

Hilchos Shabbos Review Packet

Presented by



Dedicated *l'zechus a refuah shleimah* for
Moshe Refoel ben Meira Alta

This packet consolidates ten weeks of intensive learning of *hilchos Shabbos* on the part of the diligent women of Asicha Seminars during the 2020 Fall semester. Participants delved deeply into the bases and the intricacies of the *halachos* and analyzed their conceptual implications and practical applications. To facilitate review, with a focus on practical conclusions, we have partnered with Halachipedia in preparing this concise but thorough presentation of relevant *halachos* which were discussed during the first half of our semester.

The learning this semester has been sponsored by Elisha and Daniella Graff in honor of their mothers and daughters *she'tichyu*.

We thank Rabbi Ike Sultan, editor of Halachipedia, for creating this packet, we thank our generous sponsors for their support, and, most importantly, we thank all our dedicated participants for investing time and effort in learning with us.

Yebi Ratzon milifanecha, Hashem, that we all continue to grow in *limud ha'Torah* and *yiras shamayim*.

All Mixed Up: Understanding Ta'aroves – 777

The definition of *Borer* is to separate out parts of a *Ta'aroves* (lit. mixture), whether it is a mixture of good and bad items or desired and undesired items. What constitutes a *Ta'aroves*? Any collection of items in close proximity which most people would consider to be a mixture is a *Ta'aroves*.¹ This certainly depends on the size of the items, their shape, and how far apart they are. We are strict in our definitions since the primary question of *Borer* is of a Torah consequence.

Examples of a *Ta'aroves* include a pile of papers, a serving plate with different types of food even though they are identifiable, a freezer drawer filled with foods, and a piece of silverware that accidentally fell into the garbage and is covered by other garbage. Cases of items spread far enough apart that are not a *Ta'aroves* would include toys scattered significantly apart on the floor, serving utensils, plates, and dishes set on the table, pans of food sitting next to each other in the refrigerator, and a fork sitting on a plate next to leftover scraps of food.²



Toys Apart



Mechitza Fruit Platter



Drawer Organized by Sections



Toys in Ta'aroves



Deli Platter



Refrigerator Drawer

¹ Shulchan Shlomo v. 2 p. 359

² Orchos Shabbos 3:16-22

Parting Ways: How to Sort and Separate on Shabbos - 7712

In order to permit selecting on Shabbos you must take the desired item with your hand for immediate use.³

First Condition: Good from Bad

Generally, one should always remove the good or desired item from the mixture and not the bad or undesired one.

Taking Good with the Bad

One way to permit separating is to take some of the good with the bad.⁴ Some say that one should make sure to remove a substantial amount of good together with the bad.⁵

In One's Mouth

If one has food in one's mouth one may remove what one doesn't want from what one wants.⁶

Separating for Others

One can separate for others even if one doesn't personally like the food one is separating as long as the intended recipient does want it.⁷

Second Condition: With One's Hand

Using a fork, spoon, or knife is considered an extension of one's hand and can be used for separating.⁸ A peeler is considered by some to be a utensil meant for separating and may not be used on Shabbos.⁹ Others are lenient.¹⁰

Third Condition: For Immediate Consumption

Separating before a meal for the time it takes to prepare the meal is considered separating for immediate use. For example, if it takes a half hour to prepare for the meal, including any preparation such as setting the table, one may separate only within thirty minutes of the meal. One may not separate and then take a few-minute break to take a walk or the like before the meal. If one prepared immediately before the meal and then the meal got delayed because of a crying child or waiting for a guest that is not an issue.¹¹

Practical Examples



Chicken Skin

It is permissible to remove chicken skin from chicken only right before eating.¹²



Tap Water

If the tap water is drinkable without filtering it is permissible to filter it on Shabbos. Those who do not drink New York City tap water because of copepods, according to many *poskim*, may nonetheless filter the water on Shabbos with a sink filter that is built in.¹³

³ Shulchan Aruch 319:1-2

⁴ Mishna Brurah 319:61, Shemiras Shabbos Kehilchasa 3:18

⁵ 39 Melachos v. 2 p. 421 to be strict for the Chazon Ish

⁶ Igros Moshe O"C 4:74 Borer 7

⁷ Rama 319:1

⁸ Igros Moshe 1:126, Shemiras Shabbos Kehilchasa 3:45

⁹ 39 Melachos v. 2, p. 404

¹⁰ Rav Mordechai Willig

¹¹ Mishna Brurah 319:45, [Rabbi Mordechai Willig \(Moko #10\)](#)

¹² Shemiras Shabbos Kehilchasa 3:34, Orchos Shabbos 3:93. C.f. Igros Moshe 4:74:8

¹³ Mishna Brurah 319:34, [Rav Hershel Schachter](#)



Checking or Washing Fruit

Fruit which has dirt or pesticides on it can be rinsed off under running water on Shabbos and it isn't considered separating the fruit from the dirt.¹⁴ If one is checking vegetables on Shabbos and finds a bug, one must remove the bug with a piece of the vegetable.¹⁵



