

Table of contents

Introduction		4
<u>CATEGORY</u>		
1. Plowing	חורש	5
2. Sowing	זורע	6
3. Reaping	קוצר	7
4. Sheaf-making	מעמר	9
5. Threshing	דש	10
6. Winnowing	זורה	12
7. Separating	בורר	12
8. Grinding	טוחן	15
9. Sifting	מרקד	18
10. Kneading	לש	18
11. Baking	אופה	20
12. Shearing	גוזז	25
13. Cleaning	מלבן	26
14. Combing Raw Materials	מנפץ	27
15. Dyeing	צובע	27
16. Spinning	טווה	28
17. Weaving Operations	מיסך	29
18. Weaving Operations	עושה שתי נירין	29
19. Weaving Operations	אורג	29
20. Separating into Threads	פוצע	29
21. Tying	קושר	29

22. Untying	מתיר	29
23. Sewing	תופר	31
24. Tearing	קורע	32
25. Capturing	צד	33
26. Slaughtering	שוחט	34
27. Skinning	מפשיט	35
28. Tanning	מעבד	36
29. Marking with Guide Lines	משרטט	37
30. Smoothing	ממחק	37
31. Cutting	מחתך	39
32. Writing	כותב	39
33. Erasing	מוחק	41
34. Constructing	בונה	42
35. Demolishing	סותר	45
36. The Finishing Touch	מכה בפטיש	45
37. Kindling a Fire	מבעיר	47
38. Extinguishing a fire	מכבה	48
39. Carrying	מוציא	48
Index		50

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Introduction

This work was written as a guide to understanding the thirty - nine categories of work which are prohibited on Shabbos. As the term guide denotes, no attempt has been made to explain or answer every possible question concerning these categories. Rather, this guide was designed to provide the reader with sufficient knowledge of each category to enable him to recognize when a question of law (Halacha) arises. The reader should then consult a competent rabbi for a ruling.

The term "work" (malacha) used in connection with Shabbos does not mean labor. The Torah forbids many acts which require little exertion. The central concept of "work" on Shabbos is doing constructive - creative work. (Shabbos 105b. Responsa Shoel U Meshiv edition 3, part 3 responsa 79)

We are commanded to refrain from creative work on Shabbos as a symbolic witness to the fact that G-D created the world in six days and "rested" on the seventh. Therefore one who willfully violates the laws of work on Shabbos is likened to an idol worshipper who denies G-D as the Creator.

Publishers Preface

For the new edition some changes were made. Some Halachos were added. Some stylistic changes were made; mainly the placing of the footnotes underneath the text. Many footnotes were added as well. All changes were reviewed by the author and were given his consent. Therefore anyone who finds fault in the footnotes should not blame the authors, but me. We welcome comments and questions, please contact me.

The sefer was written by my father in consultation with my uncle, Harav Avraham Pessin zt"l. He gave his consent to the Halachic decisions made in the sefer. Since he passed away in the interim between the first printing and the revised edition, we hope that the reprinting will be an elevation for his soul.

One should note that whenever it says in the sefer כן נ"ל; it is referring to my uncle, the author of the Teshuvos Temuras Ayil, as it was his halachic decision.

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Category 1 Plowing חורש

The prohibition of plowing includes all activity which improves the soil in preparation for planting.¹

Some examples of this prohibition are:²

1. Digging holes or making furrows.
2. Leveling the ground either by lowering a mound or by filling in a depression.³
3. Fertilizing.
4. Clearing the ground by removing twigs, stones, etc.⁴
5. Watering land to soften it for planting.

It is prohibited to drag heavy furniture on the ground if the furniture will always⁵ make furrows. However, it is permitted to drag furniture on the ground providing that it is light enough so that furrows are not always made.⁶

Note: Wheels press and do not make furrows.⁷ Therefore furniture with wheels, baby carriages and toys with wheels are not included in this prohibition.

The sages prohibited walking in a plowed field which is waiting to be seeded (since the earth might be leveled by kicking a stone or soil into a hole.)⁸

Note: If one levels ground in a place that is usually not planted, such as earthen floors of a house, it is a violation of category 34.⁹

¹ חיי אדם הלכות שבת (כלל י' סי' א').

² ח"א (שם).

³ עיין אגלי טל (חורש ס"ק ט'). ועיין עוד מ"ש שם (ס"ק י"ז) דהחיוב דאורייתא הוי רק אם הגבשושית מחובר לקרקע.

⁴ ח"א (שם סי' ג') אגלי טל (ס"ק ט').

⁵ פסיק רישיה.

⁶ גמ' ביצה (כג:). ועיין בפתחי תשובה (סי' של"ז סע' א') וקצות השלחן (סי' קמ"ו) בבדה"ש (ס"ק נ"ב) ע"ש.

⁷ ח"א (כלל ט' סי' ד' וסי' ה').

⁸ ח"א (כלל י' סי' ב').

⁹ ח"א (כלל מ' סי' א').

Category 2 Sowing זורע

The prohibition of sowing includes all activity which causes the growth of plants.¹⁰

Note: One is in violation of sowing as soon as the action is done even though growth or germination will not take place until after Shabbos.¹¹

Some examples of this prohibition are:

1. Sowing. (That is placing seeds in soil; even in a flower pot.)
2. Planting.
3. Grafting.
4. Pruning. (If the person's intent was to prune only for the benefit of the tree he is guilty of sowing.

If his intention was also to use the branches cut off during the pruning process, he is guilty of a second category, reaping).¹²

5. Weeding.¹³

6. Watering any place where plants, seeds, or trees grow.¹⁴

It is prohibited to wash hands in a place where the water will fall on plants.¹⁵

It is advisable not to use liquids which promote plant growth in places where plants grow because of the possibility of spillage.¹⁶

The preceding laws must be adhered to at lawn and garden parties.

7. Soaking seeds in water to soften them before planting.

(This is a procedure which would make the seeds grow better when planted in the soil. One is in violation of sowing as soon as the seeds are placed in the water for soaking). Therefore, one should be careful, when feeding birds, not to throw seeds on wet soil or

¹⁰ ה"א (כלל י"א סי' א').

¹¹ ה"א (שם סי' ב').

¹² ה"א (שם סי' ה').

¹³ מבכש.

¹⁴ עיין מו"ק (ב:) המבכש והמשקה מים לזרעים וכו'. ותוס' (ד"ה קא מרפויי ארעא) ורמב"ם (שבת פ"ה

ה"ב).

¹⁵ ה"א (כלל י"א סי' א').

¹⁶ ה"א (שם) והוא כתב יש להחמיר.

where it rains.¹⁷

8. Placing a potted plant on soil, (because plants will derive nourishment from the soil).¹⁸

9. Moving a potted plant into the sun. (Since that action will make it grow better).¹⁹

It is permitted to open a shade on Shabbos although the sun will then shine on plants near the window²⁰, provided that your intent is for sunlight and not to precipitate growth of the plant.

10. Placing cut flowers in water or adding or changing the water is prohibited by the Sages.

These same prohibitions apply to twigs or branches without flowers on them.

However, if one filled a vase with water before Shabbos and desires to place in it cut twigs or branches that have no flowers with buds (for ex. a lulav) he should consult a competent Rabbi.²¹

Category 3 Reaping קוצר

The prohibition of reaping includes all activity which severs a growing thing from its place of growth.²²

Some examples of this prohibition are:

1. Cutting or plucking flowers, grass, leaves, twigs, fruits or berries from soil, bushes or trees.

2. Cutting or plucking mushrooms or moss from stones or wood. (This applies even though the stone or wood is detached from the soil, since the cutting or plucking is detaching a growing thing from its place of growth).²³

¹⁷ ה"א (שם סי' ב').

¹⁸ ה"א (שם סי' ד').

¹⁹ ברית עולם (זורע סע' ז') שביתת השבת (זורע סע' י').

²⁰ כן נ"ל משו"ת נזר הקודש (או"ח סי' י"ז). ואמרי בינה (שבת סי' ל') בשם שיטה מקובצת ב"ק (לד).

ודו"ק. וכן הסכים הרה"ג ר' דוד פיינשטיין שליט"א.

²¹ עיין ה"א (שם סי' ג').

²² ה"א (כלל י"ב סי' א').

²³ ה"א (שם).

Note: Cutting or plucking by hand or with an implement is a biblical prohibition.

3. Many Sages state that it is a biblical prohibition of reaping to lift a potted plant off the soil (because the plants are deriving nourishment from the earth and the pot is consequently considered attached to the earth). However, Rashi and Tosfoth state that this is a rabbinical prohibition.²⁴

It is also prohibited to cut or pluck plants in a flower pot.²⁵

The Sages prohibited removing the attached honey combs from a bee-hive because it is similar to reaping.²⁶

The Sages have also prohibited the following because it might lead to cutting or plucking.

1. Climbing a tree (even if there are no fruit or twigs on the branches. The Sages prohibited climbing trees and did not differentiate between cases).²⁷

2. Hanging objects on a tree.²⁸

3. Leaning against a tree that could move under one's weight.²⁹

4. Smelling fruit on a tree. (Smelling flowers is permitted because flowers are not edible and the Sages did not fear that one would cut or pluck them).³⁰

5. Eating or handling fruit which is found under a tree (because one might climb the tree to pick more fruit).³¹

6. Riding on an animal or a wagon pulled by an animal (because one might tear off a twig to use as a whip).³²

It is permitted to use a hammock on Shabbos only if the following two conditions are satisfied.

A. The hammock was hung by hooks to the tree before Shabbos.

²⁴ עיין בשו"ע (סי' של"ו סע' ה') ומ"ב (שם ס"ק מ"ג).

²⁵ ה"א (שם סי' ב')

²⁶ ה"א (שם סי' י')

²⁷ ה"א (שם סי' ה')

²⁸ ה"א (שם סי' ו')

²⁹ ה"א (שם)

³⁰ ה"א (שם סי' ח')

³¹ ה"א (שם סי' ז')

³² ה"א (שם סי' ט')

B. The tree could not move under a person's weight.

Therefore it is prohibited on Shabbos to tie a hammock directly to a tree or to hooks which are already in a tree.³³

One should be careful not to run through high grass for fear of ripping them out of the ground. However, it is permitted to walk through grass of any height.³⁴

Category 4 Sheaf-making מעמר

The prohibition of sheaf-making includes all activity by which products of the earth are gathered together into units or groups at the place where it is the custom to gather them.³⁵

It is therefore prohibited to gather into piles grain, fruit or wood which are found in a field. However, it is permitted to gather these products if they are in a house or yard.

It is permitted to gather together fruit that spilled on the floor in a house or yard providing that:

1. They did not get mixed up with dirt and pebbles. (This would involve category 7, separating).
2. They did not scatter widely over the floor. (This would involve much work to gather them together and would be prohibited as a "weekday work").³⁶

It is prohibited to press or string together natural products such as figs or pearls, even where they do not grow.³⁷

The Sages prohibited gathering things at its place of origin even if these things are not grown from the earth. Examples would be gathering salt at its source or eggs in a chicken coop.³⁸

³³ כן ב"ל פשוט מלשון הח"א (שם סי' ר').

³⁴ מ"ב (סי' של"ו ס"ק כ"ד וס"ק כ"ה).

³⁵ ח"א (כלל י"ג סי' א').

³⁶ ח"א (שם).

³⁷ ח"א (שם סי' ג'), הובא דבריו במ"ב (סי' ש"מ ס"ק ל"ח). אבל ח"א (סי' ש"מ ס"ק ט"ז) כתב דהוה רק

במקום גידולו. וכן פסק העה"ש (סי' ש"מ סע' ג') ע"ש.

³⁸ ח"א (שם סי' ב').

Category 5 Threshing ש

The prohibition of threshing forbids separating a product from waste under the following conditions:³⁹

1. The product is from the earth.
2. The product and waste grew together.
3. The product and waste are attached.

(Some Sages prohibit separating when the product and waste are detached and the product is contained in the waste).

4. The product and waste are different entities.
5. The normal procedure is not to separate the waste from the product for immediate consumption at the meal under preparation.

