

ליקוטי ופסקי הלכות
"חוקי חיים"

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 בלבב שלם



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 2

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Carrying on Shabbos – 2

Parshas Ki Sisa 5784

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Going Out with Medical Items

Bandage on a Wound

- For medical reasons.** One may go out to a reshus horabim with a bandage that was put on a wound before Shabbos (ש"א ס"ב). One may also go out with a cast or elastic bandage on the body for medical reasons (ש"א ס"ג). Also, if someone's arm needs to be elevated, he may go out with a sling with a neck strap (ש"א ס"ד). One may go out with a bandage even if it is placed on a wound to protect it from getting inflamed or banded but does not help heal the wound (ש"א ס"ה).
 (משנ"ב ס"ז ש"א ס"ק ק"ה)
- To keep clothing clean.** However, one should not go out with a bandage put on a wound just to prevent his clothing from getting blood or cream on it; that is considered a load (משנ"ב ס"ח).

Going Out with a Cane

- Needs a cane.** If an elderly person needs a cane to walk or someone needs crutches for support, and he is unable to walk without them and uses them in the house too, he may go out with them. Since he is unable to walk without them, they are considered like shoes (ש"א ס"ז).
- Does not need a cane.** However, if he can walk without a cane but uses a cane when going out to the street due to weakness or for extra safety, he may not go out with it on Shabbos to a place without an eiruv, as for him, the cane is considered a load (מ"ב שם סק"ד).
- Walking stick for respect.** Similarly, one should not go out with a walking stick meant for respect, e.g., with a silver handle or the like, as it is a load [a talmid chochom, who is like the Aron, "carries the ones who carry him"....]. It is not considered an accessory [תכשיט] since only something worn on the body is an accessory, not something carried in the hand (מ"ב ס"ז ש"א ס"ק ס"ז).
- Blind.** A blind person may not go out with his cane even if he cannot walk without it, as he uses the cane to navigate his path, not to help him walk (ש"א ס"ח סק"ד ק"ה).

Identification Wristband

- If a person was hospitalized or had a baby and must wear a plastic wristband for hospital ID without which he will not be allowed back into the hospital, most poskim say he may not go out with it on Shabbos to a place without an eiruv. It is a load, not an accessory or a garment (ש"א ס"ז ש"א ס"ק ס"ז). It is not like a seal around a servant's neck, which he may go out with (מ"ב ס"ז ש"א ס"ק ס"ז), as a servant always goes out with that and it is considered like part of his body; in our case, it is only temporary (רצ"ד היע רצ"ד).
- Solutions.** Thus, when originally affixing the ID wristband to the wrist, one should close it loosely so that he can easily remove it for Shabbos, leave it in the hospital, and put it back on before getting to the ward he wants to enter. If they closed it tightly, one can tear it before Shabbos and tape it back together; then, when he returns to the hospital, he can put it on his hand and attach it with the tape he prepared.

Amulet

- One may go out with an amulet hanging from his neck if it is a proven amulet (ש"א ס"ז ש"א ס"ה). Similarly, a woman may go out with a "tekuma stone" to protect her pregnancy (ש"א ס"ז), e.g., a stone within a stone, which is like a proven amulet (מ"ב סק"ז).

Going Out with Various Items

Shabbos Belt with a Key

- Key.** One may not go out with a key to a reshus horabim, whether in one's hand or his pocket. Similarly, it may not be hung on one's belt or in a loop on his pants, as that is considered a load.
- Shabbos belt.** Thus, one who wants to carry his key with him out of the house on Shabbos should make for himself a belt that the key is a part of, in such a way that if the key would be removed, the belt would not close at all (מ"ב ס"ק מ"ה). (ארחות שבת פכ"ח אות קנ"ט). There are multiple ways of doing this.

- When one wears this Shabbos belt, he should not wear it on a garment that already has a belt, as one may not wear two belts on the same garment (see Issue 324, par. 23). One should also not wear the belt on his shirt, as it serves no purpose on a shirt, unless he is wearing a tie, in which case the belt holds the tie in place, preventing it from moving right or left.

