

דף יומי הלכה שבת קיג

One may not tie a pail to a rope for use in a well, as we are afraid he will leave it there, and he will have come to have made a קשר של קיימא שבת. He can, however, use an apron or something similar, as he will not leave it tied there, and one is not חייב for a temporary knot.

One may make a bow on שבת, even, according to the רמ"א, if it has a single knot beneath (obviously the single knot must be made to be untied that day).

One may tie a cow to its feeding place with a woven rope, as a person will not leave a woven rope--which is חשוב--tied to either the cow or feeding place. If the rope is not woven, it is אסור as he might come to leave the knot in place, thus making a קשר של קיימא. If one knot has already been made (either to the cow or the feeding place), he may tie a knot to the other, as the one that he tied previously he will leave, and the new knot he will untie, and it will not be a קשר של קיימא.

Weaving and sewing utensils may be moved on שבת like any כלי (which may be moved if its place is needed, or for a permissible use, for example, using a hammer to break nuts). The upper and lower beams may not be moved as they are very heavy and considered attached.

One may make the bed שבת morning, for שבת afternoon, but not for מוצאי שבת. Similarly, he may wash dishes that were used Friday night, to be used for שבת day, but he may not wash dishes

that will next be used after שבת.

One may fold clothes if the following five conditions are met: The clothing is needed for שבת. The clothing is new and not washed. The clothing are white. He has no other clothing he can wear. It is done by one person and not two (without these conditions, it can appear as if one is trying to fix his clothing). It is forbidden to fold his טלית in its original creases, but one may fold it in different creases.

It is forbidden to speak about business on שבת. One may speak about finance relating to צדקה, therefore shuls may sell עליית, and people may promise dollar amounts for a משברך, as the פסוק says חפצך--your business needs are אסור, not the needs of שמים.

One's speech on שבת must be different than his speech during the week. Therefore, it is אסור to talk about things one will do after שבת. While it is מותר to think about business on שבת, one should approach שבת with the attitude כאילו כל מלאכתך עשויה (all your work has been completed) and should attempt to not even think about business. This attitude is integral towards fully appreciating שבת.

One may not walk in water on שבת as he might come to סחיטה--squeezing the water out of his clothing. He may jump over water, and if the body of water is too big, he must walk around it.

One should not take large steps on שבת (more than one אמה per

step) unless one is going towards a מצוה, for example, to shul.