

# Hilchos Shabbos

## Review Packet

Presented by



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This packet consolidates ten weeks of intensive learning of *hilchos Shabbos* on the part of the diligent women of Asicha Seminars during the 2021 Winter 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*. The second part of the packet is sponsored by the Halachipedia foundation.

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.*

# Dressing the Part: The Importance of Shabbos Clothing

## Kavod and Oneg

Two facets of observing Shabbos are *kavod* and *oneg*, honoring and enjoying Shabbos. Some hold that the primary obligation of *kavod* and *oneg* Shabbos is of biblical origin, while others hold it is completely rabbinic. Wearing nice clothes, covering the dining room table for all of Shabbos, and buying flowers are all examples of *kavod* Shabbos. Eating the three meals of Shabbos, having meat and wine, and sleeping on Shabbos are all a fulfillment of *oneg* Shabbos.<sup>1</sup>



that one's clothes are clean and fresh for Shabbos. Ideally, it should not be done on Friday so that one has time to prepare for Shabbos. Nonetheless, it is permitted to do it on Friday since nowadays it is quick and easy with machines.<sup>3</sup>

One should try to have nice clothing for Shabbos even if one is alone and not seen by others.<sup>4</sup>

One need not have special shoes for Shabbos, but one should try to polish and shine them. Someone who has special shoes for Shabbos is worthy of blessing.<sup>5</sup>

## Shabbos Food

For *kavod* Shabbos, the meals should not have less than two cooked dishes, if possible. Additionally, for *kavod* Shabbos one should try to have fish unless one does not like it or doesn't digest it well.<sup>6</sup>



## Shabbos Clothing

Chasidic sources indicate that the clothing that people wear to honor Shabbos is going to be the same clothing that they will wear when they are resurrected from the dead. The depth of that idea is that Shabbos clothing are meant to cloak and adorn the additional *neshama* of Shabbos. It is fitting that *Chazal* remark that the clothing *Rus* wore to meet *Boaz* in her spiritual mission to pave the way to *Mashiach* were her Shabbos clothing.<sup>2</sup>



## Laundry

It is *kavod* Shabbos to do one's laundry on Thursday or beforehand so

## Spending on Shabbos

One should note that the Rabbis tell us that what one spends on Shabbos is fixed from the beginning of the year and if one spends more, Hashem will repay him.<sup>7</sup> Part of *kavod* Shabbos is to clean and sweep the house for Shabbos.<sup>8</sup> In a similar vein, some have the practice to place a tablecloth on the table special for Shabbos for the duration of the Shabbos.<sup>9</sup>

<sup>1</sup> Mishna Brurah 242:1, Shemiras Shabbos Kehilchasa (Intro 2:1)

<sup>2</sup> Shabbos Shalom Umevorach (ch. 8) citing the second Komarno Rebbe,

Shem M'shmuel Naso 5673, Rut Rabba ch. 5

<sup>3</sup> Shemiras Shabbos Kehilchasa ch. 42 fnt. 13

<sup>4</sup> Kitzur Shulchan Aruch 72:16

<sup>5</sup> Yalkut Yosef 242:6

<sup>6</sup> Mishna Brurah 242:2

<sup>7</sup> Beitzah 16a

<sup>8</sup> Yalkut Yosef 242:6

<sup>9</sup> Yalkut Yosef 242:7

There are three activities that are considered laundering in *Hilchos Shabbos*: wetting a garment, scrubbing a garment, and squeezing a wet garment.<sup>10</sup>

## Wetting a Garment

It is forbidden to soak a cloth in water. If there is a dirty rag or sponge in a sink, it is forbidden to pour water over it. It is permitted to remove it even if some water will drip out.<sup>11</sup> Although some *rishonim* permitted soaking an already clean towel or clothing, we are generally strict. If the purpose is to clean the cloth, then all would agree that it is forbidden.<sup>12</sup> For example, it is forbidden to wet a stain on a blouse to cause it to fade.<sup>13</sup>

Accordingly, it is forbidden to have a water balloon fight or dump water on someone's head as a joke on Shabbos because that would involve soaking their clothing, albeit without the intention to clean.<sup>14</sup>

