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

Overview

Siman 328 Seif 20:

It is prohibited to apply wine to the eye but if one places wine outside the eye and then the patient opens and closes his eye it is still prohibited but if the patient does not open and close his eye it is permitted. It is prohibited to apply undiluted saliva even to the outside of the eye since it is evident that it is done for medicinal purposes.

- There is a Rabbinic decree against anything that heals. (M.B. 64)
- It is assumed that the intent is to wash the eye but nowadays that wine is not used to cleanse the eye it is prohibited. (M.B. 66)
- If one did not eat anything from the time that he woke up it is potent. If one washed his mouth and then applied that saliva to his eye it is permitted since it is assumed that his intent was to rinse his eye. If one cannot open his eye it is permitted to moisten it with saliva since this is not considered medicinal. (M.B. 67)

Siman 328 Seif 21:

One may soak קילורין on *erev* Shabbos and apply it to the eye on Shabbos since it appears as though one is rinsing his eye provided that he does not open and close it and there is no concern for grinding herbs since it is only permitted to soak them before Shabbos and thus it is discernable.

- This allowance is limited to clear קילורין so that it appears as though he is rinsing his eye. (M.B. 68)
- Although he knows that the intent is medicinal, nevertheless, it is permitted since it was required to soak it before Shabbos. (M.B. 69)

Siman 328 Seif 22:

It is permitted to remove scabs and smear oil on them but not with fat since that involves smearing. Even when the wound is almost healed so that one experiences only pain it is permitted. However, it is prohibited to mix oil and hot water together or to apply it to a pad to place on a wound but it is permitted to apply it outside of the wound with the intent that it will drip onto the wound.

- In those times even healthy people would apply oil so that it was not discernable that his intent was medicinal. It seems logical that when the wound is about to heal it is permitted even in our countries. (M.B. 70)
- It should say, "דליכא צערא אלא תענוג בעלמא". (M.B. 72)
- It thus becomes evident that it is medicinal. (M.B. 73)
- Magen Avrohom implies that hot water by itself would be permitted. (M.B. 74)
- Even if one used only hot water so that it is not discernable that the intent is medicinal it is prohibited out of concern for squeezing out the liquid. (M.B. 75)
- It is not evident that his intent is medicinal and thus it is permitted in our countries even though people do not anoint themselves with oil. (M.B. 77)

Siman 328 Seif 23:

It is permitted to apply a sponge or pieces of a garment that are dry and new to a wound since the intent is that one's garments should not scratch his wound. Old garments may not be used since they heal the wound. The restriction against old garments is limited to old garments which were never applied to a wound but if they were already applied to a wound, even old garments may be applied since they will not heal.

- According to Taz the qualification that it may not be new does not refer to sponges which is not in accordance with Tur. (M.B. 78)

Siman 328 Seif 24:

One may place a leaf on a wound on Shabbos since it only protects the wound except for grape leaves which heal wounds (and one may not apply a reed to a wound since it heals).

- The same is true concerning other leaves that are known to heal. (M.B. 79)
- Elya Rabba asserts that there is no distinction between reed that is moist or dry. Rashi implies that dry reed is *muktzah* but Shulchan Aruch may refer to where one designated it for use before Shabbos and nonetheless it is prohibited. (M.B. 80)

Halacha Highlight

Using a שינוי to take medication on Shabbos

Shulchan Aruch Siman 328 Seif 21
איכא היכרא
There will be a reminder

Shulchan Aruch (סעי' כ"א) permits soaking קילורין on *erev* Shabbos with the intent to apply it to one's eye on Shabbos since on Shabbos it will appear as though he is merely rinsing his eye. The reason why we are not concerned with the administering of a medical treatment on Shabbos is that since he was obligated to soak the ingredients before Shabbos he has a reminder that manufacturing medicine on Shabbos is prohibited. Mishnah Berurah (ס"ק ס"ט) further explains that although the patient knows that he is administering a therapeutic treatment rather than merely washing his eye, nevertheless, it is permitted since he will be reminded of the injunction by virtue of the fact that he was obligated to soak the ingredients before Shabbos.

Some *Poskim* point to this as precedent to permit taking medication on Shabbos for ailments (מיחושים) that are not, in any way dangerous, by preparing the medication before Shabbos. For example, it is permitted to take a pill and mix it into water or some other beverage so that one could take the medication on Shabbos. Alternatively, one could grind the pill into powder and intermingle that into sugar. However, when employing these leniencies, one must assure that others do not realize that when drinking the beverage or consuming the sugar there is any medication in that food. Other authorities reject this approach and note that the Shulchan Aruch's case is not the same as these applications. Shulchan Aruch was referring to mixing the ingredients of the medication itself before Shabbos. The medication was not being mixed into something else and the allowance is limited to circumstances in which while manufacturing the medication one employs a deviation that will later serve as a reminder. Shulchan Aruch did not permit taking a medication that was already manufactured and mixing that into some other food or drink to be consumed on Shabbos (פסקי תשובות אות י"ז).