

דף יומי הלכה שבת צא

One who carries on שבת food the size of a גרוגרת in order to eat from it (a גרוגרת is size that would make him חייב a קרבן), and before he placed it down it shrunk in size, thus leading the person to decide to use it for planting or medicinal purposes, (and although it has shrunk in size, it is still large enough to be מחייב a קרבן for one who carried it out for planting and medicine) he is חייב because the חיוב of קרבן is dependent on the person's mindset when he placed the object down, not when he picked it up. If one took out food less than the size of a גרוגרת with intent to plant, then changed his mind and decided he wanted to eat it, and this was his thought when he placed it down, he is not חייב (again, because the חיוב is dependent on the mindset הנחה). If the food grew in size until it was a כגרוגרת and he had decided to eat it subsequent to putting it down, he would be חייב.

If one took out food the size of a גרוגרת, which then shrunk to less than the size of a גרוגרת, which then expanded again to the size of a גרוגרת and was then placed down, is the person חייב or not, meaning once it shrunk did it permanently push off the חיוב or only temporarily? It is a ספק.

One who threw a כזית of תרומה into a house that was טמא (for example, there was a corpse in the house), and that כזית joined with the food that was already there in the amount of a ביצה (food cannot give off טומאה unless it is minimally the size of a ביצה; regarding contracting טומאה it is מחלקת if it needs to be a ביצה or can be any amount), since it is מצטרף for טומאה is it also מצטרף for שבת, and would thus be מחייב the person a קרבן or not? It is a ספק.

One is חייב for the מלאכה of הוצאה if there is an עקירה in רשות היחיד and a הנחה in רשות הרבים or vice versa. If he placed it on a כרמלית in between,

for example, he lifted an object up in רשות היחיד placed it down in a רשות כרמלית and subsequently picked it up and placed it down in a רשות הרבים, he is not חייב. A threshold between ones doorway (which is a רשות היחיד) and a רשות הרבים, is considered to be a כרמלית. Similarly, if one threw from one רשות to another, and there was a כרמלית in between, he is פטור.

A basket filled with produce that is was taken from רשות היחיד and set down partially in רשות היחיד and partially, or even mostly, in רשות הרבים, he is not חייב until the entire basket is in רשות הרבים.

One who steals a wallet on שבת, and subsequently performs a מלאכה by carrying it into a רשות הרבים, is חייב to pay for the wallet, even though he is also חייב for desecrating שבת. Although there is a rule קים ליה בדבר, that one is חייב for the greater איסור and is פטור from a lesser איסור if both איסורים are performed at the same time, since the stealing took place prior to his desecration of שבת there is no קים ליה בדבר מיניה.

If one went into someone else's house and stole a purse, and dragged it into רשות הרבים, he is not חייב to pay for the purse, as he acquired the purse through קנין משיכה when he dragged it to himself, and this is קים ליה בדבר מיניה since at the same moment that he brought the purse into his possession, he was מחלל שבת, as dragging an object on the ground either four אמות in רשות הרבים or from one רשות to another is חייב.