



HALACHA WEEKLY

Parshas Pekudei

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HACHANA (PREPARING) ON SHABBOS

Rosh Kollel Harav Shachne Sommers shlita

One of the areas in the Laws of Shabbos that has many practical applications but is often not well understood is the prohibition of *hachana*, preparing on Shabbos for after Shabbos. Let us study this important topic and discover some key concepts that will help us determine the parameters of this prohibition.

Here are some common questions that arise:

- 1) Someone left his weekday sweater outside in the backyard and snow is expected on Shabbos. May one bring in the sweater on Shabbos, even though he will not be using the sweater until after Shabbos?
- 2) May one carry one's *tallis* home from shul (within a kosher *eiruv*) on Shabbos when he will not be needing it until the weekdays or until next Shabbos?
- 3) May one take food out of the freezer on the first day of Yom Tov in order for it to defrost on time for the second night's meal?
- 4) May one wash dishes after the Friday night meal to use later on Shabbos instead of using other available clean dishes, so as to avoid having to wash more dishes after Shabbos.
- 5) Someone arrived at shul twenty minutes early for Motzoei Shabbos *ma'ariv*. May he get a *siddur* from the shelf to use for *ma'ariv* that will begin after Shabbos will technically be over?
- 6) May one have a non-Jew wash one's dishes on Shabbos afternoon?

To answer these questions, let us explore the sources.

The source for the prohibition of *hachana* is a Mishna in Maseches Shabbos (113a). The Mishna teaches that one may not make the beds on Shabbos in preparation for Motzoei Shabbos. Similarly, the Gemara (ibid. 118a) quotes a *braysa* that states that one may not wash dishes on Shabbos if they will not be needed until after Shabbos. This halacha is codified in Shulchan Aruch (Orach Chaim 323:6).

Making a bed and washing dishes do not involve any of the thirty-nine forbidden categories of work. Nevertheless, these actions are prohibited because one is preparing on Shabbos for a weekday.

This prohibition also applies if Shabbos is followed immediately by Yom Tov and from one day of Yom Tov to the next (Rema Orach Chaim 667:1). One may also not prepare from one Shabbos for the next Shabbos (Shemiras Shabbos 28:27 quoting Tehilla Lidovid and others).

The Rambam (Hilchos Shabbos 23:7) cites the above-mentioned halachos in the context of various forms of Rabbinically prohibited *tikkun*, repairing or fixing. He writes that these specific forms of *tikkun*, i.e., washing dishes and making beds, are only prohibited if

they are being done for non-Shabbos needs. The Raavad (ibid.) comments on this that the reason for the prohibition is because one is exerting oneself (referred to as *tircha*) on Shabbos for the weekdays. Although the Maggid Mishna (ibid.) and others imply that the Rambam and Raavad are not arguing, others (see Mirkeves Hamishna ibid., Aruch Hashulchan 302:10-13) say that they are disagreeing as to the principle behind these prohibitions. According to the Rambam, the principle is that making a bed and washing dishes are considered *tikkun* and thus prohibited because it's a Rabbinic form of *melacha* (forbidden labor). However, unlike other more significant forms of *melacha* and *tikkun*, dishwashing and bed making are permitted for Shabbos needs and are forbidden only when done in preparation for after Shabbos. According to the Raavad, however, these acts are unrelated to *tikkun* and *melacha*, but rather they are included in a separate prohibition of *tircha*, exertion for the weekdays. Although all agree that the halacha prohibits *hachana*, i.e., doing certain acts of preparation for after Shabbos, such as washing dishes, there may well be halachic differences between the different explanations offered, that of *tikkun* (Rambam) and that of *tircha* (Raavad).

The Rema (Orach Chaim 667:1) applies the prohibition of *hachana* to another scenario. He says that after finishing the final meal in the Sukkah on Shemini Atzeres, one may not set up the tables that had been in the Sukkah in the house in order to prepare for the Simchas Torah evening meal. That would constitute prohibited *hachana* on one day of Yom Tov for the next.

The Chayei Adam (153:6) suggests that this prohibition only applies when actually setting up the tables, i.e., placing the table-top on the legs, which is actually completing something. Merely transporting the tables from the Sukkah to the house may be permitted. This would seem to fit with the Rambam's interpretation that the prohibition is only when there is a *tikkun* - something is being fixed in a manner that is similar to *melacha*. Setting up a table is a *tikkun* of sorts, whereas merely moving it from place to place would not be considered a *tikkun*.

However, the Chayei Adam goes on to quote an earlier source that one may not transport wine from place to place on the first day of Yom Tov in order to use it on the second day. This would indicate that the halacha follows the approach that even when there is no *tikkun* in the object itself, but one is merely moving an object for use on the following day, the activity would also be included in the prohibition of *hachana*.

However, there is a seeming contradiction to this from another area of the Laws of Shabbos - the laws of *muktzah*. Regarding *muktzah*, the Gemara and Shulchan Aruch (Orach Chaim 308)

make a distinction between different kinds of objects. A *kli shemelachto li'issur*, a utensil that is normally used for an act forbidden on Shabbos, such as a hammer, may only be moved *litzorech gufo umikomo*, to use the object or its place, but not *mechama litzeil*, to protect it from damage. However, a *kli shemilachto liheter*, a utensil normally used for a permitted act, such as a chair, may even be moved *mechama litzeil*. This halacha clearly states that one who left his chair outside and is concerned that it may get damaged from exposure to the elements may move it inside, even though he has no intention of using it on Shabbos, and is planning on using it only after Shabbos. Why is that not forbidden because of *hachana*?

