

In Hilchos Shabbos

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Is it
Carrying?
Part 2- The Halachos of
Tachsit

A summary of the weekly shiur by Rabbi Shmuel Stein at the Miami Beach Community Kollel / Reviewed by Rabbi Yitzchok Reichman / To receive a copy send an email to InHilchosShabbos@gmail.com

Tachshit: Wearing an object which Protects one's body

In the first part of this chapter, we discussed objects which are considered a *Malbush* and are subordinate to one's body. In this part we will discuss the second category of objects which are considered a *Tachshit* – a protection for one's body and are also subordinate to one's body and may be carried on Shabbos.¹ There are however subtle differences between the *halachos* of a *Malbush* and the *halachos* of a *Tachshit*, as we will highlight in the ensuing paragraphs.

What is a Tachshit?

There are two types of objects which fall into the category of a *Tachshit*: a) Jewelry and b) Objects which serve to protect one's body. In this chapter we will focus on objects which protect one's body (for a discussion on wearing jewelry outdoors on Shabbos, see Chapter Three).

The Shulchan Aruch² explains that there are two forms of *Tachshit* which protect one's body:

- 1) *Atzulei Gufo* - Objects which protect one's body from pain (or from becoming dirty³),
- 2) *Atzulei mi'Tinuf* - Objects which protect one's clothing from becoming dirty.

The Shulchan Aruch⁴ rules that only an object which protects one's body from pain (or from becoming dirty) is considered subordinate to one's body since to services his body. However, an object which protects only one's clothing cannot be considered subordinate to one's body and thus may not be worn outside on Shabbos.⁵ For example, the Shulchan Aruch⁶ writes that a woman may wear sanitary pads outdoors on Shabbos to protect from heavy staining which will cause her physical comfort. Although the sanitary pad cannot be considered a *Malbush* (clothing), it is nevertheless subordinate to one's body since it is a *Tachshit* which protects one's body.⁷

However, if she is only lightly staining and wishes to wear sanitary pads to merely protect her clothing from getting dirtied, the Shulchan Aruch⁸ rules that they may not be worn outside on Shabbos. Since the sanitary pads are worn only to protect one's garments from becoming dirtied, they do not become subordinate to one's body and may not be worn outside on Shabbos.⁹ [If however, the sanitary pads are attached to one's garment (with an adhesive backing) it may always be worn outside since it is subordinate to the garment.¹⁰] (We will later give more examples of objects which fall under the category of *Atzulei mi'Tinuf*.)

Examples of Atzulei Gufo - Objects which Protect one's Body

The following are examples of objects which protect or service one's body. Although these objects cannot be considered a *Malbush*, they are nevertheless considered a *Tachshit* and may be worn outside on Shabbos.

- The Shulchan Aruch¹¹ writes that one may wear a bandage over a wound outdoors on Shabbos, because it protects his body.
- Someone who wears eyeglasses (or contact lenses¹²) to help him see better, may wear them outdoors on Shabbos.¹³ Although the eyeglasses (or lenses) cannot be considered a *Malbush* (an article of clothing) they may be worn outside, because they are considered a *Tachshit* as they service one's body.¹⁴
- Some *poskim*¹⁵ permit wearing hearing aids outdoors on Shabbos, because it services one's body and is considered *Tachshit*.¹⁶ (Before wearing hearing aids on Shabbos one should consult a Rav regarding the different issues involved with wearing them on Shabbos.¹⁷)
- The Shulchan Aruch¹⁸ writes that one may insert insoles in his shoes for comfort, and wear them outdoors on Shabbos, because the insoles

service his feet.¹⁹ (The insoles may be inserted on Shabbos so long as they do not have an adhesive backing.²⁰) Similarly, one may insert a cushion or tissue into a hat which is loose since the cushion services one's body and wear them outdoors on Shabbos.²¹

