The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jun 15 2024 ■ ט' סיון תשפ"ד
סימן של"ד סעיף א'-ב'

Overview

Siman 334 Seif 1:

If a fire breaks out on Shabbos at night before the *seudah* one is permitted to save food needed for three meals including food for people and food for animals. In the morning one may save food needed for two meals and in the afternoon food needed for one meal. This restriction applies to the people from the house where the fire is burning out of concern that if they become involved in salvaging more they will forget that it is Shabbos and will extinguish the fire. People in adjacent houses who fear that the fire may reach their property may remove as much as they want.

- In *seif* 11 we will see that there are authorities who maintain that it is permitted to move from one's house to his courtyard as much as he wants. (M.B. 1)
- The owner is certainly overwhelmed and if more is permitted he may extinguish the fire. In the case of a corpse we are more lenient since a person is more overwhelmed concerning his deceased relative and there is greater concern that he will extinguish the fire. (M.B. 3)
- The neighbors are not as overwhelmed. Some suggest that according to Rema below (*seif* 26) who permits extinguishing a fire since we live amongst gentiles and there is a concern for the danger of letting the fire burn, it is permitted to salvage from one's house as much as he wants, as well as other *muktzah* items. However, this application is not clear since being overwhelmed could lead to performing other prohibited *melachos* but one need not protest those who adopt a lenient approach. Chaye Adam writes that it is only members of the household where the fire burns who have these restrictions but others may save as much as they want, including money but may not transport the salvaged items into a *karmelis*. (M.B. 4)

Siman 334 Seif 2:

Some authorities permit moving money and other *muktzah* items to save them from a fire or bandits who are coming to steal them because when faced with a loss the injunction of *muktzah* is suspended. Others prohibit this and there is even an opinion that prohibits instructing a gentile from moving merchandise that would get ruined in the rain (See above *siman* 307:19).

- This is true for neighbors but not for the residents of the house that is on fire. (M.B. 5)
- Bach follows lenient position. Authorities disagree what is permitted to do when attackers come to take all of one's possessions. (M.B. 6)
- This leniency is limited to a fire or thieves for which one becomes overwhelmed but if rain falls on merchandise that is *muktzah* a Jew may not move it. (M.B. 7)
- Above in *siman* 307:5 Shulchan Aruch permitted a gentile to perform something Rabbinically prohibited when the item is needed provided that it would constitute a major loss. (M.B. 8)
- Shulchan Aruch rules there that one may announce, "Whoever salvages things will not lose," even though the gentile will understand the intent (M.B. 9)

Halacha Highlight

Salvaging food for one's animals

Shulchan Aruch Siman 334 Seif 1

כדי מזון שלש סעודות

Food for three meals

Shulchan Aruch (סע' א') discusses the amount of food that one may save from one's home if it catches on fire. He rules that if the fire breaks out Shabbos night before the *seudah* one may save the food needed for three meals. If the fire breaks out Shabbos morning he may save the food needed for two meals and if the fire breaks out in the afternoon he may save the food needed for one meal. The reason why the homeowner is limited regarding how much food he is permitted to salvage is Chazal's concern that since he is anxious about the loss he is suffering as a result of the fire if he was permitted to salvage more than what is essential for Shabbos, he may extinguish the fire. Rav Shlomo Zalman Auerbach (שלחן שלמה ח"א סע' ז' ענף ה' אות ג') emphasizes that even a fabulously wealthy person whose possessions have caught fire and if the fire is allowed to burn he will be left a pauper who must go door to door to collect funds to support himself, nevertheless, he may still not extinguish the fire.

Included in this allowance is not only saving food for the people of the household, but it is also permitted to salvage food for the animals. A simple reading of Shulchan Aruch indicates that one may save food for three meals for an animal as well. Biur Halacha (ד"ה והראוי לבהמה) explains that since one is not permitted to eat before his animal, just like the people will eat three meals on Shabbos the animals also will eat three meals on Shabbos. Rav Auerbach (שמירת שבת כהלכתה פמ"א הע' י"ט) questions the rationale. Although it is true that one must feed his animal before he eats, that does not mean that every time one eats he must feed his animal and certainly there is no logic why an animal must eat three meals on Shabbos. Sefas Emes (עמס' שבת קי"ז:) writes that the Gemara's allowance for three meals is limited to the people but for one's animal one may only salvage what is expected that it will eat between that moment and the end of Shabbos.