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

Overview

Siman 328 Seif 48:

It is prohibited to leave a garment on a wound that is bleeding since the blood will color it and it is prohibited to extract blood from a wound. For that reason one should wash the wound with water or wine first to remove the blood on the wound. Some maintain that one may wrap spider webs on the wound and cover the blood before and then wrap a bandage over it.

- Although it is destructive and he is exempt from liability, nonetheless, it is prohibited but if the garment is red it is certainly permitted. In a pressing circumstance authorities agree that one may be lenient if it soils the cloth. (M.B. 146)
- This is an independent reason in that it is prohibited to press a wound to extract blood or to wrap a wound in a manner that will extract blood and according to some this includes placing something on the wound that draws the blood out and at the very least it is prohibited. Placing a leech on skin to suck blood is prohibited and should not be done for one who is not dangerously ill unless applied by a gentile. It is also prohibited to suck blood with one's teeth and this includes sucking blood from one's gums. (M.B. 147)
- Bais Yosef is uncertain about this but others maintain that it is permitted. (M.B. 149)

Siman 328 Seif 49:

It is prohibited to place a cylindrical body into one's rectum which people commonly do when constipated unless it is inserted in an unusual manner by grasping it with his two fingers and inserting it gently.

- It is certainly prohibited to insert a קריסטיי"ר (enema) even if it was prepared before Shabbos and even if one inserts it with a deviation unless the person is ill (even if not dangerously so), in which case a deviation may be employed. When doing so, one should not mix the water and oil as he would during the week; rather he should pour the ingredients into a utensil and it is preferred if it is prepared by a gentile. (M.B. 150)
- The concern is that the manipulation of the area will cause hair to fall out. (M.B. 151)
- This will prevent inadvertent causal of the hair to become severed. Preparing this cylindrical body on Shabbos violates the Biblical prohibition of "the final hammer blow" and may not be done unless one is dangerously ill. It may, however, be prepared with a piece of turnip since turnip is an animal food and thus not *muktzah*. (M.B. 152)

Halacha Highlight

Bedikah cloths

Shulchan Aruch Siman 328 Seif 48
מפני שהדם יצבע אותו
Because the blood will color it

Shulchan Aruch (סע' מ"ח) ruled that it is prohibited to place a cloth on a bleeding wound. The first reason he offers is that the blood will color the garment and the second reason he offers (ע' מ"ב ס"ק קמ"ז) is that it is prohibited to extract blood from a wound and in the process of placing the cloth over the wound it is likely that he will extract some blood. Regarding the concern for coloring the garment, Mishnah Berurah (ס"ק קמ"ו) questions why it should be prohibited when the blood stain on the garment will ruin the garment and one is not liable for performing a *melacha* that is destructive. He answers that although one is not liable for performing a *melacha* that is destructive, nevertheless, it is prohibited *l'chatchila* to perform that *melacha*. However, in a pressing circumstance, authorities agree that one may be lenient if the blood will ruin the garment. Rav Chaim Pinchas Sheinberg (חידושי בתרא) maintains that it is permitted to place toilet paper or something similar on a bleeding wound since anyways the paper will be discarded.

Concerning the performance of a *bedikah* on Shabbos, Rav Shmuel HaLevi Wosner (שבט הלוי ח"ח סי' פ"ד) ruled that it is permitted since it soils the cloth and only constitutes a possible *pesik raisha* on something that is only Rabbinically prohibited. Additionally, it is likely to be categorized as a *pesik raisha d'lo niche laih* – an inevitable outcome that is dissatisfying and thus permitted. Moreover, regarding a prohibition that is as minor as this, it is likely that Chazal did not apply their injunction when it involves a *mitzvah*. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ד הע' ס"ב) also ruled that it is permitted and explained that the woman has no interest in coloring the cloth. Her intent is to use the cloth to determine whether there is blood and, provided that she does not care if the cloth becomes soiled, it is permitted.