

## דף יומי הלכה שבת קמג

It is אסור to use a stick to stir coals on יום טוב from a pile of wood, as that wood is presumed to be set aside for kindling, and one cannot make a כלי from that wood. Obviously if the wood was set aside to be used for יום טוב it may be used.

Anything that is fitting to be eaten by a person or animal may be moved from the table on שבת. If it is not fit to be eaten (for example, hard shells or hard bones), if it is on the table, and the table is needed for later, the non-edible item may be removed. If the table will not be needed, the tablecloth can be lifted and the refuse dumped into the garbage.

One may not use a sponge on שבת unless the sponge has a handle (as we are worried that he might come to squeeze out the sponge, which is סחיטה).

If there are crumbs left on the table but they do not come to a כזית, it is permissible to throw them out, but if they are thrown on the floor and subsequently stepped on (ביזוי אוכל), it can lead to poverty.

In a place where the animals are accustomed to eat date pits, they are permissible to be moved on שבת, but an אדם חשוב should only move them in an unusual way, for example, by spitting them out, or placing them on bread and carrying the bread. If the animals in that place are not accustomed to eat date pits, they may not be moved.

Bread may be used to transport food, unless the food will ruin the bread, such as raw meat. Bread may not be thrown. Food that does not become ruined by throwing, such as nuts, may be thrown. The משנה ברורה quotes the בית יוסף who says that bread has a status that other food do not, therefore, even if bread will not be ruined by being thrown, one may not throw it.

While it is permissible to move something on שבת which is repulsive (גרף של רעי); this is the היתר for taking out garbage that smells, even though there is no use for it on שבת and should be (מוקצה), one may not purposefully make a גרף של רעי, for example, in a place where the animals do not eat date pits, one may not eat them and pile them until it is a repulsive mess. However, if he did so, the pits may be moved.

## **פרק נוטל אדם את בנו**

If a barrel of wine breaks on שבת, one may not gather the spilled wine with a sponge as he might come to squeeze the wine out of the sponge. He is permitted to save enough for three meals in as many כלים as he needs. If he has one big כלי, he may save as much wine as the vessel holds. He may tell others to save as well. The רמ"א writes that this is talking about a case of two courtyards next to each other (and even though there is an עירוב the חכמים were worried that one might carry out of the עירוב due to confusion), but in one courtyard one may save as much as he wishes, as it is all in the same courtyard.

If pieces of fruit are spread out in a person's courtyard, if they are in one place, he may put them in a basket. If they are spread out, he may pick them up to eat, but not to put in a basket as gathering fruit is עובדא דחול (according to the רמב"ם it would also be מעמר).

Grapes and olives are forbidden to be squeezed on שבת. Since grapes and olives are mostly used for their juice/oil, even grapes and olives which are stored for eating, and even if some of their juice/oil came out on its own, it is still forbidden to use that juice/oil on שבת. Strawberries and pomegranates are forbidden to be squeezed. If their juice came out on its own, and these fruits were set aside to be squeezed, then the juice that came out on its own is permissible. If they were set aside for eating, than if their juice came out on its own, it is מותר to drink. The מחבר writes that other fruits may be squeezed for their juice on שבת as other fruits are meant to be eaten, and their juice is part of the fruit, and for those who do squeeze, their use of the fruit is negated by the majority who do not use the fruit for juice. The רמ"א writes that in a place where a fruit is squeezed for juice, that fruit may not be squeezed--such as an orange--and it shares the same דין as a strawberry or pomegranate.

Milk from a nursing woman that is טמא is מטמא whether the milk was desired or not.