

**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**

Chapter 8A

Can a ~~young~~ woman  
use makeup on

Shabbat Heat braces  
deer can one shave on Shabbat?  
In Torah they can

Book 3 ~~306~~ 303:25  
prohibits use of makeup  
on Shabbat. Mishne Berura  
303:79 states it is only  
Rabbinical.

Thus if makeup is  
applied on exact  
place on Shabbat that  
it was applied  
before Shabbat ~~the~~  
it would only be  
Rabbinically forbidden  
such Hashfela Orach  
Chayim 340:25 and

Chapter 8A

Shach Hachayim in 1115/1116 Bera  
Shach Hachayim 307:68  
Oruch Chayim 307:68  
Rashi's interpretation is that  
Rashi's interpretation is that  
unless the "work" is not forbidden  
personally regular not last for  
Thes word, these does not last for

if it is applied to  
with the left hand  
again it would only  
be Rabbinically  
forbidden Annet Heedun  
teshulchon Oruch  
Chayim 340:29. The  
we have three  
Rabbinical laws. In  
the case of a  
Mitzvah <sup>so that</sup>  
~~the~~ <sup>would</sup> ~~be~~  
at least we  
would permit it

(A) Aruch Hakla  
Hachayim  
242:22  
Mitzvah

Furthermore, Makeup does no  
last even for the entire Shabbat  
Only such "work" that lasts  
at least for the 24 hour  
period of Shabbat is forbidden  
This is especially true  
The makeup does not have  
a base of oil like Sabbath  
makeup

In Greek Hammer  
Orch Chargin 7/17/9  
Ramo explicitly  
permits tying or  
entering a knot  
even if it causes  
~~severe pain~~ of  
not do it so will  
result in harsh  
and discomfort.  
The idea here is  
the ~~to~~ there is a  
table knot that  
can last longer  
than ~~that~~ a bag one  
can be twisted  
The same theory  
would apply  
regarding putting  
on or removing  
makeup especially  
if it is done  
with the left hand  
for a righty.

710 Mary Rabbinowitz  
lacks ~~values~~ <sup>values</sup> as  
a loophole to be  
loosened in  
case of great  
need. For a  
woman to remain  
attractive is a  
very important  
goal. Forgetting  
her this ability  
will cause her  
great pain and  
distress.

See Arch  
Klumpelhorn Arch  
May 27 61 13  
- had to do permits  
working non law to  
violate even Biblical law  
Get in order to preserve  
Mishnah, even Torah  
law who dissent will  
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agree that one can  
ask non Jew to violate  
Rabbinical Law. In our  
case we have a three  
combinatory Rabbinical  
Authority that we will  
never permit in order  
that women will not  
be in dire distress,  
if they do not have  
met up.

Likewise same permits  
asking non Jew to sign a  
contract on Shabbat in order  
to purchase property in  
Eretz Yisrael. See  
Shulchan Aruch Orach  
Chayim 306: ~~22~~ 22; 34  
33 Remo set rules  
like the TOR that is  
permitted to have non  
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violate Biblical Law  
for a great Mitzvah  
like purchasing land  
in Eretz Yisrael.

Similarly, when it  
was necessary in  
very cold weather  
to have a fire  
for heating, it was  
permitted to have  
a non Jew make it  
on Shabbat. Otherwise,  
people would get sick.  
because of the cold -  
Aruch Hashulchan  
Orach Chayim 275  
276:12, 11, 12, 13 We will  
rule like the Itoc  
in case of great  
necess and possible  
jeopardy to health.  
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\* A non Jew is not allowed to power  
If a non Jew is not allowed a Jew  
can use the phone. See Mishna  
of telephone and electricity on Shabbat and  
yom tov.

Chapter 8 B

Chapter 8 B

Based upon what we  
have written ~~of the~~  
~~guaranty~~ <sup>about</sup> of electricity  
and the use of a telephone  
on Shabbat and Yom Tov,  
if the heat breaks

down in winter  
time, it is permitted  
to call a non Jewish  
plumber ~~to~~ or a  
Edison to fix it on  
Shabbat or Yom Tov. \*

This is especially  
true if children are  
in the house or older  
people who can get  
ill and possibly

catch pneumonia or  
an other life threatening illness \* <sup>Shulchan Aruch</sup> <sup>Orach Chaim</sup> 276:

This is ~~the~~ <sup>the</sup> rule  
if we will rule that  
electricity on Shabbat is  
Biblical and use of a  
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\* A Non Jew should make the phone call  
If a Non Jew is not available a Jew  
can use the phone. See Responsa 111  
Telephone and Electricity on Shabbat and  
Yom Tov.

Based upon ~~the~~ <sup>written</sup> ~~of the~~  
have <sup>about</sup> ~~written~~ ~~of the~~  
~~years~~ of electricity  
and the use of a teleph  
on Shabbat and Yom Tov  
if the heat breaks  
down in winter  
time, it is permitted  
to call a non Jewish  
plumber ~~to~~ or a  
Edison to fix it.  
Shabbat or Yom Tov.\*  
This is especially  
true if children are  
in the house or older  
people who can get  
ill and possibly  
catch pneumonia or  
an other life <sup>\* might</sup>  
threatening illness\*  
This is ~~the~~ <sup>rule</sup> ~~rule~~  
if we will rule that  
electricity on Shabbat is  
Biblical and use of a  
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telephone on Shabbat is  
Biblical, it would still  
be permitted to summon  
a plumber to fix the  
heat because of a  
possible life threatening  
situation.

As explained in the  
responsa about electric  
we will use in this  
case that the use of  
electricity even for  
lighting - creates light -  
or heat - is Rabbinical.

Even those authorities  
who hold that it is  
Biblical will concede  
that the use of a phone,  
Shabbat is Rabbinical.

~~All "work" performed  
A of using a phone~~

See the responsa cited  
by Rav Shlomo Auerbach.

Furthermore since the connection on the telephone is temporarily it is not permanent, since the other party is going to hang up once the conversation is ended, it is at most Rabbinic if forbidden at all.

See citations previously cited in this response.

The fact that a light is created at the time of the phone conversation ~~it~~ we will rule like the A"m" that if it serves no purpose and if the person using the phone <sup>does not</sup> need it, <sup>and has no visible benefit</sup> and would prefer that it does not exist there is ~~no~~ no prohibition at all.

Aruch Hashmiron v. v. v.  
Chayim 320:34.

Furthermore the <sup>made</sup> call should be ~~made~~ with the left hand that at the most it is Rabbinical.

See Aruch Hashmiron  
Orach Chayim 340:29

Furthermore the ring created on the other phone is not forbidden. This is not playing a musical instrument. Even if it can be compared to playing a musical instrument at the fear that one will fix the phone if some mechanical thing breaks down & not existing. No one knows how to fix the phone. One would have to summon an expert

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\* see Parts Chapter 1 of My Response  
on the Four Parts of The Shulchan  
Arukh.

repair man. I was the  
bear expressed of  
going fixing the  
musical instrument  
in case they break  
as justification for  
not playing them (is  
not existing in the  
case of a telephone<sup>336</sup>  
Even the Ramo Orach<sup>336</sup>  
~~Chayim~~ ruled that in  
his time it was very  
remote that anyone  
could repair a musical  
instrument. See  
Orach Chayim 339:8  
The combination  
of the multiple  
Rabbinical laws in  
a situation of possible  
jeopardy to life would  
prevent the phoning of the  
lumberman about.

As it remained in the milk and water in the Mikvah on Sabbath even though cold water enters the tank and cooks on Sabbath.

# Chapter 9

Question  
An infant ~~who is in~~  
~~diaper~~ ~~was to be~~  
washed on the Sabbath. Is it permitted to open the hot water faucet. As the hot water is pouring cold water enters the tank and is heated on the Sabbath.

~~This~~  
Reply response  
On the Sabbath only  
doing work is  
forbidden "Lo Sasse  
Kol Melacha".  
Orlah indirect action  
is not forbidden only  
accessory Rabbimically.  
The classical case

or being an  
Accessory



listed is the following:  
In the case that a fire  
breaks out ~~and it is~~ not life  
threatening, one can do  
the following to extinguish  
the flames.

One is ~~permitted~~  
permitted to fill with  
water ~~earth~~ bottles made  
of ~~earth~~ ~~water~~ ~~earth~~  
to use ~~to~~ ~~extinguish~~  
and place them in  
the path of the flame.

The fire will ~~flash~~  
~~at the~~ ~~crack~~  
crack the ~~water~~  
earth will ~~power~~ ~~out~~ and  
extinguish the  
flames.  
It is permitted

since one is not  
doing an overt action  
to enter with the  
plumber. One is  
only being an  
"accessory" to the  
"work" of  
the plumber.

In that case  
see Shulchan Aruch  
Orach Chaim 374:2

Mishne Berura  
Ibid and Seder Halacha  
that rules that any  
one is permitted for any "work"

not only extinguishing  
fire is permitted.

In that case it  
is the intention to  
have the plank cross  
In the case of  
putting on the hat  
water, one does not care  
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if the cold water enters  
the tank. It is  
~~inevitable~~ but the  
person ~~could~~ ~~would~~  
~~have~~ ~~preferred~~ ~~that~~ ~~it~~

is not having any  
immediate benefit.

Therefore we can  
rely on the truck's  
position that is such a  
case there is no  
violation or at most  
only a Rabbinical

violation. See Orach  
Harai chof. 110:34  
indirectly. See Orach  
is at most ~~a~~ Rabbinical  
and when one does  
not need or desire  
Leise work to be done  
is Rabbinical at  
most if not permitted  
one can be lenient in  
the case of washing a baby.