Card Games

It is permitted to pick a desired card from a pile with one's hand since it is comparable to *borer* with the three conditions. However, for games in which one discards an unwanted card for the purposes of winning the game, some *poskim* forbid this as *borer* bad from good.¹⁶ Others are still lenient.¹⁷

Sorting cards in one's hand in an order or arranging tiles of Rummikub in a specific order is also a dispute.¹⁸



Sefarim

Some hold that one may not separate a pile of *sefarim*, while others permit returning them after learning.¹⁹



Toys

It is forbidden to sort a jumbled assortment of toys. If a game has different pieces of assorted shapes and colors, and one doesn't care how they are arranged, one can put them back into its container. However, if one wants to have the pieces with different colors separate, such as in Settlers of Catan or

Risk, if they are mixed up at the end of the game one may not separate them to clean up. It would still be permitted to separate before playing since it fulfills the three conditions.²⁰



Silverware

It is forbidden to take a pile of forks and knives and separate them to set the table unless one is doing so immediately before the meal. Similarly, after cleaning silverware on Shabbos one should not separate them. However, one could randomly take one utensil at a time to dry it and then put it back in the correct compartment. The reason is that taking one to dry isn't considered separating as long as one just takes whichever utensil comes his way.²¹

Another solution is to throw the pile of silverware on an empty table or counter and they separate on their own. Once they are sufficiently far apart from one another, one can take the silverware one at a time.²²

¹⁴ Shemiras Shabbos Kehilchasa 3:22, Igros Moshe OC 1:125

¹⁵ Shemiras Shabbos Kehilchasa 3:36

¹⁶ Rav Shlomo Zalman (Shulchan Shlomo 314:1:1), Rav Asher Weiss (Minchas Asher Shabbos p. 327), Or Letzion 2:42:6

¹⁷ Avnei Yashfeh 8:74

¹⁸ Rav Asher Weiss *ibid.* presents an argument to permit but isn't comfortable permitting it practically. C.f. Rav Elyashiv (Shvus Yitzchak p. 24) is strict since sorting isn't considered for a use, it is separating for the purpose of separating.

¹⁹ Shemiras Shabbos Kehilchasa 3:88 is strict, while Rav Soloveitchik (Divrei Harav p. 169) is lenient.

²⁰ Shemiras Shabbos Kehilchasa 3:90

²¹ Shemiras Shabbos Kehilchasa 3:86

²² Igros Moshe 4:74:11

Definition and Example

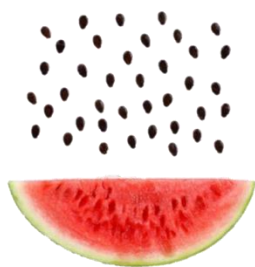
Dosh includes removing any earth-grown food from its natural shell or attachment.²³

One may remove peas from an edible pod on Shabbos normally. However, if the pod is inedible one may only remove the peas a few at a time in an abnormal fashion.²⁴

Juicing Fruits

A biblical *toldah* or subset of this *melacha* is *mefarek*, squeezing fruits.²⁵

It is forbidden to squeeze any fruit which is normally squeezed for its juice, which nowadays is all types of fruits.²⁶ Juice that was squeezed out on its own from fruit that was meant to be eaten can be consumed except for the juice of grapes and olives.²⁷ For example, if someone cut watermelon to eat it and juice oozed out, it is permitted to drink the juice.²⁸



Watermelon Seeds

One should remove the watermelon seeds with one's mouth. If that is difficult there is what to rely upon to remove them immediately before eating.²⁹

Sucking on Fruits

One can suck on a fruit and spit out the flesh of the fruit; this applies to all fruit except for grapes.³⁰



Grapefruits

One may scrape out grapefruit with a spoon to eat the flesh of the fruit. However, it's



forbidden to press the spoon against the pulp in order to extract juices.³¹

Crushing Ice

It is rabbinically forbidden to crush ice on Shabbos lest it lead to juicing fruits. There's no issue with placing ice in a glass or pitcher of water or any drink since the ice melts on its own. Some allow placing the ice in an empty cup and pouring water on top, but it is best to avoid this.³² It is permitted to break ice in an ice tray in order to remove the ice since one isn't intending to melt it.³³

Peeling or Removing Seeds

If a food has a peel that covers it entirely, one may remove the unwanted peel from the desired fruit because taking the good from the bad isn't possible

²³ 39 Melachos v. 2 p. 317

²⁴ Mishna Brurah 319:21, 39 Melachos v. 2 p. 325

²⁵ Mishna Brurah 320:1

²⁶ 39 Melachos v. 2 p. 328, Shemiras Shabbos Kehilchasa ch. 5 fnt. 4

²⁷ Shulchan Aruch 320:1

²⁸ Shemiras Shabbos Kehilchasa 5:11

²⁹ Igros Moshe 4:74:7, Shemiras

Shabbos Kehilchasa 3:16

³⁰ Mishna Brurah 320:12

³¹ 39 Melachos v. 2, p. 341

³² Maamar Mordechai 4:83, Piskei Teshuvos 320:14

³³ 39 Melachos v. 2 p. 367

in this case. One should still be careful to do so right before the meal and with one's hand.³⁴