The *poskim* (halachic authorities) discuss three limitations to the *hachana* prohibition regarding moving objects for post-Shabbos use. Understanding these limitations could resolve this contradiction and give us much insight into the parameters of *hachana*. The three limitations are:

A) Moving objects for post-Shabbos use is only forbidden when one has a choice to do the act either on Shabbos or afterwards. Choosing to do it on Shabbos in order to save work after Shabbos constitutes *hachana*. The prohibition does not apply when there is no option to wait until after Shabbos. Therefore, when an item may be damaged if it remains in place until the end of Shabbos, it is not considered *hachana* to rescue it because in that case, there is no option to wait to until after Shabbos. (Responsa Maharshag, Orach Chaim 61).

B) Moving objects would only be considered *hachana* in a case when it is done with the thought that one is getting ready for the weekday, e.g., bringing wine from a neighbor's house for the evening meal. Transporting objects for a purpose that is done routinely, without thinking of the next use, is not considered an act of *hachana*. For example, returning a book to the shelf or food to the refrigerator after use is typically done routinely without thought of preparation for the next use and would not be considered *hachana* even if there is no Shabbos need. In many circumstances, moving an object to a safer location would not typically be done with the intention of preparation, but rather routinely with no specific thoughts of later usage. As such, it would be permitted (Rabbi Shlomo Zalman Auerbach as quoted in Shemiras Shabbos 28 fn. 201 and Responsa Minchas Shlomo 2:35:12).

C) Moving an object in preparation for the next day may only be forbidden when done in circumstances where it is obvious that one's intention is to use it after nightfall. Thus, moving objects to safety would be permitted in the case that they could clearly still be used before the day is over, even if one's intention is only to use it the next day. (Chayei Adam, cited by Mishna Berura 667:5. They only rely on this concept for the sake of a mitzvah in case of difficulty.)

Although these distinctions are subtle and must be applied only very carefully, they have been applied by halachic authorities to answer the first three of our queries that we started with.

Bringing one's sweater inside to protect it from the elements is basically the case of *mechama litzeil* that the Gemara and Shulchan Aruch permit. It could be permitted for reasons A and B: Because there is no option to do it after Shabbos and because returning a sweater to the indoors is an act routinely done without thought of preparation. Reason C may also apply in a case where one could conceivably use the sweater on Shabbos.

Carrying one's *tallis* from shul would be permitted for reason B if one typically would do it routinely and without intention to prepare (Minchas Shlomo *ibid.*).

Taking food out of the freezer on the first day Yom Tov is more problematic because reasons A and B do not apply; it could be done after nightfall and it is typically done with thought of preparation. However, it could often be permitted for the third reason. When done early enough in the day such that it would not be obvious that one is defrosting it for the night, it would be permitted for the mitzvah of the nighttime Yom Tov meal in case of pressing need, such as to avoid greatly delaying the evening meal.

Now we come to our next three questions. Washing dishes for the daytime meal when one has other dishes available is a subject of debate (See Tosafos Shabbos 323 and Aruch Hashulchan 323:7). The opinion of Rabbi Moshe Feinstein (quoted in Laws of Shabbos by Rabbi Shimon Eider) and others (see Shemiras Shabbos 12 fn. 1) is that it is permitted. In their view, washing dishes that will be used on Shabbos cannot be considered *hachana*. Taking a siddur from the shelf before Shabbos is over to use only after Shabbos is over should be avoided as *hachana*. However, if one is doing so because he may not be able to get a siddur after Shabbos, such as where there is a shortage of siddurim, there could be grounds to allow it based on reason A above. It is recommended that one read something from the siddur before Shabbos ends, which would alleviate any possible Hachana issue.

The question of a non-Jew washing dishes for a Jew for post-Shabbos use is also debated by the *poskim* (see Mishna Berura 319:62, Pri Megadim 503, Da'as Torah 444). Many argue that it would be permitted because the prohibition is only because of *tircha* exertion, which is not applicable when a Jew is not exerting himself but, rather, a non-Jew is doing it for the Jew. However, this would seem to be dependent upon the opinions of the Rambam and the Raavad that were mentioned above. If one understands the Rambam's approach that washing dishes is a *melacha*-like act of *tikkun*, then it would be prohibited through a non-Jew as well. If there is a mitzvah need or other pressing need, it would certainly be permitted regardless, because in those circumstances, one may ask a non-Jew to perform any Rabbinic prohibition (see Shulchan Aruch 307:5).

It is important to note that even in those cases where doing something to prepare for after Shabbos is permitted, the *poskim* (Mishna Berura 290:4) quote the Sefer Chassidim that one should not verbalize that he is doing it for after Shabbos.



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In conclusion, we have tried to gain some clarity on a very complex topic. Due to the complexity and subtlety of these halachos, it is particularly important to consult a halachic authority for specific questions.