

ב"ה

פסקי דינים לבנות חב"ד

בקשר לימות הקיץ
והדרכה בקעמפים

**A Guide for a Yiddishe
Summer Experience**

3rd Edition 5775



**מאת רבני אנ"ש
מכל קצוי תבל**

Summer is Here!

In the heat of the summer, let's remain warm in our Chassidishe standards.

Relevant Piskei Dinim on common Halachic issues which arise during the summer season in camps or elsewhere.

These Halachic rulings were reviewed and endorsed by the following Rabanim (listed in order of the Aleph-Beis):

הרב אברהם אזדאבא

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The Halachos recorded apply to common cases; for more specific cases, please contact a Rav More Horaah.

It is important to note that there are different standards within Halacha. Obviously, what is clearly *assur* is definitely not allowed, but as Chassidim, whenever possible we always strive to reach a higher standard.

1. Until what age may a girl be a counselor over boys?

Boys from the age of 9 onwards should be supervised by male counselors only¹. If this proves to be difficult or contravenes the spirit of tznius in the camp, a Rav must be consulted.

Preferably, male counselors should be allocated even for boys ages 5-6 onwards².

In a situation where there is a female counselor, she needs to be careful with the halachos mentioned below.

2. Until what age is a girl allowed singing in front of boys/men?

From the age of 11, a girl may certainly not sing in front of men (or boys over 9)³.

Some Rabbonim are of the opinion that even girls from

1 להעיר משו"ע אה"ע סכ"ב ס"כ. וראה שו"ת צי"א חיד" סצ"ז. נט"ג יחוד פמ"ז סי"א. וש"נ. וראה תשו' מהרשיל"א בקובץ יגדי"ת אה"ק גליון יא ע' 36.

2 מטעם חינוך - ראה שו"ת שלמת חיים אה"ע סת"ל"ב-ד. להורות נתן ח"ז סי' ק. ולהעיר מס"ח אות י. ועיי"ע בלקו"ש חכ"ה ע' 311. [ובגוף הענין דחינוך בכיו"ב - להעיר משו"ת אג"מ יו"ד ח"א סקל"ז. יבי"א ח"ד אה"ע ס"ד].

the age of 6 should avoid singing in front of men⁴.
Some are careful even from age 3⁵.

3. Is there any difference if - it is one girl alone or it is a group of girls- singing in front of a man?

While there is a minority view that makes a distinction between a single girl singing and a group of girls singing, the general consensus in halacha is that no difference exists if it's one girl or a group singing in front of a man⁶.

4. Can girls sing in front of a Jewish male driver (on bus-trips for example)?

Generally, in accordance with the principles outlined in question 2 and 3, this is obviously not allowed. However, in a situation where this proves to be difficult, consult a Rav⁷.

5. Are girls allowed to sing in front of a male camp director \Rabbi?

Based on question 3, the general ruling is that girls may not sing in front of a male camp director. If the camp director

4 לדעת הבא"ש (באמ"ח בסופו סק"ג - הובא בבאה"ט אה"ע סכ"א סק"ד) אסור בפניו טוהרה, גם שלא בשעת ק"ש ותפלה. וכ"מ קצת במג"א או"ח סע"ה סק"ו שהעתיקו. וכ"מ בא"ר או"ח שם סוסק"א. ועיי"ש סק"ה. וראה בנתיבות לשבת אה"ע שם סק"ד. ובבית משה שם סק"א. וראה שו"ת פני מבין או"ח סמ"ב. וראה גם שו"ת דברי יציב ח"ה אה"ע סל"ו: גם בפחותה מזמן הנ"ל ובטוהרה ודאית מ"מ יש לאסור בשיר וזמר וכו', עיי"ש טעמו. ובהגהות טהרת השלחן לבעל פתחי עולם (מרבני חב"ד) בסוה"ס: דכאן לכו"ע גם בקטנה אסור, דבקול זמר אין לחלק (ואולי קאי בשעת ק"ש). וגיל 6 - ע"פ בא"ח פ' בא ש"א סי"ג (אבל שם קאי בק"ש ותפלה).