Similarly, one may remove honeydew or cantaloupe seeds before eating the fruit since it is impossible to eat without removing the seeds first.³⁵



Drying Hair

Many *poskim* forbid squeezing out one's hair but allow drying it by lightly patting it with a towel.³⁶

Nursing

Nursing on Shabbos is an application of *mefarek*, nonetheless, a baby may nurse directly from the mother. If the baby doesn't want to nurse and the mother is in pain it is permitted to express the milk so it goes to waste, such as expressing it into a cup with soap in it.³⁷

Slicing and Dicing At Your Shabbos Meal - קידוש

Tool Designated for Dicing



Any tool which is designated for dicing or crushing such as a knife used only for dicing or mortar may not be used even if it doesn't involve any prohibition of *tochen*. For example, a cheese

grater or an Alligator Chopper is considered a utensil for *tochen* and forbidden to be used on Shabbos.³⁸

Cutting Fruits and Vegetables before the Meal

Since there are some who hold that it is permitted to cut raw vegetables or fruit into small pieces for "immediate" consumption, and there are others who forbid, many *poskim* write that one should only cut up the vegetables or fruit with a knife into somewhat large pieces for immediate consumption or right

before beginning the meal. Anything slightly larger than how people normally cut it during the week is considered somewhat large.³⁹

Mashing Bananas and Avocados

There is a debate amongst the *Poskim* if the prohibition of *tochen* applies to fruit or vegetables such as bananas and avocados which when mashed do not separate into individual pieces but rather just change shape and remain one large mass. Therefore, it is better to do so in an abnormal fashion, such using the handle of a fork.⁴⁰ One should not add any liquid to a mashed fruit because of a concern of *losh*.⁴¹



Cooked Fruits or Vegetables

Fruits or vegetables which were cooked to the point that it is very easy to mash them may be mashed

³⁴ Shulchan Aruch 321:19

³⁵ Shemiras Shabbos Kehilchasa 3:37, The Shabbos Kitchen p. 103 citing Rav Sheinberg

³⁶ Mishna Brurah 326:25, 39 Melachos v. 2 p. 372. C.f. Igros Moshe 1:133

³⁷ Shulchan Aruch 330:8

³⁸ Shemiras Shabbos Kehilchasa 6:3, 6:11

³⁹ Mishna Brurah 321:45, 39 Melachos v. 2 p. 460

⁴⁰ Igros Moshe 4:74:2, 39 Melachos v. 2 p. 461

⁴¹ Shemiras Shabbos Kehilchasa 8:3



on Shabbos. It can be mashed on Shabbos even with the prongs of a fork but not a strainer or masher.⁴² Some are strict unless its shape partially was crushed or fell apart because of the cooking.⁴³

Don't Grow from the Ground

Even though there is an issue of *tochen* on non-food items as well as food items, foods that do not grow from the ground such as meat, eggs, and cheese are not subject to the prohibition as long as one plans on eating them that Shabbos. Even using an egg slicer is permitted.⁴⁶

Pre-crushed Foods

Food which was made from crushed particles may be crushed on Shabbos if one is going to eat it on Shabbos.⁴⁴ For example, one may crush *matza*, bread, crackers, chocolate, and sugar.⁴⁵

Baby

One can be lenient to cut a food very small for a small child to eat so long as it's immediately prior to the meal.⁴⁷

Don't Get Mushy on Me: Oatmeal, Dips, and Baby Foods - לֹשׁ

Losh is the *melacha* of kneading ingredients together into a dough. More generally, it applies to any mixture of ingredients with a liquid or a coagulating substance, such as mayonnaise.⁴⁸

Doesn't Become One Unit like a Dough

If there are no liquids, it is permitted to mix the dry ingredients such as sugar with cocoa powder. Other examples where it is permitted because the ingredients don't become one unit include dressing a salad with slightly large pieces of vegetables, pouring and mixing honey on whole nuts, raisins into oatmeal, and gravy into rice.⁴⁹

Mixed Before Shabbos

If two ingredients were kneaded together before Shabbos, it is permissible to add more liquids and

even mix slowly on Shabbos.⁵⁰ For example, if you see that the oil from organic peanut butter separated and rose to the top it is permitted to mix it together.⁵¹

Cooked Foods

Many hold that there is no prohibition of *losh* to add liquids into a soft cooked food. Therefore, one may mix oil or margarine into mashed potatoes.⁵²

