



לעילוי נשמת יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

## What One Can Take to the Hospital

**Question:** If my wife needs to go to the hospital to give birth on Shabbat, what am I allowed to take with me? Does it make a difference how we get there?

**Answer:** We will suffice with an overview of the issues and possibilities, for reasons we will explain later. We begin by answering your second question – it is significant how you get there. There are advantages, especially regarding the trip itself, to use a local *goy shel Shabbat* or arrange going with a reliable non-Jewish car service, if these are available. (If a need to get to the hospital quickly arises, such considerations are irrelevant.) Being taken by a non-Jew can also help in regard to what you can take.

Certainly, you can take whatever might aid having a safe, smooth birth, including

necessary documentation. Beyond that, let's explore the potential halachic problems for things that are useful beyond a healthy birth. As a general guideline, actions that are twice removed from an *issur d'orayta* (*shvut d'shvut*) are permitted for several **significant** needs, and the preferred "second removal" is using a non-Jew (Shulchan Aruch, Orach Chayim 307:5).

Carrying outside an *eiruv* (uncommon in Israel) – To permit carrying non-*pi-kuach nefesh* (=pn) objects, one needs a *shvut d'shvut* and a *mitzva* use or serious need. Some *poskim* (see Minchat Yitzchak VIII:30) rely on the important opinions that our streets are not *reshut harabim d'orayta* (see Shulchan Aruch, OC 303:18) to remove it one level. Another possibility is to put together the non-pn with pn objects, so that one does not do an additional *melacha* but is just *marbeh b'shiurim* (adding to the quantity); there is a *machloket* whether this is forbidden *mid'orayta* or *miderabanan* (see Ran, Beitza 9b of Rif's pages; Mishna Berura 318:13). If one cannot use a non-Jew, there might be other possibilities, including carrying uninterrupted between two *reshuyot hayachid* (e.g., building, car) through a



*karmelit*, having two people share the carrying, or carrying in an unusual way (see Torat Hayoledet 17:4). Even if the car goes out of the *eiruv*, the objects while in the car remain in a *reshut hayachid* (Shemirat Shabbat K'hilchata 40:(161)).

*Techum* (movement between living clusters) – Usually, two places in the same city are in the same *techum*, but from rural areas (e.g., *yishuv*) to a city or city to city (e.g., Beit Shemesh to Yerushalayim), there is a violation. The violation applies both to people moving and to moving objects (Beitza 37a). Ostensibly, even a non-Jew moved it, it will be forbidden to move it in its new place (Shulchan Aruch, OC 405:9). One important leniency is that the permission for the people to go out of the *techum* due to *pn* will apply to his objects, whose *techum* mirror him (Minchat Shlomo I:15).

Impact on car – Some raise an issue that putting something extra in a car causes more gas to be burnt (Torat Hayoledet 18:1). Many are not concerned about that because any change is unimportant and imperceptible (Teshuvot V'hanhagot V:89).

*Muktzeh* – One may take a *kli shem-elachto l'issur* if there is a good chance he will need it on Shabbat (see Living the Halachic Process III, C-18). Regarding full *muktzeh*, there is some logic to putting it, before Shabbat, among non-*muktzeh* objects; on the other hand, we are supposed to remove *muktzeh* if we can (see ibid. II, C-21; Pninei Halacha, Shabbat 27:6). (Taking a cell phone is permitted on

multiple grounds.)

After presenting this synopsis, we elect not to render a clear-cut ruling. While all agree when faced with the problems of out of *eiruv*, *techum*, or *muktzeh*, one should not take that which is not somewhat important, this is quite dependent on the individual. There is also a wide gamut of halachic approaches on these matters. (See the quite lenient Peninei Halacha ibid. and the strict Torat Hayoledet, ch. 17-18. Shemirat Shabbat K'hilchata 40:77-78 falls somewhere between them.) This type of question benefits from discussion with a personal rabbi who is better equipped to make halachic determinations and applications that fit the individual's situation. ■

## Having a dispute?



For a Din Torah in English or Hebrew contact:

Eretz Hemdah–Gazit  
Rabbinical Court

077-215-8-215 • Fax: (02) 537-9626  
[beitdin@eretzhemdah.org](mailto:beitdin@eretzhemdah.org)

**BRING YOUR CHILDREN AND/OR GRANDCHILDREN FOR A FUN AND EXCITING HANDS-ON EXPERIENCE CREATING YOUR OWN PIECES OF JUDAICA (that you'll enjoy as much as them)!**

WWW.THEWORKSHOP.CO.IL  
MANDY@THEWORKSHOP.CO.IL  
f @THEWORKSHOPJERUSALEM

**tripadvisor** Certificate of Excellence

**AGE 6+ 3HR SESSION 054-678-5813**

**THE WORKSHOP**  
JERUSALEM