

**MOSHE SISELSENDER**

**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 24

15 one permitted to  
travel by auto to the synagogue  
on Shabbat? Praying for  
ones health and life is and  
for the welfare of ones family  
and other humans is a  
matter of saving of  
human lives since it is  
permitted to violate all the  
laws of the Torah to save  
a human life ~~329~~  
Orach Chayim 329:1.

Response. It is one million  
per cent forbidden to violate the  
Sabbath. It would be forbidden to  
travel on the Sabbath in an auto to  
the synagogue.

Even though we believe that  
praying to G-d helps, nevertheless,  
the only time we can violate the  
Shabbat is when we have  
proof that these people  
~~this person~~

The person can pray in his  
home. It would not be  
necessary to violate the Shabbat.  
Furthermore, even in physical  
remedies - not spiritual like  
prayer, we must first

have proof that  
the medicine has been  
certified as curing that  
illness. Only then can we  
violate the Sabbath to  
travel to obtain the Akode  
medicine. See Aruch Hashuk.  
Orech Chayim, ~~375+~~  
329:12 and, Sh"t 301:80

Talmud yoma 83A

In the case of prayer  
in a synagogue, it is  
not proven that because  
this individual is going to  
pray there, the patient will  
be cured.

It would require a  
minimum of ~~two~~ three  
times that someone was ill  
and this person prayed and  
as a result of the prayer,  
the patient was healed. We  
find a similar ruling  
if someone wants to  
wear a Kameya - amulet  
on the Shabbat and ~~is~~ carry it  
in the public domain that  
is a Sabbath violation.

① Aruch  
Hashuk  
Orech Chayim  
301:80

The Mitzva ...  
Arach Orach Chayim

701:  
and Arach Heshulhon

Orach Chayim 701: 75, 76, 77, 78  
701: 80  
43

That one can violate the  
Subbath only if the  
amulet ~~is~~ in question  
was carried by three  
individuals. In each of  
the three cases the  
patient who carried the  
amulet was cured.  
Or else in each of the  
three cases the amulet  
prevented the contracting  
of an infectious disease.

701: 79

~~That, there is no proof~~  
~~definitive proof that~~  
That, unless definitive  
proof exists that this person's  
prayer in this synagogue  
resulted in curing an illness,  
one is forbidden to violate  
720

The Sabbath. The same  
ruling applies that one is  
forbidden to travel on the  
Sabbath to a Rabbi for a  
blessing, or to write a  
Kameya on the Sabbath.  
An envelope for Kameya must have  
been tested three times  
and proven that it works  
that that it cured an  
illness or prevented the  
contracting of an illness for three  
times in order to  
permit us to carry it  
on the Sabbath. The fact  
that this Rabbi wrote  
Kameya's in the past  
does not prove that  
future Kameya's will work  
Shulchan Aruch 301:70 et  
seq.

One must rely on  
physical cures and pray  
to G-d that the physician  
and his prescription be  
the ~~pro~~ designated agents  
of G-d to cure his p<sup>er</sup>  
illness. One is not  
permitted to rely on  
spiritual cures.

See such Hashulchan Orech  
chayim ~~not~~: 80 middle.  
Unless ~~it is~~ the Fakbi who  
is writing the Kameya is  
an amulet is a great  
Talmudic scholar one is  
not permitted to use his  
amulets even in the  
weekdays because they  
are nothing but  
superstition and are border  
line cases of paganism.

Shul 301:80,  
Thus it is one  
million percent forbidden  
to travel ~~in~~ in an  
om<sup>ni</sup> on Makkot to go  
to the synagogue to pray.  
722



One should pray at home.  
If one does not have  
any prayer books and  
does not know the prayers  
by heart, one should say  
any prayer. ~~that~~ Even if  
~~not~~ the ~~the~~ say no  
prayers, that is preferable  
rather than violate the  
Sabbath in any way.

# Chapter 22

~~An elderly patients in  
a nursing home  
or sick patients in  
a hospital  
or elderly patients  
that can prepare  
their own meals  
in their room -  
all have the heat of  
the oven come from  
steam from a central  
location that passes  
through pipes to each  
of the tenants. This  
boiling steam cooks  
the food. This steam  
cooks the food of the  
residents who keep  
kitchens as well as the  
residents who do not  
keep kitchens. This steam  
cooks the food meat dishes  
as well as dairy dishes.~~

Is it permitted to use  
this steam for cooking?  
Fast taste is the good  
taste, even if absent  
it would not be  
permitted?

Response: A milk is  
what happens with the  
steam that cooked the food.  
of resident A? Does this  
steam go back into  
the general stream  
and picks up the taste  
of resident (A) and  
then mixes these  
taste particles into the  
good of resident (B);  
what is the nature  
of these taste particles?  
Are these taste particles  
325

30 Minute 1 hr they  
represent: no more  
than what is termed  
"Rachko" - smell. One  
can smell the original  
of food from resident  
Ⓟ However they  
can not be tasted.

They also ~~are~~ <sup>not</sup> "Zach"  
can represent "Zach"  
sweet. Sweet is a  
lesser degree than  
taste. Low is the

following: "Aruch"  
Harkulchon yoreh  
Dayoh

and Aruch Harkulchon  
Orech Chayim Laws of  
Kafforer

rules that Rachko Low  
MILSO H1 and likewise  
226

Rayok to two 1/11  
He Both smell  
particles and sweat  
particles from non  
kosher food that  
travel ~~from~~ and  
reach kosher food will  
not make the kosher  
food to become  
inedible. not kosher,  
~~the same~~ At initial the  
kosher pot should be  
covered to insulate  
it from the nonkosher  
food that particles  
that emit smell and  
sweat particles.  
The <sup>classical</sup> example cited is  
~~a pot~~ two pots are  
placed in an enclosed  
space that has walls.  
Both pots are uncovered.  
One pot contains non  
kosher food or chometz

on Passover ~~is~~ which  
The pot contains  
Kosher food, Or else  
one pot contains  
meat and the other  
pot contains dairy  
The same scenario  
can be duplicated  
by placing the above  
two pots in a  
Micro ~~oven~~ wave oven

The conclusion of  
the Aruch Hashulchan  
15 that as to the  
Kosher food should be  
covered. Post facto  
even if the kosher pot is  
not covered it is  
still kosher because  
Baiche - smell and  
Zayah - sweat law  
Mitsvo He. # 15 Not this  
728

However, if ~~the~~  
a small portion of  
food non kosher is  
transmitted from the  
non kosher pot to the  
kosher pot then another  
set of laws apply.  
If the kosher food ~~is~~  
represents more than  
60 times the amount of  
non kosher food than the  
non kosher food is  
dissolved even Rabbimically  
and the kosher  
food is not affected.  
It is less than  
60 times the  
amount of the non  
kosher food than the  
kosher food is Rabbim  
forbidden. ~~But~~  
that is no food  
non kosher is forbidden

Food is transmitted  
only taste particles  
then it becomes a  
dispute between

Hashulchan

Rishonim see Orulias  
Yosef Dayoh 98:1-12  
beginning laws of Tarawa

Spec Rishonim consider  
taste particles forbidden  
Biblically. (A) Others  
consider them forbidden  
Rabbinically. (B)

(A)

Tosafos, Rashba, Rashba  
TUR 98:11

(B) RAMBAM

RASHI  
Ibid  
98:6, 7, 8

see Ibid  
98:8, 9 of  
amount a person has to  
eat of non such  
foods to  
deserve Malkot  
strikes when the  
Holy Temple quoted.

Even if we consider  
them forbidden  
Biblically many  
doubts enter into  
the equation then  
all authorities say  
that the food is  
permitted. See  
Aruch Hashulchan  
Yosef Dayoh 110:110.

770



In the case of the  
question posed where the  
steam passes through  
many pipes and cools  
the food of ten the steam  
residents. The central  
refurns to the central  
of steam or else the steam  
used steam is ejected  
~~get~~ of the steam would  
carry any taste particles  
the only situation that  
is a ~~proper~~ problem  
exists. The health  
authorities as well as  
the dietician would  
insist that this steam  
be ejected from the  
of steam. The  
facility ~~was~~ could  
get sued by the  
residents or lose its  
license from the state  
7/21

(A)

Washed  
Bath  
On 11/14

467:17

see

Response

James Home  
York-Dayton

all milk is  
noted today

would one  
tell to pass

not kitchen  
from home

se 1/4  
~~to 1/4~~

as cost the  
company  
would so be  
severely penalized.  
The same logic  
dictates here.

of city of using means of  
emerging. It would be  
looking. It would be  
the same as serving  
a customer in a  
restaurant in a  
plate used by an  
other customer.

of the state or  
city inspector finds  
no fault it is  
evident that there  
exist no food  
particles. On the  
returning  
team was  
by being exposed to  
the great quantity of  
of new fresh steam  
generated. Thus the  
steam is considered  
as Porum Chadoshot

a new face different  
 than what it was  
 before. Furthermore  
 if during the  
 sterilizing process to  
 ensure that no chemical  
 bacteria exists with the  
 wife mixed with the  
 steam it would render  
 the steam non

Open  
 11 M  
 hours of  
 Pantry  
 one of the  
 Dutch  
 such  
 127:1  
 121:3

edible even for a dog  
 The law is that in  
 such a case the  
 steam can not  
 affect the kashrut of  
 kosher food. This is  
 similar to the case of  
 non kosher dishes wash  
 together with kosher  
 dishes even in boiling  
 water if soap is used  
 the non kosher taste

and even food particles  
we can not post  
photo ~~make~~ under  
the kosher dishes as  
as non kosher.

So here too, if  
chemicals were used to  
sterilize the used  
steam before entering  
the general stream  
the ~~steam~~ ~~would~~ ~~be~~  
chemicals would ~~be~~  
transform the steam to  
a non edible compound,  
but not fit for a  
dog. Even if the  
oxidized chemical taste  
is too far removed  
in effect the chemical  
process would  
neutralize any  
non kosher ~~food~~ food  
taste particles.

See  
Orach Hashulchan  
Yoreh Dayah  
95:24 -  
Purification of  
Bair Yoseph.  
Ibid 121:3  
Orach Hashulchan  
Yoreh Dayah  
121:3

Thus we have  
 numerous doubts of  
 the kosher food is  
 covered it can  
 be used ab initio.  
 Even if it is not  
 covered post facto it  
 can be used.

Perhaps the steam  
 reports no more than  
 Raho or Lach - smell  
 factors or sweat  
 particles. ~~that~~ ~~and~~  
 Amadehen Yesh Dayoh

108

① and

Yesh Dayoh 447:19  
 holds that it is kosher  
 with a ~~covered~~ pot  
 covered Ab initio or  
 post facto even if the  
 pot is not covered.  
 If the steam reflects  
 taste particles of the ~~pot~~

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Ⓐ

See  
 Kashpat  
 Spekkot  
 Me'at  
 Fatche dn  
 R' Levi Sitschok  
 Halperin page  
 40-48 41

Ⓐ

See York  
 Dayoh  
 92:8 If  
 the pot that  
 they cook kosher  
 is covered  
 sweat (Dayoh)  
 from non  
 kosher can  
 not render it  
 unkosher.

