

תשורה

Memento from the

Wedding Celebration of
Mendel and Chana Benjaminson

14 Teves 5785 - Jan 14, 2025

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With immense joy and gratitude to Hashem, we celebrate the marriage of our dear children, **Mendel** and **Chana**. We would like to thank all our family and friends who traveled from far and near to celebrate this Simcha together.

As a token of appreciation we present you this Teshura, in accordance with the tradition of the Friediker Rebbe, at the wedding of the Rebbe and Rebbitzin.

The Teshura is split into two sections. The first section is in memory of the Chassan's grandfather, **Rabbi Moshe Yehuda Kotlarsky** of blessed memory. On this night (15 of Teves 5732), 53 years ago, the Chassan's grandfather began working for the Rebbe in Merkos. In his memory, we present a partial recounting of how he started his job and three letters connected to his work and his desire to always share B'suros Tovos with the Rebbe.

The second section of the Teshura is a summary of the laws of Shabbos from the Alter Rebbe's Shulchan Aruch, which are typically learned in preparation for Semicha. These summaries were compiled by the Chassan while learning Semicha. The summaries are only meant to be used as a tool while learning from the Shulchan Aruch and should not be relied upon for any ruling. Each Siman is organized by topic and not by the paragraph in which the laws are found in the Shulchan Aruch. The paragraphs the sections are based on are listed beneath each section.

A special thank you to Sholom Bluming and Yosef Bergstien for their help in preparing this Teshura.

May Hashem bless the Chassan and Kallah both materially and spiritually, along with all those who have participated in our Simcha. May

Benjaminson family

Glenview, Illinois

Levertov Family

Austin, Texas

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TRIBUTE

In Memory of
Rabbi Moshe Kotlarsky
of blessed memory

On the 15th of Teves 53 years ago (the Hebrew date of tonight) Rabbi Moshe Kotlarsky OB”M, the Chassan’s grandfather, began working for the Rebbe at Chabad Headquarters as a 22-year-old newlywed. Among the responsibilities the Rebbe gave him were traveling to establish and grow the network of Shluchim, run the Kinnus Hashluchim, coordinate and run the regional Kinnusim, and to undertake and grow Merkos Shlichus.

During his lifetime, he became renowned for his care and concern for Shluchim worldwide, helping them in any way he could. As vice chairman of Merkos Leinyonei Chinuch (Chabad’s outreach arm) and chairman of the international conference of Shluchim, he helped expand Chabad’s outreach network worldwide. Over the years, he established and served as chairman for many programs and organizations for Chabad, including the Rhor Jewish Institute of Learning, Chabad on campus, and suite 302.

Based on a recording of his words, we present a partial recounting of the beginning of his work for Merkos.

Moshe and Rivkah Kotlarsky got married on the 23rd of Kislev 5731 (December 21, 1970). The Rebbe told Rabbi Kotlarsky to learn in Kolel for the first year of his marriage, and on the 15th of Teves (January 12, 1971), he began learning in Kolel.¹

Around Rosh Chodesh Sivan, during his birthday Yechidus, Rabbi Kotlarsky wrote on the note he handed the Rebbe that he and his wife wanted to go on Shlichus and that distance was not an issue. The Rebbe responded, “When it comes closer to the time you finish Kolel, you will either come into Yechidus again, or you will write in, and we’ll make a decision then.”

After the month of Tishrei, four couples were waiting to meet with Rabbi Chadokov to receive a location for Shlichus. To the first two, Rabbi Chadokov said he didn’t have an available location. The third person waiting was told to find an area for Shlichus similar to Rabbi Weinberg in Kansas and Rabbi Gurary in Buffalo and write in suggestions of locations to the Rebbe.

When Rabbi Kotlarsky went into Rabbi Chadakov’s office, he was told that his year in Kolel wasn’t yet up but there were three suggestions for him for the future: Washington D.C., the state of Texas, or staying in New York to work for Merkos. He noticed that the phone in the office was off the hook, which meant the Rebbe was listening to the conversation. Rabbi Chadokov asked him to choose which location to go to. He answered that whatever the Rebbe chooses is good with him. Rabbi

1. During the first year of marriage, the men continue their studies in Kolel

Chadokov responded that it doesn't work that way and that he would need to decide. Rabbi Kotlarsky replied that he hoped the Rebbe would choose a location; if the Rebbe didn't, then Rabbi Chadokov should choose.

The next day, Rabbi Chadokov called him into his office and asked if he had written a private letter to the Rebbe the day before. He remembered writing a note to the Rebbe notifying that his wife was pregnant. Rabbi Chadokov called the Rebbe on the phone, and the Rebbe asked if they had a doctor for the pregnancy yet. When he answered that they already had a doctor, the Rebbe said that since they had a doctor, they should stay in New York and, once his year in kollel finishes, he should start working for Merkos until the baby is born. Shortly before the birth, they should come into Yechidus to discuss a permanent Shlichus.

Close to the 14th of Teves 5732 (January 1, 1972), when the year of Kollel was coming to an end, Rabbi Chadokov called Rabbi Kotlarsky into his office and told him that the Rebbe said that tomorrow would be a year since he began learning in Kollel, and he should start working for Merkos. Rabbi Chadokov had a list of about fifteen jobs that were needed. When Rabbi Chadokov asked him if he agreed to these jobs, he replied that he would do any job the Rebbe wanted. The list was sent to the Rebbe, and the Rebbe numbered the options from 1-9 in order of preference.

Rabbi Chadokov had a desk set up in the Mazkirus office in 770 Eastern Parkway, and Rabbi Kotlarsky began working for Merkos.

Shortly before his next birthday, Rabbi Kotlarsky asked Rabbi Chadokov what he should write to the Rebbe regarding a permanent Shlichus. Rabbi Chadokov wrote a note asking whether to go to Washington, D.C. or stay in New York because he already had experience working in Merkos. (At that time, Rabbi Lazaroff had already gone to Texas.) He copied the note and added about his birthday and his wife's pregnancy.

As Rabbi Kotlarsky walked into Yechidus, the Rebbe gave him a big smile and said, "There is something we need to discuss today." He handed the Rebbe his note, and when the Rebbe read the part about a Shlichus, the Rebbe made markings on it with a pencil and began staring at him for what felt like an eternity. The Rebbe then said, "My opinion is that here [in New York], the Rebbe the Shver² was for the last ten years of his life in this world. From here, he spread Torah and Chassidus to the ends of the world. You should stay here, and from here, you will be able to spread forth to the entire world."³

At this time, Rabbi Kotlarsky was only 22 years old!

After he began working, Rabbi Chadokov spoke to him about an urgent matter that had to be resolved. When Rabbi Kotlarsky and his wife went into Yechidus next,

2. The Rebbe the Father-in-law, referring to the Friediker Rebbe

3. מיוזמנו איז, דא איז געווען דער רבי דער שווער די לעצטע צען יאהר בחיים חיותו בעלמא הדין. פון דאנעט האט ער מפין געווען תורת הוי' און תורת החסידות בכל קצוי תבל. איז בלייבן דא און פון דאנעט וועסטו קענען פאנאנדערשפרייטן איבער די גארע וועלט

the Rebbe smiled at him and said, "There is something we need to speak about." The Rebbe spoke to him about the importance of taking care of this matter and his tremendous privilege in taking care of it. The Rebbe then said that he could use the Rebbe's name to take care of the issue (here, the Rebbe said his name), or if he feels it's better without using the Rebbe's name, he could take care of it without his name. The Rebbe said, "But you should take care of it with a Chayus (energy)." Rabbi Kotlarsky started crying and said, "I ask the Rebbe that the Rebbe should give me Chayus." The Rebbe responded with a smile, "Chayus, we get from Hashem. I can give you a Brocho." The Rebbe then repeated in a serious tone, "Chayus, we get from Hashem, I can give you a Brocho." The Rebbe then turned away from them, and started giving him a Brocho that Hashem should help him be successful. The Brochos lasted for what felt like three minutes! The Rebbe then turned to his wife, Rivkah, and said, "You should help him that there should be the *עבדו את ה' בשמחה* (serving Hashem with joy).

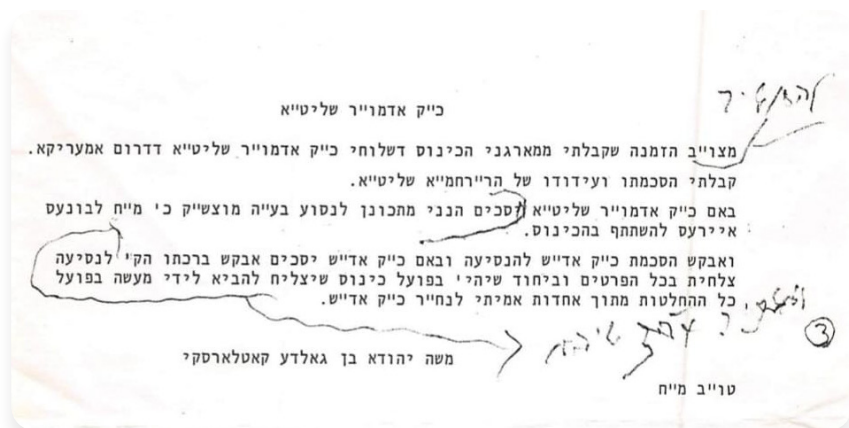
This Yechidus gave Rabbi Kotlarsky tremendous Koach, which enabled him to fulfill his mission to establish and help Shluchim around the world. Over the years he saw clearly how a lot of the Brochos he got in that Yechidus were fulfilled.

In the coming years Rabbi Kotlarsky helped establish thousands of Chabad houses and raised hundreds of millions of dollars for Chabad's work. His work assisting the Shluchim took him to every continent besides Antarctica and to nearly one hundred countries around the world. He touched tens of thousands of souls in his lifetime with his kindness, care, and sense of humor. *יהי זכרו ברוך*.

In connection with the day Rabbi Kotlarsky began working for the Rebbe, we would like to present three responses from the Rebbe connected to his work and his desire to always give the Rebbe B'suros Tovos.

Two of the various jobs Rabbi Kotlarsky was involved with were arranging Kinnusim (gatherings) of Shluchim in different regions (besides the yearly international Kinnus), and visiting Shluchim personally to help them in their Shlichus. The following three letters are reports from Rabbi Kotlarsky to the Rebbe regarding these two areas.

Kinnus for the Shluchim to South America

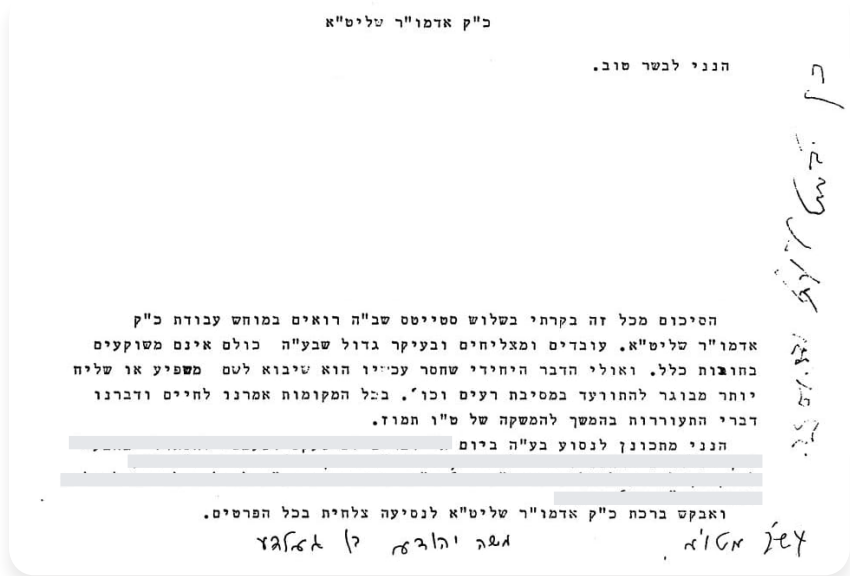


Rabbi Kotlarsky writes that enclosed is an invitation to the regional Kinnus in South America. On the words **מצי"ב** (enclosed here), the Rebbe wrote **להחזיר** (to send back the invitation).

Rabbi Kotlarsky then asked the Rebbe if he should join the Kinnus. On the words **באם יסכים** (if the Rebbe will agree) the Rebbe changed it to **מסכים** (the Rebbe agrees).

Rabbi Kotlarsky asked that his trip should be with success in everything, especially that the Kinnus should have a tangible result. On these words, the Rebbe wrote **אזכיר** (I will mention it by the Ohel that it should be [successful in everything])

Visit to Shluchim in three states



In this letter, Rabbi Kotlarsky writes about his visit to the Shluchim in three states and about their successful activities there.

On the side of the letter, the Rebbe wrote *כן יבשר בשורות טובות לעתיד לבוא ובהוספה* (you should continue giving additional and increasing good tidings in the future)

[This response was shortly after the Rebbetzins passing on *ב"ב שבט*. Rabbi Kotlarsky would recall how he understood the words *לעתיד לבוא* to refer to the time after *ג' תמוז* and how this response shook him to his core. He would always quote this response and speak about how the Rebbe wants us to continue giving him good tidings in everything we do even now, and to always begin a letter to the Rebbe with good news]

Visits to Shluchim and a local Kinnus

כ"ק אדמו"ר שליטי"א

הנני מתכונן לנסוע בע"ה מחר ג' תמוז לוויילמינגטאן, דעלעווער.
מטרת הנסיעה לבקר השליח הר' אלחנן שי' וואגעל לבקר כמה מהבעה"ב
לטובת הסניף לראות מקום בשביל בית חב"ד ולראות המקוה שהיא באמצע בני'
וצריכים קצת עזר בזה.

בע"ה בשבוע הבע"ל אבקר עוד ג' שלוחים בעיר בוורלינגטון, ווערמאנט
הר' יצחק שי' ראסקין, בפארטלאנד, מיין הר' משה שי' ווילענסקי ובמאנטשעסטער,
ניו העמפשיר, הר' לוי יצחק שי' קרינסקי.

מטרת הנסיעות לכל אלו לבקום לראות המצב על אחר, לבקר אצל כמה בעה"ב
בשבילם ולעודד (בניו העמפשיר אשתדל לעשות תקציב קבוע כי בשנה זו
קבל כסף שאטפתי מבחוץ).

ואבקש ברכת כ"ק אדמו"ר שליטי"א לנסיעה בהצלחה בכל הפרטים כולל בריאות
הנכונה.

הנני לבשר טוב,

בפרשת נשא התקיים כינוס איזורי במילוואקי בה השתתפו השלוחים מהמיד-וועסט.
בשי"ק היו כ-15 שלוחים ובינם א' הגיעו בלע"ה עוד 15.

הכינוס התקיים ממש בשבת אחים גם יחד התועדנו ביחד בליל שי"ק וביום שי"ק
שעות רצופות ודברנו ענינים בנוגע להפועל לחיזוק ההתקשרות במילוי השליחות.
בין ראשי המדברים היו הרש"ב שי' שי"ט והר"י שי' שמאסקין שדברו באופן
מועיל וכו'.

ההכנסת אורחים הי' בשפע ובאופן הכי טוב ובספני" ועל הטוב יזכרו הרב ישראל שי'
שמאסקין מנהל הסניף - הבית חב"ד שם הוא בנין הכי מפואר אחד מהכי נאים שראיתי -
והרב יוסף שלמה שי' סאמולט.

בקרתי בשבועות שעברו בלויסוול, קענטאקי והנני שמח להודיע שבי"ה השליח
הר' אברהם שי' ליטורין הצליח שם במאוד והוא מוחבב בלע"ה על כל העיר עד שכידוע
הוא נתמנה להרב של הביהכנ"ס הדתי שם. דברתי בלונטשען בהמלון הייעט שזה
קבוצה מהבעה"ב הכי חשובים בעיר שמאספים שם פעם בחודש ללמוד ענין של יהדות.
החיבה שמקבלים אותו הוא בי"ה שמחה לראות. והצלחנו לקבץ שם לכה"פ \$14 אלף דולר
(כמה שקרנו צריכים עוד ליתן תשובה) כדי להביא לשם שליח שיעזור לו בהענינים.

הייתי ג"כ בהחחונה של בנו של הרב
השתתפו לערך 700 אנשים כ"י והי' קידוש ליובאוויטש
גדול. כל נכבדי העיר והרבנים השתתפו והיו יכולים לראות שזה שמחה פרטי שלהם.
דברתי אודות בננו ערבים נעדנו והעמידו תלמידים הרבה וכו' בעת הסעודה. בכלל
החחונה הי' מאוד מפואר ומסודר.

ואקוה שזה יגרום נח"ר לכ"ק אדמו"ר שליטי"א.

משה יהודא בן גאלדע

אור לג' תמוז ✓

In this letter, Rabbi Kotlarsky asks the Rebbe for a Brocho for success in his upcoming trips to visit various Shluchim in America. He also reports good news about a local Kinnus in Milwaukee, Wisconsin.

At the end of the letter, Rabbi Kotlarsky writes, נחת רוח לכ"ק, ואקוה שזה יגרום נחת רוח לכ"ק (I hope this [report] will cause the Rebbe pleasure). On the words נחת רוח the Rebbe added רב (this report gave the Rebbe great pleasure).

The letter was dated אור לג' תמוז and the Rebbe made a check near the date.

*Summaries of the
laws of Shabbos*

KEEPING AND REMOVING A POT FROM A FIRE ON SHABBOS

סימן רנ"ג

Keeping a pot on the fire before Shabbos

Leaving a pot on the fire before Shabbos to continue cooking on Shabbos is only allowed if the fire and food meet various conditions. If these conditions aren't met, it is forbidden because the owner might stoke the coals so the food cooks quicker.

There are three types of ovens used for cooking:

COOKING RANGE (כירה) - A kirah is an oven with two holes on top for pots. Since some heat escapes the holes, the heat of a kirah is not as intense as that of a regular oven. Ovens nowadays have the same law as a kirah.

If a kirah is heated with wood or olive waste, a pot may not be left there before Shabbos, since the owner might stoke the wood and olive waste to increase the heat. If a pot was left on such a kirah before Shabbos, anyone wanting to eat from it must wait after Shabbos the amount of time that food takes to cook (בכדי שיעשו), so they don't benefit from cooking on Shabbos.

A pot may be placed next to a kirah before Shabbos to keep it warm or on the kirah if the food in the pot was already cooked halfway [or a third cooked B'dieved (after the fact)] (כמאכל בן דרוסאי) or if a raw piece of meat was put in the pot immediately before Shabbos. Additionally, if one sweeps out the coals (so they can't be stoked) or covers them with ashes (to reduce their heat), or if the oven was heated with straw and stubble (which have no substance to stoke), a pot may be left there before Shabbos. א-ג, ז, י"ב, י"ג

OVEN (תנור) - An oven that is wide at the bottom and narrow on top retains a lot of heat. Therefore, one may not put a pot inside it before Shabbos even if it was heated with straw and stubble (since it remains hot) or the coals have been swept or covered (since it is impossible to sweep or cover all the coals in an oven).

If the oven temperature won't make a hand recoil by touching it¹ (י)

1. Approximately 110 degrees Fahrenheit. This is the threshold for something to be considered hot in these laws.

כ), or if the food is already halfway cooked (even if staying on the fire will improve the taste), or if one puts a raw piece of meat in the pot immediately before Shabbos (since stoking the fire won't help it cook in time for the meal²) they may place the pot in the oven before Shabbos. Similarly, one may place a pot near an oven, even if the coals are not covered, as long as the pot won't get too hot³ in that area. ט, ה, ו-ט, ז

COOKING RANGE WITH ONE HOLE (כופח) - A kupach is similar to a kirah except it only has one hole for a pot, thereby retaining more heat than a kirah but less than a tanur. If one heated the Kupach with straw or stubble, they may put a pot on it before Shabbos. However, it may not be used if heated with wood or olive waste, even if the coals were swept or covered, similar to the law of a tanur. ז

Removing a pot from an oven on Shabbos

There are three ways to remove a pot from an oven on Shabbos, provided it was initially left there in a permitted manner:

1. When coals surround the pot⁴, but the top is left uncovered, only a non-Jew can remove the pot since the surrounding coals will collapse and ignite automatically. A Jew may directly tell a non-Jew to remove the pot since the prohibited act happens on its own. ז
2. If the pot is resting on coals and the coals don't surround it, it should be removed by a non-Jew. If no non-Jew is available, a Jew may remove it carefully, ensuring the coals do not flame up when the pot is removed. ט"ז
3. If the pot is not on any coals, it may be removed by a Jew. Some opinions hold that this is the only way to remove a pot on Shabbos. However, the custom is to be lenient. ז

Returning a pot to a fire on Shabbos

Returning to a tanur or kupach:

One may not return a pot to a kupach heated with straw and stubble or to a tanur even when heated with wood and olive waste, even if it is detrimental for the food to remain on the fire since they might stoke the coals. ט"ז

Returning to a kirah:

2. Putting a raw vegetable into the pot won't help, since vegetables cook quickly the person will still pay attention to the pot and might stir it
 3. 110 degrees Farenheit
 4. Surrounding a pot with coals is a permitted form of insulation on shabbos. See siman ז

ON SHABBOS - One may return a pot to a kirah that is still hot if it is heated with straw and stubble or has covered coals if the food in the pot is warm and fully cooked, since reheating warm food is not considered re-cooking. However, one may only return the pot to the top of the kirah, not inside it. Additionally, the pot must be returned in a way that makes it seem like a continuation of the original cooking. Therefore, one may not return a pot if the food was transferred from its original pot, the pot was put on the floor, or they never intended to return the pot since it won't be a continuation of the first cooking.

