

## דף יומי הלכה שבת קט

One must wash his hands three times, alternating between left and right, to remove the רוח רעה in the morning (when a person sleeps his נשמה leaves his body thus causing טומאה because of the vacuum).

One may put leaves on the eyes as they do not heal, but they can protect.

One who bruises his hand or foot may soak it in wine, but not vinegar, as vinegar heals.

Wounds on top of the hand or foot are considered internal injuries (which are life threatening) and may be treated on שבת (although it would seem from our גמרא that only for life threatening issues may one use medicine on שבת, even though the reason we do not use medicines is only a גזירה [that since one may come to grind herbs for medicine, all medicine, even that which does not require grinding, is אסור], and though there are ראשונים who learn this way, most opinions hold that any illness that causes a person to lie down, or says the רמ"א, an illness that causes the whole body to ache, even if he is not laying down, may be treated with medicine [obviously not medication that needs to be ground as only for a חולה שיש בו סכנה are we דוחה שבת]).

One may bathe in מי גררה and other seas whose waters had healing values, because since it is not apparent he is washing for healing purposes, it appears as if he is bathing. This only applies

to the waters, that people are accustomed to bathing in, but one may not bathe in dirty water, as then it is obvious he is only going to the water for רפואה. He may immerse in dirty water if he only immerses a short time as it appears he is cooling down.

All seas that flow are כשר as a מקוה, but not for a זב or מי חטאת (פרה אדומה) as these need מים חיים (water that comes out of the ground with a natural current such as a מעיין--spring).

One may eat food that is commonly eaten on שבת that also provides health benefits, any food that is usually eaten only for medicinal purposes may not be eaten unless one is totally healthy (thus making it obvious he is not eating it for health purposes) or according to the רמ"א he is sufficiently ill that he needs to lie down. There is a disagreement amongst the פוסקים if a healthy person may take vitamins. רב משה פיינשטיין allows it--but if the patient is sick and that is why he is taking the vitamins--then it falls under the category of medicine and would be forbidden.