Things Secondary to a Garment

- Safety pin.** If there are safety pins or the like in a garment to hold it together in a spot where it tore or to make it a smaller size or the like, one may go out with them, as they become secondary parts of the garment.
- Spare buttons.** Some poskim say one may go out with buttons intended as spares sewn to a garment. Since they are attached strongly, they are part of the garment (ש"א ס"ז ש"א ס"ה). Others say it is assur (חידושים וביאורים שבת י"ג, הגר"מ פיינשטיין והגר"ש"א, חוט שני ח"ד עמ' קל"ה).
- Loose button.** If a button is loose and going to fall out soon but still adds beauty to the garment, one may go out with it, as it is part of the garment. However, if it is so bad that it cheapens the garment rather than adding beauty, one may not go out with it (ארחות רבינו י"ח עמ' רל"ז בשם הגר"ח קנייבסקי ששמע כן מפי החזו"א).

Garment Tags/Labels

- Shatnez tag.** One may go out with a garment that has a shatnez tag sewn on. It is part of the garment and serves a purpose for the garment – he will always remember it was checked for shatnez.
- Price tag.** However, a price tag that comes with the garment from the store or the like, which a person makes sure to remove, is a load and one may not go out with it on Shabbos (פ"ח אות קפ"ב).
- Company's brand label.** A tag with the brand name attached to the end of the sleeve is not meant to be there when the garment is worn, and people remove it. Its purpose is merely to help store salesmen identify each suit's company even when they are hanging on a display rack. This is evidenced by the fact that it is sewn with just two loose stitches. Thus, one should remove it before going out with it on Shabbos in a place without an eiruv. [Nothing will happen if not everyone knows the brand of the suit...]
- Dry cleaners tag.** For someone who is always careful to remove a dry cleaners tag, it is considered a load and he may not go out with it on Shabbos. However, someone who does not care may go out with it on Shabbos (ש"א ס"ז ש"א ס"ה).

Food Remnants in the Mouth

- Main food.** One may not go out on Shabbos with food in his mouth that he intends to eat, e.g., he did not finish chewing and swallowing, or with candy or gum in his mouth. This violates the issur of carrying, as that is a normal way to carry food during the week (ש"א ס"ב).
- Food remnants in the mouth.** However, when one is finished eating and just has some food remnants in his gums that he is no intent for and that do not bother him at all, strictly speaking they are like a part of his body and are not a problem of carrying on Shabbos (כך צידד הגר"ש"א ש"כ פ"ח הע"ה, הגר"נ קרליץ). If they bother him, e.g., a bone or some meat stuck between his teeth bothers him, he should remove it from his mouth before leaving his house.
- Still, some are machmir not to go out on Shabbos with any food in the mouth, even remnants in the gums. Thus, one should l'chatchila make sure to clean his mouth and teeth before going out to a reshus horabim (ש"א ס"ז ש"א ס"ה). [Mori v'rabi, the Gaavad and mechaber of שיערי טוביה would rinse his mouth with water before going out to the street on Shabbos. He even did this in Yerushalayim, which has an eiruv that, as a scrupulous person, he was just machmir not to use (ענייני שב"ק).] However, anyone who would find it hard to be machmir on himself can be meikel, certainly for mere food remnants stuck in the mouth (ש"א ס"ז ש"א ס"ה).

23. **Saliva.** If saliva accumulated in a person's mouth and he needs to spit it out, he should not continue walking. He should stop and spit it out where he is standing (ש"ע הרב שם ס"ד, ומשנ"ב) (שם שק"ד ו"ג, וש"ת מנח"י שם).

Forgot and Mistakenly Carried

Mistakenly Carried

24. Sometimes a person goes out from a reshus hayachid to a reshus horabim in a place without an eiruv and, while walking, finds some sort of item in his hand or pocket. Sometimes it is something expensive or valuable that he cares about. It is also common when the residents of a city know the boundaries of the eiruv that someone suddenly finds himself outside the eiruv boundaries with valuable items on him or a stroller with a baby inside, and he needs to know what to do with the items he has on him. Thus, we will explain some halachic principles so that people will know what to do in real time.
25. **Most streets are a karmelis.** It should be noted that since most of our streets are treated like a karmelis, not a reshus horabim d'oraisa (מג"א סי' שמ"ה סק"ז, מ"ב סי' רס"ו סק"ד) – because 600,000 people do not pass through and for other reasons (as we elaborated on in Issue 316) – the halacha is more meikel, as we are usually only dealing with an issur d'rabanen, not an issur d'oraisa.