Thin Mixtures

It is only permitted to mix a thin mixture if one changes the order of putting in the ingredients and stirs it in a different way. Anything which pours is considered thin for this purpose.⁵³ *Losh* doesn't apply at all if it will result in a complete liquid such as baby formula or hot cocoa. One must



⁴² Orchos Shabbos 5:9
⁴³ Shemiras Shabbos Kehilchasa ch. 6 fnt. 22
⁴⁴ Rama 321:12
⁴⁵ Shemiras Shabbos Kehilchasa 6:11
⁴⁶ Mishna Brura 321:31
⁴⁷ Shemiras Shabbos Kehilchasa 6:6, Igros Moshe OC 4:74, *Tochen* 2

⁴⁸ Shemiras Shabbos Kehilchasa 8:1, The Shabbos Kitchen (Rabbi Simcha Cohen, chap 11, pg 143)
⁴⁹ Shemiras Shabbos Kehilchasa 8:4, 24
⁵⁰ Shulchan Aruch 321:15, Mishna Brura 321:58, Shemiras Shabbos Kehilchasa 8:7

⁵¹ Shulchan Aruch 321:15, Mishna Brura 321:58, Shemiras Shabbos Kehilchasa 8:7
⁵² Shemiras Shabbos Kehilchasa 8:24
⁵³ Shemiras Shabbos Kehilchasa 8:8-9

be careful to pour in the liquid at once and not gradually.⁵⁴

Changing the Order

If normally the solid ingredients are put in first and then the liquids, that should be reversed and vice versa.⁵⁵ If one doesn't know what order the common practice is, one should reverse the instructions on the package. If there's no clear practice one should put the solids first and then the liquid. If there is no liquid but only a coagulating substance (ex: mayonnaise) there is no need to change the order in combining the ingredients.⁵⁶

Changing How It Is Mixed

If possible, one should stir it with one's finger or mix it by moving the bowl. If that's not possible one should stir with a utensil in a criss-cross manner and preferably remove the utensil after each stroke.⁵⁷ Some *poskim* hold that mixing with the handle of the spoon is sufficient.⁵⁸

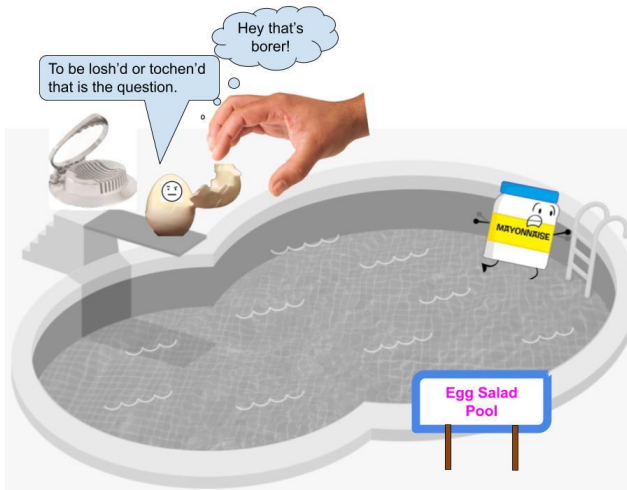
Thick Mixtures

If one needs to prepare a thick mixture on Shabbos one should mix some liquid into the solid before Shabbos so that all of the solid is saturated. On Shabbos one may mix in more liquid as long as this doesn't cause the mixture to thicken and the two variations above are performed (switch the order and the way it's mixed).⁵⁹ Otherwise, it is forbidden to make a thick substance on Shabbos. For example, it is forbidden to make instant mashed potatoes.⁶⁰

If there is a need to prepare a thick mixture on Shabbos such as oatmeal cereal for a baby and one forgot to do so before Shabbos one may make the mixture on Shabbos if one is careful about the two variations above (switch order and way it's mixed).⁶¹

Egg Salad, Tuna Salad, Potato Salad

Salads with mayonnaise, such as egg salad, tuna salad, or potato salad, should be made before Shabbos to avoid any issue. If one forgot, it is possible to make it on Shabbos by first putting in the mayonnaise and then the salad. Also, one should mix with a criss-cross and not in a circle.⁶² Some say that it isn't necessary to change the order of the pouring since mayonnaise is fatty and doesn't create a dough.⁶³ To mash boiled potatoes one should use the handle of the fork, though if they're very soft some say one can use the fork normally. Since peeling the eggs is *borer* one should only do so right before the meal.⁶⁴



Guacamole

Ideally one should avoid making guacamole on Shabbos and buy pre-made guacamole or make it in advance and keep it sealed so it remains fresh. If one didn't do so, on Shabbos one should mash the avocado with the handle of the spoon to avoid *tochen*. To add in onions, tomatoes, lemon juice, or spices and avoid the issue of *losh*, one would have to use a double variation of the order and how it is mixed. That is, one should put in the lemon juice or spices first and then the avocado and mix it with the back of a spoon or with a criss-cross action. Also, the onions and tomatoes should be cut into slightly large pieces immediately before the meal.⁶⁵