Some opinions hold that only a pot removed before Shabbos can't be returned to the inside of the kirah and must be returned in a way that seems to continue the first cooking. However, a pot removed on Shabbos may be returned to the inside of the kirah, and it may be returned when it doesn't seem like a continuation of the first cooking. It is best to be stringent and only return to the top of the kirah when it looks like a continuation of the first cooking.

If the kirah is no longer hot, one may return a pot to it even if it doesn't continue the first cooking (i.e., it was put on the ground), even if the food is cold or has liquid that may not be reheated on Shabbos.

Some permit returning a pot to a kirah that was used for cooking on Friday since the coals will have cooled, unless the oven is still hot. Some extend this leniency to permit returning the pot to an oven used to insulate food on Shabbos since it can be assumed that the coals have cooled down when the pot is returned. א"ד-כ"א

RIGHT BEFORE SHABBOS - A pot removed from the fire on Friday may be returned to the fire before Shabbos begins, even if it doesn't appear to be a continuation of the first cooking. However, when there isn't enough time for the food to be reheated before Shabbos, one should be stringent and follow the guidelines of returning a pot on Shabbos itself, although there is no actual prohibition. כ"ב

Near a kirah:

ON SHABBOS - One may return a pot to an area near a kirah even if the kirah is still hot, the kirah was heated with wood and olive waste with uncovered coals, and returning the pot isn't a continuation of the first cooking.

Some hold that in this situation, one shouldn't place a pot there unless the kirah is no longer hot. It is best to be stringent. א"א-כ"א

RIGHT BEFORE SHABBOS - Before Shabbos, one may return a pot near a kirah or tanur, even if the kirah and oven are hot and were heated with wood and olive waste with uncovered coals, and reheating it will re-cook the food (i.e., the food is cold and moist). כ"ב

Onto an empty pot (blech):

One may return a pot onto a metal sheet (blech) or onto an empty pot that is on top of a kirah, even if the kirah was heated with wood and olive waste and uncovered coals and even if it doesn't appear to be a continuation of the first cooking, since there is a separation that reminds the person not to stoke the coals. If the oven is built with a cover, some hold that it's a sufficient separation, but others hold that one needs a second separation to remind them not to stoke the coals. One should follow the stricter opinion. כ"ד

Returned it in a prohibited manner:

A JEW RETURNED IT - A pot that was returned to the fire by a Jew in a prohibited manner may be eaten on Shabbos if the food didn't improve while on the fire. However, if the food did improve on the fire, the cook and household may only eat it once they wait after Shabbos, the amount of time it took to cook. People not part of the cook's household may eat it on Shabbos. כ"ד

A NON-JEW RETURNED IT - A pot that was returned by a non-Jew in a prohibited manner may be eaten on Shabbos if it was already warm and fit to eat or if it was returned in a manner that some authorities permit (for example, some permit returning food that was cooked entirely but cooled down, even if the stove is hot and was heated with wood and olive waste and uncovered coals). However, if returning the food made it edible, it may only be eaten if the Jewish owner didn't see the non-Jew return it since we can assume it was done against the owner's will. However, if the Jewish owner witnessed the non-Jew return it and didn't protest, it is prohibited until waiting after Shabbos the amount of time it would take to do the prohibited act. כ"ה

Warming up food on Shabbos

Food may be placed near a fireplace as long as the food is somewhat warm. However, cold food may only be placed near a fireplace that isn't too hot if one is confident that a non-Jew won't come later to heat the fireplace. One may tell a non-Jew to put the food near the fireplace and then heat it since the non-Jew intends to heat the house, not the food. Some are stringent in this case, and a meticulous person should follow the stricter view.

Similarly, it is permitted for a non-Jew to put water into a jug attached to the fireplace even if a Jew wants the water heated since the water was placed inside so that the jug shouldn't burst and not for the water to be heated. If the Jew doesn't need the water heated, they may ask the non-Jew outright to put water into the jug. כ"ז-כ"ט

FINISHING COOKING AFTER SHABBOS BEGINS

סימן רנ"ד

Rule

Keeping food on a fire before Shabbos is generally prohibited since one might stoke the coals. It is permitted if the coals are covered or swept away, the food is half-cooked, or the oven is heated with straw and stubble. Specific foods avoid this rule, as will be explained.

Meat

One may put raw meat into a pot immediately before Shabbos and leave it to cook, even in a tanur, since stoking the coals will not help make it edible for the night meal. However, meat or other food roasted on top or near coals will cook quickly. Therefore, if the oven is heated with wood or olive waste and the coals are uncovered, food may not be left there since the owner might stoke the coals to hurry the cooking process.

In some scenarios, leaving food near or on coals might be allowed, as will be explained.

Less than half-cooked

- **INSIDE A TANUR** - Meat from cattle, goats, large rams, the complete rib-cage of kid goats, or whole birds may be left out of their pot in a tanur if the oven opening is sealed with mud since the seal will prevent the owner from stoking the coals. However, sliced meat of a kid goat or bird that is at least half-cooked may be left in an oven that is closed even without a seal; since air will damage the meat, one won't open the covering to stoke the coals even if it isn't sealed. ♣
- **ON TOP OF THE COALS** - One may not leave any meat on top or near coals on Shabbos. Since the meat isn't halfway cooked, the owner might stoke the coals to hurry the cooking process, even if doing so will burn the meat. ♣

Half cooked (or a third cooked after the fact

When both sides of the meat were half roasted (or a third *B'dieved*) before Shabbos, one may leave the meat in a tanur, or even on top of the

coals. Since the meat is almost ready, the owner won't stoke the coals to hurry the cooking process, especially when the meat is on the coals, and stoking the coals might burn the meat. ג.ג

Meat left in a prohibited manner

No one may eat meat left on the fire in a prohibited manner until waiting after Shabbos the amount of time it took to prepare the food. However, if one doesn't have food or bread for Shabbos, they may eat the cooked food on Shabbos. In a situation where some opinions allow one to leave the meat on the fire (for example, some permit leaving whole meat in an oven that is covered but not sealed, or half-cooked sliced meat of a kid goat or bird in an oven that is not covered or on top of the coals), the meat may be eaten on Shabbos *B'dieved*. ה.ג

Fruit:

Fruit eaten raw

Fruit regularly eaten raw (like apples) is similar to meat already half cooked and may be left inside an oven or on coals. However, on Shabbos itself, one may not place such fruit in any place that will heat it to 110 degrees since it would be considered cooking on Shabbos. ט

Fruit eaten cooked

Fruit that is only eaten cooked or only occasionally eaten raw (like onions) is like meat that was not half cooked and may only be left in an oven that is fully sealed. However, one may place such fruits on the fire before Shabbos if there's enough time for them to become half cooked before Shabbos. י

Bread:

A crust developed

One may place bread into an oven before Shabbos to remove on Shabbos, even if the coals are uncovered, as long as there is enough time for the bread to develop a crust on all sides before Shabbos begins (this happens when the dough inside is no longer stringy). If only the side that bakes faster develops a crust, it is permissible after the fact. When removing the bread on Shabbos, one should remove it differently than usual, by sticking a knife into it or something similar.

Bread baked by sticking it to the oven's walls may only be removed if the owner has no bread for Shabbos. In such a case, the bread can be removed as usual.

If one begins baking bread before Shabbos to eat after Shabbos ends,

they may only bake it in an oven whose coals are covered or swept away since we are concerned they might stoke the coals. Additionally, one may not remove bread from an oven if the bread isn't needed on Shabbos, even if it was placed in the oven in a permitted manner. א"ט, ט"ז

No crust developed

If one unintentionally leaves bread in an oven before Shabbos, without time for the bread to create a crust, they may remove enough bread for the three meals of Shabbos differently than usual. Additionally, the owner may tell others to come and take any bread they might need for their meals. If one loaf is large enough for the entire Shabbos, one may not remove any more bread for themselves, even to have Lechem Mishna.

Bread that was intentionally left in the oven on Shabbos may not be eaten by anyone until waiting after Shabbos the amount of time it took to bake. If one places bread in an oven before Shabbos in a prohibited manner, they may remove it before it bakes, in a different manner than usual, to avoid the prohibition of cooking on Shabbos. However, no one else may remove the bread for the owner. ז"ט, ט"ז

Legumes and water

One may only place legumes or water on a flame before Shabbos if there is enough time to cook halfway (water reaches this stage when it is halfway warm). The leniency of placing raw food on a fire immediately before Shabbos does not apply since legumes and water cook rapidly, they are likely to stay in the owner's thoughts, which might cause the owner to stoke the coals. Legumes or water that were left on a fire in a prohibited manner may not be eaten by anyone until waiting after Shabbos the amount of time it took to cook. The same law applies to one who puts water in a bowl attached to a fireplace, although the person's main intention is that the bowl doesn't crack. If the water was placed unintentionally and before the fire was lit, one may be lenient and use the water on Shabbos. י"ג, ט"ז

LIGHTING A FIRE BEFORE SHABBOS

סימן רנ"ה

Rule

To light a fire for Shabbos, one must ensure that it can last on its own without any human intervention; otherwise, there is concern that one will stir and stoke the flames to grow the fire. If the fire was not self-sufficient when Shabbos began, it is forbidden to benefit from it, even if it became self-sufficient on Shabbos. Even materials which aren't self-sufficient for Shabbos candles may be used to light a bonfire because things become more flammable when lots of material burn together. ב. ג. א.

Three types of fires:

BONFIRE WITH WOOD - One may light a bonfire of bundled twigs or date pits in a basket before Shabbos, as long as the fire is self-sufficient when Shabbos begins. ד. א.

BONFIRE WITH FLAMMABLE ITEMS - One may light a bonfire with flammable items (such as coals, tar, sulfur, straw, or stubble) even if the fire didn't entirely consume them since these items will continue to burn on their own. Some opinions hold that coals are not considered flammable, but the law follows the lenient opinion that permits them. ד. ג.

SINGLE LOG - A single log is only deemed self-sufficient when the fire penetrates most of the length and width of the log. א.

PRE-SHABBOS ALARM

סימן דנ"ד

Law nowadays

When the Jews lived in Eretz Yisroel, the Rabbis decreed that six shofar blasts should be sounded before Shabbos at different times to warn the people to stop working. Nowadays, as well, such a system should be followed in the following sequence: two and a half hours before Shabbos from the time of Mincha, a messenger should be sent to tell people to stop working, an hour before nightfall, someone should be sent to tell businesses to close, and an hour, or half hour, before Shabbos the Chazan should make an announcement reminding everyone to prepare everything they need for Shabbos. This announcement also reminds people to add to Shabbos from the weekday by bringing in Shabbos early.

Borchu

Some mistakenly believe that work can continue as long as Borchu hasn't been said. Therefore, it is best to say Borchu early so people stop working before dark.

INSULATING FOOD FOR SHABBOS

סימן רנ"ז

Introduction

Insulating food to eat warm on Shabbos is a Mitzvah unless warm food is unhealthy for the person. However, one may only insulate in a way that won't cause them to stoke the coals. In general, the laws of insulating are stricter than keeping food on a fire before Shabbos—which is permitted if the food is cooked halfway or fully raw—since insulated food is for Shabbos day and needs to be kept warm for longer, and stoking coals for an insulated pot is more effective than for a regular pot, therefore, there is more concern that one may stoke the coals. Although some opinions hold that there is no difference between leaving food on a fire or insulating it, it is best to be stringent. Nevertheless, one shouldn't rebuke those who are lenient. א, ב, ג

Insulating before Shabbos

Before Shabbos, one may not use any insulation that will increase the pot's heat since one might use ash with burning embers and might stoke the embers. Some opinions hold that if the food is raw enough that stoking it won't help it finish cooking on time, even if it isn't entirely raw (which is necessary when leaving food on a flame), it may be insulated with any material since the owner won't think to stoke the coals. One may be lenient irregularly and only *B'dieved*.

If one insulates food in a prohibited manner, they may not eat it until waiting after Shabbos the amount of time it took to prepare that food. However, if the additional heat damages the food, it may be eaten on Shabbos *B'dieved*.

One may insulate food before Shabbos with material that won't increase the heat of the pot on Shabbos. א

Insulating on Shabbos:

IN THE SAME POT THE FOOD WAS COOKED IN - On Shabbos, one may not insulate food, even if the insulation doesn't add heat or additional heat will damage the food, since there is concern that handling such food on Shabbos will cause one to place the pot on an open flame or stoke the coals to warm it. The same applies when the pot was insulated before Shabbos but removed from the insulation before Shabbos began.

Similarly, one may not place an overturned pot on top of another pot

to preserve the heat unless there is space between them to prevent the food from being insulated, or the overturned pot will protect the pot from dust or bugs.

A pot insulated before Shabbos that was removed from its insulation on Shabbos may be reinsulated in items that won't add heat, even if the new insulation is better than the first, unless the food was not entirely cooked and is placed over coals.

During Bein Hashmashos, one may insulate food in items that won't add heat because the pots are generally warm at that time, so there is no concern that the owner will reheat them. ה, ד, ב

IN A DIFFERENT POT - If one transferred the food from the pot it was cooked in into another pot, even if it was later returned to the original pot, or if the food in the pot was less than 110 degrees, they may insulate it with items that don't add heat, even on Shabbos itself. ו

Items that add heat

The following add heat when used as insulation: waste of olives or sesame seeds after removing their oil, fertilizer, salt, lime, and sand, whether moist or dry. Additionally, straw, waste of grapes after removing the wine, soft material (for example, cotton, soft wool of an animal, or shredded remnants of worn-out clothes), and grass add heat when moist, even if the moisture is from cold water falling on them. ה

Items that don't add heat:

- The following don't add heat when used to insulate: clothing, fruit, bird feathers, thin scraps of flax, sawdust, animal hides, whether processed or not, wool, and hot ash without coals. Additionally, it is permitted to use stones for insulation, even though they add heat, because insulating with stones is uncommon since they are detrimental to the food. ו-ה
- Food insulated in items that don't add heat should not be placed on top of olive waste or coals, even indirectly or when the coals are covered with ash, since these items will add heat to the insulation and cause the insulation to increase the heat of the food.

If the insulation separates from the pot or the pot is not fully covered by the insulation, the pot may be placed on top of the olive waste and coals as long as it doesn't directly touch them, the coals are covered, or the food is already halfway cooked.

If the top of the pot is not insulated, the custom is to allow one to directly place the pot on the coals as long as the coals are covered or the food is halfway cooked. Similarly, one may place food that was insulated in a permitted manner on top of sesame waste or in a hot kirah with no coals since, without coals, the kirah will cool down and won't heat the insulation. ט"ו, ז

PLACING FOOD ON A HOT SURFACE BEFORE SHABBOS

סימן דנ"ח

Rule

Before Shabbos begins, one may place any food—whether warm or cold—in a hot pot that has been removed from the fire since the pot's heat will progressively decrease.

HANDLING INSULATION ON SHABBOS

סימן דנ"ט

Muktzah insulation

Soft material occasionally used for insulation and wool shearings set aside for sale, which people are careful not to ruin, are considered muktzah. Therefore, a pot insulated with them may only be moved if the lid is partially off or by lifting the pot with a tool since any movement of muktzah will be indirect. If the cover of the pot is also muktzah, the pot may only be moved if the insulation doesn't cover the sides of the pot since one can use the sides of the pot to shake off the cover with the Muktzah insulation.

Regular wool shearings, a stone placed on top of a pot, and any insulation permanently set aside for insulation are not muktzah and may be handled on Shabbos.

Similarly, stones or bricks placed around a pot or twigs used to seal the opening of a tanur must be permanently set aside for that purpose to be handled on Shabbos. א.א

Sealed door of a tanur:

OPENING A SEALED DOOR OF A TANUR - A tanur that is sealed with mud before Shabbos and still has glowing coals should only be opened by a non-Jew since when opening the door, the draft that enters will extinguish part of the fire.

If the coals are no longer glowing, a non-Jew should open it since, to open it, one must break a seal connected to the ground. However, if no non-Jews are available, even a Jewish child may open it. If no children are available, any Jew may open it in a different manner than usual. א

COVERING THE OPENING OF A TANUR - It is prohibited to cover the opening of a tanur on Shabbos if there is food inside that is partially cooked. If a non-Jew covers the tanur, it is only permitted after the fact.

If the food in the tanur was fully cooked and the coals were no longer glowing, even a Jew may cover it.

If the food is fully cooked but the coals are still glowing, a non-Jew may cover it completely, and a Jew must leave a large opening when covering it since a small opening will cause the wind to be more localized, which will enflame the coals. א.א

SUMMARY OF KEEPING FOOD ON A FIRE AND INSULATING FOOD FOR SHABBOS

קיצור דיני שהייה והטמנה

Insulating:

Nowadays, pots without insulation are often left in an oven before Shabbos, so the laws of insulation are less common. However, it is prohibited to wrap any warm pot with blankets unless the top of the pot is uncovered or the food is transferred into another pot before wrapping it.

If coals surround a pot, only a non-Jew may remove it. If it is only resting on coals, a Jew may remove it if no non-Jews are available.

Leaving food on a fire:

One may leave a third-cooked or fully raw food on a kirah or kupach before Shabbos, even if the coals are uncovered and the food is directly on top of them. However, one may not place such food on top of a tanur whose coals are still glowing, even if the temperature is below 110 degrees, unless a separation is placed between the pot and oven. Foods that cook quickly, like beans and dough, may not be left on a fire, even if entirely raw.

Food may be left in a tanur sealed with mud before Shabbos. However, only a non-Jew may open the door if the coals glow when the food is removed.

Placing food near an oven:

Dry, fully cooked food, even when cold, may be left near an oven to keep warm. Any food with moisture may be left near a tanur if the food is slightly warm. However, foods that have moisture and are cold, or raw fruit and water, may not be left near a tanur unless the tanur's temperature is below 110 degrees or if the food was placed near or on top of the tanur by a non-Jew before heating it. Similarly, putting food in a pot connected to a fireplace is like putting food near a tanur. Therefore, water may not be heated in such a pot. If a non-Jew puts the water in the pot before heating the fireplace, the water is permitted bedieved.

MUKTZAH

סימן ש"ח

Notes on Hilchos Muktzah can be found in next section

(א) - Reasons of muktzah

There are three reasons¹ for the Takanah of muktzah^{2 3}:

1) Moving things on Shabbos should differ from the weekday so people don't spend their day rearranging their objects⁵ 2) To safeguard against mistakenly carrying items outside⁶ 3) There should be a differentiation between Shabbos and the weekday, even for those who don't work on the weekday.

(ב - כא) - Types of muktzah - introduction

There are three general categories of muktzah:

1. כלי שמלאכתו לאיסור (objects with a forbidden usage) like a hammer, scissors, and an empty charity box.
2. כלי שמלאכתו להיתר (objects with a permitted usage), even if they also have a prohibited usage, including eating utensils, food, and books.

The two above categories may be moved under certain conditions. The third category is completely muktzah and forbidden to be moved.

3. FORBIDDEN OBJECTS

There are five subcategories to this muktzah:

1. מוקצה מחמת חסרון כיס (muktzah because of precious value)
2. מוקצה מחמת איסור (muktzah because of a prohibition)
3. מוקצה מחמת מצוה (muktzah because of a mitzvah)
4. Muktzah because it was set aside during bein hashmashos.
5. מוקצה מחמת גופו (muktzah because it's not a kli)⁴

5. רמב"ם

6. רש"י וראב"ד

Each of these categories will be explained at length in their proper place.

(ה, י"ג - ט"ו) - *Five rules of muktzah*

Some categories of muktzah can be moved under certain conditions, and some can not. Five exceptions allow any muktzah to be moved:

1. Muktzah is only prohibited when moving the object. One may touch any muktzah⁵ if the object doesn't move unless touching the muktzah changes the muktzah, like lighting a fire underneath muktzah wood on Yom Tov. ט"ו
2. Moving a muktzah object in an irregular manner⁶ is permitted.⁷ This includes moving something with one's body⁸ or foot or blowing it with one's mouth. ט"ו
3. If one is already holding a muktzah object⁹ they may continue carrying it to a safe place and do not need to put it down immediately. י"ג
4. Moving a non-muktzah item is permitted even though a muktzah item is connected to it and will be dragged with it. However, this is only allowed if the non-muktzah did not become a בסיס (base) for the muktzah item, and shaking out the muktzah item isn't possible.⁷ ה
5. If the muktzah item might harm many people (rabim)¹¹, it can be moved. If it is in a karmelis, one may carry it directly to a safe place, but in a public domain, one must stop every four Amos while removing it.