Akira and Hanacha

26. **From one reshus to another.** We previously wrote that to violate the issur d'oraisa of carrying, one must do an akira in one reshus and a hanacha in another (see Issue 324, par. 4). An akira without a hanacha or a hanacha without an akira does not violate carrying d'oraisa. It does, however, violate an issur d'rabanen (ibid., 10).
27. **Four amos in a reshus horabim.** It is the same with the issur of carrying four amos in a reshus horabim – if there was not an akira and hanacha when one carried four amos in a reshus horabim, he does not violate the issur d'oraisa (ibid., 6).
28. **Minimize the issur.** Thus, if a person finds himself in a reshus horabim with items on him, he should always search for methods and ways to minimize issurim and do things in the most meikel way possible. We will therefore explain some rules on the matter.

Inexpensive Item

29. **Drop it with a shinui.** If one finds something without value, e.g., a tissue, in his pocket or hand, and he does not care about it, he should not stand still to remove it from his pocket, as standing still constitutes a hanacha, and that would combine a hanacha with the akira he did originally, violating the issur of carrying. Instead, he should continue walking without stopping and drop it with a shinui, e.g., throw it behind his shoulder. This is a shinui in the hanacha, making him potur (ע"פ מ"ב סי' רס"ו סק"ז) (ע"פ מ"ב סי' רס"ו סק"ז).
30. **Makom petur.** Another option is for one to continue walking with the item in his pocket without stopping until he finds a makom petur, and place it on the makom petur while walking.
31. **Makom petur in a reshus horabim.** A makom petur in a true reshus horabim is a post in the reshus horabim at least three tefachim tall without an area of 4x4 tefachim. A three-tefach-tall wall with a width less than four tefachim is considered a makom petur even if it is much longer than four tefachim (ש"ע הרב שם סק"א).
32. **Makom petur in a karmelis.** The poskim argue about a post less than ten tefachim tall without an area of 4x4 tefachim in a karmelis, which is the status of most of our streets (above, 25). Some say it is a makom petur; other say it is not a makom petur (ש"ע הרב שם). In a pressing situation, one may be meikel and treat it as a makom petur (ביאה"ל שם) (ד"ה ויש). However, a ten-tefach tall post in a karmelis is a makom petur according to all poskim, as a karmelis does not go more than ten tefachim up (ש"ע הרב שם). Thus, l'chatchila one should search for a post taller than ten tefachim with an area of less than 4x4 tefachim.

Wearable Garment

33. Some hold that if one forgot and went out with a garment in his pocket, e.g., a scarf, gloves, a plastic article to protect from rain, or the like, and he puts it on – even while walking – it is like a hanacha and he violates the issur, as that is the form of hanacha for such an item (הז"א סי' ק"ה סק"ו). Thus, he should first drop it to the floor with a shinui, and then he should stand in place, pick it up, and put it on the way it is worn (ש"ע הרב שם סי' ק"ב).

Item of Value

34. If one went from a reshus hayachid to a reshus horabim or karmelis and after he was already on his way, remembered he was carrying an item in his pocket of value that he cares about and does not want to lose, Chazal were meikel in some cases to allow violating a minor issur to prevent violating a grave issur. This is based on the fact that a person is anxious about monetary matters [אדם בהול על ממונו] (מ"ב סי' רס"ו סק"ב).