Some examples of this prohibition are:

1. Threshing. (Separating the husk and the grain satisfies all five conditions).
2. Shelling nuts from their green shells.
3. Squeezing juice out of grapes, olives is a biblical prohibition. Some say that squeezing oranges and lemons is a biblical prohibition, and others hold that it is a rabbinical prohibition.⁴⁰ (The pulp of the fruit is considered waste. The details of squeezing will be explained later in this chapter).

It is, however, permitted to:

1. Peel an orange. (Because condition five is not satisfied, that is, an orange is peeled immediately before consumption.)

³⁹ אגלי טל (דש סע' ב' סע' ג' וסע' ד') שו"ע (ס' ש"כ) וברית עולם (הדש סע' א').

⁴⁰ השו"ע (ס' ש"כ סע' ו') התיר לסחוט לימונים. אבל משמעות הח"א (כלל י"ד ס' ד') הוא דהוה איסור דאורייתא, דז"ל וכן בכל מקום ומקום סוחטין למשקה "פאנס", צ"ע גדול אם מותר לסחטן בשבת כדלעיל ס' ב'. ואינו מועיל ההתיר לדידן, דהוה איסור דאורייתא עכ"ל. וממה שכתב דהוה איסור דאורייתא משמע דהיה אצלו לכה"פ ספק דאורייתא. וכן היה נראה לפי דברי החזו"א (ס' ג"ה ס"ק ד') ע"ש. וע"ע בשו"ת יביע אומר (ח"ח אר"ח ס' ל"ו).

אבל מדברי המ"ב (ס' ש"כ ס"ק כ"ב) שמדמה ליה לתותים ורימונים משמע דס"ל דהוה רק דרבנן. וכן מבואר בדברי הגר"ז (ס' ש"כ סע' א'). וכן הוה בפירוש בשו"ת רדב"ז (ח"א ס' י') הובא בפ"ת החדשות ע"ש.

2. Shell nuts from their hard shells (because condition five is not satisfied, as above).⁴¹

Note: In all cases where it is permitted to peel or shell a product, it is permissible to do so only for immediate consumption or for consumption at the meal under preparation.

The following are some laws of squeezing. (סחיטה)

1. It is prohibited to squeeze juice from fruits, such as grapes, olives, oranges and lemons.

This prohibition applies only if the juice will remain a liquid. For example, the juice is squeezed from the fruit into an empty cup or a cup containing liquid. Therefore, it is prohibited to squeeze juice from a lemon into tea.

Juice may be squeezed from the fruit directly on solid foods (because the juice is then considered a solid too). For example, it is permitted to squeeze juice from lemons directly on fish or sugar. (But it is prohibited to squeeze such a quantity of juice on food that either the food will dissolve and become a liquid, or the juice will run off the food and remain on the plate).⁴²

In order to avoid transgressing the law of squeezing when preparing tea one should soak a piece of lemon in the tea, or squeeze the juice of the lemon on sugar and then add the sugar to the tea.

2. It is prohibited to squeeze wine from wine-soaked bread. Some Sages even prohibit sucking wine from the bread.⁴³

3. It is prohibited to squeeze meat in order to get out the liquid absorbed in it.⁴⁴

4. Milking an animal on Shabbos is prohibited. However, it is permissible to ask a non-Jew to milk an animal on Shabbos to relieve the animal of pain.⁴⁵ For additional details consult a competent rabbi.

5. It is prohibited to squeeze water, juice, or any liquid out of any absorbent object, such as a cloth, paper towels, sponges, etc.⁴⁶

A cloth should not be used to wipe up spilled liquids if the cloth will become

⁴¹ה"א (שם סי' ב').

⁴²מ"ב (סי' ש"כ ס"ק י"ז).

⁴³ה"א (שם סי' ד').

⁴⁴ה"א (שם סי' ו').

⁴⁵ה"א (שם סי' ח').

⁴⁶ה"א (שם סי' י"ב וסי' ט"ו וסי' ט"ז).

sufficiently wet to make it possible that liquid will be squeezed out of it while it is being handled. For the same reason wet clothing should not be handled. A sponge or absorbent cotton should never be used with liquid on Shabbos (because squeezing is inevitable).⁴⁷

The Sages prohibited chopping snow, ice or hail into small pieces in order to have water drip from them. It is prohibited to put snow, ice or hail into an empty vessel to melt. (This is similar to "squeezing" because a liquid comes out of a solid. The Sages feared that if this would be permitted then people will think that squeezing fruit is permitted).

It is permitted to put snow, ice or hail in a glass containing liquid (because the liquid is not seen oozing from the ice).⁴⁸

Therefore, ice cubes should be added to a drink and not put into the glass first.

A small quantity of water must first be added to a plate or tray that is being used to serve ice cubes before the cubes are put in.

One should not place a vessel containing water in a cold place to manufacture ice cubes on Shabbos.⁴⁹

Category 6 Winnowing זורה

One who winnows (throws grain into the air by means of a hand or shovel to have the wind separate the husk from the seed) transgresses this prohibition.

It is further prohibited to blow apart the husk from the seed by mouth.⁵⁰

(Also see categories 9, 10, 11).

Category 7 Separating בורר

The prohibition of separating includes all activity where a mixture or group is improved by removing or sorting the less desirable parts.

⁴⁷ה"א (שם סי' ט"ז).

⁴⁸ה"א (שם סי' י"א).

⁴⁹שו"ת דובב מישרים (סי' נ"ה) ופסק (בעל פה) מהרה"ג ר' מאיר שמעון פינסקי זצ"ל.

⁵⁰ה"א (כלל ט"ו) ואגלי טל (זורה ס"ק ה').

The Mishna Berurah⁵¹ states that separating would be permitted only if the following three conditions are simultaneously satisfied:

1. The desired object is taken from the undesired (and not the reverse).
2. The separating is done by hand.

An implement not used expressly for separating but which makes separating easier than by hand is also prohibited.⁵²

An implement not used expressly for separating and which does not make the separating easier than it would be by hand is permitted to be used. (This would depend on the situation. Sometimes a fork makes separating easier than by hand and other times it does not).⁵³

The Chazon Ish⁵⁴ says that the process of eating does not involve בורר. I.e. one may use any utensil to pick up food (from a mixture) and place in one's mouth.

If the separating is done with an implement used for this purpose such as a sieve or strainer, then it is a biblical prohibition.

3. The separating must be done for immediate consumption or for consumption at the meal under preparation.

For example, to legally separate a rotten pea from among good peas one must.

- A. Remove the good peas and leave over the rotten one.
- B. Use a hand, fork or spoon. (These implements are permitted because they are not used expressly for separating and in this situation they do not make separating easier than by hand).
- C. Eat the peas immediately or serve them at the present meal under preparation.

Note: If any of these three conditions are missing then one transgresses the law of separating.

(The Chai Adam adds a fourth condition: The desired objects must be in the majority.⁵⁵ For example; if the majority of peas are good peas then separating is

⁵¹ שר"ע (סי' שי"ט סע' א') והקדמת המ"ב לסימן.

⁵² שר"ת אגרות משה (או"ח ח"א סי' קכ"ו).

⁵³ שר"ת אג"מ (שם).

⁵⁴ חזו"א (סי' נ"ד ס"ק ג' וס"ק ד' וס"ק ה') ע"ש.

⁵⁵ ח"א (כלל ט"ז סי' א' וסי' ג').

permitted using the three other conditions. If the rotten peas are in the majority then separating is forbidden even if the other three conditions are satisfied).

The law of separating also has application to clothing and vessels. For example, it is prohibited to separate clothing or vessels mixed in a pile.⁵⁶

It is, however, permitted to choose a dress or suit from among others hanging in a closet or lift up a suit to get at another one underneath. (In these instances the objects are considered already separate).⁵⁷

The law of separating forbids one to choose between two different varieties of food where one is desired and one is undesired. The definition of variety includes cases where the same food was prepared differently, for example, roasted meat and cooked meat. One should thus serve roasted and cooked meat on separate platters or on the opposite sides of the same platter.⁵⁸

There is a procedure to avoid transgressing the law of separating by simultaneously removing the undesired objects together with some of the desired objects.⁵⁹

Some examples of this are:

1. Removing a fly that fell into a cup of liquid or dish of food is a violation of separating. It is, however, permitted to remove the fly with some liquid or food.
2. Removing the fat from meat is a violation of separating. Cutting away fat with some meat is permissible.
3. Removing a rotten pea together with good ones is permissible.

Note: Although this procedure allows for the removal of the undesired even with an implement, it does not however, negate condition three: The separation must be done for immediate consumption or for the present meal under preparation.

Some other examples of the prohibition of separating are:

1. Using a sieve, colander or strainer.⁶⁰
2. Straining coffee (separating the liquid from the grounds).⁶¹

⁵⁶ ה"א (שם סי' ה').

⁵⁷ מ"ב (סי' ש"מ ס"ק ט"ו).

⁵⁸ ה"א (שם סי' ה').

⁵⁹ ה"א (שם סי' י"ב) ומ"ב (שם ס"ק ס"א).

⁶⁰ ה"א (שם סי' ב').

3. Pouring fat or oil from food (where the fat or oil is undesired).⁶²
4. Scraping salt from a pretzel (where the salt is undesired).⁶³
5. Removing a lump of cereal from baby cereal. (Note: To overcome this problem either remove the lump with some cereal, or take the cereal and leave over the lump).⁶⁴
6. Putting milk in a warm place to turn into cheese (because the fat separates from the milk by becoming cheese.⁶⁵ But to churn milk and manufacture cheese is a violation of category 34).⁶⁶

It is permitted to peel fruit and vegetables or shell nuts only for immediate consumption or for the present meal under preparation.⁶⁷

The laws of separating are complicated and have extensive differences in details. Specific cases should be presented to a competent rabbi for a decision.

טוחן Category 8 Grinding

The prohibition of grinding includes all activity by which a substance is reduced to smaller particles for improved utilization.

This law operates under four variables:⁶⁸

1. The type of implement being used:

A) It may be an implement specifically designed for grinding, grating or chopping, such as mill-stones, mortar and pestle, grater or chopper or

B) The implement may be one not specifically designed for this purpose and yet is being used to accomplish the same task, such as, using a knife to reduce food to particles.

2. The type of substance being reduced:

⁶¹ ה"א (שם סי' ט').

⁶² ה"א (שם).

⁶³ כן ב"ל.

⁶⁴ כן ב"ל.

⁶⁵ ה"א (שם סי' י"א).

⁶⁶ עיין לקמן הלכות בונה.

⁶⁷ (עיין לעיל הלכות דש). רמ"א (סי' שכ"א סע' י"ט) ומ"ב (שם ס"ק פ"ד).

⁶⁸ עיין ח"א (כלל י"ז) ומ"ב (סי' שכ"א ס"ק כ"ה וס"ק ל"א וס"ק מ"א וס"ק מ"ד/

a) The substance may be something which grew in the earth, such as corn, coffee, onions, vegetables, or fruits or,

B) It may be a food product not grown, such as cheese, meat or salt or,

C) It may be a non-food product such as wood, metals or mud.

3. The size that the product is being reduced to:

A) The particles may be reduced to a size that that product is usually reduced to (henceforth called normal size) or,

B) The particles may be reduced to a size larger than the normal size.

4. The intended time when the reduced product will be used:

A) It may have been reduced for immediate consumption or for consumption at the present meal under preparation or.

B) It may have been reduced for use at a later period of time.

The laws governing these variables operate in the following manner:

1. The use of an implement which is specifically designed for grinding, grating or chopping is always prohibited even for immediate consumption.⁶⁹ (Refer to 1a & 4a)

2. There is a dispute among the Sages if it is prohibited to use an implement not designed for grinding, grating or chopping to reduce food grown in the earth to normal size even for immediate consumption. The Mishna Berurah states that the stricter opinion - to prohibit - should be followed.⁷⁰ (Refer to 1b, 2a, 3a, and 4a)

3. It is prohibited by all in the instance just mentioned to reduce the food for use at a later period of time.⁷¹ (Refer to 1b, 2a, 3a, and 4b)

4. It is prohibited to use an implement designed for grinding, grating or chopping on a food product not grown in the earth. Some examples of this prohibition are using a chopper to chop meats or eggs or a grater to grate cheese.⁷² (Refer to 1a, and 2b)

However, an egg slicer is permitted because it is no different than chopping with a

⁶⁹ ה"א (שם סי' א').

