

Halachically Speaking

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Toys and Games on Shabbos

Sponsored

לרפואה שלמה חנה חיה בת מזל

לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת

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

¹ 313.

² Yesod V' shoresh Hu'avoda 6:3, Pela Yoetz Shabbos page 62b old, Kaf Ha'chaim Palagi 29:8, 30:8.

³ Mesechtas Shabbos 119b.

⁴ 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.

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'shulchan 110:badi 16).

⁷ Ben Ish Chai Shemos 2:intro.

⁸ Shar Kedusha page 189 (new print). See ibid:page 190.

⁹ Kaf Ha'chaim 308:259, see 338:39. Refer to Mishnah Berurah 338:21, Oz Nedberu 1:13.

¹⁰ Kitzur Hilchos Shabbos 37:22:12.

¹¹ Shemiras Shabbos K'hilchoso 16:1.

¹² Mesechtas Beitza 1:34.

play with toys and games which are permitted to be played with on *Shabbos*.¹³ Very young children (below the age of *chinuch*) may play with any toy on *Shabbos* even those which are normally considered *muktzah*.¹⁴ Young children may play with games since they will not listen if they are told not to play with them.¹⁵

Playing Ball on *Shabbos*

There is a discussion in the *poskim* whether or not a ball is *muktzah*.¹⁶ Many *poskim* say that today's balls are made to be played with and are not *muktzah*.¹⁷ The *Yerushalmi*¹⁸ says that a town was destroyed because of ball playing. The commentaries explain that the *Gemorah* is referring to ball playing on *Shabbos*.¹⁹ Furthermore playing ball takes away from the time a person is supposed to be learning *Torah*.²⁰ 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.²¹ Boys over *bar-mitzvah* and girls over *bas-mitzvah* should not be playing ball on *Shabbos*.²² Even one who will not be spending his time learning *Torah* on *Shabbos*, should not play with balls on *Shabbos*.²³ 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*.²⁴

Removing *Muktzah* Items before *Shabbos*

Many issues of *muktzah* could be avoided on *Shabbos* by removing all *muktzah* toys from the floor before *Shabbos*.²⁵

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*.²⁶

¹³ Horav Yisroel Belsky Shlita. (Ohr L'tzyion 2:42:5).

¹⁴ Horav Yisroel Belsky Shlita, Opinion of Horav Moshe Feinstein zt"l quoted in Tiltulei Shabbos page 22:footnote 2, see Shemiras Shabbos K'hilchoso 20:footnote 28, Be'er Moshe 6:24, Ketzos Ha'Shabbos pages 122-123, Shevus Yitzchok (*Muktzah*) page 79.

¹⁵ Rama 338:5, Mishnah Berurah 308:158. Refer to Magen Avraham 518:4, Aruch Ha'shulchan 338:13, 518:8.

¹⁶ Refer to Tosfas Beitza 12b "huchi garsinan," Bais Yosef 308, Shulchan Aruch 308:45, Rama 45, Levush 45, Magen Avraham 72-73, Pri Megadim Eishel Avaraham 72, Elya Rabbah 88, Shulchan Aruch Harav 83, Tosfas Shabbos 308:109, Mishnah Berurah 157-158, Aruch Ha'shulchan 70, Kaf Ha'chaim 257, Ketzos Ha'shulchan 110:10:badi 16, Shemiras Shabbos K'hilchoso 16:8, Yalkut Yosef 4:page 387, Chut Shuni Shabbos 3:pages 145-146.

¹⁷ Horav Yisroel Belsky Shlita, see Tiltulei Shabbos page 26:footnote 27, Shevus Yitzchok (*Muktzah*) page 79 quoting this as being the opinion of Horav Elyashiv Shlita, Shalmei Yehuda 5:8, Shevet Ha'Levi 9:78, Refer to Ohr L'tzyion 2:26:8. In regard to blowing up a ball on *Shabbos* refer to Shulchan Aruch 340:8, Mishnah Berurah 33, Piskei Teshuvos 55, Shemiras Shabbos K'hilchoso 34:24, Shulchan Shlomo 313:6:5, 313:7:3:page 168:footnote 17, Nishmas Shabbos 7:328-329, Machzei Eliyahu 69:2, Shalmei Yehuda 5:9:footnote 14.

