

Food Clean - Up on Shabbos:

Part 10 - "Hachana" - Preparing For a Weekday:

A. The Prohibition:

1. It is forbidden to engage in any post - Shabbos preparation. The Rabbis enacted this because it is a disparagement to the honor of the Shabbos to utilize the Holy Day in preparation for a weekday.
2. Even ordinary activities which involve no Melacha - prohibited Activity - may not be done in preparation for after Shabbos.
 - I. It is forbidden to prepare foods or set the table for a Melava Malka on Shabbos.
 - II. e.g. One may not begin preparing on Shabbos for the evening Yom Tov meal, when it falls on Motzei Shabbos.
 - III. Freezing an item to preserve it for a later date is forbidden, even from the refrigerator to the freezer.
 - IV. Generally speaking, it is prohibited to study for a secular studies test on Shabbos.

B. Preventative Measures:

1. Only genuine acts of preparation which bring about actual benefit are forbidden.
 - I. It is forbidden to clean a room which will no longer be occupied on Shabbos.
 - II. It is forbidden to clean up after Shalosh Seudos when it ends late. and there is no purpose in having the room cleaned for Shabbos.
2. Actions which merely prevent spoilage or loss are permitted.
 - I. Perishable goods may be taken from the table and refrigerated to avoid spoilage, even though those foods will not be eaten until after Shabbos.
 - II. If one left clothing outside, it is permitted to bring it inside to protect it from the rain (which might cause them to rot), though the clothes will only be worn after Shabbos.

C. Preparation Without Extra Effort:

1. Even a minute act of preparation is prohibited.
2. It is permitted to prepare something for after Shabbos without expending extra effort whatsoever.
 - I. ***When cleaning up after a meal***, one may put a food item in the freezer.

D. Rolling the Sefer Torah and Studying for Tests:

1. It is forbidden to roll the Sefer Torah on Shabbos for the benefit of a weekday reading, even though it is being done for the sake of a mitzvah.
2. It is permitted for a *ba'al koreh* (the person who reads from the Torah) to learn and rehearse a future reading on Shabbos – such as practicing the Yom Tov

reading on Shabbos before Yom Tov, because that practicing the *leining* is an act of Torah study.

3. The immediate benefit of learning might also be applicable to somebody who needs to study for a test in Torah matter for Sunday.

E. Automated Actions:

1. Actions that do not involve a labor (*melacha*), have minimal toil, and are usually done without thinking, are permitted to be performed on Shabbos even if their effect is for weekdays.
2. It is permitted to bring a *tallis* home from shul (where carrying is permitted).
3. A person should make sure he returns his own Siddur and Chumash to the shelf rather than making the *gabbai* do so (which might involve a prohibition of *borer*).

F. Conspicuous Preparations:

1. An act of preparation, even when permitted, should not be conspicuous.
2. While it is permitted to study on Shabbos (Torah study) even if the reason is for a Sunday test, one should not explicitly state that the study is underdone for Sunday.
3. Although it is permitted to sleep on Shabbos to be awake after Shabbos—since sleeping is a Shabbos pleasure—one should refrain from stating that the sleep is for a weekday purpose.
4. It is permitted to take food out of a freezer on Shabbos for the purpose of a mitzvah meal (such as Yom Tov) after Shabbos, if the food won't be ready after Shabbos unless taken out earlier, since it is a very minor action. It is only permitted if the food will be edible on Shabbos, and if the preparation is done in an inconspicuous fashion.

G. Thought, Speech, and Action:

1. Although it is forbidden to prepare from Shabbos to weekdays, this applies only to actions.
2. It is permitted to speak and plan something for weekdays, provided the speech is not directly related to forbidden labors.
3. However, it is proper to refrain from even thinking about one's weekday affairs on Shabbos, and the more so one's speech.

Part 11 - Washing the Dishes:

A. Which Dishes May Be Washed?

1. Dishes which will not be needed until after Shabbos may not be washed on Shabbos, which violates the prohibition of preparing for after Shabbos.
2. After Shabbos meals, one may not wash any dishes unless they will be used again that day.

3. Even a set of dishes reserved solely for Shabbos use, may not be washed if no longer needed that day, as you may not prepare on one Shabbos for the following Shabbos.
4. It is permitted to wash dishes which are needed on that Shabbos.
5. After the evening meal one may wash all the dishes that are needed for the other Shabbos meals.
6. One is not limited to washing the exact number of dishes needed, but is permitted to wash any dish which is suitable for the intended need.
7. One who needs to have even a single fork cleaned for the morning meal, may wash all of his forks, since each one is suitable to fulfill that need.
8. Even though other clean dishes are available, you may wash and re-use the presently dirty dishes. However, many authorities disagree with this. Therefore, one who has extra dishes should preferably use clean ones rather than wash and re-use the dirty ones.
9. As Se'uda Shelishit is generally completed soon before the conclusion of Shabbat, it would not be permissible to wash dishes after Se'uda Shelishit, though if one does plan on eating again after Se'uda Shelishit before the end of Shabbat, then he may wash the dishes.
10. Cups and glasses may be washed because people often need to drink, and therefore even after Se'uda Shelishit it is permissible to wash drinking utensils.
11. It is permitted to put dirty dishes in the dishwasher after Se'uda Shelishit for the sake of orderliness, so the sinks will be clean.
12. It is forbidden to rinse, even lightly, any dish which is no longer needed for Shabbos.
13. There is an opinion which permits rinsing dishes from soft food particles or grease, to prevent the residue from hardening and becoming difficult to wash.
14. Many authorities disagree with this view. However, there are two permissible methods:
 - I. One may leave a pan of soapy water in the sink before Shabbos, and stack the dishes in the pan.
 - II. One may stack dirty dishes in a sink and wash his hands over the sink, allowing the water to flow over the dishes.
15. Even dishes which are no longer needed may be washed on Shabbos to alleviate discomfort.
 - I. Dishes that give off a foul odor or which might attract insects
 - II. Silver utensils (e.g. goblets, cutlery) and similar dishes which are made of acid - sensitive materials
 - III. If one is particular to have a clean house for Shabbos.

