



Bet Horaah בית הוראה Shaare Ezra שערי עזרא

**Parshat Acharei mot-
Kedoshim**

Zmanim for New York:

Candle Lighting: 7:30pm

Shabbat ends: 8:34pm

R"T 9:02pm

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MAY ONE TAKE ALLERGY MEDICATIONS ON SHABBAT?

RABBI SHAY TAHAN

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Spring allergy season typically starts around Pesach and extends into mid-July. Pollinating trees usually mark the start of spring allergy season.

A sensitivity to pollen causes the body to produce an abundance of allergic antibodies. These reactions can lead to various symptoms such as itchy and watery, red eyes, Bags under the eyes, a runny nose, sneezing and congestion, an itchy nose, and pressure in the nose and sinuses, coughing and/or sore throats.

The common medications for allergies such as Claritin can bring immediate relief, but is one allowed to take them on Shabbat?

Our Sages restricted taking medication on Shabbat because at the time of Chazal medications were prepared by grinding herbs; since many people were familiar with the method of preparation, our Sages restricted as a safeguard, so people won't grind the herbs to prepare the medications on Shabbat.

This prohibition was only for those who had mild symptoms which didn't affect the entire body and didn't make a person to feel like he needs to lay down—otherwise he would be categorized as "sick" and the prohibition would be uplifted, as Chazal permitted to take medication if one is sick.

When someone isn't sick, although he might feel irritated because of the allergy symptoms, he isn't permitted to take medications. What then can one do to relieve his discomfort?

There are several leniencies found in the Poskim:



Rav Nissim Karelits (חוט שני שבת פרק פט אות ב) explains that one is Halachically categorized as sick and may take medications if he can't cope regularly because of his discomfort or pain. This is many times the case with allergy-sufferers, as those who are affected by them have disturbing symptoms. Moreover, he says that one is also considered sick if he must strain himself to do things like go to shul, when normally he would stay home because of his condition, he is still considered sick and thus allowed to take medications.

If a person feels that the symptoms might start later in the day and wants to take the pills as a preventative, he is also permitted to do so. Some permit medications for someone who feels healthy at the present moment (Shulchan Aruch סימן קול סופר משניות שבת (פ"ד שעל רפואה שלאחר זמן לא גזרו (שכ"ח סעיף ל"ז), while others permitted medications if it is taken as a preventative (פ"ד שעל רפואה שלאחר זמן לא גזרו).

If the allergy might potentially cause a real sickness, then one can definitely take medications just like he would be permitted to take the medications when he will get sick. This is very relevant with airborne pollen which can trigger asthma, making breathing difficult and leading to

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MAY ONE TAKE ALLERGY MEDICATIONS ON SHABBAT?

coughing, wheezing, and shortness of breath (ש"כ פרק לד סעיף טו).

Some poskim permit using medication if the person started taking them before Shabbat. According to this opinion, one should start taking those pills before Shabbat so he may continue taking them on Shabbat (ר"ש קלוגר בספר החיים סי' שנח). Many Poskim argued on that leniency saying that it's only permitted to continue taking medication on Shabbat if refraining from doing so on Shabbat would affect the potency/effectiveness of the medication. An example to such would be antibiotics,

that only are affective if taken daily, and if one were to stop taking them for one day, they would lose some of their desired effect.

There is also another permissible way to take the pills by either mixing it before Shabbat into food, like for example a yogurt or apple sauce (מהרש"ם בדעת תורה סעיף לו) taking it in a different way than the normal way (בשינוי) [i.e., to wrap the pill in a small piece of tissue and swallow it together (נשמת שבת ח"ה (סי' שיח בשם שו"ע הרב)].

DOES HASHEM DWELL WITH THOSE WHO ARE IMPURE AND CONTAMINATED?

We all know that Hashem's Divine Presence dwells upon our nation. We also know that the more righteous and holy our nation is, the more the Divine Presence rests upon us, but are there times which Hashem completely rejects us and removes His presence from us?

In our Parsha (Achrei Mot) there are two verses dealing with the above question which seem to completely contradict each other.

