

דף יומי הלכה שבת קמח

A bone that is out of place or broken may be set on שבת. The מגן אברהם disagrees and says only a broken bone is סכנת אבר and may be set, but not a bone that moved out of place.

If a person's hand or foot became dislocated, one should not scrub it with cold water, as that is considered רפואה in this situation, but he may wash it in regular water.

פרק חבית End of

When borrowing an item on שבת, one must be careful how he asks so as not to imply it is for a very long time, where perhaps the lender will feel a need to write down the transaction, or it will lead to some discussion of commerce (a quid pro pro for example). The מגן אברהם notes that although the גמרא uses the term הלויני as an example for a word that may not be used, this depends on the locale, and if that term does not have long term implications, it may be used.

Although it is מותר to carry things from רשות to רשות, when big loads are being carried, one should do it slightly different than he would during the week (for example, carrying on one's shoulder instead of in one's hand). The רמ"א says this is not applicable within the same house or even the same חצר. If one is in a hurry due to the arrival of guests, he need not make a change.

One should not clap hands in regular fashion nor dance on שבת or יום טוב because it may lead to fashioning an instrument. The רמ"א notes that if people are seen doing this, they should not be told that it is forbidden because better they should perform the act inadvertently than on purpose. The רמ"א also brings a יש אומרים that says today since we are not experts in fashioning instruments, it is permissible to clap and dance on שבת (the משנה ברורה says this leniency should only be used במקום מצוה).

The rule of not informing someone when they are transgressing if the person will not listen (מוטב שיהיו שוגגין ולא יהיו מזידין) only applies to something that is not explicit in the תורה. For example, women who eat ערב יום כיפור until it is dark should not be told that there is an obligation to be מוסיפין מחול על הקודש if we are certain that they will not listen (although it is a מצוה to add on to יום כיפור), but an איסור which is explicit in the תורה, for example, eating a pig, even if we know the person will not listen, we still say something (in today's world where most people who transgress are in the category of a תינוק שנשבה, one should ask a Rav how to deal with rebuke of transgressors).

One may not borrow a סאה (of wheat for example), and pay back a סאה at a later date because perhaps there was price fluctuation and it might be רבית, unless of course there is a set price which has not changed since the initial borrowing. When it comes to lending small items like loaves of bread or milk between neighbors, even if the price of bread went up, a loaf of bread may be returned for a loaf of bread, and a gallon of milk for a gallon of milk (the חסד did not want to restrict חכמים).

between neighbors). However, one may not return 12 eggs after having borrowed ten (unless one forgot how many eggs were borrowed in which case it is מותר to add up to a fifth of the original price to ensure that the proper remuneration is being made; רבית is an extremely difficult topic and should always consult a Rav when it comes to questions of interest).

A loan of an item on שבת or יום טוב if not returned is able to be reclaimed in court (one might think that if it were to be reclaimable in court, it might come to be written down, and therefore it should be אסור to reclaim the loaned item in court, but this is not the case).

A שמיטה year cancels loans, including loans made during the year of שמיטה itself. Therefore, if someone lent out a slaughtered cow on the first day of ראש השנה, which turned out in actuality to be the thirtieth day of אלול (every year the thirtieth day of אלול was celebrated as the first day of ראש השנה as a contingency plan in case עדים would come on that day and say they had seen a new moon, and in fact it was not the thirtieth day of אלול, but ראש השנה) the loan is cancelled.

If during a שמיטה a person comes to repay a loan, the lender should say that it is a year of שמיטה and the loan is cancelled. If the borrower insists, the repayment may be accepted, but it should be accepted as a gift.

While normally one should not be מקדש an animal on שבת (as he might come to write it down), he may be מקדש a פסח on

קרבו (speaking of a case where שבת was פסח) and a קרבן מצוות היום as they are טוב on חגיגה.

One may not say to a butcher, give me a סלע of meat on טוב יום, but he may say to the butcher, give me a portion of meat, even if it is known that he will pay him after טוב יום.

On טוב יום or שבת we do not judge, get married (although the רמ"א says if one does not have any children, he may have the חופה on שבת [not the giving of the ring which is ארוסין, but the חופה, even though the חופה is קונה] though we are accustomed to not even having the חופה), perform יבום or חליצה, redeem a first born child, separate תרומות or מעשרות, or give a גט, unless it is a person on his death bed (who wishes to prevent his wife from falling into יבום or חליצה).