The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ח סעיף מ"ג-מ"ז

Overview

Siman 328 Seif 43:

It is permitted to invert a warm cup on one's navel in order to raise it. It is also permitted to raise one's ears with his hands or a utensil, raise his אונקלי which is cartilage opposite the heart that becomes bent inwards since none of these treatments could be performed with medication so that we would have to be concerned that he will manufacture medication, provided that he is in distress from his condition.

- Meaning the cartilage of the ear drops and splits the ears. (M.B. 134)
- This inhibits one's breathing. (M.B. 135)
- If it did not cause pain it would be prohibited since it represents a weekday activity. (M.B. 136)

Siman 328 Seif 44:

It is permitted to bathe in the waters of גרר, חמתן, טבריא, and the clean waters of the Mediterranean, even though they are salty since people commonly bathe in them and it is not evident that one intends something therapeutic. One may not bathe in the filthy waters of the Mediterranean or water used to soak flax since they are repulsive and people only bathe in them for medicinal reasons. This applies only if one lingers in them but if one does not linger in them it is permitted since it appears as though his intent is to cool down his body.

- Even though his intent is medicinal, since it is also done by healthy people it is permitted. (M.B. 137)
- It is permitted even if one has sores on his scalp. (M.B. 138)
- It is prohibited to drink something that causes diarrhea since it is a cause of great distress. (M.B. 140)
- Although the water is dirty, people will assume that he could not find a clean body of water for bathing. (M.B. 142)

Siman 328 Seif 45:

One may recite incantations on snakes and scorpions so that they should not harm someone and it does not violate the prohibition against trapping.

- Even though the incantations confine the creature so that it cannot move and can be easily grabbed, nevertheless, this is not the natural manner of trapping it. Shulchan Aruch must refer to where the potential for danger was limited and thus one may not trap it directly. (M.B. 143)

Siman 328 Seif 46:

One may place a utensil on one's eye to cool it provided that the utensil may be moved on Shabbos.

- It is permitted to place a ring or utensil on one's eye to confine its swelling and it is also permitted to press on a wound with a knife to prevent a wound from spreading. (M.B. 144)

Siman 328 Seif 47:

If a bone becomes dislocated it may be replaced.

- Magen Avrohom contends that replacing a bone into its joint is prohibited although the procedure may be performed by a gentile but a broken bone may be restored to its place. Shulchan Atzei Shitim permits replacing a dislocated bone to its location when it places the limb at risk and seemingly when it is potentially dangerous even Magen Avrohom would agree that it is permitted. (M.B. 145)

Halacha Highlight

Broken bones

Shulchan Aruch Siman 328 Seif 47

עצם שיצא ממקומו

A bone that moved out of place

Shulchan Aruch (סע' מ"ז) rules that it is permitted to put back a bone that moved out of place on Shabbos. Mishnah Berurah (ס"ק קמ"ה) cites a disagreement regarding this ruling. Magen Avrohom disagrees with Shulchan Aruch and contends that one may only put back a bone that is broken but if it merely became dislocated it may not be returned into place. Mishnah Berurah notes that many authorities cite Magen Avrohom's position as authoritative but one need not be stringent if a gentile will put the bone back in place. Shulchan Atzei Shitim disagrees with Magen Avrohom and asserts that if the bone became dislocated entirely, it is considered a danger to the limb to not treat it and it may be returned into place even by a Jew. Mishnah Berurah suggests that Magen Avrohom would agree that a limb may be put back in place if it became dislocated so badly that the limb is at risk.

Teshuvas Shevet HaLevi (ח"ו סי' כ"ה וח"ט סי' ע"ד) addresses treatment of a broken bone on Shabbos. He writes that if there is no risk to the limb (meaning its normal function) which contains that broken bone and there is no concern for infection, although it is permitted to return the bone into its place, a cast should not be made since making a cast involves a Biblical prohibition. Even other treatments that involve only a Rabbinic prohibition may only be performed with a deviation. If the bone put the limb at risk, it is permitted to violate Rabbinic prohibitions even without employing a deviation but one may not make a cast or violate any other Biblical prohibition. In the event one is uncertain about the severity of a broken bone and it is necessary to x-ray the broken bone to determine the extent of the break, it is permitted to do so but treating the bone will still be subject to above mentioned rules.