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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ב סעיף ד'-ה'

Overview

Siman 322 Seif 4:

Something fit to be consumed by an animal is not subject to the prohibition of being made into a utensil, therefore, it is permitted to cut, even with a knife, straw or stubble to clean one's teeth but a wood chip that is not consumed by an animal may not even be moved to clean one's teeth.

- The Gemara implies that this is true even when it was not designated for use for animals. (M.B. 9)
- Some maintain that it is only in this case that it is not subject to making a utensil but it is prohibited to use food to repair an existing utensil, for example, cutting a turnip to size to plug a hole in a utensil. (M.B. 11)
- Even if one is particular about the size it is permitted since the object he is cutting is food. (M.B. 12)
- Even to take it and move it without cutting it is prohibited since it is muktzah as are other pieces of wood. (M.B. 13)
- Even though there is an element of human dignity since it is embarrassing to have meat stuck between one's teeth, nevertheless, it is not permitted since it could have been prepared before Yom Tov. Accordingly, if one was invited to a friend so that he could not have prepared something to clean his teeth before Shabbos it is permitted to move a wood chip to clean his teeth if he does not have anything else. (M.B. 14)

Siman 322 Seif 5:

It is permitted to take fragrant wood to smell or to wave in front of someone who is ill or to rub it so that one could smell it irrespective of whether it is hard or soft.

- One does not put out of his mind these types of wood. (M.B. 15)
- It should say that he will cut it and rub it. Many authorities agree that the allowance to cut hard wood is limited to cutting it by hand to the exclusion of cutting it with a utensil out of concern that he will cut it to size to be usable to clean his teeth. Even when cutting it by hand it should only be done so that one could smell it but not so that one could clean his teeth with it. (M.B. 17)
- This allowance applies even if the wood is hard and completely unfit for animal consumption. One may not take the wood to impart its smell into a garment or something similar. (M.B. 18)
- If one cuts leather or any other item to size he is liable but one who cuts something in a destructive manner, without thinking or as he was playing, he is exempt. The melacha of mechatech does not apply to food. One is not liable for cutting something with a knife unless it is normally cut with a knife but regarding something that is separated even by hand he will be liable even if he tears it by hand and it is logical that he violates a Rabbinic prohibition in all cases. According to Rosh, one who cuts a piece of wood to size so that he could clean his teeth has violated the prohibition against making a utensil whereas according to Rambam he violated the prohibition against cutting and he may also maintain that he violated the prohibition against making a utensil as well. (M.B. 18)

Halacha Highlight

Using mouthwash and cologne

Shulchan Aruch Siman 322 Seif 5

ומוללו להריח בו

One may rub it to smell

Shulchan Aruch (סעי' ה') rules that it is permitted for one to handle fragrant twigs to smell them or wave them in front of a sick person. Similarly, it is permitted to rub them in order to extract more of the smell from them regardless of whether the branches are hard or soft. The reason all of these activities are permitted is that a person does not put these usable branches out of his mind and thus they do not become *muktzah*. Mishnah Berurah (ס"ק י"ח), however, emphasizes that all that is permitted is for one to increase the strength of the smell by rubbing or cutting the branch. However, it is prohibited to create a scent with branches on Shabbos. Thus, it is prohibited for one to place fragrant branches on a garment so that the garment should absorb the smell.

Poskim (ע' מ"ב סי' קכ"ח ס"ק כ"ג) dispute whether adding a fragrant oil into water involves creating a smell in the water. According to some it indeed involves creating a smell in the water whereas others maintain that the oil doesn't change the smell of the water, it is merely intermingled into the water and one smells the oil rather than scented water. Mishnah Berurah (שם) rules that it is permitted to pour this water-oil mixture onto one's hand even though one's hands will smell like the fragrant oil. The reason is that the oil merely adheres to one's hands and one actually just smells the oil. Teshuvas Ginas Veradim (או"ח כלל ג' סי' ט"ז) explains that since the smell will not last for a lengthy period of time since one's perspiration will counter the smell of the oil, it is not considered as though one is creating a smell on one's hands. Similarly, Teshuvas Shevet HaLevi (ח"א סי' קל"ו) rules that it is permitted for one to rinse his mouth with mouthwash since there is no prohibition against creating a smell on one's body. Rav Shlomo Zalman Auerbach (שש"כ פי"ד הע' צ"ב ובח"ג שם) permits using cologne since the prohibition against creating a smell does not apply to the body, whereas Teshuvas Or L'Tzion (ח"ב פל"ה תשובה ח') ruled that depending on its manner of use, it may be prohibited since the only allowance is to use it on exposed parts of the body where it will wear off quickly but on covered parts of the body it is prohibited.