

SHABBAT: SHAMOR

SHABBAT: "ACQUISITIONS"

Shabbat: Permitted Acquisitions

You may not acquire items (*kinyan*) on *Shabbat* unless they are needed for that *Shabbat* or for doing a *mitzva*. The classic example of doing something for *Shabbat* is bringing food or drink to a house for *Shabbat* lunch, which the house owner acquires on *Shabbat* for *Shabbat*. Other permissible *kinyan* on *Shabbat*:

- Giving a *siddur* or *chumash* to use on that *Shabbat*.
- Giving permissible medicine for use on that *Shabbat*.

NOTE For limitations on bringing a newspaper into your house on *Shabbat*, see *Shabbat: Mail and Periodicals*.

SHABBAT: ANIMALS

SHABBAT: ANIMALS AND MUKTZA

Shabbat: Moving Animals

All animals are *muktza* on *Shabbat*, even pets, since they do not have a practical use. Moving the animal or its fur or picking up an animal is a violation of *muktza*.

REASON Originally, all animals were owned for specific practical purposes (cats to catch mice, dogs for protections, horses for traveling...) and they were not used as pets as they are today (for companionship, to pet, etc). Some *poskim* say that some pets are not *muktza* since they are similar to toys.

SHABBAT: ANIMAL CARE

Shabbat: Feeding Animals before Yourself

If you do own an animal, you must generally feed it before you are permitted to eat your own food. If you eat first, you have violated a *Torah* commandment.

Shabbat: Dog-Walking inside Eruv

You may walk a dog or other animal on a leash on *Shabbat* within an *eruv* or inside an enclosed property.

Shabbat: Dog-Walking outside Eruv

You may walk a dog or other animal on a leash on *Shabbat* outside a private domain, but you must hold the leash within 10 1/2" (27 cm) of the end and no part of the leash may droop to within 10 1/2" of the ground at any time.

Muktza: Feeding Animals that Do Not Belong To You

You may not feed animals that do not belong to you on *Shabbat* (even if they are tame).

EXCEPTION It may be permissible to feed dogs on *Shabbat* even if they do not belong to you. Consult a *rabbi*.

SHABBAT: ANIMALS' DOING MELACHA

Training Animal To Violate Shabbat

You may not train your dog or other animal to turn on or off lights for you on *Shabbat*.

SHABBAT: TRAPPED ANIMALS

Shabbat: Trapping/Releasing Animals

You may not trap wild animals on Shabbat (or on a Jewish festival). You may release a wild animal that is trapped in a trap or cage by opening the door or gate, but you may not move or lift the cage when the animal is in the cage.

NOTE The question behind this was asked by my niece Eliza when she was 6-years-old—ANYONE can ask intelligent and useful questions!

Shabbat: Feeding Wild Trapped Animal

You may not feed wild animals on Shabbat. *But*, if you intend to keep an animal that you trapped, you **MUST** feed it.

SHABBAT: BATHING

Shabbat: Showering

It is forbidden to shower on Shabbat.

Shabbat: Blotting Hair

You may blot your hair with a towel on Shabbat as long as you don't squeeze or wring out your hair.

SHABBAT: BIOLUMINESCENCE

Shabbat: Bioluminescence

You may use bioluminescent light on Shabbat and you may carry the light within an eruv or a building (if it is permitted to carry there), but you may not activate it on Shabbat.

SHABBAT: BOOKS

Shabbat: Books with Writing on Side

On Shabbat, you may open a book that has words or letters printed on the edge of the book, even though the words will be made unreadable.

Shabbat: Marking Pages in Books

You may mark pages in a book, whether secular or holy, on Shabbat by:

- Putting slips of paper in the book (but only if the slips were torn before Shabbat began).
- Bending the page corners, whether the books are secular or Jewish holy books.

SHABBAT: BRAIDING HAIR

Shabbat: Braiding Hair

You may not braid (or unbraid) hair on Shabbat.

SHABBAT: BRUSHING TEETH

Shabbat: Toothpaste

You may not use toothpaste on Shabbat.

Shabbat: Water, Tooth Powder, Toothwashing Liquid

You may use water, tooth powder, and toothwashing liquid on Shabbat but, to avoid squeezing the toothbrush bristles, you must put the water or toothwashing liquid into your mouth and not on the brush.

Shabbat: Rinsing Toothbrush

You may rinse your toothbrush if you will use it again on Shabbat, but don't squeeze out the water.

Shabbat: Flossing

You may floss your teeth on Shabbat as long as your gums do not bleed.

NOTE You may not cut the floss on Shabbat, so it is best to cut it before sunset. Even if you did not cut the floss ahead of time, you can still pull out a length of floss and clean your teeth, but be careful not to cut it off when you are finished.

SHABBAT: BUSINESSES

SHABBAT: OWNING BUSINESS OPERATED ON SHABBAT

Owning a Business Operated on Shabbat

A business whose sole or major owner is Jewish may not be operated on Shabbat (and Jewish festivals), even by non-Jewish employees.

NOTE There may be possibilities to allow operation by relinquishing majority control, but the issues are complex and rabbinic guidance is essential.

SHABBAT: INTERNET BUSINESS

Shabbat: Internet Business

Running a business that accepts orders and payments over the internet during Shabbat is complicated. The main issue is collecting payments. Consult a rabbi for specific cases.

SELLING TICKETS FOR SHABBAT FLIGHTS

Selling Tickets for Flights on Shabbat

A travel agent may sell airline tickets during a weekday to a Jew for flights on Shabbat-- but a Jew may not depart a flight on Shabbat!

SHABBAT: CANDLESTICKS

Shabbat: Candlesticks: Moving Candle Holders

You may not remove candle holders from a table on Shabbat, but you may ask a non-Jew to remove them for you if you need the space.

SHABBAT: CARRYING (HOTZA'A)

SHABBAT: CARRYING (HOTZA'A) AND DOMAINS

Transferring Object from Domain to Domain

On Shabbat (or Yom Kippur), you may not transfer an object between and among domains unless there is a city eruv (which allows carrying within the borders of the eruv).

NOTE Domains may be of three types:

- Private Domain (reshut ha'yachid),
- Public Domain (reshut ha'rabim), and
- Carmelit.

Moving Items in Legal Public Area (Reshut HaRabim)

In a halachically public area (reshut ha'rabim) with no eruv, on Shabbat you may move a stationary object up to 4 amot (6'9 1/2", or about 2 meters) from the place where you find it. If you are already transporting the object when you realize it, do whichever one of the following applies:

SITUATION You are walking on Shabbat in a public domain (*reshut ha'rabim*) that does not have an eruv and find something in your pocket.

WHAT TO DO

- If you were walking and are still walking, go back to the most recent private domain and leave the item there. (If you cannot reasonably get back to where that was, continue to your destination and drop the item inside the first private domain you reach.)
- If you have already stopped walking, drop the item where you are.
- If you had stopped walking and then resumed walking, drop the item where you are.

Carrying in Mouth on Shabbat

You may not carry items in your mouth outside a private domain or an eruv on Shabbat.

EXAMPLES

- Outside a private domain or an eruv, you may not carry food in your mouth that you were eating when you left your house.
- You may not chew gum in a public area without an eruv.

Carrying Children on Shabbat outside Eruv

You may not carry children on Shabbat in a public domain without an eruv.

SITUATION An eruv breaks or is down on Shabbat.

WHAT TO DO Do not tell someone who is carrying a child, pushing a stroller, or in a similar situation that the eruv is down.

NOTE If a person is not carrying a child, pushing a stroller, etc., tell him or her that the eruv is down.

Using Cane, Crutches, Wheelchair outside Eruv

You may use a cane, crutches, or a wheelchair if any of these are needed on Shabbat, even without an eruv.

Carrying Ticket within Eruv

If an eruv includes your house and a sports field, you may carry your ticket to a sporting event on Shabbat, but it is best if you leave the ticket at the entrance with a ticket-taker before Shabbat starts. Such activity is not in the spirit of Shabbat but is not forbidden.

Wearing Watch with No Eruv

You may not wear a non-decorative watch on Shabbat where there is no eruv or if you have the custom of not relying on eruvs. If you would wear your watch as a piece of decorative jewelry even if it did not work, you may wear it on Shabbat even without an eruv.

Wearing Collar Stays with No Eruv

You may wear collar stays on Shabbat even where there is no eruv.

If You Do Not Use the Eruv

If you do not normally carry on Shabbat even in an area with an eruv, you may not ask another Jew to carry something for you. But if the other Jew does carry an item, you may use it.

ERUV CHATZEIROT FOR BUILDINGS

INTRODUCTION TO ERUV CHATZEIROT FOR BUILDINGS

Introduction to Eruv Chatzeirot for Buildings

On Shabbat, you may not carry items in a building (such as a condominium) owned by more than one Jew (even if the other owners are not religious), from a condo into the hallway or from the hallway into a condo unless:

- There is an eruv around the building, or
- You have made an eruv chatzeirot with all the other owners.

NOTE If none of the other owners are Jewish, you do not need to make an eruv.

NOTE If you do not normally rely on municipal eruvs, you should not carry outside your apartment (such as in the building's halls—even if your building is within a municipal eruv), unless the building has an eruv chatzeirot.

Eruv Chatzeirot: Hotel/Apartment Building with Central Kitchen

If you are in a hotel or apartment building that has a central kitchen from which most of the residents usually eat, you do not need to make an eruv chatzeirot.

