

דף יומי הלכה שבת קכב

Meat, fish and uncooked wine that are being transported by a non-Jew must have two seals. If the seals will be seen by the sender, then one is sufficient as the non-Jew will be afraid to break the seal. The רמ"א says בדיעבד one seal is always sufficient.

A non-Jew who lit a fire for himself, or for a חולה, or for a child (a child is considered like a סכנה, therefore, one may ask a non-Jew to turn off a light in a room where a child will be sleeping) anyone may benefit from the light. A non-Jew who lit a fire for a Jewish person, it is forbidden by all to benefit from the fire.

If a non-Jew gathered grass for his own animal, it is מותר to allow one's animal to eat from that grass provided he does not know the non-Jew (so it will not appear as if the non-Jew is performing labor for him on שבת). Similarly, if a non-Jew standing in רשות הרבים retrieves water from a well that is in רשות היחיד, if he did it for himself, it is מותר to use the water, provided that he does not know the ישראל (for if he did, people might think he added water specifically for the ישראל). If, however, he did it for the benefit of a Jew, it is אסור. He may not stand the animal over the grass (because it is מוקצה). he may, however, lead the animal to the grass.

In general, whenever a non-Jew does a מלאכה for himself, nonetheless, a ישראל may not benefit if he knows the non-Jew, as we are afraid people will think he added something for the

ישראל, unless it is in a case of a fire where there is nothing to add.

In a city that has Jews and non-Jews, if there are a majority of non-Jews, the bathhouse may be used immediately after שבת. If there is a majority of Jews, then they must wait after שבת the amount of time it would take to heat the bathhouse.

If a light was lit in a public place where the majority of the people are Jewish, it is forbidden to benefit from the light, as lights in a public place are generally lit for the majority of the people, which in this case is אסור because the majority is Jewish.

פרק כל כתבי End of

A כלי שמלאכתו לאיסור such as a hammer may be moved on שבת either לצורך גופו for example to break the shells of nuts (or a needle to remove a splinter), or if the space it is in is needed. It may not be moved if one is afraid it will break in its present place.

One may remove the door of a movable cabinet, but he may not reinsert it. It is forbidden to even remove the door from a structure that is attached to the ground (such as a house).