

Halachically Speaking

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Sewing on Shabbos (Tofer)

Sponsored

לרפואה שלמה חנה חיה בת מזל

לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת

The *melacha* of sewing (*tofer*) was one of the thirty-nine *melachos* performed in the *mishkan*.¹ Sewing was used to produce and/or repair the *yerios*.² The *melacha* of *tofer* involves attaching two items together,³ and applies to many different materials including clothes, paper, cardboard, leather, and soft plastic.⁴

The *seforim* offer differences between the *melachos* of *tofer* and *k'osher* (tying). Some say *tofer* only applies where two objects are attached to a third, while tying involves attaching two objects to each other.⁵ The *Aruch Ha'shulchan*⁶ says *tofer* means attaching objects in such a fashion that separating them would require ripping or tearing, while objects attached by tying may be separated by simply undoing the knot.

Temporary Sewing

There is a big discussion in the *poskim* if the *melacha* of *tofer* includes attachments which are only temporary.⁷ Many *poskim* maintain that *tofer* is forbidden even if it is only done for temporary use.⁸ However, there are *poskim* who maintain that the *melacha* of *tofer* is only forbidden if it is done to last for a long time, and attaching on a temporary basis would be permitted.⁹ This dispute has many ramifications in the *halachos* of *tofer*,¹⁰ as will be discussed in detail below.

¹ Mishnah Mesechtas Shabbos 73a.

² Refer to Rashi ibid "v'tofer." Yerushalmi Shabbos 7.

³ Biur Halacha 340:14 "ha're zeh."

⁴ Zocheh V'shomer page 1.

⁵ Refer to Igros Moshe O.C. 2:84, Orchos Shabbos 11:footnote 1, Zocheh V'shomer page 2, Shevet Ha'kehusi 3:120.

⁶ 317:18. Refer to Toras Hamelochos pages 128-129.

⁷ Refer to Mesechtas Shabbos 74b, Mordechai Mesechtas Shabbos 457, Rambam Hilchos Shabbos 10:9.

⁸ Refer to Bais Yosef 340, Shulchan Aruch Harav 340:13, Tehilla L'Dovid 340:6, Chazzon Ish hashmuto to 156:2:page 257, Minchas Yitzchok 8:31, Shevet Ha'Levi 5:50, Toras Hamelochos quoting the opinion of Horav Elyashiv Shlita, Zocheh V'shomer page 5, Am Mekadshei She'vei 2:page 53:footnote 4, see Binyan Shabbos pages 43-46.

⁹ Darchei Moshe 340:2, Aruch Ha'shulchan 317:23, Tzitz Eliezer 13:43:3, Megilas Sefer 23:3, see Toras Hamelochos page 138, Nishmas Shabbos 4:184. Even according to the lenient opinion one should not say this to an *am ha'aretz* (Rama 317:3, Shemiras Shabbos K'hilchoso 16:footnote 209, ibid:3:15:footnote 224. Refer to Tzitz Eliezer 16:6).

¹⁰ One may remove the label on a bottle of soda etc on *Shabbos* since it is not considered attached to the bottle (Shemiras Shabbos K'hilchoso 9:footnote 77, Chut Shuni Shabbos 1:17:page 135).

Pulling Threads

One may not pull a thread on *Shabbos*, since doing so resembles the *melacha* of *tofer*,¹¹ since his intention is to change the look of the garment by pulling the thread.¹² Accordingly, one may not pull the ends of string which are woven into a garment in order to change the size of the garment. This *issur* only applies if the string is narrow, and if the opening is narrow.¹³ A drawstring such as the kind found on headpieces or garbage bags are permitted because the opening is wide and can not be considered sewing.¹⁴ Based on this, the string on a child's hat may be used to pull the hat tightly around the child's face on *Shabbos*.¹⁵

One should not pull on a button that becomes loose to make it tighter.¹⁶ Furthermore, one must be careful not to wrap any loose string around the button on *Shabbos*, since doing so would be *tofer*.¹⁷ Others maintain that the latter case is permitted.¹⁸ Strands which are coming out from where the buttons used to be should not be removed on *Shabbos*.¹⁹ One may pull shoelaces on *Shabbos* since the openings for the laces are wide there is no concern of *tofer*.²⁰