The pot is covered the  
top would be  
protected. Area of the  
pot is not covered

a doubt exists  
that the old steam that  
cooked ~~now~~ ~~was~~ ~~for~~  
was sterilized and  
all the non-cush  
fast particles were  
removed by the  
chemicals. If not  
a doubt exists  
perhaps such steam  
would have been  
rejected. Otherwise  
the facility could  
be used by the  
residents. The City vs  
state and lose the  
license. Thus in

such circumstances  
 where the residents  
 of the facility are  
 involved or the  
 elderly even if  
 no ~~life~~ life  
 threatening situation  
 exist ~~it~~ that the  
 food can be later  
 to seek otherwise  
 these individuals  
 could become ill and  
 a life threatening  
 situation ~~could~~

could arise ~~on~~ on the other hand  
 healthy individuals  
 not residents of  
 the facility should not  
 use such food

Using steam to cook ~~not~~  
~~Further~~  
Kosher and Kosher Food,  
Supplement

~~Furthermore a matter~~  
~~of doubt exists~~ it is  
a certainty that even  
if the steam that  
cooked the forbidden  
food carried taste  
particles when the  
steam returns to the  
the main stream that  
has been purified more  
than 60 times of  
neutral steam, that  
does not contain any  
nonkosher taste  
particles exist that  
will disintegrate the  
nonkosher taste or food



particles that know.  
They will lose their  
own kinetic characteristics,  
and blend into the  
status of the  
overwhelming majority  
of neutral steam.  
Thus as outlined  
previously such  
kitchen food can be used  
for the residents  
of the facility only  
NOT ~~for~~ healthy  
people not residents

# Chapter 23

If steam is used  
to heat or cook  
food or habits

If the oven is  
connected to a clock  
and the clock  
triggers the steam to  
come and cook food  
or two triggers the  
washing machine to  
wash two times on  
sabbath. The clock is  
set before the  
sabbath.

~~On fest~~  
The fish are  
placed in the ~~top~~ <sup>top</sup> lid  
water and then  
automatically they are  
cooked. Or the  
food is placed to be  
~~cooked~~ heated ~~up~~  
on the stove and they

3/40

automatically ~~cooked~~  
are heated.

The law is that  
only the food ~~is~~  
by a fire is

permitted to be cooked  
or heated on Shabbat  
but Biblically, if

a non-Jew cooks for a  
Jew it is forbidden  
Biblically if a  
Makher cooks it.

permitted. ~~However~~  
If there is  
in a hotel or

restaurant ~~is~~ that has  
to heat the food on  
Shabbat for a large  
populated it would  
be permitted. ~~So~~

new food stands may  
be cooked on Shabbat  
741

It is permitted  
to have  
~~A fire~~  
~~not required~~  
the equipment  
or utensils of  
a Jew that  
perform work  
on the  
Shabbat.

See  
Aruch  
Doshmicha  
Oruch Chayim  
246:1 and  
252:4  
252:3;  
252:1-8

There exists a  
myriad of forbidden  
work that would  
be violated if  
now good is prepared  
to cook. Therefore  
the setting the stove  
to an automatic  
clock should be  
used only for  
invalids, the elderly  
or for a ~~multitude~~  
~~the~~ restaurant or  
hotel ~~type~~ serving a  
large clientele  
the ordinary means  
of heating food  
type ~~to~~ ~~that~~ ~~could~~  
not serve well in  
such a scenario.

rev  
72V  
Vol 1 # 62  
2011 - instead of  
Arkie Dezer  
(A)

See Zer  
Harshulcha  
Nema  
Oretz vels  
Laws halber  
Eshar  
Sofar  
Chapter 252  
See 72  
72V  
Halt

Book 2 Response 249

- 1) M. K. Shamm
- 2) H. L. ...
- 3) Mordesi
- 4) Mashir M. Ichomo
- 5) Koo E. ...
- 6) M. K. ...
- 7) Koo T. ...
- 8) Auerbach
- 9) ...
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The same concept  
 releasing applies if  
 electricity not  
 steam is used  
 to heat the food  
 or possibly in the  
 by means in the  
 no steam or elect  
 heated. All of  
 those authorities  
 who rule that use  
 electricity for cook  
 on rabbit or other  
 use of electricity is  
 only Rabbinical Me  
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 case of using a clock  
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(A)

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The same amount  
releasing applies if  
electricity not  
steam is used  
to heat the food.  
In ~~possibly~~ the time  
of Moses in the Bible  
no steam or electricity  
existed. All I live  
to know authorities  
(A) who rule that using  
electricity for cooking  
on Sabbath or other  
use of electricity is  
only Rabbinical not  
Biblical then in the  
case of using a clock  
to automatically trigger

The stove to  
ignite using  
electricity or  
steam then there  
does not lose heat  
a substantial violation  
The clock was set up  
before the plot. The  
Jew only placed the  
pot on a cold stove  
The clock ignites the  
stove and heats the  
pot. Even if soup  
is warm. It is  
the work of the  
clock that does this.  
The Jew is in no  
way an accessory.  
The same is true  
with <sup>245</sup> dishes placed in

a dishwasher <sup>is permitted</sup> is using electricity that according to the above authorities is only fabricated look if a Jew uses it on Shabbat. In every case the clock set before Shabbat, quiet the switch to start the washing machine.

If the dishes washed on Shabbat can be used for later meals on Shabbat it can be washed.

Otherwise it is forbidden to wash them because one is forbidden to prepare



on Shabbat anything to  
use after Shabbat. Or  
prepare on Yom Tov -  
a holiday to use after  
Yom Tov.

Question

Blood in Eggs

A lady cracked open raw  
eggs and placed them in  
a bowl. She cracked

~~two or twenty~~ eggs and  
after they were in the  
bowl she mashed them

all together except for one  
yolk that she noticed had  
a blood spot. Does she

have to throw out all  
the eggs. The lady is

in the poverty level.  
Throwing out all the  
eggs would represent

a financial hardship.  
She would not be able  
34?

to buy other eggs  
would not be able to  
buy <sup>Hallas</sup> for the  
~~shut~~ what is the  
law!

Response. According to  
Arukh Hashulchan <sup>Yoreh</sup>  
Dayah # 66:

There exists multiple  
doubts regarding what  
the ruling is in such  
a case.

There exists a  
dispute if blood found  
in an egg is a  
Biblical or Rabbinical  
prohibition. Only blood  
748

found in animals  
is considered a biblical  
prohibition. Only one  
authority holds that  
blood found in an egg  
is a biblical prohibition  
because an ~~egg~~ embryo  
of a chick ~~can~~ could  
develop from this speck  
of blood. All other  
authorities do not give  
credence to this thesis.  
They consider the speck of  
blood prohibited Rabbim  
~~is~~ only.

Furthermore, ~~even~~ the  
~~as~~ there exists a  
dispute among the  
Rabbis where the  
speck of blood must  
749

Then there dispute is  
whether point of  
the pot of the spot of  
origin must exist  
blood on the pointed end  
of the egg or on the  
flat side of the  
egg. Then ~~the~~

There exists a further  
dispute if it is  
sufficient to  
remove just the  
spark of blood or  
if the infected  
yolk must likewise  
be thrown out.

There is another  
opinion that the white  
750

of the egg  
likewise be thrown  
out.

There is another  
doubt if the egg  
was not ~~hatched~~  
fertilized by the sperm  
of a rooster then does  
not exist the entire  
question. The reason

is because such an  
egg can not develop  
into a chick.  
Therefore the underlying  
assumption is that a  
spot of blood is  
prohibited because  
it can develop into

a chicken does not  
exist. Since a  
great number of  
eggs marketed

do are not  
fertilized by the  
sperm of a rooster,  
it is possible  
that there does not  
exist any question.

~~Furthermore one  
the eggs have been~~

custom is ~~the~~ a  
all the various  
opinions to observe  
where the blood  
spot exists. Regardless  
egg yolk and white

are thrown out.  
However when  
such action would  
cause great hardship  
financial and with a  
interference with a  
Nitzvah like  
having Challahs for  
the Sabbath meal  
~~the~~ the Rabbis are  
authorized to  
seek loopholes to  
~~be~~ remove the  
folk with the  
blood and permit  
the ~~last~~ use of all  
the other eggs.  
This is furthered  
by the fact that  
many eggs have



been mixed up  
we therefore are  
able to use ~~multiple~~  
the theory of  
multiple doubts.

(1) We do not  
know according to  
which authority  
above mentioned the  
final ruling exists.  
(2) There is a doubt  
if a <sup>7</sup> peak of  
blood is biblical or  
not.

(3) Even if it is  
biblical there is  
exists a dispute  
as to the precise  
location of the  
354

speck of  
for the egg to be  
prohibited Biblically  
or Rabbinically.

(4) These epists  
further doubt  
perhaps there is  
no prohibition at  
all if the egg was  
not fertilized by a  
rooster.

(5) Even if we  
state, for arguments  
sake, that the  
feeling is like  
the authority that  
would prohibit the  
entire egg, however  
in our case with  
another doubt exists.

~~The egg~~  
 The infected egg  
~~was~~ with the blood  
 spot has been  
 mixed with  
 numerous other  
 eggs. In such a  
 case there exists  
 another thesis to  
 - loophole - to  
 permit the other eggs.  
 MIN BEN MINU  
 Botel Be Dov.

If ~~one~~ a non kosher  
 item is mixed  
 with two other  
 items that are kosher  
 the non kosher item  
 loses its non  
 356

similar

Kosher identity and  
~~the entire list of~~  
all the items are  
considered kosher.

This thesis is  
further expanded  
that if the ~~egg~~  
are ~~at~~ non kosher items  
~~are~~ are used

~~to be~~ other non  
with other non  
similar ingredients  
to produce ~~food~~  
baked or cooked  
food everything  
is considered kosher.  
The ~~rule~~ law  
normally is that

if a non kosher item  
or ingredient is  
mixed with a  
dissimilar item or  
ingredient then it does

not we do not say  
that the non kosher  
item is nullified as  
long as the kosher items  
are 51% more. (Boteh  
Be'or. we must

have 60 times the  
number of kosher items  
than the non-kosher  
items. However in  
the case of finding

a speck of blood in  
an egg we say that  
was mixed with  
kosher eggs that did  
not

not have good eggs -  
and the entire  
mixture was bread  
or other ~~was~~ cooked  
or baked goods, we  
follow another  
principle. We  
assume ~~the~~ ~~the~~  
hypothetically that  
the eggs ~~was~~ were  
not used to bake  
or cook. Before they  
were used, the  
non kosher egg - with  
the blood spot ~~was~~  
became nullified  
among the other  
eggs that are  
More than 51%.  
Thus, the egg ~~was~~  
~~also considered to~~

blood spot in the  
egg was considered  
lost and its  
non kosher character  
was changed to kosher.  
When the mixture  
was then used in  
baking with dis-  
similar items such  
as flour and sugar  
all the eggs in the  
pan were recharac-  
tered as kosher.  
So there is no  
longer a question  
of non kosher items  
mixing with  
kosher items that  
require 60 times  
of kosher items to  
be kosher  
every non kosher  
360

items. In our  
case all the non-sim  
items and ingredients  
of the ~~non-sim~~  
are kosher. Even the  
blood tainted egg was  
recharacterized as kosher  
once it mingled with  
other eggs that controlled  
51% of the total lot  
of eggs.

Since there exists  
so many doubts of  
Rabbinical issues we  
are able to rule that  
all the eggs are kosher  
as previously explained

Also the baked or  
cooked food is later  
kosher. See Yoreh Dayka  
Anech Hachalachen 110:110.



~~Excruciating~~ PAIN on Shabbos and Yom  
Kippur ~~Excruciating~~  
~~Excruciating~~ PAIN in ~~teeth~~ ~~teeth~~ and ~~id~~

Question: An individual  
has very sharp pain in ~~the~~  
back ~~are~~ they permitted  
to place a pain patch  
to the areas of the pain?  
If this does not help  
can they take a jacuzzi  
bath? If this does  
not help can they use  
the phone to make  
an appointment to  
go to a physician or to the  
hospital? Can they  
can not get a taxi  
cab to get to hospital  
can they drive ~~his~~  
in their car?

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# Response

## Background

One ~~can~~ is permitted to violate the entire Torah to save a life or even if there exists a remote possibility of danger to life or even if there exists doubts if a human life is in danger one is permitted to violate all the laws of the Torah -

Talmud Yoma 82A Breish Hashulchan  
~~Halacha of saving life~~  
Orkhot Chaim 328:1.

