

Halacha Notes for Test #3

- Watery Foods Touching דבר גש
 - Watery food (salad)
 - Potential issue
 - Assuming the liquid is not cooked it would seem to be an act of cooking the liquid
 - Since it is a פסק רישא - although we don't want it to happen it is still אסור דרבנן because it's פסיק רישא דלא ניהא ליה
 - Rav Auerbach is quoted saying since it is a מחלוקת that it's ניהא ליה פסיק רישא דלא
 - Especially since most likely it will be a כלי שני or כלי שלישי since it was on a serving plate so it's מותר if they touch but others argue
- Matzo Ball in Soup
 - Can I put pepper on matzo ball in soup?
 - Issue: דבר גש cooks up the pepper but it's permitted because just like motors/engines get cooled through liquid the matzo ball also is cooled down by the liquid in the כלי שני

Understanding Rabbinic Concerns - Bishul Part II

- Types of Ovens
- Why & What is Stoking Coals?
 - It is taking off the ashes that are covering the coals so the oxygen can reach the coal
- Concern #1 - Forgetting it is Shabbos and Adjusting the Flame
- The prohibition of שהייה - leaving something uncooked on a fire before Shabbos
- Definition of Term - The Rabbinic prohibition of leaving uncooked food on the fire before Shabbos
- Q: Why isn't it prohibited from the Torah?
- A: Because you put the food on the fire before Shabbos so it was set into motion, so cooking will happen by itself - so no מלאכה is being done on Shabbos (but there is still an אסור דרבנן)
- Time: ערב שבת prohibition
- Concern: Rabbis were concerned that you will see the food is not cooking fast enough and will adjust the flame to make it cook - [Issue is not בישול - rather it is a מעביר (kindling) concern]
- The גמרא gives two possibilities to avoid this concern of a person adjusting the fire -
- Concern - שמא יחתה הגחלים - maybe he will "stoke the coals"
 - גרופה - Gerufa - scrape away the coals from the oven so it would remain hot but there would be no coals to "stoke" to make hotter
 - קטומה - Ketumah - the act of putting ashes on top of the coals - Why does this help? This shows "the mindset of the person who made the fire" - that he will not come to make the flame hotter since he already indicated he is okay with it cooler
- The goal of a blech is to accomplish קטומה - acts as a reminder to not adjust the flame
- Hotplate/Warming Drawer Settings
 - Rav Aron Kotler adds that knobs on the stove-top should also be covered, so there is no opportunity to alter the flame.
 - If the hotplate does have different settings, those knobs should be covered before shabbat.

- Instructions:
 - We place cooked food on the blech before we light candles on Friday evening, so that the food remains warm until our meal, It is highly recommended to put the food on the blech after it is fully cooked.
 - Technically you are allowed to put uncooked food on the blech, but in such a case you would not be allowed to move the pot in any way since it would speed up the cooking.
 - Practically speaking we make sure our food is fully cooked before shabbat
 - An exception would be a case of great need, such as if unexpected guests showed up as long as food is raw and put up right before Shabbat and will not be cooked until the day therefore there is no concern that you will adjust the flame since it wont help
- Rabbinic Prohibition #2- Chazarah
 - Definition of Term:
 - Chazarah- This is the Rabbinic prohibition of returning or replacing fully cooked food after taking it from the fire, returning it back onto the fire.
 - (Also called Natina Chadasha)
 - Concern:
 - Looks like I am putting food on the fire on Shabbat- so concern is someone will see what I did and put uncooked food on the fire.
- Background:
- How do crockpots work?
- **How to raid a chulent pot**
 - Challenge: I want to take food off the fire but I want to put it back so that my family can eat chulent tomorrow. While avoiding issue of Chazarah, Bishul, Mamher Bishul
 - **What not to do?**
 - Condition 1: Crockpot- Stove must be גרוף או קטום
 - i.e. the flame must be covered (cover inside with tinfoil)
 - Condition 2: The food must be cooked מבושל כל צרכו or fully cooked in order to return to fire
 - This is the point that most people would consider it cooked (clearly then if it were only מאכל בן דרוסאי it would be אסור since it when it is returned to the stove it would cook more, resulting in Bishul)
 - Condition 3: עודו חם: The food must be still hot. The logic being that if the food is not still hot, then it would be אסור
 - Solids - Since it is considered “נתינה מחדש” or looks like you are putting it on the fire for the first time
 - Liquid - Would be prohibited since it is “cooking” by raising the temperature from cold to hot, violating bishul
 - Condition 4: עודו בידו - Still in your hand
 - The food must be still in the person’s hand the entire time it is off the fire
 - Rav Moshe Feinstein said it is מותר to put the pot down on the tabletop or counter as long as it remains in the grip of a person

