

Practical and Relevant Hilchos Shabbos

Reviewed by Rav Shmuel Felder

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FOREWORD

We are grateful to *Hashem* for giving us the opportunity to raise greater awareness of *Hilchos Shemiras Shabbos* through this publication.

This compilation of *Halachos* contains practical and relevant *Hilchos Shabbos* in an easy-to-understand question/answer format. This booklet is by no means, however, a complete source for *Hilchos Shabbos*. The Artscroll *Hilchos Shabbos* Series by Rabbi Simcha Bunim Cohen, *shlit''a*, is a set of *Seforim*, amongst others, which serves as an overall guide to *Shemiras Shabbos*. This booklet focuses only on some of the relevant week-to-week questions that may come up in your household each *Shabbos*.

We would like to take this opportunity to thank those individuals involved in making this project a reality. It is due to their devotion, energy, and talent that the *Hilchos Shabbos* Initiative has become a phenomenon impacting the level of *Shemiras Shabbos* in so many communities.

First and foremost, we would like to express our *Hakaras Ha'tov* to *Ha'Gaon Ha'Rav* Shmuel Felder *Shlit''a*, who has designated countless hours to patiently review *Halachos* time and again.

Thank you to the Kreiser, Dachs, and Goldwag families who devoted endless time and expertise to this initiative. We cannot convey adequate appreciation! Without you this project would not have been possible.

The booklet is *lezchus Refuah Sheleima* for Chaya Malka bas Bas-sheva, may she have a complete and speedy recovery.

It is our fervent hope that through raising the level of *Shemiras Shabbos* worldwide, each individual of *Klal Yisroel* will merit seeing *Yeshuos*, and that as a whole, we will be *zoche* to greet *Mashiach Tzidkeinu*, speedily, in our days.

To receive the weekly sheet via email or to receive a copy of this book, email shabboshalachos@gmail.com.

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Household Related

⌘ Electrical Appliances

- Use of electric appliances may cause forbidden electrical changes.

Is it permissible to remove ice from a freezer's automatic ice maker?

Removing ice from the ice maker will cause the ice-making machine to become activated and form additional ice. It is therefore forbidden to remove ice unless something is placed in the ice maker to take the place of the removed ice, thereby preventing the machine from turning on. Alternatively, the ice machine should be turned to the "Off" position prior to *Shabbos* and ice may then be freely removed on *Shabbos*.

What preparation must be done before *Shabbos* to enable the use of a refrigerator/freezer on *Shabbos*?

Many refrigerators and freezers are equipped with electrical or digital sensors that are activated when the refrigerator door is opened in addition to the interior bulb being turned on. In these types of appliances, removal of the interior bulb does not suffice to allow the door to be opened/closed on *Shabbos*. Rather, a "Shabbos Switch" or similar device that places the appliance in "closed" mode even when the door is opened must be utilized and placed in its proper position prior to *Shabbos*.

If the refrigerator light was not turned off before *Shabbos*, is one permitted to ask a non-Jew to open the refrigerator?

It is permissible to ask a non-Jew directly to open the refrigerator for *Shabbos* needs, since the non-Jew would be doing *Melocha* only indirectly. However, one may not specifically ask the non-Jew to remove the bulb or activate the *Shabbos* switch, since both of these actions would cause the non-Jew to perform *Melocha* directly; one may, however, hint these actions. Alternatively, if the light was not discovered until the refrigerator was opened, one may keep the door in a slightly opened position for the duration of *Shabbos*.

Is it permissible to fill a pitcher with water from a water cooler?

The use of a water cooler on *Shabbos* is questionable in general, specifically when the cooling mechanism is not currently operating. When one uses a water cooler, the desired effect is for warm water to enter and flow through the cooling mechanism and emerge cold, an intent in which it differs from a refrigerator. In addition, it is likely that dispensing a large amount of water at one time will cause the cooling mechanism to be immediately activated since a large amount of un-cooled water enters the machine at once. Therefore, the pitcher should either be filled before *Shabbos*, or on *Shabbos* when it can be discerned that the cooling mechanism is active.

Is it permissible to use a household surveillance camera or to walk in front of a commercial one (e.g. apartment building, hospital)?

One should not leave a household surveillance camera on over *Shabbos*. In the case of necessity, a Rav should be consulted.

One should avoid passing by an active video camera for the purpose of specifically being viewed by a doorman. In the case of necessity, a Rav should be consulted.

Is it permissible to add water to a humidifier/vaporizer?

It is permissible to add water to a cold-mist humidifier; it is, however, forbidden to add water to a warm-mist humidifier or vaporizer.

Is it permissible to walk through, or past, automatic doors that are open for a non-Jew, if one can technically avoid this by taking a longer route?

Yes, one is permitted to walk through, or walk past automatic doors, *together* with the non-Jew. However, since walking in *after* the non-Jew will cause the doors to stay open longer, this should be avoided.

Is it permissible to send a fax to someone who lives in a place where it is currently *Shabbos*?

Yes.

Is it permissible to leave a message on an answering machine in a location where it is currently *Shabbos*? Does it make a difference whether the message is played aloud or if it cannot be immediately heard?

According to the “letter of the law”, it is permissible to do so. However, some *Poskim* write that it is a disgrace to the honor of *Shabbos* if the message is heard out loud on *Shabbos*.

Similarly, it is a *zilzul Shabbos* to leave an answering machine on if messages will be heard on *Shabbos*.

What action is permissible if an oven knob was accidentally turned on but the fire did not ignite, causing gas to escape?

In general, the gas is controlled by electric ignition, and it is best to have a non-Jew turn it off. If this is not feasible, it is permissible for a child to turn it off in a backhanded fashion (with a *shinui*).

Is it permissible to leave an intercom working on *Shabbos*?

Since it is forbidden to speak into an intercom on *Shabbos*, one should not be left on. In a case of necessity (i.e. to hear a baby during the night) it is preferable that the intercom be set with a *Shabbos* clock so that it will be on during the night but off during the day. This will avoid the possibility of adults speaking into the intercom.

Additional notes pertaining to electrical appliances:

1. Electrical appliances that are currently in the “On” position and are operational:
 - These appliances are *muktze* and should only be moved for the purpose of their use or their place. They may also be moved if their function is disturbing (e.g. an alarm clock whose noise is disturbing, or a fan whose blowing motion is bothersome).
 - According to many *Poskim*, a lamp that is turned on is an exception, and should not be moved.
2. Electrical appliances that are currently in the “Off” position:
 - These appliances are *Muktze* and according to some *Poskim*, they may not be handled for any purpose.



🌀 *Flowers and Flower Pots*

- Any action that promotes plant or flower growth, including budding, is forbidden on *Shabbos*.
- There is an additional prohibition of filling a flower-filled vase with water even if the flowers have already budded fully, since this is considered *Tircha*.

Is it permissible to return a fallen flower pot to an upright position?

If a flower pot falls, the soil that spills from it is *Muktze*. Moreover, returning soil to the pot, even in a backhanded fashion, is forbidden since this action causes the plant to grow. Similarly, if plant roots became uncovered and the action of returning the pot to an upright position would cause the roots to become covered, it is forbidden to do so.

Is it permissible to place flowers in a vase with water on *Shabbos*?

If one wishes to keep flowers in water over *Shabbos*, the vase of water must be prepared prior to *Shabbos*. One should preferably place the flowers into the prepared vase before *Shabbos*.

It is prohibited to wet paper towels on *Shabbos* for the purpose of providing moisture for flowers. It is similarly prohibited for a *lulav* or *esrog*.

Flowers that have not yet fully budded are forbidden to be placed in, or returned to, water on *Shabbos*.



☞ *Sinks and Faucets*

- Use of the hot water faucet causes cold water to enter the boiler and get cooked. It is therefore prohibited to do so on *Shabbos*.
- Some faucets release hot water even when the handle is turned completely to the cold water position.
- Use of a water filter may involve the prohibition of sorting.
- Allowing fabric or sponges to become wet may involve the prohibition of laundering. Care should be taken that no cloths or sponges are present in the sink before opening a faucet.

Is it permissible to leave a sponge in the sink over *Shabbos*? May the sponge be moved?

Leaving a sponge in the sink where it will get wet is prohibited.¹ Therefore, if one wishes to use the sink, the sponge should be removed with a utensil such as a spoon (to avoid the prohibition of *Muktze*) with care taken not to squeeze it.

Is it permissible to use a one-handled faucet?

A one-handled faucet may only be used if it is positioned completely in the cold setting. The faucet should be tested before *Shabbos* to make sure that no hot water is released even when the faucet is in this position.²

Is it permissible to shut the hot water faucet if it was accidentally turned on?

Yes. This should be done immediately to avoid more water entering the tank and getting cooked, and it should be done in an unusual manner (due to *Muktze*). If the heated water in the tank has been used up to the extent that the water being released now is only warm (i.e. cooler than *yad soledes*), it is forbidden for a Jew to close the faucet.³ In this situation, it is permitted to specifically ask a non-Jew to turn off the faucet, since this action will cause the performance of an indirect *Melocha*.

Is it permissible to use a sink filter on *Shabbos*?

It is forbidden to screw a filter onto a faucet on *Shabbos*.

According to many *Poskim*, a filter may not be used on *Shabbos* on a faucet if the water contains bugs that prohibit its drinking without filtering.



¹ Since this is considered cleaning the sponge (*Melabein*).

² The test is done by shutting the cold water valve, and opening the faucet all the way to the cold setting. If hot water comes out, this is an indication that hot water always flows. This sink would be prohibited to use on *Shabbos*.

³ Since the water in the tank had *cooled* off, additional water going through the tank will not get heated to *Yad Soledes* unless the faucet is shut. Therefore, shutting the faucet is an act of cooking.

🔗 Bathroom

- The prohibition of dyeing on *Shabbos* prohibits the use of certain toilet cleansers.
- Fixing a broken toilet is prohibited due to the *Melocho* of *Boneh*.
- Cleaning a toilet with a brush may involve the prohibition of squeezing.
- The use of scented air freshener may violate the prohibition of creating fragrance in clothing.
- Tearing toilet paper from a roll is prohibited due to the *Melocho* of tearing.

Is it permissible to use a toilet if a cleanser is affixed to the bowl, whether the cleanser is colorless or whether the cleanser colors the water?

It is permissible to use a toilet with a cleanser that does not color the water. It is preferable to remove a cleanser that colors the water before *Shabbos*. If it was not removed before *Shabbos*, it should be removed in an unusual manner with one's body, due to its *Muktze* status. However, if it cannot be removed and there are no other toilets available, one may use it.

Is it permissible to remove or replace the cover of the water tank on the back of a toilet on *Shabbos*?
According to many *Poskim*, this is forbidden.

Is it permissible to replace a toilet seat or cover on *Shabbos*?

If a toilet seat or cover fell off before *Shabbos* and there was specific intent to use it in its normal function on *Shabbos*, it may be replaced in a temporary fashion, but may not be repaired permanently. If it fell off either on *Shabbos* or before *Shabbos* but there was no intent to use it in this temporary fashion, it is *muktze* and may not be handled.

Is it permissible to use a plunger on *Shabbos*?

There is a difference of opinion among the *Poskim* if one may use a plunger on *Shabbos*. If no alternate facilities are available, one may use the plunger. If possible, one should use the plunger with a *shinui* – in an unusual manner, such as by using one's left hand.

Is it permissible to use a toilet brush on *Shabbos*?

Yes, it is permissible to use a toilet brush on *Shabbos* if the bristles are not susceptible to squeezing, i.e. they are stiff and widely spaced.

Is it permissible to spray air freshener on *Shabbos*?

It is permissible to spray air freshener, though it is forbidden to spray perfume or other fragrance on clothing. Therefore, when one sprays air freshener or any other fragrance, care should be taken not to spray clothing. The same holds true when spraying deodorant.⁴

What may one do if no cut toilet paper is available?

Since this situation involves *Kavod Habrios*, toilet paper may be used while still attached to the roll and placed in the toilet, even though the paper will inevitably rip during flushing. Alternatively, if necessary the paper may be torn from the roll in a backhanded fashion. It is preferable to avoid tearing along the perforations.

⁴ This is included in the *Issur of Molid* since one is creating a fragrance in the clothing. *Chazal* prohibited creating a new entity on *Shabbos* because it is similar to doing *Melocho*.

What is the proper method of opening a box of tissues that was not opened prior to *Shabbos*?

If it necessary to open a closed box of tissues on *Shabbos*, the box should be opened by tearing it in a destructive manner. Care should be taken not to tear any letters or figures.



🕯 Candles

- It is prohibited to perform an action that will cause lit candles to become extinguished or even partially extinguished.
- Candles and *leichter* are *Muktze*. Moving them or the table that they are on will be discussed in the *Muktze* section.

May one open a door or window near candles if the resulting wind may extinguish the candles?

No.

Is it permissible to shake a table on which oil candles or melted liquid wax are present?

Vigorous shaking is forbidden. Minimal shaking is permitted.

Note that the types of candles comprised of wax that melts into liquid (e.g. this type is commonly used in *yahrzeit* candles as well as *Shabbos* candles that are placed in glass holders) are considered oil candles. It is therefore forbidden to shake a table on which these are situated.



🌀 *Cleaning the Floor*

- Washing a floor and sweeping certain surfaces are forbidden because *Chazal* were concerned that one will come to flatten earthen floors.
- Cleaning carpet may involve the *Melocha* of laundering.

Is it permissible to wash the floor on *Shabbos*?

It is forbidden to wash the floor on *Shabbos*.⁵ If a sticky substance spills on a small area, one may pour a small amount of water on the spill and wipe the area, either with one's hand or with a napkin/paper towel, but not with a cloth.

Is it permissible to sweep the floor on *Shabbos*?

Sweeping indoors is permissible. Sweeping outdoors is forbidden even on a paved surface.

If confectionary sugar or *cholent* fell onto carpet, it is permitted to remove it?

It is forbidden to remove any dirt that is 'absorbed' in the carpet.



⁵ *Chazal* were concerned that one may come to flatten holes, which is forbidden due to the *Melochos* of *Chores* (outdoors) and *Boneh* (indoors). Therefore, they prohibited washing floors, even indoors, where the floor is generally paved, so that one may not come to wash an unpaved floor. Although *Chazal* also prohibited sweeping outdoors for the same reason (so as not to come to flatten holes (*Chores*)), *Chazal* did not extend the *Gezeira* to prohibit sweeping indoor floors where the floor is generally paved. The reason for this leniency is because there is a greater need to sweep than to wash.

🔗 *Cleaning Around the House*

- Cleaning with a cloth/ napkin may violate the prohibitions of wetting cloth and squeezing.
- Wiping a large spill of water with certain materials may cause one to transgress the prohibition of wetting a garment (even in a non-laundering way) that *Chazal* prohibited to avoid the possibility that one may come to squeeze it out.
- Certain surfaces may not be rubbed with water since this may involve the prohibition of laundering.
- Cleaning colored liquids may involve the prohibition of dyeing.

What is the method of cleaning hard surfaces with water?

Although there is no prohibition in cleaning a hard surface and rubbing it with water, it is forbidden to wet a cloth or squeeze liquid out of a towel or paper. Therefore, the method of cleaning soiled or sticky surfaces (including a kitchen counter, table eyeglasses etc.) is to apply water to the soiled/sticky area and wipe the water off using a dry paper napkin.

Is it permissible to clean soft plastic such as a tablecloth on *Shabbos*?

There is greater stringency with cleaning soft plastic as it may involve laundering when rubbing is done vigorously. Therefore, one may not rub water vigorously on a plastic tablecloth to clean it even when a towel is not utilized.

Is it permissible to wipe dust off a shelf?

Yes. The prohibition of wiping off dust pertains only to garments.

What is the proper method of wiping a spill of water?

To wipe a water spill, it is permitted to use a rag or a towel that one would not be concerned if it were to remain wet, and would therefore not be inclined to squeeze it dry; however, the use of paper towel is preferable when feasible. It is forbidden to use a garment (such as an undershirt) to wipe a large spill since this garment does not usually become wet and there is concern that one will squeeze it to remove the water. One must always be careful not to squeeze out any water while wiping a spill.

Washcloths designated for cleaning are *Muktze* and may only be moved for their use or use of their place.

Is it permissible to use glass or counter spray on *Shabbos*?

It is forbidden to spray a substance for the purpose of shining glass or the counter. Spraying for the sole purpose of cleaning is permitted.

If a colored liquid spilled (e.g. orange juice, grape juice or colored ices), is it permissible to wipe the spill?

It is best to wipe up spills such as these with rags or paper towels, rather than fabric towels.⁶ If these items are not available, a towel may be used. It is preferable to use a white or light colored towel that will become stained in the process, rather than a colored one whose color will get deepened.⁷

⁶ Since color has no significance in these materials, there is no prohibition of coloring (צובע). צובע applies only to materials that are ordinarily colored for a purpose. The effect of coloring on something disposable is of minimal benefit because it is discarded after its use.

⁷ The staining spoils the white towel and is not considered *tzoveya*, whereas the colored towel's color would be deepened.

Is it permissible to remove spider webs on *Shabbos*?

If they are repulsive, they may be removed.⁸ It is *Kavod Shabbos* to remove the spider webs before *Shabbos*.⁹



⁸ Even though the web is *Muktze*, repulsive items may be removed if their presence is revolting or very disturbing under a special exemption known as "*Graf Shel Re'i*".

⁹ Preparing special food, bathing for *Shabbos*, sweeping for *Shabbos*, having nice clothing for *Shabbos* are examples of things done for *Kavod Shabbos*, respecting *Shabbos* - a *mitzvah* derived from the *Pasuk* "וקראת לשבת עונג לקדוש ה' מכובד וכבודתו מעשות דרכיך" (ישעיה נח:יג).

🌀 *Washing Dishes*

- Use of certain soaps can transgress the prohibition of smoothing.
- Washing dishes that are not needed for *Shabbos* use and putting dishes in a dishwasher may be prohibited because of the prohibition of *Hachana*.
- It is prohibited to squeeze a towel being used for drying.
- Care must be taken not to transgress the prohibition of sorting.

Is it permissible to use soap to wash dishes?

Liquid soap is permitted according to most authorities.¹⁰ Some leading *Poskim* adopt a more stringent view and require diluting the soap to make it especially thin.

Is it permissible to pour water on plastic table mats or other soft plastic and rubber materials?

This is permitted, since water does not get absorbed in these materials. It is forbidden, however, to rub the water even with one's hand on these materials in order to get them clean¹¹. The water may be wiped off with tissues or napkins.

Is it permissible to wash dishes that are not going to be used on *Shabbos*?

If even a single dish of this type will not be used during the remainder of *Shabbos*, these dishes may not be washed. However, if one of this type of dish will be used, many may be washed. It is not appropriate, however, to utilize this leniency and wash an excessive amount of dishes that will not be used on *Shabbos*.

If there is concern that the food remnants on the dish will harden and become more difficult to wash, it is permissible to fill the dish with water or place the dish in a bucket of water, but one may not wash it.

Is it permissible to use a napkin or towel to dry a small shot glass or a bottle with a thin neck?

If the shot glass or bottle is very wet and drying it will cause water to be squeezed from the towel or napkin as it is pulled out, it is not permissible to do so.

Is it permissible to place soiled dishes in a dishwasher?

One may store dishes in a dishwasher to remove them from sight and keep them out of the way (and not merely in preparation of cleaning them after *Shabbos*). However, one must be cautious to avoid sorting a mixture of dishes or cutlery. When washing dishes on *Shabbos* that will be used during *Shabbos*, one is permitted to wash them at random and put the washed dishes in their proper place, provided they have not become a mixture.



¹⁰ Because of its loose consistency it is not ממרח (ממחק of תולדה).

¹¹ Plastic and rubber may be rubbed softly.

🔗 *Utensils and Furniture*

- Repairing a utensil is forbidden due to the *Melocha* of *Makeh b'Patish*.
- Additionally, if an item is in need of repair that prevents it from being easily used in its regular function and there is the possibility that it can be repaired by the owner, *Chazal* were concerned that one may come to repair it, and decreed therefore that it is *Muktze*.
- Unusable parts of a broken utensil are *Muktze* as well.
- It is forbidden to shine utensils.

Is it permissible to create or widen the hole in the nipple of a baby bottle?

It is forbidden to do so. Similarly, it is forbidden to puncture the top of any store bought bottled liquid that requires puncturing in order to be used.

Is it permissible to break a plastic fork or knife or bend it out of shape?

One should not break a plastic fork or knife or bend it out of shape if doing so will ruin its regular function.

Is it permissible to re-shape disposable items that have been crushed?

According to some *Poskim*, disposable bottles, cups, foil pans, etc. which are completely out of shape and are difficult to bend back into shape should not be re-shaped.

Is it permissible to attach the stem of a disposable goblet?

Attaching the bottom of disposable goblets is forbidden.

Is it permissible to straighten a paper clip or a hanger in order to have a thin piece of metal to pick a lock?

This is forbidden.

If a part of an object broke off on *Shabbos* (e.g. a wheel fell off a stroller, handle fell off a knife), what is the *Halacha*?

In the case where it is possible for the object to be fixed in a permanent fashion, then both the object and the broken piece (e.g. the stroller and the wheel, knife and the handle) are *Muktze*. The reason for this is that *Chazal* were concerned that a person may come to permanently fix an object that is not currently usable in its normal fashion.

If the object cannot be fixed by the owner, the broken object (e.g. the stroller, knife) is not *Muktze* (since there is no concern that one will fix it), although the piece that broke off and is currently unusable (e.g. the wheel, handle), is *Muktze* and should not be handled. Additionally, using the example of the stroller wheel, if by reattaching the wheel/handle it will still be loose and the fix temporary, then it may be put back on and it would not be considered *Muktze*.

If an armrest of a chair fell off, it may not be fixed on *Shabbos*. However, the chair is not *Muktze* since it has a regular function without the armrest. There is no concern that one will come to fix it on *Shabbos*.

Is it permissible to replace the stick of a broom if it fell out on *Shabbos*?

No. It is also forbidden to tighten the stick if it became loose.¹²

¹² Components of firmly combined items that become disconnected may never be re-attached or tightened on *Shabbos*, since this falls under the prohibition of *מכה בפטיש*.

Is it permissible to affix felt pads beneath chair legs to avoid scratching the floor?

It is forbidden to place the pads permanently beneath the chair legs to avoid scratching.

Is it permissible to sharpen a knife on *Shabbos*?

No, it is forbidden to sharpen a knife.

Is it permissible to shine silver on *Shabbos*?

It is forbidden to shine silver even by merely wiping it with a shining cloth.

Is it permissible to inflate items on *Shabbos*?

It is forbidden to blow up inflatable items (mattresses, inflatable couches etc.) for the first time on *Shabbos*. If the item has already been inflated, it is permitted to re-inflate it if one is not doing so permanently. Use of a manual pump is permitted as well.

Is it permissible to set up a *mechitza* between men and women on *Shabbos*?

Yes.



🔗 House Repairs and Decor

- Repairing and repositioning household items may, in many instances, violate the prohibition of *Boneh*.
- Breaking and repairing utensils is prohibited due to the *Melocho* of *Makeh B'patish*.
- Breaking or repairing large furniture or a part of a house is forbidden due to the *Melocho* of *Boneh/Soser* (building/ demolishing).
- Broken items may be forbidden to be handled due to their becoming *Muktze*

Is it permissible to replace a knob that fell off a door, a handle that fell off a drawer, or a window handle that is used to crank open a window, and use the knob/handle to open/close a door or window?

It is not permitted to replace a doorknob or handle that fell off on *Shabbos* in a permanent fashion. Merely tightening it is forbidden as well. **If the knob or handle fell off before *Shabbos* and** there was intention to use the knob/handle even in this manner before *Shabbos*, it is permissible to do so. In the absence of prior intention, the broken knob/handle is *Muktze*.

Note that even in the case of prior intention permitting the use of the broken knob/handle with no issue of *Muktze*, caution must be taken not to reconnect it (due to the *Melocho* of *Boneh*). Rather, it should just be used in a temporary fashion to open the door or window.

If a sliding door fell off its hinges / a window screen fell off the window / a floor drain cover became dislodged / or a Mezuzah case fell off the doorpost, may they be replaced on *Shabbos*?

No, it is prohibited to do so. Moreover, the door is *Muktze* since it does not currently have any function. Similarly, items attached to the house that broke off, such as a window screen and drain cover, may not be replaced and are *Muktze*. A *Mezuzah* case that fell off a wall may not be reattached on *Shabbos*, and is considered *Muktze*. However, it may be picked up from the floor to prevent *bizayon* of the *Mezuzah*.

Is it permissible to replace any of the following if they fell from their usual place: Vertical blinds, a shower curtain hanging on a fallen bar, a child safety stair gate that remains regularly in its position?

According to many *Poskim*, it is permitted to affix these items that are not regularly moved. However, since some *Poskim* prohibit this, it is preferable to avoid both removing and affixing these items on *Shabbos* if it not necessary.

However, a bathroom tissue rack that is regularly moved as well as a child safety gate that is positioned/removed regularly may be removed and re-affixed.

Is it permissible to remove or replace a closet shelf, a drawer, or a house towel rack on *Shabbos*?

An item that is permanently affixed may not be fixed or removed, for example: a closet drawer that is merely opened and closed but not removed in regular use, a closet shelf, a towel bar inserted into its holder.

Is it permissible to remove or replace a picture from a wall?

This is permitted if the picture is hanging on the wall but is not attached to it. Note, however, that if the picture has been hung in order to prevent anyone from tampering with it, then it is considered *Muktze*.

Is it permissible to attach or remove a rubber clothing hook to the wall or to remove one?

It is forbidden to attach or remove a rubber clothing hook.



🌀 Garbage

- Repairing a broken garbage can may be forbidden due to the prohibition of fixing utensils.
- Tying a garbage bag in certain ways may violate the prohibition of knotting.
- In many instances, garbage and garbage cans are *Muktze* and may not be handled.
- Sorting through garbage may violate the prohibition of sorting.

Is it permissible to replace a garbage can lid that fell off on *Shabbos*, whether it is not attached at all to the can, or whether it is attached on one side only with hinges?

Garbage can lids that are not attached may be replaced. However, those attached with hinges may not be replaced.

Is it permissible to tie a garbage bag with a double knot?

No, it is not permissible to do so.

Additionally, when tying a garbage bag prior to throwing it out, one should not make the type of knot that is like a single knot on a thread, i.e. by collecting all the ends of the open bag and forming them into a knot.

Is it permissible to handle an outdoor garbage can?

Garbage cans that contained garbage filled bags at the onset of *Shabbos* are *Muktze* and may not be handled.

Is it permissible to look through garbage to find a utensil that may have been inadvertently thrown out?

It is permissible to do so. However, if the missing utensil is found it must be immediately rinsed off and used. Additionally, since many objects in the garbage are most likely *Muktze*, looking through the garbage should be done with the use of a utensil or in a backhanded fashion rather than by moving the garbage with one's hand.

Is it permissible to move a household garbage can on *Shabbos* to bring it close to the table to facilitate clearing off? Is it permissible to open a drawer housing a garbage can?

In many instances a garbage can and the garbage drawer is *Muktze* since at the onset of *Shabbos* it was a *bosis* (base) for *Muktze*. To avoid this problem, one should leave empty garbage bags on the bottom of the can to prevent it from becoming a *bosis*.

Is it permissible to remove a filled garbage bag from the garbage can?

A garbage bag that is full may be removed since it is repulsive.



❧ *Non Jewish Housekeeper / Asking a non-Jew to do Melocha (Amira L'akum)*

- It is forbidden to ask a non-Jew to do *Melocha*. In many instances, it is forbidden to even hint to the non-Jew to perform a *Melocha* for the benefit of a *Yid*, or allow a housekeeper to do so on her own.
- In general, *Chazal* forbade one to ask a non-Jew to perform *Melocha*. Moreover, it is forbidden for a non-Jew to perform *Melocha* for a Jew in his home on his behalf.

Is it permissible to hint to a non-Jew to perform a *Melocha* on *Shabbos*?

According to many *Poskim*, a non-Jew may not do any *Melocha* on behalf of a *Yid* in the home of the *Yid* and with his possessions, regardless if the non-Jew was asked directly or indirectly.

In cases of necessity, one may rely on the *Poskim* that permit hinting to a non-Jew. An example of a necessity would be to turn off the light so that one will be able to fall asleep.

When hinting to a non-Jew, one must be aware of the following:

- One may not directly ask the non-Jew to come to one's house even if he intends only to hint to the non-Jew regarding the *Melocha*
- One may not begin the conversation with the words "Can you do me a favor?" or "Please help".
- If the non-Jew replies to the hint by asking "Would you like me to turn off the light?" one is not permitted to answer "Yes", since doing so is the equivalent of asking the non-Jew to perform the *Melocha*.
- One may not derive a positive benefit on *Shabbos* from the *Melocha* done by a non-Jew. Increasing the light in a room where there is already light is not considered a benefit. Similarly, turning a light off is not considered a positive benefit as well.

Are there situations that permit a *Yid* to ask a non-Jew directly to perform a *Melocha* that a *Yid* will benefit from on *Shabbos*?

The following are some common situations when it is permissible to ask a non-Jew directly to perform a *Melocha*:

- For the needs of a *choleh*
- For the needs of young children
- If it is **very** cold in the house or cold when children are present (this situation would permit a non-Jew to turn on the heat or turn off the air conditioner). If a room is very cold from air conditioning but it is not necessary to use the room, it is forbidden to ask a non-Jew directly to shut off the air conditioning.

Is it permissible to ask a non-Jew to perform an action that will entail the unintentional performance of a *Melocha*?

If necessary, it is permissible to ask a non-Jew to perform an action that will entail the unintentional performance of a *Melocha*. An example of this would be to ask the non-Jew to open the refrigerator even though the interior light will turn on, or shut off a hot water faucet even if this will cause water in the tank to be heated.

Is it permissible to ask a non-Jew to turn off a light?

If one cannot sleep with the light on, one may hint to the non-Jew by saying that one cannot sleep in the light, but one should not request it. If that is not feasible, one may ask the non-Jew to close the light. This is only permitted if the person has no other comfortable place to sleep.

Is a non-Jewish housekeeper/ cleaning lady permitted to do *Melocha* in one's house on *Shabbos*?

A non-Jewish housekeeper may not perform any *Melocha* on behalf of a Jew on *Shabbos*. Therefore, she may not sew, mop, do laundry or fix anything in the house. However, she may warm up water to wash dishes since this is done on her own behalf to make it easier to wash the dishes. Similarly, she may clean the table with a wet towel (a forbidden *Melocha*) since the outcome (a clean table) is possible to be achieved as well through the non-*Melocha* method of pouring water on the table and wiping it with a napkin. It is forbidden for the housekeeper to turn on household machines that make noise and are heard outside their specific room, for example a vacuum cleaner; a noisy washing machine; or in some cases, a dishwasher. One may not pay the housekeeper on *Shabbos* even by allowing them to take the money on their own. The housekeeper/aide should avoid driving into the driveway of the Jew's home.



Food Related

❧ *Hilchos Bishul - Introduction*

- ***Bishul***: The prohibition of cooking/ warming (*gezeiras hefsher*) / stirring (*hagasa*)
- ***Shehiya***: The prohibition of leaving food on a heating element without a *blech*/ categories of food and the *Halachos* that apply accordingly
- ***Chazara***: The prohibition of placing or returning food to a heating element/ conditions which permit *chazara*
- ***Hatmana***: The prohibition of insulating/ two categories of insulation and the *Halachos* that apply accordingly
- ***Ma'aseh Shabbos***: The prohibition of benefiting from a *Melocha* transgressed on *Shabbos*

Bishul is *the* cooking or changing the texture of an item through heat, or merely hastening the cooking process of any food that has not been fully cooked.

One may not leave any food that is not fully cooked in a situation where it will eventually get cooked, even if one plans to remove it before the cooking will occur. This action falls under the sub-category of *Bishul* called *gezeiras hefsher* (thawing/warming).

