The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ר"ס סעיף א'-ב'

Overview

Siman 260 Seif 1:

There is a mitzvah to bathe one's entire body but if he can't he should wash **his face, hands and feet in hot water on erev Shabbos. There is a mitzvah to wash one's hair and cut one's nails on erev Shabbos.** If one's hair is long there is a mitzvah to cut it, and when cutting one's nails they should not be cut in order. One should start with the ring finger on one's left hand and with the pointer on the right hand and the mnemonic is 4-2-5-3-1 on the left hand and then 2-4-1-3-5 on the right hand.

- It is an expression of honoring Shabbos but not an absolute obligation. One who fulfills it will be rewarded but one who does not, will not be punished. (M.B. 1)
- Women are also obligated to bathe for Shabbos. (M.B. 2)
- Nowadays we are not particular to wash our feet specifically for Shabbos. (M.B. 4)
- The same is true on erev Yom Tov but on Thursday it does not honor Shabbos unless one will not be able to bathe on Friday. In such a case the closer to Shabbos that one bathes the better and the same holds true regarding cutting one's hair. (M.B. 5)
- People are careful not to cut their nails on Thursday since they begin to grow back on the third day after they are cut and it is not a manner of honoring Shabbos for them to begin to grow back at that time. One should cut his toenails on Thursday and fingernails on Friday. The Gemara relates that a pious person burns his nails, a righteous person buries them and a wicked person throws them despite the concern that a pregnant person will walk over them and miscarry. The Gemara also teaches that they can only cause harm in the place that they fall. Perisha writes that one who cuts his nails in a place where women pass by should sweep the floor so that they are moved from their place. Elya Rabba suggests that it is necessary to move them from the room where they fell. (M.B. 6)
- There are places where they do not cut their hair or nails on Rosh Chodesh even if it falls on erev Shabbos based on the instructions of Rebbi Yehudah HaChassid. (M.B. 7)
- There were many authorities, including Arizal who were not particular about this but l'chatchila one should be careful about the matter. (M.B. 8)

Siman 260 Seif 2:

When it is close to dark one should ask the members of his household in a pleasant manner whether they separated ma'aser, made the eruv, separated challah and he should instruct them to light the Shabbos lights. In a place where they do not separate ma'aser there is no reason to ask whether they separated ma'aser.

- This should be done early enough before bein hashemashos that one has time to add to Shabbos. The reason to wait until this time is so that people do not become negligent and assume that they have plenty of time. (M.B. 9)
- A person should not instill fear in his home since it can lead to many transgressions. (M.B. 10)
- In places where the eruv is made before Pesach for the year and they do not even make an eruv techumin one need not inquire about these matters. (M.B. 12)
- The custom nowadays is not to ask about challah but on erev Pesach the question should be asked and if erev Pesach falls on Shabbos the question should be asked on erev Pesach. (M.B. 13)
- The letter "ה" has a pasach under it since it is a question. One should also instruct them to stop doing melacha and if one is in the bais midrash he should send an agent to warn them about these matters. (M.B. 14)

Halacha Highlight

Bathing in hot water on erev Shabbos

Shulchan Aruch Siman 260 Seif 1

מצוה לרחוץ

It is mitzvah to wash

Shulchan Aruch (סע' א') writes that there is a mitzvah to wash one's face, hands and feet in hot water before Shabbos. Rema adds that the primary obligation is for one to wash his entire body in hot water, but when that is not possible it is sufficient for one to wash just his face, hands and feet. Mishnah Berurah (סק"ד) notes that nowadays people are not careful to wash their feet for Shabbos and suggests that in earlier times people walked around barefoot so they were more careful to wash their feet as opposed to nowadays that people walk with shoes on their feet so it is not necessary. Mishnah Berurah (סק"א) explains that this is not obligatory in the sense that one who does not wash his feet will be punished; rather it is a mitzvah and one who fulfills that mitzvah will be rewarded but those who do not are not punished.

Ben Ish Chai (שנה ב' פרי לך לך אות ט"ו) maintains that when washing for Shabbos one should also use soap and should have in mind when he is washing his extremities (e.g. his hands and feet) that he is washing away the klipah (Spiritual filth) that adheres to a person's extremities. When there is a limited supply of hot water it is acceptable for one to wash just his face and hands with hot water and use cold water to wash the remainder of his body. If a person has the practice to immerse in a mikvah on erev Shabbos and the mikvah water is hot, one fulfills his obligation to wash in hot water when he immerses. However, there are a number of sources that indicate that even one who immerses in hot water should wash himself in hot water and explain that there are kabbalistic reasons to do so (פסקי תשובות אות א' הע' 9).