The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקכ"ב סעיף א'-ד'

Overview

Siman 522 Seif 1:

A blind person may not go out with his cane nor may a shepherd go out with his bag. (The *halacha* concerning a blind man on Yom Tov is the same as on Shabbos, see above *siman* 301:15).

- The same is true concerning someone elderly. (M.B. 1)
- He may not even go out in a *karmelis* since it is considered a weekday activity and degrading to Yom Tov since he can walk without the cane and uses it only to straighten his steps. (M.B. 2)
- Someone ill who recovered shares the same *halachos* as one who is lame. (M.B. 3)

Siman 522 Seif 2

One may not go out in a chair, whether a man or a woman. If a man is needed by the *tzibbur* it is permitted and he may be taken out on their shoulders even in a sedan chair.

- They used to transport honorable people in a chair. *Poskim* emphasize that it is specifically on a chair that is prohibited but it is permitted to carry someone on their shoulders. (M.B. 4)
- It is permitted when there is some sort of need. (M.B. 6)
- Shoulder means each person places his hand on another's shoulders and the chair rests on their arms. It is certainly acceptable if they carry the chair by hand. (M.B. 7)

Siman 522 Seif 3:

Someone whose legs shriveled may go out with a cane.

- For him a cane is considered a shoe since he cannot go out without it. (M.B. 8)

Siman 522 Seif 4:

It is prohibited to lead an animal with a cane.

- It gives the appearance as though one is taking it out to the market to sell. (M.B. 9)

Siman 523 Seif 1:

It is permitted to remove flies that are hanging on an animal even though they will make a wound.

- This may be done by hand or with a wooden scraper so that it is not inevitable that one will remove some hair. (M.B. 1)

Siman 523 Seif 2

It is prohibited to scrape an animal with a scraper on Yom Tov since it removes hair.

- A metal scraper will certainly remove hair. Although one is not happy with the inevitable outcome (פסיק רישא דלא ניחא ליה), nevertheless, we rule that activities that are inevitable are prohibited even though one is not happy with the outcome. (M.B. 3)

Siman 523 Seif 3:

We do not birth animals on Yom Tov but it is permitted to assist by taking hold of the baby so that it should not fall to the ground, blowing into its nostrils and placing the udder into its mouth.

- Meaning, it is prohibited to pull the fetus from the womb since it is involves extra exertion. (M.B. 4)

Siman 523 Seif 4:

If an animal rejected her offspring it is permitted to pour her placenta fluid over it and to place a handful of salt in her womb to arouse her compassion for it. These procedures may not be performed for non-kosher animals. See above Rema *siman* 246:3 whether a person is obligated to assure that his animal rests on Shabbos.

- One hopes that her compassion will be aroused by the smell. (M.B. 6)
- The desire is to cause pain to remind her of giving birth and arouse her compassion. (M.B. 7)

Halacha Highlight

Using a baby carriage on Yom Tov

Shulchan Aruch Siman 522 Seif 2

אין יוצאין בכסא

One may not be transported in a chair

Shulchan Aruch (סעי' ב') writes that it is prohibited to transport someone in a chair, regardless of whether it is a man or a woman. However, if a man was needed by the community, it is permitted and he may be transported by shoulder even if he is sitting on a chair. Mishnah Berurah (סק"ה) explains that transporting a scholar to the *bais midrash* to deliver a lecture constitutes an example in which it is permitted to transport someone by shoulder; however, he adds that there must also be an additional necessity for the scholar to be carried rather than walk. Examples of this type of necessity are so that his clothing should not become soiled or so that he is not pushed by the crowd that assembled. It is certainly permitted if the scholar is elderly or weak so that walking would prove difficult.

The reason why transporting someone by chair is prohibited on Yom Tov is that it is considered a weekday activity (עובדא דחול) but it is permitted to transport someone by carrying him on their shoulders since this is not a weekday activity. The general practice is to be lenient regarding the transportation of children in baby carriages. Teshuvas Minchas Yitzchok (ח"ב סי' קי"ד אות ה') explains that since children are generally transported only short distances, it does not give off a weekday appearance. Chazon Ish (טעמא דקרא בסוף הספר הנהגות והוראות אות י"ז) did not allow people to transport babies in a baby carriage on Yom Tov. Rav Chaim Kanievski (שם) explained that the Chazon Ish's concern was the appearance of wrongdoing – מראית עין. Many people do not distinguish between Shabbos and Yom Tov and may erroneously assume that it is actually permitted to transport a baby in a baby carriage on Shabbos and people refrain due to stringency. Accordingly, the Steipler (ארחות רבינו ח"ב עמ' ק"ב) was of the opinion that since people in his time did know the difference between Shabbos and Yom Tov, it is permitted on Yom Tov to transport a baby in a carriage.