(ב, ג, י"ב, י"ט) - *כלי שמלאכתו לאיסור* (objects with a forbidden usage)¹²

This category includes any object¹³ whose primary purpose is for prohibited Shabbos activity.¹⁴ This category includes objects that are disgusting or set aside from use but which one is not opposed to using.

It is permitted to move these objects if one needs to use the place they are in¹⁵ or to use them for permitted purposes on Shabbos¹⁶, like moving a hammer to break a coconut. However, moving this muktzah so it isn't stolen or damaged is prohibited.¹⁷

Tefillin and shaimos are in this category because they can not be used for their regular purpose on Shabbos, although they are still keilim. Therefore, they can only be moved to utilize their space or to use them for a permitted purpose on Shabbos, like using tefillin as a spiritual protector. However, if the tefillin or shaimos were left in a place that may be disrespectful or embarrassing, one may move them even for their own sake, unlike the other items in this category.

7. These laws will be discussed extensively in siman 309

(ט"ז, י"ז, י"ח, כ"א) - *objects with a permitted usage*¹⁸ כלי שמלאכתו להיתר

There are three general types of objects in this category:

Regular objects, including eating utensils.¹⁹ These may be moved even for their own sake, like to save them from damage, but they may not be moved²⁰ without a purpose.²¹ ט"ז

Food and books²² may be moved in any situation, even without a purpose.²³ י"ז

Items with both prohibited and permitted usages²⁴ are permitted like regular objects.²⁵ כ"א

(ר - ל, ל"ג - פ"ט) - *Forbidden objects*:

This category may not be moved even for its place or to be used in a permitted way.

IMPORTANT NOTE: Any permitted movement of such items is with the limitations of a כלי שמלאכתו לאיסור.

- The owners determine the status of the two categories of מוקצה. מוקצה מחמת גופו and מוקצה מחמת חסרון כיס. Therefore, even if others consider something precious, it is only muktzah if the owners treat it that way. Additionally, if the owners consider a specific object muktzah, it becomes muktzah for everyone, even if others want to use it in a permitted way.²⁶ However, objects that are generally muktzah but were set aside for permitted use by their owners may not be used by anyone besides the owner's household.
- Objects specifically prohibited to their owner²⁷ because of an issur but not to others, like wine for a nazir, may be moved by anyone, even by their owners. פ"ט

In addition to the five exceptions for all muktzah, there are three additional exceptions for this type of muktzah:

1. (ל"ו, ל"ז - נ"ג) - *designating objects for permitted usage* הכנה

There are three types of hachana for different objects:

1. Objects usually used for the purpose the owner wants to set them aside for (like woodchips or marbles) can be mentally designated for that purpose, even if they will only be set aside for one Shabbos.⁸ If the object was used during the

8. אע"ף שבסימן רנ"ט סקו"א א' כתב אדה"ז שיש לחלק בין מוקצה מחמת חסרון כיס ושאר המוקצות לענין שאין מחשבה מועלת לחיסרון כיס. מ"מ כאן בסעיף ד' כתוב בהרי"ה שאין חילוק

week for the permitted purpose, it is no longer muktzah, and one doesn't need to set it aside mentally. ה', נ', נ"א

If the object is not usually used for the intended purpose²⁸ one must do an action²⁹ to show that they are setting it aside for that Shabbos.

2. However, even after doing an action, the item may only be used for the specific purpose it was set aside for and is muktzah for any other use. Therefore, one may not move stones set aside for sitting even if they need them for a different purpose or need their place. נ"ב, נ"ג
3. An object that is permanently set aside for permitted use or physically changed may be used for any purpose on Shabbos, like any object that may be moved on Shabbos.⁹

2. גרף של רעי - (ע"ב - ע"ד) *(repulsive items)*

- If an item is a גרף של רעי, it may be moved even if it is generally muktzah. A גרף של רעי is any object that makes people uncomfortable to remain³⁰ near it, like a portable toilet³¹ or a bucket under a leak.
- Moving a גרף של רעי is only allowed if the object is in a place the person commonly goes. If the גרף של רעי is in a place the owner doesn't commonly go, it may not be moved³² besides for a bucket that needs to be emptied.³³ If keeping the גרף של רעי will lead to a financial loss, one may set up their table or bed there,³⁴ causing them to need the space, and then take it out.
- If it's in an uncommon place and there's a concern that a child will dirty themselves with the object, one may cover it but not move it unless it needs to be emptied or there will be a financial loss. ע"ב, ע"ד
- If one removes a גרף של רעי to empty it, they may only return it to its place if the object is still in their hands. If the object was put down, one may only return it if there's water or a non-muktzah object inside.³⁵ If it's an expensive object, one may return it to its place without putting water inside since the object might be stolen if it is left out. ע"ג, ע"ד
- It is prohibited to intentionally make an object a גרף של רעי³⁶ to move it. However, if someone intentionally made something a גרף של רעי, it may be moved B'dieved. If the owner makes a גרף של רעי without the intention of moving it, it can still be moved. ע"ה

3. *Food waste that can still be used as animal food³⁷ may be moved.* ט', ט"ד

There are five categories of muktzah that may not be moved:

9. ראה קצוה"ש סי' ק"י הערה ה'. ולענין עשיית שינוי בנוף הרבוי ראה פסק"ת סעיף ל"ה הערה 317 שזהו כדעת המנ"א כדי לחוש לשיטת רש"י.

1. (ד' - ר') - מוקצה מחמת הסרון כ"ס (MUKTZAH BECAUSE OF PRECIOUS VALUE)

If one doesn't use an object because it's expensive or otherwise valuable, that object is considered completely muktzah. Items set aside to be sold³⁸ are included in this category.

There are two types of objects³⁹ which can become מוקצה מחמת הסרון כ"ס:

1. כלי שמלאכתו להיתר are מוקצה מחמת הסרון כ"ס only if they're never used because of their value.⁴⁰ If they're used even rarely,⁴¹ they may be moved.
2. כלי שמלאכתו לאיסור⁴² are מוקצה מחמת הסרון כ"ס if they're never used for a Shabbos permissible use because of their value (even if they are regularly used during the week). ד

2. (ט', פ"ה) - MUKTZAH BECAUSE OF AN ISSUR

This muktzah includes objects prohibited (to be eaten or benefit from) unrelated to Shabbos.

There are three categories to this muktzah:

1. Objects that are prohibited from benefit (הנאה), even if only until after Shabbos, are considered Muktzah because they can't be used for anything (similar to why wood and stone are muktzah). ד, פ"ה
2. Food prohibited from eating but permitted to benefit from, which was set aside to feed animals or sell to non-Jews, may be moved even if it is permissible to eat after Shabbos after Shabbos. Since the food was set aside for animals and sale, the owners wouldn't set it aside for themselves to eat after Shabbos.
3. Any object prohibited because of Shabbos but allowed during the week is included in the category of כלי שמלאכתו לאיסור and can be moved under certain conditions.

3. (י') - MUKTZAH BECAUSE OF A MITZVAH

These laws will be explained in siman תרל"ח and תקי"ד

4. (ז') - MUKTZAH BECAUSE IT WAS SET ASIDE DURING BAIN HASHMOSHOS

These laws will be explained in siman ש"י

5. (כ"ג - ע"א, ע"ז - פ"ד) - MUKTZAH BECAUSE IT'S NOT A KLI

This category includes anything that is not considered a kli. This muktzah has two categories: **A)** Items that were never Keilim, like stones and dirt, and **B)** keilim that broke and are now useless.

A) Items that were never a kli⁴³:

- **CLOTHESPIN:** Clothespins may be moved because they're always used for clothing. However, if one hangs up clothing on a wooden stick, the clothing can be removed from the stick, but the stick itself may only be moved if it's always used for clothing. מ"ו
- **BRICKS AND SAND FROM CONSTRUCTION:** Leftover bricks and sand from construction⁴⁴ may be moved because they're used for sitting and leaning. However, if they are stacked on each other, they can't be moved since stacked bricks and sand are set aside for construction. מ"ח
- **WOOL AND FLAX:** Wool or flax used for bandages⁴⁵ or wigs may be moved as long as they were mentally set aside for that purpose. To wear a wig outside, one must do an action to set it aside.
- ♦ קמיעות: One may move a קמיע even if it's not a professional one.⁴⁶
- **ANIMALS:** Animals are muktzah and may not be moved even to play with them.⁴⁷ In a private domain, one may make an animal walk by tugging its neck but may not lift it because it's muktzah. However, one may not tug a rooster's neck to make it walk because they jump up when pulled, and it would be carrying.

Making an animal walk in public is prohibited since the person might carry it.⁴⁸ However, one may push them from behind if they run away because they only assist the animals in walking and are not personally walking them.

Children may be made to walk⁴⁹ in a public domain because even if they are picked up, one is not liable since living people carry themselves (די נושא את עצמו). We do not apply this rule to sick or tied people⁵⁰ because they can not walk by themselves. Dragging a child⁵¹ is prohibited because dragging is like carrying.

- **PLAYING BALL:**⁵² If a ball was made from stone, many are lenient and allow one to play with it, although lechatchila it is muktzah.

B) Keilim that break and are now useless:

(כ"ג - כ"ז, כ"ט - ל"א) **BROKEN KEILIM:** If a kli breaks and is useless, it

may not be moved. However, there are three types of cases where it is permitted to move the broken kli:

1. If the broken pieces can still be used but not for the kli's original purpose, they are noilad and can be moved on Shabbos even if they were thrown out on Shabbos itself because they were set aside for use when Shabbos began. However, noilad can't be used on Yom Tov unless it broke on Erev Yom Tov because it was set to be used for this new purpose before Yom Tov began. כ"ג, ג"ד
2. If the broken pieces can be used similarly to their original purpose, they may be moved even on Yom Tov. However, if the pieces are very small, they may not be moved, even if they can cover a small vessel because small pieces are usually thrown out.
3. Pieces of an earthenware Kli may be moved even if they are very small because they are usually set aside to cover small vessels.

Pieces from a precious vessel that broke⁵³ on Shabbos may not be moved even if they can still be used because they were initially מוקצה מחמת הסרוך כיס and set aside from use. Additionally, broken pieces thrown out⁵⁴ during the weekday may not be moved because they were completely set aside from use.

(ל"ה, ל"ו) BROKEN DOORS: A broken house door cannot be moved because it was never a kli and is set to be fixed and reused for the house and not for other purposes. However, the doors of keilim⁵⁵ may be moved because they were considered a kli when they were connected and are still like a kli as long as they can be returned to their kli. If the kli can't be used without the cover, one can't move them because we're concerned they might reattach the cover on Shabbos.¹⁰

If the cover is for a pit or anything buried in the ground, it must have handles to move, even if it is still attached.⁵⁶

(ל"ה, ל"ט) NEEDLES: A sharp sewing needle⁵⁷ or a new dull needle may be moved as a ⁵⁸ כלי שמלאכתו לאיסור because they can be used to take out a splinter on Shabbos when doing so won't cause bleeding. However, a needle that becomes dull or its eye is filled is completely muktzah⁵⁹ because it is put in the garbage and not used for another purpose unless explicitly prepared for another use.

(מ"ג, מ"א) WORN CLOTHES: Worn rags⁶⁰ or clothing that can still be used as a patch for the owner's or the owner's household's clothing or to

10. See siman ש"ג סימן

cover dirt may be moved unless they were thrown out during the week. The same would apply to worn shoes that can still be used.⁶¹

(ב' - ע') FOOD WASTE AND ANIMAL FOOD:¹¹

1. If there is food waste on a table that can be used as animal food, like breadcrumbs, bones for dogs, or peels of fruit, one may clean them up by hand. However, the food waste must be fit for animals that are common in that location or for animals that the owner has. Additionally, any food waste that can be used for animals but is usually prepared for humans during the week is not considered animal food and can't be moved unless it is prepared for humans. ט', ט"ה
2. If the food waste can't be used for animals, like shells of nuts, one may not move them by hand or even with a utensil because utensils are like an extension of the person. Instead, one can take the entire tablecloth⁶² and shake it off on the floor right near the table because it is an indirect way of moving the muktza (טלטול מן היצר⁶³). When pieces of bread are among the food waste, which can't be thrown on the floor, or the person will need to use the area near the table, one may move the tablecloth to another place and shake it off.
3. If one eats fruits with pits unsuitable for animals, they should spit out the pits behind them⁶⁴ and shouldn't remove them by hand or spit them out in front since they would be intentionally creating a repulsive item (גרף של רעי).
4. Raw meat may be moved because people eat it in extreme circumstances.⁶⁵ Foods that are entirely inedible may not be moved.⁶⁶

11. For the law of food waste nowadays see above "fit for animal food"

NOTES ON MUKTZAH

REASONS OF MUKTZAH

1. THREE REASONS: The Rambam adds a fourth reason for muktzah: to safeguard against doing something prohibited on Shabbos while handling items used for forbidden work.

2. TAKANAH OF MUKTZAH: A hint to this takanah is in the passuk "והכינו את אשר יבאו" - implying that without proper preparation, an object can't be used on Shabbos.¹²

3. TAKANAH: The chachamim were very strict about this takanah and applied it even in cases of doubt and cases of a Mitzvah

4. NOT A KLI: A kli is any item formed to serve a purpose. Anything in its natural and raw state, like unprocessed wood or stones, is not a kli.

FIVE RULES ABOUT MUKTZAH

5. ONE MAY TOUCH ANY MUKTZAH: The Alter Rebbe rules that one may not touch a muktzah item for its own sake, like putting a cover on a car for protection, even if the item doesn't move.¹³ Therefore, one may remove a non-muktzah item from on top of a muktzah item, place a non-muktzah item on a muktzah item, and even stop a rolling muktzah item. However, one must be careful that doing so is not for the intentional benefit of the muktzah item.

6. MOVING A MUKTZAH OBJECT IRREGULARLY: There are different scenarios of moving an item in an irregular manner and various opinions about each case:

1) All agree that one may move muktzah in an irregular manner if it isn't clear that the person intended to move the muktzah, like moving straw by sitting on a bed of straw.

2) Most opinions permit moving muktzah even if it's clear the person intended to move it as long as it's not for the benefit of the muktzah, like kicking a muktzah item in the person's path. However, the pri megadim prohibits moving muktzah in this way.

3) The Alter Rebbe permits moving a muktzah item in an irregular manner, even for the benefit of the muktzah, like kicking a muktzah to hide it for protection. Other opinions prohibit this.

7. IS PERMITTED: The reason moving muktzah in this manner is allowed depends on the reason for the takanah of muktzah. Some explain that the concern of muktzah is only when moving the item and moving something in an irregular manner is not considered moving. Others explain that when carrying muktzah in such a manner, there is no concern one might carry the muktzah outside. Additionally, the difference between Shabbos and weekdays is apparent if one holds something in an irregular manner.

8. THIS INCLUDES MOVING WITH ONE'S BODY: There is a discussion about whether one can move an object by pouring water on it. The Magan Avraham prohibits it, but R' Akivah Aiger rules that it is permitted.

12. ראה ביצה יב: ורש"י שם

13. See Siman 495, 15

Moving items irregularly is only permitted if it differs from the regular carrying method. If the irregular method becomes routine, it is no longer allowed.

9. IF ONE IS ALREADY HOLDING A MUKTZAH OBJECT: This exception only applies to כלי שמלאכתו להיתר or כלי שמלאכתו לאיסור. However, this exception does not apply to muktzah items not in these categories unless there might be a monetary loss.

10. HOLDING A MUKTZAH OBJECT: Many hold that this rule only applies if the object came into one's hand unintentionally or in a permitted manner. The Alter Rebbe rules that the rule will apply even when the object was intentionally lifted in a prohibited manner.¹⁴

11. HARM A RABIM: Some hold that even three people are considered a rabim.¹⁵

כלי שמלאכתו לאיסור

12. כלי שמלאכתו להיתר: To change the status of a כלי שמלאכתו לאיסור to a כלי שמלאכתו להיתר, one must designate it to be a כלי שמלאכתו להיתר forever.¹⁶ However, if it is common to use this item as a כלי שמלאכתו להיתר, it may be used even if one sets it aside for only that Shabbos. R' Akivah Eiger¹⁷ adds that if the object is noticeably a כלי שמלאכתו לאיסור, one must make a sign on the object to show that its status has changed. For example, old electronics must have a noticeable sign on them for use in play.

13. ANY OBJECT: Examples for this category are a hammer, screwdriver, bicycle, empty pushka, oven, doors of washer and dryer, empty garbage can, cookbooks, newspapers, and parked cars. However, some say one shouldn't use a parked car on Shabbos because of mari'is ayin.

Watches and alarm clocks are generally in this category even if there are batteries inside because the batteries are there for the watch and not the other way around. However, a sand clock or sundial may not

be moved because they are tools for measuring. On the other hand, our watches are just for seeing the time and are already measured.

14. PRIMARY PURPOSE IS FOR A PROHIBITED SHABBOS ACTIVITY: There are three prerequisites for objects to fall into this category:

- 1) They must be able to be used for a permitted purpose, even if only as a last resort. For example, a candle lit with pitch can be used as a cover for vessels even though it is disgusting.
- 2) Their regular purpose must be accessible during the week. This excludes any object one may not benefit from, even during the week, due to a prohibition.
- 3) The owners can't oppose using it for the permitted purpose. ז

15. PLACE THEY ARE IN: This includes when the owner, the owner's animals, or friends need the place the object is in, whether immediately or in the future.

14. See siman 307, 36

15. שמידת שבת כהלכתה כ"ה ט

16. See the section hachana

17. ס"ק קי"ז

Some opinions hold that when objects cause people discomfort, they may be moved since this is also for the object's space. Some believe this is the opinion of the Alter Rebbe since he only prohibits moving a **כלי שמלאכתו לאיסור** for the sake of the "object itself." Therefore, any other movement is permitted, even if removing the object is to make people comfortable. However, all opinions agree that if keeping the object in the room will cause the person to leave, like an alarm clock or night lamp, it may be moved.

16. FOR PERMITTED PURPOSE ON SHABBOS: This means moving an object to use it for a permitted purpose even if it is not the object's proper use. Whether the owner, the owner's animals, or friends need to use it immediately or in the future. Although some opinions hold that it is only permitted to use such an object if non-muktzah objects aren't available, the Halacha is that one can use such an object *lechatchila*¹⁸.

17. SO IT ISN'T STOLEN OR DAMAGED: If one needs the object's space or wants to use it in a permitted way, one may move it even if this will also protect the object from damage.

There is a discussion about whether one may place a child or loaf of bread on top of the muktzah to move it to a safe location since the muktzah can be considered secondary to the non-muktzah item on top. Some allow it, while others hold that moving a muktzah by placing a child or loaf of bread on top is only permitted when moving a dead body.

If the muktzah is insignificant to the non-muktzah object, like garlic in a mortar where the mortar has no purpose without the garlic, the item can only be moved if there is a significant financial loss.

כלי שמלאכתו להיתר

18. OBJECTS WITH A PERMITTED USAGE: To change the status of a **כלי שמלאכתו להיתר** to a **כלי שמלאכתו לאיסור**, one designate it to be a **כלי שמלאכתו לאיסור** forever¹⁹. However, if the prohibited usage is typical for this object, setting it aside for that Shabbos alone will already make it prohibited.²⁰

19. EATING UTENSILS: Although there is a dispute about whether eating utensils are like food and books or like regular objects, the Alter Rebbe rules stringently. Therefore, they can only be moved for a purpose and not to fidget with or anything similar. However, when the utensils are holding food, they may be moved like the food.

20. MAY NOT BE MOVED FOR NO PURPOSE: This was first prohibited in the days of Nechemia ben Chachliyah because people were not careful about the laws of Shabbos. Although the general decree was later removed, allowing one to move regular items for a purpose, the decree regarding movement for no purpose remained.

21. NO PURPOSE: Relieving stress is considered a purpose. Therefore, squeezing a stress ball is allowed.

22. FOOD AND BOOKS: This category includes clothing, watches, glasses, and other ornaments.

23. NO PURPOSE: These were never included in the original decree of Nechemia ben Chachliyah and are, therefore, permitted to be moved even without a purpose.