## Materials



It is forbidden to clean clothing, but it is permitted to clean a hard surface such as a plate, table, or glasses. A flexible plastic tablecloth or rubber mitt may be scrubbed with a dry cloth or cleaned with water alone, but it

may not be scrubbed with water. A pacifier or bottle nipple can be rinsed off in a stream of running water and some *poskim* even allow scrubbing it with water considering that a pacifier or nipple are made like a utensil not like a fabric at all.<sup>15</sup>

Some *poskim* permit putting soft contact lenses in contact solution.<sup>16</sup> Others permit putting them in saline solution but not the disinfectant solution. Hard contacts are like dishes which can be cleaned.<sup>17</sup>

## Scrubbing and Dusting

Rubbing a garment to remove any stain, wet or dry, is forbidden whether one uses a brush, another part of the garment, or even one's hand.<sup>18</sup>

Another issue that arises is dusting off a garment. While the *Gemara* says that ruling only applies to new, black, garments whose cleanliness you care about, the *poskim* point out that those rules are only a function of how concerned a person is about their clothing. Therefore, today when most people care about the appearance of their clothing, especially their Shabbos clothing, we must assume that it is prohibited to dust off the clothing.<sup>19</sup>

## Wet Clothing

Clothing that was wet at the beginning of Shabbos are *muktzeh* for all of Shabbos. Many *poskim* hold that if the clothing were left out to dry and you knew that under normal circumstances they would be dry before the end of Shabbos, you can use it when it dries.<sup>20</sup>

<sup>10</sup> 39 Melachos v. 3 p. 693

<sup>11</sup> Orchos Shabbos 13:36, 48

<sup>12</sup> Mishna Brurah 302:46-8

<sup>13</sup> 39 Melachos v. 3 p. 689

<sup>14</sup> 39 Melachos v. 3 p. 695

<sup>15</sup> Orchos Shabbos 13:4-7

<sup>16</sup> Rav Willig (oral communication)

<sup>17</sup> Orchos Shabbos 13:11, [Rabbi](#)

[Doniel Neustadt](#)

<sup>18</sup> 39 Melachos v. 3 p. 696

<sup>19</sup> Biur Halacha 302:1 s.v. aleha, 39

Melachos v. 3 p. 709

<sup>20</sup> Orchos Shabbos v. 2 p. 609-11,

Igros Moshe 5:22:26

## Drying Your Hands

After having washed one's hands on Shabbos, it is permissible to dry them on a towel. However, it is preferable to rub one's hands together to dry them before drying them on a towel.<sup>21</sup>

If one's hands became soiled with mud, one may not clean them off by wiping them on a towel or handkerchief. However, one may wipe them on a rag which one isn't concerned about cleaning.<sup>22</sup>

## Drying Dishes

One may dry dishes on a towel even if it gets wet, but one may not dry out a thin cup or thermos.<sup>23</sup>

## Drying a Spill

If a drink spills on a tablecloth it is permissible to place paper napkins over the wet area to dry up some liquid.



However, one may not press it against the wet area to draw out the liquid.<sup>24</sup>

It is permitted to sprinkle water on a sticky counter-top or table and then wipe it with a paper towel or disposable napkin. One should be careful not to apply pressure or squeeze it. It is proper not to wet a paper towel to wipe down the counter or table.<sup>25</sup>

## Starting from Scratch: Unconventional Cases of Erasure - מוּחָק

### Erasing

Erasing any letter or symbol or preparing a paper that was unusable for writing such as erasing a blotch of ink are considered מוּחָק, erasing.<sup>26</sup>

### Words on Foods

Many *poskim* permit eating cake that has writing on it but the Ashkenazic minhag is to forbid breaking the letters when cutting the cake.<sup>27</sup> Even for those who are strict, it is permitted to cut between



letters even if that destroys the word, if the letters are baked into the cake itself, or if the cake was cut before Shabbos and one simply wants to separate the pieces.<sup>28</sup> Writing letters on a cake is forbidden.<sup>29</sup>

### Ripping Packages with Letters

The Ashkenazic custom is to avoid ripping letters when opening a package on Shabbos, while the Sephardic custom is to be lenient in this issue.<sup>30</sup>

<sup>21</sup> Shulchan Aruch 302:10

<sup>22</sup> Shulchan Aruch 302:11, Shemiras Shabbos Kehilchasa 14:29

<sup>23</sup> Shulchan Aruch 302:12

<sup>24</sup> Shmiras Shabbos Kehilchasa 12:41

<sup>25</sup> Orchos Shabbos 13:43. Even though Igros Moshe 2:70 and 39 Melachos v.