(F)  
Orwell Chang 14 334:22  
Boris Balcerko in  
Mishneh Berachah

The same law would  
apply that it is permitted  
to let the hot water in  
to heat a Mikveh on the  
Sabbath. As explained in  
my responsa on Mikvat  
if there always remains  
40 Seah of kosher water  
letting in that water  
converts the hot water  
to become kosher.  
If the procedure  
is followed precisely  
as outlined in my  
responsa, it is  
permitted to let in  
the hot water even  
though cold water  
enters the tank that  
cooled on Shabbat.  
because it is a OLU  
indirect accessory and

(A) She is wearing a Metzuya Behalacha Laws of Shabbat.

~~As~~ MSIK kurva no  
Nichel Lee - The person  
the Arch's position  
The person does not  
need or want the  
cold water to cook  
Arch Her hulchen  
Or el Gayim 520:34

The two Rabbinical  
laws are combined to  
permit this act for  
er Mitzvah of enabling  
women to dip in the  
Mikvah on Shabbat.

Responsa Mekarskava permits  
a woman to enter the  
Mikvah even if  
though her body weight  
pushes the cold water  
to come near the  
heater that will heat  
the cold water on  
Shabbat. Some reasoning  
is given.

EREV Contract and Y testimony to an Shabbat  
Contract for EREV

one or more babies take the infants or infant out on Shabbat in a baby carriage in the street?

Chapter 10

Response

An EREV should be built by the community. In that manner everyone will be permitted to carry. Even with an EREV there are many opinions that are strict not to carry on Shabbat. However the lenient view is accepted and has been practiced for hundreds of years see Aruch

Haskelchen Orach Chayim  
Mishne Bruro Orach Chayim  
Respona Gust Frayim

However if no EREV exists  
and it is a very great  
dross and interfaces with  
the normal life of a  
young woman that she  
will be forced to stay  
home for years every  
Shabbat the following  
solution may be used.

Evan Hoozer on Orach  
Chayim <sup>in Shabbat 349</sup> in Zer  
Haskelchen (part of  
set of Megrai Eretz  
says the following  
and the Evan Hoozer  
~~can~~ finds a solution to  
bring an infant from his  
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house to the synagogue  
because the circumcision  
that has to be done on the  
Shabbat is to be done at  
the synagogue.

Even Hoozer <sup>over chymim 349 and 350</sup> says that  
the infant <sup>outside</sup> be placed in a  
box <sup>on the street</sup> the door of the house.

One person should then  
pick up the infant from  
the box and carry him  
to the synagogue. They  
should walk <sup>less than</sup> 4  
Amos or 8 feet,  
stop and then continue  
for another <sup>8</sup> feet  
stop and continue  
less than eight feet  
until they reach the  
door of the synagogue.  
They should have a  
box in front of the  
door of the synagogue  
in the <sup>street</sup> place the infant  
there. Then one the



person is carrying  
pick up the infant  
from the box and bring  
them into the synagogue.  
Instead of placing the  
infant in a box ~~in~~  
~~front~~ <sup>outside</sup> of the ~~door~~ <sup>the door</sup> of  
the house or the door of  
the synagogue, a woman  
or a man can ~~take~~ <sup>carry</sup> the  
infant ~~into~~ <sup>in</sup> the house  
and ~~the~~ <sup>hand</sup> the ~~infant~~ <sup>infant</sup> ~~to~~ <sup>to</sup> ~~some~~ <sup>to</sup> ~~one~~ <sup>some</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~street~~ <sup>street</sup>  
A ~~person~~ <sup>person</sup> ~~is~~ <sup>is</sup> ~~supposed~~ <sup>supposed</sup> ~~to~~ <sup>to</sup> ~~take~~ <sup>take</sup> ~~the~~ <sup>the</sup> ~~infant~~ <sup>infant</sup> ~~to~~ <sup>to</sup> ~~some~~ <sup>to</sup> ~~one~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~street~~ <sup>street</sup>  
The ~~person~~ <sup>person</sup> ~~is~~ <sup>is</sup> ~~supposed~~ <sup>supposed</sup> ~~to~~ <sup>to</sup> ~~take~~ <sup>take</sup> ~~the~~ <sup>the</sup> ~~infant~~ <sup>infant</sup> ~~to~~ <sup>to</sup> ~~some~~ <sup>to</sup> ~~one~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~street~~ <sup>street</sup>

That is  
the person  
standing in  
the street.

and infant  
person standing in  
the street who would  
then carry the infant  
stopping before  
light feet and  
proceeding until they  
reach the synagogue.  
The person would then

~~Definition of Transference~~  
see page 9 of a document  
Nokum before and after that.

hand the wrong  
someone standing on  
the Supergoone!

The ~~same~~ theory is  
that our streets  
are legally  
considered Karmalit.  
Not other Karmalit.  
Public domain.

It is for  
in a book or in the  
hands of another  
individual - the lot or  
the hands of another  
individual - the lot or  
considering one in the street  
where H is permitted  
ABILITY to transfer  
an object from a  
Nokum H to a  
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See Akrukh Washukelton Ornek Chay 1/19

346:9.

According to Akrukh Washukelton Ornek Chayim  
 749:4 It is not permitted to carry in a karm  
 8 feet high and continue for another 8 feet under the  
 14 don't know the subject of another who carries  
 2800 P.M. 1/19

Karmam -  
 Walking less than  
 eight feet in a  
 karmalit 15 permitted  
 obimeto. Thus we  
 have a solution.  
 I have the woman  
 would place the infant  
 placed in the carriage  
 that is in the street  
 the infant would be  
 before the door to the  
 street or holds any  
 another individual  
 hand the baby to  
 an individual standing in the  
 street or to who  
 would then place  
 the infant in it.

Yab 10  
 De karmalit

① see 1  
346:9.

According to Arush Hashulaton Oruch Chayim  
749:4 It is not permitted to carry in a farm  
8 feet 400p and carry the individual one carries  
1400p the object or another who  
and carries the object for  
Karmalit - in  
Walking feet less than  
Eight feet in a  
Karmalit 15 permitted  
ofineto. There we  
have a solution  
I if the woman  
would have the infant  
placed in the carriage  
that is in the street  
the infant could be  
placed in a box  
before the door to the  
street or holds  
another individual  
I would like to  
hand the baby to  
an individual  
standing in the  
street or place  
would then place  
the infant in the  
carriage the object for  
feet and upon the first person  
I asked for a native see Mishme Bureo Bure Halach and Mishme  
Karmalit

\* May become pregnant locked with  
her house level of Shabbat as long as  
the has babies that can not walk,  
or must be wheeled in a  
carrage or stroller and no  
EVER exists.

carrage. One of the  
the carrage  
individual would  
wheel the carrage  
and stop so every  
time before eight  
feet. These we would  
complete the case  
analogy to the  
where the infant  
15 carried from the  
house to the Synagogue  
in order to circum-  
navigate the street  
For a woman  
go out in the street  
and not be a  
prisoner for year  
every to Shabbat is  
likewise every on  
with you... otherwise she.

One must only use  
a large carriage  
having minimum  
dimensions of  
76 inches height  
counting the handles.

Refers  
to S. B  
Inches  
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Wheels do not count  
unless they are less than  
4 inches ~~width~~  
length according to  
Rev Feinstein.

According to Chazon Ash the  
dimensions are  
39 inches height  
+ 15.6 inches width  
+ 15.6 inches length  
The handles count, &  
the ~~width~~ ~~is~~ ~~not~~ ~~counted~~  
The same is true for the  
144

One must only be  
 a large carriage  
 having minimum  
 dimensions of  
 76 inches height  
 counting the handles.  
 wheels do not count  
 unless they are less than  
 4 inches ~~width~~  
 length according to  
 Rev Fenster.

Refers  
 to 5.6  
 inches

Particulars  
 76 x 4  
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According to Chazon also the  
 dimensions are  
 79 inches height  
 + 15.6 inches width  
 + 15.6 inches length.  
 The handles count, ~~the~~  
~~wheels do not count~~  
 the same is true for strollers.  
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10.8 / inch  
 11.7 / inch  
 14.3.6 =  
 10.9 / inch

Unless these conditions  
exist one would  
not be able to  
directly from the  
house to the street,  
likewise one can not  
enter the house  
directly from the  
street to the house.  
In a <sup>smaller</sup> ~~or stroller~~ <sup>having</sup>  
carriage <sup>or</sup> ~~not~~  
These dimensions, the  
carriage or stroller  
must be left in the  
street. The baby is  
placed ~~on the~~ in a  
cot next to the door  
the woman or man  
reaches into the house



and takes the baby.  
She takes the baby  
while she is standing  
in the street, she  
bends over arching  
her back body  
towards the baby  
lying in the boat in  
the house. lifting  
the baby and forming  
her ~~to~~ in the street  
and she then  
places the baby  
in the carriage.  
She walks 7.833  
feet, stops, walks  
again 7.833 feet  
stops and continues  
this process until she

Washes for destination  
get further for  
sources: Smith  
Hutchinson Creek Chayin  
749: 4, 745: ~~9~~  
Machine Burroh  
~~74~~ 745: 16

A. Much of our free labor on Creek Chayim  
 301:29. 29. 29. Much of our free labor on permits goes to paying the  
 Ashkenazim who can walk, not a baby!  
 Ashkenazim  
 Shewm Metz'gorim  
 T's H's that permits  
 See Mark 3:15. Hatched  
 (See attachment 9A)  
 May 11 266:17  
 and Mogen Anonim  
 266:17

~~it is a violation~~  
 The most in our case  
 at most would be  
 Rabbinically forbidden  
 carrying an infant  
 is also at most a  
 Rabbinical violation even  
 if one can't walk (topkper) at  
 most in the Rabbinically  
 forbidden  
 Rabbinical  
 in a case of a  
 mother's Mitzvah for  
 the sanity of the  
 mother is shab  
 permitted in shab  
 especially if done  
 the manner ~~out~~  
 outlined by Eisen Hoozer  
 Creek Chayim Chupke  
 2/49

Arach Hachudchore Greek Char 19  
345.2 ; Greek Char 19 345.2 = 6  
If it not does not have the weight of  
karmelit or with Charin

Tefuchim 15 a <sup>fewer than 4 Tefuchim = 14.4</sup> ~~15~~  
me 5: 15.18 <sup>It is a Hokum 245:19</sup>  
along <sup>Return word 245:19</sup>  
weight is over 2 3/4 inches

~~Hechtan, Hachudchore~~  
Mogen Avraham of Greek Char,  
266:7 says the following.

