The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ז סעיף ג'-סימן שכ"ח סעיף ב'

Overview

Siman 327 Seif 3:

One may not scratch with a utensil designed for that purpose unless his hands are filthy from clay and excrement.

- It is considered a weekday activity. (M.B. 8)
- One may use his hands as long as he does not draw blood. (M.B. 9)
- Magen Avrohom reports that women had special brushes made that were for exclusive use on Shabbos so that it no longer appears like a weekday activity. In siman 303 it was noted that even such a brush may only be used to flatten one's hair but not to comb it since it will inevitably cause hair to come out. (M.B. 10)

Siman 327 Seif 4:

One may not smear oil on his feet while his feet are in (new) **shoes or sandals since the leather softens and it appears as though one is treating the leather. One may smear oil on his foot and then insert his foot in his shoe or smear oil on his entire body and then roll on leather provided that he does not have a sufficient quantity of oil on his body to treat the leather. Even if he has enough oil to polish the leather it is permitted provided that he does not intend to polish the leather.**

- Treating hide to harden it or soften it is prohibited. Some authorities prohibit this even if one is wearing old shoes and nowadays one should follow that position. (M.B. 12)
- Old ones do not become treated. (M.B. 13)
- The reason is that when he poured the oil it did not go on the leather. (M.B. 14)
- If this is his intent it is prohibited out of concern that it will lead to intending to treat the leather. It is certainly prohibited to pour oil on his shoes regardless of how little oil one uses if his intent is to shine the leather. (M.B. 16)

Siman 328 Seif 1:

It is prohibited to administer medical treatments even by a gentile to someone who has a discomfort but is strong and walks around like a healthy person due to the Rabbinic decree based on the concern it would lead to grinding herbs.

- If he suffers from acute pain and his entire body aches or if he was forced to lie down in bed, even though his life is not in danger, it is permitted to administer medical treatments that do not involve melacha and even a gentile may perform melacha to administer treatment. (M.B. 1)
- It is prohibited even though the treatment does not involve a melacha. (M.B. 2)
- One may not even do something that is only Rabbinically prohibited since he merely suffers from discomfort. (M.B. 3)

Siman 328 Seif 2:

If someone suffers from a dangerous condition it is a *mitzvah* to desecrate Shabbos on his behalf and the one who responds quickly is praiseworthy and one who asks a question is akin to a murderer.

- The treatment must be one that is confirmed effective by experts in the field. (M.B. 5)
- Meaning, the person who is afraid to act before asking a rov spills blood because during the time it takes to ask the question the patient's condition could deteriorate and is in greater danger. According to the Yerushalmi it is the one who is asked the question who is comparable to a murderer since he should have taught the people how to respond to medical emergencies. If the patient does not want people to desecrate Shabbos on his behalf we explain to him that his attitude is misplaced piety. (M.B. 6)

Halacha Highlight

Brushing one's teeth

Shulchan Aruch Siman 327 Seif 3

אין מגרדין בכלי העשוי לכך

One may not scratch himself with a utensil designed for that purpose

Shulchan Aruch (סי' שכ"ז סע' ג') writes that one may not scratch himself with an instrument that is designed for that purpose unless his hands and feet are dirty with mud and excrement. The rationale behind the restriction is that using such an instrument resembles a weekday activity (מ"ב סק"ח). Mishnah Berurah (סק"י) notes that the Gemara indicates that if one had an instrument reserved for use on Shabbos it would be permitted to use it. Magen Avrohom relates that it is based on this Gemara that the custom developed for women to have a hairbrush made from pig hair designated for Shabbos use so that it no longer resembles a weekday activity.

Poskim write that Shulchan Aruch's ruling here teaches that one may not use a toothbrush on Shabbos since its use would also constitute a weekday activity. However, if one designates a toothbrush for use exclusively on Shabbos it would be permitted. However, there are a number of other conditions that must be met for it to be permitted. The bristles must be soft so that one does not cause his gums to bleed as he is brushing his teeth. The bristles must be firmly attached to the brush so that he does not pull out any bristles as he brushes his teeth. The bristles must be made from a synthetic material so that one does not squeeze water from them. However, since it is possible to violate a Rabbinic prohibition with regards to synthetic bristles, one should not run water over the bristles; one may, however, rinse his mouth with water and then use the toothbrush dry. It is also prohibited to rinse the toothbrush after use (שו"ת מנחת יצחק ח"ג סי' מ"ח ונ'). Some authorities also permit the use of toothpaste if he would be troubled by not using it. Others maintain that one should smear the toothpaste on his teeth and then brush them rather than squeeze the toothpaste onto the brush. However, the majority of *Poskim* do not permit the use of toothpaste altogether (פסקי תשובות אות ג').