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שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Dinim of

Carrying on Shabos 1

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Carrying on Shabbos – 1

Parshas Tetzaveh 5784

324

Severity of the Issur of Carrying

Issur of Carrying

1. Chazal speak at length on the severity of carrying from one domain to another on Shabbos. These halachos are stricter than other hilchos Shabbos, as the issur is stated twice in the Torah – in Parshas Beshalach (ט"ז, כ"ט) it says, "שבו איש תחתיו אל יצא איש ממקומו ביום", and in Parshas Vayakhel (ל"ו, ו) it says, "ויצו משה ויעבירו קול", "במהנה". We know how important the issur is from the fact that Chazal uprooted three important mitzvos – shofar, lulav, and Megilla – out of fear one would carry four amos in a reshus horabim. We also find that Chazal begin their explanation of Shabbos in Maseches Shabbos with these halachos. The reason is because it is a frequently encountered melacha which many people err in (ז', ז').

Checking Pockets

2. Due to the severity of these halachos, meticulous people are careful not to put anything into their pockets on Shabbos so they do not forget and go into a reshus horabim without an eiruv (מעשה (רב אות קמ"א, ארחות רבינו ח"א עמ' קל"ד שכן הקפיד הסטייפלער gedolei Yisroel who did not have any pockets on their Shabbos clothes out of concern it would lead to carrying into a reshus horabim (פני שבת ח"א אות י"ב)).
3. Because of this, the Shulchan Aruch paskens that everyone should feel his pockets on Erev Shabbos (סי רב עקיף יז), especially if he knows he wore his Shabbos clothes during the week, e.g., at a wedding or other simcha. If someone put something in his pocket on Shabbos itself, he must also check his pockets each time he is about to leave his house on Shabbos (משני"ב שם סק"ו). It is proper for everyone to check his clothes before Shabbos to ensure there is nothing on him subject to the issur of carrying (ברית עולם הוצאה אות ט').

Main Principles of the Issur of Carrying

Issur D'oraisa of Carrying

4. Mid'oraisa, one may not carry items from a reshus horabim to a reshus hayachid or vice versa. Also, one may not carry an item four amos in a reshus horabim. Chazal explain that if one did not do an "akira" [moving an item from its original place] and "hanacha" [putting it down], he did not violate the issur d'oraisa (ע"א). Since it is not called carrying without an akira and hanacha, one does not violate the issur d'oraisa (רש"י שם ד"ה ידו).
5. If one picked an item up in a reshus horabim and put it down in a reshus hayachid or vice versa, he is chayav a korban chatas, as that is the melacha of carrying, one of the 39 melachos of Shabbos. It makes no difference if he walked with the item, merely stuck his hand out while his body stayed in place, or threw the item from one reshus to the other – if the item was moved from its place and set down in another place, it is the issur of carrying (שי"ע סי שמי' סעיף א').
6. It is the same with carrying four amos in a reshus horabim – if one did not move the item and put it down somewhere else, it is not the issur d'oraisa of carrying (שם סי"ב ובמ"ב ס"ק י"א).
7. Walking from a reshus horabim to a reshus hayachid or the like with an item in one's pocket or anywhere else on him is an issur d'oraisa. Moving one's body together with the item is considered an akira of the item itself (שבת דף ג ע"ב), even if the item is above ten tefachim.
8. In a case where one walks from a reshus hayachid to a reshus horabim with an item on him and then stood for a bit in the reshus horabim before continuing to walk, the Gemara (רמב"ם) שבת דף ה ע"ב,

differentiates between stopping to rest, which is like a hanacha and violates carrying, and stopping to rearrange one's load and immediately continuing, which is not considered a hanacha.

9. Thus, if one stopped in the reshus horabim with the item in his hand or on him, it is a hanacha and he is chayav (זו"יא סי ס"ב סק"ד). If he stopped to open a door or the like, it is a hanacha and he is chayav. Similarly, if he stopped to wait for a traffic light or he couldn't cross the street because of a passing car, it is a hanacha (משמעות השעה"צ סי שמי"ט ס"ק י"ח).