18. See ketzos hashulchan

19. ראה סימן רנ"ט ק"א א

20. ראה פסק"ת סעיף ל"ה

24. PERMITTED AND PROHIBITED USAGE: Examples include multi-tools, such as pocket knives with attached scissors, phones with watches, and sing-along books with electronic music panels. Some say that even if the muktzah and non-muktzah items can be separated but are commonly used together, like a key ring with an electric fob, they may still be moved.

25. PERMITTED LIKE REGULAR OBJECTS: It is best to be strict about moving them to avoid becoming used to moving and possibly using prohibited objects. Each case must be judged independently.

FORBIDDEN OBJECTS

26. USE IT IN A PERMITTED WAY: If the owners are aware that this item will be useful for others, it isn't considered muktzah. This case is similar to food that is still fit for animals, although the owners would never eat it.²¹

27. SPECIFICALLY PROHIBITED TO THEIR OWNER: This includes if the object is forbidden because of a minhag of the community, such as gebrochts on Pesach. Therefore, gebrochts may be moved even by their owners on Pesach. However, issurim, such as kitniyos on Pesach, are muktzah for everyone, even if only some communities consider it assur. This case is similar to someone who makes a neder to prohibit anyone from eating a particular piece of bread, thereby making it muktzah for all.²²

הכנה

28. NOT USUALLY USED FOR THE INTENDED PURPOSE: Nowadays, all stones and wood fall into this category unless it is very common to use them like woodchips or marbles. Using stones as a doorstopper or for cracking open nuts is not typical for stones because we have special tools to do these things.

29. DO AN ACTION: Setting stones on each other for sitting is considered an intentional act to set them aside. However, stacking wood is not a noticeable way of designating wood. Therefore, one must change the actual pieces of wood to set them aside.

גוף של רעי

30. UNCOMFORTABLE TO REMAIN: This category includes insects or rodents that are repulsive to people. However, one may only remove them, not kill them. This category does not include items that cause displeasure but won't cause someone to leave the room. Something that will cause embarrassment if it remains because of guests or social pressure may be moved.

31. PORTABLE TOILET: A portable toilet made of glass, metal, or plastic is okay to move because it doesn't absorb waste. Some say that even such toilets may not be moved nowadays because they are only used for waste and, therefore, disgusting.

32. MAY NOT MOVE IT: If the odor of the גוף של רעי reaches the place where the person sits, the object may be moved even if it is not near the seat. Even if the person can't smell the גוף של רעי but can see it from their seat, it may be moved if seeing it is repulsive.

33. NEEDS TO BE EMPTIED: For example, emptying a full garbage can or a bucket under

21. ראה פסק"ת הערה 508 ו509 עפ"י השערי ציון

22. ראה מ"ב ס"ק ק"ע ופסק"ת סעיף ס"ה

a leak. However, this only applies if placing a second can or bucket is impossible without moving the first.

If the garbage or bucket smells bad, it may be moved. Nowadays, garbage cans are considered only a *בלי שמלאכתו לאיסור* and permitted to be moved under certain conditions because the garbage is in a bag, minimizing the unpleasant smell.

34. SET UP THEIR TABLE OR BED THERE: For example, if there's a leak in a room the owner doesn't usually visit, they can sit there, put a bucket under it, and then remove it when it becomes disgusting. However, they must remain in the room for some time before moving the bucket so that it is not apparent they are only sitting there to fix the leak.

35. WATER OR A NON-MUKTZAH OBJECT: Some opinions hold that placing water in a *גדף של רעי* isn't adequate nowadays because we no longer feed animals water that way.

Another way a *גדף של רעי* can be returned after it is emptied is if the place it was moved to is needed for something else.

36. INTENTIONALLY MAKE AN OBJECT A *גדף של רעי*: Anything that becomes a *גדף של רעי* because of everyday behavior is not considered intentional. For example, one may place a dirty diaper on the floor while changing a baby and throw it out later. Since this is part of everyday activities, one doesn't need to throw out the diaper immediately even though they would be creating a *גדף של רעי* by keeping it on the floor, similarly, consolidating garbage from a table into one plate or making a pile of dirty tissues while blowing one's nose is allowed. One doesn't need to throw them out immediately.

ANIMAL FOOD

37. ANIMAL FOOD: This exception no longer applies because the owner's behavior determines muktzah. Therefore, it is uncommon to give food waste to animals nowadays, so food waste is still muktzah. Some argue that the leniency would still apply because birds and dogs eat food waste from the garbage.

However, this leniency would only apply to food that local animals would eat. Nevertheless, because our garbage unintentionally feeds animals, and it is unclear what is considered fit for animals, one should always consider food unfit for animals.

מוקצה מתמת חסרון כיס

38. SET ASIDE TO BE SOLD: Food for sale can be moved; since the owner will use any food when needed, they never set it aside. Other objects that people might buy on Shabbos, such as clothing and cutlery, are considered designated for use, according to some opinions, and may be moved. Other opinions, however, hold that they can't be moved since the owner didn't intend to move them during *bein hashmashos* when they became prohibited. All agree that objects likely to be bought on Shabbos, like disposable cutlery, may be moved because they were never set aside from use.

39. TWO TYPES OF OBJECTS: Although the Alter Rebbe only mentions an example of a *בלי שמלאכתו להיתר*, he holds that there are different rules for *בלי שמלאכתו לאיסור*. He only specifies *בלי שמלאכתו לאיסור* to stress their unique law that they are forbidden even if they are used from time to time.

40. NEVER USE THEM: For example, an expensive painting, expensive dishes for display only, large vessels that aren't moved because of their value (not because of their weight), or

valuable papers and documents such as notebooks, stacks of paper, government documents, or a drivers license. A single sheet of paper is not considered valuable.

41. USED RARELY: For example, expensive dishes that are only used for special guests or a costly esrog case which is only used for Sukkos.

42. כלי שמלאכתו לאיסור: This includes electronics and expensive tools.

A

43. NEVER A KLI: Items in this category are only muktzah if they have no purpose. Therefore, one may clean their teeth with a splinter, move dirt to cover spit, remove dirt on clothing, and separate waste from edible food since these items serve a purpose.²³

BRICKS AND SAND FROM CONSTRUCTION

44. BRICKS AND SAND: Nowadays, these will always be muktzah because they are used almost exclusively for construction and not for sitting. Sand in a sandbox may be moved because it is set to be played with. However, in general, it's best not to play with sand on Shabbos because a) it might be wet, and one might make a hole (בומה), and b) children may pour water in it and be liable for kneading on Shabbos.

WOOL AND FLAX

45. BANDAGE: An example of such an item would be cotton balls. Even if the cotton is one large piece, and the smaller pieces need to be torn off to be used, it may be moved because one can use the edge of the cotton and tear it off after Shabbos. For the same reason, toilet paper and a large roll of disposable tablecloths may be moved because a small portion can be used without tearing.

קמ"ע

46. MOVE A קמ"ע: This applies to any item from a tzadik or holy place used as a segula.

ANIMALS

47. MAY NOT MOVE AN ANIMAL: There is a discussion about whether one may move a pet on Shabbos since it is set aside to be played with. However, there is room to be lenient about moving a dog for a blind man.

48. MIGHT CARRY IT: We do not apply the rule *הי נושא את עצמו* to animals because they resist their owners holding them. The same would apply to a child who fights against being carried.

49. CHILDREN MAY BE MADE TO WALK: Making a child walk is exempt but not permitted. Therefore, one may not carry a child or adult because of this rule. However, a sick man who can at least walk without assistance may be carried if necessary because this prohibition is only a shvus which is allowed for a sick person.²⁴ Some opinions consider children who need to eat as sick.

23. קצה"ש קט"ז הערה י' עפ"י שו"ע"ר ש"ב סעיף ג'. ודלא כשאר הפוסקים (דאה פסק"ת הערה 333 ו335 שהתירו (משום שבטול לדבר המתיר בטלטול ולכן התירו להסיר חושים התלויים בנגד, שע"ת שגשגו על בגדיו וכדומה)

24. See siman 328

The Alter Rebbe holds that even in a karmelis, one should be strict about carrying children. Therefore, one may not tell a non-Jew to push a child in a stroller, even though public domains nowadays are a karmelis.

50. SICK AND TIED MAN: A person is considered ill if they aren't able to walk without assistance. If walking is only challenging, they are like a regular person. There is a discussion regarding someone sleeping, but everyone agrees that someone dozing off may be carried.

51. DRAGGING A CHILD: When two adults hold a child's hand and swing them in the air, it is considered carrying and prohibited.

PLAYING BALL

52. PLAYING BALL: In addition to the problem of muktzah, some add that playing ball might smoothen holes and roll into a public domain. However, balls nowadays aren't muktzah because they are made specifically for playing. If one is playing indoors or on concrete, the other concerns don't apply.

BROKEN KEILIM

53. PRECIOUS VESSELS THAT BROKE: The same would apply to any kli that broke and can be fixed, which one is careful not to touch so as not to ruin it more.

54. THROWN OUT: If disposable utensils were thrown out, even on Shabbos, they may not be moved because no one uses them afterward. Non-disposable broken keilim can be moved if thrown out on Shabbos itself. Wrappers for food are always considered muktzah, even if they are not thrown out, because they are never reused. However, in most cases, they can be viewed as a נדף של דעי if they are around and may be thrown out.

BROKEN DOORS

55. DOORS OF KEILIM: Some opinions hold that they may be moved because one can still use them for other purposes and not because they were considered a kli when they were attached. The difference will be if one can move a button or screw that came out of its place. According to the Alter Rebbe, they can be moved because they are still nullified to their original keilim and considered keilim, similar to patches that may be moved as long as they were not thrown out. All opinions agree that a safety pin may be moved because it can also be used on Shabbos.

56. COVER FOR A PIT: For example, a cover for a mikvah attached to the wall or a safety cover for an electric outlet.

NEEDLES

57. SEWING NEEDLE: A sewing needle has an opening at one end for the thread, called an eye, and a regular needle does not.

58. MOVED AS A כלי שמלאכתו לאיסור: Safety pins, paper clips, and bobby pins are considered כלי שמלאכתו להיתר.

59. COMPLETELY MUKTZA: Unused staples are in this category because they are sold in groups of connected staples; therefore, their sharp edges cannot be used until they are separated.

WORN CLOTHING

60. WORN RAGS: A torn shirt or pants that can still be fixed is muktzah because the owner won't touch them, so they can be fixed. Dirty clothing in the laundry may be moved, even if the clothing will only be used in extreme situations. If one never wears such clothing, they may not be moved.

61. SHOES: Some opinions hold that if a shoe is too worn to be used, the second shoe is also muktzah because it will not be used on its own.²⁵

FOOD WASTE AND ANIMAL FOOD

62. TAKE THE ENTIRE TABLECLOTH: One may leave food waste on the plate after eating and take the plate to shake off because it's an indirect way of moving muktzah.

63. TAKE THE TABLECLOTH: In most situations, the waste would be considered a גרף של רעי and permitted to be moved without these rules.

64. SPIT OUT THE PITS BEHIND THEM: Nowadays, most people are lenient with this since spitting behind the person will create a repulsive item, and one is allowed to intentionally make a repulsive item if it's through regular everyday conduct. If spitting it out is disgusting to the person or others near them, one may remove it by hand. Additionally, if the standard way of eating is to remove the inedible part by hand, like peeling an egg, one may move it by hand.²⁶

65. PEOPLE WOULD EAT IN EXTREME CIRCUMSTANCES: This leniency also applies nowadays, as everyone eats anything to stay alive.

66. INEDIBLE FOODS: Frozen foods may be moved because they can be defrosted. Even if it's close to the end of Shabbos and there's not enough time to defrost, it may be permitted to move because one can cut the food into small enough pieces to defrost quickly. However, foods that need to be cooked or prepared by hand, like raw legumes, flour, and potatoes, may not be moved.

25. ראה פסק"ת הערה 276 בשם הגרי"ש אלישב

26. קצוה"ש קי"א הערה י"ח

MOVING A Muktzah Item With A Permitted Item

סימן ש"ט

There are a few ways one may indirectly move a muktzah item (through the movement of a non-muktzah item):

1. *There's a concern of illness:*

A parent may carry their child, even if the child is holding a muktzah stone. Because the child strongly yearns for their parent to hold them, we are concerned that the child may become sick if they aren't held. However, if the child is holding something valuable, the parent may not hold the child. We're concerned that the item might fall and that the parent will move the muktzah item directly. ב, א

2. *Connected items:*

When a muktzah item is attached to a permitted item and is secondary to it (like a stone securely tied to a squash so that it descends into a well), it can be moved by moving the permissible item. א

3. *The permitted item is needed:*

- If a muktzah item is on top of a permitted item that the person needs, the two items may be moved together as long as the muktzah item can't be shaken off the permitted item (e.g., if the area the item will fall into needs to be used and can't be a mess).
- Moving the two items together is only allowed if the permitted item isn't a base (basis) for the muktzah item. If the item is a base for the muktzah, it becomes like the muktzah item and cannot be moved.
- The permitted item isn't considered a base for the muktzah if: 1) the muktzah was placed on the permitted item after Shabbos began, 2) the muktzah was placed on the permitted item unintentionally, or at least without the intention of remaining there during Bein Hashmashos, 3) another permitted item (of greater value than the muktzah) was also left on top of the permitted item, and 4) the muktzah being placed on the non-muktzah item is circumstantial like objects in a chest randomly stacked on top of each other or candles on a tablecloth. (They're only on the tablecloth because the tablecloth is on the table.) ט-ד

- If the owner placed the muktzah on the non-muktzah item before Shabbos and intended to remove it on Shabbos through a non-Jew or by tilting it, the status of the non-muktzah item is disputed. Some hold that it's considered a base for the muktzah, while others maintain that it's not, as the owner never intended to leave it for the entire Shabbos. If not moving the muktzah can lead to a significant financial loss, one may follow the lenient opinion.
- Muktzah, which was left on a non-muktzah item in such a way that it becomes a base for it during Bein Hashmashos, may not be moved for the entire Shabbos. Therefore, the non-muktzah item can't be moved even if the muktzah item is later removed. ה,ז
- A person may not cause a friend's item to become a base for muktzah without their consent unless it is for their benefit. For example, placing a bowl under a candle to prevent a fire if the candle falls. ט"ז

THE LAWS OF Muktzah Food and Other Laws of Muktzah

סימן ש"י

Muktzah food:

MOST FOODS: Generally, food can't become muktzah on Shabbos because people will always eat it when needed. Therefore, even if one sets aside fruit to be dried or sold, it doesn't become muktzah. Similarly, if one picks unripe dates to ripen at home, they may be eaten raw and are not considered muktzah. א

DRIED FIGS AND RAISINS:

- **BELONGS TO A JEW** - Dried figs and raisins that belong to a Jew, unlike other foods, become completely muktzah during their drying process because they're inedible at that stage. Even when they're only partially dry, and some would consider them edible, they're deemed muktzah because, by setting them aside to dry, the owners remove them from their minds until they become entirely edible or until they actively designate them for eating before Shabbos. If they fully dry before Shabbos begins, they can be eaten on Shabbos, even if the owners weren't aware they finished drying before Shabbos. ב, ה, ט
- **BELONGS TO A NON-JEW** - Non-Jewish owned figs and raisins aren't muktzah since they don't entirely set food aside because they can prepare food for consumption in any way on Shabbos.²⁷ However, figs and grapes that haven't been harvested to dry are muktzah, even if the owner intended to harvest them before Shabbos because there is concern that benefiting from newly harvested fruit will lead the Jew to harvest more fruit.

The same prohibition applies if a non-Jew traps an animal on Shabbos; even when they planned to trap it before Shabbos, since it wasn't in the non-Jew's possession before Shabbos, it is muktzah. ז

Muktzah during bein hashmashos:

An item that was muktzah during bein hashmashos remains muktzah the entire Shabbos, even when the reason it became muktzah no longer applies (for example,

27. See Siman 325, 6

the oil of a candle that went out during Shabbos). However, this only applies when 1) it was muktzah the entire Bein Hashmashos, not just part of Bein Hashmashos, and 2) it wasn't muktzah because of an automatic issur (like an animal that was muktzah because it needed shechita to become edible, which was slaughtered for a sick person on Shabbos) but a person's action made it muktzah. ַּוּ

Causing a vessel to become muktzah:

One shouldn't place a vessel under a muktzah item with the intent that the muktzah will fall into it, since if the muktzah falls into the vessel, it won't be able to be moved anymore, and one can't make something unusable on Shabbos unless a significant loss is involved.

One is allowed to place a vessel on top of a muktzah item. According to some opinions, it is only allowed if it doesn't touch the muktzah, since the vessel was placed for the sake of the muktzah. Other opinions hold that one may cover a muktzah item even if the cover touches the muktzah, since the muktzah doesn't move. ַּוּ

The laws of basis:

- A muktzah item intentionally left on a permitted item before Shabbos and remained there the entire Bein Hashmashos becomes a base (basis) for the muktzah and can't be moved for the entire Shabbos, even if the muktzah is removed. If one intended to remove the muktzah before Shabbos but forgot to, or if there was a more valuable permitted item on the base with the muktzah during Bein Hashmashos, the base can be moved. However, one should first try to shake off the muktzah before moving the base. ַּוּ, ט"ז-י"ח
- A chest holding money with other non-muktzah items, whose primary purpose isn't to hold money, doesn't become a base for the money. Therefore, the chest may be moved if the money can't be shaken out. ַּוּ

Wallet:

NOT SEWN INTO A GARMENT: A wallet or chest designated to hold money, which has held money at least once during the weekday, may not be handled on Shabbos even when empty. Some opinions hold that a wallet has the status of muktzah because of its precious value and may not be moved to use its space or for a permitted purpose. In contrast, others maintain that it is like a regular muktzah item that can be moved to use its space or for a permitted purpose. ַּוּ, ג"ב-י"ד

A WALLET SEWN INTO A GARMENT:

- A wallet whose top is sewn to the garment while the rest hangs down is nullified to the garment. Therefore, the garment may be moved even if one intentionally leaves money in the wallet during Bein Hashmashos since the garment won't become a base for the

item nullified to it. However, if the money is still in the wallet, one shouldn't wear the garment since they might walk into a public domain without realizing they're carrying something. Additionally, one shouldn't put their hand in the wallet itself since it is a base for the money inside. י"ג, י"ד

- A wallet that is sewn into the inside of the garment, causing the lining of the garment to serve as a wallet, or a wallet whose top is tied to the garment but not sewn, causing it not to be nullified to the garment, causes the garment to function as a base for the wallet. Therefore, one may only move the garment if the money was left unintentionally during Bein Hashmashos and the money was shaken out. If the money was intentionally left inside, the garment becomes a base for the wallet and cannot be moved.

HANDLING A DEAD BODY ON SHABBOS AND INDIRECT MOVEMENT OF MUKTZAH

סימן שי"א

Dead body:

Moving a dead body:

TO SAVE IT FROM FIRE: Although a dead body is muktzah, if it's near a fire and might get burned, one may move it; otherwise, they might put out the fire, transgressing a greater sin. One should try to move the body in the most permitted manner possible. Therefore, one should place a permitted item, like a baby, a loaf of bread, or clothing, on the body and carry it together so they are not only carrying the body. Burial shrouds cannot be used since they are nullified to the body. One may take the body into a Rabbinic domain similar to a public domain (Karmelis) since the honor of people (כבוד הבריות) supersedes Rabbinic laws. However, one may not transgress a Torah law for people's honor. Therefore, one may not move the body into a public domain, even by a non-Jew, because it is a disgrace for the body to have a law removed for it. א, ב, ג, ה, י

TO SAVE IT FROM HEAT AND OTHER EMBARRASSMENT:

- A body left in the sun, which will start decomposing, (or other situations that can cause the body to be disgraced), may be moved to a safe area by placing a permitted item on it, but it may not be moved by itself. they only allowed moving Muktzah by itself to save it from burning, as we're concerned he'll transgress a more severe transgression (putting out the fire). ג
- If one can create shade for the body without moving it, it can't be moved into any domain. However, if one cannot provide shade in that location, one may move the body into a karmelis by placing a permitted item on top. ד
- If one wishes to leave the body where it is, a temporary covering may be created in a roundabout manner since a temporary tent cannot be made for a deceased person on Shabbos. To make this covering, two people bring beds to sit comfortably on the floor and then bring sheets to cover themselves from the sun. When they remove the beds, the sheets fall on the body, automatically creating shade. ז

FOR A SIDE REASON: Any permitted manner of moving a dead body is only allowed for the body's benefit. Therefore, one may not move the body so Kohanim can enter the house, or for any similar reason, unless it is moved irregularly, like tilting it from bed to bed or removing it with its bed when tilting it isn't possible. Additionally, one may move the body if it's for the sake of כבוד הכריות, such as removing the smell from a house if the inhabitants don't have another place to go, or for the sake of a mitzvah, like removing it from blocking a wedding. ט, ה, ט, ד

Other needs of the body

One may apply oil and water to a body if it is not moved. However, if there is dirt on the body, which would disgrace it, one may remove it even by moving the body, since the Rabbis allow moving a body to save it from disgrace. Similarly, one may tie the lips so they do not move but may not tighten them together or close the eyes, as that would move the body. However, one should not stop the custom of those who close the deceased person's eyes and straighten their limbs since, according to them, not doing so can cause a spiritual risk. י"ג, י"ג

Moving other items indirectly:

MOVING ITEMS INDIRECTLY WITH ONE'S HAND: Moving a prohibited item by placing a permitted item on top is only allowed when moving a dead body and not when moving other items for the sake of the prohibited item, even if they intend to use it in a permitted manner. However, it isn't a problem if the intention is to move the permitted item and the prohibited item follows automatically. Therefore, one may remove harvested radishes covered in dirt by pulling one of the leaves above the dirt, even though the dirt will also be moved. However, if the radish is buried, some opinions allow it to be fished out with a stick, while others rule that doing so would make a prohibited hole in the ground on Shabbos. The halacha follows the lenient opinion. If the radish is buried in straw, it may be removed with a stick since all opinions agree that there is no problem with making a hole in straw. י"ד, ז

MOVING ITEMS INDIRECTLY WITH ONE'S BODY: One may move any muktzah item indirectly with one's body. Therefore, one may sit or sleep on a straw-covered bed since their body moves the straw. However, if the person sets aside this straw to sleep on by sleeping on it during the week or by placing pillows and blankets on it, or if it is generally used for animals or sitting, it may even be moved by hand. ט"ז

SHABBOS TOILETRY

סימן שי"ב

Rule:

Although stones and pebbles are muktzah on Shabbos, the Rabbis allow one to carry them to the bathroom for cleaning to preserve human dignity (כבוד הברייה). Some hold that one may only carry them within a private domain. In contrast, others maintain that the Rabbis permitted them to be carried even in a karmelis and from a karmelis to a public domain. The halacha is to be lenient. א. ד.