However if one's life is not in danger or remotely in danger but one is ill - Cholei gahrain Bo Sekono - then a new set of laws come into play. 383

whose ~~the~~ life is in  
danger or can be  
remotely in danger.  
Roh teaches that one is  
not permitted to  
violate a Rabbinical  
law; while Tur  
leaves that ~~is~~ in  
his interpretation  
of Rambam, one is  
permitted to violate  
a Rabbinical law.  
Ramban teaches  
that if the act of  
violating the Rabbin-  
ical law is done  
with a ~~the~~ SHINU -  
IN a different  
manner than one  
employs of doing this  
act on the weekday

Ume unan  
a non-Jew who is not  
obligated to observe  
ritual laws of Shabbat  
Yom Kippur Dietary  
laws - perform the  
~~work~~ fast that is  
prohibited to be done on  
Shabbat or Yom Kippur.  
See Aruch Hashulchan  
~~Aruch~~ Chayim 328:  
328:

However if it is no  
possible to have a  
non-Jew perform this  
task then there  
exists a dispute if  
a Jew himself or  
herself can violate  
Rabbi's legal laws in  
order to alleviate the  
pain or administer  
the remedy for a  
sick person who is ill  
364

Rabbinical law the  
reasons because  
any violation of the  
laws of Shabbat  
done in a different  
way than normally  
used in the weekdays.  
is no more than  
Rabbinical. So, in effect,  
one has two  
Rabbinical laws for  
his violation that  
is deemed  
permissible in  
situations of emergency  
when one can suffer  
dire consequences or  
have great monetary  
loss. #

# 368

Biye Yoseph  
like Ravshan.  
Arukh Hashulchon  
likewise rules like  
Ravshan - Arukh  
Hashulchon Arukh  
Chayim 328:17 end.  
328:18.

Application

Having a sharp  
pain in the back -  
is not a mere discomfort  
Mevchosh bealmu -  
it can be a symptom of a  
very serious problem  
internally with one  
of the organs.  
The problem could be  
like Threatening.  
Without a physician  
to diagnose what the  
767

+ pain ~~is~~ - a state  
There exists a state  
of soft percuach  
Nefoshos possible or  
remote jeopardy to  
human life. As  
such ~~even~~ one  
may violate even  
Biblical laws.

For arguments  
sake let us state  
that there does not  
exist any possibility  
seen ~~wholly~~ of  
jeopardy to human  
life from the  
individual ~~the~~  
suffering from  
acute back pain  
can be classified as  
a sick person and  
if the violation is  
Rabbinical and it is

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different Manager  
than some in the  
weekdays, one is  
permitted to  
violate on Shabbat or  
Yom Kippur.

planning a pair patch or  
Shabbat is Rabbinical

A bath on Shabbat  
the whole body is not bathed only

parts of the  
body in  
Mikveh warm  
water

it is  
permitted  
on Shabbat  
a woman is  
permitted  
to go to the  
Mikveh Friday  
night. Reason  
water is  
lukewarm

the ~~body~~ <sup>whole</sup> ~~of~~ <sup>body</sup> ~~is~~ <sup>is</sup> not bathed only  
Shabbat employs  
the use of electricity  
to begin the churning  
of the water

As I have  
elaborated in Volume  
2 on Orsch Chayim  
there exists a great  
part 2 Laces of NIDA 369

and it is a  
Mikveh  
Yom Day



\* / 1111  
who hold that  
electricity on Shabbat  
or Yom Kippur is  
no more than

- Rabbinical
- ① Maharsham
  - ② Hevushes Nedeva
  - ③ Talmud of ~~Shan~~ Arnei Naye  
~~author of~~ <sup>author of</sup> ~~Shan~~ <sup>Arnei Naye</sup>  
~~author of~~ <sup>author of</sup> ~~Shan~~ <sup>Arnei Naye</sup>

④ R. Yosef  
Chief Rabbi of

⑤ R. Yosef  
Moshe  
Fenster  
claims that  
we do not  
know  
what is.

⑤ Israel  
They rely on  
Chama Tofbe  
who are  
sh' orech

SHOME OHER DACH -  
MIN CHOS SHL  
VOL 2: kapla  
21, 22, 23  
24

Therefore  
Rabbinical  
all from  
time yet  
hold that any  
activity that led  
not exist at the  
time of Moshe Rabbein

is not for many  
 electricity and all  
 the technology  
 of employing it  
 for use did not  
 exist at the  
 time of the  
 Jews of the  
 passage is  
 suggested by the  
 left hand not  
 the right hand  
 as used in the  
 week days; it  
 could be  
 permitted on  
 Shabbos.

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Yankipper we  
 will state that  
 there exists a possibility

See A Cough & Wash  
Orach Chayim 8:13, 5, 6, 17  
The total gave the Chochma  
of the Talmes ~~the~~ ma  
authority to state  
when washing or  
publicly is or is  
not permitted

like I mean.  
Plus bathing in  
Jew Kippur ~~is~~  
~~the~~ bathing  
bathing on your  
Kippur although  
forbidden is  
Not subject to  
we learn to

it is forbidden  
person  
should not  
wash  
himself so  
he should  
not have  
pleasure  
in body when  
water are  
bath on gum  
to Kippur  
alterate the  
Pam not for  
pleasure

because of (10) apr  
~~negative~~ violation.  
of love in a  
different  
manner  
a jacousi  
to associate  
the ones person  
could possibly be  
Rabbinical  
372

12 A However, bathing on Yom  
Kippur is when one  
is in pain; not because  
of pleasure is no more  
than Rabbinical according  
to all authorities other  
than Rambam and Rif.

The reason is because  
it is deemed  
Melocha shain  
Tzicha Legufah according  
to Bepasa Meirik.  
Meirik states that  
when a person is  
forced to violate  
Shabbat the violation  
is deemed Melocha  
shain Tzicha Legufah  
only when the purpose  
of the violation is for  
373

Goal is in  
personal gain. ~~Should~~  
then the violation is taken  
This is not the case  
the purpose and goal  
is to escape  
punishment. Thus if  
a person captures  
a snake or  
extinguishes a fire  
in order not to be  
bitten by the snake or  
burned by the fire,  
The violation is  
Rabbinical. The  
one who captures  
the snake has no  
need for the snake  
he does not need  
the burned wood.  
His only gain is to  
escape danger. Thus  
if a person is forced

12 to work if we were  
otherwise he would be  
imprisoned or not  
given any way  
opportunity to  
work and feed  
his family. then the  
violation if he does  
work is only  
Rabbinical.

So too, here the  
bathing on Yom  
Kippur been  
is a Biblical  
violation, is only to  
escape the pain in  
his back. Therefore  
it is no  
Rabbinical.

So too when one  
can not have a ~~the~~  
375

11

a man fear to use  
him to the hospital  
he can drive his  
own car.

Even though driving  
a car on Shabbat is  
a Biblical violation.  
But since the  
purpose of the  
driving is to  
escape the pain (by  
reaching the hospital),  
the driving is  
permitted. Rabbis  
only when driving  
a car for one's  
pleasure or profit.  
There it is public  
not when the  
purpose is to  
escape pain.

1 -

coupled with the  
 consideration that  
 driving a car on  
 shabbat may not  
 really be biblical.  
 The reason is  
 because the  
 technology of  
 a car engine is  
 applied in the car's  
 engine and driver.  
 The motor that  
 turns the car  
 does not exist  
 in the firm-  
 found Moshe Rabbeanu  
 7000 years ago.

As previously  
 explained regarding  
 the use of electricity



and ~~now~~ it is only Rabbinical  
Of course even if it  
is Rabbinical one is  
prohibited from  
using any apparatus on Shabbat  
that uses ~~or~~ electricity. ~~Certainly~~  
if certainly if one  
ignites a light  
there is a consensus  
of opinion that it is  
absolutely prohibited  
on Shabbat or Yom  
Tov. However  
in the contingencies  
relating to a  
patient, even if it  
is not a life threatening  
illness, nevertheless

~~And~~ ~~we~~ ~~will~~ ~~not~~  
seek to ~~force~~ <sup>create</sup> Morceaux  
one. Rabbinical  
violation in the  
case <sup>in order to</sup> permit  
The patent or an  
other Jews Jews to  
the permit ~~an~~ act  
on Gleablot or force  
it <sup>that is ordinary violation</sup>  
to ~~be~~ <sup>done</sup> ~~in order~~  
punish or prevent  
very substantial  
loss. Certainly,  
abbreviating pain  
that can possibly  
be ~~life~~ ~~the~~ a  
symptom of  
being life  
threatening ~~that~~  
we ~~must~~ ~~not~~ find  
MUST  
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or permission and  
hole to  
permit the violation.  
Thus if the  
person would  
change the way  
he presses the  
switch in the  
you use or save  
the car.

ignite the switch in  
case his left  
the car - use his  
left hand, instead  
using his right  
hand. This is called  
a nother Rabbinical

~~the violation~~ the violation  
is called there

15 Rabbinical not ~~Political~~ summary

380

① There is a  
popularity that the  
see a back ache ~~is~~  
or tooth a.d.

~~isa~~ possible ~~may~~  
weakening case.

② In that case  
one can violate even

Biblical laws.

So ~~been~~ of ~~putting~~ stars  
the ~~of~~ ~~course~~ with

~~electricity~~ and the use  
of electricity is  
Biblical it would  
be permitted. So

too even if  
giving a car  
for Shabbat is  
Biblical it  
would be  
permitted.

II ~~②~~ Furthermore,  
who says that using  
electricity on  
Shabbat is ~~for~~ ~~the~~ ~~for~~

car on ~~street~~  
perhaps  
13/15  
both are Rabbinical.  
Certainly for  
all occasions one  
is forbidden to  
violate a Rabbinical  
law. However,  
when emergency  
situations arise and  
one is in great  
pain that individual  
is certainly deemed  
as a Chofetz  
60 Se'ono-  
AM ill ~~not~~ person  
who is not in a  
life threatening  
situation. As  
pointed out in the

of cruciating

282

This paper indicated that both  
Bais Yosef and  
Aruch Hashulchan  
Orach Chayim  
428:17 rule like  
Rambam that of  
more than one  
Rabbinical court  
exists the court  
for be din to be  
done in a  
manner different  
from used to  
normally be  
in the case  
it would handle  
permitted for a  
single person who  
paper is not at  
risk

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writing on paper  
Aruch Hashva  
~~Aruch Hashva~~  
Aruch Chaviv  
wales that if you his  
write with his  
left hand rather  
than his right  
hand that he  
normally uses -  
then the Violator  
of writing is  
only Biblical  
# ~~that~~ therefore  
in your case  
we have  
analyzed ~~and~~  
and detailed  
various ~~parts~~  
possibilities that  
statute that the  
violations of using  
a 7 course on







75

The same logic  
and analysis  
applies to one  
suffering ~~a~~  
critical excruciating  
tooth ache.  
Even though  
Aeschylus  
hashelchon rules  
in Greek chaps, m

778:

That only a non  
Jew should  
exacerbate the  
tooth causing the  
pain is of a  
non Jew  
~~not~~ not  
available a

781

Jew can  
exacerbate the  
tooth

Shabbos

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

Orech Chayim

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Answer  
The Talmud and Shulchan Aruch ~~permitted~~ you taking ~~of the~~ medicine for a sick

to Mamon  
dneq. One can face  
criminal penalties  
otherwise.

Thus the Saper  
test one will produce  
one's own <sup>supra</sup> on  
Shabbat is <sup>almost</sup> impossible  
therefore the bar  
is of taking  
medicine is not  
in application today.  
see Tosfos Shabbat  
Tractate ~~Shabbat~~

Chelkos  
Yaakov  
Even Hoozi #17  
38  
Mogen  
Asraham  
Orach  
Chayim  
338:1  
Tosfos Chosd  
#17

Bays - 30  
see Folio Aruch  
Chayim 339:3  
Orach Hashulchan  
339:8 middle.