One may not mix or use a utensil to remove some contents from a pot that is on heating element even if the food is fully cooked. This action falls under the sub-category of *Bishul* called *hagasa*, (stirring).

Shehiya - *Chazal* forbade placing certain items on a fire before *Shabbos* and leaving them there after *Shabbos* begins, since one may come to mix the coals (raise the fire) to speed up the cooking process, thereby transgressing the prohibitions of *Bishul* and *havara*.

The following table divides food into three categories by how much it is cooked and lists the *halacha* regarding *shehiya*:

Category	Halacha Regarding Shehiya
Foods that are not currently edible These include: <ul style="list-style-type: none"> ● Foods cooked less than halfway ● Frozen foods 	May be placed on a heating element prior to <i>Shabbos</i> and left there <u>only</u> if the heating element is covered with a <i>blech</i>
Foods that are cooked at least halfway, but will still benefit from additional cooking	May be placed/left on a heating element prior to <i>Shabbos</i> , but the heating element should preferably be covered with a <i>blech</i>
Foods that are completely cooked and will not benefit from additional cooking	May be placed on a heating element prior to <i>Shabbos</i> without a <i>blech</i>

Chazara - Chazal prohibited placing or returning an item on/to an area used for cooking even to merely warm up the item on *Shabbos*, since it appears as if one is cooking. Additionally, one may come to mix the coals (thereby raising the fire; *havarah*) to speed up the warming process.

In order to return a pot to a heating element without transgressing the prohibition of *chazara*, the following five conditions must be met:

- There must be a *blech* covering the heating element.
- The pot must have been removed from the heating element *with the intention to return it*.
- The pot must remain in your hand.
- The food in the pot must still be warm.
- The food must be fully cooked.

Hatmana- Chazal prohibited insulating hot food by totally enwrapping or submerging it in a medium that either retains its heat or increases it, since one may come to insulate with coals, thereby transgressing *havarah*.

The two categories of “insulation” are as follows:

- Insulating in a manner that merely retains heat (*bedavar sheaino mosif hevel*). This is forbidden only on *Shabbos* itself. For example, it is forbidden to completely wrap a pot of hot soup in a towel/blanket after it has been removed from the heating element so that the contents remain hot.
- Insulating in a way that increases heat (*bedavar hamosif hevel*), such as insulating food that is on a heating element. This is forbidden, even on *Erev Shabbos*. For example, a pot of soup that is on a *blech* in preparation for the onset of *Shabbos* may not be completely wrapped in a towel/blanket on Friday afternoon, since the insulation increases the heat being provided by the flame beneath the *blech*.

Ma’aseh Shabbos - Chazal have prohibited one to derive benefit on *Shabbos* from a *Melocha* that was transgressed on *Shabbos*.

- If one transgressed a prohibition without knowing it was prohibited on *Shabbos*, or performed a forbidden act accidentally:
- If the transgression was an *issur d'Oraisa*- one should not benefit from it on *Shabbos*.
- If the transgression was an *issur d'Rabanan*- it is permissible to benefit from the food.

Exception: If the transgression involved either *shehiya*, *chazara*, or *hatmana*, the foods are forbidden for whom they were intended to benefit (family or invited guests) on *Shabbos*, even though these prohibitions are *issurei d'Rabanan*.



❧ *Leaving Food on a Heating Element for Shabbos*

Is a blech required when leaving food on a heating element for *Shabbos*?

Food that will not benefit from additional cooking, such as heated water or food that is likely to dry out undesirably, may be placed on the heating element without a *blech*.

Food that would still benefit from additional cooking should preferably have a *blech*.

Note that determining whether more cooking is beneficial to the food depends on the average person, not the individual person. *Cholent* and overnight potato *kugel* are examples of foods that more cooking is generally beneficial to, unless they are drying out.

Foods that are cooked less than halfway as well as frozen foods may not be left on a heating element without a *blech*.

When leaving foods in this category on a *blech*, one should adhere to the following stringencies:

- The temperature of the heating element should not be raised once the *blech* was put in place. Therefore, the temperature of the heating element should be set first, and only then should the *blech* be placed upon it. However, lowering the temperature is permissible after the *blech* was put in place.
- When using a gas range, the temperature-control knob should preferably be covered.¹³
- These foods may not be left in a working oven or warming drawer, since these heating elements are controlled by a thermostat, which nullifies the effect of a *blech*.

Chazal instituted this decree because they were concerned that one may come to adjust the fire to hasten the cooking/heating process.¹⁴

Additionally, when placing food onto a heating element shortly prior to *Shabbos*, it is preferable to use a *blech* even for foods that will not benefit from additional cooking. The timeframe of “shortly prior to *Shabbos*” is the amount of time that it would take to heat this particular food when it is cold to a temperature of 110°.

Furthermore, returning food to a heating element on *Shabbos* requires a *blech* as well, and will be discussed below.

What may be used as a *blech*?

A *blech* is something that covers the heating element, and thereby minimizes the heat.

One may use a piece of metal, a few layers of aluminum foil, a layer of heavy duty foil, or an aluminum baking pan, since all the above minimize the heat. One must be careful to make sure the foil covers the entire area under the pot.

Regarding the type of crock-pot where the pot is inserted into a heating element (and not merely placed on a bottom base), aluminum foil will not minimize the heat since heat will be conducted through the air that is between the pot and the heating element. Therefore, one must use parchment paper as a *blech*, covering both the bottom and the sides of the heating element.

¹³ *Chazal* are more lenient regarding food that will not be eaten until the morning, since there is less of a concern that one will raise the flame. Therefore, regarding foods that one does not plan on eating at night it is not necessary to follow the first two stringencies.

¹⁴ However a *blech* should be used even if the temperature on the heating element cannot be adjusted. This stringency applies only to food that is not cooked or frozen, and one plans on eating at night.

Note than when using this type of crock pot, it is necessary to put something substantial between the heating element and the pot, such as balls of foil or a tuna can. These items significantly raise the pot away from the heating element, and serve as a means to avoid *hatmana*. However, these items are not considered a *blech* since they do not cover the entire area of the pot on the heating element.

Does water in a hot water urn need to be heated before *Shabbos*?

Water in an urn with a temperature setting that cannot be adjusted should preferably be heated before *Shabbos*. Water in an urn that has the option of boiling or an adjustable temperature setting must be heated before *Shabbos*.



❧ *Food that is on a Heating Element on Shabbos*

Is it permissible to stir or use a utensil to remove food from a pot that is situated on a heating element?

Foods that are considered a liquid (e.g., *cholent*) are forbidden to be stirred or removed from a pot that is on a heating element or *blech* by using a utensil. This action is forbidden because doing so may cause one to mix the food, which is forbidden in this circumstance under the restriction of *hagasa*. The pot must therefore be taken off the heating element or *blech* before food may be removed.

One should preferably not dish out chicken soup from the pot while it is on a heating element.¹⁵

Solid foods are permitted to be while they are still on the heating element or *blech* provided that they cannot be “mixed” (such as chicken or *kugel*).

Is it permissible to return food to a stove or crock-pot?

Returning food to a heating element may violate the prohibition of *chazara*. To avoid this transgression, the following five conditions must be met:

- There must be a *blech* covering the heating element.
- The food must be removed from the heating element with the intention to return it.
- The pot must remain in your hand.
- The food must still be warm.
- The food must be fully cooked.

Note that if a substance (that was not on a heating element) was added to the pot while it was removed from its source of heat, the pot may not be returned to it.

Is it permissible to return food to an oven or warming drawer that is turned on?

Since an oven / warming drawer does not have a *blech*, food may not be returned to it if it is turned on. However, a pan may be removed slightly from the oven and then returned fully into it, provided that the greater part of the pan remains inside.

An oven that has been turned off is considered as if it has a *blech* even if it is still hot, and food may be returned to it following the five conditions of *Chazara* stated above.

Once the oven has cooled down and is no longer at a temperature that can heat foods to 110°F, food may be placed inside unconditionally.

By what method is it permissible to add water to *cholent* that is drying out?

If the *cholent* is on a *blech* and fully cooked, it is permissible to pour heated water into it in one of the following ways:

- It is permissible to remove the pot of *cholent* from the crock-pot / stove, bring it near an urn, and add water to it directly from the urn. It is imperative that the pot remains in one’s hand while adding the water.¹⁶
- It is permissible to pour water from an urn into a cup, and then pour it from the cup into the pot. It is imperative that the cup of water remains in one’s hand continuously until it is poured into the pot.

¹⁵ Since the action of mixing liquids such as soup does not move any items around, it is not necessarily causing cooking. Therefore, there is room to be lenient and dish out soup from a pot that is on a heating element, if necessary.

¹⁶ One does not have to be concerned about the urn becoming *fleishigs*.

- If the length of the electrical cord allows, it is permissible to move the urn close to the crock-pot / stove itself and add the water directly to the pot. Alternatively, the crock-pot itself may be moved close to the urn, and the water added directly to it. In all cases, care must be taken to assure that the cord is not pulled out from the urn/crock-pot.

When one wants to remove excess liquid from the *cholent*, it is permissible to pour out some of the liquid as long as one either does not remove all of it, or one pours out some of the desired solid along with the liquid.¹⁷

If it is not feasible to hold the *cholent* pot while simultaneously removing some cholent or adding water, how can one fulfill the condition of “the pot remaining in one’s hand”?

According to Rav Moshe Feinstein, it is permissible to place the pot on a counter and hold on to it.

Is it permissible to place / return a cover onto a pot that is on a heating element?

One may place a cover on a pot of food that is on a heating element if the contents are fully cooked. However, if the cover contains liquid that has cooled, it may only be returned if the liquid is dried first.

Is it permissible to move food that is on a *blech* to a hotter area of the *blech* (i.e. an area closer to the source of heat)?

If the food was on area of the *blech* where it can reach *yad soledes bo* (110°F) from before the onset of *Shabbos*, it is permissible to move the pot to a hotter area of the *blech*.

If the food was on an area of the *blech* where it cannot reach *yad soledes bo* from before the onset of *Shabbos*, it is forbidden to move it to a hotter area.

However, if the food was on an area of the *blech* where it can reach *yad soledes bo* from before the onset of *Shabbos* and then it was moved to an area on the *blech* where it cannot reach that temperature, it is permissible in this case to move it back to any area on the *blech* where it can be warmed.

Is it permissible to move a pan that was on top of another pot / pan placed on the *blech* to an area directly on the *blech*?

If the pan was not directly on the *blech* at the beginning of *Shabbos*, it is forbidden to be placed directly on the *blech*.

However, if the pan was directly on the *blech* at the beginning of *Shabbos*, and then moved on top of another pot / pan, it is permissible in this case to move the pan back to an area directly on the *blech*.

Is it permissible to use all the water in an urn?

One should not remove water from an urn past the point where it would be necessary to tilt the urn for the water to flow. *Chazal* instituted this restriction because when the water level is at that point, there is a concern that one may possibly come to add water to the urn to prevent the empty urn from becoming damaged.



¹⁷ This will avoid *Borer* since one is not separating the bad from the good.

☞ *Warming Food on Shabbos*

What is the proper method of warming / defrosting food on *Shabbos*?

Chazal prohibited placing food on a heating element on *Shabbos* even if it is fully cooked because this has the appearance of cooking (*chazara*). The following methods do not have the appearance of cooking and are therefore permitted, provided that one does not transgress the prohibitions of cooking or liquefying (*molid*), as per the exceptions that follow.

- Food may be warmed by placing it on top of a pot/crock-pot/urn that contains food (i.e. is not empty). Note that when warming *challah* on top of a utensil containing *fleishig*, it is recommended that a piece of aluminum foil be placed between the *challah* and the top of the utensil to prevent the *challah* from becoming *fleishig*.
- According to many *Poskim*, it is permitted to place the food on top of an empty utensil such as an overturned foil pan that is on a heating element covered with a *blech* / aluminum foil. However, to avoid the *machlokes*, it is preferable to place the food instead on a pot containing food.
- Food may be left near the oven or between the burners as well as beside an urn.
- Food may be placed on a heating element that is not at a temperature that can heat food to 110°F.

The two **exceptions** are as follows:

- Cooking - Raw items or items containing any liquid / frost may not be placed in a location where they can reach 110°F, even if one intends to remove the item from the source of heat before that temperature is reached. The same applies to cooked foods that have uncooked ingredients.

If one wishes to warm up/defrost *challah* in preparation for the *seudas Shabbos* and there is frost on the *challah*, according to some *Poskim* the frost may not be removed prior to warming/defrosting, but rather only immediately prior to eating. It is definitely prohibited to remove any frost earlier than the time necessary to warm the *challah* before the *Shabbos* meal.

- Liquefying - It is forbidden to place frozen liquids that will melt in any warm location. This applies as well to gravy that has solidified and will liquefy when warmed, creating a significant amount of liquid. This is forbidden because of the prohibition of *molid* (creating a new entity, such as liquid from a solid). These foods may be liquefied at room temperature.

May one place food on a heating element that is off and will turn on with a timer?

According to some *Poskim*, the status regarding the placement of food on a heating element that is off at the onset of *Shabbos* and is set with a timer to turn on after *Shabbos* has begun, is the same as if it were on before *Shabbos*. Therefore, it is forbidden to place food upon it on *Shabbos* even while it is still off. It is permitted to place food upon it before the onset of *Shabbos* according to the guidelines of when a *blech* is necessary.

If one forgot to put the cooked or baked chicken / *kugel* / soup / *cholent* on the fire before *Shkiah* to warm up for the *Shabbos* meal, what is permissible to be done at that point?

Cooked *cholent* and baked chicken may be placed on the fire even during *bein hashmashos* (approximately thirty minutes after *shkiah*) if one forgot to do so earlier. Since these are significant foods for *seudas Shabbos*, the *halacha* of “*issur d’rabanan muttar litzorech mitzva bein hashmashos*” applies.

Kugel may be placed on a heating element during *bein hashmashos* if one forgot to do so earlier, only in the case where it will make a significant difference to the meal. (For example, if it is one of the only side dishes.)

Cooked soup that cooled is a *Machlokes ha'Poskim* whether it is a *d'rabbanan* to be placed on a heating element, and therefore one should consult with a *Rav*.

It is forbidden to place a pan that has frost on it to be warmed up, since the frost was not precooked.

Important note: The leniencies of *bein hashmashos* do not apply to a woman who was automatically *mekabel Shabbos* with *hadlokas neiros* when most women lit candles, nor for a man who was automatically *mekabel Shabbos* in *Shul* when the *tzibbur* said “*Bo'i Kallah*”. If someone was *mekabel Shabbos* as an individual before *Shabbos*, the above leniencies are applicable in case of necessity¹⁸. The leniencies of *bein hashmashos* apply up to half an hour after *shkiah*.



¹⁸ The scenario described above is *l'tzorech mitzvah* of eating the *Seudas Shabbos*, which is automatically considered a necessity.

☞ *Insulating (Hatmana)*

- The term *hatmana* refers to insulating hot food by totally enwrapping or submerging it in a medium that either retains its heat or increases it.

Is it permissible before *Shabbos* to insulate a pot and leave it on a heating element that is on to keep it warm?

While it is permissible to insulate a pot before *Shabbos* by wrapping it very well in a towel or blanket so that its contents remain warm, it is forbidden to leave this pot on a heating element that will remain on after *Shabbos* begins.

If the heating element will be turned off before *Shabbos*, it is permissible to place the pot upon it before *Shabbos* and leave it there, even if the heating element is still hot¹⁹.

Is it permissible to insulate a pot on *Shabbos* so that the contents remain hot after it has been removed from the heating element?

It is forbidden to insulate a pot on *Shabbos* to retain its heat.

Insulating is permitted in the following situations:

- If the pot was insulated before *Shabbos* and the insulation was removed for a short period, one may re-insulate it on *Shabbos*.
- One may add to the insulation of a pot that was insulated from before *Shabbos*.
- One may pour the food into another pot (*kli sheini*) and insulate.

Are there methods of wrapping a pot in a towel that is not considered insulating?

The following methods may be used to wrap a pot and is not considered insulating:

- It is permissible to wrap the pot provided that a significant area is left unwrapped, to the extent that this unwrapped area will affect the insulation.
- It is permissible to wrap a towel around the pot provided that the towel is not wrapped snugly and that there is some space between the towel and the pot. This can be accomplished by placing a larger cover on top of the pot so the towel will hang down the sides of the pot with space between it and the pot.

The use of Crockpots designed with the pot fitting snugly into the heating element (and not merely resting upon the base) poses *halachic* questions of *hatmana*. It is therefore necessary to put something substantial between the heating element and the pot, such as balls of foil or a tuna can. These items significantly raise the pot away from the heating element, and serve as a means to avoid *hatmana*.

Is it permissible to leave *kugel* in the crock pot from before *Shabbos*?

Yes, this is permissible. However, since there are *Poskim* that forbid this, it is preferable to avoid fully submerging food that is completely wrapped in silver foil.

Is it permissible to pour hot water or soup into a thermos?

Yes, it is permissible to pour hot water or soup into a thermos since this is not considered insulating.

¹⁹ This is because placing insulated food on a heating element that does not have a source of heat and is therefore in the process of cooling down, is permitted before *Shabbos*.

Is it permissible to wrap a hot pot in a towel to retain the heat during the time of *bein hashmashos*?

Yes, one may wrap the pot in a towel if it is still within the time of *bein hashmashos*. This is permitted because *hatmana* to retain heat is permitted during *bein hashmashos*.

Once the *bein hashmashos* time has passed, one may wrap the pot using one of the three methods detailed above.

Important note: The leniencies of *bein hashmashos* do not apply to a woman who was automatically *mekabel Shabbos* with *hadlokas neiros* when most women lit candles, nor for a man who was automatically *mekabel Shabbos* in *Shul* when the *tzibbur* said “*Bo’i Kallah*”. If someone was *mekabel Shabbos* as an individual before *Shabbos*, the above leniencies are applicable in a case of necessity. The leniencies of *bein hashmashos* apply up to half an hour after *shkiah*.



☞ Cooking

What must one be careful with in regard to food that is not fully cooked?

If food is not fully cooked, it is prohibited to hasten the cooking process. This includes:

- Adding hot water to the pot
- Covering or partially insulating the pot
- Moving the pot closer to a source of heat
- Mixing the food
- Minimizing the content when the food is being heated

One may not do any of the above actions unless one is sure the food is fully cooked.

Note that removing some of the contents of a pot that are not fully cooked by the use of a utensil is prohibited even if the pot is not being heated. Although decreasing the contents of a pot that *is not* being heated does not hasten the cooking process, *Chazal* prohibited the use of a utensil since one may come to mix.

Because of all the prohibitions listed above, the *Poskim* recommend that all foods be fully cooked before *Shabbos*.

Note regarding foods such as soft-boiled eggs that are regularly eaten as is, it is questionable whether they are considered fully cooked.

Which food items may / may not be placed into a *kli rishon*?

Precooked solids that will not dissolve immediately into a liquid may be added to a pot that was on the fire, provided that it has now been removed from the fire. For example, it is permitted to add salt to a solid food.

Items that are not precooked, precooked liquids, and precooked solid items that immediately dissolve, may not be poured into a *kli rishon*. Examples of such foods include ketchup, mustard, honey, salt and sugar. Therefore, one may not add salt to a pot of soup that was removed from the heat source if the soup is still at or above 110°F.

Furthermore, precooked liquids and precooked solid items that immediately dissolve in heat should not have the contents of a *kli rishon* poured directly onto them. Therefore, if one wishes to add sugar to coffee, the water from the urn should not be poured directly onto the sugar; rather, the sugar should be added only after the hot water has been poured into the *kli sheini*.

Which food items may not be placed into a *kli sheini*?

Ingredients that are not precooked may not be placed into a *kli sheini* (even if they were baked).

Water is an exception and may be poured into a *kli sheini*.

The following commonly used foods contain ingredients that were not precooked, and therefore may not be placed in a *kli sheini* that is 110°F (43.33°C)²⁰:

- saccharin
- salt produced in Israel (salt produced in the U.S is precooked)
- spices

²⁰ This is because we are not sure which items are easily cooked and therefore are forbidden to be placed even in a *kli sheini*. Additionally, it is prohibited to put certain raw items in a *Kli Sheini* because this gives the appearance that one is cooking these items.

- croutons (Note that even if a ladle was used to transfer soup from the pot, according to some *Poskim* the soup bowl should still be considered only a *kli sheini*. If one wishes to add croutons to hot soup that is at a temperature of 110° F, one should preferably first pour the soup from the pot into a secondary dish, and then from there into an individual soup bowl. The soup is then considered to be in a *kli shlishi*.)²¹

Which items should not be added even to a *Kli Shlishi*?

Items that are obviously easy to cook and that will get cooked even in a *kli Shlishi* should not be added to one. Examples include placing a tea bag or instant foods such as oatmeal or instant soup into hot water in a *kli Shlishi*.

What does one have to be careful with a bowl of hot soup?

One should preferably not put croutons⁹ or dip *challah* into soup that is over 110° F since these items were not precooked. However, if the soup was poured into another pot before it was dished out into the individual soup bowl, then the bowl is a *kli shlishi* and this is permitted.

Is it permissible to dip cookies into a cup of hot tea?

If the water in the cup is a *kli sheini*, i.e. it was poured directly from the urn into the cup, it is forbidden to dip the cookies into the cup. However, if the water is a *kli shlishi*, i.e. the water from the first cup was poured into a second cup, one may dip the cookies into the tea.

Is it permissible to place non-cooked foods (such as pickles or salad, etc.) on the same plate as hot cholent or hot *kugel* if the foods will touch?

Most *Poskim* permit contact of non-cooked foods with hot cooked foods. Others rule stringently and forbid contact of non-cooked foods with hot cooked foods, since such contact can cause the uncooked food to cook.

Is it permissible to warm a baby's bottle? May the bottle be immersed in a bowl of hot water that was poured from a kettle/urn?

A bottle may be warmed following the guidelines of *Bishul*:

- A bottle may be placed either near an oven, in warm water, or in a warm place that cannot reach *yad soledes* (110°F).
- If using hot water that is above 110°F to warm up the bottle:
- If the bottle contains a cooked/pasteurized drink (i.e. all bought drinks), or water, it may be placed in water that was poured from an urn into a utensil and is thus a *kli sheini*.
- If the bottle contains mother's milk, it may be placed in the hot water only if it is in a *kli shlishi*, i.e. water from an urn poured into one cup, which is then poured into a second cup.

To avoid the prohibition of *Hatmana*, when using warm water to defrost/warm a bottle one may not fully submerge the bottle in the water. Rather, a part of the bottle should remain outside the water.

May the bottle be defrosted?

Chazal prohibited transforming solids into liquids on *Shabbos* under the prohibition of *molid*. However, it is permissible to allow a bottle to defrost naturally by removing it from the freezer and placing it in an area where it is room temperature. It should not be placed in a warm area.

²¹ Research into the manufacturing process of croutons has shown that all store-bought croutons are baked, and it is only restaurant-served croutons that are deep-fried. Deep-fried foods are considered precooked and would be permitted to be added to hot soup. However, *Mandelin* are generally deep fried and are therefore permitted.

Additionally, once some of the bottle's contents have defrosted and there is some liquid on the bottom of the bottle, the bottle may be placed in a warm area or warm water following the guidelines of *Bishul*.

In cases of necessity, frozen liquids may be defrosted in a warm area or warm water following the above guidelines of *Bishul*.

What is the proper method of preparing tea /coffee on *Shabbos*?

In general, tea and coffee should be prepared on *Shabbos* by first pouring the hot water from an urn or kettle into an empty cup, rendering the cup a *kli sheini*.

Adding Ingredients to Hot Water, Hot Coffee, and Hot Tea:

Once hot water has been poured into a cup (the *kli sheini*), the following (cooked items) may be added to it: coffee granules, milk, sugar, powdered tea, pasteurized honey, cold water, pre-cooked coffee creamer, and tea essence. To avoid the question of dyeing/coloring when using substances that will color the water, it is preferable to place the substance into a second cup (a *kli shlishi*) and then pour the water from the initial cup (the *kli sheini*) into it.

Both flavored coffee and flavored instant tea contain un-cooked ingredients. Therefore, it is questionable if they may be added to the initial cup (the *kli sheini*), or only once the hot water was transferred to a second cup (*kli shlishi*).

Tea

- Tea made with tea bags should not be prepared in the normal method on *Shabbos*. Instead, tea 'essence', or concentrate, should be prepared before *Shabbos* by steeping tea bags in hot water.
- One should not hold a teabag above the cup of essence on *Shabbos* since droplets will fall into the cup, which would be considered sorting liquid (the droplets) from solid (the leaves) with the tea bag functioning as a sifter. Rather, when removing the teabag, it should be removed with a spoon. Additionally, one should not pour out most of the essence leaving a tea bag completely visible above the remaining essence, since that, too, would be considered sorting the liquid from the solid by means of the tea bag. When the level of the essence is reduced to that point, the tea bags should be removed with a spoon.

Lemon

- A slice of lemon (and similarly, any un-cooked items²²) may only be added to hot tea which is in a *kli shlishi* (third cup).
- A lemon may not be squeezed to release its juice even after it has been placed into tea. However, it may be squeezed directly onto some sugar so that the juice will be absorbed into the sugar.

Warm cake or fruit crumble is commonly served as a dessert together with ice cream. Is this combination permitted?

If the temperature of the cake or crumble is 110°F or hotter (*yad soledes*), topping it with non-cooked ice cream may "cook" the ice cream, which is forbidden on *Shabbos*.

If the temperature of the cake or crumble is less than 110°F, no cooking process occurs. However, if the cake is reasonably hot, it can cause the ice cream to melt and become liquid prior to eating. Causing the ice cream to melt is prohibited on *Shabbos* due to the prohibition of *molid*.

²² Besides water, which may be added to a *Kli Sheini*.

Therefore, if one wishes to serve hot cake together with ice cream for dessert, the two foods may be placed on the same plate, but they should not be placed close enough together that they touch each other. They may be eaten together in one spoonful.

Is it permissible to pour hot chocolate over ice cream?

It is forbidden to pour hot chocolate that is at a temperature of 110°F or greater over ice cream, unless the hot chocolate was first poured onto a *kli sheini* and then from there onto the ice cream. Additionally, it is forbidden to melt chocolate on *Shabbos*.

Note that ice cream purchased from a store which is precooked contains water that was not precooked, and is therefore subject to the above stringencies.

What must one be aware of when putting a hot pot down on a towel, oven mitt, or counter?

It is forbidden to place a hot pot directly from the fire onto an area that has cold droplets of liquid, as the heat of the pot will cook the droplets, transgressing the *Melocha* of *Bishul*. Placing the pot directly onto a wet towel or oven mitt is forbidden as well. Placing a wet towel or oven mitt near a fire is similarly forbidden²³.

Droplets on a lid or a ladle that have cooled²⁴ should be wiped before the lid or ladle may be returned to a pot of hot food, since the heat of the pot can re-cook the droplets. Similarly, hot food or drinks may not be placed into a utensil that has cold, uncooked droplets in it.

Note that when shaking one's hands after washing to remove water droplets, care should be taken not to splash water onto a *blech*, crock-pot etc. where the droplets will get cooked.

Is it permissible warm up takeout food on *Shabbos*?

Any cooked dish to which spices or uncooked ingredients have been added may not be placed on or returned to a *blech* or crockpot on *Shabbos*, nor may they be placed in any area that can heat foods to a temperature of 110°F. Many takeout dishes are seasoned after they are cooked/baked, and some have had sesame seeds, parsley flakes, or water added to them after cooking as well. Therefore, one may not warm up takeout or catered foods through any of the above methods unless it is clarified that no spices or other uncooked ingredients were added after the foods were cooked.

Is it permissible to prepare instant soup or instant oatmeal on *Shabbos*?

It is forbidden to use hot water to prepare instant soup or instant oatmeal even in a *kli shlishi*. An exception is if the soup mix is merely powder that will totally dissolve, it is permitted to put it into hot water that was poured into a *kli shlishi*. This type of soup mix may also be placed in an empty cup into which hot water from a *kli sheini* can then be poured.

It is permissible to prepare instant soup or instant oatmeal using water that is less than 110°F degrees.

However, when preparing *instant oatmeal*, three additional stringencies apply:

1. The oatmeal should be made as a loose mixture (loose enough that the oatmeal can be poured).
2. The typical order of combining the ingredients (water / oatmeal) should be switched.

²³ This is also included in the *melocha* of *Melabein* and is therefore prohibited on *Yom Tov* as well, even though cooking is permitted.

²⁴ When a liquid reaches the temperature at which a person desiring a warm drink will no longer be interested in drinking it, the liquid is considered totally cooled.

3. The oatmeal mixture should be mixed with a knife or using crisscross strokes. According to some *Poskim*, when mixing with crisscross strokes, it is preferable to take the utensil out of the mixture after each crisscross.



❧ *Mishaps and Mistakes*

If the fire on the stove went out on *Shabbos*, is it permissible to transfer the food to another *blech*?

It is permissible to take the food to another *blech*, following the conditions of *chazara*:

- The food must be fully cooked.
- The pot must be held in the hands the entire time.
- The food must still be warm.

If food was taken off a heating element by mistake and was placed on the counter instead of being held in one's hand, what is permissible to be done at this point?

The food may be placed on a heating element in a manner in which it would be permissible to initially heat up food on *Shabbos*, for example on top of a pot containing food or on top of an empty pot that is on a heating element covered by a *blech*. If neither of the above is possible, one should consult a Rav whether it is permissible to place the food directly on a *blech* or to ask a non-Jew to do so in this circumstance.

The question above is only applicable when the food that has been removed is either a fully cooked dry food or a liquid that is still warm.

If one unintentionally transgressed the following prohibitions: leaving food on the fire without a *blech*, placing food on a *blech* in a forbidden manner, *shehiya*, *chazara*), what must be done?

If any of the above prohibitions were done unintentionally, one must immediately reverse the forbidden action by removing the food from the heating element.

If one unintentionally transgressed the prohibition of insulating food, (*hatmana*), what must be done?

If the insulated item is on a heating element, the action must be corrected by using one of the following two ways:

- The food must be removed from heating element but the insulation may remain, or
- The insulation must be removed and the food may remain on the heating element.

If the insulated item is not on a heating element, one may leave the food wrapped.

If one unintentionally transgressed one of the above prohibitions, (*shehiya*, *chazara*, *hatmana*), may one derive benefit from the food?

Regarding benefitting from the food that was the recipient of the prohibited action:

- If the only benefit is that heat was *retained*, then one may benefit from the food since no positive cooking action was committed.
- If the food actually became *cooked* as a result of the prohibited action, then the food is forbidden to be eaten on *Shabbos* by anyone for whom the transgression was done on their behalf (e.g. family and invited guests). After *Shabbos* the food is permitted to be eaten.
- If the food was fully cooked but *benefitted by the additional cooking or heating*, two possibilities exist:
 - If the transgression was done from before *Shabbos*, then it is permissible to benefit from the food on *Shabbos*.
 - If the transgression was done on *Shabbos*, one may not benefit from the food on *Shabbos*.

When the benefit was merely that the food was heated, there is a debate among the *Poskim* whether one may benefit from the food after it cools.

If one transgressed the prohibition of cooking unintentionally, may one derive benefit?

If the food was raw, then one may not benefit from the food until after *Shabbos*. If the food was already half cooked, then it is permissible to benefit from it on *Shabbos*.

The *poskim* rely on many leniencies regarding benefiting from transgressions involving *Bishul*. A *Rav* should be consulted whenever the situation arises.



🔗 Peeling

The *Halachos* of Peeling

- Peeling falls under the category of sorting. There are three conditions that permit sorting (*Borer*) on *Shabbos*.
 - Sorting by hand and not with a sorting utensil (*b'Yad*)
 - Sorting for immediate use (*Me'yad*)
 - Sorting the “good” from the “bad” (*Ochel Min Ha'psoles*)
- If the “good” food is normally eaten only after the “bad” that is on it is removed (e.g. a peel from a fruit or seeds from a melon) then it is permitted to take the “bad” from the “good” as long as the other two conditions are met. This rule is sometimes applicable to removing pits, dirt, wrappers, or skin.

