



Parshas Toldos 5765

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If one knows that one will or might have to go to hospital on Shabbos, is there anything one must do to prepare beforehand?

The general concept would be to try and minimize the *chillul* Shabbos by preparing as much as possible beforehand. We have mentioned in previous shiurim that the reason for this is that there is a *machlokes Rishonim* (a dispute between the early authorities) whether Shabbos is הותרה (totally waived aside) or דחוייה (may be violated but not waived aside). It is accepted amongst the majority of *poskim*¹ that Shabbos is only דחוייה and therefore one must try and minimize the *chillul* Shabbos.

But even if Shabbos is דחוייה, one may violate the Shabbos for the sake of pikuach nefesh, so what is the difference?

There are several differences, but what concerns us now is that although one is obligated to violate the Shabbos for *pikuach nefesh*, whatever can be prepared before Shabbos, would serve to minimize *chillul* Shabbos and should therefore be done. For example: the *Chofetz Chaim* writes² that if a soldier was ordered to prepare something for Shabbos afternoon, he must prepare it before Shabbos and not rely on the fact that he may violate the Shabbos in order to prepare it.

The *Chasam Sofer* writes³ that we are obligated to prepare before Shabbos all that

is necessary for a woman in labor and for a dangerously ill person and not rely on the fact that we may violate the Shabbos in a situation of *pikuach nefesh*.

Do you have some practical examples?

The ambulance service completes a form that requires the patients details. When one knows that one might have to be admitted on Shabbos, before Shabbos one should type or write out a form that includes all of one's details and hand it to the ambulance service. This averts the necessity of them having to fill out the form on Shabbos. (This does not apply to a gentile ambulance service).

If one has to use an inhalator on Shabbos, one should set it on a Shabbos clock to go on and off at specific times and thus avoid the necessity of switching on Shabbos. Obviously if one has an attack on Shabbos and one must use it immediately, one must not wait for the Shabbos clock to switch it on, rather it must be switched on and used.

A person in a situation of *pikuach nefesh* who will require hot food and water on Shabbos must not rely on the fact that he will be permitted to cook or heat food on Shabbos, rather he must arrange his food before Shabbos like everyone else does. If he requires freshly cooked food on Shabbos and placing cooked food on a hotplate etc. is detrimental for his health, a rav must be consulted.

¹ See *Chasam Sofer yoreh De'ah simon* מ"ה ג"ה ד"ה 338 .

² *Sha'ar Hatsiun* 344:9.

³ *Ibid*.

When a bandage or gauze must be changed on Shabbos, one should pre-cut the strips of bandage or gauze before Shabbos and thus avoid the cutting of the gauze on Shabbos, which probably involves an *issur d'oraisso* of Tearing – קורע.

The list is endless and one must plan ahead and prepare whatever is necessary. If one did not prepare and the need arises to violate the Shabbos, one must not hesitate, and the Shabbos must be violated for the sake of *pikuach nefesh*.

Does that mean that a woman in her 9th month of pregnancy must move into the hospital or be next to a hospital before Shabbos?

The *Mishna Berura*⁴ cites the *Sefer Chasidim*⁵ saying that it is **worthy** for a woman in her 9th month to prepare her needs before Shabbos, in case she will give birth on Shabbos, and thus avoid having to violate the Shabbos.

We see that it is only **worthy** for a woman to prepare herself before Shabbos and not an obligation.

But did you not write beforehand that one is obligated to prepare?

The difference is⁶ between whether one knows that Shabbos will need to be violated for the sake of *pikuach nefesh*, in which case one must prepare as much as possible to minimize the *chillul* Shabbos, and when it is not definite that Shabbos will need to be

violated. Notice that the *Sefer Chasidim* wrote “a woman in her 9th month ... **in case** she will give birth on Shabbos”, i.e. it is not definite that she will go into labor on Shabbos or that she will give birth on Shabbos.

Vort on the Parsha

Yitzchak blessed Yakov that *Elokim* will give you from the dew of heaven and the fatness of the earth (27:28). *Rashi* explains ויתן to mean that *Hashem* will give and give again. Why did he not bless him that *Hashem* will give him an enormous amount and he will not have to continuously be on the receiving end?

Rav Shmuel Rozovsky *ztz"l* said that *Hashem* wants the *tzadikim* to be in constant contact with Him and therefore *Hashem* gives in small amounts. Rav Shach *ztz"l* pointed out that to Esav, the wicked, the *b'racha* was “and by the sword you shall live”, whatever you need you have without even having to receive anything from *Hashem*. *Hashem* does not want contact with the wicked.

Food For Thought

If a woman is in labor before Shabbos, must she go to hospital before Shabbos, or can she wait until she is ready and go in on Shabbos?

What if one must sign one's consent for surgery on Shabbos?

How is one to walk through the electronic doors?

When is one permitted to take tablets on Shabbos?

Answers coming next week.

⁴ Simon 330:1.

⁵ Written by **R' YEHUDA BEN SHMUEL HACHASID** - Born: Speyer, Germany, c. 1150. Died: Regensburg, Germany 1217. A **Tosefist**. Rosh Yeshiva in Regensburg. Son and student of R' Shmuel HaChasid. Author of *Sefer Chasidim/Book of the Pious*, on ethics and moral teachings and laws and customs as well as **Shir HaKavod**. He was the main teacher of the religious ethical movement Chasidei Ashkenaz/The Pietists of Germany. Among his students are the Smag and the Ohr Zarua. (Adapted from the biographical notes written by Rav Shlomo Pereira).

⁶ *SS"K* 32 footnote 104. See also footnote 100.

Dedicated l'ilui nishmas R' Shmuel Eliyohu ben Nosson Homberger z"l

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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.