

יומא פד

We can be מחלל שבת for an ailment of the teeth (not a regular toothache).

If a person is diagnosed as a חולה שיש בו סכנה and there is a cure that requires medication for eight days which entails חילול שבת, if he is diagnosed and told to start the רפואה on שבת itself, thus necessitating חילול שבת for two שבתות, he need not wait to start the medication on שבת מוצאי שבת, thus requiring that there be חילול שבת only one week, but may start the medication immediately.

When we are מחלל שבת for a חולה שיש בו סכנה, we do not search for a קטן or a גוי but we use a יהודי (as we do not want people to think that it is better for a יהודי not to do it, which could lead to a סכנה in the future). The רמ"א writes that if there will be no delay in asking a גוי, and he will do a good job, then we are נוהג to ask the גוי.

One who is a זריז to be מחלל שבת for a חולה שיש בו סכנה, then הרי זה משובח.

If there are nine stores that sell בשר שחוטה and one that sells בשר נבילה, and a person took from one and does not know if it was from one of the כשר stores, or the non-כשר store, the meat is אסור as שכל קבוע כמחצה על מחצה דמי since the stores are set, and the meat came from inside one of the stores, it is considered fifty-fifty. If, however, the meat was found in front of the stores, then the meat is כשר as כול דפריש מרובא פריש כשר whenever there is

separation, it is assumed to have separated from the majority. However, if there are nine גויים and one יהודי, in a חצר, and one person left--we do not know if that person was a גוי or יהודי--and a building fell in that חצר on the one person, we may dig him out (because we say שכל קבוע כמחצה על מחצה דמי--as the group is קבוע, which makes it fifty-fifty and since this is a case of פיקוח נפש we are מיקל). If however, all ten members of the group left, scattered in all directions, and one towards the חצר, where a building falls on him, then we do not dig him up, as since there is no more קביעות, we say כל דפריש מרובא פריש and the רוב here is גויים.

An infant found in a city that has כותיים and ישראל, whether there is a רוב of כותיים or a רוב of ישראל, the child is a ספק כותי and if he is מקדש a woman, she needs a גט מספק. If the child is טובל לשם גרות, then he is a ספק regarding יחוסין, but he may marry a בת ישראל.