ABOUT HESBER and the Mercaz HaHalacha

This work is produced by HESBER, an organization committed to providing top-quality Hebrew/English Source Based Educational Resources. HESBER operates as a division of the Mercaz HaHalacha, the Halacha Education Center, and has served as the English language division of the Mercaz for the past few years.

Founded in 2008 by the well-known Rabbi/author/educator/chessed personality Rav Yosef Zvi Rimoni, the center produces educational materials and leads educational initiatives in four languages, servicing tens of thousands of students and adults throughout the world.

HESBER's materials are used by more than two thousand students each year throughout the English-speaking world, in more than 30 different high schools on 5 continents.

One of HESBER's primary goals is to develop a completely integrated, homogeneous and comprehensive curricular series spanning from elementary/middle school all the way through high school. After producing three separate curricula for high schools (on the topics of Kashrut, Shabbat, and Tefilla), HESBER has begun to develop middle school curricula as well, paving the way for an integrated curriculum.

ABOUT From the Source; With Spirit- Hilchot Shabbat

From the Source; with Spirit- Hilchot Shabbat is the second work in the "From the Source; With Spirit" series. It was initially prepared as a partnership with the Ida Crown Jewish Academy in Chicago, which under the leadership of Rabbi Dr. Leonard Matanky piloted the curriculum and has emerged as a cherished partner in this educational endeavor. From the Source; with Spirit Hilchot Shabbat is currently entering into its third printing and has been studied by thousands of students on five continents.

ABOUT the Promotional Sample

The following Sample provides a complete table of contents for the Shabbat book as well as samples of two sections from both the student and teacher editions of the book. Hopefully this sample will provide at least a glimpse into some aspects of the method and methodology of our work.

• The first is section 1 of the chapter, Zemanei HaYom and Tosefet Shabbat. This chapter deals with the Jewish approach to the divisions between night and day, and their implications for the commencement and conclusion of Shabbat.
• The second is a chapter on Melechet Choresh which provides a sample of a chapter discussing one of the melachot of Shabbat.

Both chapters begin with an "at a glance" section listing some of the primary sources used in the learning of the chapter. The chapters contain a number of icons which are used throughout the book. The icons are especially useful in the melacha chapters, as they assist in appreciating the nature of each melacha (by tracing it from Mishkan to modern day). The chapters conclude with a review chart which the student takes part in completing, and can be used in conjunction with the "at a glance" section as a quick yet comprehensive review of the material. The teacher is provided with a short introduction to the chapter objectives and an outline of the chapter. The answers to student questions are provided on the side of the teacher edition (with the page numbers identical to the student edition).

For questions and ordering information please contact:
HESBER 972-50-572-9700 | hesber.org@gmail.com
Or HESBER Director, Rav Binyamin Zimmerman, zimbiny@gmail.com
The Color Key For Identifying the Source of The Sources

In order to be able to quickly identify the nature of the various sources that appear in this work, the sources are color coded based on the time period in which they were written. This colorful codification system will hopefully help us trace the halachic process from the source in the Torah to the practical halachic rulings of contemporary Poskim.

**Sources**
- **the Source of The Written Torah**
- **the Source of The Oral Law (Mishna and Gemara)**

**Important Terms**
- **Important Halachic and Hebrew terms used in the chapter for easy reference and remembering primary terms.**
- **Important halachic sources, as well as the vocabulary and remember primary terms.**

**Straight to the Sources:**
- **Study the sources inside in their original language.**

**At a Glance**
- Provides a glimpse of the primary mekorot used in the chapter for easy reference and seeing the big picture.

**Toladot**
This icon refers to acts which share the same purpose (i.e., melechet machshevet) as an Av Melacha, but accomplish the goal through a different act.

**Shevut**
This icon refers to acts which are prohibited rabbinically, yet mandated by the Torah’s insistence that Shabbat be a day of שבעת ימי שבועות.

**What would you think?**
Think independently about the question before seeing the sources.

**Straight to the Sources:**
- Study the sources inside in their original language.

**Food for Thought:**
Additional questions or thoughts to contemplate before proceeding.

---

**Table of Contents**

**PART 1 - Introductory Unit**
- From the Source of Shabbat, to its Unique Spirit .................................................. 6

**PART 2 - The Shabbat Experience - The Day and Its Mitzvot**
- Chapter 1: The Parshiyot of Shabbat ............................................................................ 7
- Chapter 2: Ta’ameei Shabbat ......................................................................................... 17
- Chapter 3: The Bigger Picture ....................................................................................... 32

**PART 3 - The Anticipation and Arrival of Shabbat**
- Chapter 4: The Kavod of Preparing for Shabbat .......................................................... 52
- Chapter 5: Hadikalat Nerot .......................................................................................... 78
- Chapter 6: Zemanei Shabbat and Tosefet Shabbat ....................................................... 103

**PART 4 - Physical and Intellectual Enjoyment of Shabbat - Banquets and Torah**
- Chapter 7: Kiddush ................................................................. 124
- Chapter 8: Seudot Shabbat ......................................................................................... 146

**PART 5 - Letting Shabbat Go**
- Chapter 9: Havdala ...................................................................................................... 160

**PART 6 - Safeguarding the Shabbat**
- Chapter 10: Defining Melacha for Shabbat, Creation, and the Mishkan ................. 185
- Chapter 11: Shabbaton, Shevut, and the Spirit of Shabbat ........................................... 206
- Chapter 12: Melechet Machshevet and its Principles .................................................. 229

**Part 7 - The Melachot**
- Overview of the Melachot .......................................................................................... 256

**Group 1: The Making of the Dyes and the Lechem HaPanim**
- Melacha 1: Zorei ................................................................. 258
- Melacha 2: Chores ............................................................... 270
- Melacha 3: Kotzer ................................................................ 280
- Melacha 4: Me’ammer ................................................................ 295
- Melacha 5: Dash .................................................................... 307
- Melacha 6: Zoreh .................................................................. 328
- Melacha 7: Borer .................................................................... 338
- Melacha 8: Tochen ..................................................................... 366
- Melacha 9: Meraked ............................................................ 384
- Melacha 10: Lash .................................................................... 396
- Melacha 11: Bishul .................................................................... 408
- Review of Siddura D’Pat .......................................................... 463

**Group 2 - Preparation of the Wool and Cloth Curtains**
- Melachot 12-24: Overview of Melachot Group 2 ...................................................... 464
- Melachot 17-20: Overview of the Weaving Process ................................................ 466
- Melachot 23-24: Tofeir and Kore’a ................................................................. 471

**Group 3 - Preparation of the Curtains from Animal Hides**
- Melachot 25 - 31: Overview of Melachot Group 3 .................................................. 486

**Group 4 - Building and Transporting the Mishkan Structure**
- Overview of Melachot Group 4 ................................................................................ 488
- Melacha 33: Erasing .................................................................................. 496

**Part 8 - Muktzah** ....................................................................................................... 502

**Short Biographies** .................................................................................................. 543
Commencement of Shabbat and Tosefet Shabbat

Part I  Zemanei Hayom and the Commencement of Shabbat

Introduction

Learning about Shabbat provides us with a little glimpse into the Torah’s fascinating perspective regarding time. Not all moments are identical; there is not only “quality time” but there is also “qualitative time,” i.e., moments or periods that are qualitatively different than others. In this chapter we will learn a little about the different periods of the day, and hopefully in the process begin to recognize time for what it really is, and what it can be if its potential is unlocked.

