

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

Published by



These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

based on the shiurim given by

RABBI DOVID
OSTROFF shlita

developed from the Chabura of the
Shulchan Aruch Project

Parshas Korach 5765

June 30, '05

Volume IV Issue 37

May one wear gloves and ear muffs when there is no eiruv?

According to what we have learned there should be no problem because they are worn on the body and are clothing.

Indeed the *Shulchan Aruch*¹ first cites an opinion who holds that one may wear gloves on Shabbos. He then cites an opinion who says that one should not wear gloves on Shabbos because if one will need to use one's hands, one will remove the gloves and carry them (ever scratch your ear with gloves on?).² The stringent opinion says that the permitted manner is to tie or sew the gloves to the coat.³ The *Mishna Berura*⁴ concludes that one should not protest against those that wear gloves but a *ba'al nefesh* should be stringent.

May one wear contact lenses when there is no eiruv?

One who is accustomed to wearing contact lenses may wear them in a *reshus harabim* on Shabbos as well. The problem arises for a person not accustomed to wearing them for lengthy periods and who removes them when in discomfort. There is concern that such a person might remove them in the street and carry them.⁵

What about wearing a bandage or cast?

Bandages and casts are labeled as clothing because they serve the body. Plasters and gauze may be worn for the same reason.⁶ However, one may not wrap a cloth napkin or handkerchief around gauze to hold it in place because these items have some value and are not *batel* to the body. One may wrap or tie them directly onto the wound as then they function as clothing. The difference is that in the former case they serve the gauze and not the body and since they have a value they do not serve as clothing, whereas in the latter case they directly serve the wound and body and are considered clothing.

One may wear a sling on Shabbos.⁷

May a physically disabled person be wheeled in a wheel chair?

This is very pertinent for people who wish to go to *shul* or eat Shabbos meals with relatives and cannot get there on their own.

We cannot consider a wheelchair as a person's clothing and as such it is not subordinate to the person. Consequently, pushing a disabled person in a wheelchair in a *reshus harabim* is akin to carrying and prohibited.⁸ Even in a place that is not a *reshus harabim mid'oraisso* such as a *karmelis* (a *reshus harabim d'rabanan*) a Jew may not push a wheelchair even for a *mitzvah* such as going to *shul*.

A gentile may push a disabled person in a wheelchair to *shul* or any other *mitzvah* in an area that is a *reshus harabim mid'rabanan*, but not in a *reshus harabim mid'oraisso*. The reasoning is based

¹ *Simon* 301:37.

² See *M"b simon* 301:138.

³ This is also problematic, see the *Bi'ur Halacha* ה"ד *שיטופרム*

⁴ *M"b simon* 301:141.

⁵ *SS"K* 18:17.

⁶ *Simon* 301:22 and *SS"K* 18:19.

⁷ *Simon* 301:51 *SS"K* 18:20.

⁸ See *SS"K* 34:27.

on a concept called *sh'vus dishvus bimkom mitzvah*, which means that one may instruct a gentile, which is an *issur d'rabanan*, to 'transgress' an *issur d'rabanan*, which in this case is carrying in a *karmelis* etc. for the sake of a *mitzvah*.

One must ask one's local rav whether a gentile may wheel a wheelchair on Shabbos in a *resbus harabim d'rabanan*, because it is very possible that certain communities have prohibited this practice in order to prevent mistakes.

What about using a walking stick on Shabbos?

It would appear odd to see someone walking with a walking stick on Shabbos as the stick is carried and what could be more 'carrying' than that?

However, it depends if one is able to walk without the stick, albeit slowly and with a wobble. It is forbidden to use the stick on Shabbos if it is used to balance one's stride - and is considered carrying in a *resbus harabim*.

The *Mishna Berura* writes ⁹ that an elderly person who gets around indoors without a stick may not use one outdoors, even though he would never leave the house without it.

If one is not able to walk at all without the stick, the stick is considered as part of one's attire and is not considered carrying. ¹⁰

We apply the same ruling to crutches. If one is able to get around without them they may not be used in the absence of an *eiruv*. If however one cannot walk at all without them, they may be used outdoors as well.

May one use a walking stick to walk on ice?

In other words, do we compare walking on ice or on slippery surfaces to one who cannot walk at all or not? The *Taz* is of the opinion that the two are comparable because one is afraid to walk without the aid of a stick, but the *Elya Rabah* and other *poskim* are of the opinion that the two are incomparable and a stick may only be used where there is an *eiruv*. ¹¹ Rav Shlomo Zalman

⁹ *Simon* 301:64.

¹⁰ *M"b* ibid.

¹¹ See *M"b simon* 301:65. See *SS"K* 18 cf. 63.

Auerbach explains that since one is able to walk without the stick it is called carrying. The *Mishna Berura* rules in favor of the *Elya Raba* and *poskim*.

Vort on the Parsha

Moshe Rabeinu turns to Korach saying is it not enough that the G-d of Israel has separated you from the community of Israel? The word Moshe used was *ha'me'at* – *תְּמֻעָה*, which could also mean humble and modest.

The Radomsker Rebbe in *Tiferes Shlomo* explains that Moshe Rabeinu showed Korach how *B'nei Levi*'s closeness to *Hashem* is generated from their humbleness.

Lowering oneself before *Hashem* is the method of preparation for *tefilla* and the more humble a person is the more effective his *tefilla*. The Torah and *Nevi'im* teach us on numerous occasions that *Hashem* resides with the meek and humble – **השׁוֹכֵן אֶת דְּכָא וּשְׁפֵל רֹוח**.

The reason *Hashem* chose His nation is because "you are the smallest of nations", again the word *תְּמֻעָה* – which could also mean you humble yourselves.

Thus by asking to elevate yourselves you will not gain *Hashem*'s proximity – on the contrary – you will distance yourself from *Hashem*.

Food For Thought

May an allergenic wear a ticket stating this fact?

May a dignified person carry a silver topped walking stick?

May a doctor wear an identity tag without an eiruv?

What about spare buttons sewn onto a shirt?

Answers coming be" H next week.

One may receive and distribute these weekly shiurim by calling or writing: Office 99 Rechov Bayit Vegan, Yerushalayim,
Phone Numbers: U.S. and Canada 732-370-3344 Israel 972-3-616-6340

South Africa 083-714-3166 UK 44-020-8731-6666 Australia 61-296835626 Switzerland 0114143 333 0288

• e-mail: shabbosweekly@shemayisrael.com, or www.shemayisrael.com,
weekly sponsorships are available as well.

If you would like to send a question to Rav Ostroff, you can write to him at shabbosweekly@shemayisrael.com.

Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive *p'sak*.