⁷⁰ מ"ב (סי' שכ"א ס"ק י').

⁷¹ י"ב (שם).

⁷² ה"א (שם סי' ג').

knife.⁷³

5. It is prohibited to reduce a non-food product under all circumstances. Some examples of this prohibition are planing wood, filing metals, and crumbling decayed wood or sod.⁷⁴

Scraping or rubbing off dry mud or excrement from clothing or shoes is prohibited because of grinding.⁷⁵

The Sages permitted a Jew to ask a non-Jew to scrape off mud or excrement from the Jew's clothing or shoes because of human dignity.⁷⁶ (This permission to ask a non-Jew to scrape mud would logically apply only if the Jew cannot change into another garment or shoe as, for example, if the Jew is away from home, or is at home but has no other garment or shoe.)⁷⁷

Reducing a substance is permitted only under the following conditions:

1. It is permitted to use an implement not designed for grinding, grating or chopping to reduce food grown in the earth to larger than normal size particles for immediate consumption or for consumption at the present meal under preparation.⁷⁸ (Refer to 1b, 2a, 3b, and 4a).

2. It is permitted to use an implement not designed for grinding, grating, or chopping to reduce a food product not grown in the earth to normal size particles even for later use on Shabbos.⁷⁹ (Refer to 1b. 2b. 3a. and 4b).

It is prohibited to reduce a substance grown in the earth which cannot otherwise be eaten by a person for reasons of age or infirmity. For example, one should not mash a banana for an infant who cannot eat it as a solid. But it would be permitted to mash the banana through an unusual method as, for example, to use the handle of a fork to mash it instead of the tines.⁸⁰

Medicine

The Sages prohibited taking medicine on Shabbos. (Medicines are made by pounding

⁷³ שו"ת אג"מ (או"ח ה"ד סי' ע"ד טוהן אות ד') ושמירת שבת כהלכתא (פ"ו סע' ג') בשם הגרשז"א.

⁷⁴ ה"א (שם סי' ה' וסי' ו').

⁷⁵ ה"א (שם סי' ו').

⁷⁶ מ"ב (סי' ש"ב ס"ק ז').

⁷⁷ כן ב"ל.

⁷⁸ ה"א (שם סי' ב').

⁷⁹ שו"ע (סי' שכ"א סע' ט') ומ"ב (שם ס"ק ל"א).

⁸⁰ חזו"א (או"ח סי' נ"ז) כתב דקרוב להטאת, שו"ע (סי' שכ"א סע' י"ב). ועיין עוד בשו"ע (סע' ט') ובמ"ב (שם ס"ק מ"ה), ועיין בשו"ת נזר הקודש (או"ח סי' כ"ה) דמתיר לגמרי.

and grinding and the Sages feared that people would violate the prohibition of grinding. They prohibited the use of medicine even where grinding is not necessary).⁸¹

The rabbinical prohibition of taking medicine does not apply to cases where a person must remain in bed due to illness and certainly does not apply if there is even a remote danger to life.⁸²

A competent rabbi should be consulted for a decision in specific cases.

It is incumbent upon one to familiarize himself with these laws before a crisis arises. To search for a rabbi afterwards would increase the danger.

Category 9 Sifting מרקד

One who sifts in order to remove worthless matter transgresses this biblical prohibition. Therefore it is prohibited to sift matzoh meal to remove worthless particles.⁸³

It is a rabbinical transgression if the sifting is done to break up lumped matzoh meal and not to remove any worthless particles.⁸⁴

Category 10 Kneading לש

The prohibition of kneading includes all activity by which small particles of a substance are formed into a dough or paste by the addition of a liquid. The definition of dough or paste is the normal thickness of the mixture of the particular substance as it is generally used.⁸⁵ (Of course this is excluding a generally loose mixture which cannot be defined as a dough or paste).

This prohibition of kneading includes substances which are normally mixed with liquid such as flour or clay. Some Sages state that one violates kneading as soon as water is added while others maintain that mixing must be done to incur this violation.⁸⁶

⁸¹ עיין ח"א (כלל ס"ט).

⁸² ח"א (שם) ועיין במ"ב (סי' שכ"ח ס"ק קכ"א).

⁸³ ח"א (כלל י"ח סי' א').

⁸⁴ ח"א (שם סי' ב').

⁸⁵ ח"א (כלל י"ט) ועיין בברית עולם (הלש).

⁸⁶ ח"א (שם סי' א').

Some Sages state that the prohibition includes mixing a liquid with substances that do not form a paste such as ashes and sand, and the violation happens immediately when the liquid is added. Other Sages state that these substances are not prohibited even if mixed with liquid.⁸⁷

Since these prohibitions involve a Biblical transgression the stricter views must be followed: No liquid should be added to a substance whether or not it forms a paste. And surely no mixing should be done to either type of substance.⁸⁸

Some examples of this prohibition are:

1. Mixing or adding flour with liquid.
2. Mixing or adding clay or cement with water.
3. Adding vinegar to mustard, horse radish and other condiments which did not contain any vinegar.⁸⁹
4. Putting ground matzoh into a liquid.⁹⁰
5. Adding formula, milk or water to baby cereals.

In The last three cases (numbers 3, 4, 5) and similar ones a transgression may be avoided by preparing the food using all of the following three methods:⁹¹

A) The first substance to be put into the vessel must be the opposite of the one normally put in first during the week. For example: if the first one normally put in is the cereal then reverse it by putting in the milk and then adding the cereal.⁹²

If no set order is known, then do the following.

- a) Put the solid food in first.⁹³
- b) Make a loose mixture
- c) Mix with a cross pattern, instead of the normal circular pattern.

⁸⁷ ה"א (שם).

⁸⁸ ה"א (שם).

⁸⁹ "א (שם סי' ב').

⁹⁰ ה"א (שם סי' ג').

⁹¹ ה"א (שם סי' ב').

⁹² שר"ע (סי' שכ"א סע' י"ד - ט"ז סי' שכ"ד סע' ב').

⁹³ מ"ב (סי' שכ"א ס"ק ב"ז).

I⁹⁴ feel that the change of cross pattern is sufficient even if more than a little is mixed.

B) Do not use the normal method of mixing which is a haphazard or circular motion. Instead use a cross stroke (east to west, north to south or the reverse).

C) Do not make the mixture as thick as it would normally be.

If it is necessary to make a thick mixture one should,

a) Change the order etc. and

b) Mix only a little at a time,⁹⁵ or mix with a cross pattern. [I⁹⁶ feel that the change of cross pattern is sufficient even if more than a little is mixed.]

The definition of a little is somewhat more then the volume of a fig. (גרוגרת)

Note: This is not a situation where one may choose one or two of these methods. All three methods must be employed in preparing the mixture to avoid the prohibition of kneading.

Category 11 Baking אופה

The prohibition of baking includes all instances where a substance is improved by fire or heat derived from fire.

One is in violation of baking by placing a substance in direct contact with a flame, or by placing the substance in an oven. It is even prohibited to place the substance in something which has been warmed by fire, for example, to place an egg on a heated cloth.⁹⁷

Note: The action of the violation is placing the substance in a hot place (or heating the place of the substance). However, one does not transgress until the substance is improved.

Some examples of this prohibition are:

1. Baking.

⁹⁴ בעל שו"ת תמורת איל.

⁹⁵ שו"ע (סי' שכ"ד סע' ב') ובבה"ל (ד"ה מורסין). וחזו"א (או"ח סי' ג"ח ס"ק ב').

⁹⁶ בעל שו"ת תמורת איל.

⁹⁷ שבת (לה:): במשנה. ושו"ע (סי' שי"ח סע' ג').

2. Cooking.
3. Frying.
4. Roasting.
5. Melting (wax, fats, pitch, metals, etc.).
6. Placing wood in an oven to dry.⁹⁸

The degree of heat necessary to violate this prohibition is the temperature defined as "Yad Soledes Boh." The sages define this as a degree of heat which would scorch a child's stomach.⁹⁹ Some define this as a temperature of 110 F (43 C)¹⁰⁰. Since we do not know the exact temperature we must be careful not to use any fire of a temperature which would make someone recoil his hand.¹⁰¹

It is prohibited to stir or turn over food in a pot which is on a fire. The food at the top of the pot may not be fully cooked and by stirring or turning it over, it may fall to the bottom and may cook faster.¹⁰²

Removing food from a pot while it is on the fire has the same effect in many cases as stirring.¹⁰³

If the food is completely cooked one may remove the pot from the fire and then remove the contents of the pot.¹⁰⁴

Note: Once the pot containing food is removed from the fire it may not be returned to the fire under most circumstances. (The particulars of returning a pot will be discussed later in this chapter). Therefore in order to avoid the problems of stirring or turning over the food, and of returning a pot to the fire, it is best to keep the Friday night and Saturday afternoon meals in separate pots.

⁹⁸ ה"א (שם סי' א' וסי' ב').

⁹⁹ גמ' שבת (מ:).

¹⁰⁰ בשו"ת אג"מ (או"ח ה"ד סי' ע"ד דיני בישול ס"ק ג') ס"ל לחומרא 110 מעלות (43 מעלות צלזיוס) ולדאי יד סולדת בו 160 מעלות (71 מעלות צלזיוס).

ובספר שמירת שבת כהלכתא (פ"א סע' א') איתא בשם הגרשז"א זצ"ל שעד 113 מעלות (45 מעלות צלזיוס) אינו יד סולדת. ובשם החזו"א (עיין חוט שני ה"ב דף קס"ד) 104 מעלות (40 מעלות צלזיוס).

¹⁰¹ כן ב"ל.

¹⁰² שו"ע (סי' שי"ח סע' י"ח).

¹⁰³ עיין שו"ע (סי' שי"ח סע' י"ח) ומ"ב (ס"ק קי"ז).

¹⁰⁴ ה"א (שם סי' ט') ועיין עוד במ"ב (סי' שי"ח ס"ק קי"ז).

The following terminology must be defined before the relevant laws of baking are discussed.

The contents of a vessel cooking over a fire are called the "first vessel" (K'lee Rishon). When the contents of the "first vessel" are poured into another vessel which is not over the fire the contents of that vessel are termed the "second vessel" (K'lee Shane). When the contents of the "second vessel" are poured into another vessel which is not over the fire, the contents of that vessel are termed the "third vessel" (K'lee Shleshe), and so forth.¹⁰⁵

Some Sages state that only pouring from vessel to vessel lowers the temperature, and renders the contents of the "first vessel" that of a "second vessel" etc. But if a ladle is put into the "first vessel" the contents of the ladle are still considered as a "first vessel" because no pouring took place.¹⁰⁶ We shall now discuss the laws applicable to this terminology.

1. The law considers a "first vessel" as capable of cooking even after it was removed from the fire as long as it retains the temperature of "Yad Soledes Boh." It is therefore prohibited to place food in a "first vessel" or to pour from a "first vessel" (that is "Yad Soledes Boh") onto a food which could be cooked.¹⁰⁷

2. The same law as a first vessel" applies to a "second vessel" in cases where the solid or liquid is being cooked or boiled for the first time.

If, however, the solid or liquid was once fully cooked or boiled then it may be reheated in a "second vessel" (but not in a "first vessel").¹⁰⁸

Thus a baby bottle of milk may be steeped in a "second vessel" to be warmed (since milk was once cooked during pasteurization).

3. One may put a food in a "third vessel" or pour from a "third vessel" on a food without fear of cooking.¹⁰⁹

The Sages prohibited placing food on fire or coals before Shabbos to cook on Shabbos. They feared that a person may stir the coals or enlarge the fire to hasten the

¹⁰⁵ ח"א (שם ג' וסי' ד').

¹⁰⁶ מ"ב (סי' שי"ח ס"ק פ"ז).

