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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ח סעיף ל"ט-מ"ב

Overview

Siman 328 Seif 39:

One may not take אפיקטוזין (Aruch says the word is a contraction of the words אפיק טפי זון meaning, to remove extra food) **which causes a person to vomit even during the week since it causes a loss of food but if one is experiencing distress, during the week it is permitted and he may even take medication but on Shabbos it is prohibited to take medication but he may use his hand.**

- He wants to become hungry so that he could eat some more. (M.B. 123)
- It is similar to medication and thus subject to the Chazal's decree against taking medication on Shabbos. (M.B. 124)

Siman 328 Seif 40:

Someone experiencing stomach issues may place on his abdomen a cup after the contents were poured out but while it still retains some steam.

- In other words, one suffering from stomach ailments inverts the utensil on his abdomen which holds his flesh and allows him to put it back in place. It is also permitted to use warm garments, pieces of earthenware or bricks. (M.B. 125)

Siman 328 Seif 41:

One who becomes inebriated so that his treatment is to pour on his hands and feet oil (and salt), it is permitted to pour them on Shabbos.

- Treating inebriation is not medicinal. Later authorities permit sniffing tobacco, whether to treat a headache or inebriation since it is something that people do regularly, it will not be seen as therapeutic. (M.B. 127)

Siman 328 Seif 42:

One may not exercise which involves straining his body vigorously so that he should become tire and perspire. It is prohibited to press on a baby's abdomen in order to extract his waste.

- In other words, he stretches and folds his limbs forward and backward so that he becomes heated and perspires. (M.B. 129)
- Since medication could be taken to cause the patient to perspire, any treatment that causes one to perspire is prohibited. Massaging someone to who is exhausted to restore his strength is subject to debate whether it is permitted and Magen Avrohom would seem to maintain that it is prohibited. (M.B. 130)
- The concern is that one will give the child medication that will give him diarrhea. (M.B. 131)

Halacha Highlight

Exercising on Shabbos

Shulchan Aruch Siman 328 Seif 42

אין מתעמלין

One may not exercise

Shulchan Aruch (סע' מ"ב) rules that it is prohibited for one to exercise on Shabbos. This is defined as straining one's body vigorously so that one will tire and thereby perspire. Mishnah Berurah (ס"ק קכ"ט) further explains that Shulchan Aruch refers to stretching and folding one's arms. The reason this is permitted is that it is considered a medical treatment (מ"ב ס"ק ק"ל). Mishnah Berurah then notes that this *seif* is seemingly contradicted by the following *seif*. In the following *seif* we learn that medical treatments that cannot be treated with medication were not included in Chazal's prohibition against administering medical treatments. Accordingly, since one cannot take a medication as a replacement for exercise, it should be permitted. He answers that the goal of the exercise is for a person to tire and perspire and medication can be prescribed that will cause a person to perspire and thus it is encompassed by Chazal's injunction.

Since an essential part of the prohibition against exercising on Shabbos is the intent to cause one to perspire, there are circumstances when it is permitted. For example, Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פט"ז הע' צ"ט ובמהד' חדשה בהע' ק"ו) maintains that if a person wishes to exercise because he enjoys exercising and does not intend to perspire, it is permitted. Similarly, if one requires physical therapy it is permitted for one to perform his exercises on Shabbos, since his intent is to address his condition rather than to perspire. Others adopt a more stringent position concerning physical therapy and do not permit it unless the person is considered someone who is not dangerously ill. All *Poskim*, however, seem to agree that if a person has breathing exercises that must be done daily in order to strengthen his speech muscles, it is permitted to perform those exercises even on Shabbos since the prohibition against exercising is limited to external limbs that cause a person to perspire (פסקי תשובות אות ל"ד).