Eruv Chatzeirot When Manager Has Right To Enter Your Apartment

You do not need an eruv chatzeirot if you are in an apartment building even without a central kitchen but where:

- The building owner has property in each apartment, and
- The building owner or manager has the ability and the right to enter your apartment and the other apartments.

OUTDOOR ERUV

INTRODUCTION TO ERUVS

Introduction to Eruvs

An eruv forms a boundary around an area of land in order to create a private domain (reshut ha'yachid). Carrying items within that domain is permitted on Shabbat. The eruv boundary may include a variety of structures such as:

- Real physical structures—whether natural (such as tree trunks, bushes) or man-made (buildings, fences, cars);
- Natural topographic features (such as slopes); and/or
- Presumptive doorways (often made of poles and wires or strong string).

Solid or Halachically Solid

Two structures (regardless of how thick or wide they are) within 10.5 inches of each other are considered to be halachically solid and constitute a single structure; this is called lavud.

NOTE A halachically solid wall may have gaps of more than 3 tefachim (10.5 in.) high or wide (i.e., in either dimension) as long as the other dimension is less than 3 tefachim wide.

EXAMPLES

A halachically solid wall can be made of a:

- Wide mesh of ropes or strings; the cross strings are very far apart, as long as the vertical strings are within 10.5 inches of each other.
- Picket fence; each vertical slat must be within 10.5 inches of the adjacent slat OR each horizontal piece that connects the vertical slats must be within 10.5 inches of the adjacent

horizontal piece.

- Chain-link fence.

Height

All vertical eruv components must be at least 40 inches high. There is no maximum height for the eruv if it is a halachic doorway (*tzurat ha'petach*--two uprights and a horizontal bar above and connecting the two).

Width

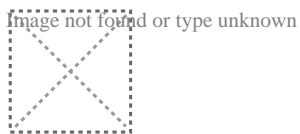
A solid component (for example, a board, wall, house, etc.) must be at least 12 inches from side to side.

Non-solid components (for example, a series of narrow bushes, a series of trees with trunks less than 12 inches across, various types of fences, etc.) must be within 10.5 inches of each other and of the ground, both horizontally and vertically, for the entire distance between adjacent trees/bushes. They must be at least 40 inches high or wide.

Connectors

Vertical components, such as poles, that are connected above or below in the following ways are also halachic walls, regardless of how far apart they are:

- Connected above, such as with a board or string that rests across the tops of vertical poles, and which are at least 40 inches above the ground at all points along its course, or
- Connected below within 10.5 inches of the ground, such as bushes or small trees with branches that come within 10.5 inches of the ground at all points (even at the attachment point to the trunk). Components must reach up to at least 40 inches above the ground.



ERUV: LENIENCIES

Eruv: Leniencies

Almost all *eruv*s in cities use leniencies.

ERUV: DIMENSIONS

ERUV BORDER: WALLS

Measurements for Walls as Eruv Border

Walls that begin within 10 1/2" (27 cm) of the ground and extend upward to at least 40" (1 m) above the ground are kosher as eruv walls.

Amount of Gap in Eruv Border

Eruv walls must total more than 50% of the eruv border on each side, so that most of the expanse of the eruv is enclosed, either by an actual wall or by the form of a doorway (*tzurat ha'petach*), with no gate or gap over 10 amot (about 16' 8", or 5 m) wide.

NOTE In order to count as part of a border for a private domain, any doorway, gateway, archway, etc., must be intended to be a doorway, gateway, archway, etc.--and not there merely for decoration or function (as in supporting something above).

ERUV BORDER: BUILDINGS

Measurements for Buildings as Eruv Border

Buildings in a row, more than 10 *amot* (about 17.5 feet or about 5.3 m) wide and less than 10 *amot* (about 17.5 feet or about 5.3 m) from the adjacent buildings, constitute one *eruv* border for a domain and no *eruv* is needed on that side.

ERUV BORDER: BUSHES

Bushes as Eruv Border

Bushes may be a border if they are:

- So dense that a cat can't walk through them, and
- More than 40" (10 *tefachim*) high.

ERUV BORDER: CARS

Car as Eruv Border

You may use a car as a part of an *eruv*, as long as:

- The bottom of the car is within 10.5 inches of the ground, and
- One side of the car is in line with other parts of the *eruv*, such as with an actual wall, *lechi* + *mashkof*, or steep slope.

ERUV BORDER: "DOORWAYS"

LECHI DIMENSIONS

Incline of Lechi

A *lechi* for an *eruv* must be less than 45 degrees from vertical.

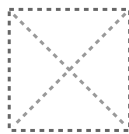
Thickness of Lechi

A *lechi* for an *eruv* may be of any thickness and any width; even a string or wire may be used, as long as it is sufficiently tensioned so as not to wave in the wind.

WIRE DIMENSIONS

Wire Slope

Slope of the wire at the top (the pseudo-lintel) must be less than 45 degrees from horizontal.

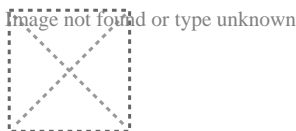


ERUV BORDER: ROOFS

ERUV BORDER: SLOPES

Slopes as Eruv Border

A slope of about 25 degrees from vertical that is steeper than 5 inches vertical for 12 inches horizontal (a 5" rise over a 12" run) constitutes an *eruv* border; it must be at least 40" high.



Eruv Border: Tree Trunk

Tree Trunk as Eruv Border

You may use the trunk of a tree as part of an eruv, but consult a rabbi about the spacing and curvature of the roots.

ERUV BORDER: WATER

Slope of Body of Water for Eruv

A body of water may be an eruv border if the land:

- Slopes down into the water 40 inches or more, and
- Is more than 25 degrees from horizontal.

ERUV: PORCHES, AWNINGS

Porches and Awnings as Eruv

In general, porches and awnings on the outside of a house will not qualify as being part of the house for the halachot of carrying on Shabbat if there is no eruv. The porch or awning must be in the structure of a shape of a doorway (tzurat ha'petach): vertical poles and cross beams must be on TOP of the vertical poles in order to be considered a halachically enclosed area.

NOTE Since these are not intended to be a doorway, no mezuza is required on them.

SHABBAT: CHILDREN

SHABBAT: CHILDREN AND MELACHA

Children: Melacha

You may not have any child, even if younger than gil chinuch, do melacha for you on Shabbat.

SHABBAT: CHILDREN'S GAMES

SHABBAT: BALL PLAYING

Shabbat: Ball Playing in Yard or Eruv

If a private yard is enclosed, playing ball is not forbidden. Within a city eruv, do not play ball.

Shabbat: Retrieving Ball

You may retrieve a ball or other item that has fallen into a bush on Shabbat, but only if you can get it without moving the bush and only if the ball is still within an eruv or the private domain from which it fell.

Shabbat: Snowballs

You may make snowballs on Shabbat for purposes of playing.

SHABBAT: CARD PLAYING

Shabbat: Card Playing

Playing cards is not forbidden on Shabbat as long as you do not gamble or do melacha. You may sort a deck of cards into suits, but you must not remove unwanted cards (such as Jokers) from the deck, due to boreir.

SHABBAT: STICKERS

Shabbat: Stickers

Children may apply or remove stickers used for decoration or “jewelry” if the stickers will last less than 24 hours.

SHABBAT: CLOTHING

SHABBAT: BUTTONS

Extra Shirt Buttons on Shabbat

You may wear extra shirt buttons, sewn on to be used in the future if buttons fall off the shirt, outside an eruv on Shabbat, but not if you are already missing a button from your shirt and you plan to use one of those buttons in the future.

SHABBAT: FOLDING CLOTHES

Folding Clothes on a Crease on Shabbat

Don't fold clothes (including a talit) on an existing crease on Shabbat.

NOTE You may fold clothes on a new crease that was not there before you did the folding, but only if there is already an existing crease in the garment.

NOTE If there is not a crease from before you fold the garment, you may not make one.

SHABBAT: REMOVING DIRT FROM CLOTHING

Non-Embedded Dirt on Shabbat

- You may brush off non-embedded dirt or hair from the surface of clothing, on Shabbat.
- You may not remove dust, burrs, or anything that penetrates the surface of the garment, on Shabbat.

SHABBAT: REMOVING TAG FROM CLOTHING

Shabbat: Removing Tag from Clothing

You may not cut a tag off clothes on Shabbat.

SHABBAT: COLORING (TZOVEI'A)

Introduction to Shabbat: Coloring (Tzovei'a)

Since wool and/or leather was dyed for the Tabernacle in the desert, similar actions are forbidden today on Shabbat. Any action that causes one item or substance to change its color may be forbidden, even if it is not related to dyeing wool and/or leather.

Shabbat: Coloring (Tzovei'a): Food

You may not add a substance, whether food or other, in order to color food on Shabbat. You may add food to other food even if it will cause the other food to become colored as long as that is not your intention.

Shabbat: Coloring (Tzovei'a): Cloth

You may wipe a stain off of your face or hands onto a cloth or piece of paper if you do it to clean your face or hands on Shabbat, but not if you want to color the cloth or paper.

SHABBAT: COURIERS AND PACKAGES

Ordering Shipment that Arrives on Shabbat

You may not order a shipment—such as Fedex or other express delivery service--to arrive on Shabbat, but you may tell the shipper that it is OK with you if it is delivered Saturday night, as long as it can be delivered without violating Shabbat. For details about newspapers and other reading material delivered on Shabbat,

see [Shabbat: Mail and Periodicals](#).

