

Halachically Speaking

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The Melacha of Gozez (Shearing)

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
לז"נ משה בן יעקב צבי

The *melocho* of *gozez* was one of the *melocho*s done in the *Mishkan*.¹ Wool was required for the *yerios*.² To make the wool the fur must be shorn from the animal. This action is the *melocho* of *gozez*. *Gozez* means cutting or uprooting, and applies to hair, nails, and other things classified as *yeseres*.³ This *issur* applies when removing an item from both humans and animals (see below).⁴ If one uses a utensil it is a *d'oraisa* since it is the normal way of shearing, but if one uses his hand it is a *d'rabanan*.⁵ Many *poskim* say it is forbidden for one to remove an item from the body even if the does not need that item since *gozez* was done in the *Mishkan* for the improvement of the item it was removed and not for need of the hair.⁶ The *issur* is to remove any item that continually grows, such as nails or hair. Removing an item that does not grow like one's teeth is not the *melacha* of *gozez*.⁷

Many people are not aware that some of the actions they do on *Shabbos* are *gozez*. For example, brushing hair, biting nails, and biting skin off the lips. These items as well as many others will be discussed in this issue.

Hair and Gozez

One is forbidden to remove hair from his body or someone else's because of the *melacha* of *gozez*.⁸ This applies whether one is removing it with his hands⁹ or with a utensil.¹⁰ Some say *m'doraisa* is only transgressed if he

¹ Mesechtas Shabbos Mishnah 73a, Aruch Ha'shulchan 340:4.

² Rashi ibid "ha'gozez." Refer to Klalim (Gozez) page 23. See Rivash 394.

³ Mesechtas Bechoros 24b, see Rambam Hilchos Shabbos 9:7. Refer to Klalim ibid:page 24 why is *gozez* different than *koreah*, *tolesh*, and *memachek*. (See ibid:pages 525-528).

⁴ Rambam Hilchos Shabbos 9:7.

⁵ Mesechtas Shabbos 94b, Mishnah Berurah 340:2.

⁶ Refer to Rivash 394, Magen Avraham 340:1, Pri Megadim M.Z. 328:35, Pri Megadim Eishel Avraham 340:1, Shulchan Aruch Harav 2, Biur Halacha 340 "v'chaiyiv," Shar Ha'tzyion 303:72, Nishmas Shabbos 4:1, see Toras Hamelocho 3:page 9, Klalim page 46. Refer to Tosfas Mesechtas Shabbos 94b "avol."

⁷ Avnei Nezer 131:4, Yesodo Yeshurin page 40, Migdal Dovid pages 488-489, Klalim ibid:pages 29-30.

⁸ Mesechtas Shabbos 94b, Rosh 10:3, Rambam Hilchos Shabbos 9:8, Shulchan Aruch 340:1, Ben Ish Chai Ki Sisa 2:14, Aruch Ha'shulchan 6, Shemiras Shabbos K'hilchoso 14:41, Refer to Yalkut Yosef 340:page 105:footnote 1. In regard to a lady who forgot to cut her hair before the *mikvah*, see Aruch Ha'shulchan Y.D. 199:6, Da'as Torah O.C. 340:1, Shemiras Shabbos K'hilchoso 14:45, Shiurei Shevet Ha'Levi (Niddah) 199:1, Nishmas Shabbos 4:3, Klalim ibid:page 71 who say it is permitted to tell a *goy* to cut it.

⁹ This is *ossur m'd'rabanan* (Yesodo Yeshurin 4:pages 47-48, Zocher V'Shomer page 5, Orchos Shabbos 17:3).

¹⁰ Rashi ibid "machlokes," Rambam ibid, Biur Halacha 340 "afilu," Kaf Ha'chaim 5.

removes two hairs,¹¹ while others say even by removing one hair.¹² Removing a white hair from among black hairs is forbidden on *Shabbos*, and also during the week because of *Lo' Yilbash*.¹³ One who removes hair with his teeth has done an *issur d'rabbanan* because it is not the normal way to remove hair.¹⁴ Included in this *issur* is the fact that one may not pluck eyebrows even with his finger because doing so is *gozez d'oraisa*, since it is the normal manner to remove hair in that area of the body.¹⁵

Scratching one's Head

Many times one has an itch on his head and he wants to scratch his head. One has to be careful when doing so not to scratch vigorously because then one will invariably pull out hair which is a *psik reisha* and is forbidden on *Shabbos*. When one wants to scratch his beard one should be careful with this as well.¹⁶