Orach Chayim  
see Chelkos Yaakov Orach  
Chayim Responsa #150 and #1.

who cites Bus Chayim  
Noah Book 7 #134  
who gives

see Radvay  
reasoning as I gave  
Radvay Book 3 # <sup>1040</sup> Chelkot Yankov  
a similar ~~fact~~ <sup>fact</sup> ~~fact~~ <sup>fact</sup>

Sam that  
a healthy  
person is  
not allowed  
take medicine  
or Glabot;  
not a  
sick person  
even if it is  
not  
like  
threatening.

has  
situation as this  
Glabot firm. ~~that~~ ~~grants~~  
though you discusses a woman who  
can't get pregnant and LS  
a ~~strong~~ ~~prescription~~  
prescribed drugs and checks  
Yankov grants a dispensation ~~for~~  
if a person ~~is~~ 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  
Mishna Bruro  
Orach Chayim  
328. 121  
if the whole body  
becomes ill one is  
permitted to take <sup>Medicine</sup>



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

sources in Ncho  
see <sup>Shulchan</sup> Arbach  
Shulchan Arbach  
Book 1 Chapter 9.

the use of

a <sup>non</sup> Jew's  
representative  
on Shabbat

page 21. 377 377 377  
377 377 377 377 377  
377 377 377 377 377





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.

①  
Arush  
Washington  
Derek Chayim  
340: 2029

Thus if we  
apply tea press the  
button with the  
left hand or the  
elbow in a differ  
Manner one than  
one would press  
the button on ~~Shabbat~~  
Weekdays, again it is at  
most a Rabbinical  
prohibition. ② Two  
more Rabbinical

See Aruch Hashulchan Orach Chayim's Lucio  
 318:22, 242:31-34, 342  
 Shabbat 320:33, 34, and Chochma  
 Shlomo Book, Chapter 9.

prohibitions are  
 permitted in an  
 emergency situation  
 See my analysis of Rosh chapter  
 F. Responsa, in fact that a  
 parts of flight does is  
 Shulchan 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 ~~as~~  
 undesired and if the  
 person is unnecessary.  
 The rule like the  
 Aruch ~~Shabbat~~ at end (H)  
 Chayim 320:34  
 that it is 100%  
 certain that a forbidden

Aruch  
 Chayim  
 320:34



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~~  
tabernacle in the desert ~~temple~~ <sup>or</sup>  
were used in the functions of that  
~~tabernacle~~. See Aruch  
Hashulchan Orach Chayim  
Laws of Shabbat 301:  
middle of page. Thus,  
Aruch Hashulchan would  
agree with our premise  
that since electricity did  
not exist at time of  
Moses it is not Biblically  
forbidden.

Rev. Trenchard in  
Mitzvos Shlomo Book 1  
Chapt 9 cites an authority

# Minchas Shemo Birk I # 12 citing yitzchok  
Tromp in Gorenhamat attached to Birk  
youth Deat # 174.  
and Misceid on Tractate  
Shabbat 42  
See Yerinim page 143

That distinguishes  
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 ~~electrifies~~ ~~means~~ the conductors  
remain. Thus driving a car  
is forbidden on Shabbat  
since it consumes  
gasoline it is in  
the same category as  
fire that consumes  
wood or coal or oil.  
However electricity  
does not consume the  
conductors.  
~~Raved~~

(R. Meir Neger (son of  
Shabbat) Shach Chayon  
# 368:2 rules that  
according to Raved a  
heated ~~IRON~~ IRON ~~plate~~

where the only other  
native is to be  
supposed for only  
Shabbat in our  
attachment.

We reviewed the  
Hallahic sources for  
the dispensation.

ARGUMENTS  
ANALYSIS

MAKEI BEPATISH.  
USE OF TELEPHONE CONNECTION  
PLUG OF FAN OR REFRIGERATOR  
OR PUTTING ON SWITCH.  
THE ARGUMENT ADVANCED  
TO PROHIBIT ~~USE~~ USE IS THAT  
IT IS ~~FORBIDDEN~~ MAKEI BEPATISH.

~~FORBIDDEN~~ HOW TO  
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 IT  
STOPPED ACCORDING TO  
CERTAIN AUTHORITIES,  
REMOVAL OF THREADS  
FROM FINISHED garment  
IS FORBIDDEN. AURBACH (Book

any volume  
Chapter 12 electrical  
distinguishes appliances and rules that  
it is not ~~MAKEI BEPATISH~~  
MAKE BEPATISH.



~~IN THE CASE~~  
IN ORDER TO BE CLASS  
IFIED AS MAKE BEPATISH  
THE TASK MUST ENDURE  
~~THAT~~

IN THE CASE OF ELECTRICITY  
THE CIRCUIT IS CONTINUOUS  
~~IF OPENED THEN SHUT~~ THERE  
IS NO ENDURANCE.

ON FOR A TASK TO BE  
CONSIDERED FORBIDDEN A  
~~TASK~~ THERE MUST

BE ENDURANCE SOMETHING  
THAT IS ~~AS~~ DOES NOT  
PASS ENDURANCE IS  
NOT CONSIDERED FORBIDDEN

THERE EXIST AUTHORITY  
WHO HOLD THAT WINDING A  
CLOCK ON SHABBAT IS ALSO NOT  
MAKE BEPATISH BECAUSE  
THE RESULT OF WINDING ~~IS~~ 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

Respona Rav Yaavetz.

Those who oppose hold that  
when the clock stops it is  
similar as though it were  
winding the clock repair  
~~fix~~ it - that is  
prohibited on the Sabbath.

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

\*  
or connecting  
the plug  
to the wall

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

18  
a dispensation to put  
the plug of a fan, air  
conditions 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  
relation is only Rabbinical  
not Biblical. — Therefore  
in emergency situations  
like using the  
elevator on Shabbat  
where the only alternative  
is to be imprisoned over  
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-

Jew with a ~~key~~ <sup>magnetic</sup> ~~key~~  
that he can open the door.  
By using his left hand. At into  
he must obtain a regular key  
use a magnetic key that employs  
electricity.

The garage dispensation applies  
if the hotel door opens and closes  
when one appears.

If he one can not have a new  
Jew open the door for him, one is  
permitted to face the door backwards  
thus he opens the

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

~~that is true~~  
As into one must  
not stay at such a  
hotel on 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

one is <sup>permitted</sup> to violate Rabbinical  
Laws providing the  
task is done in a  
different manner  
than one employs  
during the week.  
Orach Chayim Laws of  
Shabbos 328:17, 19

Orach Chayim 328:17  
Mishne Berurah 328:50, 51  
cites ~~that~~ 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  
sick person who is  
beset even if it  
is not life threatening







Can a ~~young~~ woman  
use make up on

Shabbat Heat brats  
seen on shabbat or yom  
can one ~~place~~ <sup>place</sup> on shabbat  
In ~~Torah~~ <sup>Torah</sup> Chayim

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

Thus if makeup is  
applied on ~~er~~ <sup>er</sup>net  
place on Shabbat that  
it was applied  
before Shabbat ~~the~~  
it would only be  
Rabbinically forbidden.  
Arukh Hashulchan Orach  
Chayim 340:25 and





agree that one can  
ask non Jew to violate  
Rabbinical Law. In our  
case we have a  
combination of three  
authorities that we will  
permit in order  
that women will not  
be in dire distress,  
if they do not  
meet up.

Likewise same permits  
asking non Jew to sign a  
contract on Shabbat in order  
to purchase property in  
Eretz Yisrael. See  
Shach Hashulchan Oruk  
Chayim 306: 22; 34.  
33. Same set rules  
like the ITO R that it  
is permitted to have Maj

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 -  
Amich Hashulchon  
Orlech Chuyim 275  
276:12, 11, 13, 13 We will  
rule like the Itoc  
in case of great  
diness and possible  
jeopardy to health.

\* A non Jew should make the phone call  
If a non Jew is not available a Jew  
can use the phone. See *Leviticus 24*  
*Telephones and electricity on Shabbat and*  
*Yom Tov.*

Based upon what we  
have written ~~of the~~  
~~quantity~~ <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. <sup>see</sup>  
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 be killed</sup>  
threatening illness <sup>one's health</sup> \* 276:  
This is ~~of true~~ <sup>of true</sup> ~~even~~ <sup>even</sup>.  
if we will rule that  
electricity on Shabbat is  
Biblical and use of a

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 electricians  
we will note 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.

~~The "work" performed  
by using a phone~~  
See the responsa cited  
by Rav Shlomo Auerbach.

\* see Prots Chapter 1 of My Response  
on the Four Parts of the Shulchan  
Aruch.

repair man. I was the  
fear expressed of  
going fixing the  
musical instrument  
in case they break  
as justification for  
not playing them. (S  
not playing them. (S  
not existing in the  
case of a telephone call  
when the Ramo Oreh<sup>339</sup>  
~~Chayim~~ ruled that in  
his time it was very  
remote that anyone  
could repair a music  
instrument. See  
Aruch (Shulchan  
Oreh Chayim 339:8  
The combination  
of the multiple  
Halbbornal laws in  
a situation of possess  
property to life would  
prevent the knowing of the  
plumber on the about.



Is it permitted to let in hot water in the Mikvah in Sabbath even though cold water enters the tank and cools on Sabbath?

QUESTION  
An infant ~~diaper~~ 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 into the tank and is heated on the Sabbath.

Reply Response  
On the Sabbath only doing work is forbidden "Lo Sasse Kol Melacha".

GRAMMA indirect action  
a burglar's accessory is not forbidden on Sabbath.  
The classical case

## Carrying on Shabbat

where no EREV Electronic - Magnetic  
chip card to open Hotel Room  
and carrying Money or other  
valuables. If one must stay  
~~on Shabbat~~ or pass through a community  
~~or hotel~~ where an EREV exists  
cards on. Otherwise to have the  
Shabbat. Community make one.

~~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 night advises to  
stay in the room

Shabbat  
Deposit  
Everything  
in the  
hotel or  
Hotel  
Safe deposit  
box on  
Shabbat  
will open the  
lock 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  
post facto 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 magnet  
electric ~~key to open~~  
card to open the door  
on Shabbat another  
alternative is suggest  
here.

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

in an unusual manner  
not done during weekday.

As such Hashulchon  
Si'ussus in Ored  
Chayim laws of writing ~~if~~  
if one does ~~370~~: 29  
"work" in an unusual  
manner than there exists  
only a Rabbinical violation  
Thus such Hashulchon  
concludes that if one  
writes with his left  
hand rather than with  
his right hand, the  
he has not violated  
the "work" of writing  
on Shabbat.

Carrying the  
magnet key electric  
key in his shoe  
on the hotel or motel  
ground is carrying  
a Harmelit. As the  
It is used in a previous

and stepping  
outside  
in the street

17 a Sammanan  
on emergency situation we  
can post facto permit  
him to carry. Once he  
leaves his hotel room he  
is he to return.

Es' ~~that's~~ I's 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

Carry's  
~~Carry's~~

card. Furthermore  
~~of one~~  
~~as a separate~~  
~~reference~~

if one walks ~~was~~  
Four Amot or eight feet  
and stops, then continues  
to walk eight feet and  
stop post facto in  
emergency situations it  
is permitted to carry  
on Shabbat, especially  
in a Karmelit. ~~All~~  
Only in a public  
domain ~~is~~ carrying  
on Shabbat is Biblically  
forbidden. Thus a  
public domain ~~is~~  
~~has been~~  
it is accepted practice  
to rule like those  
authorities that only if  
more than 600,000  
people use a highway  
or street ~~is~~  
such a street considered  
a public domain. Such  
Hashulchan Orlek Chaim

Orlek Chaim  
2

has a ~~first~~ <sup>second</sup> ruling that  
posits another ~~rule~~ <sup>ruling</sup> that  
~~only if~~ only if one carries ~~it~~  
on a main highway  
that ~~all the~~ <sup>street</sup>  
where 600,000 people  
travel daily is a ~~doe~~  
Biblical violation ~~and~~  
if one uses a side  
road to travel on  
that ~~even if~~ 600,000  
people travel ~~no~~  
Biblical violation ~~and~~  
other authorities posit  
lenient ~~feelings~~ <sup>that</sup>  
600,000 people ~~may~~  
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 rider ~~as~~  
are above ~~3~~ ten feet in  
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 is where  
passengers sit is  
more than 40 inches  
above the ground.