- A woman may wear nursing pads outdoors on Shabbos if they are worn for physical comfort (and not merely to protect her clothing from getting dirtied).²²
- One may wear a dental bite plate outdoors on Shabbos, because it services one's body and is considered a *Tachshit*.²³
- A woman may wear a rain bonnet over her *sheitel* when it rains since the rain bonnet protects her body from getting wet.²⁴ This is permitted even in a light rain since the rain bonnet protects one's face from getting wet and her *sheitel* from getting soaked which will ultimately cause her discomfort.²⁵
- On a rainy day, one may wrap his shoes in a plastic bag if his intention is to prevent his feet from getting wet in the rain as the plastic bag is subordinate to his body.²⁶ [However, if his intention is to merely prevent his shoes from getting wet, it may not be worn outside on Shabbos.²⁷]

The differences between a Malbush and a Tachshit

As we discussed, both a *Malbush* and a *Tachshit* are subordinate to one's body and may be worn outside on Shabbos. However, there are two differences between them:

- 1) A *Tachshit* may be worn only while it is protecting or servicing one's body
- 2) A *Tachshit* does not require a genuine *derech malbush*

1) A Tachshit may be worn only while it is protecting or servicing one's body

We discussed regarding a *Malbush*, that the Shulchan Aruch²⁸ states that it is permitted to wear a raincoat outside even when it is not raining. Since the raincoat is categorized as a *Malbush*, a genuine article of clothing, it is always subordinate to one's body and may always be worn outdoors, even when it is not serving one's body.

On the other hand, a *Tachshit* is only subordinate to one's body while it is protecting or servicing the person. For example, although a woman may wear a rain bonnet to shul while it is raining, she may not wear the rain bonnet home from shul if it stopped raining. Since the rain bonnet no longer serves as a protection it cannot be considered a *Tachshit* and may not be worn outdoors.²⁹

Since the only reason a *Tachshit* is subordinate to one's body is because it protects his body, it is only subordinate when it actively services one's body. [The Nishmas Shabbos³⁰ wonders, if woman is wearing a rain bonnet while it is raining and then suddenly it stops to rain, how is it permitted to continue walking while wearing the rain bonnet if it no longer serves as a protection? The Nishmas Shabbos suggests that perhaps since she is still wearing the rain bonnet, she may continue to wear it as it was already subordinate to her body. Only once she takes off the rain bonnet (e.g., in shul) is it prohibited to put back the rain bonnet on her head to return home if it is no longer raining, because at this point, we cannot consider the rain bonnet to be a *Tachshit* since it is no longer protecting her body.]

2) A Tachshit does not require a genuine derech malbush

We discussed regarding a *Malbush*, that the Shulchan Aruch³¹ states that in order for a *Malbush* to be subordinate to one's body it must be worn in a genuine *derech malbush* - its regular manner. If the garment is not worn in its regular manner it cannot be considered as if it is being worn and thus it is

viewed as being carried. On the other hand, a *Tachshit* which protects a person can be considered subordinate to one's body even if it is not worn in a genuine *derech malbush*.³² For example,

- As we mentioned, the Shulchan Aruch³³ writes that a woman may wear sanitary pads outdoors on Shabbos to protect from heavy staining. Although the pads are not worn in a genuine *derech malbush*, as they are not “worn as clothing,” it is nevertheless permitted since the pads are considered a *Tachshit* which protect one's body and do not need to be worn in a genuine *derech malbush*.
- As we mentioned, the Shulchan Aruch³⁴ writes that one may wear a bandage over a wound outdoors on Shabbos, because it protects his body. Although the bandage is not “worn as a garment” it may be worn outdoors since a *Tachshit* does not need to be worn as a genuine *derech malbush*.
- One may wrap his body in a plastic tablecloth to protect himself from a heavy rain (which will cause him discomfort and not merely to protect his clothing from getting dirty) since it serves as a protection for his body it may be worn outside on Shabbos.³⁵ Although wrapping oneself in a tablecloth may not be considered a genuine *derech malbush*, it may be worn outside in a heavy rain since it protects one's body from getting wet. [One may not tear a hole in the plastic for one's head and hands since this completes the item violating *Makeh b'Patish*.³⁶]
- Many *poskim*³⁷ permit wearing a reflector which makes a person visible at night to oncoming cars, because they protect him from harm and is considered a *Tachshit*.³⁸ [Some *poskim*³⁹ recommend that one wear the reflector over his coat as a belt as a form of a *Malbush*, rather than wear it around one's shoulder.]