Safety Pins

There are a few *poskim* who say that a pin should not be used on *Shabbos* because of *tofer*.²¹ There is a discussion in the *poskim* about the use of a safety pin on *Shabbos*, since once the clasp on top is closed they can stay for a long time.²² The *Chazon Ish* was lenient if one will take it out over a short period of time.²³ *Horav Moshe Feinstein zt"l*²⁴ (and other *poskim*) maintains that the use of safety pins on *Shabbos* is permitted across the board and it is not considered an act of *tofer* even if the pins will be left there for a while. This seems to be the *minhag ha'olom*.²⁵ The reason for the leniency is because the pins are similar to a button which is meant to be opened and closed. A woman may hem up her dress on *Shabbos* with the use of a safety pin.²⁶ However, to concur with all opinions she should not use small safety pins which may stay there for a long time.²⁷ Instead, she should use a large pin that sticks out a little so she will be forced to remove it after *Shabbos*, since it looks funny.²⁸

¹¹ Mesechtas Shabbos 75a, Rashi "shel tefira," Rambam Hilchos Shabbos 10:9, Tur 340, Shulchan Aruch 340:6.

¹² Refer to Mishnah Berurah 28, Chut Shuni Shabbos 1:17:page 134.

¹³ Shiltei Giborim 1:page 64, Tur, Shulchan Aruch ibid:7, Aruch Ha'shulchan 34.

¹⁴ Horav Yisroel Belsky Shlita. Refer to Tur, Bais Yosef, Chai Adom shabbos 28:2, Mishnah Berurah 29, Kaf Ha'chaim 58, 66, Shulchan Shlomo 340:7:17, Chut Shuni Shabbos 1:page 134, Meor Ha'Shabbos 1:11:3: teshuvos from Horav Shlomo Zalman Aurbach zt"l.

¹⁵ Chut Shuni Shabbos 1:17:page 134.

¹⁶ Shemiras Shabbos K'hilchoso 15:67, Chut Shuni Shabbos 1:17:page 131, Zocheh V'shomer page 1, Toras Hamelochos pages 132-134, Orchos Shabbos page 344:3.

¹⁷ Shemiras Shabbos K'hilchoso 15:68. Refer to Nishmas Shabbos 4:189:2.

¹⁸ Horav Yisroel Belsky Shlita, see Zocheh V'shomer page 2.

¹⁹ Horav Yisroel Belsky Shlita, see Shemiras Shabbos K'hilchoso 15:68.

²⁰ Chut Shuni Shabbos 1:17:page 135.

²¹ Refer to Korbon Nesanel Shabbos 7:60, Rav Akiva Eiger 340, Sharei Teshuva 340:9, Minchas Yitzchok 2:19.

²² Refer to Ben Ish Chai Ki Sisa 2:9, Mishnah Berurah 340:27, Kaf Ha'chaim 340:59, Da'as Torah 340:6, Minchas Shabbos 80:161:page 102, Rav Shteiff 15, Bris Olom tofer 2-3, Oz Nedberu 7:36, 11:21, Chelkes Yaakov O.C. 122, Be'er Moshe 2:29, Nishmas Shabbos 7:183.

²³ Chazon Ish hashmutos to 156:340:page 257, Dinim V'hanugos of the Chazon Ish page 74:14, Da'as Chazon Ish page 88:16, Mazchzei Eliyahu 70:2, Chut Shuni 1:17:pages 136 and 138, see Oz Nedberu 3:72.

²⁴ Igros Moshe O.C. 2:84, Tiltulei Shabbos page 31, see Ketzos Ha'shulchan 146:badi 22:5-6, Shemiras Shabbos K'hilchoso 15:70:footnote 224, Tzitz Eliezer 13:43, Emes L'Yaakov 340:6, Oz Nedberu 1:57:page 99, Thirty Nine Melechos page 816.

²⁵ Horav Yisroel Belsky Shlita, see Rivevos Ephraim 8:502, Shraga Hameir 3:93, Ohr L'tzyion 2:29:5, Toras Hamelochos page 151.

²⁶ Thirty Nine Melochos page 816.

²⁷ Refer to Thirty Nine Melochos page 817, Migdal Dovid Tofer page 595:footnote 110.