What is the proper method of peeling fresh fruits and vegetables on *Shabbos*?

Fresh edible fruits and vegetables are also subject to the prohibition of *Borer* (sorting) and may therefore only be peeled immediately prior to eating. This applies whether the peel is edible (e.g. an apple) or not (e.g. an orange). If the peeled fruit will be used for a *Shabbos* meal, it may be peeled before the meal in the time frame necessary for the meal's preparation.

Is it permissible to use a peeler on *Shabbos*?

The use of a peeler on *Shabbos* is a *machlokes*; one should consult one's *Rav*.

Is it permissible to remove seeds from fruits or vegetables?

Seeds of a cantaloupe or similar melons are considered the same as a peel and may be removed immediately prior to eating, or immediately prior to the meal in which it will be served (within the time frame of meal preparation). If one intends to serve or eat only half the melon, one may not remove the seeds from the second half.

The leniency allowing the peeling of fruits/vegetables is due to the peeling being the only way to reach the inner fruit. The pit of a peach or similar fruit (e.g. apricot, nectarine) should preferably not be removed prior to eating, since the common way to eat this type of fruit is to bite the fruit around the pit without removing it. Therefore, according to some *Poskim* this type of pit is not considered a peel, and if one wishes to separate the fruit from the pit prior to eating, the fruit should be cut away from the pit rather than the pit from the fruit.

Is it permissible to remove a candy wrapper?

A wrapper that is stuck to a candy is considered like a peel, and may only be removed immediately prior to eating. If the wrapper is not stuck onto the candy, it may be removed at any time. This ruling applies to all food packaging, not only candy. For example, any wrapper that is stuck to the food, such as the paper between slices of cheese, may only be removed immediately prior to eating. Similarly, if a piece of aluminum foil became stuck to *challah*, it may be removed only immediately prior to eating.

Is it permissible to remove the skin from a piece of chicken?

Since nowadays the skin is not usually eaten, it is considered waste and may be removed only immediately prior to the meal during which it will be eaten.

If one wishes to peel eggs for egg salad to be eaten during the *Seudas Shabbos*, is it permissible to peel extra eggs that will be used for *Shalosh Seudos*?

Peeling eggs may only be done immediately prior to the meal during which it will be eaten. Therefore, one may not peel extra eggs that are intended to be eaten during a later meal.

Is it permissible to peel an orange before going out to a park to be eaten later as a snack by a child?

No, since peeling is only permitted for immediate use.

If a candy or piece of food fell onto the floor and has dirt adhered to it, is it permissible to wash it off?

According to many *Poskim* the dirt may be removed immediately prior to eating. Even though one is removing the 'bad' from the 'good', it is included in the leniency of removing a peel immediately prior to eating. However, one may not place the item into a bowl of water so that the dirt rises to the top, since the bowl would then be considered a sorting utensil. Some *Poskim* do not consider the removal of dirt as the removal of a peel and therefore do not permit removing the dirt. In the case of necessity, one may rely on the *Poskim* that allow the leniency.

Is it permissible to rinse fruit?

If the rinsing is done for additional cleanliness and no visible dirt is discerned, it is permitted to rinse the fruit even without the stipulation of immediately prior to eating. However if one is particular and would refrain from eating a fruit unless water is available to rinse off any dust or insecticides, then the fruit should preferably be rinsed immediately prior to eating, or prior to the meal in which it will be served.

What should one be conscious of when preparing a cantaloupe or melon?

It is only permitted to remove the seeds within the timeframe it takes to prepare for the upcoming meal during which it will be eaten. If one will only be eating a portion of the melon or using only a portion for a fruit design, only the seeds from that portion may be removed. This applies as well to removing the peel from the melon.



☞ *Kneading*

- The basic guidelines of kneading (*Losh*) are: When forming a mixture of solid particles by pouring a liquid into it or mixing it with a liquid or moisture, this must be done with specific deviations (*shinuyim*). These include:
 1. Pouring the ingredients in an order that is different than what is normally done
 2. Mixing in an unusual fashion, such as with a knife or with crisscross strokes
- Notwithstanding the above, it is forbidden to pour liquid to form a thick mixture (that is too thick to pour) unless it is necessary to be prepared this way on *Shabbos* and the taste of the food will be otherwise compromised, or for the needs of a child.

Is it permissible to prepare pudding or oatmeal on *Shabbos*?

Pudding and oatmeal may be prepared in the following manner:

- With the addition of a significant amount of liquid to create a loose mixture only
- By switching the normal order of adding the ingredients
- By mixing in an unusual manner, such as using a crisscross motion or using the handle of a utensil.

Note that the temperature of any liquid used in the preparation must be less than *Yad Soledes* (110°F).

Is it permissible to prepare Jell-O on *Shabbos*?

The characteristic of Jell-O and instant mashed potatoes are similar in that they inevitably thicken, and it is therefore forbidden to prepare either of these foods on *Shabbos*.



☞ Squeezing

- It is prohibited to squeeze juice from fruits or liquid from foods on *Shabbos*.
- In certain instances, juice that was expressed from fruits is forbidden.
- Squeezing lemons can often violate the prohibition of sorting.

Is it permissible to squeeze liquid from a fruit or other food on *Shabbos*?

One may not squeeze juice or any liquid from a food on *Shabbos*. However, this prohibition is applicable only if one is squeezing the food for the purpose of extracting the juice. Therefore, if one's intention is to remove the liquid from the food because the liquid is not desired (e.g. removing excess oil from cooked food), or if the juice is only incidentally extracted (e.g. while slicing a fruit) then it is permitted.

Furthermore, if the fruit is being squeezed so that its juice will enhance a solid food (e.g. lemon juice to enhance a slice of fish or a salad) the fruit may be juiced directly onto the food. However, if one wishes to add lemon juice to another liquid (e.g. tea) the lemon may only be squeezed onto a solid such as sugar (not honey) which is then added to the liquid, provided that the juice becomes mostly absorbed into the sugar.

Note the following further restrictions regarding squeezing lemons:

- It is forbidden to use a net when squeezing the lemon to capture the pits
- If one is squeezing a lemon onto sugar and a lemon pit falls onto the sugar, many *Poskim* forbid the removal of the pit even if a small amount of sugar is removed with it. Rather, the pit should be removed with a significant amount of sugar surrounding it, or one should remove the sugar from the pit.
- Squeezing an entire lemon may cause the transgression of *Borer*. Therefore, this should only be done for immediate use (e.g. for a tea that will be drunk immediately). One should only squeeze an entire lemon for lemonade if the resulting drink will be completely finished immediately, or within the upcoming meal for which it is being preparing.

Is it permissible to hold a grape or olive in one's hand and suck out its juice?

In terms of squeezing, grapes and olives are in a unique category and it is preferable not to do so. However, one may suck out the juice once the grape or olive is in one's mouth. The juice of all other fruits is permitted to be sucked even when the fruit is held in one's hand.



❧ *Freezing and Defrosting/ Solidifying and Liquefying*

- *Chazal* prohibited transforming solids into liquids and vice versa due to the prohibition of creating a new entity (*Molid*).
- This prohibition can include freezing liquids as well as defrosting.
- It is forbidden to place frozen liquids in any warm location so that they will liquefy.

Is it permissible to prepare ice cubes on *Shabbos*?

There is a difference of opinion among *Poskim* whether this is permitted; one should therefore consult one's *Rav*.

Is it permissible to freeze liquids?

Although *Poskim* question whether freezing liquids on *Shabbos* is permissible, the *Poskim* agree that in cases of necessity it is definitely permitted.

It is agreed that preparing ices for the enjoyment of a child on a hot day is permitted since this is the child's *Oneg Shabbos*: however it is preferable to ask the child to place the liquid into the freezer.

Is it permissible to place frozen foods in a warm place with the intention that they will melt?

This action falls under the prohibition of liquefying, and applies as well to gravy that has solidified and will liquefy and create a significant amount of liquid when warmed. This is forbidden due to the prohibition of *Molid* (creating a new entity, in this case a liquid from a solid). These foods may be liquefied at room temperature.

What is the preferable way to prepare orange juice from frozen concentrate?

It is preferable to avoid melting a frozen item in order to drink even at room temperature. When preparing orange juice from concentrate one should place the frozen juice into the water rather than allowing it to melt before adding water.

May one use a whip-topping spray on *Shabbos*?

According to some *Poskim*, it is forbidden to use a whip-topping pressure spray on *Shabbos*²⁵. In addition, it would not be permissible to form a flower or letter with the cream.



²⁵ Because the contents are a liquid that assume a solid consistency when released, which is a form of *Molid*.

🔗 Opening Food Packaging

Chazal permitted opening packages that were not opened prior to *Shabbos* if they are needed for *Shabbos*. However, when it is not necessary for *Shabbos*, it is not permitted to tear open packages.

In situations where opening is permitted, one must be aware that many prohibitions must be avoided. These include the creation of a utensil by opening the package in a way that forms a usable container; tearing certain areas of the package that are not permitted (e.g. along perforations); creating an opening; erasing letters and figures.

What is the proper way to open a food package on *Shabbos*?

It is preferable to open all packages prior to *Shabbos*.²⁶ If one was not able to do so, the following are the correct methods of opening sealed packaged items.

A bag of pretzels/chips/sugar or a box of cereal, tissues

- According to many *Poskim*, one must destroy the bag/box in the process of opening²⁷ and not merely dispose of it once it is opened.

Freeze-pops or ices that are meant to be cracked in half

- Opening these items in the normal manner is prohibited on *Shabbos*. They may be opened in a destructive manner, by cutting a slit down the side (without cracking it in half) and emptying the contents onto a plate or bowl.

Small packets of sugar

- These may be opened in the regular fashion.

Plastic strips or tabs that must be cracked or peeled off (e.g. on plastic takeout, candy or dip containers)

- These are forbidden to be opened on *Shabbos*.

Bottle of soda

- According to many *Poskim*, a bottle cap may not be opened in the normal manner, and must first be punctured with a knife. It may then be twisted open and removed. Care must be taken that the knife puncture does not cut the letters or pictures printed on the cap. The cut should be made between the letters or to the side of the picture.

Soda can

- There is a *machlokes* among the *Poskim* whether a soda can, or any bottle with a similar pull tab, like an orange juice bottle may be opened.

Plastic milk container

- The standard plastic milk containers are closed with a plastic cap that has a ring along the bottom that, when pulled, becomes separated from the top cover, allowing the top to be easily removed. This type of cover should be opened by inserting a thin object such as a knife along the inside of the bottom rim to loosen it, allowing the entire cap to be lifted off in one piece.

²⁶ So as to avoid opening a package in an incorrect manner or tearing letters on *Shabbos*, thus avoiding questions of *makeh b'patish / korea / mechatech*.

²⁷ Rendering it unfit for use.

Puncturing a hole in a box drink

- There is a difference of opinion among *Poskim*; one should consult one's Rav.
- It is permissible to insert a straw through the covering of a *leben*.

The following items may be opened on *l'chatchila* on *Shabbos* with no restrictions: a cork with the use of a cork screw; the cover of a beer bottle.

Ripping words, letters, and figures

When opening a package with words, it is preferable not to cut between letters of a word but rather between words if this is possible. If necessary, it is permitted to cut between letters as long as the letters themselves are not torn.

Certain foods are packaged with a covering sheet of aluminum or plastic that requires the food item to be pressed against it, thereby puncturing it (e.g. frozen garlic cubes, gum, certain medications *etc*). If letters are present on the cover sheet and they will be ripped when the sheet is punctured, it is forbidden to do so. Rather, the sheet should be peeled off.

A package with simple designs (i.e. not figures) may be ripped when opening the package.

May one separate one stick of string cheese from the rest?

No. The plastic between the individual sticks is perforated and it is forbidden to cut along perforations on *Shabbos*. Similarly, *Band-aids* that are attached in a strip should not be torn one from the other.

Is it permissible to open and close a flap of a container or a box if doing so will form pictures, letters or words?

If no other container is available or if the box is needed, it is permissible. An example of this is a box of disposable plastic tablecloths, or of garbage bags. One should try to avoid this, however, by removing the flap or opening the box prior to *Shabbos*.

If one mistakenly ripped a letter while opening a wrapper on *Shabbos*, is it permissible to eat the food?

Yes, it is still permissible to eat the food.²⁸

Recap and additional notes pertaining to opening food packaging:

- A wrapper that is stuck to the food (such as the paper between slices of cheese) or a candy wrapper that is stuck to candy may only be removed immediately prior to eating. Removal of this type of wrapping is included in the prohibition of sorting.
- It is forbidden to puncture the top of any store-bought bottled liquid if puncturing is required in order for the contents to be used.
- If a can opener is used to open the lid of a can (e.g. a can of tuna fish), the lid should only be opened halfway.
- In the case of bottles which are used with their caps in place (e.g. ketchup and salad dressing), it may be forbidden to replace the cap if it was taken off to access and remove the safety seal,

²⁸ *Chazal* imposed a ban on deriving benefit from a *Melocha* transgression, even when done by mistake (*Ma'aseh Shabbos*). This case, however, would not be considered deriving benefit from the *Melocha* itself.

since it is being replaced permanently for the duration of the bottle's use. Therefore, if it is known that the cap will not be removed again, it may not be replaced.



☞ Grinding

- The *Melocha* of grinding (*Tochen*) prohibits breaking an item into small particles.
- Mashing is included in the prohibition of grinding.

What is the proper method of cutting fruits and vegetables into small pieces on *Shabbos*?

The fruits or vegetables should be cut into pieces larger than usual and as close to the meal as feasible (within a half hour of the start of the meal). One may not cut the fruits and vegetables into very small pieces.

[See sorting (*page 9*) about questions regarding what is considered close to the meal.]

What is the correct method of mashing a banana on *Shabbos*??

The banana should be mashed immediately prior to eating, using the back of a utensil.

If one wishes to mash a potato from the cholent or to smear avocado onto bread on *Shabbos*, what is the correct method of doing so?

If the potato or avocado are not very soft and need to be mashed, the mashing should be done immediately prior to eating, using the back of a utensil.

Is it permissible to cut strips of a carrot for a carrot salad or thin slices of a cucumber?

It is a *machlokes* among the *Poskim* whether cutting narrow strips or thin slices is considered grinding, since the pieces are narrow but long or wide. To avoid the question, the strips should be cut immediately prior to eating, and only with the use of a knife (as opposed to a grating utensil.) Alternatively, the pieces or strips may be cut thicker than usual, and in this case, it does not have to be cut immediately prior to eating.

What items may be crushed / ground on *Shabbos*?

Foods that were already ground before *Shabbos*, are permitted to be re-ground on *Shabbos*. Examples of this would be bread and cookies, since they are originally made from flour which is ground.

Foods that are not grown from the earth, such as eggs, meat, fish, or cheese, may be ground on *Shabbos*; however, this is true only if the food is edible without being ground.

Note: According to many *Poskim*, one should not use a grinding utensil to grind foods that are permitted to be ground if the utensil is typically used to grind foods that are forbidden to be ground.



🔗 *Preparing salads*

- A number of prohibitions may be transgressed during the preparation of salads, including peeling, sorting, cutting into small particles / mashing (grinding), salting, kneading, juicing/squeezing.
- Handling egg shells also involves *Muktze*.
- Opening a can of tuna should be done using a method that avoids the prohibition of creating a utensil.

What is the proper method of preparing egg or tuna salad on *Shabbos*?

It is praiseworthy to prepare these salads before *Shabbos* to avoid any *Halacha* questions. If they were not prepared before *Shabbos*, one should prepare them in the following manner:

Egg Salad

- Peeling the eggs and onions
 - The peeling must be done by hand shortly before the meal, and only the necessary amount that will be eaten during that meal may be prepared.
 - The ideal method is to peel directly over a garbage can to avoid having to move *muktze*. If one cannot do so, they should not be peeled onto a regular plate which would transgress the prohibition of *bitul kli meiheichano*, but rather onto a disposable plate.²⁹
 - The peels may be removed directly only if they are repulsive in their present location.
- Mashing/ grating/ slicing
 - One may mash eggs regularly (i.e. it is not necessary to use a backhanded stroke) but may not use a utensil designated for mashing/grating.³⁰
 - A slicer may be used to slice eggs.
- Cutting onions
 - One may cut up onions shortly before the meal as long as the cut pieces are larger than usual.
- Oil and mayonnaise
 - The oil should be added to the bowl before the eggs, and they should be mixed in a crisscross fashion.³¹
 - Mayonnaise may be added to the bowl even after the eggs, and the mixture should be mixed with crisscross strokes.
- Salt
 - Salt should preferably be added after the eggs are mixed with other ingredients, or shortly before the meal.
- Removing a shell fragment
 - One may remove a shell fragment from the egg salad only if some egg salad is removed along with it.

²⁹ This is permitted even though the shells are *Muktzah*, and the plate/napkin has in effect become not movable (since it is permitted in the case of shells onto a disposable plate.)

³⁰ Eggs are exempt from the prohibition of *Tochein* (grinding) because in relation to food, the prohibition only applies to foods that grow from the ground. Tuna would be similarly exempted.

³¹ Loose mixtures are permitted to be made by changing the order of the ingredients added and the manner in which it is mixed.

Additional notes: One may pour out the water from a pot of boiled eggs, since eggs in water are not considered a mixture. A hot egg (temperature over 110°F) may not be placed into cold water nor rinsed with cold water.³² A scooper may be used to serve egg salad.

Tuna Salad

- The lid of the tuna can should only be opened halfway with a can opener.
- It is permissible to finely mash the tuna.
- If oil or mayonnaise will be mixed into the tuna, follow the procedure as detailed above regarding egg salad.

What is the proper method of preparing a vegetable salad or avocado spread?

- The vegetables may not be peeled in advance, only close to the meal within the time frame that it takes to prepare the meal. (Often this is within the half hour before the meal.)
- The vegetables or avocado should be cut into pieces larger than usual and as close to the meal as feasible (within a half hour of the meal). One may not cut the vegetables into very small pieces.³³
- One may not mash the avocado with a fork, but rather with the handle of a utensil.³⁴
- Salt may be added only if there are absorbed³⁵ ingredients (e.g. oil or mayonnaise) present in the mixture.³⁶ (The oil or lemon juice should preferably be poured onto the vegetables first, and only then should the salt be added). If there are no other ingredients, salt may be added only immediately prior to eating.



³² Even though the water that is actually rinsing the egg will not get cooked, the remaining drops will.

³³ The primary מלאכה of טוחן (*Grinding*) in the משכן was with foods grown from the earth.

³⁴ טוחן is permitted when performed with a full-fledged שנוי – in an abnormal manner, such as using the handle.

³⁵ Pepper is not absorbed

³⁶ מעבד – prohibition of salting foods because it resembles preserving. When other ingredients are added, it dilutes the salt's effect and therefore is not considered preserving.

❧ *Miscellaneous Food Preparation*

- Among the questions encountered during food preparation are: measuring, handling fruits that aren't ripe, permanently closing bottle caps, creating figures with molds, forming watermelon baskets and orange peel cups.

Is it permissible to use a measuring cup on *Shabbos*?

It is forbidden to measure food precisely on *Shabbos*.³⁷ If it is necessary to use the measuring cup during food preparation, it is permitted only to approximate measurements.

May one leave fruits to ripen in the sunlight?

Fruits that are edible in their current state may be placed in the sunlight to ripen further. However, fruits that are not currently edible are *Muktze* and may not be handled.

Is it permissible to prepare the meal early enough to have time to go to Shul or to meet one's husband walking home?

If the preparation includes any sorting, peeling, or cutting fruits/vegetables into small pieces, it may only be done in the time frame necessary to be ready for the expected start time of the meal. One may not plan on doing something else such as walking to *Shul* after these preparations are done and before the meal begins. Any food that will be eaten during the meal may be prepared prior to the meal; for example, one may prepare dessert prior to the meal even though it will not be eaten for a few hours.

Is it permissible to replace a ketchup cap onto the bottle after it was removed in order to open the seal (between the cap and the bottle) for the first time?

In the case of bottles which are used with their caps in place (e.g. ketchup and salad dressing), it may be forbidden to replace the cap if it was taken off to access and remove the seal, since it is being replaced permanently for the duration of the bottle's use. Therefore, if it is known that the cap will not be removed again, it may not be replaced. However, if one tends to periodically remove the cap (such as when a large amount of the bottle's contents is desired, or when the contents are used up, or if one occasionally cleans the cap) and one will likely do so with this bottle as well, then the cap may be replaced. If it is necessary to access and open the seal but the cap will not be removed again after it is replaced, the seal should be punctured with care taken not to tear any letters. Alternatively, the cap should be removed and not be replaced until after *Shabbos*.

Is it permissible to press tuna fish into a fish-shaped mold to create fish-shaped portions, or to create other figures with food?

It is forbidden to create actual pictures from food. However, forming simple shapes is permitted. Note that picture-forming molds are *Muktze* as well.

Is it permissible to form a watermelon basket or an orange peel cup?

It is forbidden to form a basket from a watermelon or to cut out a cup from an orange peel.

Is it permissible to create shapes from cake or fruit?

Cutting cake and fruit into figures is forbidden. It is permitted, however, to cut them into simple shapes.

³⁷ Since this is common to business related activities which typically involve writing (*Koseiv*, according to the *Rambam*). However, the *Mishna Brura* explains that measuring is *Uvdin d'Chol*.

Is it permissible to cut a cake that has a design of words or figures on it?

Letters or figures on a cake (e.g. flowers) should not be cut, but simple shapes and designs may be cut. When letters are present, the cake should be cut between the letters but the letters themselves should not be cut.

Is it permissible to refrigerate bottles whose colors change when they become cold?

Bottles that change colors when cooled (e.g. certain beer bottles) are permitted to be refrigerated on *Shabbos*.



Clothing

☞ *Cleaning and laundering*

- The prohibition of laundering includes wetting, rubbing with water, wringing, and removing a stain or dust. *Chazal* included the following prohibitions:
- Folding, since it is considered fixing the clothing.
- Hanging wet clothing, since it gives the appearance of having been laundered.
- Allowing cloth to become wet (even if it is not being laundered), since one may come to squeeze it.
- Handling wet clothing.

May a spot of dust on one's jacket, pants etc. be dusted off?

If one is generally bothered by the presence of dust on one's garments and would take care to remove it, removal is considered cleaning and is forbidden. This only applies to fabric that absorbs dust; therefore, if dust is present on leather shoes it may be removed, since it is not absorbed into the shoes. However, if one's pants cuffs became dusty and people are generally not *makpid* to clean dusty cuffs, then it is only forbidden to a person who is bothered by it, and if the pants are new. Since the exact parameters of this situation are not clear, it is nevertheless best to wipe dusty pants cuffs in a backhanded fashion.

Due to the prohibition of laundering, the *Poskim* maintain that one should not place one's clothing in an area where it will become dusty. Similarly, one should avoid a situation that will soil one's clothing, for example, one should not hold a baby that is not diapered.

It is permissible to scrape wet mud or a wet stain from a garment?

It is permissible to do so, as long as the garment is only gently wiped and that one does not completely remove the stain. If the mud has dried, it is forbidden to be scraped off since this is considered grinding.



☞ *Wet Clothing*

- It is forbidden to squeeze wet garments.
- *Chazal* prohibited handling wet garments since one may come to squeeze out the water.
- It is forbidden to allow garments to become wet from water if they are garments that one would normally squeeze out when wet, since one will likely come to squeeze.
- Wetting garments with water is considered laundering.

What is the permissible way to move a table cloth that became soaked?

A soaking wet table cloth may only be moved by two people since there is no concern then that one will squeeze it out, as each person will remind the other not to do so. Similarly, a wet garment that is not currently being worn may be moved only by two people. One may remove a wet garment that is currently being worn; however, it should not be put back on unless one does not have another *Shabbos* garment to wear in its stead. Wet rain coats and towels may be moved, since one generally does not care to squeeze them out when they are wet. These prohibitions apply only to garments that are wet enough to wet something else.

May one remove laundry from a washing machine or dryer on *Shabbos*?

Yes, with these conditions: 1. The laundry is dry enough that it will not get something else wet. and 2. The dryer light will not go on or off when opening the door. If the dryer is not generally used for storing laundry, the dryer door is *Muktze* and may not be closed unless its place is necessary. Generally speaking, clothing from a washing machine is not wet enough to wet something else and may be handled.

If one's socks did get soaked in the rain, must they be removed as soon as possible so that each additional step taken does not continue to squeeze them out?

The socks are permitted to continue to be worn. When the wearer arrives home and other dry socks are available, it is preferable to change into them.

May one shake off a coat or hat from rain or snow?

One may only shake the coat or hat lightly. Care must be taken not to shake vigorously since doing so will squeeze out the water that has been absorbed into the fabric, which is considered laundering.

When wiping one's hands after washing, must the towel be dry?

The towel does not have to be perfectly dry; however, if it is wet to such a degree that wiping one's hands on it will cause water to be squeezed out, it may not be used.

Is one permitted to hang wet clothing on a clothesline or on a shower rod on *Shabbos*?

Hanging wet clothing (such as clothing that became wet in the rain) on a clothesline or shower rod is forbidden, as this gives the appearance that laundry was done on *Shabbos*. The clothing may be left over a door, since this is not the usual place to hang wet clothing that has been laundered.

Is it permissible to hang up a wet coat on a shower rod to dry when coming in from the rain?

Although one is not permitted to hang up wet clothing to dry in the place where wet garments are usually hung to dry because of *mar'is ayin* (i.e. it appears that the clothing was laundered on *Shabbos* and is now hanging to dry), in the case of a rain coat many *Poskim* are lenient, since there would be no suspicion of laundering.

If clothing is wet enough at the onset of *Shabbos* that liquid can be squeezed out, is this clothing *Muktze* over *Shabbos*?

The *Muktze* status of wet clothing that is wet enough to wet something else at the onset of *Shabbos* is a *Machlokes*.³⁸

Is it permissible to remove clothing from a clothesline on *Shabbos*?

It is permissible if the clothesline is not attached directly to a tree. According to some *Poskim*, removing the clothing is only permitted if at the time of *Bein Hashmashos* the clothing was not saturated to the point that it could wet something else. If it was saturated to that extent, the *Poskim* consider the clothing *Muktze* and it may not be moved.

Is it permissible to place wet clothing on a radiator to dry?

Wet clothing may not be placed in an area that is 110°F, since heating a wet garment is part of the laundering process, and because the water will get cooked. One who is wearing wet clothing should not sit on a radiator or stand in close proximity to it. One should be careful not to leave a wet towel near a hot stove.³⁹

Is it permissible to allow a dryer cycle to continue operating after *Shabbos* begins?

The dryer may continue to operate after *Shabbos* begins. However, if the noise of the dryer can be heard outside of the laundry room, the cycle must conclude before nightfall. If the noise is limited to the laundry room only, the cycle may continue with no time limit.⁴⁰

Is it permissible to wipe water off a surface with a rag?

It is forbidden to wet garments with water, since this is considered laundering. However, water may be wiped off a surface with a rag since wiping water is considered dirtying the rag.

If one has the intention to remove dirt, is it permissible to pour water onto a plastic table cloth, rubbers, plastic table mats, plastic chair covering, a plastic raincoat, or a plastic diapering sheet?

This is permitted, since water does not get absorbed in the above materials. However, care must be taken not to wet any fabric that may be attached to these materials, such as the stitching and laces of the rubber shoe or the material at the rim of a plastic table cloth, since it is forbidden to wet these materials. Although pouring water onto these materials is permitted, rubbing the water on them to clean them is forbidden even with one's hand⁴¹. The water may, however, be lightly wiped off with tissues.

In the process of washing one's hands, is it permissible to wet one's sleeve/a piece of gauze on one's hand/or a watch worn on one's hand containing fabric or stitching?

It is forbidden to deliberately pour water on the sleeve (or gauze or watch fabric/stitching) since it is forbidden to wet fabric. However, pouring water on a hand in a way that may only possibly wet the sleeve etc. is permitted.

³⁸ Wet clothing is *Muktze* and thus may not be moved in the regular fashion, since *Chazal* were concerned that one may come to squeeze them. The rule is that any item that was *Muktze* at the onset of *Shabbos* remains *Muktze* for the duration of *Shabbos*, even if the reason it was *Muktze* in the first place does not apply anymore (under the principle known as '*Migui D'iskatzai*'). An added consideration, however, is that this rule generally applies only if its *Muktze* status is dependent on natural variables.

³⁹ *Melabein* is prohibited on *Yom Tov* as well.

⁴⁰ Machines running on *Shabbos* that make noise and that required a *melocha* to start is a *zilzul Shabbos*.

⁴¹ Plastic and rubber may be rubbed softly

Is it permissible to spread water that has spilled onto a table cloth onto a larger area of the cloth?

If water spills on a table cloth, it should not be spread to become more absorbed into a larger area of the table cloth.

May one cover their *negel vasser* / *netilas yadayim* water with a towel?

In general, one may not cover a bowl of water with a cloth, since the cloth might fall in and get wet, and one may come to squeeze it out. Towels that one does not care to squeeze out if they got soaked may be used to cover the water, since people generally do not mind if they become wet; however, any other type of cloth that one would mind if it is wet, should not be used unless it was designated specifically as a cover for the water, in which case it may be used.



☞ Shoes

- Cleaning and polishing shoes is forbidden.
- Tying shoelaces may be included in the prohibition of knotting.
- Inserting laces into shoes may be prohibited due to *Makeh b'Patish*
- Inserting insoles or the like may be included in the prohibition of *Tofer*.

Is it permissible to scrape dried mud from a shoe?

It is forbidden to do so, since it is questionable whether scraping off dried mud is included in the prohibition of grinding.

Is it permissible to scrape wet mud from a shoe?

It is permissible to do so, as long as the shoe is only gently wiped. One may not rub the shoe vigorously. This applies to clothing as well, provided that one does not completely remove the stain.

Is it permissible to pour water on leather shoes?

This is permitted, since water does not become absorbed in leather. It is forbidden, however, to rub the water on the shoes to clean them, even with one's hand⁴². The water may be wiped off lightly with tissues.

Note that care must be taken not to wet any fabric attached to the leather, such as the stitching and laces of the shoe, since it is forbidden to wet these materials.

Is it permissible to wipe dust off shoes?

Wiping off dust is permitted.

Is it permissible to shine ones shoes on *Shabbos*?

It is forbidden to shine shoes even by merely rubbing cloth on it.

Is it permissible to rub a shoe on the floor to remove dirt?

It is permitted to rub the sole of a shoe on all surfaces other than earth. It is forbidden to rub the leather portion of a shoe on an edge or on metal since this will smooth the leather, which is forbidden.

Is one permitted to remove grass that has become stuck to one's shoes?

One may not remove grass stuck to shoes in a regular fashion, as the torn grass is *Muktze*.

May one tie shoelaces on *Shabbos*?

Shoelaces may be tied on *Shabbos* under the following conditions:

- It is permissible to tie the laces as long as one does not tie a double knot.
- It is permissible to make a double knot that opens by pulling the end of one shoelace.⁴³
- Shoelaces that were tied on *Shabbos* must be untied within 24 hours of when they were tied. Therefore, when one removes one's shoes [on *Shabbos* or *Motzai Shabbos*], one should untie them, unless they will be worn again and untied within 24 hours from the time they were first tied.

⁴² Plastic and rubber may be rubbed softly.

⁴³ This is considered a bow rather than a knot.

May one tie wet shoelaces on *Shabbos*?

Tying or untying wet shoelaces may cause water to be squeezed out, which is forbidden. Therefore, if one must do so, care should be taken to do so softly and carefully, in a manner which water will not inevitably squeeze out.

May one thread a shoe lace for the first time into a shoe in which a lace was not previously present?

No, this is forbidden. However, one may re-thread a shoelace that was previously in this shoe.