5 ראה הליכות שלמה פ"כ הע' כ. ובבירור הלכה או"ח סע"ה (בבה"ל ד"ה טפח) ר"ל שכצ"ל (שלוש שנים) גם בבא"ח הנ"ל (ואכן לגבי ק"ש - ראה בשלחן שלמה סע"ה ס"ג: בתולה נמי אסור כל זמן שהיא ראוי לביאה). ולהעיר שגם באג"מ כ': "ובלא צורך אין להתיר כלל כי בדברים אלו המחמיר קדוש יאמר לו". ולהעיר מתורת מנחם התועדויות תנש"א ע' 173. ושם: "שלוש שנים וכו"ב". ובנ"א: בר"ד מליל שמח"ת תנש"א (בס' שיחות קודש). ומעשה רב - בעת חלוקת כוס של ברכה במוצאי שמח"ת ה'תשמ"ז.

6 ראה בהנסמך בנט"ג יחוד פנ"ד ס"ח. ולהעיר מלקו"ש ח"א ע' 58 הע' 20 ובשוה"ג. וראה בהתקשרות גל' תש"ד מדור בירורי הלכה.

7 ע"פ ב"מ צא, ב (ובחינוך מ' קפח, וכן בס' היראה לר"י סרל"ח, שרק במכוון ליהנות). אבל להעיר מהליכות בת ישראל ע' פו. ולהעיר מהשק"ט אי אמרינן אומן בע"ט בקול אשה - עובר אורח לאדרת"ת סי' קי. שו"ת קנין תורה בהלכה ח"א ס"כ סק"ד. ושו"מ שכה"ה להדיא בשו"ת שלמת יוסף סט"ו סק"ב. וכע"ז שו"ת צפע"נ ירושלים תשכ"ה סי' נ. ועיי"ע תפא"י נגעים פ"ב מ"ד.

enters while they're singing, he should walk out or they should stop singing.

Regarding questions 3-5, a simple solution may be found in many instances where all girls present are under the age of a problem, and therefore- if the female counselor/adult were to stay quiet, or sing softly so they are not heard -there would not be a problem.

6. Can a girl do Davening with boys (ie. campers etc.)?

Without a tune, a girl may daven with boys, if done modestly.

With a tune – the halacha is the same as singing (see question 2); she may do so only with boys under the age of 9.

7. Until which age is it permissible for a girl to have any physical contact with her male campers?

A girl should not touch *any* boy who is age 5-6 onwards in a friendly way;

If necessary or the boy is in need of help, a girl may touch a boy until boy is 9.

8. Is there a difference to the above halacha (#7) in case of special-needs children?

In a case of pikuach nefesh – different rules apply. However, with regard to special-needs children in general – the relevant halachos need to be discussed further in consultation with a Rav.

9. Until what age is mixed swimming allowed?

Halachically, it is absolutely forbidden to arrange for boys over 9 years old to swim with girls that are age 3 and up.

Even if the boys are under age 9, once they are over 5, they should not swim with girls over 3.

Moreover, it is highly appropriate that even **extremely young** boys and girls not swim together⁸, therefore, parents are advised to take boys from 3 onwards to men only pools.

8 פס"ד בד"צ דקראון הייטס ה' אייר תשמ"ז. ולהעיר מברכות י, א. ובאדרת אליהו (לבעל משנת חסידיים) ש.ם.

10. Is a girl/woman that is fully dressed permitted to swim with boys?

No, it is forbidden even if she is fully dressed.

11. May girls swim in a place where there are male lifeguards?

This is not acceptable. A Rav should be consulted in extenuating circumstances⁹.

12. May boys swim in a place where there are female lifeguards?

No. In a case where it is necessary to have a female lifeguard, consult a Rav for practical guidance.

13. Are there halachic guidelines for girls in regards to swimwear?

A woman/girl can expose that which is necessary for swimming - in a reasonable fashion.

14. Under which conditions is it permitted for a boys' and girls' camp to run on the same premises, or in close proximity?