²⁸ Horav Yisroel Belsky Shlita, see Zocheh V'shomer pages 7-9, Nishmas Shabbos 7:187-188.

Using a straight pin is permitted on *Shabbos* according to all opinions since one will be forced to take it out as soon as he possibly can since he is afraid of it pricking him.²⁹

Buttons

Fastening a button is not considered an act of sewing, since the button is meant to be opened and closed.³⁰ Based on this, one may close the buttons on a winter coat on *Shabbos*, even if the coat will not be worn again until the next winter.³¹

Zippers

A zipper is treated in somewhat the same manner as a button since it is meant to be opened and closed.³² Accordingly, one may close a suitcase that has a zipper, or zip a bag of food.³³ However, there are opinions in the *poskim* who maintain that one should not place a winter lining in one's coat on *Shabbos* if it will be left in place for the entire winter.³⁴ One who wants to insert the lining on a temporary basis may do so.³⁵ Similarly, one may attach a hood to a coat with a zipper for a short period of time.³⁶

A zipper which is not attached to anything is *muktzah* on *Shabbos*.³⁷

Velcro

Velcro is made of hooks and loops that attach to each other. The use of Velcro on *Shabbos* is permitted by all *poskim* and is not considered *tofer*.³⁸ Accordingly, one is permitted to close a shoe that has Velcro instead of laces,³⁹ and to close a watch that has Velcro on the band.

The same is true for wrapping a *sefer Torah* on *Shabbos* using a belt which contains Velcro.⁴⁰

Staples

On *Shabbos*, one may not use a staple to attach items together as doing so would constitute the *melacha* of *tofer*, since such attachments are meant to keep something attached for a long period of time.⁴¹ Removing a staple on *Shabbos* is also forbidden.⁴²

²⁹ The Shabbos Home 1:page 72.

³⁰ Bais Yosef 340, Igros Moshe O.C. 2:84, Shemiras Shabbos K'hilchoso 15:footnote 232, Oz Nedberu 7:36, Megillas Sefer 23:5, Binyan Shabbos pages 71-72, Thirty Nine Melochos pages 814-815, Chut Shuni Shabbos 1:17:page 138.

³¹ Nishmas Shabbos 7:204.

³² Refer to Shemiras Shabbos K'hilchoso 15:footnote 232 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, Shulchan Shlomo 340:15:3, Divrei Chachumim page 118:335 quoting the opinion of Horav Moshe Feinstein zt"l, Zocher V'shomer page 6, Thirty Nine Melochos page 818, see Migdal Dovid page 596:footnote 18.

³³ Zocher V'shomer page 10.

³⁴ Horav Yisroel Belsky Shlita, see Divrei Chachumim page 118:335 quoting the opinion of Horav Yaakov Kamenetsky zt"l, Emes L'Yaakov 317:3, Be'er Moshe 3:88, Shevet Ha'Levi 3:51, 8:61, Oz Nedberu 7:87, Nishmas Shabbos 7:205, Chut Shuni Shabbos 1:17:pages 134-135, Am Mekadshei She'vei 2:page 183:34. Refer to Orchos Shabbos 11:8. One is permitted to walk outside with a hood attached with a zipper to one's coat on *Shabbos* (Be'er Moshe 3:69).

³⁵ Horav Yisroel Belsky Shlita, see Shemiras Shabbos K'hilchoso 15:74.

³⁶ Zocher V'shomer page 11.

³⁷ Shalmei Yehuda 11:11:page 184.

³⁸ Horav Yisroel Belsky Shlita, see Shemiras Shabbos K'hilchoso 15:78, Zocher V'shomer page 11, Thirty Nine Melochos page 818, Migdal Dovid page 596:footnote 20 in the name of a *goan* in *Eretz Yisroel*, Chut Shuni Shabbos 1:17:page 135, Nishmas Shabbos 7:214, Shevet Ha'kehusi 3:120.

³⁹ Zocher V'shomer page 11.

⁴⁰ Nishmas Shabbos 7:214.

⁴¹ Horav Yisroel Belsky Shlita, see Yesodo Yeshurin Thirty Nine Melochos 1:page 200, Zocher V'shomer page 12, Toras Hamelochos page 154 quoting the opinion of Horav Wosner Shlita, Nishmas Shabbos 7:191.

⁴² Oz Nedberu 1:58.