Thus there does not  
exist a public  
domain on those  
roads. Thus the  
streets or roads are  
considered Karmelit  
even if 600,000  
people travel there  
daily. Thus  
carrying in a  
Karmelit a magpa  
magnetic card



to open the proper  
door on the blot  
would be a Rabbinical  
violation. Carrying it  
in one shoe is  
an unusual way of  
carrying as mentioned  
previously. See  
Haskilchra Orach  
Chayim 340: 29. Some  
think doing any work  
in an unusual  
manner likewise  
a Rabbinical violation  
coupling that fact  
with the fact that  
carrying in a karme  
is a Rabbinical violation.  
In addition carrying  
no more than eight  
feet and then stopping  
and then carrying  
again no more  
than eight feet

and again stopping  
and continuing in  
that manner is  
post facto permitted  
on Shabbat in  
emergency situations  
see Bech Hashukah  
Orech Chayim

This topic is a response about using  
a carriage on Shabbat,  
and carrying from  
the car on Shabbat  
when one is in emergency  
situation.

life threatening

We discussed in  
~~our~~ 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  
Rebbemical ~~not~~  
not Biblical. The  
reason is because  
the use of electricity did  
not exist on the time

of 11000000

2400 years ago.

Only those "work"

that existed at the

Time of Moses are

2415 Biblically forbidden  
Biblically forbidden  
All these suffer

---

As Responsa Mehersha

---

Responsa Mi Nchos  
Theora Vol 1 8,9

Responsa

---

Sanin Law of  
A Vnei Nizer

Responsa Mi Lchoma

Deo Gria

Responsa hemushe  
Moralcaia

although the  
consensus of opinions  
19 to forbid using  
electricity on Shabbat  
like the ruling of  
Schneer <sup>Bar</sup> chain  
Gorovsky

on Chazon Ish  
that it is <sup>not</sup> ~~publically~~ <sup>publically</sup> ~~prohibited~~  
power <sup>only</sup> ~~the~~  
use of electric lights  
was accepted as  
publically ~~forbidden~~ on Shabbat.  
all other <sup>cases</sup> ~~is~~ <sup>is</sup> ~~prohibited~~ <sup>prohibited</sup>  
the use of ~~the~~  
electrical devices  
post facto in an  
emergency situation  
even though not  
life threatening  
was not accepted  
as ~~forbidden~~ <sup>on Shabbat</sup>

Manufacturing

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 fabricated stories  
opened by inserting the  
magnetic card with  
the left hand <sup>not</sup>  
the right hand.

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) card on Shabbat  
one can carry the  
passport under his/  
hat. and fasten the  
or her for passport 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 he 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 more  
Rabbinical laws one is  
permitted see  
Amich Hashulchan  
Lashulchan Yoreh  
Dayeh 110:  
See My response  
yes in freezing  
Agmat by using  
this method.  
See My Response on  
Four parts of the  
Shulchan Aruch.



I saw...  
on Shabbat  
She'erun Metzuyanin  
Behalacha 9:2  
Kuntzas Shon 9:2  
Otes Mahashan who  
permits if taken in  
a shopkins - which  
I interpret as a calm  
ton the ~~spirit~~  
She'erun Metzuyanin Behalacha  
confirms what I wrote  
that nowadays that  
medicine can be made  
only by ~~herbs~~ & sugars  
The Segairat is not  
applicable. At Gegairas  
is a prohibition with  
reason given why it is  
forbidden. Medicine  
The Talmud was ~~permitted~~  
to be taken on Shabbat -  
lest a ~~man~~ one grind  
herbs on Shabbat that is

Ⓐ  
Ramo  
Dreck  
Chayim  
779:3

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 bet din  
unless the current  
bet din is greater  
in number and  
wisdom only applies  
to Tekonot, not  
Gezarot. A Tekona  
is legislation where  
reason is given. Ⓐ  
Gezaro is legislation

Ⓑ  
Talmud  
Buryah  
30A

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

~~EREV~~  
Constraint Yerushalmi  
for EREV.

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

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. How-  
ever the Arizant view  
is accepted and has  
been practiced for hundreds  
of years see Aruch





\* May become pregnant looked with  
her nurse David Thabbot as being as  
the has babies that can not walk.  
or must be wheeled in a  
carrage or stroller and no  
EXIT signs.

carrage. Or not 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 case  
where the infant  
is carried from the  
house to the synagogue  
in order to circumcise  
him outlined by even  
Hester order (14) # 34  
for a woman to  
go out in the street  
and not be a  
prisoner for years  
every to Thabbot is  
likewise & vice versa  
with you, otherwise she \*

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

Refers  
 to 9.6  
 inches

Per Fenster  
 76 x 4  
 194

Wheels do not count  
 unless they are less than  
 4 inches ~~width~~  
 length according to  
 Per Fenster.

According to Chazon Ash the  
 dimensions are  
 79 inches height  
 + 15.6 inches width  
 + 15.6 inches length  
 The handles count, ~~the~~  
~~width is not count~~  
 the same is true for stroller



Unless these circumstances  
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 smaller  
carrage or ~~not~~ <sup>or stroller</sup> ~~house's~~  
these dimensions, the  
carrage or stroller  
must be left in the  
street. The baby is  
placed ~~on the~~ <sup>in a</sup>  
cot next to the door  
the woman or man  
reaches into the house

reaches her destination  
see further for  
sources: Smith  
Herndon Creek Chayin  
749: 4, 745: ~~9~~  
Machine Bureau  
~~74~~ 745: 16

47  
\* 701:2 p. 274 with H without who permits to carry in  
Mishna Berura  
Shewm Net 3, yomin  
T 50 Has that permits  
See Nacht 315 Hachkol  
@ 701:1 266:7  
and Magen Aruchon  
266:7

~~it is a violation~~  
Trust in our case  
at most would be  
Rabbinically forbidden  
Carrying an infant  
is also at most a  
Rabbinical violation even if  
you can't walk (perhaps) at  
most is Rabbinically  
forbidden  
Rabbinical  
in a case of a  
mother's mitzvah for  
the sanctity of the  
mother is shabbat  
permitted in shabbat  
especially if done  
the manner of ~~outside~~  
outlined by Eisen Hoozer  
Orech Chayim chapter  
249

A muck Hachud chere Preek Chay 1/4  
 345:2 ; creek Chay 1/4 345:2  
 If it not does not have the weight of  
 karmadit or with chain  
 heavier than 4 Tefuchim = 14.4 man

Mogen  
 Abrophone 266:7  
 Hachud chere 266:14

10 Tefuchim at 15 a  
 15 a Mogen 266:14  
 at 15 a Mogen 266:14  
 even if weight is over 2 3/4 inches

~~Machitav~~ ~~Hachud chere~~  
 Mogen Pocham 266:7  
 If someone is riding on  
~~happy~~ ~~distress~~ by a horse or  
 that of his destination he is not able to  
 reach starts. If accord  
 to one opinion he is  
 permitted to remain ~~in~~  
 the ~~house~~ (Arch Hachud chere)  
~~at~~ there is ~~266:12~~  
 The ~~happy~~ carriage ~~at~~  
 it ~~is~~ ~~not~~ have the  
 it has the dimension  
 10 Tefuchim 3 1/2 inches  
 high and Tefach ~~4~~  
 Tefuchim 3.6 x 4 = 14.4  
 inches in width and  
 private is considered a  
 someone. If  
 it is less than 10 Tefuchim  
 37 inches. The wheels do  
 not count. Then the carriage  
 seemed ~~to be~~ ~~at~~ ~~the~~ ~~end~~

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

Therefore if the horse  
draws the carriage on  
Shabbat, that ~~is~~ there  
exists a ~~halachic~~  
prohibition

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

① Less than 8 feet, 8 feet  
contains for another  
distance of 8 feet than  
the wheel or  
the wheels then  
declamation. 266:7.

One can walk down from the  
carriage and to the street with his things.  
This applies to this ~~carriage~~  
that is ~~seem~~ a ~~carriage~~  
The Mact 315 ~~has~~ on

Magen Avraham 266:7  
states that it definitely is  
not a pushing ~~of a carriage~~  
of ~~transporting~~ 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  
prohibition of ~~transporting~~  
~~carriage~~ or ~~wagon~~ ~~pushing~~

Of a man sent  
is available,  
he ~~traveled~~  
with the man sent  
to carry for  
him. And some  
street if one  
came to the  
train  
Arche Herchul

(a carriage) ~~the~~ ~~pushing~~  
handed on ~~to~~ ~~apart~~ ~~the~~ ~~boards~~  
boards, ~~used~~ ~~in~~ ~~the~~  
wagon from one  
to another. This is  
prohibited to do ~~on~~  
of ~~the~~ ~~carriage~~ is not  
biblically prohibited even  
in a public domain

Even if you say you are the  
only one that says  
that's a character and amount  
the identity

It is only a Rabbinate  
prohibition for a form  
moving a carriage  
even a Rabbinical  
prohibition

36 snakes  
14.4  
14.4  
14.4  
39" x 5.6 x 15.6  
then  
there would be  
no prohibition  
for metal

any car that a  
carriage  
is not

At the time when  
is not considered At a  
Biblical prohibition of  
moving a carriage  
even in a public  
domain. At ~~that~~ not  
~~prohibited~~ Rabbinical  
see Aruch Hashulchan  
347:16. When the  
carriage moves to  
another location it  
retains its character  
of being a ~~carriage~~ private  
carriage itself  
what is more, it is not  
less than 36" x 14.4" x 14.4"

5 inches according  
to Major etc +  
less than 39" x 5.6 x 15.6 then  
there would be  
no prohibition  
for metal  
the more the carriage

#  
+





See Yoreh De'ayah 119:110  
substantiation of this theory.  
see Igros Moshe Eruv  
HaEzer and  
Gais Or by Rav Yudelowitz  
see Responsa on four  
parts of the Shulchan Aruch  
Koots. Chapter I.

---

ARUCH Hashulchan  
747:16 discusses  
case of throwing ~~an~~  
~~article~~ utensil having  
the dimension of -  
~~16~~ 16 inches x 14.4" x 14.4"  
that is deemed private  
domain into a public  
domain. Such Hashulchan  
rules that only a Rabbinical  
prohibition is violated. ~~Not if~~  
~~that~~ only if one person  
hands such a utensil to  
another person would a  
biblical violation be violated.

\* Once the utensil is over 76" - 10 Tefachim -  
 the top of the utensil is in the air  
 and above 10 Tefachim and it is this  
 seemed to be the letter for it all this  
 seemed to be the letter for it all this  
 measurement is only if the area where it  
 is shown is a public domain.  
 If it is in a private domain it does not need to  
 be a Karmelit. It does not need to be a  
 Karmelit. It does not need to be a Karmelit.

76" x 14.4" =  
 14.4"

because at times  
 moves the Leveya Levites  
 handed over boards one  
 to another. Even though  
 this is a ~~major~~  
 this is a ~~major~~

This resembles what  
 was done so he would  
 violate a Biblical  
 prohibition and the  
 utensil is less than 76"  
 high area of it has a  
 width and length of  
 $4.4 \times 14.4$  the person  
 violates a Biblical law.  
 because there does  
 not exist the category  
 of Karmelit with  
 utensils. Only if  
 it has the height of  
 76" even if it is  
 less than  $14.4 \times 14.4$   
 then it has the category  
 of a ~~private~~ Karmelit  
 and the violation is Rabbinical.