SHABBAT: CUT FLOWERS

Shabbat: Putting Cut Flowers in Water

You may not put cut flowers into a vase or other utensil (with water in it) on [Shabbat](#).

Shabbat: Adding Water to Cut Flowers

You may not add water to cut flowers in a utensil on [Shabbat](#).

Shabbat: Moving Cut Flowers

You may move cut flowers in a vase or other utensil on [Shabbat](#) if they were in the vase or utensil since before [Shabbat](#) started, but if there are still some unopened buds on the stems, you may not put the cut flowers into direct sunlight.

SHABBAT: DOORS

Shabbat: Replacing Doors

Due to the [melacha of boneh](#) (building), on [Shabbat](#) you may not replace a:

- Door onto its hinges, or
- Sliding door onto its track.

Shabbat: Door Knocker

You may not use a knocker on a door on [Shabbat](#). You may knock on a door using your fist or knuckles.

SHABBAT: DRAGGING

Shabbat and Dragging Heavy Objects

You may drag heavy objects over soil on [Shabbat](#), but only if:

- You don't intend to make furrows, and
- Doing so will not inevitably ([psik reisha](#)) make a furrow.

SHABBAT: ELECTRIC EYES

Shabbat and Electric Eyes

You may walk into the path of an electric eye if it only prevents a door from closing but not if it causes the door to open.

SHABBAT: ELECTRICITY/ELECTRICAL DEVICES

Shabbat: Electricity/Electrical Devices: Turning Off

You may not turn off or disconnect an operating electrical device (such as an alarm, appliance, light, oven, or any machinery) on [Shabbat](#), even using a [shinui](#) and even if the noise will prevent you from sleeping. You may ask a non-Jew to turn it off, but you may not ask a Jew, not even a child below [bar/bat mitzva](#) age.

NOTE If the device catches on fire, you may call the fire department or unplug it. However, there must be an actual danger or actual fire in order for you to disconnect it yourself. You may not disconnect the device if there is only a chance that it will catch fire.

SHABBAT: ELEVATORS/ESCALATORS

Shabbat: Riding Elevators

You may ride on an elevator if:

- The elevator stops at all floors, or
- A non-Jew pushes the button in order to ride the elevator himself.

NOTE You may get off only on the floor at which the non-Jew stopped; you may not have him or her push the button for a different floor for you.

NOTE You must enter the elevator while the door is already open but has not yet begun to close, even if your presence keeps the door open but not if it will cause the door to open.

NOTE You may not ride an elevator at all if a Jew pushes the button to any floor.

Shabbat: Riding Escalators

You may ride escalators on Shabbat if they:

- Run constantly, and
- Are not controlled by a foot treadle or an electric eye.

Shabbat: Asking Non-Jew To Help with Electric Door/Elevator

You may ask a non-Jew to open an electric door or to push the button to summon an elevator for you on Shabbat--even if he does not need to get to the floor you want--if you need to get to your room for any mitzva or Shabbat purpose, such as for a nap, to eat, or use the toilet.

REASON Even if a light comes on, it is d'rabanan (you do not need the light) and, therefore, you are permitted to ask the non-Jew to push the button.

SHABBAT: EXERCISE

Shabbat: Strengthening Exercise

You may not exercise on Shabbat to strengthen your body. You may exercise on Shabbat for enjoyment, for socializing, or other fun purposes if:

- No melacha is involved, and
- It does not appear to be for healing (refu'a) or health purposes.

EXAMPLE You may run on Shabbat if you like to run. You may not run on Shabbat if you don't like running but would do it to lose weight or to get in shape.

Shabbat: Roller Blading

You may roller blade on Shabbat.

Shabbat: Trapeze

You may swing and fly on a trapeze on Shabbat.

Shabbat and Swimming

You may not swim on Shabbat.

Shabbat and Weight-Lifting

You may change weights on barbells or on a completely mechanical (no electrical parts, no timers or indicators) weight machine on Shabbat.

Shabbat: Stretching

You may stretch on Shabbat (and Jewish festivals) to make yourself more comfortable but not if it appears that you are doing it as exercise for health.

SHABBAT: FOOD PREPARATION

SHABBAT: CHECKING FOR BUGS

Checking Product for Bugs on Shabbat

You may check produce for bugs on Shabbat or Jewish festivals but:

- On Shabbat, you may not remove any bugs.

REASON You may not move it with your hand due to the bug's being muktza and you may not rinse it off on Shabbat due to boreir.

- On a Jewish festival, you may remove the bug but not by hand.

EXAMPLE You may rinse a bug off produce on a Jewish festival.

NOTE You may not kill bugs on Shabbat or Jewish festivals. To do something that is certain to kill the bug is forbidden; if it might not kill the bug, it is OK.

NOTE You may remove the bug along with part of the produce even on Shabbat.

SHABBAT: COOKING

INTRODUCTION TO SHABBAT: COOKING

Introduction to Shabbat: Cooking

Bishul B'Shabbat/Cooking on Shabbat

The Torah forbids cooking on Shabbat. “Cooking” means making food edible by heating it to above 120° F (49° C).

Cooking includes:

- You may not make a soft food hard (such as cooking an egg).
- You may not make a hard food soft (such as cooking meat).
- You may not, in any manner, heat (to 120° F or above) liquids that you will drink or foods with liquids—such as sauces and gravies--whether fully cooked or not.

Timing of Cooking

According to the Torah, you may eat food on Shabbat that had been placed on the heat source Friday afternoon but was not completely cooked by sunset.

REASON No action is being taken and the cooking will be completed by itself.

Kli Rishon and Kli Sheini

According to Torah law, food is only considered to be cooked if it has been directly heated from the heat source, such as a kettle on a fire or a pot on a flame (even if that utensil has been removed from its heat source). This is called a kli rishon.

Once you pour water from a kli rishon into a glass, the glass is a kli sheini. Some foods, such as an egg or tea, get cooked in a kli sheini (kalei bishul--easily cooked). These foods are forbidden by Torah law to be put into

a hot *kli sheni* on Shabbat.

EXCEPTION Halacha allows spices and water to be “cooked” in a *kli sheni*.

NOTE If the water is less than 120° F, nothing gets *halachically* cooked in any *kli*, even in a kli rishon

Reheating/Replacing to Heat Source

1. Do Not Reheat Food Unless It Is *Halachically* Dry.

This includes heating on a hotplate, stove, or oven and applies to even fully cooked food. *Halachically* dry means the food is solid at either the beginning or the end of the cooking, or both. To determine whether a food is liquid (and therefore may not be reheated on Shabbat), shake the container. If the food does not move around, it is considered to be solid. (For when solid food may be reheated, please see Shabbat: Reheating.)

2. To Replace Heated Food onto/into Its Heat Source (*hachzara*):

- You must have taken it off with the intention of replacing it, and
- You may not put the utensil down onto a surface; you must continue to hold the food (or the utensil) in your hand.
- The heat source must be covered.

REASON Chazal were concerned that someone might see you put food on the heat, mistake it for actual cooking, and erroneously think that cooking is permitted on Shabbat.

NOTE You may not replace incompletely cooked food to a heat source.

REASON To do so would facilitate the cooking.

3. Do Not Put Food on a Heat Source that has Adjustable Controls.

This applies even to fully cooked food.

REASON You might adjust the heat and thereby violate a Torah law due to *shehiya* (stoking the fire or turning up the heat).

NOTE *Shehiya* is simple to avoid; just cover the flame (or electric heating element) and any temperature controls before Shabbat, as when using a blech (a metal sheet that covers the flames and controls). Then, on Shabbat, you may put fully cooked solid (but not liquid) food on top of other food (or utensils containing food) that were already on a blech from before sunset on Friday.

REASON Doing so does not look like you are cooking and the blech prevents you from adjusting the heat.

4. Do Not Insulate Food to which Heat Is Added.

You may not add insulation (which will help keep in the heat) during Shabbat to foods that are on a heat source, even to fully cooked foods, if they are “wet.” By rabbinic law, you may not apply heat to an insulated utensil—or apply any insulation that adds heat—even before Shabbat began and let it remain that way during Shabbat—even if the food was completely cooked before sunset on Friday.

NOTE Regarding food on a heat source, you may add insulation if there is at least one uncovered area at least the size of a quarter. Adding insulation on Shabbat is only a problem if the insulation completely surrounds the food or utensil on all surfaces and the top.

SHABBAT: HEATING LIQUIDS

Heating Liquids on Shabbat

You may not heat liquids by any method on Shabbat. You may put a hot water urn on a timer from before Shabbat, but you may not add any water to the urn once Shabbat has begun.

Heating Already Cooked Coffee or Tea on Shabbat

You may not brew coffee or steep tea on Shabbat. You may use:

- Instant coffee;
- Powdered, dried tea; or
- Tea that has already been steeped.

However, you may not add them directly to the hot water! You must:

- Pour or dispense the hot water into an intermediate utensil, and then
- Put the water and brewed or instant coffee or tea into that utensil.

SHABBAT: FOOD READY BY SUNSET

Blech and Food Fully or Incompletely Cooked by Sunset

When using a blech (sheet of metal to cover fire source and controls), it is customary for food to be fully cooked (edible) before sunset (or before candle lighting for a woman) to avoid the temptation to stir the food or increase the heat to help the food cook more quickly.

Replacing Lid and Food Incompletely Cooked by Sunset

For food that is not fully cooked, you may not remove and replace the lid (such as when checking to see if the food is cooked).

REASON Replacing the lid helps cook the food (the food's being fully cooked before Shabbat avoids this problem).

