



# Guidelines for the Ill on Shabbat

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*Guide to Traditional Jewish Observance in a  
Hospital*  
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## II. Shabbat

Shabbat is the Jewish Sabbath. It commemorates God's resting from the creation of the universe on the seventh day and is observed by emulating God through ceasing various activities, resulting in a restful and spiritual atmosphere. Shabbat begins before sundown every Friday night and lasts until approximately 45 minutes or more (practices vary) after sundown on Saturday night. Careful and precise fidelity to the intricate rules of Shabbat is of tremendous importance to traditionally observant Jews.

### A. Dangerously Ill Patient on Shabbat and Holidays – General Principles

1. Whenever there is any danger to human life, even if it is only possible danger, one is required to set aside the laws of Shabbat and holidays to do everything that is necessary for the benefit of the sick person.<sup>38</sup> The *Mishnah Berurah* states that “If a person is overly pious and fears to desecrate Shabbat for such a patient without first asking a Torah authority, they may be guilty of bloodshed... If the patient is afraid to have people transgress Shabbat for their sake, one must compel them to allow it to be done and set their mind at rest by explaining that the piety of refraining from Shabbat desecration in such a case is mere folly.”<sup>39</sup>
- 2a. When Shabbat is violated in order to save a person's life, it may be done either by the person whose life is in danger or by someone else who is trying to help.<sup>40</sup> If the process of attending to a patient will not be slowed down at all or in any way compromised by performing an action with a “*Shinui*” (obvious change from the normal manner, see **pg. 22**, for an explanation of this concept). If it can be done by asking someone who is not Jewish to do it for them [see **pg. 23**, for an explanation of this concept], such would be preferable.<sup>41</sup> Furthermore, if it is certain that there is no imminent danger to life in taking time to consult a competent authority in Jewish Law, one should do so.<sup>42</sup>
- 2b. However, **if any of these deviations from the norm will cause the process to be delayed at all or done imperfectly**, in a case where this could put the patient in danger, the action should be done right away by any person – including a Jewish person, and in a normal way, in which case the *Mishnah Berurah* writes, “even if it is doubtful as to whether or not the action will save life but there is definite danger to life involved, whoever is brisk in performing the action with their own hands is worthy of praise, even though they will thereby desecrate Shabbat.”<sup>43</sup>

<sup>38</sup> *Shulchan Aruch, OH 328:2 & Mishnah Berurah 328:6; Rambam, Hilchot Shabbat 2:1*. This includes violating Torah prohibitions.

<sup>39</sup> *Mishnah Berurah 328:6*

<sup>40</sup> *Shemirat Shabbat Kehilchatah 32:4*.

<sup>41</sup> *Shulchan Aruch OH, 328:12 Rema; Mishnah Berurah 328:14; Lev Avraham 1:5*. However, the *Rambam, Hilchot Shabbat 2:3* and the *Shulchan Aruch OH, 328:12* rule that we should not ask anyone else to perform the forbidden Shabbat labor, but a Jew must in fact desecrate Shabbat for the sake of the patient.

<sup>42</sup> *Lev Avraham 1:6*.

<sup>43</sup> *Mishnah Berurah 328:37*.

- 2c. The above applies only to the direct needs of the patient. However procedures which are not absolutely necessary are ideally done by someone who is not Jewish [see **pg. 23**, for an explanation of this concept] or through a “*Shinui*” (obvious change from the normal manner - see **pg. 22**, for an explanation of this concept).<sup>44</sup>
- 2d. However, if there is an important need for something, even if not directly related to the patient’s healing, but to reducing the patient’s suffering or strengthening their body, Shabbat should be violated in order to do this.<sup>45</sup>
3. The decision to suspend the laws of Shabbat on behalf of a patient should be made based on what one would do if it was not Shabbat. If the patient was so seriously ill that they would certainly go to the emergency room or call the doctor immediately on a weekday, even in the middle of the night, the same should be done on Shabbat. However, if one would find it medically prudent to wait a few hours or until the next day on a weekday, they must also wait until after Shabbat.<sup>46</sup> On the other hand, even if one would normally attend to their illness right away, but it is clear to them or their doctor that they can safely wait until Shabbat is over to obtain treatments that violate Torah prohibitions without any danger, they should wait until after Shabbat concludes.<sup>47</sup> In such a case, however, it may be permissible to violate rabbinic prohibitions.
- 4a. Some examples of **rabbinically** forbidden Shabbat actions include:<sup>48</sup>
  - “*Muktzeh*” the restrictions on moving certain objects, such as money, electronics, or writing utensils.
  - Re-heating solid food on a pre-lit stove.
  - A left handed person writing with their right hand or a right handed person writing with their left hand [see **pg. 39**, for an explanation of this concept].
  - Asking someone who is not Jewish to violate any Torah level prohibition [see **pg. 23**, for an explanation of this concept].
  - Preparing on Shabbat for a weekday.
- 4b. Some examples of activities forbidden by the **Torah** on Shabbat include:<sup>49</sup>
  - Starting and driving a car.
  - Adjusting the thermostat so that the furnace goes on immediately.
  - Turning on an electric or gas oven.
  - Boiling a liquid (or even just heating to a temperature hot enough to cause a person to reflectively withdraw their hand).
  - Writing with a pencil or pen.

<sup>44</sup> *Nishmat Avraham OH 328:Intro (2).*

<sup>45</sup> *Shemirat Shabbat Kehilchatah 32:22.*

<sup>46</sup> *Lev Avraham 13:4.*

<sup>47</sup> *Mishnah Berurah 328:15 & 46.*

<sup>48</sup> Nachman Schachter, *Guide to Halachos*, edited and approved by Rabbi Moshe Heinemann, (Feldheim publishers), 35.

<sup>49</sup> *Ibid.*

5. A patient who has an incapacitating illness, even though it is certainly not life-threatening, may instruct somebody who is not Jewish to perform medically necessary tasks for them, even if it involves setting aside a Torah prohibition.<sup>50</sup> A Jew may only perform an act which is rabbinically prohibited for such a patient, but if possible doing so in a different manner than usual.<sup>51</sup>

## Treatment Options

6. The book “*Shemirat Shabbat Kehilchatah*” states, “A person whose life is regarded as being in danger should be given any treatment required for their recovery, or to prevent worsening of their condition, even if: a) there is only a possibility that their condition will worsen, b) the treatment involves the violation of Shabbat by transgressing a Torah prohibition, c) it is not certain that the action undertaken will indeed help remove or minimize the danger.”<sup>52</sup>
7. Even if there are treatment options that do not involve any Shabbat violations, a patient whose life may be in danger may still suspend the Shabbat laws to pursue treatment if it is more effective than the options that do not involve Shabbat violation.<sup>53</sup> For example:
- A patient may call a doctor outside of the hospital, despite the fact that it will involve Shabbat violation, if the doctor who lives far away is more competent, **or** has been treating the patient regularly and knows the medical history better, **or** the patient prefers their own private doctor, assuming they will get more devoted attention.<sup>54</sup>
  - If there is a need for a light to be on in the room of a dangerously ill patient, even if light can be brought in from another room, a light may be turned on if their current light is not bright enough, **or** the time delay will endanger the patient.<sup>55</sup>

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<sup>50</sup> *Shulchan Aruch, OH 328:17, Mishnah Berurah 328:47.*

<sup>51</sup> *Ibid., Mishnah Berurah 328:50 & 54.*

<sup>52</sup> *Shemirat Shabbat Kehilchatah 32:18.*

<sup>53</sup> *Ibid., 32:27.*

<sup>54</sup> *Ibid., 32:38; Lev Avraham 13:14.* This does not apply if the only concern is saving money.

<sup>55</sup> *Ibid., 32:65.*

## Fetus & End-of-Life Patient

8. These rules apply equally to an adult, a child, a fetus in any stage of gestation, or a child who will live for only a limited time.<sup>56</sup>
9. These rules also apply to a person who is near the end of life, even if the dying process has begun. The laws of Shabbat and holidays are still suspended in order to help a person live just a short while longer<sup>57</sup> or even to just temporarily relieve suffering.<sup>58</sup>

## Psychiatric, Dementia, or Suicidal Patient

10. The same rules governing one who has a physical infirmity apply to one whose life is in danger – or presents a danger to other people's lives – due to a psychiatric condition,<sup>59</sup> or is in danger as a result of a condition such as Alzheimer's disease.<sup>60</sup> Shabbat may be violated for such patients, including Torah prohibitions if necessary, in accordance with the severity of their mental illness. So too, Shabbat must be transgressed to treat a patient who has attempted suicide and thus places him or herself in danger.<sup>61</sup>

## B. “*Shinui*” Doing a Shabbat labor in an awkward, backhanded manner

The concept known as “*Shinui*,” that was previously mentioned, means performing an action which is forbidden on Shabbat in a manner that is irregular and different from the way it is normally done during the week.

The Shabbat prohibitions are based on labors that were performed in the construction of the Tabernacle (*Mishkan*), as described in the Torah. Since these were skilled labors, an action done with this awkward or backhanded manner does not conform to the character of the precise actions used in the construction of the Tabernacle. Torah law thus only prohibits work done in a normal way. Therefore, when one does an action in an abnormal manner, although it is still forbidden, the level of prohibition is downgraded. If the action is a Torah prohibition, doing it in this abnormal manner reduces it to a rabbinic prohibition. If the action is already a rabbinic prohibition, it becomes a less severe rabbinic prohibition.

The only way to actually make a forbidden action permitted is when it is combined with other mitigating factors. For example, it is permitted to violate a rabbinic Shabbat prohibition in an abnormal manner to assist an individual with an illness which causes one to be bedridden even if non-life-threatening. Further examples include turning on a light in a case where light is needed on Shabbat. One should not turn it on with their fingers in the normal manner, but must instead use something unusual and

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<sup>56</sup> Ibid., 32:3 fn. 14; *Lev Avraham* 13:8.

<sup>57</sup> *Shulchan Aruch OH*, 329:4; *Shemirat Shabbat Kehilchatah* 32:2.

<sup>58</sup> *Lev Avraham* 13:5.

<sup>59</sup> Ibid., 13:9.

<sup>60</sup> *Tzitz Eliezer* 8:15 (3:1)

<sup>61</sup> *Igrot Moshe OH*1:127.

awkward, such as an elbow.<sup>62</sup> Simply using the left hand in place of the right hand is not a sufficient deviation from the normal way of doing things for most Shabbat violations, with the notable exception of writing.<sup>63</sup>

## C. “*Amira L’Akum*” Asking someone who is not Jewish to violate Shabbat

Another circumstance in which actions forbidden on Shabbat can be permitted in certain situations is when one asks someone who is not Jewish to do the action for them. This principle should by no means be misinterpreted as any inference of superiority or inferiority between religions. Rather, it is a simple acknowledgement of the fact that people who are not Jewish are not obligated in the laws of the Jewish Sabbath and may, therefore, be helpful to someone who is Jewish by doing things on their behalf. Essentially, this is little different from the myriad ways in which people, of all races and religions, help each other in all spheres of life – including help that allows another to observe his or her religion’s demands. Indeed, Judaism **obligates** us to treat people who are not Jewish with kindness and respect and to never behave in a manner towards them that could be perceived as rude or impolite.

It should be pointed out that generally speaking the Sages prohibited a Jew from asking someone who is not Jewish to perform a forbidden Sabbath act on behalf of a Jew.<sup>64</sup> These laws are very complex and detailed, but for our purposes we may simply point out that the Sages waived the restriction of asking someone who is not Jewish in certain specific circumstances, such as to assist in the care of a person who is ill (as detailed above in chapter 1).<sup>65</sup>

Normally, one who is not Jewish may only be asked to do certain forbidden Shabbat labors for a Jew if the non-Jew acts completely on his or her own accord or one hints to the non-Jew in an indirect manner. However, in a case of a person who is ill, even not dangerously so, in most situations one need not hint but may directly ask a person who is not Jewish to do any action for them, and the prohibition to benefit from it is set aside.<sup>66</sup>

If one must violate Jewish law for the sake of a patient, and either option is equally viable, it is generally preferable to ask someone who is not Jewish to perform the action rather than to have someone who is Jewish do it in an abnormal manner.<sup>67</sup>

It is generally best to alert staff members who are not Jewish in advance to any requests that you may make on Shabbat and holidays, sensitively explaining that these are based on religious observance. By doing so, you can help prevent any misunderstandings or misperceptions (such as “Why can’t they do that for themselves?”). Also, when you ask someone who is not Jewish to accommodate your special needs, it is essential to speak in a very polite manner, without ever appearing condescending or simply expecting that someone should go out of their way for you. The best approach in all interpersonal relations is to imagine what it is like to stand in the other person’s shoes.

<sup>62</sup> *Shulchan Shlomo* 328:28 (2).