Holding an object which protects in one's hand

The Pri Megadim⁴⁰ writes that “although an object which services his body may be worn outside, it is only permitted when worn in way which is somewhat of a *derech malbush*, even if it is not a genuine *derech malbush*, but one may not hold the object on his hand as it cannot become subordinate to his body and thus is considered carrying outdoors.”⁴¹ For example,

- the Shulchan Aruch⁴² writes that one may not carry a box over his head to protect himself from the rain. The Mishan Berura⁴³ explains that although the box is protecting the person, since it cannot at all be considered *derech malbush* it may not be carried on Shabbos.⁴⁴
- The Mishna Berura⁴⁵ writes one may not carry an umbrella in his hands outdoors in a *Reshus haRabim* as it is considered carrying.⁴⁶ Even though the umbrella protects one's body from getting wet, it is considered carrying since it is not worn on one's body.⁴⁷ [The Mishna Berura⁴⁸ writes that using an umbrella on Shabbos is strictly forbidden in all situations due to the prohibition of Ohel; see Chapter Twenty for elaboration.]
- Some *poskim*⁴⁹ prohibit wearing a catheter outdoors on Shabbos since it is not at all being worn in a *derech malbush* but is entirely a separate object from one's body. Others⁵⁰ are lenient since the catheter is somewhat connected to one's body, unlike an umbrella which is held in one's hand.⁵¹ One should consult a Rav on this issue.⁵²

Carrying a cane and pushing a wheelchair

If an object is so important that one cannot function without it, it is permissible to even carry the object. For example, the Shulchan Aruch⁵³ writes that “Someone who is lame and cannot walk without a cane, may carry the cane outside on Shabbos even if it is not attached to him.”⁵⁴ The Mishna Berura⁵⁵ explains that “in this case, since the lame person cannot walk at all without the cane, it is viewed as his shoes” which are subordinate to his body. Similarly, someone who cannot walk may use a walker or knee scooter to walk outdoors on Shabbos as the walker or scooter is viewed as his shoe.⁵⁶ However, the Shulchan Aruch⁵⁷ continues, that “if the lame person can indeed walk without the cane and uses the cane merely to help balance himself it is prohibited to carry the cane outdoors.” Since in this case the person can function without the cane one may not carry it outdoors even though it serves him since it is not worn but carried in his hands. Likewise, it is prohibited to use a walker or knee scooter if one can walk without them.⁵⁸

The Mishna Berura⁵⁹ adds that “the same is true regarding an elderly person who is capable of walking outdoors without the cane and uses the cane merely to help with balance as the cane may not be carried outdoors. However, if the elderly person cannot walk outside at all without a cane, then it may be carried outdoors on Shabbos.” The Mishna Berura⁶⁰ also writes that if it slippery outside one may should not carry a cane outdoors since such a person is capable of walking and thus, we cannot view the cane as his shoe.⁶¹

Pushing a wheelchair

The *poskim* discuss whether someone who cannot walk may use a wheelchair outdoors on Shabbos (in an area which does not have a proper *eiruv*). There are issues: 1. Is it permitted to push oneself in a wheelchair, and 2. Is it permitted to push someone else who is in the wheelchair.

