The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sunday, Jul 21 2024 ■ ט"ו תמוז תשפ"ד
סימן שמ"ד סעיף א'

Overview

<u>Siman 344 Seif 1:</u>

One walking in the desert who does not know when to observe Shabbos should count seven days from when he realized that he lost track and should sanctify that seventh day with the recitation of *kiddush* and *havdalah*. If he has the means to provide for his needs, he may not perform any work until his supplies are depleted and then he may perform *melacha* each day to provide for his minimal needs, even on the seventh day that he sanctifies. It is permitted to travel each day, even the day that he sanctifies.

- Meaning he begins counting from the day he realizes that he lost track and that day is day 1 of the 6 days of the week. (M.B. 2)
- Chazal enacted this so that he should not forget about Shabbos and if he does not have the means he should sanctify the day during *davening*. (M.B. 3)
- Even if he only has bread he is prohibited from performing *melacha* since anything beyond that is unnecessary to maintain his life. (M.B. 4)
- Meaning from the money that he has or if he has something that he could sell or if he could arrange for a loan until they reach civilization or if someone is willing to give him a gift. (M.B. 5)
- It is prohibited even during the six days since they may also be Shabbos. (M.B. 6)
- He may not prepare any more than what is needed on that day and even on the 6th day he may not prepare for the following day that will be observed as Shabbos being that he does not know which day is Shabbos and which day is a weekday and one may not do any more work than necessary to remain alive. If, *b'dieved*, one earned more money than he needed on one day, he may not work the following day until those funds are depleted. (M.B. 7)
- One may travel even many *parsa'os* since one who remains in the wilderness may die. (M.B. 8)
- This is done to exit the wilderness as quickly as possible but other prohibitions, even Rabbinic ones, are prohibited on his 7th day. Elya Rabba is lenient regarding Rabbinic prohibitions since it is only a ספק דרבנן. (M.B. 9)

Halacha Highlight

<u>Performing *melacha* when one lost track of the days of the week</u>

Shulchan Aruch Siman 344 Seif 1

ואינו יודע מתי הוא שבת

And he does not know which day is Shabbos

Shulchan Aruch addresses a person who is walking in the desert and lost track of the days of the week so that he does not know which day is Shabbos. He rules that the day the person realizes that he has lost track should be considered Sunday and he should then begin counting the days and every 7th day should be considered Shabbos and he recites *kiddush* and *havdalah* on that day. Regarding performing *melacha,* his circumstance is treated more stringently. If he has food to eat, he is not permitted to perform *melacha* even on the days that he is treating like a weekday since he is in a state of doubt and any day may, in fact, be Shabbos. When he runs out of food he is permitted to perform *melacha* even on the day he is treating as Shabbos in order to provide the minimum amount of food he needs to survive. Mishnah Berurah (סק"ד) writes that even if he has bread he may not perform additional *melacha* to have the means to obtain additional food since that additional food is not necessary for *pikuach nefesh*.

Regarding the restriction against performing more *melacha* than necessary for *pikuach nefesh,* Mishnah Berurah (סק"ז) writes that even on the day that he treats as Friday he may not perform extra *melacha* so that he should not have to perform *melacha* on what he considers his Shabbos since it is possible that the day that he treats as Friday is actually Shabbos. *B'dieved*, if one earned on one day more than he needed for that day, it is prohibited for him to perform *melacha* on the next day until his food supply is completely depleted and is a circumstance of *pikuach nefesh* that he earn additional funds. Kaf HaChaim (ס"ק י"ז) writes that it is permitted for one to perform a single act of *melacha* that will generate a large amount of money, even if it is more money than he needs for that day since it does not involve performing any additional *melacha*. The restriction is against performing additional *melacha* that is unnecessary for that day but not against performing a *melacha* that is more productive.