

**MOSHE SISELENDER**

**BIO MEDICAL ETHICS**

**PREVENTING PAIN AND  
REDUCING RISK TO  
NON-LIFE THREATENING  
ILLNESS AND CERTAINLY TO  
LIFE THREATENING  
ILLNESSES .**

**HALLACHIC PERSPECTIVE:  
G-D GIVEN AT MT. SINAI 3400  
YEARS AGO**

**MOSHE SISELENDER**

**RESPONSA ON FOUR PARTS  
OF SHULCHAN ARUCH ORECH**

**CHAIM YOREH DAYOH**

**LAWS SHABBOT KASHROT  
DIETARY LAWS  
DISPENSATIONS OF  
RABBINICAL LAWS WHEN ONE  
HAS NON LIFE THREATENING  
ILLNESS AND ONE IS IN PAIN  
AND CERTAINLY WHEN ONE  
HAS LIFE THREATENING  
ILLNESS THAT CAN WORSEN  
AS A RESULT OF THE  
OBSERVANCE OF EVEN DIVINE  
LAWS**

**APPROBATION ON MANY  
RESPONSA**

**HORAV YISROELPIEKARSKI**

**HALLACHIC ADVISOR TO  
LATE**

**LUBAVITZER REBBI HORAV  
MENACHEM SHNEERSON**

# **MOSHE SISESENDER**

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ORECH CHAIM YOREH DAYOH  
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RESULT OF THE OBSERVANCE OF  
EVEN DIVINE LAWS**

**ELECTRICITY DRIVING AN AUTO,  
AIRPLANE, TRAIN, BOAT ON  
SHABBOT AND HOLIDAYS.**

**USING TELEPHONE ELECTRICAL  
APPLIANCES ON SHABBOT &  
HOLIDAYS.**

**HAVING PARTNERSHIP WITH  
NON JEW OR NON OBSERVANT JEW  
HAVING BUSINESS IN NON JEWISH  
NEIGHBORHOOD WHERE MOST  
BUSINESS IS CONDUCTED ON  
SATURDAY.**

**DISPENSATION OF NOT EATING  
MATZO AND DRINKING WINE  
WHERE SUCH FOOD CAUSES NOT  
LIFE THREATENING ILLNESS.**

**PREGNANT AND NURSING  
MOTHERS ON YOM KIPPUR.**

**INFANTS AND HALLACHA -  
FEEDING TAARUVOT CHOMETZ  
MIXTURE OF CHOMETZ AND  
OTHER FOODS ON PASSOVER.**

**LAWS APPLYING TO PETS ANIMALS  
CARE AND NOT BEING CRUEL -  
TZAR BAALE CHAIM.**

**LAWS ON SHABBOT AND PASSOVER  
FOODS FOR ANIMALS.**

**APPROBATION ON MANY RESPONSA  
HORAV YISROEL PIEKARSKI**

**HALLACHIC ADVISOR TO  
LATE LUBAVITZER REBBI  
HORAV MENACHEM SHNEERSON**



# מתעבתא תורה ודעת

בעזרה"ת

הרב הגדול בתורה ויראה, מצוין במעלות ומדות טובות,

הרב משה ב"ר מנחם סנדר

הרב הגאון שאול אריה נכד

למד הרבה שנים ביישיבתנו, שקד בתורה וראה ברכה רבה בלמודו בחובב וג' ופוסקים, וראוי הוא להיות מנהיג עדה ביישראל ע"פ דרכי התורה והיראה, ע"כ אמרנו לאסמיכי' בסמיכת חכמים להיורט

## רב ומורה הוראה בישראל

וכל עדה אשר תבחר בו תשבע רצון ממנו בעזרה"ת וחפץ ד' בידו יצליח להגדיל תורה ולהאדירה.

הכו"ח למען כבוד התורה ולומדי' ר"ח ניסן תשס"ו לפ"ק -

ע"פ רש"י ס"א ע"ב

ראש המתיבתא





אנא ספקתי שיזירי הדב הנכבד מאד, מזרח"ר משה שליט"א, יסד  
 פרון בשם "בית מאיר מנחם סנדר למורה וחוראה" שמטרתו כעת היא למסון  
 תלמידי חכמים, מצויינים בעיריית, שלומדים בישיבות גיזלות וכוללים,  
 שיסכימו ללמוד עניני הוראה, כדי שיוכלו לגדל במורה ובפרש בהוראה  
 בלי הכיטול זמן של ראובן סדנשה. והריני סבור כי יצלחה בענין זה וגם  
 כשאר ענינים שמוסד זה סנונין לעשות, ושיזכה להגדיל אורה ולהאדירה  
 לתארת השם ותורתו.

הכו"ה לכבוד החברה ביזם י"א לחודש אדר שני תשמ"א,

משה פיינשטיין

משה פיינשטיין

RABBI J. KAMENTZKY  
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MONSIEY, NEW YORK 10992

בע"ה

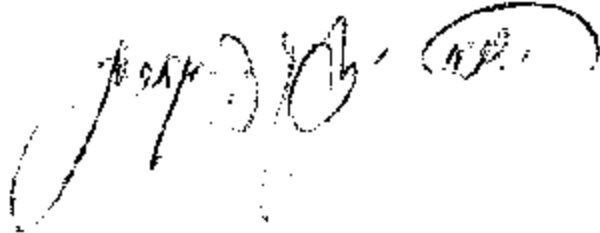
אל כבוד הרב המצויין בפעליו הכבירים, מוהל"ר ששה  
שליט"א שלו, וברכת כל טוב.

הניקני מכתבו היקר בו הוא כותב: שבדעתו לייסד מבין בשם  
בית מאיר מנחם גנדר לתורה ותוראה" שמטרתו היא לעודד אברכים  
הדוברים להשתלם בתוראה, ע"י שיטייעם בסכום חשוב כדי שיוכלו  
להתעסק בלימודם מתוך מנוחה הנפש בלא מטרות וראבת הפרנסה, ושיש  
לו לכך סיכויים למצוא מקודים לזה. ולפיכך הנני בזה לברבו כי  
הבן ד"ר בידו יצליח, ודבר גבול מנהו. מפני שחלק התוראה מוזנה  
קצת בישיבותינו. ויתן ד' שיזכה לזכות את הרבים כחפצו וכחפץ  
המצפה גמיהל לחסדי שמים הבו"ה ביום כ"ד לתודש אדר ב"תשמ"א  
פה מאנסי.

יחי קוין

ב"ח  
כאשר ידידי הרב"ג הנעלה איש אשכולת כו' מרה"ח הרב ר' משה שליט"א  
הוא למד ויגע הדבא בחלקי שו"ע וכמעט בכל חלקי שו"ע וגם באחרונים, הוא רוצה  
לזכות העולם ולהסביר פדיונים בלשון אנגלי', ועשה כמה וכמה חיבורים, וכמעט  
הוא מתרגם הערוך בשלחן ומה שהוסיף דבר עמי באריכות ע"כ אני אומר ישר חילו  
ולפעלא סבא. והוא מוכח את הרבים ולבמה פעמים הוא מסביר חומר איסורים ביור"ה  
זאשמת שבקרב במתרה יפיעו מעיינותיו חוצה. וכל הכנסות הוא מקדיש לישיבות לילמו  
וללמד הוראה להורות לעם ד' ד' דבר הלכה. והי' לו מסירת הנפש לילמוד כל חלקי  
שו"ע עם המקוריים. זאת אומרת בין השעות העבודה הבליטה הכבוקר בהתמחה, וכודאי  
יהי' חיבוריו לתועלת העולם ולתועלת התלמודים.

ע"ז באפי על התקום יום פסח שני שנת תשמ"ג לפ"ק קדוים.

A handwritten signature in dark ink, appearing to be 'Yehoshua...', is written over a circular stamp. The stamp contains some illegible text or a logo.

... ARSKY  
5830 66th AVENUE  
REGO PARK, N. Y. 11374

אל יצחק פיעקארסקי  
ב' זמב"ד רמ"ס בית יעקב  
מאריטס הילס, נ. י.  
זכות לשכור המיטות לינבאוויטש

כאשר יידידי הרה"ב החזי"ב איש אשכולות פוכמד בפו"ם תרומיות הרב ר' משה שליסיא ספה עשה על חלק ב' יודי"ס וכפרס בחלכות גדפ הוא פתרגם כל לכות סגרוך השלתן על שפת אובלי" כדי שיכול כל אחד ואחד להביץ זהו נוסף שלן , זהו נחוז מאד מאד , הגם שעשה על כל חלקי שו"ע אבל על חלכות נחת הוא ימעס יחיד במינז. ואמינא יישר כות ושואות חן עכור וכודאי מצו' גדולה להפיץ חידושיו על פני מבל כדי שיאך לחתנתג . ואקו' שפייד יצא פחדפוס ויהי' סובה לעול דפוסט שאני מכיר לו שהגם שהוא טרוד בעסקיו , והוא גוזל עם בכל יום זיוט לילמוד שו"ע ולכתוב חידושיו וחפץ ר' בידו יצליח . אני מברך אותו שיהי' כחצלתה לנכות את הרביס , ויזכה לילמוד תורה במנוחה וזרחתה הדעת.

מאם ייידו הדויש והמכרבו בבלם בכ"ס בלב ונפש חשיצג  
יה מאי ואלו אלו רמ"ס רמ"ס רמ"ס  
רמ"ס רמ"ס רמ"ס רמ"ס רמ"ס

# Orach Chayim / Yorkei Dayoh

RABBINICAL ORDINATIONS  
ENDORSEMENTS

MEHIVTA TORATH VODAAH - SMICHA  
ORDINATION

HORAV MOSHE FEINSTEIN - SMICHA  
ORDINATION

ENDORSEMENTS - IN HEBREW  
FOR KOLCEL

HORAV MOSHE FEINSTEIN

HORAV YISROEL YITZHAK

PIEKARSKI

HORAV YA'AKOV KAMINETZK

ENDORSEMENTS - TRANSLATED

ENDORSEMENTS ON BOOKS

HORAV MOSHE FEINSTEIN

HORAV PIEKARSKI

General Table  
Contents Chapter

Chapter 37  
pages 14-29

## Chapter 37 TABLE OF CONTENTS

Ⓢ - FORBIDDEN TO PUT ON  
LIGHT ELECTRIC OR COOK  
WITH ELECTRICITY ON  
SHABBAT - by Aliza Sternberger

pages 30-68 Ⓢ ONE IS STRANDED IN  
HIS CAR FRIDAY BEFORE  
SHABBAT. ANALYSIS OF PROHIBITION  
OF USING CAR - DRIVING - ON

General Table  
Contents 41

SHABBAT, ANALYZES  
COMPARES ALTERNATIVES  
COMPARES VARIOUS OPTIONS  
AND DEGREE OF SHABBAT  
VIOLATIONS.

