The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, May 4 2024 ■ כ"ו ניסן תשפ"ד
סימן שכ"ח סעיף ה'-ח'

Overview

Siman 328 Seif 5:

One must consult a doctor and the patient about non-internal injuries and one may not desecrate Shabbos until one of them states that it is necessary to desecrate Shabbos or makes it a circumstance of potential danger to the patient's life.

- It should say ספק סכנת נפשות and he means that even if one of them is concerned that it could become a circumstance of danger. (M.B. 17)

Siman 328 Seif 6:

A wound on the top of the hand or the top of the foot and one who swallowed a leech, was bitten by a mad dog or one of the deadly reptiles, even if there is a possibility that it is deadly, it is treated the same as an internal injury.

Siman 328 Seif 7:

We desecrate Shabbos for any injury that was caused by iron, boils that appear on the rectum, for furuncle called פלונקר"ו, someone who has a fever with a high temperature or accompanied by shivering.

- This is true even if it is not an internal injury nor on the back of the hand or foot. (M.B. 18)
- Shulchan Aruch refers to where the chill and feverishness occur simultaneously as opposed to what commonly occurs where one first has the chills and then becomes feverish. (M.B. 20)

Siman 328 Seif 8:

If someone has an accumulation of blood his blood should be let even though he is on his feet and even if it is the first day of the attack.

- This may even be done by a Jew since the condition is dangerous. (M.B. 21)

Halacha Highlight

Possibly life-threatening condition

Shulchan Aruch Siman 328 Seif 5
סכנת נפשות
Danger to life

Shulchan Aruch (סע' ה') presents the guidelines for treating injuries that are not internal. He rules that we consult a doctor and the patient and do not desecrate Shabbos for the patient unless one of them declares that it is necessary to desecrate Shabbos for him or if one of them entertains the possibility that the condition may be life threatening (ע' מי"ב שכתב דצי"ל "ספק סכנת נפשות"). Mishnah Berurah (שם) explains that even if the doctor or patient suspect that the patient's condition may worsen and put the patient in danger, it is permitted to desecrate Shabbos to administer the necessary treatments. Rav Elchonon Wasserman (קובץ שיעורים כתובות אות קל"ו) questions the basis for desecrating Shabbos when there is only a possibility that if the patient's condition is not treated his life will be in danger. Seemingly, we should rely on the *pasuk*: שומר פתאים ה'—Hashem protects the fools and trust that Hashem will maintain the patient's current condition so that his life does not become threatened. He answers that the *pasuk* only assures protection for those dangers from which a person cannot protect himself but dangerous conditions from which a person can protect himself, if a person chooses not to exercise caution, Hashem will not necessary protect him.

As far as the extent of the allowance to desecrate Shabbos for a patient whose life is possibly in danger, Teshuvas Shevet HaLevi (ח"ג סי' ל"ו) explains that the allowance is considered ודאי—a matter or certainty, rather than a ספק—a matter of doubt. In other words, the Torah commands us to save the life of a person, even if it is necessary to desecrate Shabbos in the process, even if we are only uncertain whether the patient's life is actually in danger. Chazon Ish (אהלות סי' כ"ב ס"ק ל"ב) notes, however, that the allowance to desecrate Shabbos applies only when there is currently an uncertainty but one may not currently desecrate Shabbos because one is concerned that at some point later there may be an uncertainty.