



## Preparing on Shabbat for after Shabbat

1. It is permitted to prepare on Shabbat for later on Shabbat, even for Tosefet Shabbat (the extension of Shabbat). One may not, however, prepare on Shabbat for a weekday.<sup>1</sup>
2. One may set his bed in order to make the room look presentable. It is forbidden, though, to set a bed in order to sleep on it after Shabbat.<sup>2</sup>
3. After using sefarim on Shabbat, one may return them to the shelf.<sup>3</sup>
4. One may not wash plates or other utensils that were dirtied unless there is a chance that they will be used later that day. After Seudah Shelishit one should not wash the plates unless it is clear one will use them on Shabbat. It is permitted to wash drinking glasses unless the glasses certainly will not be used later that day.<sup>4</sup>

1. The Mishnah (Shabbat 113a) writes that one may fold clothing on Shabbat. Rashi (s.v. Afilu) limits this to where one is folding the clothes in order to wear them again that day. Tosfot (s.v. Mekaplin) infers that it would be forbidden to fold clothing that would be needed only after Shabbat. This is codified by the Rif 41b, Rambam 22:22, Rosh 15:2, Tur, and S”A 302:3. From this and other halachot, the poskim explain that in general there is a Rabbinic prohibition of preparing on Shabbat for the weekday (See Orchot Shabbat vol 2, p. 400).

Sh”t Minchat Shlomo 2:36:10 writes that there is no prohibition of preparing from Shabbat to Tosefet Shabbat because even Tosefet Shabbat is called “Yom HaShabbat HaGadol HaZeh” in Birkat Hamazon. Orchot Shabbat (vol 2, p. 408) agrees.

2. The Mishnah (Shabbat 113a) writes that one may set one’s bed on Friday night for Shabbat day but not on Shabbat for Motza’ei Shabbat. The Rif 41b, Rambam 23:7, Rosh 15:2, and Magen Avraham 302:6 codify this rule. Magen Avraham adds that one may set one’s bed so that the room will look presentable because that is considered a need for Shabbat. Mishnah Brurah 302:19, Shemirat Shabbat KeHilchata 28:86, and The 39 Melachos (vol 1, p. 121) agree. The Machzik Bracha 302:2 points out that this is only when people will pass by the area where the beds are, but if the beds are in a separate room which people don’t pass by one may not set the beds. Kaf HaChaim 302:23 agrees.

Similarly, Sh”t Igrot Moshe 4:47 rules that it is permissible to place one’s dirty dishes from the meal into a dishwasher on Shabbat even though it makes it easier to start the dishwasher after Shabbat if one is doing so in order that the dirty dishes don’t make the house look like a mess. He adds that one should just put each dish in the dishwasher as it come to his hand rather than sorting them as usual. Yalkut Yosef (vol 2, p. 221) agrees.

3. Shemirat Shabbat KeHilchata 28:89 quotes Rav Shlomo Zalman’s opinion that an action that doesn’t involve any Melacha, isn’t a Tircha (excessive effort), and is usually done without thinking may be done on Shabbat even if it has an effect for after Shabbat. For example, he permits bringing a Talit home from shul and returning a sefer to the shelf after using it. He adds (chapter 3 note 239) that in a shul, it is proper for each person to return his siddur and chumash to the shelf because if the gabbai has to return all the sefarim, it may involve Borer. Yalkut Yosef (vol 2, p. 226) and The 39 Melachos (vol 1, p. 116) agree. Rabbi Mordechai Willig (Am Mordechai p. 176), however, questions

the Shemirat Shabbat KeHilchata’s premise and concludes that one should be strict regarding bringing the Talit home.

4. The Gemara (Shabbat 118a) quotes a Braita which establishes that that one may wash dishes on Friday night for use on Shabbat morning, on Shabbat morning for use on Shabbat afternoon, and on Shabbat afternoon for use at mincha time, but one may not wash them after mincha time. The Braita adds that cups may be washed anytime, because there is no fixed time for drinking. The Rif 44a, Rambam 23:7, and S”A 323:6 cite this Braita.

The Rosh 16:5 leaves out the case of cleaning on Shabbat morning for use on Shabbat afternoon. The Tiferet Shmuel explains that the Rosh left out that phrase because he understood that the Braita followed Rabbi Chidka’s opinion that one should eat 4 meals on Shabbat, and the Rosh emended the Braita according to the halacha that one needs to eat only 3 meals on Shabbat. However, Tiferet Shmuel wonders why the Rosh didn’t explain the Braita as saying that one may clean the dishes for a voluntary meal in the afternoon. In fact, the Tosfot Rid 118a explains that the Braita is describing a person who wants to eat a voluntary fourth meal. The Me’iri 118a, however, rules that one may clean his dishes only in order to eat one of the 3 obligatory meals of Shabbat and not in order to eat a fourth meal.

The Pri Megadim E”A 323:9 implies that the general rule is that if one knows that he will use these dishes again on Shabbat, he may clean them, and if he knows that he will not use them again on Shabbat, he may not clean them. Someone who is unsure if he will use them later may not clean the dishes after Seudah Shelishit, since there is no assumption that he will use them again. Mishna Brurah 323:28, Kaf HaChaim 323:42, Yabea Omer 7:37:6, and Shemirat Shabbat KeHilchata 12:1 agree.

Aruch HaShulchan 323:7 writes that if one has sufficient dishes or cups for the rest of Shabbat, it is improper to clean anything. Tosfet Shabbat 323:8, Kaf HaChaim 323:39, Shevet HaLevi 5:39 and 6:42, Bear Moshe 6:82, Yalkut Yosef (vol 4, p. 21), and Menuchat Ahava (vol 1, 11:4) agree. Mishneh Halachot 3:40 and 6:80, however, permits cleaning the dishes for a Shabbat meal even if one has other dishes, because in essence one is cleaning for the purpose of Shabbat and not for the weekday. Rav Moshe Feinstein (cited in Kol Torah vol 54 p. 18), Rav Nissim Karelitz (cited by Orchot Shabbat p. 404), and Brit Olam (p. 66) agree.