Loose-leaf

A loose-leaf which contains round metal bands in the middle which open and close to keep the pages in place, may be used on *Shabbos*.⁴³ The same is true for a clasp that is pressed down on the pages.⁴⁴ Adding papers to a ledger would not be permitted on *Shabbos*, since the page is permanently sewed into the book.⁴⁵

Push Pins

Push pins which are used to keep items attached to a bulletin board should not be used on *Shabbos* because of the *melacha* of *tofer*. This would apply whether or not the bulletin board is attached to the wall.⁴⁶

Ace Bandage

One may place a clasp on an ace bandage to hold it in place and there is no concern of *tofer* with doing so. The reason is because the clasp is designed to be put on and taken off frequently.⁴⁷

Magnets

A magnet may be used to attach something on *Shabbos*, and there is no concern of *tofer* involved.⁴⁸ Others say that one should not use a magnet if the item will remain attached for an extended period of time.⁴⁹ However, the custom is like the first opinion quoted.

Pictures in Albums

One may not insert pictures into an album which contains cellophane to hold the pictures in place.⁵⁰ If the pictures are inserted into pockets etc, and there is no adhesive holding them into place, then one may insert the pictures on *Shabbos*.⁵¹ Nevertheless, one must be careful not to sort the pictures on *Shabbos* since doing so would constitute *borer*.⁵²

Post-It® Notes

Post-It® notes are designed to be placed onto a surface and then removed easily. Therefore they should not be subject to the *melacha* of *tofer*.⁵³ Nonetheless, since people view them as being included in *tofer* one should refrain from using them on *Shabbos*. The same applies to Post-It® flags.⁵⁴

⁴³ Horav Yisroel Belsky Shlita, see Shemiras Shabbos K'hilchoso 28:9, Toras Hamelochos page 155 quoting the opinions of Horav Wosner Shlita and Horav Korelitz Shlita, Nishmas Shabbos 7:192. Refer to Yesodo Yeshurin 4:pages 92-93 where he says it is forbidden (but it seems that he was not talking about our modern day loose-leaves). There is an uncertainty if placing papers in a spiral would be *ossur* because of *tofer* (Toras Hamelochos page 155). There is no need to remove any empty paper from one's loose-leaf before *Shabbos* since it is not *muktzah* (Shemiras Shabbos K'hilchoso 28:footnote 26 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, see Igros Moshe O.C. 4:72, 5:22-23).

⁴⁴ Horav Yisroel Belsky Shlita.

⁴⁵ Horav Yisroel Belsky Shlita, see Nishmas Shabbos ibid.

⁴⁶ Thirty Nine Melochos pages 822-823.

⁴⁷ Shemiras Shabbos K'hilchoso 35:22, Thirty Nine Melochos pages 818-819.

⁴⁸ Horav Yisroel Belsky Shlita.

⁴⁹ Opinion of Horav Elyashiv Shlita quoted in Migdal Dovid page 599:footnote 28. A magnet is not *muktzah* on *Shabbos* to attach non-*muktzah* items (Hilchos Muktzah English pages 90-91).

⁵⁰ Horav Yisroel Belsky Shlita, see Shemiras Shabbos K'hilchoso 16:12:footnote 35, Zocher V'shomer page 13, Thirty Nine Melochos page 819, Toras Hamelochos page 128, The Shabbos Home 1:page 78.

⁵¹ Horav Yisroel Belsky Shlita, see Nishmas Shabbos 7:215.

⁵² Eyil Meshulash (Borer) 4:35.

⁵³ Nishmas Shabbos 7:206.

⁵⁴ Horav Yisroel Belsky Shlita, see Thirty Nine Melochos page 822.