1. Is it permitted to push oneself in a wheelchair?

Rav Moshe Feinstein⁶² writes that “just as it is permitted for someone who cannot walk to hold a cane as it is viewed as his shoe, so too I see a good reason to permit a person who cannot walk to push himself in a wheelchair outdoors on Shabbos.” Other *poskim*⁶³ argue that a wheelchair cannot be compared to a cane since one does not ‘walk’ with a wheelchair and thus cannot be compared to one's ‘shoe,’ only a cane which is used to help one walk can be come subordinate to one's body but not a wheelchair which is a separate object used to transport a person.⁶⁴

2. Is it permitted to push someone else who is in a the wheelchair?

*Shmiras Shabbos k'hilchaso*⁶⁵ writes that although the wheelchair may be subordinate to the person who is sitting in it, it is still prohibited for someone else to push the wheelchair since he is in effect carrying the person who he is pushing.⁶⁶

Accordingly, someone who needs to be pushed in a wheelchair should discuss the different possibilities of being wheeled on Shabbos, either by himself or by a non-Jew⁶⁷ and the different issues which commonly arise when using a wheelchair on Shabbos.⁶⁸

Examples of Objects which are *Atzulei mi'Tinuf* – Objects which Protect one's clothing from becoming dirty

As we discussed, the Shulchan Aruch⁶⁹ writes that if a garment is not intended to protect one's body but is intended to protect his garment it is not considered a *Tachshit* and is not subordinate to one's body. The Shulchan Aruch⁷⁰ gives the example of a woman who is only lightly staining and wishes to wear sanitary pads to merely protect her clothing from getting dirtied. The Shulchan Aruch rules that she may not wear them outside since they are worn only to protect her garments from becoming dirtied.⁷¹ [If however, the sanitary pads are attached to one's garment (with an adhesive backing) it may always be worn outside since it is subordinate to the garment.⁷²]

Similarly,

- Rav Moshe Feinstein⁷³ ruled that a plastic hat rain cover may not be worn outdoors in a *Reshus haRabim* on Shabbos, because the purpose of the rain cover is to protect the *hat* from getting wet and not one's body, therefore it is considered *Atzulei mi'Tinuf* which is not subordinate to one's body and may not be worn outside on Shabbos.⁷⁴ [On the other hand, as we discussed earlier, a woman may wear a rain bonnet over her *sheitel* when it rains since even in a light rain the rain bonnet protects her body from getting wet,⁷⁵ as even in a light rain the rain, it will protect her face from getting wet and her *sheitel* from getting soaked which will ultimately cause her discomfort.⁷⁶]
- One may not wrap himself in a plastic tablecloth to protect himself from a light rain, because in this case one's intention is to protect his garments from getting dirty and not to protect his body.⁷⁷
- On a rainy day, one may not wrap his shoes in a plastic bag if his intention is to merely prevent his *shoes* from getting wet.⁷⁸

¹ The Shulchan Aruch (301:22) writes that “one may go outside on Shabbos with a cotton on his wound because it heals the wound and is considered a *Tachshit*.” However, the Mishna Berura (301:51) references objects which protect the body as a *Malbush*.

² 301:13

³ The Shulchan Aruch (ibid) is not clear whether an object which protects one’s *body* from getting *dirty* is considered subordinate to one’s body or only an object which protects one’s body from pain. The Chayei Adam (301:4,5) seems to indicate that only objects which protect one’s body from pain can be considered *Atzulei Gufo* and subordinate to one’s body. However, the Shulchan Aruch HaRav (301:10) writes that any object which protects one’s body is considered *Atzulei Gufo* as only objects which protect one’s garment cannot be subordinate to one’s body. *Shu”t Kavanas HaLev (siman 10)* and Rav Shlomo Zalman Auerbach (Shmiras Shabbos k’hilchaso 18:9) writes this way and permit any object which protects one’s body, even if it just protects one’s body from getting dirty. However, Chut Shani 4:88:4) writes that only objects which protect one’s body from *pain* can be considered *Atzulei Gufo*. Nishmas Shabbos (3-1:166) concludes that one may be lenient and considered objects which protect one’s body from dirt as *Atzulei Gufo* which may be worn outside on Shabbos.