# Utensil that is ~~not~~ in the  
category of a Karmalit 4 tefachim  
(14.4 x 14.4" less than 36" ~~or~~  
Tefachim) that is in a Karmalit  
retains the characteristics of a ~~carriage~~  
Karmalit. Therefore, if a ~~carriage~~  
having such dimensions is ~~wheeled~~

All this is true if  
he threw the utensil  
into a public domain.  
But if he threw it  
into a Karmalit  
then we do not need  
the utensil to have  
dimensions of 36" x 36"  
unless it is a  
Even though it is a  
Mokom for the wheels  
in a Karmalit these

See ~~Shulchan~~ ~~Aruch~~ ~~Orach~~ ~~Chaim~~ ~~14~~ ~~See~~ ~~Aruch~~ ~~Hashmicha~~  
14. See Aruch Hashmicha  
14. See Aruch Hashmicha  
Further more even if  
the carriage itself does not  
have the height of 10 tefachim  
or 36 inches, however when one  
counts the handles to the carriage  
together with the carriage it will  
be over 10 tefachim 36 inches (according

to the carriage ~~retains~~



a private domain. If  
that is the case there is  
no Biblical prohibition  
on moving pushing  
domains <sup>carriage</sup> ~~private~~  
public domain. Since  
the Levites moved the  
wagon in the desert  
that were in private  
domain in the public

domain. See  
Mishitz 315 Hoshkel on  
Magen Avraham 266:7  
That most we have another  
prohibition that combines  
of pushing a baby  
carriage that combines  
with all the other  
halachical laws. The  
twist is that the woman  
can push a baby carriage





Lemmon fer/ ~~to~~ Amst  
she can carry in the  
Karmelit as long as  
the steps and the  
conduces another  
7,833 feet until  
she reaches her  
DESTINATION. She  
can enter without  
placing bale in a  
box or heading  
bale to another  
individual. ~~Since~~  
who would act as a  
McKun Run. The  
carrage itself ~~is~~

*private domain*  
~~is a private domain~~  
she can carry in the  
street that is a  
Karmelit see even the  
Hoozon ~~is~~ on track  
cheaply 349 and ~~75~~  
752 ~~with~~ follow with



In summary practically  
all ~~case~~ baby carriages can  
be deemed to be a  
private domaine.  
have the minimum dimensions  
of 76" height  $\times 3.6 \times 4 = 14.4$   
counting the handles  $\times 3.6 \times 4 = 14.4$  length  
to be placed there. ~~As~~  
(these are the dimensions  
according to Prof Flekstein)  
The woman wheeling the  
carriage out of her house  
to the street is in effect  
wheeling a private domaine  
the baby carriage from  
the house (that is a  
private domaine) to  
the street that is  
a Karmelat as previously  
explained. The carriage  
retains its identity of  
a private domaine even  
though it is in the  
street. The skirt from  
the house to the street  
or the ~~entry~~ from the street to  
the house

\* For One should see on street

carriage  
seemed a

one was a  
at the top of the  
about three inches  
above the

266:6  
cited  
Bair  
Orch  
266:6  
private domain  
that is  
carriage  
wheels  
wheels  
wheels

permitted  
authority of  
Orch  
750  
Misha  
Beverah

266:17, to  
to and Kopen  
that permit only if  
from Jerusalem  
to  
street  
But  
Arades  
one to hand a piece of  
bread to poor person  
standing in the street  
Accordingly  
should be permitted  
to have another  
woman take the  
baby from the hand  
of the woman in the  
name. This is similar  
to the Even Hoozer.

Even Hoozer  
Arades  
street  
woman  
hand  
name  
similar  
Even Hoozer

Therefore placing in ~~the~~  
in the carriage and  
wheeling it outside is  
likecase permitted.  
It is better that  
the woman or man  
walk backwards  
thru they are  
taking the baby in  
the carriage from  
~~the~~ the house to  
the street in a  
different way than  
they normally wheel  
the carriage during  
the week. This is  
worst this is a  
Rabbinical violation.  
Coupling all the  
other Rabbinical  
violations ~~is~~ is  
permitted ~~since~~  
see Yoreh Dayoh  
Aruch Hashulchan  
110:110.

One is permitted  
to have baby food,  
bottle and diapers  
in the carriage since  
the carriage has the  
status of a private  
domain.  
The Mishna discussed  
previously states that  
one may not discuss  
the laws of the desert  
with a gentile. This is  
because the desert is  
a public domain.  
The wagon is not  
in a public domain  
as it is a private  
domain. Thus  
it is not a violation  
at most there is a  
Rabbinical violation in  
a public domain.  
Again coupling

all the Kabbalim  
violations in a  
~~struggle~~ ~~is~~ ~~no~~ ~~hard~~ ~~hit~~  
Heaven is permitted.

~~And~~ ~~is~~ ~~permitted~~  
to push a baby  
carrriage on Shabbat,  
take it out and  
bring it back  
even if no  
EHEV exists in  
an emergency  
situation as  
outlined.

We will see like  
Chayonish that ~~an~~ <sup>four</sup>  
arnot ~~amounts~~  
to 7.833 feet in order  
to lengthen the space the  
woman can walk and then  
have to stop. We will

not like Raw  
Make Feinstein  
that ca 3 Arms =  
36 inches <sup>or 3 feet</sup>  
make it easier  
to change & mentions  
of a private domain.

~~7.6 x 12 = 7.6 feet~~  
36 inches = 1 Arm.  
~~or for Refinement.~~

We will burn  
the candle at both ends  
if necessary. See  
Response on Four  
Parts of Shulchan  
Aruch Chapter.



The camera to get over  
shield lies hurdles  
with the hurdle  
must have a  
minimum

of 36 inches  
according to Rev  
Merkel & Ernest  
or 39 inches

according to  
Chaz on Ash.

Unless this  
requirement is  
met one should  
not use the  
carrage or  
stroller or  
shablot.

Even with  
this requirement





if most of the Orthodox communities do not use a carriage one should not use a carriage. One should avoid using this dispensation other than in emergency situations. One is at a vacation resort where there are no Orthodox people around. One is forced to leave their hotel room they have no

other on - 9 car,  
you use  
carridge ~~to~~ or  
stroller.

likewise if a  
young mother  
wants to lose her  
sanity if she is  
locked in the  
house. I really  
shut out the van  
use this dispensation  
regardless what  
other people will  
think or talk.

~~It is~~ one has  
authentic authority  
to use this <sup>or mention</sup>  
dispensation. ~~It~~  
One however must

remember that Orach  
Hashulchan Orach  
Chayim on ~~and~~

~~and Mishnah~~ ~~266: 1~~ ~~20~~  
Several ~~266: 1~~ ~~20~~  
see their party prove  
to not a ~~266: 1~~ ~~20~~

This distinction  
of this distinction  
is based upon the  
supposition of  
youngling as  
infant to the  
synagogue to  
circumcise him.  
that such Hashulchan  
and Mishne Bura  
forbid this. The  
circumcision should  
be in the house of  
the infant.

cutting  
tag

עושה  
of Even Hooze  
and Avodat

Carshon, Mithrad  
previously are Orient.  
See Orach Chayim  
Tair Hativ 349: 4 end,  
cites Eben HaEzer

Nightme ~~pre~~ Buncle  
Orach Chayim 349: ~~13~~ 13 and  
Tair Halacha

Shul 331: 20  
who forbade to  
carry the infant to  
synagogue.

What  
sides of a carriage support  
the weight that squashes  
36 inches and four  
sides ~~are~~ do not have  
any walls. Do the  
metallic structures  
arms that support  
the carriage bed  
where the infant  
lies count as walls

Response: We will argue  
the second part first.  
From yes, the metallic  
structures that support the  
bed count as ~~of~~ the  
equivalent of poles  
see arch Hesbuloth  
Orach Chayim 362:31  
That detail the laws of  
the size of the poles that  
are constructively deemed  
as walls. See Mishne  
Beurah Orach Chayim  
345:6

9cc that seems ~~not~~ not ~~to~~ not -

straight vertical  
falls as equivalent to  
straight wells providing this

$$A_{\text{not}} = 5 \frac{3}{5} \text{ ft.}$$

of straight well =  $5 \frac{3}{5}$   
wall of slanting

Per my calculation  
= 1.16 acres  
See Appendix I area (see my  
calculations) thus,  
the height of 10 Tepeholm - in  
order to become  
private domain =  
41.76 inches (Per  
Mark Bernstein)

9 PD

80

A Chazon Ish.

This is contrasted with  
~~straight~~ straight  
vertical wall of

76 inches Foundation

39 inches Chazon Ish

Truss if the metallic  
bars that support the  
carrriage are at least

41.76 inches Foot Form.

~~45.24~~ inches Chazon Ish.

They count to.

no create a private  
domain.

If two walls are  
part of the carrriage are  
missing but the cover  
there exists a ~~cover~~ <sup>roof</sup>



on the top of the carriage that covers the entire area then we constructively count the cover as going down the sides and creating two additional walls.

See search Hashulchan  
Orach Chayim

36l: 4

If the roof of the carriage ~~extends and~~ covers only part of the cabin then a net or blanket must be spread on the roof of the carriage that will cover the entire cabin

4. tefachim x 4 tefachim =  
14.4 inches x 14.4 inches  
Rav Feinstein

LENGTH WIDTH OF  
MISHNA 8215

7.6  
4.4  
14.4 =

9 Ft

m. 9  
15.6

15.6 inches. minus

Chagon Ash.

Thus if the roof  
~~exists~~ covers the  
 entire cabin we  
 then can constructively  
 state that there exist two  
 additional walls. This ~~assumption~~  
 is true only if this missing  
~~is~~ 2 walls that are not  
 opposite each other. If two  
 walls opposite each other are  
 missing then we must  
 have ~~the~~ two parts that  
 have the missing size  
 complement one of the  
 walls. Thus if the  
 height of the carriage  
~~is~~ from the  
~~above~~ top of the wheels  
 to the end of the cabin  
 where ~~is~~ where the

900

30 inches and  
 need a total size  
 of 41.76 (protein)  
 or 45.24 (dross)  
 (ash) in order to  
 meet the require-  
 ment of private  
 Somme, we will  
 have two sticks of  
 approximately 15.24  
 inches on the side of  
 one of the walls.  
 The cover on the  
 roof of the carriage  
 will pass over the  
 two sticks, thus  
 there will be only  
 one side that on the  
 carriage that ~~is~~  
 does not have the

9444

removed from  
height. and the  
carriage can be  
used

~~can~~

Question Is it possible  
lower to count the  
area of the wheels. to  
determine the  
height of the  
carriage. ?

Response the wheels are oval  
than 7 Tefochum =  
3.6 x 3 10.8 inch  
3.9 x 3 11.7 inch

Paul Moxley  
Fertigation  
Chazgos Ash

then you can count  
the area of the wheels  
to determine the height  
of the carriage on all  
four sides

4/14

See Maximilian  
2000 Chumil  
266:7 end.

