Some people are unaware of the halachos which apply to toys and games on Shabbos, and may carry muktzah or play with toys which may not be played with on Shabbos. In this issue we will take a deeper look into what may and may not be played with on Shabbos.

The Sefer Chasidim\(^1\) says one is obligated to learn hilchos Shabbos for otherwise how will a person know how to keep Shabbos. Questions may arise on any Shabbos so one has to know the halachos.\(^2\) The Gemorah in Shabbos\(^3\) says Yerushalayim was destroyed because of chillul Shabbos.\(^4\) The mitzvah of Shabbos is greater than all other mitzvahs.\(^5\) The Yerushalmi\(^6\) says Shabbos was given for people to learn Torah (and not to play with toys and games). The reward one receives for learning on Shabbos is one-thousand times more than the reward for the learning done during the week.\(^7\) The Reishis Chuchma\(^8\) says playing with toys and games on Shabbos can lead one to bad things, and one should not spend his precious time on Shabbos playing games.\(^9\) Although some toys and games may be permitted to be played with on Shabbos, one should teach children that the purpose of Shabbos is more than just having time to play with toys and games.\(^10\)

**Different Ages**

It is preferable that a child who has reached the age of bar-mitzvah or bas-mitzvah should not play with any toys or games on Shabbos.\(^11\) This applies to toys and games which are permitted to be played with. The Yam Shel Shlomo\(^12\) says if an adult plays with toys, etc it is a bad minhag. A child who is above three or four may only

---

\(^{1}\) Yesod V’shoresh Hu’avoda 6:3, Pela Yoetz Shabbos page 62b old, Kaf Ha’chaim Palagi 29:8, 30:8.
\(^{2}\) Mesechtas Shabbos 119b.
\(^{3}\) Refer to Yosef Ometz Shabbos 18:page 156 who says one has to be very careful not to be mechalel Shabbos so that his neshoma yesiera does not leave him.
\(^{4}\) Yesod V’shoresh Hu’avoda 6:3.
\(^{5}\) Pela Yoetz ibid.
\(^{6}\) Mesechtas Shabbos 15:3, see Yerushalmi Taanis 4:5. Many of the chillul Shabbos comes from the fact that one does not know what he may and may not handle on Shabbos (Refer to Elya Rabbah 308:9, Mor V’ketzia 308, Kaf Ha’chaim Palagi 29:11, Pela Yoetz ibid, Minchas Shabbos 72:11:page 4, Badi Ha’chulchan 110:badi 16).
\(^{7}\) Ben Ish Chai Shemos 2: intro.
\(^{8}\) Shar Kedusha page 189 (new print). See ibid:page 190.
\(^{10}\) Kitzur Hilchos Shabbos 37:22:12.
\(^{11}\) Shemiras Shabbos K’ilchosos 16:1.
\(^{12}\) Mesechtas Beitza 1:34.
play with toys and games which are permitted to be played with on Shabbos. Very young children (below the age of chinuch) may play with any toy on Shabbos even those which are normally considered muktzah. Young children may play with games since they will not listen if they are told not to play with them.

**Playing Ball on Shabbos**

There is a discussion in the poskim whether or not a ball is muktzah. Many poskim say that today’s balls are made to be played with and are not muktzah. The Yerushalmi says that a town was destroyed because of ball playing. The commentaries explain that the Gemorah is referring to ball playing on Shabbos. Furthermore playing ball takes away from the time a person is supposed to be learning Torah. It has become widespread to play all types of ball games on Shabbos especially in camps and bungalow colonies. However, ball playing is only permitted for young children.

Boys over bar-mitzvah and girls over bas-mitzvah should not be playing ball on Shabbos. Even one who will not be spending his time learning Torah on Shabbos, should not play with balls on Shabbos. Those who do play ball on Shabbos must be careful not to play in an area where the ball may roll out of the eiruv or into a reshus harabim.

**Removing Muktzah Items before Shabbos**

Many issues of muktzah could be avoided on Shabbos by removing all muktzah toys from the floor before Shabbos.

**Giving a Child a Muktzah toy**

Some say one is permitted to move a muktzah toy for a child to play with. The reason is since the child will play with the toy it is not muktzah.