Brushing Hair on Shabbos

Many people are under the impression that one is permitted to brush their hair on *Shabbos*, and this is wrong.¹⁷

One is not allowed to use a comb on *Shabbos* to comb his hair because one will ultimately pull out hair while combing.¹⁸ This is forbidden even if one will only run through the hair lightly with the comb.¹⁹ One may not use a stiff brush on *Shabbos* because the bristle will remove hair when brushing.²⁰ A brush may be used but three conditions must be met before permitting this. 1. It has to be a soft bristle brush which will not pull out hairs if brushed lightly.²¹ An example of a soft bristle brush is a baby brush.²² 2. One must have brush set aside for

¹¹ Mesechtas Shabbos ibid, Rambam ibid:9, Shulchan Aruch ibid, Levush 1, see Magen Avraham 1, Pri Megadim Eishel Avraham 2, Elya Rabbah 2, Kaf Ha'chaim 8.

¹² Magen Avraham 2, Be'er Heitiv 2, Mishnah Berurah 3, Nishmas Shabbos 4:57.

¹³ Shulchan Aruch ibid, Levush ibid, Shulchan Aruch Harav 1, Mishnah Berurah 4-5. In regard to whether taking out a unwanted white hair is *gozez* refer to Yalkut Yosef page 106, Shevet Ha'kehusi 2:256, 3:121:3, Shulchan Shlomo 340:footnote 1. The Shulchan Shlomo 340-:1:4 says that removing white hair form a dark hair young boy is permitted during the week because it is considered a *mum*.

¹⁴ Shulchan Aruch Harav 1, Mishnah Berurah 1.

¹⁵ Thirty Nine Melochos pages 673-674.

¹⁶ Refer to Minchas Shabbos 80:117, Kaf Ha'chaim 340:9, Shemiras Shabbos K'hilchoso 14:42, Toras Hamelochos page 24, Nishmas Shabbos 4:23. Many people touch their beard constantly during the week out of nervousness. One may not do so on *Shabbos* if hair will fall out (Nishmas Shabbos 4:26). Women should be very careful when scratching their head because they have long nails and hair will fall out (Avnei Yushfei 5:71:1). When one is scratching his head he is obligated to wash his hands Teshuvos Ha'Rashba 7:535:page 358 (new), Kol Bo 23 (page 57 new), Shulchan Aruch 4:18, Shulchan Aruch Harav 4:18, Chai Adom 40:19, Aruch Ha'shulchan 92:10. The Aruch Ha'shulchan 4:21 says this applies even if one is using a comb. However, this is not *halacha l'masseh*. Most *poskim* say only washing once on each hand is required (Ben Ish Chai Toldos 1:17, Mishnah Berurah 4:39, Rivevos Ephraim 4:61, Teshuvos V'hanhugos 1:3:page 4, see Halacha Berurah 4:53). Others say three times (Kaf Ha'chaim Palagi 8:29). Some *poskim* say the reason for the washing is because of *ruach rah* (Levush 4:18, Pri Megadim M.Z. 4:15, Tehilla L'Dovid 4:20). Others say it is because of cleanliness. (Elya Rabbah 4:13, Ben Ish Chai Toldos 1:17, Mishnah Berurah 4:41, Rivevos Ephraim 4:5, 7:535, Bais Boruch 1:2:44). One who only touched his hair is not required to wash his hands. (Refer to Magen Avraham 162:14, Elya Rabbah 162:17, Ben Ish Chai Kedoshim 1:21, Shulchan Aruch Harav 172:2, 164:2, Chai Adom 40:19, Mishnah Berurah 162:58, Kaf Ha'chaim 4:74, 92:32, 162:45, Aruch Ha'shulchan 92:10, Sheiros Yosef 1:page 61:22). Some say only the area under his *yarmulka* (or hat) would require washing, but another area of his head would not require washing (Refer to Teshuvos Ha'Rashba 1:755:1, Shulchan Aruch 92:7, Eishel Avraham Butchatch 4:21, Kaf Ha'chaim 4:98, Sheiros Yosef 1:page 67, Tzitz Eliezer 7:2:13-14, see Rivevos Ephraim 4:5, Shevet Ha'Levi 8:2, Halacha Berurah 4:footnote 29). However, others argue with this premise and this seems to be the custom (Horav Yisroel Belsky Shlita, see Kaf Ha'chaim Palagi 8:29, Mamer Mordechai 4:11, Bais Boruch 1:2:42). To avoid washing hands some scratch their head with their *yarmulka* (Horav Yisroel Belsky Shlita, see Masef Lechul Hamachanus 4:121).