⁴ Ibid

⁵ Mishna Berura 301:48

⁶ Shulchan Aruch, *ibid*. *Lekutei Teshuvos Minchas Yitzchak (25)* rules that a woman may not wear sanitary pads before her period begins for her period which she is expecting since right now she does not need to wear the pad for her protection. However, Be’er Moshe (1:16) rules that this is permitted (at the time of her expected menstrual cycle). Regardless, as we mentioned, if the pad is stuck to her garment, it may be worn outside (Nishmas Shabbos 3-1:164).

⁷ Nishmas Shabbos 3-1:164

⁸ Shulchan Aruch, *ibid*.

⁹ Mishna Berura 301:48; Nishmas Shabbos 3-1:164

¹⁰ Be’er Moshe (1:16; 2:6). Regarding opening the package of the pad on Shabbos and sticking the pad to the garment on Shabbos, see Volume Two, Chapter Twenty-Eight, as this would be comparable to opening and attaching a Band-Aid on Shabbos; See Nishmas Shabbos 3-1:164.

¹¹ 301:23. The Shulchan Aruch permits wearing a bandage only if it has ointment which can heal the wound, but a bandage which merely covers a wound as a protection is not considered a *Tachshit* and may not be worn outside on Shabbos. However, the Mishna Berura (301:77, 301:108) cites many *poskim*, including the Vilna Goan and Elya Rabba, who rule that since the bandage protects the wound from getting scraped it is indeed considered a *Tachshit* as it services one’s body. The Mishna Berura indicates that he rules in accordance with these lenient opinions (see Orchos Shabbos 28:134, note 217).

¹² Orchos Shabbos 28:127; Nishmas Shabbos 3-1:26; 39 Melochos vol. 4 p. 1362. Some rule that someone who is new to wearing contact lenses and is still not comfortable wearing them should not wear them outdoors on Shabbos since he may remove them and inadvertently carry them outside (Orchos Shabbos, *ibid*).

¹³ Orchos Shabbos 28:127. Certainly, if one always wears his eyeglasses it may be worn outdoors on Shabbos (Avnei Tzadek (O.C. 29); Az Nidbiru 1:64; 39 Melochos p. 1363). Regarding wearing sunglasses and photochromic lenses outdoors, [see Chapter Nineteen](#).

In truth there were many *poskim* who ruled that one may not wear eyeglasses outdoors on Shabbos as it cannot be considered a true *Tachshit*: Kitzur Shulchan Aruch (84-3); Aruch HaShulchan 301:61); Chut Shani (vol. 4, p. 124) from the Chazon Ish. Nevertheless, the Orchos Shabbos (28:127, note 207) writes that “Although there were many *poskim* who prohibited wearing eyeglasses outdoors on Shabbos, the custom is to be lenient and to permit wearing them outdoors on Shabbos.

Someone who is farsighted. However, Nishmas Shabbos (3-1:22) adds that someone who is farsighted and can see things which are close by but

struggles to see things which are far away, may not wear his eyeglasses outdoors since they are not needed to walk outside where one does not need to see far away.

Although the Mishna Berura (301:44) writes that one should not wear eyeglasses outdoors on Shabbos since it is common for them to fall off which can lead to and inadvertently carrying them, nevertheless, the eyeglasses commonly worn nowadays fit tightly on one’s body and there is no concern that they may fall off (Shevet HaLevi 8:48).

¹⁴ **Reading glasses.** One may not wear reading glasses outside, because when they do not service one’s body when walking outside and thus when outside they cannot be considered a *Tachshit* and is considered ‘carrying’ (Nishmas Shabbos 3-1:24; Orchos Shabbos 28:127). The Aruch HaShulchan (310:61) writes that “If someone needs the eyeglasses only to read from a Sefer, he may not wear them outside and he is *Chayav Chatas* for doing so. One who is lenient on this is *Mechallel Shabbos* and will be judged and will swiftly be punished.”