---

13 Horav Yisroel Belsky Shlita, (Ohr L’tzyion 2:42:5).
18 Taanis 4:5. Refer to Medrash Koheles Parsha 12, Medrash Rabbah Bamidbar parsha 14.
19 Korbon Eida, Pnei Moshe on the Yerushalmi.
20 Refer to Torah L’shma 110, Machzik Beracha 290:6, Kaf Ha’chaim 256, Meir L’nefesh pages 2-5.
21 Yam Shel Shlomo Beitza 1:34, Elya Rabbah 87, Machzik Ha’shekel 73, Shulchan Aruch Harav 83, Mishnah Berurah 158, Kaf Ha’chaim 259, Ohr L’tzyion 2:26:8, see Medrash Rabbah Bamidbar 14:4, Rama 518:1, Aruch Ha’shulchan 8, Kovetz Bais Aaron V’Yisroel 39:pages 93-95. Refer to Matei Moshe 477.
22 Horav Yisroel Belsky Shlita, see Salmos Chaim 179 (old), Shemiras Shabbos K’hilchos 16:6, Oz Nedberu 2:4, Nishmas Shabbos 6:417.
23 Horav Yisroel Belsky Shlita.
24 Mishnah Berurah 158, Kaf Ha’chaim 258.
Noise Making Toys
One is not allowed to make noise on Shabbos. This is referred to as hashmo’es kol.\(^{27}\) The reason is because we are concerned one will come to fix a musical instrument on Shabbos.\(^ {28}\) One is permitted to whistle on Shabbos and it is not considered a song.\(^ {29}\) Something which is done in a way that does not represent a shir is permitted. Therefore, knocking on a door is permitted on Shabbos. Others say this should be done with a shinu.\(^ {30}\)

The above discussion has ramifications in regard to a rattle. Some poskim say a rattle may be handled on Shabbos and is not muktzah even if it will make noise when it is moved.\(^ {31}\) Other poskim maintain that one should not touch a rattle on Shabbos since it is muktzah.\(^ {32}\) The same halacha would apply to a toy phone\(^ {33}\) or talking doll.\(^ {34}\) Some differentiate between the types of rattles. If it only makes noise when one shakes it then handling it is permitted. However, if it makes noise while it is being handled then moving it on Shabbos is not permitted.\(^ {35}\) Some poskim say if a child is crying and the only way that he will calm down is if you shake the rattle in front of him, it is permitted to do so even if it will make noise.\(^ {36}\)

A toy that hangs from the crib is not muktzah because although it does make noise it can also be used to look at.\(^ {37}\)

Giving Noise Making Toys to Children
There is an issur d’oraisa for one to feed a child food that is not Kosher.\(^ {38}\) This is learned from three different pesukim in the Torah.\(^ {39}\) The reason is so the child does not become used to doing aveiros which he may continue when he is over thirteen.\(^ {40}\) This issur applies to all people and not only to a child’s parents.\(^ {41}\) One who sees his child doing an issur d’oraisa has to stop him.\(^ {42}\) Others say a father is obligated to stop his child even by an issur d’rabanan.\(^ {43}\) Some say a mother is also obligated to stop him.\(^ {44}\) If a child did not yet reach the age of chinuch there is no need to stop him from doing any issur.\(^ {45}\)