<sup>63</sup> *Chayei Adam, Hilchot Shabbat* 9:2.

<sup>64</sup> *Rambam, Mishnah Torah Hilchot Shabbat* 6:1.

<sup>65</sup> *Shulchan Aruch OH* 307:5 & *Mishnah Berurah* 21.

<sup>66</sup> *Shulchan Shlomo, Erchei Refuah*, vol. 1, 47.

<sup>67</sup> *Nishmat Avraham OH* 307:1 (5).

## D. Use of Electricity

The activation and deactivation of electrical appliances is forbidden on Shabbat. Therefore, when it is not medically necessary, traditionally observant Jews will refrain from directly activating or deactivating any sort of electric devices, such as lights, televisions, call buttons, or elevators.

While the nature of the prohibition related to the use of electricity on Shabbat is the topic of much debate and various opinions, our approach in this guidebook for people who are ill and hospitalized is to follow Rav Shlomo Zalman Auerbach, who understood the verse “One may not create a fire on Shabbat in all your dwellings” (Exodus 35:3) as explaining the prohibition to use electricity as follows: “fire” is the source of heat and light and therefore turning on any electrical device that produces both heat and light is forbidden by Torah law on Shabbat. For example, incandescent light bulbs and glowing red hot electric heaters are prohibited by Torah Law, but electric lights such as neon, florescent, LED, digital (LCD), or lights which do not emit heat are treated as rabbinic prohibitions, as are electrical appliances that produce mechanical energy without lights, such as a fan, many air conditioners, or an electric door.<sup>68</sup>

In the past, most electric appliances with a light would fall under the Torah prohibition, since that light was usually incandescent and could thus be switched on by a Jew only for a dangerously ill patient (if someone who is not Jewish was not available to do so). At the present time, however, many lights in modern appliances, particularly in a hospital setting, are florescent, LED or neon. These appliances, whose use would thus not be prohibited by the Torah according to most opinions, may be activated for the sake of a patient with an incapacitating illness, even if not dangerously ill (ideally in an abnormal manner). Therefore, the actual rulings may vary from what is written in this section depending on the type of technology being used. One should seek competent rabbinic guidance to determine the status of any given electrical appliance.

### Turning Lights On and Off

- 1a. When there is a sick person whose care may require light, one should turn on a light before Shabbat (preferably just outside their room), so that it will be possible to see well enough to attend to their needs during the night without turning on a light (as long as the light does not disturb them).<sup>69</sup>
- 1b. However, one may turn on a light on Shabbat for a sick person whose life is in danger, when there is nobody who is not Jewish available:

<sup>68</sup> Personal correspondence with Dr. Abraham S. Abraham [see also *Encyclopedia Talmudit* volume 18, pgs. 185 (especially footnote 360), 715 – 716 & Rabbis M. Broyde and H. Jachter, “The Use of Electricity on Shabbat and Yom Tov,” *The Journal of Halacha & Contemporary Society*, Vol. 21 (1991), 4-46]. In many places, a more stringent position is taken in this Guidebook in order to be cautious to avoid any possible transgressions. Furthermore, even though some appliances do not fall under the category of Torah prohibitions based on the definition above, there are sometimes other reasons why they are nevertheless not permitted.

<sup>69</sup> *Shemirat Shabbat Kehilchatah* 32:63. See the beginning of this section for further clarification.



- Whenever darkness or poor light hinders one in doing what is required to care for them, **or**
  - So that they will not be afraid of the dark, **or**
  - To make them feel that they are being taken care of and to avoid their having the impression that they are being neglected or not receiving proper attention, an impression which is liable to have a detrimental effect on their state of health.<sup>70</sup>
2. One may not turn on a light for a patient who has a non-life-threatening serious illness, even in an abnormal manner, though one may ask someone who is not Jewish to turn on a light for such a patient [see **pg. 23**, for an explanation of this concept]. However, a Jew may turn the light off in an abnormal manner (though it is also preferable for someone who is not Jewish to turn the light off, if possible).<sup>71</sup>

## How to Turn the Light On

3. If one has to turn on the light for a dangerously ill person, one should do so in a manner different from that which one would adopt on an ordinary day of the week, so long as doing so does not delay or compromise in any way the patient's care. For example, one should switch on the electric light with the back of one's hand or finger.<sup>72</sup>

## Bringing a Light That is Already On

- 4a. If there is a need for a light in the room of a dangerously ill person, and there is a portable source of light with a long enough cord on in another room, one should bring in that lamp (if they can keep it turned on), rather than turn on another light (unless there is an immediate need for light in which case it should be turned on right away).

This is because one should, to whatever extent possible, minimize the degree to which one violates Shabbat, and transferring the lamp from one room to another is an infringement of only the rabbinical prohibition against moving a *Muktzeh* object, whereas turning on a light may involve Torah prohibitions.<sup>73</sup>

- 4b. One should turn on a light in the patient's room and not bring a lamp from another room if the light emitted by the other lamp is not sufficient for one's purposes **or** time is pressing and any delay is liable to endanger the patient.<sup>74</sup>
- 4c. Where necessary, one may turn a light on for a dangerously ill patient even when there is a lamp already on in a neighboring area, if making the lamp available to the patient will cause the neighbor considerable hardship and inconvenience.

An example of this occurs when the neighbor is asleep and one would have to wake him or her.<sup>75</sup>

<sup>70</sup> Ibid.

<sup>71</sup> *Lev Avraham* 13:78. See previous page at the beginning of this section for further clarification.

<sup>72</sup> *Shemirat Shabbat Kehilchatah* 32:63 : *Nishmat Avraham OH* 307:1 (4). See previous page for further clarification.

<sup>73</sup> Ibid., 32:65.

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.



## Minimizing the Number of Lights Turned On

5. In order to minimize the amount of transgression, the effect achieved by any forbidden activity which must be performed should be limited (as much as possible) to only what is needed for the person who is dangerously ill.
  - Therefore, if a) one switch will turn on only one bulb, whereas another will turn on more than one, and b) all that is required is the light of only one bulb, then one should operate the switch that turns on only one bulb.<sup>76</sup>
  - Similarly, when there are two bulbs, one large and one small, that one could turn on for the purposes of a dangerously ill person, but either one of them alone would suffice to serve the patient's needs, it is better to turn on the smaller bulb in order not to ignite excess filament.<sup>77</sup>

## Type of Light

- 6a. Turning on an incandescent light bulb violates a Torah prohibition against creating a flame (see grey box at the beginning of this section). There was a time when fluorescent lights contained starters which produced a spark and heated up when turned on and were thus also considered a Torah prohibition, but since it was a smaller wire than those in an incandescent bulb, if one had to choose between the two, it was preferable to turn on a fluorescent bulb instead of an incandescent one.<sup>78</sup> However, most modern fluorescent lights (including screw-in compact fluorescents) have an electric ignition, not this starter or heating element, and are thus not biblically prohibited on Shabbat according to most opinions.
- 6b. LCD, LED, and neon lights do not contain metal filaments and their use does not violate a Torah prohibition. When a light must be turned on for a dangerously ill person, such lights should thus be chosen if there is an option. For example, writing on a computer screen is preferred to writing with ink, and using a phone system with LED lights is better than using one with a bulb and light-up buttons.<sup>79</sup>

## Using a Light Turned On for a Sick Person

7. A light which was turned on during Shabbat for a person whose life is in danger may also be used by other people for any permitted reason since it was turned on in a permissible manner.<sup>80</sup>

## Turning Off the Light

- 8a. One may turn off a light on Shabbat to enable a dangerously ill person, for whom

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<sup>76</sup> Ibid., 32:66.

<sup>77</sup> Ibid., 32:67. This concern is primarily limited to incandescent bulbs, but since most hospitals use fluorescents, it is usually irrelevant. See the beginning of this section for further clarification.

<sup>78</sup> Ibid., 32:67 fn. 178.

<sup>79</sup> Rabbi Mechel Handler & Rabbi Dovid Weinberger, *Madrich L'chevra Hatzalah*, (Feldheim Publishers, 2008), 41-42.

<sup>80</sup> *Shemirat Shabbat Kehilchatah* 32:69.

sleep is beneficial, to go to sleep, but one may do so only if it is not possible to safely cover, or move the light out of the room without extinguishing it.<sup>81</sup>

- 8b. If the patient is incapacitated but not dangerously ill, a light may only be turned off for their sake if it is turned off in an abnormal manner, or by someone who is not Jewish, or if it is being turned off for multiple patients (at least three).<sup>82</sup>

If possible, one should turn the light off in a way which one would not use on a weekday, for instance by switching off the electricity with the back of one's hand, or asking someone who is not Jewish to do it [see **pg. 22-23**, for an explanation of these concepts].<sup>83</sup>

9. It is preferable to reduce the light through a dimmer, and not completely shut it off, if possible.<sup>84</sup>

## Refrigerator Lights

- 10a. Before Shabbat, one should disconnect or remove the internal light of a refrigerator one is going to use on Shabbat, so as to prevent its being automatically turned on by the opening of the door.<sup>85</sup> Nevertheless, even if one has not done so, one may open the refrigerator on Shabbat (ideally in an abnormal manner) to remove whatever one needs for a patient whose life is in danger, despite the fact that this will cause the light inside to turn on. It would be preferable to ask someone who is not Jewish to open the door, if possible.<sup>86</sup>
- 10b. While the door is open, one may also make use of the opportunity to take out food for other people who are not dangerously ill.
- 10c. A Jew should not close the door of a refrigerator whose internal light will thereby be extinguished, unless all of the following conditions are met:
- There are still things in the refrigerator which are, or may possibly be, required on that Shabbat, or even after Shabbat, for a person whose life is in danger;
  - The items one has in the refrigerator for the patient will spoil if the door is not closed;
  - One will not be able to obtain other such items in their place;
  - There is no other place where these items could be kept (e.g., in a neighbor's refrigerator).<sup>87</sup>
- 10d. It is permitted to ask someone who is not Jewish to open the refrigerator, even though the light will turn on, even for the needs of a person who is merely suffering from a minor ailment.<sup>88</sup>

<sup>81</sup> Another option is to reset a timer (which has been operating since before Shabbat) to turn off the light after a short interval.

<sup>82</sup> *Lev Avraham* 13:79 with clarification from Dr. Abraham via personal communication. See also *Shemirat Shabbat* 33 fn. 25 for an explanation of why we are more stringent about turning off a light than other rabbinic prohibitions. These rulings may vary slightly based on the type of light being used, see grey box at the binging of this section.

<sup>83</sup> *Ibid.* 32:70; *Shulchan Aruch, OH* 178:1, *Mishnah Berurah* 178:2; *Shulchan Aruch, OH* 328:12 *Rema*."

<sup>84</sup> *Lev Avraham* 13:29.

<sup>85</sup> *Shemirat Shabbat Kehilchatah* 32:71.

<sup>86</sup> *Lev Avraham* 13:32; *Nishmat Avraham OH* 328:13 (1).

<sup>87</sup> *Shemirat Shabbat Kehilchatah* 32:71.

<sup>88</sup> *Igrot Moshe OH*2:68.

11. In a case where one does close the refrigerator door, if they may have to open it again for the patient on that Shabbat, one should, before closing the door, disconnect or remove the internal bulb (and, if possible, one should do so in a manner one would not normally adopt). This will prevent the bulb from being turned on and off each time one has to open and close the door.<sup>89</sup>

## Electric Warming Blankets

12. A patient who is dangerously ill may turn on an electric warming blanket if a regular blanket will not suffice (it should ideally be turned on by someone who is not Jewish, or if it must be done by a Jew it should be turned on in an abnormal manner).<sup>90</sup> It is also advisable to cover its electricity regulator as a reminder, so that no one will adjust the temperature unnecessarily.<sup>91</sup>

## Heater and Air Conditioning

- 13a. Since cold is liable to harm a person who is dangerously ill, if the patient is cold and somebody who is not Jewish is unavailable, a Jew may turn a heater on for them if it warms the patient better than simply piling on additional blankets would do. When possible, one should vary their normal method of turning on the heater [see **pg. 22**, for an explanation of this concept].<sup>92</sup>
- 13b. If the heat becomes oppressive for a dangerously ill patient, one may turn it down. If this is insufficient and it is not possible to remove the heater from the room or easily transfer the patient to a cooler room, one may turn the heater off.<sup>93</sup>
- 14a. On a day when heat is oppressive and burdensome to a dangerously ill patient, if somebody who is not Jewish is unavailable, one may activate the air conditioning or a fan. If it becomes too cold, it may be turned off unless the air can be faced in a different direction or the patient may easily be transferred elsewhere.<sup>94</sup> In many circumstances the same may be true for a patient who is incapacitated but not dangerously ill (see grey box at the beginning of this section).
- 14b. For both the heater and air conditioner, when possible, one should vary their normal method of adjusting the temperature or turning off the mechanism. For example, one should use their elbows or wrists instead of their hands [see **pg. 22**, for an explanation of this concept].<sup>95</sup>
15. When the temperature is very uncomfortable, even if the patient is not dangerously ill, one may ask someone who is not Jewish to turn on the heat or air conditioning for them.<sup>96</sup>

<sup>89</sup> *Shemirat Shabbat Kehilchatah* 32:71.