Amount of stones:

In a permanent bathroom:

- In a public bathroom, one may bring a handful of stones for cleaning since even if some are left over, they will be used later by the owner or others. Placing stones there before Shabbos isn't possible since other people might use them before the owner or the bathroom might be occupied when the owner needs to use it. א.
- One may not bring stones to a private bathroom on Shabbos since they should have been placed there before Shabbos. ב.

In a temporary bathroom:

If one uses a temporary bathroom, they may only bring what they need to use now (stones equivalent to the size of a pestle's head) since any leftovers might not be used later, causing unnecessary movement. ב.

What should one use to clean themselves:

1. It is best only to use stones and pebbles set aside for cleaning. Setting aside these stones is done by permanently reserving them for cleaning during the week or using them for cleaning at least once, as long as a bit of dirt remains. Stones and pebbles that are set aside are no longer muktzah, and one may take as many as they want, even to a temporary bathroom. ב.
2. If one doesn't have stones set aside, one should use smooth pieces of earthenware since they are vessels and, therefore, better than regular

stones. However, jagged pieces might harm the person and should not be used. ה

3. If one doesn't have smooth pieces of earthenware, one should use wet grass connected to the ground but should avoid moving the grass by hand. These are better than stones since one doesn't need to carry or move them, and the law against using something attached to the ground only applies to trees and not grass. Dry grass shouldn't be used since it might cut the person. ט

4. If none of the above materials are available, one may use stones or pebbles (in the amount listed above). Even if grass or moss is on the rocks, one may remove it from the ground and use it since such a case is only harvesting *מדרבנן* and not *מראורייתא*, as the grass and moss will still grow from the moisture in the air after being removed from the ground. Therefore, for human dignity, the Rabbis allowed such harvesting. If a stone has been rained on and slightly dissolved, one may still use it if the stone is recognizable and there is no concern about destroying or grinding the stone while using it. ו, ה

5. If one doesn't have stones or pebbles, some opinions hold that one can use a tree or leaves attached to a tree. Even if some leaves become detached, it is not an issue since removing them was unintentional. ׀

6. One shouldn't use a clump of earth to clean himself, since it will crumble. ז

Where may one relieve themselves:

- One shouldn't relieve oneself in a plowed field since one might smooth the field's surface by filling the holes with stones. Even during the week, one shouldn't relieve themselves in a plowed field belonging to someone else since it will be damaged. ז״ו
- It is permissible to arrange stones to sit on while relieving oneself since it is only a temporary structure, which the Rabbis permitted for human dignity. However, one shouldn't make a temporary covering on top since this would create a prohibited structure on Shabbos. ז״ט

CARRYING A DOOR, WINDOW, OR LOCK ON SHABBOS

סימן שי"ג

Windowpane:

Items commonly used to close windows may be moved on Shabbos, even if they have never been used for closing windows before, as long as the owner thought to use them for the window before Shabbos. Additionally, these items may temporarily cover an open sunroof since one can temporarily add to a covering on Shabbos. ✕

Lock:

ROD - A rod used as a bolt to lock a door may be used on Shabbos if one changes the rod, demonstrating that it is permanently set for this use. The rod is treated as an item with a permitted usage and may be moved for any reason. Since the rod is constantly used and not part of the door itself, inserting the rod is not considered building the door. ב

PEG INSERTED IN THE DOORSTEP - A peg inserted into the ground itself, not into the doorstep, may not be used since inserting the peg creates a new hole in the ground, similar to building.

One may use a peg inserted into an elevated doorstep from the ground or a peg with a designated hole if the peg is tied to the door before Shabbos or if there is a handle on the peg. Since a peg seems more like the act of building than a rod, it must be clear that it is for locking and not building. Similarly, one can make a ring on a bolt that enters both sides of the doorway without tying it to the door. ג, ד, ה

- **WIDE PEG** - If the top of the peg is the width of a pestle, it may be tied with a thin rope even if it drags on the ground or is tied to the doorposts, not the door itself. Since the peg resembles a vessel, it doesn't seem like building when inserted into the doorstep, as one doesn't permanently leave vessels in the ground to build. ו
- **REGULAR PEG** - If the peg is a regular size, it can only be tied with a thin rope when attached to the door, but when tied to the doorposts, a thick rope needs to be used to clarify that it's being used for locking. ז

Door:

Door off its hinges

A DOORWAY NOT COMMONLY USED - An open doorway that isn't

widely used can't be covered with an unhinged door because it would look like a permanent act of building unless it is tied to the doorframe.

A doorway with hinges or remnants of hinges may be covered with a tied door even if the door drags on the floor and needs to be lifted to cover the doorway. If the doorway doesn't have hinges, a tied door can only be used if the door is held above the ground. ט, ה

A DOORWAY COMMONLY USED - An open doorway that is widely used can be covered with an unhinged door even without tying it and without hinges on the doorway. Even covering it with a door made of many pieces of wood or wood placed into grooves to create a door is allowed because putting wood in a widely used doorway doesn't seem like a permanent act of building. However, if the door is made of a single plank of wood, which is different from regular doors, or the doorway doesn't have a doorstep, some opinions rule that it can't be covered. Others hold that one may use such a door to cover a widely used doorway. The halacha in Rabbinic matters is to be lenient. י"ג, י"ד

Vessels:

Doors of vessels

Regular vessels

- Doors of chests and boxes that are closed with pegs inserted into holes on the top and bottom of the chest may be used on Shabbos.
- If the bottom peg is completely dislodged or the top peg is slightly dislodged, the pegs may not be fixed on Shabbos since they might be pushed in firmly. However, if only the bottom peg becomes somewhat dislodged, it may be fixed since it stays in place on its own; one won't push it in firmly.
- A door with a peg in the middle may not be fixed if it becomes dislodged since there is a concern that the owner might do the same for a door with pegs on the top and bottom. י"ד, ט"ו
- One may remove any vessel's door, even if it's tightly connected since there is no prohibition against destroying vessels. ט"ז

Large vessels and vessels connected to the ground

- The cover of a large vessel that holds 40 se'ah, or the cover of a storage pit or cistern connected to the ground, may not be removed or returned on Shabbos since there is a decree against building with something connected to the ground on Shabbos. י"ז, י"ח
- Some opinions permit returning the covers of these vessels since,

according to them, destruction on Shabbos occurs only when the person intends to rebuild the item more nicely, and not when returning it to the same condition it was before. ז"ל

Building and destruction of vessels

REGULAR VESSELS - Generally, there is no prohibition against unsubstantial acts of building and destroying vessels, such as removing or inserting doors with pegs if they're not pushed in tightly. However, one may not build a new vessel or destroy a complete vessel, as these are proper acts of building and destroying. ז"ל

VESSEL MADE OF COMPONENTS - A vessel made of various parts that fit tightly together may not be taken apart or assembled, even in an insecure manner, unless it is always put together in an insecure manner and never fits tightly, or unless the owner doesn't intend for the vessel to remain complete.

Some opinions hold that a cup made of parts doesn't regularly fit tightly together, while others maintain that since one might fit them tightly, it may not be assembled. Unless there is a great need, the stricter opinion should be followed.

One may not assemble a vessel with grooves to fit its different parts, as it will fit tightly. However, containers with grooves that hold the covers tightly may be used since they are only temporary and will be opened and closed often. כ"ד

Broken ceiling beam

A vessel can be placed under a broken ceiling beam to stop it from breaking further but not to fix it. Care must be taken that the vessel under the beam remains loose and does not become useless on Shabbos. כ"ג

Smoothing a floor

Smoothing a floor on Shabbos by filling holes in the ground is prohibited because it's like building. Therefore, one may not place dirt in a yard after rain since the dirt is nullified to the ground and resembles smoothing. However, one can use hay since it isn't nullified to the earth. Outside of a courtyard, even dirt can be used after rain because it doesn't resemble smoothing. כ"ה, כ"ד

BUILDING AND DESTROYING ON SHABBOS

סימן שי"ד

Building vessels:

Unsubstantial acts of building and destroying vessels are permitted on Shabbos. Therefore, a broken vessel rebuilt with tar may be broken again if the person breaking it doesn't intend to create a hole in it. Creating a hole in a vessel is prohibited because of the melacha of striking with a hammer (makah b'patish). א

Making a hole:

Making a new hole

IN A WALL - Making a new hole in a wall to hang something is considered building and is not allowed. Even a knife stuck in the wall can't be removed if it has never been removed before, since removing the knife will create a larger hole.²⁸ A large vessel that holds 40 se'ah has the same law as a wall. ב, ד

IN A VESSEL -

- **REGULAR VESSELS** - Halachically, one can't make a hole in a vessel if the hole is intended to bring in and remove something, like a hole in a chicken coop, which allows in light and eliminates the smell. The Rabbis prohibited making a hole, even if it was only to bring in something or let something out, like a hole in a wine barrel, to let wine out of concern that the person might simultaneously make a hole for both purposes. Based on this concern, some even prohibit taking out a knife that was never removed from the vessel. It is best to be stringent if possible. However, one may remove a knife from a vessel that does not have an opening to let something in or out since the Rabbis' concern was only when the person might make a hole to let something in and out, not if the barrel isn't supposed to have a hole. ה, ג
- **OPENING A WINE BARREL** - One may not make a regular hole in a wine barrel to remove the wine, as there is a concern that a hole to let something in and out might be created. Therefore, one may not make any holes in the sides of the barrel, even if it is uncommon

28. Although creating the larger hole is unintentional and Halachically permitted, the minhag is to prohibit it

to drill a hole there or if the hole is large,²⁹ or on the side of the seal where the barrel slopes down, since people occasionally make a hole there. However, one may tear the leather covering on top of the barrel or slice the cover off from below the seal, since the intention is not to make a hole but to open the barrel as a sign of generosity. Additionally, one may make a hole on the very top of the seal of the barrel where a hole is never made to let wine out, since even if a hole to let something in and out were made there, the person wouldn't be liable because the top of the seal is only connected to the barrel and not the barrel itself, and there is always another hole to let wine out. י"ב ט"ו

Remaking a hole:

If a hole was created and sealed, one may reopen it even with proper tools as long as it isn't completely sealed. Therefore, reopening a hole below the wine dregs in a barrel is prohibited since the seal is strong there. Some say that holes in wooden barrels may not be reopened since wooden barrels are sealed firmly, but one may be lenient if needed. ה-ו

Making a spout:

One may place a reed at the opening of a wine barrel as a spout since there is no concern that they will cut the reed to fit it to the opening, as no preparation is needed to use a reed as a spout. However, folding leaves to make a spout is prohibited since a person might create an actual spout. According to some opinions, making a spout from leaves is forbidden because one might cut more leaves. Therefore, one can make a spout if one has many cut leaves. The halacha is to be lenient. ט"ז א

Sealing a hole:

Sealing a hole on Shabbos with anything that isn't usually used as a seal or wax is prohibited since it looks like the person is fixing the vessel and smoothing the wax. However, one may seal a vessel with something usually used to seal since it doesn't look like the person is fixing it, as it is common to seal and open the vessel constantly with that material. Additionally, one may close a hole by placing a piece of food in the hole. A Talmid Chacham may pretend to set aside the food even though they intend to seal the hole. Trickery is allowed for a Talmid Chacham, since we are not concerned he will close the hole to seal it outright. כ"א א

Destroying:

It is forbidden to destroy a proper structure, such as hinges on the back of vessels or metal fasteners, or to cut the rope of a vessel connected to the ground, like the door of a cistern tied with a rope. Some permit destroying such vessels through a non-Jew,

29. Large holes are not considered an opening since the person intends to seal it afterwards so the wine can be kept for later

and one may be lenient if the act is for the benefit of Shabbos. However, one may destroy improper structures, such as seals tied to vessels with rope or baskets made from date fronds, or undo knots of vessels that are connected to the ground since the knot is temporary, or even cut the rope of a vessel connected to the ground if the vessel is not supposed to remain there. ט"ו-ט"ו

Cutting:

One may not cut anything in a precise and measured way since this is how they would cut in the Mishkan. Therefore, one may not cut small pieces of logs, as one is careful to cut them to a specific size.³⁰ However, one may cut anything that does not need to be cut precisely if it isn't a mundane activity. ט"ו

30. Even large pieces of logs are prohibited since chopping logs is a mundane activity on Shabbos

MAKING A SHELTER ON SHABBOS

סימן שט"ד

Rule:

One may not create a shelter for protection on Shabbos, even if it is only temporary and has no walls. ❖

Permitted ways to make a shelter:

ADDING TO A SHELTER - One may add to a temporary shelter, which will never be turned into a permanent shelter if a Tefach of the roof was already extended before Shabbos since there is no prohibition to add to a shelter. Therefore, a boat or carriage with poles extending from side to side to hold a covering on top may be covered on Shabbos, as long as at least one pole is a Tefach in length or the poles are within three Tefachim of each other, which is considered Halachically connected.

A slanted shelter must have a Tefach-wide roof, or a Tefach width within three Tefachim of its top, to be set up on Shabbos. If the roof has strands hanging down, one may extend the roof since the person is adding to a preexisting shelter. When dismantling such a structure on Shabbos, one may only dismantle the added portion but not the Tefach that was there before Shabbos. When dismantling a slanted roof, one may undo the hanging strands since they aren't part of the shelter. ב.ה.ט"ז, י"ז.

UNINTENTIONAL STRUCTURE - A temporary shelter can be made if it doesn't appear that the person intends to make a shelter and they don't benefit from the space created by the shelter. Therefore, one may stack books on top of each other like a pyramid, even if a hollow space is formed in the middle. One can also put a tablecloth or a bedsheet on a bed that doesn't have walls under the bed frame.

However, a structure that looks like a shelter, from which a person can benefit, can only be made differently than usual. Therefore, placing sheets on a bed with at least two walls under the bed frame or using ropes spaced within three Tefachim of each other as a mattress must be done differently than usual since one can store things under the bed. If the ropes of the mattress are further than three Tefachim apart, covering it will create a proper structure, and it is forbidden. Similarly, stacking barrels must be done differently than usual since the air between the barrels is necessary for the wine not to spoil.

A structure built before Shabbos but folded, like a folding chair, may be unfolded on Shabbos, even if it looks like a shelter. ט-י"ג, י"ח.

Making partitions on shabbos:

TEMPORARY PARTITION - On Shabbos, one may create a temporary partition if it doesn't create a distinct domain. Therefore, partitions and dividers may be put up to provide shade or privacy.

A curtain over a doorway is considered temporary, even though the owner doesn't intend to remove it since it blows in the wind and doesn't block people from walking through. Similarly, the curtain in front of an Aron is temporary. Nevertheless, hanging such curtains should be done with two people so the top doesn't bend over, creating a shelter.

One may not put up a partition if it creates a distinct domain since it is similar to a shelter. Therefore, it is forbidden to put up a curtain to create a private domain or to cover seforim with a single covering so one can relieve oneself or have marital relations in the room. Nevertheless, one may hang such a partition if a Tefach of it was extended before Shabbos. Additionally, one may create a partition to annul a prohibition without making a distinct domain, such as covering a candle or seforim with a second covering to have marital relations. א,ה,ג

PERMANENT PARTITION - Hanging a permanent partition is forbidden, even if it is for privacy or as an extension of a pre-existing partition. Nevertheless, one may hang decorative tapestries since they aren't hung as partitions. א

Slanted shelter:

REGULAR SHELTER - A slanted shelter that has a tefach-wide roof or a tefach space within the top three tefachim of the roof is considered a permanent shelter and may not be made on Shabbos even if part of the roof was extended before Shabbos. If the roof, or within three tefachim of the top, isn't a tefach, it is a temporary shelter and may be set up on Shabbos if part of it was extended before Shabbos. ט"ו-י"ז

BRIDAL BED - A bridal bed, which has a tent covering that drapes down, whose roof, or within three tefachim of its roof, isn't a tefach, may be set up and taken down on Shabbos since it was created for this purpose. However, if the covering extends a tefach below the bed frame, it is prohibited because it creates shelter under the bed. ה"א

Covering vessels:

HANGING FILTER - One may not spread a hanging filter on Shabbos since it creates a shelter. Although the filter doesn't have walls, it is still prohibited as it is a mundane act degrading to Shabbos. However, one may place fruits and filter clear wine or water through them since doing so isn't mundane. ט"ב

COVERING A VESSEL - Barrels with wide openings and a Tefach space between the opening and the wine may not be covered or uncovered unless a small space remains uncovered or the wine reaches the top of the barrel. Some opinions hold that only

the opening of a tank of wine is wide enough for a covering to be considered a shelter. One should be stringent, but it is okay to be lenient since some hold that vessels can't create shelters. כ"ט. ב

TRAPPING AND SLAUGHTERING ANIMALS ON SHABBOS

סימן שט"ז

Trapping

It is forbidden to trap animals on Shabbos. מדאורייתא (Biblically), one is only liable if they need the trapped animal; however, מדרבנן (Rabbinically), a person is liable even if he doesn't need the animal (for example, saving oneself from a harmful animal). Trapping animals without a specific intention is forbidden מדאורייתא since most people use the animals they trap. However, creeping bugs (besides the eight שרצים mentioned in the Torah) that are trapped without any intention are only prohibited מדרבנן since most people trap them to save themselves from harm. א, ט"ז.

Definition of trapping:

COMPLETELY TRAPPED - מדאורייתא one is only liable for trapping an animal in a way that they can easily take the animal without having to retrap it from the enclosed area (like birds in a cage, animals in a small house, a lion in a lion cage, and spreading a cloth on a beehive without any opening, since the beehive is like their cage). Additionally, if one traps an animal in a large room but has to trap it again to secure and retrieve it, they are liable, as if the animal had never been trapped before. However, מדרבנן one is liable for trapping an animal in a large room even if it will need to be trapped again to secure it. Trapping an animal from a small enclosed space where the animal is already secured is also forbidden מדרבנן (according to some opinions, this is also considered trapping מדרבנן, while others hold that this is prohibited because it is muktzah to move animals). Additionally, one who traps an animal that is already secured (like a lame, sick, or old animal, but not a sleeping or blind animal since they will run away if they sense someone approaching) is liable מדרבנן. א, ב, ה

HUNTING WITH DOGS - Trapping animals with hunting dogs is forbidden מדרבנן. (This is prohibited even on weekdays, as it is improper conduct). ג

COMMON ANIMAL TO TRAP - מדאורייתא, one is only liable for trapping animals that are commonly trapped, like deer, fish, and similar (this excludes wasps, flies, and mosquitoes). However, מדרבנן, one is also liable for trapping animals that aren't commonly trapped. Therefore,

when closing a container, one should ensure no bugs are inside unless a space remains for them to escape. However, one doesn't need to meticulously examine the container before closing it. ד

TRAPPING WITH TWO PEOPLE - Two people who trap an animal that one person can trap are liable מדרבנן. If both of them are needed to trap the animal, they are liable מדאורייתא. However, if one person can trap the animal by himself and someone helps him, the first person is liable מדאורייתא, but the second person is only liable מדרבנן because his help wasn't necessary. ז

Permitted trapping:

EXTRA GUARDING - It's not considered trapping to add to the protection of an already trapped animal. Therefore, if a deer enters a house and one person stands guard at the entrance to prevent it from escaping, another person can join him (and remain even after the first one leaves) since they merely add to the protection of an already trapped animal. Similarly, one may lock an already closed door, or if a deer is tied inside a house, one may close the door (even if the deer is later untied). ח-י

UNINTENTIONAL TRAPPING - There's no obligation to free an unintentionally trapped animal. Therefore, if one closes a door and realizes a deer is trapped inside or a bird flies under one's coat and becomes trapped, the animals do not need to be released. יא

HARMFUL ANIMALS - Harmful animals, even when non-life-threatening, can be trapped on Shabbos, even if they aren't actively harming anyone (since they aren't being trapped to be used and aren't being trapped in the typical way, it is permitted to prevent the harm they can cause). However, pests that are irritating but not harmful (like mosquitoes) may not be trapped. One may blow off such bugs or remove them by hand if blowing them away isn't possible, provided they don't kill or weaken the bug. יב-יג

PETS - Domesticated animals raised among people (that follow human instruction) or game animals (cats are included in this category) raised among people and in an area where they can be easily retrieved may be trapped on Shabbos. Game animals that people raise but are not easily accessible may not be trapped מדרבנן (however, מדאורייתא trapping them is allowed because they are already considered trapped since they are raised among people).

