



### Some applications of Tofer

1. Some poskim say that clipping two pieces of clothing together with a pin is forbidden under the melacha of Tofer. Many others, though, argue that is permitted because the pin does not make the two pieces into one but merely holds them close together.<sup>1</sup>
2. Some poskim maintain that is permitted to use a zipper on Shabbat. Others, however, say that it is permitted to use a zipper only if it is meant to be unzipped in a short time.<sup>2</sup>
3. Some poskim say that it is permitted to place an adhesive note on a paper if one intends to remove it within 24 hours.<sup>3</sup>

1. The Rashbam and Rabbeinu Yoel (Hagahot Mordechai Shabbat 457) hold that it is permitted to rip something that was sewn together if it is meant to last only for a short time. The Riva, however (*ibid.*), argues that it is a Biblical prohibition of Korei'a (tearing), as there's no difference whether the stitches were made to be permanent or temporary. Both opinions are quoted by the Rama 317:3.

Rav Avraham HaLevi, chief rabbi of Egypt in the 17<sup>th</sup> century (Ginat Veradim O.C. 3:17), applies the above dispute to Tofer as well. In conclusion, he rules that there is a Biblical prohibition even for non-permanent Tofer, in accordance with the view of Riva. Tal Orot (5748 edition, Yerushalyim, pp. 304-11) based on a number of Rishonim, argues that non-permanent Tofer should be considered only a rabbinic prohibition. Sheivet HaLevi 4:35 and Tzitz Eliezer 20:18 accordingly are unwilling to permit Tofer just because it is made to be non-permanent.

Korban Netanel (Shabbat 7:50) assumes that making two stitches that are not meant to last is forbidden. Thus, he writes that he does not understand the practice of using a pin to hold two pieces of clothing together even if it is meant to be temporary. Mishna Brurah 340:27 agrees.

Rav Moshe Feinstein (Igrot Moshe 2:84), however, argues that Tofer is violated only when one joins two objects to the extent that they combine to become one object. Thus, tying two things together, using a button to hold clothes together, or using a pin is not considered Tofer. Chazon Ish (Additions to 340), Shemirat Shabbat KeHilchata (15:74), and Yalkut Yosef (Shabbat vol 5 p. 138) agree.

2. Shibbolei HaLeket (108; cited in Beit Yosef 340:7) writes that it is permitted to connect two pieces of clothing using loops and hooks and it isn't considered Tofer. Based on this Shibbolei HaLeket, Yalkut Yosef (*ibid.* p. 140) permits using zippers on Shabbat, since the connection between the two pieces only is an

external connection with interlocking pieces similar to loops and hooks. Rabbi Mordechai Willig (oral communication), Shemirat Shabbat KeHilchata 15:74, and 39 Melachos (vol 3, p. 818) agree. Rabbi Sobolofsky ("Tofer 2" min 7-8) said that another reason to be lenient is because its normal usage is to zip and unzip it, similar to closing a door (see Mishna Brurah 340:17).

Rav Soloveitchik (quoted by Rav Hershel Schachter, oral communication) suggested that since the small zipper teeth interlock so much so that it becomes like one material, it could be an issue of Tofer. He added that using a zipper that one uses all the time is permitted just like a very temporary knot. Sheivet HaLevi 3:51, Rav Yaakov Kamenetsky (Emet LeYacov 317:3), and Rav Yisrael Belsky (cited by Halachically Speaking 3:14:3) agree but add that one shouldn't zip a lining into one's winter coat, as that is meant to be left for a long period of time.

3. The Rambam (Shabbat 10:11) writes that it is Biblically forbidden to glue two pieces of paper together, as this constitutes a toldah of Tofer. S"A 340:14 agrees. Thus, Rabbi Mordechai Willig (oral communication) holds that it is an issue of Tofer to place an adhesive note on the page of a sefer.

39 Melachos (Tofer n 8a and p. 822) suggests that as opposed to sewing that may be forbidden if it is temporary (see note 1) because it looks like permanent sewing, gluing two papers together in a way that is clearly temporary is permitted since it does not resemble actual Tofer. Nonetheless, he writes that one should not use adhesive notes because they sometimes are left there for days. Similarly, Rav Hershel Schachter (oral communication) said that putting a sticky on a piece of paper could be an issue of Tofer unless one intended to remove it a short time afterwards. The Shabbos Home (p. 78) is lenient if it is removed within 24 hours.