The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"ל סעיף ח'-י"א

Overview

Siman 330 Seif 8:

If a fetus was delivered after an eight month gestation or if it is uncertain whether it was seven months or eight months and the fetus's hair and nails are not complete, it may not be moved. His mother may lean over him to nurse to alleviate the distress her milk causes. She may also express her milk that is causing her distress.

- *Poskim* write that this applies when we are certain that the child's gestation was eight months but if there is any doubt it is permitted to move the child. (M.B. 31)
- It must be expressed onto the ground so that it is lost. (M.B. 32)

Siman 330 Seif 9:

We straighten the baby's limbs that were pushed out of place as a result of the travail of labor.

- This may be done by hand. (M.B. 33)
- Magen Avrohom asserts that this may only be done on the day of birth but others maintain it may be performed even months later. Straightening one of the vertebrae is not allowed since it resembles construction other than on the day of birth where one may be lenient. (M.B. 34)

Siman 330 Seif 10:

It is permitted to wrap the child in garments so that his limbs do not become crooked.

- Rosh implies that that the baby may be wrapped even with the intent to straighten his limbs since it is normal to wrap a baby so it does not appear as though he is fixing anything. (M.B. 35)

Siman 330 Seif 11:

If the baby's epiglottis drops, it is permitted to insert one's finger in its mouth to push it back into place, even though this sometimes causes the baby to vomit.

Halacha Highlight

Expressing milk

Shulchan Aruch Siman 330 Seif 8
להוציא בידה החלב המצטער אותה
To express her milk by hand that causes her distress

Shulchan Aruch (סע' ח') relates that if a baby was born in its eighth month on a Shabbos and in the time of Chazal was not considered viable, the baby was considered *muktzah* and could not be moved. However, it is permitted for the baby's mother to lean over her baby and nurse him to alleviate the pain that she has from her milk. Similarly, the mother may express milk by hand, if the abundance of milk causes her distress. Mishnah Berurah (ס"ק ל"ב) explains that the allowance for the mother to express milk refers to where the milk will be expressed on the ground. The reason this is necessary is that expressing milk into a utensil resembles *mefarek* – extracting which is prohibited. Therefore, if the milk is not collected but expressed onto the ground it is not the manner of *mefarek*. Additionally, when she expresses milk to alleviate her pain rather than to collect it, it is considered a *melacha she'aina tzricha l'gufa* which is normally Rabbinically prohibited but when a person is in pain it is permitted to perform a *melacha she'aina tzricha l'gufa*.

Poskim note that nowadays since it is common to use a pump to express milk it is Biblically prohibited for a woman to use a pump to express her milk into a utensil (שו"ת שבט הלוי ח"ו סי' ל'). However, as explained, if the milk will be ruined as it is expressed, i.e., it spills directly on the ground, it is permitted. If the pump has a receptacle that collects the milk there is a dispute regarding the permissibility of its use on Shabbos. Some *Poskim* maintain that it is prohibited to use a pump if the milk will collect, even if her intent is to immediately discard the milk. Others contend that if she intends to discard the milk it is permitted. A third position suggests that she should express small amounts at a time and discard those small amounts so that a significant amount (the volume of a גרוגרת) should not collect at once (פסקי תשובות אות ח').