Issur D'rabanah of Carrying

10. Taking an item from a reshus hayachid to a reshus horabim and then returning with it and putting it down in the reshus hayachid is an issur d'rabanah of carrying. Even if one did not do a hanacha and is therefore potur d'oraisa, Chazal made a gezeira lest he do a hanacha in the reshus horabim.
11. Similarly, if one took an item from a reshus hayachid, brought it into a reshus horabim, and put it down on a makom petur, he only violated an issur d'rabanah (ומקורו) (משי"ב סי שמי' סק"ה וסימן שמי"ז סק"ד ומקורו). Chazal also forbade a karmelis.

In a Normal Way of Carrying

12. One who carries is only chayav if he carries in a way that is normal to carry during the week. If one carried in an unusual way, e.g., on the back of his hand, in his mouth, etc., the issur is only d'rabanah (רמב"ם) [תכשיט] or garment – in the hand, whether the right or the left, is a normal way of carrying and chayav (שו"ע הרב סי ש"א ס"ג).
13. One who carries a load on his shoulders is chayav (רמב"ם שם). If one carries a heavy load on his head, he is chayav, as that is a normal way of carrying, but if it is a light load, e.g., someone carried a knife on his head, he is potur, as that is not a normal way of carrying a light object during the week (שם הלכה י"ד).
14. **Unusual manner.** Carrying an item on the back of one's hand or on one's feet, shoes, or mouth [if the item is not something normally held in the mouth] is an unusual way of carrying and only assur d'rabanah (שם ה"ל) (י"ב וי"ג). However, if one carried an item in his pocket, arms, or hand, he is chayav a korban chatas, as that is a normal way of carrying during the week (רמב"ם שם, שו"ע סי ש"א סעיף ל"ב ול"ג ומשני"ב רנ"ב סק"ב).

Going Outside with Various Garments

Some Rules

15. It is not a problem of carrying to go outside wearing clothes because a person's clothes are like a secondary part of him (רמב"ם) (פ"ה הי"ז). However, in some cases Chazal forbade this type of carrying as a gezeira lest one remove the garment or accessory, forget, and carry four amos in a reshus horabim.
16. Hence, there are three levels: **1.** Sometimes, an item is considered a load and may not be carried mid'oraisa; **2.** Sometimes, an item is considered a garment or accessory but still forbidden by Chazal out of concern it might fall or one might take it off; **3.** Sometimes, an item is treated as a garment or accessory and involves no issur at all. We will list some examples – obviously, these halachos apply where there is no eiruv.
17. **All types of garments.** If a garment is normally worn, it makes no difference whether it is a Shabbos or weekday garment (משמעות הגמ' (דף ס"ב ע"א), or even a garment worn for a mitzva, e.g., a tallis katan or gadol (see below, 27) – it is like any other garment and one may go outside with it (שו"ע אור"ח סי י"ג ס"ג).

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18. **Summer clothes, winter clothes.** One may go outside wearing winter clothes in the summer and vice versa (מג"א סק"ל, שו"ת אגרי"מ אור"ח ח"ג סי' ט"ו). One may also go outside wearing clothes he does not usually wear, e.g., a Chassid in Litvish clothes or vice versa, as long as it is a garment worn in a normal way (ארחות שבת פרק כ"ח סעיף ק"ח בשם החזו"א).

Rain Jacket

19. One may go outside wearing a nylon jacket to protect himself from the rain. Even though his only purpose in wearing it is to protect himself from the rain, since it is a proper garment, it is mutar, even when it is not raining (שו"ת סי' ש"א סעיף י"ד; see Issue 162, par. 20). It is mutar even if the jacket has a hood and the hood is lying on his back, not over his head, since the hood serves as a component of the jacket and is part of the jacket (ibid., 23).

20. **Plastic hat cover.** If one is walking in a reshus horabim and needs a plastic cover for a hat, shtreimel, sheitel, etc., he/[she] should not use a plastic bag that just protects the hat. However, if the plastic cover is bigger and protects the head and some of the body from the rain and cold, it is mutar, as it is then considered a garment, not just a garment protector (עמ"ל חוט שני ה"ד עמ"ל ק"ל; see Issue 162, par. 30).