<sup>90</sup> *Lev Avraham* 13:30. It is also advisable to cover its electricity regulator as a reminder, so that no one will adjust the temperature unnecessarily (*Shemirat Shabbat Kehilchatah* 38:7).

<sup>91</sup> *Shemirat Shabbat Kehilchatah* 38:7.

<sup>92</sup> *Ibid.*, 32:83.

<sup>93</sup> *Ibid.*, 32:85.

<sup>94</sup> *Ibid.*, 32:86.

<sup>95</sup> *Ibid.*

<sup>96</sup> *Ibid.*, 38:8-9. In many cases activating an air conditioner or a fan will not involve a Torah prohibition and may be

- Although individual refrigerators are not permitted in patient rooms in the Saperstein Critical Care Tower, one may utilize a portable cooler, which may be obtained by contacting the Spiritual Care office at (310) 423 5550.
- When one adjusts the thermostat in the Cedars-Sinai patient rooms, nothing is actually started or stopped. Rather, depending on the room, a damper opens or closes via electricity or pneumatics (air), or a valve is activated to adjust the amount of flow of air or water. The compressor is never stopped or started, but is always running to keep the air circulating. Moving an air damper redirects the air from somewhere else, or increases/decreases it, but does not start or stop a new function.

## E. Elevators, Electric Doors and Automatic Sensors on Shabbat

- 1a. Some authorities do not permit entering an elevator on Shabbat, even an automatic “Sabbath elevator,” and even accompanying someone who is not Jewish (except to care for someone who is dangerously ill).<sup>97</sup>
- 1b. However, *Shemirat Shabbat Kehilchatah* states: “It is forbidden to use an elevator on Shabbat or *Yom Tov*, unless all of the following conditions are fulfilled:
  - 1) The elevator operates automatically, that is to say it goes up and down by itself at fixed intervals or continuously;
  - 2) The elevator stops by itself at the required floors, without the need for any human interference, whether by way of pressing buttons or otherwise;
  - 3) The doors open and close automatically, likewise without the need for any human interference;
  - 4) No prohibited act is involved in entering or leaving the elevator.”<sup>98</sup>

There are, however, eminent authorities who allow the use of an elevator (subject to the above conditions) even for descending.”<sup>99</sup>

2. The *Shemirat Shabbat Kehilchatah* continues, “one should not touch the electrically operated door of an elevator, either with one’s hand or with one’s body, when it is about to close.”<sup>100</sup> One should be especially careful not to block the elevator doorway or interfere with these doors when they are closing. One should therefore enter and exit the elevator as soon as the door opens, or as others do so as well, so as not to affect the electric eye.<sup>101</sup>
3. The *Shemirat Shabbat Kehilchatah* continues, “There are some who permit the use of an elevator only for ascending, and not for descending [for reasons outlined in paragraph 4], even
  - a) When all the above conditions are fulfilled or
  - b) When the elevator is being operated by a non-Jew for their own purposes.

permitted for a patient who is ill, even if not dangerously so, though it should be done in an abnormal manner. See further explanation on page 24.

<sup>97</sup> *Chelkat Yaakov* 3:137.

<sup>98</sup> *Shemirat Shabbat Kehilchatah* 23:49 (English edition), see 23:58 in Hebrew edition.

<sup>99</sup> *Ibid.*

<sup>100</sup> *Ibid.*

<sup>101</sup> *B’shvilei Beit Harefuah*, 20:5.

4. The *Shemirat Shabbat Kehilchatah* continues, “1. The objections to descending in an elevator on Shabbat or *Yom Tov* stem from the way in which most modern elevators operate. The weight of the passengers can:
  - a) cause the elevator to descend more quickly and
  - b) affect the amount of current passing through the motor.”<sup>102</sup>
2. It is argued that a Torah prohibition (and not just a rabbinical restriction) is involved when lights are turned on or powered as a result of these factors.<sup>103</sup>
3. This is of course disputed by the eminent authorities who permit the use of an elevator for descending (subject to the conditions set out in the previous paragraphs).<sup>104</sup>
5. The English edition of the *Shemirat Shabbat Kehilchatah* notes that, “Due to the complicated technicalities involved and the differences of opinion among the authorities, one would be well advised not to use an elevator on Shabbat or *Yom Tov* without consulting a properly qualified rabbi.”<sup>105</sup> That said, it should be noted that, “although many Orthodox Jews do not use automatic elevators at all, they are technically permitted.”<sup>106</sup> As Rav Shlomo Zalman Auerbach concludes, “It is permitted to ride in a descending elevator [in addition to an ascending elevator] even if it is not a case of loss... so one should not rebuke those who are lenient and ride on a descending automatic elevator.”<sup>107</sup>
6. One who is dangerously ill may be transported in a regular elevator on Shabbat, and a healthy person may even accompany them, if they are needed. They may also push the buttons to summon the elevator for the dangerously ill patient, even if it causes a light to illuminate, though it should be pressed in an abnormal manner.<sup>108</sup>
7. A Jew may not, however, summon an elevator for a patient who is not dangerously ill, though one may ask someone who is not Jewish to summon the elevator by pushing the buttons if the patient needs to be transported for the sake of their treatment.<sup>109</sup>
8. A visitor who must use an elevator, and is unable to use an automatic “Sabbath elevator,” should ideally let someone who is not Jewish press the button to

<sup>102</sup> This is based on the assumption that the weight of a passenger riding on an elevator assists the elevator’s motor in the descent of the elevator, as Rav Levi Yitzchak Halperin, of the Institute for Science and Halacha in Jerusalem writes, “If the passenger is responsible for the descent, he is responsible also for illuminating the various lamps, connecting the door motor, the brakes, and numerous other electric circuits which are activated during the descent” (*Maaliot Bishabbat*, p. 11 of the English section). Furthermore, “When the car is descending with a heavy passenger load it may speed up to a point where the counter-force developed in the motor is greater than the force of the electric power station. When this condition occurs, the motor, rather than aiding the descent, is used to brake the car thus preventing dangerous over speed. When the speed of a motor increases to a value above that for which it was designed, it automatically becomes a generator. Instead of consuming electrical energy it generates power which is fed into the electric company lines to be used by consumers in the immediate vicinity” (*Maaliot Bishabbat*, p. 19 of the English section). The Cedars-Sinai elevators, however, use “Direct Current” motors and do not have provisions to regenerate back to the house alternating current. The elevators in the Saperstein Building use “Alternating Current” motors but utilize a bank of “Dynamic Braking” resistors to dissipate the extra power when the elevator slows down.

<sup>103</sup> It should be noted, however, that today most lights that are turned on are not Torah prohibitions.

<sup>104</sup> *Shemirat Shabbat Kehilchatah* 23:50 (English edition), see 23:58 in the Hebrew edition and footnotes 164 & 166 for Rav Shlomo Zalman Auerbach’s detailed explanation of why entering such an elevator is permitted.

<sup>105</sup> *Ibid.*, 23:49, (English edition vol. 2 pg. 342);

<sup>106</sup> *Shemirat Shabbat Kehilchatah* 23:58.

<sup>107</sup> *Ibid.*, 23 fn. 166.

<sup>108</sup> *Lev Avraham* 13:130; *Nishmat Avraham* OH 307:1 (4).

<sup>109</sup> *Ibid.*, 13:131. There may be room for more leniency depending on the type of electricity involved. See grey box on page 24.

summon the elevator or select the floor level (though the same concerns regarding descending, affecting the doors, etc. would be relevant in such a case as well).<sup>110</sup> They should either hint at which floor they need pressed, hoping someone who is not Jewish will press the button for them, or they must simply exit at the closest floor to their destination and take the stairs, if possible.

9. If no one is around to assist, in a case of great need, one may press the button themselves in an unusual manner, i.e. using their knuckles or two hands.<sup>111</sup>

- At Cedars-Sinai the Sabbath elevators are located in the North Tower (elevator #13), and in the Saperstein Critical Care Tower (#38).
- The Sabbath elevators are programmed to stop automatically at every floor of the Medical Center on the Sabbath and holidays, allowing people to step in and out without having to press any buttons. The designated elevator stops at all floors and operates the doors, lights and sounds regardless if there are passengers. The only action that a passenger can be responsible for on these elevators is door reversal. The doors are set to remain open for 8 seconds and if they start to close and one of the many detection beams is broken by a person's presence, the doors will reopen as a safety precaution.
- The Cedars-Sinai "Sabbath Elevator" simply functions as a typical elevator, except that when in Sabbath Operation mode, car calls are automatically generated each time the elevator cancels the prior call, and the car thus gradually makes its way up and down the building, stopping at every floor along the way.
- The elevators at Cedars-Sinai have approximately 45% overbalance, (the counterweight is thus 45% heavier than an empty car). A loaded elevator uses less energy in its descent because less power is required to pick up the counterweight. The capacity of the Cedars-Sinai Sabbath elevators is 3500lbs. 45% of 3500 is 1575lbs. (10 people weighing 157.5 pounds). Until the total weight of a loaded elevator gets past the balanced load, the machine is actually driving the cab down. Computers monitor and control the speed of these elevators. However, the weight of passengers in the cab is monitored and plays a role in how much torque is applied when an elevator starts out. Once the elevator starts its run, computers will adjust the speed accordingly based on feedback from the machine, regardless of the weight. The weight of a passenger riding on an elevator assists the elevator's motor in the descent of the elevator, but an empty descending elevator uses more power than a loaded elevator for the above reasons. The elevator is its most efficient when it reaches that magical balanced load mark.
- When a person enters a Cedars-Sinai elevator, "load transducers" measure the weight inside the cab in order to provide enough torque on the motor to keep the elevator under control when the brake is activated and when the elevator first starts. Although this process increases electrical currents, as the presence of a person causes a change in how the elevator reacts to a load, since the elevators are "solid state" and there are no relays or switches in that portion of the circuitry, no

<sup>110</sup> *Shemirat Shabbat Kehilchatah* 23:59.

<sup>111</sup> *Madrich L'chevra Hatzalah*, 144.

new circuits are made. This is what is known as a “closed loop” system, meaning there are no open circuits.

- It is possible to take stairs to every floor of the main building, first from the street to the Plaza Level, then another staircase from the Plaza to all of the patient floors.
- The stairways of the Saperstein Critical Care Tower are locked, precluding travel between floors. However, the Cedars-Sinai security officers are trained to assist visitors who prefer to take the stairs by meeting them at their desired floor to open the door. People may avail themselves of this service by asking the security officer at the front desk to assist them.
- Locations of these elevators and staircases are detailed in the “Sabbath Observance” map at the end of this booklet.

10. The *Shemirat Shabbat Kehilchatah* writes, “One may use automatic escalators and moving sidewalks that operate continuously.”<sup>112</sup>
- 11a. Many doors at Cedars-Sinai can be manually opened. Some, however, are automatic electric-eye doors. One should always attempt to use only the manually opened doors, rather than automatic electric eye doors, as the *Shemirat Shabbat Kehilchatah* writes, “It is prohibited, both on Shabbat and *Yom Tov*, to pass through an electrically operated automatic door which is opened by means of a photo-electric cell or when one treads on the floor in front of it. In both of these cases, by approaching the door, one would be activating an electrical current.”<sup>113</sup>
- 11b. If one is in an area where their only choice is to use an automatic door and one needs to enter for the sake of a patient, one should:
  - ideally enter together at the same time as someone who is not Jewish, if that is not possible, one may
  - ask someone who is not Jewish to open the doors for them, If neither of these are possible, another option is to
  - ask someone who does not know that their entering will cause the door to open, so that it will be considered “*Mitasek*” (when a person intends to do a permitted act, and accidentally does a prohibited act).<sup>114</sup>
  - One may walk through the entrance along with a doctor, nurse or patient who is crossing through for life-saving needs. (*Torat Hayoledet* 25:1, 2nd ed.).
- 11c. If none of these options are possible, such as in the middle of the night, one may cause the door to open in an abnormal manner, such as by extending one’s foot or arm instead of one’s entire body.<sup>115</sup>
12. It is permitted to pass in front of a closed circuit video camera on Shabbat, such as a security camera, because the video is only recorded temporarily (and it is

<sup>112</sup> *Shemirat Shabbat Kehilchatah* 23:52.