SCENARIO IS THAT ONE  
CAN NOT REACH HIS/HER  
DESTINATION BEFORE SHABBAT.  
ONE IS ON THE HIGHWAY.  
WHAT IS ONE TO DO?

ANALYZES LAWS OF TEITUVIM,  
WRITING ON SHABBAT.  
MUKZA, HAVING NON  
JEW DO WORK FOR A  
JEW ON SHABBAT.  
CARRYING ON SHABBAT.

~~Chapter~~  
37  
General Table  
Contents -  
pages  
64-115

ONE IS TRAVELING  
AND COULD NOT FIND  
ANY LODGING OTHER THAN  
A HOTEL WHERE ONE  
MUST USE A MAGNETIC  
KEY TO OPEN THE DOOR.  
HOW DOES ONE MANAGE TO  
OPEN THE DOOR ON SHABBAT?

Chapter  
37

General TABLE CONTENT

Chapter 6 How <sup>can</sup> Shabbat if one stays in a hotel that the front door will open when one stands in front of it ?

Pages 112-113

Chapter 37

Pages 114-115

Is a patient at a hospital permitted on Shabbat to summon a nurse by pressing the buzzer?

Chapter 7

Pages 116-117

Chapter 37

A cripple who cannot move unless they use an electric scooter or chair. Can such a chair or scooter be used on Shabbat or Yom Tov ?

Chapter 8A

~~118-119~~  
118-123

Can a woman use Make up on Shabbat?

General Chapter  
TABLE 37  
CONTENTS

8 B

pages 93-115

The heat breaks  
down on shabbat  
or your TV. Can  
There are babies and  
or invalids, old  
people in the house  
whose immune system  
is weak. Can one  
summon the plumber  
or electrician on  
shabbat by phone.  
There are no  
non Jews who can  
make the call.



General TABLE OF CONTENTS

pages 170-175

9

Can one use hot water on the shabbat. The cold water will enter the tank and be cooked. What do you do to wash an infant?

pages 176-199

10

37

using baby carriage on shabbat where there's no EREV

pages 198-216

11

Building an EREV

General TABLE Contents

12 Heating food in  
pots on Shabbat  
pages 217-222 using automatic  
clock

13 KASHERING the stove  
chapter 42 COOKING by  
steam, steam  
pages 223-225 COOKS kosher  
and non kosher  
or Chromet

14 How do you KOSHER the  
STOVE FOR PASSOVER?  
chapter 42 washing kosher  
and Non kosher  
Dairy and Meat  
Dishes in a dish  
washer together

General TAFLE Con:

15) chapt. 42

pages 234-240

Can a woman who became a Beal Tsurah her Kasher very expensive China?

16) chapt. 233

pages 241-242

Can a woman who is in contact and must wear a bag to prevent her from soiling her clothes dip in the MIKVAH with the bag, otherwise she will soil the MIKVAH?

GENERAL TABLE OF CONTENTS

19  
Chapt 45

pages  
243-246

Can someone  
wearing a  
catheter and a  
bag for the  
urine: say  
Kreas  
Blessings and  
sh moavi ES/la  
and attend a Myron

18

pages  
247-264

the weather  
became bitter  
cold and the  
heating system  
was not turned  
on before shabbat.  
There are invalids  
and infants. Can you

Chapt 37

General TABLE of Contents

19

Chapter 39

pages 265-292

Chapter 38

Turn  
put on the  
shabbat ?

Boarding a plane  
on shabbat in order  
to possibly save a  
life ?

doctor using his  
auto and going  
from his home to  
the hospital or home  
of critically ill or  
possibly even be come  
critically ill.

Medical Resident ends work  
on shabbat is he  
permitted to return to  
his residence. No place

# General Table Contents Chapter

38

at the hospital or  
rest. The resident or  
intern will have to  
serve another 12-24  
hour shift in a  
few hours. If he/she  
does not sleep they  
can make fatal  
errors that can  
endanger human  
lives.

General TABLE Contents

Chapter 20

pages 293-317

Chapt. 44

Keep store or business or Profession open on Shabbat & Yom Tov otherwise will go bankrupt  
Partners non-Jews  
Not religious fee

Chapter

21

pages 318-322

Chapter 39

Forbidden to ride in Auto to pray at synagogue or use auto for any purpose on Shabbat or Holidays

General TABLE Contents

Chapter

22

Chap 42

pages

324 - 339

with steam that

by cooking. <sup>INVALIDLY RESTING</sup> <sup>usually</sup> that food is prepared

cooks kosher and non kosher food shometz and

Chapter

23

340 - 346

Chapt 42

Kosher for Passover food  
Can such food be eaten?

Ideation of food on shabbat by steam heat and by use of automatic clock heat by electricity by using automatic clock, same wash dishes.



Chapter 46

Chapter  
24

pages -  
349-361

Blood spots  
on eggs  
That were  
used to make  
Challah or  
Cake. Must  
everything be  
thrown out?

1kg



Patient is in EXCRUCI  
PAIN can he or

she use on Shabbat

362-395

or Yom Kippur the  
Jecuzi? Can they  
use an automobile  
to go to the hospital?

# **Turning on Lights on Shabbos**

**Aliza Steinberger**

**Period 1**

---

It is the accepted ruling that one is in violation of the Av Melacha of Ma'avir, lighting a fire on shabbos, which is Biblically forbidden. According to the Mishna<sup>1</sup>, One of the 39 works that an individual is not permitted to do on Shabbos, is to light anything. The Gemora<sup>2</sup> asks the question, why is burning on Shabbos prohibited if it is destroying? Usually, one would not be in violation of the Melacha of destroying. The answer is that burning is an exception. You are not permitted to light a fire wherever you are. The Rambam<sup>3</sup> states that when light is used to brighten something dark or for warmth, it is prohibited.

Obviously at the time of Moses when the Jews were in the desert for forty years, electricity was not yet invented. When electricity was harnessed for commercial and personal use in the 1800's and early 1900's there arose a debate amongst the Poskim as to it's nature. Is electricity the same as fire? If it is, then it is of course forbidden. The Bais Yitzchok, <sup>or</sup> the Yoreh Dayoh, and Rav Chaim Ozer Groezenski<sup>4,5,6</sup>, rule that lighting an electric light on Shabbos is the same as lighting a candle on Shabbos, that one would violate the Biblical Av Melacha of Ma'avir- lighting on Shabbos. No authority disputed that it is forbidden to light electric lights on Shabbos. They only dissented that the violation was Rabbinical. However, no one is permitted to violate a Rabbinical violation either.

The Chazon Ish rules that the violation is Biblical, that one who lights electricity on Shabbos violates the Melacha of Boneh- building. When one

*light summer*

*Electric*

puts on the switch on Shabbos one is building a passageway for the electrons  
to pass through and is ipso facto "building" on Shabbos.

In conclusion, it is Biblically forbidden to turn on the lights on  
Shabbos, or use electricity. SO DON'T DO IT!!!!!!!!!!!!

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זמנים הלכות שבת פ"ב

ובי תהיה יפה, ואם עדים וכו'... (שם) וכו'... (שם) וכו'...

חייב אע"פ שהוא משוחת, מפני שכונתו להקדים... (שם) וכו'...

ב השבועה... (שם) וכו'... (שם) וכו'...

השעת הראשונה

השעת הראשונה... (שם) וכו'... (שם) וכו'...

לפי זה... (שם) וכו'... (שם) וכו'...

לפי זה... (שם) וכו'... (שם) וכו'...

לפי זה... (שם) וכו'... (שם) וכו'...

לפי זה... (שם) וכו'... (שם) וכו'...

לפי זה... (שם) וכו'... (שם) וכו'...

לפי זה... (שם) וכו'... (שם) וכו'...

לפי זה... (שם) וכו'... (שם) וכו'...

ל"ה משנה

ל"ה משנה... (שם) וכו'... (שם) וכו'...

אבל במה דמיון רביעה יוצא אם מסתמך על דולק בעצום  
שמתקבץ בהם. וגם אי ניקב דשייך בית הבערה.  
בית י"ל דליכא בשתם כיבוי שחרי נשאר סם כח  
האשוי אם יחזור החוט ויתקבץ בחוט השני.  
דמי מה כי אם אמנם לא אובל לתאלים  
אבל אנו חושב סאר כזה ענין מהרשים  
הצריך לענינו.

(ב) הירוצא לטו ברכי המהרשים שיסוד דברי  
השוכנו הם על הנחת אלה. (א) שייך שאין  
בו מלאכה ואוריתא כיון שלא היה בכוונתו במקרה (ב)  
דליכא בכחב בשום הבערה וכיבוי מפני שאינו  
אם מסתמך ואינו שורף החוט ברזל כמש דירן והוא  
רק אור האשוי המסוך בסכע חוסי תברול (ג) דליכא  
בשתם כיבוי מפני שנשאר עם כח האשוי אם יחזור  
ויתקבץ בחוט השני.

(ד) הנהגותיו האחרונות בעצם מהוה אש החסל  
אינם מתאימות כלל לפציאות. ויבדוק הדברים  
שהגאון המהרשים ז"ל לא התקנה על טיב מהות  
החסל. ובאשר נבאר, עיר הנהגות הראשונה שאינו  
אש מסתמך ואינו שורף החוט ברזל. בזה הפציאות  
המסתמך ע"ה שורף מצטים ככל יום שקלקול בולמי  
החסל. או חיבור קצר שאינו אישי של שתי  
חוסי המסל המני האמש גורם להרמת אהום  
ולהתפרצות הנרס המסלילי בסער וקצף ובלהב אש  
בדולה וטראת השורף את כל סביבתיו ואף בנינים  
עליונים, ולכך לשם שמירה מעליפת מתקנים בכל  
בית שנמצא בו חסל, שקיים בהן סכנו החסל  
שכבית העליון כבין ארנו קטן, ותועלתו הוא שבחוכם  
עובר חים רק סאר ותיקף כשמתרומם האש הוא נוס  
ונספך ויחד שהו נספך גם חים האש.

גם קח חתיכת נייר ושם סנך לארומיות האש  
של תנור חשמלי ורחצו איך שבין רגע יאחו  
הנייר בלהב וישרף בדיק כאילו נקעה אומה אל  
גולת בערת.

הרי ידאש החסל הוא אש ממש כאש-דירן. ואש  
אובלה הוא"ו.