If someone is riding a  
~~buggy drawn by a horse~~  
shut off he was not able  
reach his destination  
shukos starts. It accor-  
to one opinion he is  
permitted to remain ~~at~~  
the ~~buggy~~ (Arach Hachudchore  
266:12)

~~at there is~~ <sup>266:12</sup>  
The ~~buggy~~ carriage <sup>at the</sup>  
it ~~does not~~ have the  
it has the diameter  
10 Tefuchim 3 1/2 inch

high and Tefach ~~4~~  
Tefuchim 7.644 = 14.4  
inches in width and  
length is considered a  
private someone. A  
it is less than 10 Tefuchim  
77 inches. The wheels do  
not count. Then the carriage  
is deemed ~~as a~~ <sup>150</sup> ~~buggy~~ <sup>266:14</sup>

Mogen Avraham  
266:7 Arach  
Hachudchore 266:14

150 ~~buggy~~ <sup>266:14</sup> ~~buggy~~ <sup>266:14</sup>

11/11/11  
 345.2 ; creek 745.2  
 345.2 ; creek 745.2  
 If it. Not does & Not have the weight  
 karmelit with chain  
 10 Tebuchim 15.1  
 11 inches in  
 length is  
 private  
 it is less than 10 Tebuchim  
 77 inches. The wheels do  
 Not count. Then the carriage  
 seemed 151 Peter.

26:7 says the following  
 by someone is riding on  
 a horse and  
 he was not able to  
 reach his destination  
 Shabbos starts. It according  
 to one opinion he is  
 permitted to remain  
 the horse (Arch Hashulles  
 26:12)  
 The carriage  
 it has the dimensions  
 10 Tebuchim 35 inches  
 high and Tefach  
 7, 6 x 4 = 14.4  
 inches in width and  
 length is considered a  
 private  
 it is less than 10 Tebuchim  
 77 inches. The wheels do  
 Not count. Then the carriage  
 seemed 151 Peter.

11/11/11  
 345.2 ; creek 745.2  
 345.2 ; creek 745.2  
 If it. Not does & Not have the weight  
 karmelit with chain  
 10 Tebuchim 15.1  
 11 inches in  
 length is  
 private  
 it is less than 10 Tebuchim  
 77 inches. The wheels do  
 Not count. Then the carriage  
 seemed 151 Peter.

is a situation that it is a danger or  
jeopardy to his life because of  
possible attack or other danger.

Therefore if the horse  
drives the carriage on  
Shabbat, it is not the  
driver's fault, a Halakha  
prohibition.

In the case of a horse  
driving carriage ~~one~~  
on Shabbat, or if ~~even~~  
if the driver is not Jewish  
one should walk and the  
his things should remain  
in the wagon, unless there  
is a Prak Hashmelon  
Orch Chayim 266:11

① Less than 8 feet, 8 steps  
containing for another  
distance of 8 feet than  
the 8 feet which the  
sheep carries their  
decoration. 266:7.

One can walk down from the  
the carriage to the street with big things  
and carry them in the things  
that they seem a ~~carriage~~  
the Maetzis Hashabat on

Magen Avraham 266:7  
states that it definitely is  
not a pushing ~~of a wagon~~  
of ~~carriage~~ a carriage  
that is on wheels from  
one place to another even  
in a public domain.  
At the time of Moses in  
the desert there was no  
pushing of ~~transportation~~

Of a man Jew  
is available,  
he should  
use the man's feet  
to carry for  
him. And same  
space if one  
came late in a  
train  
Arche Hashabul

prohibition of ~~transportation~~  
(a carriage) ~~the~~  
handed over ~~to~~ ~~the~~ ~~boards~~  
boards, ~~the~~ ~~length~~  
wagon from one  
to another. This  
But they did a  
prohibited to do ~~on~~  
in ~~the~~ ~~carriage~~ ~~is~~ ~~not~~  
Biblically prohibited ~~even~~  
in a public domain

Even if we say that the  
very first case that was  
that is a character and among  
the twenty

36 inches  
14.4 x  
14.4 x  
36 inches  
14.4 x  
14.4 x

one can find a  
carriage in a  
Halshel

less than  
39" x 5.6 x 15.6 then  
there would be  
no prohibition of  
riding on the carriage.

It is only a Rabbinic  
prohibition. It is not  
brought a carriage  
even in a public  
place.

At the time when  
is not considered as a  
Biblical prohibition of  
riding in a carriage  
even in a public  
place. It is not  
a prohibition  
see Aruch Hashulchan  
347:16. (A) when to  
ride in a carriage  
another location it  
retains its character  
of being a public  
place. It is not  
any more a public  
place. It is not  
a prohibition of  
riding in a carriage  
in a public place.



That's a character and an amp

the identity  
of the  
that of the  
the most  
harmed.

36 inches  
14.4 x  
14.4 x

one can find a  
carriage in  
Harlem.

less than 39" x 5.6 x 15.6 then  
there would be no  
no prohibition of  
to have the carriage

of being a public  
of these carriage itself  
was in 1761, which high a  
of appearing to Rev  
36" x 14.4 x 14.4

carriage Novos to  
another location it  
retains its character

347:16. When the  
see such Hoshulchen

is not considered as a  
Biblical prohibition of  
riding in a carriage  
even in a public  
domain. It is not  
prohibited either

(A) If 15 or 16 Rabbani  
prohibition in a car  
riding a carriage  
even a Rabbinical  
prohibition  
according to

# 349 and 350.  
# 1003er 349 and 350.  
# 1003er 349 and 350.  
even a Rabbinical prohibition

Heating pots  
on shabbat by  
using an automatic  
clock

Following are sources  
that permit one to do this  
72:42 cites Responsa Sheal U'mashur  
72:45

Madurah TINYONA Vol 1 #5  
Mahram shk #157

Mabitzy Lebovitz Joel  
Dayoh cited by

Sefer Yerushas Bloch # 16  
Sefer Mosu Yerushelaim  
cited as precedent an actual  
case from Chsam Soffer. A  
fire was ignited before  
Shabbat. It reached the  
area where a pot of  
coffee had been placed.

However Responsa Kedvay  
Blach notes 36 makes  
conditions: the pot should  
be placed before Shabbat  
otherwise only a non-lev

Chapter 2

1100  
on Shabbat with  
electricity is forbidden  
only Rabbinically,  
not Biblically.

(2) In our case the  
~~clock~~ is ignited by  
the clock that triggers  
the switch to go on.

(3) There is no  
prohibition in charging  
one's utensils to work  
by themselves once the  
utensils have been  
activated before Shabbat.

(4) Placing wheat or  
barley in a wind mill  
or water mill on  
Shabbat to grind is  
Rabbinically prohibited.

Magen Avraham  
Orach Chaim 242:1  
because the instant the  
220

not even  
Rabbinical

he places the grain  
it begins to grind.

Here in our case we  
place the pot to be  
warmed on a cold  
stone. Later the  
clock will trigger the  
electric stove to  
ignite. It is not  
immediate. It is  
in the category of

60 REM. I perform  
an action "now"  
where no "work"  
is involved even by  
the machine. Later  
on - in time - the  
clock will ignite the  
electricity to warm  
the contents of the  
pot - the food

Levuched Hachai  
Yosh Devar #10  
Mazzeal 38:2

Chapter  
7.0

How do you ~~Kasher~~  
the steam for use for  
Passover?

Response: No Kashering is

Necessary, However as  
pointed out in the previous  
response. ~~With the~~  
Residents who cook Kasher  
can use ~~the steam~~ simultaneously  
with those residents  
who do not use Kasher  
or use Chonetz non  
permissible foods during  
Passover facility.

In a residence that  
only Kasher is used, one  
can pump in fresh  
steam after letting the  
facility lay dormant and  
not used for a week  
24 hours. In an emergency

However  
Kasher  
Kasher  
Kasher  
Kasher  
4/4/19  
states that  
on Passover  
one should  
be Lash  
or sweat  
passes from  
Chonetz to  
~~Chonetz~~  
has non  
Chonetz food  
on Passover  
it is  
forbidden  
although on  
other forbidden  
foods it does  
not forbidden

See  
yoreh  
de'ayah  
chayik

Therefore  
on Passover  
the resident  
who prepares  
Kosher food  
should always  
cook his  
pot before the  
steam cooks the  
food. See  
Chayik Hashakha

possibly distills  
Orach Chayik  
447:20

wanting 12 hours post  
facto is OK. Every  
emergency is the  
equivalent of post facto  
See Chayik Hashakha

See  
yoreh Dayoh, ~~Orach~~  
12:11 12:4

~~Orach Chayik~~  
See yoreh Dayoh Orach Ha  
12:11 See Responsa Mesharim  
See Responsa Mesharim  
who permitted the

koshering of a ~~st~~  
machine that  
manufacturers who  
that is Chometz that  
employed steam.