3 p. 694 permit in both cases, Orchos Shabbos ch. 13 fnt. 48 disagrees and makes the above distinction. Rav

Willig forbids in both cases.

<sup>26</sup> Mishna Brurah 340:22

<sup>27</sup> Rama 340:3

<sup>28</sup> Mishna Brurah 340:15, Shemiras Shabbos Kehilchasa ch. 9 fnt. 38, ch. 11 fnt. 30

<sup>29</sup> Biur Halacha 340

<sup>30</sup> Shemiras Shabbos Kehilchasa 9:13

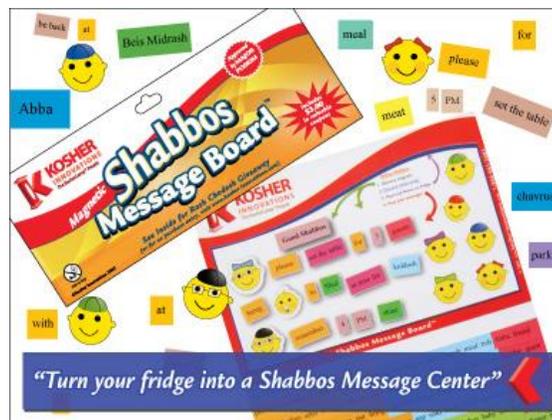
Writing any kind of letter or symbol or drawing any type of design are included in the *melacha* of *Kotaiv*.<sup>31</sup>

### *Attaching Letters to Background*

Affixing letters to a background is also considered *Kotaiv*.<sup>32</sup> Examples include: attaching letters to a wallpaper, placing magnetic letters to a board, arranging edible letters onto a cake, and snapping Deluxe Scrabble letter tiles into fitted grooves.<sup>33</sup>

### *Assembling Letters with a Background*

If the letters exist on a background already it would be permissible to arrange them in an order. For example, it is permitted to arrange number cards in front of the shul to show congregants the correct page number, line up numbers of a combination lock, or play Bananagrams or Scrabble which do not fit into a board.<sup>34</sup> For these reasons some permit arranging sentences with magnets on the kosher message board.<sup>35</sup>



### *Posing for a Picture*

Taking a photograph is forbidden as it draws an image, but one does not have to avoid being in a picture taken by a non-Jew for his own purposes.<sup>36</sup> Walking in front of a security camera is permitted since one doesn't intend to be videoed.<sup>37</sup>

### *Folding or Marking a Paper*

It is forbidden to mark a book with one's nail to show where one learned something specific or where one is up to, as paper is soft and the mark will last.<sup>38</sup> Yet, one may fold the page even if the crease leaves a lasting mark.<sup>39</sup>

If a page in a book ripped where words are written, it is permissible to place the pieces next to one another to read it, if one doesn't have another copy of that book.<sup>40</sup> If pages were stuck together by glue or something sticky then it depends: if the pages are stuck in a place of letters, it's forbidden to pull them apart because in doing so one breaks the letters.

<sup>31</sup> Rambam Shabbos 11:9, 17

<sup>32</sup> Mishna Brurah 340:22:8

<sup>33</sup> 39 Melachos v. 3 p. 951. Rav Willig was lenient with magnets even if there was not a background beforehand.

<sup>34</sup> Igros Moshe 1:135, Tzitz Eliezer 13:44. Shevet Halevi 9:78 is strict.

<sup>35</sup> Dor Melaktim v. 6 p. 3675 citing Rav Shlomo Miller

<sup>36</sup> Shemiras Shabbos Kehilchasa 16:26

<sup>37</sup> Rav Willig, Rav Schachter

<sup>38</sup> Mishna Brurah 340:25

<sup>39</sup> Shemiras Shabbos Kehilchasa 28:16

<sup>40</sup> Shemiras Shabbos Kehilchasa 28:2

However, if the pages are stuck in a place of no letters, it's permissible to pull the pages apart.<sup>41</sup>

### Writing on the Side of Books

Many *poskim* hold that it is permitted to open a book on Shabbos even if it has letters or pictures on the side of the pages of the book; if, however, there is another similar book available without letters on the side, one should use that one.<sup>42</sup>



### Walking with Shoes with a Design

It is permissible to walk in shoes that have words etched into the soles that form words when walking on dirt or snow.<sup>43</sup>

### Puzzles

Some *poskim* permit building puzzles on Shabbos,<sup>44</sup> while others forbid.<sup>45</sup> To avoid the issue of Borer one should not separate pieces that one doesn't want from those that one wants.