---

\(^ {27}\) Mesechtas Shabbos 18a, Shulchan Aruch 338:1.
\(^ {28}\) Mishnah Berurah 338:1.
\(^ {29}\) Rama 338:1. Shemiras Shabbos K’hilchosos 23:46. One is also permitted to whistle by placing his finger in his mouth and creating a whistle sound (Aruch Ha’shaluch 338:7).
\(^ {30}\) Biur Halacha “h’ool.”
\(^ {31}\) Shulchan Shlomo 338:1:page 280.
\(^ {32}\) Kitzur Hilchos Shabbos 37:22:6, see Tiltulei Shabbos page 26:footnote 28 quoting the opinion of Horav Moshe Feinstein zt”l. Refer to Megilas Sefer 46:8.
\(^ {33}\) Refer to Igros Moshe O.C. 5:22:7, Muktzah (English) page 140.
\(^ {34}\) Meir L’nefesh page 5.
\(^ {35}\) Be’er Moshe 6:28, Chut Shuni Shabbos 3:page 146.
\(^ {36}\) Horav Yisroel Belsky Shlita, see Be’er Moshe 6:28, Shulchan Shlomo 339:4, Nishmas Shabbos 6:336. A child may play with a grager if the child took it in his hand (Nishmas Shabbos bid).
\(^ {37}\) Shalmei Yehuda 5:15, Shevet Ha’Levi 9:78.
\(^ {38}\) Refer to Shulchan Aruch 343:1, Magen Avraham 2, Mishnah Berurah 4. Refer to Meir L’nefesh pages 18-19. This applies to other isurim as well (Mishnah Beruah 1).
\(^ {39}\) Vayikra 11:42, 12:12, 21:1.
\(^ {40}\) Terumas Hadeshen Pesakim 62:page 349 new.
\(^ {42}\) Rama 1.
\(^ {43}\) Be’er Heitiv 343:3.
\(^ {44}\) Mishnah Berurah 2.
\(^ {45}\) Rama 1, Mishnah Berurah 3, see Meir L’nefesh page 21.
There are some Rishonim who hold that one is permitted to give a child an issur d’rabbanan if it is for the child's sake. Accordingly, it would seem that one is permitted to give a child a rattle on Shabbos, even though it is normally muktzah (if the child does not need it). Some suggest that one place the toy in front of the child and let the child take the toy by himself. L’maseh the minhag ha’olom is that one is allowed to give a child such a toy on Shabbos even by placing it in his hands. One who wants to be stringent and place it in front of the child may do so.

Ping Pong
Some poskim permit young children to play Ping Pong on Shabbos.

Sports Equipment
A bat or baseball glove is not muktzah. Sport uniforms are considered regular garments and do not have a muktzah status on Shabbos.

Children Riding a Bicycle or Roller Blades
On Shabbos, in a place that has an eiruv, such as a bungalow colony or camp; children often want to ride bicycles. However, children should not ride a bicycle or roller blade on Shabbos. The poskim offer a number of reasons for this. 1. It is a disgrace to the Shabbos. 2. One may come to ride the bike out of the eiruv. One might come to fix something if the bike breaks. Riding a big wheel is permitted. One may not ride roller blades because doing so is a disgrace to the Shabbos.

 Sandbox
A sandbox is not muktzah because it has been designated for this type of play; therefore, a child may play in a sandbox on Shabbos. However, water should not be used in the sandbox as this would be a problem of Losh.

Toys that Involve Writing
Games which are normally accompanied by writing may not be played with on Shabbos. Therefore, one would not be allowed to play Boggle® or Deluxe Scrabble® on Shabbos.

---


47 Avnei Yushfei 3:47.

48 Shar Ha’tzyion 640:8, see Mishnah Beruah 640:5. Refer to Shulchan Aruch Harav 616:4, Children in Halacha pages 132-134, Ohr L’tzion 2:42:5, Am Bekdeshi She’vei 2:page 196:8-9.


51 ibid.


53 Horav Yisroel Belsky Shlita, see Kaf Ha’chaim 404:1, Be’er Moshe 6:17, Tzitz Eliezer 17:30, Ohr L’tzion 42:1, Rivevos Ephraim 3:600. The Rav Poalim 1:25 says it is permitted. However, the Yaskil Avdi 3:12:5:4 says that the Rav Poalim retracted and held it was forbidden. Some say it is not an act of tznius for a girl to ride a bike even during the week (V’ein Lumo Michshal 1:page 75). Poskim ibid.

54 Yaskil Avdi 3:19.

55 Be’er Moshe 6:31. A child’s bike is not muktzah, however an adults bike is muktzah. Refer to Shalmei Yehuda 5:11:footnote 16, see Divrei Chachumim page 114.