<sup>113</sup> *Ibid.*, 23:53.

<sup>114</sup> *Chasdei Avraham*, vol. 2, pg. 197 (with clarification from the author in personal communication). Another option is to allow a child, even if he or she is Jewish, to open the door – ideally in an abnormal manner.

<sup>115</sup> *Ibid.*, 198; See also *Lev Avraham* 13:132, who permits passing through an electric door in the normal manner if there is no other option and the need is great.



thus not considered permanent writing) and it is not intended even though it is a “*Psik Reisha*” (an inevitable consequence).<sup>116</sup>

13. Water faucets that flow automatically when triggered by an electric sensor that recognizes hands placed beneath them may not be used on Shabbat unless it is a case of danger to the patient.<sup>117</sup> One must use a hand sanitizer or find a manually operated faucet on Shabbat.
14. Restrooms that are equipped with lights that automatically illuminate and function when a person enters, and turn off when a person exits, should not be used on Shabbat. However, in a case of great need, if it is impossible to find an alternative restroom, one may use such a restroom on Shabbat.<sup>118</sup> If possible, one should insure that there is a light that remains on in the room throughout Shabbat or if this is not possible, leave the door slightly ajar so that they are not getting benefit solely from the light that was initiated by their action on Shabbat.<sup>119</sup>
15. There are often places in a hospital where automatic functions, such as doors, are neutralized but the electric sensor is still functioning (i.e., it may blink or otherwise register one's motion, but does not result in an action, such as opening a door or turning on a light). A person may nevertheless go through an area that may trigger such a sensor, particularly if they don't know that it is taking place.<sup>120</sup>

- Although the main entrance to the Saperstein Critical Care Tower is an electric door, there is a manually opened Sabbath entrance about 100 feet to the west (to the left when one is facing the Saperstein building standing on the outside) of the main entrance which is open every Friday night from 6-9pm, and Saturdays from 10 am - 9 pm (see map at the end of this booklet).
- It is possible to get to every area of the Medical Center via manually operated, non-electric doors, as detailed in the Cedars-Sinai Campus Map for Sabbath Observance at the back of this booklet.
- The most complicated areas of the Medical Center are the doors leading to the patient rooms on each unit of the Saperstein Critical Care Tower. Safety sensors pick up anything within six inches from the face of the doors and will automatically re-open these doors if they sense anything in their way as they are closing. Even while they are fully open, walking through the door resets the timer on the safety zone for the door opening.

<sup>116</sup> *Lev Avraham* 13:139; Rav Moshe Feinstein, in *Techumim* vol. 14, 433 ; See also discussion in *Nishmat Avraham* YD 336:1, pg. 467 in 3rd ed.

<sup>117</sup> *B'Shvilei Beit Harefuah*, 20:8.

<sup>118</sup> *Ibid.*, 20:9. This is based on the great need of this particular situation and human dignity considerations of one who must use the restroom, coupled with the possibility that causing a light to turn on via an electric eye is not the normal manner of turning on a light.

<sup>119</sup> *Ibid.* By doing this, the action falls into the category of a “*Psik Reisha D'lo Nicha Lei*” (an inevitable consequence that one does not need).

<sup>120</sup> *Ibid.*, 20:7.

## F. The Use of a Telephone

1. The *Shemirat Shabbat Kehilchatah* writes: “When one has to telephone a doctor to come, or for instructions as to treatment, one should, where possible, remove the receiver in a manner which differs from that which one would use on an ordinary day of the week. For instance, one should displace the receiver with one’s elbow or wrist, or in the event that this is not possible, one should lift it off its rest together with another person, or if nobody else is there, one should take it off with both hands at the same time.”<sup>121</sup>
- 2a. “At the end of the conversation, one should not replace the receiver on its rest, except in the following circumstances, when it *must* be replaced:
  - 1) If one may need to take an incoming call that Shabbat on the same instrument or line for the purpose of saving human life.
  - 2) If there is reason to suppose the number one has called may be needed again that Shabbat in connection with saving human life.”<sup>122</sup>
- 2b. A cell phone call should be made, and concluded, by pressing the buttons in an abnormal manner, such as with the back of ones fingers, when possible.<sup>123</sup>
3. A cordless telephone should not be returned to its base, which would cause its battery to be charged, unless that phone may be needed again on Shabbat for life-saving purposes and, if it were not returned to its base, it would not be usable again that Shabbat.<sup>124</sup>
4. “When speaking on the telephone for the purposes of a dangerously ill patient, one is not obligated to be sparing in words, weighing each word to see whether it is required, but one should say everything that has to be said concerning the patient. One may even end the conversation with some such phrases as, “Good-bye,” or “Thank you very much.” However, one should certainly not talk about matters which have no connection with the patient or their treatment.”<sup>125</sup>

### What type of phone to use

5. Because one must always try to select the lesser violation in non-life-threatening situations and attempt to minimize the extent and severity of Shabbat transgression, if one has to use an electrical device, they should choose one that does not produce light or heat.<sup>126</sup>
6. Although it was once considered completely forbidden to use a telephone for the sake of a non-seriously ill patient, since most phones today use neon or LED lights which are not considered “fire,”<sup>127</sup> one may use a telephone for a patient with a non-life-threatening illness when necessary, though it should be done in an abnormal manner.<sup>128</sup>

<sup>121</sup> *Shemirat Shabbat Kehilchatah* 32:40.

<sup>122</sup> *Ibid.*, 32:42. One should ideally replace the receiver onto the base in an unusual manner, such as with two hands (*ibid.*, 32:40 & *Nishmat Avraham* OH 338:1).

<sup>123</sup> *Nishmat Avraham* OH 338:1

<sup>124</sup> *Ibid.*, 32:41. In such a case one should put the receiver back on its rest in an abnormal manner (34:42).

<sup>125</sup> *Ibid.*, 32:41.

<sup>126</sup> When using a cell phone, one should also open the mouthpiece and dial the numbers in an abnormal fashion if doing so would not delay urgent patient care (*Lev Avraham*, 13:49).

<sup>127</sup> This is because these lights do not contain a filament that glows.

<sup>128</sup> *Lev Avraham* 13:84; *Nishmat Avraham* OH 278 fn. 139.

## Informing others of the situation in the hospital by phone

- 7a. One should call the family of a patient who is dangerously ill if the patient arrives at the hospital on Shabbat unconscious and in need of someone to direct their care and ensure that they have the appropriate doctors, treatment and guidance.<sup>129</sup> If the patient is lonely or has some other concern that they would like to notify others about via telephone, a call may not be made unless it can reasonably be seen as a life-saving matter (or preventing the patient's condition from deteriorating into a life-threatening condition).<sup>130</sup>
- 7b. A patient (or their visitor) may ask someone who is not Jewish to call someone if the patient's situation is very poor and declining on Shabbat. If there is a great need for them to assist or be with the patient, and the patient indicates that they need this person to be with them, they may be driven to the hospital by someone who is not Jewish if this can help improve the patient's condition. If this is not possible, and one is needed to assist a dangerously ill patient, share medical information with the staff, or even just to be by the bedside of the dangerously ill patient to provide support and encourage the staff to take the best care of the patient, a Jew may even drive him or herself to the hospital on Shabbat.<sup>131</sup>
- 7c. The phone may not be used for a non-critical situation, such as to inform family members of the gender of a child born on Shabbat or to inform family members of a death.
- 7d. However, if it will alleviate the patient's anxiety, one may have a staff member who is not Jewish call someone if they have a person who is not Jewish available to answer the phone, or an answering machine, to inform them of the patient's medical status.<sup>132</sup>

## G. Use of the Call Button & Adjustable Bed

1. One who is ill, even if not dangerously so [see **pg. 15**, for an explanation of this concept], and needs their nurse does not have to wait until the nurse checks in on them but may push the call button in an unusual manner, (such as with the back of their finger).<sup>133</sup>
2. Similarly, if necessary a patient who is very uncomfortable may adjust their mechanical bed on their own, in an unusual manner, if there is nobody available to do it for them.<sup>134</sup>

<sup>129</sup> *Shevet Halevi*, 8:65, The *Shevet Halevi* distinguishes between a case in which the patient is unconscious and thus in need of the information and advocacy that family members can provide (in which case even Torah violations would be permitted if necessary), and a case in which the patient remains conscious, and the role of the family is to provide emotional support (in which case only rabbinic prohibitions may be violated).

<sup>130</sup> *Ibid.* It should be noted that being terrified is often considered life-threatening "*Pikuach Nefesh*."

<sup>131</sup> *Chasdei Avraham*, vol. 2, 237-240; *Nishmat Avraham* OH 278:1 (29), pg. 236.

<sup>132</sup> Rabbi Dovid Weinberger, *Guide for the Jewish Hospital Patient*, Orthodox Union, 24 (On pg. 36 he writes in the name of Rav Shlomo Zalman Auerbach that if one's family does not have someone who is not Jewish available to answer or an answering machine, then they may have a non-Jew call their family and leave a message via a specific pre-arranged symbol, such as one or two rings, to inform them of the birth and gender of the child if this will alleviate the patient's anxiety).

<sup>133</sup> Rabbi Gershon Bess, based on *Mishnah Berurah* 328:57. If the patient is dangerously ill they do not even need to push the button in an unusual manner. See also *Nishmat Avraham* OH 338:1 & *Shemirat Shabbat Kehilchatah* 40:23.

<sup>134</sup> *Ibid.*

3. One may use a “smart bed” on Shabbat (which monitors the patients vital signs and make appropriate adjustments or communicate with the nurses) since it is intended to prevent bedsores and they are used for dangerously ill patients or to prevent them from becoming dangerously ill (*Nishmat Avraham OH* 321:18(5), pg. 397 in 3rd ed.).

## H. Parking and turning off a Car<sup>135</sup>

1. *Shemirat Shabbat Kehilchatah* states, “A driver who has brought a dangerously ill patient to the hospital should leave their car parked at the spot where it has come to a halt at the end of the journey, unless it could be a potential source of danger in that position. They must not drive the car further than is essential for the welfare of the patient, merely in order to avoid the risk of being fined for parking in a forbidden area.”<sup>136</sup>
2. “If the engine is still operating after one has come to a halt, one may ask someone who is not Jewish to turn it off (but it is better to just tell him that the engine is still on and let him draw his own conclusion as to what he ought to do). If there is no one who is not Jewish available, then, subject to the contents of the next paragraph, there is room for taking a lenient attitude and
  - 1) Having the engine switched off by a boy under age thirteen or a girl under twelve, or
  - 2) In the absence of a minor, turning the engine off oneself, preferably in an unusual manner.”<sup>137</sup>
3. Although one should not switch off the engine if it will cause any lights to illuminate or turn off since this is not part of the effort to save the patient’s life,<sup>138</sup> “An exception occurs, and one may have the engine turned off by a minor or even turn it off oneself (if no one who is not Jewish is available), when leaving the car with the engine running would create public danger, as where
  - 1) There is reasonable fear that the continuous running of the engine will make it overheat, causing the radiator to explode and injure passersby, or
  - 2) There is a risk of children playing with the car.”<sup>139</sup>
4. However, this is usually permitted since a vehicle may be needed again for a seriously ill patient and leaving the headlights on for the patient’s needs. The exception to this is when a vehicle will be needed again for a seriously ill patient and leaving the headlights on may result in difficulty restarting the car.<sup>140</sup>

<sup>135</sup> Because this guide is intended to assist people who face challenges pertaining to Jewish Law in a hospital setting, all of the complicated rulings related to driving cars on Shabbat in an emergency situation are beyond the scope of this work (see *Shemirat Shabbat Kehilchatah* 40:60-86 for that discussion). We will instead limit ourselves to the issues that take place at the hospital itself.

<sup>136</sup> *Shemirat Shabbat Kehilchatah* 40:57. One should thus not leave the car right in front of the hospital entrance, where it could obstruct the access of the other drivers bringing emergency cases for treatment. One should thus stop before actually reaching the hospital entrance, or drive sufficient distance beyond the entrance to avoid interfering with the traffic to the hospital.

<sup>137</sup> *Ibid.*, 40:59.

<sup>138</sup> *Ibid.*, 40:60.

<sup>139</sup> *Ibid.*

<sup>140</sup> *Ibid.*, 40:69.