Paper Clips

One is permitted to use paper clips on *Shabbos* to hold paper together without any concern of *tofer*, since doing so is not considered attaching anything together.⁵⁵

Suction Cups

A child's cup or bowl designed with a suction cup to hold it in place may be used on *Shabbos*, since it is comparable to Velcro and buttons.⁵⁶

Attaching Paper

Included in *tofer* is the *issur* of attaching pieces of paper together therefore one is forbidden to attach pages with glue or tape on *Shabbos*.⁵⁷ For example, sealing an envelope on *Shabbos* is forbidden.⁵⁸ If the tape from a *sefer* begins to peel off, one must be careful not to re-attach it on *Shabbos*.⁵⁹ Removing stickers from food can be done on *Shabbos*.⁶⁰ If the pages in a book are stuck together they may be separated since their attachment was not intentional. However, one must be careful to avoid erasing or removing letters or pictures when separating the pages.⁶¹

Using tape to hold open a lock

One should not use tape to hold open the lock on a door if it will remain there for a long time.⁶²

Run in Hosiery

One may not prevent a run on hosiery from spreading by placing clear nail polish on it on *Shabbos*.⁶³

Applying a Band-aid on Shabbos

There are numerous *tofer* related concerns with using a band-aid on *Shabbos*.

⁵⁵ Horav Yisroel Belsky Shlita, Toras Hamelochos page 155 quoting the opinion of Horav Wosner Shlita, see Chut Shuni Shabbos 1:17:page 136.

⁵⁶ Thirty Nine Melochos page 819.

⁵⁷ Rambam Hilchos Shabbos 10:11, Shulchan Aruch 340:14, Aruch Ha'shulchan 317:18. Sanitary pads may be used on *Shabbos* if the sticky backs are attached to an undergarment (Horav Yisroel Belsky Shlita, see Migdal Dovid page 599:footnote 31 quoting the opinion of Horav Elyashiv Shlita) Others are lenient (Zocher V'shomer page 18, Chut Shuni Shabbos 1:17:page 139:19, Thirty Nine Melochos page 822). In regard to the *melacha* of *tofer* and attaching dentures on *Shabbos* refer to Tzitz Eliezer 15:25:7.

⁵⁸ Zocher V'shomer page 12, Machzei Eliyahu 70:8. Refer to Binyan Shabbos page 67 who seems to argue.

⁵⁹ Zocher V'shomer page 12, Thirty Nine Melochos page 819.

⁶⁰ Horav Yisroel Belsky Shlita, see Binyan Shabbos page 68. Refer to Shemiras Shabbos K'hilchoso 15:79. Some say removing *Shatnez* labels is forbidden on *Shabbos* because of *tofer* (Chut Shuni Shabbos 1:17:page 136).

⁶¹ Magen Avraham 18, Mishnah Berurah 45, Kaf Ha'chaim 340:91. Some say to avoid questions he should open all new *seforim* that he bought before *Shabbos* (Kaf Ha'chaim 340:90).

⁶² Nishmas Shabbos 7:217.

⁶³ Shemiras Shabbos K'hilchoso 15:73:footnote 231, The Shabbos Home 2:page 522. During the week it is a marvel way to stop a run in hosiery. Simply apply polish to each end of the run (no need to remove the hose) and let it dry. There are numerous other usages one can do with nail polish aside from any *halachic* factors. Cover new or just-shinned belt buckles with a coat of clear polish. You'll prevent oxidation. Neaten the appearance of frayed shoelaces, and extend their life. Dip the ends in clear nail polish and twist the raveled ends together. Warts are embarrassing and infectious. In order to get rid of warts and prevent spreading the virus to others, cover them with nail polish. The wart should be gone or greatly diminished in one week. If you have developed a small crack in your windshield, stop it with some clear nail polish. Working in the shade, brush the crack on both sides of the glass with polish to fit it well. Move the car to the sun and let the polish dry. If your car suffers small chips, you can keep them from rusting or enlarging by dabbing clear nail polish onto damaged areas. If you notice a small hole has been poked in a window screen and the hole is smaller than ¼ inch in diameter, you can block the bugs and keep the hole from getting bigger by dabbing a bit of clear nail polish.

May one detach a band-aid from a strip of other band-aids? Is one allowed to remove the outer wrapping of the band-aid? Is one allowed to remove the tabs from the band-aid on *Shabbos*? What is the proper way to put a band-aid on a wound? Each of these issues will be discussed below.

Generally, a band-aid may be used on *Shabbos* since it is only attached for a short period of time.⁶⁴

One is not permitted to remove a band-aid which is attached to other bandages on *Shabbos*.⁶⁵ Therefore one should remove the band-aids from each other before *Shabbos*. Today, this concern is not common since the band-aids are sold detached from one another.

One is permitted to remove the outer packaging of a band-aid on *Shabbos*.⁶⁶ However, one should be careful not to rip any lettering.