56 Horav Yisroel Belsky Shlita, see Be’er Moshe 6:16, Asei Lecha Rav 8:29.

58 Chai Adom Shabbos 38:11, see Bris Olom Kosev 13:page 45 who does not know where the Chai Adom got this from.
writing like pick up sticks may be played with on Shabbos. One is forbidden to write on any surface on Shabbos, even if one is not using a writing instrument (pen). Erasing is also forbidden, even if the writing is erased by shaking the object. Therefore, one is not allowed to play with an Etch-A-Sketch® or Magna-Doodle® on Shabbos.

If the game involves placing the pieces in a frame to hold them together then it would be forbidden to play with this game on Shabbos. Accordingly, one would be permitted to play Junior Scrabble® since no score is kept and one does not place the pieces in a frame to hold them in place. Others are stringent. A puzzle which is not placed in a frame would be permitted to play with on Shabbos. (However, one should make sure the pieces do not interlock).

Scrabble® is not muktzah because one is permitted to play with the game without placing the letters together.

**Building Toys**

There are many building toys on the market today. The question arises if one is permitted to play with these toys on Shabbos since it may be considered “boneh” which is one of the thirty nine melochos that are forbidden to be done on Shabbos. Most poskim say that the fact that one is connecting the blocks together does not constitute building on Shabbos. Accordingly, a child is permitted to play with Lego® or building blocks on Shabbos (as long as an ohel is not created). Although others are stringent, the minhag is according to the first opinion stated. If a child insists that his parent build the blocks for him the parent is permitted to do so. Some say one should not build blocks in order that they will last for a long time.

**Paper Hats**

A child is permitted to make a hat etc out of soft paper since it is only meant as a toy.

**Monopoly®**

Many poskim suggest that one should refrain from playing Monopoly® since it has fake money. However, others say one may play this game on Shabbos. The custom seems to be that playing this game is permitted on Shabbos since the fake money is only a toy it is not a disgrace to Shabbos if one plays with it.

61 Shulchan Aruch 340:3-4.
62 Shulchan Aruch 340:3.
64 Tiltulei Shabbos page 24, Muktazah (English) page 145, Am Mekadshi She’vei 2:page 196, see Shalmei Yehuda 5:2:-3.
66 Shalmei Yehuda 5:footnote 5.
68 Refer to Shalmei Yehuda 5:footnote 1 quoting the opinion of Horav Elyashiv Shlita, Yabea Omer O.C. 7:39:page 114.
69 Horav Yisroel Belsky Shlita.
71 See Shemiras Shabbos K’hilchoso 16:18:footnote 53 quoting the opinion of Horav Shlomo Zalman Aurbach zt”l, Ohr L’tzyion 2:42:5.
72 Be’er Moshe 6:25, 102:16, see Shemiras Shabbos K’hilchoso 16:19:footnote 56 quoting the opinion of Horav Shlomo Zalman Aurbach zt”l. Refer to Nishmas Shabbos 7:74, Am Mekadshi Shevei 2:page 113:footnote 13 states the opinion of Horav Chaim Kanievelsky Shlita as being concerned about this.
Battery Operated Toys
One should make sure that any toy that contains batteries should be put away before Shabbos. Alternatively, the batteries may be removed before the beginning of Shabbos. This has ramifications in regard to a battery operated train that many children like to play with. As mentioned earlier if a very young child takes this toy on Shabbos it is not muktzah because it is for the benefit of the child.

Wind Up Toys
Many poskim feel that a wind up toy is permitted on Shabbos only if winding the toy does not emit sparks. Others hold that using such a toy on Shabbos is forbidden even if no sparks come out. Even according to the poskim who say it may not be played with on Shabbos it is not muktzah since it is still made for children to play with.

Marbles and Kugelach
One is permitted to play with marbles on Shabbos. Kugelach is an Israeli version of basic jacks but instead of using jacks, square pieces are used. Playing this game on Shabbos is permitted. However, there is a difference in halacha where this game is played.

One is not allowed to play with the above games in a place where one will come to make a groove in the floor such as on the grass. The reason is because it falls into the melacha of choresh (plowing) on Shabbos which is forbidden. One may play with these games on a mat or on a table.