⁵⁴ Shemiras Shabbos Kehilchasa 8:29, Shabbos Kitchen p. 147

⁵⁵ Shemiras Shabbos Kehilchasa 8:9

⁵⁶ Shabbos Kitchen p. 150

⁵⁷ Shemiras Shabbos Kehilchasa 8:9

⁵⁸ Igros Moshe 4:74:Losh #6

⁵⁹ Shemiras Shabbos Kehilchasa 8:10

⁶⁰ Shemiras Shabbos Kehilchasa 8:29, Shabbos Kitchen p. 164

⁶¹ Shemiras Shabbos Kehilchasa 8:11

⁶² Or Letzion 2:33:3, Shemiras Shabbos Kehilchasa 8:28

⁶³ Orchos Shabbos 6:18

⁶⁴ Shemiras Shabbos Kehilchasa 8:28

⁶⁵ Or Letzion 33:5, [Rav Daniel Mann](#)

Fort Night? Building Tents and Lego Castles On Shabbos - בונה

The basic definition of *boneh* is creating or assembling any kind of structure. Even adding to a structure is also forbidden.

Structures on the Ground



Setting up a functional installation attached to the ground is a violation of *boneh*. To illustrate, it is forbidden to erect a yard sign, a flag, or a tomato stake to support a tomato plant.⁶⁶

Laying bricks, setting up rocks as a border to a garden, putting down rocks for landscaping purposes like chips around a tree or on a road or path, and building a fence are all violations of *boneh*.⁶⁷ Building any functional land structure whether it is permanent or temporary is forbidden.⁶⁸

Addition to a Structure

Putting down a large rug which is meant to remain there for more than one week is forbidden as it is considered something that is part of the floor.⁶⁹ Similarly, a mezuzah which fell down cannot be replaced on Shabbos as that would be adding to the house.⁷⁰ According to many *poskim* it is permitted to rehang a picture that fell on Shabbos since it retains its function even off of the wall and it is similar to placing a kiddush cup in a breakfront. Nevertheless, if it is expensive or rare then it is *muktzeh*.⁷¹

Tents

One *toldah* (subcategory) of *boneh* is the prohibition of creating a roofed structure or shelter.⁷² This is forbidden

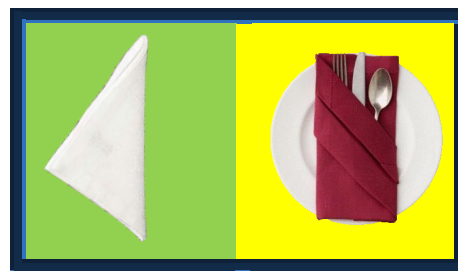


even if it is a temporary tent, such as, making a tent out of blankets and pillows.⁷³

It is permitted to make a temporary addition to a roof that was at least a *tefach* (3.5 in) open before Shabbos. See stroller section for an example.⁷⁴

Assembling Pieces

Assembling pieces to create a form is another *toldah*, of *boneh*.⁷⁵ Making a utensil loosely is permitted if it usually is made loosely. It is forbidden to fit a utensil together tightly or even loosely if it usually fits together tightly. For instance, constructing an army cot on Shabbos or Yom Tov from pieces that come apart is forbidden since the legs fit in tightly.⁷⁶ One may fold a napkin regularly, but some have a stringency not to fold it in a special shape, such as is normally done in honor of guests.⁷⁷



⁶⁶ 39 Melachos v. 4 p. 1005

⁶⁷ 39 Melachos v. 4 p. 1006

⁶⁸ 39 Melachos v. 4 p. 1012

⁶⁹ 39 Melachos v. 4 p. 1017-9, Rav Schachter (oral communication, Dec. 11, 2020)

⁷⁰ 39 Melachos v. 4 p. 1038

⁷¹ 39 Melachos v. 4 p. 1019

⁷² Rambam Shabbos 11:13

⁷³ Shemiras Shabbos Kehilchasa 24:1-2

⁷⁴ Shemiras Shabbos Kehilchasa 24:6

⁷⁵ Rambam Shabbos 7:6

⁷⁶ Shulchan Aruch 313:6

⁷⁷ Shemiras Shabbos Kehilchasa 28:17. Rav Moshe (Rivevos Efraim 1:223:8) and Rav Schachter (oral communication, Dec. 11) are lenient.