¹⁷ Mishnah Berurah 303:86.

¹⁸ Shulchan Aruch 303:27, Levush 27, Magen Avraham 22, Magen Avraham 303:1, Machtzis Ha'shekel, Maharam Shik O.C. 128, Mishnah Berurah 85, Shar Ha'tzyion 72, Aruch Ha'Shulchan 32, Kaf Ha'chaim 125, Igros Moshe O.C. 2:78, Shemiras Shabbos K'hilchoso 14:44, see Mesechtas Nazir 42a.

¹⁹ Biur Halacha 303 "l'chof," Mishnah Berurah 303:87.

²⁰ Levush 27, Shalmei Yehuda 8:3, Zocheh V'shomer page 6.

²¹ Mishnah Berurah 303:86, Bris Olom (Gozez) page 38.

Shabbos use because otherwise there is a concern of *uvda d'chol*.²³ 3. One is only permitted to touch up the hair a little and he may not brush the entire head.²⁴ This is because when a person brushes hair thoroughly he intends to do whatever it takes to perfect the hair. So if he brushes thoroughly he will brush even hair that might fall out while brushing.²⁵ One who knows he has hair which always falls out when being brushed should not brush his hair even lightly on *Shabbos*.²⁶ One is permitted to pass his hands through his hair on *Shabbos* in order to make his hair neat.²⁷

Sheitel

A human hair *sheitel* is hair that was already detached from the natural source (a person's head) therefore the aforementioned concern of brushing does not apply to this. The same *halacha* applies to a non-human hair *sheitel*. Therefore, one is permitted to use a brush with hard bristles.²⁸ However, one should still use a different brush than the one used during the week.²⁹ Based on this a hard bristle brush is not *muktzah* on *Shabbos*.³⁰ Some say that one can be lenient and permit brushing (even vigorously) a synthetic *sheitel*³¹ but not for a human hair.³² Some say one should brush a *sheitel* in the same manner outlined above regarding one's regular hair.³³ Nonetheless, some say aside from the *issur* of *gozez* one should not brush one's *sheitel* because doing so would be *tikun munei* if the *sheitel* would not be worn without brushing.³⁴

Removing a Band-aid

If one has a band-aid on his skin in an area where there is hair he may not take off the band-aid since one will pull hair out when taking it off.³⁵ If one is in great pain then removing the band-aid is permitted.³⁶ One who is concerned that the band-aid will be a *chatzitzah* during *netiylas yudayim* may remove the band-aid on *Shabbos*.³⁷

²² Zocher V'shomer page 7.

²³ Magen Avraham 303:1, Mishnah Berurah 87, 327:10, Kaf Ha'chiam 303:123, Igros Moshe ibid, Shemiras Shabbos K'hilchoso 14:44, Kitzur Hilchos Shabbos 18:4, Am Mikadshei Shivei 2:12:5, Yugel Yaakov pages 105-106, Horav Elyashiv Shlita says a soft bristle brush not set aside for *Shabbos* is not *muktzah* because having a separate brush for *Shabbos* is only a *chumra* (Shalmei Yehuda 8:footnote 7). The *minhag* of the *bnei Sefard* is not to have a separate brush for *Shabbos* (Ohr L'tzyion 2:43:3).

²⁴ Mishnah Berurah 303:87. One does not have to assume that hair will fall out when brushing with a soft brush even though he might see hairs in the brush from before (Thirty Nine Melochos page 677). Refer to Klalim ibid: page 37.

²⁵ Zocher V'Shomer pages 6-7.

²⁶ Migdal Dovid page 495:footnote 38a.

²⁷ Rama 303:27, Levush 27, Mishnah Berurah 88.

²⁸ Ketzos Ha'shulchan 146:badi 21, Divrei Chachumim page 119:339 quoting the opinion of Horav Moshe Feinstein zt"l, Yeishiv Moshe 16:pages 293-294. Refer to Nishmas Shabbos 4:34. On the topic of having a human hair *sheitel* altogether even during the week refer to Ohr Yisroel 36:pages 97-106, "Sheitels" from Horav Falk Shlita.

²⁹ See footnote 21, Toras Hamelochos page 179.

