The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"ל סעיף א'-ג'

Overview

Siman 330 Seif 1:

A woman in labor is considered dangerously ill and we desecrate Shabbos for all of her needs, e.g., we call in a midwife from another location, we deliver her baby and kindle for her a lamp, even if she is blind. However, whenever it is possible to deviate from the normal manner of doing the *melacha*, we do so. For example, if an instrument is needed it should be transported by her friend hanging from her hair etc.

- It is appropriate for a woman who has reached her ninth month to prepare before Shabbos all the things she may need in order to limit desecrating Shabbos if she delivers on Shabbos. (M.B. 1)
- Even from outside of the *techum*. (M.B. 2)
- Even if the midwife does not require light it is permitted since the laboring woman's mind will not be at ease without a light. Even if no one asks for the light it may be kindled. (M.B. 3)
- Even a blind woman's mind will be put at ease knowing that the others can see and Chazal understood that if her mind is not at ease she would be in danger. (M.B. 4)
- Since it is rare for a woman to die in childbirth we require employing deviations when possible but if employing a deviation will delay administering the treatment, one should not employ a deviation. (M.B. 5)
- This is not the normal manner of transporting items so that it is only Rabbinically prohibited. (M.B. 7)

Siman 330 Seif 2:

We do not deliver a כותית even if doing so does not require desecrating Shabbos.

- Even if they pay which permits it during the week, on Shabbos it is prohibited since we can excuse ourselves by explaining that one may only desecrate Shabbos for those who observe Shabbos. Magen Avrohom writes that when there is a concern for enmity it is permitted if it does not involve desecrating Shabbos and doctors are not careful regarding this matter. (M.B. 8)

Siman 330 Seif 3:

It is permitted to call a midwife to desecrate Shabbos once she is on the birthing stool, when blood is pouring out or when her friends need to support her since she does not have the strength to walk. Once one of the instances occurs, desecrating Shabbos is permitted.

- This is true only for those matters which can be performed immediately once necessary but calling the midwife which cannot be delayed until these stages are reached since it will delay her arrival, it is permitted to call her as soon as she senses that she may be ready to deliver even if she is more than 3 *parsa'os* away. (M.B. 9)

Halacha Highlight

Accompanying one's laboring wife to the hospital

Shulchan Aruch Siman 330 Seif 1
ומחללין עליה השבת לכל מה שצריכה
We desecrate Shabbos for her for any of her needs

Shulchan Aruch (סע' א') states that a woman in labor is categorized as a חולה שיש בו סכנה—someone who is dangerously ill and it is permitted to desecrate Shabbos to provide her with any of her needs. One of the examples he gives is that it is permitted to kindle a light for her even if she is blind. Mishnah Berurah (סק"ג) writes that even if the midwife knows what to do and does not require additional light, nevertheless, it is permitted to kindle a light since Chazal maintain that a woman's mind will not be settled if there is not a light in the room. Tosafos Yeshanim maintains that it is permitted to kindle a light even if neither the woman in labor nor the midwife asks for a light. Even a blind woman's mind will be put at ease knowing that lights are on in case someone needs to see what she is doing. Moreover, even though kindling lights does not provide any medical treatment, nevertheless, it is permitted since Chazal knew that if the mind of a woman in labor is not at ease she is at risk (מ"ב סק"ד). Rav Nissim Karelitz (חוט שני ח"ד פצ"א סק"א) further explains that when a woman is concerned that she is not receiving the best treatment, she could become agitated and this puts her health at risk. Interestingly, he extends the principle of assuring the patient's mind is settled to any dangerously ill patient.

Rav Moshe Feinstein (אג"מ או"ח סי' קל"ב) maintains that the husband of a woman in labor may only travel with her in a car if she is afraid to travel by herself. However, if she feels confident that she could travel safely on her own, he may not travel with her. Rav Nissim Karelitz (שם אות ג') disagrees and maintains that even when she is not afraid to travel by herself her husband should accompany her since she may unexpectedly require assistance on the way to or in the hospital.