Normal Use

Using an object as it is normally used such as closing a door is permitted. Similarly, one may replace a removable paper towel roll or removable toilet paper holder.⁷⁸

Practical Examples

Folding Table

It is permitted to open a folding table. Similarly, it is permitted to add a table leaf to extend a table on Shabbos for temporary use, but one should not take it apart on Shabbos unless one needs the space on that Shabbos.⁷⁹

Umbrella

It is forbidden to use an umbrella on Shabbos even if it was opened before Shabbos.⁸⁰

Mechitza

It is permissible to set up a partition as a mechitzah in shul between men and women on Shabbos.⁸¹

Glasses

Glasses lenses may not be replaced on Shabbos, even for temporary use.⁸²

Shtender

It is permitted to adjust a *shtender*.⁸³

Cribs and Playpens

Many *poskim* permit setting up a playpen or crib as long as it is frequently opened and closed.⁸⁴

Stroller and Bassinet

It is permitted to open the hood of a baby stroller since it was attached from before Shabbos. A rain cover may be put on a stroller on Shabbos once the hood is already open one *tefach* (3.5 in). Also, one should make sure to pull the rain cover out from behind and above the hood and drape it over the stroller as opposed to unfolding the rain cover and place it on from the front of the stroller. The reason is that doing it the first way is adding onto an existing roof, while the second way is creating a temporary roof before you add it to the existing roof.⁸⁵ Some *poskim* are strict to forbid opening the hood of a stroller unless it was open at least one *tefach* (3.5 in) from before Shabbos.⁸⁶

For carriages that come with a separate bassinet or car seat (i.e. CityMini, UppaBaby, Bugaboo, etc.), one may switch them back and forth without any Halachic concern as long as this is done on a regular basis, such as several times a week and no screws are being used. If they are only used to switch it from a baby carriage to child stroller on occasion, it is forbidden.⁸⁷



⁷⁸ 39 Melachos v. 4 p. 1014-5

⁷⁹ Shemiras Shabbos Kehilchasa 24:23

⁸⁰ Shemiras Shabbos Kehilchasa 24:15

⁸¹ Nefesh Harav p. 170

⁸² Shemiras Shabbos Kehilchasa 15:77

⁸³ Shulchan Shlomo 313:7

⁸⁴ Shemiras Shabbos Kehilchasa 24:23

⁸⁵ Rav Mordechai Willig (oral communication, Dec. 4, 2020), Shemiras Shabbos Kehilchasa 24:13

⁸⁶ Igros Moshe 4:105:3

⁸⁷ Rav Mordechai Willig (oral communication, Dec. 4, 2020)

Sticky Situations: Band-Aids and Post-Its – קורע/תופר

Separating any two objects that are glued or sewn together with some permanence is considered an act of tearing, *koreah*.⁸⁸

If it was only glued together temporarily it is permissible to detach. For example, it is permissible to remove the staple from an envelope that was stapled shut for transmission. It would be forbidden, however, to remove the staples from papers that are stapled together permanently.⁸⁹

Separating Pages

It's forbidden to cut or rip pages of a book that were not properly cut in the binding.⁹⁰ If pages of a book or bencher got stuck together because of food or moisture it is permissible to separate them, though one should be careful not to rip the letters.⁹¹

Tissues and Wipes



Toilet paper or paper towels may not be ripped on Shabbos, whether along the perforated edges or not.⁹² If there is no other option, it is permissible to rip it with a *shinuy* such as with one's elbow.⁹³

Tissues or wipes that are slightly connected in order to facilitate that one tissue pulls out the next tissue or wipe from the box (e.g. Huggies) should not be used on Shabbos.

Instead one should find a brand where the tissues or wipes are separate (e.g. Pampers, Up&Up, Kirkland).⁹⁴

Band-Aid

Most authorities permit removing the Band-Aid from the protective tabs,⁹⁵ while some are stringent.⁹⁶ To satisfy all opinions one can prepare Band-Aids for use on Shabbos by peeling off their protective tabs and re-sealing them before Shabbos.

Diapers

It is completely permitted to open and close diapers on Shabbos.⁹⁷ The discussion of the *poskim* in the past, where some forbade using diapers unless they were opened in advance, was about diapers with adhesive tabs and today the regular diapers are made with Velcro.⁹⁸ The only discussion is whether it is permitted to close the diapers when disposing of them since that is a connection which is permanent.

Nonetheless, most *poskim* hold that is permitted.⁹⁹ It is permitted to open a diaper on Shabbos even if the flaps are stuck to the back of the diaper and they need to be torn on the perforations to be opened.¹⁰⁰ One may use a diaper which has a wetness indicator on Shabbos.¹⁰¹



⁸⁸ Shulchan Aruch 340:14, Mishna Brurah 340:45

⁸⁹ Shemiras Shabbos Kehilchasa 28:5

⁹⁰ Shemiras Shabbos Kehilchasa 28:1

⁹¹ Mishna Brurah 340:45

⁹² Shemiras Shabbos Kehilchasa 9:25

⁹³ Orchos Shabbos 11:22

⁹⁴ [Rav Mordechai Willig \(min 39\)](#)

⁹⁵ Shulchan Shlomo 328:45

⁹⁶ Tzitz Eliezer 16:6-5

⁹⁷ Shemiras Shabbos Kehilchasa 15:79

⁹⁸ 39 Melachos v. 3 p. 814

⁹⁹ Rav Mordechai Willig (oral communication, Dec. 4, 2020). Rav Shlomo Zalman Auerbach quoted in Shemiras Shabbos Kehilchasa ch. 35 fnt. 67 and ch. 15 fnt. 233 explained that leaving something connected until it is

destroyed isn't considered as though one connected it permanently since one doesn't actually care about it staying connected. Also, Peninei Halacha Harchavos p. 307) notes that many permit closing Velcro permanently.

