

דף יומי הלכה is sponsored by Andrew and Yehudis Dube in honor of their child Avrohom Meir and Ken and Dorothy Brooks for a Refuah Shleimah for their grandson Shmuel ben Chava Leah.

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דף יומי הלכה שבת ב

In order to transgress the מלאכה of הוצאה on שבת, one must pick up an object (עקירה) in רשות היחיד (a place surrounded with walls minimally 10 טפחים high, and at least 4x4 טפחים wide, or a pit 10 טפחים deep and at least 4x4 טפחים wide, or a hill 10 טפחים high and at least 4x4 טפחים wide) and place it down (הנחה) in *רשות הרבים, or vice versa. To do only an עקירה or הנחה is an איסור דרבנן, and would not require a קרבן.

*There are different opinions as to what constitutes רשות הרבים. The first opinion brought down by the מחבר is streets that are 16 אמות wide without a covering above. The second opinion is that there must be a thoroughfare used by 600,000 people. Both these opinions are based on the reality at the time when בני ישראל were in the מדבר, whether it was the width of the roads used to transport the flags or the amount of people in כלל ישראל.

דף יומי הלכה שבת ג

The lifting of one's body is the same as the lifting of an object. If one is loaded by his friend with food and drink in a רשות היחיד on שבת and then

walks into a רשות הרבים, the רמבם and ערוך השלחן both say he is חייב a חטאת.

The רמבם in תורה תלמוד הלכות says one should not ask his Rebbi in an inyan that they are not learning in order not to embarrass him (the כסף קמח quotes the exact לשון of our גמרא, implying there would be an exception –as there is in our גמרא- for a גברא רבה such as Rebbi).

The מחבר brings down, if one was standing in a רשות היחיד and extended his hand filled with fruit to רשות הרבים, if it is within 10 טפחים (if it was above 10, even if done במזיד he may withdraw his hand) and the action was done בשוגג, he may withdraw his hand. If within 10 and done במזיד he may not withdraw his hand. Some say (ריף; רש"י) that this is only referring to the case where he stretched out his hand during the day (only there would the כחצית force him to leave his hand there), but if it was done after nightfall, thus leading to the possibility that he would come to an איסור דאורייתא איסור (if he would drop the object) he may pull his hand back.

This was said only in regards to a רשות הרבים; regarding a כרמלית he may pull his hand back.

דף יומי הלכה שבת ד

If someone put bread into an oven, even on purpose, we do not say to someone transgress a small commandment to save your friend from a bigger one.

However, the משנה ברורה notes that when it comes to our stovetops where removing a pot is not forbidden then, obviously, a person should remove the not yet cooked pot to save his friend from sin.

דף יומי הלכה שבת ה

In order to transgress the melacha of הוצאה, the עקירה (lifting up) and הנחה (setting down) must be in an area minimally 4x4 טפחים. The רמבם and ערוך השלחן both quote the גמרא that that a hand is considered to be 4x4.

If one was reading a scroll (either a תורה or of the נביאים/כתובים) sitting on an elevated doorpost and the ספר rolled out to the street, i.e., one end was being held by the person and the other half was hanging down, if it hangs within 10 טפחים of the רשות הרבים, and the wall is slanted so that the scroll is laying on it, he may not roll the scroll towards him, he merely turns the scroll face down (to protect it from disgrace). If however, it is not hanging within 10 טפחים of רשות הרבים, or if it is not in midair, i.e. the wall is not slanted and it is not resting on the wall, he may roll it towards himself (this is only by scrolls containing תורה/נביאים/כתובים to protect them from disgrace. Were it to be a scroll containing secular writings, he may not roll it up).

If oil is resting upon wine of תרומה and טבול יום (someone who is טמא דאורייתא and has gone to the המקוה, he retains part of the טומאה until night) touches the oil, only the oil is טמא paskens the רמבם.

One who picks up something in a רשות היחיד, walks into רשות הרבים, does not stop, and then walks into רשות הרבים is not transgressing the melacha of הוצאה. One does not transgress הוצאה until he stops.

דף יומי הלכה שבת ו

The גמרא says one who takes an object from a store (רשות הרבים) to a public thoroughfare (רשות הרבים) through an area of benches (אכרמלית) he is חייב.

The *paskens* One who takes an object from a *reshut ha'chayid* to a *reshut ha'rabim*, via a *chermelit*, and the object does not stop in the *chermelit*, if done *chisave*, he is *chayib* a *chisave*, if done *chisave*, he is *chayib*.

There are 4 domains: *reshut ha'rabim*, *reshut ha'chayid*, *chermelit* and a *makom patur*.

reshut ha'chayid: A place surrounded with walls minimally 10 *amot* high, and at least 4x4 *amot* wide, or a pit 10 *amot* deep and at least 4x4 *amot* wide, or a hill 10 *amot* high and at least 4x4 *amot* wide).

reshut ha'rabim: There are different opinions as to what constitutes *reshut ha'rabim*. The first opinion brought down by the *Mahar* is streets that are 16 *amot* wide without a covering above, that are open at each end. The second opinion is that there must be a thoroughfare used by 600,000 people. Both these opinions are based on the reality at the time when *בני ישראל* were in the *midbar*, whether it was the width of the roads used to transport the flags or the amount of people in *Israel*.

makom patur: It is an area that is less than 4x4 *amot*, and higher than 3 *amot*.

chermelit: This is a *reshut ha'rabim*. It is basically not a *reshut ha'chayid* or *reshut ha'rabim*.