¹⁸ Taanis 4:5. Refer to Medrash Koheles Parsha 12, Medrash Rabbah Bamidbar parsha 14.

¹⁹ Korbos Eida, Pnei Moshe on the Yerushalmi.

²⁰ Refer to Torah L'shema 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, Machtzis 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 Salmas Chaim 179 (old), Shemiras Shabbos K'hilchoso 16:6, Oz Nedberu 2:4, Nishmas Shabbos 6:417.

²³ Horav Yisroel Belsky Shlita.

²⁴ Mishnah Berurah 158, Kaf Ha'chaim 258.

²⁵ Refer to Chesed L'alafim 308:3, Kaf Ha'chaim 46, Minchas Shabbos 88:38:footnote 119, Hatipul B'tinuk B'Shabbos U'Yom Tov 15:3, see Mishnah Berurah 252:55.

²⁶ Igros Moshe O.C. 5:22:10, Be'er Moshe 6:24, Yabea Omer O.C. 7:39:page 114. Refer to Sheiros Yosef 3:page 411. This is the opinion of Horav Yisroel Belsky Shlita.

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 phone³³ 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'hilchoso 23:46. One is also permitted to whistle by placing his finger in his mouth and creating a whistle sound (Aruch Ha'shulchan 338:7).

³⁰ Biur Halacha "h'oei."

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 Igras 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 Berurah 1).

³⁹ Vayikra 11:42, 12:12, 21:1.

⁴⁰ Terumas Hadeshen Pesakim 62:page 349 new.

⁴¹ Mishnah Berurah 4, Kaf Ha'chaim 19.

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.⁴⁶ 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).⁴⁷ Some suggest that one place the toy in front of the child and let the child take the toy by himself.⁴⁸ *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.⁴⁹ 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*.⁵⁰

Sports Equipment

A bat or baseball glove is not *muktzah*.⁵¹ Sport uniforms are considered regular garments and do not have a *muktzah* status on *Shabbos*.⁵²

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*.⁵³ The *poskim* offer a number of reasons for this. 1. It is a disgrace to the *Shabbos*.⁵⁴ 2. One may come to ride the bike out of the *eiruv*.⁵⁵ 3. One might come to fix something if the bike breaks.⁵⁶ Riding a big wheel is permitted.⁵⁷ 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*.⁵⁸

Toys that Involve Writing

Games which are normally accompanied by writing may not be played with on *Shabbos*.⁵⁹ Therefore, one would not be allowed to play Boggle® or Deluxe Scrabble® on *Shabbos*.⁶⁰ Games which are played without

⁴⁶ Biur Halacha "M'divrei Sofrim." See Bais Yosef. Many *poskim* hold like the opinions quoted in the Biur Halacha (Magen Avraham 343:3, Shulchan Aruch Harav 343:6, Yehuda Yaleh Y.D. 266, Mishnah Berurah 343:3, Hakotton V'hilchosuv page 82, Yalkut Yosef 2:pages 365-366).

⁴⁷ Avnei Yushfei 3:47.

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

⁴⁹ Shemiras Shabbos K'hilchoso 16:3:footnote 10, Vayivorech Dovid 48, Avnei Yushfei 3:47, see Shulchan Shlomo 338:1, Am Mekadshei She'vei 2:footnote 27:page 110.

⁵⁰ Horav Yisroel Belsky Shlita, see Shemiras Shabbos K'hilchoso 16:6, Nishmas Shabbos 6:418, Shalmei Yehuda 5:8, Be'er Moshe 2:27, Kovetz Bais Aaron V'Yisroel 39:page 95.

⁵¹ *ibid*.

⁵² *ibid*:page 27:footnote 31.

⁵³ Horav Yisroel Belsky Shlita, see Kaf Ha'chaim 404:1, Be'er Moshe 6:17, Tzitz Eliezer 17:30, Ohr L'tzyion 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).

⁵⁴ *Poskim ibid*.

⁵⁵ Yaskil Avdi 3:19.

⁵⁶ 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.

⁵⁷ Horav Yisroel Belsky Shlita, see Be'er Moshe 6:16, Asei Lecha Rav 8:29.

