

## דף יומי הלכה שבת קכא

טבילה for טומאה may be done by day, with the exception of טבילה for a נדה and a יולדת which may only be done by night. Even in a case where the woman has already counted seven clean days it is still אסור for her to go to the מקוה during the day as it might confuse her daughter (as her daughter might not be aware that the seventh day has already passed and she might think that it is permissible to go to the מקוה on the seventh day).

If a non-Jew comes to extinguish a light, nothing need be said to him, even if he is a paid servant, as we assume he is doing it for his own needs (however, we may not encourage him). A child (even one who is not yet at the age of חינוך, i.e., 5 or 6 years old) who is going to extinguish a light must be discouraged, as we assume he is doing it for his father, or someone else older. If the child is at the age of חינוך and he is about to do a מלאכה, even if it is for his own benefit, the child must be stopped, as that is part of חינוך.

If a fire breaks out on שבת, one may announce in front of non-Jews that whoever puts the fire out will not lose (will be rewarded).

One may cover a flame with a utensil on שבת in order that the flame not catch onto a beam resting above the flame, or even to protect his eyes from the flame, provided that by covering the flame he does not extinguish it.

Water from a flowing stream or spring may be moved on שבת by

a person as far as he is permitted to move (generally 2000 אמות past the last house of the city) even though at the start of שבת it was well out of the תחום, as since the water is constantly moving, it does not acquire a מקום and therefore the only restrictions on moving it, are the restrictions placed on a persons movement.

Something disgusting such as feces or a dead animal found in the courtyard, may be moved, even without use of a כלי. If it is found in a courtyard where no one is living, the disgusting thing may not be moved, but it may be covered with a כלי.

One may kill an insect or animal on שבת whose bite kills, even if he is not being chased. If their bite does not kill, only if one is being chased, is it permissible to kill them since a מלאכה שאינה לגופה is an איסור דרבנן, (this case is certainly a מלאכה לגופה because he is not killing the animal for its own use, but to save himself). According to the רמב"ם, this הלכה is difficult because he holds שאינו צריכה לגופה is still an איסור דאורייתא. The משנה ברורה explains that the רמב"ם is learning the case that he is not sure if the animals bite is fatal.

One may not intentionally spit on the ground on שבת in order to rub the saliva in the earth to smooth it out, however, he may walk on saliva innocently, i.e., with no intent to rub it in the ground (it is not considered פסיק רישא as in order for the saliva to have an effect, it cannot merely be stepped on, but must be rubbed in with one's shoe).

One may step on a snake or scorpion innocently, i.e, if they are

in his path, and he does not need to veer to the side, or change his stride in order to step on them, he does not need to change his stride to avoid them.

A candelabra which can be taken apart is forbidden to be moved on שבת. Our candelabras may not be moved, even after the light has gone out. If they are on a tray, and there was also something permissible on the tray at the time of candlelighting, then the tray may be moved.