³⁰ Shalmei Yehuda 10:footnote 8 quoting the opinion of Horav Elyashiv Shlita. Others are stringent (Tiltulei Shabbos page 59).

³¹ Refer to Minchas Shabbos 80:117, Shalmei Yehuda ibid, Nishmas Shabbos 4:35, Zocher V'shomer page 8.

³² Refer to Nishmas Shabbos 4:34, 36.

³³ Shemiras Shabbos K'hilchoso 14:46, Bris Olom ibid:7, Kitzur Hilchos Shabbos 18:4, Divrei Chachumim ibid quoting the opinions of Horav Shlomo Zalman Aurbach zt"l and Horav Sheinberg Shlita, Zocher V'shomer page 8, Halichos Bas Yisroel 15:78, Klalim ibid:page 542.

³⁴ Horav Yisroel Belsky Shlita, see Ketzos Ha'shulchan 143:badi 6, Klalim ibid:page 541. Other *issurim* may be involved as well (Refer to Orchos Shabbos 11:19, Ohr L'tzyion 2:27:10, Natei Gavriel Nesuin 69:1).

³⁵ Shemiras Shabbos K'hilchoso 35:29, Ohr L'tzyion 2:36:15, Orchos Shabbos 17:13, see Shiurei Shevet Ha'Levi (Niddah) 198:10:2. Refer to Nishmas Shabbos 5:413 who is stringent.

³⁶ Shemiras Shabbos K'hilchoso 35:footnote 72, Nishmas Shabbos 5:413, Klalim ibid: page 66:footnote 35 in depth, refer there for the reason.

³⁷ Nishmas Shabbos 4:29, Zocher V'shomer page 5. In regard to removing glue stuck to one's body see Shevet Ha'kehusi 2:156.

Removing Knits/Dandruff from the Hair

Knits found in hair are attached very well and to remove them one would probably come to pull out hair on *Shabbos*. Therefore, one is not allowed to remove knits on *Shabbos*.³⁸ A comb may not be used to remove the knits.³⁹ If one is in a lot of pain and hair will be pulled out if they are removed then one should ask a *goy* to do it for you.⁴⁰ One is permitted to remove dandruff from ones head by scratching his head, even if one will possibly rip hair out in the process.⁴¹ The reason why it is permitted is because that is not the normal way for one to remove dandruff, and it is something which will come out soon.⁴² One is forbidden to remove cradle cap from a baby's head even if it is going to fall off anyway. The reason is that since it is still attached to the body removing it is *gozez*.⁴³

Removing Gum from the Hair

Some times gum gets stuck to one's hair and he has no way of removing it but to try to pull on the hair and gum at the same time and hopefully remove the gum. This is forbidden on *Shabbos* if one is not in pain over it because one will rip his hair out this way.⁴⁴ However, one may avoid any *issur* by removing the hair in the following manner. One should place ice cubes in a plastic bag and apply the ice to the gum until the gum hardens and then the gum will be able to be removed easily from the hair. If this does not work some suggest one take a non-toxic oil like canola oil and apply to the hair and leave it for twenty minutes and then the gum will come out easily. Applying peanut butter on the hair also helps, but might be forbidden because of smoothing on *Shabbos*.⁴⁵

Looking in a Mirror on *Shabbos*

In the time of *chazal* there were mirrors that had sharp enough edges to cut hair. Therefore, one was not allowed to look at a mirror because one would come to remove hair on *Shabbos*.⁴⁶ If one had a mirror which was not sharp then one would be able to use such a mirror on *Shabbos*.⁴⁷ Therefore, one would be able to look in the mirror today⁴⁸ aside from a possible *issur* of *Lo Yilbash* (see footnote).⁴⁹ (The *Arizal* was careful never to put his hand in his beard even during the week because he was concerned about removing hair from his beard.)⁵⁰

One is permitted to look at his image by looking at a knife and there is no concern that one will come to rip out hair.⁵¹

³⁸ Thirty Nine Melochos page 678, Klalim *ibid*:page 39, see Mishnah Berurah 316:42, 340:5.

³⁹ Poskim.

⁴⁰ Horav Yisroel Belsky Shlita.

⁴¹ Shemiras Shabbos K'hilchoso 14:43, Shiurei Shevet Ha'Levi (Niddah) 198:page 333, Nishmas Shabbos 4:28, Chut Shuni 2:page 205:5, Zocher V'shomer page 17.