5. The ignition keys should be left in the car since they are *Muktzeh* (an object one is forbidden to carry on Shabbat).<sup>141</sup> However, if they are also used for opening the car's doors<sup>142</sup> or if other keys, such as one's house keys, are also on the key chain, one may carry all of the keys together.<sup>143</sup> Furthermore, if there is a real possibility that the car would get stolen if the ignition key is left in it, it may be removed.<sup>144</sup>
6. If there are people who are not Jewish available to park one's car for them [see **pg. 23**, for an explanation of this concept], they should be asked to do so rather than turning the car off oneself.<sup>145</sup> Ideally this should be done simply by hinting to the fact that it would be appreciated if the person who is not Jewish did this on one's behalf, rather than directly asking them to do so.<sup>146</sup>
7. If upon exiting the car a light will go on, the light should be turned off first so that it will not light up when the door is opened. If lights will still turn on, the door should be opened and closed in an abnormal manner, such as using the back of one's hand, or two hands to open it, or closing it with their elbow or foot.<sup>147</sup>

- There is a valet on duty at the Emergency room parking lot in the North Tower from M-F, 8 a.m. to 1 a.m., as well as at the Street Level of the South Tower from 6:30 a.m. to 11:00 p.m. M-F, and 10:00 a.m. to 10:00 p.m. on the weekends.
- When the valet is not on duty, especially in case of an emergency, the cashier in the parking lots may park one's car, or Security may be contacted if the cashier is unavailable.

## I. Discharge on Shabbat/Holidays

### Driving home from the hospital on Shabbat/Use of a Taxi

- 1a. A doctor, ambulance driver, or any other person who has driven where needed for the sake of a dangerously ill patient is not allowed to drive a car back on Shabbat except in the following circumstances:
  - 1) They are required to make another trip for a person whose life may be in danger, or
  - 2) There is a reasonable likelihood that they will be required to make another such journey (e.g., the doctor is "on call" and may be contacted later on Shabbat to care for a different patient in some other location).<sup>148</sup>
- 1b. A doctor may return home with a non-Jewish driver [see **pg. 23**, for an

<sup>141</sup> Ibid., 20:80.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid., 20:86 fn. 309.

<sup>144</sup> *Lev Avraham*, 13:55.

<sup>145</sup> *B'shvillei Beit Harafuah, Dinei Shabbat*, 9:1.

<sup>146</sup> *Shemirat Shabbat Kehilchatah*, 40 fn. 151.

<sup>147</sup> *Madrich L'chevra Hatzalah*, 118.

<sup>148</sup> *Shemirat Shabbat Kehilchatah* 40:79-81. *Lev Avraham* 13:fn.188 points out that since doctors have cell phones today, there is often less of a pressing need for them to return home on Shabbat to be available near their telephones.

explanation of this concept], and may even call a taxi to take them to the hospital instead of driving oneself (assuming the delay does not endanger the patient) so that the taxi will be available to drive the doctor back home afterwards.<sup>149</sup>

- 1c. Even when one may drive back, the driver may not:
  - 1) Stop on the way or make a detour from the shortest route back to their base, except for reasons connected with the saving of human life, nor
  - 2) When one reaches their destination, they may not travel farther than is essential to enable them to fulfill their duties in the event of another call.<sup>150</sup>
- 2a. A patient who is discharged on Shabbat and has nowhere to go, or a visitor who must return home (such as parents who are needed to tend to their children), and for whom it is difficult to remain in the hospital over Shabbat should not return home with a Jewish driver, even if the driver him or herself is allowed to drive (such as a doctor or ambulance driver as mentioned above).<sup>151</sup> Instead, one should ask someone who is not Jewish to call a car service to bring them home.<sup>152</sup> If there is no one else to call the taxi, it is preferable to call it oneself rather than to drive a car on Shabbat, since making a phone call is one rabbinic prohibition and driving a car on Shabbat involves constant Biblical transgressions of “kindling” every moment that the car is driving.<sup>153</sup>
- 2b. If one has permission to travel in a car operated by someone who is not Jewish, it is ideal if they can arrange with the driver to pay the fare after Shabbat, even if this means that they will have to promise the driver a better tip, as it is preferable to paying on Shabbat. Another option is to request that someone who is not Jewish pay the driver for them. If this cannot be worked out, one can use a prepaid ticket, or if this is not possible, one may even take money with them and pay the fare on Shabbat, but should not accept change from the driver. One should ideally show the driver where the money is so that he can remove it himself and one will not be forced to handle money on Shabbat, but if the driver does not agree, then one can hand the driver the money directly. Nevertheless, this should ideally be done only after consultation with a rabbinic authority, as it may lead others to conclude that one is violating Shabbat without justification.<sup>154</sup>
3. If one is leaving the hospital on Shabbat and has in their possession valuable *Muktzeh* objects, or if an individual does not rely upon the Los Angeles Community *Eruv*, if there is no place where they can securely leave their possessions in the hospital until after Shabbat, they should be taken with them in an irregular manner,<sup>155</sup> such as

<sup>149</sup> Ibid., 40:81. The *Shemirat Shabbat Kehilchatah* points out that a doctor may call a taxi to return home with a non-Jewish driver even if there is no pressing need, but the doctor prefers to be at home. See also *Nishmat Avraham OH* 329:9 (3) & 278:4 (46).

<sup>150</sup> Ibid., 40:79.

<sup>151</sup> *Madrich L'chevra Hatzalah*, 114-115.

<sup>152</sup> *Shemirat Shabbat Kehilchatah*, 40:81. The taxi driver cannot be Jewish. For a discussion of the order of preference of types of drivers and types of vehicles one should be driven in on Shabbat, see *Torat Hayoledet* ch. 13 (2nd Ed.).

<sup>153</sup> Ibid., 40 fn. 176.

<sup>154</sup> *Shemirat Shabbat Kehilchatah* 38:13, *Lev Avraham* 13:68.

<sup>155</sup> *Nishmat Avraham OH* 252:7(5). R. Zilberstein distinguishes between carrying for various needs (*Torat Hayoledet* 17, 2nd ed.). For example, items which are essential, such as a card containing one's medical information, that could be lifesaving, then if one is in a rush they may carry them. If one has extra time, or the item is not as essential, they should be carried in a preferred manner, such as having someone who is not Jewish carry them, or a child, carry it in an awkward manner, or walk directly from domain to domain without stopping. However, additional items which one has no essential need for may not be carried at all.

placing the objects inside one's shoes or between the clothes that they are wearing. One should not keep them in their hand or pocket unless they are needed for the safety of a patient.<sup>156</sup>

- To receive a voucher for a complimentary taxi ride, one can talk to the Social Worker on their unit to make these arrangements, or contact the nursing office after hours.
- Cedars-Sinai is well within the Los Angeles Community *Eruv*.

## J. Writing on Shabbat

1. Writing on Shabbat is a Torah prohibition which includes writing any meaningful symbols.<sup>157</sup> Therefore, one who arrives at the hospital on Shabbat may not sign in upon admittance or check off boxes on a form. However, they may tell all of their necessary information to someone who is not Jewish [see **pg. 23**, for an explanation of this concept], even if it will result in that person writing the information down.<sup>158</sup>
2. If a patient is asked to sign a consent for the performance of an urgent procedure or treatment, they should explain that they cannot sign it on Shabbat and instead give verbal consent before witnesses. If the hospital management is not satisfied with this, one may sign a document if:
  - a) The patient's life is, or may be, in danger **and**
  - b) The hospital management makes the performance of the operation conditional on the prior consent of the patient or their relatives.<sup>159</sup> (The method of signing is described below in 3c & 3d.)
- 3a. *Shemirat Shabbat Kehilchatah* states: "A Jewish doctor may write anything which has to be written on Shabbat for a person whose life is in danger. This could include, by way of example,
  - a) Urgent prescriptions for medicines,
  - b) An urgent letter referring a patient to a hospital, and
  - c) Important medical particulars which are liable to be forgotten, or confused with those of another patient, if left unrecorded.
- 3b. However, it is forbidden to write down something which does not directly affect the patient's treatment (for instance, that he belongs to a medical insurance plan).
- 3c. Moreover, one must limit oneself to writing the absolute minimum without which one would be unable to do what is necessary to save the patient, and one must not add even one more letter than needed, or a period at the end of the sentence.<sup>160</sup>

<sup>156</sup> *Shemirat Shabbat Kehilchatah* 32:54.

<sup>157</sup> *Mishnah Berurah* 306:47. See also *Nishmat Avraham* OH 340:4 (6) for a detailed summary and discussion of these rules.

<sup>158</sup> *Chasdei Avraham* vol. 2, 15:3.

<sup>159</sup> *Shemirat Shabbat Kehilchatah* 40:25. See also *Nishmat Avraham* YD 339(1), pg. 499 in 3rd ed. That if an intubated patient is unable to communicate with caregivers via hand motions or hints, and it is necessary for his or her health, the patient may write, though ideally in a different way than normal, such as using their left hand if they are right handed, if possible.

<sup>160</sup> *Ibid.*, 32:48.



- 3d. One should try to write whatever is essential in a manner different from that which one would adopt another day of the week, for example by using one's left hand.<sup>161</sup> Of course, where speed is vital and writing in a different manner is liable to result in delay, one should write in one's usual way.<sup>162</sup>
4. Because one should always attempt to do the fewest possible transgressions, if one must write and they have a choice, it is preferable to write on a computer which has already been turned on than to write on paper by hand.<sup>163</sup>
5. A patient who is on a respirator and has no method of communication other than writing things that cannot be hinted may write whatever is needed. If possible however, this patient should still attempt to write with their non-writing hand, and use as few words and letters as possible to get the message across.<sup>164</sup>
- 6a. The *Shemirat Shabbat Kehilchatah* writes: "When a patient is discharged from the hospital on Shabbat, it is forbidden to write out, or to request a Jew to write out, a certificate of discharge on Shabbat.
- 6b. One may ask someone who is not Jewish to write out the certificate, if:
  - 1) The patient is still ill, even though not dangerously so.
  - 2) The patient needs further treatment, as specified in the certificate, **and**
  - 3) It will not be possible to obtain the certificate after Shabbat, or waiting will cause a delay in the treatment."<sup>165</sup>
- 6c. If one is in a situation where their refusal to leave their room would cause pain to another person who needs the space, it is permitted to ask someone who is not Jewish to sign the forms for them so that the patient can be discharged, even if he or she is now fully healthy.<sup>166</sup>
7. A patient who chooses to discharge themselves from the hospital against their physician's recommendation is not permitted to sign a form, such as a release of liability, nor may they ask someone who is not Jewish to sign it for them. Rather, one should gather two witnesses (such as nurses) who can testify that the patient understands the decision that they are making, and this may be written down after Shabbat ends.<sup>167</sup>

The admissions staff at Cedars-Sinai is trained to respect the special Sabbath and other needs of traditionally observant patients. One who must check in or have a procedure on Shabbat, should not have to fill out or sign any forms until Shabbat is over, as stated in the following Policies and Procedures document regarding Consent of Admissions

<sup>161</sup> It should be noted that although using one's weaker hand is considered "abnormal" enough with regards to writing, it is not always considered sufficiently abnormal to permit other prohibited actions. For example, carrying where there is no *Eruv*, turning on a switch, lifting a telephone handset, writing on a computer, or erasing would all have to be done in a more "abnormal manner" than using one's weaker hand, such as using one's elbow or back of the hand. See *Mishnah Berurah* 340:22 (end); *B'Shvilei Beit Harefuah*, 7.

<sup>162</sup> *Shemirat Shabbat Kehilchatah* 32:49.

<sup>163</sup> *Shulchan Shlomo Hilchot Shabbat* 340:4 (11); *Shemirat Shabbat Kehilchatah* 32:48; *Nishmat Avraham OH* 340:4(6:11 & 22). Printing out what has been written on the computer is a Torah prohibition, and should thus not be done by someone who is Jewish unless it is absolutely essential for a dangerously ill patient and there is nobody else available to do it for them, in which case it should be done in an abnormal manner such as by pressing the buttons with the back of one's hand (*Nishmat Avraham OH* 340:4(6:11 s.v. "Hadfasa").

<sup>164</sup> *Nishmat Avraham OH* 328:Intro 6(5).

<sup>165</sup> *Shemirat Shabbat Kehilchatah* 40:44 (40:54 in Hebrew edition).

<sup>166</sup> *Lev Avraham* 13:118.

<sup>167</sup> *Ibid.*, 13:120.

(COA) which is available to all staff members via the Intranet, or by accessing the option of refusal to sign for religious reasons available through CS-Link.

The Cedars-Sinai Admissions Policies & Procedures Manual states:

## **V. PATIENT UNABLE TO SIGN**

B. If the patient is unable to sign due to a religious observation or practice, the Admissions employee will indicate on the Conditions of Admission, Unable to Sign and write Religious Observation.

- 1) The Admissions department employee will document “Patient Unable to Sign” along with the specific reason and sign, date and time the Conditions of Admission form in the appropriate place.

Similarly, upon discharge patients always have the right to refuse to sign, for whatever reason (particularly if the nurse notes “inability of patient to sign for religious reasons”) and that fact will be noted by the nurse or whoever is filling out the form.