A shoelace that is torn or frayed at the ends and is difficult to re-thread is forbidden to be re-threaded on *Shabbos*. However, if one threads the shoelace in a way that is clearly temporary, it is permitted to thread a new shoelace or a shoelace that is difficult to thread. For example, some of the holes should be left unthreaded, leaving the wearer uncomfortable with the shoe's appearance.

Is it permissible to go outside with shoelaces that are untied?

Yes.

If insoles or tissues were inserted into one's shoes to prevent or cushion a blister or to improve the fit of the shoe, may one go outside wearing the shoes?

Yes.

Are stick-on insoles or tongue pads permitted to be stuck onto one's shoes on *Shabbos*?

No.

Recap / additional notes pertaining to shoes:

- It is forbidden walk outside with a pebble in one's shoe.
- It is forbidden to walk outside wearing plastic bags on one's feet if they are worn to make it easier to put on one's boots.
- Galoshes may be cleaned by pouring water over them, but they may not be rubbed vigorously.



☞ Hats

- Cleaning a hat may be considered laundering.
- Inserting or removing sticky substances may be forbidden.
- Wearing certain hats may be prohibited due to the prohibition of creating an *ohel*.

Is it permissible to brush one's hat or wipe off a spot of dust from one's hat on *Shabbos*?

It is forbidden to brush one's hat on *Shabbos*.

Is it permissible to insert stick-on hat stuffing or to remove any type of stick-on item from one's clothing?

No, it is forbidden to do so.

Is it permissible to wear a hat to provide shade from the sun?

It is forbidden to wear a baseball cap, a cowboy hat, an umbrella hat or the like for the purpose of providing shade from the sun.

Is it permissible to wear a plastic rain covering made for hats outside of a *ervuv*? Is it permissible to cover a hat with a plastic bag?

One may not cover one's hat with a plastic bag, since the bag does not protect the face; it merely protects the hat. According to many *Poskim*, even the plastic rain covering made for hats should not be worn.



❧ *Miscellaneous questions about clothing and towels*

Is it permissible to wipe off mud with a towel?

Since the tendency of a person is to rinse out a garment that is muddy, *Chazal* prohibited wiping off mud with a garment. Rather, one may wipe off mud with paper towels or rags. If one would not be bothered by a muddy towel and would just put it into the laundry, he may use a towel as well.

Is it permissible to fold clothing on *Shabbos*?

It is permissible to fold clothing, but one must be careful not to fold along their creases, since it is forbidden to do so on *Shabbos*.

Is it permissible to make a sharp crease on a French cuff?

Creating a crease in the French cuff of a shirt is forbidden. However, it is permissible to fold the cuff over in order to insert a cufflink. Creating creases on a garment for the first time is forbidden as well. Fabric table napkins and table cloths are forbidden to be folded on their creases.

Is it permissible to zipper a coat lining in or out?

Many *Poskim* permit this. However, some *Poskim* forbid closing a zipper if the intention is for it to remain closed for long term. They forbid as well opening a zipper that was closed for a long time or is intended to remain open long term. It is therefore best to do so before *Shabbos*.

If a skirt is fastened to a hanger with safety pins, may one remove the safety pins?

One may remove the pins since the attachment is clearly temporary.



☞ *Knotting Clothing*

May one tighten *Tzitzis*?

According to some *Poskim*, this is equivalent to making a knot.

May one knot a necktie?

It is permitted to tie or untie a knot that opens completely by pulling out the narrow part.⁴⁴ According to some *Poskim*, a necktie knotted in a way that does not open by pulling the narrow part [such as knots that go through the loop twice] should only be made if it will be opened within 24 hours. According to those *Poskim*, it is forbidden to undo such a knot if it was knotted for longer than 24 hours.

Is it permissible for a woman to tie a snood with a double knot?

This is permitted if the double knot is not tight.



⁴⁴ This is considered a bow rather than a knot.

🔗 *Fixing Clothing*

May one fix a broken zipper on *Shabbos*?

No.

If a garment developed a pull, is it permissible to pluck out the thread, or to reverse the pull by grasping by sides of it and tugging gently? If a button came off, is it permissible to pull the thread that is left hanging?

No, all of these actions are forbidden.

If a Tzitzis string became un-spun and twisted, is it permissible to untwist it by pulling both ends of the string?

It is forbidden to pull the string to untwist it.

Is it permissible to spread nail polish on stockings or tights that have developed a pull to prevent it from pulling further?

It is forbidden to put nail polish on tights or stockings to block a pull.

Is it permissible to pull a thread to tighten a stitch or button on *Shabbos*?

It is forbidden to tighten a stitch or button on *Shabbos*.

Is it permissible to use a safety pin on *Shabbos* to pin up a hem that became undone or tighten the neckline of a shell?

It is permissible to use a safety pin if it is done in a way that is temporary (i.e. will not be in place more than 24 hours) since this is not considered sewing. Using a very large safety pin that the wearer would be uncomfortable to leave in place long term, or attaching the pin in a way that it is visible, will assure that it will not remain permanently and is therefore permitted.⁴⁵ The clothing with the pin may be worn outside on *Shabbos*.

If the string that is threaded through a hood fell out (used to tighten the hood), may it be re-threaded into its casing on *Shabbos*?

Since re-threading is difficult, it is considered fixing the garment and is thereby forbidden.



⁴⁵ There are dissenting opinions regarding whether safety pins are a form of תופר. Even accepting the stringent view, we may still *Lechatchila* rely on the *Poskim* who permit them if it is for temporary use of less than 24 hours.

☞ *New Clothing*

May one peel off a sticker or remove the plastic piece that is used to connect a new pair of socks?

It is preferable to remove the sticker or plastic piece before *Shabbos*.⁴⁶ If this was not done, it is permissible to do so on *Shabbos*. According to *Hagaon* Rav Moshe Feinstein *zt"l*, the sticker and plastic piece are *Muktze* and must be removed in an unusual fashion, for example with one's teeth.

May one rip open threads of the stitching around a pocket of a new garment?

No. This is prohibited.

Is it permissible to rip off a tag that is sewn into one's garment on *Shabbos*?

A tag sewn on clothing may not be ripped off on *Shabbos*. However, if a cleaner's tag or price tag is merely attached to one's clothing and one forgot to remove it before *Shabbos*, it may be removed. The tag, however, is *Muktze* and may only be handled in an irregular / backhanded fashion.

Is it permissible to remove a tailor's chalk marks on *Shabbos*?

It is forbidden to remove tailor's chalk marks remaining on clothing.



⁴⁶ To avoid questions of *Koraya* and *Makeh Bipatish*.

🔗 Eyewear

- Repairing eyewear.
- The *Muktze* status of broken glasses.
- Cleaning glasses and contact lenses.

Is it permissible to use contact lens cleaning solution on *Shabbos*?

Using lens cleaning solution on *Shabbos* is a serious question. Therefore, one should use saline solution instead. Lenses that have become dried out may not be placed in water or solution.

What is the proper method of cleaning eye glasses with water and a cloth?

When cleaning eye glasses with water, it is forbidden to use a wet cloth or tissue. Rather, one should put water on the glasses and the wipe it off.

What is the *Halacha* regarding eyeglasses that broke on *Shabbos*?

There are various factors to be considered in this situation.

- It is prohibited to reattach the lens or temple on *Shabbos* if by doing so the frame will be fixed in a permanent and tight fashion. Additionally, all the pieces are *Muktze*. *Chazal* prohibited the pieces to be handled in this case because they were concerned that one may come to fix the glasses on *Shabbos*.
- If the glasses cannot be fixed by the owner they are not *Muktze*. However, the unusable component, such as the temple, is *Muktze* and should not be handled. The usable glasses component may be replaced on *Shabbos* if it is done in a clearly temporary fashion, and if the reattached component is still loose (e.g. by using a rubber-band or safety pin). In this case the broken piece is not considered *Muktze* since it can be temporarily fixed on *Shabbos*.
- If a nose piece came off it may not be returned in a permanent fashion. However, the glasses are not *Muktze* since the glasses still have regular function; there is no concern that one will fix them on *Shabbos*.⁴⁷

Is it permissible to tighten a loose screw on ones glasses?

No.

Is it permissible to wear reading glasses, or glasses that one wears part-time, outdoors on *Shabbos*?

Since reading glasses are not needed to help one see while walking, wearing them outdoors is forbidden. This applies as well to other glasses that are not worn at all times, such as glasses worn only while driving or while in a classroom setting.

Is it permissible to wear sunglasses outdoors on *Shabbos*?

According to some *Poskim*, ordinary sunglasses as well as clip-on sunglasses should not be worn outdoors on *Shabbos*, unless they are required for medical reasons. In the situation were clip-on sunglasses are permitted (i.e. due to eye sensitivity) care should be taken that they should only be worn with the clip in the proper position, and not flipped upwards.



⁴⁷ According to many *Poskim*, the nose piece is not *Muktze* if it can be fixed by the owner, since it is considered part of the glasses.

☞ *Sorting*

- The following are common scenarios involving sorting as it applies to food, clothing, and cutlery.

There are three conditions that permit sorting on *Shabbos*.

- Sorting by hand and not with a sorting utensil (*b'Yad*)
- Sorting for immediate use (*Me'yad*)
- Sorting the “good” from the “bad” (*Ochel Min Ha'psoles*)

Is it permissible to select Matzohs that are whole (*shalem*) from among many Matzohs on *Shabbos*?

According to many *Poskim*, it is only permitted to take the “good” from the “bad”, which in this case is the whole one from among the broken ones. Additionally, this should be done immediately prior to the *Seudah*.⁴⁸

What is the proper method of separating liquids from solids?

Large-sized solids immersed in liquid (such as pickles in water) are not considered a mixture and may be separated. However, small-sized items (such as noodles in soup, corn tidbits in a can with liquid, or liquid in *cholent*) are considered a mixture. Therefore, if the liquid is not desired it may not be removed. Rather, one may pour out part of the liquid, leaving the solids with some remaining liquid. Alternatively, one may pour out liquid together with some of the solid pieces.

Is it permissible to drain the liquid from a salad with one's spoon while eating?

One eating salad may not drain the liquid accumulated in the salad by placing his spoon against the bowl, unless some liquid is left inside the spoon. This would also apply if one wishes to eat vegetables from soup without the soup liquid. One should therefore refrain from eating with a slotted spoon in these situations, since all the juice will inevitably be drained out.

Is it permissible to remove a specific food from a mixture of foods in the freezer, or a specific drink from a mixture of drinks, and place it into the refrigerator a few hours prior to the meal?

According to many *Poskim*, this is considered an action that is permitted immediately prior to the meal since the defrosting/refrigerating is part of the meal preparation. However, this is only permitted to be done within the time frame of meal preparation. Therefore, one may not do this at night to be ready for the morning, or at any time earlier than the necessary time it would take to defrost.

Note: Food packages or drinks that are distinctly labeled are only considered a mixture if they are piled one atop another. However, if different foods are wrapped and not clearly labeled, they are considered a mixture unless they are placed separately from each other.

Is it permissible to select the end pieces of cake from a platter filled with cake?

Food items that are alike and have the same taste but have a different appearance, such as end pieces or a piece cut differently or of a different size, are not considered a mixture and may be sorted, since they are part of one type of food. However, if items are the same type of food but the tastes are distinctly different (e.g. whole wheat *challah* vs. regular *challah*), when they are combined they are considered a mixture and may only be sorted by following the conditions that permit *Borer*. Similarly, a bunch of apples

⁴⁸ The reason is that since a whole *Matzah* has a different status than a broken one in that it may be used for *Lechem Mishna*, broken *Matzohs* and whole *Matzohs* are considered to be two completely different types (מינים). Therefore, when they are combined, they are considered a “mixture” to which the rules of separating - בורר - apply.

that contain some rotten apples is considered a mixture and may only be sorted following the conditions that permit *Borer*.

Is it permissible to use a salt shaker that contains grains of rice, causing the salt to be sifted out through the salt shaker holes?

According to some *Poskim*, a salt shaker that allows the salt to be shaken out while the rice remains inside is considered a sorting utensil and may not be used.

What is the proper method of eating fish that contains imbedded bones?

As one is eating the fish, one should remove the fish from the bone and not the bone from the fish. Alternatively, one may place a piece of fish with a bone into his mouth and then remove the bone from his mouth.

If one sorted/ peeled in a permissible manner, including the condition of doing so immediately prior to the meal in which it will be used, may one change one's mind from using or eating the item?

Since the sorting/ peeling were only permitted for immediate use, it is preferable that one should not change one's mind about using or eating the item. However, if some but not all of the sorted/peeled food is eaten during the meal they were intended for, the extras may be left over.

Is it permissible to return a pile of books to their proper places?

Sorting a mixture is a forbidden form of *Borer*. Books that are next to each other and are clearly titled are not considered a mixture since they are not small items. However, when a number of books are piled atop of each other, the pile is considered a mixture. Therefore, one should not return books that are piled to their proper places. If one wishes to take one book from the pile, one may remove it from the pile immediately prior to use.

Additionally, if the desired book is beneath other books on the pile, one may remove the unwanted books on top to reach the desired book immediately prior to use.

May one select and remove a specific Sefer that is in a pile of Seforim?

If the *Sefer* is for immediate use, it is permissible to do so. However, if the *Sefer* will not be used immediately, it is forbidden.

Is it permissible to arrange *Tehillim Mechulak* in its proper order on *Shabbos* after use?

No.

What is the proper way to look for one's coat if it mixed into a disorganized stack of coats?

One should not take the other coats out of the mixture. Rather, one should go through the pile leaving the other coats partially mixed in. Even though it is permitted to remove unwanted items from a pile to get to the wanted item (as above, as it pertains to books), some *Poskim* rule that this leniency applies only when the wanted item is clearly visible under the unwanted item and not when it is mixed into a pile.

If a pile of clothing is mixed together in the laundry, is it permissible to remove some clothing from the top to have access to a garment on the bottom?

No. It is forbidden to *remove* what you do not want in order to access what you do want. However, it is permissible to move the clothing around within the pile to reach the desired item. Alternatively, you may

turn the whole pile upside down to reach the desired item on the bottom. If the laundry is folded in a neat pile one may remove the top items to get to the bottom.

Is it permissible to place the clothing in its proper place after one has finished folding it (folding in a permitted manner only, i.e. not on the clothing's creases)?

According to many *Poskim*, once a specific item was separated as a consequence of being folded and not for the purpose of selecting it, it may be placed in its proper place.⁴⁹

Is it permissible to prepare a child's clothing at night to be worn in the morning?

If the clothing is in a "mixture" it may only be selected immediately prior to the child wearing it. A pile containing differently colored shirts or differently colored socks is considered a mixture and one may not select a specific color at night for the morning. However, if the pile contains shirts or socks of the same color but of various designs, it is permissible to select a specific design. This is because they are all considered one type of clothing, as they all have the same use (e.g. all match to the same pants). However, if there are a variety of socks that are not paired yet, one may not select two of the same design to make a pair only immediately prior to use.

When collecting plates after the meal, may I stack them according to size?

As one collects the plates from the table, one may stack them in the order that he desires.

What is the permissible method of sorting a pile of cutlery?

Different components of cutlery (i.e. forks, spoons, knives) that are mixed together in a pile may only be sorted immediately prior to use or within the time frame of meal preparation before the meal in which they will be used. Additional cutlery that will not be used during the meal may not be sorted. If one wishes to sort the cutlery that will not be used immediately, he may do so in the following manner: the entire mixture should be thrown onto the table, and if all the pieces become distinctly separate from each other, they may be sorted. Alternatively, while washing the cutlery any piece removed randomly from the unwashed mixture without being specifically chosen may be placed in its proper position once it is washed.

A piece of cutlery lying beneath a pile of food remnants may not be removed. Therefore, one should be careful while clearing the table to avoid mixing used cutlery with food leftovers into one pile. However, cutlery and leftovers that are merely touching each other on one plate but are not mixed into one pile are not considered a mixture and may be sorted.

If a piece of cutlery fell into the garbage or gets mixed in with the garbage of a removed tablecloth, may one remove it?

The piece of cutlery may be removed if one will rinse it off and use it immediately.⁵⁰

Recap/ additional notes pertaining to sorting:

- Peeling is included in the prohibition of sorting, and is only permitted without the use of a sorting utensil and immediately prior to eating.
- The same applies to removing pits, dirt, wrappers, or skin and is discussed in the "Peeling" section.

⁴⁹ This applies as well when washing/drying dishes.

⁵⁰ *Borer* is permitted under three conditions: 1) the good from the bad 2) without the use of a utensil which to help sorting 3) for immediate use.

- It is only permissible to sort in the course of food preparation to prepare what is necessary for the meal at hand.



❧ *Carrying (As it Pertains to Clothing)*

- It is forbidden to go outside with clothing if the clothing is not being worn.
- It may be forbidden to wear clothing accessories.
- When there is concern that one will remove a garment outside, the garment is forbidden to be worn.

Is it permissible to for a woman to wear a rain bonnet outside the *eruv* if it is raining or snowing? Is it permissible for her to wear a rain bonnet even if it is not presently raining or snowing, but she is worried that it may start while she is out?

Yes, it is permitted.

May one wear an oversized coat if it is the only coat available, or to protect one's feet from the rain?

It is generally forbidden to wear a coat on *Shabbos* that one would be embarrassed to wear during the week if it were not raining (such as a coat that is too large), since *Chazal* were concerned that one will remove it. However, this type of coat is permitted to be worn on *Shabbos* in the rain, since there is no concern that one will remove it. One may not, however, wear it home from one's destination if it is no longer raining.

Is it permissible to wear gloves or earmuffs outside the *eruv* on *Shabbos*?

It is preferable to refrain from wearing gloves, since one may unconsciously remove them and transgress the prohibition of carrying. *Poskim* are lenient for women and children. Many *Poskim* are lenient with earmuffs since they are not frequently taken off.

Is it permissible to wear clothing accessories outside if they are not attached to the clothing, such as collar stays and pins, if there is no *eruv*?

It is permissible to wear accessories that are not attached if they have a function, and if they are being used in the normal fashion for this function. For example, it is forbidden to wear a bobby pin in one's collar instead of a collar stay, or to wear a straight pin to connect parts of one's clothing, since neither the bobby pin nor the straight pin are typically used for those functions. Further, it is forbidden to wear an unattached accessory if it is not serving a function; for example, a broken collar stay or a safety pin that is not connecting anything but has merely been left on a garment from a previous use.

Although it is permissible to wear Bobby pins on a yarmulke or wig, one should only wear the number of pins that are needed to keep the yarmulke/wig in place.

Is it permissible to wear clothing accessories outside if they are attached but are not serving any function, if there is no *eruv*?

Accessories that are attached to clothing, such as buttons, snaps, company tags, loops, etc., may be worn even if they have no function at all, not even a decorative one, since they are considered a part of the garment (for example, a snap missing one of its two halves). However, there are two exceptions that forbid this scenario:

- If one plans on repairing the item (for example, one intends to replace the other half of the snap) the garment should not be worn. Therefore, if one wishes to wear the garment, one should make a conscious decision that one will not repair the broken/unusable snap, button or loop that is currently attached to the garment. Rather, one should intend to replace it with a different one instead.
- If the accessory is bothersome in its current state, such as a button hanging down by a thread or an uncomfortable tag that is bothersome to the wearer, according to some *Poskim* the garment should

not be worn outside. If one intends to remove the accessory in order to replace it and not because it is bothersome, the garment is permitted to be worn.

Is it permissible to wear clothing with tags still attached, outside the *eruv* (e.g. price tags or dry cleaner's tags)?

It is preferable to remove all tags before *Shabbos*. If this was not done, it is permissible to wear the garment with the tags attached. According to some *Poskim* this is only permitted if the wearer is not bothered by their presence; however, if the wearer is bothered by the presence of the tags (for example, if the tags are on the outside of the garment), then the garment would be forbidden to be worn according to this opinion.

Alternatively, it is permissible to tear off the tags on *Shabbos*, being careful not to tear any letters. According to *Hagaon* Rav Moshe Feinstein *zt"l*, the tag is *Muktze* and must be removed in an unusual fashion for example with one's teeth. However, if the tag is sewn in, it is forbidden to undo the stitches.

Note that if the wearer is not bothered by the tags, it is preferable to wear the garment with the tags attached rather than to tear them off.

If the button on one's garment is attached too loosely to be effective for fastening, may one wear the garment outside on *Shabbos*?

In this case, it is preferable not to wear the garment outside. If the presence of the button enhances the appearance of the garment, it is permitted. However, if one has no other garment to wear, a conscious declaration should be made that this button will not be used to fix the garment after *Shabbos*. Since this button will not be used again to fix the garment, it becomes *battul* (insignificant) and it is permissible to wear the garment.

Is it permissible to wear a shirt that has spare buttons attached?

If the buttons are standard, the shirt may be worn, because they are insignificant and *battul* to the clothing. According to some *Poskim*, however, if the buttons are uncommon or unique, the shirt may not be worn until the buttons are removed.

Is it permissible to wear a *Gartel* beneath one's jacket outside?

If one is also wearing a belt, he may not wear a *Gartel* under his jacket, since wearing two belts serving the same function is forbidden. However, wearing a *gartel* on top of a jacket is permitted even when wearing a belt on one's pants.

Is it permissible to wear both suspenders and a belt?

Yes; a person wearing suspenders may also wear a belt.

Is it permissible to wear pants with suspenders attached if the suspenders are not actually being used?

Suspenders should only be worn if they are being used in their usual fashion, i.e. worn across one's shoulders to keep pants in place. They should not be worn if they are only attached on one side and are merely hanging down the other side.

When wearing a belted coat or robe, must the belt always be tied when the garment is worn outside?

If the belt is sewn on or attached with buttons, then it is permissible to leave it untied. However, if the belt is held in place merely with loops, then according to some *Poskim* one should make sure that it is tied before wearing it outside.

Is it permissible to wear cufflinks outside if they are not actually closing the cuffs?

It is questionable whether cufflinks may be worn in this manner since they are not serving any function and are not usually worn in this manner. Therefore, it is possible that they are considered being "carried" rather than being "worn".

Is it permissible to walk outside the *eruv* with Tzitzis that are defective (פסול)?

No, walking outside with defective *Tzitzis* is considered *Hotzaah*.

Is it permissible to wear a jacket outside if it is merely lying over one's shoulders (i.e. the wearer's arms are not inserted into the jacket sleeves)?

If it is common for jackets to be worn this way in the country where the person is currently located, then it is permitted. Otherwise, it is forbidden.

Is it permissible for a woman to wear a watch outside on *Shabbos*?

L'chatchila, a woman may only wear a watch outside if she considers it to be a piece of jewelry to the extent that she would theoretically wear the watch even if it was broken. If a woman is not sure if it is permissible for her to wear the watch outside or not, she should ask herself, "Is my watch truly a piece of jewelry? Would I put on this watch even if it was broken?" A man should not wear a watch outside on *Shabbos*.

Is it permissible for a woman wear a necklace concealed under her clothing?

In the process of getting dressed, one may sometimes mistakenly place clothing on top of a necklace. It is important to note that one should not wear a necklace under one's clothing when walking in a *R'shus HaRabim* (public domain) because if the necklace is not visible, it does not serve any function and may be considered *Hotzaah* (carrying). Therefore, one should be careful when getting dressed to ensure that the necklace remains visible on top of the clothing.

If one is wearing a shirt and a sweater, and the necklace is lying on top of the shirt but is at times covered by the sweater, it is not a problem.

Is it permissible to go outside with a tissue underneath a watch or ring (i.e. to make the watch/ring fit more tightly) in an area not enclosed within an *eruv*?

Wearing a tissue worn beneath a watch or a ring is forbidden.

Is it permissible to wear a hospital bracelet or an ID card (as doctors commonly wear) outdoors in an area not enclosed within an *eruv*?

Since a hospital bracelet and an ID card are not ornaments, they may not be worn.

Is it permissible to walk outside an *eruv* with a crutch or cane?

Walking outside with a crutch or cane is permitted for a person who normally does not walk such a distance without it due to disability. However, a person who would walk such a distance without the crutch/cane but merely wishes to have it to make the walk easier may not walk with it outside an *eruv*. For those for whom it is permissible to walk with a cane, the cane must actually be used while walking and one may not carry it.

Is it permissible to wear a gold or silver key as a tie clip?

It is permitted to wear a gold or silver key as an ornament such as a tie clip.

Note that when this type of key is used to unlock a door that opens towards the street, the key should be removed from the key hole before the door is actually opened and replaced on the wearer's garment as an ornament, to avoid carrying the key into the house.

Note too that if the depth of the door post is 4 *tefachim* (12"–16" or greater), the wearer must be standing within the depth of the doorpost before removing the key from his garment to unlock the door.

Is it permissible to wear a reflector while walking outside in the dark?

It is permissible to wear a reflector; however one should wear it as a belt. If one's coat has a belt, he should leave the belt of the coat untied.⁵¹

Is it permissible to go outside the *eruv* wearing an apron, or is it considered "carrying"?

Generally, one may not wear an apron outside.⁵² However, if the apron covers the majority of one's body, it is permitted to be worn outside.



⁵¹ Even though it is better in general to tie the belt, in this case if one will tie the coat belt the reflector would be considered carrying since two belts are unnecessary. Therefore, in this case of necessity one can rely on the lenient opinions that do not consider an untied belt as carrying, since it is an accessory to the coat.

⁵² As an apron is only worn to protect one's clothing from becoming dirty, it is not considered a garment.

❧ Carrying – General Questions

What is the proper procedure if a person is walking in an area not enclosed in an *eruv* and realizes that he is carrying something?

Scenario One: If one has not stopped since leaving a private domain

The person should return to where he came from without pausing, or, if not possible to return to the original location, he may return to any private domain.

Scenario Two: If one has stopped at some point since leaving a private domain, but has not stopped after the discovery

The item should be dropped in an unusual manner while the person continues walking uninterrupted.⁵³

Scenario Three: The person stopped walking after the discovery

The person should remain at a standstill and not resume walking. He should then put the item down in the place where he stopped.

If the carried item is too valuable and cannot be left unattended, the person should remain near the item to watch over it until after *Shabbos*, or he may ask another person to do so in his stead. If that is not possible, it is permissible to ask a non-Jew to carry the item home only if the area is not a *Reshus Harabim M'Doraisa*.

While standing in one place in an area where there is no *eruv*, is it permissible to place an item (such as one's hat) on a parked car? Similarly, if one's hat flew off and came to rest either on top of a parked car or beneath it, is it permissible to pick it up and replace it on one's head?

Although the simple answer to the above questions is “No, it is not permissible to place one's hat on a parked car, nor to remove a hat from on either on top of or beneath a parked car”, the permissibility of placing an item (e.g. a man's hat, a woman's glove, a coat or jacket) on, or removing it from, an object in an area where there is no *eruv*, is dependent on a number of factors. The primary consideration is whether the item is being transferred from one *Halachic* domain to another, for example, from a *r'shus harabim* (on a very basic level, an open public area that is not enclosed within an *eruv*,) to a *r'shus hayachid* (a *Halachically* enclosed area).

When in doubt over the permissibility of placing an item on an object when outside an *eruv*, the most prudent options are:

- Place the item on the ground
- Place the item on a small item (surface area < 12"x12") e.g. parking meter/ small mailbox/ fire hydrant/ bicycle/ stool/ traffic cone
- Sit down on a bench/dead tree stump/hood of a car and then place the item next to you. (This positions both you and the item in the same domain, i.e. *r'shus hayachid*)
- Hand the item to another person standing near you

When standing outside an *eruv*, an object may not be put down on a wall of a private domain.

⁵³ Ideally, the person should continue walking and put the item down on a fire hydrant or parking meter in one fluid motion without ceasing to walk. These are examples of a *מקום פטור* – Exempt Areas – which are considered neutral domains. Other examples include a mailbox on a post and a traffic sign. Placing the item on an Exempt Area is permitted and is not considered *מרשות לרשות הוצאה* (carrying from domain to another). The surface area of Exempt Areas must be less than 4 *tefachim*. The item should be placed in a manner where it will rest at least momentarily and not immediately roll off. In most cases, the use of Exempt Areas is not practical.

Is it permissible to walk outside with a pebble in one's shoe?

One should remove any pebbles from one's shoes before walking outside.

Is it permissible walk outside with food in one's mouth?

Care should be taken not to go outside with food in one's mouth before swallowing.

Must one be careful to check his pockets before *Shabbos* or during *Shabbos* before going outside an *eruv* to assure that inadvertent carrying will not occur?

One is required to check his pockets before *Shabbos* for any items he may come to carry by mistake, as well as for *Muktze* items. Unless a person is stringent about refraining from placing anything in his pockets on *Shabbos*, he is required to check them as well as before entering a *R'shus HaRabim*, and remove anything that may be present.

Is it permissible to keep any items in the pockets of clothing on *Shabbos*?

It is praiseworthy not to keep any items in pockets on *Shabbos*.

It is permissible to carry in one's yard if the gate is open?

This is only permissible if the following two conditions are met:

- The opening is less than 15 ft.
- The opening consists of less than half of that side of the yard (in other words, the majority of that side of the yard is still enclosed).

Certain outdoor locks function by lowering a component into an opening dug into the ground. If this opening becomes packed tightly, it may not be cleared on *Shabbos*.

Is it permissible to carry an item from one's home into a hallway or yard that is shared with a tenant?

It is forbidden to carry an item from one's home into shared property or into a neighbor's backyard, unless an *Eruv Chatzeiros* was made prior to *Shabbos*.

Specifically in the case of an area shared by an owner and tenant(s): According to many *Poskim* it is forbidden to carry an item from one's home into property shared with a tenant, or into the tenant's apartment itself, unless an *Eruv Chatzeiros* was made prior to *Shabbos*.

According to Rav Moshe Feinstein, the renter's apartment is considered the property of the landlord, since the appliances found in the rental apartment are owned by the landlord. The apartments of both the landlord and the tenant are therefore considered as one apartment, and carrying between the two is permitted. Following this *p'sak*, it is preferable to make an *Eruv Chatzeiros* without reciting a *Bracha*.



🔗 *Erev Shabbos - Preparation for Shabbos*

- Preparing tuna and egg salad
- Opening packages
- Checking pockets prior to *Shabbos* for any items one may come to carry by mistake, as well as for *Muktze* items

Should mixtures such as egg and tuna salad mixed with oil be prepared before *Shabbos*?

It is praiseworthy if one prepares these types of foods items, when mixed with oil, before *Shabbos*. If this was not done, it is permissible to prepare these salads on *Shabbos* using certain restrictions.⁵⁴

Do all foods that will be eaten on *Shabbos* need to be fully cooked before *Shabbos*?

It is preferable that all foods be fully cooked to avoid inadvertent transgression of cooking on *Shabbos*.

Should one be careful not to leave *Muktze* items such as raw beans, yeast, flour, raw fish, batteries, medicine, etc. in the door of a fridge or freezer that will be opened on *Shabbos*?

It is praiseworthy to remove them before *Shabbos*.

Should one be careful to remove *Muktze* items from the door of a medicine chest?

If the medicine chest is attached to the house, it is not necessary to remove the *Muktze* items. However, if the chest is not attached, then it is praiseworthy to remove them before *Shabbos*. In general, medicine that is forbidden to be taken on *Shabbos* is considered *Muktze*.

Should one be careful to open packages before *Shabbos* if they will be needed on *Shabbos*?

It is preferable to anticipate which packages will be needed on *Shabbos* and to open them before *Shabbos*.

Is it necessary to open and reattach the sticky tabs of items such as Band-Aids and diapers before *Shabbos*?

Some are *Machmir* to temporarily detach and re-attach the tabs covering the adhesive portions of Band-Aids, as well as those on disposable diapers, prior to *Shabbos* if one plans on using them on *Shabbos*.

Is it permissible to mail letters on *Erev Shabbos*?

Yes. However, *Poskim* do not permit using Express Mail except in the case of a loss.

If one is traveling before *Shabbos*, what is the minimum amount of time one should allow himself to arrive before *Shabbos* begins?

