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Digest
Mishna Berura
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סימן שכ"ח סעיף כ"ט-ל"ד

# Overview

**Siman 328 Seif 29:**

**If someone injured his hand or foot he may constrict it with wine in order to stop the bleeding but he may not use vinegar since it is potent and will provide a therapeutic effect. If he is delicate, wine for him is the same as vinegar for others and prohibited.**

- Brandy is certainly prohibited. (M.B. 92)
- Meaning he is thin skinned and anything even slightly potent will heal his skin. (M.B. 93)

**Siman 328 Seif 30:**

**If a joint from a hand or foot became dislocated it may not be rubbed a lot with cold water since that is considered therapeutic but he may wash the area in the normal manner and if it heals, it heals.**

**Siman 328 Seif 31:**

**If a nail peeled away from one's finger and strips of skin similar to straps separated from the skin surrounding the nail, if the greater part peeled away towards the top and it causes pain, it is permitted to remove it by hand but it is prohibited to remove it with a utensil. If the greater part did not peel away, it is Rabbinically prohibited to remove it by hand and Biblically prohibited to remove it with a utensil. Rashi explains upwards to mean towards the end of the finger whereas Rabbeinu Tam explains it to mean towards the body and one has to accommodate both opinions.**

- Regarding the nail it refers to the majority of the nail but regarding the strips of skin, Pri Megadim is uncertain how to measure and it is possible that it refers to the majority of the strip that people would peel away. (M.B. 95)
- Since the majority peeled away it is as if it is severed, therefore in a circumstance of pain the Rabbinic injunction does not apply but one must be cautious not to draw blood. (M.B. 96)
- This is toladah of shearing. (M.B. 98)
- Thus even if the greater part separated it is prohibited to remove it even by hand. (M.B. 99)

**Siman 328 Seif 32:**

**One with a toothache may not sip vinegar and then spit it out but he may sip it and swallow or dip food into it in the normal manner in which that is done. One with a sore throat may not gargle with oil but he may swallow it and if it heals, it heals.**

- It is also prohibited to allow the vinegar to remain in his mouth for a period of time and then swallow it. (M.B. 101)
- One should also not use brandy but if one is experiencing great pain he may leave the brandy in his mouth and then swallow it. When someone is in great pain a Jew may administer these treatments but must employ a deviation but when that is not practical it may be administered in the normal manner. (M.B. 102)
- It does not help to swallow after gargling since it is still evident that he had therapeutic intents in mind. (M.B. 103)
- It is prohibited even if one mixed the oil into beet juice. (M.B. 104)
- Some adopt a stringent position regarding this and Magen Avrohom concludes that it depends on whether this is administered therapeutically or not. (M.B. 105)

**Siman 328 Seif 33:**

**A *gonay'ach* is permitted to suckle milk from an animal since Rabbinic injunctions are not in force when a person suffers from pain. Some maintain that if he is in pain from hunger it is not permitted to suckle from an animal on Shabbos.**

- This refers to one who suffers from a heart condition that is treated by suckling warm milk from an animal. (M.B. 106)
- Although milking an animal is Biblically prohibited since he is suckling the milk from the animal it is only Rabbinically prohibited and thus to alleviate his pain it is permitted. (M.B. 107)
- Shulchan Aruch's intent is to differentiate between Shabbos and Yom Tov regarding pain that results from hunger and authorities follow this stringent opinion. (M.B. 108)
- It is only pain from illness that suspends Rabbinic injunctions but not pain from hunger. (M.B. 109)
- On Yom Tov it is permitted if a gentile is not available to milk the animal. If one has food he must milk the animal directly into the food rather than suckle it directly. (M.B. 110)

**Siman 328 Seif 34:**

**A woman may not extract milk into a cup or pot and feed it to her child.**

- It violates the prohibition against separating ( .מפרק)(M.B. 111)

# Halacha Highlight

## Treating cuts and wounds

Shulchan Aruch Siman 328 Seif 29

**צומתה ביין כדי להעמיד הדם**

**One may reduce the swelling by soaking it in wine to stop the blood flow**

Shulchan Aruch (סע' כ"ט) discusses treatment for one who banged his hand or foot. He rules that it is permitted for one to soak his hand or foot in wine in order to reduce the swelling but may not soak his injury in vinegar since it is potent and is considered therapeutic. Furthermore, if someone is delicate, wine will also have a therapeutic effect and it may not be used to reduce his swelling. The reason it is permitted for the average person to soak his hand or foot in wine is that stopping the blood flow is not considered therapeutic in the sense of healing the injury which is what Chazal prohibited. The fact that it is prohibited to treat therapeutically internal swelling is proof to the position cited by Mishnah Berurah (סי' תצ"ו סק"ח) that a bruise that is not extremely painful that develops from a fall is not considered an internal injury that may always be treated (שעה"צ סי' תצ"ו ס"ק י"א).

*Poskim* discuss different treatments to stop an injury from bleeding. Teshuvas Ohr L'Tzion (ח"ב פל"ו תשובה ז') ruled that it is permitted to put powder on a bleeding cut since it merely stops the bleeding but does not actually heal the wound. Rav Nissim Karelitz (חוט שני ח"ד פפ"ט ס"ק מ"א) also rules that it is permitted but adds that in the event the powder does, in fact, heal the wound it would be prohibited. There is a debate regarding the permissibility of pouring iodine on a cut. Some *Poskim* maintain that applying iodine or some other disinfectant is prohibited since cleaning the wound assists in its healing. Others permit the procedure and explain that the primary intent when applying these solutions is to stop the bleeding and the fact that it prevents infection is not considered healing since it is no different from covering a wound with a gauze to prevent it from becoming infected (פסקי תשובות אות כ"ג).