He advised that  
it not be used for  
a Mesharim then  
pump in new steam  
to kosher it.

See also Kashrat &  
Shabat in the Modern Kit  
Kur Vit + Zchak. Halkew.

The Koshering of utensils

It is not necessary to  
let the utensils remain  
in boiling water  
~~to~~ more than an  
instant. The same  
applies to any form of  
koshering such as with  
steam.

Not like those  
who require the utensil  
to remain an extended  
period of time. See  
Yoreh Dayah 121:19  
Yoreh Dayah 121:17, 18, 19

Chapter 11

Question 1 vs 1  
If dairy and meat dishes  
are washed together in a  
dishwasher or sink. Is it  
kosher?  
Is it kosher?

Response - The taste particles in  
the dishes according to Permo  
Yoreh Dayah are considered  
Kuli Shani or Kli Shani  
The second third level  
only first level is  
Rishon Only when food  
is cooked in a pot meat  
or dairy do the taste particles  
infiltrate the pot. It  
is not considered Kuli Rishon  
First level, when such  
a pot is then cooked in  
such a pot within 24 hours  
2026



or according to another opinion  
within 12 hours, then the  
taste particles of the meat  
would be emitted into  
the dairy good that is  
cooked. See French Household  
your Spices in 1743 where  
where meat products were  
and dairy products were  
cooked ~~and then~~ how  
within 24 or 12 hours  
are then washed in a  
basin together or in  
the sink, or in a  
washing machine, and  
soap is used. It is the  
ruling of Bais Joseph  
Joseph Dayoh # 95: 4  
is not edible even for  
a dog ~~contaminate~~  
the taste particles  
227

~~of Kashering~~ Non Kosher  
China, plates, cups and  
spoons, forks, ~~and~~  
and knives that are  
not used for cooking,  
are considered ~~kosher~~  
Shard or kli shlishi  
a second or third  
level utensil. Only  
utensils that are on the  
fire and cook are  
considered first level  
utensils and emit  
taste particles. How  
ever second and  
third degree utensils  
do not emit taste  
particles. ~~At 94:32~~  
Arukh Hashulchan yoreh  
Dayoh 94:32. This is  
true even if meat ~~is~~  
~~is~~ rice or pudding  
is removed from the  
229

pot <sup>7100</sup>  
fire and throw  
a plate. other decisors  
rule that meat ~~is~~  
use or pudding  
placed on a plate retain  
the heat ~~of~~ and  
emit taste particles.  
However Ramo rules  
that in the case of  
great monetary loss or  
great inconvenience  
one can be lenient.  
In practice one should  
be strict but who  
one would be greatly  
inconvenienced, one  
can rely on the Ramo's  
ruling. if the plates  
~~that were washed that~~  
that were previously  
used for non kosher  
Meat, use or pudding

When  
then dairy dishes.  
One should not  
not ~~but~~ use <sup>vegetables</sup> non kosher  
where  
Food is served.  
Only post facts or  
in situations where  
one can choose  
financial  
the use for hot  
food such as  
one can drink  
tea or coffee  
in a glass, since  
glass does not absorb  
absorb taste particles.  
Cold vegetables  
or food opened from  
cans placed on  
non kosher dishes  
can be used.

Chapter 15

~~was~~ ~~became~~  
Tzarah - became  
religious. continue  
using her ~~epistle~~  
Thana that she ~~was~~  
by used with non kosher  
food. Was she is kosher?

Answer: but after her kosher  
the china water  
in boiling water.

This is based on  
Aruch Hashulchan Yoreh  
Dayah 121: 25-26. citing  
Tur who cites ~~three~~ <sup>Real Hoeter</sup> times,  
Roshba or Tzema Nidesehem  
ruled leniently. but was  
in practice forbids the  
~~practice of boiling~~ <sup>pottery</sup>  
to extract non kosher  
taste particles.

He cites  
Rashitzerfat  
who also  
rules  
leniently.

Aruch Hashulchan Yoreh  
Dayah 121: 27 however  
rules that in the case of china  
three episto are ingredient  
274

Made of metal that is  
brilliant into the china.  
Metal certainly can be  
boiled to extract non  
kosher ingredients.  
So therefore relying on  
the Bal. Hoeter and  
~~But~~ R. K. Tzeforte even  
in practice. However  
the boiling must be  
done three times.

Iqros Mosle - Rav Feinstein  
in Responsa Oruch Chayim  
Book I concurs in  
the lenient decision.

Furthermore according  
to Rema Yoreh Dayk  
94:32 rules that  
nonkosher food placed  
on a plate ~~is~~ will not  
emit the nonkosher  
taste particles. This is  
true even if nonkosher  
meat or rice is poured  
on it.

with a spoon ~~from~~  
from a boiling pot on the  
fire with ~~the~~ to  
the plate. The same is  
true if the non kosher  
meat or rice was placed  
in one dish and then  
poured into another dish -  
~~The plate.~~

Even if we want rule  
like the Ramo, more  
than 24 hours passed  
from since the china was  
used for non kosher  
purposes. Any taste  
particles (non kosher) have  
long been oxidized and  
are not fit for a dog  
to eat. See Aruch

Idushulchon Yoreh Dayoh  
~~113~~ 122:13. So too the  
china has not been used  
for at least 24 hours.  
Even if we currently  
use it by cooking on the fire  
at most it is a Rabbinical prohibition.  
276

~~The~~ Post facto the food is  
Kosher. Only all instructions  
we require that fats ~~are~~  
used for non-Kosher  
cooking even after 24  
hours that they all  
failed to extract the  
non-Kosher particles.

Therefore in our  
case the following  
doubts exist.

Perhaps the ~~substance~~  
chana never became  
non-Kosher because  
the chana is a kuli  
Shani. Non-Kosher food  
was placed there after it  
was taken from the pot  
while it cackled on the  
fire. ~~Resh~~. Therefore it  
never became non-  
Kosher like Ramo  
ules such as Heshulcho  
Yoch Dayah 94:32.

Even if the law is like  
those authorities who oppose  
the Ramo if the Non-Kosher  
249



Food is ~~transported~~ <sup>imported</sup> ~~from~~ <sup>to</sup> the China,  
on the file to the China,  
we have ~~also~~ bailed  
the China three times.

We are relying on the  
ruling of Avrech (Avraham  
Yoreh Da'iah 171:27).

So either way the China  
is kosher to be used.

#15 My opinion that  
the China can be kosher  
in a washing machine.  
The bailing water from  
the jets of the washing  
machine would  
extract any food particle  
technically. No kashering  
is required since ~~more~~

~~the China is~~  
no more than Kli Shani  
or Kli Shishi second or  
third receptacle and never  
was contaminated by the  
non-kosher <sup>up</sup> particles.  
The rule that we follow in  
278

At -- Aruch Hashem  
Yisroel 12/1

Koshering dishes  
the way the pot or the  
dish received the  
non kosher taste particles  
the same way the  
non kosher taste particles  
are attracted to

In the case of the  
china at worst scenario  
non kosher food was poured from  
the pot to the china.

So too, we pour boiling  
water from the jets of  
the washing machine to  
the china. So we  
extract any non kosher  
taste food particles from the  
china after they have  
been oxidized for over  
24 hours.

At Ab initio we  
would be strict and  
advise to replace the  
dishes. But expensive  
china would cause a  
financial burden on

woman. The Torah did  
was lenient and did  
not wish to cause  
financial burdens for  
those individuals who  
deserve the Torah.

Therefore we will  
permit her to run the  
washing machine 3  
times and kosher  
her china.

~~After the kosher~~  
There exists no  
need to immerse  
china in a Mikvah.

# Chapter 15

Chatziza

Barrier

Question

A woman needs an operation and as a result is incapacitated. She wears a bag in order not to soil herself.

When she goes to the Mikvah is she permitted to immerse herself together with the bag?

The law is that a woman must remove all rings and other objects from her body even if they occupy a small portion of her body.

Answer: Since the bag is used for

Why is it necessary to  
bring in Bamz 3 part 2 #65;  
Mahsalam part 1 #7.  
The fear of physicians  
change a ruling temporarily,  
it's not a barrier.

For medical purposes, the  
she should not stain the  
Mikvah - all women in  
her situation would  
so insist that the bag  
be present. Therefore it is  
not considered a barrier  
Chatzitzta.

See Aruch Hashulchan  
Yoch Dayoh 195:16, 28  
gora bar Tzvi Frank  
Yoch Dayoh Har Tzvi Laws  
# NIDA # 169, 170; Tzuvah Mahary  
part 3 # At 188, no time would  
this woman or any other  
woman in similar  
situation remove the bag  
therefore it is not a  
Chatzitzta barrier. Aruch  
Hashulchan. Yoch Dayoh  
195:16, 28  
242

Prayer with Cattle her

Can someone who can  
write the Shema and the  
other prayer? Can he

pray in a Minyan.