אלא שיכנה הרב שחוט הברזל שבו אינו נשרף  
הוא מפני היות זרם החשמל בצויו אל חוץ חלל  
דיק סכל אורד חסר היסוד החמצי שינגוס לשריפה  
היזן כי כל שריפה ושריפה לא תקום ולא חביה  
כלתי אש כהתחבר כל גוף אשר יהיה המתכרות חיימת  
עם יסוד החמצי (2) ומטיבה זו גם לחוץ וזכות  
החשמל רק ההלטה וההגדרו האיתנים ויתלבנו אך לא  
ישרפו כי מפני שהחום לא ישרף פריקים את חומר  
החן המנורה (מציאיש את החספן הנחנך לצריכה) (3)  
להחליק שכן החושים ובין קרני-זכוכית המנורה  
-פריקים סכל אורד ע"י כבשירים מיוחדים.  
לאיכס חסר יעלה על הדעת שכל עוקר איסור הבענה

שאסרה תורה בשבת הוא לא על עצם פעולת  
ירי האדם בחלוקתו אש המאיר ומבשל כי אם על סתם  
שאח"כ בא היסוד החמצי שבאיור ושורף ומכלה!  
והחליק אש מאיר ומבשל בחלל דיק מאיר והיסוד  
החמצי אינו שולט עם סוחרד אין זה אלא חוסה.  
ראף גם זאת. אשרי היות תחילת רק ככל אור  
המסך וסך חשימים חוץ ונעשה חושם  
שכמנורה יחזור רק. כמות האור הולכת ומתקטנת על  
ירי זה על שלכסוף הוא נספך ונשחית (4) רעשה  
פעולת כילוי ושריפה.

(5) ולענין המתרחשים שהאיר קנה הוא אור האשוי  
המסוך בסכע מומי הברזל, וכן להנחתו  
השניה שלכא ששום כיבוי מפני שנשאר סם כח האשוי  
אם יחזור החוט ויתקבץ בחוט השני.

הנהגה מלבד מה שכבר נראונו לרעת שסם האור הזה  
ששמו "חסל" הוא ג"כ אש מפני לא אבין  
כלל דבריו אלה וכי בחיטוף שני אבנים שינצו סכס  
האש, כשסבבים או נכבה האשוי, לא נשאר בהם הכח  
האשוי. הרי גם עם אם יחזור ויתקבץ יצא שוב האש  
המסוך בסכע האבנים, וכי גם עם לא יוחזיק סכס  
סכסכת אם יכבה האש הוצא סן האבנים!

גם נראה בעליל שיהי-הוא-גאון זה לא היה לו  
דיעה כמאור זה של החשמל. כי האור הזה  
כפי שביארו לי סופחים לאותו דבר אינו כלל אור  
האשוי המסוך בסכע ושתי הברזל, המסכים, המסכים  
רק לטווי-החשמל, והאור הזה נהיה סכח זרם  
העלעקטרי הזורם שהמכונה המרכזית כחחנה שקורים  
אותה כי יגיד ש"ר שהיא היא היוצרת את הזרם  
הנצוראון והמספיק לנו את הרים לשימוש. שדנך  
לאור בהניעו לחך חוסי המנורה ע"י הגנפי שם  
בסוף בלע פונגנות גדולה סד איכות ודקות החוט  
(עין עוד להלן בפרק זה). ועל המעולה הזאת של  
הזרם במסכת האהרה המישיש וההמקם בהשכל (5)  
הגנידן סורר הזה מסויבב פשוט לברזל, והברזל  
נמצא באכצע. ועל ירי גוצר כח  
מניעו בחוץ הברזל, הברזל היה מחובר לחושים.  
הכח הזה עובר וזורם לתוך החושים, ויצא  
שהנידוסור הוא היוצר והברזל הוא המקבל. ואך  
אם נשכית נמצע קם את הזרם העלעקטרי סכלי  
הת לו מקבל. יחזל גם הכח המאנצטי כדנע  
והברזל - אם רק הוא - יאיש להיח כבדאשונה (6)

1) עין גם ספר האיש לשימושיות ססר (7) ע' 140  
יודעת סכסו הכריסטיין דרו ס"ג. (8) ספר פסיקל לשינוי  
קפארימכיל סד סליד ססור. ע"ה עין גם ספרו (9) ע' 140 ע' 141-  
הלכה סכספך כנורת הקצת נשחים קטן סססל (10) אביע"ה ס"ג.  
11) מסיקת ס"ג. סדית חרזי לירי חכספן ססור (12) ע' 141 יודעת  
הכח ח"ה ס"ג. ע"ה ע"ה חרזי ס"ג.

על עתה אבא לי טוב הונך אתה שחש אצד  
 תוך חינו הלוקרזוק מצוה יוא  
 ימונה דק בעת סודם נבר ונס בתוך הוינים  
 גיי עליה העבדוק אילוי אט הנורו לא הילקנו  
 יעורין העקיר אצד לשכה סחא גוד עניי סנת  
 סיה גיה חא האדק לנוע ביה או אילוי בקבה  
 סתו או צדי אמן גא על סתה על הוינים  
 סנתח חורו בו חיי יתוף האדם וסות כדנכ תת  
 סעיה יתוף האד הקוד הנורח העובד יתך הוסי  
 חוי סתוס על הלוקרזוק יסו חונך חוד יססיל  
 חונח דס סעיה יתך האדם הוא הנעווה גק  
 חילקנו אט חוינו ית גוד וסו יאום בויח הדבר  
 חייך אמן אילוי חא ססוקה חוסי חיי יחא סיי  
 יתוף הנעוין סתוסים הוינים ביה אט חונך  
 חאיתך חור סנת חוא חונך חרכה חוהת בער  
 חוער חחויים כה הלוקרזוק ביה סבו בלתי חיה  
 חקוק בלי על צ העצה דבס

אט העבדוק חויס חחויים על העצה סעיה יוס  
 חסותו אד-החחחח אטוי חיי ולא ונס  
 חקטי חחחחח חיי אט חוסי חחחחח חונך סעצה  
 על חחחחח חיי חחחח חחחחח חחחח חונך  
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אמתו הריהו גם כוונתו הנכונה על וכן שהענין  
 עמו ואין קצבה ליהו לכוונתו או שה  
 קרי שיהו אם קצבה הוא הריהו אינו בעצמותו ובשלי  
 או הנכונה יהיה קצבה ליהו או הנכונה בהשגת  
 [דגם גם בעולם החלוטית או דמסק בין שני החושים]  
 יהיה גם שני החושים נחמתי בזה קצבה ליהו  
 יחדותם הקביר בזה גם האה

א"תם א"תם ל"ת דמסק חושים על העלע בעור  
 דמסק יהיה בשרת א"תם קצבה בלל בין  
 החושים וכן יהיה השלע א"תם על וכן שהא"תם  
 א"תם ל"תם הנכונה ושה"ת החושים י"תם הנכונה  
 י"תם בעל ד"ת או ע"ת ש"תם הנכונה או חושי  
 י"תם הנכונה הוא ש"תם הנכונה בעצ"ת ש"תם  
 י"תם הנכונה או העלע הנכונה

ו) א"תם י"תם על י"תם הנכונה ב"תם על הנכונה  
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חייב: וכן קיבל שמוכר בסמך מאורי אש סירי שמוכר דהף נמכרה נחלת של מוכר שטורה זה דרוקא נחלת של מוכר שאינו שורף אבל שלחנה עלעקטריה שהיא שורף חייב משום כיבוי בשבת.

ואף שהמאורי אש מביא שם שהבית יצחק ח"ב (סימן ל"א) חוזר ומסתפק בהנחתו ואז יבוא לבאן יבואן ע"ש, אבל כמבארנו זו של הבית יצחק שהיני ששורף חייב אף בנחלת של מוכר נ"ל שמוכר נמי מדברי המוסקוס, ועיין במגן אברהם (סימן של"ד סי' ל"ה) ובספר חוטמת שבת שם סי' ל"ב: וכן כמביא (סימן קל"ו סק"ו). וכתובים הטעם עליוכא במהבא איסור כיבוי מה"ת לפי שאינו שורף. וכן בספר שלחן עזי ששים (סי' נ"ג) גויני הסכנה ומבעיר סימן א' (א) כתוב שלבן בסקוקין את החורלל בנחלת על מהבא דאין במתנת איסור כיבוי מה"ת לפי שלא נקטב חסם ואינו בערתי יושמעל טאבל באיכא בו אחי מסוי אלו יש בזה איסור כיבוי מה"ת וכן בסוף הגר"ח ו"ל ה"ו שבת (סי' ע"ד) בע"י כ"ה) והשנה בנתיב (בסי' תק"י סי' ס"ד) כותבים דטעם הגויאל יאנה בוערת, וכוונתם שאין בו בה אור המאיר ואיסור הכנה מ"ת שייך רק כשמוכר דבר הבער יאנה, ודוק מ"ת שאכל באור החשמל מכיון שהוא כוער יאנה וגם שורף, חייב משום כיבוי בשבת וי"ט מה"ת.

ואפ"ל להמסקים שכתבנו הטעם שאין חייבים מה"ת על נחלת של מוכר, לפי שאינו שורף וחוזר לבטל שיהיה קודם הסתירה, עיין בלבוש (סימן של"ד) וסימן תק"ו ובספר המדע שבת ויפרי נדדים עם כ"ה שפיר, וכו' ו"ל דוחו ויזקא מני מאינו נפקד מצד עצמו, אבל באן באור החשמל, ה"ס הסכנה מצד עצמה הוחל נטרפה סודם אש החשמל, וזה שאינה נטרפה הוא מפני שורש אש החשמל נתק במוק חלל ליק סאור, ונמנאר באר היכב נפרק הקודם: וסימן אש-הנמיה היא אש כזה שפונה אף להכבה, והמחנה היתה נסידת אלמלא הליים חתך לגיטה, ו"ל שפיר שנכתיב חייב משום כיבוי מה"ת כשאר נהלים הנצדפים יאסור לכתוב מה"ת.

(א) גם ראיתי בספר נפש חיה להרב ראו"ק מרובים על אי"ת (סימן רע"ז) שכתבא במה ספר בית יצחק במסתוריהו לענין ח"ב סי' ל"א, צי"ל באור החשמל שיש בו מקור רבוקו ודור"חא ספ"י שותפים שמהם הנחיות יוצא ופתחים יהולכים וכקישורו הוי"ט טחום סכה העלעקטרי שיש אינם משמשים ע"י"ש. (ג)

ויש להוסיף לזה, שכתבו עלשדושת ילקודי הוסי"ט נורמת כל הלוקה והרלוקה איכ אין זה נקרא בשם סמך שחוזרים לכמה שהיו והרי מצדו מתנה

חנאי שבעינו חוזר לבטל שהיה קודם הפקח' ורק אז שזור מה"ת, וזה הרי אינו כבר חוזר לבטל שהיה.

(ב) ומה שבייבש שם בספר נפש חיה: ובכלל דרי על כן לא אסרו להלך בנחלת של מוכר רק לכיבוי אבל לא להרלוקה ע"ן דמכ"ס ה"י שבת סי' ה"א י"ח.