One should make sure to reach his destination not less than one hour before *Shabbos*.

Is it a *mitzvah* to cut one's fingernails on *Erev Shabbos*?

Yes, it is a *mitzvah* to do so. Although it is also a *mitzvah* to cut one's toenails *L'kavod Shabbos*, it is preferable not to cut one's fingernails and toenails on the same day; therefore, toenails should be cut on Thursday. In case of need, it is permissible to cut both on the same day.

⁵⁴ Even though generally one should not leave an open onion overnight because of *Sakana*, if it is in the salad, it is not a problem.

Additional notes pertaining to nail cutting:

1. After cutting either finger or toe nails, one must wash one's hands.
2. Many have the custom not to cut one's fingernails in order⁵⁵, but rather to do so in the following sequence:⁵⁶

Left hand: 1)'ring' finger 2) pointer 3)'pinky' finger 4)middle finger 5)thumb

Right hand: 1)pointer 2)'ring' finger 3)thumb 4)middle finger 5)'pinky' finger



⁵⁵ This sequence is according to the *Rema*. The reason given is that it is קשה לשכחה to cut in order.

⁵⁶ It may be remembered by: left: 42531, right: 24135 (where 1 is the thumb).

א. סי' ר"ס סק"ו. ב. ערוה"ש סי' רמ"ז ס"ק י"ד ושו"ת אז נדברו פ"ג ט"ו. ג. שו"ת אור לציון ח"ב פט"ז תשו' ז. ד. עי' פמ"ג סי' ש' א"א. ה. סי' ש' סק"א.

🌀 *Tosefes Shabbos*

What is the *Mitzvah* of *Tosefes Shabbos*?

It is a *Mitzvah* to increase the duration of *Shabbos*, both prior to its onset and after its conclusion by refraining to do *Melacha*.

May a woman *daven Mincha* after she lights *Shabbos* candles?

No. However, in case of need, she may stipulate that she is not accepting *Shabbos* with her candle lighting, and she may then *daven Mincha* after lighting the candles. A man should not *daven* if he was verbally *mekabel Shabbos*. If possible, he should be ‘*matir neder*’ on his *Kabalas Shabbos*, and then he may *daven Mincha*.⁵⁷

How much time should one add on before bringing in *Shabbos*?

There are differing views among the *Poskim* as to how much time before *Shkiya* one should add on to *Shabbos*. One should add at least five minutes, and it is praiseworthy to add more.

How is one *mekabel Shabbos*?

A woman lighting candles is automatically *Mekabel Shabbos* with her candle lighting. Ideally, others should accept *Shabbos* upon themselves with an explicit verbal declaration.

If one is *mekabel Shabbos* early, when should he *daven Mincha*?

One *davening Maariv* before nightfall should preferably *daven Mincha* before *plag hamincha*, which is one and a quarter *shaos zmanios*⁵⁸ before nightfall.

The only *Minyan* in a camp / bungalow colony was *Mekabel Shabbos*. If a person is a part of the camp/bungalow colony, is he permissible to still do *Melocha*?

If there is no other *Minyan* within the *T'chum* that has not yet been *Mekabel Shabbos*, it is not permissible to do *Melocha* since one is included in the *Kabalas Shabbos* of the *Tzibbur*.



⁵⁷ Even though in general it is not permitted to be *matir neder* on *Shabbos*, for a *mitzvah* it is permitted.

⁵⁸ Days are divided into 12 *Halachic* hours ('*Shaos z'manios*'), each "hour" being 1/12th of the daylight hours. The number of minutes per *Halachic* "hour" fluctuates from less than 60 minutes during the winter months, to more than 60 minutes in the summer months. The determination of *Halachic* "hours" has ramifications for ascertaining acceptable times for prayer, as well as other time-dependent *Mitzvos*.

❧ *Noise Making*

- Forbidden noise-making devices and activities

Is it permissible to snap one's fingers, or drum on the table / kick the floor to a beat?

No, these actions are forbidden.

Is it permissible to use a door knocker on *Shabbos*?

No.⁵⁹

Is it permissible to clap in a regular fashion or to dance on *Shabbos*?

Clapping in a regular fashion and dancing is forbidden on *Shabbos*. They are permitted for a *Mitzvah*, such as on *Simchas Torah*.

Is it permissible to use any noise making devices, such as a gragger or a bell?

It is forbidden to blow a *Shofar*, a horn, whistle or *gragger* on *Shabbos*, or to use a bell.



⁵⁹ An item designated for noise is prohibited to be used even in a non-rhythmic manner.

❧ *Mekach U'Memkar / Gift or Money Related*

- *Chazal* prohibited business transactions because they may lead one to write. Business transactions include switching ownership or relinquishing ownership, and certain forms of lending. Earning money on *Shabbos* is also forbidden unless certain conditions are met.

Is it permissible to give a present on *Shabbos*?

It is forbidden to give a present on *Shabbos*.⁶⁰ However, making use of the following methods is permissible:

1. One may transfer the gift before *Shabbos* to a third individual by handing it to him. This individual then serves as the agent for the recipient by acquiring (being *koneh*) the gift for him.
2. If the transfer was not done before *Shabbos*, one may still give the present if the giver has in mind that he will not relinquish ownership of the gift until after *Shabbos*.
3. Giving presents that will be used for a *Mitzvah* is permitted, as well as those that will be used for the needs of *Shabbos*.

What expression may one use on *Shabbos* to borrow an item?

One should say, "Please give me X, and I will return it." One should not say, "I will repay you," as this connotes a form of long-term borrowing that may lead to keeping an accounting of the transaction by writing the details.

Is it permissible for a babysitter to earn money for services performed on *Shabbos*?

Shabbos earnings ('*S'char Shabbos*') are prohibited.⁶¹ Therefore, one who performs babysitting services on *Shabbos* may not receive payment for those services. However, payment may be received by utilizing one of the following two methods:

- The babysitter can perform additional babysitting services either before or after *Shabbos*. Payment will then be considered a combined compensation for both the hours worked on *Shabbos* and on a weekday.
- The babysitter may use her own supplies while providing childcare, such as formula, diapers, etc. The payment received can then be considered reimbursement for those supplies and not specifically for the babysitting itself.

When utilizing either of the above methods, the payment method must be arranged before *Shabbos* and not on *Shabbos* itself. It must also be clarified at the time of the hiring that the single payment is for a combination of either time or supplies, as this is not an automatic consideration.

Note: This leniency may only be utilized when the payment includes work done on a weekday, or work for which it is the norm to pay (i.e. not merely for washing a dish).

As another alternative, one may give money to a babysitter as a gift if it is understood by both parties that the gift is not mandatory



⁶⁰ *Chazal* prohibited business transactions because they may lead one to write. The *Chayei Adam* adds that it may lead to *Mechatech* (measured cutting) as well.

⁶¹ *Chazal* prohibited this to prevent the possibility of writing.

✎ *Writing and Erasing*

May an adult wipe off pen/marker/crayon marks/makeup that a child scribbled on himself or on a wall?

If they are merely marks and not a picture, they may be wiped off.⁶² One may remove the marks on a child's skin using water by first placing water on the skin, and then wiping with paper towel. A cloth should not be used. However, from a surface that one would normally write on, such as a chalk board, even marks are forbidden to be erased.

May one place magnetic letters on a fridge?

Fastening letters to a background is considered writing (and or) erasing. Therefore, some *Poskim* are of the opinion that one may not place magnetic letters on a fridge or magnets on a Tic-Tac-Toe board, or chocolate letters on the *the* top of a cake. There is a difference, however, between figures that are attached to a magnetic background, and magnetic stand-alone figures without a background, the former being permitted (as their background negates the act of writing) and the latter, which are forbidden. Chocolate letters or figures should not be placed on a cake where they will stick, but may merely be laid on top of a cake from where they can be easily removed.

May one write on the water condensation that appeared on a cold bottle (e.g. of soda) or on a window pane?

No, one may not. It is similarly forbidden to form or erase letters or figures in dust, sand and in soft fuzzy material etc. It is forbidden to erase such letters and figures as well.

If a written page is ripped into multiple pieces, is it permissible to recreate the page by placing the pieces together or conversely, to separate the pieces?

If all the individual letters printed on the page are recognizable when the pieces are separated, it is permitted to both place them together and to separate them.

Is it permissible to read a book that has words stamped on the edges of its pages, as is commonly the case with library books?

Preferably, one should try not to open such books on *Shabbos*.⁶³ It is therefore advisable to place a piece of paper between the pages prior to *Shabbos*. In this way, it would be permitted to read the book on *Shabbos* as the words will not be separated when opening the book. However, if it is necessary to read the book on *Shabbos*, and one did not put paper between the pages, one may open the book. The same applies to a flap on a package that is part of a figure or letter and gets formed upon opening and closing, and a board game whose figures become separated / joined when the board is unfolded / folded.

Is it permissible to use a chalkboard on Shabbos?

A chalkboard is forbidden to be used, and is *Muktze*. An ink stamp is similarly forbidden.

Recap / additional notes pertaining to writing and erasing:

- When opening a package with printed words, it is preferable not to cut between letters of a word but rather between words, if this is possible.

⁶² The prohibition of erasing applies *M'dRabbanan* even when not for the purpose of writing in the same place. However, the *Rabanan* made this decree applicable only in a place where it is normal to write.

⁶³ Opening such a book is breaking apart words.

- If necessary, it is permitted to cut between letters / figures as long as care is taken to avoid tearing the letters or figures.
- A package with simple designs (i.e. not figures) may be ripped in the process of opening the package.
- Letters or figures on a cake (e.g. flowers) should not be cut, but simple shapes and designs may be cut. When letters are present, the cake should be cut between the letters but the letters themselves should not be cut.



❧ *Mimtzo Cheftzicha Vidaber Davar, Hachana*

- It is forbidden to prepare on *Shabbos* to perform forbidden activities after *Shabbos* will conclude, as well as to merely speak about performing such actions.

Is it permissible to speak about one's intention to perform an action after *Shabbos* has ended, if that action is forbidden on *Shabbos*?

On *Shabbos*, it is forbidden to mention that one intends to perform an action after *Shabbos* has ended, if that action is forbidden on *Shabbos*. Common examples of this type of speech include: "I will clean this stain after *Shabbos*"; "I will call you after *Shabbos*"; "I am driving out of town after *Shabbos*".

However, it is permissible to mention plans for after *Shabbos* without mentioning *Melocha*; for example, one may say "I am going out of town after *Shabbos*" without specifying that one intends to drive (It is forbidden to make up to give a ride to someone since that is preparation for a *Melocha*).

Is it permissible for someone to tell a child that they will write a "Mitzva note" after *Shabbos*?

One should not tell a child that they will "write" a note to his teacher after *Shabbos*, because this can readily be told after *Shabbos*. One may say they will "give" the child a *mitzvah* note⁶⁴.

Is it permissible to do or say anything on *Shabbos* for the purpose of performing an action after *Shabbos* has ended, if the action is forbidden on *Shabbos*?

On *Shabbos*, it is forbidden to do any act that is obviously in preparation of performing an action after *Shabbos* has ended, if that action is forbidden on *Shabbos*.

Examples include: waiting outside a car service location to take a car after *Shabbos*; arranging with a driver for a ride after *Shabbos*; offering practical cooking tips (although merely discussing recipes/ingredients as part of a pleasurable talk is permitted); offering suggestions regarding cleaning methods, and the like. Saying where you bought something in a way that is obvious that you're saying it for the purpose of letting the person know where to buy it.

Does the restriction prohibiting actions on *Shabbos* that are for the purpose of *Melocha* that will be done after *Shabbos* or speech about performing *Melocha* after *Shabbos* apply to actions and speech done for the sake of a *mitzvah*?

Preparatory actions are generally permitted on *Shabbos* for the sake of a *mitzvah*; however, certain exceptions apply that are excluded from this *heter*, including:

- If performance of the *mitzvah* will not be impacted by waiting until *Shabbos* has ended, or by articulating one's intent in a vague manner without mentioning a *Melocha* such as if one can tell a child I will give you a *Mitzva* note instead of saying I will write you a *Mitzva* note.
- If the intended *mitzvah* is not a *mitzvah* in its own right, but rather that of helping another person (e.g. discussing buying someone a gift, helping someone in business)

Is it permissible to contemplate one's business matters on *Shabbos*?

One may give thought to business matters provided that doing so does not cause any stress. It is, however, *kavod Shabbos* to refrain from considering all business matters.

⁶⁴ Even for a *Mitzvah* it is not permitted to mention doing *Melocha* if one can avoid mentioning the *Melocha* or if it can be said after *Shabbos*.

Is it permissible to do any actions on *Shabbos* in preparation for after *Shabbos*?

It is forbidden to do so. This includes taking something out of the freezer for *Motzai Shabbos*, cleaning a table after *Sholosh Seudos* right before the end of *Shabbos* (perishables may be put away), cleaning a *simcha* room after a Kiddush if it will not be further occupied on *Shabbos*. Actions that are done on *Shabbos* itself, such as napping, are permitted even if one's intention is to be rested for after *Shabbos*. However, it must not be made obvious that this is being for after *Shabbos*, and one must not verbalize that it is being done for after *Shabbos*.

May one try on new or clean clothing for the “nine days” on *Shabbos*?

One should only switch clothing for this purpose at a time when it is usual to change clothing, such as upon waking in the morning or after a nap.

May one discuss the commitments of the two sides while negotiating a *shidduch* on *Shabbos*?

When discussing a *shidduch* on *Shabbos*, one may not discuss the financial commitments of the sides or the payment toward the *shadchan*.

Is it permissible to carry a house key on *Shabbos* during the day within an *eruv*, so as to have it accessible to open the door upon returning home at night after *Shabbos* has concluded?

One should only carry the key during the day if it was needed to lock the door upon leaving the house.



🔗 *Reading Material Forbidden on Shabbos*

Is it permissible to read the nutrition facts or ingredients list printed on food packaging?

Yes.

Is it permissible to read a manuscript if the intention is to proofread?

It is forbidden to read a manuscript with the intention to proofread it, and the manuscript itself is *Muktze*.

Is it permissible to read math/medical/science books on *Shabbos*? Is it permissible to study for a secular exam?

According to some *Poskim*, it is permissible to read / study secular material of knowledge (such as math) on *Shabbos*; however, one may not say that he is studying for an exam. One who fears *Hashem* should refrain from reading / studying such materials.

Is it permissible to read a catalog on *Shabbos*?

It is permissible to leaf through a catalog if the purpose is purely for enjoyment, and there is absolutely no intention of purchasing any featured item.⁶⁵ Even in this case, however, it is forbidden to look at the prices.

Note that it is prohibited to read bills and they are, in fact, *Muktze*.

Is it permissible to read a secular studies report card on *Shabbos*?

No.⁶⁶

Is it permissible to read from a menu on *Shabbos*?

One should not read a list of foods written as a menu on *Shabbos*.⁶⁷ Instead, a menu reminder should be prepared prior to *Shabbos* and *Yom Tov* in the following manner: each food item should be written on an individual card and the cards placed in a separate bag for each meal.⁶⁸

A personal list created by the individual is forbidden to be read.

Is it permissible to read material if the person will become saddened?

It is forbidden to read material that will cause a person to become sad, such as reading the printed list of *Aveilim*.

Is it permissible to read Holocaust literature on *Shabbos*?

If reading such literature causes one to feel distress, it is best to refrain from reading on *Shabbos*.

May one subscribe to a newspaper published 7 days a week?

Hagaon Rav Moshe Feinstein ruled that one should not subscribe to a newspaper that will be delivered to him on *Shabbos*.

⁶⁵ A catalog is a כלי שמלאכתו לאסור, which means it can only be moved ומקומו גופו וליצור גופו. In this case, ליצור גופו can mean that you want to actually use the catalog to look through for enjoyment.

⁶⁶ *Chazal* forbade reading שטרי הדיוטות, informal documents, on *Shabbos* since it may bring to erasing (Rambam), as well as it being a prohibition included in "v'daber davar" (*R'osh*). This general category includes: billboards, street signs that describe the historical significance of a location, and letters.

⁶⁷ *Chazal* prohibited reading menus and guest lists since this may bring to erasing. Additionally, one may come to read *Shtarei Hedyotos*.

⁶⁸ In this way, it is not a list, and is therefore מותר .

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☞ Measuring

Is it permissible to measure out the *shiurim* for a *Mitzvah* on *Shabbos* or *Yom Tov* (e.g. *Matzoh* and *Maror* on *Pesach*)?

Yes, this is permissible. However, if exact measurements are desired, it is preferable to measure before *Yom Tov*. According to some *Poskim*, weighing - even for *Mitzvah* - is forbidden on *Shabbos* and *Yom Tov*.

Is it permissible to measure a child's height or weight?

Chazal decreed that one may not measure on *Shabbos*. This includes measuring the height or weight of any person.

Recap / additional notes pertaining to measuring:

- It is forbidden to measure food precisely on *Shabbos*.⁶⁹
- If it is necessary to use the measuring cup during food preparation, it is permitted only to approximate measurements.
- It is permitted to measure while preparing baby food only if it is imperative that an exact measurement is used.
- Details of taking one's temperature are discussed in the chapter regarding first aid.



⁶⁹ Since this is common to business related activities which typically involve writing (*Koseiv*, according to the *Rambam*). However, the *Mishna Brura* explains that measuring is *Uvdin d'Chol*.

❧ *Mikveh*

Is it permissible to use a hot *mikveh* on *Shabbos*?

Although *Poskim* are lenient about making use of a hot *mikveh*, it is preferable to avoid do so and preferable to use a warm one instead, if it is available. If one does make use of a hot *mikveh*, he should not remain inside any longer than necessary; rather, he should exit immediately after *toiveling*.

Note that it is forbidden to squeeze water out of one's hair on *Shabbos* and care should be taken not to do so. In addition, it is forbidden to walk out of an *eruv*-enclosed area when water is *dripping* from one's body, as this is considered carrying.

Use of a sauna is forbidden on *Shabbos*.



🌀 *Attaching and Tearing*

Is it permissible to rip paper out of a pad?

No, this is forbidden. Blank paper is *Muktze* as well.

Is it permissible to remove staples?

It is forbidden to remove staples from paper booklets.

Is it permissible to separate bags, diapers or the like if they are attached?

Garbage bags and diapers that are slightly sealed at their openings may be opened. However, tissues, aluminum foil, paper towels, a roll or collection of bags or any items that are slightly attached to each other may not be ripped apart.

Is it permissible to open a sealed envelope on *Shabbos* by opening the seal or ripping the top of the envelope?

According to many *Poskim*, this is forbidden.

If pages of a book are stuck together (due to wetness or food residue), may they be separated?

Yes, it is permissible to separate the pages, as long as no words or letters are ripped or erased.

Is it permissible to remove a price tag from a food package?

No, this is forbidden.

When looking through a picture album with adhesive pages, is it permissible to lift or replace the pages to insert pictures?

No. Adhesive album plastic may not be attached or detached for inserting pictures or for any reason.

What is the Halacha regarding reattaching a book's binding tape if it has begun to peel off?

According to some authorities, pressing down binding tape that has begun to curl at the corners of an old *Sefer* or book may be a transgression of the *Melocha* of *Tofer* (*sewing*). One must be careful not to press and stick the adhesive tape back into its place, whether on the cover or individual page(s) of a *Sefer*.

Is it permissible to permanently close a button (such as on a hospital band), or close a plastic cable tie that will not be reopened?

According to many *Poskim*, one should not close permanent buttons or cable ties.



🔗 *Animals*

Is it permissible to catch salamanders or frogs or the like?

It is *forbidden* to catch frogs, salamanders or similar animals. They are *Muktze* as well.

A fly swatter may be used to provoke insects to move, provided it does not actually hit them. The swatter may only be moved for the purpose of using it.

Is it permitted to step on a bug while walking?

It is forbidden to step intentionally on a bug that one sees; however, one is not required to look out for bugs as one walks.

It is forbidden to move an ant with one's hand in a normal fashion. It is only permitted to do so in a backhanded fashion.

Does the prohibition of trapping an animal on Shabbos include the use of a mousetrap?

It is forbidden to put a mousetrap in place, or to place food in an existing one, since this is considered trapping. A mousetrap is *Muktze* and handling it is prohibited.

If the door to a parrot or any bird cage became ajar, is it permissible to close it?

It is forbidden to close the door of a bird cage since this is considered trapping the bird, unless the bird would return to its cage on its own if it escaped.

Is it permissible to trap or kill mosquitoes or bees?

One may not trap or kill any insects on *Shabbos*. In the situation where an infant is outside and a bee is flying nearby, it is permissible to trap the bee since its sting is dangerous to an infant. If trapping the bee is not possible, it is preferable to bring the infant inside rather than kill the bee. It is also preferable to bring the infant inside rather than trap the bee.

Spraying "OFF" on oneself to prevent mosquito bites is permissible.

Is it permissible to spread insect or animal poison?

No, spreading poison is prohibited.

What is the *Muktze* status of pets and live fish?

All animals are *Muktze*, including fish. Therefore, one may not change the water in a fish tank on *Shabbos*. There is a *Machlokes HaPoskim* whether it is permissible to handle the fish tank at all, and according to Rav Moshe Feinstein *zt'l*, it is forbidden.

Is it permissible to feed animals on Shabbos?

It is forbidden to feed animals on *Shabbos* unless they are owned by a Jew or the food is necessary for their sustenance.⁷⁰ Therefore, if one wishes to put out bread for birds on "*Shabbos Shira*", the bread should be put out before *Shabbos*.



⁷⁰ With the exception of dogs which are permitted to be fed.

Muktze

🔗 *Brief Overview of Muktze*

Items are deemed *Muktze* due to a number of different characteristics.

- *Muktze Machmas Gufo*

- An item that currently does not have any designated use is *Muktze* and may not be handled on *Shabbos*.

Examples include: stones; inedible peels, pits, or shells; a broken utensil, door or handle or any loose item that is meant to be attached to the house; a broken part of a utensil, if the utensil currently has no function unless it is repaired; loose screws and bolts; thread and buttons; raw food that is not edible; unripe fruits and vegetables that are not currently edible; animals; bushes growing from the ground; money; a torn food wrapper; soil.

- Additionally, an item that is not a utensil but whose use is prohibited on *Shabbos* is included in this category as well.

Examples include: soap and deodorant bar; shampoo; makeup; toothpaste; creams; detergents; insecticides; glue; whiteout bottle; shoe and nail polish; medicine and healing substances; cigarettes.

- *Muktze Machmas Chisaron Kis*

An item that one refrains from using due to concern that it may become damaged or ruined is *Muktze* and may not be handled on *Shabbos*.

Examples include:

- An object whose primary use is prohibited on *Shabbos*, and due to its worth or fragility would not be used for any other purpose, such as a laptop or camera; stamps, business documents, important receipts, or blank notebooks; an *Esrog* (which is not used on *Shabbos*) that one is careful not to touch to avoid damage; appliances/instruments that are stored in specific cases for protection may not be moved on *Shabbos*; CD's and DVD's.
- An object that is generally not moved due to its worth or fragility, such as framed artwork hanging on a wall that one is careful not to move to avoid fingerprints.
- Unused merchandise that one intends to sell or return to a store.

- *Kli Shemilachto l'Iissur*

An object whose primary function is not permitted on *Shabbos* may only be handled for the purpose of its use or the use of its place.

Examples include: electrical appliances and accessories; car keys; gardening equipment; sewing equipment; musical or sound making equipment; umbrella; tools or scissors; pots, covers, cookbooks or oven racks; comb, hair brush with stiff bristles that pull out hair; nail clipper; tooth brush with thin bristles; mop; exercise equipment; sponge; hat brush; laundry equipment; tape; rolls of garbage bags (that require tearing to separate); writing implements, blank paper⁷¹, whiteout sticks

⁷¹ According to *Rav Moshe Feinstein*, blank paper may not be moved even for its use or its place.

and erasers; cake/fruit molds or picture carving equipment; magnetic letters; wallets and purses; catalogs; phonebooks; measuring instruments and timers; fire extinguisher; candlesticks and accessories; *Tefillin*⁷²; animal traps; washcloths and cleaning rags.

Note: Handling a *Muktze* item for its use is only permitted when there is no alternative permitted utensil available. For example, an empty pot should not be used to store food if a non-*Muktze* container is available for this purpose.

Note: According to some *Poskim*, an item that does not have any permitted function on *Shabbos* should not be handled on *Shabbos* even for the sake of its place, and it is therefore preferable not to handle such items even for their place. Examples include: an electrical appliance (such as a fan, radiator, or alarm clock) that is turned off; an air conditioner remote; a sharpener; a stapler; a scale; matches.

Is it permissible to move a fan, alarm clock, or radiator that is turned on?

It is permissible to move all of these items if any of the following situations are true:

- The item is needed in a different location
- The item’s current location is needed for another purpose
- The items effect is bothersome in the current location⁷³

Is it permissible to move electric appliances that are off?

According to some *Poskim*, a *kli shemlachto l’issur* (an item whose use is not permitted on *Shabbos*) that does not have any permissible use on *Shabbos*, may not be handled even *l’tzorech gufo u’mekomo*. This applies to all electronic appliances that are off.

Is it permissible to move a lamp?

Although it is generally permissible to move working electrical appliances for their use or their place, a lamp should not be moved.

Is it permissible to move a drawer or return it to its proper place if it was removed?

A permanently affixed, closet drawer that is just meant to open and close and is not generally taken out for its own use, as well as a closet shelf and a towel rack in socket, may not be removed or replaced.

May one move a hot water urn?

Yes, it is permitted to be moved because the urn is *battul* (insignificant) to the water, and is therefore not *Muktze*.

Is it permissible to use a cork screw to open a bottle of wine if it is part of a multi-function implement that includes retractable scissors as well?

A multi-function tool that includes both scissors and a cork screw is not *Muktze*. However, the scissors themselves should not be handled.

Is it permissible to handle children’s games or toys that are forbidden to play with on Shabbos?

On the topic of children’s toys, “Boggle” and “Scrabble” (that one usually plays with writing) may not be played with on *Shabbos* even without the use of writing. “Play-Doh” may not be used to form shapes or

⁷² In cases of necessity, *Tefillin* may be handled.

⁷³ A utensil that is *muktze* because its primary function is one that is prohibited on *Shabbos*, is a *Kli Shemilachto l’Issur*. It is *muttar* to be moved for its use, or to use its place (this includes when its place is disturbed by its function).

pictures. It is forbidden to use whistles, “graggers”, and horns on *Shabbos*. The abovementioned items are *Muktze* and may only be handled for the purpose of their use or place. Dolls and toys that have a noise-making button but are regularly played with independently without using the button to produce noise are not considered *Muktze*, and may be played with on *Shabbos*.

Is it permissible to transfer food remaining from the *Seuda* into an empty pot?

Empty pots are considered *Muktze*, since their primary use is for cooking/baking. They may be handled for their use or for the use of their place. However, if a container is available whose use is permitted and is not considered *Muktze*, it must be used instead of the empty pot. Alternatively, if the food can be put away while leaving it in the pot that it is in, the leftover food should remain in the pot and not be transferred at all.

The reasoning behind this is as follows: Although an item whose primary use is prohibited on *Shabbos* is permitted to be moved for the sake of using it, when an alternative non-*Muktze* item is available for use instead, the *Muktze* item may not be used.

Note: A pot containing food is not *Muktze*. Additionally, a pot that has been used and is unclean may be moved if it is considered repulsive. An aluminum pan is not *Muktze* if one generally uses it as a container for storage and not only when baking.

Is it permissible to open a locked door with a screwdriver?

A screwdriver may be handled for the purpose of opening a locked door. However, if there is an alternative non-*Muktze* item such as a knife that can be used instead, the screwdriver may not be used. The reasoning is the same as explained above concerning a pot.

Is it permissible to handle a pocketbook or knapsack that has *Muktze* items in it?

If the pocketbook or knapsack contains non-*Muktze* items that are of equal value to the *Muktze* items, or if the non-*Muktze* items will be used on *Shabbos* (even if the non-*Muktze* contents are of less significance/value), the bag may be handled if it is necessary to move it. However, it is preferable to shake out the *Muktze* items, unless by doing so they may get ruined or cause inconvenience.

Is it permissible to open a drawer containing money, if the money was intentionally left there before *Shabbos*?

If money was intentionally left in the drawer before *Shabbos*, the drawer becomes *Muktze*. The reason for this is that an item on/in which *Muktze* was placed before *Shabbos* becomes *Muktze* itself (*Basis*). However, if a drawer contains other non-*Muktze* items that are collectively of greater importance than the *Muktze* item, or if it contains a non-*Muktze* item that will be used on *Shabbos*, then the drawer may be opened.

Is it permissible to open or close a drawer that contains both *Muktze* and non-*Muktze* items?

If the *Muktze* items contained in the drawer are equal or more important than the non-*Muktze* items, then the drawer may not be opened or closed on *Shabbos* in the regular way. The drawer may be opened in an unusual fashion, such as with a hanger or fork, etc. It is also permissible to open or close the drawer through *Tiltul b'guf*, which means using a different part of the body other than your hands.⁷⁴

If the *Muktze* items contained in the drawer are less important than the non-*Muktze* items, then the drawer may be opened or closed on *Shabbos* in the regular way. [According to most *Poskim*, “*chashivus*”

⁷⁴ This is the concept of *Basis* - the item the *Muktzah* was left on becomes *muktza*.

(importance) is dependent on the item's use on *Shabbos*, so that non-*Muktze* items that have uses on *Shabbos* are generally considered to have more importance.]

If *Muktze* was inadvertently left in a garment pocket, is it permissible to wear the garment on *Shabbos*?

There is a difference between two types of pockets. In the case of a pocket that is constructed from the fabric of the garment itself (for example, a shirt pocket), if the *Muktze* item was left in the pocket with the intention that it remain there over *Shabbos*, then the garment itself is considered *Muktze*. If, however, the *Muktze* item was unintentionally left in the pocket through forgetfulness, then the garment is not considered *Muktze* and may be worn; however, before donning the garment the *Muktze* item should be shaken out of the pocket.

In the case of a pocket that is sewn on as an attachment to a garment (for example, an inner pants pocket), if the *Muktze* item was intentionally left in the pocket then the pocket itself is considered *Muktze* and should not be used; however, the garment itself is permitted to be worn. If, however, the *Muktze* item was inadvertently left inside the pocket, then neither the garment nor the pocket are considered *Muktze* and both may be used on *Shabbos*. In either of these two scenarios, it is preferable to shake the *Muktze* out of the pocket before donning the garment.

Is it permissible to move a table that has a *leichter* (candelabra) on it?

If candles are on the table at the onset of *Shabbos* then the table itself becomes *Muktze* and may not be moved, unless there is another item on the table that will be used on *Shabbos* as well (for example, *challah* or cutlery).

In addition, if it is anticipated that there will be a necessity to remove the *leichter* itself (for example, to remove tablecloth from beneath it), one may do so if the following steps are taken:

- Before *Shabbos*, the *leichter* should be placed onto a tray that is not specifically designated for candles.
- An additional item that has a use on *Shabbos* should be placed **on the tray** before *Shabbos*.

When these two conditions are met, the tray with the *leichter* on it may be moved on *Shabbos* for the purpose of removing the tablecloth.

Is it permissible to move a coat tree or hook with *Muktze* on it?

A standing coat tree or an over-the-door-hook that has *Muktze* hanging on it becomes a *bossis* and may not be moved.

Is it permissible to move *Muktze* indirectly (for example, by moving it incidentally while moving a permissible item, or by using an item other than your hand to move it, such as a stick)?

In many instances, *Muktze* may not be moved indirectly. For example, if a child's hand is holding *Muktze*, it is not permissible to shake the hand to cause the *Muktze* to fall. Accordingly, if there is *Muktze* lying on the floor it is not permissible to move it with a stick merely for the purpose of making the room neat.