- Condition 5: דעתו להחזירו - The person who removed it must have a mindset that he intends to put it back
 - If he does not have in mind that he will return it then Poskim בדיעבד will permit it to be returned as long as you did not have negative intention
 - i.e. Specific intent not to put the pot back
- Summary - In order to raid the chulent pot one should...
 1. Line the pot with aluminum foil (cover heating element and switch)
 2. Food should be fully cooked
 3. Food should still be hot
 4. Pot should still be in hot
 5. Mindset to return to fire
- In a מקום צורך (case of need) he must have the first three requirements and one of the last two
- Practical Scenario
 - Case of Chazra - Friday night chulent is burning (running out of water) - Can I add water to the pot?
 - Uncooked water is אסור because the water will be cooked
 - Cooked water (from the urn) assuming it reached the boiling point is not a problem of bishul - however to pour directly from the urn while on the fire would be a problem of הגסה (stirring)
 - Solution: Take pot off the fire (with 5 conditions of chazra) and then add hot water from the urn
- Note
 - Some say that if you pour directly from the urn into the pot that the water in the urn becomes meat because often steam rises up to urn and could make it meat as well
 - Poskim permit pouring the boiling water into a כלי שני and then pour that water into the crockpot (כלי ראשון). This is a novel idea because water got cooled down in a כלי שני and yet we allow putting it into a כלי ראשון

סידורא דבגדים - Order of Making Clothing

1. סידורא דפת - Order of Bread Making
2. סידורא דבגדים - Order of Garments
3. סידורא דאורות - Order of Hides
4. סידורא דבנין - Order of Building

סידורא דבגדים - Order of Garments

1. גוזז - Sheering
2. מלבן - Cleaning
3. מנפץ - Combing
4. צובע - Coloring
5. טווה - Spinning

6. מיסך - Warping
7. עושה שתי בתי גירין - Constructing Two Heddles
8. אורג - Weaving
9. פוצע - Unraveling
10. קושר - Tying
11. מתיר - Untying
12. תופר - Sewing
13. קורע - Tearing/Ripping

גוזז

- Mishkan - The cloth to cover the Mishkan
- Definition - Severing or uprooting any growing part of the body of any creature
- Fact #1: This applies to both a living or dead animal
 - APP - Plucking hair from natural fur (even though it's dead) is אסור
 - APP - Plucking feathers from cooked chicken is מותר because after cooking, the hair loosens so much that it is halachically considered detached
- Carlos and Gabby's Wings
 - Issue 1 גוזז - Plucking feathers from cooked chicken is מותר because after cooking, the hair loosens so much that it is halachically considered detached
 - Issue 2 בורר
 - מיד - Eat it right away
 - ביד - With your hand and not with a כלי
 - אוכל מתוך פסולות - Taking the good from the bad
 - Taking away a feather is a problem because you are taking away the bad
 - If it is totally covered in hair and cannot access the chicken - מותר because of סילוק
 - Put the chicken in your mouth and pull out the feathers
 - Take off the skin with feathers on it (to get to the chicken)
 - If it is difficult for you, you can pull of the feathers while holding the chicken in your hand since it is super immediately before eating
- Fact #2: If you do it normally, it's אסור דאורייתא. If you do it abnormally, it's אסור דרבנן
- Biting nails, biting skin off lips, picking cuticles off fingers, pulling hair out, or cutting nails with scissors are considered violating גוזז
 - If this action is normally done with a כלי, you only violate it אסור דרבנן because it's an abnormal way
- There are 4 things that makes something violating גוזז
 - It has to be part of the body
 - It has to grow
 - It has to be from a living thing
 - It has to be done in the normal mater
 - If you use a שינוי it's only אסור דרבנן
- Pulling Out Hair
 - Even pulling out one hair is considered violating גוזז