יש להעיר דבספר יראים (סימן ק"ב) מבאר שגם לפני הבערה אין הבערה אלא בשל ע"ן, וזה מה"ק הערתו של הרב ליטמן (בחו"ק קול תורה שם) שמעיד לומר דהלא הבער' בשם הבערה שיש בה בלי"ן של אימר הנשרף, אף שלענין אור החשמל לא ניתן לומר זה וכ"ל.

אמנם אכל ליהנה צדק הרב פרולית, שכן סוסק הרמב"ם (במ"כ ה"ו שבת ה"א): שהמחשם את הדיול כתי לצרפו במים הריז חלוצות מבעיר וחייב, ע"ש במ"ט ופ"ח.

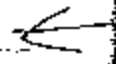
וכן סוסק בשלחן עזי ש"ס (סימן נ') כמלאכת הסכנה ודמבעיר, שהמחשם את הדיול כתי לצרפו במים הריז חלוצות מבעיר או מכה בפטיש, ובמלאכת האופה ספ"י א', שהמחשם כחמה כתי לרכנו חייב משום מביש, אבל כתי לצרפו חייב משום מבעיר, ע"י"ש מה שמו"ט ע"י"ן היתה המרא ובסי' ט"ה סק"ו) על פסוקי הרמב"ם שפירשו אה"ת, משום דרוקא לרכנו חייב משום מביש.

וה"כ נמי סוסק חתי אדם ה"י שבת (כלל מ"א טע"ב) (ב"י) שהמחשם ברזל חייב משום מבעיר, אבל המכנה נחלים של מוכר לכו"ע אין בו חייב שלא שייך בו כיבוי, הרי שהוקא לענין כיבוי במלת של מוכר אסור שאין בו חייב אבל לא לענין הבערה ואין חייב הבערה תלמי בכללין של חומר הנשרף.

וכן מהב בהראו כשורף הגרשיו ובסימן חצ"ה טע"ב (ג) שענין הבערה הוא הוצאת האש, או שטרפה האש, ומבאר דבריו אלו ביהוה בקונטרס א"ר"ן עם אות ב' ו"ל: הנה אע"פ שרמב"ם אלו חייב אפי"ן צ"ח נאמר אע"פ כ' ע"ק ד החייב אינו משום שר"פ"ז וכל ל"ן העצום אלא משום כיבוי האש כדמסק בהראו ברמב"ם, ו"ד מסבת וכו' ו"ס כ"ג דמ"חיות שהבוא הרמב"ם עם וכו' וזה משום וא"צ לפני"ט ע"כ הרי בהראו כ"ה שחייב הבערה הוא על צלב הוצאת האש ואין תלמי בכללין של אימר הנשרף.

(ג) ואג"כ אע"י על טענת בספר מאורי אש

(א) י"ן הבער צדק ל' שכן מבאר בספר סי' ה"א ע"י שני שכתבן שכן המסוד הולך וצדקה יאנה שמוכרה ליתר ד"ק במ"ת הריז וצדקה להחשקו על ידו זה ע"י שלפ"ק ה"א נש"ט ונש"ט.



One's arranged in ~~the~~ car  
Friday evening and ~~shabby~~ articles.  
Functioning of a car

Response

In order to start a car one must put on the ignition. This in turn

creates a spark that ignites the motor to begin. As one steps on the pedal it releases gasoline to the cylinder in the motor.

A ~~gasol~~ controlled small measure of the gasoline is exploded that ~~creates~~ causes certain wheels in the motor to rotate that in turn cause the wheels ~~to~~ of the car to rotate once the brakes are released.

CHAPTER 2

4  
~~Anyone~~ ~~operates~~  
In order to keep  
the wheels rotating, one  
must continue to  
step on the gas pedal.  
If you step further  
to the floor a larger  
amount of gas will  
flow and the car  
will go faster. It  
is possible to place  
the car in a cruise  
speed that it will  
automatically continue  
to a predefined  
speed.

~~Stop~~ Removing  
ones foot from the  
pedal stops the  
flow of gasoline.  
Without gasoline  
there can be no

fuel to propel the wheels and the car will stop once the brakes are put on that will stop the momentum.

By ~~one~~  
I mean a car on Shabbat, one violates a number of Biblical laws.

Cooking. In the desert at the time of Moses in the tabernacle the meat of the sacrifices

was cooked. Here in the case of feeding gas to the motor, the gas is cooked and it

explodes that ~~in effect~~  
turns the wheels that  
in ~~an effect~~ will  
turn the wheels of  
the car. The intent  
is to ~~have the~~  
of cooling the gasoline  
or combustion is to  
create the explosion  
that will ~~drive~~ turn  
the wheels. This is  
continuously done by  
the driver who keeps  
his foot on the  
pedal.

This is to be  
distinguished from one  
pulling a chair on  
the ground and  
inadvertently a  
hole is made. If  
it is not 100% that

a hole is going to be made - on the path that he pulls the chair & one can pull the chair. It is permitted even according to Rambam.

If it is 100% that a hole will be made it is Rabbinically forbidden to move authorities, unless he has no need of the ~~state~~ earth

also uprooted ~~the~~  
"Pik Rasha V'che Hai"  
Orach ~~Shabbat~~ Shabbat  
Heshulichen ~~end~~ 220:27,28

~~Part~~  
In the case of moving a car the

Driver wants the  
gasoline to explode,  
otherwise he can't  
~~drive~~ have the  
wheels turn.

Thus there is a  
Biblical prohibition  
of cooking on shabbat.

In addition  
when he turns the  
key it causes  
creates a spark that  
ignites the gasoline  
to cause the end  
result of exploding  
the molecules of the  
gasoline. Just like  
when the meat is  
cooked the end  
result is to soften  
the meat. - and to

75



Gasoline is another form of oil  
It is derived from oil. It  
It is generally oil drilled in the ground  
can used for cooking and heating  
also for machinery and electrical machinery  
As derived from oil  
I would say that gasoline is a  
very important product  
for the world.

not it edible. In  
driving the car the  
intent is to explode  
the gasoline to spin  
the wheels.  
The engine ignites the  
gasoline. It is a direct  
effort on the driver's  
part to ignite  
cause the gasoline  
combustion

ever of  
This effort has an  
effect  
as long as gasoline  
remains in the  
cylinder it will  
be pumped up. Of course if  
no gasoline is pumped in the engine  
it will stop.  
At the time of Moses  
oil existed for  
lighting. The Menorah  
was used  
for lighting but  
it existed and could

see them  
 Gersonde Kordca  
 Chsam Saffer or red chain 25 H.1  
 My Wilhoma Re. electricity  
 M. nichos Shlomo

have been used for  
 cooking. At that time  
 they cooked using  
 wood. However they  
 could have used oil,  
 fuel theoretically, instead  
 of this is different  
 from cooking with  
 electricity that is  
~~not~~ consumed. It  
 remains. Wood or  
 gas gasoline are all  
 consumed and  
 wasted nothing  
 remains. Therefore  
 there is a biblical  
 prohibition with  
 it is Rabbinical since  
 electricity  
 Only in case of  
 life threatening  
 situation that one  
 can not remain on  
 the road all night.

electricity  
 did not exist  
 at time of  
 Moses and was  
 not used in  
 tabernacle

Only in case of  
 life threatening  
 situation that one  
 can not remain on  
 the road all night.

+

because of danger  
 being attacked that  
 one is permitted to  
 continue to drive  
 to his destination. ~~and~~  
~~however during~~  
 preservation of life  
 will supersede all  
 Biblical laws.

Amek Hachulehon  
 266:11  
 AT = Orach Chaim

Rambam Shabbat 2:1, 2  
 Aruch Hachulehon  
 Orach Chaim

266:13 who permits  
 to remain on a horse or  
 carriage drawn by  
 horses in case of mortal  
 danger if one wishes  
 to his destination. AT: Permits  
 to remain on train on  
 Shabbat if the preacher has  
 destination 266:11

Electrical and atomic power are new generic forms of energy <sup>as it. they did not</sup> exist at time of use.

Using ~~them~~ <sup>some</sup> ~~of~~ <sup>new</sup> ~~the~~ <sup>prohibited.</sup> ~~new~~ <sup>electricity</sup> has to be generated by power plants as old already created electricity is used up by consumers, but this form of energy did not exist at time of use.

There is no flame when electricity is used, ~~the~~ ~~same~~

coal or oil. There exists a <sup>flaming</sup> flame that can not be distinguished from a flame that uses wood as fuel.

The same is true when gasoline is burned while driving a car.

# ALTERNATIVES

I WALKING

IT IS IMPOSSIBLE  
to stop the car and  
begin walking. It is  
like threatening to walk  
on the highway. One  
can be hit by a car  
or robbed and killed.

✓ Check in to a hotel or  
motel

If one checks in  
before shabbat that is  
preferable. If ~~one~~  
shabbat has already  
started. It will be  
necessary to sign the  
register on shabbat

signing even in  
English is a Biblical  
violation. Oruch Hashulchan  
Oruch Chayim 340:33  
no. 22

Sources: Purchasing on  
Shabbat is Rabbinical.  
Ramban considers it  
Biblical but it does  
not have gravity of  
other "39 Categories of  
work":

Arukh Hashulchan

343: 3 ; 308: 4 ;  
339: 12, 13, 14.

Nevertheless even  
if it is Biblical it does  
not have the gravity  
of 39 Categories of  
work. If one has

to choose to stay in a  
hotel on Shabbat and  
pay money that is  
Muktzah and ~~one~~ one

has to purchase food on Shabbat  
rather than drive an  
automobile on Shabbat,  
one should not drive

Drinking water involves  
the work of cooking  
gasoline continuously.  
It is preferable to  
"isolate" a form of  
"work" of writing on  
Shabbat once rather  
than "cooking" on the  
gasoline continuously.

Sources: Aruch  
Hachalachen Orach Chayim  
328:10 Middle citing  
Ran in name of  
Rambam and Rosh  
Yoreh De'ayah 85:45, 4  
see also ~~Aruch~~  
Aruch Hachalachen  
328 11, 12 citing  
Orach Chayim  
Rambam, Targum 278:6

Driving an automobile ~~that~~  
is a violation of ~~the~~  
2 of the 39 categories of  
work: lighting a  
spark and causing the  
gasoline to burn and  
in effect drive the  
wheels. Purchase of  
food and renting a  
room by paying  
money is a lesser  
offense.