⁴² Klalim *ibid*:page 68. See Mishnah Berurah 340:6.

⁴³ Klalim *ibid*:page54.

⁴⁴ The Shabbos Home 1:page 164. Refer to Klalim (*Gozez*) page 67. Refer to *ibid* for the reason why it is permitted when one is in pain.

⁴⁵ *Ibid*.

⁴⁶ Refer to Mesechtas Shabbos 149a, Rashi "ein," Rosh 23:2, Tur 302, Bais Yosef, Prisha 15, Shulchan Aruch 302:13, Mishnah Berurah 61-62, Aruch Ha'shulchan 24, Kaf Ha'chaim 99.

⁴⁷ Rambam Hilchos Shabbos 22:14, Mishnah Berurah 62, Biur Halacha "sh'ain," Kaf Ha'chaim 98.

⁴⁸ V'shal Shaul 1:28, Yalkut Yosef 302:32, Klalim *ibid*:page 38.

⁴⁹ Today this is permitted (Horav Yisroel Belsky Shlita, see Ran Avoda Zara page 18 "roeh," Bais Yosef Y.D. 156, Rav Akiva Eiger end of Y.D. 182, Gilyon Maharsha 182, Sdei Chemed lamed 116 page 322, Me'am Lo'ez Devarim 3:page 828, Igros Moshe Y.D. 2:61, Yechaveh Da'as 6:49, Am Hatorah 2:13:page 95:3, Yaskil Avdi 8:17:7 "ubichlal," Be'er Moshe 4:119, Oz Nedberu 4:37, V'ain Lumo Michshal page 150:22).

⁵⁰ Kaf Ha'chaim 303:127.

⁵¹ Horav Yisroel Belsky Shlita, Shulchan Shlomo 302:25-26. See Ohr L'tzyion 2:24:10.

A stiff brush which has a mirror on the end of it is forbidden to be used on Shabbos because he will come to brush his hair and remove some hair on Shabbos.⁵² So too one may not use a oval shaped mirror which is held by a handle if a short but effective comb protrudes from the cover of the handle because one may come to *gozez*.⁵³

Cutting Nails

Cutting or removing a fingernail or toenail with a utensil is *gozez d'oraisa* since it is the normal manner in which it is removed.⁵⁴ Additionally, filing ones nails is an *issur d'oraisa* because one uses an instrument to remove the tiny parts of the nail (shavings).⁵⁵ The *issur* is even one nail.⁵⁶ One is allowed to remove dirt from under the nails on *Shabbos*.⁵⁷

Biting Nails

One who bites his nails on Shabbos has transgressed an *issur d'rabbanan* of *gozez*, since it is not the normal manner to remove nails.⁵⁸ Many people bite their nails during the week and therefore, do not think about it before doing so on *Shabbos* as well, and this is incorrect. The *Chazzon Ish*⁵⁹ said one who bites his nails during the week is disgracing the *Shabbos* because he will come to bite the nails on *Shabbos*. Therefore, for *kovod Shabbos* one should stop biting his nail during the week.⁶⁰ One who sees someone biting his nails on *Shabbos* should tell him to stop.⁶¹

Hanging Nail

A hanging finer nail or toe nail that became detached across the width may be removed on *Shabbos*. However, it is only permitted if it is causing one pain on *Shabbos*. One may remove the nail by hand or by biting it off.⁶² In order to remove a nail on *Shabbos* it has to be mostly off, causing pain,⁶³ and taken off by hand or by biting.⁶⁴ The reason for this leniencies is because a nail which is mostly off and hanging is viewed as it is off,

⁵² Zocher V'shomer page 9.

⁵³ Ibid.

⁵⁴ Mishnah Mesechtas Shabbos 94b, Gemorah ibid, Shulchan Aruch 340:1, Levush 2, Mishnah Berurah 340:3, Aruch Ha'shulchan 328:41, 340:6, Shemiras Shabbos K'hilchoso 14:54, Megilas Sefer 19:pages 133-134. In regard to a lady who has to go to the *mikvah* and forgot to cut her nails refer to Magen Avraham 340:1, Be'er Heitiv 328:2, Shach Y.D. 198:25, Taz 21, Kitzur Shulchan Aruch 80:55, Chuchmas Adom 119:15, Nishmas Adom 3, Iglei Tal *gozez* 14, Mishnah Berurah 340:3, Kaf Ha'chaim 340:2, Yalkut Yosef 340:11, E'ven Yisroel 8:61, Shiurei Shevet Ha'Levi (Niddah) 198:20, Klalim ibid:pages 69-70. A *mohel* has a long nail in order to tear the under skin when doing a *bris milah*. In regard to a *mohel* who needs to fix his nail in order to perform a *milah* on Shabbos see Biur Halacha 331:6 "afilu," Da'as Torah 340:1, Shevet Ha'Levi 9:89:9:page 71, Nishmas Shabbos 4:40). If one has no other *mohel* and the *mitzvah* would otherwise be jeopardized then one may ask a *goy* to cut the nail for you (Zocher V'shomer page 14).

