

## דף יומי הלכה שבת קכ

Although one may save enough food from a fire for three meals, even if there are a hundred loaves in one basket, he may take out the basket.

Things saved from a fire can be brought into a *רשות היחיד*, or a *חצר* with an *עירוב* (ספרים) can even be brought into a *חצר* that does not have an *עירוב*), or a *מבוי*, even if there was no *עירוב*.

One may save from a fire *כלים* that he needs for *שבת*.

If there is a fire one may wear out of the house any amount of clothing that can fit on him. The *מחבר* also brings an opinion that says he may only go in one time to retrieve clothing, though the *משנה ברורה* says we go like the first opinion that allows multiple entrances to wear out clothing.

One may empty many *כלים* filled with food into his clothes to save from a fire, but he may not put the *כלים* themselves into his clothing.

During the fire the owner may say to others, “save for yourselves enough for three meals”, and although the food is *הפקר* and they are allowed to keep it, they should give it to the *בעל הבית*. However, they may charge for their efforts.

If a fire breaks out, one may spread goat skins over cabinets and beds to save them from the fire, and he may fill his *כלי חרס* with water, even though the fire will cause them to burst and the

water will put out the fire, because it is גרמא which is מותר in a case of loss such as this.

If during the fire a folded טלית catches fire, he may unfold the טלית, even if it causes the fire to go out, provided that this is not his principal intent (his intent is that the other part of the טלית should not catch fire).

If one forgot a candle that is resting upon a board, he may move the board even though it might cause the candle to fall and be extinguished, provided that this is not his intent. If he put the candle there on purpose he may not move it, as the board becomes as בסיס (a base) for a דבר אסור (the רמ"א adds that it would be מותר to touch the board, just not to move it, which is the same for מוקצה that it may be touched but not moved). This would apply to a table on which נרות were placed before שבת. Since the נרות were placed there on purpose the table becomes a בסיס and may not be moved. Had the candles been left there by accident (for example, they were not שבת candles, just candles that had been lit on the table) he may move the table. If a person knows he is going to want to move the table on שבת, he should put חלות, or any other דבר חשוב that is needed for שבת, on the table with the candles before שבת, and he may move the table on שבת. He may also put a דבר חשוב on the tray on which the candles stand before שבת, and it is מותר to move the tray on שבת (provided he is moving the tray because he needs the space, not to protect the candlesticks).

A candle that is in front of a door or window, and if the window or door are opened the candle will go out, he may not open the

door or window. If the wind of the door opening can cause the candle to go out, he may open or close the door if he does it slowly.

A door that stands across from a fire is forbidden to open if closed. If it is open, it may be closed.

A person that has the name of ה' written on his body should not wash or anoint that part of his body, nor should he stand in an unclean place. If he needs to go to the מקוה he should cover that part of his body with grass, and if he cannot find grass, he should tie a garment loosely so that it will not be חוצץ. A person should not stand naked before the name of ה' (this includes ספרים).

Ink, fats, honey and blood are not חוצץ when they are wet, but are חוצץ when they are dry.