A Rav must be consulted (according to each individual situation).

15. Is there a difference in the above halachos for children that are not yet frum?

In regards to halacha, there is no differentiation made chas v'sholom, between those who are frum and those who are not yet frum¹⁰.

16. Is one allowed to serve cholov akum or pas akum to people who are not careful with cholov/ pas akum (in camp for example)?

Cholov akum: Chas Vshalom, it is forbidden to serve others cholov akum even if they eat it when at home.

Pas Akum: It is highly inappropriate for a Chabad camp to serve others *pas palter*.

17. Is a girl / boy allowed visiting, babysitting, sleeping and so forth

9 ראה שו"ת דברי יציב ח"ה סמ"ה.

10 להעיר מס' ועלהו ולא יבול ח"א ע' עב. ואכ"ט.

in a home where the hosts are not shomer shabbos, kashrus etc.?

Though not *assur* according to halacha, this is a very sensitive, complicated situation where there can be myriad issues involved in regards to halacha and general yiddishe hashkafa.

One should seek advice from a rov as well as from a seasoned mashpia to ensure that he or she will not be influenced negatively and also to determine whether this is indeed his / her shlichus and appropriate in this case.

Needless to say, one may not eat the food in the house, and must be careful not to violate shabbos and other issurim or cause others to violate chas v'sholom.

18. Is it permitted to lower kashrus standards (with regards to additional *chumros* practiced at home) when away in a place that doesn't have the same standards one is accustomed to?

A Rav must be consulted (according to each individual situation).

19. May campers go to mixed arena such as roller/ice skating, bowling etc.?

Regarding the specific activities of roller skating or ice skating in a mixed arena, it is not acceptable to take campers to such a place.

Regarding other activities held in a mixed arena, such as bowling and the like- it is obvious that mosdos must always ensure that all activities should be held in the most tznus'dig and yiddishe environment possible.

20. May boys or girls go on a trip to a water park- if they are dressed appropriately? A theme park?

Boys are absolutely forbidden to go to a water park where there are women who are not dressed according to the rules of tznus.

Girls who are dressed appropriately should not go to a water park where there are men who are not dressed according to the

rules of tznius¹¹.

Therefore, one should ensure that the water park is completely rented out. In a situation where the water park cannot be completely rented out, a Rav must be consulted

Regarding a theme park: while it is quite inappropriate for boys to go to a place where the women dress in a non tznius manner, and it is not recommended for girls to go to a place where there are non-tznius men, a decision needs to be made on a case by case basis¹².

21. May a girl who needs to go somewhere at night- for very pressing reasons- get a ride with a male camp staff member or another respected adult male? Likewise, may a boy get a ride with a female camp staff member, or other trustworthy adult female?

It is forbidden for women over bas mitzvah to be in a state of yichud (seclusion in private) with boys over 9. Likewise, a boy over bar mitzvah may not be in a state of yichud with a girl over 3.

Travelling in a car at night (especially in the later hours of the night) with a member of the other gender may be a serious violation of yichud.

According to halacha, if there are two or more women with one man it is still yichud. However, two or three men with one woman might not be considered yichud, depending on the situation.

There are a number of potential solutions depending on the situation. (The book "The Laws of Yichud" by Rabbi Dubov, is a comprehensive guide to the intricate details involved in many potential scenarios, including babysitting etc.)

One should consult with a Rov in each potential case of yichud for the appropriate solution.

11 כבר העירו (שו"ת משני"ה ח"ה סרכ"ב) מקונט' פוקח עורים ויסודו בחינוך מ' שפז ומ' קפח דנהג בזכר ובנקבה. וראה שו"ת תשורת שי ח"א סקכ"ה. ולהעיר מס"ח סתרי"ד. ילקוט שמעוני שמואל רמז קת. וע"ע ערוה"ש סע"ב סק"ה. וקדמו במקור חיים להחוי"י שם ס"א.