¹⁰⁰ 39 Melachos v. 3 p. 846

¹⁰¹ Shemiras Shabbos K'hilchasa 15:88

Tofair

Tofair entails the combining of any two separate objects into one single entity, whether by sewing, pinning, gluing, stapling or any other means.¹⁰²

Buttons, Zippers, and Velcro

Connections which do not form one unit are not considered *tofair* and are permitted. These include buttons, safety pins,¹⁰³ zippers,¹⁰⁴ magnets,¹⁰⁵ and Velcro.¹⁰⁶

Sticky Clay

Using Blu Tack or sticky clay to stick paper to a wall or other surfaces is forbidden on Shabbos because of

tofair. Additionally, using the fun tack can violate other *melachos* such as *mechataich* when separating a piece or *memachaik* when smoothing the clay.¹⁰⁷

Sticky Note



Some *poskim* permit placing an adhesive note in a book if one intends to remove it within 24 hours.¹⁰⁸ Yet, many discourage using a sticky for temporary use since it is often left there for more than 24 hours.¹⁰⁹

Tape

If binding tape on a book has begun to curl, it is forbidden to press it back down on Shabbos.¹¹⁰

The Cutting Edge: What May Be Torn and Opened? – מחדתך

Mechateich is defined as cutting any item other than food to a specific desired size.¹¹¹ Biting one's nails or cutting them off by hand would only be a rabbinic violation of this *melacha*.¹¹²

Ripping a Piece

It is biblically forbidden to tear off a piece of aluminum foil, plastic wrap, paper towel, or toilet paper from a long roll to a desired size.¹¹³ One may tear along the perforated lines of small packets of sugar, salt, ketchup, etc., even though one is cutting to a specific size, because the true purpose of the cutting is to create an opening, and one tears on these lines simply because it makes it easier to open the package. When one cuts along the perforations, he merely intends that the contents from the package

should not spill out, not to cut the packet to a particular size.¹¹⁴

Tearing on a Line

Some *poskim* permit separating a row of cheese sticks in the package or yogurt containers that are attached together, and it isn't considered *mechataich* since one's intent is just to separate them and not to create a straight line.¹¹⁵ Others are strict.¹¹⁶



¹⁰² Rambam Shabbos 10:9, Shemiras Shabbos Kehilchasa 28:5
¹⁰³ Igros Moshe 2:84, Shemiras Shabbos Kehilchasa 15:70

¹⁰⁴ Rav Schachter and Rav Willig (Halachipedia Article 5773 #13)

¹⁰⁵ Rav Belsky (Halachically Speaking 3:14)

¹⁰⁶ Shemiras Shabbos Kehilchasa 15:79

¹⁰⁷ 39 Melachos v. 3 p. 823

¹⁰⁸ Rav Schachter *ibid*.

¹⁰⁹ Rav Willig *ibid*.

¹¹⁰ 39 Melachos v. 3 p. 819

¹¹¹ Mishna Brurah 322:18

¹¹² Mishna Brurah 532:1

¹¹³ Mishna Brurah 340:41

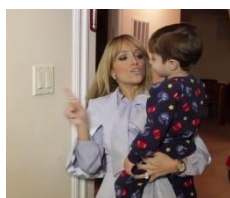
¹¹⁴ Shemiras Shabbos Kehilchasa 9:14

¹¹⁵ Rav Mordechai Willig (oral communication, Dec. 4, 2020)

¹¹⁶ Rav Zvi Sobolofsky (oral communication, Dec. 14, 2020)

"You're Sefardi, Right?" Asking Your Friend To Do What You Can't

Someone who holds that it's forbidden to do a certain activity on Shabbos may not ask another Jew who holds that it is permissible to do that activity on Shabbos.¹¹⁷ If one is only strict as a *chumra* (based on a minhag or a nice practice) and not because one is concerned that it is indeed forbidden, one may ask someone who holds that it is permissible.¹¹⁸



Child

With regards to violations of Shabbos, *chinuch* begins when children understand that some things are forbidden on Shabbos, which is usually at age 3 or 4. If they have reached the age of *chinuch* and a parent observes them violating Shabbos the parent should correct them; if they have not reached that age it isn't necessary to prevent from a violation of Shabbos for their own benefit. Yet, even if they didn't reach the age of *chinuch* it is forbidden to ask them or even let them do *melacha* for an adult's benefit. If one's child turned off a light for fun, one may not ask them to turn it back on.¹¹⁹