It is forbidden to carry from a *reshut ha'chayid* to a *reshut ha'rabim* or vice versa. It is also forbidden to carry 4 *amot* in a *reshut ha'rabim*. Willful transgression is *chisave* (stoning) and inadvertent transgression requires a *qurban*.

Carrying to and from a *makom patur* is permitted.

Carrying to and from a *chermelit* is rabbinically prohibited as well as carrying 4 *amot* in a *chermelit*.

Communal courtyards: In the times of the גמרא, many houses would open into a courtyard. It is permissible to carry in that courtyard only if the residents jointly own a piece of bread placed there (עירובי חצירות).

דף יומי הלכה שבת ז

A קרפף is a large field that is fenced in. If it is larger than 50 סאתים, (50 אמות by 100 אמות [an אמה is between 18 and 24 inches]) and it is not enclosed for residential use, i.e., the space is not used for a house, it is an איסור דרבנן to carry there on שבת.

A קרן זוית next to a רשות הרבים is a כרמלית. A קרן זוית is where you have a row of houses parallel to a רשות הרבים, and one house is indented off the street thus leaving a little space, and although sometimes when walking in a crowded area a person might be pushed into it, nonetheless, it is a כרמלית and not a רשות הרבים. The רמ"א says it means an area with 3 walls.

An איצטבא, an area in front of stores where shopowners place benches is also a כרמלית.

Any object in רשות הרבים that is not 3 טפחים tall, even if it is something disgusting that one would not step on, it is still considered part of רשות הרבים. If it is between 3 טפחים and a little less than 9 טפחים, if it is 4x4 טפחים than it is a כרמלית. If it is not 4x4 טפחים than it is a מקום פטור.

A house whose interior is less than 10 טפחים tall and is 4x4 טפחים, but with the roof is 10 טפחים tall, the interior is a כרמלית, and the top is a רשות היחיד. If one digs inside an area of 4x4 טפחים to make the interior 10 טפחים tall, even if it is far from the walls of the house, the inside becomes a רשות היחיד.

Crevices in רשות היחיד are considered like רשות היחיד (the משנה ברורה adds this means that even if the hole is in a wall separating between רשות היחיד a רשות הרבים, and the hole can be reached by both sides, it is still considered like רשות היחיד).

Crevices in רשות הרבים are considered like רשות הרבים only if they are higher than 3 טפחים off the ground. If they are lower than 3, they are judged by their dimensions (meaning that if they are 4x4 טפחים, it is a רשות הרבים, if not then the crevice is considered רשות היחיד).

If one throws an object from a רשות הרבים and it lands in a basket 100 אמות high in רשות היחיד, the thrower is חייב, because רשות היחיד goes till the sky. (Although it would seem to be problematic as the גמרא said (and as we pasken) that in order for there to be a הנחה it must be an area of 4x4 טפחים, the רשב"א and the רמב"ן hold that only עקירה needs an area of 4x4 טפחים, not הנחה). The Ran says the reason we need to come onto the reasoning that the hand of a person is considered like 4x4 טפחים is because a person himself is not considered a רשות היחיד, but with a basket on the top of a stick we do not need to come onto the necessity of 4x4 טפחים because the basket, being that it is in a רשות היחיד, is a part of the רשות היחיד.

דף יומי הלכה שבת ח

The הלכה is like the רבנן, that if one throws an object from a רשות הרבים and it lands on a tree, in which the trunk stands in רשות היחיד, the branches extend to רשות הרבים, the thrower is not liable as the branches do not have the same status as the trunk (מגיד משנה [written by רב יוסף]; also the author of the שלחן ערוך and known as the מחבר on the רמבם).

If one throws a basket from רשות היחיד to רשות הרבים, and the basket is 10 טפחים and is either 4x4 טפחים, or has a diameter of 6 טפחים (to be precise, $5 \frac{3}{5}$ טפחים according to the משנה ברורה) which is sufficient to contain 4 טפחים, he is patur.

An object in רשות הרבים that is 9 טפחים exactly, (the טור says anywhere between 9 and 10 טפחים) and people use it to rest objects they are carrying, it is a רשות הרבים even if it is not 4x4 טפחים wide) even though 4x4 connotes a מקום חשוב, by virtue of the fact people rest their objects there, it attains the status of a מקום חשוב). 10 טפחים and above is considered a מקום פטור, unless it has an area of 4x4 טפחים, then it is a רשות היחיד.

A person and his עירוב must be in the same רשות. But if a person intended to be in either a רשות היחיד or a רשות הרבים and he placed his food in a כרמלית, the עירוב is good because one may carry too and from a כרמלית to a רשות היחיד or a רשות הרבים during בין השמשות (twilight)-- thus since it is permissible during בין השמשות, it is permissible throughout שבת--because it is an איסור דרבנן which during בין השמשות, in the case of a מצוה, the רבנן did not decree an איסור.

A pool of water in רשות הרבים that is not 10 טפחים deep is part of רשות הרבים. Deeper than 10 טפחים is a כרמלית.

One may transfer objects from a מקום פטור to רשות הרבים or רשות היחיד. One, however, may not use a מקום פטור as a medium from which to transfer an object from רשות הרבים to רשות היחיד or vice versa (to do so would be an איסור דרבנן).

דף יומי הלכה שבת ט

An איסקופא—entranceway—is considered a רשות היחיד if it is 10 טפחים high and 4x4 טפחים wide, or 2 walls (which is considered 3 walls because the overhang of the doorpost is considered to reach the ground) and a doorpost that are 4x4 טפחים.