The Torah describes Shabbat’s unique sanctity and holiness in its description of the creation of the world. Through this the Torah indicates that Shabbat is sanctified by Hashem and made holy. With that in mind, it is clear that the seventh day of the week is special. In fact, it would seem that there is something magical that happens every week when the sixth day ends and the seventh day begins; and twenty four hours later, another magical (though far less exciting) thing happens as Shabbat concludes and the next week begins.

For us to gain a better understanding of this majestic transformation, we first have to know when the seventh day actually begins and ends. After we know that, we can try to make some sense of the Kedusha that transforms the seventh day.

We might also wonder: Can we, human beings, choose to add on to the day of Shabbat and extend certain parts of its holy nature? Or does the fact that the seventh day is set in stone, arriving at fixed intervals, mean that it is untouchable and unalterable by us? Let’s investigate:

Section I  When does the Shabbat begin?

I.1  The Beginning of the Day:

When exactly does the day begin?
According to the secular world: ___________________________
According to Halacha: ___________________________
According to your own intuitive sense? ___________________________

In order for us to be able to explain when the day of Shabbat begins, we need to know when the halachic day really begins.

The most logical place to check when the day begins is to look at the Torah’s description of the creation of the world, as is indicated that Shabbat is sanctified by Hashem and made holy. With that in mind, it is clear that the seventh day of the week is special. In fact, it would seem that there is something magical that happens every week when the sixth day ends and the seventh day begins; and twenty four hours later, another magical (though far less exciting) thing happens as Shabbat concludes and the next week begins.

For us to gain a better understanding of this majestic transformation, we first have to know when the seventh day actually begins and ends. After we know that, we can try to make some sense of the Kedusha that transforms the seventh day.

We might also wonder: Can we, human beings, choose to add on to the day of Shabbat and extend certain parts of its holy nature? Or does the fact that the seventh day is set in stone, arriving at fixed intervals, mean that it is untouchable and unalterable by us? Let’s investigate:

Section I  When does the Shabbat begin?

I.1  The Beginning of the Day:

When exactly does the day begin?
According to the secular world: ___________________________
According to Halacha: ___________________________
According to your own intuitive sense? ___________________________

In order for us to be able to explain when the day of Shabbat begins, we need to know when the halachic day really begins.

The most logical place to check when the day begins is to look at the Torah’s description of the creation of the world, as is indicated that Shabbat is sanctified by Hashem and made holy. With that in mind, it is clear that the seventh day of the week is special. In fact, it would seem that there is something magical that happens every week when the sixth day ends and the seventh day begins; and twenty four hours later, another magical (though far less exciting) thing happens as Shabbat concludes and the next week begins.

For us to gain a better understanding of this majestic transformation, we first have to know when the seventh day actually begins and ends. After we know that, we can try to make some sense of the Kedusha that transforms the seventh day.

We might also wonder: Can we, human beings, choose to add on to the day of Shabbat and extend certain parts of its holy nature? Or does the fact that the seventh day is set in stone, arriving at fixed intervals, mean that it is untouchable and unalterable by us? Let’s investigate:
There are three periods that must be clearly defined:

1. **Sunset**

The sun rises in the east and sets in the west. The period in which the sun disappears behind the western horizon (due to the rotation of the Earth) is called sundown. The end point (or close to it) of the disappearance is called sunset. The halachic term for sunset is שיקוע, the setting of the sun, or simply שיקוע, shekiya. However, even after the sun has set and is no longer in view, there is light in the sky. This afterglow still gives the appearance of daylight, and the official term for this period is twilight.

In fact, there are a number of terms used even in the English language that sometimes mean different things for different people. Terms like evening, night, darkness, and dusk all indicate the various times and periods within nightfall.

There is, however, a later period that is certainly classified as nightfall.

2. **The Emergence of Stars**

There is a period during the day where darkness slowly sets in. If it were up to you, what do you think you would define as nightfall and the start of a new day? Why?

Identifying the stages of “nightfall”:

The difficulty in delineating exactly when “nightfall descends” and a new day begins is not a new challenge. In fact, it lies at the heart of a halakha known as bein hashemashot. Nightfall is a process by which the day transitions into night. Let’s take a deeper look to understand a little better:

**I.2 Defining “Nightfall” to know when the Halachic Day begins**

Now that we know that the Jewish day begins at night, it is important for us to clarify the halachic definition of nightfall, so that we can ascertain precisely when Shabbat begins and ends.

With this in mind, take a look at the following pesukim from the chapter in Tehillim known as ממזמר שיר ליום השבת

There is a period during the day where darkness slowly sets in. If it were up to you, what do you think you would define as nightfall and the start of a new day? Why?

**Section II The Status of Bein HaHashemashot**

We know that before שיקוע it is day, and after שיקוע it is night. The question is what should be the status of the intermediate period known as bein hashemashot? Should it be considered day, night, or something else? Why?

After sharing your thoughts, let’s go straight to the source and see what the Gemara says about it.

The Gemara explains that there is also a period that is clearly nightfall. What is it? (How easy is it to determine nightfall by looking at the sky?"

The halachic term for sunset is שיקוע, but why would you think?

After sharing your thoughts, let’s go straight to the source and see what the Gemara says about it.

For a quick review, please define these important terms:

- שיקוע
- bein hashemashot
- בין השמשות

For a quick review, please define these important terms:

- שיקוע
- bein hashemashot
- בין השמשות

We learned this in a baraita: One star - day, two [stars] - bein hashemashot, three [stars] - night. Rabbi Yosei said: This is not referring to large stars that can be seen by day, nor is it referring to small stars that can only be seen at night, but it is referring to the emergence of mid-sized stars.

The period in between sunset and the emergence of stars is known as bein hashemashot.

For a quick review, please define these important terms:

- שיקוע
- bein hashemashot
- בין השמשות

For a quick review, please define these important terms:

- שיקוע
- bein hashemashot
- בין השמשות

After sharing your thoughts, let’s go straight to the source and see what the Gemara says about it.

The Gemara explains that there is also a period that is clearly nightfall. What is it? (How easy is it to determine nightfall by looking at the sky?"

The halachic term for sunset is שיקוע, but why would you think?

After sharing your thoughts, let’s go straight to the source and see what the Gemara says about it.

For a quick review, please define these important terms:

- שיקוע
- bein hashemashot
- בין השמשות

For a quick review, please define these important terms:

- שיקוע
- bein hashemashot
- בין השמשות

We learned this in a baraita: One star - day, two [stars] - bein hashemashot, three [stars] - night. Rabbi Yosei said: This is not referring to large stars that can be seen by day, nor is it referring to small stars that can only be seen at night, but it is referring to the emergence of mid-sized stars.

The period in between sunset and the emergence of stars is known as bein hashemashot.

For a quick review, please define these important terms:

- שיקוע
- bein hashemashot
- בין השמשות

For a quick review, please define these important terms:

- שיקוע
- bein hashemashot
- בין השמשות

After sharing your thoughts, let’s go straight to the source and see what the Gemara says about it.

The Gemara explains that there is also a period that is clearly nightfall. What is it? (How easy is it to determine nightfall by looking at the sky?"