It is permissible to move *Muktze* indirectly in the following cases:

- *Muktze* may be moved indirectly by moving a non-*Muktze* item, if one is doing so in order to move the non-*mukzah* item and a *Muktze* item gets moved along with it.

- *Muktze* may be moved indirectly when it is occupying space that is needed. For example, if there are nut shells left on a table, it is permissible to clear them off using a knife in order to serve a meal in their place.⁷⁵

Alternatively, *Muktze* may be moved for a necessity by using one's leg, elbow, teeth or any part of one's body other than one's hands.

Is it permissible to move a keychain that includes a house key as well as a car key on the same ring?

If it is anticipated that the house key will be needed on *Shabbos*, it is preferable to remove the car key from the ring before *Shabbos*. If this was not done, it is permissible to move the keychain by grasping the house key (non-*Muktze*) or the ring itself, even though the car key (*Muktze*) will undoubtedly be carried along with it.⁷⁶

Is it permissible to touch *Muktze*?

Muktze may be touched. However, one may not touch a *Muktze* item that is lightweight and will definitely move merely by being touched. One is permitted to sit on a heavyweight, immovable *Muktze* item (e.g. a car or tree stump). However, it is preferable to refrain from sitting on a rock if doing so may cause it to move.

Is it permissible to move *Muktze* that is repulsive?

Muktze that is repulsive and is located in an occupied room may be removed. For example, although an empty pot soiled with remains of food, a soiled diaper, spider webs, and a torn food wrapper are all *Muktze*, if they are repulsive and are in a room that is being used, they may be removed.

Is it permissible to handle seashells and sand on *Shabbos*?

Seashells and sand located on a beach are *Muktze*. Sand in a child's sandbox is not *Muktze*.

Is medicine *Muktze*?

Medicine is *Muktze* and may only be handled for the purpose of healing the sick. According to Rav Moshe Feinstein, Tylenol is *Muktze* even though it is commonly used. When medicine is handled for the benefit of an ill person, it may not be moved once it is put down.

However, if it was expected prior to *Shabbos* that medicine would be used on *Shabbos* (e.g. a household member is sick), then the medicine would no longer be considered *Muktze*.

General Note: Items whose use is forbidden on *Shabbos* are *Muktze*, but may be moved for the purpose of their place. However, this leniency does not apply to items that are consumed by their use, such as toothpaste. Accordingly, a soap bar, toothpaste, shampoo, detergent, makeup, medicine, and similar items may not be moved for any purpose

⁷⁵ In general, when moving *Muktze* indirectly, it is preferable for the *Muktze* to be shaken off rather than dragged along when possible.

⁷⁶ The *Muktze* can be moved because of "*tiltul min hatzad litzorech davar vamutar*" which means indirect moving for the purpose of a non-*Muktze* item. This leniency has a condition named "*efsher biniur*" meaning if there is an option to shake off the *Muktze* item so that it will not have to be moved, then one may not use the leniency since it can be avoided. The same applies to *Erev Shabbos* - since one can remove the key before *Shabbos*, he should do so to avoid this.

If a glass dish breaks, is it permissible to clean up the broken pieces in order to prevent someone from getting hurt?

It is permissible to handle *Muktze* in order to prevent someone from getting hurt. However, this leniency does not apply if the *Muktze* can be moved in a permitted manner, for example moving it indirectly by using a broom and dustpan.

Is it permissible to hide a key in one's yard by covering it with a stone or placing in a bush?

If one wishes to hide a key in his yard, one should be aware that rocks and bushes are *Muktze* and may not be handled.

Are candles *Muktze*?

Candles are *Muktze*. If they were lit at the onset of *Shabbos*, they may not be handled for any purpose. Unlit candles may be moved for use of their place in cases of necessity.

Is it permissible to move raw, inedible items to have access to other items in a freezer or pantry?

Raw items that are not edible are *Muktze* and may not be moved to reach other items. They may be moved indirectly through the action of moving an edible, permitted item and being dragged along with it. However, it is praiseworthy to arrange the freezer and pantry before *Shabbos* to avoid this scenario. If one has not done so, they may be moved indirectly using the above method.

Additionally, it is praiseworthy to remove *Muktze* items from the freezer door before *Shabbos* to avoid moving them along with the door each time the door is opened and closed.

Is *Tefillin* *Muktze*?

According to many *Poskim*, *Tefillin* is considered *Muktze* since its use is not permitted on *Shabbos*. Therefore, it should not be moved except for the use of its place, such as to gain access to one's *Tallis*. One may, however, handle *Tefillin* in cases of necessity; for example, *Tefillin* that has fallen may be picked up to prevent *bizayon* of a *Dvar Mitzvah*, and *Tefillin* in danger of falling may be moved to prevent it. Similarly, if a *Mezzuzah* case fell, it may be picked up to prevent a *Bizayon*.

Is it permissible to move a painting/picture on the wall to straighten it?

If one is generally careful with the painting or picture and refrains from moving it or removing it from the wall to prevent fingerprints or breakage, it is considered *Muktze* (due to *Chisaron Kis*). Therefore, it may not be handled, even as much as tilting it while it is hanging on its hook. However, an ordinary picture on a wall that one is not careful not to move it is not *Muktze*.

Is blank paper *Muktze* on *Shabbos*?

Blank paper is *Muktze*. However, many *Poskim* permit blank paper to be moved for the purpose of its place; for example, to have access to permitted (i.e. non-blank) papers stacked beneath it.

However, according to R' Moshe Feinstein it is forbidden to move blank paper for any purpose. Rav Moshe adds that if a blank paper was left inside a *sefer* with the intention that it remains so over *Shabbos*, the paper may not be used or moved for any purpose. Accordingly, one may not turn blank papers in a loose leaf to have access to printed pages that follow it. However, if the blank papers remain permanently in the loose leaf they are considered part of the loose leaf and are therefore not considered *Muktze* and may be moved.

According to all authorities, blank notebooks and notepads are considered *Muktze* and may not be moved under any circumstances (even *l'tzorech gufo umekomo*).

Are buttons Muktzeh?

Buttons that were never sewn on to clothing are *Muktze* and may not be handled. Buttons that became detached from clothing are a *Machlokes* whether they are *Muktze* or not. Therefore they should not be handled.

Is an Israeli “sponga” stick Muktzeh?

If its function is that of a broom as well, it is not *Muktze*.

Is it permissible to use a cork screw to open a bottle of wine if it is part of a multi-function implement that includes retractable scissors as well?

A multi-function tool that includes both scissors and a cork screw is not *Muktze*. However, the scissors themselves should not be handled.

If a watch stopped working entirely, or if the hands are moving but the watch is showing the wrong time, what may be done on Shabbos?

- It is forbidden to fix the watch or to move the hands to set the correct time.
- If the hands are moving properly but the watch is showing the wrong time, the watch is not *Muktze*, since it can be used to tell time by taking into account the discrepancy in time.
- If the watch is not working at all, it is *Muktze*.
- If the watch had been put on when it was still working but is no longer working, it may be moved to the nearest safe spot.
- If the watch is considered a piece of jewelry, then it does not become *Muktze* even if it is not showing the correct time.

Is a wallet Muktzeh on Shabbos, whether there is money in it or not?

Yes, a wallet is always *Muktze*.⁷⁷

Is merchandise that was purchased, but not yet used, Muktzeh on Shabbos?

Unused merchandise (other than food) that the purchaser intends to return to the store is considered *Muktzeh*, and should not be moved in a normal *manner* on *Shabbos*.

May one use a phone book on Shabbos?

A phone book may be handled to look up an address, as this is *l'tzorech gufo*. After its use, it should be replaced while it is still in one's hand.

Recap / additional notes pertaining to Muktzeh:

- Many items that have been put into the garbage are *Muktze*.
- Handling garbage bags, cans and garbage drawers are discussed in the section about garbage. The ideal method of peeling shells or other peels that are inedible is to do so directly over a garbage can to avoid having to move *Muktze*.

⁷⁷ *Kli Shemilachto l'issur* is permitted to be handled for its use or its place. However, if there was money or credit cards inside at the onset of *Shabbos* it becomes a *סִיבָּ* (base) for the money and may not be handled even *litzorech gufo u'mekomo*.

- If one cannot do so, they should not be peeled onto a regular plate which would transgress the prohibition of *Bitul Kli Meiheichano*, (making a plate *Muktze*) but rather onto a disposable plate.⁷⁸
- A broken utensil that cannot function regularly in its current state (such as eyeglasses of which a lens or ear piece fell or broke off, or a baby carriage of which a wheel fell off) and that can be fixed by the owner is *muktze*, since one may come to fix it.
- An item that became dislodged or displaced and whose use is attached to the house (such as the cover of a toilet seat or a door knob) and for which there was no intent prior to *Shabbos* to be used in a temporary fashion, may not be handled.
- Saturated clothing are considered *Muktze* since one may come to wring them out.
- Items growing from the ground, such as trees, bushes, and plants, are *Muktze* and may not be shaken or moved with one's hand. Additionally, anything that fell from a tree (leaves, fruits) on *Shabbos* remains *Muktze* for the duration of *Shabbos*.



⁷⁸ This is permitted even though the shells are *Muktze*, and the plate/napkin has in effect become not movable (since it is permitted in the case of shells onto a disposable plate.)

Children Related

☞ Diapering

What is the optimal method of diapering a baby on Shabbos, specifically with rash prevention and treatment in mind?

Baby “spritze”, baby powder and baby oil are products that may be used for rash prevention. If the baby already has a rash and requires cream to soothe it, the cream should be applied without smearing (e.g. by dabbing or pressing) and with a *shinui* (in an unusual fashion). If necessary, one may smear the cream with a *shinui* in a way that allows the cream to be absorbed into the skin and not merely spread on top.

What method should be used to clean the baby during diapering?

Cleaning and wiping a baby should be done by applying water, baby oil, or “spritze”, followed by wiping with **dry tissues**. Wet tissues or cloths may not be used to clean a baby. Similarly, they may not be used to clean any area on a child, including his/her face.

What should one be aware of when disposing of a soiled diaper?

According to many *Poskim*, one should not close the diaper by taping shut the sticky tabs before disposing of the diaper. The reason for this is because once the diaper is in the garbage, the tabs will likely remain closed permanently, and closing the tabs in this permanent manner can be a transgression of the *Melocha* of *Tofer* (sewing).

A soiled diaper may be deposited in the garbage because the diaper is considered *Graf Shel Re'i* (repulsive). Since removal/disposal of the diaper is permissible only due to its repulsiveness, if the baby was changed in a room that will not be used again for the duration of *Shabbos* and the diaper will therefore not repulse anyone, the diaper should not be moved nor placed in the garbage until after *Shabbos*.

May one use baby wipes on Shabbos?

No. Even if the wipes were squeezed before *Shabbos* to remove excess moisture and the moisture remaining in the wipes is not capable of wetting something else, they are still not permitted.

Is it permissible to use diapers on Shabbos that contain a color-changing strip that changes colors when the diaper is wet?

Yes; this type of diaper is permissible to be used on *Shabbos*.



❧ *Baby Food Preparation*

How may one prepare baby cereal?

- Baby food should be prepared by switching the usual order of adding ingredients, for example by pouring in the water before or after the baby cereal in the reverse order than is normally done.
- The mixture should also be mixed with a knife or by using crisscross strokes.
- If preparing a thick mixture (a texture that cannot be poured), the mixture should preferably be prepared before *Shabbos*, but may be prepared on *Shabbos* if necessary.
- Food that forms into a thick mixture merely by adding it to water and does not require mixing by hand, may not be prepared in *Shabbos*.
- One may not use water that is more than 110° degrees (*Yad Soldes*) even from a *kli sheini* to prepare instant baby cereal that was not precooked, since instant foods are considered *kalei kalei haBishul*.
- Baby formula powder that is precooked may be added to a *kli sheini* of water that is 110°. However, one should not pour the water directly from an urn onto the powder if the powder will dissolve immediately into a liquid, since liquid that was precooked may not be re-cooked once it has cooled.

When preparing a bottle using baby formula, may the formula be measured in an exact manner?

Measuring exactly may be done only if it is imperative that an exact measurement is used to prepare the formula in a safe and proper fashion.

How may one mash a banana to be fed to a baby?

The banana should be mashed in an unusual manner, such as by using the back of a utensil.

Is it permissible for a nursing mother to express milk to prepare a bottle for an infant?

It is forbidden to express milk for an infant on *Shabbos*. If the baby cannot or does not want to nurse and the mother is experiencing pain or is concerned that the milk flow may become diminished, she may express milk. However, the expressed milk may not be used and must be disposed of. According to many *Poskim*, the milk should be expressed in a manner that renders it inedible, for example, by first placing a non-edible substance (e.g. bit of liquid soap or vinegar) into the receptacle and then adding the milk to it.

If the time is close to the end of *Shabbos* and the mother is not currently experiencing pain and will not experience any by waiting until the close of *Shabbos*, then it is preferable for her to wait since this leniency should only be used when necessary.

Is it permissible to warm a baby's bottle? May the bottle be immersed in a bowl of hot water that was poured from a kettle/urn?

A bottle may be warmed following the guidelines of *Bishul*:

- A bottle may be placed either near an oven, in warm water, or in a warm place that cannot reach *yad soledes* (110°F).
- If using hot water that is above 110°F to warm up the bottle:
 - If the bottle contains a cooked/pasteurized drink (i.e. all bought drinks), or water, it may be placed in water that was poured from an urn into a utensil and is thus a *kli sheini*.
 - If the bottle contains mother's milk, it may be placed in the hot water only if it is in a *kli shlishi*, i.e. water from an urn poured into one cup, which is then poured into a second cup.

To avoid the prohibition of *Hatmana*, when using warm water to defrost/warm a bottle one may not fully submerge the bottle in the water. Rather, a part of the bottle should remain outside the water.

May the bottle be defrosted?

Chazal prohibited transforming solids into liquids on *Shabbos* under the prohibition of *Molid*. However, it is permissible to allow a bottle to defrost naturally by removing it from the freezer and placing it in an area where it is room temperature. It should not be placed in a warm area.

Additionally, once some of the bottle's contents have defrosted and there is some liquid on the bottom of the bottle, the bottle may be placed in a warm area or warm water following the guidelines of *Bishul*.

In cases of necessity, frozen liquids may be defrosted in a warm area or warm water following the above guidelines of *Bishul*.

Recap and additional notes pertaining to children:

- Mashing a banana for a baby should be done immediately prior to when it is needed, using the back of a utensil.
- It is forbidden to create or widen the hole in the nipple of a baby bottle.
- It is forbidden to measure a child's height or weight.
- A plastic diapering pad may be washed by pouring water on it, but it should not be rubbed vigorously.
- Since it is forbidden to speak into an intercom on *Shabbos*, one should not be left on. In a case of necessity (i.e. to hear a baby during the night) it is preferable that the intercom be set with a *Shaboos* clock so that it will be on during the night but off during the day. This will avoid the possibility of adults speaking into the intercom.
- One should not tell a child that they will write a "*Mitzva* note" after *Shabbos*. Rather, one should say "I will give you a *mitzvah* note after *Shabbos*".
- If a child scribbled pen/marker/crayon marks/makeup on himself or on a wall, it is permitted to wipe it off. If, however, letters or figures were drawn, it is forbidden to wipe/erase them.
- Babysitting on *Shabbos* for payment is only permitted with certain conditions; see section of *Mekach Umemkar* for specifics of permitted scenarios.



🔗 Toys/Games

General guidelines:

- Playing certain games may be forbidden since doing so may cause transgression of various *melochos*.

They include but are not limited to: electronic games, games involving the creating or erasing of words or figures, games that are typically include writing when played during the week, games requiring rolling balls on the ground, games requiring sorting of the playing pieces, dolls and toys that have a noise-making button (if these are regularly played with independently without making use of the button to produce noise, they are not considered *Muktze* and may be played with on *Shabbos*).

- In addition:

- “Boggle” and “Scrabble” (that one usually writes when playing) may not be played with on *Shabbos* even without the use of writing
- “Play-Doh” may not be used to form shapes
- It is forbidden to use whistles, “graggers”, bells, and horns on *Shabbos*
- It is forbidden to open a children’s pop up tent
- Sneakers that light up while walking are prohibited to be worn
- “Purim Shtick” that are similar to fire crackers, as well as imitation ink that temporarily dyes clothing, are all forbidden and *Muktze*
- It is forbidden to start a fire using a magnifying glass
- It is forbidden to have water fights that entail throwing clean sink water at one’s own or another’s clothing
- It is forbidden to create a ball of rubber-bands, or to add additional bands to an existing ball

Is it permissible to play with a Rubic’s Cube that forms a picture?

It is forbidden to play with a *Rubic’s* Cube that forms a figure, or any game in which pieces are moved to form a figure, since the intention is to create a picture/figure which is forbidden even when the individual pieces are not attached.

Is it permissible to play with “Etch-A-Sketch” on Shabbos?

“Etch-A-Sketch” may not be used for drawing, as the magnetized board leaves a lasting image.

Is it permissible to weave a lanyard?

No, it is forbidden to weave lanyard.

Is it permissible to create paper planes, wallets and hats?

No, these are all forbidden.

It is similarly forbidden to create figures with either cloth or paper napkins. Simple shapes, however, are permitted to be formed.

Is it permissible to string beads to create a permanent necklace?

No it is not, since creating a necklace constitutes the creation of a new item. Furthermore, since the beads have no function other than to make a necklace, they are *Muktze*.

Is it permissible to put together or take apart a puzzle on Shabbos?

One should not put together or take apart a puzzle on *Shabbos*.

May children blow bubbles on Shabbos?

There is a dispute among *Poskim* as to whether blowing bubbles is permissible or not. Children may rely on the lenient view.

May one inflate a balloon on Shabbos? Knot it?

According to many *Poskim* one may inflate a balloon even if it has a shape. However, it is forbidden to knot it. Some *Poskim* are stringent and do not permit blowing up a balloon that has never been blown up before.

Is it permissible to play dreidel on Shabbos?

One may not play *dreidel* on *Shabbos* if he intends to do so as a form of betting, since that falls under the category of a business transaction. However, if one is playing merely for the fun without winning anything, one is permitted to play *dreidel*.

Is a child permitted to play with Lego on Shabbos?

Many *Poskim* permit playing with Lego. Children may rely on this opinion.

Is it permissible to play with “Magna-Tiles” on Shabbos?

Magna-Tiles the size of a *Tefach* (approximately 3-4 inches) are forbidden for both adults and children. Adults may not play with even smaller sized tiles if they will be used to form a roof whose finished size is a *Tefach* or more. Similarly, adults may not take apart a previously built roof made of smaller sized tiles if the roof was a *Tefach* or larger.

Is it permissible to play games such as kugelach or marbles on Shabbos?

One may not play games such as *kugelach* or marbles outdoors,⁷⁹ even on a paved surface.⁸⁰ However, one may play such games on an indoor floor.

Is it permissible to play “Monopoly” on Shabbos?

According to many *Poskim*, one is permitted to play “Monopoly” on *Shabbos*. Children may certainly rely on this opinion. However, when the game is being put away, care must be taken not to sort the various types of game pieces and bills when returning them to the game box.

Is it permissible to play “Scrabble” on Shabbos?

No, it is not. Although placing the letters on the board is not considered *Koseiv* (writing) since the letters are not attached to a base, nonetheless since people normally write down the score, one may not play the game.⁸¹

⁷⁹ *Chazal* were concerned that playing on the ground will cause one to fill holes to enable a smoother playing surface, thereby transgressing the *Melocha* of *Choresh*.

⁸⁰ Since an outdoor area is not always paved, *Chazal* were concerned that one would not understand the distinction between a paved and an unpaved surface.

⁸¹ One may not play a game if doing so normally involves writing.

May one ride a bicycle within an eruv on Shabbos?

It is forbidden to ride a bicycle on *Shabbos*, even within an *eruv*. This prohibition applies to children as well as adults. If a child begins to ride a bicycle, he should be told to stop.

Notes: Although one may not ride a bicycle on *Shabbos*, it is a *machlokes* among *Poskim* if bicycles considered are *Muktze*.⁸² Bicycles with training wheels and tricycles, however, may be ridden by children indoors and within an *eruv*.⁸³

It is forbidden to inflate tires of a tricycle. If the tricycle's chain falls off it is forbidden to replace it, and the tricycle is now considered *Muktze*.

Is it permissible to measure boundaries for a game using floor tiles? Is it permissible to measure time with a clock?

Utilizing floor tiles for the purpose of measuring may transgress the *Rabbinic* prohibition of measuring, and it is therefore best to refrain from doing so. One should also not measure precisely with one's feet, although one may approximate. Measuring time with a clock or sand timer is prohibited. Similarly, it is forbidden to use timers that function as stop watches, for example by means of rewinding a component to a specific time which then proceeds to wind forward, thereby measuring the set elapsed time.

Is playing ball permissible on Shabbos?

It is preferable that adults and children above the age of nine or ten do not play ball on *Shabbos*. In case of need, one should consult a *Halachic* authority. Rolling a ball on the ground outdoors is always forbidden, as this activity can lead to the transgression of the *Melocha* of *Choresch* (plowing).

A ball got stuck in a bush. Is one permitted to remove it?

It is only permissible to remove it if the bush is shorter than 3 *tefachim* (approximately 9-12 inches).

Is it permissible to play with snow or to form snow balls?

Snow is not *Muktze*; however, making snow balls or a snowman is prohibited.

Is it permissible to shake a rattle on Shabbos?

One may not shake a rattle to amuse a child on *Shabbos*.⁸⁴



⁸² Since the prohibition is not because of *Melocha*.

⁸³ Since these are made exclusively for children's play.

⁸⁴ *Chazal* prohibited the use of a utensil designated for making sound as a *gezeira* since it may lead one to fix instruments.

❧ *Miscellaneous Questions Related to Children*

Is it permissible to allow a child to perform a *Melocho* on *Shabbos*?

- A child who is old enough to understand that there are prohibitions on *Shabbos* (approximately the age of four years) should not be allowed to do *Melocho* on *Shabbos*.
- A child of any age is not permitted to perform a *Melocho* if the child's intention is to benefit an adult. Moreover, if the child did perform the *Melocho* for the benefit of an adult, it is forbidden to derive benefit from the *Melocho*.

According to many *Poskim*, it is prohibited to hand a child of any age an object with which a *Melocho* will be transgressed, such as a toy that works electronically; a cell phone; the remote that controls an air conditioner. However, in a case of great necessity when it would be permitted to hint to a non-Jew but one is not available, one may bring the child near the object (i.e. a light switch). An adult should **not** place the child's hand on the switch; rather, the child should perform the action through his own movement.

Note that this leniency does not apply when either of the above two bulleted points are applicable.

One may not tell any child to do a *Melocho*. The prohibitions of handing a *Melocho*-transgressing object to a child and of telling a child to perform a *Melocho* apply to an adult *shoteh* (one who has mental deficiencies) as well.

What is permitted to be done if a child is holding *Muktze*?

It is not permissible to pick up a child holding *Muktze*. In order to be able to hold the child, one is permitted to shake the child's hand to cause the *Muktze* to drop. (There is room for leniency if doing so will cause the child to cry excessively).

However, shaking the child's hand to make him drop the *Muktze* for other purposes than to permit holding the child is not permitted (for example, if the *Muktze* that the child is holding is a marker and one is concerned that the child will write with it).

If the *Muktze* being held is valuable, there is an additional stringency forbidding one to even walk with the child holding the child's hand, since *Chazal* were concerned that should the child drop the *Muktze* item, one will come to pick it up.⁸⁵

May one walk while holding a child's hand, if the child is carrying *Muktze*?

If the child is carrying *Muktze* of reasonable value, one may not hold the child's hand, since one may come to pick up the *Muktze* item if the child drops it. This does not apply to *Muktze* that is permitted to be moved *l'tzorech gufo u'mekomo* (for use of the item or for the place that it is occupying).

May a child be given a candy if it is certain that he will rip letters when opening it?

All wrappers should preferably be opened before *Shabbos*. However, if one forgot to do so and it is impossible to open the package without tearing the letters, one may give the closed item to a child to open on his own. An adult should not open it.

⁸⁵This stringency applies only to *Muktze* items that are not permitted to be moved even for their use or their place

May children go out into an area not enclosed within an eruv wearing a garment with gloves attached to their sleeves with clips, even if they are not actually wearing the gloves?

Yes, because the gloves are considered to be part of the garment. However, if the gloves are not attached to the coat but rather are attached to each other by a string and threaded through the garment sleeves, the child is not permitted to go out with them if he/she is not actually wearing them.

May children wear plastic bags over their feet (so as to ease their putting on boots) outside the eruv on Shabbos?

According to *Hagaon* Rav Moshe Feinstein *zt"l*, this is forbidden.

If one is outside walking with a child and the child stops walking and absolutely refuses to continue, what is permissible to be done??

It is permissible to carry the child a distance of less than seven feet, and the child must then be put down. This pattern may be repeated for as long as necessary until the destination is reached. However, one may not carry the child *into* the private domain; the child must enter the domain on his own.

Is it permissible to open the hood of a carriage on *Shabbos*?

Carriage hoods should preferably be opened 4 inches before *Shabbos*. (Although many permit opening the hood on *Shabbos*, according to *Rav* Moshe Feinstein it may not be opened on *Shabbos* if it *wasnot* opened a *tefach* before *Shabbos*. The *tefach* does not include the portion that is rolled up). If it was not opened before *Shabbos*, one may rely on the lenient *Poskim* if necessary. Placing a net covering on a carriage or play pen is only permitted if there is already a 4-inch covering from the net or from opening the carriage roof prior to placing the net.



Refuah

❧ *Miscellaneous Questions Related to Medication and Healing*

- In general, *Chazal* forbade actions of healing on *Shabbos*. However, these actions are permitted to anyone who falls into the category of a “*Choleh*” i.e. someone who is in pain or is experiencing weakness that is disturbing his regular function. Additionally, any item that is generally applied by smearing may not be applied even without smearing, since one may come to smear. This is, however, permitted for a *Choleh* or a child in case of necessity through the use of a deviation.

Are there medications that are permitted to be taken on Shabbos?

It is permitted to take a lactase pill; to use ice packs to reduce swelling and drops to clear ear wax; to place a burn under cold water; and to perform minimal hand or foot therapy to relieve arthritis.

It is forbidden to use medicated cough drops for a cough; to swallow a pill to relieve constipation; to use heating bottles or heating pads; to utilize massage to alleviate back pain. Taking Tylenol to prevent a headache is forbidden according to many *Poskim*.

If a person is already in pain or will be without medication to the point that he cannot / will not function regularly, then all of the above are permissible.

Is it permissible to take Tylenol or Aspirin for a headache?

Taking Tylenol or aspirin is permitted only if the headache is very painful to the extent that one cannot function regularly because of it, or if one feels a need to lie down because of it.⁸⁶

Is it permissible to continue taking medication that one is taking for a series of days, if one is not a Choleh (such as is common with acne medication)?

Prescriptions taken for a series of days are permitted even for one that is not considered a *Choleh*, such as acne pills. However, this is only permissible if it must be taken on *Shabbos*. If the medication can be taken just as well before and after *Shabbos*, then it is forbidden to be taken on *Shabbos*. When it must be taken on *Shabbos*, it is preferable to mix the medication into food before *Shabbos* and eat the food on *Shabbos*, since some *Poskim* permit taking medicine in this manner. One can rely on those *Poskim* in cases of prescriptions that must be taken on *Shabbos*.

Is it permissible to crush a pill to swallow?

Crushing a pill is permissible since the prohibition of grinding does not apply to material that was originally ground. However, according to some *Poskim* this leniency applies only to food and does not apply to a pill. Therefore, if one knows in advance that it will be necessary to crush a pill on *Shabbos*, it is preferable to grind the pill before *Shabbos* to avoid this question.

⁸⁶ *Gezeira* of healing to prevent the possibility of grinding (*Tochein*). *Chazal* did not forbid *refuah* for someone who is considered sick.

Is it permissible to take a sleeping pill?

Many *Poskim* permit the use of sleeping pills on *Shabbos*. This is because fatigue is not considered a medical condition. Furthermore, the sleeping pill does not act as a cure; it merely induces sleep. One who suffers from a lack of sleep may certainly rely on these *Poskim*.

Is it permissible to take vitamins on Shabbos?

According to many *Poskim*, vitamins that are taken to maintain one's health are permitted to be taken on *Shabbos*. Since they do not cure a medical condition, they do not fall under the prohibition of taking medicine. However, one who takes vitamins every twenty-four hours should take the vitamins once before *Shabbos* commences and once after, thereby avoiding the question of *Refuah* entirely.

Is it permissible to take "Tums" on Shabbos?

One may not take antacids unless he is in pain to the extent that his normal function is compromised.

Is it permissible to use nasal congestion spray?

Nasal congestion spray should not be used unless the congestion is impairing the person's ability to function regularly.

Is it permissible for one who has sweaty feet to place baby powder in his shoes to absorb the perspiration?

Yes, since the purpose of the powder is not to promote healing.

Is it permissible to make a wet compress to alleviate a headache?

In general, wetting a cloth is prohibited since it is considered laundering the towel. In the case of a headache that is disturbing a person's regular function (thereby rendering him a *choleh*) one can be lenient and wet a **clean** cloth to provide relief from the headache. However, it is preferable to avoid relying on this leniency by pouring water on a surface and wiping it with a towel, since wiping a spill is considered dirtying the towel and is permitted. A person who is not considered a *choleh* may not use any compress to alleviate a headache due to the prohibition of healing.

May one apply dry skin care on one's hands or lips without smearing?

Applying lotion or cream onto dry skin will violate the *Melocha* of *Memareiach* (smearing). Applying lotion or cream even without smearing is also prohibited due to the *gezeira* that one will come to smear. Although curative lotions that are liquid are not subject to *Memareiach*, they are still prohibited due to *Refuah*.⁸⁷ The cream/lotion is therefore considered *Muktze*.

The use of topical medication (applied externally and not ingested) is only permitted for a *choleh* by applying it with a *shinui* (in an unusual fashion).

May one who suffers from a toothache drink whiskey to alleviate his discomfort?

Yes; since whiskey is a common drink and not a medicine, one may drink it in the fashion he normally would. Using the whiskey in any other fashion, such as gargling, it is forbidden.



⁸⁷ *Gezeira* of healing to prevent the possibility of grinding (*Tochein*).

❧ *Taking One's Temperature*

Is it permissible to take someone's temperature with a mercury thermometer?

Yes. *Chazal* did not prohibit measuring if the intention is to care for the sick. According to Rav Moshe Feinstein, *ZT'L*, taking someone's temperature is not included in the prohibition of measuring and is therefore permitted for one who is not sick as well.

Is it permissible to shake the thermometer down after using it?

The thermometer should not be shaken down in preparation for the next use if one does not expect to reuse it on *Shabbos*.

Is it permissible to use the kind of thermometers that show the temperature by dyeing numbers?

Thermometers that display the temperature by forming numbers on the display screen should not be used if a mercury thermometer is available. However, if a mercury thermometer is not available, it is permissible to use this type of thermometer for a *choleh*.

Is it permissible to use an electronic (digital) thermometer?

An electronic thermometer is forbidden to use. If a person is in the hospital and a nurse wishes to take his temperature, it is preferable not to have it taken orally since closing one's mouth activates the thermometer. Rather, if possible the temperature should be taken by placing the thermometer into a closed armpit so that the electronic mechanism is not activated. If this is not feasible, a *choleh* may be lenient and have his temperature taken orally by closing his mouth after the thermometer is placed inside.

Is it permissible to smear Vaseline on a thermometer?

When using a rectal thermometer to take a child's temperature, one may not smear Vaseline on the thermometer. It is permissible, however, to merely insert the thermometer into a jar of Vaseline and remove it, leaving a residue of Vaseline.

Is it permissible to use a tissue/ cotton dipped into alcohol to sterilize the thermometer?

It is forbidden to use a tissue or cotton soaked with alcohol to sterilize the thermometer. However, it is permissible to pour alcohol on the thermometer and wipe it off with a tissue.



