

## דף יומי הלכה שבת סד

Sack cloth is goats hair, or camel wool, or horse tail, whether woven or braided, and is מקבל טומאה (made of any size providing it has a use).

It is אסור to stare at even the small finger of a woman for pleasure.

A woman may go out on שבת with her hair braided with strands of hair, whether loose strands of her own hair, or her friends hair, or even animal hair. A young girl may not go out with hairs of an old woman, nor vice versa, because of ridicule (due to contrast of color), which might cause the young girl or older woman to remove the hairs.

A woman may go out on שבת with wax fastened in her ears, or a wad tied to her sandal to make herself comfortable. If it is a shoe, since it is closed in, it does not need to be tied. She may go out with a pad to absorb menstrual bleeding. She may go out with barleycorn in her mouth to fight bad breath, or salt to heal a wound, provided that it was placed there before שבת, and if it falls, it may not be replaced.

Anything that the חכמים said is אסור to go out with in רשות הרבים, is also אסור to go out with in a חצר that does not have an עירוב, with the exception of a wool cap and a wig, which although forbidden to be worn in a רשות הרבים may be worn in a חצר. Then מחבר says that today, women go out with all ornaments (including wigs) to a רשות הרבים on שבת. He writes that being as we do not have a רשות הרבים (holding like the opinion that a רשות הרבים requires 600,000 people) we can be lenient. The הלכה ביאור notes the difficulty with what the מחבר writes here, because in סימן שמה he implies that his opinion is that in order for an area to be considered a רשות הרבים it only needs to be 16 אמות wide. The ערוך השולחן further states that today there are cities that are a רשות הרבים even according to the opinions that you need 600,000, such as New York. He goes on to say that the reason today women go out with

all types of ornaments and jewelry is that since women see each other frequently (unlike in the times of the גמרא when women rarely saw each other) it is less likely they will remove items to show one another.

A woman may adorn herself while she is a נדה in order that she not be displeasing in the eyes of her husband.

A woman does not cease to be a נדה until she goes to the מקוה. Even if several years have passed since a woman menstruated, she will be טמא until she goes to the מקוה.