The מחבר says that it is forbidden to sit for a haircut, go into a bathhouse, tannery, or to בית דין, or to start a meal close to מנחה גדולה. If he started he need not stop immediately, unless he will not have enough time to daven מנחה.

The רמ"א says we may be lenient and start a large meal before מנחה גדולה and a small meal before מנחה קטנה.

The משנה ברורה notes that these leniencies are for one who davens with a מנין, because this serves as a reminder. However, one who does not daven with a מנין cannot rely on these leniencies.

The רמ"א says though one should not start a meal one half hour before מעריב, and if he did, he must stop and say שמע. However, he need not stop for shemonah esrei if he has already started to eat (starting to eat meaning literally started to eat, not just washed hands).

דף יומי הלכה שבת י

According to תוספות, the law of tightening one's belt is in order to separate between his heart and his ערוה. Now that we wear pants, one need not tighten his belt.

One should be dressed properly for davening. Feet should be covered, and a hat should be worn (משנה ברורה). One's eyes should be closed (unless he is looking in the siddur) and hands clasped together in supplication, right hand above left.

One should not start בית דין proceedings before מנחה גדולה, until one has davened. Starting is considered when the judges “dress” for judgment, unless they have already been listening to other cases, in which case, starting is considered when the litigants start making their claims.

According to the רמבם and the טור, the judges sit in judgment until the end of the 6th hour, so that they may eat lunch at this point. The מחבר says until the end of the 5th hour. The ערוך השלחן explains that these opinions are not necessarily in conflict with each other, and that all agree that the entire 6th hour is a time that one eats their meal, so the judges must judge until the 6th hour, they may judge till the end of the 6th hour, and from this point onwards they may not judge until they have eaten.

The ערוך השלחן goes onto say that this was the custom in the time of the גמרא to not judge the whole day, but in our times, judgment is executed throughout the day.

One should eat breakfast in the 4th hour of the day (the 4th hour being counted from daybreak, although the משנה ברורה quotes מגן אברהם as saying that the 4th hour counts from when one gets up). A תלמיד חכם who is involved in learning waits till the sixth hour.

In a bathhouse, in the outer section where everyone is dressed, one may say שמע. In the middle section, where some are dressed and some are not, one may not say שמע or daven, however, one may greet with the name שלום (the name שלום which when used in a greeting means “peace be upon you, is also a name of Hashem), and think words of תורה. In the inner section where no one is dressed, one may not even greet with the name שלום. One may daven opposite a bathroom that has been designated as such, but has yet to be used, but not inside the bathroom.

One may not think or speak words of תורה in the bathroom. One may also not use any name of Hashem, even greetings with the name “שלום”.

Although one is allowed to leave his inheritance to whomever he desires, one should leave an inheritance to all his יורשין. If he does not do so, he has not acted in the spirit of the תורה (אין רוח חכמים נוחה הימנו). Even if one has a son who is not acting properly, he should still include him in the inheritance (this הלכה is mentioned because the גמרא brings down the jealousy inadvertently caused by יעקב, when he favored יוסף).

דף יומי הלכה שבת יא

One may not build his house higher than a shul (the משנה ברורה writes that many people today are not particular about this because churches anyway are often higher than shuls, thus the shuls do not stand out. Nonetheless, writes the משנה ברורה one should still be particular not to build his house higher than a shul). If he does build his house higher than a shul, he may be forced to lower it. This law does not refer to towers built to protect the city.

If one has a bad dream, a fast is an excellent remedy. It should be done on the same day of the dream, even if it happened on שבת. If one did fast on שבת, he should also fast on Sunday to atone for his not fulfilling the מצוה of Oneg שבת.

If one was fasting and a סעודת מצוה (for example, a ברית) was happening, or a great person was having a meal and he had opportunity to join, or he was suffering from the fast, he may push it off to a different day. He may only do this if he did not specifically choose that day to fast (for example if he said I will fast 10 days). If however, he

chose that day, he may not stop his fast (and he may certainly not do this by a communal fast).

One whose תורה study is his job, does not interrupt his study for תפילה, but does interrupt for שמע. The מחבר says that today, everyone interrupts their תורה study for תפילה.

People who are involved in the needs of the community, for example, a בית דין deciding if it is going to be a leap year, does not even need to stop for שמע.

A person may not go out Erev שבת close to nightfall (according to פריי, מגדים, this means about a half hour before dusk) with a sewing needle or a pen, because he might forget it is שבת, and carry the object in a forbidden manner (from רשות הרבים to רשות היחיד or vice versa, or 4 אמות in a רשות הרבים).

It is forbidden to stand in רשות הרבים and drink in רשות היחיד (or vice versa) unless his head and his body are in רשות היחיד, because we are afraid he will take the drink out, but if his head and body are in the רשות with him, we do not worry. From a רשות היחיד or a רשות הרבים to a כרמלית, he may drink even without leaning his head and body into the כרמלית because one may not carry to and from a כרמלית because of a חגיזרה, and one may not stand in רשות and drink in another because of a חגיזרה, and we do not make a חגיזרה on a חגיזרה.

A tailor may not go out with his needle pinned to his clothing, nor a carpenter with his ruler behind his ear, nor a fuller with his rope behind his ear, but if they do, they are not liable for סקילה (with warning) or a קרבן (if done inadvertently). The משנה ברורה explains that this is not the normal way of carrying these objects, and that even though professionals often carry their tools this way, it is only done in order when they are advertising their services, but not all the time.