There is a big discussion amongst the *poskim* if one is allowed to remove the plastic tabs from a band-aid on *Shabbos*. The question is whether they are considered to be attached (*tofer*), so taking them off would be “ripping.” Many *poskim* feel that one should indeed remove the tabs before *Shabbos* to avoid any questions of *tofer* or ripping.⁶⁷ Nonetheless, the consensus of most *poskim* is that one may remove the tabs on *Shabbos*.⁶⁸ This seems to be the *minhag ha’olom*.⁶⁹

Some *poskim* say that one does not have to be careful when attaching the band-aid to the skin to avoid attaching the sides of the band-aid to each other, even though doing so causes the band-aid to stay on for a long period of time.⁷⁰ However, other *poskim* feel that doing so constitutes the *melacha* of *tofer* since it creates a very strong attachment.⁷¹ Therefore, if possible when placing a band-aid onto the skin on *Shabbos* one should be careful not to attach both sides to each other, and instead each side should be attached directly to the skin.⁷²

One may not put on a band-aid on *Shabbos* if it is being used to hold down a piece of gauze, since the band-aid will be removed by slipping it off the hand without opening it back up, putting it on is a concern of *tofer*. In this case, one should be careful to open the band-aid before removing the gauze pad.⁷³

⁶⁴ Zocher V’shomer page 13.

⁶⁵ Shemiras Shabbos K’hilchoso 35:16 quoting the opinion of Horav Shlomo Zalman Aurbach zt”l in footnote 66, Tzitz Eliezer 8:15:14:6, see 12: 41, Zocher V’shomer page 14.

⁶⁶ Nishmas Shabbos 5:407.

⁶⁷ Be’er Moshe 1:36, Minchas Yitzchok 5:39, Opinion of Horav Sheinberg Shlita quoted in The Shabbos Home 1:page 93:footnote 18, Orchos Shabbos 11:35:footnote 45 quoting the opinion of Horav Elyashiv Shlita, Nishmas Shabbos 5:406. If one did not do so those who are stringent in this regard say one should remove the tabs with one’s teeth on *Shabbos* (Nishmas Shabbos *ibid*). Some even hold if the tabs are not removed before *Shabbos* then the band-aid is *muktzah* on *Shabbos* (Horav Elyashiv Shlita quoted in Shalmei Yehuda 10:footnote 57). However Horav Moshe Feinstein zt”l says it is not *muktzah* since opening the tab on *Shabbos* is permitted (Shalmei Yehuda *ibid*).

⁶⁸ Divrei Chachumim page 118:335 quoting the opinion of Horav Moshe Feinstein zt”l, Kitzur Hilchos Shabbos (Posen) page 133, see *ibid*:page 154:footnote 117, Yalkut Yosef 4:page 177:82, Shulchan Shlomo 328:45:page 124, Ohr L’tzyion 2:36:15:footnote 15, Machzei Eliyahu 70:1, Orchos Shabbos 11:35:footnote 45 quoting the opinion of Horav Korelitz Shlita.

⁶⁹ Horav Yisroel Belsky Shlita.

⁷⁰ Be’er Moshe 2:29:2.

⁷¹ Tzitz Eliezer 8:15:14:6. Refer to Nishmas Shabbos 7:197 who says if it is taken off within twenty four hours then one can be lenient.

⁷² Horav Yisroel Belsky Shlita, see Nishmas Shabbos 7:196, Thirty Nine Melochos page 821, Chut Shuni Shabbos 1:17:pages 139-140.

⁷³ Shemiras Shabbos K’hilchoso 35:25, Zocher V’shomer page 19, Orchos Shabbos 11:footnote 45. Refer to Thirty Nine Melochos page 821. See Oz Nedberu 13:14:6.

