

דף יומי הלכה שבת נ

When the הלכה states that wool shearing may not be used, it refers to wool shearings from a warehouse.

Branches of a tree that were cut for burning are מוקצה and cannot be moved (the משנה ברורה notes that even though the branches are מוקצה, they may be sat upon, even though it will cause them to move slightly [it is forbidden to move מוקצה, but not to touch מוקצה] as it is טלטול מן הצד which the מגן אברהם explains is permissible (לצורך)). However, if they were sat upon ערב שבת, even for a short time, they are not מוקצה, and certainly if they were tied together to be used as a chair, or if one thought of using it, even if that thought to use them was carried out during the week (the משנה ברורה notes that there are many ראשונים who disagree with this latter point and hold the מחשבה must be specifically to use it on שבת).

One may go into רשות הרבים on שבת with a bandage for a wound made of combed flax or processed wool, as long as there was a plan to use them for bandages ערב שבת, meaning there was a thought to use them as bandages or they were sat upon, or he went out with them as bandages, or they were dipped in oil (anticipating future use as a bandage). There is no problem regarding רפואה because we say the bandage is a מלבוש and the purpose of the bandage is to protect clothing.

A person may place a bucket full of dirt in his house to use it on שבת (for example to cover filth), but he must put it in a specific corner of the house or else the bucket full of dirt will be negated by the rest of the dirt in the house. Similarly, the רמ"א says that if sand is gathered in a pile (this is how the ערוך השולחן explains the רמ"א) to keep fruit in that sand, the sand is not מוקצה and the fruit may be removed.

כלים may be washed on שבת with any material with the exception of

wine deposits that have hardened because they smooth out the silver, which is soft, and this is forbidden on שבת (silver polish has the same דין as wine deposits).

A נזיר is allowed to rub the hair of his head with his hands and brush through it with his fingernails, even though this could possibly cause to some hairs falling out, because it is not his intention to pull out hair, and it is not certain that any hair will fall out as a result of these activities.

It is permissible to wash one's hands face and feet on שבת with substances that do not cause hair to fall out, even if there are some substances mixed in that do cause hair to fall out, as long as the substance that causes hair to fall out is not the majority.

A person may use bread for his needs, for example, he may lean food against bread or even place food upon the bread, as long as he does not cause a ביזיון to the bread. Therefore, it is forbidden to place raw meat upon bread, or to use bread as a wine tray, because perhaps wine will fall on the bread and ruin it.

While it is forbidden to do הטמנה on שבת even with דבר שאינו מוסיף הבל if הטמנה was done ערב שבת it may be taken out and returned to its הטמנה status. If one did הטמנה on שבת in a hole with wool strips that are forbidden to move, and he pulled out the pot, and the cavity got ruined, for example, the wool strips (in a case where they are מוקצה) fell from the walls of the hole into the hole, he may not put the pot back.

Plants that were immersed in dirt, then pulled out before שבת, may be pulled out on שבת (for example, to smell), as long as they are not rooted in the ground, and the owner has no intention of rooting the plant when he puts it back.

It is forbidden to make or widen a hole in a barrel on שבת. The מחבר writes that if a knife was stuck into the side of a barrel, he may pull it

out on שבת, even though it makes the hole in the barrel wider. The רמ"א writes that this is only permissible if the knife has been stuck in and removed previously at least one other time, so that when the knife is pulled out on שבת, he is not really widening the hole as this has already been done. If not, then it is אסור because of פסיק רישא (literally, cutting off the head; meaning, can an animal whose head is cut off live, even if the intent was not to kill the animal? So too over here, although the intent is not to widen the hole in the barrel, it is still an inevitable consequence of this act). The מחבר holds that there is no problem of פסיק רישא here because it is an איסור דרבנן to make a pre-existing hole in the side of a barrel wider. Furthermore, the גר"א explains that while usually a פסיק רישא is אסור even if it is by an איסור דרבנן in this case, since the making of the hole, is really a מלאכה שאינה צריכה לגופה it would be permissible (this is referring specifically to the case of the knife in the barrel, but a knife in the wall, we are stringent).