❧ *Wounds and Bruises*

May one use a Band-Aid on Shabbos?

A Band-Aid may be applied to a wound on *Shabbos*. If the Band-Aid wrapper must be ripped open, it should be done in a manner that avoids ripping any letters. Some Band-Aid wrappers do not need to be ripped open, as the wrapper can be unfolded and the Band-Aid will slide out. Such a wrapper may not be ripped since it is unnecessary to do so; one should avoid the question of *Korea*. It is forbidden to tear the perforations connecting two band aids.

Some are *machmir* to detach and re-attach the tabs covering the adhesive portions of Band-Aids and disposable diapers that will be needed on *Shabbos*, prior to *Shabbos*.

How should one fasten the Band-Aid?

The Band-Aid should be fastened in a temporary manner so that it will eventually become unfastened and that it cannot be removed in its fastened state. Therefore, one should not attach the Band-Aid to itself in a ring-like fashion when covering the wound, since one is likely to merely roll or pull the Band-Aid off when discarding it, leaving it attached to itself in a permanent fashion. This would be an issue, since in effect a permanent fastening has been created (prohibited due to *Melocha* of *Tofer*). Rather, one should apply the Band-Aid in a diagonal manner so that its two ends do not meet.

What should one do if he needs more than one Band-Aid?

As mentioned above, the Band-Aids should not be placed one on top of the other, since it is likely that when discarding the Band-Aids they will remain fastened together. They should rather be placed side by side.

Is it permissible to remove a Band-Aid from a wound on Shabbos?

A Band-Aid covering a wound on an area where no hair grows (e.g. a finger or palm) is permitted to be removed. However, if the Band-Aid is covering a wound on a hairy part of the body, then it may not be removed on *Shabbos*, since doing so will inevitably pull out some hairs. If the Band-Aid is causing discomfort it is preferable to ask a non-Jew to remove it; if one is not available to be asked, then one may carefully remove it himself.

Is it permissible to wear a gauze pad or an Ace bandage outside if there is no eruv?

Since the purpose of a gauze pad/bandage is to protect a wound or part of a person's body from becoming unclean, it is permitted to be worn outside. However, this leniency does not include whatever means are used to hold the gauze or Ace bandage in place, unless it is considered *battul* (inconsequential) to the gauze or bandage (for example, because it is a disposable item, or because its purpose is for fastening the ace bandage). If, however, an item such as a rubber band was used to hold the bandage/splint in place, it would be forbidden to be worn. Note that one should not use tape to adhere the gauze on *Shabbos*.

Wetting an Ace bandage is forbidden; therefore, one should avoid placing the area covered by the Ace bandage directly under the sink when washing one's hands.

Is it permissible to apply cream to a wound or burn?

Cream may be applied to a wound of a child, as well as to that of an adult with a serious wound / burn that is already painful, or that is likely to become so if left untreated. The extent of the pain must be disturbing to the adult's normal functioning. The cream should be applied without smearing (e.g. by dabbing or pressing) and with a *shinui* (in an unusual fashion), since the prohibition of applying cream is only permitted for a *choleh* with a *shinui*. If necessary, one may smear the cream with a *shinui* (backhanded) in a way that allows the cream to be absorbed into the skin and not merely spread on top.

Is it permissible to clean a wound with alcohol?

It is permissible to pour alcohol on a wound and wipe it off with cotton, but one may not wipe a wound with cotton that has been wetted with alcohol. One should not cut a piece of cotton, but rather use a whole piece,

If one has a nose bleed, may he allow blood to flow out? May he cause blood to come out?

There is no prohibition in allowing blood to leave one's body. However, one is not allowed to cause blood to come out.

Is it permissible for one who sprained his ankle to wear an Ace bandage or cast outdoors on Shabbos?

Yes, since one may wear anything that promotes healing, or prevents further injury. However, one may not cover the cast with a protective plastic, because the plastic itself does not provide any healing.

May one remove a splinter on Shabbos?

If at all possible, the splinter should be removed in a manner that will not inevitably draw blood. If that is not possible and one is in pain, the splinter may nevertheless be removed even though blood will inevitably be drawn out.

May one slit the skin to facilitate removing a splinter?

One may cut into the skin if it is necessary to remove a splinter, provided that doing so will not inevitably draw blood. If the person is in pain, he may slit the skin even if it will inevitably cause blood to flow. Note that if a needle is used to remove the splinter, it is forbidden to sterilize it by passing it through fire.



❧ *Additional Questions Related to the Sick*

Is it permissible to recite Tehillim for a sick person on Shabbos?

If the illness is not life threatening, one may say *Tehillim* privately on his behalf, but *Tehillim* is not recited in public (as a *Tzibbur*). No *Mi She'berach* or name of the *choleh* should be announced. After reciting *Tehillim* if one did so privately, one should not specifically ask that he be healed, but rather one should say, "שבת היא מלזעוק, ורפואה קרובה לבא" – "It is *Shabbos* and we cannot call out [in prayer], but may healing come speedily."⁸⁸

If the illness is life-threatening but the danger is not imminent, one may privately recite *Tehillim* on his behalf, followed by a prayer for his recovery. However, if the ill person (a *choleh sheyeish bo sakana*) specifically requested that *Tehillim* be recited publicly on his behalf, his request must be fulfilled to prevent the person from feeling anxiety, which may have a negative effect on his already precarious situation.

If the patient is in imminent danger, *Tehillim* is recited publicly followed by a prayer for his/ her recovery.

Is it preferable not to schedule a visit to a sick person on Shabbos?

One should preferably visit the sick during the week, unless there is a specific benefit or request for a *Shabbos* visit. If one is not able to visit during the week, he should visit on *Shabbos*.

What is permissible to tell a sick person when visiting him?

One should not wish a sick person "*Refua Shleima*" as one does during the week; one should rather say "שבת היא מלזעוק, ורפואה קרובה לבא" – "It is *Shabbos* and we cannot call out [in prayer], but may healing come speedily".

Additional notes regarding the topic of a *Choleh*:

- It is forbidden to re-arrange *Tehillim Mechulak* into its correct order after use.
- Since a hospital bracelet and an ID card are not ornaments, they may not be worn outside an *eruv*.
- It is forbidden to close a button that is permanent and cannot reopen, as is commonly found on a hospital bracelet.



⁸⁸ The prohibition of צער (distress) stems from the verse in *Sefer Yeshaya* (58,13) that reads:

"...אם תשיב משבת רגליך עשות חפצך ביום קדשי וקראת לשבת ענג..." "If you restrain your foot because it is the Sabbath, refrain from accomplishing your own needs on My holy day; if you proclaim the Sabbath 'a delight'...". Chazal determined that bringing delight to *Shabbos* includes both engaging in positive activities as well as avoiding negative activities. Positive activities include partaking of three special seudos, and negative activities are those that would cause us distress, including visiting an ill person and reciting *Tehillim* on his behalf, except under the circumstances described above.

Body Care

☞ Hair and Wigs

- It is forbidden to curl hair or wigs on *Shabbos*
- Curling pins are *Muktze*; however, they may be moved for their use or their place.
- It is forbidden to squeeze out water; therefore, care must be taken when hair is wet not to apply pressure when placing the hair into a band or brushing it with a *Shabbos* brush, so that water will not inevitably squeeze out.
- Drying hair with a towel should be done by placing a towel on the hair but without applying pressure.
- It is permitted to make a part in *on's* hair by hand but one should not use a brush.
- Spray that will kill lice should not be applied to lice unless one is in pain.
- Perfume may not be applied to a wig.

Is it permissible to vigorously scratch one's hair?

Scratching vigorously is forbidden if it is inevitable that hair will be pulled out.

Is it permissible to brush or comb one's hair on Shabbos?

It is forbidden to brush one's hair on *Shabbos* using a stiff-bristled brush.⁸⁹ Hair brushing is permitted only when:

- The brush has very soft bristles⁹⁰
And
- The brush is set aside solely for *Shabbos* use⁹¹

However, if it is certain that strands of hair will be pulled out even when the above conditions are met, the brushing is forbidden.

Combing hair is prohibited on *Shabbos*.

Is it permissible to brush or comb a wig on Shabbos?

Wigs made of human hair should be tested before *Shabbos* to determine if brushing or combing will definitely pull out hair.⁹² Wigs made of synthetic fibers are stronger and are usually not subject to this prohibition, since it is not likely that hair will not be pulled out.

If one has the intention to remove dirt, is it permissible to pour water onto a wig?

This is permitted, since water does not get absorbed in the hair. However, care must be taken not to wet the fabric beneath the hair.

Is it permissible to remove nits or lice from hair on Shabbos?

One may not comb nits from hair using a nit comb due to the *Melocha* of *Gozez* (*shearing*). It is permissible, however, to remove nits by hand, though one must be careful not to remove any hair in the process.⁹³

⁸⁹ Combing or brushing hair is גוזז. מלאכת גוזז. The act will inevitably pull out hair and is considered a פסיק רישא.

⁹⁰ The bristles in a soft brush will usually bend before pulling the hair.

⁹¹ It is *עובדין דחול* to use a weekday brush, even one with soft bristles.

⁹² As the hair is neither growing nor attached to the body, combing a wig is not גוזז, but rather קורע.

⁹³ This may be accomplished if done gently so that hair is not pulled from its roots.

Is it permissible to dry hair that is wet on Shabbos?

Hair that is wet may not be dried if the water will be squeezed out.⁹⁴ Patting hair gently to dry it is permitted.

May one braid hair or a wig on *Shabbos*, or unbraid an existing braid?

It is forbidden to braid hair or undo an existing braid on *Shabbos* as it transgresses the *Melocha* of *Boneh/Soser* (building/demolishing)⁹⁵ for hair and *Oreg/Potzaya* (weaving/unraveling) for a wig. Some *Poskim* prohibit curling as well.

Is it permissible to use hair spray or hair gel on Shabbos?

No, both are prohibited even if one refrains from touching the hair/wig.⁹⁶

Is it permissible to remove a ponytail holder on Shabbos?

It is forbidden to remove a ponytail holder if it is known to pull out hair when it is removed. One should test the ponytail holder before *Shabbos* to ensure that no hair is pulled out when it is removed. Use of hair clip is recommended instead of a ponytail holder, as removing it does not cause hair to be pulled out.

Is it permissible to remove gum that became stuck to hair on *Shabbos*?

One is forbidden to remove gum from the hair on *Shabbos*, as hair will definitely be pulled out by doing so.



⁹⁴ Forcing out the absorbed wetness is equivalent to squeezing, which is prohibited because of *דש* *סחיטה*.

⁹⁵ It resembles *בונה* because it is building a structure, but since it is not permanent, it is *אסור מדרבנן*.

⁹⁶ The stiffening effect of the spray causes the hair to retain its shape, forming a structure resembling *בונה*.

🔗 *Body Care*

- Nail filing is forbidden.
- The application of nail polish is forbidden (even clear).
- Deodorant spray may not be applied on to clothing.

Is it permissible to remove nail polish on Shabbos?

Nail polish may be removed on *Shabbos* if one is doing so because the nail polish is not wanted at this point in time. However, if the purpose of removing the nail polish is to prepare for a subsequent application of nail polish (after *Shabbos*, of course) then one may not remove the nail polish on *Shabbos*.

Is it permissible to bite off a hangnail that is causing a great deal of discomfort?

Once a nail becomes detached along most of its width, it is regarded as completely detached *Me'deoraissa*. In that case, it does not constitute shearing (*Gozez*) *Me'deoraissa*, and one is permitted to bite it off to remove it if there is pain. One may not, however, remove it in the usual manner, such as with an instrument.

If the pain can be relieved by covering the nail with a Band-Aid, the nail should not be removed.

Is it permissible to pull off excessive skin from one's lips?

No. Doing so is prohibited, even though the skin may be very annoying.

Is it permissible to clean one's teeth using toothpaste?

No. Doing so is considered *Memareiach*, smearing. The toothpaste is considered *Muktze* as well, and may not be used even if diluted, unless it was designated for use on *Shabbos* before *Shabbos*. If it was so designated and prepared prior to *Shabbos*, it may then be diluted and used on *Shabbos*. It may also be placed in the mouth even in its undiluted state, as long as it is done so without smearing.

Is it permissible to brush teeth with a toothbrush on Shabbos if no toothpaste is used?

One may certainly brush one's teeth on *Shabbos* if no water is used (provided that one does not brush in a manner that will inevitably cause the gums to bleed). Using a wet toothbrush is only permitted if the bristles are far apart from each other, and one may even wet such a toothbrush before brushing one's teeth. However, if the bristles of the toothbrush are dense and water is trapped in between the bristles, the toothbrush may not be used when it is wet. The toothbrush should not be rinsed after use in preparation for use after *Shabbos*.

Is it permissible to place wax on dental braces to avoid their scratching one's gums?

It is forbidden to place wax on dental braces even without smearing, since items that are usually used by smearing are forbidden to be used even without smearing (as *Chazal* were concerned that one may come to smear/smooth). Similarly, it is forbidden to place wax ear plugs in one's ears since the wax molds to the shape of the ear.

Is it permissible to use a deodorant bar? Deodorant gel? Deodorant spray?

No, all of the above products are prohibited due to *Memareiach* (smearing). Aerosol deodorant is the only type of deodorant that may be used.

Note: Scented aerosol spray may only be applied directly to the body. It may not be applied to clothing.⁹⁷

⁹⁷ This is included in the *Issur of Molid* since one is creating a fragrance in the clothing. *Chazal* prohibited creating a new entity on *Shabbos* because it is similar to doing *Melocha*.

Is it permissible to use soap to wash one's hands?

Liquid soap is permitted according to most authorities.⁹⁸ Some leading *Poskim* adopt a more stringent view and require diluting the soap to make it especially thin.

Is it permissible to use a toothpick on Shabbos?

Yes, unless it will inevitably cause the gums to bleed. However, ripping a toothpick off a sheet of toothpicks is forbidden.



⁹⁸ Because of its loose consistency it is not ממרחה (ממחק of תולדה).

🌀 *Outdoors / Backyard*

Is it permissible to fix an eruv string that has come down?

Since this is considered creating a *Mechitza*, it is forbidden even without forming a knot.

Is it permissible to sweep outdoors with a broom?

No, it is forbidden to sweep outdoors.

Is it permissible to hang anything (i.e. a jacket) on a tree?

It is not permissible to hang anything, including a jacket, on a tree. It is also forbidden to remove anything caught in a tree, such as a ball.

Is one permissible to use a hammock or swing that is attached directly to a tree?

No, one is not permitted to use a hammock or swing that is directly connected to a tree.

May one lean on a tree on Shabbos?

It is only permissible to lean lightly on a tree; the definition of “lightly” being that if the tree was suddenly removed, the person leaning on it would not fall. If leaning on the tree will cause the tree to shake, leaning on it is always prohibited.

Are trees Muktzeh?

Items growing from the ground, such as trees, bushes, and plants, are *Muktzeh* and may not be shaken or moved with one’s hand. In addition, anything that fell from a tree (leaves or fruits) on *Shabbos* remains *Muktzeh* for the duration of *Shabbos*. Fruits that are not ripe and are currently inedible are *Muktzeh* and may not be handled.

Is one permissible to drag a heavy picnic table or bench across a field?

One may not drag a heavy picnic table or bench across a field.

What should a person be aware of when drinking or eating fruits / vegetables near grass?

Pouring water on grass and tossing seeds onto an earthen floor are prohibited. One must therefore be careful not to deliberately pour liquid or throw seeds onto the grass/earth.

Is one permitted to apply sunscreen on Shabbos?

Smearing sun screen is not permitted. However, if the sunscreen is of a thinner consistency that can spread by itself, it may be used.

Is it permissible to run on Shabbos?

As a general rule, hurried walking is a disruption of the serenity of *Shabbos* and a detraction of its honor⁹⁹. Jumping and running is permitted if they are pleasurable activities.

⁹⁹ "וכבדת מעשות דרכיך"

The verse in Sefer Yeshaya (58,13) reads "אם תשיב משבת רגליך...וכבדת מעשות דרכיך ממצוא חפצך ודבר דבר" If you restrain your foot because it is *Shabbos*...And you shall honor the *Shabbos* in your goings by refraining from pursuing your weekday occupations, and from speaking of them", directing us to maintain the character and holiness of *Shabbos* even in matters such as the very way we walk.

Running is also permitted to escape from any unpleasant circumstance. For example, you may run home if you get caught in the rain, and you may run home if walking alone at night and are uncomfortable in the dark. Similarly, you may run to distance yourself from a barking dog¹⁰⁰.

It is also permitted to run for the purpose of performing a *Mitzvah*, such as running to *Shul* to be on time for *Davening* or to attend a *Shiur*.

Is it permissible to wash one's hands on to a lawn?

One may not wash one's hands outside if the water will wet the grass. So too, one may not use a sink that will drain onto the grass.

If a person just stepped into a puddle, may he walk on grass?

Yes, he may continue to walk outdoors even though he may unintentionally be watering the grass.

Is it permissible to open a table umbrella on *Shabbos*?

A table umbrella should preferably not be opened. (Although many do permit opening on *Shabbos*, according to *Rav Moshe Feinstein* it may not be opened on *Shabbos* if it was *not* opened a *tefach* before *Shabbos*.) If it was not opened before *Shabbos*, one can rely on the lenient *Poskim* if necessary.

A building awning and porch umbrella do not have to be opened before *Shabbos*. One should not make a flat covering to shield items from the rain if the covering is raised and creates 4 inches of airspace, and if it is a width of 4 x 4 inches.

Is it permissible to open an awning if water that has accumulated on top of it will fall onto a lawn?

It is not permissible to open an awning if there is water on it that will fall onto grass. This is permitted, however, if a rainstorm has just concluded, since the grass is already wet and the additional water will not help the grass grow. The same parameters are true for removing water from wet furniture.

May one break ice or shovel snow on *Shabbos*?

One may only break ice on *Shabbos* if there is a necessity for it to be done, since some *Poskim* consider it breaking an attachment to the ground. The same holds true for breaking off icicles from a building.

Shoveling snow is prohibited and should not be done by a Jew on *Shabbos* even within an *eruv*. Sprinkling salt on ice is permitted if necessary to prevent slipping, but otherwise should not be done on *Shabbos*.

Additional notes pertaining to rain:

- One may not cover one's hat with a plastic bag, since the bag does not protect the face; it merely protects the hat.
- According to many *Poskim*, even the plastic rain covering made specifically for hats should not be worn.
- A woman may wear a rain bonnet.
- Clothing that has become saturated from rain may not be handled, since one may come to squeeze out the water.
- If clothing has become wet from rain and one wishes to hang it up to dry, the clothing may not be hung in the same place that laundered clothing is hung (so as not to give the appearance that the clothing has been laundered on *Shabbos*).
- If one's socks have become saturated from rain it is preferable to change into a dry pair, since walking in saturated socks will inevitably cause water to be squeezed out.

¹⁰⁰ Even if the dog is leashed or confined.

- Wet clothing may not be placed on a radiator to dry.
- It is forbidden to squeeze water out of wet hair.

Additional notes related to snow:

- It is permitted to lightly shake the snow off one's hat or coat, but it is forbidden to shake vigorously, since vigorous shaking will inevitably cause water to be squeezed out.
- It is not permitted to go outside wearing plastic bags on one's feet, if they are worn for the purpose of easing them into boots.

❧ *Hadlakas Neiros*

In a situation where the use of candles is not feasible (e.g. in a hospital), may a woman recite a *brachah* on electric lights when lighting *Shabbos* candles?

Incandescent lights that are powered with batteries may be used with a *brachah*. (e.g. artificial candles)
Note that most flashlights in use today are LED and may not be used. According to many *Poskim*, if a woman does not have access to these lights, she may use hardwired incandescent lights (e.g. light fixtures); it is best that one consult one's *Rav*.

If a woman forgot to light *Shabbos* candles, what is the *halacha* for subsequent weeks?

According to most *Poskim*, the woman is subject to a penalty **טניק**, even though she had lights on, and must add an extra candle every *Shabbos* for the rest of her life.¹⁰¹

If a man forgot to light *Shabbos* candles, does he have to add an additional candle?

No, a man does not have to add an additional candle.

If a woman did not light candles one week due to circumstances beyond her control (e.g. she had to go to the hospital), does she have to add an additional candle?

The penalty is only a consequence in cases of negligence. In a situation that was beyond her control (such as the one cited) the woman does not have to add an additional candle.

May a guest light with a *brachah* if she is lighting in the same room as the hostess?

Yes. The guest may light with a *brachah*.¹⁰²

After one candle has already been lit for candle lighting, is it permissible to use its flame to melt the wax of the second candle so that it will be firmly attached to the candle holder?

It is preferable to refrain from doing so, as this is considered a disgrace to the *Mitzvah*.

Note: In fulfillment of the *mitzvah* to add light, one should preferably first turn off the electric light in the room, then turn it on for the *mitzvah*, and then light the candles.

¹⁰¹This strict penalty was imposed as a constant reminder of the extreme importance of this *Mitzvah*. According to some *Poskim*, if there were lights that were on (e.g. electric lights), the woman is not required to add. However, most *Poskim* do not agree with this.

¹⁰² Even after the hostess lit and the guest is merely just adding candles.

❧ *Kiddush and Seudos*

Someone drank wine/grape juice from a cup and left some over. Is it permissible for someone else to use the remainder for *Kiddush*?

The liquid remaining in a cup that has been drunk from is considered "פגום" (damaged). In order to re-qualify it for *Kiddush*, a small amount of wine or water should be added to the cup, and the entire cup poured back into the original bottle.

Is it permissible to wait between *Kiddush* and commencing the *Seudah*?

There should not be any significant delay between *Kiddush* and the *Seudah*. One should wash for *Hamotzi* as soon as possible and refrain from getting busy or distracted with other activities.

Is it permissible to recite *Kiddush* using a disposable cup?

According to some *Poskim*, it is permitted to make *Kiddush* using a disposable cup. However, *Hagaon* Rav Moshe Feinstein *zt"l* ruled that a disposable cup should not be used unless no other cup is available.

May one pour wine into the *becher* a while before saying *Kiddush*?

One should not fill the *becher* and leave the wine uncovered for a length of time (other than a short amount) because we do not make *Kiddush* on *Yayin Migula* (uncovered wine).

Note: The *Halachah* regarding questions 1, 3, and 4 apply to *Havdalah* as well.

❧ *Lechem Mishna and Challah*

Is it permissible to separate loaves of *Challah* that became attached during baking?

Yes, it is permissible to separate them and they are still considered fit for *Lechem Mishna*.¹⁰³

Is there a minimum amount of *Challah* that should be eaten after the *Brachah* of *Hamotzi* is made?

One should eat a *K'zayis* of *Challah* within four minutes. Note: a *K'zayis* of *Challah* is equal to 1 fl. oz. by volume.

Which of the two *Challohs* should one cut on Friday night? On Friday night, the bottom *Challah* should be cut. Some have a custom to raise the lower *Challah* and bring it closer to oneself, so that it should not appear that the top *Challah* is being passed over. This is different than the way we cut on other occasions, including *Shabbos* day and at *Seudas Shlishis*, and all *Yom Tov* meals, when we cut the top *Challah*.

❧ *Melave Malka*

Who is obligated in the *Mitzvah* of *Melave Malka*?

According to most *Poskim*, men and women are obligated in the *Mitzvah* of eating *Melave Malka*, as well as children older than *Bar /Bas Mitzvah* who are obligated in all *Mitzvos*. Other *Poskim* disagree and say that women and girls are exempt.

¹⁰³ Women are *Mechuyav* as well in *Lechem Mishna*.

Is it necessary to eat bread for *Melave Malka*?

If it is too difficult to eat bread, one may fulfill the *Mitzvah* of *Melave Malka* by eating a pastry or some fruit. If even these foods are too difficult for him to eat, the obligation may be fulfilled by drinking coffee or tea.

Brief Description of the 39 Melachos Prohibited on Shabbos

The description of each *Melocha* includes that which is *assur Medeoraisa* (*Av* and *Toldah*). It also includes actions that are lacking one of the conditions necessary to render the action *assur Medeoraisa*, and are therefore *assur Mederabanan*. Additional *Gezeiros* are mentioned separately after each *Melocha*. Examples of pertinent questions discussed in the booklet are mentioned after each prohibition.

זורג – Plowing

- Preparing and improving the ground for the purpose of seeding or planting

Gezeiros:

- It is *assur Mederabanan* to do many outdoor activities that may lead one to smooth the ground and transgress the *Melocha* of *choresh* (indoors, the equivalent *Melocha* would be *boneh*). These include: Sweeping, rolling a ball, or playing games such as marbles in an area that is generally not paved.
- Washing any floor is also *Assur*.

QUESTIONS: washing a floor (8) • sweeping a floor (8) • rubbing shoes on an earthen floor (53) • playing marbles or *kugelach* (98) • sweeping outdoors (112) • dragging a heavy table or bench across a field (112)

זורע – Sowing

- Planting or promoting the growth of a plant, for example planting a seed in the ground or watering the ground

Gezeiros: The *Poskim* recommend that one should not drink in a garden since the drink may spill and thereby water the grass.

QUESTIONS: returning a fallen flower pot to an upright position (3) • returning soil to a flower pot (3) • placing flowers in a vase with water (3) • drinking or eating near grass (112) • washing hands onto a lawn (113) • walking on grass with wet shoes (113) • opening a wet awning near grass (113)

קוצר – Harvesting

- Detaching a plant or any form of vegetation from its source of growth; includes also parts of a plant/vegetation such as a leaf or branch

Gezeiros:

- In order to prevent one from cutting something from a tree, *Chazal* prohibited using a tree, or anything attached to a tree, in any way. Examples:
 - placing an item on a tree

- removing an item that was left on a tree even before *Shabbos* (e.g. a coat or jacket laid over a branch)
 - using a baby swing hanging on a branch
 - using a hammock attached to a tree
- *Chazal* forbade smelling a fruit growing on a tree since one may come to pick the fruit off the tree, as well as eating fruits that have fallen from a tree, for the same reason.
 - *Chazal* prohibited using/riding upon animals since one may come to break off a branch while riding.
 - *Chazal* Prohibited removing a honeycomb from a beehive since the hive has the appearance of being attached to the tree.

QUESTIONS: removing a ball stuck in a bush (99) • hanging a garment on a tree (112) • using a hammock or swing that is connected to a tree (112) • leaning on a tree (112) • *muktze* status of trees (112)

מעמר – Gathering

- Gathering items that grow in the ground in the place where they grew, or attaching grown produce anywhere.

שד – Threshing

- Separating any earth-grown item from its natural casing, or extracting liquid.

Gezeiros:

- *Chazal* prohibited drinking juice that came out of certain fruits on *Shabbos* since one may come to squeeze them.
- It is customary not to shower one's entire body (except when necessary to perform a *mitzvah*) even in cold water, since one may come to squeeze water from one's hair.

QUESTIONS: using a toilet brush (5) • using a towel or napkin to dry a shot glass or a narrow neck bottle (11) • squeezing food to drain it's liquid (39) • sucking a fruit for juice (39) • drying one's body (83) • cleaning the baby (94) • using baby wipes (94) • expressing milk (95) • sterilizing a thermometer by using a tissue or cotton with alcohol (104) • cleaning (106) • using water to remove dirt from a wig (108) • patting hair to dry (109) • using hair spray or gel (109) • brushing teeth (110)

זורה – Winnowing

- Separating undesired matter from that which is desired using wind

בִּוּרָה – *Sorting*

- Selecting from a mixture

QUESTIONS: using a water filtration system on a sink (4) • sorting dishes after washing or when placing in a dishwasher (11) • removing an item that mistakenly got thrown into the garbage *garbage* (15) • removing excess liquid from *cholent* (24) • using tea essence (31) • peeling fresh fruits and vegetables (36) • using a peeler (36) • removing seeds from fruits or vegetables (36) • removing a candy wrapper (36) • removing the skin from a piece of chicken (36) • peeling eggs to be served later in the day (37) • rinsing fruit (37) • preparing a cantaloupe or melon (37) • sorting restrictions regarding squeezing lemons (39) • timeframe before a meal that sorting is permitted (47) • selecting whole matzos (61) • separating liquids from solids (61) • draining liquid from a salad using a spoon while eating (61) • removing a specific food item from the refrigerator before the meal (61) • selecting a specific piece of cake from a platter (61) • using a salt shaker which contains rice (62) • eating fish with bones (62) • changing ones mind after sorting or peeling for immediate use (62) • returning books from a pile to their individual *respective* places (62) • removing a specific sefer from a pile of seforim (62) • looking for a coat in a stack of coats (62) • removing specific items of clothing from a pile of clothes (62) • placing clothing in its proper place once it is folded (63) • preparing clothing at night for the morning (63) • stacking dishes (63) • sorting cutlery (63) • removing cutlery which was mixed iapile of food remnants (63) • removing cutlery which was mixed with garbage (63)

טוּזָה – *Grinding*

- Cutting/chopping/crushing an item into small pieces; mashing

עוֹבְדֵי דְחוּל - *Chazal* prohibited using a utensil that is designated for grinding, even for items exempt from the prohibition of grinding.

Gezeira: *Chazal* prohibited taking medication and performing other actions that promote healing to prevent the possibility of grinding while preparing the medicine.

QUESTIONS: cutting fruits and vegetables into small pieces (44) • mashing a banana (44) • mashing a potato or avocado for smearing on bread (44) • cutting narrow strips of carrot or cucumber (44) • crushing or grinding food (44) • timeframe before a meal that grinding is permitted (47) • scraping dried mud (53) • mashing a banana (95) • medications on *shabbos* (102) • taking a lactase pill (102) • using ice packs, placing a burn under cold water (102) • drops to clear ear wax (102) • perform minimal hand or foot therapy to relieve arthritis (102) • taking medicated cough drops for a cough (102) • taking a pill to relieve constipation (102) • Taking Tylenol to prevent a headache (102) • taking Tylenol or aspirin for a headache (102) • one that is not a *choleh* that is taking medication that is a several day prescription such as acne medication (102) • crushing a pill (102) • taking a sleeping pill (103) • taking vitamins (103) • taking antacids (103) • using a nasal spray (103) • using baby powder to absorb perspiration (103) • making and using a compress to ease a headache (103) • applying lotion or cream to dry skin (103) • medication applied externally (103) • drinking whiskey to alleviate discomfort from a toothache (103) • cleaning (106) • applying sunscreen (112)

מרקד – Sifting

ליש – Kneading

- Combining small particles through the use of a liquid, either by pouring liquid into the solid or mixing the solid and liquid

QUESTIONS: Basic guidelines of kneading (38) • preparing pudding and oatmeal (38) • preparing Jell-O and instant mashed potatoes (38) • preparing an egg or tuna salad (45) • preparing mixtures before *Shabbos* (71) • preparing baby cereal (95)

מבשל/אופה – Cooking /Baking -

- Cooking or changing the texture of an item through heat
 - Gezeiras Hefsher – An item that is forbidden to cook may not be left in an area where the temperature may reach 110 degrees (*Yad Soledes*), even if one plans to remove it before that temperature is reached, as *Chazal* were concerned that one may forget to remove it.
 - Shehiya- *Chazal* forbade leaving uncooked items on a fire from before *Shabbos* since one may come to mix the coals (raise the fire) to speed up the cooking process, thereby transgressing the prohibitions of *Bishul* and *hatmana*.
 - Chazara - *Chazal* prohibited placing an item on an area used for cooking even to merely warm up the item on *Shabbos*, since it appears as if one is cooking. Additionally, one may come to mix the coals (thereby raising the fire; *havarah*) to speed up the warming process.
 - Hatmana- Insulating is forbidden because one may come to insulate with coals, thereby transgressing *Bishul* and *havarah*. Insulating in a way that increases heat (*bedavar hamosif hevel*) is forbidden to do even on *Erev Shabbos*. However, insulating in a manner that merely retains heat (*bedavar sheain mosif hevel*) is prohibited only on *Shabbos* itself.
 - Hagasa - *Chazal* forbade mixing even fully cooked foods on the fire, since this has the appearance of cooking, as mixing hot uncooked foods is a form of cooking.
 - Showering - *Chazal* forbade showering on *Shabbos* with hot water since one may come to heat up water.