Medicare patients are required to sign the Important Notice From Medicare delineating their rights, which is given to the patient within 48 hours of his/her discharge. However, the patient may decline to sign this form as well.

## **K. Shabbat Candles**

Every Friday before sundown, traditionally observant Jews light candles to usher in the Sabbath, thereby fulfilling an obligation designed to provide an atmosphere of tranquility and increase the honor and joy of the day. Lighting candles for holidays is discussed in the section on Festivals.

**LIGHTING AN ACTUAL FLAME INSIDE THE HOSPITAL IS VERY DANGEROUS AND FORBIDDEN; THEREFORE “CANDLES” IN THIS SECTION REFER TO ELECTRIC LIGHTS, AS WILL BE DISCUSSED BELOW.**

- 1a. One who is not married should light Shabbat and festival candles even when they are in the hospital. One who is married may have their husband or wife light candles at home and say the blessing, which releases them from the obligation to light candles themselves.<sup>168</sup>
- 1b. Nonetheless, it is customary for a traditionally observant married Jewish woman to light her own candles and to recite the blessing, if she wishes, even if there is someone to light candles in her home.<sup>169</sup>
- 1c. A man who prefers to have his wife fulfill his obligation by lighting candles at home, should still have candles lit in honor of Shabbat in his room, but should do so without reciting the blessing, as long as there is other light in the room.<sup>170</sup>
2. One who is able to get out of bed should light the candles near the table at which they will eat. If not, someone else should light them on the patient’s behalf, or the

<sup>168</sup> *Shemirat Shabbat Kehilchatah* 45:6.

<sup>169</sup> *Ibid.*, 45:6.

<sup>170</sup> *B’shvilei Beit Harefuah*, Shabbat 3:9.

patient should light them near their bedside, where they will eat, and the candles should ideally not be removed.<sup>171</sup>

- 3a. One is not permitted to light a fire in a hospital. Therefore, one's only option for lighting Shabbat and festival candles is to use electric lights. The *Shemirat Shabbat Kehilchatah* writes, "There are authorities who hold that the *Mitzvah* can be satisfactorily performed by turning on electric light bulbs. A person who does this should recite the appropriate blessing in the usual way, provided they indeed switch on the lights in honor of Shabbat."<sup>172</sup> However, a blessing should not be recited on electric Shabbat candles that do not provide any illumination to the room.
- 3b. Some say that it is best to simply turn on the regular lights, since they illuminate the room well, in honor of Shabbat and to recite the blessing on them instead of on small candles or a flashlight.<sup>173</sup>
- 3c. If one is lighting electric candles, it may be ideal to use battery-operated candles, such as a flashlight, in which there is sufficient energy to insure that the lights will remain lit at least until the time one begins their nighttime Shabbat meal.<sup>174</sup>
4. A blessing should not be made on lighting candles which will not be able to be enjoyed by oneself or anyone else on Shabbat, as this would be a blessing made unnecessarily.<sup>175</sup> Therefore, one who will be taken from their room into a procedure before Shabbat begins and is not likely to regain consciousness until it is impossible to benefit from the lit candles on Shabbat, should not light the candles with a blessing.<sup>176</sup>
5. Although one may make use of the illumination provided by Shabbat lights for any purpose, one should not do anything in the glow of their lights which shows disrespect for the *Mitzvah* of Shabbat lights.<sup>177</sup> For example, a bedpan should not be used in the presence of Shabbat candles unless the patient is covered with a sheet.<sup>178</sup>
6. Although a woman who forgets to light Shabbat candles would ordinarily begin lighting one more candle on every subsequent Shabbat than had been her custom to light until then, if her failure to light candles was the result of illness (either her own illness or that of a family member whom she was tending to), she is not required to add a candle thereafter.<sup>179</sup>

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<sup>171</sup> Ibid., 36:16; *B'shvillei Beit Harefuah*, Shabbat 3:8.

<sup>172</sup> *Shemirat Shabbat Kehilchatah* 43:4. According to most authorities, the illumination for Shabbat candles can be provided by either incandescent or fluorescent light. To make it clear that one is turning the lights on in honor of Shabbat they should turn off the other lights in the room before turning on the Shabbat candles and then turn the lights that they will need over Shabbat back on in honor of Shabbat, and one must make sure not to turn on their candles before "Plag Haminchah" (1¼ halachic hours before sunset). See *Shulchan Aruch OH* 263:4. However, *Torat Hayoledet* 40:6 (2nd ed.) rules that one should not make a blessing on fluorescent lights since they are not considered fire.

<sup>173</sup> *B'shvillei Beit Harefuah*, Shabbat 3:6. Others rule that one should use special electric Shabbat candles which are designed to make it clear that their purpose is to honor Shabbat (*Tzitz Eliezer* 1:20:11).

<sup>174</sup> *Lev Avraham* 14:9; *Shemirat Shabbat Kehilchatah* 43 fn. 100. Other authorities disagree with this requirement, and permit lighting electric candles that are not battery-operated, see: *Yabia Omer*, *Orech Chaim* 2:17 and a related discussion in *Tzitz Eliezer* 1:20:12:2.

<sup>175</sup> *Mishnah Berurah* 263:30.

<sup>176</sup> *Nishmat Avraham OH* 263:4. The *Tzitz Eliezer* 15:32(6) however, does permit lighting candles with a blessing in such circumstances.

<sup>177</sup> *Shemirat Shabbat Kehilchatah* 43:41.

<sup>178</sup> *Lev Avraham* 14:3.

<sup>179</sup> *Shulchan Aruch OH* 263:1 Rema; *Mishnah Berurah* 263:7; *Shemirat Shabbat Kehilchatah* 43:5.

## L. Kiddush & Havdalah

The Torah commands us to verbally sanctify the Sabbath, “Remember the Sabbath day to make it holy” (Exodus 20:8). This means that one must single out this day and elevate it above the rest of the week with words of sanctity and praise.

To facilitate observance of this commandment, we recite the text of “*Kiddush*” (Sanctification) over a beverage (detailed below) prior to the evening and morning Sabbath meals.

- 1a. Once Shabbat has begun, both men and women<sup>180</sup> may not eat or drink anything, even water, until they recite or hear *Kiddush*.<sup>181</sup> However, one who is under doctor’s orders to take medicine before their meals may take it prior to *Kiddush* and may also drink a little water (but no other drink) to help them swallow, if necessary.<sup>182</sup>
- 1b. One who is being fed through a tube, such as an IV, an NG tube, or a PEG, does not need to recite or hear *Kiddush* prior to being fed.<sup>183</sup> However, if one is able to hear someone else recite *Kiddush*, or if they can recite just the “*Vayechulu*” paragraph, it is a good practice.<sup>184</sup>
2. *Kiddush* should be recited using a nice, respectable cup in order to beautify the *Mitzvah*. One should therefore only use a disposable cup if they have no other option.<sup>185</sup> If one doesn’t even have a disposable cup they may simply make *Kiddush* on the wine in the bottle (unless one has already drunk from that bottle).<sup>186</sup>

### What to recite *Kiddush* over

- 3a. One should ideally recite *Kiddush* on wine or grape juice.<sup>187</sup> However, if one is unable to obtain wine or grape juice, or is unable to drink them, for the evening *Kiddush* they should not use another beverage, but should make *Kiddush* over two whole loaves of bread (or bread rolls).<sup>188</sup> If these are unavailable, then *Kiddush* may also be recited over a single slice of bread.<sup>189</sup> If even this is not available, one may recite *Kiddush* over cake or cookies made from wheat, barley, rye, oats or spelt.<sup>190</sup> If none of the above is available, one may recite *Kiddush* over an important drink,<sup>191</sup> detailed in paragraph 3c below.

<sup>180</sup> *Shulchan Aruch OH* 271:2.

<sup>181</sup> *Ibid.*, 271:4.

<sup>182</sup> *Shemirat Shabbat Kehilchatah* 52:3. This is because one is not intending to enjoy the water.

<sup>183</sup> *Minchat Yitzchak* 8:30; *Lev Avraham* 14:31 points out that they do not need to make blessings before and after being fed in this manner either.

<sup>184</sup> *Lev Avraham*, 14:31.

<sup>185</sup> *Igrot Moshe*, *OH* 3:39 (However, the *Tzitz Eliezer* 12:23 writes that a disposable cup is perfectly permissible);

*Shemirat Shabbat Kehilchatah* 47:11; *Shulchan Shlomo*, *Hilchot Shabbat* 271:18.

<sup>186</sup> *Shemirat Shabbat Kehilchatah* 47:11 & fn. 52.

<sup>187</sup> *Shulchan Aruch OH* 272:2; *Minchat Shlomo* 1:4.

<sup>188</sup> *Ibid.*, 272:9.

<sup>189</sup> *Mishnah Berurah* 274:2.

<sup>190</sup> *Shemirat Shabbat Kehilchatah* 53:7. In such a case one should ideally eat enough of the cake or cookies to form a meal (i.e. the same as the amount of bread they would normally eat at a meal) and then wash their hands and recite the same “*Hamotzi*” and “*Birkat Hamazon*” blessings over them as they would over bread. If they do not have enough to do this, then they would simply recite the appropriate blessing for that food item, such as “*Mezonot*” (*Shemirat Shabbat Kehilchatah* 53:18; *Lev Avraham* 14:24).

<sup>191</sup> *Lev Avraham* 14:23. However, the *Lev Avraham* points out that the *Sephardi* authorities rule that on Friday night one may not use anything other than wine or bread for *Kiddush*.

\* The order of priorities for Friday night would thus ideally be wine or grape juice; the next best would be bread or bread products; and lastly, an important drink other than wine.<sup>192</sup>

3b. When making *Kiddush* over bread, the procedure is as follows:

- One should first wash their hands and say the blessing of “*Al Netilat Yadayim*.”
- Then they recite *Kiddush* in the normal manner from the beginning, covering and holding the bread.
- When one concludes the “*Vayechulu*” paragraph, they uncover the bread and simply say the full blessing of “*Hamotzi Lechem Min Haaretz*” instead of “*Borei P’ri Hagafen*.”
- One then finishes reciting the rest of *Kiddush* with the bread covered again and then eats the bread at the point where they would normally drink the wine.<sup>193</sup>

3c. On Shabbat morning, if one is unable to use wine or grape juice, there is greater leniency regarding other accepted beverages.<sup>194</sup> Therefore, instead of reciting *Kiddush* over bread, one may recite *Kiddush* on a drink of consequence that is not normally consumed only to quench thirst, but would be served in honor of the meal and guests,<sup>195</sup> such as natural fruit juice or beer.<sup>196</sup> If this is not available, one may even recite *Kiddush* Shabbat morning over a cup of milk, coffee or sweetened tea.<sup>197</sup> One should not recite *Kiddush* over water, so if nothing else is available, *Kiddush* may be recited over bread Shabbat morning as well.<sup>198</sup>

\* The order of priorities for Shabbat morning is thus ideally wine or grape juice; the next best would be an important drink other than wine; and lastly bread or bread products.<sup>199</sup>

### One who is unable to recite *Kiddush*

4. One who was unable to recite *Kiddush* on Friday night, but is able to do so Shabbat morning, should recite the Friday evening *Kiddush* on Shabbat morning but omit the “*Vayechulu*” passage.<sup>200</sup>

5a. A patient who is unable to consume wine, grape juice, or bread, is exempt from reciting *Kiddush*. In such a case, one should ideally hear someone else recite *Kiddush*.<sup>201</sup> If this is not possible, then when one says the *Amidah* prayer they should have the intention during the benediction “*Mikadesh HaShabbat*” to include the *Mitzvah* of *Kiddush*, and would then be able to eat without making the usual *Kiddush*.<sup>202</sup> One who is simply unable to fulfill the *Mitzvah* of saying or hearing *Kiddush* should still fulfill the *Mitzvah* of eating their Shabbat meal, even without *Kiddush*.<sup>203</sup>

5b. If suitable beverages or bread become available later during the course of Shabbat, they should then be used to recite *Kiddush*.<sup>204</sup>

<sup>192</sup> *Shemirat Shabbat Kehilchatah* 53 fn. 24.

<sup>193</sup> *Ibid.*, 53:15.

<sup>194</sup> *Shulchan Aruch OH* 289:2

<sup>195</sup> *Igrot Moshe OH*2:75.

<sup>196</sup> *Shemirat Shabbat Kehilchatah* 53:9. See also paragraph 8 below.

<sup>197</sup> *Ibid.*, 53:11.

<sup>198</sup> *Ibid.*, 53:12.

<sup>199</sup> *Ibid.*, 53 fn. 34.

<sup>200</sup> *Shulchan Aruch OH* 271:8; *Shemirat Shabbat Kehilchatah* 40:57. This is true even if they did fulfill the *Mitzvah* of *Kiddush* Friday night through having it in mind during the *Amidah* prayer (*Lev Avraham* 14:30).