When using a crockpot or slow cooker with a glass lid, however, the food does not need to be fully cooked.

REASON You can see how well cooked the food is through the lid.

SHABBAT: REHEATING

SHABBAT: WHAT TO REHEAT

Shabbat: Reheat Solid Food but Not Liquid

You may reheat dry (not wet; not even damp), solid, cooked food, but not liquid food on Shabbat.

SHABBAT: HOW TO REHEAT

Shabbat: How To Reheat

How To Reheat on Hotplate or Blech: Before Shabbat Begins

1. Cover any cooking controls (knobs, switches, etc.) so no one adjusts them during Shabbat.
2. Cover the heat source with a "blech" (sheet of metal). This will help prevent Torah law violations by serving as a reminder not to adjust the heat. **NOTE** Some blechs also block the temperature controls, to help with the previous step.

NOTE To use a hotplate, remove the control knob before Shabbat.

3. Turn on the source of heat (hotplate, burner under the blech...).
4. Put onto the hotplate or blech at least one utensil containing food or water.

How To Reheat on Hotplate or Blech: After Shabbat Begins

1. Start with food that is fully cooked and solid (no liquids may be heated on Shabbat!). **NOTE** "Solid" food includes cooked meat with congealed jelly or cooked fish with jelly.
2. Place the fully cooked dry food on top of the food- or water-containing utensil that had been placed on the heating appliance before Shabbat began. Remember not to put the fully cooked food directly onto the

hotplate, blech, or other heat source after Shabbat begins (even if there is a separation between the heat source and food).

NOTE After sunset on Friday, you may not put any incompletely cooked food (whether hot or cold) onto the heated part of the heating appliance or move it from a cooler part of the blech to a hotter part.

NOTE At some time during Shabbat, someone must eat or drink from the food- or water-containing utensil that had been on the blech since before Shabbat began.

Sabbath-Mode Ovens

Sabbath-mode ovens have a switch that:

- Keeps the light on or off (according to the way you have set it), regardless of whether the oven door is open or closed,
- Makes a forced delay in the heating elements' turning on after the door is opened so that the heating element never goes on while the door is open, and
- Shuts off the timer and digital display.

Sabbath-mode ovens do not permit any normally forbidden cooking-related actions on Shabbat. You may not ever cook food on Shabbat, even in such an oven (or any other way)!

Reheating on Hotplate with Timer

Once Shabbat begins, you may not put food on a hotplate with a timer that turns on the hotplate during Shabbat.

Reheating in Microwave Oven with Timer

On Shabbat, you may not put food in a microwave oven and have a timer turn it on, even if no light will be lit. However, you may put the food into the microwave oven BEFORE sunset on Shabbat and have the timer turn on the microwave oven on Shabbat.

NOTE You must cover the microwave controls from before Shabbat.

Reheating in Hot, Turned-Off Oven

Dry food that has been fully cooked before Shabbat may be heated in an oven if the oven is off even if the oven is hot (120° F--49° C--or more).

NOTE If the oven is on, you may not heat the food.

Reheating Using a Warming Tray

On Shabbat, you may not heat food, whether liquid or solid, on a warming tray that is 120° F--49° C--or more. But if the tray is less than 120° F, it may be permissible. Ask a rabbi, since there may be other problems due to switching on or off the heating element, lights, etc.

Reheating by Covering (Hatmana)

Hatmana is forbidden on Shabbat and applies to an item or structure that retains heat.

- You may not, during Shabbat, place a food container in an item or structure, such as a blanket, that retains heat. You may do so if the food container was already wrapped before Shabbat.
- You may not add insulation (which will help keep in the heat) even before (and certainly not during) Shabbat to foods that are on a heat source, even to fully cooked foods, whether the foods are wet or dry.
- You may not apply heat to an insulated utensil--or apply any insulation that adds heat--even before Shabbat began and let it remain that way during Shabbat--even if the food was completely cooked before sunset on Friday.

SITUATION You wrap a pot in blankets before Shabbat, serve the food on Shabbat, and return it to a non-heat source.

WHAT TO DO You may rewrap it after eating to retain heat for later.

Heating Frozen Food

Frozen food is considered “dry” (unless it has ice crystals or frost on the outside) and, unlike liquids, may be heated (under some conditions) on Shabbat. See [How To Reheat on Hotplate or Blech](#).

SHABBAT: MIXING HOT AND RAW FOODS

Shabbat: Hot Liquids on Raw Foods

You may not pour a hot liquid (120°F--49°C - or more) onto raw vegetables, uncooked salt, or other raw foods on Shabbat. If a kli shishi is used, ask a rabbi what to do, as this is controversial.

Shabbat: Hot Soup and Cheese

You may not put cheese in hot (120° F--49° C—or more) water or soup on Shabbat.

REASON This is cooking/bishul. Even though the milk was probably pasteurized, there are other ingredients (such as rennet) that have not been cooked.

Shabbat: Mixing Hot and Pickled Foods

Pickles, sauerkraut, olives, and other pickled foods are considered raw and may not be put into hot food on Shabbat.

NOTE Pickled and salted foods are sometimes considered to be cooked regarding some halachot, but not in this case of putting them into hot food (which will actually cook them).

SHABBAT: SERVING HOT FOOD

Shabbat and Ladling Soup

You may ladle soup from a pot on a turned-off burner without having to remove the pot from the burner.

Returning Hot Soup or Cholent to Heat Source

To serve hot soup, cholent, etc., and then return the food to the hotplate, blech, or other covered heat source:

- You may pick up the pot or utensil containing the food from the hotplate, blech, or other covered heat source, but you must not put it down, even to partially rest on a table or other surface;
- You must intend to return the utensil and food to the hotplate, blech, or other covered heat source; and
- You may not remove/serve food from the utensil while it is still on the hotplate, blech, or other covered heat source.

SHABBAT: FOOD HEATED BY NON-JEW

Conditions for a Non-Jew To Put Food into Oven for a Jew

A non-Jew may put food in an oven for a Jew on Shabbat if:

- Oven controls are covered,
- Food is fully cooked, and
- Food is non-liquid.

If a Non-Jew Heats Food or Water for Self

If a non-Jew heats food or water on Shabbat for himself or for other non-Jews, a Jew may use the water and eat the food.

SHABBAT: FOOD HEATED BY SOLAR HEAT

Shabbat: Cooking by Solar Heat

You may cook or reheat food on Shabbat using solar heat, but only if the sun's rays directly cook the food. Practically, this can probably only be done by using a magnifying glass.

NOTE You may even cook or reheat liquids this way on Shabbat.

NOTE You may not cook the food by having the sun's rays first heat a surface—such as heating a black backing that will absorb heat—and then transfer it to the food.

SHABBAT: FOOD IN TURNED-ON OVEN

Shabbat: Food in Turned-On Oven

SITUATION Food is in a turned-on oven.

WHAT TO DO Even if the heating element is not on at that moment, once you have opened the door, you must remove any food from the oven. You may not leave food in there to be eaten later.

SHABBAT: DISHES

Shabbat and Sponging

You may not wash dishes with a:

- Sponge (even if it is on a handle),
- Dish rag, or
- Scrubbing pad (a pad that holds water and, when used, the water gets squeezed out).

Wide mesh or other items that do not normally hold water may be used.

SHABBAT: FREEZING

Shabbat and Making Ice Cubes

You may fill an ice cube tray on Shabbat if you intend to use the ice cubes during Shabbat.

SHABBAT: GRINDING (TOCHEIN)

Grinding on Shabbat: How Finely You May Grind

You may not grind, grate, or even finely chop or dice food on Shabbat. You may not use a garlic press on Shabbat.

The minimum size before violating the melacha of tochein varies by the type of food. The resulting pieces must be somewhat larger than the size you would normally use in order to be permitted.

Grinding on Shabbat: Avocados

You may crush or squash an avocado (such as when making guacamole) on Shabbat, but ONLY:

- Using a shinu'i (such as a spoon, knife, or spatula),
- Without using a specialized tool (such as a grinder, potato masher, or fork),
- If you eat it immediately after preparing it, and
- If you leave some pieces larger than you normally would.

NOTE If you intend for all pieces to be somewhat larger than usual but some end up small, it is OK.

Grinding on Shabbat: Eggs

You may pulverize a cooked egg (such as a hard-boiled egg) on Shabbat but:

- You may not use a specialized utensil (you may use a fork), and

- You must eat it immediately.

NOTE No shinu'i is needed.

SHABBAT: KNEADING (LASH)

Shabbat: Mixing Powders with Liquid

You may mix powdered food substances with liquids on Shabbat if:

- The resulting mixture will be fluid (you can pour it in a smooth and steady stream), AND
- You put whatever is normally added second into the container first and then add the component that is normally added first to the other substance, AND
- You mix it with your finger, not with a utensil.

NOTE You may not mix a powdered food substance with a liquid on Shabbat if it will result in a paste (such as wasabi).

Shabbat: Mixing Soft Foods

Mixing tuna and mayonnaise and or other soft or mushy foods is permitted on Shabbat; it does not constitute the melacha of kneading/lash.

SHABBAT: MUKTZA IN THE KITCHEN

Shabbat: Muktzah: Moving a Hotplate

You may move a hotplate on Shabbat but ONLY if you need the space where it is located. You do not need to use an unusual method (shinu'i).

NOTE You may not unplug an operating hotplate. If the hotplate will not go on again, you may unplug it--but only in a non-standard manner.