⁵⁸ Horav Yisroel Belsky Shlita, see Shalmei Yehuda 5:13:footnote 19, Be'er Moshe 6:31, Shevet Ha'Levi 9:78:page 539, Birur Halacha 308:38, see Mishnah Berurah 308:143-144.

⁵⁹ 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*,⁶¹ even if one is not using a writing instrument (pen). Erasing is also forbidden,⁶² 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.⁶³ Others are stringent.⁶⁴ A puzzle which is not placed in a frame would be permitted to play with on *Shabbos*.⁶⁵ (However, one should make sure the pieces do not interlock).

Scrabble® is not *mukztah* because one is permitted to play with the game without placing the letters together.⁶⁶

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).⁶⁷ Although others are stringent,⁶⁸ the *minhag* is according to the first opinion stated.⁶⁹ If a child insists that his parent build the blocks for him the parent is permitted to do so.⁷⁰ Some say one should not build blocks in order that they will last for a long time.⁷¹

Paper Hats

A child is permitted to make a hat etc out of soft paper since it is only meant as a toy.⁷²

Monopoly®

Many *poskim* suggest that one should refrain from playing Monopoly® since it has fake money.⁷³ However, others say one may play this game on *Shabbos*.⁷⁴ 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.⁷⁵

⁶⁰ Refer to Tiltulei Shabbos page 25:footnote 24, Igros Moshe O.C. 5:22:14.

⁶¹ Shulchan Aruch 340:3-4.

⁶² Shulchan Aruch 340:3.

⁶³ Horav Yisroel Belsky Shlita, see Igros Moshe O.C. 1:135, Shemiras Shabbos K'hilchoso 16:footnote 62, Be'er Moshe 6:107:26, Tiltulei Shabbos page 25, Nishmas Shabbos 6:419.

⁶⁴ Tiltulei Shabbos page 24, Muktzah (English) page 145, Am Mekadshei She'vei 2:page 196, see Shalmei Yehuda 5:2:-3.

⁶⁵ Ohr L'tzyion 2:42:6, see Ketzos Ha'Shabbos page 99, Kitzur Hlichos Shabbos 37:22:4, Nishmas Shabbos 7:109 who are stringent.

⁶⁶ Shalmei Yehuda 5:footnote 5.

⁶⁷ Be'er Moshe 6:25, Tiltulei Shabbos page 24:footnote 22, Ibid:Teshuvos page 1:2, Yechaveh Da'as 2:55, Nishmas Shabbos 5:488:5, The Shabbos Home 2:pages 426-427:footnote 53 quoting the opinion of Horav Sheinberg Shlita, Shalmei Yehuda 5:1, Hakotton V'hilchosuv 20:104, see Yeishiv Moshe page 35. One is not allowed to play with construction sets on *Shabbos* (Horav Yisroel Belsky Shlita).

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.

⁷⁰ Poskim. Refer to Igros Moshe O.C. 5:22:27:page 75, Ohr L'tzyion 2:42:footnote 5.

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 Mekadshei Shevei 2:page 113:footnote 13 states the opinion of Horav Chaim Kanievesky 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*.⁷⁶ Once the batteries have been removed one may play with the toy.⁷⁷ This has ramifications in regard to a battery operated train that many children like to play with.⁷⁸ 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.⁷⁹ Others hold that using such a toy on *Shabbos* is forbidden even if no sparks come out.⁸⁰ 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.⁸¹

Marbles and *Kugelach*

One is permitted to play with marbles on *Shabbos*.⁸² *Kugelach* is an Israeli version of basic jacks but instead of using jacks, square pieces are used. Playing this game on *Shabbos* is permitted.⁸³ 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.⁸⁴ One may play with these games on a mat or on a table.⁸⁵

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.⁸⁶ Others are stringent even in today's houses⁸⁷ but the custom does not follow their opinion.

⁷³ Refer to Shemiras Shabbos K'hilchoso 16:footnote 84, Kitzur Hilchos Shabbos 37:22:11, Nishmas Shabbos 6:421, Thirty Nine Melochos page 978, see Rama 338:5, Aruch Ha'shulchan 13. Others say it is forbidden because it resembles business on *Shabbos* (Horav Yisroel Belsky Shlita). See The Mishnah in Mesechtas D'mai 5:4 on the word Monopoly.

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.