<sup>201</sup> *Shulchan Aruch OH*, 272:9 Rema.

<sup>202</sup> *Mishnah Berurah* 289:10; *Shemirat Shabbat Kehilchatah* 40:57.

<sup>203</sup> *Shemirat Shabbat Kehilchatah* 53:14.

<sup>204</sup> *Ibid.*, 52:25.

- 5c. Even if one knows that a suitable beverage or bread will be arriving later, they should not wait for them if they are weak and find it difficult to wait.<sup>205</sup>
- 6a. One who is feeling weak and must eat on Shabbat before saying the morning prayers should still recite *Kiddush* before eating, if they can. He should preferably first say at least the “*Birchot HaTorah*” blessings and the first paragraph of the *Shema* before reciting, *Kiddush*.<sup>206</sup>
- 6b. However, one who is weak may eat as much as they need to strengthen themselves before praying or reciting *Kiddush*.<sup>207</sup>

## Havdalah

As part of the commandment to honor the Sabbath, Jewish law requires one to make a verbal expression of its sanctity and holiness separate from the rest of the week at its conclusion with a service called “*Havdalah*” or “Distinction.”

- 7a. Once Shabbat is over, one may not begin to do “work” until they have either said the “*Havdalah*” benediction during the *Amidah* prayer or recited the phrase “*Baruch Hamavdil Bein Kodesh L'chol*.”<sup>208</sup>
- 7b. One may not partake of food or drink, other than water, until they have recited (or heard) the full *Havdalah* over wine (or other accepted beverage mentioned in the next paragraph).<sup>209</sup> However, someone who is weak may eat if they need food and are not yet able to recite or hear *Havdalah* until much later.<sup>210</sup>

## The beverage

- 8a. One may recite *Havdalah* with a beverage other than wine, provided that it is an important enough drink that in one's locality it is not drunk merely to quench thirst, but serves a social function and could grace the dinner table and be served to guests (See next paragraph for examples).<sup>211</sup>
- 8b. Although it is ideal to recite *Havdalah* on wine, this is not always available in a hospital or safe for a patient to consume. Some other alcoholic beverages acceptable for *Havdalah* include beer, brandy or another strong drink.<sup>212</sup> One may recite *Havdalah* on juice, ideally grape juice, but may also do so on orange or grapefruit juice, as well as cider.<sup>213</sup> Sweetened tea, coffee, or milk should only be used if one has nothing else available.<sup>214</sup> Neither water nor soft drinks should be used for *Havdalah*.<sup>215</sup>

<sup>205</sup> Ibid., 52:23.

<sup>206</sup> Ibid., 40:55. If it is difficult to say both the morning blessings and the “*Shema*” before eating, one can just say the “*Shema*” (*Mishnah Berurah* 99:22).

<sup>207</sup> *Mishnah Berurah* 286:9. See also *Shaar Hatziyun* 9 that one may certainly eat if necessary before *Mussaf*.

<sup>208</sup> *Shulchan Aruch OH* 299:10.

<sup>209</sup> Ibid., 299:1.

<sup>210</sup> *Mishnah Berurah* 296:21.

<sup>211</sup> *Shemirat Shabbat Kehilchatah* 60:3.

<sup>212</sup> Ibid., 60:4.

<sup>213</sup> Ibid., 60:5; *Lev Avraham* 14:37.

<sup>214</sup> Ibid., 60:6; *Lev Avraham* 14:37.

<sup>215</sup> Ibid., 60:7.

## The flame

- 9a. Included in the *Havdalah* ceremony is the blessing made over a flame, “*Borei Meorei Ha-esh*.” Since one is not permitted to kindle an actual flame in the hospital, many authorities rule that one may use light from a clear electric incandescent bulb for this blessing.<sup>216</sup> However, one may not use an opaque or frosted light bulb (because the blessing should not be recited over a “flame” that is covered and not visible, even if one can see the light which radiates from it),<sup>217</sup> nor a fluorescent, LED or neon light (because they are not considered fire).<sup>218</sup>
- 9b. If someone is blind, it is preferable for them to hear *Havdalah* recited by someone else. If no one else is available, the blessing “*Borei Meorei Ha-esh*” should not be recited.<sup>219</sup>

## Fragrant spices

- 10a. While people often set aside a special container to make the blessing over fragrant spices, one may use any spice commonly found in the kitchen.<sup>220</sup> One should not use liquid perfume instead of spices.<sup>221</sup>
- 10b. If one is unable to obtain fragrant spices for the “*B’samim*” blessing, they may omit it and still recite the rest of *Havdalah*. However, if they obtain spices later during the course of that Saturday night, they should make the blessing over smelling them.<sup>222</sup>
- 10c. If one is unable to smell, such as due to a cold, they should not recite this blessing. However, if one is with another person, they may ask that person to smell the spices and say the blessing, and then respond “Amen” to their blessing.<sup>223</sup>

## One who is unable

11. If one is simply unable to get a clear light bulb or fragrant spices in the hospital, one may fulfill their obligation to recite *Havdalah* without either or both of these blessings.<sup>224</sup>
12. Although not all agree that women are obligated to make *Havdalah*, if there is no one available to make *Havdalah* for her, a woman may make *Havdalah* herself and drink the wine (or other suitable beverage).<sup>225</sup> A woman may also make *Havdalah* for a man if he is unable and there is no one else available to do so for him.<sup>226</sup>

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<sup>216</sup> Ibid., 61:32.

<sup>217</sup> Ibid., 61:31.

<sup>218</sup> Ibid., 61:32; *Nishmat Avraham OH* 296:1 (2).

<sup>219</sup> *Shulchan Aruch OH* 298:13; *Lev Avraham* 14:48.

<sup>220</sup> *Mishnah Berurah*, 297:10.

<sup>221</sup> *Shemirat Shabbat Kehilchatah* 61:12.

<sup>222</sup> Ibid., 61:3;

<sup>223</sup> Ibid., 61:5.

<sup>224</sup> *Shulchan Aruch OH* 297:1 & 298:1.

<sup>225</sup> *Shulchan Aruch OH* 296:8 & *Mishnah Berurah* 35; *Shemirat Shabbat Kehilchatah* 58:16. However, since a woman is not obligated to make the blessing on the light, it may be considered an unwarranted interruption, and she should thus either skip this blessing or say it after she has drunk from the *Havdalah* cup (*Shemirat Shabbat Kehilchatah* 61:24).

<sup>226</sup> *B’shvieli Beit Harefuah*, 23:1. In such a case Rav Shlomo Zalman Auerbach suggested that a man should first recite “*Baruch Hamavdil Bein Kodesh L’chol*” (*Shulchan Shlomo, Erchei Refua* vol. 1, 164).



- 13a. If one was unable to make *Havdalah* Saturday night, they should do so as soon as possible, up until sunset Tuesday night, at which point it may no longer be recited.<sup>227</sup>
- 13b. If one is making *Havdalah* after Saturday night, they should not recite the blessings over the flame or fragrant spices.<sup>228</sup>
14. It is preferable to wait and hear *Havdalah* in person rather than to hear it over the telephone,<sup>229</sup> but when no other solution exists, then one may fulfill their obligation by hearing *Havdalah* over the telephone and responding, “Amen” to the blessings.<sup>230</sup>

- At Cedars-Sinai, “It is the policy of the Food and Nutrition Services Department that under normal circumstances, doctor’s order or not, no hard liquor is to be provided for patients by the Food and Nutrition Services Department. Beer and wine are not considered hard liquor and can be served by doctor’s order.”
- Kosher wine may be ordered through the kitchen as long as one’s doctor has signed off for the diet.
- Wine, grape juice or bread rolls should be ordered at the time one orders their meal, because these items are not stocked on each floor. If Shabbat has not yet begun, and the Spiritual Care office is open, kosher grape juice and bread rolls are also available in that office.
- A patient or their visitors may bring their own wine, but it may only be served to the patient with the consent of a doctor.
- *B’samim*, *Kiddush* cups, and grape juice are available at all times in the closet in the back corner of the chapel on the plaza level.

## M. Food Preparation on Shabbat

One of the prohibited activities on Shabbat is cooking. This prohibition relates to both cooking raw food until it becomes edible and the act of warming foods, and particularly liquids, in many circumstances. At the same time, there is an obligation to enjoy Shabbat and eat enjoyable food on it (in accordance with the doctor’s dietary instructions).

1. The *Shemirat Shabbat Kehilchatah* writes, “One may cook on Shabbat for a dangerously ill person who needs hot food to strengthen and refresh them if there is no suitable hot food available or the hot food which is available is not fresh enough for the patient. Similarly, if there is no hot water available, one may boil hot water on Shabbat for a dangerously ill patient who needs a hot drink.”<sup>231</sup>

<sup>227</sup> *Shulchan Aruch* OH 299:6.

<sup>228</sup> *Ibid.*

<sup>229</sup> *Guide for the Jewish Hospital Patient*, 22 (in the name of Rav Shlomo Zalman Auerbach).

<sup>230</sup> *Igrot Moshe*, OH4:91 (4).

<sup>231</sup> *Shemirat Shabbat Kehilchatah* 32:72. The *Shemirat Shabbat Kehilchatah* Hebrew edition 32 fn. 195, notes that if the food is not needed to strengthen and refresh the dangerously ill patient, only rabbinic prohibitions may be

2. One may not cook, or take part in any of the cooking process, for a patient who is not dangerously ill. However, one may ask someone who is not Jewish to cook or heat food or liquid for such a patient [see **pg. 23**, for an explanation of this concept].<sup>232</sup>
- 3a. A visitor, or any person who is not dangerously ill, may not eat any of the food cooked for a patient.<sup>233</sup> The only exception to this is if one needs to taste food for a dangerously ill patient to ensure that it is good for them.<sup>234</sup>
- 3b. If the food was not cooked on Shabbat, but was only heated up by someone who is not Jewish, the visitor may eat it on Shabbat once it has cooled down.<sup>235</sup> If the visitor has no other way of obtaining warm food on Shabbat, they may eat the remainder of pre-cooked food that was heated up on Shabbat by someone who is not Jewish for the sake of a patient, even while it is still hot.<sup>236</sup> On a *Yom Tov* (festival), however, food may be heated even for a visitor.

### Opening Bags, Cans and Cartons

- 4a. Although it is ideal to open all cartons, cans, packaging etc. before Shabbat begins in order to avoid creating a new container on Shabbat, the *Shemirat Shabbat Kehilchatah* rules that, “One may tear open seals of the following kinds, (if one is very careful about the conditions contained in the next paragraph): paper seal covering the top of a bottle, paper wrapping around chocolate, the internal seal under the lid of a box or a jar of instant coffee (whether made of paper or other material); and the plastic or metal-foil top of a yogurt or sour-milk container.

The following conditions must be observed:

- a) The seal or wrapping should be torn open in such a way that it is spoiled, and it goes without saying that one must not intentionally tear it in a manner which leaves even part of it fit for any use (as where one tears carefully along the edge of prize tokens printed on a wrapping). This condition is equally applicable whether one is tearing the wrapping or seal itself, or separated two pieces of paper or cardboard which are stuck together.
- b) One must not tear through lettering or pictures.”<sup>237</sup>
- 4b. Similarly, “Packets which are usually emptied of their contents and thrown away immediately upon being opened, such as packets of sugar, may be opened on Shabbat, even along a line specifically marked for that purpose, if indeed they are thrown away once opened. One should be careful not to cut or tear through lettering or pictures.”<sup>238</sup>
- 4c. Regarding opening a container for items such as tissues, cookies or cereal on Shabbat,

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transgressed in the preparation of the food, not Torah prohibitions.

<sup>232</sup> *Lev Avraham* 13:82 based on *Rema, Shulchan Aruch OH* 328:17.

<sup>233</sup> *Shemirat Shabbat Kehilchatah* 32:78; *Shulchan Aruch, OH* 318:2

<sup>234</sup> *Shulchan Aruch, OH* 318:2, *Mishnah Berurah* 11. This food, however, may be eaten by anyone immediately after Shabbat is over unless the food was cooked (not just warmed up) on Shabbat by someone who is not Jewish for a patient who is not dangerously ill, in which case there is a difference of opinion regarding the permissibility of someone else eating it after Shabbat (See *Nishmat Avraham OH* 326:62, pg. 461 for detailed discussion).

<sup>235</sup> Rabbi Zvi Goldberg, “*The Visitor’s Halachic Guide to Hospitals*” *Star – K Kashrus Kurrents*, Vol. 29 no. 1 (Spring 2009), 2. This is because the prohibition is getting benefit from any forbidden labor on Shabbat, and once the food cools down there is no benefit from its being heated up.

<sup>236</sup> *Teshuvot V’Hanagot* 3:363.