Shabbat: Muktzah: Moving an Empty Pot

Pots become muktza on Shabbat once the food in them is all gone. See [Introduction: Shabbat: Muktzah](#).

SHABBAT: OPENING/SEALING/TEARING

SHABBAT: BOTTLES

Opening Plastic Bottles on Shabbat

You may completely open plastic bottle caps on plastic bottles on Shabbat (even if doing so will leave a plastic ring on the bottle), as long as it is theoretically possible to dispense the liquid without completely separating the cap from the bottle.

REASON Since liquid can be poured with the cap still attached, the sealed bottle does not become a “new utensil”—a Shabbat violation.

However, if you will destroy letters that are printed on the cap, you may not open the bottle.

Opening Metal Bottle Caps on Shabbat

You may not open metal bottle caps on Shabbat if doing so will leave behind a metal ring. You may break the ring or open the bottle (and close it again, if desired) before Shabbat.

NOTE If you need the contents for Shabbat (such as if it is a bottle of wine), you may ask a non-Jew to open it for you. But if the wine is not cooked/mevushal, the wine will become non-kosher once opened and handled by a non-Jew.

SHABBAT: TWIST-TIES

Shabbat: Non-Permanent Twist-Ties

You may twist or untwist twist ties on Shabbat, but only if you intend them to be a non-permanent seal. If you will (at any time in the future—even long after Shabbat is over) remove the twist-tie, it is considered non-permanent.

SHABBAT: TEARING

Shabbat: Tearing Paper and Plastic Wrap

You may tear paper, plastic, foil, or other wrappers around food in order to eat that food on Shabbat.

You may tear plastic and foil (but not paper) around napkins, plasticware, etc., that you need on Shabbat.

But you may not:

- Do so if you will inevitably tear through any words or pictures on the package.
- Use scissors.

Except for wrappers for food or eating utensils, do not tear paper, foil, toilet paper, parchment paper, plastic wrap, paper towels, etc., on Shabbat.

NOTE If there is a perforation, that makes the tearing worse.

NOTE If you do not have any torn toilet paper, tear it in an unusual way:

EXAMPLES

- Tear using the back of your hand.
- Spread the toilet paper across your knees and then spread your knees apart.

SHABBAT: SALTING

Shabbat and Salting Food

You may not salt certain foods, whether cooked or raw, on Shabbat if the:

- Salt will materially (not just due to the flavor of the salt) change the flavor of the food, as in salting cut or chopped onions or salting tomatoes.

NOTE You may dip the tomato or other food into salt using your hand as you are eating it.

- Foods have a shell; e.g., corn kernels (on or off of the cob), beans, peas.
- Salt has not been heated previously (e.g., during the processing of the salt) and the food you are salting is hot (over 120° F, or 49° C).

Leniency If the food has oil in it, you may add salt even if the food contains onions or has a shell. Even a thin layer of oil will exempt the salt.

NOTE You may pour salt into a liquid or a liquid onto salt, but you may not make a saturated salt solution (brine) on Shabbat.

SHABBAT: SELECTING/BOREIR

Introduction to Shabbat and Selecting/Boreir

Selecting Good from Bad and Bad from Good

Boreir Principle #1: You may eat anything in the manner in which it is normally eaten.

EXAMPLE Peeling an orange.

Boreir Principle #2: You may not use a specialized tool.

Boreir Principle #3: You may not remove “bad” from “good.”

WHAT TO DO Take good (edible or desired food) from the undesired (bad) components.

NOTE You may do this only when you are ready to eat it or when you are preparing the food to be eaten soon afterward.

NOTE Boreir is a complicated area of halacha. Because issues of boreir are almost always from the Torah (d'oraita, not d'rabanan), we are stringent in applying restrictions concerning boreir. Consult a rabbi for specific questions.

Selecting Undesired from Desired Food

On Shabbat, you may not usually separate totally undesired from totally desired food in a standard way, even without a specialized tool.

Undesired Mixed with Desired Food

However, you may separate undesired elements from desired food—even with a specialized tool—if the undesired food is mixed with some desired food (any amount that you would use or eat is enough). This is called “taking some good with the bad.”

SITUATION You want to remove fat on gravy.

WHAT TO DO You may remove fat along with some gravy.

REASON Boreir is separating bad from good. Here, the junction area is still intact, so separating fat from gravy is like separating good from good (gravy from gravy, not fat from gravy).

Removing Easily Removable Food in a Non-Standard Way

SITUATION The undesired food is easily distinguishable and easily removable from the desired food.

WHAT TO DO You may separate totally undesired food elements from desired food in a non-standard way--using only your hand, fingers, or implement that is not designed for separation. That is, you may not use a utensil that is designed to separate food from other foods, substances, or parts of foods, such as a slotted spoon, peeler, or sieve. But you may pick a lemon seed off a serving of fish, for example.

NOTE As on Jewish festivals, an action needed to eat a food normally (derech achila) does not violate the prohibition of boreir on Shabbat. So you may peel a food that is normally separated from its peel or shell in order to be eaten, as long as you do not use a specialized instrument to do so. For example, on Shabbat, you may do the following by hand without a shinu'i:

- Peel an orange
- Remove the shell of a hard-boiled egg
- Separate peanuts from their shells.

NOTE If peanut shells are then put into a container that also has unshelled peanuts, you may not remove the empty shells from that mixture!

SITUATION You want remove dirt from a carrot's surface on a Shabbat.

WHAT TO DO You may remove the dirt with an altered method (*shinu'i*), such as scraping the peel with a knife (which is a tool not specialized for separating food)-- but not by using a peeler.

REASON The normal way to eat the carrot is to peel it.

Selecting Desired from Undesired Food

While eating food (and some time before--within the amount of time you would normally need to prepare a meal), you may select desired food from undesired (or inedible) substances by hand or non-specialized tool. You may not use a specialized implement.

EXAMPLE You may remove fish from its skeleton even before eating it, but you may not remove the skeleton from the fish (because you have removed bad from good).

NOTE Once Shabbat has begun:

- You may remove fish bones from fish while you are eating the fish, but not before you are eating the fish.
- You may cut open a melon such as a cantaloupe and shake the seeds out (this is because some of the seeds remain), or take a bite of the melon and spit out the seeds. **But you may not remove any remaining seeds using your hand or an implement.**

EXCEPTION If you take undesired elements along with the desired food, it is not considered to be separating: you may use a specialized tool and it does not have to be eaten soon (within the normal food-preparation time).

Shabbat: Removing Seeds in Foods

Shabbat: Easy to Remove

If each unwanted element is easy to identify and remove, there is no issue of boreir. Consult a rabbi regarding what is halachically considered easy to remove.

Shabbat: Removing Cantaloupe Seeds

You may remove cantaloupe seeds only by shaking, not by scooping, them out.

Shabbat: Removing Lemon Seeds

You generally may not remove lemon seeds (pits) from food. However, if you are squeezing a lemon and some pits get partly squeezed out, you may:

- Shake the lemon in order to shake off the pits, or
- Use your hand to remove the pits from the surface of the lemon.

Once the pits fall onto food, you may use your hand to push the seeds to the side of the plate. But you may not use any instrument to do so, not even a non-specialized instrument such as a spoon.

NOTE If there are only one or two seeds and they are easily differentiated from the food, you may remove them by any means, except by using an instrument that is intended to separate food from non-food or from undesired food, such as a sieve, strainer, or slotted spoon.

Shabbat: Separating Good Food from Bad in Your Mouth

Boreir does not apply to separating anything inside of your mouth: you may separate anything that way, even if you remove the bad from the good.

Shabbat: Salt Shaker with Rice

On Shabbat you may not, due to boreir, use a salt shaker into which rice has been added (in order to keep the salt dry).

Shabbat: Washing-Draining Food

You may wash or rinse food on Shabbat and pour off the water afterwards if there is no tangible dirt. (This is not boreir.)

If the food does have tangible or visible dirt, you may not wash or rinse the food.

You may wash and drain olives and other canned fruits and vegetables on Shabbat.

Shabbat: Dropping Unwanted Food

When you have food mixed with non-desired substances, you may remove the non-desired ones by picking up the entire mixture and dropping away the non-desired elements.

Shabbat: Fat from Gravy

You may skim fat from gravy as long as you take some gravy, too, with your spoon. Or, you may pour the gravy with the fat into a container and then pour off fat, including a little gravy, from the top.

SHABBAT: SQUEEZING (DASH)

Shabbat: Squeezing Fruit

On Shabbat, you may squeeze a lemon (or other fruit) onto solid food that you will eat right away but not into a container or into a liquid.

Shabbat: Squeezing Brine from Tuna

You may squeeze brine from canned tuna on Shabbat but only if you will eat the tuna soon afterward (at your next meal or snack).

Shabbat: Squeezing Liquid from Cooked Vegetables

You may squeeze liquid from cooked vegetables on Shabbat but only if you:

- Throw out the liquid, and leave some liquid together with the food,
- Eat the vegetables soon afterward (at your next meal or snack).

SHABBAT: FANS

Shabbat: Fans

See Shabbat: Moving a Fan.

SHABBAT: GARBAGE

Shabbat: Dumping the Garbage

You may dump garbage from inside a house on Shabbat if the garbage smells bad (as long as the outside garbage can is within an eruv or an enclosed property that is adjacent to the house).

SHABBAT: GLASSES

Shabbat: Sunglasses

You may use photosensitive glasses (such as photogray) on Shabbat.

Shabbat: Eye Glasses

You may wash reading glasses or sunglasses using liquid soap on Shabbat.