In the olden days, the floors in houses were made of dirt. Today our floors are covered with tiles, wood, or carpet. Therefore, one is permitted to play with the above games on the floor in a house, and we are not concerned that one will come to play with them in a place that is not covered with tiles etc. Others are stringent even in today’s houses but the custom does not follow their opinion.

---

74 Be’er Moshe 6:100, Shulchan Shlomo 338:footnote 8, Ohr L’tzyion 2:42:5:footnote 5.
75 Opinion of Horav Sheinberg Shlita quoted in Muktzah (English) page 148:footnote 21.
76 Refer to Shalmei Yehonoson pages 166-167.
78 Refer to Kitzur Hilchos Shabbos 37:22:8, Be’er Moshe 6:28, Meir L’nefesh page 27.
82 Refer to Rama 338:5, Shemiras Shabbos K’hilchoso 16:11, Kitzur Hilchos Shabbos 37:22:3.
83 Refer to Rama ibid.
84 Refer to Shulchan Aruch 337:1-2.
85 Shulchan Aruch Harav 338:6, Mishnah Berurah 20.
87 Machzei Eliyahu 71:2.
Some poskim say in a bungalow colony that is paved one is permitted to play with the above toys outside and we are not concerned one will come to play with the m on the grass. However, relying on this leniency is not so simple.

Snow
There is an opinion in the poskim who says that snow is muktzah if it fell on Shabbos and one may not move it. However, most poskim disagree with this and playing with snow on Shabbos (whether it fell on Shabbos or before Shabbos) is permitted. Nonetheless, making a snow man or snow ball is forbidden. One should not move dirty snow on Shabbos.

Bubbles
Bubbles are made with soap, glycerin and water. It is permitted for children to play with bubbles on Shabbos since they are not long-lasting.

Borer with Toys
When taking out and putting away toys one must be careful not to separate the different types of toys from each other as doing so would be included in the mealcha of borer. If the toys are not mixed up then separating them is permitted. One who is leaving the house during Shabbos and will not return until after Shabbos may not clean up the toys before leaving as doing so would constitute preparing from Shabbos to the weekday (hachana).

Going to a Stadium
One is not allowed to go to a stadium to watch a game on Shabbos because doing so is not consistent with the honor of Shabbos. Furthermore, one is forbidden to watch a game on Shabbos by a goyish neighbor even if he is only standing outside.

Playing Games with Children
One is permitted to play with games and toys with his child on Shabbos if the child requires this.

---

89 Refer to Shemiras Shabbos K’hilchos 16:5:footnotes 16-17, Hakotton V’hilchosuv 20:92.
90 Tiltulei Shabbos page 165, Igros Moshe O.C. 5:22:37. This is the opinion of Horav Yisroel Belsky Shlita.
92 Shemiras Shabbos K’hilchos 16:44, Horav Eider on Hilchos Shabbos dosh footnote 332, Shalmei Yehuda 13:9, Nishmas Shabbos 4:249, Hanosen Sheleg page 71, page 245 quoting the opinion of Horav Greenblatt Shlita, see ibid:12, Orchos Shabbos 8:39, see Rivevos Ephraim 1:223:1 and Be’er Moshe 6:30 who says it is permitted, but there must be an eiruv.
93 Luach Muktzah page 138:footnote 665.
94 Shemiras Shabbos K’hilchos 16:30:footnote 62 quoting the opinion of Horav Shlomo Zalman Aurbach z’t’l, Am Mekadshei She’vei 2:page 117. Refer to Nishmas Shabbos to 320:250 who is lenient.
95 Refer to Eyil Meshulash Borer 11:14:page 153, Orchos Shabbos 3:11.
97 Horav Eider on Hilchos Shabbos kotzer footnote 45 quoting the opinion of Horav Moshe Feinstein z’t’l, Shalmei Yehuda 5:footnote 2, Hakotton V’hilchosuv page 316.
99 Refer to Meir L’nefesh page 26.
Chess
Chess is one of the most powerful educational tools available to strengthen a child’s mind, since it raises a student’s overall IQ, and fosters original and creative thinking.