A זב may not go out with a bag to catch his discharge. A woman may wear a pad when she is menstruating as long as it fits in her undergarments and is not tied around her waist.

דף יומי הלכה שבת יב

A person may go out wearing his תפילין close to dusk ערב שבת (in the times of the גמרא, men wore their תפילין the whole day), because since a person must concentrate on the fact that he is wearing תפילין, and touch them often, we are not worried he will forget he is wearing them. However, he may not carry his תפילין at this time.

A person should check his garments before שבת to make sure there is nothing on them or in them that he might inadvertently end up carrying on שבת.

One may not delouse garments, nor read a book, nor do anything that requires close checking--such as if a man and wife have similar garments, and they need to check top whom each garment belongs--(nor inspecting ציצית) by the light of an oil lamp, lest he come to tilt the lamp which would be transgressing the melacha of kindling. This applies even if the lamp is too high to reach. This is because of לא פלוג—the חכמים do not differentiate once they make a decree.

2 people may read together, because one will remind his friend if he sees him reaching to tilt the lamp. This is only if they are reading the same thing from the same book.

A person may also read if someone else is there—even if he is not reading with him—and he tells the person “make sure I do not tilt the lamp”.

Even 10 people may not read by a torch because since the torch gives off so much light, they sit too far from each other to be a deterrent from tilting the fire towards them.

The מחבר says a temporary servant may not inspect dishes (to see what should be placed on the table) whether the fuel for the lamp is from olive oil or neft (a fuel made from pitch). The רמ"א says if the fuel is from neft he may check because the light given off is very strong and he will not need to tilt the lamp.

A regular servant, who is used to the dishes may check them by lamp light.

The חזן may supervise the children's reading of the תורה as he just checks on the headings at the beginning of the chapters (which he is familiar with and only needs to glance, not stare at them) and does not really read with them. For this reason, it is permitted to read the הגדה when פסח falls on a Friday night by the light of a lamp, because it is similar to chapter headings, i.e., we are familiar with it (for the same reason, the משנה ברורה says we may daven by the light of a lamp, because we are familiar with the tefilos, but we may not learn as that requires a different type of reading).

This does not apply to electric lights.

It is permitted to kill lice on שבת as they do not reproduce through normal means. It is forbidden to kill a parush (I am not sure which insect this is).

It is permissible on שבת to make shidduchim, and to teach a child a craft (the father may speak to a craftsman about hiring him, but he may not discuss specific amounts for wages [for tzedakah such as the purchase of an aliyah, he may even discuss specific amounts]), and visit the sick for these are all mitzvos. When visiting the sick one should say: "שבת prevents us from crying out, healing should come soon. One may visit a mourner on שבת, but says to him: "שבת prevents us from consoling you, but consolation should come soon."

The משנה ברורה strongly discourages the practice of not visiting/consoling during the week and waiting for שבת.

When davening for the sick, the sick person should be davened for "amongst the sick of Israel".

One should not pray for his personal needs in Aramaic.

However, a sick person may pray in any language including Aramaic, as the שכינה is with a sick person. (the reason one may not pray for personal needs in Aramaic is because מלאכים do not understand Aramaic)

This leads to the obvious question, does Hashem not understand Aramaic? Although it is beyond the scope of this publication, I will attempt to give a brief explanation.

Hashem created מלאכים to fulfill certain tasks in this world. One of the reasons He did so, was to enable Him to “ignore” certain acts committed by human beings. For example, a person did not pray with the right amount of devotion. However, this person never speaks evil about other people. Although this person may have sinned, since he never speaks about others, Hashem does not wish to hear evil about him (obviously Hashem know as He is all knowing, but He chooses not to hear).

מלאכים take tefilos up to Hashem. This is good for people as their tefilos might not necessarily be worthy of reaching Hashem on their own merit. But if a מלאך cannot understand the tefila he will not bring it, therefore a person should not daven in a language that the מלאכים do not understand.

However, if a person is ill, he bypasses the מלאך in any case and may daven in any language.

While visiting the sick, one should not sit on his bed.

דף יומי הלכה שבת יג

Young students may read in front of their Rebbe on שבת by the light of a lamp, since they are in awe of him, and will not come to tilt the lamp (meaning they do not do anything without first asking their Rebbe; this includes tilting the lamp).

When a woman is a נדה, she and her husband may not eat off the same plate. They should each have their own plate. They should also have a something on the table that is not normally there to remind them that the wife is a נדה (i.e., extra loaf of bread or a vase). Many opinions say this does not apply if there are others present at the table, because that itself will serve as a reminder.

The husband may also not eat of the wife's leftovers.

When the wife is a נדה, it is forbidden to sleep in the same bed (see in the גמרא how strict this הלכה is). It is also forbidden to sleep in 2 separate beds that are touching.

It is permitted for a father to hug and kiss his daughter and for a mother to hug and kiss her son, even though they are arayos (this also applies to grandchildren). For a brother and sister to kiss and hug is considered a "מעשה מגונה".

When the wife is a נדה, it is forbidden for the husband to touch even her small finger, and it is forbidden to pass anything between them.

Regarding the laws of separation between husband and wife during the wives נדה, there is no difference between the days that she is actually menstruating and the 7 days counted afterwards.

דף יומי הלכה שבת יד

A person who eats food that is a ראשון לטומאה, or a שני לטומאה becomes a שני.