Tofer on Humans

There is a discussion in the *poskim* if *tofer* applies to the human body. Some *poskim* feel that there is no difference between the human body and other items to which *tofer* applies.⁷⁴ However, many *poskim* say that *tofer* does not apply to humans at all.⁷⁵ This dispute has ramifications in regard to the use of a butterfly bandage. A butterfly bandage is meant to bring both parts of the cut skin together so the wound will close up and heal. The custom is that a butterfly bandage may be used on *Shabbos*.⁷⁶ However, one may not stitch a person on *Shabbos* (if it is not a dangerous situation) even though sewing does not apply to humans according to most *poskim*.⁷⁷ One who needs stitches on *Shabbos* should consult with a competent *Rav*.⁷⁸

Diapers

A diaper has two sticky tabs which have a piece of paper attached to it. Many *poskim* say that this attachment is not called *tofer*, and therefore, removing them is permitted,⁷⁹ while others felt that they should be removed before *Shabbos*.⁸⁰ The reason for the stringent view is because it is the interest of the manufacturer for the paper to remain on the tab for a long time.⁸¹ The *minhag* is in accordance with the first view stated.⁸² When placing the diaper on the baby one is permitted to use the tabs to hold the diaper in place since the diaper is generally only on for a short while before being soiled by the baby.⁸³ Years ago diapers were made in a manner that removing them from a baby would cause the diaper to rip. Still many *poskim* said using such diapers was permitted,⁸⁴ although others said they were not allowed to be used on *Shabbos*.⁸⁵ The diapers made today do not have this problem and when one places the tabs on the diaper it can be taken off rather easily. Therefore, one is permitted to open the tabs to remove a diaper from a baby on *Shabbos*.⁸⁶

One area which one has to be careful about in regard to diapers and *tofer* is the following: After removing a diaper from a baby one should not re-attach the tabs to the diaper, since the diaper is being thrown away and the

⁷⁴ Opinion of Horav Shlomo Zalman Aurbach zt"l quoted in Nishmas Avraham (English) page 242, Shulchan Shlomo 341:footnote 42, see Shemiras Shabbos K'hilchoso 35:25, Toras Hamelochos page 160 quoting the opinion of Horav Elyashiv Shlita.

⁷⁵ Tzitz Eliezer 20:18, Toras Hamelochos page 158 quoting the opinion of Horav Korelitz Shlita, see Minchas Shlomo 2:34:32.

⁷⁶ Opinion of Horav Yisroel Belsky Shlita quoted in Migdal Dovid page 597:footnote 26, see Shemiras Shabbos K'hilchoso 35:footnote 62, Tzitz Eliezer ibid, Megilas Sefer comments on Shemiras Shabbos K'hilchoso page 70, Chut Shuni Shabbos 1:17:page 139, The Shabbos Home 1:pages 74-75 who is unsure in this *inyun*. Refer to Shevet Ha'Levi 9:74.

⁷⁷ Horav Yisroel Belsky Shlita, see Teshuvos V'hanhugos 3:103, Nishmas Shabbos 7:203. It is *ossur* to sew stuffing in a chicken on *Shabbos* and *Yom Tov* (Kaf Ha'chaim 509:31, see Aruch Ha'shulchan 9).

⁷⁸ Minchas Shlomo 2:34:33, see E'ven Yisroel 8:27, Teshuvos V'hanhugos ibid, Migdal Dovid ibid, Nishmas Shabbos 7:203.

⁷⁹ Refer to footnote 70. A diaper is not *muktzah* even if it has tabs (Shalmei Yehuda 10:footnote 59:page 178).

⁸⁰ Shemiras Shabbos K'hilchoso 15:81, Oz Nedberu 13:25, Shevet Ha'Levi 5:78, Tzitz Eliezer 16:6, Yechaveh Da'as 6:24, Machzei Eliyahu 71, Be'er Moshe 6:14, Chut Shuni Shabbos 1:17:page 137, Hakotton V'hilchosov 20:66, Hatipul B'tinuk B'Shabbos V'Yom Tov 14:4:footnote 13, Megillas Sefer 23:3, Some say to remove the tabs before *Shabbos* and then reattach them to the diaper before *Shabbos*, and this way it is *tofer* for a short period of time (Zocher V'shomer page 15, Tzitz Eliezer ibid).

⁸¹ Zocher V'shomer page 14.

⁸² Horav Yisroel Belsky Shlita. Refer to Oz Nedberu 7:34.

⁸³ Refer to Minchas Yitzchok 8:31, 9:41, Oz Nedberu 7:35, Rivevos Ephraim 4:97:96, 7:340:9, 8:463:2, see 5:277, Nishmas Shabbos 7:194, Shearim Metzuyanim B'halacha 80:45:page 87, Thirty Nine Melochos pages 813-814, Orchos Shabbos 11:36, Hakotton V'hilchosov ibid, see Pe'as Sudcha O.C. 45.

