The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, May 11 2024 ■ ג' אייר תשפ"ד
סימן שכ"ח סעיף ל"ה-ל"ח

Overview

Siman 328 Seif 35:

A woman may squirt some milk so that her child should latch on and nurse. However, it is prohibited to squirt some milk on someone who has been stirred by an evil spirit who is not in danger.

- It must be squirted into the baby's mouth. (M.B. 112)
- Rema refers to where the person is not in great pain because if he was it would be permitted since it is a melacha she'aina tzricha l'gufa. (M.B. 113)

Siman 328 Seif 36:

It is prohibited to chew מצטיבי (See *siman* 216:3 for the meaning)**, nor is it permitted to rub it onto one's teeth for healing purposes but it is permitted to do so for bad breath.**

- It is sap from a tree that has a pleasant odor. (M.B. 114)
- Treating bad breath is not healing. (M.B. 116)

Siman 328 Seif 37:

Any food or drink that is consumed by healthy people is permitted for consumption even if it is harmful to some healthy people so that it is evident that the intent is to heal a medical condition. Anything that is not food or drink consumed by healthy people may not be consumed for medicinal reasons. This principle applies to a person who suffers from an ailment but is strong and walks around like a healthy person but if one does not have any ailment it is permitted. It is also permitted for one who is bedridden from his condition.

- It should say דברים rather than בריאים and the intent is that although the food or drink is harmful to other parts of the body, since it is considered a food it may be consumed. (M.B. 117)
- It is prohibited to consume laxative drinks. (M.B. 118)
- If one has an ailment it is prohibited even if he is hungry or thirsty and the reason is that since he is sick, people will assume he is consuming the food to treat his ailment. (M.B. 119)
- Shulchan Aruch refers to where it is consumed because he is hungry or thirsty but if his intent is to strengthen his constitution it is prohibited even though currently he is healthy. (M.B. 120)
- Meaning he may consume food and drinks that healthy people do not normally consume. Rema implies that it is permitted for the Jew to take it for himself and it is unnecessary to have a gentile hand it to him. (M.B. 121)

Halacha Highlight

Vitamins

Shulchan Aruch Siman 328 Seif 37

מאכל בריאים

Food consumed by healthy people

Shulchan Aruch (סעי' ל"ז) discusses the consumption of food that is at times consumed for its therapeutic effects. He writes that anything which is a food or drink that healthy people eat may be consumed by one who is suffering from an ailment even though some of the side effects cause other issues so that it is obvious that his intent is for the therapeutic effects. On the other hand, if it is not a food or drink that healthy people consume it may be not consumed by a person suffering from an ailment. However, if a person does not suffer from any ailments it is permitted to consume those foods and drinks that healthy people do not normally consume. Mishnah Berurah (ס"ק ק"כ) explains that he is consuming this food because he is hungry or thirsty. However, according to Magen Avrohom if he consumes the food for its therapeutic effect, to strengthen his constitution, it is prohibited even though he is healthy.

Rav Moshe Feinstein (אג"מ או"ח ח"ג סי' נ"ד ענף א) explains that Magen Avrohom does not refer to a person who is completely healthy since the food would not provide him with any therapeutic benefits. Rather he refers to a person who, by nature is weak and is interested in consuming these foods to strengthen his constitution. For this reason he ruled that a healthy person may take vitamins intended to strengthen his constitution even though vitamins are not a food consumed by healthy people. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פל"ד הע' פ"ה) ruled that vitamins that people take to supply nutrients as a food supplement are permitted since they are considered food consumed by healthy people but if they are consumed to strengthen one's body, they may not be consumed. Rav Nissim Karelitz (שני ח"ד פפ"ט סק"ב) ruled that it is prohibited to take vitamins that are food supplements since items that do not look like food are not categorized as food consumed by healthy people.

Siman 328 Seif 38:

It is permitted to consume sweet resin or swallow a raw egg to sweeten one's voice.

- These foods do not heal that they should be subject to the Rabbinic injunction against healing. (M.B. 122)