SHABBAT: HAIR/BEARDS

Shabbat: Hair Brushing

You may brush your hair on Shabbat but only if the brush bristles bend easily. You may not use stiff bristles since they might pull out some hair. Using a special brush for Shabbat is recommended but not required.

NOTE You may not use a comb.

Shabbat: Hair Cuts/Shaving

You may not have your hair cut and you may not shave on Shabbat (and Jewish festivals).

SHABBAT: HEATING AND COOLING

SHABBAT: ADJUSTING CONTROLS AND VENTS

Shabbat: Adjusting Temperature Controls

On Shabbat, you may not adjust temperature controls.

Shabbat: Adjusting Air Conditioning Vents

You may adjust air conditioning vents on Shabbat as long as you adjust them manually and not electronically.

SHABBAT: MOVING FANS AND HEATERS

Shabbat: Moving a Fan

You may pick up and move a fan on Shabbat (even if it is operating) if you need it elsewhere but you may not plug it in or unplug it on Shabbat.

Shabbat: Moving Electric Heater

You may pick up and move an electric heater on Shabbat (and Jewish festivals) if it is:

- Off, in order to use the space where it is.
- On, in order to use the space where it is OR if you need the heat elsewhere.

NOTE You may not unplug the heater if it is on. You may unplug it if it is off, but only in order to move it.

Shabbat: Moving Flame Heater

On Shabbat, you may not move a kerosene or other heater that has a flame.

Shabbat: Using Electrical Devices for Non-Electrical Purposes

You may use an electric radiator or other electrical appliances for purposes other than their intended purposes on Shabbat as long as the appliances are not expensive.

EXAMPLE You may use an electric fan or radiator to prop open a window.

SHABBAT: WATER HEATERS

Shabbat: Water Heater above 120° F

On Shabbat, you may not use water from any type of water heater, including solar heaters, if the water in the tank (or reservoir) is above 120° F (49 C).

Shabbat: Water Heater below 120° F

If you keep your water heater *permanently* set to less than 120° F (49° C) and if you turn off the heater before Shabbat, you may use that hot water on Shabbat. But you may not lower the setting just before Shabbat and then use hot water from that heater, since the water in the tank will still be hotter than 120° F for many hours (or even a day or more) after lowering the heater temperature.

NOTE If you will be using a large volume of hot water during Shabbat, consult a rabbi since the heating element might inevitably be turned on and that would be forbidden on Shabbat.

SHABBAT: INSECTS

Shabbat: Insects that May Carry Diseases

You may kill mosquitoes and other insects on Shabbat if they carry deadly diseases (which makes the insects a danger, or sakana). You may kill insects that might carry deadly diseases even if you do not know for certain that they do.

Shabbat: Biting or Stinging Insects

You may trap insects on Shabbat that may hurt you, such as mosquitoes (without diseases) or bees that might sting you. You may also trap them or chase them away with bug spray. You may not trap insects that just annoy you, such as gnats or flies.

SHABBAT: KEYS

SHABBAT: KEYS: KEY RING

Key Ring with House and Car Keys

If you keep your house key on a key ring with your car keys and you are within a private domain or an eruv, you may either:

- Remove the house key (even on Shabbat), or
- Carry the entire set of keys on the ring with you.

REASON The key ring and all of the attached keys are not muktza as long as they are on the key ring with the house key.

SHABBAT: KEYS: TIE CLIP OR BROOCH

Shabbat Key as Tie Clip or Brooch

On Shabbat, you may not carry a key by hanging it on a tie clip or brooch; it must be an integral part of the jewelry.

SHABBAT KEY IN SHABBAT BELT

Key in Shabbat Belt

A Shabbat belt key should be integrated into the belt, not hanging on.

~~Shabbat belt: Key must be an integral part of the belt~~

Shabbat belt: Key must be an integral part of the belt

Do Not Stack Two Keys in Shabbat Belt

Do not stack two keys in a Shabbat belt: put them on separate connectors in a row. See Shabbat Key in Shabbat Belt.

How To Open Door with Key in Shabbat Belt

SITUATION You need to open a door with a key on a Shabbat belt in a place with no eruv.

STATUS You may not disconnect the key from the belt, stick the key in the door, and open the door in a way that the key enters a private domain.

WHAT TO DO You must either:

- Turn the key while the key is still on the Shabbat belt, OR

- Remove the key from the Shabbat belt (or take off the belt), open the lock, and then replace the key on the Shabbat belt before you open the door.

SHABBAT: KNOTS

Shabbat: Permanent Knots

You may not tie permanent knots on Shabbat. A permanent knot is a knot intended to remain tied for at least 24 hours. Any strings you connect on Shabbat must be able to come undone by pulling on a single string, such as a bow.

NOTE Since opinions differ on what constitutes a permanent knot, we do not even tie knots that are intended to be untied, such as a double figure-eight knot.

Shabbat: Double Bows

You may not tie a double bow on Shabbat.

SHABBAT: LCDS/LEDS

Shabbat: Causing LED To Light Up

You may not do anything on Shabbat that will cause an LED to light up.

NOTE You may not turn on anything that generates noticeable light AND heat on Shabbat (and Jewish festivals).

Shabbat: Causing LCDs/LEDs To Change

You may not use any item on Shabbat that will cause an LCD or LED to form or change letters or change an LCD display.

SHABBAT: LAUNDRY

Introduction to Shabbat: Laundry

You may not wash or hang up wet laundry on Shabbat (or Jewish festivals). The halachot for drying laundry depend on whether you use a clothesline or a dryer:

Shabbat: Laundry: Clothesline

You may take down laundry on Shabbat only if it was dry before sunset on Friday, and only if you don't:

- Transfer the laundry from one *halachic* domain to another (*hotza'a*), or
- Give the impression that the laundry had been washed on Shabbat (*mar'it ayin*).

If laundry on a clothesline is still wet at sunset on Friday, the laundry is muktza and you may not take it down or use it during Shabbat. This is different from the case of a dryer.

REASON On the clothesline, there is no certainty that the laundry will dry during Shabbat (it might rain, it might be cold or cloudy...), so the person cannot have in mind that it will dry during Shabbat.

Shabbat: Laundry: Dryer

Laundry in a dryer (even if it was wet at sunset) that was turned on before sunset on Friday (or Jewish festivals) is not muktza, even if you do not intend to wear it. You may remove the dry laundry from the dryer on Shabbat as long as no light goes on.

SHABBAT: LIGHTS

Shabbat: Redirecting Lighting Fixture

You may redirect a light fixture on Shabbat, but only by moving it with a stick or other object (a shinu'i), not directly with your hand.

NOTE You may not turn the light on or off and you may not disconnect the light during Shabbat.

Shabbat: Moving Lighting Fixture

You may slide a lamp or other light fixture to where you need the light if it is not practical to move closer to the light, but not by using your hand directly (you must use a shinu'i such as a stick or other object).

- You may not plug in the cord or remove the plug from the wall.
- You may not turn the light on or off.

SHABBAT: MAKEUP

Shabbat: Applying Makeup

Women and girls may not apply any nail polish or makeup on Shabbat (and Jewish festivals), including mascara and lipstick. You may not even apply lip coatings such as ChapStick, even if just to prevent chapping.

NOTE Beware of “Shabbat makeup” that stays on longer than normal makeup but may not be applied on Shabbat.

Shabbat: Removing Makeup

On Shabbat (or Jewish festivals), a girl or woman may remove makeup.

SHABBAT: MAIL AND PERIODICALS

Shabbat: Bringing Mail inside House

Do not bring mail inside the house on Shabbat, unless it was delivered:

- From within techum Shabbat, AND
- Within an eruv, AND
- By a non-Jew, AND
- Already open.

REASON Most mail is muktza since it cannot be opened or used without doing melacha.

Shabbat: Bringing Newspaper inside House

You may bring a newspaper, magazine, or other reading material inside the house on Shabbat and read it if there is an eruv, unless it was:

- Brought from outside the techum Shabbat, OR
- Printed on Shabbat, OR
- Delivered by a Jew.

If any of these conditions apply, you may not use it in any way on Shabbat, even if all of the other conditions would have permitted its use. You may use it once Shabbat is over.

NOTE As a policy, you may tell delivery services that you do not need to have the item delivered until after dark.

REASON If the item is delivered on Shabbat, it is not being done at your request and, if it is reading material, you may read the material as long as the other conditions permit it--see above.

NOTE If you do not know where the reading material came from, you may not use it Shabbat.

NOTE Although taking possession of the newspaper, magazine, or other reading material is “acquisition” (kinyan), you may do so since you will use it on Shabbat.

SHABBAT: MEDICINES

INTRODUCTION TO SHABBAT AND MEDICINES

Introduction to Shabbat and Medicines

Health or Life-Threatening Condition

On Shabbat, you may not take medicine used to promote health. Whenever there is any question of a life-threatening disease or condition, you must take medicine.

Categories of Sick People

There are several categories of sick people:

- **Entire Body Is Affected**

EXAMPLE Fever.

STATUS You may take medicines for this category; pills, such as aspirin, are OK to take.

EXCEPTION You may not smear substances on skin UNLESS the fever is life-threatening, in which case even smearing is permitted.

- **Only Part of the Body Is Affected**

STATUS Some medicines may be used--consult a rabbi.

- **Discomfort**

STATUS Medicine generally may not be used.

SHABBAT: CREAMS AND OILS

Shabbat: Squeezing, Dabbing, and Smearing Medicinal Creams

You may squeeze a tube of cream on Shabbat, but you might not be able to use the cream on Shabbat for other reasons—consult a rabbi.

