

Kerem School
Jewish Literacy Programme
Year 6 ~ Week 21

~ Part One: Vocabulary Study

English Translation	חומש Words	English Translation	חומש Words
as a remembrance	לְזָכוֹן	daughters	בָּנוֹת
fish	דָּג	besides	מִלְבַּד
blind person	עִוֵּר	promise	נֶדָר
English Translation / Explanation			G.K. Words

The ל"ט מְלָאכוֹת (6)

(The 39 creative activities forbidden on Shabbat)

Extinguishing / Kindling

מְבַעֵיר 2 מְכַבֵּה 1

- 1) It is forbidden to put out or diminish a fire. This includes turning off or dimming electricity. Similarly, it is forbidden to make any kind of fire (or increase) or improve it. This includes turning on electricity, using a telephone and driving a car.
- 2) It is forbidden to ring a doorbell (even a non-electric one) on Shabbat.
- 3) If one forgot to remove the light of his refrigerator, he may not open it, and if he unknowingly did open it, he may not close it.*

Putting the finishing touch on an object (an act of completion)

מְכַה בְּפִטִּישׁ 3

There many examples of this מְלָאכָה . Here are a few.

- 1) It is forbidden to put in a lens that fell out of one's eyeglasses or tighten the screw of the frame. It is also forbidden to straighten out the temples ("arms") of a pair of glasses if they got bent.
- 2) One is, however, allowed to restore the shape of a hat that has been crushed.
- 3) A person may not insert shoelaces into a new shoe because that completes them.* Similarly, one may not put in a belt that is designated for a specific dress or coat for the first time on Shabbat.
- 4) It is forbidden to play, or even make any noise, with any musical instrument on Shabbat.**

Taking out from one domain

הוֹצָאָה מִרְשׁוּת לְרְשׁוּת 4

to another domain ("carrying")

- 1) The Torah forbids us to carry, or in any way transfer, anything from a רְשׁוּת הַפְּרִיט (private area) to a רְשׁוּת הַרְּבִימ (public area), or vice versa, **where there is no ערוֹב** . Therefore, it is forbidden to carry a *siddur* or *tallit* to or from shul, carry keys* in one's pockets or throw a ball from the street into one's backyard. [see additional notes]
- 2) It is also forbidden to carry something a distance of 4 *amot* (approx. 7 ft.) in a רְשׁוּת הַרְּבִימ or פְּרָמְלִית (semi - רְשׁוּת הַרְּבִימ and semi - רְשׁוּת הַפְּרִיט). Therefore, one may not carry his hat for 4 *amot* or push a buggy in the street.

Objects set aside from Shabbat use

מוֹקְצָה 5

The Sages decreed that any object that is not "prepared" for use on Shabbat is considered "*Muktzeh*", which means "set aside" from use, and may therefore not be used or moved on Shabbat [however, it may be touched, if this doesn't cause it to be moved]*.

Year 6 ~ Week 20

Notes

מְכַבֵּה אֶמְבֵּיר

* However, he may ask a non-Jew to open the door, and then he may hint to the non-Jew to remove the bulb, e.g. by saying that if he closes the refrigerator without removing the bulb that you will not be able to open the refrigerator again (but he may not say, 'Why didn't you turn off the light?')

מְכַה בְּפִטִּישׁ

* If one's shoelaces came out or ripped, he may put them back in if they are easy to put in (either because the holes are big or the shoelaces have plastic tips), but he may not insert new shoelaces.

** One may, however, make noise with something other than a musical instrument if it is not to a specific rhythm, such as: to knock on a door, or tap on a glass to silence a group.

הוֹצָאָה מֵרְשׁוּת לְרְשׁוּת

* A key may only be taken outside as part of a "Shabbat belt" if it serves as an essential part of one's belt.

Additional Notes

A handkerchief may be taken in the streets only if it is worn in a way that it serves as a scarf or as a belt (instead of his regular belt).

One may not wear a plastic hat cover over his hat because it serves only to protect the hat and not the wearer. However, one may wear boots or rubbers on his shoes since they give his feet added warmth and prevent wetness from getting to his feet.

One may go outside wearing regular glasses (that he wears all the time to see clearly). However, one may not wear reading glasses or sunglasses, nor contact lenses that one hasn't gotten used to yet, because it is likely that they will be removed and carried.

One may not carry a baby or child (whether he can walk or not) in a reshut ha'rabim or karmelit, nor may one drag a child there.

מוֹקְצָה

* An object whose primary use is prohibited on Shabbat, called a כְּלֵי שְׂמֵלֶאכֶתוֹ לְאִיסוּר, is **therefore** muktzeh (e.g. a hammer or pen). However, such a utensil may be moved for two reasons:

a) לְצוּרֵךְ גּוּפוֹ - for the need of the object to do something permissible (for example, to use a hammer to crack a nut), if no permissible utensil is readily available;

or

b) לְצוּרֵךְ מְקוֹמוֹ - for the need of the place where it is (for example, if you left the hammer on the chair you want to sit on, it is permitted to remove the hammer) [but not if you just mind it being there].

Electrical appliances, including lamps, are generally considered to be in this category, and are therefore permitted to be moved לְצוּרֵךְ גּוּפוֹ and לְצוּרֵךְ מְקוֹמוֹ. For example, one can move a fan to face toward him or even to face away from him if it's too breezy.

A forbidden item that is very expensive or delicate that would only be used for its normal use may not even be moved for its place. For example, a very expensive camera may not be moved aside on a shelf to enable one to get to a book that it is blocking. // An item that is neither a utensil nor a food, such as a rock, a coin or an inedible food (such as flour or raw potatoes) may not be moved at all on Shabbat.