¹⁰⁷ ח"א (שם סי' ג').

¹⁰⁸ מ"ב (סי' שי"ח ס"ק כ"ג) וברית עולם (האופה סע' ב"ח).

¹⁰⁹ עיין פמ"ג (א"א שי"ח ס"ק ל"ה), וכן הוא משמעות הח"א (כלל כ' סי' ד') ע"ש. וכן נראה דעת העה"ש (סי' שי"ח סע' מ"ד) ושו"ת אג"מ (ח"ד סי' ע"ד דיני בישול ס"ק ט"ו). והיינו דלא כיראים הובא בשביתת השבת (מבשל סע' כ"ג).

cooking.¹¹⁰ This prohibition applies to gas and electric burners too.¹¹¹

The following procedures may be done to prevent a person from forgetting and adjusting the fire. If any one of these procedures is done then the prohibition of the rabbis does not apply.

1. The coals or embers are removed or,
2. The coals or embers are covered with sand or,
3. The fire is covered (for example, with a tin "Blech") and the adjusting knobs of the range are made temporarily inoperable (for example, by covering the knobs with the tin or pulling out the knobs).

Some Sages state that covering the fire with a "Blech" and not making the knobs inoperable is sufficient because the person will not see the fire and will have no thought of adjusting the fire.¹¹² But many sages require the knobs to be made inoperable (as stated above).

In each of these three cases the rabbinical fear that a person may forget and adjust the fire no longer exists because the means of adjusting has been removed.

Therefore consult a competent rabbi on which procedure to follow.

4. The food cooking on the fire is of a kind that will take a long time to be cooked. Therefore, since the food will not be ready for the Friday night meal, there is no fear of adjusting the fire to hasten cooking.
5. The food to be placed on the fire was cooked sufficiently before Shabbos to be considered edible. Since it is edible, the Sages no longer feared that a person would forget that it is prohibited to adjust the fire on Shabbos.

The Sages defined the minimum amount of cooking needed to be considered edible as

¹¹⁰ עיין ענין שהייה בגמ' (לו). ושו"ע (סי' רנ"ג סע' א') וברית עולם (המבשל סע' א'). ועיין עוד בשו"ת אגרות משה (או"ח ח"א סי' צ"ג), וחזו"א (או"ח שבת סי' א' ס"ק ר').

¹¹¹ עיין בשו"ת אג"מ (או"ח ח"א סי' צ"ג) וז"ל ואפשר אף בלא כסוי גם על הכפתורים שעל ידם מקטינים ומגדילים אלא שיכסה רק את האש לבד נמי אפשר יש להתיר דגם בכסוי על האש לבד הוא היכר גדול שאין דעתו לחתות ולהגדיל האש יותר וכמו שנוהגים הרבה עכ"ל.

¹¹² עיין בשו"ת אג"מ הנ"ל וז"ל אך יותר טוב שהכסוי של פח המתכות יכסה גם את הכפתורים כדי שההיכר יהיה גם במקום החתוי כו' עכ"ל. וע"ע בשו"ת שבט הלוי (ח"א סי' צ"א).

ושיטת החזו"א (סי' ל"ז ס"ק י"א) להחמיר דאין הכסוי מתכות מועיל. ועיין בשו"ת שבט הלוי הנ"ל מ"ש על זה.

one-third of the cooking process.¹¹³

For example, if a certain food requires one hour of cooking to be completely cooked, then twenty minutes (one-third) of cooking is considered edible. Thus if the food was cooked prior to Shabbos for twenty minutes it may then be put on the fire or burner before Shabbos.

If the food is being cooked in a liquid, it must be noted that the cooking time starts after the water has been heated,¹¹⁴ Thus in the above example the full cooking time is one hour after the water was heated.

RETURNING FOOD TO A FIRE

It is permissible to re-cook, or re-roast or re-bake solid food. But it is prohibited to cook roasted food, or roast cooked food or bake cooked food.¹¹⁵ Therefore, a cooked piece of meat should not be placed before a flame because it might be roasted. A roasted piece of meat should not be placed in a pot with gravy because it might be cooked.¹¹⁶

The Sages prohibited returning cooked, or roasted or baked food to a fire or "first vessel" because of many possible violations of Shabbos, including the aforementioned. (That is, they feared that cooked food will be roasted, roasted food will be cooked etc.)¹¹⁷

However, a pot removed from the fire which has not cooled and has not been put down on a surface may be returned to the fire. If any one of these two factors is not present the pot may not be returned to the fire. For example, if the pot cooled it may not be returned; or if the pot was put down on a surface, even if it has not cooled, it may not be returned.¹¹⁸

One custom is to hold the pot over the "Blech" when removing some of its contents in order to avoid the problems of cooling down or being put down on another surface. There are some differences of custom with respect to returning a pot to the fire. In

¹¹³ ספר זכרו תורת משה (סימן ר'), וכן עיקר הדיעה בספר ברית עולם (דיני שהייה וחזרה סע' ד'), וכן הוא בא"ר (סי' רנ"ג ס"ק ט"ו) ע"פ רוב הראשונים. ובעה"ש (סי' רנ"ג סע' י"ב וסי' רנ"ד סע' א' 9 הביא ב' הדיעות. אבל עיין בח"א עצמו (כלל ב' סי' ג') שפסק חצי בישולו וצ"ע. ועיין עוד בשו"ע (סי' רנ"ד סע' ב') דאיתא שם חצי בישולו. ובמ"ב (סי' רנ"ג ס"ק ל"ח) כתב להקל רק בשעת הדחק, ובשער הציון (ס"ק ל"ח וס"ק ל"ט) כתב לעיין בא"ר, ונראה דרצה להראות דכמעט כל הראשונים ס"ל שליש בישולו.

¹¹⁴ עיין בחזו"א (או"ח סי' ל"ז ס"ק ר') וכן הוא בברית עולם (דיני שהייה וחזרה סע' ד').

¹¹⁵ שו"ע (סי' שי"ח סע' ה').

¹¹⁶ ח"א (שם סי' י').

¹¹⁷ עיין ענין חזרה בגמ' שבת (לר:) שו"ע (סי' רנ"ג סע' א') וברית עולם (המבשל סע' י"ז) ושו"ת אג"מ

הנ"ל.

¹¹⁸ מ"ב (סי' רנ"ג ס"ק נ"ב וס"ק נ"ו) ובה"ל (ד"ה ולא הניחה) ושו"ת אג"מ (או"ח ח"ב סי' ס"ט).

case of doubt consult a competent rabbi.

Dry fully cooked food even when taken from the refrigerator may be placed on the cover of a pot which was left on the fire from before Shabbos. However it is forbidden to place the food directly on the fire. One may also overturn an empty pot and place the empty pot on the Blech and put the food on top of the empty pot.

If a pot with food is on the "Blech" and the "Blech" is "Yad Soledes Boh" it may be moved around on the "Blech" even to a hotter spot on the "Blech".

A dry solid or a liquid may be put in a place to warm if the temperature of the food will never become "Yad Soledes Boh." But if the temperature could become "Yad Soledes Boh", even after many days, it is prohibited to place the food there. (This applies even if one's intention was to remove the food before it would heat up to "Yad Soledes Boh.")¹¹⁹

It is permitted to place a solid or a liquid in the sun to warm. But it is not permitted to warm food with a solar furnace.¹²⁰

Category 12 Shearing גרז

The prohibition of shearing includes all activity by which the outer covering of a human or animal is severed from its source (body).¹²¹

Some examples of this prohibition are:

1. Shearing or plucking wool, hair, or feathers from animals or fowl, whether they are dead or alive.¹²²
2. Shearing or plucking wool, hair, or feathers from detached skins of animals or fowl.¹²³

(Therefore, one should be careful not to pluck out hair from a coat made from skins of animals).

¹¹⁹ ח"א (שם סי' ד') ופסק (בעל פה) מהרה"ג ר' מאיר שמעון פינסקי זצ"ל.

¹²⁰ ברית עולם (האופה סע' י"ב).

¹²¹ ברית עולם (הגוזז סע' א').

¹²² ח"א (כלל כ"א סי' א').

¹²³ ח"א (שם).

3. Cutting off layers of skin or cuticles or scabs from one's body.¹²⁴

4. Paring nails.¹²⁵ (If the majority of a nail is separated and the individual is in pain because of it, he is permitted to tear off the remaining part of the nail by hand but not with an implement).¹²⁶

Combing hair is prohibited because hair will always be pulled out. The same prohibition applies to using a hand brush.¹²⁷

It is, however, permitted to arrange hair lightly with a soft brush that will not tear out hair.¹²⁸

But one should still be careful not to tear hair while using a soft brush. In addition, the soft brush is permitted on Shabbos only if it is specifically set aside for exclusive use on Shabbos.¹²⁹

It is prohibited for a man to pluck out a white or grey hair from among dark ones in order to appear younger, even during the week.¹³⁰

Category 13 Cleaning מלבן

The prohibition of cleaning includes all activity by which cloth and garments are cleaned or whitened.¹³¹

Some examples of this prohibition are:

1. Washing or soaking garments in water, bleach, ammonia, detergent or any other cleanser. It is even prohibited to soak clean garments in water or cleanser (because they become cleaner).¹³²

2. Wringing garments to clean them. (This would also be a violation of category 5).¹³³

¹²⁴ ח"א (שם סי' ג').

¹²⁵ ח"א (שם סי' ד').

¹²⁶ ח"א (שם).

¹²⁷ ברית עולם (הגוזז סע' ו').

¹²⁸ ברית עולם (שם).

¹²⁹ שו"ת אג"מ (אר"ה ח"ב סי' ע"ה).

¹³⁰ ח"א (שם סי' ו').

¹³¹ ברית עולם (המלבן סע' א').

¹³² ח"א (כלל כ"ב סי' ב' וסי' ג').

¹³³ ח"א (שם).

3. Rubbing garments to clean them.¹³⁴

One may use a rag or towel to wipe oneself, dishes or spilled water.¹³⁵ However, one still has to be careful not to violate "squeezing" (see category 5).

4. Shaking or brushing off dew, snow flakes, dust or earth from a garment if you would not want to wear the garment with such on it.¹³⁶

Garments of leather or plastic may be washed lightly with water, but not scrubbed.¹³⁷

Moist mud or excrement may be scraped off with a finger nail or knife but not by rubbing it.¹³⁸ (Dry mud or excrement may not be scraped because of a violation of category 8).

The sages prohibited spreading out garments to dry on Shabbos which became wet from water or perspiration (because people would wrongly suspect that the garments were washed on Shabbos).¹³⁹ One may not even spread the garments in one's own house.¹⁴⁰

Category 14 Combing Raw Materials מנפץ

The prohibition of combing raw materials includes all activity of combing and beating wool, flax, and other materials into separate strands or fibers.¹⁴¹

Category 15 Dyeing צובע

The prohibition of dyeing includes all activity which changes the color of an object or substance.

Two examples of this prohibition are dyeing material¹⁴² and painting walls or canvases.

¹³⁴ ח"א (שם סי' א').

¹³⁵ מ"ב (סי' ש"א ס"ק מ"ח).

¹³⁶ ח"א (שם סי' ט') וברית עולם (המלבן סע' יב - סע' ט"ז).

¹³⁷ משמעות הח"א (כלל כ"ב סי' י"א) ע"ש.

¹³⁸ ח"א (שם סי' ח').

¹³⁹ ח"א (כלל כ"ב סי' ו').

¹⁴⁰ ח"א (שם).

¹⁴¹ ח"א (כלל כ"ג).

¹⁴² ח"א (שם כלל כ"ד).

The Sages prohibited putting on nail polish, lipstick and rouge.¹⁴³ (Lipstick is also a biblical violation of category 30).

