The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ו סעיף ה'-ח'

Overview

Siman 326 Seif 5:

Some maintain that one must avoid warming his hands from a fire after washing them if he did not first dry them.

Siman 326 Seif 6:

It is prohibited to place a utensil that contains hot water on one's stomach, even during the week, since it is dangerous since sometimes it is boiling. (However, it is permitted to heat a garment and place it there.)

- It is certainly prohibited on Shabbos because it could spill and would then involve bathing on Shabbos. Accordingly if the water was contained in a closed utensil it should be permitted. If one assumes that the issue is that it is therapeutic, it is prohibited even in a closed container and in a case of great necessity one may be lenient. (M.B. 19)
- Heating a garment is permitted according to all opinions. (M.B. 20)

Siman 326 Seif 7:

One who bathes in a river must dry his body well as he emerges from the river so that water does not remain on his body that he then transports four *amos* in a *karmelis* since one who emerges from a river has a large quantity of water on his body. However, we are not concerned when someone walks in the public domain and rain pours on his head and clothing.

- Poskim write that the custom is to refrain from bathing in a river or mikvah altogether but one may wash his hands and feet but must dry them before walking four amos. (M.B. 21)
- He must make sure that his clothing or towel are right next to the river. Pri Megadim writes that this concern applies even while in the water, meaning when part of one's body emerges from the water he must assure that he does not walk four amos with water on his upper body since the river is a karmelis. (M.B. 22)
- This is because it is a small amount of water. Gra writes that according to Tosafos even if a large quantity of water is in his garments it is permitted to walk in them. (M.B. 23)

Siman 326 Seif 8:

A person may immerse to remove *tumah*.

- It does not appear as though he is "fixing" himself since people will assume that he wants to cool down. There is a custom that women do not immerse if it is not their night to immerse and *Poskim* write approvingly of the custom since the custom is to refrain from bathing one's entire body so that it is evident that she is "fixing" herself. Immersing for *keri* is permitted since it is not mandated. Some authorities are stringent about this but one need not protest those who are lenient since the later authorities follow the lenient opinion. (M.B. 24)

Halacha Highlight

Showering on Shabbos

Shulchan Aruch Siman 326 Seif 7

הרוחץ בנהר

One who bathes in a river

Shulchan Aruch (סעי' ז') rules that one who bathes in a river on Shabbos must dry his body well upon emerging from the river because otherwise he will end up transporting the water that is upon his body four *amos* in the public domain. Mishnah Berurah (ס"ק כ"ב) writes in the name of Pri Megadim that the same concern applies while one is in the river. In other words, if someone walks from a deep part of the river to a shallower part of the river so that half of his body is now out of the water he must refrain from walking four *amos* in the river since the river is also categorized as a *karmelis* and walking in the river would also constitute transporting the water four *amos* in a *karmelis*.

Mishnah Berurah (ס"ק כ"א) notes that the custom nowadays is to refrain from bathing in a river or *mikvah* altogether since it is common for people to squeeze the water out of their hair or as well as other reasons. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' ע"ד רחיצה אות ג' וסי' ע"ה) writes that technically there is no restriction against taking a cold shower and is not even included in the custom to refrain from bathing in a river. The reason is that while bathing in the river one immerses his body in the water whereas while showering the water merely pours over his body. Additionally, the concern that one will squeeze the water out of his hair is not a sufficient reason to prohibit showering. Therefore, although *l'chatchila* one should refrain from showering on Shabbos and the custom has developed to refrain from showering on Shabbos, nevertheless, in a circumstance in which one is in great distress, for example, extremely hot conditions, it is permitted for one to shower in cold water.