21. **Towel over the shoulders.** If one is going to the mikvah in a place without an eiruv and wants to carry a towel, he can wrap it around his neck like a scarf – then it is a garment and may be carried that way. He can also wrap it around himself like a tallis and cover his head with it when it is cold or raining; this is also called a normal manner of wearing (ארחות שבת סי' כ"ח אות קנ"ח).

Two Identical Garments

22. **Two shirts.** One may go outside with multiple identical garments on top of each other, e.g., multiple shirts. Ultimately, each garment is worn in a normal manner, even if he is doing so in order to bring one to his friend (שו"ת סי' ש"א סל"ו).

23. **Two belts.** One may not go outside with two belts, one on top of the other, as that looks like a load (רמ"א שם). Wearing one belt on one's pants and another gartel on his jacket or overgarment is not considered a load; it is a normal way of wearing them, as each one is on a different garment (מ"ב שם ס"ק קל"ד, שו"ת אגרי"מ אור"ח ח"ב סי' ע"ו).

24. **Yerushalmi levush.** Some people wear two belts on the same garment. For example, the Yerushalmi levush includes a gold caftan with a belt sewed to the caftan, above which an additional wide, white, striped belt [called a "poske" (וחסידי תולדות אהרן ועוד)] is tied. The poskim hold this is not a problem of two belts since the bottom belt is sewn to the caftan and part of it; thus, an additional gartel may be added. Another reason is that the white belt is part of the look of the levush, so it is considered its own garment (מ"ר בשו"ת קנה בשם ח"ד סי' א' בתשובה לשאלת מו"ר מרן הגאב"ד בעל שערי טוביה (אחרי בואו לכהן כנאב"ד ירושלים והתחדש לבוש ירושלמי כמנהג רבנו של ירושלים).

25. **Chassidish gartel.** Similarly, Chassidim who wear a flowery "tish bekeshe" with the gartel that comes with it may go outside with an additional gartel on top for tefilla (ועוד) וצאנו ועוד) and those who add a white gartel over the Yerushalmi caftan may go outside that way (תולדות א"י), as for them, that is the normal way of wearing it (ע"פ הפמ"ג משב"ז סי' ש"א סק"ה, כף הימים אות ר"ח).

26. **Yarmulke and hat.** One may go outside with a yarmulke even if he is wearing a hat on top of it. That is not considered a hat on top of a hat since it is the accepted manner of dress (רמ"א סעיף קל"ו).

Tallis Katan and Tallis Gadol

27. One may go outside with a tallis katan on Shabbos even at night; it is not considered a load. The same is true of a tallis gadol (שו"ת סי' אור"ח סי' י"ג ומ"ב שם סק"ד). However, one may not go outside with a tallis katan or gadol that does not have tzitzis tied according to halacha, as in that case the tzitzis are not considered part of the garment (שם ס"א).

28. **Uncertain chiyuv.** Some say one may not go outside wearing a garment which has an uncertain chiyuv tzitzis, as the tzitzis are not part of the garment (שו"ת סי' י"ז). However, others allow going outside with it since to the extent it requires tzitzis due to safeik, the tzitzis are part of the garment (חזו"א אור"ח סי' ג' ס"ק כ"ח ממשמעות) (בדברי הרא"ש).

29. One may not go outside on Shabbos with a folded tallis gadol over his shoulders in the manner people have it while checking the tzitzis. Since this is not the normal way of wearing a tallis, it is like a load (שו"ת סי' ש"א סכ"ט).

Jacket Sitting on the Shoulders

30. If one wants to go out to the reshus horabim with a jacket sitting on his shoulders, it depends on the local custom. In most places in the world, it is not normal to wear a jacket that way, so one may not go outside like that on Shabbos. However,

in a place where many people walk on the street that way during the week, e.g., in hot climates, like Bnei Brak in the summer, it is also mutar on Shabbos if there is no concern it will fall (ספר דינים והנהגות להחזו"א פ"ד סק"ט שכך נהג, חוט שני ח"ד עמ"ל קל"ד).