Even if one has to sign  
the register that is a  
liberal violation of the  
39 categories of "work";  
it is preferable than  
driving a car. The  
reason is he signs  
once while with a car  
he continuously steps on  
the gas and violates  
43



Frank H. ...  
It is a ...  
claims that it is Biblical ...  
have the gravity of like ...  
to the 79 categories of ...  
has grave than driving ...  
a car in such drive

What ...  
is that ...  
it would be necessary ...  
to sign once, & there ...  
would be only one ...  
Biblical violation, while ...  
driving the car there is ...  
a violation every time ...  
the driver steps on the ...  
gas. Perhaps the ...  
Motel Keeper will ...  
waive the requirement ...  
of signing the register ...  
Especially, if one pays ...  
for the room up front ...  
with cash, if one pays ...  
cash one will not be forced to ...  
present his credit ...  
card or check and ...  
sign it. But again ...  
there would be no only ...  
one violation or opposed ...  
to continuous violations ...  
when one steps off on ...  
the gas pedal continuous ...

11.12.1914  
It is a ~~specific~~ violation, Amber  
claims that it is Biblical but it does not  
have the gravity of like violating any one  
of the 79 categories or worse. It's a  
less grave than driving a car on such a  
level.

What is that ~~by signing~~  
if what he passes  
to sign once. & there  
would be only a one  
Biblical violation, while  
driving the car there is  
a violation every time  
the driver steps on the  
gas. Perhaps the  
Motel Keeper will  
waive the requirement  
of signing the register.  
Especially, if one pays  
for the room up front,  
with cash, one  
also will not be forced to  
present his credit  
card or check and  
sign it. But again  
there would be ~~no~~ only  
one violation or opposed  
to continuous violations  
when one steps if on  
the gas pedal continuously.

circumstances or driver's case it comes to permitted

The fact that you would  
not be able to pray ~~on~~  
on Shabbat is only fabricated.  
In such a circum-  
stances it is less of a  
transgression not to  
pray at all than to  
drive a car on Shabbat.

Of course if one can  
have a <sup>non</sup> Jew  
drive that would  
be the best. Thus  
if it is possible to  
park the car at the  
nearest town and  
take a cab. Some  
most people are non-  
Jews the assumption  
is that the driver is  
not Jewish. The  
non-Jewish driver  
should drive to  
one's destination. That  
is preferable to accept  
signing the register, ~~at~~  
conduct a <sup>small</sup> giving money

to the <sup>total</sup> ~~only~~ Rabbinical violation.  
Riding in the taxi  
on Shabbat driven by a  
non Jew is a Rabbinical  
violation. Under the  
circumstances ~~it is~~  
not to violate ~~the~~  
graves Rabbinical laws  
and to spend Shabbat  
at home ~~or~~ among  
friends ~~at the destination.~~  
it would be permitted  
to ride ~~in the taxi.~~  
~~the~~ ~~with~~ ~~assume~~

~~that~~  
Techumim ~~not~~ ~~permitted~~  
one is ~~not~~ ~~permitted~~  
to travel more than  
12 miles without  
violating the law  
of Techumim on Shabbat  
Respingo & since one  
is traveling in a taxi  
cab. the ~~taxi~~ size  
counting the antenna is at  
49

① or are that cannot least 14.4 x 14.4 x 14.4 x 14.4  
M/M/M/M/M/M

least over 36" x 14.4 x  
14.4 that would  
make it a private  
domain.

~~The situation~~  
over Arizona <sup>with such</sup> ~~in~~  
handling in a ~~case~~  
situation in a ~~case~~  
internal ~~matter~~  
to ~~support~~ ~~of~~  
would not violate  
the user's security.  
The user's security  
is not public.  
See Arch Hashulko  
over Chay ~~at 266:13~~

266:13  
There is a dispute  
regarding this  
subject 266:13  
In our case  
of that there  
exists an emergency  
we will rule like  
the court opinion.  
It is ~~not~~ objection-  
able. ~~49~~

The Non-Jewish  
taxi driver should  
take in all the  
things from the  
cab including  
wallet & watch  
and place them at  
the destination. (A)

Also if there is a  
child under 13 in  
Mitzvah or Bat  
Mitzvah the child  
should pay the  
taxi driver rather  
than someone over  
there or Bat Mitzvah. (D)

Sources (A) Aruch  
Hachochon Orach Chayim  
266: 11 (end) 266: 17, 25

Sources (B) Aruch  
Hachochon Orach Chayim 266: 15, 17

Q

If it is not possible to have a new Jew bring in his things from the topi or if he was not able to reach his destination by pi and from the following can be done.

If it is possible to clear all of his belongings including money and other valuables and lock them in the car until after Shabbat, he should do it. If not because he is afraid they will be stolen, he can go out of his car or topi stop and then proceed to his house. <sup>wait against the door</sup> stop and enter the house. He should proceed to the room that he can deposit any Mitzvah like money.

and continue this procedure until he reaches his destination (5)

# under Ben. 14 to each of  
the Mitzvah

remove his pants and  
shake the <sup>wallet from</sup>  
pants or the money. They  
will fall on the floor or  
into a box.

See Aluych Hadulchon  
Oruch Chayim 266: 22

is of course if there  
is a child the child  
should remove the  
Miktzah from his  
pocket + ~~car~~ while he  
still is in the car,  
carry it to the house  
and deposit it in  
a safe place shid  
266: 28.

The reason one is  
permitted to go down  
from the top of his  
car with his things  
and Miktzah such as  
money



is because the year  
or his car has the  
category of Motos  
of the or Karmelit.  
If the car is less  
than 39.2 inches high  
regardless of width  
and length. Thus it is  
not deemed as a that  
private damage of the  
requires the car to be  
higher than 39.2 inches.  
It is the dimensions of  
Chagan (sh) & the  
street is considered a  
Karmelit. One is  
permitted to carry  
from one Karmelit  
to another  
such as where  
Orach Chayim 266:14,  
28. Shas 745:9  
57

A week back  
Orech Chap. 4 77 266:28

~~suggests~~ that if one has  
money and other Mitzot  
in his pocket and desires  
him (or she) can go back into  
his house and go to  
a room where he can  
address and shake out  
the money. The money  
and other valuables would  
then be safe. If one  
carries ~~the~~ Mitzot

~~the~~ ~~one~~ ~~on~~ ~~reaches~~  
his house or destination  
rather than enter with  
the non Mitzot,  
one should bring the  
Mitzot into his  
house (excluding objects

The reason is ~~that~~ ~~from~~ the  
street that is a Karmelit to his  
house that is a private domain  
33

43 prohibited even though  
carrying ~~walking~~ from one  
Kosmit to another.  
is permitted. Aresah  
Hushelkur creek  
day 11 ~~12~~ ~~13~~  
349:4 (end)

However Mulet ~~is~~  
like money can not  
be thrown since he can  
is not allowed to reach  
into his partner's pocket.  
In this case the Rabbi's  
permitted him to enter  
the house carrying the  
money in his pocket  
(which is not the  
ordinary way of  
carrying any way)  
~~and~~ ~~and~~ ~~instead~~  
enter the room  
54

where <sup>u</sup> he will deposit  
the money, remove  
his pants and shake  
them out and the  
money will fall to the  
ground ~~or~~ place where  
he wants to keep them.  
If this is not  
possible and there is  
no near fear or  
could to take the  
money from his  
pants he should  
remove it with  
his left hand if  
he is a righty.  
This would be an  
imusual way of  
taking the money  
and would be  
only publicly  
forbidden and  
Bashirah and Chay, y

~~2408~~  
11/10/29. ~~one who~~

(right)

or ~~to~~ someone  
writes on Shabbat  
with his left hand  
there is no biblical  
violation only Rabbinical  
So if he receives his  
money with his left  
hand there is only  
Rabbinical Violation.

In view of the  
special circumstances  
he is permitted.  
I also mentioned  
that if he carries  
Mak'zab he should  
stop before entering  
his house. The  
reason is because  
the money is in  
his pocket. The pocket

has a category of a  
Mokom ftw, not  
worse than his Mouth.

One is permitted to  
carry from a

Mokom ftw to a  
private domain &  
once he stops. he  
established the status  
of a Mokom ftw.

~~then~~ the money is in  
the Mokom ftw

then he proceeds  
to his house that is  
a private domain.

a woman who ~~has~~  
carries her  
money in a  
pocket book can  
take the pocket book

into the house at this  
15 an unusual way  
of entering.

As long as she is  
in the street she

carries less  
than 8 feet of 7.833  
feet according to Oregon law  
stops and continues  
to carry less than  
8 feet until

she reaches the  
house and then

throws the  
packet into  
her left hand  
into her house.

Such conduct  
is not a violation of  
the Oregon law. Under

A.M. 0000+  
Oregon law  
23.5 \*  
Arrest 7.4 =  
94.000 \*  
inches  
94.000 =  
- 3000 \*  
94. =  
12. =  
7.833 \*  
feet.

A

the special circumstances  
of this case we will  
permit it.

In most cases they  
auto even the cabin width  
the wheels is 15 ft more than  
39.2 inches height and  
15.66 inches in  
width and length.  
These are the  
dimensions of a private domain  
therefore the car is a  
private domain.

It is not permitted  
to carry from a  
private domain to a  
Karmelot - over streets.  
Therefore it is  
necessary to ~~place~~  
~~between the car~~  
have the person first

59



See ~~CHINA~~ 349, 352

MINUTE and

~~start the car~~  
leave all his things except  
his wallet in the car.  
If he can't lock the car  
and leave them, the  
then should enter the car. He  
should then bend into  
the car and pick them  
up. He is when he enters the  
car his arms are in  
the category of a  
Tokom Ister. He is  
allowed post jobs or in  
a circumstance of  
hardship to bend over  
into the car and  
pick up the things  
and bring place them  
in his arms that are  
in the category of  
a Tokom Ister. Then  
he waits for a moment. ~~(A)~~  
Then he begins to  
walk 7.833 feet stops,  
6.14 AM

OBECH CHAMA

~~CHAMA~~

349, 352

See (A)

MINUTE and

~~start the car~~  
 leave all his things at car.  
 His wallet in the car.  
 If he can't lock the car  
 and leave them in the  
~~then should exit the car~~  
 should then bend into  
 the car and pick the  
 up. He is when he exits the  
 car his arms are  
 the category of a  
 No Kom Itur. He is  
 allowed post facto or in  
 a circumstance of  
 hardship to bend or  
 into the car and  
 pick up the things  
 and ~~bring~~ place  
 in his arms that a  
 in the category  
 a No Kom Itur. He  
 he wants for a moment  
 Then he begins to  
 walk 7.833 feet 4 to  
 (14A not)

walks again 7' 11"  
7.873 feet stops and  
continues until he  
reaches his destination.  
~~He is not~~ then he  
tosses the things non  
Muktzah. backwards  
into his house. This  
is an unusual way  
of entry and is only  
a Rabbinical violation.  
Aruch Hashulchan  
Orach Chaim

266:22.

