

יומא פג

If the doctor (even a doctor that is an עכו"ם) says a חולה must eat on יום כיפור, even if the חולה insists he does not need to eat, we do not listen to him.

If the חולה and one doctor say that he does not need to eat, while one doctor says he must eat, or if two doctors say he does not need, while one doctor says he does need and the חולה himself says nothing, then we do not feed the חולה. Once two doctors say he needs to eat, then even if one hundred doctors disagree, we feed him (we only go by a רוב if it is against one doctor, as since it is a question of פיקוח נפש, we always err on the side of caution). If the חולה says he needs to eat, even if one hundred doctors do not agree, we feed him.

If a contracts בולמוס, he may be fed, even בשר טמא until he returns to health, although we attempt to serve him food that has the least problems. If there is טבל and נבילה, he eats נבילה; טבל and שביעית, טבל, תרומה and שביעית; טבל, שביעית and שחט (as a case that involves פיקוח נפש is דוחה שבת) an animal and eat it (the ר"ן explains that it is better to שחט the animal, as שחיטה is one איסור, while when eating meat that is not כשר, there is a חיוב for every כזית).

If a building collapses and there is a ספק if there is a person there, and even if he is there, there is a ספק if he is alive, although it is a ספק ספיקא, we are still דוחה שבת to search for him. If he is found dead, then the search is suspended until after

שבת.

Any bite from a snake, even if we are not sure it is dangerous,
we can be מחלל שבת for the victim.