A person whose head and majority of his body went into מים שאובין (drawn water, i.e., water not worthy of a מקוה by virtue of the fact that it is no longer attached to the ground; one may not go into a מקוה and scoop water out with a bucket and pour it back in unless there are 40

סאה without that water, as once the water is drawn it has a din of drawn water), or 3 לוגין (between 1 and 2 quarts) of drawn water was poured over him, he becomes a שני לטומאה.

Since people used to leave תרומה next to Sifrei תורה (being as how both are קדוש) and rodents were drawn to the Sifrei תורה and would tear them, a גזירה was made that ספרי תורה are שני לטומאה, and would make תרומה טמא by contact.

שלמה המלך made a גזירה that since hands are prone to touch all sorts of things, unwashed hands are a שני לטומאה.

It is forbidden to hold a ספר תורה without its cover on.

One who has gone to the מקוה for his טומאה, is still considered a שני לטומאה until nightfall.

Unwashed hands are a שני לטומאה, and if they touch liquid, the liquid becomes a ראשון.

If unwashed hands touch food that is תרומה, the תרומה must be burnt.

דף יומי הלכה שבת טו

One is obligated to separate חלה for any of the five grains (rye, spelt, wheat, oats and barley). One must use 43 and a fifth eggs worth of flour (eggs being a measurement).

In contemporary numbers, to be obligated in חלה one needs to use about 2.6 pounds (or 1.66 kg) of flour. A ברכה is said (אשר קידשנו במצותיו וציונו) only if at least 5 pounds (or 2.25 kg). The ברכה is said when separating the חלה, and the חלה is then burned in an oven. Around a size of an olive should be separated.

If there are 40 סאה (about 650 liters) of water connected to the ground in the מקוה (the amount required to have a kosher המקוה), one may add drawn water. However, if there is not 40 סאה in the מקוה, if one adds 3 לוגין of drawn water (about 1.8 liters) this invalidates the water in the מקוה (i.e., none of the water may not be counted towards the 40 סאה).

A woman who inspected herself (for דם נדה or for a זב emission) and found herself to be טמא, also makes things she touched טמא retroactively. How far back are the things she touched טמא retroactively? If her last טהור inspection (i.e., she did not find blood or an emission) occurred before the last 24 hours, then her retroactive period of טומאה extends 24 hours. If she inspected herself in the past 24 hours and she was טהור, her retroactive period of טומאה extends from her last inspection.

תרומה that touched land outside ארץ ישראל is burnt. If תרומה was in the airspace outside ארץ ישראל, but did not touch the ground, the תרומה is neither eaten or burnt.

On 6 cases where תרומה might have touched an item, we burn the תרומה. The 6 cases are: 1. בית הפרס (an area where there might be a corpse). 2. Land outside of ארץ ישראל. 3. Clothing belonging to an עם הארץ (since he is ignorant of the laws of טומאה, he might have allowed his wife to sit on his clothing when she was a נדה). 4. On כלים found in the street. 5. On spittle (perhaps it was from a זב). 6. On human urine mixed with animal urine and we are not sure if there is more animal urine or not (perhaps the human urine is from a זב).

Although a glass כלי cannot become טמא דאורייתא, טמא דרבנן, it can be mekabel טומאה, but it may not become טהור in the מקוה (this is not referring to the obligation to dip כלים owned by a ישראל in the מקוה. In such a case glass is dipped in the מקוה).

דף יומי הלכה שבת טז

The רמבם holds that glass which became טמא and was then broken, is טהור, even if new כלי were made with its pieces.

מקבל טומאה, glass is not טמא. However, since glass comes from sand, the רבנן were גוזר that glass should be טמא. Being as how glass is transparent, it is טמא both from the inside and outside, and does not contract טומאה through the airspace, only through contact.

Although טהור, once a כלי טמא is broken it reverts to being טהור, the רבנן were גוזר that metal utensils retain their טומאה even when broken. The reason for this is, is that people will come to think that just as a broken כלי becomes טהור immediately and its fragments may even be used that day to construct a new כלי, similarly כלי put into the מקוה because of their טומאה may be used immediately and there is no need to wait for nightfall. In fact כלי may not be used even after they have been טבל in the מקוה, until nightfall. To avoid this confusion, the רבנן made this גזירה.

One who places a כלי under a pipe, if they were placed there on a cloudy day (i.e., a day on which rain was anticipated) then it is considered as if he put them there on purpose and the water is מים שאובין (drawn water) and is pasul for a מקוה. If, however, the כלי was placed there on a day that was not cloudy and it subsequently rained and the כלי was filled up, the water may be used for a מקוה, providing that the כלי is broken or overturned (thus pouring the water into the pipes) but the כלי may not be picked up. If the כלי is lifted up, the water contained in it becomes מים שאובין.

דף יומי הלכה שבת יז

If a person is carrying a כלי with a circumference of a טפח, and the כלי passes over טומאה, even if the width is less than a טפח, the person carrying the כלי is טמא. However, it will not pass over טומאה to a person or another כלי that subsequently passes under it unless it has the width of a טפח.

Grapes that are harvested to be sold in the market, are not able to give off or contract טומאה until they have come into contact with liquid, and it is the owner's wishes that this liquid comes into contact with the grapes. However, grapes that are harvested to be pressed, are immediately able to give off or contract טומאה. The reason the רבנן decreed on grapes harvested for the winepress is often the owner will check to see if the grapes are ready and while doing so, the juice of the grapes being checked will spill onto the other grapes and grape juice is one of the 7 liquids which enables food to become טמא.