We will rule  
like those lenient  
authorities in  
order to alleviate  
the situation and  
not cause hardship  
to an individual  
per Shabbat. (Siv 266:24  
(over)

Deposits may only be made in person. All withdrawals use proper rules for adding and filling.

Monday 10/1/83

Deposit: Withdrawal Transfer Payment Renew/Change

Cash: 17.44 50.00 100.00

Checks: 100.00 100.00 100.00

Date and time: 10/1/83

Sum Total: 17.44

Less cash: 100.00

Less check: 100.00

Payable to: ATM

Total deposit: 17.44

Total withdrawal: 200.00

Net amount: 182.56

Signature: [Signature]

Account Number: 1234567890

Branch: ATM

Branch Address: 123 Main St, New York, NY 10001

Branch Phone: 212-123-4567

Branch Hours: 24 hours

Branch Manager: [Name]

Branch Teller: [Name]

Branch Supervisor: [Name]

Branch Assistant: [Name]

Branch Clerk: [Name]

Branch Cashier: [Name]

Branch Counter: [Name]

Branch Customer Service: [Name]

Branch Security: [Name]

Branch Maintenance: [Name]

Branch IT: [Name]

Branch HR: [Name]

Branch Training: [Name]

Branch Compliance: [Name]

Branch Risk Management: [Name]

Branch Legal: [Name]

Branch Accounting: [Name]

Branch Finance: [Name]

Branch Operations: [Name]

Branch Administration: [Name]

Branch Support: [Name]

Branch Other: [Name]

I hereby authorize this transaction and any resulting charges to be charged to my above numbered account. (Sign in the presence of teller.)

X You can't reach at your should stop in  
 X a motel and spend the night in the motel.

If there are no hotels you can travel until 1/2 hour before it gets dark. That is the time

Payments		Account Number		SID Box #
<p>Handy Received</p> <p>Check</p> <p>Cash</p> <p>Internet</p> <p>Review charge</p>	<p>Principal</p> <p>Interest</p> <p>Other</p> <p>Other:</p>	<p>Rent</p> <p>Sales Tax</p> <p>Other</p> <p>Total</p>	<p>to be used in an</p> <p>to the account. (Sign in presence of letter)</p> <p>course if you can</p> <p>destination even if you</p>	<p>in early</p> <p>from sunset</p> <p>to next</p> <p>to</p> <p>to your</p> <p>money</p>

Bank

Deposit

Cash

Checks (months)

Total from reverse side

Sub-Total

Less cash

Less cash

Payable to

Total deposit

*Not sure can get currency  
 Rabbit, move it less if you  
 walk less than to get stop  
 but you another light get  
 while you come to your  
 destination, then it is only if  
 there is no other facing section*

Withdrawal/Transfer/Payment/Renew/Change

Transfer to:

Journal to:

Check #

Payable to:

Check #

Payable to:

Renew/Change  See other

Total withdrawal

I hereby authorize this transaction and any resulting interest adjustments to be charged to my above numbered account. (Sign in the presence of teller.)

X

X

*could copy, for the let's see how  
 I'm it would be more able*

69

To have time drive you to  
 your destination, rather than

Payments		Account Number	
Check	Principal	Interest	Other
Cash	Interest	Other	Salts
Journal	Other	Total	Other
Renewal Charge	Total	Other	Total

I hereby authorize this transaction and any resulting interest adjustment to be charged to my account. (Sign in presence of teller)

If there is no difference between a  
 relations and not very low

called

Deposit	Withdrawal/Transfer/Payment/Renew/Change
Cash	Cash
Checks	Transferred to:
Other	Journal to:
	1) Check #
	Payable to:
	Payable to:
	Amount/Revol. Change
	Total Withdrawal

I hereby authorize this transaction and any resulting interest adjustments to be charged to my above numbered account. (Sign in the presence of teller.)  
 ~~Not allowed.~~

I would like to receive my account statement by email.  
 Yes  No

I am not here to pay. I would carry your  
 I am not here to pay. I would carry your  
 I am not here to pay. I would carry your  
 I am not here to pay. I would carry your  
 I am not here to pay. I would carry your  
 I am not here to pay. I would carry your  
 I am not here to pay. I would carry your  
 I am not here to pay. I would carry your  
 I am not here to pay. I would carry your  
 I am not here to pay. I would carry your



... my car and take a taxi to ... town, ...

Funds Received		Principal	Rental
Cash	Interest	Other	Box
Cash	Journal	Other	Box
Journal	Renewal	Other	Box

I hereby authorize this transaction and any pending interest to be charged to my account (used in presence of teller.)

My car to the taxi. ... which ...

to strive to have the least violation of the Shabbat.

Only where no other alternatives exist can one drive to his destination if remaining on the road for the entire Shabbat is life threatening.

Shabbat  
Deposit  
Everything  
in the  
Hotel or  
Hotel  
Safe deposit  
box on  
Shabbat  
will open the  
box and  
remove  
values  
Valuables.  
However if  
there is no  
safe deposit  
box then  
the following  
procedure  
can post  
facto be  
used.

However he does  
suggest that it is  
permissible  
to sew the money  
into his clothing so he  
can carry the  
money. The same would  
apply about  
placing in his clothing  
credit cards and his  
passport and other valuables  
However if he  
must show his  
passport on Shabbat  
and use the magnetic  
electric ~~key to open~~  
card to open the door  
on Shabbat another  
alternative is suggest  
here.

Let one place the  
magnetic electric card  
in his shoe. This would  
represent ~~car~~ doing a  
Melacha "work" of carrying

in an unusual manner  
 not done during weekday.  
 As such Hashulchon  
 Sifcus in Ored  
 Chayim laws of writing ~~if~~  
 if one does ~~370~~: 29  
 "works" in an unusual  
 manner then there is  
 only a Rabbinical violation  
 Thus such Hashulchon  
 concludes that if one  
 writes with his left  
 hand rather than into  
 his right hand, the  
 he has not violated  
 Biblically only Rabbinica  
 The "work" of writing  
 on Shabbat.

Carrying the  
 magnetic key electronic  
 key in his shoe  
 on the hotel or motel  
~~grounds~~ is carrying it  
 outside ~~the~~ in the street  
 "a Harmelot". As their  
~~discussed in a previous~~

13 a) In an emergency situation we  
can post facto permit  
him to carry. Once he  
leaves his hotel room he  
is he to return.

Is he to stand outside his room  
all night? He would  
be jeopardizing possible  
his life. Even during  
the day it is a great  
discomfort and on  
Shabbat to be  
imprisoned the entire  
day in a room, not  
go to school on Shabbat.

Under such a situation  
we will post facto  
permit him to  
compliance with Rabbinic  
violations and carry the  
card. Furthermore

Carry 126  
~~Carry 126~~  
~~in a separate~~  
reference 12

if one walks <sup>15</sup> four, a mot or eight feet  
and hops, then continues  
to walk eight feet and  
stop post facto in  
emergency situations it

is permitted to carry  
on Shabbat, especially  
in a Karmelit. ~~See~~  
Only in a public  
domain ~~is~~ carrying  
on Shabbat is Biblically  
forbidden. ~~That~~ A  
public domain ~~is~~  
~~has been~~

It is accepted practice  
to rule like those  
authorities that only  
more than 600,000  
people use a highway

or <sup>more</sup> ~~more~~ street on Shabbat ~~is~~ a  
such a street considered  
a public domain. Such  
Haskelchen Orach Chaim

has a ~~first~~ <sup>second</sup> ruling that  
posits another, ~~that~~ <sup>only if</sup>  
only if one carries ~~is~~  
on a main highway  
~~that all the street~~  
where 600,000 people  
travel daily ~~is a~~ does  
Biblical Violation exist  
if one uses a side  
road to travel on  
that even if 600,000  
people travel, no  
Biblical Violation exists  
Other authorities posit  
lenient rulings that  
600,000 people must  
walk on that highway  
if however they are  
riding on horses  
or in carriages that  
the height of the  
carriage or the feet

of the tires ~~are~~  
are above ~~3~~ ten feet from  
or 40 inches from the  
the ground. There is  
no public domain.

In modern times  
if people ride in  
cars. The carriage of  
the car to where  
passengers sit is  
more than 40 inches  
above the ground.  
Thus there does not  
exist a public  
domain on those  
roads. Thus those  
streets or roads are  
considered. Karmelit  
even if 600,000  
people travel there  
daily. Thus  
carrying in a  
Karmelit a magnetic  
magnetic card

to open the <sup>upper</sup> door on Ma'abot  
would be a Rabbinical  
violation. Carrying it  
in one shoe is  
an unusual way of  
carrying as mentioned  
previously in  
Hachilchva Orach  
Chayim 340: 29 Comin  
And doing any work  
in an unusual  
manner likewise  
a Rabbinical violation  
coupling that fact  
with the fact that  
carrying in a Karmel  
is a Rabbinical violation  
In addition carrying  
no more than eight  
feet and stopping  
and then carrying  
or again no more  
than eight feet  
76



and again happening.  
and continuing in  
that manner is  
post facto permitted  
on Shabbat in  
emergency situations  
see Sech Hashuk  
Orech Chayim

This topic <sup>is</sup> a response about using  
a carriage on Shabbat  
and carrying from  
the car on Shabbat  
when one is in emergency  
situations ~~and~~

life threatening

We discussed in  
~~an~~ other response  
that in an emergency  
situation one can  
use ~~an~~ a magnetic  
key and not violate  
the laws against  
using fire on Shabbat.  
The use of electricity  
on Shabbat is  
considered by many  
authorities to be  
no more than  
Rebimical ~~not~~  
not Biblical. The  
reason is because  
the use of electricity did  
not exist on the time

of 11000000

2400 years ago.

Only those "works" that existed at the time of Moses are

2/10 Biblically forbidden  
Biblically forbidden  
See Chs. 1-10

---

As Responsa Mehersha

---

Responsa Mi N'chas  
Shiloma Vol. 1 <sup>Chapter</sup> 8, 9

Responsa

---

Sanin Law of  
A. V. Mei Nizer

Responsa Mi Shomo

Deo. Goria

Responsa hemusht  
Moralcaim  
79

Mathematically <sup>is possible</sup>

Thus one can use  
post facto a Magnetic  
Key to open the  
Hotel or motel  
Room on Shabbat.

I have elaborated  
on this topic in  
separate response  
that I prepared previously

Many Rabbinical authorities the door is  
opened by inserting the magnetic  
card with the left hand  
the right hand not

Regarding carrying  
The passport on  
Shabbat. If one  
is not required  
to show the  
passport on Shabbat,  
one ~~to~~ should  
deposit all money  
credit cards and  
passport in the  
hotel safe. If  
that is not possible  
then one can place

them together and  
sew them into his/  
her clothes and  
carry them that way.