Answer The law prohibiting  
writing the Shema and  
praying in the presence  
of a utensil containing  
wine or the utensil  
without the wine or  
because the utensil  
was made from  
pottery and it  
emitted a sharp odor.  
On the other hand the  
casket and the plastic  
bag carried by patients  
who have prostate  
problems are made of  
plastic and do not

Chapter 17

(10)  
Amud  
Kashid  
Oruh  
Chenyan  
8772

omit any  
wine is concealed in  
bag and is looked by  
underwear and pants  
or a nightgown robe.  
Therefore it is permitted  
to pray and recite the  
Thema. Furthermore,  
the law as indicated in  
the talmond and shulchan  
Aruch ~~to~~ dis cusses the  
case of a healthy  
individual. Such an  
individual ~~is not~~ shall  
move to another room  
without ~~the~~ ~~the~~  
wine. But in our  
case if we would  
insist that the man  
not recite the Shema we  
may, he will wear  
since his condition  
forces him to wear the

~~cut~~ interest. This is  
similar to the case of  
a man who subjects  
you as a subject that  
forces him to fort  
continuously. Just a  
person is permitted to  
write the show and  
may otherwise proceed  
near pray. See Chapin  
Washington. Further more,

~~to 49~~  
in the case of a wine  
containing wine or we  
used it was made from  
if it was made from  
clay - pottery - the proper  
prohibition is only Rabbin  
prohibition. There is no  
even if the enforcement is  
if the enforcement is

① Search  
Washington  
S. Reeb  
Chapin  
17:1



Aruch  
Hashulchan  
Orach  
chayim

16:9, 5  
8:7

Covered up, one is permitted  
to recite the Shema and  
pray if it is not  
possible to remove the  
excrement.

one is permitted to recite the  
Shema and pray if one  
is suffering from an  
illness who himself  
can not remove the excrement,  
or from the excrement,  
otherwise he will  
not pray. See Aruch  
Hashulchan Orach 70-79.

The Titz Eliezer  
concerns in the case  
of a cat or dog see  
Laws of ~~Abraham~~ Orach  
chayim in  
M. ~~Abraham~~ Orach  
chayim 70-79.  
Abraham 246

Chapter 18

~~The weather is bitter  
cold and the heating  
system was not put on  
before the Sabbath.~~

~~These is it permitted  
to put on the heat on  
the Sabbath. It is  
is not possible to have  
a non Jew do this.~~

~~These are small  
children and old  
senior citizens were  
65 whose immune  
system is low. They  
are susceptible to  
easily catch a cold  
that could become  
pneumonia and  
like use if the  
heat is on but the  
is not enough but  
can the heat be raised  
on the Sabbath?~~

possibility of <sup>any</sup> <sup>violation</sup> of <sup>the</sup> <sup>commandment</sup>  
of life <sup>is</sup> <sup>permitted</sup> <sup>to</sup> <sup>violate</sup> <sup>the</sup> <sup>Sabbath</sup> <sup>and</sup>  
all <sup>Mitzvos</sup> <sup>of</sup> <sup>the</sup> <sup>Torah</sup>  
Hagal Cholim <sup>Fitzei</sup>  
Hatzin'ah. All people  
are considered as  
ill regarding cold  
permitted <sup>Hutzpah</sup>  
to <sup>make</sup> <sup>a</sup> <sup>fix</sup>  
on the Sabbath.  
See <sup>Speech</sup> <sup>Harshul</sup>  
Open <sup>Chayim</sup> <sup>Lees</sup>  
of Sabbath 276: 11, 12.  
~~we~~ <sup>we</sup> <sup>are</sup> <sup>like</sup> <sup>to</sup>  
Bal <sup>hate</sup> <sup>that</sup> <sup>a</sup>  
non-Jew can prefer  
a Biblical violation  
in case of great  
duress.  
However, in our ca.  
248

It is not a question of  
great stress; rather  
if heat is not  
generated near the  
children and older  
people can become  
critically ill with  
possible jeopardy to  
their life. In that  
case if men Jews  
are not available  
to raise the heat  
or even make the  
heat, a few can  
raise the heat  
themselves. See  
Rambam 2, 10  
5 halakot 2, 10  
2: 2 smokh d'atukher  
See Orach  
Chayim 378:1  
Furthermore, putting  
on the sweater is only

~~a 60000 watt~~  
sends an ~~electrical~~ signal to  
electrical system to  
the heating system  
to begin operations  
It is similar to  
opening a ~~light~~  
fan for a refrigerator  
~~connecting the plug to~~  
~~a refrigerator~~

that according to  
Rabbi Shlomo Avnerbach  
in <sup>9, 10, 12</sup> Pischei Shlomo  
is permitted to be  
done on the Shabbat  
we have already  
discussed in great  
detail in previous  
askerim about  
use of elevator on  
Shabbat for an  
elderly individual.  
So too is the law  
in the case of raising  
250

The heat or pushing  
it on the first  
time, in the case  
that it is impossible  
to have a non-Jew  
do it. The people  
in the house are  
small children  
or older people  
whose immunity  
is low and a  
disease exists they  
can get pneumonia  
or another life  
threatening disease.  
Rav Meir Feinstein  
ruled that even  
if there exists a  
fraction of one  
percent of getting a  
life threatening  
disease one can violate  
the MIT  $\frac{1}{2}$  of the Torah

to put on by the  
child who needs the  
heat or the <sup>old</sup>  
person, with the life hung  
The other members  
do not have to leave  
the house, once the  
house is heated.

Chazon Ish rules that  
if a Mother has been  
negligent and did not  
cook before the Shabbat  
for a small child, she  
is obligated to cook  
on Shabbat if this food  
is necessary for the  
child. The child  
can develop ~~a life~~  
possibly a life threatening  
illness if they do not  
have the food and  
there is no non-Jew  
to cook. See Shemura  
Metz (Yomim Behalak  
Kav Tsamun Laws of  
Shabbat  
752

The same law applies  
in the case of  
raising the heat on  
Shabbat or starting  
the heating system if  
a possible danger to  
life threatening illness  
can develop and there

is no one who can do it.  
It is preferable that the  
child should put on the  
switch since it is  
for his or her benefit  
see Aruch Hashulchan

Orach Chaim 343:  
5, 6, 7, 8.

If the child is not  
able to put on the  
switch then an adult  
can do it.

The above ruling applies  
regardless of the heating system



is powered by natural  
gas or by gas or oil.  
If it is powered by  
electricity then the  
relying on Rev Shomo  
Auerbach in his  
Response Mirkes Shomo  
previously cited  
applies.

If it is powered  
by gas or oil then  
it is a case of  
violating a Biblical  
law to prevent  
tremble jeopardy of  
a life threatening  
illness. That even if  
a percent fraction of  
one percent exists it  
is permitted to violate  
all Mitzvot of the Torah.

Further more <sup>was</sup> explained previously in  
other response in order for  
"work" to be considered a  
Biblical violation on the  
Shabbat Shabbat it must  
be lasting ~~order~~ have  
endure at least for  
the day of Shabbat. The  
electrical signal that is  
created by putting on the  
switch is like a spark  
that ~~is~~ appears immediately  
Never mind that it causes  
the gas or oil to ignite.  
That is a 6RO/No a  
secondary effect. The person  
begins putting on the  
switch is not physically  
lighting the gas or oil.  
At 15 the spark that  
disappears within a second

\* The person touching on the switch  
does it with his left hand. ~~the~~ This  
only a Rabbinical Violation ~~is~~  
Arukh HaShulchan Orach Chayim  
240:29. Thus we have two Rabbinical  
Violations.

It has no possibility  
of survival. It is  
not as though the  
spark remains on the  
It is not. The  
spark ceases the heat

Violation is only  
Rabbinical. \* In this  
case for life we will  
allow we will  
permit. This explains  
earlier

Technically all that  
was done was to  
pull the switch that  
in turn sent an  
electrical current  
load. This is operator  
and using an electrical instrument  
that is governed by the laws  
electricity on Shabbat that  
according to certain authorities is  
256

It permits going up or down with the  
shut elevator. The fact that the weight  
the additional people generated greater  
power is not considered either from a  
practical accessory. The fact that power  
is generated and

only a Rabbinical violation.  
The fact that the spirit  
then ignited the gas flame  
or flame from oil is  
a ~~600 Mo~~ an indirect  
act as an accessory -

That is only  
Rabbinical. Thus, we  
have a combination of  
two Rabbinical laws &  
that would be permitted  
to prevent a possible  
type threatening ill-ness.

Rab Shlomo Avraham  
discusses a similar  
scenario of using a  
Sabbath elevator. The  
more people using the  
elevator caused a greater  
usage of electricity on  
Shabbat. Rav Avraham

permits such use. See  
Sh'mras Shabbos Kehil'nos  
M'Kas Yehoshua Yerbaev Koi.  
257

See my Response on Facebook

7 Shulchan Aruch Chapter 23  
A work for Shabbat is prohibited on a person's part.

not facto a get can be printed on a printer  
is considered as though the printer is

Even though 175:3  
Gavi's Mill

The document is not significant to forbid use of the Sabbath elevator. The fact that a result of the current electricity "work" is performed that is similar to his "arrow" killing an animal <sup>Koko</sup> nevertheless on Shabbat we need the person to do the work, not to do his power. This is sufficient when laws governing slaughter of animals or criminal law that Koko - his power is exercised as though he himself did the deed. See York Dayah 7:3  
Remains laws of Botze and Thomas Hamfesh 258

Prin Choshk Even Hozer  
125:4; Toy Yesh Dayer  
171:8; Mofa Avraham  
Orach Chayim nr: 57.

A bot post facto prints  
on a printing press is  
darker. It is deemed  
as the scribe wrote it  
himself some the  
sets the press into  
operation by  
the button!

However, for  
the laws of Sabbath  
there is no violation  
by himself unless he  
completes work, or  
his proxy or agent or  
Machine because of  
259

pressing a button, power  
releases a force that  
performs the work. The  
is not considered  
the force doing the  
work "to save the  
Meloch" you should  
not do any work.  
Here they do not do  
the work. The Meloch  
is His proxy is  
doing the work. The  
is no biblical  
violation of his  
Machne did the  
work. Even if  
one feeds wheat  
into a water or  
wind Mill on  
Shabbat that grinds  
on Shabbat one does  
not violate

a tributed law. It is  
the wind mill that  
ground the wheat not  
the fact that he  
fed the wheat  
shabbat into the  
grinding machine  
does not seem  
as grinding the  
wheat.