⁷⁷ Be'er Moshe 6:32, Luach Muktzah page 137, Meir L'nefesh page 34, Nishmas Shabbos 6:339, Hatipul B'tinuk B'Shabbos U'Yom Tov 15:3.

⁷⁸ Refer to Kitzur Hilchos Shabbos 37:22:8, Be'er Moshe 6:28, Meir L'nefesh page 27.

⁷⁹ Be'er Moshe 6:32, Ohr L'tzyion 2:42:3, Nishmas Shabbos 5:488:6,

⁸⁰ Shemiras Shabbos K'hilchoso 16:14, Opinion of Horav Moshe Feinstein zt"l quoted in Tiltulei Shabbos page 28:footnote 36, Minchas Shlomo 1:pages 71-72 in the footnote, Kitzur Hilchos Shabbos 37:22:1, Chut Shuni Shabbos 2:page 275, Am Mekdashei She'vei 2:page 116, Orchos Shabbos 8:footnote 130.

⁸¹ Shalmei Yehuda 5:12:footnote 18, Opinion of Horav Moshe Feinstein zt"l quoted in Tiltulei Shabbos page 28:footnote 36.

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.

⁸⁶ Refer to Pri Megadim M.Z. 2, Biur Halacha 337 "v'yeish," Mishnah Berurah 338:20, Aruch Ha'shulchan 12, Orchos Shabbos 18:53, Megilas Sefer 13:4:page 96, see Machtzis Ha'shekel 338:2 who is stringent. Refer to Tiltulei Shabbos pages 28-29.

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 them on the grass.⁸⁸ However, relying on this leniency is not so simple.⁸⁹

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.⁹⁰ However, most *poskim* disagree with this and playing with snow on *Shabbos* (whether it fell on *Shabbos* or before *Shabbos*) is permitted.⁹¹ Nonetheless, making a snow man or snow ball is forbidden.⁹² One should not move dirty snow on *Shabbos*.⁹³

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.⁹⁴

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*.⁹⁵ If the toys are not mixed up then separating them is permitted.⁹⁶ 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*).⁹⁷

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*.⁹⁸ 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.⁹⁹

⁸⁸ Nishmas Shabbos 6:425.

⁸⁹ Refer to Shemiras Shabbos K'hilchoso 16:5:footnotes 16-17, Hakotton V'hilchosuv 20:92.

⁹⁰ Tiltulei Shabbos page 165, Igras Moshe O.C. 5:22:37. This is the opinion of Horav Yisroel Belsky Shlita.

⁹¹ Eishel Avraham Butchatch tanina 312, Minchas Shabbos 88:20:page 164, Shemiras Shabbos K'hilchoso 16:44:footnote 110 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, Be'er Moshe 1:20, Shalmei Yehuda 13:19 quoting the opinion of Horav Elyashiv Shlita, Yalkut Yosef 2:page 497, Hanosen Sheleg page 245:10 quoting the opinion of Horav Greenblatt Shlita, Ketzos HaShabbos page 193, Opinion of Horav Moshe Feinstein zt"l quoted in Rav Eider on Hilchos Shabbos dosh footnote 331. In Tiltulei Shabbos page 165 Horav Moshe zt"l is quoted as saying the opposite.

⁹² Shemiras Shabbos K'hilchoso 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'hilchoso 16:30:footnote 62 quoting the opinion of Horav Shlomo Zalman Aurbach zt"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.

⁹⁶ Eyil Meshulash Borer 19:1:page 196.

⁹⁷ Horav Eider on Hilchos Shabbos kotzer footnote 45 quoting the opinion of Horav Moshe Feinstein zt"l, Shalmei Yehuda 5:footnote 2, Hakotton V'hilchosuv page 316.

⁹⁸ Biur Halacha 301 "kol," Shemiras Shabbos K'hilchoso 16:9:footnote 25, see Mishnah Berurah 307:53.

