The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jun 22 2024 ■ ט"ז סיון תשפ"ד
סימן של"ד סעיף כ"ז-סימן של"ה סעיף א'

Overview

Siman 334 Seif 27:

If a coal is resting in a place where the public could become injured, it is permitted to extinguish it, regardless of whether it is metal or wood but Rambam prohibits extinguishing it if it is wood.

- Shulchan Aruch refers to where there was no option to move it to the side where people do not travel because that is a preferable option to extinguishing the fire. (M.B. 82)
- There is no issue with hardening the metal since that is not his intent. (M.B. 83)
- The Biblical prohibition against extinguishing applies when one intends to make coal. (M.B. 84)
- *Halacha* follows the first opinion. (M.B. 85)

Siman 335 Seif 1:

If a barrel breaks it is permitted to salvage from it food for three meals even if one must use multiple utensils because in a single utensil one may salvage food for 100 meals. It is permitted to declare to others that they may salvage food for themselves. A sponge may not be used, in other words, one may not place a sponge on the wine so that it should drip into the barrel out of concern for *sechitah* and even if it has a handle so that there is no concern for *sechitah* it is prohibited so that one does not behave as he does during the week. One may not moisten his hand by inserting his hand into it and then wiping it on the edge of a utensil. Some maintain that it is only concerning a broken barrel that we are concerned that the owner will become overwhelmed and if we permit salvaging the contents he may fix the barrel but if it is cracked so that it is dripping slowly so that he does not become overwhelmed, it is permitted for him to salvage the contents by using a utensil to catch the drops or place it next to the broken barrel. Some maintain that the restriction applies when one intends to transport the salvaged item to another courtyard but if it will be transported to a house with whom one made an *eruv*, one may salvage the contents in any manner as explained above concerning a fire.

- There is no difference whether all of the wine spilled out or not since in all cases Chazal were concerned that since he is overwhelmed and is running to obtain utensils he may transport them through the public domain or will repair the broken utensil. Some maintain that once all of the wine spilled he will no longer be overwhelmed since it already spilled and it is likely that one may be lenient since we do not have public domains nowadays. Terumas HaDeshen only permits pouring into small utensils since that does not constitute a weekday activity. (M.B. 1)
- Shulchan Aruch refers to where this occurs before the meal Shabbos night. (M.B. 2)
- This *halacha* is relevant for *seif* 2 when it breaks on top of the roof. (M.B. 5)
- The applies even when one made an *eruv* with the other yard because since it does not have a roof it slightly resembles a public domain. (M.B. 6)
- It is certainly permitted to move items to one's yard which does not require an *eruv*. (M.B. 8)

Halacha Highlight

An exposed live wire

Shulchan Aruch Siman 334 Seif 27

גחלת המנחת במקום שרבים נזוקים בה

If a coal is resting in a place that could prove injurious to the public

Shulchan Aruch (של"ד סע' כ"ז) writes that one sees a burning coal in a location where the public could become injured is permitted to extinguish the coal regardless of whether it is made of metal or wood. Rambam, however, prohibits extinguishing a burning coal if it is made of wood. The reason extinguishing the coal in this case does not violate the Biblical prohibition against extinguishing a fire is that the prohibition is violated when one extinguishes a fire with the intent to produce coal. However, when one extinguishes a fire without the intent to produce coal it is categorized as a *melacha she'aina tzricha l'gufa* which is only Rabbinically prohibited and as such when it poses a danger it is permitted to extinguish it. Rambam contends that a *melacha she'aina tzricha l'gufa* is Biblically prohibited and for that reason one may not be lenient if it is dangerous but is not life threatening. Since burning metal does not produce a usable coal, extinguishing does not represent a Biblical prohibition (מ"ב ס"ק פ"ד).

Mishnah Berurah (ס"ק פ"ב) notes that the allowance to extinguish the coal applies when the option to push outside away from danger is not available. However, if that is not a reasonable option it is permitted. If a live wire snaps and is resting on the street, Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פמ"א סע' כ"ב) writes that one is not obligated to remain next to the wire for the duration of Shabbos to warn people about the danger and instead it is permitted to call the electric company to send someone to remove the danger. He explains that we do not find that Chazal obligated someone who was walking to endure excessive hardship in order to avoid extinguishing a fire. He then expresses hesitation regarding this ruling (ח"ג שם) since it is possible that Chazal only permitted to *melacha* if that *melacha* actually removes the hazard, but it is not clear that one may perform *melacha* by calling the electric company so that they should remove the hazard.