The growth from תרומה (i.e., seeds taken from תרומה produce) is like חולין (it does not have kedusha) but it is forbidden to be eaten by זרים .

The מחבר writes that bread cooked by גוים is forbidden to be eaten, although the minhag today is that if one lives in an area where it is hard to find bread cooked by a ישראל, it would be permitted. The רמ"א holds that even if a place where bread cooked by a ישראל can be found, it is still permissible to eat bread cooked by גוים.

The מחבר writes it is forbidden to drink wine made by גוים or to benefit from it. If a גוי touches kosher wine, the wine is forbidden to be drunk. The רמ"א, says that since today the wine used by גוים is generally not used for idolatry, one can be lenient in regards to benefit (but not in

regards to drinking wine made by a גוי, or in the case of גוי touching kosher wine), but says one should be stringent on this.

One who cohabitates with a גוי (in marriage) receives מלקות. Outside of marriage is also forbidden, but there is no malkos. There is however, a קנאים פוגעין בו of דין.

The גוים decreed on גוים that they are in a perpetual state of טומאה like a זב. This was done in order to minimize contact between ישראל and גוים.

One may give work to be done by a גוי on ערב שבת (even though inevitably work will need to be done on שבת), if the work will not be done on the property of the ישראל, and it is not known that the work is being done for the ישראל.

דף יומי הלכה שבת יח

According to the רמבם, kneading dirt and water is forbidden, kneading ashes however is not.

It is permitted on ערב שבת to open a “water channel” (i.e., a hose) in a garden, even though it will be watering the garden throughout שבת as long as it is turned on before שבת. Similarly, it is permissible to place medication on ערב שבת that will heal throughout שבת, (even if it is noticeable), to place perfume under clothing and utensils, and to soak fruits and vegetables, even though these are all forbidden to be done on שבת.

As far as operating a mill, the מהבר permits this (as long as it runs on the power of water and not animals because while we are not obligated on שביתת כלים, we are obligated on בהמה).

The רמ"א writes although there is a problem of השמעת קול, people will assume it is a mill that belongs to a non-Jew. He then brings opinions

that forbid the operating a mill due to **השמעת קול**, but in a case of loss, we may be lenient.

The **הלכה באור הלכה** explains that one should be stringent, but there is who to rely on to be lenient. This does not apply to a non-Jew operating the mill for a Jew on **שבת** as that is strictly forbidden (in such a case a **שטר מכירה** may be used).

It is forbidden to place uncooked beans in an oven immediately preceding **שבת** as beans are easily cooked, and a person will want to eat them **ליל שבת** and might come to stir them while they are on the fire, which is forbidden. Raw meat, however, is permissible to put in the oven/on the fire, as it is assumed the meat will be eaten **שבת** day, and therefore, one will not come to stir the meat.

Similarly, it is forbidden for a baker to place a barrel of water in the oven before **שבת** as it takes a long time to boil, and the baker might come to stir the coals on **שבת** which is forbidden. If he does put the barrel of water in the oven, it is forbidden to be used after **שבת** the amount of time it would take for it to be made (**כדי שיעשה** i.e., if it took 19 hours, then it may be used only 19 hours after **שבת**).

Food placed on the fire **ערב שבת** the fire must be covered (a blech) so that one will not come to stirring the coals (or in our case lowering or raising the flame).

It is forbidden to lend any utensil to a non-Jew if there is not enough time for the non-Jew to have removed the utensil from the Jewish person's home before **שבת**, because it looks as if the Jew told him to remove it (as it is forbidden for a Jew to instruct a non-Jew to perform any **מלאכה** for him even a **מלאכה דרבנן**, and we are concerned here the non-Jew might move the utensil to a different **רשות**).

Any time which it is permitted to eat חמץ it is also permitted to sell חמץ.

דף יומי הלכה שבת יט

One may put food in front of a non-Jew in the courtyard (there is a disagreement as to whether one may place the object in the non-Jews hand or if he may only place it in front of him) on שבת even though he might take it to a different רשות.

However, the non-Jew may not stick his hand into the house of a Jew, via the window, while the Jew places an object into his hand, or come into the house and take an object.

One may send a letter with a non-Jew even close to dark as long as there is a set fee, and he does not explicitly say to him “go on שבת”.

It is thus permissible to send out regular mail on Friday, but not special delivery mail which is equivalent to telling the non-Jew, “go on שבת”.

One who is travelling for pleasure may not set sail within 3 days of שבת.

One may set sail within 3 days of שבת as long as it is for a דבר מצוה (שמירת שבת כהלכתו) says this is also applicable to one travelling for business) and he tells the captain not to sail on שבת (even though he will not listen to him).

We may not attack cities of עובדי עבודה זרה within 3 days of שבת but once the attack is started, we do not stop on שבת whether it is a מלחמת מצוה or רשות.

On ערב שבת one may chop garlic or unripe grapes or grain and put beams upon them on to squeeze out the juice, even though the process finishes after שבת has begun.

There are 3 levels to extracting juice or oil from produce. **ריסוק, ודיכה, ושהיקה** - chopping, pounding and mashing. If the produce has not yet been pounded, it is forbidden to complete the process on **שבת**.

If, however, all that is missing is the mashing, it may be completed on **שבת** (this is of course referring to mechanically, where weights or beams are doing the chopping/pounding/mashing).

Food that is unattached (i.e., egg to a chicken, apple to a tree etc.) is not **מוקצה**.

Therefore, eggs still under a chicken, and dates set aside to be sold may be eaten on **שבת**.