The halachic term for sunset is שיקוע, but why would you think?
II.2 The Length of Bein HaShemashot

Understandably, the length of Bein HaShemashot will depend on where one lives. For instance, the twilight period in Israel is far shorter than it is in North America, and therefore, the period of Bein HaShemashot is shorter as well. However, the Gemara explains that there is a minimum period of Bein HaShemashot. How long is it?

[Background: A A is a measurement of distance that equals approximately 1 kilometer (between 960 and 1952 meters). Time periods were often described in the Talmud based on how long it would take to walk a specific distance, such as A . According to the Rambam it takes 24 minutes to walk a . According to a number of other opinions, it takes only 18 minutes to do so.]

The time period of bein hashemashot is how long? Raba said: From shekiya until [the period it takes to walk] three quarters of a mil.

The period of Bein HaShemashot is, therefore, at a minimum, _______ minutes after sunset.

II.3 The Halachot of Bein HaShemashot

As we have seen, this period of Bein HaShemashot is treated as a period of , i.e., it is unclear if it is defined as night or day, and therefore, all the halachot of Shabbat begin from Sunset. However, Rabbi Yehuda Hanasi, known as , mentions an exception to this rule. What does he say and why?

The halachic significance of the various times of the day and night can also provide for us a picture of the interface between the natural world in which we live, and its deeper meaning and significance. Take a look at the following piece from Halakhic Man (p. 38) where Rav Yosef Dov Soloveitchik describes the lesson he learned in his youth from his father regarding the moments of sunset at the end of Yom Kippur.

How do you view the interrelationship between the natural cycles of the day and the deeper significance they convey for those who appreciate “qualitative time”?

I remember how once, on the Day of Atonement, I went outside into the synagogue courtyard with my father (Rav Moses Soloveitchik) just before the Neilah service. It had been a fresh, clear day, one of the finest, most delicate days of summer’s end, filled with sunshine and light. Evening was fast approaching, and an exquisite autumn sun was sinking in the west, beyond the trees of the cemetery, into a sea of purple and gold. Rav Moses, a halakhic man par excellence, turned to me and said: “This sunset differs from ordinary sunsets for with it forgiveness is bestowed upon us for our sins” (the end of the day atones).

The Day of Atonement and the forgiveness of sins merged and blended here with the splendor and beauty of the world and with the hidden lawfulness of the order of creation and the whole was transformed into one living, holy, cosmic phenomenon.

What do you think is the reason why the shevutim do not apply during Bein HaShemashot, at least if necessary for a mitzva?

The Halachot of Bein HaShemashot

According to a number of .

The final moment of the day, called , is, therefore, at a minimum, _______ minutes after sunset.

Not For Distribution
### Section III

#### Review Chart for Commencement of Shabbat at-a-glance

<table>
<thead>
<tr>
<th>The Halachic day begins</th>
<th>based on the pesukim that describe</th>
<th>Halachically it is treated as</th>
<th>It lasts a minimum of:</th>
</tr>
</thead>
</table>

#### The Periods of the transition from night to day are:

- **Sheloshim**
  - The transition from night to day begins ___ based on the Halachic days that describe ____________.
  - It lasts a minimum of: ________ which is between ___ and ___ minutes.
  - For Shabbat Purposes:
    - We must begin to observe Shabbat by __________________________.
    - However, the Shulchan Aruch rules that __________________________.

- **Zemanei Day**
  - The transition from night to day begins ___ based on the Halachic days that describe ____________.
  - It lasts a minimum of: ________ which is between ___ and ___ minutes.
  - For Shabbat Purposes:
    - We must begin to observe Shabbat by __________________________.
    - However, the Shulchan Aruch rules that __________________________.

- **Bin Hashemoch**
  - The transition from night to day begins ___ based on the Halachic days that describe ____________.
  - It lasts a minimum of: ________ which is between ___ and ___ minutes.
  - For Shabbat Purposes:
    - We must begin to observe Shabbat by __________________________.
    - However, the Shulchan Aruch rules that __________________________.

### For Shabbat Purposes:

**We must begin to observe Shabbat by __________________________.**

And must be careful not to end Shabbat before __________________________.

During ____________ the general halachot are that __________________________.

However, the Shulchan Aruch rules that __________________________.
**Teacher Outline**

**Section I: When does the Shabbat begin?**

1. **The Beginning of the Day:** 
   - **According to the secular world:**
   - **According to Halacha:**

2. **The Length of Bein HaShemashot – ¾ of a mil:**

3. **The Halachot of Bein HaShemashot – The stringencies do not apply to the rabbinic prohibitions when done for a mitzva:**

4. **Review of Zemanei Hayom and the Commencement of Shabbat:**

---

**Teacher Objectives**

This chapter is divided into two separate sections. The first section deals with the commencement of Shabbat by focusing on when the halachic day begins and its implications for when Shabbat observance must start. We note that the Torah describes in its discussion of creation the fact that the day begins by night. We then explore how to define night, which we note is not simple (either from a scientific or halachic point of view). There are stages of nightfall, and it is often hard to pinpoint exactly when nightfall begins. The intermediate period known as Bein HaShemashot, which is after sunset and before sunrise, is a period of doubt. Due to this doubt Shabbat must be started beforehand and ended afterwards.

---

**Zemanei Hayom and the Commencement of Shabbat**

**Introduction**

Learning about Shabbat provides us with a little glimpse into the Torah’s fascinating perspective regarding time. Not all moments are identical; there is not only “quality time” but there is also “qualitative time.” I.e., moments or periods that are qualitatively different than others. In this chapter we will learn about the different periods of the day, and hopefully in the process begin to recognize time for what it really is, and what it can be if its potential is unlocked.

The Torah describes Shabbat’s unique sanctity and holiness in its description of the creation of the world. Through this the Torah indicates that Shabbat is sanctified by Hashem and made holy. With that in mind, it is clear that the seventh day of the week is special. In fact, it would seem that there is something magical that happens every week when the sixth day ends and the seventh day begins; and twenty four hours later, another magical thing happens as Shabbat concludes and the next week begins.

For us to gain a better understanding of this majestic transformation, we first have to know when the seventh day actually begins and ends. After we know that, we can try to make some sense of the Kedusha that transforms the seventh day.

We might also wonder: Can we, human beings, choose to add on to the day of Shabbat and extend certain parts of its holy nature? Or does the fact that the seventh day is set in stone, arriving at fixed intervals, mean that it is unchangeable and unalterable by us? Let’s investigate.

---

**Section I: When does the Shabbat begin?**

1. **The Beginning of the Day:**

   * **When exactly does the day begin?**
   * **According to the secular world:**
   * **According to Halacha:**
   * **According to your own intuitive sense:**

   In order for us to be able to explain when the day of Shabbat begins, we need to know when the halachic day really begins.

   **The most logical place to check when the day begins is to look at the Torah’s description of chayim nesach, when the periods of day and night were actually created. How does the Torah describe the completion (and beginning) of each day? (What are the implications for when the new day begins?)**

---

**II. Bein HaShemashot**

1. **The Status of Bein HaShemashot – One of doubt:**

   

2. **The Length of Bein HaShemashot – ¾ of a mil:**

3. **The Halachot of Bein HaShemashot – The stringencies do not apply to the rabbinic prohibitions when done for a mitzva:**

---

**Section II: Commencement of Shabbat and Tosefet Shabbat**

**Part I: Zemanei Hayom and the Commencement of Shabbat**

---

Chapter 6 • Zemanei Hayom and the Commencement of Shabbat - Part 1

---

Chapter 6 • Zemanei Shabbat and Tosefet Shabbat - Part 2
A Deeper Distinction between Day and Night:

For many of us, the difference between day and night is that during the day it is light outside, and during the night it is dark. However, there is good reason to believe that darkness is not only the absence of light, but it is a reality in its own right. In fact, darkness is actually a creation:

יוויך ברך, והיה רָאָה, בְּיוֹםָיו. (Genesis 1:13)

This is in mind, take a look at the following pasuk from the chapter in Tehillim known as Psalms 45:

יִשְׂרָאֵל אִישׁ זַכָּה, לָךְ כָּל צְקֵי יָמִים, גָּדוֹל בְּדַעְתָּךְ. (Psalms 45:2)

From this we can learn that the distinction between day and night is related to this distinction between day and night! Why?