It is best not to wipe blood-stained or berry-stained hands on a cloth because it appears like dyeing. One should wash off the blood stain or berry stain, or use a paper towel to wipe it off.¹⁴⁴

The law of dyeing does not apply to food being prepared for eating. For example, it is permitted to add chocolate syrup to milk or paprika to chicken.¹⁴⁵

It is, however, prohibited to dye food to improve its appearance. (For example, as store owners do to make food look fresh).¹⁴⁶

Category 16 Spinning טווה

The prohibition of spinning includes all activity of processing thread from wool, flax, hair, veins etc. by drawing out, twisting, or turning.¹⁴⁷

Rope-making is included in this prohibition.¹⁴⁸

¹⁴³ ח"א (שם סי' ג') ושו"ת אג"מ (אר"ה ח"א סי' קי"ד).

¹⁴⁴ ח"א (סי' ו') שו"ע (סי' ש"כ סע' כ') ומ"ב (שם ס"ק נ"ט).

¹⁴⁵ ח"א (שם סי' ה') ושו"ע (סי' ש"כ סע' י"ט) ומ"ב (שם ס"ק נ"ו).

¹⁴⁶ ח"א (כלל כ"ד סי' ג').

¹⁴⁷ ח"א (כלל כ"ה).

¹⁴⁸ ברית עולם (הטווה) כתב וז"ל וגם עשיית חבלים בכלל זה עכ"ל. אבל לקמן (הקושר והמתיר סע' ו') כתב הפותל חבלים חייב משום קושר. וא"כ מבואר דס"ל להברית עולם דשני דברים הם.

ובח"א (כלל כ"ה) איתא השו"ר חייב משום טווה עכ"ל. וכתב כן מהרוקח בשם הירושלמי ע"ש וז"ל (הלכות שבת סי' ע"א) הטוה כו' ירושלמי השו"ר חייב משום טווה עכ"ל. וז"ל הירושלמי (שבת פ"ז ה"ב) ההוא דעביד חבלין ההן דעביד ממזור חייב משום טווה עכ"ל. ופירש הקרבן העדה דמזור היינו עשיית אזור וכעין זה בפני משה. אבל א"כ דברי הח"א במ"ש השו"ר אינו על עשיית חבלים. ומ"מ ירושלמי מפורשת היא.

וברמב"ם (שבת פ"י ה"ח) הפותל פתילים חייב משום קושר, ודבריו נפסקים במ"ב (סי' שי"ז ס"ק ל"ד). וגם הח"א עצמו הביאו (כלל כ"ו-כ"ז סי' ז') בלשון הכופל חבלים. אבל בדעת הח"א אין הכרח לומר שהוא שני דברים דמה שכתב השו"ר אין לנו הכרח דהוה עשיית חבלים ודו"ק. ועיין באור שמה (פ"י ה"ח) כתב שאין להקשות מהירושלמי משום דכבר כתב האו"ז דבבלי חולק על הירושלמי ע"ש.

ובקצות השלחן (סי' קכ"ג סע' ז') הפותל חבלים חייב משום קושר. ופירש שם (בדה"ש ס"ק ט"ו) ושו"רין

Categories 17, 18 and 19 Weaving operations מיסך עושה שתי בירין אורג

These three prohibited categories of work include all activities of preparing the loom and weaving. It is prohibited to weave with any material, such as, wool, straw, cane, rope, etc.¹⁴⁹

Also included in these prohibitions are:

1. Knitting
2. Crocheting
3. Darning
4. Embroidering
5. Basket-weaving
6. Making a sieve, sifter or strainer.¹⁵⁰

Category 20 Separating into Threads פוצע

This prohibition includes all activity of separating material into threads. Thus it is prohibited to unravel a knitted garment or to pull off the end thread from the border of a garment.¹⁵¹

Category 21 and 22 Tying a Knot and Untying a Knot קושר ומתיר

All Sages are in agreement that tying or untying a professional knot such as a camel's

אותן בידיהן ואח"כ כופלן החוט השזור לשנים והוא משתזר ומתעגל מעצמו ונתפסין החוט היטב כו' עכ"ל.
וא"כ היינו כמו הח"א דפותל חבלים היינו לכופלן, וגם הביא לשון שזור על עצם המעשה. וא"כ אינו ברור
כ"כ גבי נ"ד.

¹⁴⁹ ח"א (כלל כ"ה סי' ג' וסי' ד').

¹⁵⁰ ח"א (שם).

¹⁵¹ ח"א (כלל כ"ג).

knot or ship's knot is a biblical prohibition.¹⁵²

No clear rule has been given as to a definition of a professional knot. Some say examples are:

1. Knots made by sailors.
2. Knots made by camel drivers.

Some Sages say that to tie or untie a knot which is a lasting knot (that is, it is not untied everyday) is a biblical prohibition and others state it is a rabbinical prohibition.¹⁵³

The definition of a permanent knot has three opinions:

1. Some Sages say: a knot that remains permanently.
2. Some Sages say: a knot that remains 7 days or more.
3. Some Sages say: a knot that remains 24 hours or more.

The European view was to follow the stricter ruling.

It is permitted to tie or untie a non-professional knot which is made to be untied everyday. However, there are differences of opinion concerning the definition of professional and non-professional knots. We should therefore not tie or untie any knot on Shabbos.¹⁵⁴

The minimum definitions given of a knot are:

1. String etc. knotted on itself: one loop pulled so that it will not come apart by itself.
2. String etc. knotted over an object: double loop (one over the other) pulled so that it will not come apart by itself.

Rule: all knots that may not be tied may not be untied.

A necktie may be knotted on Shabbos (because the knot is a temporary knot and it is definitely not a professional knot).¹⁵⁵

A bow may be tied or untied.

¹⁵² ח"א (כלל כ"ו וכלל כ"ז סי' א').

¹⁵³ ח"א (שם).

¹⁵⁴ ח"א (שם סי' ב').

¹⁵⁵ כן ב"ל.

Therefore, shoe laces should not be tied with a knot but with a bow. That is a bow over a single loop:

If the bow accidentally became knotted it may be untied.¹⁵⁶

Packages of food which are tied may be untied or cut if the food is needed for Shabbos.¹⁵⁷

Category 23 Sewing תופר

The prohibition of sewing includes all activity by which two substances are joined together as one substance in a permanent fashion by a third substance.¹⁵⁸

The definition of "permanent fashion" is:

- a) The method used to join things permanently.
- b) The connection will not come apart readily on its own even while using it for its intended purpose.

Some examples of this prohibition are:

1. Sewing three stitches is a biblical prohibition. (Under some circumstances two is a biblical prohibition.)¹⁵⁹
2. Pulling a thread on a garment to tighten a seam or cuff that loosened.¹⁶⁰ (One should therefore not pull any loose thread on a garment on Shabbos).
3. Pasting or gluing together substances¹⁶¹
4. Stapling together substances.¹⁶²

It is, however, permitted to fasten to together substances in a temporary method which is the method that is not usually used to join things permanently. (Even if the

¹⁵⁶ ח"א (שם סי' ב').

¹⁵⁷ ח"א (שם סי' ה').

¹⁵⁸ ח"א (כלל כ"ה) ושו"ת אג"מ (או"ח ח"ב סי' פ"ד).

¹⁵⁹ ח"א (שם).

¹⁶⁰ ח"א (שם סי' ב').

¹⁶¹ ח"א (שם סי' ה').

¹⁶² ח"א (שם).

connection will not come apart on its own)¹⁶³

Some examples are:

1. Safety pins.
2. Buttons.
3. Zippers.
4. Snaps.

Category 24 Tearing קורע

The biblical prohibition of tearing includes all tearing or cutting of an object where this action is for a useful purpose in the object being torn or cut.¹⁶⁴

Some examples of this prohibition are:

1. Tearing apart the binding of a book in order to rebind it more securely.¹⁶⁵
2. Tearing off bathroom tissue.¹⁶⁶ (In case of need, bathroom tissue may be torn off provided it is not torn on the perforations.)¹⁶⁷

The Sages did not apply this prohibition in case of need. For example:

1. One is permitted to tear a package to get at the food. (Provided the food is needed for Shabbos and no words are torn).
2. One is permitted to tear a package to get at a band aid (same provisions as in 1).

Tearing for purely destructive purposes is also a rabbinical prohibition.¹⁶⁸

It is permitted to separate pages of a book if the pages are connected by glue that accidentally spread on the pages during binding (since gluing was never intended).¹⁶⁹

¹⁶³ מ"ב (סי ש"מ ס"ק כ"ט) ושו"ת אג"מ (או"ח ח"ב סי' פ"ד) ופסק (בעל פה) מהרה"ג ר' מאיר שמעון פינסקי זצ"ל.

¹⁶⁴ ח"א (כלל כ"ט סי' א').

¹⁶⁵ ח"א (שם סי' ב').

¹⁶⁶ ברית עולם (הקורע סע' ד') ופשוט הוא.

¹⁶⁷ פסק הרה"ג הגר"מ (שליט"א) זצ"ל.

¹⁶⁸ ח"א (כלל ל' סי' א').

¹⁶⁹ ברית עולם (הקורע סע' ג').

However, if by separating the pages the words on the pages will be torn, then one must separate the pages by using the opposite hand that he would normally use. For example, a right handed person should use his left hand.¹⁷⁰ The same laws apply if wax or food would fall on several pages causing them to stick together.¹⁷¹ (See category 33).

Category 25 Capturing 73

The prohibition of capturing includes all activity by which a human restricts the movement of animals, birds, or fish.¹⁷²

To violate the Biblical prohibition of capturing, one must satisfy two conditions:

1. Capture animals which are usually captured, such as deer, fox, bear, etc.¹⁷³

Included in the definition of "animals which are usually captured", are domesticated animals or birds that rebelled and no longer return "home." Some examples of this are birds that no longer return to their cages, dogs that no longer return to their yard or dog house, and horses that no longer return to their coral.¹⁷⁴

Also included in this definition are newly acquired domesticated animals or birds that have not yet been trained to return "home."¹⁷⁵

2. Trap the animal or bird into a restrictive area. The definition of "restrictive area" is one where a person would be able to reach out and grab the animal or bird or take one jump and grab them. Some examples of this are to lasso a horse, cage a bear or close a cage on a parakeet.¹⁷⁶

It is a rabbinical prohibition to capture animals or birds which are usually captured (as explained in condition one) in any enclosure even in one where a person cannot reach out and grab them or take one jump and grab them.¹⁷⁷

Some examples of this rabbinical prohibition are to close a coral door on a horse, shut a fence yard door on a dog that rebelled or on a neighbor's dog that entered your yard,

עיינן מראה מקום 219.¹⁷⁰

ז"א (שם).¹⁷¹

ז"א (כלל ל' סי' א').¹⁷²

ז"א (שם).¹⁷³

ז"א (שם סי' ג').¹⁷⁴

ז"א (שם).¹⁷⁵

ז"א (שם סי' א').¹⁷⁶

ז"א (שם סי' א' וסי' ב').¹⁷⁷

or shut the window of a room into which a bird flew.¹⁷⁸

The rabbis, however, permit one to shut a window and thereby trap a bird in the room if it's too cold to leave the window open.¹⁷⁹

It is permitted to shut the door of a room, yard or cage etc. on a domesticated animal or bird that is trained to return "home".¹⁸⁰

It is a biblical prohibition to capture fish even in a fish tank.¹⁸¹ (Also see category 26).

Setting up mice and rat traps, or fish nets on Shabbos, is prohibited.¹⁸² If the animal or fish are caught immediately then it is a biblical prohibition.¹⁸³

Capturing insects, such as flies, gnats, bees etc. is prohibited. But it is permitted to shut a window or door and thereby trap an insect in a room (but not in a small enclosure)¹⁸⁴

It is permitted to capture an insect to prevent it from biting or stinging.¹⁸⁵

A sick wild animal which cannot move may not be picked up on Shabbos. Some Sages state that this is a biblical violation of capturing while others state that it is a rabbinical violation.¹⁸⁶ It is also a violation of Muktzah (things forbidden to be handled on Shabbos). It is Muktzah to lift any animal or bird, even domesticated ones.¹⁸⁷

5) To sic dogs to capture any animal is a biblical prohibition.¹⁸⁸

Category 26 שוחט

The prohibition of slaughtering includes all activity which either shortens or terminates the life of living things or causes the loss of blood (blood is considered a life force). Any method of killing is prohibited. This prohibition applies to all forms of

178 ח"א (שם).