Freeing animals on Shabbos:

One can open a trap on Shabbos to free an animal. יד

Killing animals:

SLAUGHTERING - One may not slaughter or cause any animal to bleed on Shabbos. Causing internal bleeding in any animal or one of the eight **מדרבנן** mentioned in the Torah is prohibited. However, causing creeping bugs to bleed internally is not prohibited since the internal bleeding will heal because they have no skin. One who kills an animal but does not need it is only liable **י"ג ט"ז מדרבנן**.

SUFFOCATING - Suffocating an animal is a derivative of slaughtering and is prohibited. Therefore, one may not remove a fish from the water until it is dry and will not be able to live (if the fish is caught in an area that is not easily accessible, it is also considered trapping). **י"ג**

Conditions to be liable for slaughter:

ANIMALS BORN FROM MALE AND FEMALE OR THE GROUND - **מדרבנן** one is only liable for killing animals born from a male and female or the ground. **מדרבנן**, however, one is also liable for killing animals born from sweat or rotten fruit. Therefore, **מדרבנן** one is not liable for killing lice on Shabbos (unless it's while checking garments since a flea might be killed instead). [Additionally, one may not remove lice from fox hide since they will inevitably pluck some hair.] **כ"א**.

DANGEROUS ANIMALS - A dangerous animal that might kill people can be killed on Shabbos, even if it isn't chasing anyone. However, if the animal will only harm people but not kill them, some opinions hold that it may not be killed. In contrast, others maintain that if someone is being chased, they may kill the animal directly, and when not being chased, they may kill it indirectly (by walking over it) if they aren't being chased. One may follow the lenient opinion but should refrain from killing it if possible. An animal that only irritates a person may never be killed, and one should be careful not to step on it while walking. **י"ט, כ"ב**.

TYING AND UNTYING KNOTS ON SHABBOS

סימן שי"ז

Rule:

Tying and untying knots was a Melacha done in the Mishkan and, therefore, prohibited on Shabbos. א

Definition of knot:

Permanent knot

One is only liable for tying a permanent knot:

- **מדאורייתא** only a knot that will remain tied forever is permanent. Even if one decides to untie such a knot later, it is permanent since the person initially intended it to be permanent. Additionally, any knot occasionally tied forever may not be tied on Shabbos.

Therefore, one may not make a knot at the tip of a shoelace so it doesn't slip out of the shoe. If it is common to make such a knot, one may not put laces in a shoe since they might make a knot. (Putting laces into a new shoe is never permitted because it completes it.)

Additionally, one should not tie a bucket that is attached to a well with a rope since the bucket will remain there forever. (Using expensive rope, which will later be removed, is still forbidden since one might end up tying it with regular rope.) Tying both sides of a rope that separates animals and their feeding trough is also a permanent knot and forbidden. (However, tying one end of the rope is permitted; since one side will always remain untied, one can assume the owner will untie the end most recently tied. Additionally, tying with expensive rope is permitted since it won't stay tied forever). א, ה, ה-י

- **מדרבנן** even a knot that isn't tied forever is permanent if the person wants to keep it tied for a full day. Some hold that it is only permanent if the person wants to keep it tied for seven days. The law is like the first opinion, but when there is a need, one may follow the second opinion by asking a non-Jew to tie or untie such a knot.

Tying something without intending to keep it for a specific time is allowed even

if the person decides later to keep it tied, as long as it's uncommon to tie such a knot for a long time. (Therefore, one may tie a bucket to a well if the bucket is not attached to the well, or tie a rope across a doorway so animals don't leave, or one side of a rope between an animal and its feeding trough - since in all these cases the rope is not kept there for a long time).

One may tie a knot that is considered permanent **מדרבנן** for a mitzvah. **א, ד, ה-י**

Professional knot

Some hold that one is only liable for tying a professional knot even if the knot is not permanent (when the knot isn't permanent, the prohibition is only **מדרבנן**). However, others believe that it only matters if the knot is permanent and not if it is professional. The law is that one should be stringent.

Therefore, one may not make a double knot or a knot at the tip of a string since these might be considered professional. However, a single knot with a bow (that isn't permanent) and a knot without a bow (even when permanent) can be tied, as such knots aren't considered professional. **ב, ג**

Twining cord

מדאורייתא one may not twine strands together strong enough that they will remain together without tying them. **מדרבנן**, one may not twine strands together even if they won't hold. Similarly, it is forbidden to separate the threads of rope unless it's in a destructive manner. **א**

Untying:

One may not untie or undo any permanent knot or stitch (some hold that one may not undo a sewn stitch even if it is temporary; the law is to be lenient when in private). Therefore, one may untie the knots or stitches created by a cleaner or tailor, as long as they are made after finishing the garment (if they were stitched before the garment was completed, it is fixing the garment and forbidden). Similarly, untying a new garment and unstitching an old garment is like fixing the garment and forbidden). **ז, ח**

COOKING ON SHABBOS

סימן שי"ח

Rule:

- *Cooking on Shabbos is forbidden since they would cook in the Mishkan. Changing the texture or substance of any material through heat is considered cooking (whether causing something hard to soften or something soft to harden). If one intentionally cooks on Shabbos, they may not eat the food even after Shabbos. However, others may eat it immediately after Shabbos (there is no need to wait after Shabbos unless people won't take the forbidden act seriously and might transgress it outright, like if the food began cooking before Shabbos or was cooked by a non-Jew). Even if one unintentionally cooked on Shabbos (either because they didn't realize it was Shabbos, forgot that cooking on Shabbos is forbidden, or if a scholar mistakenly permitted this act), no one may eat it until after Shabbos since we are concerned that people may intentionally cook and claim they did it unintentionally. If Yom Tov begins right after Shabbos, it can't be eaten until after Yom Tov. א.ג.ו.ז.ח*
- *Food cooked in a forbidden manner and mixed on Shabbos with permitted food is still forbidden. It does not become nullified when combined with the permitted food since something that will be allowed with time does not become nullified (this food item will be allowed for others after Shabbos). However, if the food is mixed after Shabbos, it becomes nullified to the permitted food and is allowed. This food is already permitted for others and only prohibited for the owner, who will never be allowed to eat it. Therefore, it is not something allowed with time and can be nullified. ט*

Food prepared for a sick person:

One may eat food that was prepared on Shabbos for someone critically ill if A) the chef didn't prepare extra food for healthy people (therefore, one may eat meat (if it is raw and unsalted since it is forbidden to salt on Shabbos) that was slaughtered for someone sick since the entire animal needs to be slaughtered for anyone to eat), and B) there is no concern of muktzah (therefore, harvested fruit is only permitted if it was ripe while on the tree since it can be set aside for Shabbos and won't be muktzah). If there is a concern that extra food was prepared, it can't be eaten until after Shabbos (there is no need to wait after Shabbos since it was prepared in a permitted manner). י

What kind of heat is prohibited:

Cooking with heat produced by fire or a derivative of fire (like putting food near a hot pot) is forbidden **מִדְּאוּרֵי יָהּ**.

Cooking with heat produced by a derivative of sunlight (for example, placing an egg in hot sand to cook, since cooking with a derivative of the sun can be confused with a derivative of fire), or in the heat of hot springs (unless the cooking began before Shabbos), is forbidden **מִדְּרַבֵּן**. However, cooking with the heat of the sun is permitted. ה, ז

Recooking:

PROHIBITED RECOOKING - On Shabbos, it is forbidden to recook food that is A) cold and moist even if completely cooked, B) food not completely cooked even if it's hot and dry, and C) baked and roasted food even when they're still hot.

Anything cooked (that is cold or not fully cooked) may not be baked or roasted afterward. However, some opinions hold that baked or roasted foods may be recooked, and one may be lenient B'dieved.

Although a dry item that is not fully cooked may not be recooked, one may pour boiling water from a *kli sheni* (a vessel into which water heated directly on a fire was poured) onto it, as long as the water doesn't cause it to finish cooking (for example, if the item is salty, hard, or raw and the boiling water will make it edible, one may not pour hot water and may soak it in cold water). ט-י"ג

PERMITTED RECOOKING - One may recook A) moist, fully cooked food that isn't completely cold, and B) dry food that is fully cooked.

Baked and roasted foods may be rebaked and roasted.

When recooking is permitted, one shouldn't place the food too close to or directly on the fire since they might stoke the coals. ט-י"ד, כ"ד

Spices:

- One may not put spices into a *kli rishon* (a pot that was directly on the fire), even if it has been removed from the fire and isn't hot. (Although only a hot *kli rishon* is prohibited, this is a precaution to ensure one doesn't add spices in a forbidden manner.) Additionally, one may not pour hot water from a *kli rishon* onto spices since it cooks the outer layer of the spices.

One may place spices into a *kli sheni*. Since spices are meant only for flavor, it doesn't resemble cooking (some prohibit putting onion into a *kli sheni*, but the custom is to be lenient). י"ז

- Some opinions hold that uncooked salt can't be put into a kli sheni, and one who follows this opinion will be blessed. However, cooked salt (like all salt nowadays) can even be placed in a kli rishon since dry foods cannot be recooked. Nevertheless, in the siddur, the Alter Rebbe rules not to put cooked salt even in a kli sheni. ט"ז-ט"ז
- One may not put garlic or oil onto hot roasted food since the garlic and oil will cook. א"ז

Warming up food:

Food that can't be recooked on Shabbos can't be heated to 110 degrees. Therefore, one shouldn't put such food near a fire if the food will eventually reach that temperature. However, one may warm up such food far enough from a fire so it won't get too hot, or on top of a pot insulated with garments since an insulated pot can't make food too hot.

Any food that can be recooked can be placed near a fire, even if it reaches 110 degrees, unless it is close enough to the fire that the owner might stoke the coals. י"ד-ט"ז, כ"ד

Warming up water:

WATER - One can put water in a hot kli rishon if there is enough water to cool the pot so that the water will not be heated. However, one may put any amount of water into a hot kli sheini. כ"ד

BATHTUB - Water in a bathtub is very hot, even if it is a kli sheini. Therefore, one may not pour cold water into it since the cold water will be heated. However, one may pour from the hot tub into the cold water since the cold water at the bottom will cool the hot water when they mix. כ

METAL THERMOS - One may pour a lot of cold water into an empty thermos if there's enough cold water so the thermos won't heat it (there is no concern that the cold water will strengthen the metal, which is forbidden on Shabbos since it isn't inevitable or intentional). א"ז

JUG - One may place a jug of water into a hot kli sheini since it won't make it too hot. However, one may not place a jug in a kli rishon, a tub of water (even if the water is from a natural hot spring), or close enough to a fire that the water will be heated, even if the person intends to remove the jug before it becomes too hot. ט"ז, כ"ט

Congeaed fat:

Some opinions hold that melting congealed fat when it isn't mixed with other substances (like fat in a sandwich or fat congealed to the side of a pot) is a form of melting on Shabbos that is forbidden (similar to melting snow). Therefore, one shouldn't place congealed fat where it will reach 110 degrees. Others argue that

melting congealed fat is permitted. The halacha is that one should be stringent unless there is a great need.

All opinions agree that one can let the fat dissolve into another item since the fat is not discernible (like melting fat into flour or hot legumes). Similarly, when in private, one may place fat on a heater that a non-Jew will later heat (since it is only prohibited מדרבנן, כ"ה-כ"ח)

Stirring a pot:

Food that is not entirely cooked may not be stirred since stirring quickens the cooking process. Therefore, one shouldn't remove food from a hot pot with a spoon unless it is completely cooked; otherwise, this would be stirring food. (Some are stringent about not mixing cooked food, but the law follows the lenient opinion. If one wishes to be strict, they are allowed to, but they may not be stringent about removing completely cooked food with a spoon since all opinions permit this.)

One may not stir wool being dyed, even after the dye has set in, since part of the dyeing process involves constantly stirring the wool. ל' ,

SEPARATING ITEMS ON SHABBOS

סימן שי"ט

Separating (בודר)

Separating two items is prohibited on Shabbos since, in the Mishkan, they would separate the undesirable parts of the herbs they used for dyes. The rules for separating on Shabbos apply to all mixtures, not only to food. א. ה.

Separating food

Food and waste:

Separating food from waste

- Food can be separated from waste when done in the usual way people eat. Therefore, one may separate food from waste by hand (not with a tool, even if it isn't the regular tool to use) if they separate it as close to the meal as possible, even if the meal itself will last a long time (leftovers can be eaten after the meal if the extra food wasn't intentionally separated, since it was removed in a permitted manner). ז. א.
- If one desires a specific garment or book mixed with other items, they can only take the one they want from the pile—the “food”—and cannot remove the items they don't want. This is only permitted when the person intends to immediately use the item after removing it. ה.

Separating waste from food

- Separating waste from food is prohibited since it isn't the ordinary way people eat and is solely to fix the food. Therefore, a bug that falls into a drink may not be removed without also removing some liquid, as removing the bug separates waste from food. In the siddur, the Alter Rebbe is stringent in this case and holds that one can only remove the bug by pouring the drink until it slides out. ז. א.
- One cannot separate waste from food by putting both into water and having the waste rise or fall (depending on its buoyancy). א"ז.
- When turmos beans (a type of animal food called turmosin) are cooked, their shells sweeten and make them edible. Therefore, the shells are considered food, while the beans are waste. י.

Food and food:

Two pieces of food

- Separating two pieces of the same food is allowed because there is no prohibition against separating food from food. Even if the two pieces are different sizes, they are both considered food and can be separated. However, this only applies to two entirely edible pieces. If one piece is only edible in extreme circumstances, it is considered waste, and the edible food must be separated from it. א, ד
- Making milk curdle (by adding rennet to milk for the curds and milk to separate) is prohibited even though curds and milk are edible, since combined liquids become one unit, and separating them is always considered separation. [Curdling milk and making cheese is also considered “building” on Shabbos]. Similarly, one may not put yeast into liquid to ferment it because this causes the dregs to separate and settle. כ”ה, כ”ו, כ”ז, ח

Two types of food

Separating two different types of food is considered separation because the person separating them only wants one of the items; the other item is considered waste. Therefore, one can only separate the desirable food from the “waste.” Any two variations of the same food (like two types of fish) are considered separate types of food. א, ה

Separating legumes and wheat from their shell

Removing wheat from the stalk

- Rubbing kernels to separate the kernel from the husk is מפרק (which is a subcategory of threshing). Therefore, one must deviate from the regular method of removing kernels (rubbing the stalk in one’s palm) by rubbing the kernels with the edges of one’s fingers. However, some opinions also prohibit abnormal methods of removing kernels; according to them, breaking the outer green shell of nuts above the hard shell is prohibited. The law follows this opinion regarding the shell of nuts since the outer shell can easily be broken when one breaks the hard inner shell. ט
- Wheat kernels that have already been removed from the husk but are mixed with chaff shouldn’t be sifted with tools; instead, they should be sifted with one hand to deviate from the usual method. י

Removing legumes from their shell

When the shell is fit to eat

- One may not break the shell of legumes to remove them on Shabbos. However, if their shell is edible, the minhag allows breaking them

since it's viewed as removing food from food. However, mustard seeds may not be filtered from their bran even though both are fit to eat since the bran is immediately discarded and looks like waste. However, if the seeds are put into a sifter before Shabbos, one may mix an egg yolk into the seeds for coloring, even though the white part of the egg is intentionally removed. This is because the mixture isn't for food but for coloring, so it isn't considered separating.

- Legumes removed from their shells before Shabbos may be peeled since doing so isn't considered separating. ט

When the shell isn't fit to eat

- Legumes with inedible shells may not be separated from their shells on Shabbos because it isn't separating food from food. If the shell was already broken before Shabbos and the legumes aren't connected to the shell, one may remove anything they will immediately eat. In the siddur, however, the Alter Rebbe rules that even when the legumes are separated from their shells, it is considered separating, and one shouldn't remove them. ט

Filtering wine and water

Filtering with a strainer or cloth

Filtering with a strainer is a derivative of מרדק or מרדק and is forbidden. Therefore, one shouldn't tightly affix straw or twigs to the opening of a container into which wine is poured for filtering, since the twigs will act like a strainer. However, one may pour water over dregs placed in a strainer before Shabbos so that the wine inside the dregs will flow from them. י"ב, י"ז

WINE OR WATER THAT IS FIT TO DRINK - Wine or water that is fit to drink in its current state may be refiltered through a strainer to make it clearer, as it is suitable for consumption without additional filtering. Similarly, wine during the fermentation process may be filtered with a strainer, as it is common to drink such wine with dregs. Additionally, since there are so many dregs, it is as if the wine and the dregs are one, and separating them is like separating food from food. Therefore, vinegar and almond milk, which have a lot of dregs, may be filtered with a strainer since it is common to drink them in that state. י"ב, י"ז

WINE AND WATER CONSUMED IN EXTREME SITUATIONS - Wine and water that are only fit to drink in extreme circumstances can't be filtered with a strainer. However, one may filter them with a cloth (but only when filtering colored drinks. Clear or white liquid will whiten the cloth, which is forbidden, as it's similar to doing laundry) or with an Egyptian basket. Nevertheless, one should filter it differently than during the week. Therefore, one shouldn't make a cavity in the cloth

before pouring the liquid, and one shouldn't lift the Egyptian basket a handbreadth above the bottom container. י"ג, ט"ז, ט"ז

WINE AND WATER THAT AREN'T FIT FOR CONSUMPTION - Wine and water that aren't fit for consumption in their present state may never be filtered, even with a cloth. Therefore, water with bugs may not be filtered and can only be consumed by drinking through a cloth on top since the rules of separation don't apply while eating and drinking, only while preparing food to eat. (Even though a small part of the cloth will become wet while drinking, there is no concern for ליבוין (whitening) or סחיטה (squeezing) since it is a small portion.) י"ג, כ"ג

Filtering by pouring

One may filter wine and water by pouring them into a second barrel, leaving the dregs in the original barrel, as long as one intends to drink the wine immediately afterward. Similarly, one may tilt a barrel from a high place to pour without worrying that the wine at the bottom is being filtered through the dregs.

However, if one does not intend to drink the wine or water immediately, one must leave a thin layer on top of the dregs so it does not appear to be separating.

When removing fat from food by pouring, one must leave a layer of fat on the food, even if one will eat it right away. Fat and food are different substances; therefore, removing all the fat would be considered separating waste from food. י"ז, כ

JUICING AND DYEING FOODS ON SHABBOS

סימן ש"כ

Rule:

Squeezing any item to extract liquid is prohibited on Shabbos. Squeezing is a derivative of the melacha of threshing since the essence of threshing is to remove something from an enclosed space. ❧

Juicing fruit:

Juicing for drinking

Extracting liquid from solids is prohibited on Shabbos. Juice from uncommonly squeezed fruits is considered part of the fruit and not a distinct entity; therefore, juicing is not considered extracting. Juice from a commonly squeezed fruit is considered liquid and separate from the rest of the fruit; therefore, juicing it is prohibited.

Prohibited juicing

מדאורייתא only olives and grapes are commonly juiced and may not be pressed on Shabbos.

מדרבנן any fruit that is commonly juiced when such fruits are readily available (like berries, pomegranates, and some pears) is part of the prohibition. Fruits that are only juiced in some cities but not everywhere may only be juiced where doing so is uncommon.