Identifying the stages of “nightfall”:

The dimness in decreasing exactly when “nightfall descends” and a new day begins is not a new challenge. In fact, it lies at the heart of a halachic argument. Why might that be? (Do you think the Torah’s indication that the halachic day begins at nightfall is related to the difference between day and night? Why?)

There is a period during the day when darkness slowly sets in. If it were up to you, what do you think you would define as nightfall and the start of a new day? Why?

Section II The Status of Bein HaShemashot

The time between sunset and the emergence of stars is known as Bein HaShemashot. The period in between is the status of the intermediate period known as “nightfall.” For a quick review, please define these important terms:

<table>
<thead>
<tr>
<th>ד</th>
<th>מקורות</th>
<th>ימִינ</th>
<th>שָׁמָּאָל</th>
<th>בְּנֶה</th>
<th>הַשֶּׁמֶשָׁה</th>
<th>נְחֹל</th>
<th>הַשֶּׁמֶשָׁה</th>
</tr>
</thead>
<tbody>
<tr>
<td>ד</td>
<td>המקורות</td>
<td>ימִינ</td>
<td>שָׁמָּאָל</td>
<td>בְּנֶה</td>
<td>הַשֶּׁמֶשָׁה</td>
<td>נְחֹל</td>
<td>הַשֶּׁמֶשָׁה</td>
</tr>
</tbody>
</table>

We learned this in a baraita. One star – day, two stars – bet haShemashot, three stars – night. Rabbi Yose said: This is not referring to large stars that can be seen by day, nor is it referring to small stars that can only be seen at night, but it is referring to the emergence of mid-sized stars.

Shabbat Lab Activity:

You might want to ask the students what time it is. Chances are you will get different answers from different students. Then you might ask who is sure their time is correct. If you are lucky you will hear a difference of opinion in the class as to the exact time, with the different students saying that their watches are synced to different radio stations or the like. The purpose of this is to show how time may be more complicated than is initially perceived.

1. Sunset: The sun rises in the east and sets in the west. The period in which the sun disappears behind the western horizon (due to the rotation of the Earth) is called sunset. The end point (or close to it) of the disappearance is called sunset. The halachic term for sunset is הנך, the setting of the sun, or simply הנך, shukkay.

2. The Gemara explains that there is also a period that is clearly nightfall. What is it? (How easy is it to determine nightfall by looking at the sky?)

3. The students may suggest various times, including sunset, three stars in the sky, or some other measurement. See the advanced section for a discussion of “the day and night of Shabbat.”

4. Nightfall is defined by the emergence of three mid-sized stars. This definition of nightfall is liable to cause confusion. One might wonder if the stars one sees are mid-sized, and on cloudy days it will be very difficult to see.

5. Sunset, the emergence of three mid-sized stars, and twilight (the period between sunset and full nightfall).
The Gemara classifies the status of this period of הַשַּׁשְׁשָׁעַתְךָ (the period of twilight). What does it say and what is the logic behind the ruling?

The time from sunset until the appearance of three middle-sized stars is universally referred to as bein hashmashot, and there is doubt as to whether this time is considered part of the day (and/or) part of the night. Accordingly, it is accepted to rule stringently concerning this time in all places. Therefore, one should not kindle (a lamp at this time). A person who performs a forbidden labor bein hashmashot [both on the Sabbath eve and on Saturday night is required to bring in an offering].

The halachic significance of the various times of the day and night can also provide us a picture of the interface between the natural world in which we live, and its deeper meaning and significance.

Take a look at the following piece from Halakhic Man (p. 38) where Rav Yosef Dov HaLevi Soloveitchik describes the lesson he learned in his youth from his father regarding the moments of sunset at the end of Yom Kippur.

The Day of Atonement and the forgiveness of sins merged and blended here with the splendor and beauty of the heavens. The Day of Atonement as a living, holy, cosmic phenomenon.

The Gemara classifies the status of this period of הַשַּׁשְׁשָׁעַתְךָ (the period of twilight). What does it say and what is the logic behind the ruling?

The time from sunset until the appearance of three middle-sized stars is universally referred to as bein hashmashot, and there is doubt as to whether this time is considered part of the day (and/or) part of the night. Accordingly, it is accepted to rule stringently concerning this time in all places. Therefore, one should not kindle (a lamp at this time). A person who performs a forbidden labor bein hashmashot [both on the Sabbath eve and on Saturday night is required to bring in an offering].

The halachic significance of the various times of the day and night can also provide us a picture of the interface between the natural world in which we live, and its deeper meaning and significance.

Take a look at the following piece from Halakhic Man (p. 38) where Rav Yosef Dov HaLevi Soloveitchik describes the lesson he learned in his youth from his father regarding the moments of sunset at the end of Yom Kippur.

The Day of Atonement and the forgiveness of sins merged and blended here with the splendor and beauty of the heavens. The Day of Atonement as a living, holy, cosmic phenomenon.

The halachic significance of the various times of the day and night can also provide us a picture of the interface between the natural world in which we live, and its deeper meaning and significance.

Take a look at the following piece from Halakhic Man (p. 38) where Rav Yosef Dov HaLevi Soloveitchik describes the lesson he learned in his youth from his father regarding the moments of sunset at the end of Yom Kippur.

The Day of Atonement and the forgiveness of sins merged and blended here with the splendor and beauty of the heavens. The Day of Atonement as a living, holy, cosmic phenomenon.

The halachic significance of the various times of the day and night can also provide us a picture of the interface between the natural world in which we live, and its deeper meaning and significance.

Take a look at the following piece from Halakhic Man (p. 38) where Rav Yosef Dov HaLevi Soloveitchik describes the lesson he learned in his youth from his father regarding the moments of sunset at the end of Yom Kippur.

The Day of Atonement and the forgiveness of sins merged and blended here with the splendor and beauty of the heavens. The Day of Atonement as a living, holy, cosmic phenomenon.

The halachic significance of the various times of the day and night can also provide us a picture of the interface between the natural world in which we live, and its deeper meaning and significance.

Take a look at the following piece from Halakhic Man (p. 38) where Rav Yosef Dov HaLevi Soloveitchik describes the lesson he learned in his youth from his father regarding the moments of sunset at the end of Yom Kippur.

The Day of Atonement and the forgiveness of sins merged and blended here with the splendor and beauty of the heavens. The Day of Atonement as a living, holy, cosmic phenomenon.

The halachic significance of the various times of the day and night can also provide us a picture of the interface between the natural world in which we live, and its deeper meaning and significance.

Take a look at the following piece from Halakhic Man (p. 38) where Rav Yosef Dov HaLevi Soloveitchik describes the lesson he learned in his youth from his father regarding the moments of sunset at the end of Yom Kippur.