## Color Codes: The Halachos of Makeup, Dyes, and Stains on Shabbos - צורכי

### Dying Foods

There's no prohibition of dyeing foods on Shabbos even if one intended to dye the food.<sup>46</sup> Some are strict that if one's intent is to improve the aesthetic appearance of the food, such as adding red wine to white wine for the Pesach Seder, it may be an issue of *tzoveya*.<sup>47</sup>

### Photochromic Glasses

Many *poskim* allow wearing photochromic glasses which darken when you go out into the sun and don't think it's a problem of coloring the lenses.<sup>48</sup>

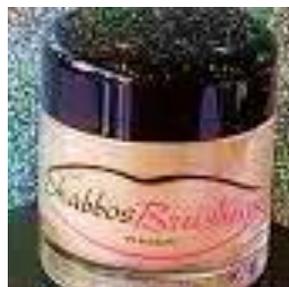
### Dirtying a Napkin

One should not wipe his or her dyed hands, for example, while eating a pomegranate, with a towel because it will become dyed. Instead, one should use a paper towel or disposable napkin, or wash one's hands under water before using the towel.<sup>49</sup>

### Colored Soap

It is permitted to use a toilet that has a soap that colors the incoming water when flushed.<sup>50</sup>

### Makeup



Putting on nail polish, even if it is clear, is forbidden.<sup>51</sup> It is forbidden to use makeup on Shabbos if it is lasting.<sup>52</sup> Rav Moshe Feinstein permitted putting on ordinary talcum powder and theoretically extended it

to all colored powdered makeups. In practice, he warned that the powdered makeups may not be made with a water or oil base or made to last for a long time.<sup>53</sup> Many of his students forbid all powdered makeups on the market today because in practice they remain on the skin for a long time.<sup>54</sup>

<sup>41</sup> Shemiras Shabbos Kehilchasa 28:1

<sup>42</sup> Mishna Brurah 340:17

<sup>43</sup> Az Nidberu 8:21

<sup>44</sup> Rav Chaim Pinchas Scheinberg quoted in Children in Halacha (p. 140), Rav Willig

<sup>45</sup> Shemiras Shabbos Kehilchasa 16:23, Rav Schachter

<sup>46</sup> Mishna Brurah 320:56

<sup>47</sup> Nishmas Adam 24:3

<sup>48</sup> Igros Moshe 3:45

<sup>49</sup> Shemiras Shabbos Kehilchasa 13:21

<sup>50</sup> Or Letzion 1:29

<sup>51</sup> Shemiras Shabbos Kehilchasa 14:63

<sup>52</sup> Shulchan Aruch 303:25

<sup>53</sup> Igros Moshe 1:114, 5:27, 6:25:1.

Shemiras Shabbos Kehilchasa ch. 14 fnt. 173 is strict.

<sup>54</sup> Rav Willig, Shulchan Halevi 9:1, [Rav Shmuel Fuerst](#)

Gozez is detaching a growing part of a living creature, such as hair, nails, or skin. Therefore, pulling off or biting one's nails or dried lip is forbidden on Shabbos.<sup>55</sup>

## Combing



It is forbidden to brush or comb one's hair on Shabbos.<sup>56</sup> If a comb has soft bristles that won't pull out hair, it is permitted to use it to gently comb a specific spot to fix the hair there but not to comb the whole head. Also, one who plans on using this leniency should have a designated comb for Shabbos so that it isn't considered a weekday activity, *uvda dchol*.<sup>57</sup>

## Scratching One's Head

It is permitted to gently scratch one's head in a small area if it isn't certain that they will pull out any hairs.<sup>58</sup> Women should be especially careful since they have long hair and running their hands through their hair or scratching their head vigorously will almost definitely make hair fall out.<sup>59</sup> However, it is perfectly fine to part one's hair.<sup>60</sup>