In the middle of the parsha, the Pasuk (ויקרא טז,טז) says that Hashem dwells with the nation amid their contamination. Rashi explains that even when the Nation of Israel is impure and contaminated, Hashem still dwells with us. This obviously shows the unconditional love that Hashem has for our nation, but when we read the very last verse of the Parsha (ויקרא יח,ל) we see a totally different approach. That Pasuk says: "you shall safeguard my laws, not to do any of the abominable traditions that were done before you (by the gentiles), and not contaminate yourselves through them, I am Hashem your God".

Rashi comments that the Pasuk ends saying "I am your God" directly after commanding to keep the Torah's laws and stay away from abominations, meaning to say that "I am Hashem your God only when you keep my laws, but if you'll contaminate yourselves and become impure, I will not be your God and will remove my Presence from you".

These two Pesukim seem to clearly contradict each other, as one says that Hashem's Presence stays forever with us, even if we are contaminated, while the other pasuk says the opposite, that He can't dwell with a contaminated nation.

The answer to the above is clear once a person sees the verses in their context, as the two verses speak of very different scenarios. In order to understand this, we first need to learn about the concept of Tum'ah—impurity which has different meanings in different places in the Torah.



negative power surrounds the person. This impurity has the ability to contaminate others in different ways, for example, by touching. Other times it doesn't have anything to do with such impurity, despite bearing the same name granted by the Torah, Tum'ah.

When the verse says that Hashem dwells with the impure, it is in the context of those who became impure through touching a corpse. Such a person might have thought that Hashem would not want to dwell with him with such impurity, hence the Torah comes to assure him that Hashem doesn't take away His Divine Presence from him.

But when the Torah speaks of forbidden things, the Torah calls them Tam'eh—impure, although they don't carry any spiritual impurity. For example, when the Torah speaks of non-Kosher animals such as dogs and horses, the verse called them Tam'eh animals. The Torah clearly doesn't mean that they carry any sort of Tum'ah, as touching a dog would not render one spiritually impure, but it merely means that those animals are forbidden to eat.

At the end of our Parsha the Torah speaks of the worst sins one can commit—the sins of immorality in its many forms. Worse yet, the pasuk screams of the fact that instead of a being ashamed and embarrassed for committing those horrendous sins, in some places they made them legal and are viewed in a positive manner and a source of pride. That Hashem can't tolerate at all.

In order to express the severity of those actions, the Torah calls them Tam'eh. Though they don't contaminate a person, since they are so severe, the Pasuk says that when a society approves of such behaviors and even more so, makes them into a source of pride, Hashem immediately removes His Presence from them, as Hashem doesn't want to be around such immorality.

May we as a nation learn to stay above those sins and keep Hashem always together with us.

Sometimes Tum'ah means to be spiritually impure, as a

HANDLING GARBAGE ON SHABBAT.

We all have much garbage piling up as we prepare our Shabbat meals and after we wrap up the Seudah, but we don't always realize how many Halachic questions and concerns are involved with handling the garbage on Shabbat. In this article we will try BH to learn some of the concerns one needs to be careful with, and how to avoid them.

Is garbage Muktse?

Garbage is Muktse (ש"ע סימן שח סעיף לד) and may not be moved on Shabbat. The exception that allows us to remove the garbage is if it's around people and bothers them, either because of its disgust, smell or because it's just uncomfortable to be around. The name of such garbage is Graf Shel Reyi.

Since its considered Graf Shel Reyi, it may be taken and removed to make the place that people stay more pleasant.

Are garbage cans Muktse? Can one bring the garbage can to the table to make the cleaning process after the meal easier?

An empty and clean garbage can is called שמלאכתו לאיסור. This category allows to move the can if needed, thus it may be moved to put garbage in it. This is true whether it has a bag in it or does not. (הובא בש"כ פרק כב סעיף מט). Still, one may not move the empty garbage can without any reason (אורחות שבת פרק יט הלכה שמא).

After bringing the empty garbage can to the table and emptying the garbage to the can, one may bring back the garbage to the kitchen because it is unpleasant to have the garbage in the dining place.

