The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן של"ד סעיף י"ג-ט"ו

Overview

Siman 334 Seif 13:

According to one opinion since Megillas Esther does not contain Hashem's Name, if it was not written in accordance with *halacha*, meaning in *Ashuris* on hide and with דיו it does not contain sanctity that permits saving it from a fire.

- Magen Avrohom asserts that this ruling was true in the time of Chazal but nowadays that it is permitted to write תורה שבעל פה we save a Megilla from a fire the same as we would any other sacred writings. (M.B. 39)

Siman 334 Seif 14:

Amulets that contain *pesukim* may not be salvaged from a fire but according to others they may be salvaged.

- According to the first opinion since the *pesukim* were not written to study there was no allowance to write them and thus they may not be salvaged from a fire but the second opinion maintains that once it was permitted to write *berachos* it is also permitted to write amulets. (M.B. 40)
- It is permitted for someone dangerously ill to save his amulet provided that he transports it while wearing it. (M.B. 41)
- *Halacha* accords with the first opinion but if it contains the Name of Hashem it is likely that it may be saved. (M.B. 42)

Siman 334 Seif 15:

One may save the *sefer* Torah bag together with the *sefer* Torah and a *tefillin* bag together with *tefillin* even if it contains money. The same is true concerning other sacred writings.

- The novelty is that it is permitted to save money with a *sefer* even into a courtyard that does not have an *eruv* and there is no requirement to pour out the money out of concern that in the process of doing so the fire will catch on the *sefer*. (M.B. 43)

Halacha Highlight

Salvaging amulets

Shulchan Aruch Siman 334 Seif 14
הקמיעין שיש בהם פסוקים
Amulets that contain *pesukim*

Shulchan Aruch (סע' י"ד) presents a dispute whether it is permitted to salvage an amulet that contains *pesukim* from a fire. Shulchan Aruch initially cites the opinion that is stringent. Mishnah Berurah (סק"מ) explains that this opinion maintains that the allowance to write *Torah shebichsav* in a manner other than a *sefer* Torah does not include writing amulets since they will not be studied nor will they be read in prayer. Since it does not meet the prerequisites for writing it, one may not salvage it from a fire. Shulchan Aruch introduces the second, lenient opinion with the words ויש אומרים indicating that he does not subscribe to that position. Mishnah Berurah (שם) explains that this opinion maintains that once permission was given to write down *berachos* it is also permitted to write down amulets and once permission is granted to write amulets they may also be salvaged from a fire on Shabbos.

Mishnah Berurah (ס"ק מ"א) emphasizes that the dispute presented in Shulchan Aruch is limited to one who is not dangerously ill (חולה שאין בו סכנה) but when it comes to someone who is dangerously ill (חולה שיש בו סכנה) it is permitted to salvage his amulet provided that he wears it out of the house that caught fire. The rationale behind this lenient ruling is that an amulet is considered an adornment (תכשיט) for one who is dangerously ill and thus no different than any other garment of clothing (מ"ב סי' ש"א ס"ק פ"ח). Elsewhere Mishnah Berurah (סי' ש"א ס"ק כ"ה) ruled that the allowance to go out wearing an amulet is limited to an amulet that has proven effective, meaning that the writer of the amulet has proven that he has the skills to write effective amulets or that this amulet has demonstrated the capacity to heal and the person himself has already been healed by this amulet. The restriction against removing an amulet that has not proven effective is limited to where it will be transported into the public domain but if it will be transferred into a *karmelis* it is permitted to transport it even though the amulet was not yet proven effective (מ"ב סי' ש"ח ס"ק קכ"ט).