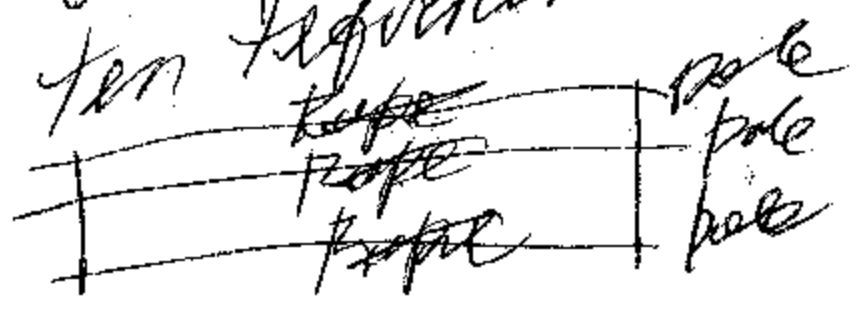
See Aruch Hashules  
2000 Chumil  
260:1. Army  
area less than

Three Tefekim  
Eas  
Eas Stein 10.8 inches  
Chagan Ash 16.7 inches  
1.9 called a "barus"  
and 1.5 constructively  
considered as part of  
what the size of a  
larger pole

Thus if one ~~thru~~  
~~pole~~ is constructing  
a vehicle pole to  
measure ten tefekim  
or 76 inches. One  
builds constructs an

70

pole man in  
 interrupted by  
 lot empty spaces  
 that are less than  
 10.8 inches then we  
 constructively state that  
 these areas ~~exist~~  
 They ~~is~~ ~~are~~ are  
 considered horizontally in  
~~any~~ three places that go  
 up one on top of the  
 other to that there  
 empty spaces of  
 7. less than 10.8  
 inches then we  
 can constructively  
 state that there exist  
 one pole spanning  
 ten tegochim



9KK

This is the size  
providing the size  
of each of the  
poles has a  
thickness of 1 Teflon

Rad Ferrite  
Aluminum Disk

3.6 inches

3.9 inches

See much hardware

760 !

or else

if we construct  
vertical poles one next  
to each other. Each pole

has the size of 76 mm  
or 39 mm

The poles are placed  
one next to another

There can be empty  
space of <sup>less than</sup> 3 Teflon

Rad Ferrite  
Aluminum Disk

3.6 x 3 =

10.8 m

3.9 x 3 =

11.7 m

9/11/16

of a ...  
less than 10, or 11.7  
than they are learned  
beared. Then they  
~~size of~~ are counted  
as constructively being  
part of the carriage.  
They ~~you~~ count toward  
the required size of  
10 Teferthum = 36 inches

if there are no  
slanting poles of the  
handles of the  
carriage. If these  
are slanting handles  
then we add on  
to the size  
needed  
two inches  
41.7 inches  
45.24 inches  
according to Ruchon!



911

Once we were  
inventions one tea  
wheel the carriage  
with the baby, both  
and diapers and  
lotion from the  
house to the street.  
and back to the house.  
Otherwise, one  
would have to have  
the carriage remain  
before skidder in  
the street. One  
would have to  
place the baby in  
~~the hallway or in~~

~~The first~~  
a basket at the door  
of their house. <sup>ON</sup> ~~the~~  
would stand outside  
lift the baby from

400  
One ~~hand~~ places the supplies  
in a basket at the  
entrance to the carriage. One  
hand goes to the carriage  
supplies and places them  
in the carriage.

the baby to the  
carriage and proceed  
wheeling it  
less than eight  
feet, stop and  
then continue for  
an other less than  
eight feet stop  
and continue to one  
destination. ~~less~~  
~~can nothing could be~~  
carried in the supplies  
carriage other than  
the baby. ~~When~~  
one reaches his  
destination, one  
would ~~prepare~~  
~~basket at~~ ~~the~~  
door

4 p.p.

~~left the house~~  
enter the house or  
door way of the house,  
left the baby from  
the carriage and  
enter the destination  
house. the move is left  
to refer to the ~~house~~ <sup>place</sup>  
can find

Building  
on top

On  
EREV by place  
mean on all

vertically  
four sides of the  
area that one wa.  
to enclose. The  
one side would  
be at least

10 to 15  
Ravenshoe  
Chagan Jek  
76 miles  
79 miles

4/4/4,

~~the~~ would you  
one twist or wire

Amich  
@ Ashuldon  
check  
day 1/4  
no 2:31

place connecting all from  
poles of the area  
selected for the  
EREU. the wire  
could be on top of the  
poles. ~~the~~ could be

~~separately placed over~~  
The poles. The wire  
is extending

horizontally can be  
connected to the poles  
Even if part of the

poles protrude from  
the wires it is

Wishes Shid  
Amich Hashulehen

Abri 32  
Even if the horizontal  
wires are not touching  
the vertical poles it is



900  
What happens if there  
are bridges or elevated  
subway trains that  
line the street?  
Do these structures  
count as walls?

What happens if  
there is a wall  
built by snow?  
During the winter  
is this considered  
a good EREV?

Can one build an  
EREV or walls  
from heavy  
salt or sand?

We are discussing  
actual walls not  
constructive walls.  
Invas Hapesac

4VV  
—

~~Vo...~~  
Must one get permission  
from governmental  
authorities to  
elect an EREV.  
One can not elect an  
EREV unless one  
gets permission from  
the owners of the  
property where one  
wishes to establish  
an EREV and seem  
it as a private  
company.

Must one get  
permission from  
private land  
owners of property  
upon which the  
EREV will be  
constructed?

Q: What  
~~What~~ individuals refuse to  
agree for the  
construction of an  
ELEV. What  
happens if one or  
more of these  
individuals is not  
a religious Jew, and  
he refuses to give permission?  
What happens if  
someone lives in  
an apartment  
building. ~~Does~~ the  
rent that he pays  
for the apartment  
counted as ~~cost~~ <sup>cost</sup> when  
or for permission  
to make an ELEV. shaft  
in addition that permi



9 ~~4~~  
9000

~~to~~ the common ~~parts~~  
shared area of the  
halls or in the  
side walk in front of  
the apartment  
leveling or in the  
court yards or in the  
and yards of the  
apartment building  
One will need an  
E REE for previous  
Lescribed ~~an~~ as an  
enclosures of the  
four sides of the  
enclosed area the  
is ~~to be~~ ~~by~~ ~~the~~  
by rope or wire.  
In addition, or  
must prepare for



499

to the EREV with  
in the street that extends  
for miles. The EREV  
is utilized  
poles and wires to  
enclose an area

that is one is permit  
to carry on shabbat  
one must get

governmental permit

permission ~~can~~ to construct this  
EREV in addition

following scrupulous  
all the laws of

EREV. One  
must consult a  
Rabbi who has  
mastered and

knows the Four  
parts of the Shulchan  
Aruch to construct

~~914~~  
933

and Muhammad.  
The laws of  
KREK are very  
complex and  
complex and  
interfere with  
the laws governing  
all <sup>parts</sup> of the parts of  
the shudhan  
Aruch.

1200  
question" when the EREV is  
interrupted by a road.

Response 1. The EREV is built  
usually across the road. The EREV  
is usually surrounded by large area.  
Question 2. Can snow be used

as EREV insulation or not as a  
see BRUCH Yes. Not as a  
Response 2. Framework T3 was Hapesat  
As long as the snow last  
one day it is an EREV.  
In the winter TER the snow  
files up more than  
10 feet high or 76 in  
Rawlins Fenster  
or 39 inches of snow  
ish. And they spread  
more than 4 feet high  
or 3.6 + 4 = 14.4 inches  
or 3.9 + 4 = 15.6 inches

Fenster  
Chapin when a clearing is made  
in the snow and one has

intention - before I know  
to have the snow  
on both sides of the  
path be an EREV.  
It becomes an EREV.

Response Even if it snowed  
on Shabbat and a  
clearing was made  
by Department of  
sanitation an EREV  
created on Shabbat.

Question 3. Can a River or  
ocean surrounding  
a land be considered  
as walls?

Response #1. Only if the River  
surrounds the land  
on three sides, not  
on all four sides.

Bar Halachah Mishna Bura Orach  
Shabbat 17 363: Shabbat 150

Arch Gordonloha

The remains of the  
river or ocean  
surrounded it on  
four sides, the  
river or ocean  
existed before the  
houses were built.

The law is that  
Baltimore must be  
a wall must be  
put up after the  
houses are built no  
before. However the  
only applies if all  
four sides are  
surrounded by the  
river or ocean. No

Arch Gordonloha  
Arch Change 19  
763:

Also people must  
not walk at least  
on one side of the  
River or ocean that is  
what is on the walls of the  
EARLY

question Can Elevated subway lines  
serve as Tzuras Hafsad  
The framework of an enclosure

Response Yes. They can they are  
over 10 feet high

or 36 inches

or 79 inches

As a matter of fact  
they may be 30-40 feet  
high. The rails are  
connected to posts.

See  
Shech  
Hafshulcha  
Elev  
chap 14  
762:31

They therefore as a good  
EKIV of Tzuras Hafsad  
framework of enclosures

One has to check if  
fact that they are so  
high would pose a  
question to their  
Kashrut

?  
One must get permission  
from governmental authorities



One would have to  
secure an E.C.E.V. on all  
the other sides. all three  
other sides.







It may be a Motem  
 that the carriage must  
 be very light. even  
 if the wheels are over  
 2 over  
 under

92  
 it has the category of  
 Motem Petur. It is  
 permitted to ~~move~~  
~~the carriage with the~~  
~~bully inside from the~~  
~~house to the street~~  
 place the bully in the  
 carriage standing in  
 the street. If one can  
~~place an object on~~  
~~the carriage~~  
 place an object from a  
 private domain to  
 a Motem Petur and  
 from a Motem Petur  
 to a Carmelit on Shabbat  
 246:9. ~~that the~~

Much  
 Haskelchen 346:9  
 Orach Shabbat 346:9  
 that one can wheel  
 the carriage. Using the  
 lenient ruling of the  
 Nach'ni Haskel 266:7  
 on Mogen B  
 Avsho

Carriage is more than...



①  
An elderly patients in  
a nursing home  
or sick patients in  
a hospital  
or elderly patients  
that can prepare  
their own meals  
in their room -  
all have the heat of  
the oven come from  
steam from a central  
location that passes  
through pipes to each  
of the tenants. This  
boiling steam cooks  
the food. This steam  
cooks the food of the  
residents who keep  
Kosher, as well as the  
residents who do not  
keep kosher. This steam  
cooks the ~~food~~ meat dishes  
as well as dairy dishes.

Is it permitted to use  
this steam for cooking.  
Post facto is the good  
koster, even if absent  
it would not be  
permitted.

Response: A milk is  
what happens with the  
steam that cooked the food  
of resident A? Does the  
steam go back into  
the general stream  
and picks up the taste  
particles of the food  
of resident A and the  
then mixes these  
taste particles into  
the food of resident B  
What is the nature  
of these taste particles?  
Are these taste particles



30 Minute <sup>1 hr</sup> may  
represent no more  
than what is termed  
"Rach" - smell. One  
can smell the original  
food from residence  
However they  
can not be tasted.

They also ~~are~~ <sup>are</sup> "Zach"  
can represent sweat is a  
sweat. Sweat is a  
lower degree than  
taste. hair is the

following. "Arukh"  
Harkulchon yoreh

Dayoh  
and Aruk Harkulchon  
Orech chayim Laws of  
Passover

rules that Rach is  
MILSO H1 and likewise

2ayok" to have 14/1/20  
He Both smell  
particles and sweat  
particles from non  
kosher food that  
travel ~~from~~ and  
reach kosher food will  
not make the kosher  
food to become  
inedible. not kosher,  
~~As such~~ As into the  
kosher pot should be  
covered to insulate  
it from the nonkosher.  
to food that particles  
that emit smell and  
sweat particles.  
The <sup>classical</sup> example cited is  
~~a pot~~ two pots are  
placed in a enclosed  
space that has walls.  
Both pots are uncovered.  
One pot contains non  
kosher food or chometz

on Passover ~~is~~ when  
the pot contains  
kosher food, or else  
one pot contains  
meat and the other  
pot contains dairy  
the same scenario  
can be duplicated  
by placing the above  
two pots in a  
Micro ~~oven~~ wave oven

The conclusion of  
the Aruch Hashulchan  
is that ab initio the  
Kosher food should be  
covered. Post facto  
even if the kosher pot is  
not covered it is  
still kosher because  
Ra'icho - smell and  
Zayon - sweat law.  
Mitsvo He. It is rather

However, if ~~the~~  
a small portion of  
food non kosher is  
transmitted from the  
non kosher pot to the  
kosher pot then another  
set of laws apply.  
If the kosher food ~~is~~  
represents more than  
60 times the amount of  
non kosher food then the  
dissolved even Rabbinical  
and the kosher  
food is not effective  
if it is less than  
60 times the  
amount of the non  
kosher food then the  
kosher food is Rabbinical  
forbidden. ~~But~~  
that is no food  
non kosher or forbidden

Food is transmitted  
only taste particles  
then it becomes a  
dispute between

Rishonim see Aruch  
Yoreh Dayoh 98:1-12  
beginning laws of Tarawa

Spec. Rishonim consider  
taste particles forbidden  
Biblically. (A) Others  
consider them forbidden  
Rabbinically. (B)

Even if we consider  
them forbidden  
Biblically, many  
doubts enter into  
the equation then  
all authorities say  
that the food is  
permitted. See  
Aruch Hashulchan  
Yoreh Dayoh 110:110.