Belt of a Bekeshe or Coat

31. One may go outside with a belt on his tish bekeshe or coat if it is closed. If it is sewed on, he may go outside even if it is open, as it is considered part of the garment. If it is not sewed, it must be closed, or it can be attached to the back with a button, assuming it cannot fall; if it can fall, it is assur (מ"ב שם ס"ק קל"ה). Similarly, a reflective belt must be closed (see Issue 277, par. 28, regarding the chiyuv to wear them on dark streets to avoid danger).

Gloves

32. Gloves are definitely considered garments for all purposes. However, the concern is that one might take them off when greeting someone or the like and end up carrying. Thus, the minhag is to be meikel, and one should not object to those who are meikel, but a scrupulous person will be machmir (מ"ב שם ס"ק קמ"א). Some suggest attaching them with a string to the end of the sleeve, so that even if one takes them off, they are still attached to his garment and not considered a load. This suggestion works even for a scrupulous person (מ"ב שם).

Slippers

33. Slippers are also definitely considered garments, but some are concerned they might fall off the feet, leading one to carry them in his hands. However, the poskim wrote that this concern specifically existed back in the day, when people did not necessarily only walk in shoes. Thus, there was a fear one would walk while holding his slippers in his hand. However, nowadays that no one does this, this is not a concern (ארחות שבת פרק כ"ח אות (קכ"ו והערה ר"ו, וכן ארחות רבינו ח"א שבת קל"ט שכך נהג הסתייפלער).

Glasses

34. **Eyeglasses.** If a person needs glasses for his vision, it is obvious he may go outside with them, as they are secondary to him; they are not like a load (שו"ת שו"א ומשיב מהדר"ג ח"א סי' ק"ט, שו"ת מנחת יצחק ח"ב סי' מ"ה). However, one should not go outside with reading glasses, which are considered like a load (see Issue 68, par. 19).

35. **Sunglasses.** One may not go outside into a reshus horabim wearing sunglasses due to the concern he will take them off when the sun isn't shining on him. However, if someone was instructed by a doctor that he must always wear sunglasses outside when the sun is shining, so there is no concern he will take them off, he can be allowed to wear them (הגרש"ז שמירת שבת כהלכתו פרק י"ח הערה ע"א).

36. However, one may go outside with transition/reactor light glasses. There is no concern one will take them off, and there is also no issue of tzoveia, as the coloring is just due to the chemical makeup of the lens (שו"ת שבט הלוי ח"ד סי' כ"ג אות ה'). One may not go outside with a darkened clip-on lens meant for the sun attached to his glasses, as when one does not need them, he lifts them or takes them off. Thus, it is considered a load.

37. **Contact lenses** are like glasses, and one may go outside with them. However, if someone has just started wearing them and is not yet accustomed to them, there is a concern they will irritate his eyes and he will take them out and carry them (שמירת שבת כהלכתו פ"ח (סעיף)).

Going Outside with a Scarf

38. One may go outside with a scarf. This is true even if it is not all the way around his neck, but rather resting on the back of his neck and hanging in front of him on either side, as that is a normal way to wear a scarf. He must make sure it does not fall off though (ביה"ל (סי' ש"א סל"ד ד"ה ואם).

Wristwatch

39. **Watch for telling time.** Most poskim agree a watch worn to tell the time, not as an accessory, is a load. It is not a garment or accessory, as it is meant to be used. Thus, one may not go outside with it in a place without an eiruv (ספר דינים והנהגות להחזו"א פ"ד סי' ח).

40. **Watch as an accessory.** However, strictly speaking, if a watch is worn as an accessory, e.g., a gold watch one would wear even if it was not working, one may wear it in a reshus horabim on Shabbos (שו"ת סי' ש"א ס"ט, ביה"ל ש"א ס"א ד"ה בזה). Nevertheless, some poskim write one should be machmir even if the watch is an accessory. Thus, if there is no eiruv at all, it is proper to be machmir, particularly for bnei Torah (שו"ת אגרי"מ אור"ח סי' ק"א). However, if there is an eiruv, one may be meikel l'chatchila to wear a watch that is an accessory even if in general he does not rely on the eiruv.