NOTE Smearing creams or ointments is permitted only in life-threatening situations. Otherwise, you may not smear cream on skin on Shabbat (or a Jewish festival) even using a shinu'i such as using the back of your hand or a toe.

Dabbing is permitted, but only when you are permitted to use medicine for that purpose.

EXAMPLE You may dab cream on Shabbat for a bee sting.

REASON The pain from the sting will affect the entire body.

EXAMPLE You may not use cream for a mosquito bite.

REASON It is only a local irritation.

NOTE You may not smear cream for either condition.

Shabbat: Massage Oils

You may rub olive oil, almond oil, and other massage oils onto your skin for the purpose of massage, but you may not use such oils for moisturizing rough or dry skin.

REASON Moisturizing rough or dry skin is a type of healing/refu'a.

SHABBAT: MEDICINE

Shabbat: Medicine for Chronic Diseases

You may take medicine on Shabbat for chronic diseases such as high blood pressure.

Shabbat: Medicine for Non-Chronic Diseases

You may take medicine on Shabbat for non-chronic illnesses, if skipping one day will prevent cure, but not if skipping a day will just delay your cure.

EXCEPTION If the disease affects your entire body, you may take the medicine anyway.

SHABBAT: PAINKILLERS

When You May Take a Painkiller on Shabbat

You may take a painkiller on Shabbat if the pain affects the entire body or if the pain keeps you awake.

NOTE This also becomes the criterion for whether to take the pain killer during the daytime: if the pain you feel during the day would keep you awake if you were trying to sleep.

SHABBAT: MOPS

Shabbat: Mopping

You may squeegee a floor on Shabbat (or Jewish festival)--as is commonly done in Israel, but you may not push the water onto earth or plants.

You may mop up a local spill but only without squeezing out the rag or mop.

SHABBAT: MUKTZA

INTRODUCTION: SHABBAT: MUKTZA

Muktza by Hand

Muktza (“set aside” in one's mind) is an item that normally has no permissible use (or no use) on Shabbat. Muktza items may not usually be moved by hand on Shabbat—even if your hand is gloved—except for certain Shabbat needs, such as you need the space or the item. However, it is ALWAYS OK to move muktza items with any other part of your body.

ORIGIN

Chazal instituted muktza rules to make Shabbat special by requiring that actions be done differently on Shabbat than on weekdays. The basis for the idea of muktza was when Moses/Moshe instructed the Children of Israel in the wilderness to prepare the mun for Shabbat in order to eat it on Shabbat. Chazal extended the idea to prohibit moving by hand on Shabbat anything that was not prepared in one's mind before sunset on Friday.

CATEGORIES OF MUKTZA

The several categories of muktza vary according to their purpose and their permissibility to be moved.

Muktza Machmat Melachto L'Issur: Standard Use Forbidden on Shabbat

Purpose Item whose normal purpose is forbidden to be done on Shabbat.

Permissibility To Be Moved You may move this item by hand, without using a *shinu'i*:

- If you need the space where it is resting, or
- For a permissible use.

EXAMPLES

- Using a hammer to open a coconut.

- Using pliers to crack open nuts.
- Using a portable radiator to prop open a window.

No prior preparation or thought before Shabbat is required.

NOTE You may not move it just to protect the item.

Muktza Machmat Gufo: No Use

Purpose An item that has no use. This item is not normally ever designated for use; for example, a rock or stone. However, an item in this “no use” category is rendered non-muktza and usable on Shabbat as long as you had intended--before Shabbat or the festival began--to use it for a permitted purpose. As long as you intended that, you do not even need to use a shinu'i. If you did not intend, before sunset on Friday, to use this normally unusable item, then you may only move it using a shinu'i.

Permissibility To Be Moved Unless you prepared before Shabbat to use it for some permitted purpose on Shabbat, you may not move it by hand even for a permitted use and not even in order to use the space where it is resting.

NOTE You might need to use the item regularly for the non-standard purpose because for just a one-time use, it might not be permitted. Consult a rabbi.

EXCEPTION Garbage has no use. You may move garbage within your house (example: push the garbage across the room with your foot), but if you want to dump your garbage outside and you have a private domain or an eruv, you may pick it up and carry it outside.

Muktza Machmat Chisaron Kis

Purpose A valuable item that you are concerned may be damaged.

EXAMPLES Passport, porcelain china, or other expensive and fragile or difficult-to-replace objects.

Such an item may not be moved except for its designated purpose and you may not move it once you have finished using it. But once you are already holding it, you may take it to a place where you want to leave it and you do not need to drop it where it is when you finish with it.

Basis L'Davar Ha'Asur

Purpose Muktza item resting on a normally permitted item makes the lower item muktza too.

EXAMPLE A candlestick will render the table on which it stands muktza (unless there are one or more other items that are more valuable than the muktza item, in which case the table does not become muktza).

SITUATION There are multiple objects; some are permitted and some are not—for example, in a drawer.

WHAT TO DO If the permissible objects are more valuable than the non-permitted objects, you may open the drawer.

Non-Muktza on Top of Muktza

If you want a non-muktza item that was left on top of a muktza item from before Shabbat started, you may use it without restriction.

SITUATION

You discover you have coins in non-patch pockets of your pants that you will wear on Shabbat.

WHAT TO DO

You may empty coins out of non-patch pockets if you need to use the pants, but not by taking the coins out: you must dump them out of the pockets.

NOTE If you have coins in a patch pocket, the whole garment is muktza, unless you forgot that the coins were there or if you intended to remove the coins before Shabbat began but forgot to remove them (in which case you may shake the coins out of the pocket and the garment is not muktza).

Non-Patch Pockets

SITUATIONS

Pants with muktza items in the pockets are on your bed and you want to sleep on Shabbat afternoon.

WHAT TO DO

You may move the pants off your bed using any body part including your hands; no shinu'i needed.

Item that Becomes Muktza

If you are holding a permissible item and it becomes muktza, you may put it in safe place; you do not need to immediately drop it or put it down where you are.

EXAMPLE You are holding a pot from which you dispense all of the food. The empty pot is now muktza, but you may take it to the kitchen to put it down.

For More Information about Muktza

To see the TorahTots article on muktza, click [here](#).

SHABBAT: MUSIC

Shabbat: Kazoos/Whistles

You may not use a kazoo or a whistle on Shabbat, but you may whistle with your mouth.

Shabbat: Listening to Non-Jewish Musicians

You may listen to non-Jewish musicians performing on Shabbat if you do not need a ticket and if they are not playing particularly for Jews.

SHABBAT: NAIL CUTTING

Shabbat: Nail Cutting

You may not bite your nails or have them cut on Shabbat (and Jewish festivals). If you have a broken nail, you may ask a non-Jew to cut it off for you if it bothers you.

SHABBAT: NON-JEWS (SHABBAT GOY)

Asking Non-Jew To Do Melacha D'Oraita

You may not ask a non-Jew to turn ON a light or turn ON heat, or other d'oraita violations of Shabbat--even for a mitzva or for oneg Shabbat. However, you may ask a non-Jew to do a melacha d'oraita for any of a sick person's needs, even if there is no danger to the person's life.

NOTE You may tell a non-Jew to do melacha, even if it is d'oraita, for a mitzva or oneg Shabbat only if it is bein ha'shmashot (between sunset and dark).

Asking Non-Jew To Do Melacha D'Rabanan

You may directly instruct or ask a non-Jew to do melacha d'rabanan for you on Shabbat, but only:

- To prevent a large financial loss.

NOTE A large loss is subjective to the individual's actual wealth and also to that person's perception of what is a large loss. Consult a rabbi.

- For Shabbat needs.

EXAMPLE You may ask a non-Jew to unlock an electric hotel door or trigger an entrance door on Shabbat, since this is for a Shabbat need and the action is not prohibited d'oraita.

SITUATION A new guest arrives and you need the space on the table occupied by your Shabbat candlesticks.

WHAT TO DO You may not move the candlesticks, but you may ask a non-Jew to do so.

SITUATION You left a non-muktza item that you now need for Shabbat on a tree branch (or a child left one in a tree house!).

WHAT TO DO You may not climb the tree to retrieve the item, but you may ask a non-Jew to retrieve

EXAMPLE it. You may ask a non-Jew to turn on air conditioning.

EXAMPLE You may ask a non-Jew (directly, no need to hint) to turn off a light if it interferes with someone's sleeping.

- To allow doing a mitzva.
- For other pressing (and certainly for life-threatening) needs, such as health, even if the person not sick.

NOTE All of these are *d'rabanan* cases!

Hinting to a Non-Jew To Do a Melacha

You may hint or imply that you need something done in order to induce a non-Jew to do even a melacha d'oraita that will benefit you, but *only* if you don't need that action.

EXAMPLE Turning off a light; bringing a chair from outside an eruv.

Non-Jews: Melacha Bein HaShmashot

You may tell a non-Jew to do melacha for Oneg Shabbat.

SHABBAT: PUMPS

Shabbat: Well Water

You may use water from a pump-operated well on Shabbat (as on Jewish festivals), as long as the pump operation is not a psik reisha (inevitable and immediate consequence of using any water tap).

EXAMPLE You may use water from a well if it comes via an automatic pump that operates to fill a reservoir once the water level drops, but you may not:

- Operate the pump directly.
- Turn the pump on or off.

NOTE If there are variants to this situation, ask a rabbi.