In the event that there is some garbage in the can, or even if it doesn't have any garbage but its dirty, then the garbage can is Muktse. Therefore, one may not bring this garbage can to the table to make it easier to clean the leftover food, but must rather take the food to the garbage.

May one move the Garbage can after the garbage was emptied from it?

Since garbage is Muktse, when it is placed in the can, the can becomes Muktse as well, known in halacha as Basis בסיס, therefore even after removing the garbage, it should not be moved even if it's perfectly clean.

May one throw garbage into an empty garbage can, thus causing it to become Basis?

Although normally one isn't allowed to place Muktse on Shabbat (such as Graf Shel Reyi) into a vessel that will cause it to become Basis, here the Poskim permitted

because the can is made for the garbage. (הגרי"ש אלישיב). (מובא בשבות יצחק מוקצה פ"ב וש"כ פרק כב הערה קכח).

Is the lid of the garbage can Muktse? May one step on the 'step open trash cans'?

One may open the lid of the garbage can, because it's considered שמלאכתו לאיסור. Such Muktse is permitted to move if one needs to use it, hence one is permitted to pick up the lid in order to place the garbage in it. One may also place the lid back on the garbage can (אורחות שבת פרק יט). Similarly, it is permitted to step on the 'step open can' to open it.



May one open a cabinet that has in it a garbage can? What if the cabinet is made solely for the purpose of throwing garbage?

If the cabinet is made solely for the garbage one may not open it on Shabbat as it is Muktse just like the garbage in it (unless there is no garbage in it yet), but if it's made to store other things as well

besides the Muktse, then it's fine to open (ש"כ פרק כ הלכה טע).

Are food/candy wrappers Muktse? Are empty food bags such as potato chip bags Muktse? How about empty soda cans etc.?

Many poskim wrote that empty food bags and cans are Muktse since after emptying them they are not used for anything. In previous generations, people used to recycle bags and cans and reuse them for storage. But today it's widely uncommon, as people dispose of them as soon as they are emptied, thus getting the status of Muktse. Still, one may discard those bags after use since they are considered as Graf Shel Reyi (ש"כ פרק ט הערה יב).

May one take the garbage out of the house once full?

If the garbage smells bad or the garbage can is filled to the top, one may take it outside his house, provided that the place is gated or that it has a valid Eruv (ש"כ פרק כב הלכה נג).

May one tie the garbage bag before disposing it?

One may not tie the bag because it's a permanent knot meant to stay this way without untying it.

May a new plastic bag be placed in the empty can?

Yes, since those bags are clean at the time they are placed in the can. It is permitted to open the bags and place them in the can.

אם מותר לקחת ויטמינים בשבת?

אם עושה בכונה לרפואה, ואפילו רק כדי לחזק מזגו אסור, אפילו אם הוא בריא גמור. ולכן לשיטת המשנ"ב יוצא שיש לאסור ליקח ויטמינים בשבת

שהרי מטרת הויטמינים בדרך כלל הוא לחזק גופו ומזגו. ואכן כך פסקו לחומרא הגאון רש"ז אורבך (שש"כ פל"ד הערה פה), והגאון הרב נסים קרליץ (חוט שני ח"ד פרק פ"ט אות ב')

אולם יש לומדים להקל גם לפי דינו של המג"א ומכמה טעמים. א. הרב משה פינשטיין כתב (באגר"מ או"ח ח"ג סי' נד) שהמג"א לא התכוון להחמיר באדם בריא גמור. ובעל כרחך המגן אברהם החמיר רק באדם שחלש מעט בטבעו ורוצה להתחזק ביותר שאז אמנם הויטמינים פועלים עליו לחזק מזגו. אכן רבים חלקו על דעתו של בעל האגר"מ (ראה בברם חמד ח"א סי' יח).

ב. כתב הרב בן ציון אבא שאול (באור"צ ח"ב דף רנ"ז) שבימינו גם לדעת המג"א הדבר מותר, שכן היום ויטמינים נחשב כמאכל בריאים, שהרי היום הרבה אנשים בריאים רגילים לקחת ויטמינים, והרי מותר לאכול מאכל בריאים ואין בו משום איסור שחיקת סממנים, וכן הוא גם בבאר משה (ח"א סי' ל"ג)

ג. מובא בשם הגרש"ז אורבך (בשש"כ פרק לד הערה פו), שאם הויטמינים באים כתחליף למאכל הרי הם נחשבים כמאכל, וכל הנאסר הוא רק כשלוקח תרופות על מנת לחזק את מיזגו.

