

דף יומי הלכה שבת קמא

It is permissible to move a דבר מוקצה out of the way indirectly (טלטול מן הצד) if one needs a permissible item, for example, straw--which since it is usually used as fuel for a fire is מוקצה--that is on a bed may be moved by one's body (but not by hand). However, if there was a pillow or cover on the mattress before שבת started, thereby showing the bed was intended to be used on שבת, the straw may be moved by hand.

A person may remove clothing from a press on שבת, but a professional launderer may not, as a professional will close the press very tightly, and when they open the press it is similar to סתירה.

One may crush pepper with the handle of a knife onto a plate (but not a crushing board) as since it is done in an unusual way, it is permissible. Therefore when mashing fruit for a child such as a banana, one should use the handle of the utensil.

One who was in the river on שבת should dry the water off himself before he comes out of the water, lest he carry the water on his body אמות. A person caught in the rain does not need to worry as the amount of water on that stays on him is not that much (furthermore, unlike going into the river where he desired the water on his body, the rain is not a problem as he has no intent to have the water upon himself).

The מחבר says that if a person got cement or clay upon his foot, he may not rub it off on the ground as it appears he is levelling

the ground, but he may rub it against the wall, though there are those who even forbid wiping the foot on the wall as it appears he is adding to the wall which would be בונה. The רמ"א writes that it is permissible to wipe one's foot both on the wall or the ground, though the משנה ברורה notes he must be careful not to wipe his foot on the ground in a place where there is a small indentation or pit on the ground.

A person should not sit next to a לחי or קורה which are at the entrance of a מבו, while holding something, as he might drop the object and come to pick it up in רשות הרבים as there is no reminder he is next to the לחי or קורה. However, if he is sitting at the entrance to a courtyard with a צורת הפסח (a doorway type opening) as the צורת הפסח serves as a reminder.

One may not roll a heavy barrel on the ground as it will inevitably level out the ground.

A wet cloth may not be placed into the opening of a barrel as the liquid will inevitably be squeezed out of the cloth.

One may rub clay off his clothing by rubbing from the inside of the clothing as it does not appear that he is necessarily laundering his garment. This is only if the clay is wet, but if it is dry, it is forbidden even from the inside of the garment as he will end up grinding off the clay which is טורח (similarly one is not allowed to rub mud off his shoes if the mud has dried and will crumble off as this is טורח).

One may not smooth the leather of a shoe on שבת, as a thin layer

of leather inevitably comes off.

One may not apply oil to his feet if they are inside the shoe (sandals obviously), however, he may apply oil to his feet and then put shoes on. Similarly, he may anoint his body with oil and then lie atop leather, provided his intent is not to oil the leather.

A person should not go out on שבת wearing a shoe size that is several sizes larger than his size (for example, a small child wearing an adult shoe) as he might come to carry the shoe.

A woman should not go out in a torn shoe (men are allowed to), as women are generally more particular and she might come to feel embarrassed about the tear, and remove the shoe and carry it home.

A shoe used for חליצה should be a right footed shoe that fits and not a torn shoe.

A woman should not wear a shoe for the first time on שבת as perhaps it does not fit her well, and she will not want to be seen wearing the shoe, and will come to carry it.

A shoe that is still on a holder (not a shoehorn, but a holder which is used to craft the shoe) may be removed as the shoe is finished and ready to be worn, thus it may be removed from the holder, even though the holder is a כלי שמלאכתו לאיסור (furthermore, the shoe is מקבל טומאה while still attached as it is ready to be worn).

End of פרק תולין

If a child, who is holding a stone in his hands, longs for his father to pick him up, the father may do so, because although the stone is מוקצה, since he is carrying it in an indirect way, and because of the child's צער, it is permitted.

One who carries out a child into רשות הרבים and the child is carrying a pouch around its neck, he is חייב because the pouch is not טפל to the child (he is not חייב for carrying out the child--assuming the child can walk--because of the rule חי נושא את עצמו, a living thing carries itself, although it is forbidden to do so). If he carried an adult he would be פטור as the pouch is secondary to an adult.