

דף יומי הלכה שבת קכז

While one may clear out from a storehouse up to five boxes, if there were only five boxes to begin with, he may only take out four, as we fear he may come to level the floor if it is totally revealed. The רמ"א adds that when we say it is permissible to remove boxes to make room for guests, it is referring to guests that are staying over--either at his house or by someone else--not having a friend for a meal, as having a friend for meals is not considered הכנסת אורחים.

The boxes may only be moved for the purpose of a מצוה such as הכנסת אורחים or making a בית מדרש. If there are things in his way on the floor that are מוקצה thus forbidding him to move with his hands, he may walk through and through his walking move the מוקצה items and create a path (it is מותר to move מוקצה with one's body, even for the purpose of moving the מוקצה away from a place where it would get ruined).

When one clears out the boxes he should not put their contents into smaller boxes as that increases the amount of trips he is forced to make (although each trip would be easier).

Five boxes may be cleared out per guest, but each five boxes should be done by a different person, as one person doing it all would be a טירחא.

Receiving guests is greater than receiving the שכינה (as receiving guests is going in the ways of ה' while receiving the שכינה is not).

One must judge his friend favorably.

תורה is equal to all מצוות therefore, if there is a מצוה to be done while one is studying תורה, for example, burying a מת, if someone else can do it, he should leave it to that person and not interrupt his learning.

A ישראל may move תרומה, although he may not eat it.

After produce has been gathered, תרומה is removed (either 1/40, 1/50 or 1/60) and given to the כהן. Afterwards, a tenth is removed and given to the לוי (who subsequently gives a tenth of that to the כהן [תרומת מעשר]). In the first, second, fourth and fifth year of the שמיטה cycle, another tenth is removed and set aside for מעשר שני (which is eaten in ירושלים) and in the third and sixth years that tenth is given to an עני. If מעשר is removed before תרומה, if it was done while the grain was still in ears, then the לוי does not need to remove תרומה (although it is אסור to remove מעשר before תרומה). If the מעשר is taken before the תרומה, if the produce is out of the ears, then the לוי must remove תרומה. (Today, תרומה and מעשר are דרבנן, therefore when removing, only 1/100 need be removed for תרומה and the מעשר only need be verbally designated as such, but may be eaten. The תרומה is redeemed onto a coin, and should be wrapped before being discarded.)

טבל is מוקצה as it may not be eaten. דמאי being as how it may be eaten by an עני is מותר to move. דמאי may be fed to guests and

עניים, but they must be informed that the food is דמאי and מעשר and מקדש that have been redeemed, but the required fifth above the principal has not yet been paid may not be eaten, but may be moved on שבת.