



**B'NAI
DAVID-JUDEA**

Shabbat Shorts

In our last Shabbat Short, we established that because of the principle of *חי נושא את עצמו* (a living person carries himself), **if no eruv is present** both babies and people who cannot walk on their own may not be carried on Shabbat. For babies, this includes using a stroller.

How does hotzoa (the melacha of carrying) apply to wheelchairs and canes?

Pushing someone else in a wheelchair without an eruv is considered hotzoa, just like a stroller is. And so, if a person is not able to push himself in the wheelchair, a non-Jew should be asked before Shabbat to do so.

But without an eruv, *the person in the wheelchair* is permitted to wheel himself if he is able. This is because garments (malbush) and ornaments (tachshit) that we wear on Shabbat are not considered hotzoa. The wheelchair is considered to be part of himself-- just like his legs-- like a malbush/garment (Iggerot Moshe Orach Chayim 4, 90). Crutches and canes, when they are needed as a 'third leg', are also permissible for this reason. Jewelry, hats, and handkerchiefs, (which fall under 'tachshit') are permitted because they enhance a person's physical appearance.

As we have mentioned, hotzoa is the broadest halachic category in hilchot Shabbat. And so it's safe to say, we have just begun to scratch the surface. Biblical hotzoa is the complete act of *עקירה* (removing) and *הנחה* (depositing). But it is relevant in a variety of situations we may not have expected.

It's striking then that we begin every Shabbat with these words from Bameh Madlikin: *תניא, חנניא אומר: חייב אדם למשמש בבגדו ערב שבת עם חשכה, שמא ישכח ויצא. אמר רב יוסף: הלכתא רבתי לשבת, "It has been taught, Rebbe Chanania said, 'A person is required to examine his clothing on the eve of Shabbat just before dark, for he may forget himself and go out (carrying)'. Rav Yosef said, 'This is a significant law regarding Shabbat.'"* With this text, we remind ourselves to take hotzoa seriously-- checking our pockets to make sure we have not left anything we could accidentally carry without an eruv. For Shabbat is the time when we 'check' ourselves to make sure we are present in the moment and not weighed down-- both physically and spiritually.

The fact that we begin Shabbat with this reveals that hotzoa isn't just one of the melachot. *Refraining from hotzoa is what ushers in Shabbat.*

From our learning together, may we be inspired to support our LA Eruv, which not only makes it much easier to keep Shabbat but also allows all to be truly present-- men,

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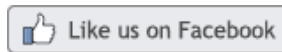
Shabbat Shorts #69 - The Things They Carried? Or The Things They Wore? Wheelchairs, Crutches, Jewelry, and More!
women, and children-- and people of all abilities-- at each others' homes, at shul, and
in our observance.

With this melacha, we will break for the summer and resume our Shabbat Shorts at
the end of August. Happy Summer!

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rabbanitalissa@bnaidavid.com

B'nai David-Judea 8906 West Pico Blvd. Los Angeles, CA 90035
director@bnaidavid.com

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B'nai David-Judea, 8906 W. Pico Blvd, Los Angeles, CA 90035

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