משנה שפירא  
עסק חיימין  
זר דאשהו  
הגין ארץ עסק  
חיימין 252:1

Reason because  
windmills or water  
mills did not  
exist at time of  
Moses in the  
desert. Only those  
"work" that existed at  
time of Moses and were  
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used in the  
operation of Tabernacle  
are forbidden.  
Otherwise not.

The healing system  
that is started by  
the pressing a switch &  
sends an <sup>electric</sup> current  
must at the time of  
Moses in the desert, there  
there exists no Bible  
violation if one presses  
the switch or shabbat

The combination of  
all the various Subliminal  
violations render this  
act permissible to  
prevent a possible  
Eisen.

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Furthermore, even if  
we consider lighting  
the switch as a Biblical  
violation it is permitted  
according to some authorities  
~~Aruch Hashulchan Orach~~

~~Chayim 330:10~~  
to make a fire to in  
a very cold weather for  
a someone who is ill  
even though his illness  
is not life threatening  
see Aruch Hashulchan

Orach Chayim 330:10  
citing Tur, Rif and  
Rosh who support  
this position. ~~We can~~  
~~refer~~ Rambam is opposed.

- Only for someone ill  
with a life threatening  
illness can you make  
a fire on Shabbat.  
Aruch Hashulchan rules  
that a non Jew should  
make the fire for if  
for all reasons see 1-267 267

have a life threatening illness. This 3BO is end

For the reasons previously mentioned in this response we can rely on Tur, Rib and Rosh do as an agent to support and ~~not~~ land further weight to permit. Neglecting the thermostat to raise the heat for an ill person even though they are not ill with a life threatening illness. The position of Tur, Rib and Rosh is additional support. For the reasons cited.

chapter 19

~~A's Mother's Air~~

~~Boarding A plane  
before shabbat. The issues  
INVOLVED. Can a doctor  
after treating a patient drive back  
shabbat? A's mother is  
very ill. She lives in  
ERETZ YISROEL - Israel.~~

~~A got a message that  
her mother took  
a turn for the worst.  
It is Friday. A  
wants to take all  
her children with  
her to see  
mother. She  
believes that  
if her mother  
sees all the  
children, this will  
motivate her mother  
to fight her illness.~~

~~the~~  
~~service~~  
~~Question Can~~  
~~the travel on~~  
~~Shabbat by an~~  
~~airline w/ El Al~~  
~~in order to see~~  
~~her mother. Should~~  
~~she wait for~~  
~~Saturday night~~  
~~and travel with~~  
~~El Al and not~~  
~~rotate Shabbat?~~

Response  
Analysis of Prohibition  
of traveling in a  
plane on Shabbat.  
Boarding the plane  
before Shabbat.

Operating a plane on  
Shabbat involves  
similar prohibitions as  
operating a car on  
Shabbat. Igniting starting  
the engines involves  
igniting fuel to motor  
or jet of the ~~transgress~~  
propel the ~~transgress~~  
It involves lighting  
the "work" of and cooking  
a fire

(1) a fire (2) fuel  
the jet effect  
that in the plane to  
propels the and then  
that it is prohibited  
to fly on Shabbat. Meals  
on Shabbat. flight meals  
are heated to be served  
to guests. This is  
prohibited on Shabbat.  
It is cooking.  
The plane before  
take off is inspected

for any ~~form~~ repairing the  
plane is ~~forbidden~~ forbidden on shabbat.

Of course if the  
plane is going to  
fly on shabbat it  
must be inspected  
and repaired to  
make sure that it  
is safe for  
a very remote  
possibility exists

inspection must be  
made to guarantee  
when a plane is  
being taken off it  
involves 5 report  
staff that use electrical  
instruments that  
involve telephonic  
messages, use of  
telex, writing or  
typing messages on  
a computer that involve  
violation of shabbat law

Some of these <sup>may</sup> be Rabbinical,  
other ~~be~~ <sup>may</sup> be Rabbinical,  
authorities to some  
have previously  
discussed in other  
responsa - Other authorities  
and the accepted practice  
is that the use of all  
electrical instrument  
are prohibited on Shabbat.  
and are deemed Biblical  
Only in emergency  
situations do we rely  
on those authorities who  
deem use of electrical  
instruments - Rabbinical

In our case that  
the time is of the  
essence  
The grand mother may  
be saved by her  
daughter and  
grandchildren travel  
on Shabbat all  
prohibition both



A Check Chapter 17 174.22  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701  
Derek Halachah "Segula" K 1701

Rabbinical and  
Biblical are ~~not~~  
waived. to save a  
life even if it is  
only a possibility  
that the life will be  
saved. # App can  
travel on Shabbat.  
Furthermore, they are  
not ~~preparing~~ the  
not piloting the  
plane. They are  
passengers. The plane  
is flying regardless  
if they are on board  
on ~~not~~ their  
additional weight  
may require addit  
fuel. But this  
even if fuel is only  
2 or 3 ROMO. Low  
indirect action on  
their part. We  
already discussed  
that a ROMO is  
Rabbinically forbidden  
Mo

Handwritten notes on the left side of the page, including the words "Rabbinically" and "Biblical".

Rabbinical and even Biblical are ~~waived~~ waived. to S.A.C. a life even if it is only a possibility that a life will be saved. # App can travel on Shabbat.

Furthermore, they are not ~~performing~~ performing the act of piloting the plane. They are passengers. The plane is flying regardless of if they are on board or on a net. Their additional weight may require additional fuel. But this even if true is only a GROMO. Car & indirect action on their part we already discussed that a GROMO is Rabbinically forbidden.

Handwritten notes on the right side of the page, including the words "Rabbinically" and "Biblical".

to save a life we  
permit this violation.  
See Mishne Berura  
Baer (Halacha ovey  
chayim) 334:12

perchasing the  
tickets by using a  
credit card is

by telephone is only  
a Rabbinical violation  
Even if they have to  
sign on Shabbat.

They are permitted to  
violate this Biblical  
Law to save the  
grandmother. We discuss

This case  
Shabbat

when the airplane  
If they board the  
plane before Shabbat  
the plane become their  
Domicile. They would  
be able to leave the  
plane when it lands  
on Shabbat. See Aruch  
Hashulchan 404:4  
248:13 212

~~name~~  
not exist at the  
time of Moses in the desert,  
flying more than  
12 miles or 12 x .75  
miles would not  
be Biblically  
forbidden. Only  
traveling on land  
12 x .75 miles or 9  
Biblically forbidden.  
✗ Traveling by  
plane would be  
SIMILAR as  
traveling in the  
ocean ~~or~~ a River  
or Lake that is more  
than 10 Tefachim  
Deep 10 x 3.6 inches  
or 10 x 3.9 inches  
36 inches or 39 inches  
Deep. Traveling  
in such water by  
boat more than 12  
293 — 12 x .75 miles or 9 miles

① Aruch Bushmelen Orach  
Cham 14 404:7

is permitted across  
to all authorities  
even those authorities  
who argue that  
traveling in a wagon  
that is horse that  
the feet of the rider is  
wider than 39 inches  
from the ground  
is a biblical violation  
These authorities  
concede that traveling  
in water that is  
wider than 39  
inches is  
permitted. Because  
the Jews at time  
of Moses did not  
travel in water  
but on land. A  
so too these Jews  
did not fly  
more than 12 miles  
124.75 Miles = 9 Miles

See Arch  
Heshulchen  
Check Day 14  
404:17

Arch (Heshulchen)  
Check Chap 14  
248:14 end

do not  
the prohibition of  
Traveling more  
than 12 Miles.  
12 Miles = 19.2 Kilometers.

There are other  
prohibitions ~~but~~  
but not Prohibition  
of traveling more  
than 12 Miles

What ever other  
prohibitions exist  
can be violated to  
save the life of  
the grand mother.  
In addition to  
traveling to Israel  
is a Mitzvah  
that would justify  
flying on Shabbat  
if there were no  
other flights.  $\odot$   
only if on Shabbat  $\odot$

When the mother and  
her children reach  
Israel even if  
it be Shabbat, they  
~~are permitted~~

men  
Casaram  
Sabbath

get into a safe  
and drive directly  
to the hospital to  
see the grand mother

This was the purpose  
and reason we  
permitted them to  
violate the Shabbat

of the Casaram  
Sabbath  
of the Casaram  
Sabbath  
of the Casaram  
Sabbath

Aruch Hashulchan Orach  
Shulchan 248:14 permit  
and to get on a ship  
a caravan ~~before~~

Shabbat ~~even if~~ ~~before~~  
three days before  
Shabbat even if later  
they travel on Shabbat  
some 15 a day  
to like to if there was  
no caravan only one that  
starts before Shabbat he

When the mother and  
her children reach  
Israel even if  
it be Shabbat they  
~~get into a taxi~~

mess  
Casarant  
Sabbath

and drive directly  
to the hospital to  
see the grand mother

This was the purpose  
and reason we  
permitted them to  
violate the Shabbat

\* abandon  
the caravan  
and rest on  
the Sabbath

Aruch Hashulchan Orach  
chayim 248:14 permits  
and to get on a ship or  
a caravan ~~before~~  
Shabbat ~~even if these~~  
three days before  
Shabbat even if later  
they travel on Shabbat  
some say it is a danger  
to life to go if there was  
no caravan only one that  
starts before Shabbat he is



permitted to you...  
providing he can not  
find another caravan  
that would not travel  
on the Shabbat. This is  
only if this travel is  
for a Mitzvah.  
A settling in Israel  
or even visiting  
every Yisroel is  
considered such a  
Mitzvah. A much  
hashulchan does not  
say that he can violate  
Shabbat

ab initio to  
visit Israel; only if  
later he once he  
in the caravan he must  
violate Shabbat because  
it is danger to his life  
to do otherwise he is  
permitted ab initio

to place numbers in  
such a situation that  
later he will be  
violating Shabbat.