Some poskim oppose playing chess on Shabbos on the grounds that doing so is not in the spirit of Shabbos. Some say the reason is because of the pain of the one who looses. However, the majority of the poskim maintain that one may play chess on Shabbos. One may play with a magnetic chess game as well. Even according to the stringent opinion chess is not muktah. Some hold one should have a separate Shabbos chess set, but the custom is not in the accordance with this. When putting away the pieces of chess one should be careful to avoid borer.

Checkers/Dominos
One is permitted to play with checkers and dominos on Shabbos.

Rummikub®
Some say that since the game of Rummikub® requires the placing of letters next to each other it is forbidden on Shabbos because of the melacha of writing. However, this opinion is not the minhag.

Play-Dough
Play-dough is muktah and should not be played with on Shabbos. The same applies to silly putty. (Many times children tend to flatten silly putty by placing it under a Gemorah or any other sefer. However, this should not be done since it is a disgrace to the sefer. One should use a secular book (i.e. science or math book) instead.

Binoculars/Telescope
One is permitted to look into a telescope or binoculars on Shabbos.

Pots
An empty pot is a kli issur and may be moved on Shabbos if one needs it or the place where the pot is placed. Therefore, it would seem that children may play with an empty pot on Shabbos.

---

100 Refer to Shiltei Geborim Eiruvin page 70:3, Reishis Chuchma shar kedusha 12:page 189, Minchas Yitzchok 3:33. See Kovetz Bais Aaron V’Yisroel 36:pages 76-90 in depth on the topic of playing chess on Shabbos.
103 Shulchan Shlomo 2:314:1.
106 Am Mekadshi She’vei 2:pages 152-160.
107 Shemiras Shabbos K’hilchoso 16:34.
108 Be’er Moshe 2:27:5. This is allowed only for girls, and boys under bar-mitzvah (Be’er Moshe ibid).
110 Horav Yisroel Belsky Shlita.
113 Shalmei Yehuda 3:15.
Pen in child’s hand
One who finds a pen in a child’s hand on Shabbos should shake the child’s hand until the pen falls out by itself. If the child is marking the walls, some poskim permit one to take the pen out of the child’s hand directly.

Running and Jumping on Shabbos
One is not allowed to run or jump on Shabbos. Young children who have enjoyment from running on Shabbos may do so. Accordingly, young children are permitted to play hide and seek, hop-scotch, or jump rope on Shabbos. Running is also permitted to go to a devar mitzvah. Some say walking which is intended for exercise is permitted, while others argue. One is permitted to walk after a meal even if it’s for health reasons since it is not recognizable that it’s being done for health purposes. It would be in the spirit of Shabbos if one did not walk with intention for exercising (or refuah). Therefore, one should not brisk-walk on Shabbos. One is permitted to run if he is scared to get caught in the rain or if he is scared that a dog may chase him.

Reading Books
There is a dispute in the poskim if one is allowed to read secular books of wisdom on Shabbos. The Rambam holds one should not read such books, while others say reading such books is permitted. The minhag is like the second opinion, but a yira shomayim should avoid reading such books. Including in these are science books, chemistry biology books, encyclopedias, and math books. One is permitted to read such books while he is using the bathroom. Reading novels, history books, books on plants and the like may not be done on Shabbos. This is true even when they do not have any advertisements. The reason is because one should not come to read any business documents on Shabbos.