## Brushing a Sheitel

Some say that a *sheitel* should not be brushed like one's regular hair because if the brush pulls out a hair it is breaking it, *soter*.<sup>61</sup> However, most *poskim* are lenient for several reasons including that it is unintentional, not beneficial, and not definite. Everyone agrees that it is not *gozez* since the hair is already detached.<sup>62</sup>



## Dried Lips or Dandruff

It is forbidden to remove dead skin around the cuticles, a sunburn, or a dried lip on Shabbos.<sup>63</sup> It is best to avoid biting one's lips during the week so that one doesn't forget and bite them on Shabbos.<sup>64</sup> Someone with dandruff can scrap their head unless they know that by scratching they're going to detach dead skin from their scalp.<sup>65</sup>

## Braiding

One may not braid one's hair on Shabbos as it is creating a design and like construction, *boneh*.<sup>66</sup>

<sup>55</sup> 39 Melachos v. 3 p. 673, 681

<sup>56</sup> Shulchan Aruch 303:27

<sup>57</sup> Mishna Brurah 303:87

<sup>58</sup> Rama 303:27, Shemiras Shabbos Kehilchasa 14:42

<sup>59</sup> Avnei Yashfeh 5:71:1

<sup>60</sup> Rama 303:26

<sup>61</sup> Shemiras Shabbos Kehilchasa 14:53 based on Rama 337:2

<sup>62</sup> Rav Elyashiv (Shalmei Yehuda ch. 10 fnt. 8), Rav Willig (oral communication, 3/15/21)

<sup>63</sup> Biur Halacha 340:2, Toras Melachos gozez fnt. 19\*, 39 Melachos p. 681

<sup>64</sup> See Chazon Ish cited by Dinim Vhanagos 13:31

<sup>65</sup> Rav Willig (oral communication, 3/15/21)

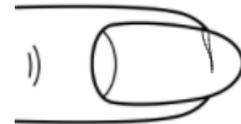
<sup>66</sup> Shulchan Aruch 303:26



## Taking Off a Band-Aid

One should not remove a band aid on Shabbos if there is hair beneath the band aid. However, if it is painful one may remove it.<sup>67</sup>

may remove it with their fingers and not a nail cutter.<sup>69</sup> If a woman forgot to cut her nails before Shabbos and is going to mikveh, she should ask a non-Jew to cut her nails on Shabbos. If that's not possible she may just clean her nails very well.<sup>70</sup>



## Nails

It is forbidden to cut one's nails on Shabbos.<sup>68</sup> If one has a hangnail which became detached along majority of its width and it is causing them pain, they

## Pulling Out a Tooth

Pulling a tooth is *gozez*. If a person is in pain, they can ask a non-Jew to do it for them.<sup>71</sup>

## Smooth Sailing? Toothpaste, Lotion, and Deodorant - ממרח/ממחק

### Memachek - Smoothing

The *melacha* of *memachek* is defined as removing the roughness of a surface by smoothing or scraping after tanning. Examples include scraping hairs off a piece of leather or using sandpaper to smooth wood.<sup>72</sup>

### Mimare'ach - Spreading

One of the *toldos* of this *melacha* is *mimare'ach*, smoothing not by eliminating surface, but by spreading something over the surface.<sup>73</sup>

### Semi-solids

There are three kinds of substances: pliable solids, semi-solids, and viscous fluids.

1 Smearing a pliable solid such as Chapstick, lipstick, deodorant sticks, bar soap, and Play-Doh would be *mimara'ech deoritta*.



2 Smearing a semi-solid such as facial creams, hand creams (Nivea, Eucerin), rough creams, Vaseline, and Desitin is only *mimare'ach mderabbanan*.



3 Lastly, it is permissible to smear a viscous fluid, such as screen spray, baby oil, or personal lubricants (e.g. KY jelly).<sup>74</sup>



### Diaper Rash

If a baby has a rash one can gently dab or press cream or ointment on the baby's skin, but it should not be rubbed or smeared. Even if the baby's natural movement will smear the cream that is permitted. If the cream is coming from a jar it is recommended to use a Q-tip to remove the cream since that is an abnormal way to take cream.<sup>75</sup>

### Completely Absorbed

*Mimare'ach* only applies when you intend to spread something onto a surface but does not apply in a case that the substance being spread is completely absorbed.<sup>76</sup>