179 ח"א (שם סי' ב').

180 עיין ח"א (שם סי' ד').

181 ח"א (שם סי' ט').

182 ח"א (שם סי' ז').

183 מ"ב (סי' שט"ז ס"ק י"ח).

184 ח"א (שם סי' ר').

185 מ"ב (סי' שט"ז ס"ק כ"ז).

186 עיין שו"ע (סי' שט"ז סע' ב') ומ"ב (ס"ק ט') ובה"ל (ד"ה או חולה).

187 מ"ב (סי' שט"ז ס"ק כ"ז).

188 שו"ע (סי' ש"ח סע' ל"ט).

life -- human, animal, bird, fish, and insect.¹⁸⁹

Some examples of this prohibition are:

1. Taking fish out of water.¹⁹⁰
2. Inflicting a wound that causes bleeding or clotting.¹⁹¹
3. Sucking out blood from a wound (even if you did not make the wound. It is therefore prohibited to suck out blood from a cut in the gums).¹⁹²
4. Pressing on a wound and drawing blood.¹⁹³
5. Placing a salve on a wound to draw blood.¹⁹⁴
6. Draining (cupping) blood.¹⁹⁵
7. Attaching a leech worm to the skin.¹⁹⁶

Animals that present danger to life may be killed on Shabbos, even if they are running away from a human. Thus a rabid dog may be killed.¹⁹⁷

Non-poisonous animals that injure but do not kill may be killed on Shabbos only if they are attacking a human. However, they may be captured even if they are not attacking.¹⁹⁸

Category 27 Skinning מפשיט

The prohibition of skinning includes all activity by which the skin of a dead animal,

189 ח"א (כלל ל"א סי' א').

190 ח"א (שם סי' ב').

191 ח"א (שם סי' ג').

192 ח"א (שם סי' ה').

193 ח"א (שם סי' ו').

194 ח"א (שם).

195 ח"א (שם סי' ד').

196 ח"א (שם סי' ו').

197 ח"א (שם סי' ז') וברית עולם (השוחרט סי' י"ב).

198 ח"א (שם) ומ"ב (סי' שט"ז ס"ק כ"ז).

bird or fish is separated from its flesh.¹⁹⁹

Category 28 Tanning מעבד

The prohibition of tanning includes all activity by which skins are prepared for use.²⁰⁰

Some examples of this prohibition are:

1. Salting skins.²⁰¹
2. "Working" skins with implements.²⁰²
3. Stamping with feet on skins to harden them.²⁰³
4. Bending skins or leather back and forth by hand to soften them.²⁰⁴
5. Softening skins or leather by oiling them.

Therefore, one should not oil or polish leather even with clear oil or polish.²⁰⁵

The Sages prohibited salting food to preserve it. For example, it is prohibited to heavily salt raw meat to preserve it.²⁰⁶

The Sages prohibited changing the state of food because this resembles tanning.

Some examples of this rabbinical prohibition are:

1. Pickling fish, meat and vegetables by heavily salting them.²⁰⁷
2. Pickling cucumbers in vinegar.²⁰⁸
3. Koshering meat (salting meat to remove the blood).²⁰⁹

199 ה"א (כלל ל"ב - כלל ל"ג).

200 ה"א (שם).

201 ה"א (שם סי' ב').

202 ה"א (שם).

203 ה"א (שם סי' ג').

204 ה"א (שם).

205 ה"א (שם סי' ה').

206 ה"א (שם סי' ו').

207 ה"א (שם).

208 ה"א (סי' ח').

Some Sages state that it is a biblical prohibition of tanning to change the state of things which are not true foods by heavily salting them, such as grease and fat. Others state that this is a rabbinical prohibition.²¹⁰

Category 29 Marking with Guide Lines משרטט

The prohibition of marking with guide lines includes all activity of marking on surfaces to prepare them for cutting or writing.²¹¹

It is prohibited to mark by scratching with a tool or finger nail, or by using any material such as ink or paint.

It is prohibited to mark on any matter, such as paper, parchment, wood, cloth etc.²¹²

Category 30 Smoothing ממהק

The prohibition of smoothing includes all activity by which a surface is smoothed by means of rubbing, smearing, plucking etc.²¹³

The Sages prohibited the smearing of objects of a thick consistency; the precise definition of thickness has not been clearly defined.

It is clear, however, that:

1. Anything of the consistency of water is not included in this prohibition.
2. Anything of the consistency of thick oil is included in this prohibition.

Some examples of this prohibition (biblical and rabbinical) are:

1. Removing hair or wool from the skin of dead animals.²¹⁴
2. Plucking feathers from a wing.²¹⁵

²⁰⁹ ח"א (שם סי' י').

²¹⁰ ח"א (שם סי' י"ב).

²¹¹ ח"א (כלל ל"ד ל"ה סי' א') וברית עולם (המשרטט).

²¹² ח"א (כלל ל"ד - כלל ל"ה) וזכרו תורת משה (סי' מ').

²¹³ רמ"א (סי' שי"ד סע' י"א) בשם הערוך, ומ"ב (שם ס"ק מ"ה) בשם הגמ'.

²¹⁴ ח"א (שם סי' ב').

3. Scraping off pieces of skin or leather.²¹⁶

4. Smearing plaster, wax, pitch, thick oils (rabbinical prohibition), ointments, salves, Vaseline, face-cream, lipstick, grease, polish, toothpaste,²¹⁷ liquid soap (rabbinical prohibition), etc.²¹⁸

The common denominator of all of the above items is that they have a consistency somewhat thicker than water. Therefore, smearing them is prohibited as "smoothing".²¹⁹

Lipstick has the added prohibition of dyeing (see category 15).

One may dilute liquid soap with water before Shabbos to arrive at the approximate consistency of water and then use this prepared mixture on Shabbos.²²⁰

Baby oil is usually of the consistency of water and therefore permissible.²²¹

5. Rubbing a soap bar.²²²

NOTE: For use of ointments and creams for rashes and skin conditions one should consult a competent rabbi.²²³

It is permissible to smooth edible food, such as, spreading butter, jam, peanut butter, etc.²²⁴

Food may not be smeared for non-food purposes (rabbinical prohibition), for example to use food to seal a barrel.²²⁵

²¹⁵ ח"א (שם סי' ר').

²¹⁶ ח"א (שם סי' ג').

²¹⁷ ח"א (שם סי' ד').

²¹⁸ שו"ת אג"מ (או"ח ח"א סי' קי"ג). אבל עיין בעה"ש (סי' שכ"ו סע' י"א) ושו"ת קובץ תשובות (ח"א

סי' ל"ח).

²¹⁹ כן ב"ל.

²²⁰ כן ב"ל.

²²¹ כן ב"ל.

²²² כן ב"ל.

²²³ עיין מ"א (סי' שט"ז ס"ק כ"ד) ומ"ב (שם ס"ק מ"ט) ודעת תורה (סי' שי"ד סע' י"א).

²²⁴ ח"א (שם סי' ה').

²²⁵ בה"ל (סי' שכ"א ד"ה תע"ב). ושמירת שבת כהלכתא (פ"א סע' ל"ג) והג"ה שם.

Category 31 Cutting מחתך

The prohibition of cutting includes all activity by which things are shaped to a desired size or shape.²²⁶

The prohibition of cutting applies to any type of material, such as wood, paper, leather, metal, plastic, cloth, etc.²²⁷

It is, however, permitted to cut or shape edible food to specific dimensions for eating. For example, it is permitted to cut a certain size piece of cake.²²⁸

It is prohibited to cut food to specific dimensions for purposes other than eating. For example, it is prohibited to cut a piece of bread to plug a hole in a vessel.²²⁹

It is prohibited to sharpen a pencil or toothpick.²³⁰

Category 32 Writing כותב

The Biblical prohibition of writing includes all activity by which writing is done with a durable marker on a durable surface.²³¹

Some examples of durable markers are: ink, pencil, pen, typing, printing, etc.²³²

Some examples of durable surfaces are: parchment, paper, wood, stone, flesh, cloth, etc.²³³

Both figures and letters of any alphabet are prohibited.²³⁴

Cutting shapes of letters is also prohibited.²³⁵

The Sages also prohibited writing with non-durable markers on non-durable surfaces.

226 ח"א (כלל ל"ו).

227 ח"א (שם).

228 ח"א (שם סי' ג').

229 ח"א (שם).

230 ברית עולם (המחתך סע' ג').

231 ח"א (כלל ל"ז סי' א').

232 ח"א (שם).

233 ח"א (שם).

234 ח"א (שם סי' ה'). ועיין עוד ברמ"א (סי' ש"ו סע' י"א) גבי כתב שלהם, ודברי המ"ב (שם ס"ק מ"ז).

235 ח"א (שם סי' ג').

It is therefore prohibited to draw letters with a finger on a moist pane of glass, or on a dusty table top, or on sand.²³⁶

It is permitted to make the motion of writing with a finger in the air or on a dry clean hard surface, such as a board or table top.²³⁷

It is prohibited to fasten alphabet letters or numbers to an object by a permanent means. For example, it is prohibited to take two letters spelling a word and sew them on a garment.²³⁸

It is, however, permitted to take alphabet letters or numbers and place them side by side without fastening them together. This is not considered writing. Thus the old Scrabble would not be considered writing. (However, read further in this chapter concerning another prohibition which is relevant to Scrabble). The new Scrabble where the pieces are set into an indented frame is a prohibition of writing.²³⁹

The Sages prohibited the following which usually involve writing since they feared that one may forget and write on Shabbos.²⁴⁰

1. Discuss business transactions, such as, buying, selling, hiring, or renting.²⁴¹

(There are, however, some circumstances where it is permitted to do these things. therefore, consult a competent rabbi).

2. Measuring either by hand, ruler, scale, etc.²⁴²

3. Marrying or divorcing.²⁴³

4. Redeeming a first-born,²⁴⁴

5. Convening a court for a hearing or sentencing.²⁴⁵

6. Betting, playing a lottery or dice.²⁴⁶

ה"א (שם סי' ד')²³⁶

ה"א (שם סי' ו')²³⁷

שו"ת אג"מ (אר"ה ה"א סי' קל"ה)²³⁸

אג"מ (שם)²³⁹

ה"א (כלל ל"ה סי' ו')²⁴⁰

ה"א (שם)²⁴¹

ה"א (שם)²⁴²

ה"א (שם)²⁴³

ה"א (שם)²⁴⁴

ה"א (שם)²⁴⁵

7. Playing games which usually entail writing down the scores or money amounts.²⁴⁷ It would seem that Scrabble is forbidden for this reason.)²⁴⁸

It is permitted to use a non-digital thermometer to measure fever on Shabbos to determine if someone has a fever.²⁴⁹

Category 33 Erasing מוחק

The prohibition of erasing includes all activity which produces a clean surface for writing. To transgress the Biblical prohibition one must erase a surface with the intention to write on it.²⁵⁰

The Sages, however, prohibit erasing even without the intention to write.²⁵¹

One should not wipe up a liquid wax or glue which fell on printed matter because words will be erased.²⁵²

It is permitted for eating purposes to break by hand or mouth cookies or any food which have words stamped on them or written on them with icing, even though the words are being erased.²⁵³

If the words are made from paint and not an icing one may break the words by mouth (while in the act of eating them) but not by hand.²⁵⁴

²⁴⁶ ח"א (שם סי' י"ב).

²⁴⁷ ח"א (שם סי' י"א).

²⁴⁸ כן ב"ל.

²⁴⁹ שו"ת אג"מ (אורח ח"א סי' קכ"ח).

²⁵⁰ ח"א (שם).

²⁵¹ ח"א (כלל ל"ח).

²⁵² ח"א (שם סי' ב' וסי' ג').

