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

Overview

Siman 328 Seif 25:

If the dressing fell off a wound onto the ground, it may not be retuned but if it fell onto a utensil it may be returned. A gentile may apply it even in the first place. It is permitted to instruct a gentile to make a dressing for a wound or injury. It is prohibited to apply burnt ash on a wound unless it is applied by a gentile.

- The concern is that one will smear the dressing which would violate the Biblical prohibition of ממחק. (M.B. 81)
- It is comparable to a bandage that slipped from its place which may be returned provided that one does not tie it with a permanent knot and instead secures it in place with a bow. If one removes the dressing intentionally it may not be returned. Others disagree and permit this and if it was removed with the intent to replace it one may be lenient. (M.B. 82)
- Shulchan Aruch refers to where the person is somewhat ill from the wound rather than merely uncomfortable. (M.B. 83)
- Although making a dressing involves transgressing a Biblical prohibition, it is permitted to ask a gentile to make it provided that his entire body is affected by the wound or a limb is at risk because if his condition is less severe it would not be permitted to ask a gentile to perform a *melacha*. (M.B. 84)
- Although it involves only a Rabbinic transgression, nevertheless, it may be performed by a Jew only by to employing a deviation if he is not dangerously ill. (M.B. 85)

Siman 328 Seif 26:

One may uncover one side of the wound and clean it and then uncover the other side of the wound to clean it but one may not clean the dressing since that would involve smearing.

Siman 328 Seif 27:

Once a wound healed one may apply a dressing since the intent is to protect it.

- And thus there is no concern for making medication or smearing. (M.B. 86)

Siman 328 Seif 28:

One who breaks a boil on Shabbos to widen its opening in the manner performed by doctors who widen the opening for therapeutic reasons is liable for transgressing the *melacha* of *makeh b'patish* since that is a doctor's procedure. However, it is permitted to break the boil to remove the puss.

- And the person does not mind if the opening closes again immediately but it is still preferred for the procedure to be performed by a gentile. It is permitted to remove a splinter with a needle provided that he is careful not to draw blood even though drawing blood is destructive. (M.B. 88)
- This is permitted even if there is blood intermingled in the puss since that blood is no longer part of the bloodstream. (M.B. 89)
- Although this involves a melacha she'aina tzricha l'gufa which is Rabbinically prohibited, in a circumstance of pain, the injunction is not in force. When wiping a wound one must be careful to avoid drawing blood since if it is inevitable that blood will be drawn, it is prohibited. It is permitted to change the cloth covering a wound if it has a foul odor since human dignity is an essential value. (M.B. 90)

Halacha Highlight

Injections on Shabbos

Shulchan Aruch Siman 328 Seif 28

כדי להוציא ממנה הלחה שבה

In order to extract the puss contained inside

Shulchan Aruch (סע' כ"ח) addresses the issue of making a hole in a boil on Shabbos. He differentiates between one who intends to widen an opening and one who merely intends to extract the puss. If one intends to fashion or widen the opening in the manner in which a doctor would widen the opening it is prohibited since this is considered מכה בפטיש as this is the manner in which doctors would treat the condition. However, if the intent is to merely extract the puss, it is permitted. Mishnah Berurah (ס"ק פ"ח) adds another prerequisite and that is that it may not make a difference to him if the opening immediately closes upon the removal of the puss. Nevertheless, he advocates having a gentile perform the procedure. Rav Nissim Karelitz (חוט שני ח"ד פפ"ט סק"מ) explains that since it is difficult to ascertain whether one intends for the opening or for the removal of the puss, it is best to have a gentile perform the procedure.

Mishnah Berurah (שם) also writes that it is permitted to remove a splinter with a needle provided that one does not draw blood. Although drawing blood in such a circumstance is destructive, nevertheless, it is prohibited and thus one must exercise caution. Accordingly, *Poskim* permit administering injections to patients that are not even dangerously ill into the skin or muscle. Since there is no intent for the opening to remain open it is similar to the case of puncturing a boil to extract the puss or to remove a splinter. Furthermore, although puncturing the skin certainly wounds the patient, the procedure does not necessarily draw blood. Even if some blood does come out, since it is not inevitable and it is destructive, it is permitted. An injection into a vein involves more issues and will almost certainly draw blood and thus is not permitted except for a patient who is dangerously ill (פסקי תשובות אות כ"ב).