<sup>67</sup> Shemiras Shabbos Kehilchasa 35:30

<sup>68</sup> Shulchan Aruch 340:1

<sup>69</sup> Shulchan Aruch 328:31, 39

Melachos v. 3 p. 681

<sup>70</sup> Mishna Brurah 340:3

<sup>71</sup> Biur Halacha 328:3

<sup>72</sup> Rambam Shabbos 11:5-6

<sup>73</sup> Rambam Shabbos 11:6

<sup>74</sup> Mishna Brurah 314:45, 39 Melachos v. 3 p. 918-20, [Rav Moshe Heinemann](#)

<sup>75</sup> 39 Melachos v. 3 p. 922, Shemiras Shabbos Kehilchasa 33:14

<sup>76</sup> Mishna Brurah 316:49

## Deodorant

Using stick deodorant is *memachek*. However, using roll-on or spray is permissible since they have a thin consistency.<sup>77</sup>

## Soap and Toothpaste

According to some *poskim*, *mimare'ach* only applies if there's a lasting effect but if the substance that is smeared is going to be washed away immediately, it is permitted. Therefore, although some *poskim* were strict to forbid using liquid hand soap on Shabbos unless it is a very thin consistency,<sup>78</sup> many *poskim* permit using liquid hand soap or *purell* on Shabbos.<sup>79</sup> It is for the same reason that these *poskim* permit using toothpaste on Shabbos.<sup>80</sup> Using foam soap isn't a concern of *mimare'ach* since it is a liquid and soft form. Additionally, it is not a concern of *molid*, changing the form of a material, since the result is very temporary.<sup>81</sup>



## Cleaning Under One's Nails



Some *poskim* consider scraping away dirt under one's fingernails as *memachek* since it smooths out the nail.<sup>82</sup> One can be lenient as long as one does not scratch the actual nail.<sup>83</sup>

## Foods

It is permitted to smear something over a piece of bread, such as peanut butter onto bread.<sup>84</sup>

## Lipstick and Chapstick

It is forbidden to use lipstick because doing so colors the lips, thereby violating *tzoveya*. Even non-colored lipstick or Chapstick are forbidden since using them will smooth out the stick and is included in *memachek*.<sup>85</sup>

## The Hole Story: Wheels, Heels, and Sukkah Meals on the Dirt - װײַן

*Choresh* is any action that prepares the soil for planting such as making holes in the ground.<sup>86</sup> *Toldos*, extension categories of *choresh*, are flattening the ground, removing rocks, thorns, or weeds from a field, spreading out fertilizer in a field, and watering a field in order to soften it.<sup>87</sup>

## Sweeping and Soccer

In previous centuries, home floors were made of dirt and *Chazal* made a prohibition to sweep the floors

out of a concern that one will fill in any holes. Leveling the ground indoors would not be *choresh* since it is not meant for planting but would incur *boneh*, creating a structure. When some people got tiled floors, *Chazal* still forbade sweeping so that people don't get confused between a dirt and tiled floor. However, *Chazal* permitted sweeping in a town where all the floors are tiled since there is no way to get confused. For this reason, it is completely permitted to sweep inside today. Yet, it is a problem to sweep a courtyard patio even though it is paved

<sup>77</sup> 39 Melachos v. 3 p. 918

<sup>78</sup> Igrot Moshe 1:113

<sup>79</sup> [Rav Schachter \(Shabbos Shiur 11\)](#), [Yechave Daat 2:50](#), [Rav Gedalya Dov Schwartz](#)

<sup>80</sup> Nefesh Harav p. 168, Yabia Omer 4:29

<sup>81</sup> [Rav Schachter \(Shabbos Shiur 11\)](#), Rav Willig (oral communication, 3/15/21)

<sup>82</sup> Aruch Hashulchan 161:3

<sup>83</sup> Mishna Brurah (Biur Halacha 161 s.v. vehu)

<sup>84</sup> Kitzur Shulchan Aruch 80:58

<sup>85</sup> Igrot Moshe 1:114

<sup>86</sup> 39 Melachos v. 2 p. 251

<sup>87</sup> Mishna Brurah (Intro to 337), 39 Melachos v. 2 p. 255

unless majority of the courtyards in the city are paved since it could be confused with a dirt yard.<sup>88</sup>

Another application of this prohibition is playing soccer on a dirt field.<sup>89</sup>

