

דף יומי שבת כט

In order for a garment to become טמא it must be minimally 3x3 fingerbreadths with the hem. This is for all טומאות except for מדרס which needs 3x3 טפחים (this referring to צמר ופשתים other materials always need 3x3 טפחים for any type of טומאה).

Utensils that broke on יום טוב may not be used for kindling because of נולד. Unbroken utensils or utensils that broke before יום טוב may be used. Shells of nuts may be used for kindling on יום טוב only if they were shelled before יום טוב.

Branches that fell from a palm tree into an oven on יום טוב are permitted to be used provided he adds permitted wood (wood cut before יום טוב) and the forbidden wood is מבוטל ברוב (the משנה ברורה comments that although normally ביטול ברוב does not apply to something that will become permitted--and these branches that fell in will be permitted after יום טוב--nonetheless, since the main benefit comes from the branches after they have already been burnt and are no longer בעין we are מיקל).

A garment that is less than 3x3 but was used as a utensil, for example, to plug a hole in a pipe, or to hold a hot pot, or to clean a millstone, this garment is מקבל טומאה as long as the owner did not throw it into the garbage. If the owner stores it away, or even if he hangs it on a peg, or places it behind a door, he is showing the garment has significance.

A perforated vessel filled with oil that is placed next to or above a candle, in order for the oil to go onto the candle is forbidden on שבת because since it is 2 separate objects (the vessel and the candle) we are worried that a person might come to remove some of the oil which is forbidden as the oil has already been set aside for the candle and will come to be מכבה (the ערוך השולחן questions רש"י's and בית יוסף's usage of the word מכבה here as how are they causing the candle to go

out? He leaves it as צריך עיון. The ערוך השולחן notes that the טור does not use the לשון of מכבה. The רא"ש says it is מכבה because by removing oil from the utensil, he causes the fire to go be extinguished quicker.) If the vessel and the candleholder are connected, than it is permissible to use this dripping method on שבת.

One may not fill a bowl with oil and place it beside a lamp and connect the bowl from the wick to draw oil, as we are worried he will come to remove oil from the bowl.

Those who sell clothing are permitted to display clothing, even if it will cause them to be wearing שעטנז as long as they do not get benefit from the clothing, i.e., it is a cold day and the clothing warms them up.

An act that is not what one intended, which is forbidden, is permissible to be performed on שבת as long as this forbidden act (פסיק רישא) will not be performed with all certainty. Therefore it is permitted to drag a bench, as long as it is not certain that it will dig up the ground, even though it might (the digging up the ground is the act that is forbidden, but was not the benchdraggers intent).

For a חולה that might be in סכנה we are permitted to extinguish a lamp. It is also permissible due to fears from גוים.