⁵⁵ Migdal Dovid page 497:footnote 45, Zocher V'shomer page 13.

⁵⁶ Mishnah Berurah 340:3. If one took off the first half of a nail before Shabbos one may not take off the second half of the nail on *Shabbos* (Toras Hamelochos page 180:16).

⁵⁷ Biur Halacha 161 v'hu."

⁵⁸ Zocher V'shomer page 13.

⁵⁹ Dinim V'hanugos of the Chazzon Ish page 77, Da'as Chazzon Ish 8:13. Refer to Sheilas Rav page 148:35.

⁶⁰ Zocher V'shomer page 13.

⁶¹ Nishmas Shabbos 4:4.

⁶² Refer to Mesechtas Shabbos 94b, Rashi "sh'pirsha," Tosfas "v'hu," Rosh 10:3, Rambam Hilchos Shabbos 9:9, Shulchan Aruch 328:31, Taz 23, see Pri Megadim M.Z. 23, Elya Rabbah 31, Kitzur Shulchan Aruch 80:55, Mishnah Berurah 97-98, Shemiras Shabbos K'hilchoso 14:54, Oz Nedberu 7:32, 13:61:4, Bris Olom page 75.

⁶³ Kaf Ha'chaim 328:182. Some say even if it is not painful now but the pain will come soon, then one can remove it now (Eishel Avraham Butchatch 328:31). This is not to be relied upon (Toras Hamelochos page 178:5 quoting the opinion of Horav Nissin Korelitz Shlita).

⁶⁴ Mishnah Berurah 95-96, Zocher V'shomer page 14. Some say only the part which is coming off is permitted, not the part attached to the flesh (Shemiras Shabbos K'hilchoso volume 3:23:footnote 110).

and the *rabbanan* were not *gozer* when there is a pain against removing a hanging nail on *Shabbos*.⁶⁵ Some say this applies to skin as well,⁶⁶ but one should be stringent.⁶⁷ An ingrown toe nail may not be removed on *Shabbos*.⁶⁸ If one cannot function because of the pain he should get a *goy* to remove it for him.⁶⁹

Removing Skin

One is forbidden to remove skin from the human body on *Shabbos* because of the *melacha* of *gozez*.⁷⁰ Therefore, it is forbidden to remove skin from one's lips which may have started to peel off. Many people are not careful with this and this should be corrected. Removing skin from one's lips by hand or by biting is an *issur d'oriaisa* because it is the *derech* to do it this way during the week.⁷¹ This is very common in the winter when one is suffering from chapped lips.⁷² One who has skin coming off because of a bad sunburn or eczema may not remove the skin on *Shabbos* even if it is half way off.⁷³ There is a discussion in the *poskim* if one can scratch his feet together to ease athlete's foot if it will come to remove skin.⁷⁴ (Some *poskim* hold that it is forbidden to eat one's own flesh even during the week.⁷⁵ However, the *minhag* is avoiding eating one's skin is only a *chumra*).⁷⁶ There is a discussion in the *poskim* whether removing the outer skin of the *milah* on *Shabbos* is a concern of *gozez*.⁷⁷ The *poskim* say that it is permitted to remove and it is not a concern of *gozez*.⁷⁸

Removing Warts

One is forbidden to remove any type of wart, or pimples on *Shabbos* even if they are dried up, because doing so would constitute the *melacha* of *gozez*.⁷⁹ (During the week here is an inventive way that one may remove a wart: Take a piece of duck tape that will just cover the wart. Stick it on and leave it there for six days. When you take off the tape, soak the area in water for a few minutes, and then file it down. Leave the wart uncovered overnight and apply a new patch in the morning. Repeat the process until the wart has disappeared. The reason why it works may be because of the mild skin irritation which the skin received when the tape was put on it).