Law of the We applied this  
such instruction to the  
case of traveling to  
Israel to possibly  
save the life of the  
grand mother see  
Arukh Hashulchan 1:100  
Chayim 318:1 Talmud  
Paralel 85:3 83A  
Rambam Shabbos Chapter 2  
Rasbo Response 689  
Shabbos is Dofyo - is  
pushed aside to save  
a life Rosh Chapter  
8 of Talmud Yoma  
states that Shabbos  
here is transformed  
279

to a work  
constructively in the  
case of saving a life  
or possible saving a  
life. See Aruch  
hashulchon Orach Chayim

328:3 The difference  
is that if Shabbat is

constructively considered  
as a weekday to save  
a life ~~even if we~~  
not have to spend any

time to seek a way  
not to violate the Shabbat

ely Shabbat ~~is~~ <sup>not to</sup> ~~violate~~ <sup>the</sup> ~~construct~~  
life is involved. See  
Orach hashulchon Orach  
Chayim 328: 4, 5

Even if you would  
save only days or  
hours of ~~time~~ the  
sick person's life  
one is permitted to  
violate the Shabbat ~~and~~

328:9, 280

329:12

See ARACH ~~document~~  
See Shurim page 194  
Behalacha laws of  
Shabbat about traveling to  
a hospital to provide  
treatment of a very ill  
person to possibly save  
his life. See  
Arukh Choshulchun Arach  
Chayim 206: ~~206~~ ~~to~~

If it is permissible to travel on Shabbat to  
save a ~~hostage~~ someone  
who has been abducted  
to a sect that can  
convert her  
from the family this law  
certainly applies to  
possibly  
save someone held  
by traveling on  
Shabbat. See also  
Arukh Chayim 329:3  
Even if there is  
many doubts as to  
as to facts or if it  
is possible to save a  
life we will permit  
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Torah Laws...  
Shabbat laws to  
save or possibly save  
a life. Thus,  
traveling on Shabbat  
even boarding the plane  
on Shabbat is ~~permitted~~  
not only permitted; it  
is mandatory to save  
the even hours or  
minutes of the grand-  
mother's life or any  
person's life.

or ambulance  
personnel ~~or~~  
or ~~ambulance~~

Thus a doctor <sup>or nurse</sup>  
can travel by car or  
plane or helicopter  
to save a patient's  
life or possibly save  
it. Even if the  
con. only save  
minutes of the  
patients life the  
con. violate the  
Shabbat and all  
other laws of the Torah.  
252

Whenever he is mentioned  
it also means she.

\* He can't ~~leave~~ agree  
in his car treating  
the patient.

Dr. Chakrabarty 329-9  
otherwise if he has  
to abandon his car  
the doctor will not  
be able to save  
other patients who  
need his services  
~~it~~ even if not, he  
will not be willing  
to incur monetary  
loss and will not  
in the future  
save patients

Nishu Prasad  
Dr. Chakrabarty ~~329~~  
329:20:21 see

Dr. Chakrabarty  
407:3 Goldie  
who go to save people who  
carry their weapons who  
they return to their posts.  
at start of part.

So for the <sup>even</sup> return home  
with his instruments  
and his car if he  
went to save a  
patient or treat a  
patient that had a  
possible <sup>life</sup>  
threatening illness.

This law equally  
applies if the doctor  
goes travels to a  
hospital to treat  
patients and can  
return home in his  
car. Likewise if  
he joins himself  
in the hospital  
treating patients and  
Shabbat sets in,  
he can return  
home in his car.  
Otherwise he will  
not treat patients  
Friday in the hospital.  
+ We would put the life

of <sup>some</sup> ~~in~~ possible <sup>ways</sup>  
if we would forbid  
the doctor from  
returning home  
in his car  
since he finishes  
fraternal hour.

The same <sup>has</sup> ~~has~~ been  
applied to a resident  
who has been on  
call for ~~the~~ <sup>the</sup> ~~over~~  
12 hours and his  
call ends on <sup>shabbat</sup>  
of course if he/she  
own <sup>is</sup> ~~is~~ in the  
hospital or rent  
a room nearby  
it is preferable. If  
not, he or she can  
drive home or  
shabbat.

Unless the intern can  
get a good night's rest he  
will not be able to function



properly. He can  
misdiagnose a patient  
He can give the wrong  
medicine to a patient or  
assign the wrong medicine  
for treatment because  
he or she is tired. They  
will not be 100% alert  
and be cognizant of all  
the possible contingencies  
and consequences of  
a procedure or medicine  
One's judgement is  
tempered and is functioning  
much less than 100%  
That when one is tired  
to have the intern  
not properly is a  
matter of life and  
death consequences for  
some patients. Under these  
circumstances it is  
~~100%~~ one million per cent  
that an intern can drive  
home on Shabbat to get  
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a good night is sleep  
or a good day is sleep  
if they were up the  
whole night. Some  
interns serve 24 or  
36 hours ~~consec~~  
consecutively without  
sleep. The hospitals  
who impose such a  
schedule are  
accountable for errors  
in judgement and  
misdiagnosis because of  
lack of rest of the  
interns or nurses.

However, Halache  
is one million to  
cooperative to  
remedy this situation  
for the sake of the  
physicians and the  
patients who can  
only survive if the  
physician is rested and alert

Certainly this is true  
if he is ordering  
12-24-36 hours  
straight. If we  
then say that he  
can't go home to rest  
and sleep because  
of Shabbat we  
are accomplices to  
negligence of  
murder.

In accounting if  
an accountant does not  
have in place a  
procedure to catch  
errors he can lose  
clients and possibly  
be brought up on  
charges and sued.  
He possibly can lose his  
license. A physician  
must be rested. It is  
a matter of life and  
death. Shabbas never  
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100  
As an accountant,  
if I am tired I can  
do not have the sharpness  
to record figures correctly  
or to catch errors and  
duplications made by  
checks or deposits made  
by assistants or myself.  
I always work only  
with a fresh head in  
the morning. As the  
hours advance during  
the day my sharpness  
decreases. If I make  
an error in accounting  
it can be erased and  
corrected. The penalty  
at work is <sup>monetary</sup> temporary  
suspension <sup>with</sup> <sup>penalty</sup> <sup>of</sup> <sup>illness</sup>.  
A physician is forced if he  
can kill the patient.  
1299

can be blamed for a  
physician's firefulness and  
consequent negligent  
behavior. The laws of  
the Torah state that in  
such case Shabbat is  
constructively considered  
as a weekday.

פירוש ב"מ א"ח כ"ג א"ע

See citations <sup>MS</sup> previous  
recorded. II

Orach Chayim

329:1, 330: ~~1-6~~

329:2

Chaitin Cassid

# Caution:

It is important to remember that if the resident ~~was~~ <sup>or</sup> ~~was~~ <sup>was</sup> a nurse is very tired after his/her shift it is possibly very dangerous to drive. Such an individual should arrange to live near the hospital so they can walk home or else they should arrange with a taxi service to pay them on a weekly or monthly basis to drive them back to their residence. This applies to weekdays as well as shall but in that way one should mind size as much as possible to

violation of  
such a solution is  
saber for the physical  
and nurse. An  
individual is  
mandated to not  
to take any ~~chances~~  
risks and to avoid  
situations that are  
dangerous or possibly  
of chagardons. See  
Yorsh Dayah  
Arish Hashulchon  
116:1. ~~att.~~

‘ Sabana Chay Chamira  
Meisur.  
Possible danger to  
life hazard is to be  
avoided and is more  
grave than non Kosher  
Food or violating other  
Biblical laws or the laws  
of Shabbat.”  
292

ways

An individual has  
a store in a neighborhood  
that ~~that day is~~ the  
main business day.  
Can he sell the store to a  
non-Jew for Saturday?

Response

One should make  
every effort to keep his  
business closed on Shabbat.

~~He is~~ <sup>is</sup> even a Canaanite

slave and even an  
animal was supposed

to rest on the Sabbath.

One is forbidden to work  
an animal on Shabbat.

Obviously the animal is  
not restricted to pull  
grass and graze on the  
Shabbat. This is not rest  
to limit torture



store will cause one to go bankrupt. He has found experience that he must pay regard to it. Money comes in or not. 44:16. In any other case the result is the way for him to make a living.

However in a situation that one would lose his livelihood unless loopholes are used the following principles can be used to enable a person to keep his livelihood.

The Rabbinic reasoned that just like one who finds himself stranded in the highway, and the Sabbath approaches, is permitted to use given loopholes in the Torah ~~laws~~ to reach his destination on the Sabbath, so too an individual who must keep his business open on Shabbat can use certain loopholes. This is the only when closing the

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store will cause one to go bankrupt. He has found experience that he must pay regard to the money comes in or not. 44:16. In other words the way Torah for him to make a living.

However in a situation that one would lose the livelihood unless loopholes are used the following principles can be used to enable a person to keep his livelihood.

The Rabbinic reasoned that just like one who finds himself stranded in the wilderness and the Sabbath approach is permitted to use given loopholes in the Torah ~~to~~ to reach his destination on the Sabbath.