²⁵³ מ"ב (סי' ש"מ ס"ק ט"ו וס"ק י"ז). היינו מה שכתב המ"ב (ס"ק ט"ז) וז"ל וכן אם כתב האותיות בדבש המעורב במים או שאר מי פירות ג"כ אין להחמיר עכ"ל. ובשער הציון (ס"ק כ"א) ציין להח"א, ושם ז"ל אם כתב עליה במשקין או בדפוס מעצמה מותר דהוי דבר שאינו מתקיים על דבר שאינו מתקיים כו' משום כבוד עונג שבת לא גזרינן עכ"ל.

ומבואר מדבריהם דבעוגות שלנו דבדרך כלל כותבין עליהן מאיזה מין קרם וכדו' ע"כ בכלל בדברי הח"א ומ"ב הג"ל. וחוץ מזה איתא דברי הדגול מרבבה שהקיל לגמרי ודבריו מובאים בשערי תשובה, וכן העלה בעה"ש (סע' כ"ג).

²⁵⁴ מ"ב (שם).

It is permissible to open a book which has words printed on its side even though the act of opening "erases." This permission is granted only if the book is needed and no other copy is available.²⁵⁵

One should be careful when opening packages or seals not to cut where there are words.²⁵⁶

But it would be permissible to open the package by cutting a word if it is impossible to open it any other way - provided that one does the cutting by using the opposite hand that he would normally use. For example, a right handed person should use his left hand.²⁵⁷

Category 34 Constructing בונה

The prohibition of construction includes all activity which forms or creates a structure. This category may be divided into five sub-categories:

1. Building - This prohibition includes all activity of building and erecting structures attached to the ground or improving such existing structures. The biblical prohibition includes any degree or kind of permanent construction. The rabbinical prohibition includes temporary construction and improvements.²⁵⁸

Some examples of this prohibition are:²⁵⁹

- a. Building a wall of earth, wood, stone, etc.
- b. Adding stones or brick to an existing wall (even without cement).²⁶⁰
- c. Plastering and cementing walls.²⁶¹
- d. Making holes for light or ventilation.²⁶²
- e. Hanging a door either by screwing the hinges into the posts or even by putting back

²⁵⁵ מ"ב (שם ס"ק י"ז).

²⁵⁶ . מ"ב (שם).

²⁵⁷ שאילת יעב"ץ (ח"ג סי' ק"מ) ושו"ת מהרש"ם (ח"ו סי' קמ"ח) וז"ל דין חותם ע"פ צלוחית ואותיות שלהם מותר לפתוח לצורך שבת ביד שמאל ובשו"ת שאלת יעב"ץ ח"ב סי' ק"מ מפורש להקל עכ"ל.

²⁵⁸ ח"א (כלל ל"ט סי' א' וסי' ב').

²⁵⁹ ח"א (שם סי' א' וסי' ב' וסי' י"ג) וח"א (כלל מ"א סי' א').

²⁶⁰ ברית עולם (הבונה והסותר סע' ח').

²⁶¹ ברית עולם (שם סע' ו').

²⁶² ח"א (כלל מ"א סי' א').

the pin of the hinges.²⁶³

f. Inserting a window frame into the wall or a pane of glass into the frame.²⁶⁴

g. Putting up "permanent" screens for the season.²⁶⁵

The Sages prohibited constructing temporary walls which make permissible something which would otherwise be invalid or prohibited under Jewish Law. For example, it is prohibited to erect on Shabbos a curtain as a third wall of a succah because a succah is invalid without a third wall. For example, it is prohibited to erect a "temporary wall" to separate private from public property to enable one to carry.²⁶⁶

A temporary wall is defined as at least a curtain tied on top and bottom so that it will not be blown open in an ordinary breeze. (If it will be blown open in an ordinary breeze it is not considered a wall).²⁶⁷

It is permitted to open a temporary wall which was already open at least a Tefach (between 3-4 inches according to different viewpoints²⁶⁸) before Shabbos. Thus one is permitted to extend a folding screen wall on Shabbos if it was already open a Tefach or more.²⁶⁹

2. Erecting a Shelter²⁷⁰ - The biblical prohibition forbids erecting a permanent structure with at least three walls, while the Sages prohibited a temporary roof even without walls. Thus it is prohibited to open an umbrella or awning.²⁷¹ However, if the awning was open at least a Tefach before Shabbos it may be extended to be opened completely on Shabbos.²⁷²

A carriage top may be opened and closed (because it is fastened to the carriage and is considered like a door).²⁷³

²⁶³ ח"א (כלל ל"ט סי' י"ג) וברית עולם (שם סע' י').

²⁶⁴ ברית עולם (שם).

²⁶⁵ ברית עולם (שם).

²⁶⁶ שו"ע (סי' שט"ו סע' א').

²⁶⁷ ח"א (כלל ל"ט סי' ד').

²⁶⁸ הגרא"ח נאה (שיעורי תורה פתחי שיעורים שער ו' אות ד') ס"ל 3.2 אונצעס (8 ס"מ), ובשו"ת אג"מ

(או"ח ח"א סי' קל"ו) איתא 3.54 אינטשעס (8.85 ס"מ), ועיין בספר שמירת שבת כהלכתא (ח"א דף 11)

בשם החזו"א דס"ל 3.8 אונצעס (9.6 ס"מ).

²⁶⁹ מסכת עירובין (קב.) ושו"ע (סי' שט"ו סע' ב') וח"א (כלל ל"ט סי' ד') וברית עולם (שם סע' י"ז).

²⁷⁰ א"א (כלל מ"ב).

²⁷¹ עיין ברית עולם (הבונה סע' י"ד).

²⁷² ברית עולם (שם).

²⁷³ חזו"א (סי' ד' ס"ק ו').

3. Structuring Earth²⁷⁴ - This prohibition includes all activity by which a hole is made in earth, or the ground is leveled for use on Shabbos.

Some examples of this prohibition are:

- a. Making a drainage hole or ditch.
- b. Making a hole in the earth to hide money.
- c. Leveling an earth floor.

The Sages prohibited making a hole on Shabbos even if no use is intended for it. They also prohibited actions which may lead inadvertently to leveling ground. It is therefore prohibited to sweep earth floors²⁷⁵ or to play marbles or nuts on earth.²⁷⁶ (One, however, does not have to stop children from playing marbles or nuts on earth.²⁷⁷)

4. Making a Utensil²⁷⁸ - This prohibition refers to making a complete utensil. To do the finishing touch to complete a vessel is prohibited under category 36.

One should consult a competent rabbi regarding opening cans on Shabbos.²⁷⁹

5. Combining Pieces - Some examples of this prohibition are:

- a. Knocking boards together with nails.²⁸⁰
- b. Churning milk to manufacture cheese.²⁸¹
- c. Pressing figs or dates together into a single unit.²⁸²

The Sages prohibited braiding hair or undoing braided hair on Shabbos because of its similarity to Constructing and Demolishing (category 35).²⁸³

²⁷⁴ ח"א (כלל מ').

²⁷⁵ ח"א (שם סי' ג').

²⁷⁶ ח"א (שם סי' ט').

²⁷⁷ ח"א (שם).

²⁷⁸ עיין ח"א (כלל מ"ד).

²⁷⁹ שו"ת אג"מ (אר"ח ח"א סי' קכ"ב). ועיין עוד שו"ת תמורת איל (סי' י"ג).

²⁸⁰ ח"א (כלל ל"ט סי' א').

²⁸¹ ח"א (שם).

²⁸² ח"א (שם).

²⁸³ ח"א (כלל מ"ד סי' י').

Category 35 Demolishing סותר

The biblical prohibition of demolishing includes all activity which destroys for a useful purpose something previously constructed (according to the definition of building in category 34).

For example, demolishing a building in order to clear the land for rebuilding.²⁸⁴

The rabbinical prohibition is demolishing even without intent for useful purpose.²⁸⁵

Category 36 The Finishing Touch מכה בפטיש

This prohibition includes all activity that is the final finishing step or touch to complete the manufacture of something. (The literal translation of the Hebrew term is hammer blow).

Some examples of this prohibition are:

1. Finishing a garment by tearing or cutting off the loose threads.²⁸⁶
2. Engraving a vessel.²⁸⁷
3. Nailing or gluing the leg to a chair.²⁸⁸
4. Making a pillow by stuffing a cloth with feathers.²⁸⁹
5. Cutting a wood chip into a toothpick.²⁹⁰
6. Tearing or pulling apart paper connected along a perforated line.²⁹¹ (Paper towels and certain brands of pop-up tissue are connected in a few dot-size places along the perforation line. Once someone tears the tissue or pulls it off he is doing the final step of manufacturing a tissue or paper towel. Until he does this action it is not a tissue but part of a roll).

284 ח"א (כלל מ"ג).

285 ח"א (שם).

286 ח"א (כלל מ"ד סי' ג').

287 ח"א (שם סי' י"ב).

288 ח"א (שם סי' ו').

289 מ"ב (סי' ש"מ ס"ק ל"ז).

290 ח"א (שם סי' י"ח).

291 תשובה (בעל פה) ממרן הגר"מ פיינשטיין (שליט"א) זצ"ל.

7. Unscrewing for the first time a screw cap on a soda bottle by breaking or splitting the metal ring.²⁹² (The cap never functioned as a cap until someone breaks or splits the ring. This is the final step in making the cap. One should therefore break the ring before Shabbos. The older type of cap which was opened with a can opener was a finished product and had merely to be removed²⁹³. Therefore no violation was involved.)

The Sages prohibited activity which might inadvertently lead to a violation of "the finishing touch", or because the activity closely resembles the prohibition.

Some examples of the rabbinical prohibition are:

1. Putting back the leg of a chair which came loose (Doing this is prohibited even without glue or nails because one may someday forget on Shabbos and glue or nail a leg to a chair which is then a violation of the biblical prohibition).²⁹⁴

2. Putting shoelaces through the eyelets of a new shoe. (It appears like the final step in completing the shoes),²⁹⁵

It is prohibited to put shoelaces through eyelets of old shoes if the eyelets are narrow and the task is therefore difficult. This would involve much work and would be prohibited as a weekday work.²⁹⁶

3. Swimming (perhaps one will forget and make an object to help him swim, such as a raft).²⁹⁷

4. Boarding a ferry or boat on Shabbos (perhaps one will forget and do certain work aboard ship).²⁹⁸

5. Using a musical instrument or other audio instrument (perhaps one will forget and

²⁹² ח"א (שם).

ולגבי פקקים של פלסטיק, כבר נחלקו בזה גדולי האחרונים. עיין בשו"ת מנחת שלמה (ח"א סי' צ"א) ושמירת שבת כהלכתא (ח"ג פ"ט הערה ס"א). ועיין עוד בענין פקקים בשו"ת רבבות אפרים (ח"ג סי' רס"ו, ח"ד סי' צ"ג, ח"ה סי' רמ"ה, ח"ו סי' רי"ב) מ"ש צדדים לכאן ולכאן ובסוף העלה להחמיר, וכן אמר לי בעל פה.

²⁹³ וכן נמצא ע"ג פקקי בירה.

²⁹⁴ ח"א (שם סי' ה').

²⁹⁵ ח"א (שם סי' ח').

²⁹⁶ ח"א (שם).

²⁹⁷ ח"א (שם סי' כ').

²⁹⁸ ח"א (שם).

fix it).²⁹⁹ A door knocker may not be used for the same reason.³⁰⁰

6. Washing pots and dishes if they are no longer needed for Shabbos. (It appears as if one is "fixing" vessels for weekday use).³⁰¹

7. Separating Chalah (i.e. tithing. Only after tithing is done is it permissible to eat the Chalah. Therefore,, tithing is considered as the final step in the baking process. If one forgot to tithe before Shabbos he may eat the food if he sets aside part of the food. After Shabbos he would then take tithe from the food which was set aside. However, in the land of Israel it is not permitted to set aside part of the food with the intention of tithing after Shabbos).³⁰² (Because tithing in Eretz Yisrael is biblical in origin.)