⁶⁵ Ketzos Ha'shulchan 143:badi 3, Toras Hamelochos page 13, Zocheh V'shomer page 13.

⁶⁶ Chai Adom Shabbos 21:4, Ketzos Ha'shulchan 143:badi 3. Nishmas Shabbos 4:46, Klalim ibid:pages 64-65. Refer to Eishel Avraham Butchatch 328:31.

⁶⁷ Refer to Shulchan Aruch 328:31, Kitzur Shulchan Aruch 80:55, Mishnah Berurah 99, Aruch Ha'shulchan 328:41, Kaf Ha'chaim 186, Thirty Nine Melochos page 682, Oz Nedberu 7:32, 13:61:4, Bris Olom page 75, Orchos Shabbos 1:page 469:6, Shevet Ha'kehusi 3:137:1.

⁶⁸ Thirty Nine Melochos page 682.

⁶⁹ Ibid.

⁷⁰ Taz 336:10, Biur Halacha 340 "yaboles,"

⁷¹ Zocheh V'shomer page 15, Chut Shuni 2:page 200:11, Avnei Yushfei 5:71:2, see Biur Halacha 340 "ya'boles," Klalim ibid:page 44:footnote 65. Refer to The Shabbos Home 1:pages 167-168 footnote 32 in depth.

⁷² Nishmas Shabbos 4:44.

⁷³ Horav Yisroel Belsky Shlita, see Toras Hamelochos page 14 who quotes this as being the opinion of Horav Shlomo Zalman Aurbach zt"l, Horav Nissin Korelitz and Horav Falk Shlita. He brings Horav Neuwirth Shlita who is lenient. Refer to Zocheh V'shomer page 14.

⁷⁴ Minchas Yitzchok 7:16:3, see Nishmas Shabbos 4:48.

⁷⁵ Rambam Hilchos Machulas Asuros 4:21, see Rama Y.D. 79:1.

⁷⁶ Horav Yisroel Belsky Shlita, see Ben Ish Chai Emor 2:5, Kaf Ha'chaim Y.D. 79:110. One may swallow his finger or toe nail (Opinion of Horav Chaim Kanievesky Shlita quoted in Doleh U'mashka page 145).

⁷⁷ Refer to Avnei Nezer 131:3:4, Toras Hamelochos 37, Klalim ibid:page 537, see Tehilla L'Dovid 340:2.

⁷⁸ Ohr Yisroel 38:page 243. Refer to Klalim ibid:pages 533-537 if removing the umbilical cord on *Shabbos* is forbidden because of *gozez*.

⁷⁹ Shulchan Aruch 340:2, Magen Avraham 3, Iglei Tal gozez 10, Mishnah Berurah 6-8, Zocheh V'shomer page 18.

Scabs

A scab which covers wound may be removed on *Shabbos* because scabs are not part of the body, and therefore, can not be considered *gozez*. However, this is only if the wound underneath it healed.⁸⁰ One must make sure that no blood will come out when the scab is removed.⁸¹

Plucking Feathers from a Chicken

Plucking feathers (either with one's hand or machine) from slaughtered chicken is *gozez m'doraisa*. (this applies to live chickens as well⁸² but this is not common on *Shabbos*) The reason is because this is the normal way to take off the feathers.⁸³

There is a big discussion in the *poskim* if one is permitted to remove feathers from a dead animal that may have remained there. Some *poskim* say that one may not do so because it is still considered *gozez* if one takes the feather off.⁸⁴ However, most *poskim* say that this is not *gozez* and one is permitted to remove the feather after the chicken was cooked.⁸⁵ One of the reasons is because the cooking makes the feathers less attached.⁸⁶ Some say it depends on how tender the chicken is. If the chicken is very soft the feathers may be regarded as no longer attached to the chicken. However, if the chicken is not tender then they may be considered attached to the chicken and removing the feathers would be forbidden because of *gozez*.⁸⁷

Some say there is a problem of *borer* by removing the feather from the chicken since it is a waste matter and one is removing it from food.⁸⁸ However, the *minhag* is to be lenient with this concern. One of the reasons is because it is the normal manner of eating.⁸⁹ Some suggest that in order to avoid *borer* with the feathers one should hold the chicken and pull it away from the feathers. Furthermore, if one removes a little bit of the chicken when removing the feathers then there is no concern of *borer*.⁹⁰

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⁸⁰ Refer to Shulchan Aruch 328:22, Ketzos Ha'shulchan 136:22, Shemiras Shabbos K'hilchoso 35:31, Zocheh V'shomer page 16, Chut Shuni 2:page 205:9.