- Brushing Your Hair
 - The issue with brushing hair is that it might be a פיסק ראש and there might be hair that comes out and that would be אסור דאירייטא
 - You can't use a comb to brush your hair because the bristles are hard
 - If you want to use a brush it has to be a soft brush and you have to brush softly and you can only brush the surface and not touch the scalp and it's good to have a special שבת brush - also you can use your fingers
 - If a person knows that any brushing at all will pull out hair then you can't brush your hair
 - If you have a beard that is thick there is a problem on שבת to pull it because you may pull out a hair so you should do it gently
- Removing a Band-Aid
 - Use vegetable oil to grease up the band-aid before you take it off to avoid removing hair even if it may pull off the hair would be a שינוי מתקבין דבר and it would be okay
 - If there is a Band-Aid that is really bothering you, you can take it off even if it will pull out hair because removing hair with a Band-Aid is a שינוי and you don't want it anyway
- Gum in Hair
 - If you put ice on the gum it will come off without pulling out any hair

April 14th

- Brushing a Sheitel
 - It is not גוזז
 - It could be מנפץ
 - If the hair is torn off it could be קורע
- Removing a Band-Aid
 - If the band-aid must be removed because it is causing considerable discomfort, it may be peeled off directly
 - If possible, it is preferable to get a non-Jew to do it for you
- Brushing a Fur Coat
 - It is not similar to wigs as the fur is still attached to its source of growth and therefore you need to brush it, you should brush it with a soft brush and this is allowed because it is removed from its source of growth because it isn't attached to the animal even though it is still attached to the skin
- Skin
 - Even dead skin, hair nails would be אסור to remove because it is גוזז
- Dandruff
 - Loose dandruff is allowed to remove but if it is attached it is אסור to scratch it off and it is debateable if you can remove it in other ways
- Splinter
 - Can you cut skin to get to the splinter?
 - You can cut the skin to get to the splinter but try to avoid unnecessary bleeding but you can't detach skin from your body, only cut.
- Nails
 - It is a mitzvah to cut your nails on Friday and therefore you will be less likely to do it on shabbat (including biting)

- Biting nails is generally discouraged because you might come to do it on shabbat
- If you bite your nails do you violate shabbat?

מנפץ

- Mishkan - After the fleece was removed from the animal, it was necessary to comb out the entangled fibers to prepare them for dyeing and spinning
- Definition - Wool as it is shorn comes in tightly entangled clumps of material, and is basically useless in its raw state
 - The wool fibers must be disentangled and separated to prepare them for the dying and spinning process
- Materials Subject to מנפץ
 - The purpose מנפץ is to separate entangled fibers so that it will be possible to spin them into thread
 - Therefore, מנפץ applies to all materials from which clothing is made in addition to any fibers from which fabric-like material can be made, such as synthetic fibers, rubber, and straw.
- Combing Human or Animal Hair
 - מנפץ does not apply to live hair or fur, because hair and fur in their living state can't be properly spun into thread
 - However, it will violate the מלאכה of גוזז
- Combing a Sheitel
 - Some treat a shaitel like a garment (regardless if the hair is natural or synthetic) and thus combing a shaitel would be a violation of מנפץ
 - Others argue that since a sheitel is not suitable to be spun into thread, so it would not be a problem of מנפץ
 - It is best to avoid combing a sheitel and just use a soft bristled brush

מלבן

- Mishkan - After shearing the wool from the sheep (to be used for the curtains) they would clean the wool by soaking it in water or bleaching it
- Literally מלבן means whitening
- The Toldah of מלבן is cleaning
- Fact #1: The material must be absorbent
 - Removing dirt from a non-absorbent material by washing it (wood, glass, ceramic) would not be אסור
- Fact #2: The אסור is only a problem if water is used and not a different liquid
- Fact #3: Even if you do not totally clean the object it is still אסור
- Fact #4: The אסור of washing fabrics (מכבס - laundering) happens in three steps which are all אסור דאורייתא
 - שרייה - Soaking the fabric in water
 - שפשוף - Scrubbing, rubbing, and agitating the fabric
 - סחיטה - Squeezing or wringing out the fabric to remove water
- Fact #5: Understanding שרייה