35. **While walking.** If, since he left the reshus hayachid, he was walking and did not stop at all for anything, he can return to the place he left from and put the item down there. This way, he will avoid a hanacha in the reshus horabim. He should run back, not just walk, so as not to forget and do a hanacha (על המג"א ס"ק י').
36. If he is already far from the place he left from or it is hard for him to go back, he can put it down, while walking, on something considered a reshus hayachid, e.g., on top of a dumpster or the roof or a car. He can also continue running without stopping at all until he reaches another reshus hayachid and put it down there with a shinui, e.g., with the back of his hand. This way, there is no hanacha in a reshus horabim, and the hanacha in the reshus hayachid is with a shinui (אחרות שבת פ"ח אות ע"א).
37. **Stood still.** If he already stood still in the reshus horabim or karmelis since he left the reshus hayachid, he did a hanacha and may not move out of his place with the item on him. Thus, if it is something inexpensive, he should take it out of his pocket with a shinui and leave it there (above, 29). However, if it is valuable and he cares about it, he can rely on the heterim given for someone who was on the road when Shabbos arrived (מ"ב שם) (ש"ע סי' רס"ו, מ"ב שם) (סק"ב), as will be explained.
38. **Guard the item in its place.** L'chatchila, he should put down the item where he is standing. If possible, it is better to guard a valuable item in its place or appoint someone else to guard the item until the end of Shabbos. If he trusts a non-Jew, he can appoint a non-Jew to guard it (רמ"א סי' רס"ו סק"ב).
39. **Ask a non-Jew to take it to his house.** If he cannot guard it until the end of Shabbos, he can ask a non-Jew to take it to his house or another safe place (ש"ע סי' רס"ו סק"א).
40. **Give it to a child.** If there is no non-Jew or he does not trust a non-Jew, he should find a child to take it to his house. It is better if it is not his own child (ביאה"ל שם ס"ה ד"ה יתננו). He should warn the child to start walking and not stop at all until he reaches the house so that he does not do an akira and hanacha. He should give it to the child after the child has started walking (ש"ע שם ס"ה וס"ו ומ"ב שם).
41. **Carry it less than four amos.** If there is no child nearby, Chazal allowed, with difficulty, for him to carry the item himself less than four amos [192 cm according to Rav Chaim Naeh]. Thus, he should walk about 150 cm [about 5 ft] and stop; he should not walk closer to four amos, as that can easily lead to walking four amos. L'chatchila, he should sit with the item or put it on the ground (מ"ב סק"י). If it is hard to do that, it is enough to stand still for a moment (שם). Then, he should walk another 150 cm with the item and stop again. He should continue this way until he reaches his house or another safe place (ש"ע סי' רס"ו סק"ז).
42. If there are two people, it is better to take turns carrying it less than four amos. Meaning, after each interval of less than four amos, the other person should take it. This way, all poskim agree it is enough to stand and there is no need to sit or put it down (מ"ב שם סק"י).
43. When he reaches his house, he may not bring it in as usual, as that violates carrying an item from a reshus horabim or karmelis to a reshus hayachid with an akira and hanacha (מ"ב שם סק"ז). Rather, he should bring it inside with a shinui. For example, he can throw it in an unusual way, i.e., standing with his back to the yard or house and throwing it from his shoulders (מ"ב סק"ב).

Went Out with a Stroller

44. A common case is a woman who goes out with a baby in a stroller in a neighborhood she knows has an eiruv, but at some point, she is informed she has left the eiruv boundaries. What should she do?
45. **Child who can walk.** If the child can walk himself but just happens to be in the stroller, we have the rule that "A living being carries itself," so it is only an issur d'rabanen, not an issur d'oraisa, to push him in a stroller (ש"ע סי' ש"ח סמ"א). The stroller is secondary to the child, so it also only entails an issur d'rabanen (משה שבת דף צ"ג ע"ב). Thus, in a karmelis (25), there are many angles allowing her to return with the stroller to the area of the eiruv if there is no other option. A child's needs are like the needs of a non-dangerously ill choleh, for whom an issur d'rabanen may be done if necessary. It is certainly mutar, and preferable, to have a non-Jew (above, 39) or child (40) bring him back, or to take him back walking less than four amos at a time (41).
46. **Baby who cannot walk.** The heter of a living being carrying itself does not apply to a baby who cannot walk, e.g., a few-month-old baby. Still, he can be brought back by a non-Jew or child, or by being taken less than four amos at a time (above, 45).

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