- Some opinions prohibit squeezing fruits that are never juiced if the person juicing them intends to drink the liquid, since for the person juicing, they are considered commonly juiced. They also prohibit squeezing fruits that are typically juiced, even to sweeten the fruit, since this might encourage people to juice them for drinking. The law follows the lenient opinion, but communities that follow the stricter opinion shouldn't be stopped. ❧
- Fruits that are cooked or pickled may not be squeezed for drinking (**מדרבנן**). Since the juice inside them was liquid until the fruit absorbed it, it is considered liquid, not fruit juice. The same applies to squeezing a fish for its brine. י"א, י"ד ❧

Permitted squeezing

- Fruits that aren't commonly juiced for drinking may be squeezed on Shabbos even for drinking. Therefore, lemons and similar fruits may be squeezed on Shabbos (although it is common to juice lemons to drink; since they are only consumed after being mixed with water, they may be juiced). י"א
- Cooked apples and similar fruits may be squeezed since squeezing them is to extract food, not their liquid. ט"ז

Squeezing into food

One may squeeze any fruit, including olives and grapes or cooked and pickled fruits, into food (fish oil is considered food in this context) since it is permissible to squeeze food into food. However, one must squeeze them directly over the food and not into an empty bowl later used for food. Fruits that are never squeezed for drinking can be squeezed into an empty bowl that will later be used for food because it is evident that they are being squeezed only for food, as they are never squeezed for drinking.

The fruit being squeezed into food must be fit for consumption; otherwise, squeezing it would separate food from waste in a forbidden manner (since food may only be separated from waste as part of the regular way of eating). ו-ט, י"ב, י"ג

Sucking fruit:

Some opinions hold that it is permitted to suck any fruit to extract its juices, even olives and grapes, since it is uncommon to squeeze in this manner. Others, however, prohibit sucking even other commonly squeezed fruits (like berries and pomegranates), or bread and meat soaked in liquid. The custom is to be lenient with all fruits. However, one who is stringent with olives, grapes, and even bread and meat soaked in liquid is praiseworthy. Nevertheless, one shouldn't be stringent about not sucking other commonly squeezed fruits (like berries and pomegranates), since they are commonly eaten in that way. כ

Liquids that flow out on Shabbos:

Fruit juice that flowed out on Shabbos

One may not benefit from olive juice and grape juice that flowed on Shabbos until the time needed to press them passes after Shabbos. If one doesn't need to wait, there is concern that they might press more on their own.

Other commonly squeezed fruits (like berries and pomegranates) that flowed on Shabbos can be consumed if they were designated for eating.

However, if they were assigned for drinking, the same concern applies, and they are prohibited until waiting after Shabbos. ז

Grapes that were crushed before Shabbos

One may benefit from wine that flows from grapes on Shabbos if they were crushed before Shabbos (because pressing grapes that were already crushed is only forbidden **מדרבנן**; there is no safeguard to prevent people from pressing more grapes, as in a regular case). The same applies if one puts water on top of crushed grape peels to make flavored water since the grapes were crushed before Shabbos.

Wine that flows from whole grapes sitting in a barrel of wine is permitted (because any wine that flows from the grapes becomes immediately nullified to the rest of the wine in the barrel). ה, ז

Melting snow and salt:

- It is prohibited to melt snow, hail, or salt with one's hands unless it is not being melted for use as a liquid. Therefore, one may not rub their hands with salt, snow, or icy water to clean them (however, one may wash their hands in saltwater if they don't rub the salt).
- Some hold that rubbing snow is permitted when combined with other substances (like water). However, it is best to be stringent. For this reason, one should refrain from urinating in snow or walking on snow with wet shoes when the snow will inevitably melt. However, one may walk on snow with dry shoes because the snow won't necessarily melt. Other opinions hold that one may urinate and walk in snow with wet shoes since it is difficult to avoid in the winter, but one should be stringent if possible. ט"ז
- It is permitted to place snow or ice into a cup or near a fire so that they will melt on their own (provided they won't reach 110 degrees). Some hold that one should only melt snow and ice with other liquids, not alone. One should try to follow this opinion. ט"ז
- Ice that covers vessels can be broken since there is no prohibition against breaking something disconnected from the ground. However, one may not break the ice covering a river since it is connected to the earth. ח"י

Squeezing a garment:

SPREADING A KERCHIEF ON A BARREL - Spreading a kerchief on top of a barrel of water or white wine is forbidden since one might squeeze it and be liable for laundering. However, one may spread garments meant to be used as a cover (since they aren't squeezed) and may cover barrels with colored liquid (since it won't be considered laundering). If the garment becomes wet, it may not be squeezed even if the person doesn't need the liquid. כ"א

SPONGE - Cleaning with a sponge is prohibited because water will inevitably be squeezed out. If the sponge has a handle, it isn't considered squeezing but pouring from one item to another, and it may be used. כ"ג

PLUGGING A BARREL OR JUG - Using soft material to plug the opening of a jug is forbidden since liquid will inevitably be squeezed out. Similarly, a barrel may not be plugged with a stopper wrapped in a garment. Some opinions are lenient about using a stopper since one's hand doesn't touch the part wrapped in a garment (so it's similar to a sponge with a handle). Additionally, when nothing is under the barrel to catch the liquid being squeezed out of the stopper, there is more room for leniency because the liquid goes to waste.

Plugging a drain with a garment so the water doesn't leak and cause damage is permitted since it won't be stuffed tightly. כ"א-כ"ה

Dyeing:

Dyeing materials that are commonly dyed, even with a temporary dye, is prohibited. Therefore, when eating fruits that can stain, one should be careful not to rub their hands on a garment since staining the garment will be considered dyeing (the Chachamim forbade this even though staining is destructive to the garment).

Coloring food is not considered dyeing. Therefore, one may color food with any spice or fruit. Additionally, it's not a problem for fingers to get stained while eating since they aren't commonly dyed. כ"ו-כ"ח

PREPARING FOOD ON SHABBOS

סימן שכ"א

Bundles:

Bundles of plants set aside for firewood are muktzah and can't be moved. However, if they are set aside for animal food or for no specific purpose, they can be handled but must be broken off differently than usual to eat. ❖

Leatherworking:

Tanning hides on Shabbos is forbidden since they would tan hides in the Mishkan. Salting hides is part of the tanning process and is prohibited.

For this reason, it is forbidden (מדרבנן) to salt any food if it will change the texture of the food. Therefore, one may not salt raw meat that was never salted (since it will soften the meat), meat that was already salted for preservation, or vegetables that will be softened or sweetened through the salt, like radishes, onions, and garlic (one can salt these vegetables if they want to eat them immediately). Some hold that a few vegetables can be salted simultaneously to eat immediately. Others hold that only one vegetable can be salted at a time, so the vegetables don't sit in the salt.)

Making saltwater to ferment vegetables is forbidden. Therefore, making saltwater with a lot of salt or making saltwater that won't be consumed immediately is prohibited because it seems to be for fermenting.

One may add salt to any food that will only add flavor and not change its texture, as long as the food is eaten immediately or in advance when necessary for the salt to be better absorbed (like when the food is warm). ב"ה

Soaking vegetables:

One may soak edible vegetables that are detached from the ground to ensure they won't spoil. However, inedible food (like meat that wasn't salted three days after its slaughter, which needs to be soaked to extend the time it can be salted to make it kosher) is muktzah and can't be soaked. ׀

Grinding:

Grinding with tools designated for grinding or with a wooden mortar is prohibited. In some cases, grinding food for eating may be allowed:

❖ **PEPPERCORN AND OTHER SPICES** - Spices and coarse salt are only eaten when mixed with other foods. Therefore, crushing them does not

prepare them for eating, and one may not crush them with a mortar or knife. Nevertheless, one may crush them abnormally with the back of a knife or something similar, but not with a garment since it will make it smell.

If the salt has already been cooked and crushed, it may be crushed again.

ז, י"ב

FOOD GROWN FROM THE GROUND - Food harvested from the ground may not be ground or finely cut since it is common to grind such foods. However, food that will be eaten immediately may be ground since grinding is part of the eating process, and grinding is permitted while eating. Some opinions state that even if one intends to eat the food immediately, one shouldn't grind it. To follow this opinion, one shouldn't cut their food too small.

Food already ground once (like bread made from ground wheat) can also be ground since re-grinding is permitted. *

OTHER FOODS - Food that isn't harvested and isn't a spice (like cheese or meat) may be finely cut or crushed as long as the proper tool for crushing is not used. However, commonly ground food (like raw inedible meat) may not be ground since it isn't considered food, and grinding would not apply. Additionally, one may not chew food to eat or feed to a child later since it resembles grinding. ה, ט, י"ג

Extracting honey:

Extracting honey from a honeycomb connected to the hive is forbidden, as it is similar to harvesting. Separating the comb from the hive is prohibited, as it is similar to separating on Shabbos.

For this reason, even if the honey flows on its own, it may not be eaten out of concern that someone will crush the comb to extract more honey. However, one may extract honey if the comb was crushed before Shabbos, even if it is still connected to the hive. It is also permitted to extract the honey outside of the comb if the comb was separated from the hive before Shabbos. י"ד, ט"ז

Kneading:

Kneading is prohibited on Shabbos since they would knead in the Mishkan. Some hold that the prohibition applies only to regularly kneaded foods (like flour or earth). Therefore, kneading a large amount of roasted flour (even though it isn't regularly kneaded) is also prohibited since it might lead to kneading regular flour.

One may knead small batches of roasted flour, large batches of roasted flour that are less than a third grown (as long as the mixture is loose and was kneaded differently than usual), and items that aren't regularly kneaded (like ash or bran).

However, others hold that no substance can be kneaded on Shabbos even if it isn't regularly kneaded since adding water to any item is considered kneading. Kneading a loose mixture in an irregular manner or a thick mixture in small batches when the water was added before Shabbos would be allowed.

The law follows the strict opinion. ד"ט

PURCHASING AND WASHING OBJECTS ON SHABBOS

סימן שכ"ג

Purchasing on Shabbos:

Some opinions hold that one may purchase things on Shabbos if they ask the seller to fill a vessel to be paid after Shabbos without mentioning a specific measurement (since specifying a measurement looks like a complete sale). However, the seller may not pour the item from its usual measuring container into a vessel for the buyer but must give it to the buyer directly. Some are lenient and hold that the buyer may pour from the usual measuring container into another vessel if it isn't precisely measured.

Some opinions hold that one may even request an item with a specific measurement or price since it appears that the measurement or price is only for the seller to know how much to give. However, this is only allowed when the food's measurement or price is known (excluding foods like meat, which aren't sold in specific portions, and nuts, which are typically not sold in measured portions). If the measurement is unknown, the buyer wouldn't mention a measurement for the seller to know how much to give since the buyer can't know how much food that measurement buys. Additionally, the seller must say, "Give me this amount" and not "Measure for me this amount," so it doesn't look like a purchase. Even according to this opinion, mentioning the sum the buyer will owe is clearly for business and forbidden (for example, telling the seller that after receiving these two pounds of food, their total debt to the seller will be five pounds).

The law follows the strict opinion. However, the custom is to be lenient if the seller doesn't precisely measure the food (because mentioning measurements or a price appears to indicate a sale when the item is precisely measured).

According to all opinions, one may tell a seller, "Fill up a vessel for me, and we will measure it after Shabbos." One may also request a specific amount of food (for example, "Give me twenty eggs"), as long as they don't mention a total number since counting food is normal and does not seem like business. א.א.א

Carrying jugs for a meal:

One may carry jugs through an alley with an Eiruv in an abnormal manner by holding only one or two at a time (otherwise, it looks like a mundane act that degrades Shabbos) unless they are in a hurry because of guests or something similar. However, when jugs are brought from a courtyard or moved from one side of the house to the other, they should be brought all at once to minimize the trips (because these areas aren't full of people, carrying jugs will not degrade Shabbos). ה.ה

Washing and polishing vessels:

WASHING UTENSILS - One may wash any eating utensil needed on Shabbos (even if they won't all end up being used since each has the potential to be used³¹), and as many cups as they want since one can't predict when they will be thirsty (even if a non-Jew used the cup to drink wine, it isn't muktzah and washing it isn't "fixing" the cup for use since the cup itself can be used; only the wine inside is prohibited). ט, ז, ו

POLISHING - One may polish vessels with any material that isn't muktzah, except for dried wine dregs because they scrape the silver (sand and neser that aren't muktzah can be used since they won't necessarily scrape the silver), and salt since it dissolves when rubbed on a vessel (salt water may be used). י"א, י"ב

Immersing vessels in a mikvah and making items fit for use:

Some opinions hold that one may immerse any vessel in a mikvah on Shabbos. Because vessels don't need to be immersed **מדאורייתא**, their immersion doesn't improve them. Others, however, hold that since it needs to be immersed **מדרבנן** (and according to some, even **מדאורייתא**), one may not immerse them since it improves the vessel. If one does immerse the vessel, it can be used.

It is best to avoid the argument and lend your vessel to a non-Jew (since, according to all opinions, items that belong to non-Jews don't need immersion) and immerse it after Shabbos without a Bracha.

Vessels used for water may be immersed since it looks like they are being filled for drinking. ה

Prohibited items that can be mixed and nullified with permitted items may not be combined with the permitted item to nullify them on Shabbos since doing so "fixes" it for use on Shabbos. However, if they are already mixed, one can measure the permitted item to see if it has enough to nullify the prohibited item, and can rule on the status of a nullified prohibited item since the item is already nullified, and measuring it only reveals whether it is indeed nullified. •

31. ראה בדי השלוחן סי' קמ"ו סק"ל

PREPARING FOOD FOR ANIMALS

סימן שכ"ד

Rule:

One may not unnecessarily exert oneself on Shabbos. Therefore, one may not feed animals unless certain conditions are met:

A) One may only feed animals for which they are responsible (like pets that eat in one's home, dogs (since there is a partial mitzvah in feeding them), or silkworms (that won't otherwise eat). However, pigs, birds (even on Shabbos Shirah), and other animals for whom one isn't responsible may not be fed).

B) One can only feed animals if they are sure the animal will eat. Therefore, one may not place ox food in front of other animals since the ox's saliva dirties it, and other animals won't eat. According to some opinions, no animal's food should be exchanged with another.

C) Only food that is inedible without preparation can be given to animals. Giving edible food to animals is prohibited since preparing edible food for them requires extra exertion. (Rubbing sheaves of grain, cutting hay or carobs, and cutting soft pieces of meat for animals (hard pieces may be cut even if they are from an animal that died on Shabbos since they weren't intentionally made muktzah) is allowed on Shabbos as they are edible without human intervention).

D) It is forbidden to fatten animals on Shabbos through force-feeding; however, it is permitted to stuff food into an animal's mouth as long as the animal can still spit it out. א"ט, ט"ז

Preparing the food:

SIFTING - Sifting wheat with a sieve or elevating it so the chaff falls is prohibited. However, one may transport food in a sieve to a feeding trough, even if chaff falls, since it is unintentional and not inevitable. ✕

MEASURING - One may not measure portions for animal food (since measuring is mundane) but should estimate the portions. ♣

MIXING - One may not mix bran and water for animals, even in an irregular manner. If the water and bran were combined before Shabbos, they can be mixed in an irregular manner. (Some hold that bran and water can always be mixed in an irregular manner, even if the water was put in on Shabbos. According to them, mixing does not begin with putting in

the water but when it is mixed. Therefore, mixing in an irregular way is permitted. The law follows the stringent view.) א

UNTYING - One may untie sheaves of grain on Shabbos if they weren't tied with a permanent knot. א

Letting animals graze:

Animals can graze on unplowed grass since cutting grass is not prohibited for them, and letting animals graze won't lead people to cut grass outright because it is a severe prohibition. However, one may not lead animals to graze in a muktzah area since we are concerned that the person will handle the muktzah food directly unless the animal is led there indirectly by being blocked from going in other directions. א

Cleaning a feeding trough:

One may not clean a feeding trough on Shabbos, even if it's disconnected from the ground since one might clean a trough that's in the ground and smooth out holes. Additionally, one may not remove grain from a feeding trough, since it might be dirty and muktzah from the animal's feet. א

NON-JEWS WORKING FOR JEWS ON SHABBOS

סימן שכ"ה

Rule:

On Shabbos, a non-Jew may not do any prohibited work for a Jew, and one may not benefit from any work done. Therefore, work that a non-Jew acquaintance does, which needs to be increased for every participant (like cooking), or work clearly done for the sake of the Jew, even if it's done once for many people (like lighting a candle), is prohibited for the Jew.

One may ask a non-Jew to do a Shevus D'shvus for the sake of a mitzvah as long as the Jew doesn't hand the item to or take it directly from the non-Jew and doesn't pay the non-Jew on Shabbos. Therefore, one may ask a non-Jew to bring items necessary for Shabbos through a karmelis (a territory one may not carry in מדרבנן) because bringing such items is considered a mitzvah. ט"ז

Benefit from the non-Jew's work: *If the job done was prohibited מדרבנן, no one may benefit from it until waiting after Shabbos the amount of time it took to do (so there is no benefit from the forbidden work). However, if the act was forbidden מדרבנן, it is only forbidden for the Jew for whom it was intended, but others may benefit from it. If one is uncertain whether an act was done for their sake or whether the act was done on Shabbos, it is forbidden because anything that can be permitted with time is ruled stringently, even when the prohibition is uncertain. ט"ז, ט"ח, י"ה, י"ט*

The time one needs to wait after Shabbos is the time it regularly takes to bring the item and do the work. If one doesn't know where the non-Jew brought an item from, they only need to wait for the amount of time it takes to come from outside the Techum (2,000 amos outside the city).

Some hold that when the item was brought from the Techum, or further, the Jew must wait until the time it took the non-Jew to bring passes on Sunday and not Motzai Shabbos (since it is uncommon for people to travel at night, the Jew benefits from the item being brought on Shabbos; otherwise, it wouldn't be brought until Sunday). However, if the item was brought from closer than the Techum, one only needs to wait the necessary time after Shabbos ends. Generally, one should follow this opinion. However, if the person has guests waiting or the item is required for a mitzvah, one can wait the time right after Shabbos. י"ג-ט"ז

Removing an item from a Jew's property:

AN ITEM THAT BELONGS TO A JEW - Items that belong to a Jew, or collateral a non-Jew gave to a Jew for a loan (even if the loan was paid before Shabbos), may not be given to a non-Jew on Shabbos to carry to a public domain, nor presented in a way that appears the owner wants it taken out.

Non-Jews may remove items that are for a mitzvah (like removing chametz on Pesach) or for the sake of peace (sending food to a non-Jew who is ill and requests food). Additionally, if a non-Jew is a violent person and wants to remove an item from a Jew's possession, it is allowed.

A Jew can give non-Jews food if they are in the Jew's courtyard and can eat it before leaving since even if they carry it out, it won't seem to be with the Jew's cooperation. However, one shouldn't hand the food directly to the non-Jew but should let the non-Jew take it, so the Jew has no part in carrying out the food.

Food that can't be eaten before leaving the courtyard and items that aren't food cannot be removed from the courtyard by a non-Jew, since it seems the Jew asked the non-Jew to remove it. כ.ד.

AN ITEM BELONGING TO A NON-JEW - Items that belong to a non-Jew, collateral for a loan that was paid for on Shabbos (so it distinctly belongs to the non-Jew), or clothing given as collateral (which can be removed by wearing it, which is a permitted way to carry clothing on Shabbos), may be given to the non-Jew in the Jew's courtyard, even if it looks like the Jew asked him to carry it out since he removes it for himself and not for the Jew. However, the Jew shouldn't hand the item directly to the non-Jew but should let him take it himself.

A non-Jew can't remove anything from a Jewish courtyard if he is standing outside the courtyard and reaching in, even if the item belongs to him. ה.א

Food made by a non-Jew for a Jew:

BREAD - A Jew may take bread from a non-Jewish baker (in a city that allows purchasing bread from a non-Jewish bakery) if the non-Jew didn't bake the bread specifically for the Jew (for example, when most of the city isn't Jewish) and the bread began baking before Shabbos (so it isn't muktzah).

Bread baked on Shabbos is considered muktzah because the flour was inedible when Shabbos began and can't be taken from a non-Jew (unless the flour was ground from kernels on Shabbos since the kernels were fit to eat when Shabbos began). However, one may use muktzah bread if no other bread is available or for a Mitzvah (like for a Bris Milah meal or to make the Bracha Hamotzi).

One may not pay the baker for bread before Shabbos because the baker will bake specifically for the Jew. א

COOKING - A Jew can eat food cooked by a non-Jew on Shabbos (when the food doesn't need to be Bishul Yisroel) if it wasn't explicitly cooked for the Jew. Even though the food was inedible when Shabbos began, it isn't muktzah because only food expressly set aside from use is muktzah (like flour).

SQUEEZING - On Shabbos, a Jew may not benefit from juice squeezed by a non-Jew because we are concerned that the Jew might also squeeze fruit.