### Pushing a Stroller or Wearing High Heels

Even though it is forbidden to make a hole in the dirt, it is permitted to push a stroller over dirt even if it will likely make an indentation since that is not one's intention, not beneficial, and made in an abnormal way. For that same reason it is permitted to walk with high heels on grass even if it will make an indentation since it is not one's intention. Another application is that it is permitted to sit on a chair on the dirt even

though the legs will make holes in the ground.<sup>90</sup>

### Playing in the Sand

It is permissible to drag a chair in dry sand even though it will make a furrow since the furrow is very temporary and the walls have no permanence. This is true even though sand is generally *muktzeh* and may

not be handled with one's hand.<sup>91</sup>

Since sand in a sandbox is designed before Shabbos and is not *muktzeh*, children may play in the sandbox. They should be careful not to pour in water because that would be a violation of *losh*, kneading. Additionally, it is forbidden to play in moist sand since the holes or towers have some permanence.<sup>92</sup> Kinetic sand is similarly prohibited on Shabbos since it sticks together, and its formations could last.<sup>93</sup>



## Cede the Seed! Attending to Plants on Shabbos - 3777

Any action that initiates or promotes plant growth in any way is included in the prohibited *melacha* called *zoreah*.<sup>94</sup> The applications of this prohibition are planting, grafting, removing weeds, removing obstacles to the plant, fertilizing, watering, spraying insecticide, putting seeds in water, and moving a plant in a bored pot because they all promote plant growth.<sup>95</sup>

### Indoor Plants

If there is an indoor plant, one may not open the curtains or window in order to allow the plant to get sunlight or fresh air. It is permitted, however, to open the curtains or window if it is done in order to brighten or ventilate the room and the plant only benefits indirectly.<sup>96</sup>



<sup>88</sup> Sefer Hilchos Shabbos v. 2 p. 51

<sup>89</sup> Shemiras Shabbos Kehilchasa 16:6

<sup>90</sup> Shemiras Shabbos Kehilchasa 28:48, 39 Melachos v. 2 p. 258-9

<sup>91</sup> 39 Melachos v. 2 p. 252

<sup>92</sup> Mishna Brurah 498:73, Shemiras Shabbos Kehilchasa 16:4

<sup>93</sup> Rav Willig (oral communication 3/15/21)

<sup>94</sup> Rambam Shabbos 7:2

<sup>95</sup> Rambam Shabbos 8:2

<sup>96</sup> 39 Melachos v. 2 p. 274

## Dropping a Seed

One must be very careful not to drop or throw seeds, pits or cores of fruit or vegetables on the ground on Shabbos.<sup>97</sup>

## Watering the Grass

It is forbidden to water dirt on Shabbos because it prepares the ground for planting and is included in *choresh* or *zoreah*. Therefore, it is forbidden to wash one's hands over the grass or plants.<sup>98</sup>

One may, however, wash one's hands over pavement even if the water will run from there onto the grass since that is indirect and unintentional.<sup>99</sup>

Some *poskim* forbid leaving a sprinkler on a timer since the *melacha* is beginning on Shabbos.<sup>100</sup> If one needs to leave it on every day so the grass doesn't die one should leave the timer to go on at 2am.<sup>101</sup>

## Potted Plants

It is forbidden to move a potted plant onto or hanging



over soil or grass since Chazal envisioned as though the potted plant is attached to the ground while it is in its airspace.<sup>102</sup> Some say that in fact all potted pots are *muktzeh* and may not be handled on Shabbos.<sup>103</sup> If a potted plant fell over one may sweep the dirt because it is uncomfortable to have spilled dirt around, but one may not put it back into the plant pot.<sup>104</sup>

## Flowers

A bouquet of flowers isn't *muktzeh*. Therefore, it is permissible to move a vase with flowers. It is also permissible to remove flowers from water on Shabbos.<sup>105</sup>

If a flower that was in water before Shabbos and fully bloomed was removed from the water filled vase, it may be reinserted into the vase. If it didn't fully bloom yet, one shouldn't return it to the water.<sup>106</sup>

## Payment Plans: Solving the Schar Shabbos Problem

It is forbidden to receive wages for work or a service on Shabbos or Yom Tov even if the work or service is completely permissible. The rabbis forbade this as part of the prohibition not to transact on Shabbos even if one receives the payment before or after Shabbos.<sup>107</sup> If someone did accept money for permitted work on Shabbos the money is forbidden from benefit.<sup>108</sup>