We may not place food on the fire that is not minimally half cooked before **שבת** so that we do not come to stir the coals on **שבת** to speed up the cooking (as explained before in certain cases such as raw meat, where a person has no thought to eat it until tomorrow then it is permissible to place things not half cooked on the fire before **שבת**).

Bread may not be placed in the oven before **שבת** unless it has time for the crust to form.

דף יומי הלכה שבת כ

It is permissible to light charcoals even immediately prior to **שבת** as there is no problem that one will come to fan the flames, because once charcoal is lit, it ignites easily.

As mentioned before, one may not place food that is not minimally half cooked on the fire before **שבת** because one might come to stir the coals. The amount it is cooked is referred to **מאכל בן דרוסאי** which is either half or a third cooked. (**בן דרוסאי** was a thief who was on the run, and therefore ate his food when it was only partially cooked. This is then the

halachic definition of when food is edible).

Food that was placed on the fire by a Jew, and a non-Jew then came and took the food off the fire, before subsequently returning it, if the food was one third cooked (although when it comes to שבת it must be half cooked before the onset of שבת for it to be considered edible, when it comes to food cooked by a non-Jew we require it to be only a third cooked as the prohibition of שבת is דאורייתא and the prohibition of בישול בישראל is עכום (דרבנן) before it was removed by the non-Jew, it is permissible to be eaten. If it is not minimally one third cooked, it may not be eaten.

When lighting a large fire before שבת, the majority of the fire must be aflame before the onset of שבת, as one might come to attempt to help the fire along on שבת. This הלכה is not applicable to the fires lit in the בית המקדש because the כהנים are very careful and will not touch the fire after the onset of שבת.

The previous הלכה is referring to a fire made with wood. However, a fire made with pitch, sulfur, wax or grease only need to be lit before שבת as these fuels catch fire on their own.

It is forbidden to use as fuel for שבת candles using pitch, wax, wool and hair. It is also forbidden to use anything that causes the flame to jump around, or do not give off a good flame, as we are worried that a person will attempt to adjust the flame, which is forbidden on שבת.

If one did use a fuel that is forbidden to be used on שבת, it is forbidden to use the light, unless there are either candles lit with permitted fuels, or it is something that can be done without the light of the candle.

דף יומי הלכה שבת כא

Items with which it is forbidden to make a wick, may be used for a

bonfire.

We may not add a permitted fuel (such as olive oil) to a forbidden one (wool or pitch), because one might then come to use the forbidden fuel. However, the משנה ברורה writes, if the permitted oil is the majority then the forbidden oil becomes בטול.

One may use a substance that, while forbidden to use as a wick (hair), is permissible to be used to support the wick.

Fat which has not yet melted and the innards of fish may be used as fuel for a light, as long as a small amount of permitted oil has been added (because these items are really permitted but the רבנן made a גזירה on them because people would not differentiate whether between melted fat and fish innards, and those which are still gelatinous).

Any wicks that are forbidden to be used on שבת are also forbidden to be used in the בית המקדש.

Pants of the כהנים הדיוטים that unraveled were used as wicks for the שמחת בית השואבה.

On חנוכה it is permissible to use any type of wick or oil for the מנורה. Even on שבת חנוכה, it is permissible to use for the מנורה wicks and oils that are generally forbidden to use as light for שבת. The רמ"א writes this is only true if one uses the precise amount needed for the מצוה, for if it is lit too long, one might come to tilt the light in order to use it.

If the מנורה is extinguished, it does not need to be relit (providing the proper amount of oil/a candle with enough wax was used). One may relight, but without a ברכה. The משנה ברורה notes that if one lit in a windy place, it is the same as lighting without enough oil so that if it goes out, one must relight, but without a ברכה.

It is forbidden to get any benefit from the lights on the מנורה. The custom is to light an extra light each night of חנוכה so that if one does inadvertently use the lights מנורה for his personal benefit, he will have used from the extra candle, which is a permitted resource.

One may not light the מנורה before שקיעה and some say in case of need, i.e., it cannot be done at any other time, it may be lit after פלג המנחה as long as there is a sufficient amount of fuel for the מנורה to remain lit עד שתכלה רגל מן השוק (about a half hour after the stars come out).

If one was unable to light at the proper time, he may light עד שתכלה רגל מן השוק, and really until the morning.

On the first night of חנוכה we light one candle, and each night we add a candle. The מחבר writes that only the בעל הבית lights, while the רמ"א writes that every person in the house (excluding the wife, writes the משנה ברורה (אשתו כגופו) lights.

If the house is next to רשות הרבים (this is not meant literally, i.e, an area of 600,000 people; it means next to the street or thoroughfare) the מנורה is placed by the left hand side of the door. If the house opens to a courtyard, the מנורה is placed by the opening to the courtyard. If one lives on the 2nd floor or above, the מנורה is placed by the window. If one lives in a time that is dangerous to display one's Judaism openly, one places the מנורה on the table.

Although one should light an extra candle every night, if there is a torch in the room, an extra candle need not be lit, as one will use the torch for any personal needs. However, if one is not accustomed to reading by a torch, he should still light an extra candle.

חנוכה starts on כה' כסלו and lasts for 8 days. On these days it is forbidden to fast or eulogize. It is permissible to do מלאכה while the חנוכה lights

are burning, however, it is a custom for women not to perform certain מלאכות (such as sewing, washing clothes etc., but cooking is permitted).