If one must  
show the passport  
on Shabbat ~~or~~ an  
(D) cord on Shabbat  
one can carry the  
passport under his/  
hat and fasten the  
cord with a  
hair pin that it should  
not fall. Or else  
carry the passport in  
one's shoe. If that  
is not possible  
carry the passport in  
one of the pockets  
that one normally  
would not use  
during the week to  
carry valuables.

The same combination  
of Rabbinical Laws  
mentioned above  
regarding a magnetic  
key apply to  
carrying a passport  
on a tablet thus  
by combining money  
Rabbinical laws one is  
permitted see  
Asuch Hashulchan  
Hashulchan York  
Dayah 110:  
See My Response  
yes in freezing  
Agnot by using  
this method.  
See My Response on  
Four parts of the  
Shulchan Asuch.

# Chapter 4

~~Shema Metzeyerin~~  
on Shabbat  
Shema Metzeyerin  
Behalacha 9:2  
Kuntzav, Shema 9:2  
Otzet Mahavshan who  
permits if taken in  
a skophorus - which  
I interpret as a capsule  
That he ~~himself~~  
Shema Metzeyerin Behalacha  
confirms what I wrote  
that nowadays that  
medicine can be made  
only by blend I suggest  
The Segairah is not  
applicable. A Segairah  
is a prohibition with a  
reason given why it is  
forbidden. Medicine in  
the Talmud was forbidden  
to be taken on Shabbat to  
lest a ~~man~~ one grind  
herbs on Shabbat that is

Ⓐ  
Ramo  
Orech  
Chayim  
779:3

Ⓑ  
Talmud  
Buryok  
30A

forbidden. However  
today no one does it. It  
is illegal to Manufacture  
of medicine without a  
license. Thus one is  
permitted to take medicine  
today. Ⓐ The law that  
we are not permitted  
to overrule and  
cancel the legislation  
of a prior ket Din  
unless the current  
ket Din is greater  
in number and  
wisdom only applies  
to Tekonot, not  
Gezarot. A Tekonah  
is legislation where no  
reason is given. Ⓑ  
Gezaro is legislation  
85



where a reason is  
given. Sources:  
Mogen Ayrohan  
Orech khayra ~~9:7~~

9:7

See Response  
Mekavsham

Vol 3 # 140 end  
# ~~141~~ 145 end

See also  
9:7 ayrohan Metzzyarvin  
Bekalacha Lucas &  
Sources 94:10  
regarding similar  
concept

However one  
should take medicine  
only when one  
must have it he/she  
is in pain. or else  
to prevent a recurrence  
of ailment or 15 following  
the prescription of a physician

otherwise one <sup>will</sup>  
~~lose~~ eliminate an  
entire section of law  
if not taking medicine  
on Shabbat.

Shabbos

88

# Chapter 5

An older person got developed a cold and went to ~~the~~ his physician who subscribed medicine to be taken. Is he permitted to take this medicine on the Sabbath. He is not bedridden. However if he does not take the pills as scheduled for a member of days ~~the medicine~~ ~~will not~~ the medicine may not have the desired effect on his system. He could develop the flu and later develop possibly pneumonia that could be life threatening.

Answer

The Falmer and Shulchan Aruch ~~permitted~~ ~~the~~ taking of medicine for a sick

Orech Chayim

728

person who did not have  
a life threatening  
illness only if he was  
bed ridden.

However, the  
making of medicine  
in Talmudic times  
was a simple  
matter of grinding  
herbs that could be  
manufactured by  
almost anyone.

Mixing

~~That~~  
Then the ban of  
taking medicine  
was justified lest  
one grinds herbs  
that would be  
considered a Biblical  
violation.

Today one has to  
be a pharmacist and  
licensed by the state

to manufacture  
drug. One can face  
criminal penalties  
otherwise.

Thus the seager  
that one will produce  
one's own drug on  
Shabbat is <sup>almost</sup> impossible

~~at~~ therefore the ban  
is of taking  
medicine is not  
in application today.  
see Tosfos Shabb.

Tractate ~~Shabbat~~  
Bava - 30

see Be'amei Aruch  
339:3

Chayim  
Oruch Hashulchan

339:8 middle.

Oruch Chayim

see Chelkos Yaakov Oruch  
Chayim Resposia # 150 and #1.

Chelkos  
Yaakov  
Even Hoozi #17

38  
Mogen  
Avraham

Oruch  
Chayim  
#38:1  
Tures Chazed  
#17

# Chapter 5

who cites Bus Chayim  
Noah Book 7 #134  
who gives the same

Radvoz Book 3 # 1040  
Chelkot Yankov  
a similar factual

Chapter 6  
say that  
a healthy  
person is  
not likely  
to take medicine  
or Glabot;  
not a  
sick person  
even if it is  
not  
like  
threatening.

is a situation as this  
question. ~~that~~  
through discusses a woman who  
can't get pregnant and is  
prescribed drugs and checks  
Yankov however ~~that~~  
grants a dispensation ~~to~~ can  
if a person ~~to~~ can  
manage to take  
the medicine after  
Glabot he should  
wait, unless there  
exists a danger  
even remotely that  
the illness can  
worsen and develop  
into something that  
can be like threatening

See Mishne Bruro  
rech chayim  
728. 121  
if ~~the~~ whole body  
becomes ill ~~is~~  
permitted to take <sup>Medicine</sup>

Can a person who is locked out of his hotel room on Shabbat use a magnet key? Can a person who is locked out of a hotel room use a magnet key? I am a sick person on a Shabbat and I need to open a door to get out of a room. I am a sick person on a Shabbat and I need to open a door to get out of a room.

**Q**

**Chafetz** Question

An individual who lives on an upper floor in an apartment building that has an elevator use that elevator on Shabbat?

The individual would not be able to leave his apartment for every Shabbat. It would create an impossible situation.

**A** Answer

That individual should try to have a non-Jew press the button to summon the floor of destination.



elevator. If they  
can not find a

Then the non Jew  
should press the button  
for the destination. If one  
can not find a  
non Jew then they  
should press the  
button with the  
left hand.

This <sup>solution</sup>  
solution is based  
on the following

sources:  
See Mishnah  
Shulchan Aruch Rabbi  
Yehonon Averbach  
Doot 1 Chapter 9.

page 21.  
7177 3 3777 7777 7777  
7777 7777 7777 7777  
94 7777 7777 7777

we need

2 att Jan's  
refrigerator  
on tablet

use of a telephone on  
Shabbat.

How Auerbach ~~finds~~ <sup>finds</sup>  
merit in using a telephone on  
Shabbat. If he ~~finds~~ <sup>finds</sup>  
merit in connecting the plug  
electricity to the wall for  
a fan or refrigerator  
on Shabbat. He does not

explicitly permit it for the  
reasons cited by those  
authorities who ban its use.  
Thus unless there exists  
an emergency situation

like our case where  
one would be imprisoned  
every Shabbat, one should  
refrain from using a telephone  
or connecting the fan or refrigerator.

for the reasons, that  
there is no fire generated. The fact  
that there is electricity  
flashes, only creates sparks.  
It sparks have no durability.

Only such "work"  
that is ~~not~~ has durability is  
forbidden on Shabbat.  
Furthermore, even

These authorities who  
forbid using the  
phone on Shabbat or  
connecting the fan  
or refrigerator on  
Shabbat say that the  
prohibition is only  
Rabbinical not  
Biblical.

(A)  
Arukh  
Hachinukh  
Orach Chayim  
340: 2829

Thus if we  
~~apply~~ press the  
button with the  
left hand or the  
elbow in a different  
manner ~~one~~ than  
one would press  
the button on ~~Shabbat~~  
weekdays, again it is at  
most a Rabbinical  
prohibition. <sup>(A)</sup> Two or  
more Rabbinical  
96

See Aruch Hashulchan Orach Chayim Lugo  
 318: 72, 242: 31-34, 32  
 Shabbat 320: 33, 34, and Chochma  
 Sphorno Book 1 Chapter 9.

Aruch Hashulchan  
 Orach Chayim  
 320: 34

Prohibitions are  
 permitted in an  
 emergency situation  
 See my analysis of Rosh chapter 1  
 of Responsa, the fact that a  
 shield generated both at  
 Aruch the time of making  
 a phone call and  
 when getting pressing  
 the button to get  
 the elevator as well  
 as later when  
 pressing for the  
 destination is  
 considered ~~to be~~  
 undesired and ~~of the~~  
~~person~~ unnecessary  
 We rule like the  
 Aruch Shulchan at end of  
 Chayim 320  
 that it is 100%  
 certain that it is forbidden

Melach <sup>is</sup>  
going to occur if it is  
~~not~~ unnecessary for  
the one performing the  
task, ~~it is~~ permitted  
to perform the task  
Aruch <sup>to perform the task</sup> <sup>310:34</sup>  
<sup>so too</sup> <sup>on our</sup>  
case There is no  
need for him to  
have a light  
generated.

This is even if  
we rule that  
generating light on  
Shabbat is <sup>publically</sup>  
forbidden. The following  
authorities hold that it  
is only Rabbinically  
forbidden. Makarshan  
Book 2 Resp. 246  
ruled that since  
electricity did not  
exist at the time that  
of Moses of the Bible  
48

was in the desert was  
built there guests  
No prohibition.

He based his  
authority from  
Chasam Soffer  
Leikutim part I  
189 Chasam Soffer  
argued that using  
an umbrella or  
Shabbat was only  
Rabbinical since  
no umbrellas existed  
at time of Moses  
in the desert

See also Chasam Soffer  
Orch Chayim  
Tureme who rules  
that using windmill  
99

אגודת הפקידים  
Chasam Soffer  
Orch Chayim  
252

to ground <sup>when</sup> ~~was~~ Rabbinate  
shabbat, only ~~some~~ Rabbinica  
forbidden ~~some~~ No,  
wind mills existed.

X  
They used  
They grounded  
the  
wheat by  
hand

at time of Moses  
the desert only  
those "tasks" that  
were used in  
the building of  
the tabernacle in the  
desert are forbidden

Hagoras ~~Vatchedushim~~  
Vatchedushim  
Choram Soffer  
orech chayim

v22 see  
also orech chayim  
Nogen Avraham

15 ~~see~~ commentary  
in ~~zer~~ ~~dashul~~ ~~on~~ ~~portion~~  
part of  
MEGIN ELORETZ.

today on shabbat, &  
since electricity  
did not exist at  
time of Moses it  
only Rabbinical  
forbidden. This is also the  
Levush  
Machlaie, Av Frank  
(of

sons in law of the  
Avnei Ne'em  
author of ~~the~~ Tzav

Book I Response # 62  
This is portion of  
Res Gevin

---

A Chayon Ash states  
that it using electric  
is Biblically  
forbidden.

Res Chayim Oz  
likewise considers  
electricity to be  
forbidden.