So too an individual who must keep his business open on Shabbat can use certain loopholes. This is the only when closing the





you can also sell the  
business to the non-Jew  
for every shabbat.

So all the income and  
expenses are his respon-  
sibility.

Or else he can agree  
that all the sales less  
expenses are ~~his~~ profit  
goes to the non Jew for  
the Sabbath.

This may prove too  
expensive, and the  
arrangement in Section  
I may be advantageous.

However if lawyer you  
knows that the business  
is in the Jew's name,  
it may be a problem.

Selling the store open  
on Saturdays only may  
be preferable, this would  
be done by drawing up a  
contract with a lawyer.

1. The non-Jew can give  
note to the non-Jew for the  
price of the store sale. ~~The~~  
~~price for non-Jew will not~~  
~~be able to pay for the store,~~  
The store is ~~mortgaged~~  
the collateral on the note  
is the store. Since the non-  
Jew will not pay for the  
store the store will revert  
back to the Jew. This is  
similar to the sale of  
chometz on Passover.

However, since the  
sale is only for Saturdays  
and Jewish holidays, it is  
not necessary to revoke  
the sale every week.

The sale can be revoked  
only when the non-Jew  
no longer works in the  
store on Saturdays or  
Jewish holidays. Then the  
Jew can collect the note  
since the non-Jew is  
not paying, the store  
reverts back to the Jew.

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lawyer has to draw up  
the contract to protect  
the Jew lest the non-  
Jew insists upon  
paying of the note and  
taking possession of the  
store - for each Saturday  
and Jewish holidays

Another solution  
• Otherwise a partnership  
can be formed with a  
non Jew.

The it can be ab-  
initio stipulated that  
the non Jew works on  
Saturday and the  
Jew on Sunday.

The non Jew does  
not have to come in  
on Sunday.

5 If such an agreement  
is not made ab initio  
the partnership can be  
dissolved. A new  
partnership with such  
an agreement can then be

Make.

If not, if the partners split 50/50 on the partners or what ever other ratios of splitting the profits it is legitimate. This is true provided they do not enumerate the profits of given to the Jew for Saturday offsets the ~~to~~ work that he does on Sunday to compensate for not working on Saturday.

As long as the profits are given as part of the entire profits of the entire week or month (swallowed up) it is legitimate.

Source: Anek Haskulak  
Oruk Chaylay



A Kabbal who <sup>was</sup>  
mastered the <sup>and</sup>  
observes the four parts  
of the Shulchan Aruch  
should be consulted  
how to write a contract  
with a non Jewish  
partner or writer who  
is given the <sup>the</sup> ~~the~~  
for Sat Shabbat and  
Chaldai. The laws of  
Choshen Mishpat are  
involved. There are  
too many laws to  
briefly summarize  
them.

See Aruch Hashulchan  
Orah Chayim

(A)

See Igros Mentsre Orach  
chayim writing a store or  
off apartment to ~~the~~ Jew who

has 1/2 shares laws of shabbat or rents  
have to ~~be~~ with him  
social banking

sever  
not religious

The same selection  
applies if the partner is  
not religious. One  
should ~~insist~~ <sup>insist</sup> that  
store or practice be  
closed on shabbat.

If the partner is  
not listed. It is  
my obligation to  
with him. Then  
I am not responsible  
for his violation  
of shabbat and holidays.  
See Nodah BeYehonon  
on Yoreh Dayeh 157

see Mach Rama  
Makling a partnership  
agreement with a ~~non~~  
non religious Jew  
like with a non  
Jew ~~would~~ ~~prevent~~  
~~business to be done on the~~  
~~shabbat and Jewish holidays~~

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See Gerson's letter to the court

claiming a share in  
off apartment to ~~the~~ partner

had to ~~withdraw~~ <sup>leave</sup> of shabbat or ~~not~~  
social business with him

nevertheless  
not religious

The same Selection  
supplies if the partner is  
not religious. One  
should ~~insist~~ <sup>insist</sup> that the  
store or practice be  
closed on Shabbat.

If the partner does  
not listen. It is not  
my obligation to fight  
with him. Then  
I am not responsible  
for his violation of  
Shabbat and holidays  
See Noveck Be'gubrah  
on Yoreh Dayeh 151

see Mach Bamo  
Making a partnership  
agreement with a ~~non~~ <sup>Jew</sup> ~~non~~  
~~you require~~ <sup>non</sup> ~~the~~  
Jew ~~would~~ ~~prevent~~ ~~the~~  
business to be open on Sh  
Saturday and ~~Friday~~

would <sup>at</sup> least ~~the~~ prevent  
the religious Jew ~~would~~  
from ~~not~~ <sup>being</sup> ~~in~~ violation  
of the Shabbat Laws.  
of not keeping ~~the~~ <sup>his</sup>  
business open on Shabbat.  
He can manage to  
take profits from the  
business or practice.  
See Igros Moshe  
and Chuyim. ?

These loop holes  
should be used only  
if no other  
alternative can be  
found to service  
financially.

Every other  
alternative should  
be used in order to  
keep the business or  
property closed on

Shabbat and  
Jewish holidays

If one is an  
accountant, one should  
use extensions  
until the final due  
date in order not to  
be forced to work on  
Shabbat and holidays  
to meet the initial  
billing dead lines.

~~Business~~  
Business where  
it is permitted to have  
non-Jew take a  
percent  
cut wheat or produce

in a field  
A mitzvah Hashulchan 243:11

However a public  
bath that everyone  
knows belongs to the  
Jew and it is for  
Jews benefit one can't  
pay a commission  
243:12

people  
will suspect that he  
moved the non-Jew to  
work on Shabbat This is  
not permitted.

Shulchan 243:4  
However in the case  
of a store that one will  
go bankrupt if it is  
not open on Shabbat  
709

is permitted to  
make an arrangement  
with a non-Jew  
that the non-Jew will  
get a percent of all  
for every article  
that he sells. We  
in regard perception  
that people will suspect  
that he is doing  
something inappropriate  
having the non-Jew  
rather than have a  
con com mission  
relationship. We will  
not worry what other  
people say in cases of  
extreme financial  
loss. Deut. 244:16, 17, 23  
Because of the fixed  
expenses that he must  
pay even if there is  
no income.

Even if he must  
hire workers he  
and not have an  
arrangement of a  
10 percent for every  
article they produce,  
he can sell the  
entire business to  
a non Jew for the  
period of the Shabbat.  
All revenues and  
expenses will be  
his responsibility  
this can be should  
be done by an attorney  
to it's legal only  
under civil law  
The same was true  
upon Jews operated a  
business that employer  
normal like delivering to



mail. He ~~is~~  
animal belonging to  
a Jew can't be  
worked on shabbat.  
This is a Divine  
prohibition. ~~The~~ ~~an~~  
The Jew is permitted  
to sell the entire  
business to a non  
Jew for the shabbat  
only. All revenues  
and expenses belong  
to the non Jew.

Did 244: ~~27~~ 24.  
This can be done  
only if there exist  
fixed expenses that  
will drive the Jew  
into bankruptcy  
unless he sells this  
business to the non Jew.  
See also 244: 23  
312

Partnership Non  
Religious Jew who  
works on Shabbat

One should contract with him not to work on Shabbat. That the business will be closed. If however the partner violates the agreement one should then make another agreement that one will get the profits from the work done Sun Mon Tues and half a day Wed. The other says 1/2 day Wed, Thurs. Fri Sat. will accrue to the non religious partner. Response from Hayatzes. The same as Shulchan Aruch Orach Chayim 345:1 state regarding a partnership with a non-Jew. If that is not possible then he should lease to the

313

110k per mo  
 income out of pocket  
 of the sub base. He then  
 shares only the income  
 and expenses of all the  
 other days. This is  
 post facto if he has  
 no other choice  
 see also Bar Samuel  
 Engel. Vol 7. #  
 this is also premised

on ruling of shach  
 and Dept MIVVO (A)  
 that one does not  
 violate any SIN  
 even if one is  
 assisting the  
 malicious person  
 of the ~~shach~~  
 observant Jews

(A)  
 yoreh Dayoh  
 151:6  
 Darkei Tsurah  
 yoreh Dayoh 151:18  
 Zuis Shlona  
 yoreh Dayoh 38

not physically handing over  
 work to be done by the  
 non observant Jew on  
 shabbat. The non observant  
 Jew takes the work  
 himself then there is a  
 question of nevertheless  
 7214

assisting the non-observant  
Jew. This violation does  
not exist to the above  
mentioned authorities  
if the non-observant Jew  
does not believe.

There only remains  
a Mitzvah of telling  
tophods of work is  
forbidden on shabbat  
Once he tells his  
non-religious partner  
and he refuses to  
become observant,  
he no longer has to  
discuss the subject.  
The reason there is  
no violation of  
Mitzva is because  
religious Jews are not  
responsible for the  
deeds of ritual violation  
by a non-believer.

2008 2/11/08  
Yoseli Dayon #15.

Tosfos Shabbos 4A  
Talmud Barai Shewot  
39A.

The ~~F~~ observant  
Jew can ~~not~~ <sup>assign</sup> before Shabbat  
to his partner work  
that needs to be  
completed. ~~before~~

As long as the  
assignment was not made  
on Shabbat there is no  
violation of "Lifnei  
Iver." of "Lifnei Iver  
is only if a blind  
person one is not to  
place a stumbling block.

As long as the non  
observant partner can  
take the work himself  
or some other member  
of the firm can give  
him the work, the  
observant Jew is not in  
violation. Response

Yoseli Dayon #15.

Netaly Meshiv Doron  
116 ~~Vol 2~~ #31.

Mekong  
valpust 2 # 93

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