If a camel loaded with flax walks by a store, and the store has a candle lit inside, and the flax went into the store, the owner of the camel is חייב for all damages. If the candle was outside the store--even a מנורה on חנוכה--the storeowner is חייב. The רמ"א brings an opinion that in the latter case, the storeowner would be liable for full damages done by the fire in the vicinity of the store. However, the damage the fire caused by spreading, he would only be liable half damages (because it is צרורות).

דף יומי הלכה שבת כב

A מנורה may not be placed higher than 20 אמות (approximately 30 feet).

The מנורה should be placed on the left side of the doorpost, so that we will be surrounded by מצות (the מצוה on the right, the מנורה on the left).

One who used food or drinks as decorations for the סוכה, the food or drinks may not be used for any personal benefit the entire סוכות (even שמיני עצרת) even if they fell down. However, if one made a stipulation prior to dusk on ערב סוכות that they are not separating themselves (איני בודל) from the food and drinks during the dusk period, and during these next 8 days, it is permissible to partake of the food and drink. The רמ"א writes in the name of the מהר"ל that today we do not make stipulations regarding things used as decorations hanging from the סכך. As far as decorations hanging from the walls, we do not need to stipulate in order to bring them in from the rain, although it is better to stipulate before סוכות even regarding decorations hanging from the walls.

Oil left over after חנוכה should be burnt by itself because it was set aside specifically for a מצוה. If this mixed with another oil and there is not 60 times more of that second oil to nullify the חנוכה oil, it should be burnt

(although some opinions hold that when it comes to an איסור which חנוכה certainly is-- one may add permitted items to a mixture to ensure its volume is 60 times greater than that of the forbidden item).

The מחבר writes that we may light one נר חנוכה from another because they are both part of the מצוה, thus no other candle may be used even to transfer the flame. The רמ"א is stringent and says we should not do this because since we are מקיים the מצוה with one candle, the second candle does not have the same level of מצוה as the first, thus they may not share the light (the משנה ברורה adds that in a house with 2 owners, even according to the רמ"א the second candle could be lit directly from the first).

One may remove ציצית from a בגד and place it on another בגד. The רמ"א says this may only be done from a בגד belonging to someone with the same level of obligation, i.e, an adult may only take ציצית from the בגד of another adult. The רמ"א adds that may take ציצית from the בגד of someone who is no longer alive.

One may drag a bench on the ground only if the bench will not necessarily dig up the ground. If it will absolutely dig up the ground, it is forbidden to drag, even if he had no intent to dig.

We may not use coins upon which מעשר שני has been consecrated as weights for regular coins (the weight of the מעשר שני coin is known so one would want to use it to determine the weights of other coins).

Any candle that was extinguished in the בית המקדש (with the exception of the נר מערבי), was relit by stretching out the wick of the nearest candle and relighting.

The lighting of the מנורה effects the מצוה therefore, the מנורה may not be

moved after it is lit.

דף יומי הלכה שבת כג

If a lantern was lit throughout שבת, one may use it for נר חנוכה providing he extinguishes the light and relights it. The lantern does not need to be moved as the lighting effects the מצוה, not the placing (of the מנורה).

Women are obligated in the מצוה of חנוכה as they were part of the ס. Children who have reached the age of חינוך must light as well.

A guest is חייב in the מצוה of lighting the מנורה. If someone is lighting for him at his home, he fulfills his obligation with that. If not, he can fulfill the מצוה by giving the host a small sum of money and thus “purchasing” a portion of the host’s light, or he may light his own. If the guest has his entrance, he lights his own by his entrance. The רמ”א writes that today, since we light where we eat, if the guest uses his quarters only for sleeping, he need not light by his entrance.

Any oil may be used to light with on חנוכה, but olive oil is the best.

On the first night of חנוכה we make 3 ברכות. Every night afterwards, we make 2 ברכות (we only say שהחיינו) on the first night.

One who has not lit, and will not be lighting at all that night makes a ברכה if he sees a lit מנורה (שעשה ניסים לאבותינו) and if it is the first night he also says שהחיינו.

The רמבם writes that the source of the obligation to listen to the words of the רבנן is:

דברים פרק יז

על פי התורה אשר יורוך ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל:

Definite מצות דרבנן require a ברכה (such as lighting candles on חנוכה or reading the מגילה on פורים). Doubtful מצות דרבנן such as דמאי, where we are not sure if the proper tithes have been removed, do not have a ברכה.

A courtyard that has 2 openings on 2 sides, חנוכה candles are lit on both sides, but a ברכה is made only while lighting on front side, i.e., the side with the door.

פאה is taken from the edge of the field.

A candle with 2 wicks is considered as 2 candles.

A dish filled with oil, that has several wicks placed into the oil, can be counted as lighting candles for several people on חנוכה (one per wick), provided a vessel was placed over the bowl, thus separating each wick (so it will not look like a torch).

If one can afford נר שבת or נר חנוכה, נר שבת has precedence because one of the reasons of נר שבת is שלום בית. נר חנוכה has precedence over wine for קידוש and הבדלה.

One should light minimally 2 lights on שבת and more may be added. The גר'א lit 7. Every house, whether it has men or women, must have candles lit on שבת as that is part of עונג שבת.

One may not light שבת candles before פלג המנחה (one must be particularly careful about this in the summer months when people make early שבת as a woman who lights before פלג המנחה it is as if she did not light). Lighting may be done until שקיעה but one should light around 18 minutes before שקיעה (a woman may not do מלאכה once she has lit candles even if there is time before שקיעה unless she has made a תנאי).

נר שבת oil, that is טמא may not be used for שבת.