QUESTIONS: adding water to a humidifier or vaporizer (2) • using a single handle faucet (4) • closing a hot water faucet that was accidentally turned on (4) • Prohibitions of cooking (18) • basic guidelines for cooking (18) • Foods which require a blech when left on a heating element before *Shabbos* (21) • raising temperature of heating element after putting blech in place (21) • covering knobs of heating element (21) • placing food on heating element shortly before *Shabbos* (21) • options that may be used for a blech /blech for crockpot (21) • cooking food fully before *Shabbos* (71) • Stirring a pot that is situated on a heating element (23) • removing food from a pot that is situated on a heating element (23) • conditions permitting returning food to a stove or crockpot (23) • adding content to pot before returning to heating element (23) • conditions permitting removing and returning food to an oven or warming drawer (23) • permissible methods of adding water to *cholent* that is drying out (23) • method of fulfilling the condition of (24) • replacing the lid of a pot that is on a heating element (24) • moving food that is on a blech to a hotter area of the blech (24) • moving a pot that was on top of a pan placed on the blech to an area directly on the blech (24) •

using all the water in an urn (24) • Methods of warming and defrosting food (25) • placing food on a heating element that is currently off and will turn on with a timer (25) • warming cooked or baked chicken, kugel, soup, or *cholent* that one neglected to place on the fire before sunset when it is still within the timeframe of *bein hashmashos* (25) • leniencies of *bein hashmashos* after one is *mekabel Shabbos* (26) • Prohibition to insulate a pot and leave it on a heating element before *Shabbos* (27) • prohibition to insulate a pot on *Shabbos* (27) • re-insulating (27) • insulating food in a *kli sheini* (27) • methods of wrapping a pot in a towel that are not considered insulating (27) • using the type of Crockpot where the pot fits snugly into the heating element (27) • leaving kugel in a Crockpot (27) • pouring hot water or soup into a thermos (27) • wrapping a hot pot in a towel to retain the heat during the time of *Bein Hashmashos* (28) • leniencies of *bein hashmashos* after one is *mekabel Shabbos* (28) • Stirring food, covering a pot, minimizing food content, bringing pot closer to heating element, removing food with a utensil: as applicable to food that is not fully cooked (29) • fully cooking food before *Shabbos* (29) • soft boiled eggs (29) • food items which may or may not be placed into a *kli rishon* (pot that was on a heating element) (29) • food (29) • food items which should not be added even to a *Kli Shlishi* (30) • actions prohibited to be done to a bowl of hot soup (30) • dipping cookies into a cup of tea (30) • placing non-cooked foods on the same plate as hot food if the foods will touch (30) • warming a baby's bottle (30) • preparing tea and coffee on *Shabbos* (31) • using tea essence (31) • adding lemon to tea (31) • placing warm cake or fruit crumble together with ice cream (31) • pouring hot chocolate over ice cream (32) • putting a hot pot down on a towel, oven mitt, or counter (32) • droplets on a ladle or pot cover (32) • splashing droplets onto a blech (32) • warming up takeout food on *Shabbos* (32) • Transferring food to another blech if the fire on a stove went out on *Shabbos* (34) • when a pot was taken off the heating element and placed on the counter instead of being held in one's hand (34) • may the food be left as is, if one transgressed the following prohibitions without intending to transgress: leaving food on the fire without a blech, placing food on a blech in a forbidden manner, or insulating (34) • peeling a fruit for a child to take along on a walk (37) • washing a piece of food which fell and is now dirty (37) • rinsing a hot egg (46) • placing wet garments on a radiator (51) • Using a hot *mikveh* (83) • using a sauna (83) • warming a baby bottle (95) • warming a baby bottle (95)

גוזז – Shearing

- Detaching something that is naturally attached to a living being

עובדין דחול - *Chazal* prohibited using a brush that is not soft-bristled and designated for *Shabbos*, since brushing with a regular brush will usually cause one to transgress the *Melocha* of *gozeiz*.

QUESTIONS: scratching one's head (108) • brushing and combing (108) • removing nits or lice (108) • braiding or unbraiding a wig (109) • removing a ponytail holder (109) • removing a ponytail holder (109) • biting off a hangnail (110) • pulling off excessive skin from lips (110)

מלבן – Laundering

- Cleaning fabric or doing any step of the laundering process which includes wetting, scrubbing and squeezing out water.

Gezeiros:

- *Chazal* prohibited getting clothing wet even in a way that is not considered laundering, as well as moving wet garments. One should not wear a wet garment *lechatchila*. The reason for the above is because these actions can bring one to squeeze out one's clothing.
- *Poskim* forbade using wet cloth even if it was squeezed out before *Shabbos* to the degree that one will not transgress the prohibition of squeezing, since one may not squeeze it out enough.
- In general, one must refrain from getting clothing dirty on *Shabbos* since one may come to clean it. One should be careful to avoid situations that may cause clothing to become dirty, such as holding a baby who is not diapered, or leaving clothing in a place where they can fall into dust.

Mar'is Ayin. One is not permitted to hang up wet clothing to dry because of *mar'is ayin* (i.e. it appears that the clothing was laundered on *Shabbos* and is now hanging to dry.)

QUESTIONS: leaving a sponge in a sink (4) • removing dirt which was absorbed into the carpet (8) • cleaning a hard surface with water (9) • cleaning soft plastic (9) • wiping dust off a shelf (9) • wiping a water spill (9) • using glass or counter sprays (9) • pouring water on plastic table mats, soft plastic, or rubber materials (11) • spot cleaning one's garments (49) • letting garments become dirty (49) • scraping a wet mud or stain from one's garments (49) • moving a table cloth which is soaked (50) • removing clothes from a washing machine or dryer (50) • removing soaked socks (50) • shaking off a coat or hat from rain or snow (50) • drying one's hands with a towel (50) • hanging wet garments on a clothesline or shower rod (50) • hanging a wet coat on a shower rod (50) • using a rag to wipe a surface (51) • pouring water on specific materials to remove dirt (51) • wetting a sleeve, piece of gauze, or a watch while washing one's hand (51) • spreading spilled water to other areas of a table cloth (52) • covering a cup of water for *netilas yadayim* with a towel (52) • wiping wet mud off a shoe (53) • pouring water on leather shoes (53) • wiping dust off a shoe (53) • tying wet shoelaces (54) • brushing a hat (55) • wiping off dust from a hat (55) • Wiping off mud using a towel (56) • folding clothing (56) • creating a sharp crease on a French cuff (56) • using contact lens solution (60) • cleaning eye glasses (60) • water fights (97)

מנפץ – Combing Fibers

צורב – Dyeing, Coloring

QUESTIONS: using a toilet with a cleanser attached (5) • wiping a colored liquid spill (9) • refrigerating a color-changing bottle (48) • using diapers that contain a strip which changes colors when wet (94) • imitation ink (97) • using a thermometer that displays the temperature by dyeing numbers (104)

טווה – Spinning

QUESTIONS: *tzitzis* strings that became un-spun (58) • pulling a thread or tightening a stitch or button (58)

מיסך – Setting the Loom

עושה שני בתי נירין – Setting the Weave

האורג – Weaving

QUESTIONS: weaving lanyard (97)

פוצע – Unraveling or removing threads

קושר – Tying a not

QUESTIONS: tying a garbage bag (15) • tying shoelaces (53) • tightening *tzitzis* (57) • knotting a necktie (57) • tying a snood with a double knot (57)

מתיר – Untying a not

תופר – Sewing

- Sewing or connecting two items

קורע – Tearing

- Tearing or separating two items

QUESTIONS ON SEWING OR TEARING: using a toilet paper roll (5) • separating string cheese packages (42) • inserting stick-on insoles or tongue pads (54) • inserting or removing stick-on items into ones hat (55) • inserting or removing a zippered lining in a coat (56) • removing a skirt which is attached to a hanger by a safety pin (56) • pulls and loose buttons (58) • using nail polish on stockings or tights to prevent a pull from pulling further (58) • using a safety pin to pin up a hem or tighten a neckline (58) • peeling off a sticker or plastic which connects new socks (59) • ripping threads around a pocket (59) • removing a tag from a garment (59) • opening and reattaching sticky tabs (71) • Ripping paper from a pad (84) • removing staples (84) • separating attached bags, diapers or the like (84) • opening a sealed envelope (84) • separating pages of a book (84) • removing a price tag from a food package (84) • lifting or replacing adhesive pages in a photo album (84) • reattaching binding tape on a book that has begun to peel (84) • securing a permanent button or band (84) • Closing cable ties permanently (84) • disposing of a soiled diaper (94) • knotting a

balloon (98) • fastening a Band-Aid (105) • using more than one Band-Aid (105) • using more than one Band-Aid (105) • removing a Band-Aid from a wound (105) • brushing or combing a wig (108)

7צ – Trapping

- Confining an animal

QUESTIONS: using a mousetrap (85) • closing the door to a birdcage (85) • trap or killing insects (85)

שוחט – Slaughtering

- Killing or taking blood from a living being

QUESTIONS: Catching small animals such as frogs and salamanders (85) • using a fly swatter (85) • stepping on bugs while walking (85) • spraying (85) • spreading insect or animal poison (85) • allowing blood to flow during a nosebleed (106) • removing a splinter (106) • slitting skin to remove a splinter (106) • using a toothpick (111)

מפשיט – Skinning

משרטט – Scratching

מעבד – Tanning

- Working and softening leather

Gezeiros:

- Salting foods which are commonly salted for preserving is prohibited to avoid the prohibition of *Me'abeid* (*Rash"i*). According to the *Rambam*, salting falls under the Rabbinic prohibition of pickling – “*Koveish Kvashim*”, which itself is a *Gezeira* since it's similar to cooking.
- Preparing salt water is included in this prohibition.
- Salting meat for *kashering* is also included in this prohibition.

QUESTIONS: salting vegetables (46) • shining shoes (53)

ממחקה – Smoothing

- Smoothing and smearing

Gezeira: *Chazal* forbade placing cream even without smearing, since one may come to smear.

QUESTIONS: using soap for washing dishes (11) • sharpening a knife (13) • removing dirt by rubbing shoes a metal edge (53) • Optimal method of diapering (94) • Play-Doh (97) • smearing Vaseline on a thermometer (104) • applying cream to a wound (105) • cleaning teeth with toothpaste (110) • putting wax on braces (110) • using deodorant (110) • use soap to wash one's hands (111) • applying sunscreen (112)

מחתך – Cutting

- Cutting to a specific size

כותב – Writing

- Forming letters or a figure on a surface

מוחק – Erasing

- Erasing or removing letters or a figure from a surface

Gezeiros:

ועמי הארץ המביאים את המקחות וכל שבר ביום השבת למכור לא נקח מהם בשבת וביום קודש וגו' (בחמיה י', ל"ב)

- *Chazal* prohibited business transactions because they may lead one to write. The *Chayei Adam* says it may lead to *Mechatech* (measured cutting).
- Business transactions include switching ownership or relinquishing ownership and certain forms of lending.
- Earning money on *Shabbos* is also forbidden unless certain conditions are met.
- It is also forbidden to involve oneself in activity that usually involves writing.
- *Chazal* forbade reading שטרות הדיוטות, informal documents, on *Shabbos* since it may bring to erasing (*Rambam*), as well as it being a prohibition included in “*v'daber davar*” (*R'osh*). This general category includes: billboards, street signs that describe the historical significance of a location, and letters.
- *Chazal* prohibited reading guest lists and menus as well since one may come to read *shtarei hedyotos*, as well as since one may erase something from the list.
- *Medidah*- Measuring- This is forbidden, since this is common to business related activities which typically involve writing (*Rambam*). However, the *Mishna Brura* explains that measuring is prohibited because of *Uvadin d'Chol*.
- *Chazal* prohibited weighing as well for the above reasoning.

QUESTIONS ON WRITING OR ERASING: tearing words, letters, or images on packages (42) • opening and closing a flap of a container or box that has *wletters* or figures (42) • using a measuring cup (47) • shaping fruit or cake (47) • cutting a cake which is decorated with words and images (48) • Gift giving (75) • borrowing an item (75) • paying a babysitter for services received on *Shabbos* (75) • paying a babysitter for services received on *Shabbos* (76) • placing magnetic letters on a refrigerator (76) • writing on water condensation (76) • recreating a torn page (76) • reading a book with words stamped on the edges (76) • using a chalkboard (76) • Reading the nutrition facts or ingredients printed on food packaging (80) • proofreading a manuscript / reading and studying secular subjects (80) • reading and studying secular subjects (80) • reading a catalog (80) • reading bills (80) • reading a secular studies report card (80) • reading a menu (80) • measuring formula for a bottle (95) • *Rubic's* cube that forms a picture (97) • Etch-a-Sketch (97) • puzzles (98) • playing dreidel (98) • playing Monopoly (98) • playing Scrabble (98) • measuring boundaries or time (99) • using a thermometer (104)

בונה – Building

- Affixing anything to a building

סותר – Destroying

- Demolishing or taking apart from a building

Gezeira: Chazal prohibited using an outdoor roof ladder since it appears that one is using it to fix a roof.

QUESTIONS ON BUILDING AND DESTROYING: Attaching a filter to a sink (4) • removing or replacing the toilet tank cover (5) • replacing the toilet seat or toilet seat cover (5) • using a plunger (5) • breaking or bending a plastic ware (12) • setting up a *mechitza* (13) • replacing or tightening a knob or handle (14) • replacing a sliding door, window screen, drain cover, or a mezuzah case (14) • replacing vertical blinds, shower curtain hanging on a fallen bar, child safety stair gate (14) • replacing a bathroom tissue rack (14) • removing or replacing a closet shelf, a drawer, or a towel rack (14) • removing or replacing a picture (14) • attaching or removing a rubber clothing hook (14) • replacing a ketchup bottle cap which was removed to access a seal (47) • pressing food into a mold to create an image (47) • wearing a hat for shade (55) • unstuffing a blocked hole in the ground for the lock of a gate (70) • opening a children's pop up tent (97) • playing with Lego (98) • playing with Magna-Tiles (98) • playing with snow and making snow balls (99) • opening the hood of a carriage (101) • placing a net covering on a carriage or play pen (101) • Fixing an eruv (112) • breaking ice on the ground (113)

מכבה – Extinguishing

מבעיר – Kindling

Gezeiros:

- *Chazal* prohibited reading by the light of a candle since he one come to adjust the flame.
- It is also prohibited to perform other activities by the light of a fire, if they require light.

QUESTIONS ON KINDLING AND EXTINGUISHING: removing ice from an automatic ice maker (1) • preparing the refrigerator and freezer for use on *Shabbos* (1) • using a water cooler (1) • personal surveillance cameras (1) • walking by a surveillance camera (1) • walking through automatic doors with a non-Jew (2) • turning off an igniter on a gas range (2) • leaving on an intercom or baby monitor (2) • opening a door or window near candles that are lit (7) • shaking a table which is holding oil candles or melted wax candles (7) • sneakers that light up while walking (97) • fire crackers (97) • starting a fire using a magnifying glass (97) • using an electronic (digital) thermometer by a non-jew placing it in *ones* mouth (104)

מכה בפטיש – Applying the Finishing Touch

- Definition of *Melacha*: Completing an item

Gezeiros:

- *Chazal* prohibited folding clothing along its creases on *Shabbos* because this has the appearance of *מכה בפטיש*.
- *Chazal* forbade moving items that broke off an object that can be repaired since one may come to repair the item.
- *Chazal* prohibited immersing utensils bought from a non-Jew, thereby making them permissible for use, since this is similar to *Makeh b'Patish*.
- *Chazal* prohibited separating *Challah* from dough as well as the taking of *Terumah* or *Ma'aser*. Additionally, these separations are similar to being *makdish*, which is a transaction that is not permitted on *Shabbos*.
- *Hashma'as Kol* – Noisemaking. This is forbidden because the instruments may require repair or tuning, which would potentially violate *Makeh b'Patish*. *Chazal* also decreed that certain actions which could lead to the playing of musical instruments should be restricted, and drumming on the table would fall into this category. Clapping to enhance singing is similarly restricted. *Chazal* forbade the use of a utensil designated to make noise even in a non-rhythmic manner.
- *Chazal* forbade swimming because one may come to make a raft.

QUESTIONS: opening a box of tissues (6) • creating or widening a hole in the nipple of a baby bottle (12) • reshaping disposable items that have been crushed (12) • attaching the stem to a disposable wine glass (12) • straightening a piece of metal (such as a paperclip or hanger) for the purpose of picking a lock (12) • repairing objects that have fallen off (e.g., a wheel from a stroller, handle from a knife) (12) • replacing the stick of a broom (12) • affixing felt pads to the *bootom* of a chair (13) • shining silver (13) • inflating items (13) • replacing a garbage lid that fell off (15) •

opening specific types of food packaging (41) • Opening specific bottles (41) • opening a can of tuna fish (46) • forming a watermelon basket or orange peel cup (47) • threading a shoelace (54) • fixing a broken zipper (58) • rethreading a the string which tightens a hood (58) • removing chalk marks (59) • fixing eye glasses (60) • tightening a loose screw on *glassess* (60) • opening packages which will be needed on *Shabbos* (71) • snapping and drumming using fingers and kicking the floor to a beat (74) • using a door knocker (74) • clapping and dancing on *Shabbos* (74) • using devices which make noise such as a *gragger* or a bell (74) • whistles, (97) • creating a rubber-band ball or adding rubber-bands to a rubber-band ball (97) • making paper planes, wallets, and hats (97) • stringing beads (97) • inflating a balloon (98) • fixing a chain on a tricycle or inflating the tires (99) • Error! Reference source not found. (*Error! Bookmark not defined.*)

הוֹצָאָה – Carrying

- Carrying from a public to a private domain, or vice versa, or carrying 4 *amos* within a public domain

Gezeiros:

- *Chazal* forbade wearing certain items outside if there is a possibility that one may remove them without realizing that the prohibition of carrying is being transgressed.
- *Chazal* decreed that one must check one's pockets before *Shabbos* and on *Shabbos* before going outside.
- *Chazal* forbade going outside wearing items that may slip off.
- *Chazal* prohibited performing certain actions over the border of a domain since one may unintentionally carry over the border.
- *Eruv Chatzeiros* - *Chazal* forbade one from carrying from one private domain to another without making an *eruv*.

QUESTIONS: going outside of an *eruv* with untied shoelaces (54) • going outside of an *eruv* with shoe insoles or tissues inside one's shoes (54) • wearing a plastic covering on a hat (55) • wearing a plastic bag on a hat (55) • reading glasses or glasses that are not worn at all times (60) • wearing sunglasses or clip-on sunglasses (60) • wearing a rain bonnet (65) • wearing an oversized coat (65) • wearing gloves or earmuffs (65) • wearing clothing accessories that are not attached to clothing (65) • wearing extra bobby pins (65) • wearing clothing accessories that are attached to clothing (65) • wearing clothing with the tags still attached (66) • wearing a garment where a button is loose (66) • wearing a shirt with spare buttons (66) • wearing a *gartel* (66) • wearing both suspenders and a belt (66) • wearing suspenders that are not being used (66) • wearing a belt of a coat untied (66) • wearing cufflinks that are not closing the cuffs (67) • wearing defective *tzitzis* (67) • wearing a jacket which is merely lying over one's shoulder (67) • wearing a watch (67) • wearing a necklace concealed under clothing (67) • using a tissue to tighten a watch or ring (67) • wearing a hospital bracelet or identification (67) • walking with a cane or crutch (67) • wearing a gold or silver key as a tie clip (67) • Using a key to unlock a door that opens to a public area (68) • wearing a reflector (68) • Cases where one realizes he or she is carrying (69) • Placing an item on a car or removing an item from under a car (69) • placing an item on a wall of a private domain (69) • walking outside with a pebble in one's shoe (70) • walking outside with food in one's mouth (70) • Error! Reference source not found. (*Error! Bookmark not defined.*) • keeping items in pockets of clothing (70) • carrying *in* a yard that the gate is open (70) • carrying into an area shared with a tenant (70) • *eruv chatzeiros* (70) • walking out of an *eruv* while water is dripping from one's body (83) • gloves

attached to sleeves with clips (101) • plastic bags over one's feet to ease putting on boots (101) • a child that refuses to walk to walk home (101)

מוקצה – Muktzah

Categories of Muktzah:

- Muktzah machmas gufo - an item that does not have any function.
- Muktzah machmas chisaron kis - Any item that is easily ruined, to the extent that one would refrain from handling it for any reason other than its designated use.
- Kli shemilachto lissur - utensil that is *muktzah*, because its primary function is one that is prohibited on *Shabbos*. It is *muttar* to be moved if you need to use it for a permissible use or to use its place, this includes when its place is disturbed by its function.
- Basis - the concept of *Basis* is that an item serving as a base for a *muktzah* item becomes *muktzah* itself, unless its function was serving equally as a base for a permitted item.
- Bitul kli meiheichano – one is not permitted to place a *muktzah* item in a utensil, thereby making the utensil forbidden to handle.
- Migu diskatzai - an item that was *muktzah* in the beginning of *Shabbos* remains *muktzah* for the duration of *Shabbos*, even if the reason it was *muktzah* does not apply anymore.
- *Chazal* forbade one to hold on to a child who is carrying an expensive *muktzah* item, since one may come to pick it up if the child drops it.

QUESTIONS: handling soil of a flower pot (3) • moving a sponge (4) • removing a toilet cleanser (5) • using a broken toilet seat cover (5) • removing a spider web (10) • items that accessories have fallen off from (e.g., a wheel from a stroller, handle from a knife) (12) • using a broken knob or handle (14) • handling an outdoor garbage can (15) • searching through garbage (15) • moving a household garbage can (15) • removing a full garbage bag (15) • peeling an egg (45) • handling wet clothing which liquid can be squeezed from or clothing that were wet at the onset of *shabbos* (51) • removing clothing from a clothesline (51) • removing grass that are stuck to one's shoes (53) • handling *eyeglassess* that a lens, temple, or nose piece broke off (60) • removing *muktze* items from the door of the refrigerator (71) • removing *muktze* items from the door of a medicine chest (71) • handling small animals such as frogs and salamanders (85) • moving an ant (85) • *muktze* status of pets and fish (85) • list of *muktze* items (86) • moving a fan, alarm clock, or radiator that is on (87) • moving electric appliances which are off (87) • moving a lamp (87) • moving a drawer (87) • moving a hot water urn (87) • using a cork screw which is part of a multi-function tool (87) • handling children's games that are prohibited (87) • transferring extra food to an empty pot (88) • using a screwdriver to open a door that is locked (88) • opening a drawer containing money (88) • opening a drawer containing money (88) • opening or closing a drawer with both *muktze* and non-*muktze* items (88) • wearing clothes where *muktze* was inadvertently left in a pocket (89) • moving a table with a *leichter* on it (89) • moving a *leichter* for the purpose of moving the tablecloth beneath it (89) • moving a *coattree*, or hook with *muktze* on it (89) • moving *Muktze* indirectly (89) • moving a key chain with both a house and car key on it (90) • touching *muktze* (90) • moving *Muktze* which is repulsive (90) • handling seashells and sand (90) • medicine (90) • cleaning up broken pieces of glass dish (91) • hiding or placing a key under a stone or in a bush (91) • candles (91) • moving raw or inedible items to access other items in a freezer or panty (91) • *Tefillin* (91) • moving a painting or picture (91) • blank paper (91) • buttons (92) • Israeli (92) • using a cork screw which is part of a multi-function tool (92) • watch that stopped working (92) • wallets with no money inside (92) • merchandise that was not used (92) • using a phone book (92) • *muktzeh* status of snow (99)

- child holding *muktze* (100) • walking while holding a child's hand if he or she is carrying *muktze* (100) • walking while holding a child's hand if he or she is carrying *muktze* (100)

מוליד – *Creating an Entity*

- *Chazal* prohibited creating a new entity on *Shabbos* because it is similar to doing *Melocha*. Forming liquids from solids is prohibited under this *Issur* because it is similar to *Melocha* (*Rashi*). Others explain that forming a liquid from a solid is a *Gezeira* that one should refrain from because it is like squeezing fruits (*Dash*).

Additional prohibitions included in *Molid* are:

- Freezing a liquid, according to some opinions.
- Infusing a fragrance in clothing. This is included in the *Issur* of *Molid* since one is creating a fragrance in the clothing.
- Making a new fire on Yom Tov is prohibited because of *Molid*, although one may take from an existing fire if necessary for Yom Tov.

QUESTIONS: spraying air freshener and scented *deoderant* (5) • defrosting a baby's bottle (30) • preparing ice cubes (40) • freezing liquids (40) • placing frozen foods in a warm place (40) • preparing orange juice from concentrate (40) • using a whipped topping spray (40) • defrosting a baby bottle (96) • blowing bubbles (98)

צער – *Tzar*

- The prohibition of *צער* (distress) stems from the verse in *Sefer Yeshaya* (61,13) that reads: "אם תשיב משבת רגליך עשות הפצריך ביום קדשי וקראת לשבת ענג..." "If you restrain your foot because it is the Sabbath, refrain from accomplishing your own needs on My holy day; if you proclaim the Sabbath 'a delight'..." *Chazal* determined that bringing delight to *Shabbos* includes both engaging in positive activities, as well as avoiding negative activities.
- Positive activities include partaking of three special *seudos*.
- Negative activities are those that would cause us distress, including visiting an ill person and reciting *Tehillim* on his behalf under certain circumstances, and relating bad news.

QUESTIONS: reading material that will make a person sad such as an *aveilim* list (80) • reading holocaust literature (80) • reciting *Tehillim* for a sick person (107) • visiting the sick (107) • wishing a sick person *refuah shleima* (107)

וכבדת מעשות דרכיך

- The verse in *Sefer Yeshaya* (61, 13) reads: "אם תשיב משבת רגליך... וכבדת ודבר דבר" "מעשות דרכיך ממצוא הפצד" "If you restrain your foot because it is *Shabbos*... And you shall proclaim *Shabbos* a delight... And you shall honor the *Shabbos* in your goings by refraining

from pursuing your weekday occupations, and from speaking of them”, directing us to maintain the character and holiness of *Shabbos* even in matters such as the very way we walk and talk.

וקראת לשבת עונג וכבדתו: *Kavod* and *Oneg Shabbos*

Cleaning the house, special dress, cutting nails, *Hadlakas Neiros*, *Sholosh Seudos*, *Melave Malka*

מעשות דרכיך: *Chazal* forbade running for this reason.

ממצוא הפציד: We are forbidden to do something for the purpose of doing *Melocha* or business, such as looking at ones possessions to see what has to be done.

ודבר דבר: We are forbidden to talk about doing *Melocha* or business related matters.

QUESTIONS: speaking about actions that are prohibited on *Shabbos* to be done after *Shabbos* (78) • telling a child that a (78) • saying or doing something on *Shabbos* for the purpose of performing an action after *Shabbos* has ended which is forbidden on *Shabbos* (78) • preparatory actions for the sake of a *mitzva* (78) • contemplating business matters (78) • discussing financial commitments of a *shidduch* (79) • running (112)

Amira l’Akum – Asking a non-Jew

- One may not ask a non-Jew even during the week to do *Melocha* for him on *Shabbos*.
- One may not tell a non-Jew on *Shabbos* to do *Melocha* during the week.
- One may not derive benefit from a *Melocha* done on *Shabbos* by a non-Jew for a Jew.

QUESTIONS: asking a non-Jew to open a refrigerator where the light was left on (1) • asking a non-jew to turn off an igniter on a gas range (2) • asking a non-jew to close a hot water faucet that was accidentally turned on (4) • hinting to a non-Jew to do a *Melocha* (16) • asking a non-Jew directly to do a *Melocha* in specific situations (16) • asking a non-Jew to do something that would cause an unintentional performance of a *Melocha* (16) • asking a non-Jew to turn off a light (16) • details regarding having a non-Jewish housekeeper or cleaning help do *Melocha* (17) • mailing letters on *Erev Shabbos* (71) • subscribe to a seven day newspaper (80)

Causing a child to do *Melocha*.

- There are several prohibitions involved in causing a child to do *Melocha*. These include *chinuch* and *sfiya* which means one may not give a child an object that is *assur* to use since this is directly causing him to transgress. There is another prohibition if the child is doing the *Melocha* for the adult.

QUESTIONS: asking a child to turn off an igniter on a gas range (2) • letting a child do *Melocha* (100) • giving a child a candy if he or she will rip the letters while opening (100)

טירחא – Tircha

- *Chazal* forbade certain activities since they are particularly strenuous. These activities should therefore be taken care of during the week and not on the day of rest, for example: emptying a

storage room and filling a vase with water to keep flowers fresh. Even less strenuous actions that are not necessary to be done on *Shabbos* are prohibited, such as being *Mattir neder*.

הכנה – Hachana

- *Chazal* forbade the performance of actions on *Shabbos* or *Yom Tov* if the intent is to prepare for after *Shabbos* or *Yom Tov*, or from one day of *Yom Tov* to the next, since these actions are not necessary for that day itself.

QUESTIONS: placing flowers in a vase with water (3) • wet paper towels for the purpose of providing moisture a *lulav* or *esrog* (3) • washing dishes which will not be used on *Shabbos* (11) • placing dirty dishes in a dishwasher (11) • doing something on *Shabbos* in preparation for after *Shabbos* such as cleaning after *sholosh seudos*, cleaning a *simcha* room that won't be used again on *shabbos*, or removing items from the freezer to defrost for after *shabbos* (79) • trying on new or clean clothing for the (79) • carrying a house key for use after *Shabbos* (79) • feeding animals (85) • shaking a thermometer after use (104) • Removing nail polish (110) • rinsing a toothbrush (110) • opening a table umbrella (113)

זלזול שבת – Zilzul Shabbos

- *Chazal* forbade the use of machines on *Shabbos* that make noise and that required a *Melocha* to start, since it is a *zilzul Shabbos*.

QUESTIONS: sending a fax to a place where it is currently *Shabbos* (2) • leaving a message, heard aloud, on an answering machine in a location which has accepted *Shabbos* (2) • allowing a dryer cycle to continue running after the onset of *Shabbos* (51) • riding a bicycle (99) • playing ball (99)

מעשה שבת – Maaseh Shabbos

- *Chazal* prohibited one to derive benefit on *Shabbos* from a *Melocha* one transgressed on *Shabbos*, even if action was performed accidentally.

QUESTIONS: benefiting from the food that was prepared by transgression of cooking or insulating (34) • packaging containing words, letters or images was inadvertently torn (42)

תוספת שבת – Tosefes Shabbos

QUESTIONS: minimum time before *shabbos* to arrive when traveling before *Shabbos* (71) • cutting (71) • Mitzva of Tosefes *Shabbos* (73) • davening *Mincha* after lighting *Shabbos* candles (73) • amount of time for *tosefes shabbos* (73) • being *mekabel* *Shabbos* (73) • davening *Mincha* when

**bringing in Shabbos early (73) • doing *Melocha* where there is only one minyan and they wer
mekabel shabbos (73)**

Candle lighting and Kavod Shabbos

Questions: using electric lights when candles are not feasible (115) • if a woman missed lighting candles (115) • if a man missed lighting candles (115) • if a woman missed lighting candles due to circumstances (115) • a guest lighting in the same room as the host (115) • using a candle to melt the wax of another (115) • turning off electric lights prior to lighting (115) • what is necessary to be eaten for melava Malka (117)

Kiddush and Seudas Shabbos

Questions: Using a cup that someone drank from (116) • waiting between kiddush and the seuda (116) • using a disposable cup (116) • leaving the cup of wine uncovered before making kiddush (116) • havdala (116) • separating attached loaves (116) • minimum amount of chala to be eaten (116) • which challa to cut (116) • who is obligated in Melave Malka (116)

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