The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Mar 20 2024 ■ י' אדר ב' תשפ"ד
סימן שכ"ו סעיף א'-ד'

Overview

Siman 326 Seif 1:

It is prohibited to bathe one's entire body, even doing so one limb at a time. This applies even if the water was heated before Shabbos, irrespective of whether the water is in a utensil or in the ground and even to pour water over one's head to rinse off is prohibited. One may wash his face, hands and feet with such water or other limbs provided that one does not wash his entire body. **This is true concerning water heated by fire but it is permitted to wash even one's entire body at once with water from the hot springs of Tiberias and certainly with cold water. The allowance to bathe in the hot springs is limited to where the water is in the ground but once it is placed into a utensil, it is prohibited since one could confuse it with water heated by fire.**

- It is a Rabbinic injunction out of concern that one will heat the water on Shabbos. (M.B. 1)
- Bathing the majority of one's body is also prohibited. (M.B. 2)
- Shulchan Aruch refers to water that was heated before Shabbos but if the water was heated on Shabbos it may not even be used to wash one's hands. (M.B. 5)
- A woman in her clean days may wash that area with water that was heated before Shabbos but she may only use her hands rather than a cloth. (M.B. 5)
- In those places where they heat the mikvah they must make sure that it is only lukewarm because if it is hotter it is prohibited to immerse in it on Shabbos. (M.B. 7)
- The Rabbinic injunction does not include water from hot springs. (M.B. 8)

Siman 326 Seif 2:

Some maintain that the allowance to bathe in the hot springs of Tiberias is limited to where there is no roof on the bath but if the place has a roof overhead it is prohibited since it stimulates perspiring which is prohibited. Some maintain that it is permitted to stimulate perspiring from the hot springs of Tiberias.

- The roof maintains the heat thereby stimulating perspiring. (M.B. 10)
- Perspiring is prohibited only in those places where bathing is prohibited and one may rely on this opinion. (M.B. 11)

Siman 326 Seif 3:

It is prohibited, even on *erev* Shabbos to direct a pipe of cold water into an irrigation canal that contains hot water and have the pipe that spill the warmed water beyond the canal into a hole in the ground. If this was done, the water is prohibited, even the water that gathered in the pit on *erev* Shabbos is prohibited for bathing and drinking as though it was heated on Shabbos. If the pipe was arranged before Yom Tov, it is treated as water heated on Yom Tov which may not be used for bathing but may be used for drinking.

- The intent is for the water to become heated from the hot water in the canal and it is prohibited since it is considered insulating in a material that increases heat which is prohibited even if set up before Shabbos. (M.B. 12)
- If the cold water pipe drains into the hot water canal the water may be used even for bathing if it was set up before Shabbos. (M.B. 13)
- Shulchan Aruch refers to where he closed the end of the pipe so that it would remain insulated and then on Shabbos he opened the end so that the water would drain into the pit. (M.B. 14)
- It may not even be used to wash one's hands. (M.B. 15)
- The water may be used to wash one's hands. (M.B. 16)

Siman 326 Seif 4:

One may not pour cold water over his body and then warm himself next to a fire since the water will become warmed and it is comparable to washing one's entire body in hot water. It is permitted to rinse one's body in cold water after warming his body next to a fire.

- According to the opinion in this *seif* it is treated as water heated before Shabbos and the prohibition is limited to bathing one's entire body. The opinion in the next *seif* maintains that it is comparable to water heated on Shabbos and may not be used even for washing one's face, hands or feet. It is prohibited to bathe even one limb at a time in water that is lukewarm and did not reach *yad soledes bo*. (M.B. 17)

Halacha Highlight

Using hot water heated before Shabbos

Shulchan Aruch Siman 326 Seif 1

אבל מתר לרחץ בהם פניו ידיו ורגליו

But it is permitted to wash one's face, hands and feet

Shulchan Aruch (סעי' א') rules that it is prohibited to wash one's entire body on Shabbos even if one does so by washing one limb at a time. The fact that the water was heated before Shabbos also does not make it permitted. Even pouring water on one's body to rinse it is prohibited. The rationale behind this prohibition is Chazal's concern that if bathing was permitted one may heat up water on Shabbos (מ"ב סק"א). It is permitted, however, to wash one's face, hands and feet. Mishnah Berurah (סק"ה) explains that what Shulchan Aruch permits is to wash one's face, hands and feet with water that was heated before Shabbos but one may not use water that was heated on Shabbos even to just wash his face, hands and feet.

Poskim debate the precise meaning of the phrase, "water that was heated before Shabbos." Teshuvas Shevet HaLevi (ח"א סי' נ"ח, ח"ג סי' ל"ג סק"ג וסי' מ"ז וח"ד סי' ל"א סק"א) maintains that the intent is that the water was heated before Shabbos and does not remain on a heat source on Shabbos itself. However, even if the water was initially heated before Shabbos but it was then left on a heat source on Shabbos, even if that heat source was a *blech*, it is categorized as water that was heated on Shabbos and may not be used even to wash one's face, hands and feet. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ד הע' י"ב) rules that as long as one did not perform an action on Shabbos to heat up the water, even if the water was cold at the outset of Shabbos, it is categorized as water that was heated before Shabbos and may be used to wash one's face, hands and feet on Shabbos. Teshuvas B'Tzeil HaChochmah (ח"ד סי' קל"ו) explains that the restriction applies only when the water was cold at the outset of Shabbos. If the water was already heated when Shabbos began it may be used even though it remained on a heat source on Shabbos.