shlita.

¹⁴⁷ Opinion of Horav Elyashiv Shlita quoted in Ginzei Hakodesh 10:3:footnote 15.

¹⁴⁸ Opinion of Horav Elyashiv Shlita quoted in Ginzei Hakodesh *ibid*:footnote 17.

¹⁴⁹ Opinion of Horav Elyashiv Shlita quoted in Ginzei Hakodesh *ibid*:footnote 19.

¹⁵⁰ Refer to Igros Moshe Y.D. 2:135, Giznei Hakodesh 10:13:footnote 29.

¹⁵¹ Ginzei Hakodesh 10:footnote 26.

¹⁵² *Ibid*:page 264:55.

¹⁵³ *Ibid*:2:6. If it ripped out of a *siddur* then it requires *shaimos* (*Ibid*:footnote 11).

¹⁵⁴ *Ibid*:12:7. See *ibid*:page 263:51 quoting the opinion of Horav Chaim Kanievesky Shlita.



Many times one is walking in the street and a poster of some sort of *Yiddish* relevance is on the street. One does not have to throw this poster in *shaimos* if it does not contain a *posuk* or a *halacha*. However, one should be careful not to step on it.¹⁵⁶

Zemiros Shabbos that does not contain *halacha*, name of *Hashem* or a *posuk* should still be placed in *shaimos* since it contains praises of *Hashem*.¹⁵⁷

The *Shaimos* Bag

Every house should have a designated bag for *shaimos*. One does not have to place *shaimos* in a bag in an orderly fashion.¹⁵⁸ One is permitted to place a *chumash* on top of a *gemorah*.¹⁵⁹ One should be careful not to step on the bag of *shaimos*.¹⁶⁰ One should not place a *shaimos* bag in a place where it may rain.¹⁶¹ The *minhag* seems to be that there is no concern with placing the *shaimos* in a bag on the floor.¹⁶²

The "Shaimos Box"

Many times one refrains from placing items in *shaimos* because the accumulated amount of *shaimos* takes up a lot of room in one's house.

However, this problem was solved with the innovation of the *Shaimos* Box. One can pick up this box in any *seforim* store. It is a box which measure 12" x 7" x 15" which is enough for twenty pounds of *shaimos*. One can put it in a corner of his house let it fill up and when it is full one can mail it to the address on the box. Once it is there the OU certifies that the *shaimos* will be buried according to *halacha*. It is usually buried during *Tisha B'av*. With this box one does not have to wait until *Pesach* to bring many heavy bags of *shaimos* to a drop off location.

¹⁵⁵ Ibid:10:9.

¹⁵⁶ Ibid:2:footnote 6 .

¹⁵⁷ Opinion of Horav Chaim Kanievesky Shlita quoted in Ginzei Hakodesh page 265:65.

¹⁵⁸ Ginzei Hakodesh 15:13.

¹⁵⁹ Ibid:15:14.

¹⁶⁰ Ibid:15:16.

¹⁶¹ Ibid: 8:footnote 7.

¹⁶² Ibid:15:15:footnote 31.