FOOD THAT WAS HARVESTED - A Jew may not benefit from food that was harvested or wood that was cut on Shabbos, even if it wasn't specifically done for the Jew and isn't muktzah (like ripe fruit the non-Jew verbally set aside to harvest) because we are concerned that the Jew might harvest or cut them as well. [Animals and fish a non-Jew trapped on Yom Tov are muktzah since wild animals aren't able to be set aside before Yom Tov.] ת

Items from outside the Techum:

- On Shabbos, a Jew may not benefit from items a non-Jew brought for other non-Jews from outside the Techum (2,000 Amos outside the city).
- If the item was brought specifically for the Jew, that Jew may not benefit from it until waiting after Shabbos for the time it took to bring it (according to some opinions, they must wait until that time passes on Sunday). However, people for whom the item wasn't intended may benefit from it on Shabbos since the Techum is only מדרבנן. (Although one may benefit from an item brought for a different Jew if a non-Jew brought two items for two different Jews, they may not trade their items since they would benefit from the forbidden act done for them.)
- However, the item may be moved on Shabbos, even by the Jew for whom it was intended, but not out of its immediate area (the four Amos surrounding the object). If the item is in an enclosed area, it can be moved anywhere. א"י
- An object, a non-Jew, transported by boat on Shabbos (boats above ten Tefachim from the seabed don't have the prohibition of Techum), can be used by anyone, even the Jew for whom it was intended, but must remain in its immediate area (four Amos). An item that was on a boat when Shabbos began and was later transported to the Jew may be moved anywhere. א"י
- If one is unsure whether the non-Jew brought an item from outside the Techum, they shouldn't benefit from it since it will be permitted with time. However, if the non-Jew lives in the same city as the Jew (even if the non-Jew has other homes, as long as most of his homes are in the same town as the Jew), it can be assumed that the item was brought from within the Techum. א"י, ט"ו

Animal food prepared by a non-Jew:

WATER FROM A WELL - One may use water drawn by a non-Jew from a well located

on private property, intended for the non-Jew's livestock (which is work forbidden **מראודיייתא**). However, if the non-Jew knows the Jew (in which case there is concern that the non-Jew will fill extra for the Jew), or if the water was clearly filled for the Jew (even if they don't know each other), no Jew can use that water until waiting after Shabbos the time it took to draw the water. However, if the non-Jew brought the water through a karmelis (a territory forbidden to carry in **מדרבנן**), only the person for whom the water was intended must wait after Shabbos to use it. ט"ז

COLLECTED GRAIN - One may use grain gathered by a non-Jew on Shabbos to feed their animals. However, if the non-Jew knows the Jew, they may not use that grain until right after Shabbos (there is no need to wait after Shabbos since it is clear that the non-Jew collected it for personal use and not for the Jew).

One doesn't need to stop a non-Jew from feeding the grain to the Jew's animals since the non-Jew does it with the intention of being paid back. However, if it is a regular practice, the Jew should stop him. כ, ז"ז

Funeral items:

CASKET - One may bury their dead after Shabbos in a casket made by a non-Jew on Shabbos to sell.

If it was made explicitly for a Jew but the coffin or grave is in a private place, no one may use that casket until waiting after Shabbos the amount of time it took to build. If the coffin and grave are in a public area so it is known it was built for that body, the body it was intended for may never be buried in it (as a penalty), and others must wait after Shabbos to use it. However, if the person who ordered the coffin protested the work on Shabbos, the non-Jew was a contractor and wasn't given a deadline to finish, or the non-Jew was paid an hourly wage but wasn't given a deadline, it may be used, but it is best to be stringent.

Some opinions hold that all items a non-Jew built for a Jew publicly have the same laws as a casket. Others maintain that only using a casket is prohibited forever since it is disgraceful for the body to be buried in something made in a prohibited manner. כ"א

MOURNING FLUTES - One can use mourning flutes brought discreetly by a non-Jew from a public domain or from outside the Techum (even through a karmelis) after waiting after Shabbos the time it took to bring them. However, if they were brought publicly, the person they were intended for can't use them permanently. Others must wait until the time it took to bring them after Shabbos to use (if the non-Jew brought them through a public domain after bringing them from outside the Techum, one only needs to wait the time it takes to travel from the public domain and not from the Techum).

If it is unclear whether they were brought discreetly or publicly, the one it's intended for needs to wait after Shabbos to use them. Flutes brought through a karmelis from within the Techum can be used by anyone immediately after Shabbos since the Jew

doesn't benefit from them being carried on Shabbos (since one can travel to the location where the flutes are on Shabbos to bring them back right after Shabbos). כ"ג

Inviting non-Jews to a meal:

One may invite non-Jews for a meal on Shabbos since inviting them won't cause the host to cook on Shabbos. Additionally, one may provide food for a non-Jew alone on Shabbos, even if no Jews will eat, since we are obligated to help sustain non-Jews. א

BATHING ON SHABBOS

סימן שכ"ד

Bathing on Shabbos:

HOT WATER - On Shabbos, one may not wash all or most of one's body in hot water, even if each limb is washed separately and the water is heated before Shabbos. The prohibition exists because bathhouse attendants would heat water before Shabbos in a prohibited manner (since the coals of a fire started before Shabbos must be swept or covered). However, one may wash their face, hands, feet, or other limbs, provided they don't wash most of their body.

For this reason, it is forbidden to place a vessel filled with hot water on one's stomach to alleviate pain since the water might spill and wash the person's entire body. (If there isn't enough water to wash the whole body, it is only prohibited if the water was heated on Shabbos. Regardless, one shouldn't place such a vessel on their stomach even during the week since it can burn them.) ה, א

HOT SPRINGS - One may wash their entire body with water from a hot spring if it's in the ground and not in a tub (since a tub is similar to a bathhouse). However, one may not pass a closed duct of cold water through hot springs to warm them, as it is considered insulating the water in a forbidden manner and may not be used on Shabbos. If the duct is open, it may be placed into a hot spring before Shabbos since the hot and cold waters will mix, and the cold water won't be insulated by the spring. ג, א

COLD WATER - One may wash their entire body with cold water, even after heating the body by a fire, and then washing it with cold water since the water won't get too hot. However, one may not wash one's body or hands while standing by a fire since the cold water will be heated. ה

IN A RIVER - Although it is permitted to bathe in a river, one must be careful to fully dry off afterward so they don't carry any water on their body. Additionally, one shouldn't swim or stir up dirt in the water and must be careful not to wring out their wet hair. Because many prohibitions associated with bathing in a river aren't public knowledge, the custom is not to bathe in a river on Shabbos. ה

Water one may wash with:

One may wash oneself with water mixed with a hair-removing substance if it won't reliably remove the hair. Additionally, one may wash their hands with bran since the bran and water won't mix as usual (since one rinses their hands, then rubs the bran, and doesn't pour water into the bran). One may not wash their hands with salt or fat since they dissolve when rubbed. י, ה

Immersing in a mikvah on Shabbos:

Although it is permitted to immerse in a mikvah on Shabbos (since the person appears to be cooling off and not becoming pure, which “fixes” the person), the custom is to prohibit it (since nowadays, no one cools off on Shabbos by bathing). However, a niddah who wasn’t able to go to the mikvah before Shabbos, whose husband is in town, or an immersion that is only a chumrah or not a proper obligation (like a ba’al kerī or a sinner who repents) is allowed on Shabbos. 7

Sauna:

On Shabbos, one may not enter a sauna to sweat, and according to some, one can’t even walk in a bathhouse in a steamed area that will cause sweat because people used to bathe in a prohibited manner while claiming they were only there to sweat. However, one may make a sauna from the heat of hot springs (although some prohibit it, the law is to be lenient). 8, 9

Bathhouse after Shabbos:

Immediately after Shabbos, one may use a bathhouse that wasn’t heated on Shabbos (for example, one closed the vents the heat enters from) or a bathhouse that wasn’t heated for any Jews (for example, when most of the city isn’t Jewish). However, to use a bathhouse that was heated for a Jew, one needs to wait after Shabbos the amount of time it took to heat the bathhouse (even if only half the city is Jewish, it can be assumed that the attendant heated it for the sake of the Jews). 10, 11

USING OILS AND LOTIONS ON SHABBOS

סימן שכ"ז

Smearing oil for health:

On Shabbos, one may not smear oil for health when it is clear that the person's intention is such (for example, mixing oil with vinegar to smear or using rose oil when it is rare). א

Regular smearing:

One may smear oil on one's body softly in an unusual manner (for example, rubbing as one applies the oil instead of applying and then rubbing). ב

One may not smear their foot with oil while it's in a leather shoe since the oil softens the shoe, similar to processing leather. However, one can smear their foot or body with oil and then put it into a shoe or roll on leather, as long as there isn't enough oil to process the leather and one doesn't intend to shine it. ג

SCRAPING ONE'S BODY: One may not scrape one's body to remove dirt with the usual weekday tool. However, when there is a lot of dirt, or one has a tool set aside expressly for Shabbos use, one may scrape off the dirt. ד

TREADING ON LEATHER: It is forbidden to tread on leather to harden it or soften it with one's hands since this processes the leather on Shabbos. ה

MEDICINE AND HEALTH ON SHABBOS

סימן שכ"ה

Healing on Shabbos:

The Rabbis prohibited eating or drinking anything clearly for healing on Shabbos since it might lead to crushing herbs for healing. However, it is permitted if healthy people commonly eat the food, if the person eating it is healthy and doesn't intend to eat for healing (such as swallowing eggs to make one's voice smoother), or if the healing process doesn't include anything that might lead to crushing herbs (for example, placing warm cups on one's stomach, lifting an earlobe, or rubbing a drunk man's hands and feet with oil and salt).

In some scenarios, one may ask a non-Jew to perform a melacha or Rabbinic prohibition for someone who is ill on Shabbos (even if the sick person assists the non-Jew, as long as the healing can be done without his assistance), and sometimes even a Jew may perform a prohibited act for a sick person. There are six categories of sick people, each with its own laws and stipulations. א, ב, ג, ד, ה, ו.

- 1. DISCOMFORT** - If one feels discomfort from a wound (even if it is internal), it is forbidden to ask a non-Jew to do anything prohibited on Shabbos, even if it is only *מדרבנן*. Additionally, one may not eat or drink anything that is clearly for healing. א, ב, ג
- 2. PARTIAL SICKNESS** - One who has pain from an illness (but not a tremendous amount of pain) may only ask a non-Jew to perform acts forbidden because of a shevus (Rabbinic decrees to enhance the peaceful atmosphere of Shabbos). However, one may not eat or drink anything that is clearly intended for healing. ד
- 3. WHOLE BODY SICKNESS OR GREAT PAIN** - One whose entire body is sick or in tremendous pain from an illness but can walk and isn't completely weak may ask a Jew to do any shevus, as long as the Jew does it unusually, and a non-Jew to do any Rabbinic prohibitions. However, one may not ask a non-Jew to do something forbidden *מדאורייתא*, even in an unusual manner. Additionally, one may not eat or drink anything that is clearly for healing. ד
- 4. COMPLETELY WEAK OR BEDRIDDEN** - One who is completely weak from an illness, even if one can still move around (even if the weakness is from an internal disease), or one who is bedridden because of illness, may ask a non-Jew to do an act that is forbidden *מדאורייתא*, or even a Jew to do such an act unusually. However, a Jew may not do any forbidden act (even only a Rabbinic prohibition) as usual. Additionally, one may eat or drink items that are clearly for healing.

Cooking food for a child who doesn't have anything to eat is included in this category and permitted by a non-Jew. ג, י"ט, כ"ד.

5. ONE MIGHT LOSE A LIMB - One who might lose a limb because of an illness (like due to a broken bone) may ask a Jew to perform an act forbidden *מדרבנן* even in its usual manner, and something forbidden *מדראורייתא* in an unusual manner. Additionally, one may eat or drink items that are clearly for healing. ט

6. MORTAL DANGER: It is a mitzvah to do whatever is necessary to save someone's life on Shabbos. Therefore, it is a mitzvah to save a Jew in mortal danger due to illness on Shabbos. It is best if a Jew does the work; otherwise, people might mistakenly think that only non-Jews can desecrate Shabbos to save a life. Work that isn't vital to saving the person's life, although it is part of the regular procedure during the week, should be done by a non-Jew if possible. Even if the sick person doesn't want Shabbos to be desecrated for his sake, we do whatever is necessary and insist that he take the medication since it is foolish piety. ג, י"א.

- There are two types of mortal injuries, each with different rules:

INTERNAL INJURIES - Any injury that causes internal damage (including damage to the teeth) can be life-threatening. One may desecrate Shabbos even without the advice of a doctor (unless one knows for sure that the injury is not life-threatening or that the injury doesn't cause any real damage but only pain). Included in this category is any injury to the back of one's hand or foot, anyone who swallows a leech, or if a venomous or rabid animal bites someone. ג, ד, ו.

OTHER INJURIES - To desecrate Shabbos for non-internal injuries, one needs the assessment of a doctor (including a non-Jewish doctor, even when another doctor says the medication is unnecessary), a non-doctor familiar with the illness (only a Jew), or the opinion of the patient himself (even if he wants medication that the doctors think is unnecessary unless the doctors believe the medicine will be dangerous) to desecrate Shabbos.

Included in this category are: any wound from iron, boils in one's anal cavity, malaria with a high fever or a fever with chills (unless the chills and fever do not occur at the same time), the onset of an eye injury (for example, an eye that flows with fluid, blood, or mucus; or a sharp pain in one's eye), someone who is cold after bloodletting (in which case only a fire will warm him, contrary to a regular illness where clothing can warm him as well unless no clothing is available), or a child who is trapped behind a locked door and might die of fright. ג, ט, י, י"ב-ט"ו, כ"ד.

- If many people desecrate Shabbos to save a life, they are all exempt and rewarded from heaven, even if the person's life was saved with the first person's help. Nevertheless, one should try to minimize the desecration of

Shabbos, provided there is no risk to the patient's safety. Therefore, if one can save the patient's life with no desecration by waiting some time, one should wait. However, if the patient needs medication for a week, one should start immediately and not wait until after Shabbos, even though waiting would avoid desecrating Shabbos twice. Similarly, if the doctor prescribes a certain amount of fruit for the patient, one should try to harvest the least amount of branches necessary, even if one branch has more fruit than required.

- If meat is prescribed for the patient, it is better to slaughter a cow on Shabbos than to feed the patient non-kosher meat (unless he needs it immediately and only non-kosher meat is available). Slaughtering is better because: A) the prohibition of slaughter is only one act compared to every prohibited bite of non-kosher, and B) the sick person might be disgusted by the non-kosher meat and refuse to eat it. However, if the doctor prescribes warm wine, a non-Jew should warm it, and a Jew should watch to make sure he doesn't touch the actual wine since even if he touches the wine, it is only prohibited. מדרבנן. י"ג, ט"ז-י"ח

List of various illnesses and healing procedures:

SMEARING A WOUND - One may smear a wound with oil (even with a garment, since we aren't concerned that people will squeeze oil), as long as it is common practice to apply oil for non-medicinal purposes. One may even remove a scab from a healed wound and smear oil for pleasure. Similarly, one may smear a wound with warm water (but not with a garment since he might squeeze the water out). However, it is forbidden to smear with a mixture of oil and warm water (since it is clearly for healing) or with fat (since it dissolves), unless it drips onto the wound, as that doesn't seem to be for healing. כ"ח

BANDAGING A WOUND - A bloody wound may not be bandaged on Shabbos since the blood will dye the bandage (a red bandage is also prohibited because the blood will enhance it). Instead, one should wrap the wound with a different substance, such as spider webs, followed by a bandage. Some opinions prohibit wrapping a wound with spider webs since they might help heal it. According to them, one should wash off the blood before bandaging it. The law permits using spider webs on a wound, but one should be stringent. ז"ג

A wound that is not bloody may be bandaged with material to prevent clothing from tearing at the wound if the material won't heal the wound (such as a sponge, dry new cloth, moist leaves, an old garment that was already used for a wound, or a bandage that has salve on it when the wound is already healed). One shouldn't remove these bandages on Shabbos since they might extract liquid from the wound.

However, one may not cover a wound with old clothing that was never used for a wound or grape leaves (and similar healing leaves). However, if one puts them on before Shabbos and they fall off, they can be returned to the wound.

A bandage with a salve may not be placed on a wound on Shabbos since the person might smooth it out (if the patient is in pain, a non-Jew may put it on). If such a

bandage was on a wound and fell onto the ground on Shabbos, it may not be returned to the wound. However, if the bandage fell onto a vessel, it may be returned to the wound because it is as if it was never removed. One may lift a section of the bandage to clean part of the wound since one will not smooth it if it is still partially on the wound. כ"ט-ל"א, ל"ד

EYE AILMENTS - On Shabbos, one may not put wine into an eye, saliva from someone who didn't eat on top of the eye (unless it is to open the eye and not for healing), or a thick collyrium (eye bandage) since all these procedures are clearly for healing. However, one may put wine on top of the eye (as long as they don't constantly open and close their eye to allow the wine in), water that one used to rinse their mouth in the morning, or a soft and clear collyrium that was soaked before Shabbos, since all of these procedures are not clearly for healing. Similarly, one may put a utensil on their eyes to cool them off or a ring to stop swelling כ"ה-כ"ח, נ"א

OPENING A BLISTER AND MAKING HOLES IN WOUNDS - One may make a hole in a blister to drain the pus since he doesn't intend to create a prohibited hole (since only holes made to let something in and out are forbidden). However, one may not make a hole if one also intends to let air in (since it is a hole to let something in and out). Additionally, one may not widen the hole of a wound on Shabbos (it is questionable if reopening a closed wound is included). If the blister has blood inside, it may not be drained since blood is part of the body, and draining it would cause an additional wound, compared to pus, which is a separate entity enclosed in the skin. ל"ב-ל"ד

ARM OR LEG INJURIES - An arm or leg injury on the outer portion of the arm or leg, which was not caused by iron, can be soaked in wine to stop the bleeding unless wine heals the wound. However, one may not place the wound in vinegar since it heals the injury. ל"ה

BONE INJURY - A dislocated bone may not be fixed on Shabbos since it's similar to building, and one may not rub it with water to heal. Instead, one should wash it as usual, even if it might help with healing. However, if a bone breaks, it may be fixed on Shabbos since if it isn't fixed, one might lose that limb. ל"ו, נ"ב

NAILS - One may not cut a nail on Shabbos with a tool (מדאורייתא) or by hand (מדרבנן), even if most of the nail has been torn off. Since there are different opinions on when one can cut a nail that is already mostly cut, we are stringent and never do it. ל"ז

TEETH AND THROAT - One shouldn't gargle vinegar for a toothache since it is clearly meant for healing. Instead, one should swallow the vinegar or dip bread into the vinegar and eat it. Similarly, one shouldn't chew tree sap or brush their teeth with herbs unless it is to remove bad breath and not to heal.

One with a sore throat may not gargle or even swallow oil when it isn't common practice for healthy people to drink oil. However, one may mix oil with beet juice and drink it, since it isn't specifically meant for healing. ל"ח, ט"ט, מ"ב

CHEST PAINS - One with chest pains may drink milk directly from an animal, since it is an indirect way of milking the animal. [A woman may not squeeze her milk into a vessel to feed a child, since this is separating, which is forbidden on Shabbos.] מ"א

STOMACHACHE - One with a stomachache may use their finger to induce vomiting but may not use medicine to do so. If one doesn't have a stomachache, it is forbidden to forcefully throw up even during the week since it wastes food. מ"ד

MASSAGE AND SWEATING - An intense massage is prohibited on Shabbos (even if only for pleasure), since it causes the person to sweat. Similarly, any activity that might cause sweating for therapeutic purposes is forbidden. מ"ז

WASHING - One may bathe in any water that a healthy person would bathe in (for example, in hot springs or the pleasant waters of the Dead Sea); however, it is forbidden to bathe in water that is clearly for healing (for example, water in which flax was soaked) unless the person doesn't stay inside for long so it looks like they were cooling off. However, hot springs used only for healing may not be entered even for a short time. מ"ח

CONSTIPATION - One may not press a child's stomach to force out waste since it might lead to using medicine to expel the waste. Similarly, one may not drink or bathe in water that loosens the bowels (since they are painful and Shabbos is a day of pleasure) or drink an enema (a mixture to loosen the bowels) even if it was prepared before Shabbos (if the person is sick, it is permitted but should be prepared by a non-Jew). Likewise, one may not insert a cord into their backside to help with constipation unless it is done in an unusual manner. מ"ט, נ"ה

INCANTATIONS - One may recite incantations to stop dangerous animals from causing damage, as it is not considered trapping. נ

SUCKING BLOOD - It is forbidden to suck blood from a wound on Shabbos with one's mouth or with a tool, as it is considered separating. However, it is allowed during a bris since it is dangerous if not done. נ"ד

Thank you for joining in our Simcha.

The Benjaminson and Levertov families