SHABBAT: REFRIGERATORS

Shabbat: Opening Refrigerator when Compressor not On

On Shabbat, even though you may cause a compressor to turn on while you are using it or soon afterward, you may:

- Open the door to a refrigerator or freezer.
- Use a water cooler.

NOTE This also applies to water fountains such as in schools and *synagogues*.

Shabbat: Opening Refrigerator with Light or LED

On Shabbat, do not open a refrigerator door that has LEDs that illuminate when the door is opened. If you forgot to turn off the refrigerator light or if LEDs light up when you open the refrigerator door, consult a rabbi about what to do.

SHABBAT: ROOM SENSORS

Shabbat: Preventing Motion Detector from Lighting Up

If a motion detector will light up when you move, you must cover the detector before Shabbat or turn off the device.

Shabbat: Walking into Room with Motion Detector

Do not walk into a room on Shabbat that has a motion detector that causes LED lights or room lights to go on--unless you can enter the room without turning them on.

NOTE If you enter a room and then find that there is a motion detector that will turn on a light or an LED, you should not move until someone else has entered the room and the light has turned on. You may then leave while the light is still on.

NOTE Sometimes motion detector lights do not always go on, due to a defective detector or because you can walk slowly enough or out of the detector range. If so, then it is not a "psik reisha" and you may walk past the detector, even if it sometimes does turn on the lights. However, you may not use the light that goes on unless there is enough ambient light from other sources that you can see without needing the triggered light.

EXAMPLES

- If you can avoid triggering the LED by walking slowly, you may enter the room.
- If you can open a door slowly without triggering the LED, and by letting the door swing closed the LED will light up, you may do so and then walk past the detector while the LED is on, but only if the door takes at least 2.5 seconds to close.

SHABBAT: SECULAR STUDIES

Shabbat: Secular Studying

Studying secular subjects is not in the spirit of Shabbat but it is not prohibited.

SHABBAT: SOAP

Shabbat: Hard Soap

You may not use hard soap on Shabbat.

Shabbat: Soap Bubbles

Causing soap bubbles from lather on Shabbat is not a problem.

SHABBAT: SUNSCREEN

Shabbat: Sunscreens

To use a fluid on skin on Shabbat, even sunscreen that may be needed to protect damaged skin, it must flow without lumps and not be more viscous than honey at room temperature. Therefore, apply sunscreen only if fluid (but not a cream or thick liquid).

NOTE You may dilute sunscreen before Shabbat with water or alcohol, but some sunscreens do not become more fluid even with added water or alcohol.

NOTE On Shabbat, you may use oil for pleasure, such as for massage, but not for refu'a/healing purposes, such as to heal chapped skin.

SHABBAT: TALKING

Shabbat: Talking about Weekday Subjects

You may talk about weekday subjects on Shabbat if what you are discussing already happened, but you may not discuss plans to do activities that involve any type of melacha, even d'rabanan.

SHABBAT: TAPING

Shabbat: Taping Items Together

You may not tape items together on Shabbat if you intend for them to stay attached for more than 24 hours.

Shabbat: Taping Card to Hotel Room Door

You may tape a card to a hotel room door on Shabbat in order to prevent its locking you out.

SHABBAT: TELEPHONES

Shabbat: Telephones

If Shabbat is over where you are, you may speak by phone to non-Jews in a place where it is still Shabbat.

SHABBAT: TOILET

Shabbat: Flushing Toilet

Flushing a toilet on Shabbat is not a violation of transferring from domain to domain.

REASON It is considered too small a space to be a domain.

NOTE If the water comes from a pump-operated well, such as in rural or remote areas, consult a rabbi

SHABBAT: TRANSPORTATION

INTRODUCTION TO SHABBAT: TRANSPORTATION

Introduction to Shabbat and Transportation

It is best to avoid traveling at all on Shabbat.

SHABBAT: AIRPLANES

WHEN TO LEAVE BY AIRPLANE BEFORE SHABBAT

Flying before Shabbat for Business

You may leave until sunset on Friday if you are flying for business, but you must be VERY careful to avoid doing any melacha while transiting Shabbat in flight!

Flying before Shabbat and Flight Delayed

SITUATION You are are flying for business on Friday and the flight is delayed. The flight will leave after sunset.

WHAT TO DO

You may stay on the airplane.

NOTE If you are flying for pleasure, you must get off the plane before sunset (if possible).

SHABBAT: FLYING FOR BUSINESS

Flying through Shabbat for Business

If you fly through Shabbat (permitted for business only), you must keep even Shabbat d'rabanan while flying over the area of the earth that is in Shabbat.

If you fly east (such as from Asia to the US, across the Pacific) after Shabbat is over, you will re-enter Shabbat and may not do melacha on the airplane. Say the Shabbat prayers and kiddush at the appropriate local time where you are flying.

SHABBAT: FLYING FOR PLEASURE

How Much Time To Allow When Flying for Pleasure

You must not travel during any part of Shabbat if you are flying for pleasure. You must therefore leave with enough time to land and get to an accommodation before local Shabbat starts at your destination.

SHABBAT: LANDING

Shabbat: Landing at Connected Jetway

If you land before local sunset on Saturday and the jetway is connected to the terminal building, you may disembark but you must stay in the terminal building until Shabbat is over.

Shabbat: Landing at Unconnected Jetway

If the jetway is a ladder or not connected to the terminal, you must stay on the plane until after dark.

Shabbat: Police Orders To Leave Airport

If you land at an airport on Shabbat and the police or other authority orders you to leave, you may do so.

Shabbat: Taking Luggage from Airport

If you are ordered to take your bags outside of the airport or the building after landing on Shabbat, a non-Jew should take them for you.

SHABBAT: BOATS

SHABBAT: CRUISE FOR BUSINESS

Shabbat: Embarking for Business Trip

You may embark on a cruise for business until sunset on Friday. You must be on board before sunset, but the ship does not need to depart before sunset. You may not transact business on Shabbat.

SHABBAT: CRUISE FOR PLEASURE

Shabbat: Embarking for Pleasure Trip

You must leave by Tuesday at sunset for a pleasure cruise if you will still be on the cruise at Friday sunset. The ship must have departed before sunset on Tuesday.

SHABBAT: DOCKING

Shabbat: Docking before Sunset Friday

If your ship docks before sunset on Friday, you may get off on Saturday. Techum Shabbat is measured from the boat.

Shabbat: Docking after Sunset Friday

If the ship was not yet docked at sunset on Friday, you must stay on board during Shabbat.

Shabbat: Moored before Friday

If the ship was moored (anchored to the sea bottom without being connected to dry land) in shallow water before sunset on Friday, you may wade to shore as long as:

- You don't get your clothes wet, and
- You dry off your legs before walking on dry land.

You may not carry anything with you.

SHABBAT: CARS/VEHICLES

Shabbat: Riding with Non-Jewish Driver

You may ride in a vehicle with a non-Jewish driver on Shabbat only if:

- He or she doesn't do anything especially for you (for instance, the non-Jew is driving somewhere anyway and offers you a ride for free), and
- There is no possibility of mar'it ayin (appearing to do something not allowed, even though the act is technically allowed).

However:

- You must not open a door (which will turn on a light) or do any other melacha while riding with a non-Jewish driver on Shabbat.
- You may continue to ride on a bus or other public vehicle driven by a non-Jew even once the sun sets on Friday if you have already paid (or if it is free) and if the vehicle is not being driven just for you.
- You may not continue to ride in a car or taxi that is being driven for you once the sun sets on Friday even if you have already paid for it or if it is free, unless it will be dangerous for you to get out of the vehicle and walk to a safe place.
- You may not invite for a Shabbat meal Jews who may drive themselves to your home on Shabbat unless there is more than a 50% chance that they will arrive without driving on Shabbat.

SHABBAT: TREES

Shabbat: Tree Rope

You may only use a tree rope for swinging or climbing if separated from the tree by another entity, such as another rope, tire, or board.

Shabbat: Tree House

You may use a tree house on Shabbat only if both the tree house and access to it are completely separate from the tree. You might build such a tree house by putting tires on top of the tree branch and then building the house on top of the tires. The ladder or other access to the tree house must likewise be separated from the tree.

Shabbat: Walking between Trees/Bushes

You may walk between bushes or trees, even if they are close to each other, and you may use your body to make space for yourself to walk. But you may not push the trunks or branches away using your hand.

REASON The trees are muktza.

SHABBAT: VIDEOTAPING

Shabbat: Being Videotaped by a Jew

You may not be videotaped by a Jew on Shabbat even if it is not for your benefit, but there is no need to cover your face. If there is danger (for example, the town of Efrat in Israel has video monitoring 24/7), it is permissible to be videotaped. You should avoid appearing on a monitor on Shabbat, but being recorded is not prohibited.

SHABBAT: WALKING

Shabbat: Walking in Long Grass

You may walk on long grass on Shabbat unless by doing so you will definitely tear off some grass.

Shabbat: Walking on Sand or Soil

You may walk on sand or soil on Shabbat.

SHABBAT: WATER (POOL)

Shabbat: Dangling Legs

On Shabbat, you may dangle your feet or legs into a pool (or other body) of water up to whatever garment you are wearing. However, you may not let the garment get wet.

SHABBAT: WATER FILTERS

Filtering Potable Water on Shabbat

You may use a non-electrical water filter on Shabbat. The water must be potable before filtering.

SHABBAT: WATERING

Shabbat: Waste Water

On Shabbat, do not pour waste water onto any area where plants can grow.