The Day of Atonement and the forgiveness of sins merged and blended here with the splendor and beauty of the heavens. The Day of Atonement as a living, holy, cosmic phenomenon.
Section III  Review Chart for זמני שבת and the Commencement of Shabbat:

The Halachic day begins ______ based on the pesukim that describe ________.

The Periods of the transition from night to day are:

1. Shukat Hamato
2. Hamapim
3. Hashemot
4. Bein Hashemot

Halachically it is treated as _________. It lasts a minimum of ________, which is between ________ and ________ minutes.

For Shabbat Purposes:

We must begin to observe Shabbat by _________.

And must be careful not to end Shabbat before _________.

We begin Shabbat by that _________.

Shabbat Lab Activity:

You can choose to do a little experiment with the students using Google Maps (or a similar program).

Find 2 locations that are approximately a 1/4 apart. Then calculate using Google Maps how long it takes to walk by foot from one to the other. Although it may not be exact, since walking can’t always be done in the most direct path, it will give them a rough idea of how long it would take. Which opinion of a 1/4 does this support?
Section I Introduction

We are now ready to proceed and study the second melacha of the siddura depot. The first stage of the process, as we have seen, is zoreia. Hopefully, with good care of the soil and a significant amount of help from Above, the crops will grow. What do you feel the next step of the process should be?

________________________________________________________________________________________________

Now let’s see if we are correct. Take a look at the mishna’s list: What is the second melacha mentioned?

משנה מסכת שבת, דף עג, עמוד א

אבות מלאכו ארביעים חסריにおける我以为: הזרע, והחורש, והקוצר, והמעמר, והdash…

________________________________________________________________________________________________

What is this melacha of חורש, and why does it appear on the list in this spot? In order to understand this, let’s first define the term.

I.1 Defining the Term

First let’s define the literal meaning of the word: The Hebrew term חורש means plowing, and therefore, the melacha refers to the act of plowing the ground.

According to Webster’s Online Dictionary, the purpose of plowing is “to dig into and turn over soil, especially to prepare the soil for planting.”

Based upon our definition of plowing, which action would you place first: זרע or חורש?

________________________________________________________________________________________________

If you are bothered by the mishna’s order, you might be relieved to find out that the Gemara is also bothered by the same question. Let’s take a look. What does the Gemara ask and what is its answer?

מסכת שבת, דף בר, עמוד בא

[The mishna states:] One who sows, zoreia, and one who plows, choreish. Let us see: one (normally) plows first. Let it [first] state plowing and then state sowing? The tanna [who authored this mishna] was in Eretz Yisrael, where they [plow, sow], and then plow [again].

________________________________________________________________________________________________

Not For Distribution
The Melachot Group 1 - The Making of the Dyes and the Lechem HaPanim

The Impact of the Mishna’s Order:

Offhand, there are two ways in which we can define the melechet machshevet of any act of plowing. It can be either:

1. לְזָרַע לְזַרְעָה - Preparing the ground for planting.
2. לְזָרַע לְצִמָּה - Improving the ground (for any purpose, not necessarily planting).

With this in mind, do you think the question of whether placing the melacha of זריע in the mishna before or after צומח might be dependent upon the nature of the melacha of זריע? (Hint: If זריע is an act of preparing the ground for planting, would it be more logical to place it before or after צומח?) How do you understand the Gemara’s conclusion as to why chores is recorded in the mishna after זריעה?

Let’s take a look at exactly what acts are included in the melacha (which as we should already know, will involve identifying the avot and toladot), and in the process we hope to be able to define the melechet machshevet.

Section II Understanding מלאכת חורש:

II.1 The Av Melacha

As we did for zoreia, we will attempt to divide choresh into two parts:

A) The av melacha B) The melechet machshevet (the basis of the toladot).

A) The av melacha -

defining the av melacha requires us to look at what was done in the Mishkan.

As we have learned, הנתיבים was necessary in the Mishkan to plant and ultimately boil the dyes that were used for the covers of the Mishkan, as well as to prepare the Lechem HaPanim, the showbread.

Thus, plowing was used to prepare the ground for the various crops. But if plowing simply means turning over the ground in order to soften it up, is it any different than putting a shovel in the ground and digging a hole?

Let’s take a look at the following Gemara that seems to group a number of similar actions under the same av melacha of choresh. What do you think is the common denominator among all these actions?

B) The melechet machshevet

In order to define the melechet machshevet, we would have to identify why the av melacha of choresh includes all these different forms of digging.

In fact, it seems that Rashi and Rabbeinu Chananel have two slightly different understandings of this Gemara. Let’s go straight to the source to see.

The Source and the Fusion:

In truth, both explanations would seem to be rooted in earlier sources in the Gemara- Take a look at the following two passages in the Gemara. Which would seem to be the source of Rashi’s rule and which seems to be the source of Rabbeinu Chananel?

The Gemara in Mo’ed Katan: One of these opinions seems to be found in a passage we already saw regarding the previous melacha, zoreia. The Gemara cites three opinions regarding what melacha the act of watering the grass or weeding would be subsumed under, either zoreia, choresh or both. There Rabba explains his rationale for why it should be considered choresh:
The Gemara in Shabbat

The other opinion, however, seems to base his explanation on a different Gemara. What does the Gemara (defining what would be an act of Choresh) say? What would the Rishon’s choice of citing this explanation seem to indicate regarding his understanding of the melechet machshevet of choresh?

The Broad Definition:

While we noted that at first glance, Rashi and Rabbenu Chananel’s explanations seem to be arguing, after a little thought it might seem otherwise. If both Rashi and Rabbenu Chananel’s opinions are rooted in explicit passages in the Gemara, there is good reason to believe that they are not arguing at all, but merely presenting different aspects of the melacha in their explaining how various forms of ditch-digging can all be classified as choresh. What do you think could be a good definition of the melacha that includes both aspects of choresh as mentioned by Rashi and Rabbenu Chananel (based on the Gemara’s cited above)?

The Or Zarua:

The Or Zarua, Rav Yitzchak of Vienna, seems to provide a concise formulation of the melacha of choresh that includes the elements mentioned by both Rashi and Rabbenu Chananel. What does he say?

The Role of Intention - Must one intend to plant?

We have seen that the purpose of choresh, either through plowing or digging holes, is generally in order to prepare the ground for some form of planting. On the other hand, many of the acts of improving the ground are significant in their own right and may be defined as creative and productive acts even for one who has no intention of planting afterwards. The question is: Can one really consider outdoor ground improvements choresh if they aren’t done for the purpose of planting? What would you think?

The following commentary, attributed to the Ran, provides a very logical insight into our question. Please summarize what he says, and formulate the principle of when an act is considered choresh and when it is not:

If one had a mound... in a field, one is liable for choresh
— because many times a person plows with the sole intent of turning over the soil to improve the field, not for sowing. Thus, any improvement (sikuk) of the field is significant because of choresh.

Based on this view, what would be the halacha in a case in which one plows the ground in an area that is completely unsuitable for planting?

The Egie Tal’s Definition:

One of the classic works on Hilchot Shabbat, the Egie Tal (written by the Sochatchover Rebbe, the Anvei Nezer), formulates this necessary condition for choresh explicitly. What does he say and how can his definition provide a general definition of the melechet machshevet of choresh?

