

דף יומי הלכה שבת קיז

In order to carry in a מבוּי that is enclosed on three sides, either a לחי must be placed by the opening (a stick that is at least ten טפחים and can be any width), or a קורה must be laid across the entrance (a board that must rest on top of both sides of the entrance).

A ספר תורה may be taken out of a מבוּי during a fire, even if the courtyards that enter into the מבוּי did not make an עירוב, provided that there is a לחי by the entrance.

A person may save from a fire enough food for three meals if the fire occurs friday night, two meals if the fire occurs early שבת day, and one meal if it occurs שבת afternoon.

If a wine barrel broke on שבת, it is permissible to bring a vessel and to save enough wine for three meals (if it is friday night; two meals if the fire occurs early שבת day, and one meal if it occurs שבת afternoon), as we are worried that if we allow him to save more, with the need for many utensils to catch the wine, there will be confusion and a person may come to carry כלים through רשות הרבים. The רמ"א brings an opinion that this case is only when the barrel was in one חצר and they needed to bring כלים from another חצר, but in a case where it was to a different house, and there was an עירוב, he may save as much as he wants. If the barrel was on top of a roof, he may place a utensil in the חצר to catch the wine, but he may not bring over a second utensil as we are afraid that the confusion will lead him to bring the second utensil through a רשות הרבים (the משנה ברורה says that

this refers to a second utensil after he has already gathered enough for three meals, but if he does not yet have enough for three meals, then he may bring as many utensils as he needs to catch wine sufficient for three meals).

If he invites guests, he may bring another vessel to catch wine, but he may not gather the wine first, and then invite guests, and he may not use trickery and invite guests just so he may save his wine. The רמ"א adds that if he does gather wine first and then invite guests, the wine is permissible.

If an animal and its child fell into a pit on יום טוב, being as how he may not שחט both animals (it is forbidden to שחט an animal and its offspring on the same day), and one may only take an animal out of a pit if he needs the animal for eating, he may take the first animal out of the pit with intent to slaughter it, then decide that this animal is not fit for slaughter, then take the second animal out of the pit with intent to slaughter, and he may slaughter either one (while there are opinions that say he does not need to slaughter either one, the משנה ברורה quotes the רשב"א who says he must). The משנה ברורה explains that removing an animal from a pit on יום טוב is an איסור דרבנן, and since there is both צער בעלי חיים and a monetary loss, we are allowed to employ trickery to enable him to pull the animals out of the pit.

If there is a fire, and a person has saved bread made with fine flour, he may not save bread made with coarse flour (each member in the family may save enough for three meals, so a lot of bread may be saved; one who saves bread with fine flour, however, shows he cares about his bread, and to save bread with

inferior flour is forbidden trickery, as there must be a reasonable claim with trickery--for example, we are hungry and need an extraordinary amount of bread--and this is considered unreasonable trickery and is אסור). If he started out saving bread made with inferior flour, he may switch to bringing out bread with fine flour.

If a fire happens in his home on יום כיפור, he may save food for שבת, and for a meal after the fast. If a fire occurs on שבת he may not save for יום כיפור (meaning food before or after the fast) or יום טוב, or for the following שבת.

If a person remembered after שבת started that he had bread in the oven, he may remove enough for three meals, and he may tell his friends to each remove enough for three meals. He may only remove the bread with a knife, not with the typical bakers wooden paddle.

One should wake up early ערב שבת to make preparations for שבת.

One makes המוציא on שבת over two whole loaves of bread and cuts only one (according to the גר"א we cut both). He should cut a piece for himself big enough to last throughout the meal.

When an עירוב חצירות is made, the עירוב needs to be around during בין השמשות, but afterwards it can and should be eaten שבת day (while it may be eaten friday night, this is only if one does not make early שבת, as the עירוב cannot be eaten before/during בין השמשות; to avoid confusion it was eaten שבת day), as since

one מצוה was performed with the bread, it is good to perform another. This is only in a place where an עירוב חצירות was made weekly. In many places the עירוב is made yearly (in which case מצה is used and the עירוב should not be eaten until the end of the year).

A person must eat three meals on שבת. If he misses the Friday night meal, he eats three meals שבת day. If he has difficulty eating the third meal, he may eat a very small amount, and בדיעבד, he may eat מזונות instead of המוציא.