- Not only a problem if you soak it but also it is אסור to pour water onto it
 - Applies whether you are cleaning the garments or just so that the stain will not set
 - שרייה זהו כיבוס - soaking material is considered washing it
 - The אסור only applies to very absorbent material - does not apply to leather, plastic, rubber, nylon, etc.
- Spilling on a Tablecloth
 - Linen - אסור to put water on it
 - Plastic - מותר to put water on it
 - Waterproof table cloth - מותר most likely
 - Hard plastic table cloth (stitching on the side) - water on plastic is מותר but water on the stitching is אסור because the material is cotton
- Leather/Rubber Shoes
 - Wetting rubber or leather shoes or the sole to get mud off is מותר
 - However, the Mishnah Berurah points out that one must be careful not to get the stitching wet
- Walking in the Rain
 - ר"י - The prohibition of laundering only applies to dirty garments - however, getting a clean garment wet is מותר
 - ר"ת - The prohibition of laundering only applies if the water is clean - however, if the water is dirty then it's דרך לכלוך so it's מותר
 - אסור is דרך לכלוך - Sefardim - מחבר
 - מותר is דרך לכלוך - Ashkenazim - רמ"א
- Drying Hands on a Towel
 - מחבר - Best to get most of the water off hands before drying
 - רמ"א - It is okay to do it the normal way since the towel is getting dirty while being soaked so it's מותר
- Baby Urinating on Person
 - Issue - A person can't bench when they have urine on them so can they clean it off?
 - ר"ת - When you wipe your hands on a towel since the towel gets dirtier from your hands - דרך לכלוך - so too here she can wipe wet hands on the urine spot to dilute it and after she can bench
- Fact #6: Rav Moshe Feinstein says that it is preferable to use paper towels or napkins to dry on Shabbos since laundering is only a problem on something reusable. However, paper towels are disposable so there is NO אסור of soaking the paper towel (you can't squeeze it but you can soak it)
- Fact #7- There are some objects that one should not use on Shabbos to soak up liquid because of a concern that one will wring them out (mop, or clothing you normally would want dry) even if water is dirty we are worried
 - Rabbinic concern you would squeeze it out (shirt)
- 8 Problems of Shariyah. Only if 4 conditions
 - 1) Wet enough to wet something else
 - Tophach al Minat lihatpich
 - 2) Type of fabric that is squeezed out/ absorbs (rag)

- 3) Clearish Liquid
- 4) Only problem if significant amount of towel is wet
- Cleaning up Spills
 - How much is spilled?
 - Small amount - no problem
 - Put cloth on top and let it absorb the liquid / gently dab
 - Do not press down hard
 - Large amount
 - What type of liquid is it?
 - Colored liquid - מותר to use towel because no concern you will squeeze it out
 - Clear liquid
 - אסור - Mop, garment
 - מותר - Paper towel, towel (rag) - there is no concern you will squeeze it
- Drying Dishes
 - Only allowed to wash them if you plan on using them again on shabbat
 - Assuming they were washed permissibly
 - If the towel will not get super wet then you can dry with the towels
 - Solution: Use more than one towel and switch when it starts getting really wet
 - Solution works also for many guests washing hands
- Walking in a Place you can fall and need to wring out clothing
 - Aruch Hashulchan - Walking above log over a creek - if the log is part of the natural route then it's okay
 - Walking right next to a swimming pool

Understanding שפשוף - Scrubbing

- The prohibition of scrubbing is independent from שרייה - it is אסור even if it was wet before Shabbos
- It is אסור with one's hand or with a כלי
- Even scrubbing two parts of a garment itself is אסור
- This אסור applies to anything relatively soft even if it does not absorb so well - including rubber or leather
- Even scrubbing hard plastic is questionable if it is permitted - therefore one should only scrub it gently and not scrub it hard
- Cleaning Tablecloth
 - Mushy cake on the hard plastic tablecloth and you want to clean it up
 - Put water on the tablecloth
 - Take a disposable paper towel or regular towel and remove it gently
- Dirty Leather Shoes with Rubber Sole
 - You can put the rubber into water for שרייה. Avoid wetting the stitching
 - However, you can not rub the leather because it's שפשוף