However, one may wear bifocals outdoors on Shabbos since they also help a person see outdoors (Nishmas Shabbos, *ibid*; Orchos Shabbos, *ibid*).

¹⁵ Orchos Shabbos 28:130, note 210 citing Rav Shlomo Zalman Auerbach. He also cites opinions who are stringent on this issue. See also 39 Melochos vol. 4, p. 1399.

¹⁶ The Shabbos Home vol. 1, p. 141

¹⁷ See Orchos Shabbos 26:23 regarding talking to someone on Shabbos who is wearing a hearing aid, as there is a concern that talking into the hearing aid causes the use of electricity on Shabbos.

¹⁸ 303:15

¹⁹ Shmiras Shabbos k’hilchaso 18:21; 39 Melochos p. 1362.

²⁰ Orchos Shabbos 28:142, note 228; 39 Melochos p. 1362; see Mishna Berura 303:48. This is not considered *Makeh b’patish* since the shoes are functional without the insoles. However, if the insoles have an adhesive backing, they may not be inserted on Shabbos since they will remain inserted for a long period of time and thus involve the *melacha* of *Tofeir* (sewing); [see Volume Two, Chapter Twenty-Eight](#).

²¹ Shmiras Shabbos k’hilchaso 18:21; Orchos Shabbos 28:143; see Nishmas Shabbos 3-1:102

²² 39 Melochos, *ibid*. Furthermore, Nishmas Shabbos (3-1:169) writes that if a woman is embarrassed from the stains on her clothing which will result if she does not wear nursing pads, the protection from the *embarrassment* can be considered as it protects one’s body from pain.

²³ Orchos Shabbos 28:132; 39 Melochos vol.4, p. 1362

²⁴ Igros Moshe O.C. 1:108; Minchas Yitzchak 3:20; Be’er Moshe 6:120.

²⁵ Nishmas Shabbos 3-1:174

²⁶ Orchos Shabbos 28:151

²⁷ Orchos Shabbos, *ibid*

²⁸ 301:29, 301:36; see also Mishna Berura 301:72

²⁹ See Nishmas Shabbos 3-1: end of 174

³⁰ Nishmas Shabbos 3-1: end of 174

³¹ 301:29

³² See Pri Megadim, Mishpitzos Zahav end of siman 301; see also Mishna Berura 301:54

³³ 301:13

³⁴ 301:23. The Shulchan Aruch permits wearing a bandage only if it has ointment which can heal the wound, but a bandage which merely covers a wound as a protection is not considered a *Tachshit* and may not be worn outside on Shabbos. However, the Mishna Berura (301:77, 301:108) cites many *poskim*, including the Vilna Goan and Elya Rabba, who rule that since the bandage protects the wound from getting scraped it is indeed considered a *Tachshit* as it services one’s body. The Mishna Berura indicates that he rules in accordance with these lenient opinions (see Orchos Shabbos 28:134, note 217).

³⁵ Nishmas Shabbos 3-1:33

³⁶ Nishmas Shabbos 3-1:34

³⁷ L’horos Nassan 8:18; Emek HaTeshuva 7:9; Machzeh Eliyahu 2:10; Shmiras Shabbos k’hilchaso 18:25; *Giviyah hakesef siman* 301, p. 191; 39

Melochos vol. 4 p. 1398, note 488. These poskim compare this to the ruling of the Shulchan Aruch (301:25) where he permits carrying one to carry an amulet outside even though it does not physically protect the person every moment that he is walking outside but its purpose is to protect a person.

³⁸ **Amulets.** The Shulchan Aruch (301:25) writes that one may walk outside [wearing] an amulet if it is an amulet which was made by an expert. However, an amulet which is not known to be made by an expert (and is not proven to work) may not be worn outside. The Mishna Berura (308:129) however rules that even an amulet which is not made by an expert may be worn in a *Karmelis*. *Sefer L'Horos Nossan* (8:18) explains that a reflector can be compared to an amulet which may be worn to protect a person from getting sick, so too the reflector protects a person from getting injured.