I ~~and~~ Chayim  
20 # 6

Res E. Meyer Bi  
rules like that it  
Biblically forbidden  
1911



We are ~~NOT~~  
~~permitted~~ ~~using~~ ~~open~~  
~~or~~ ~~close~~ ~~by~~ ~~using~~ a light  
or ~~not~~ ~~using~~ a telephone  
radio or ~~television~~ ~~or~~ ~~television~~  
we only ~~allow~~ ~~using~~ according

~~to~~ ~~allow~~ ~~to~~ the  
strictest opinions.  
19 only Rabbenu  
we say that is  
an emergency  
situation when  
the choice is to be  
locked up for  
every Shabbat or  
using the elevator  
that one can use  
the elevator for the  
reasons stated. \*

\*  
In case  
of emergency  
situations  
we rule  
that even  
life  
minority  
opinions see  
Responsa on  
four parts of  
Shulchan  
Aruach  
chapter 1  
Kof 5.

Carrying a human who  
can walk by himself is  
only Rabbinically forbidden  
since there existed no  
such task at time of  
Moses when building <sup>the</sup> ~~tabernacle~~ ~~temple~~ ~~or~~  
tabernacle in the desert ~~temple~~ ~~or~~  
were used in the functions of the  
tabernacle ~~temple~~. See Aruch  
Hachulchan Orach Chayim  
Laws of Shabbat 301  
middle of page. Thus,  
Aruch Hachulchan would  
agree with our premise  
that since electricity did  
not exist at time of  
Moses it is not Biblical  
forbidden.

Rev. Furber in  
Mitzvos Shlomo Book 1  
Chapt 9, cites an authority  
103

# Mirchas Shemo Book I # 12 citing yitzchok  
Frank in Goren #amalot attached to Book  
yovin Daat # 174.  
and Piskei Rid on Traktate  
See Gerain page 143  
Shalbach 42

that is the yammar, however  
fire at time of Moses  
that consumes and  
electricity. Fire consumes  
and destroys the fuel.  
However electricity  
is not fire because it  
does not consume any  
fuel, it ~~is a~~ ~~conductor~~. The conductor  
remains. Thus driving a car  
is forbidden on Shabbat  
since it consumes  
gasoline it is in  
the same category  
fire that consumes  
wood or coal or oil.  
However electricity  
does not consume. The  
conductor ~~remains~~.

Armi Neger (Law  
Shabbat). Shach Chapter  
# 368: 2 rules that  
according to Rava a  
heated ~~IRON~~ IRON ~~is~~

through a ~~transmission~~  
heat and can cause a  
fire if it touches paper  
is not considered FIRE  
and one heating metal  
on Shabbat is in  
violation of only a  
Rabbinical Law. Even  
Random laws of Shabbat

~~Fi~~ holds the  
same as above.

Only if one heats a  
piece of ~~hot~~ Rod  
and dips it in  
water ~~does one violate~~  
& to ~~make see~~  
the Biblical Law.

Only such a procedure  
existed at time of Moses  
in the tabernacle in  
the desert.

15 no more, man  
Rabbinical since it did  
not exist in the desert  
at times Moses in the  
Tabernacle ~~Exodus~~ <sup>Exodus</sup> 30  
12:1,2,3 <sup>raised this heating</sup>  
so too

Obid.  
Lechem  
Miztonah  
Obid.

The filament <sup>leg</sup> of  
a bulb on Shabbat  
when electricity  
passes through a

Minchas Gorno <sup>Book 1 Chapter 2</sup>  
Rav Yitzchok  
Trunk  
in Goren  
Bemalot  
#174.  
Minchas  
Gorno  
Book 1 Chapter  
2 brings other  
proof that both  
~~are~~ <sup>are</sup> ~~raised~~ <sup>raised</sup> and  
that the <sup>is</sup> ~~is~~ <sup>is</sup>  
a biblical  
violation, therefore  
no one should put on electric

substantial violations  
We are not  
permitting putting  
on or off lights  
Shabbat since  
such practice has  
been ~~allowed~~ <sup>banned</sup> by  
religious  
The  
Community. Our  
only comment ruling  
regarding use of a  
elevator on Shabbat  
lights on Shabbat

where the only alternative is to be imprisoned for every Sabbath in our apartment.

We reviewed the Hallat'ic sources for the dispensation.

~~ARGUMENTS~~  
~~ANALYSIS~~

~~MAKE BEPATISH.~~

~~USE OF TELEPHONE, CONNECT~~  
~~PLUG OF FAN OR REFRIGERATOR~~  
~~OR PUTTING ON SWITCH.~~

~~THE ARGUMENT ADVANCED~~  
~~TO PROHIBIT ~~USE~~ USE IS THAT~~  
~~IT IS ~~NOT~~ MAKE BEPATISH.~~

~~ENABLE~~  
ANY PROCEDURE TO ENABLE  
A UTENSIL TO BECOME  
OPERATIONAL IS FORBIDDEN  
TO BE DONE ON THE SABBATH

IT IS FORBIDDEN TO  
WIND A CLOCK AFTER  
STOPPED ACCORDING TO  
CERTAIN AUTHORITIES,

REMOVAL OF THREADS  
FROM FINISHED garment  
IS FORBIDDEN. ARBAACH (Book

<sup>Ray Shlome</sup>  
F<sup>chapter 12</sup> distinguishes electrical  
appliances and rules that  
it is not ~~MAKE BEPATISH~~  
MAKE BEPATISH.

~~IN THE CASE~~  
IN ORDER TO BE CLASSIFIED AS MAKE BEPATISH  
THE TASK MUST ENDURE  
~~THE~~

IN THE CASE OF ELECTRICITY  
THE CIRCUIT IS CONTINUOUS  
~~HOPEFUL~~ THAN SHUT. THERE  
IS NO ENDURANCE.

ON FOR A TASK TO BE  
CONSIDERED FORBIDDEN.

~~THE~~ ~~SHABBAT~~ THERE MUST  
BE ENDURANCE SOMETHING  
THAT IS ~~AS~~ DOES NOT  
PASS ENDURANCE IS  
NOT CONSIDERED FORBIDDEN.

THESE EXPERTS AUTHORITIES  
WHO HOLD THAT WINDING A  
CLOCK ON SHABBAT IS ALSO NOT  
MAKE BEPATISH BECAUSE  
THE MATH OF WINDING ~~DOES~~  
NOT HAVE ENDURANCE.



After 24 hours or an  
other time span the  
mechanical force will  
be finished and it will  
necessitate to be  
wound again. See

Respon. Rav Yaavetz.

Those who oppose hold that  
when the clock stops it is  
similar as though it be  
winding the clock repara-  
~~ting~~ it - that is  
prohibited on the Sabbath.

\*  
or connecting  
the plugs  
to the wall

However, putting on  
the <sup>switch</sup> plug for electric  
instruments is like  
opening up the door  
in a house and then  
shutting it down  
that is permitted  
on the Sabbath.

\* and certainly not putting on and off lights on Shabbat.

a dispensation to put on the clothing of a Jan, air conditioner, refrigerator, use radio, T.V. or a telephone. \* One must abstain in accordance with the accepted rulings. However, we are analyzing the reasons of those authorities who state that the violation is only Rabbinic not Biblical. — Therefore in emergency situations like using the elevator on Shabbat where the only alternative is to be imprisoned on Shabbat or Yom Tov, we will grant a dispensation.

The same is true where a person is locked out of his hotel room and can not summon a non-

door with a magnet.  
that he can open the door.  
By using his left hand, he must obtain a regular key and not use a magnetic key that employs electricity.

The same dispensation applies if the hotel door opens and closes by magnetism. If one can not have a key for him, one is permitted to face the door backward. Thus he opens the

the door in a different  
manner ~~to~~ than the  
would normally use  
in the weekdays.

~~This is true~~  
As much as one must  
not stay at such a  
hotel for shabbat.  
Only where one had  
no choice and  
would be locked out  
and have to spend  
shabbat in the  
street is this  
dispensation to be used.

Similarly, if one  
is in the hospital  
one had an operation  
In order to summon  
the nurse on  
shabbat one must  
press the button  
that rings the  
113

nurse's station". One is  
permitted to press the  
button with the left hand if he is  
a righty. In all these cases the  
~~most~~ logic is the same  
as an dispensation  
for using an elevator  
In the case where  
one is bed ridden in a  
hospital following an  
operation, he certainly is  
permitted. He is in  
the category of cholera  
Shano Muskos. He is  
seemed a sick person  
though not one where  
there exists a life  
threatening emergency.  
In such cases if one  
can not have a  
non Jew do the task.

one is permitted  
violate Rabbinical  
Laws providing the  
task is done in a  
different manner  
than one employs  
during the week.  
Oruch Hashulchan  
Oruch Chayim Laws of  
Shabbos 328:17, 19

Oruch Chayim 328:17  
Mishne Berurah 328:50, 51  
cites ~~Shay~~ Adam who rules that  
that it is not necessary  
to just have a non-Jew  
perform the task. A Jew  
can do any task that  
is only Rabbinically  
forbidden for a  
gentile person who is  
harmed even if it  
is not life threatening.

†

Can not move about  
without use of an  
electrical ~~scout~~  
wheel scooter. Can  
one use such a  
~~the go~~ wheel  
scooter on Shabbat  
and Yom Tov.

Chapter 17

Answer Based on above  
mentioned analysis  
we will depend on  
those authorities who  
rule ~~that~~ <sup>that</sup> ~~liability~~ <sup>liability</sup> that  
use of electricity is not pro

In the case of a  
cripple who ~~can~~ <sup>can</sup>  
not move around  
unless he uses the  
chair scooter we will  
permit him to use it  
and not <sup>take</sup> ~~take~~ <sup>take</sup> from his Shabbat

Carrying on Shabbat  
 where NO EREV ELECTRIC - Magnetic  
 EXISTS card to open Hotel Room  
 and carrying money or other  
 valuables. If one must ~~try~~  
~~on Shabbat~~ live in a community  
~~or try to~~ where an EREV exists  
~~on Shabbat~~ cards on. Otherwise to have the  
 community make one.

# CHAPTER 3

~~However~~ Likewise one  
 must make sure that  
 when he goes on vacation  
 or a business trip that  
 the hotel or motel he  
 stays in ~~has~~ has  
 keys not magnetic  
 electric cards to open  
 the door on Shabbat.  
 However if one finds  
 oneself in such a hotel  
 on Shabbat what is he/  
 she to do?  
 As much as possible  
 at motel advises to  
 stay in the room



and holidays to a  
living hell. We will  
permit them to enjoy  
Sabbath and holidays.  
Obviously this is being  
not a Pandora box to  
permit the use of  
electrical instruments  
for healthy people  
for them we rule  
like the gods  
authorities that  
electricity is seen  
as fire.