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*.¹⁰⁰ Some say the reason is because of the pain of the one who loses.¹⁰¹ However, the majority of the *poskim* maintain that one may play chess on *Shabbos*.¹⁰² One may play with a magnetic chess game as well.¹⁰³ Even according to the stringent opinion chess is not *muktzah*.¹⁰⁴ Some hold one should have a separate *Shabbos* chess set,¹⁰⁵ but the custom is not in the accordance with this.¹⁰⁶ When putting away the pieces of chess one should be careful to avoid *borer*.¹⁰⁷

Checkers/Dominos

One is permitted to play with checkers and dominos on *Shabbos*.¹⁰⁸

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.¹⁰⁹ However, this opinion is not the *minhag*.¹¹⁰

Play-Dough

Play-dough is *muktzah* and should not be played with on *Shabbos*. The same applies to silly putty.¹¹¹ (Many times children tend to flatten silly putty by placing it under a *Gemarah* 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 telescope¹¹² or binoculars¹¹³ 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.¹¹⁴ Therefore, it would seem that children may play with an empty pot on *Shabbos*.

¹⁰⁰ Refer to Shiltei Geborim Eiruvim 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*.

¹⁰¹ Igros Moshe O.C. 3:15:2.

¹⁰² Knesses Hagedolah C.M. 370:page 356, Darchei Moshe 338:5, Toras Emes 180, Mor V'ektzia 338, Shemiras Shabbos K'hilchoso 16:34, Tiltulei Shabbos page 27, see Otzer Dinim U'minhagim pages 388-389 on how to play chess.

¹⁰³ Shulchan Shlomo 2:314:1.

¹⁰⁴ Opinion of Horav Elyashiv Shlita quoted in Shalmei Yehuda 5:3:footnote 8.

¹⁰⁵ Magen Avraham 8, Mishnah Berurah 338:21.

¹⁰⁶ Am Mekadshei 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).

¹⁰⁹ Opinion of Horav Korelitz Shlita quoted in Am Mekadshei She'vei 2:page 113.

¹¹⁰ Horav Yisroel Belsky Shlita.

¹¹¹ Shalmei Yehuda 5:4:footnote 7, Shevet Ha'Levi 9:78, Shulchan Shlomo 308:9:3, Orchos Shabbos 17:25.

¹¹² Shulchan Aruch 307:17, 308:50, Magen Avraham 308:76, Shulchan Aruch Harav 307:31, Mishnah Berurah 307:66, 308:164, Aruch Ha'shulchan 308:72, Kaf Ha'chaim 308:124, Shemiras Shabbos K'hilchoso 16:45, Tzitz Eliezer hashmuto to 6:6:page 296, Shalmei Yehuda 3:15.

¹¹³ Shalmei Yehuda 3:15.

¹¹⁴ Shalmei Yehuda 6:7; quoting the opinion of Horav Elyashiv Shlita. Refer to Mishnah Berurah 308:20, 26.

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.¹¹⁵ If the child is marking the walls, some *poskim* permit one to take the pen out of the child's hand directly.¹¹⁶

Running and Jumping on *Shabbos*

One is not allowed to run¹¹⁷ or jump on *Shabbos*.¹¹⁸ Young children who have enjoyment from running on *Shabbos* may do so.¹¹⁹ Accordingly, young children are permitted to play hide and seek, hop-scotch, or jump rope on *Shabbos*.¹²⁰ Running is also permitted to go to a *devar mitzvah*.¹²¹ Some say walking which is intended for exercise is permitted,¹²² while others argue.¹²³ 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.¹²⁴ It would be in the spirit of *Shabbos* if one did not walk with intention for exercising (or *refuah*).¹²⁵ Therefore, one should not brisk-walk on *Shabbos*.¹²⁶ 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.¹²⁷

Reading Books

There is a dispute in the *poskim* if one is allowed to read secular books of wisdom on *Shabbos*. The *Rambam*¹²⁸ holds one should not read such books, while others say reading such books is permitted.¹²⁹ The *minhag* is like the second opinion, but a *yira shomayim* should avoid reading such books.¹³⁰ Including in these are science books, chemistry biology books,¹³¹ encyclopedias,¹³² and math books.¹³³ One is permitted to read such books while he is using the bathroom.¹³⁴ Reading novels,¹³⁵ history books, books on plants¹³⁶ 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*.¹³⁷

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.

¹¹⁷ Mesechtas Shabbos 113a, Shulchan Aruch 301:1. Refer to Kovetz Bais Aaron V'Yisroel 39:pages 86-90.

