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

Overview

Siman 303 Seif 15:

A woman may go out with a bundle to counteract that effect of ayin hora, with a wad tied firmly to her ear and with a wad tied to her shoe. If her sandal or shoe is closed on all sides it is permitted even if the wad is not tied to her shoe. It is permitted for a niddah to go out with the wad that she prepared so that blood does not fall on her and cause her distress **even if it is not tied for since it is repulsive there is no concern that she will take it and this is true even if the wad has a handle. It is permitted to go out with pepper, a grain of salt, or any other spice that she will put in her mouth as long as she does not place it there in the first place on Shabbos. If it falls she may not replace it. She may go out with leggings tied with a band around her legs even though the band is not tied to the leggings and we are not concerned that they will slip down. She may go out with a bracelet on her arm or leg as long as it adheres to her skin and will not slip down. Some prohibit going out with a bracelet on her arm.**

- It is worn to provide comfort and nonetheless must be tied out of concern that it will fall and she will carry it. (M.B. 42)
- Shulchan Aruch's language implies that it need not be firmly in place. (M.B. 43)
- If she wears it to prevent her clothing from becoming soiled it is prohibited. (M.B. 45)
- The requirement that it must not be placed there in the first place on Shabbos is limited to what she may have in her mouth. Some authorities permit placing straw into one's sandals that are covered on all sides but one should be stringent about this unless it is a time of necessity. (M.B. 48)
- One explanation is that it appears as though she is using a pretext to take them out whereas others maintain that the issue is the taking of medication on Shabbos. According to the second reason it is prohibited only if it fell on the ground as opposed to a utensil and it appears that Gra subscribes to this position. (M.B. 50)
- Even if the band is decorative it is permitted since it is necessary for the function of her garment. (M.B. 51)
- Biur Halacha explains that Shulchan Aruch refers to where it is worn on her skin rather than on her clothing and thus we are not concerned she will remove it. The stringent opinion maintains that this leniency is limited to her leg rather than her arm. (M.B. 53)
- If it is loose there is a concern it will fall and she will carry it. (M.B. 54)

Siman 303 Seif 16:

She may untie anything she may go out wearing without concern that she will transport it.

Siman 303 Seif 17:

Some prohibit transporting a key even in the courtyard of one's home unless it is in one's hand but not on his belt out of concern that he will forget and go out to the public domain.

- This applies even if there is an eruv in the courtyard. (M.B. 56)
- We do not restrict a person from carrying items by hand in his courtyard because there would also have to be a decree against carrying things in one's house. However, regarding something that one may wear it is possible that he will forget and go into the public domain with it. (M.B. 57)

Halacha Highlight

Transporting medication that may be necessary

Shulchan Aruch Siman 303 Seif 15
ובגרגר מלח
And a grain of salt

Shulchan Aruch (סע' ט"ו) rules that a woman may go out with pepper in her mouth. The function of this pepper was to counteract her bad breath. Interestingly, Tosafos Yom Tov (שבת פ"ו מ"ה) in the name of Bartenurah writes that the pepper that was used in the time of Chazal to counteract bad breath is not the same pepper that we use nowadays. It is also permitted for a woman to go out with salt in her mouth. The function of the salt was to treat ailing teeth. Although it is permitted for a woman to go out with these items in her mouth, it is prohibited to put them in her mouth in the first place on Shabbos. Mishnah Berurah (ס"ק מ"ט) offers two reasons why a woman may not place pepper or salt into her mouth in the first place on Shabbos. His first reason is that it constitutes a violation of the prohibition against taking medicine on Shabbos and the second explanation is that it appears as though she is using this as a pretext to transport the items in her mouth.

If someone suffers from an ailment that may trigger a sudden and immediate need for medication, for example a diabetic or someone suffering with asthma, Rav Shlomo Zalman Auerbach permits the transporting of the necessary medication when certain conditions are met. The medication must be transported in an unusual manner, e.g. it is carried in one's hat, sheitel or snood, one may not transport more than will be necessary, one may not transport it in an actual public domain and one may utilize this leniency only for the sake of a mitzvah. The reason these conditions must be met and it is not permitted to transport it directly, as Shulchan Aruch permits with regards to salt in one's mouth, is that the diabetic or asthma sufferer is transporting the medication as a precaution in case it is needed rather than as part of the process of administering the medication as is the case with regards to the salt in one's mouth.