12 ע"פ ב"ב נז, ב: בדאיכא דרכא אחריתי. ועי' רשב"ם ויד רמ"ה שם. וראה שו"ע חו"מ ששצ"ג ס"ג. בגדר דרכא אחריתי - ראה תוס' ע"ז מח, ב. ד"ה אי דאיכא. וכ"ה בשו"ע יו"ד סקמ"ב ס"ט. ולהעיר מתוס' פסחים כב, ב ד"ה לא אפשר. ועיין ח"ח בבאמ"ח כלל א אות יד. וראה שו"ת אג"מ אה"ע ח"א סנ"ו (ועיי"ש ס"מ). שלמת חיים סת"מ.

Just for now... Really?

The Rebbe, Parshas Balak .Likutei Sichos, Vol. XIII Pg. 84

The evil inclination may offer the following lure: True, he says, tznius must be observed with regard to permanent conduct, but with regard to temporary conduct it is not necessary to be so stringent with regard to tznius, to treat all aspects of tznius in the same critical manner.

Herein comes the lesson from the verse, "*Ma tovu ohalecha Yaakov*- How good are your tents' O Jacob", concerning which Chazal comment, "He saw that their doorways were not facing one another". Even in temporary tent dwellings and in temporary situations, we are to scrupulously observe the same degree of tznius as in a permanent situation.

It is appropriate to emphasize here something pertinent to the summer season: There are those who are "less stringent" during the summer with regard to matters of tznius, especially if they are on "holidays", living in a temporary residence in the "country". Among them are those who say, "I shall sin and 'return' ", i.e. do teshuva when I return to the city." Although this is of great importance to the conduct of men as well, but it is particularly relevant to women, for each and every one of them is termed the "foundation of the home".

Do you need to contact a Rav?

Rabanim are busy, but they want us to call when we have a question. If you find yourself in a situation in which you're not sure what to do, feel free to call a rav.

Questions of halacha, such as tznius, kashrus and yichud; as well as personal dilemmas such as conflicts regarding payment or responsibilities can all be directed to a rav. Here are some tips before you call:

1) Have your question prepared with all the details the rav may need to know. Remember, the rav will answer you based on the information you gave him, so you should make sure your information is accurate. You should include information such as: 'we told the director we would call you and he was fine with that', or 'we're not sure what the other choices are.'

2) It's appropriate to ask - 'Is now a good time?' before you begin explaining your question. If you reach an answering machine, leave a detailed message, including your name and phone number- clearly, as well as the reason for your call in brief. If you can only be reached at certain times, be sure to specify that.

It is important to note that when a rav gives a פוסק it is exclusive to the one he gave it to. In the event that two people have a similar question, each one should call on her own, and not rely on the answer that another person received.

The following is a clear list of Rabanim, the numbers at which they can be reached, and their time zones. (Obviously you can contact any Rav, such as your local Rav etc.)

For the sake of simplicity, the time listed for each city is relative to the time in New York.

Any questions? You can contact us at: vniflinu@gmail.com

Rav	City	Phone Number	Time
Beis Din	Crown Heights	718 604 8000	-
Rabbi Chaikin	Cleveland USA	216 381 9178	-
Rabbi Raskin	London England	011 44 208 802 1606	+5
Rabbi Shochet	Toronto Canada	905 731 7000 *224	-
Rabbi Shusterman	California USA	310 271 9063	-3
Rabbi Telsner	Melbourne Australia	011 613 9522 8222	+14

Wishing you a happy and healthy summer!

From last summer's Feedback:

"Thank you for the booklet. I knew what the right choice was for me."

M. S. - counselor at day camp.

"We adjusted the singing routines, and I'm glad we could have fun within the guidelines of halacha."

T. G. - camp director

"It made a powerful impression on me to see that our camp director made immediate adjustments based on this psak halacha! I respect that, and hope I'll have the courage to do the same."

waitress at Pardes Chana-

"Our director read the guide carefully, and proceeded to make alternate arrangements for the older boys to swim. Thank you for making the Halacha so clear, and empowering me to do the right thing."

R.Z. - counselor