ד. רב אשר וייס שליט"א (במנחת אשר ח"ב סי' לח) כתב שדבר הבא רק לשמר את בריאותו של האדם מותר ליקח בשבת, (וכשם שמצאנו בסי' שכ"ח סעיפים כ"ג, כ"ד, כ"ז), וא"כ גם ויטמינים אלו בדרך כלל ניקחים על מנת לשמר את בריאותו

ה. לולי דברי רבותינו הייתי אומר סברא חדשה בזה, והוא שבעצם תועלתם של הויטמינים תלוי בספק גדול, כיון שהרבה מחקרים שנעשו אינם מראים שהויטמינים אכן משפרים את הבריאות (למעט ויטמינים בודדים), א"כ אין הדבר נאסר רק בעבור ההרגשה הנטועה באנשים שזה עוזר, ואין זה בכלל מה שנאסר בשחיקת סממנים.

שלום לכבוד הרב. רציתי לשאול אם מותר לקחת ויטמינים בשבת?

שלום לשואל הנכבד.



פשוט הדבר שלקחת תרופות אסורה בשבת קודש, וזאת מכיון שבזמן חכמינו היו מכינים תרופות על ידי טחינת ושחיקת סממנים, ולכן גזרו חכמינו שלא לקחת תרופות להשכחת כאבים קלים, שמא יבוא האדם להכין את אותן התרופות ביום השבת ויעבור על מלאכת טחון שהיא אחת מל"ט מלאכות האסורות מן התורה.

וכשם שאמרנו שהנאסר הוא רק למי שיש לו מיחוש כיון שהוא מתחזק והולך כבריא, אולם יש לעיתים שחכמינו לא אסרו וכגון אדם שהינו חולה. וההגדרה של חולה על פי ההלכה היא כל אדם שמרגיש כאב בכל גופו או אפילו אם אינו מרגיש כאב אלא שמרגיש שהוא צריך לשכב מחמת שאינו מרגיש בטוב.

ההלכה גם מתירה ליקח תרופות למי שמרגיש בטוב וכל כונתו בלקחת התרופות הוא על מנת לחזק את גופו או למנוע מחלה, וכן כתב בשולחן ערוך (סימן שכ"ח סעיף ל"ז): "כל אוכלים ומשקין שהם מאכל בריאים מותר לאכלן ולשתותן לרפואה, אע"פ שהם קשים לקצת בריאים ומוכחא מילתא דלרפואה עביד אפילו הכי שרי. וכל שאינו מאכל ומשקה בריאים אסור לאכלו ולשתותו לרפואה. ודוקא מי שיש לו מיחוש בעלמא והוא מתחזק והולך כבריא אבל אם אין לו שום מיחוש מותר." נמצא שרפואה אסורה רק למי שיש לו מיחוש ואינו מרגיש בטוב, אולם אדם בריא יוכל ליקח תרופות.

ולכן לדעת הש"ע עולה שמותר לבריא לקחת ויטמינים לחזק גופו, וא"כ ספרדים ההולכים בדעת השולחן ערוך יכולים להקל בזה בשופי. ויש לעיין אם ניתן להקל בזה גם ליצאי עדות אשכנז, כיון שהמשנה ברורה הביא את דעת המגן אברהם שחלק על פסק השולחן ערוך דלעיל, והסביר שהיתר זה נאמר רק אם אוכל ושותה לרעבונו ולצמאו, אולם אסור הדבר

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IN HONOR OF OUR DEAREST FRIEND MR SHIMON RAKHAMIMOV FROM BET-JUHURO .
WE WOULD LIKE TO THANK HARAV YOSEF COHEN SHLITA FOR DISTRIBUTING OUR NEWSLETTERS IN PASSAIC, NJ. MAY HASHEM BLESS HIM WITH ALL THE BERACHOT OF THE TORAH.