Based upon this definition of choresh, can you think of any other actions that you think fulfill this melechet machshevet and would be prohibited as toladot?

1. ____________________________
2. ____________________________
Based on what we have learned, the melechet machshevet of cholera is essentially involved.

As should be expected, once we know the melechet machshevet, we can identify the toladot of melechet choresh.

The Rambam’s Ruling:
The Rambam, whose opinion is usually adopted by the Shulchan Aruch, defines melechet choresh and provides a number of examples, alongside a description of the melacha. What does he include in melechet choresh and why?

One who plows any amount is liable. One who weeds at the roots of trees... in order to improve the terrain, this is a subcategory of choresh, and when he does that in any amount he is liable... Similarly, one who levels the surface of a field by knocking down and smoothing out a hillock or filling up a dell is liable because of choresh.

The Rambam begins the halacha by stating: רבי ששת אומר... אביעד גומות...

The Ramifications of this Ruling: This is significant because making even a small improvement in the ground, even without any special tools, will be considered choresh.

Practical applications for the Non-Farmer

Just like zoreia, the melacha of choresh, although agriculturally based, is relevant even for non-farmers. Choresh reminds us not to be involved in acts that will improve plantable terrain. Think about instances in which we perform actions that affect the ground (a number of which apply primarily to children).

1. Leveling the Playing Field (Are all holes created equal? The relationship between Choresh and Boneh)

Now that we are familiar with the Toladot of Chores, we are able to identify what should be prohibited due to the principles of shevut. After all, there are numerous activities that even non-farmers due that lead one to improve the ground, sometimes purposely, sometimes without thought. The mitzva of Shabbaton required that the Sages delineate acts that should be refrained from if there is a strong chance of melacha, that performing this initial action, will lead to the performance of a melacha.

Let’s think about actions that one does outdoors that often lead one to level terrain:

1. Sweeping Outside- When one sweeps dirt outside, even if their goal is to remove debris, they will almost certainly level the dirt in the process (often purposely), and therefore, there is a nes that one not do so on Shabbat (there’ll be plenty of cleaning time the rest of the week).

2. Cleaning off one’s shoes on the dirt

3. Dragging Heavy Objects Outside- Dragging a heavy object outside, even with no intention of digging furrows would be prohibited due to the principle we learned known as אשו גומות.

On the other hand, halakha is very realistic, and recognizes that not everything rolled along dirt is going to have the same effect. For instance, take a good look at what happens when a stroller is pushed on a dirt path. It has an impact, but would you consider that beneficial to the ground (either by loosening the ground or creating beneficial furrows)?
Food for Thought

• Rubbing spit into the ground with one's shoe
• Weeding and fertilizing (when done to improve the growing surface)
• Removing rocks and debris

Please characterize the following actions as either promote growth, or whether they merely are acts that often lead to promoting growth:

• Pouring water on the ground to loosen soil
• Dragging heavy objects, because
• Playing Games on the dirt—Because
• Sweeping outside—Because

Review Activity:

Please characterize the following actions as either הקנים של חוף escrit, or חוף (think about whether they directly promote growth, or whether they merely are acts that often lead to promoting growth):

• Removing rocks and debris
• Weeding and fertilizing (when done to improve the growing surface)
• Pouring water on the ground to loosen soil
• Rubbing spit into the ground with one's shoe

After reading the following piece, please state your opinion regarding the creative significance of melachot choresh:

We often view preparation as lacking creativity; at best a necessary prerequisite for planting or something important. After all, what is so significant about digging holes in the ground? Possibly, the order of the mishna is meant to indicate the opposite. As significant as planting is, choresh is actually the creative act that makes planting possible. Planting in unsuitable soil is worthless, as even the most fertile soil requires preparation. Choresh reminds individuals who hope to achieve instant success without performing their due diligence, that one must learn to fly before actually attempting to take off. The study of choresh shows how working the soil and preparing the terrain is as creatively significant as the actual planting, and then some.

Section IV Review

Av Melacha: תורה

• English Translation
• According to the mishna, this melacha is number in the Mishkan for:
• It was used in the Mishkan for:

2 aspects of choresh:

 Bukkit הקיקרע

Shevet D'v' Eiv

Based on the Gemara, you know that Choresh is which means

Both

This act is considered a melachah with Choresh:

As the Gemara explains: Any act that

and as the Gemara explains: Even if one doesn't actually intend to

because:
**Choresh at-a-glance:**

A. Rashi – Anything that loosens the earth

B. Rabbeinu Chananel – Anything that improves the earth

Nafka mina

* Why zoreia appears before choresh in the mishna (Shabbat 73a)  

* The Av melacha in – in addition to plowing, digging a pit is forbidden (Shabbat 73b)

Melechet machshevet – 2 understandings:

A. Rashi – Anything that loosens the earth

B. Rabbeinu Chananel – Anything that improves the earth

Nafka mina

* Why not the order the mishna? (each is performed before the other)  

Section 1  

Introduction

We are now ready to proceed and study the second melacha of the siddurim depart. The first stage of the process, as we have seen, is zoreia. Hopefully, with good care of the soil and a significant amount of help from Above, the crops will grow. What do you feel the next step of the process should be?

1. The students may answer that harvesting is the next step after planting. As we shall see, though, that is not actually the next melacha on the list. As we saw, the melacha of zoreia includes watering and all other forms of tending to the needs of the crops. We would think, therefore, that the first things to do after our plant grows is to cut it down, and some type of harvesting should be the next melacha on the mishna’s list.

2. What is this melacha of zoreia, and why does it appear on the list at this spot? In order to understand this, let’s first define the term.

I.1 Defining the Term

First let’s define the literal meaning of the word. The Hebrew term zoreia means plowing, and therefore, the melacha refers to the act of plowing the ground.

According to Webster’s Online Dictionary, the purpose of plowing is “to dig into and turn over soil, especially, to prepare the soil for planting.”

Based upon our definition of plowing, which action would you place first: zoreia or choresh?

3. If you are bothered by the mishna’s order, you may be relieved to find out that the Gemara is also bothered by the same question. Let’s take a look. What does the Gemara ask and what is its answer?

I.2 Toladot

* Gemara Mo‘ed Katan 2b includes watering the ground as zoreia  

A. Or Zarua – Different formula of Rabbeinu Chananel’s view – Based on his definition of the av we can infer the toladot

B. Rambam – Includes uprooting weeds as choresh

* View attributed to the Ran – Does intent count?  

4. The Gemara explains that the mishna is dealing with the land of Israel, where the ground is hard and therefore the practice is to plow twice: once before sowing (zoreia), and another time after sowing, in order to cover the seeds with dirt. This is necessary in order to ensure that the seeds are actually covered by the ground and take root beneath it. The mishna teaches us that even the act of plowing that comes after zoreia is forbidden as such.

As an aside, because of the fact that the standard form of choresh is performed before zoreia, many of the commentaries, including the Rambam, still list choresh first prior to zoreia, despite the mishna listing them in the reverse order.

* View attributed to the Ran – Does intent count?  

The Toladot: Group 1 - The Making of the Dyes and the Lechem HaPanim
The Impact of the Mishna’s Order:
Offhand, there are two ways in which we can define the melechet machshevet of any act of planting. It can be either:
1. Preparing the ground for planting.
2. Improving the ground (for any purpose, not necessarily planting).