Understanding סחיטה

- Definition - wringing out garment/squeezing out liquid

- Difference between מפרק and סחיטה
 - סחיטה of מלבן you are cleaning the cloth by wringing out a garment - you don't care about the liquid → by squeezing the clothing you are improving the garment
 - מפרק of סחיטה is "juicing" - where you want the liquid
- Three Levels of Materials Regarding סחיטה
 - Level 1 - Squeezing a really absorbent fiber (sponge, wool, cotton, linen) - אסור דאורייתא
 - Level 2 - Water is trapped but not absorbed (hair, brillo, steel wool) - אסור דרבנן
 - Level 3 - Water is not trapped nor absorbed (shabbos sponge) - מותר
- Grape Juice Spill on Shirt
 - Squeeze shirt for the juice - דש
 - Squeeze shirt for cleaning - מלבן/סחיטה
 - Squeeze shirt and suck the juice from it - דש + מלבן
 - Both מלאכות would be דאורייתא
- Your child decides to try to help serve meatballs and by accident drops a meatball on your guest's shirt. What can you do?
 - You can take off the meatball and outer layer of sauce - but can't use water because it's שרייה or dab it since the water used would be a violation of מלבן. You can wipe off the sauce with a dry towel.
- Your tile floors are sticky from soda that spilled. What can you do?
 - You can't use a mop because it's the norm to squeeze it which is סחיטה. You should pour water on the floor and squeeze or rub with your hands and then wipe up with a towel that's large enough to not be a problem of סחיטה. If the towel gets very wet to the point that handling it will cause water to be squeezed out- practical solution is to use back end of a broom (technically the towel that is really wet is muktzah - can be moved מקומו - but move via דבר אחר - טלטול על ידי דבר אחר - move via another item aka end of the broom).
- You are drying your dishes - is there anything you need to be aware of?
 - Issues: בורר and סחיטה - towel becomes wet- not a problem of Shreyah since the towel becomes a little dirty = דרך לכול - but must be careful when drying wine glass = squeezed; or if you dry a lot of dishes can be סחיטה. (At times may need more than one towel)
- You want to wash dishes in the sink but a wet sponge was left in the sink before Shabbos. What should you do?
 - Issue #1: A wet sponge that was left there from before Shabbos is מוקצה and is also סחיטה if you handle it
 - Issue #2: You have a problem of שרייה by turning on the water
 - You should move the sponge with a spoon or plate to avoid סחיטה and allow for sink use
- Your contact lenses are bothering you and you want to take them out and soak them in solution? Can you do it?
 - Shariyah- is only a problem on highly absorbent = mutar; shipshoch- even a question on soft materials - so hard contact lense is mutar and soft lenses is a machlokes- bottom line- can rub gently even soft lenses (not to rip anyways will be soft) and not violate Shipshoch.
- You were caught in a downpour and your shoes, socks, and hair is very wet. What should you do?

- Schitah- since the water is reabsorbed on each step- that is not a problem of sechitah (muktzah clothing that is wet)
- You went walking in a blizzard and have snow on your coat and hat. Your shoes, socks, and hair are very wet. What should you do? Can you shake off the snow?
 - Depends - if the snow has not melted yet (fresh powder) then you can shake off the fabric. However, once the snow begins to melt you can't rigorously shake the garment since it will lead to סחיטה - centrifugal force created by shaking motion causes water to be squeezed out
- Your entire family was caught in a downpour and you want to hang up the wet clothing. What can you do?
 - Muktzah - clothing that is wet is considered muktzah so there is a Rabbinic concern that you will also squeeze it - so you can't move the clothing once you put it down
 - מראית עין - "looks like impression that you did the wash" - hanging up clothing that is wet in an area you normally hang laundry. It depends where you normally hang the washed clothes - over a dresser or on a hook or back of a chair would be fine - (in theory, if you hang wet clothing to dry in a bathroom then it would be a problem to hang wet clothing there)
 - Raincoats are meant to get wet so you're allowed to hang adult raincoats in a bathroom and there is no concern of מראית עין since it's clear you didn't just do the wash
 - Suit jackets and dry clean only clothing is a machlokes whether there is a concern for מראית עין. Ideally, don't hang them in the laundry room