Wearing a "Roite Bendel". Some wear a "Roite Bendel," a red band, to protect from *Ayin Hara*. Nishmas Shabbos (3-1:155-2) rules that one may wear a "Roite Bendel" in a *Karmelis*, because it can be considered an amulet made by someone who is not an expert which may only be worn in a *Karmelis*.

³⁹ Nishmas Shabbos (3-1:176); ³⁹ Melochos *ibid*. Nishmas Shabbos (*ibid*) writes that it is preferable for one to sew the reflector to his coat before Shabbos.

Wearing a hospital band. *Poskim* write that someone whose wife gives birth and is in the hospital, it is questionable whether the husband may leave the hospital wearing the plastic hospital band (Orchos Shabbos 28:187; Nishmas Shabbos 3-1:144). One should consult a Rav.

Carrying a weapon. The Shulchan Aruch (307:1) writes that "someone who carries a weapon outdoors is *Chayav Chatas*." The Mishna Berura (301:22) writes that this is true even if he wears the weapon since this is not considered a *derech malbush* but a way of carrying. The Aruch HaShulchan (301:51) rules that during a time of war, a weapon is considered a *Malbush* for a soldier. However, Rav Yosef Shalom Elyashiv (Kovetz Teshuvos 3:41) argues on the Aruch HaShulchan and rules that we cannot view a weapon as a *Malbush* and may not be worn on Shabbos. Only if there is a concern of *Sakanas Nefashos* may it be carried on Shabbos (Orchos Shabbos 28:188).

⁴⁰ Mishpitzos Zahav end of siman 301.

⁴¹ Although the Shulchan Aruch (301:13) writes that a *tachshit* does need to be worn in a genuine *derech malbush*, it must be worn in a way that somewhat resembles a *derech malbush* (Pri Megadim, *ibid*).

⁴² 301:21

⁴³ 301:71

⁴⁴ Placing a plastic bag over one's head to protect from the rain.

⁴⁵ *Bur Halacha* 315:8 s.v. *tefach*

⁴⁶ The Mishna Berura (301:88) writes this as well regarding carrying an amulet as it may not be carried in one's hands even though it services one's body.

⁴⁷ Nishmas Shabbos 3-1:171; Orchos Shabbos 28:148

⁴⁸ *ibid*

⁴⁹ Shevet HeLevi 9:65. Still he explains that those who are lenient rely on the fact that they are carrying in a *Karmelis* and is also needed for *Kavod Habrios*.

⁵⁰ Chut Shani, Shabbos, vol.4, p. 142

⁵¹ As explained by Nishmas Shabbos 3-1:170

⁵² Nishmas Shabbos 3-1:170 writes that "One should ask a Rav about this issue. Certainly, one should not walk outdoors with a catheter unless there is a great need to do so. He should also be careful not to stop when he walks outside."

⁵³ 301:17

⁵⁴ Nishmas Shabbos (3-1:136) writes that this is true even if in his home he is able to walk around by holding onto furniture without using a cane; since he cannot walk without holding onto furniture, he is considered someone who cannot walk without a cane.

⁵⁵ 301:63

⁵⁶ Nishmas Shabbos 3-1:137,137-2. However, Nishmas Shabbos (*ibid*) adds that "in a case where once he reaches the door of his home he cannot walk with the walker or knee scooter into his home (i.e., there

are stairs), he may not carry the walker or scooter into his home since he no longer is using it to walk. Rather he must leave it outdoors and allow a non-Jew to bring it inside and later take it outside the house. Many people do not realize this and stumble in this."