With this in mind, do you think the question of whether placing the melacha of זרעי in the mishna before or after זרעי might be dependent upon the nature of the melacha of זרעי? (Hint: If זרעי is an act of preparing the ground for planting, would it be more logical to place it before or after זרעי?) How do you understand the Gemara’s conclusion as to why choresh is recorded in the mishna after זרעי?

Let’s take a look at exactly what acts are included in the melacha (as we should already know, will involve identifying the av and toledot), and in the process we hope to be able to define the melechet machshevet.

Section II Understanding melachot:

II.1 The Av Melacha
As we did for zoreia, we will attempt to divide choresh into two parts:
A) The av melacha
B) The melechet machshevet (the basis of the toledot).

A) The av melacha
− defining the av melacha requires us to look at what was done in the Mishna.
− As we have learned, זרעי was necessary in the Mishna to plant and ultimately boil the dyestuffs that were used for the covers of the Mishkan, as well as to prepare the lechem haPanim, the showbread.

Thus, plowing was used to prepare the ground for the various crops. But if plowing simply means tilling over the ground in order to soften it up, is it any different than putting a shovel in the ground and digging a nice furrow? Let’s take a look at the following Gemara that seems to group a number of similar actions under the same av melacha of choresh. What do you think is the common denominator among all these actions?

The Source and the Fusion:
In truth, both explanations would seem to be rooted in earlier sources in the Gemara. Take a look at the following two passages in the Gemara. Which would seem to be the source of Rashi’s rule and which seems to be the source of Rabbeinu Chananel? The Gemara in Moed Katan: One of these opinions seems to be found in a passage we already saw regarding the previous melacha, zoreia. The Gemara cites three opinions regarding what melacha the act of watering the grass or weeding would be subsumed under, either zoreia, choresh or both. There Rava explains his rationale for why it should be considered choresh:

Definition 1 - Rashi:
How does Rashi explain the relationship between the acts of digging and plowing? What does it indicate about his definition of the melechet machshevet of choresh?

Definition 2 - Rabbeinu Chananel:
Rabbeinu Chananel though appears to have a different definition. Based on his comments, cited below, what do you think his understanding of choresh would be?

The Source and the Fusion:
In truth, both explanations would seem to be rooted in earlier sources in the Gemara. Take a look at the following two passages in the Gemara. Which would seem to be the source of Rashi’s rule and which seems to be the source of Rabbeinu Chananel? The Gemara in Moed Katan: One of these opinions seems to be found in a passage we already saw regarding the previous melacha, zoreia. The Gemara cites three opinions regarding what melacha the act of watering the grass or weeding would be subsumed under, either zoreia, choresh or both. There Rava explains his rationale for why it should be considered choresh:

Rashi explains that these actions are designed to loosen the earth. This is a necessary step for planting afterwards as if the ground is too hard, the seeds can’t be placed inside the ground successfully. Otherwise, it will not be conducive to further growth. It would seem, according to Rashi, the melacha machshevet of choresh is any action that, like plowing, loosens the ground for the purpose of planting, i.e., choresh is a melacha of זרעי, preparing the ground for planting.

Rabbeinu Chananel defines choresh, based on the Yerushalmi (2:1), as any action that improves the ground or makes it look nicer. Thus, the aim of plowing or digging is to improve and enhance the ground. In contrast to Rashi, he apparently does not require the action to soften the ground if it is improved in some other manner. Rather, any action that improves the ground will be included in choresh, even if it does not involve planting and digging.

One might want to ask the students whose explanation, Rashi or Rabbeinu Chananel’s, is more expansive (Rabbeinu Chananel’s), as a preparation for the next question.

In the first case, both Rashi and Rabbeinu Chananel, would exempt the individual from choresh, as both require improving the terrain for agricultural purposes. However, despite their similarities, the second case expresses their differences. Unlike Rashi, who requires loosening the soil, filling in a hole does not soften the ground, but it does cause the surface to be level, and this improves the terrain, as can be seen from the verses from Yeshayahu (28:24-25) quoted by Rabbeinu Chananel: “When a farmer plows for planting, does he plow continually...” When he has leveled the surface, does he not sow caraway and scatter cumin?” (Although Rashi also may hold one liable in similar cases, that is only when the ground is loosened in the process.)
The Gemara in Shabbat

The other opinion, however, seems to base his explanation on a different Gemara. What does the Gemara (defining what would be an act of choresh) say? What would the Rishon's choice of citing this explanation seem to indicate regarding his understanding of the melachot machshevet of choresh?

The Broad Definition:

While we noted that at first glance, Rashi and Rabbenu Chananel's explanations seem to be arguing, after a little thought it might seem otherwise. If both Rashi and Rabbenu Chananel's opinions are rooted in explicit passages in the Gemara, there is good reason to believe that they are not arguing at all, but merely presenting different aspects of the melachot in their exegesis. In fact, many of the distinctions of them all can be ascribed to one reason.

What do you think could be a good definition of the melachot that includes both aspects of choresh as mentioned by Rashi and Rabbenu Chananel (based on the Gemara's cited above)?

The Or Zarua:

The Or Zarua: Rav Yitzchak of Vienna, seems to provide a concise formulation of the melachot of choresh that includes the elements mentioned by both Rashi and Rabbenu Chananel. What does he say?

Based on this view, what would be the halacha in a case in which one plows the ground in an area that is completely unsuitable for planting?

The following commentary, attributed to the Ran, provides a very logical insight into our question. Please summarize what he says, and formulate the principle of when an act is considered choresh and when it is not:

If one had a mound… in a field, one is liable for choresh—because many times a person plows with the sole intent of turning over the soil to improve the field, not for sowing. Thus, any improvement (tikkun) of the field is significant because of choresh. Indeed, this opinion agrees with the view of those who hold that it is always choresh, whereas the view of those who hold that it is only choresh if there is also another purpose is not considered as significant. Therefore, the melachot machshevet of choresh would be prohibited as usual.

As we will see, Halacha makes a very important distinction between two cases: cases in which there cannot possibly be any benefit for planting and cases in which the outdoor activity is beneficial for planting but that isn't necessarily its purpose.

This view explains that any action of choresh performed to improve the ground for a purpose other than planting is still included in the melachot of choresh, as that is normally the intention of those who plow (not every act of plowing is meant to improve the land directly for agriculture, but it is for the purpose of improving agricultural land). According to this, it would seem that any time one plows, digs, performs any action with the intention to improve or enhance the ground, even for non-planting, it is still choresh. It is important to note that this differs from a melacha she'ina tzericha legiya, which is performing the same action but with an intention that has nothing to do with the field, e.g., when you need the dirt from a hole instead of de-tangling to improve the field itself. The halacha in that case is subject to a dispute as to whether it is biblically or rabbinically prohibited. In contrast, here this view is claiming that all will hold one is liable for this case. This is because the goal of the action is still focused on the ground, not other purposes.

In such a case, the improvement of the land is viewed as insignificant, and therefore, there is no melacha. The sources can be found in the "advanced" section at the end of the chapter.
As should be expected, once we know the melachet machshavet, we can identify the tolaitot of melachet choresh.

The Rambam’s Rule:
The Rambam, whose opinion is usually adopted by the Shulchan Aruch, defines melachet choresh and provides a number of examples, along with a description of the melachot. What does he include in melachet choresh and why?

The Ramban discourse - How much?
The Ramban begins the halachah by stating: דעום הם גם הרחים, indicating that even the smallest amount of fixing the soil is considered melach.