B. Washing Dishes With Hot Water:

1. You may, theoretically, use hot water.
2. It is forbidden to open the hot water tap on Shabbos.
3. If one accidentally turned on the hot water tap, it may not be turned off.

4. Only hot water that was prepared before Shabbos (in a kettle or urn) may be used
5. It is prohibited to pour hot water over dishes that contain hardened grease. Nevertheless, you may cause the grease to dissolve by immersing the dishes in hot water (in a Kli Sheni). However, you are prohibited to rub the grease to dissolve it manually.

C. Soap & Dishwasher Detergent:

1. It is forbidden to use a bar of soap on Shabbos.
2. Most Poskim permit using liquid soap.
3. Some Poskim advise to add water to the soap beforehand, so that it is very fluid. (There is special "Shabbos soap" available on the market, which is more fluid than standard liquid soap.)

D. Sponges & Scouring Pads:

1. It is forbidden to use a sponge, washcloth, paper towel or other absorbent article to wash dishes.
2. It is forbidden to use steel wool or synthetic scouring pads which trap water between the fibres.
3. One may use a synthetic pad whose fibres are widely spaced and can not trap water.
4. It is permitted to use nylon bottle brush.
5. It is permitted to use rubber scraper.
6. It is permitted to wear rubber or plastic gloves.
7. It is permitted to plug the drain with a stopper.
8. It is permitted to empty the refuse which accumulates in the drain into a garbage can.

E. Storing Dishes in a Dishwasher:

1. It is forbidden to run a dishwasher on Shabbos, even if turned on by a non-Jew or by an automatic timer.
2. Dirty dishes may be stored in the dishwasher.
3. The dishes may be placed in their proper position inside the dishwasher.
4. One must be aware of violating the prohibition of "Borer" - sorting, and preparing:
 - I. Different type of dishes which are mixed together may **not** be sorted.
 - II. When clearing off the table one should avoid mixing different types of dishes. The dishes should be grouped separately until they are placed in the dishwasher.
 - III. Mixed cutlery may not be sorted, but must be placed in the dishwasher at random.
 - IV. If the dishes were improperly positioned inside the dishwasher, one may not rearrange them according to size or category.

F. Non - Jewish Maids:

1. When dishes are no longer needed for Shabbos use, they may not be washed on Shabbos, nor may one tell a non-Jew to wash them. (generally speaking)

2. The non-Jew may not turn on the dishwasher even on her own initiative.
3. One may instruct a maid to wash dishes (when a Jew is also permitted), even though she will use the hot water and sponge.

Part 12 - Tying & Untying Knots:

A. Tying Knots When Storing Food or Removing Garbage:

1. A tight double knot may not be made on Shabbos even if it is intended to be undone within 24 hours. ***Sefardim rule leniently if you do not plan on leaving it undone for more than 7 days.***
2. It is prohibited to twist the top of a bag, make a loop, pull the top through the loop and tighten it to form a knot. This type of knot is considered like a double knot which is prohibited.
3. It is forbidden to take the two top corners of a plastic bag, tie them and make a bow (as if tying a shoelace), since foods and other items put into plastic bags often remain in them for several days.
4. In the atypical case where the item is being placed in the bag for less than 24 hours, this knot is permitted.
5. It is permitted to make a single (overhand) knot only, by taking the two top corners of a plastic bag and tying them (like the first stage of tying a shoelace). Since such a knot will unravel even without manipulation, it is not considered a knot at all. After the single knot has been tied, one may not take the corners of the bag and tuck them under the single knot, since that strengthens the knot.
6. It is permitted to make a slip knot (a loop which is not completely pulled through and does not form a knot) at the top of the bag. This is not considered a knot but a bow.
7. It is permitted to use plastic twist ties, and to seal ziploc bags.

B. Untying Knots:

1. A bag that was tied with one of the forbidden knots described above may not be untied on Shabbos.
2. One must tear open the bag in order to remove its contents.
3. One must avoid tearing the letters or pictures that are printed on the bag.
4. It is prohibited to untie string that is tied around a parcel on Shabbos. (e.g. box of pastry).
5. One should either slide the string off the parcel without tearing it, or tear the string or cut it in destructive manner.