The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"א סעיף כ"ז-כ"ט

Overview

Siman 301 Seif 27:

One may go out with a locust egg, a fox tooth, a nail from a cross, during the week and on Shabbos and it is not considered an Emorite custom. The same is true for any medical treatment. However, if one performs an action that is not clearly for therapeutic reasons it is prohibited as an Emorite custom. Incantations are permitted and only those that were tested and proven ineffective are prohibited. There is an authority that any unconfirmed amulet may be considered an Emorite custom.

- The items enumerated here were considered comparable to confirmed amulets and for that reason permitted. (M.B. 104)
- Although the incantation was not confirmed, during the week it is permitted since we know that incantations can be effective and perhaps this one will prove effective as well. (M.B. 106)
- In a circumstance in which someone is dangerously ill all opinions agree that during the week it may be used. (M.B. 107)

Siman 301 Seif 28:

If someone has a sore on the bottom of his foot and ties on a coin to prevent him from striking his foot again in addition to its therapeutic value, he may go out with the coin on his foot.

- There is a disagreement whether one may go out with a coin tied to his foot if it is only to protect his foot from further injury. Those who are lenient would also permit going out with a cloth wrapped around a wound so that it should not become scratched. Using a rag is more preferred since it becomes subordinate to the wound. One must first wash the wound so that he does not color the cloth with his blood. (M.B. 108)
- This permitted only if he tied the coin to his foot before Shabbos and with a rag that is not important and thus is subordinate to the wound. (M.B. 109)

Siman 301 Seif 29:

One who goes out with a talis folded on his shoulders, meaning after placing it on his head he lifts the bottom onto his shoulders, is liable to bring a Chatas. If it is not folded onto his shoulders and the width hangs down beneath his shoulders he may go out for since he wraps himself in the talis and covers his shoulders and body with it, even though it is shortened at the bottom, it is permitted. Accordingly, one may wrap himself in his talis beneath his garment and bring it to the bais haknesses in this manner.

- This is not the normal manner of wearing a talis. (M.B. 111)
- There is a disagreement if it must cover a majority of his body. (M.B. 112)
- There is a disagreement whether Rema's comment on the next seif belongs here or on the next seif. (M.B. 114)

Halacha Highlight

Wearing something for protection

Shulchan Aruch Siman 301 Seif 28
וגם הוא מרפא
And it also heals

Shulchan Aruch (סעי' כ"ח) rules that one who has a sore on his foot may bind a coin to his foot so that he should not strike the wound. Additionally, since the coin assists in the healing process, it is permitted to go out with the coin bound to one's foot. Mishnah Berurah (ס"ק ק"ח) notes that Shulchan Aruch's wording which is taken from Tur implies that if the coin would only serve to protect one's foot and did not actually heal the sore at all, it would be prohibited for one to go out with the coin bound to his foot. Elya Rabba, however, cites numerous authorities who contend that it is permitted for one to go out with a coin bound to his foot even if the coin will merely protect the sore and does not provide any health benefits. Accordingly, if one cut his finger and wraps string around it so that he will not aggravate the scratch it should be permitted to go out with the string around the scratch. Nevertheless, concludes Mishnah Berurah, it is preferred to apply a bandage over the scratch since all opinions permit one to go out with a bandage covering the scratch since it is subordinate to the wound.

Based on this principle, Sefer Minchas Shabbos (על קצשו"ע סי' פ"ד סק"ו) writes that it is permitted for one to go out wearing glasses on Shabbos. Even though glasses do not heal one's eyes, nevertheless, since they protect a person from the harm that could result if he would not be able to see, it is permitted. Along the same lines, Rav Shlomo Zalman Auerbach (מנחת שלמה ח"א סי' ט' הע' 3) writes that we should also categorize a hearing aid as a kamai'a and thus it is permitted to go out wearing one. Although it does not heal one's hearing, it protects him from potential harm that could result from not being able to hear.