<sup>237</sup> *Shemirat Shabbat Kehilchatah* 9:11-12.

<sup>238</sup> *Ibid.*, 9:4.

the *Shemirat Shabbat Kehilchatah* writes, “Cartons of cut, folded toilet paper should not be opened by cutting along the special marking or tearing along a perforation, as is usually done in order to make a convenient slot to facilitate the removal of the paper, sheet by sheet. The carton should be ripped open and all of the paper removed.”<sup>239</sup>

- 4d. The *Shemirat Shabbat Kehilchatah* also writes that, “Some authorities permit the opening of cans, bags, and paper packets which are not normally re-used, even without spoiling them, as long as: 1. One does not in fact intend to re-use them after removing their contents AND 2. One does not specifically intend to make a particularly neat opening for more convenient use.”<sup>240</sup>

## N. Treatment on Shabbat

1. One may carry throughout a hospital building even without preparing an “*Eruv Chatzeirot*.”<sup>241</sup>
- 2a. A patient who is dangerously ill [see **pg. 15**, for an explanation of this concept] who is connected to an electric monitoring device, which keeps track of their blood pressure, heart rate, etc. may move in their bed on Shabbat as they please, even if this causes the numbers on the monitor to change.<sup>242</sup>
- 2b. A patient who is dangerously ill may even remove themselves from the monitor on Shabbat (if there is no one who is not Jewish available to do it for them) if they would like to get out of their bed for any reason (with the doctor’s and nurse’s permission). When the patient returns to their bed, they may reconnect themselves to the monitor (if a non-Jew is unavailable to do it [see **pg. 23**, for an explanation of this concept]) but should ideally do so in a manner different from what they would do during the week.<sup>243</sup>
- 3a. When one has an option of when to schedule a surgery, procedure, or childbirth it should ideally be done in the beginning of the week so that there is as little chance as possible of having to violate Shabbat for the patient’s post-operative treatment.<sup>244</sup>
- 3b. However, one may choose to have a surgery at the end of the week in order to be treated by their preferred surgeon, to reduce the amount of time they have to spend waiting in the hospital (where they can more likely become ill), or if they are in pain and would like to have the surgery as soon as possible to relieve their suffering.<sup>245</sup> Similarly, if waiting to schedule a delivery of a baby will result in any danger to the mother or the fetus, it should be done as soon as the doctors recommend.<sup>246</sup>
- 3c. One should not have any surgery on Shabbat unless the doctor states that there is a pressing need and a delay could endanger the patient, in which case the surgery may take place on Shabbat.<sup>247</sup>

<sup>239</sup> Ibid., 9:8.

<sup>240</sup> Ibid., 9:9.

<sup>241</sup> *Lev Avraham* 13:122; *Nishmat Avraham OH* 370:1.

<sup>242</sup> *Lev Avraham* 13:123.

<sup>243</sup> Ibid.

<sup>244</sup> *Shemirat Shabbat Kehilchatah* 32:35; 36:4.

<sup>245</sup> *Lev Avraham* 13:137.

<sup>246</sup> *Shemirat Shabbat Kehilchatah* 36:4.

<sup>247</sup> *Lev Avraham* 13:213.

- 3d. If one must choose between having a procedure on Shabbat or *Yom Tov* (festival), it should be done on the *Yom Tov*. If it must take place on *Yom Tov*, one should choose the second day of the *Yom Tov* over the first.<sup>248</sup>
- 3e. The above notwithstanding, if a person has no choice and must undergo an operation at the end of the week, one may still violate Shabbat to do whatever is necessary for the patient, now that they are in the category of a patient whose life is in danger [see **pg. 15**, for an explanation of this concept].<sup>249</sup>
- 4a. One may allow any medical professional, Jewish or not, to perform necessary procedures for a dangerously ill patient on Shabbat, even if these acts would normally be considered violations of Shabbat. A dangerously ill patient who needs a procedure that could be safely delayed until after Shabbat may allow someone who is not Jewish to perform various necessary acts, such as an operation, take x-ray photographs, have a plaster cast filled, etc. on Shabbat.<sup>250</sup> As long as one is passive and not doing anything significant in the process, then he or she may allow someone who is not Jewish to take an x-ray or fill a cast even if they are not dangerously ill.<sup>251</sup>
- 4b. One whose condition is not life-threatening however, should avoid treatment on Shabbat that can just as effectively be done on a different day of the week, such as certain preliminary x-rays, blood tests, or elective surgeries, as long as one's physician feels that it is safe to delay it. If there is a procedure that is necessary for the patient's health and welfare, one should allow a care-provider who is not Jewish to do it (unless a person is dangerously ill, in which case anyone, Jew or non-Jew, may carry out the procedure for the patient, as discussed in the previous paragraph).<sup>252</sup>
- 4c. One should not violate any Torah prohibitions on Shabbat in order to prepare for a surgery that will take place after Shabbat, unless delaying those preparations will significantly postpone an urgent procedure for this or another dangerously ill patient (though rabbinic prohibitions may be transgressed for this purpose, even for a non-dangerously ill patient, if it is not feasible to have the surgery at a different time).<sup>253</sup>
5. Although strenuous exercise is forbidden on Shabbat, one who needs to may engage in physical therapy (including the use of weights or springs) on Shabbat.<sup>254</sup>

<sup>248</sup> Ibid. See also *Nishmat Avraham OH* 328:2 (9:2).

<sup>249</sup> Ibid.

<sup>250</sup> *Shemirat Shabbat Kehilchatah* 38:3. A Jew may not perform a procedure that constitutes a Torah prohibition if it is not essential on Shabbat, but if the procedure involves only a rabbinic prohibition, it may be performed, if necessary – though ideally in a way that differs from the normal manner if possible.

<sup>251</sup> Rabbi Gershon Bess, based on *Mishnah Berurah* 328:11. One does not have to remain entirely passive, but may adjust their body to enable the caregiver to help them, or put out their arm so that blood may be drawn, if necessary (*Nishmat Avraham OH* 328:3 (15)).

<sup>252</sup> *Guide for the Jewish Hospital Patient*, 22-23.

<sup>253</sup> *Nishmat Avraham OH* 328:49 (104:4).

<sup>254</sup> *Nishmat Avraham OH* 328:42 (93). This is because most patients in need of physical therapy, such as massage used to free painful spastic muscles, or patients who have complete or partial paralysis of a limb and thus need certain exercises, are considered to be in the category of "danger to limb" or "incapacitating illness," for whom the prohibition against medicine on Shabbat does not apply. The same would apply to those patients who have recovered but are in need of daily physical therapy or else their condition would deteriorate back to one who has "danger to limb" or "incapacitating illness."

6. Hand sanitizers, such as Purell, are similar to liquid soap and may thus be used on Shabbat and festivals, even if they contain fragrances.<sup>255</sup>

## Medicine

7. There is a rabbinic prohibition against taking medicine on Shabbat.<sup>256</sup> This prohibition includes oral medication,<sup>257</sup> such as pills or liquids, and topical medication, such as medicinal lotions, ointments, sprays, suppositories, injections, or drops.<sup>258</sup> The regulations governing this prohibition are very intricate, but a brief overview of the subject is as follows:
8. One who is dangerously ill “[see pg. 15, for an explanation of this concept] may take medication on Shabbat for any ailment that they are suffering from.”<sup>259</sup>
9. One who is in the category of having a non-life-threatening serious illness [see **pg. 15**, for an explanation of this concept], may take all necessary oral medications on Shabbat.<sup>260</sup>
10. Further exceptions to this prohibition may be made in the following cases:
- If one is suffering from a painful ailment, the medicine may be mixed into food or drink before Shabbat.<sup>261</sup>
  - Medicine that must be taken daily, including Shabbat (and was already initiated before Shabbat), and will cause damage to the patient, or a relapse of the illness, if they do not take the medication on Shabbat.<sup>262</sup>
  - To preserve human dignity, e.g., to relieve a nasal discharge that is disturbing to other people.<sup>263</sup>
  - Non-oral medications or therapies may be administered if done in a manner differing from the way they would be done normally, [see **pg. 22**, for an explanation of this concept].<sup>264</sup>

## Taking Temperature on Shabbat

11. Use of a thermometer on Shabbat to take one’s temperature is permitted for one who is ill, even if it is only a minor ailment.<sup>265</sup> According to Jewish Law, it is ideal to use the old-fashioned, mercury-type thermometer on Shabbat.<sup>266</sup>

<sup>255</sup> Rabbi Dovid Cohen (in the name of Rav Gedalia Dov Schwartz), *Sappirim*, Issue 12 (Published by the CRC - Chicago Rabbinical Council, April 2008) 8, based on *Shemirat Shabbat Kehilchatah* 14:18. Bar soap, on the other hand, should not be used on Shabbat.

<sup>256</sup> *Shulchan Aruch OH* 328:1.

<sup>257</sup> *Ibid.*, 328:37.

<sup>258</sup> *Ibid.*, 328:20-25,29-30.

<sup>259</sup> *Shemirat Shabbat Kehilchatah* 32:52,56.

<sup>260</sup> *Shulchan Aruch OH* 328:37 *Rema*; *Mishnah Berurah* 328:121; *Shemirat Shabbat Kehilchatah* 33:4.

<sup>261</sup> *Shulchan Shlomo, Shabbat* 328:36.

<sup>262</sup> *Shemirat Shabbat Kehilchatah* 34:17 & fn. 77; *Lev Avraham* 13:190.

<sup>263</sup> *Ibid.*, 34 fn. 52.

<sup>264</sup> Rabbi Gershon Bess based on *Mishnah Berurah* 328:102 & 130.

<sup>265</sup> *Igrot Moshe OH* 1:128. Even though weighing and measuring is usually forbidden on Shabbat, the reason is that it is considered a weekday, professional/business type of activity, which taking the temperature of a patient is not (*Nishmat Avraham OH* 306:7(11)).

<sup>266</sup> *Chasdei Avraham*, vol. 2, 14:31.

12. A digital electronic thermometer is much more problematic according to Jewish Law because it works by turning on and off electrical circuits and causes numbers to be written on an electronic LCD display. Electric thermometers should thus preferably be used only for dangerously ill patient [see **pg. 15**, for an explanation of this concept], even if the caregiver who is operating it is not Jewish.<sup>267</sup>
13. Plastic strip and disposable chemical dot thermometers register temperature by changing colors depending on the design of each brand. If one can already make out the numbers or letters before the thermometer is used, it is permitted even to a patient with only a minor ailment, even if the color changes, since the letters were already there and using it added nothing, and it is only temporary writing. However, if the numbers or letters are not visible before it is used, it is forbidden because it is considered writing.<sup>268</sup> Nevertheless, if one is in a hospital and their temperature must be taken and this is the only type of thermometer available, it may be used.<sup>269</sup>
14. These guidelines and restrictions do not apply to one with a life-threatening illness or to a young infant for whom a fever can be life-threatening.<sup>270</sup>

## Mental Anguish

15. The *Shemirat Shabbat Kehilchatah* writes, “It may happen that a dangerously ill person [see **pg. 15**, for an explanation of this concept] requests something which is unconnected with their medical treatment, but which would set their mind at rest or soothe them.
  - a) One may not violate Shabbat by the infringement of a Torah prohibition in order to comply with such a request (except in the circumstances outlined in the next paragraph), but:
  - b) One may infringe a rabbinical prohibition,<sup>271</sup> although here too, when possible, one should not perform the activity in the normal manner, but in a different way from that which one would adopt on an ordinary day of the week.”<sup>272</sup>
16. “There are dangerously ill patients whose prospects of overcoming their illness and recovering their health depend on their mental state. In such cases, one should be lenient and perform even acts prohibited by the Torah, if their omission might possibly result in a disturbance of the patient’s mental equilibrium. One should also beware that the patient does not fall into a state of depression out of fear that they are not being properly taken care of.”<sup>273</sup>
17. “One may violate Shabbat in cases of this kind, even when one has not been requested to do so by the patient.”<sup>274</sup>

<sup>267</sup> Ibid., 14:34. See, however, page 24 for further discussion.

<sup>268</sup> *Shulchan Shlomo, Erchei Refuah*, vol. 2, 143 & *Hilchot Shabbat* vol. 3, 311.

<sup>269</sup> *Shulchan Shlomo, Hilchot Shabbat* vol. 3, 312 (based on *Mishnah Berurah* 328:102).

<sup>270</sup> Rabbi Yisroel Pinchas Bodner, *Halachos of Refuah on Shabbos*, 353.

<sup>271</sup> See page 22 for some examples of rabbinic and Torah prohibitions.

<sup>272</sup> *Shemirat Shabbat Kehilchatah* 32:25.

<sup>273</sup> Ibid., 32:26.

<sup>274</sup> Ibid.