¹¹⁸ Mishnah Berurah 2, Kaf Ha'chaim 4, see Be'er Heitiv 2.

¹¹⁹ Shulchan Aruch 301:2. This is even *l'chatchilah* because it is an enjoyment for them (Mishnah Berurah 5, Kaf Ha'chaim 10, Am Mekadshei Shevei 2:page 118:30:footnote 38).

¹²⁰ Refer to Yalkut Yosef 301:7:page 6.

¹²¹ Shulchan Aruch 301:1, Kaf Ha'chaim 3.

¹²² Magen Avraham 5, see Taz 1.

¹²³ Mishnah Berurah 7, Kaf Ha'chaim 13, see Shar Ha'tzyion 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'tzyion 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'hilchoso 29:4, Yalkut Yosef 301:3. One may run to remove oneself from a dirty place (Shulchan Aruch Harav 301: knutres achron 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 Mesechtas Shabbos 23.

¹²⁹ Shulchan Aruch 308:50, see 307:17, Levush 50, Pri Megadim Eishel Avraham 76, Machtzis Ha'shekel 76, Mishnah Berurah 307:17.

¹³⁰ Elya Rabbah 307:41, Mishnah Berurah 307:17. Refer to Eyal Meshulash (Shtarei Hedyotes) 5:7-8:page 81.

¹³¹ A doctor may read these books on *Shabbos* (Nishmas Shabbos 307:5).

¹³² Mases Shabbos page 461. In regard to cookbooks see Shemiras Shabbos K'hilchoso 29:footnote 116, Yalkut Yosef 307:28, Avnei Yushfei 1:76:4, Be'er Moshe 6:67, Rivevos Ephraim 3:275.

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.

¹³⁷ Shulchan Aruch 307:17, Shulchan Aruch Harav 31. Refer to Rambam Pirush Hamishnayos Mesechtas Shabbos 23:2:page 191.

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*.¹³⁸ Some say one should open the book with his left hand.¹³⁹ However, *l'maseh* if one has no other book to read on *Shabbos* then one may open the book.¹⁴⁰ To avoid this issue one should avoid writing on the side of a book.¹⁴¹ Some say one should not close the book on *Shabbos*.¹⁴² However, one may indeed close the book on *Shabbos*.¹⁴³ 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*.¹⁴⁴ (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.¹⁴⁵ The reason is because we are concerned one will read business documents on *Shabbos*.¹⁴⁶ Reading the words without looking at a picture would be permitted.¹⁴⁷ 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*.¹⁴⁸ One is permitted to look at pictures in a family album,¹⁴⁹ but some say one should not read the caption placed on the bottom of such pictures¹⁵⁰ (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.¹⁵¹ 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.¹⁵²

¹³⁸ Teshuvos Rama 119, Levush 340:4, Taz 2, Knesses Hagedolah 340:page 196, Elya Rabbah 8, Imrei Yosher 1:156, Aruch Ha'shulchan 340:23, Ohr L'tzyion 2:40:2, Chut Shuni Shabbos 1:pages 162-163, Orchos Shabbos 15:11, see Magen Avraham 6, Avnei Nezer O.C. 210, Chazon Ish O.C. 61:1:page 176. Refer to Orchos Shabbos pages 565-572 in depth on this inyun.

¹³⁹ Kaf Ha'chaim 340:44, Levushei Mordechai 1:59, Nishmas Shabbos 7:99.

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

¹⁴¹ Minhag Yisroel Torah 340:30.

¹⁴² Nishmas Shabbos 7:101. Refer to Shemiras Shabbos K'hilchoso 28:footnote 7.

¹⁴³ Horav Yisroel Belsky Shlita, see Knesses Hagedolah ibid.

¹⁴⁴ Poskim.

¹⁴⁵ Refer to Mesechtas Shabbos 149a, Rashi "kesav," Rosh 23:2, Shulchan Aruch 307:15, Levush 15.

¹⁴⁶ Rashi "ossur," Pri Megadim Eishel Avraham 25, Shulchan Aruch Harav 29, Mishnah Berurah 15, Aruch Ha'shulchan 8.

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

¹⁵¹ Refer to Mekroei Kodesh page 46:footnote 4, Shulchan Shlomo 307:15:24, Eyil Meshulash ibid:pages 68-69.

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.

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