Every melach has a unique SR (i.e., a required minimal amount of the action performed). Generally, the SR of a melach is the minimal amount, significant enough to be considered a melach. Why do you think that choresh is considered significant even for such a small amount? [Hint: Think about the size of a seed.]

The Ramifications of this Rule: This is significant because making even a small improvement in the ground, even without any special tools, will be considered choresh.

Section III: Halacha LeMa’aseh

Practical Applications for the Non-Farmer

Just like the melach of choresh, although agriculturally based, is relevant even for non-farmers. Choresh reminds us not to be involved in acts that will improve plant-able terrain. Think about instances in which we perform actions that affect the ground (a number of which apply primarily to children):

1. Leveling the Playing Field: (Are all holes created equal? The relationship between Choresh and Boneh)

Since seeds are so small, any minor improvement in the land, however minute, can consider a significant improvement to allow at least one seed to grow (as explained in Shabbat 103a).

The Gemara states that one is liable for choresh if he levels holes or dirt outside the field. However, if one does so inside, in his house (in earlier times, most houses had dirt floors), he is liable for bonesh since he has improved the floor considerably.

It is interesting that Rashi explains these two cases based upon his opinion that choresh entails softening the ground. Rashi explains that removing a ditch will make the ground

Additionally, one shouldn’t purposely rub spit into the ground, though one can walk on it without that intention.

The Gemara states, however, that the location of one’s act will determine what melach is involved. What does it say, and what is the logic behind the Gemara’s statement?

Rav Sheinberg said: “If one had a mound (a protrusion of dirt from the surface of the ground) and he removed it (the kabbalot varied): in a house (i.e., the dirt floor of a dwelling), one is liable for bonesh (leveling) in a field, one is liable for choresh.”

Rav says: “If one had a ditch and he filled it in to his house, one is liable for bonesh; in a field, one is liable for choresh.”

Shobos

Now that we are familiar with the Toladot of Choresh, we are able to identify what should be prohibited due to the principles of shuvah. After all, there are numerous activities that even non-farmers due that lead one to improve the ground; sometimes purposely, sometimes without thought. The mitzva of shuvah required that the Sages delineate acts that should be refrained from since there is a strong chance of doing melach in the ground, that performing this initial action, will lead to the performance of melach.

Let’s think about actions that one does outdoors that often lead one to level terrain:

1. Sweeping Outside: When one sweeps dirt outside, even if their goal is to remove debris, they will almost certainly level the dirt in the process (often purposely), and therefore, there is a rule that one does not do so on Shabbat (there’ll be plenty of cleaning time the rest of the week).

2. Cleaning off one’s shoes: When cleaning off one’s shoes, one should not do so on a plantable surface that will be leveled in the process.

3. Dragging Heavy Objects Outside: Dragging a heavy object outside, even with no intention of digging furrows would be prohibited due to the principle we learned known as boneh

On the other hand, halakha is very realistic, and recognizes that not everything rolled along dirt is going to have an impact. Due to this, let’s think about actions that one can do on a plantable surface (which we will discuss more fully in the coming weeks):

4. Even weeding and fertilizing, when done to improve the growing surface, might be choresh.

Pushing a stroller across the dirt or grass - This is permitted according to many Posekim, even if it definitely causes a hole to be created, since it is a case of pushing the ground down. Even Rabbi Yehuda, who forbids davar she’eino mitakwen, allows this (Beitzah 23a), since the dirt is not moved around like it is for plowing and other choresh activities. Rather, it is simply pushed down farther, which is not a violation of choresh on its own. This is the ruling of the Kaf HaChayim (337:4) and many other contemporary Posekim. The same rationale would apply to permit a woman to wear high heels, even if it will cause a hole in the ground; it is merely pushing the ground down and not moving dirt around.

There should not rub spit into the ground with his foot, as he will be leveling out holes. But it is permitted to trampl it as part of his normal walk as he does not intend to rub it in and level out holes. Even though he will inadvertently thereby be rubbing it in, since that is not his melach (which is to merely walk) it is allowed. This might be accepted nature [of the spit].
For this reason it is permitted to push a stroller on the grass or a dirt or dust path, just as it is permitted to walk on such a path (Mishna Berura 341:1).

5. Let's Play Ball INSIDE – Playing ball requires a level playing field. If it is so natural for one who is playing a game on the ground to try to level out the field, can you imagine a reason why the principle of m'verach would tell us that if one will play on Shabbat, they should do so on a surface that can’t be leveled? After thinking about it, take a look at the Shulchan Aruch and summarize his ruling.

Shemirat Shabbat

A game that is sometimes played outside on the grass would not be permitted. However, any game that is sometimes played on a dirt floor might involve spirit of the game or with marbles), as one may level out holes. Rav Rimon rules that one may not play with marbles (the early version of playing with marbles), as one may level out holes. Rema, and as this is referring specifically to playing with them on the ground, and on a table it is permitted, as there is no need to derive (against this) due to (leveling out) holes.

Unlike normal rocks, twigs or dirt, which would have the status of muktzeh and a rabbinic ban against moving them on Shabbat, the sand in a sandbox is not muktzeh, as it is designated for child’s play. (Nevertheless, beach sand or construction sand and the like are forbidden because of muktzeh.)

However, one should warn children not to pour water in the sandbox, since there may then be a problem of kavanah. Moreover, this will help stabilize the sand and prevent it from collapsing, and as such playing with it would then be permitted because of boneh or choresh.

Concerning playing games such as jacks or marbles on a tiled floor inside the house, there is a debate among the Posekim whether one must be stringent since they are sometimes played on a dirt floor as well. Rav Rimon rules that one may be lenient in cases where that particular game is usually played in the house nowadays; as there is no concern for smoothing dirt floors (similar to the case of sweeping today). However, any game that is sometimes played outside on the grass would be forbidden inside as well. Most Posekim agree that playing games with a ball on the grass are forbidden, and many hold that this applies when playing on a concrete floor outside as well (Shemirat Shabbat Keililate 16b). This applies to baseball, football, soccer, and many other games as well.

Playing in a sandbox - this is permitted because the ground is already soft. Thus, moving around the sand does not loosen it any more than it already was beforehand. Since that is a critical component of choresh, playing in the sand should be permitted.

Unlike normal rocks, twigs or dirt which would have the status of muktzeh and a rabbinic ban against moving them on Shabbat, the sand in a sandbox is not muktzeh, as it is designated for child’s play. (Nevertheless, beach sand or construction sand and the like are forbidden because of muktzeh.)

However, one should warn children not to pour water in the sandbox, since there may then be a problem of kavanah. Moreover, this will help stabilize the sand and prevent it from collapsing, and as such playing with it would then be permitted because of boneh or choresh.

1. The Shulchan Aruch rules that one may not play with nuts or apples (their equivalent of marbles) on the ground (because one may level the terrain). The Rema rules that it is permitted to do so on the table, since there is no concern for smoothing holes there. The implications of this halacha will impact one’s ability to play certain games outside which might involve spirit of Shabbat issues as well. It is recommended that one think about what the class is ready for before explicating all the halachot. The implications of this halacha will impact one’s ability to play certain games outside which might involve spirit of Shabbat issues as well. It is recommended that one think about what the class is ready for before explicating all the halachot.
From the SOURCE with SPIRIT

Hilchot Shabbat
הליכות שבת
מן המקורות אל הנשמה

Promotional Sample