⁸⁴ Be'er Moshe 6:14, Shevet Ha'Levi 5:78, Tzitz Eliezer 16:6, Kinyan Torah 5:26, Lehoros Nosson 4:33, Yechaveh Da'as 6:24, Nishmas Shabbos 7:194, Migdal Dovid page 595:footnote 12 quoting the opinion of Horav Moshe Feinstein zt"l, see Machzei Eliyahu 70.

⁸⁵ Refer to Bais Avi 4:79, Yeishiv Moshe pages 53-54. Machzei Eliyahu 71, Thirty Nine Melochos page 813, Shraga Hameir 3:107:3, Avnei Yushfei 2:40, Megilas Sefer 23:3.

⁸⁶ Refer to Am Mekadshei She'vei 2:page 184:38.

tabs will remain attached forever. Therefore, when removing a dirty diaper one should place the diaper into a bag and then throw it out.⁸⁷

Inflating Toys with Air

On *Shabbos*, one is not allowed to insert new feathers in a pillow. However, placing old feathers into a pillow is permitted.⁸⁸ There is a *machlokes rishonim* as to why this is not allowed. *Rashi*⁸⁹ says the reason why placing new feathers is not allowed is because it looks like one is fixing a utensil. The *Rambam*⁹⁰ holds it is a concern that one may come to sew the pillow (*tofer*).

There is a discussion in the *poskim* if one is allowed to re-inflate a blow up cushion that some air came out of on *Shabbos*.⁹¹ A ball that has become totally deflated on *Shabbos* may not be re-inflated on *Shabbos*. If only some of the air came out, it may be re-inflated on *Shabbos*.⁹²

One is permitted to change a pillow and blanket cover on *Shabbos* and there is no concern of the aforementioned *halachos*.⁹³ This should only be done if they are needed for *Shabbos*.⁹⁴

⁸⁷ Horav Yisroel Belsky Shlita, see *Shemiras Shabbos K'hilchoso* 15:81, *Zocher V'shomer* page 15, *Nishmas Shabbos* 7:195:2, *Chut Shuni Shabbos* 1:17:page 137, *Orchos Shabbos* page 359, *Ohr L'tzyion* 2:29:6, *Toras Hamelochos* page 144 quoting the opinion of Horav Elyashiv Shlita. Refer to *Binyan Shabbos* page 70 and *Oz Nedberu* 12:11 who seem to argue. In regard to using on *Shabbos* a diaper that has designs on it that get erased when the diaper is wet, refer to *Ohr Shabbos* 11:page 34-41, *Orchos Shabbos* 14:52 quoting the opinions of Horav Shlomo Zalman Aurbach zt"l and Horav Elyashiv Shlita, *Am Mekadshei She'vei* 2:page 184:37.

⁸⁸ *Mesechtas Shabbos* 48a, *Shulchan Aruch* 340:8. *Mishnah Berurah* 31-32, *Shemiras Shabbos K'hilchoso* 15:71.

⁸⁹ "Chad'iti." This is the opinion of the Ran, Ritvah and Meiri as well. (*Shar Ha'tzyion* 340:68).

⁹⁰ *Hilchos Shabbos* 22:23. Refer to *Toras Hamelochos* page 155 who explains both opinions in depth.

⁹¹ Refer to *Betzel Hachuchma* 4:92, *Yesodo Yeshurin* 4:page 270, *Minchas Yitzchok* 6:30, *Chelkes Yaakov* 3:159:page 291, 4:29:1, *Machzei Eliyahu* 69:6.

⁹² Horav Yisroel Belsky Shlita, see *Shemiras Shabbos K'hilchoso* 16:8, *Shemiras Shabbos K'hilchoso chelek* 3:16:footnote 24 (who says air is never viewed as something new), *Nishmas Shabbos* 7:325, 326, 328.

⁹³ *Tzitz Eliezer* 12:36, *Chut Shuni Shabbos* 1:17:page 140 *Thirty Nine Melochos* page 1134.

⁹⁴ *Rivevos Ephraim* 2:115:39.

Halachically Speaking

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