---

115 Meir L’nefesh pages 43-44. Refer to Rivevos Ephraim 5:259:2, Hamesivta (5747) page 259, see Birchos HaShabbos page 91:3.
116 Refer to Rivevos Ephraim 5:259:2, Hamesivta (5747) page 259, see Birchos Ha'Shabbos page 91:3, Igros Moshe O.C. 5:22:32.
118 Mishnah Berurah 2, Kaf Ha’chaim 4, see Be’er Heitiv 2.
119 Shulchan Aruch 301:2. This is even l’chatzilah because it is an enjoyment for them (Mishnah Berurah 5, Kaf Ha’chaim 10, Am Mekadshi Shevei 2:page 118:30:footnote 38).
120 Refer to Yalkut Yosef 301:7:page 6.
122 Magen Avraham 5, see Taz 1.
123 Mishnah Berurah 7, Kaf Ha’chaim 13, see Shar Ha’tzyon 301:8 if one is permitted to run because he is hungry.
124 Yalkut Yosef 328:76, Oz Nedberu 4:38:2.
125 Ohr L’tzyon 2:36:12.
126 Refer to Aruch Ha’shulchan 301:44, Be’er Moshe 6:33. See Thirty Nine Melochos page 92. The Melamed L’hoel O.C. 53 discusses if one is allowed to go to a gym on Shabbos, see Maharshag 2:93.
127 Minchas Shabbos 90:footnote 3, Shemiras Shabbos K’hilchosos 29:4, Yalkut Yosef 301:3. One may run to remove oneself from a dirty place (Shulchan Aruch Harav 301: knutes achoron 1). The same is true if one sees woman dressed immodestly (Yalkut Yosef 301:4). The Derech Sicha page 279 is stringent in regard to running because of the rain.
128 Pirush Hamishnayos Mesechta Shabbos 23.
131 A doctor may read these books on Shabbos (Nishmas Shabbos 307:5).
133 Refer to Shalmei Yehuda 12:footnote 63.
134 Horav Yisroel Belsky Shlita.
135 Tiltulei Shabbos page 139.
136 Mases Shabbos page 459:footnote 32.
When reading a book on Shabbos a question can arise if the books have words stamped on the side (library books) is opening and closing the book permitted. When one opens the book it may be considered erasing the words, and when closing the book it may be considered writing. Most poskim hold that one is permitted to open such books on Shabbos. Some say one should open the book with his left hand. However, l’maseh if one has no other book to read on Shabbos then one may open the book. To avoid this issue one should avoid writing on the side of a book. Some say one should not close the book on Shabbos. However, one may indeed close the book on Shabbos. Others suggest that one should insert a tissue on Erev Shabbos in the book to break the letters prior to Shabbos. Once this is done opening the book is permitted on Shabbos. (It is noteworthy to mention that one should not cross out the library stamp without permission from the library since it is stealing and a chilul Hashem).

Children’s Books

One is not allowed to read words under a picture if the words are explaining the picture. The reason is because we are concerned one will read business documents on Shabbos. Reading the words without looking at a picture would be permitted. Many times children’s books have pictures with a few lines to describe a story. Reading such books to children on Shabbos is permitted and we are not concerned that one may come to read business documents on Shabbos. One is permitted to look at pictures in a family album, but some say one should not read the caption placed on the bottom of such pictures (i.e. this is the kever of so and so in Eretz Yisroel). If one knows how a certain godol looks he is permitted to look at a picture describing what he is doing. If one does not know him and the picture etc brings him yiras shomayim then he may look at the description on bottom of the picture as well.

---


140 Chai Adom Shabbos 38:5, Mishnah Berurah 340:17.

141 Minhaig Yisroel Torah 340:30.


143 Horav Yisroel Belsky Shlita, see Knesses Hagedolah ibid.

144 Poskim.


147 Mases Shabbos page 424:footnote 1.

148 Horav Yisroel Belsky Shlita, this was the opinion of Horav Pam zt”l, see Mases Shabbos page 428:12:footnote 19, page 429:footnote 21.

149 Yalkut Yosef 307:18, Mases Shabbos page 431.

150 Mekroei Kodesh page 19


152 ibid:5:18:footnote 17. Looking at a picture book describing the gemorah or mishnayos with notations is permitted (Mekroei Kodesh 4:8). In regard to playing with gedolim cards see Shulchan Shlomo ibid, Eyil Meshulash ibid:page 76.
Halachically Speaking is a weekly publication compiled by Moishe Dovid Lebovits, *chaver kollel* of *Kollel Nachlas Dovid* in *Yeshiva Torah Voda’as*.

Each week a different area of contemporary *halacha* is reviewed with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlit’a* on current issues. Detailed footnotes are provided for further study.

For a weekly email subscription to *Halachically Speaking*, please send your email address to mdl@thehalacha.com. A nominal fee will be charged. Weekly sponsorships are available, please call 718 744 4360.

© Copyright 2007 Moishe Dovid Lebovits. All rights reserved.