## Non-Jewish Workers

This prohibition does not apply to work that a non-Jew did on Shabbos. Therefore, one can pay them before or after Shabbos for permissible work that they do on Shabbos. On Shabbos itself it is forbidden

<sup>97</sup> 39 Melachos v. 2 p. 264

<sup>98</sup> 39 Melachos v. 2 p. 254, 268

<sup>99</sup> Shemiras Shabbos Kehilchasa 12:19

<sup>100</sup> [Rav Schachter \(Shabbos Shiur #17\)](#)

<sup>101</sup> Rav Willig (oral communication, 3/15/21)

<sup>102</sup> Mishna Brurah 336:43

<sup>103</sup> 39 Melachos v. 2 p. 275 quoting

Rav Moshe Feinstein

<sup>104</sup> Mishna Brurah 337:12

<sup>105</sup> Shemiras Shabbos Kehilchasa 26:29

<sup>106</sup> Rama 336:11, 39 Melachos v. 2 p. 276

<sup>107</sup> Shemiras Shabbos Kehilchasa 28:54

<sup>108</sup> Shulchan Aruch 245:6

to pay them or even show them where the money is so they can take it.<sup>109</sup>



### Babysitting

It is forbidden to pay a Jewish babysitter for their work on Shabbos. It is permitted to pay them for work if they work before or after

Shabbos as well and their Shabbos work is included. Even when including work not on Shabbos, one may not initially hire a babysitter on Shabbos or speak about a pre-arranged wage on Shabbos.<sup>110</sup>

It is also permitted to pay them for babysitting if the purpose is a mitzvah such as enabling the mother to be able to daven in shul.<sup>111</sup>

### Exchanging Babysitting

It is permissible to stipulate that I'll watch your kids today and you'll watch mine tomorrow. It isn't considered paying a wage for babysitting on Shabbos since watching children isn't considered a payment, it is just protecting something precious.<sup>112</sup>

### Rentals

It is forbidden to accept money from a rental for Shabbos because that would be considered accepting

money for a service on Shabbos. The way to solve this issue is to include in the service rental for part of Friday and/or Motzei Shabbos. Since the rental could be justifiably paid for the rental before or after Shabbos it is permitted.<sup>113</sup> For a hotel even if one was only there on Shabbos it is still permitted since the hotel needs to clean and prepare the room before Shabbos.<sup>114</sup>

### Mikveh

A mikveh may charge for its use on Shabbos since the payment includes the cleaning and heating of the water before Shabbos. Obviously, the payment should be made before or after Shabbos.<sup>115</sup>

### Caterers

The permissible way to pay a Jewish caterer to serve food on Shabbos is by including the preparations or cleanup they do before or after Shabbos.<sup>116</sup>

### Doctors and Nurses

It is permitted for a doctor or nurse to take wages for their work on Shabbos since it is a mitzvah and additionally, it is important that doctors are encouraged to save lives even on Shabbos. Ideally, the wages should include post-op care done after Shabbos.<sup>117</sup>



<sup>109</sup> Mishna Brurah 325:19, 61, Shemiras Shabbos Kehilchasa 28:63, 30:33

<sup>110</sup> Shemiras Shabbos Kehilchasa 28:65

<sup>111</sup> Rav Schachter (oral communication, Sept 2020)

<sup>112</sup> Shemiras Shabbos Kehilchasa 28:59. If the second one to watch the kids will be harder to water or for

longer there is a concern of ribbis, but it is permitted if they do favors for each other from time to time and aren't meticulous to calculate exactly how many times each one did (Chelkat Binyamin YD 160:79).

<sup>113</sup> Shemiras Shabbos Kehilchasa 28:68

<sup>114</sup> Shemiras Shabbos Kehilchasa 28:70

<sup>115</sup> Shemiras Shabbos Kehilchasa 28:72

<sup>116</sup> Shemiras Shabbos Kehilchasa 28:66

<sup>117</sup> Mishna Brurah 306:24, Shemiras Shabbos Kehilchasa 28:75. Rav Willig (oral communication 3/15/21) said that it is permitted to keep the money. He added though that if someone doesn't want it on their conscience that they're making money on Shabbos they can give the money to tzedakah.



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