⁸¹ Toras Hamelochos page 18, Nishmas Shabbos 4:43.

⁸² Klalim ibid:page 43, see Mishnah Berurah 340:5, Minchas Chinuch gozez 4.

⁸³ Refer to Taz 336:10, Shulchan Aruch Harav 340:1, Chai Adom Shabbos (Nishmas Adom) 21:1, Iglei Tal gozez 5-6, Mishnah Berurah 340:5, Shar Ha'tzyion 340:7, Biur Halacha 340:1 "v'chayiv," see Magen Avraham 340:3, Pri Megadim Eishel Avraham 340:3, Be'er Heitiv 3 who seem to hold it is *d'rabanan*. Refer to Aruch Ha'shulchan 336:34-35 who says there is no *gozez* by a chicken.

⁸⁴ Yehoshuas Chuchma 80:24, Orchos Chaim (Spinka) 340:3, Kaf Ha'chaim 340:15, O'ver Orach 336:page 172, Shemiras Shabbos K'hilchoso 3:30, Oz Nedberu 8:20:1, Nishmas Shabbos 4:39. Some suggest to avoid a question of *gozez* with removing the feathers on *Shabbos* to take the chicken before *Shabbos* and place it in boiling water to remove all the feathers (Yehoshuas Chuchma 80:25).

⁸⁵ Da'as Torah 340:2, Aruch Ha'shulchan 321:26, Ketzos Ha'shulchan 143:1, Igros Moshe O.C. 4:74:9 (borer), Be'er Moshe 6:48, Bris Olom gozez 9, Yesodo Yeshurin 2:pages 40-41, Yalkut Yosef 302:39, 340:9:footnote 9, Yabea Omer O.C. 5:34, Toras Hamelochos page 178:2, Chut Shuni 2:page 204:4, Orchos Shabbos 17:9:footnote 12, Migdal Dovid (gozez) page 494:footnote 29, Ohr L'tzyion 2:31:footnote 13, Refer to Ketzos Ha'shulchan 143:badi 1 who permits this for four reasons.

⁸⁶ Toras Hamelochos page 5. The Avnei Nezer 131:7 says it is permitted because *gozez* does not apply to food. (Refer to Magen Shaul 20).

⁸⁷ Zocheh V'shomer page 19, see Be'er Moshe 6:48, Lehoros Nosson 2:20:7, Nezer Ha'chaim page 192:95.

⁸⁸ Har Tzvi tal harim gozez 3. Horav Moshe Feinstein zt"l says (Igros Moshe ibid) that one should put the feather in his mouth while eating the chicken and spit the feather out. See Kitzur Hilchos Shabbos 18:2, Eyil Meshulash (Borer) 6:61, Nishmas Shabbos 4:39.

⁸⁹ Refer to Ketzos Ha'shulchan ibid, Shemiras Shabbos K'hilchoso 3:13, Be'er Moshe 6:48, Yabea Omer O.C. 5:34, Lehoros Nosson 2:20, Toras Hamelochos ibid, Chut Shuni 2:page 204:4, Shraga Hameir 3:63:2, Moadim V'zemanim 7:145:page 45, Nezer Ha'chaim page 192, Ohr L'tzyion ibid, Klalim ibid:page 63. The Lehoros Nosson 2:20 says it may be smoothing (*m'mare'ach*) on *Shabbos* when taking off the feathers to make the chicken look more pleasing to guests.

⁹⁰ Zocheh V'shomer page 19.

Furs

The *melacha* of *gozez* applies even to the removal of hairs from a hide after it has been removed from the animal.⁹¹ Therefore, it is forbidden to tear out a hair from a fur coat, or a fur lining on Shabbos.⁹²

Removing a Splinter

One is permitted to remove a splinter from one's hand on *Shabbos* even if he will be taking a little bit of skin with it in the process. However, one must be careful that no blood comes out.⁹³

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⁹¹ Chai Adom Shabbos 21:1, Mishnah Berurah 340:5, Klalim *ibid*:page 40, Be'er Moshe *ibid*.

⁹² Kitzur Hilchos Shabbos 18:2, Thirty Nine Melochos page 675, Klalim *ibid*:page 41.

⁹³ Refer to Biur Halacha 308 "h'kotz." See Shar Ha'tzyion 328:63, Klalim *ibid*:pages 60-61.