⁵⁷ 301:17

⁵⁸ See Nishmas Shabbos 3-1:137,137-2

⁵⁹ 301:64

⁶⁰ 305:65; see also Orchos Shabbos 28:168

⁶¹ **Zilzul Shabbos.** Interestingly, there is another issue with carrying a cane or walking stick [when it is not needed for walking]. The Shulchan Aruch (522:1) writes that [someone who does not need a cane to walk] may not carry the cane outdoors on Yom Tov. The Mishna Berura (522:2) explains that since he does not need the cane to walk it is considered a weekday activity and a *Zilzul Yom Tov*. The Magen Avraham (301:27) therefore writes that the same applies on Shabbos in area where there is an *eiruv*, one who does not need a cane to walk may not carry a cane outdoors since it is a *Zilzul Shabbos*. However, the Elya Rabba (301:36) and Noda b'Yehuda (O.C. 11) argues that this issue of *Zilzul Shabbos* does not apply in an area which has a proper *eiruv*. The Mishna Berura (301:66) concludes that only if someone carries it for some need or for honor is it permitted, otherwise if there is no real need to carry the cane it is considered a *Zilzul Shabbos*. The Toras Shabbos (301:18) writes strongly against carrying a cane (even when there a small need to do so or for honor) and writes "I have never seen a person who has Yiras Shamayim in his heart carry a cane on Shabbos." The Nishmas Shabbos (3-1:115) concludes that this is indeed the custom.

⁶² O.C. 4: 90 s.v. *aval*

⁶³ Har Tzvi 1:170. Other poskim prohibit using a wheelchair as well: Vayan Yosef 6:182; Teshuvos V'hanhagos 4:88.

⁶⁴ Orchos Shabbos (28, note 276) adds that a cane which is held in one's hands can be viewed as part of one's body, but a wheelchair which is not even held but merely sat in cannot be viewed as part of one's body but as a separate object used to transport a person.

⁶⁵ Shmiras Shabbos k'hilchaso 34:27, note 104

⁶⁶ See however *Minchas Ish* (26:82) where he cites an opinion who permits pushing someone else in a wheelchair.

⁶⁷ It is questionable if one may ask a non-Jew to push the wheelchair as this would be dependent on each situation and whether it is considered a *Shvus d'Shvus* and if there is a significant need (See Nishmas Shabbos 3-1:158; ³⁹ Melochos p. 1413).

⁶⁸ For example, Rav Moshe Feinstein (O.C. 4: 90) discusses the issue of a person in a wheelchair wheeling himself into his house or shul when there is no ramp, and the wheelchair must be carried into the building.

⁶⁹ 301:13

⁷⁰ Shulchan Aruch, *ibid*.

⁷¹ Mishna Berura 301:48; Nishmas Shabbos 3-1:164

⁷² Be'er Moshe (1:16; 2:6). Regarding opening the package of the pad on Shabbos and sticking the pad to the garment on Shabbos, see Volume Two, Chapter Twenty-Eight, as this would be comparable to opening and attaching a Band-Aid on Shabbos; See Nishmas Shabbos 3-1:164.

⁷³ Igros Moshe O.C. 1:108-110

⁷⁴ This is also the opinion of the Chazon Ish (cited in Az Nidbaru 1:71). However, Rav Shlomo Zalman Auerbach (Shmiras Shabbos k'hilchaso 18, note 46) ruled that since the rain cover fits the size of the hat it is subordinate to the hat and may be worn outdoors. However, Orchos Shabbos (28, note236) cites Rav Shmuel Auerbach who states that it can be difficult to determine what is considered a rain cover which exactly fits the size of the hat as sometimes it is slightly bigger or smaller than the size of the hat.

⁷⁵ Igros Moshe O.C. 1:108; *Minchas Yitzchak* 3:20; Be'er Moshe 6:120.

⁷⁶ Nishmas Shabbos 3-1:174

⁷⁷ *Hilchos Shabbos b'Shabbos* vol. 3 p. 382; Rav Shlomo Miller (*Eleph L'Shlomo*, 150). However, Nishmas Shabbos (3-1:33) permits this as he writes that we can consider wrapping oneself in a plastic tablecloth to be a genuine *derech malbush* and a *Malbush* may always be worn even when it is not protecting a person.

⁷⁸ Orchos Shabbos, *ibid*