8. Immersing a vessel in a Mikvah (Glass and metal utensils which were not manufactured by a Jew or in a Jewish-owned factory must be immersed in a Mikvah before they are used. Only utensils that are used with food require immersion. The immersion is prohibited on Shabbos because it appears as the final step of the manufacture of the vessel, since it makes the vessel usable according to Jewish law).³⁰³

Category 37 Making a Fire מבעיר

This prohibition includes all activity by which a fire is started or spread. Electricity is included in the category of fire.³⁰⁴

Some examples of this prohibition are:³⁰⁵

1. Striking a match.
2. Turning on a stove burner.
3. Poking a fire or otherwise feeding oxygen to a fire.
4. Lighting one object from another.
5. Turning on electrical appliances.³⁰⁶

²⁹⁹ ח"א (שם סי' י"ט).

³⁰⁰ ח"א (שם).

³⁰¹ ח"א (סי' כ"א).

³⁰² ח"א (שם סי' כ"ב).

³⁰³ ח"א (שם סי' י"ז).

³⁰⁴ ח"א (כלל מ"ה - כלל מ"ו) וברית עולם (המבעיר סע' א' וסע' ב' וסע' ט').

³⁰⁵ ח"א (שם).

³⁰⁶ ח"א (שם).

The Sages prohibited washing one's entire body or most of one's body (because one may forget and heat the water on Shabbos).³⁰⁷

Category 38 Extinguishing a Fire מכבה

A fire that endangers lives should be extinguished. In our crowded cities the assumption is that a fire will spread and endanger lives if not immediately extinguished.³⁰⁸

A fire that only threatens property may not be directly extinguished. An indirect method, such as surrounding the fire with liquid, may be used.³⁰⁹

A door or window should not be opened near a flame because of the possibility of extinguishing the flame.³¹⁰

Category 39 Carrying מוציא

It is a biblical prohibition to carry objects from a public domain into a private domain or vice versa. It is also prohibited to carry an object four Amos (6-8 feet according to different viewpoints³¹¹) within a public domain.³¹²

Carrying is defined as carrying by hand, over the shoulder, in pockets or bags, throwing, pushing, etc. The violation of carrying does not depend on the size or weight of the object, that is, even a key or handkerchief may not be carried.³¹³

Each type of domain is defined by a set of complicated technical requirements. Therefore, a competent rabbi should be consulted when the need arises. As a working rule we may define a public domain as an area frequented by the public that has no walls. Examples of this are streets, roads, and public squares. A private domain may be defined as an enclosed (walled) area not frequented by the public.

³⁰⁶ עיין ברית עולם (המבעיר סע' א', וסע' ב' וסע' ט'). ועיין עוד בשו"ת אחיעזר (ח"ג סי' ס' וח"ד סי' ו') ושו"ת מהרש"ם (ח"ב סי' רמ"ז) וכתבי הרה"ג הענקין (ח"א דף 121) וחזו"א (סי' ב' ס"ק ט').

³⁰⁷ שו"ע (סי' שכ"ו סע' א').

³⁰⁸ ח"א (כלל מ"ה - כלל מ"ו סע' ט"ו) וברית עולם (המכבה סע' ה').

³⁰⁹ ח"א (שם סי' ו').

³¹⁰ ח"א (שם סי' י"ב וסי' י"ג).

³¹¹ עיין לעיל הערה 267 בענין שיעור טפח.

³¹² ח"א (כלל נ"ב).

³¹³ ח"א (שם).

Examples of this are houses and walled private yards.³¹⁴

A problem which arises often is that a person discovers an object in his pocket while in a public domain on Shabbos. What is he to do in such a situation?

1. If he discovers the object while he is in the act of walking, he should continue to walk without stopping into a private domain and then remove the object.
2. If he discovers the object while he is stationary in the street, he should remove the object where he is standing.³¹⁵

There are two other technical domains where the rabbis prohibited carrying - a Carmelit and a Makom P'tur. As a working rule, we may define a Carmelit as a place not having the special technical requirements of public and private domains; yet one may confuse a Carmelit with these domains. Some examples of a Carmelit are open country, seas and rivers, a walled area with walls less than ten Tefachim high (30-40 inches according to different viewpoints³¹⁶). A Makom P'tur is an area in a public domain which is at least three Tefachim higher (9-12 inches according to different viewpoints) than the public domain but is less than four Tefachim square (12-16 inches according to different viewpoints).³¹⁷

The Sages prohibited carrying from an area used by one family into an area shared by two or more families, such as hallways, yards and roofs. The reverse is also prohibited. (The Sages feared that one would see a number of people using the same area and he would draw the erroneous conclusion that it is permissible to carry in a public domain).

Carrying may be permitted if an Eruv is made. Consult a competent rabbi for details of the Eruv procedure.³¹⁸

³¹⁴ ח"א (כלל מ"ז וכלל מ"ח וכלל מ"ט).

³¹⁵ ח"א (כלל נ"ב).

³¹⁶ עיין לעיל הערה 267 בענין שיעור טפח.

³¹⁷ ח"א (כלל נ').

³¹⁸ שו"ע (סי' שס"ו סע' א').

INDEX

Ammonia	26	Capturing	33
Awning	43	Carmelit	49
Baby-		Carriage hood	43
Banana,	17	Cement	19
Carriage	5	Cereal	15, 19
Cereal,	19	Chalah-separating	47
Formula,	19	Cheese making	15
Smearing oil, Vaseline,	38	Chopping-	
Thermometer,	41	Food	15
Baking	20	Ice	12
Basket-weaving	29	Cleaning	26
Bee-hive	8	Clearing -	
Bleaching	26	Twigs,	5
Blech	23	Stones,	5
Blood – stain	28	Clotting	35
Blood – sucking	35	Coffee – straining	14
Book- printing on side	42	Colander	14
Bottle cap	46	Combing-	
Bow	30	Hair	26
Brushing hair	26	Wool	27
Building	42	Combining	44
Burners - gas range	23	Constructing	42
Business transactions verbal	40	Cooking	21

Cotton – absorbent	12	Fire-	
Crocheting	29	Kindling	47
Cuticles	25	Extinguishing	48
Cutting	39	Baking	20-25
Danger to life	18	Flower pot	6
Darning	29	Flowers	7
Demolishing	45	Formula	19
Detergent	26	Fruits-	
Digging holes	5	Peeling	10
Domain-		Squeezing	10
Public	48	Gathering	7
Private	48	Separating	15
Domesticated animals	33	Frying	21
Door knocker	47	Furrows	5
Dyeing	27	Gas range	23
Electric	23	Germination	6
Electricity	47	Gluing	31
Embroidering	29	Grafting	6
Engraving	45	Grating	15
Erasing	41	Grinding	15
Erecting	43	Hair-	
Ferry	46	Brushing	26
Fertilizing	5	Combing	26
Filing metals	17	Plucking	25

Hammock	8	Measuring	40
Hinge pin	43	Medicine	17
Honey-combs	8	Melting	21
Horse radish	19	Milking animals	11
Ice cubes	12	Moss	7
Illness	18	Mud	16, 27
Insect – capture	34	Mushrooms	7
K'Lee-	22	Musical instrument	47
Rishon	22	Mustard	19
Shane	22	Nails-	
Shleshe	22	Paring	25
Kneading	18	Polishing	28
Knitting	29	Nailing	45
Knot	29	Necktie	30
Koshering	36	Nuts – shelling	10
Leather -		Painting	27
Oiling	36	Pasting	31
Polishing	36	Peeling	10, 15
Leveling	5, 43	Pencils – sharpening	39
Lipstick	38	Pickling	36
Liquid soap	38	Planing wood	17
Makom p'tur	49	Planting	6
Marking with a guide	37	Plastering	42
Match	47	Plowing	5

Plucking-		Sharpening pencils	39
Feathers	7	Sheaf-making	9
Hair	25	Shearing	25
Plants	7	Shoelaces	46
Wool	25	Sieve	13
Polish	27	Sifter	14
Potted plant	7	Skinning	35
Preserving	36	Smearing-	
Pretzel	15	Creams	38
Pruning	6	Lipstick	38
Rabid dog	35	Salves	38
Reaping	7	Toothpaste	38
Returning food to a fire	24	Wax	38
Riding a horse or wagon	8	Smoothing	37
Roasting	21	Soap-	
Rouge	27	Bar	38
Salt scraping	15	Liquid	38
Salves	38	Sowing	6
Scabs	25	Sponge	11
Scrabble	40	Squeezing-	
Screen – folding	43	Cloth	12
Seeds – soaking	6	Fruits	10
Separating	12	Sponge	12
Sewing	31	Stapling	31

Strainer	14	Weeding	6
Stringing pearls or figs	9	Wet clothing	12
Structuring earth	44	Window pane	43
Sucking blood	35	Winnowing	12
Tanning	36	Wound-	
Tea	11	Inflicting	35
Thermometer	41	Pressing	35
Threshing	10	Wringing garments	26
Tissue	32	Writing	39
Toothpaste	38	"Yad soledes boh"	21
Traps	34		
Tree	6		
Climbing	6		
Leaning	6		
Hanging	6		
Tying a knot	29		
Untying a knot	29		
Utensil – making	44		
Vase	7		
Vaseline	38		
Vinegar	19		
Wall – temporary	43		
Washing garments	26		
Watering land	5		

Haskama Received on Sefer Teshuvos Temuras Ayil

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שלו' ראובן פיינשטיין
ראש ישיבה
ישיבה ד'סטעטן איילנד

ה' אלול תש"ע

לכבוד האברך היקר ר' משה יהושע פעסין נ"י,

הנה קבלתי הגליונות של השו"ת של דודך הגדול הרה"ג המפורסם ר' אברהם פעסין זצ"ל אשר אתה רוצה להוציאם לאור בשם שו"ת **תמורת איל**. והוא היה ידוע לפוסק נאמן אשר קיבל ושימש מגדולי עולם ובתוכם אאמו"ר זצ"ל. ובודאי דובר טוב מאד הוא לבני המשפחה להוציא תורתו לעולם שתהיה שפתותיו דוברות בקבר וגם יהיה לתועלת הרבים לראות מהלך הפסק שלו איך לפסוק מתוך לימוד הסוגיא מש"ס ושו"ע ונו"כ וגם ע"י קבלה ושימוש גדולים. ונהגתי לראות בתוך תשובותיו כמה פסקים מגדולי הדור הקודם אשר יתכן שעדיין לא נדפסו מעולם. וע"כ אע"פ שאין אני נותן הסכמות לספרי הלכה וגם ראיתי שבכמה מקומות חולק הרב המחבר על פסקי אאמו"ר זצ"ל, באתי לברכך שתהיה ספר זה לזכות עילוי משמה להרה"ג המחבר זצ"ל ושתראה הצלחה רבה מזה ומכל מעשי ידיך להמשיך לישב באהלי תורה מתוך הרווחה עם בריאת הנפש והגוף לעלות ולהצליח בתורה וזכירת שמים טהורה ביתד עם רעיתך החשובה לבנות דורות נאמנים וישרים ליתן נחת רוח לבוראיך ולהוריך הבעלי חסד החשובים עד ביאת הגואל.

הכו"ח בברכת כתיבה וחתימה טובה.

ראובן פיינשטיין

The Authors

Rav Avraham Pessin ztl studied under Rav Mordechai Ginzburg ztl, the first Rosh Yeshiva of the Mir Yeshiva in Brooklyn, N.Y where he later became a Ram. Rav Pessin had shimush in halacha and received semicha from his father-in-law, Rav Meir Pinsky ztl, rav of the Sefardishe Shul in Boro Park, and Rav Moshe Feinstein ztl. He also had shimush by Rav Eliyahu Henkin ztl. For the last thirty years of his life he was rav of Congregation Bais Meir of Monsey, N.Y. and a Dayan on the monsey Bais Din. He is the mechaber of. שו"ת תמורת א"ל.

Rav Aron Pessin studied under Rav Shmuel Brudny ztl and Rav Shmuel Barenbaum ztl at the Mir Yeshiva and later under Rav Moshe Feinstein ztl from who he received semicha. He was rav at the Warbasse Community Synagogue in Brooklyn and of Bais Yehuda in Staten Island, where he was also a Dayan on the Bais Din. Currently he is Rosh Kollel of Kerem Shlomo in Brooklyn and Dayan on its Bais Din.