Early Shabbos

One who accepted Shabbos early is permitted to ask his friend who did not accept Shabbos yet to do *melacha* for him. The same applies after Shabbos; if one didn't recite *havdalah* he can ask his friend who did to do *melacha* for him.¹²⁰

Non-Religious Jews

There is a big discussion amongst the *poskim* if one may invite a guest for Shabbos who is going to drive to get there or back. Since it is a case-specific question, one should consult a rabbi before proceeding.¹²¹ If a non-religious Jew who is going to drive on Shabbos asks for directions considering how to answer them properly is extremely complex. While one does not want to encourage driving on Shabbos, one also does not want one to be rude and cause the driver to drive more unnecessarily

looking for his destination. In such a situation, it is advised to respond, "It is Shabbos, and one may not drive on Shabbos. To minimize your drive, however, the shortest route is as follows."¹²²

Correcting Others

If someone observes another person violating Shabbos inadvertently or intentionally, generally there is a mitzvah of helping a fellow Jew by reminding them of the halacha. If they are likely to be receptive, one should offer one's suggestion privately in a respectful manner. Otherwise, it is a mitzvah to remain silent. One should consult a rabbi when weighing a decision of rebuke.¹²³



¹¹⁷ Igros Moshe 4:119:5, 39 Melachos v. 1 p. 93

¹¹⁸ Rav Shlomo Zalman (Meor HaShabbos Peninei HaMeor 3:8), ¹¹⁸

Rav Mordechai Willig (oral communication, Dec. 4, 2020)

¹¹⁹ Mishna Brurah 343:3, Pischei Teshuva 343:7

¹²⁰ Shulchan Aruch 263:17

¹²¹ Rav Mordechai Willig (oral communication, Dec. 4, 2020)

¹²² 39 Melachos v. 1 p.92

¹²³ [Rabbi Aryeh Lebowitz](#)

The biblical violation of trapping means to trap an animal in an area where it is trapped to the extent that a person could catch it in one grasp without chasing it. On a rabbinic level, it is forbidden to trap an animal even if it can still escape after being caught.¹²⁴ The Torah level prohibition of trapping on Shabbos applies only to an animal that people normally trap. If, however, it is a type of animal that is not normally trapped, such as a bee, trapping it is forbidden only rabbinically.¹²⁵



Trapping Pets

Many *poskim* hold that one may close the door of a house even with a pet inside provided that the pet either is totally domesticated and submits when grabbed by its owner,¹²⁶ it doesn't realize that it is being confined,¹²⁷ or if the house is large and one's intent is to protect the house from burglary.¹²⁸

Mouse Traps



It is forbidden to put out a mouse trap on Shabbos even though the trapping does not happen immediately.¹²⁹

Trapping Flies

It is forbidden to close a small box with flies inside rather one should leave it a bit open. If the box is large enough that one wouldn't be able to catch flies

inside it even if completely closed it is permitted to close it.¹³⁰

Feeding Animals on Shabbos

It is forbidden to feed an animal which doesn't live in your house and doesn't depend on you for food. For example, it is not proper to place wheat before birds on *Shabbos Shira*. However, it is permissible to feed pets, such as by placing food in front of them or pouring fish food into a tank.¹³¹

Are Animals Muktzeh?

Moving or even petting the fur of an animal is forbidden because of *muktzah*. Some *poskim* permit moving a pet that can be used to quiet a child such as a domesticated pet.¹³²

Killing Bugs

It is forbidden to kill insects intentionally on Shabbos. If a stinging insect that can inflict substantial pain landed on a person's body, it may be trapped, but not killed. Also, if a mosquito is near a small child who may suffer a reaction from a bite, it would be permitted to trap the mosquito.¹³³



¹²⁴ Shulchan Aruch 316:1

¹²⁵ Shulchan Aruch 316:3

¹²⁶ Mishna Brurah 316:57

¹²⁷ Shabbos Home p. 353

¹²⁸ Orchos Shabbos p. 421

¹²⁹ Mishna Brurah 316:18. Sephardim can be lenient (Chazon Ovadia v. 5 p. 118).

¹³⁰ Mishna Brurah 316:14-5

¹³¹ Mishna Brurah 324:31

¹³² Rav Shlomo Zalman Auerbach in Shulchan Shlomo vol. 2, 308:74 is also lenient. [Rav Schachter \(Highlights of Melachos Shabbos Part 2, min 68-9\)](#) is strict to consider pets muktzeh.

¹³³ 39 Melachos v. 3 p. 872



Halachipedia is focused on creating a useful, easy-to-read, and searchable encyclopedia of practical halacha in English. The content in this packet and on the website (www.halachipedia.com) is edited by Rabbi Ike Sultan, a student of Rav Hershel Schachter Shlit"a and Rav Mordechai Willig Shlit"a, both of whom have expressed support for the project. Rav Willig has graciously reviewed many of the articles printed through Halachipedia. With over 800 pages and 20,000 sources, the content continues to expand online at Halachipedia.com. If you have any questions, please email ask@halachipedia.com.



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