(A)

Tosfos, RASHI, ESH  
TUR 98:11

(B) RAMBAM

RASHI  
Ibid  
98:6, 7, 8

see Ibid

98:8, 9 of  
amount a  
person has to  
eat of non-kosher  
foods to  
deserve Malkot  
strikes when the  
Holy Temple existed.

In the case of the  
question posed where the  
steam passes through  
many pipes and cooks  
the food of ten thousands  
residents. If the steam  
refuses to the central  
stream or else the ~~steam~~  
used steam is ejected  
~~out~~ of the steam would  
carry any taste particles  
the only situation that  
is a ~~problem~~ health  
exists. The health  
authorities as well as  
the dieticians would  
insist that this steam  
be ejected from the  
stream. The ~~the~~  
facility ~~we~~ could  
get sued by the  
residents or lose its  
license from the state

(4)  
A. M. K. Chaudhary  
467:17

or city of using means of  
emerging of would be  
looking. It would be  
the same as serving  
a customer in a  
restaurant in a  
plate used by an  
other customer.

the  
response  
I was made  
I was made  
all milk is  
not today  
would be  
to park  
not other  
from home  
as cost the  
company  
would be  
severely penalized.  
The same logic  
dictates here.

of the state or  
city inspector finds  
no fault it is  
incident that there  
exist no food  
particular. Or else  
that the returning  
steam was strictly  
by being exposed to  
the great quantity of  
of new fresh steam  
generated. Thus the  
steam is considered  
as Pourn Chadoshot

a new face different than what it was before. Furthermore if during the sterilizing process to insure that no chemical bacteria exists with the wet mixed with the steam it would render the steam non

Open  
 May 11 M  
 hours of  
 Passengers  
 collected for  
 122:1  
 121:3

edible even for a dog  
 The law is that in such a case the steam can not affect the basket of Kohler food. This is similar to the case of non Kohler dishes was together with Kohler dishes even in boiling water if soap is used the non Kohler to taste



and even food particles  
we can not post  
facts that render  
the kosher dishes as  
as non kosher.

So here too, if  
chemicals were used to  
sterilize the used  
steam before entering  
the general stream  
the ~~steam~~  
chemicals would not

transform the steam to  
a non edible commodity,  
even not fit for a  
dog. Even if the  
analyzed chemical taste  
15 ~~times~~ <sup>times</sup> reported  
no effect the chemical  
process would  
neutralize any  
non kosher ~~food~~ food  
taste particles.

See  
Arach Hashulchan  
Yoreh Dayah  
95:24 -  
Pulung of  
Bais Joseph.  
Ibid 121:3  
Arach Hashulchan  
Yoreh Dayah  
121:3



The pot, is covered the  
far food would be  
protected. Area of the  
pot is not covered

a doubt exists  
that the old steam that  
cooked ~~now~~ ~~was~~ ~~for~~  
was sterilized and  
all the non-cush  
faste particles were  
removed by the  
chemicals. If not  
a doubt exists  
perhaps such steam  
would have been  
rejected. Otherwise  
the facility could be  
used by the  
residents. The City or  
state and have their  
license. Thus in

11

such circumstances  
where the residents  
of the facility are  
involved or the  
elderly even if  
no ~~life~~ life  
threatening situation  
exist ~~if~~ that the  
food can be later  
to need otherwise  
these individuals  
could become ill and  
a life threatening  
situation ~~could~~

~~could~~ ~~come~~  
could arise on the other hand  
healthy individuals  
not residents of  
the facility should not  
use such food.

Very strong you will notice

~~Further more~~

Water and Korker Food,

Supplement

Furthermore ~~another~~  
~~substance~~ it is  
a certainty that loss  
of the steam that  
cooked the forbidden  
good carried taste  
particles when the  
steam returns to the  
the main stream that  
has been purified more  
than 60 times of  
... down that

particles that grow.  
They will lose their  
non-Korbe characteristic  
and blend into the  
status of the  
overwhelming majority  
of neutral steam.  
Thus as outlined  
previously such  
Korbe food can be used  
for the residents  
of the facility only  
NOT ~~for~~ healthy  
people not residents

If steam is used  
to heat or cool  
food or a table.

If the oven is  
connected to a clock  
and the clock  
triggers the steam to  
come and cook food  
or two triggers the  
washing machine to  
wash the clothes on  
table. The clock is  
set before the  
Sabbath.

~~On first~~  
The dishes are  
placed in the ~~table~~ <sup>table</sup>  
washer and then  
automatically they are  
washed. ~~Food~~ <sup>Food</sup> is placed to be  
~~cooked or~~ heated by

automatically  
are heated

The law is that  
the food is cooled

by a fire  
or by a fire  
or by a fire

is forbidden  
to be cooked  
on Shabbat

if a  
fire is  
for a  
purpose  
of a  
need  
for a  
large  
population  
it is  
permitted  
to cook  
on Shabbat

It is permitted  
to have  
a fire  
not required  
the equipment  
or utensils  
of a Jew  
that  
perform work  
on the  
Shabbat.

See  
Aruch  
Orach Chayim  
246:1 and  
252:1-8



There first, a  
myriad of forbidden  
work that would  
be violated if  
not good is prepared  
to cook. Therefore  
the setting the stove  
to an automatic  
clock should be  
used only for  
invalids, the elderly  
or for a ~~multitude~~  
of restaurant or  
hotel ~~type~~ serving a  
large clientele.  
The ordinary means  
of heating food  
type tablet could  
not serve well in  
such a scenario.

see 211-10  
T241

Vol 1 #62  
2011 contact of  
Arvid Nager  
(A)

See 7er  
Horchulchor  
Hegma  
Dretzvals  
Lauisshaber  
Laurin  
Sother  
chapter 252  
See 7er  
~~7er~~  
~~Horchul~~

The same amount  
releasing applies if  
electricity not  
steam is used  
to heat the food.  
or possibly in the time  
of slaves in the trib  
no steam or electric  
existed. All of this  
is more authorities  
(A) who rule that using  
electricity for cooking  
on tablet or other  
use of electricity is  
only tabularial no  
tableted then in the  
case of using a clock  
to control all train

2-11-2 Response # 249  
Mikacham  
Chenok  
Hordesi  
Moshir Mikachono  
Koo Egan  
Chad Falter  
J. J. Grah  
Koo T. Bono  
Acerbach  
See response  
Horchulchor  
Hegma  
Dretzvals  
Lauisshaber  
Laurin  
Sother  
chapter 252  
See 7er  
~~7er~~  
~~Horchul~~

The stove to  
ignite using  
electricity or  
steam then there  
does not even exist  
a Rabbinical violation.  
The clock was set up  
before Shabbat. The  
Jew only placed the  
pot on a cold stove.  
The clock ignites the  
stove and heats the  
pot. Even if soup  
is warm. It is  
the work of the  
clock that does this.  
The Jew is in no  
way an accessory.  
The same is true  
with the hand.

a dishwasher <sup>54270</sup>  
is using electricity that  
according to the above  
authorities is only  
fabricated <sup>look</sup> if a  
Jew uses it on  
Shabbat. In every case  
the clock set before  
Shabbat, <sup>quietly</sup> the  
switch to start the  
washing machine.

If the dishes  
washed on Shabbat  
can be used for  
later meals on  
Shabbat it can  
be washed.

Otherwise it is  
forbidden work  
there because one is  
not <sup>allowed</sup> to wash

anything from  
Shabbat or holiday  
to be used for  
after the Shabbat or  
holiday.

---

Heating pots  
on shabbat by  
using an automatic  
clock

Following are sources  
that permit one to do this  
72:42 cites Responsa <sup>shewum</sup> <sup>Mezuzunomy</sup> <sup>Behalo</sup> <sup>shoal U'mashiv</sup>  
~~72:42~~

Madurah TINYONA Vol 1 #3  
Mahram shk #157

Mabitzy Lebovitz Joel  
Dayoh cited by  
Sefer Yerushas Plot # 16  
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 Kedrag  
Wash notes 3/6 makes  
conditions: the pot should  
be placed before Shabbat  
otherwise only a Non-Ter

I would place the pot to  
be heated on the stove.

There must be placed  
an empty pot on the fire.  
On this pot you place  
the pot with the food.

However we usually  
permit a non Jew to  
do work only when it is  
a matter of heating the  
house on shabbat since  
everyone is considered  
as ill or potentially will  
get sick if it remains  
cold in the house.

However this matter is  
resolved, that heating the  
house involves making  
a fire that is Biblically  
forbidden. Here we are  
dealing of placing the pot  
on the stove that will  
be heated electrically that  
when the clock will automati-  
cally trigger the stove to

~~This is the same~~  
go on then placing the pot back on  
the stove at the most  
is no more than a Rabbinical  
violation. If we would  
cover the stove with a  
"black" metal sheet  
then Rav Moshe Feinstein  
permits placing the pots  
back on Shabbat.

Orech Chayim # 93.  
This is similar to  
placing an <sup>empty</sup> pot on the  
fire and placing the  
pot with food on the  
empty pot.

Thus in our case  
we have a combination  
of Rabbinical violations  
that in sum total combine  
to permit placing the pot  
back on stove even by  
a Jew on Shabbat.  
As mentioned many authorities



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

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

(3) There exists  
no prohibition in having  
tools or utensils to work  
by themselves once the  
utensils have been  
activated before Shabbat

~~not a part~~  
(4) Placing wheat or  
barley in a wind mill  
or water mill on  
Shabbat to grind is  
Rabbinically prohibited  
Magen Avraham  
Shulchan Aram 242:1  
because the instant the

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  
Levushka Rodchai  
Yosh Deyon #10  
Mansel 38:2

forbid unless the  
pot remains the  
whole night on  
the electric stove.

Oved  
Chayim

253. Or else a  
non Jew would  
place the pot on the  
electric stove.

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 kosher  
can use ~~the steam~~ <sup>the steam</sup> simultaneously

with those residents  
who do not use kosher  
or use Chonetz non

permissible foods during  
Passover facility

In a residence that  
only kosher is used, one  
can pump in fresh  
steam after letting the  
facility lay dormant and  
not used for a while.

However  
Kosher  
kashul  
to in  
Orech  
Mayim  
44:19  
states that  
~~on Passover~~  
~~one should~~  
to each  
or sweat  
passes from  
Chonetz to  
~~the pot~~  
has non  
Chonetz food  
on Passover  
it is  
forbidden  
although on  
other forbidden

All  
yoreh  
Doyok  
Chayok

wanting 12 many pro-  
fects is ok. Every  
emergency is the  
equivalent of post facto.  
See also Aruch Hashulch  
yoreh Dayok, ~~ora~~  
12:1:1 12:1:4

Therefore  
on Passover  
the resident  
who prepares  
kasher food  
should always  
cook his  
pot before the  
steam cooks the  
food. See  
Aruch Hashulch  
possibly distills

~~Orach Chayim~~  
See yoreh Dayok Aruch Hashulch  
See Responsa Meharshah  
who permitted the  
koshering of a ~~st~~  
machine that  
manufactures whiskey  
that is chometz that  
employed steam.  
He advised that  
it not be used for  
a Meshes then  
pump in new steam  
to kasher it.  
See also Kashrat Ar  
A. 1. . . . .

Orach Chayim  
447:20

2

The Boiling 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  
boiling such as with  
steam.

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