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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ו סעיף ט'-י'

Overview

Siman 326 Seif 9:

It is permitted to wash one's face, hands and feet with ingredients that do not remove hair intermingled with ingredients that do remove hair provided that the majority is not the ingredient that removes hair.

- This is allowed even if he has a beard or hair on his head but he must avoid squeezing out the water after washing. (M.B. 25)
- It must be a material that does not always remove hair even if occasionally it does. (M.B. 26)
- If it is the majority ingredient it is considered inevitable that hair will be removed and consequently prohibited, even though that is not his intent. (M.B. 27)

Siman 326 Seif 10:

It is permitted to wash one's hand with bran since kneading in an unusual manner is permitted. It is prohibited to wash one's hands with salt and certainly soap called זייף in German or other fats that liquefy on one's hands and is considered *nolad*.

- One must be cautious not to mix the bran with water beforehand since that would involve kneading, rather one should take the bran with his wet hands and although some kneading will occur, since it done in an unusual manner, it is permitted. Although kneading with a deviation is not permitted on Shabbos unless one added the water before Shabbos, in this case it is permitted since one is not actually adding water to the bran, he is taking hold of the bran with his wet hands. (M.B. 28)
- It is permitted to wash one's hands in salt water according to all opinions. (M.B. 29)
- It is similar to grinding snow and hail. Magen Avrohom in the name of Shiltei Gibborim suggests that it is permitted to use soap and other fats since they are not used as a liquid. Tiferes Yisroel writes that our soap that is soft may not be used according to all opinions since its use involves smoothing. Additionally, soap would remove hair which is prohibited and the custom is to refrain from using soap. (M.B. 30)

Halacha Highlight

Using a towel to dry one's hair on Shabbos

Shulchan Aruch Siman 326 Seif 9
מתר לרחץ פניו ידיו ורגליו
It is permitted to wash one's face, hands and feet

Shulchan Aruch (סע' ט') rules that it is permitted for one to wash his face, hands and feet with a mixture of cleaning materials that do not remove one's hair intermingled with materials that do remove hair provided that the majority is not from the material that removes hair. The reason one must be certain that the majority is not the material that removes one's hair is that even though it is not his intent, it is then inevitable that some of his hair will be removed which is prohibited (מ"ב ס"ק כ"ז).

Mishnah Berurah (ס"ק כ"ה) notes that this allowance applies even for one who has a beard and the same is true for one who will wash the hair on his head provided that he is careful to avoid squeezing water from his hair when he is done. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פט"ו הע' מ"ה) noted that the restriction is against squeezing the water out of one's beard but it is permitted to touch one's wet beard as long as one does not squeeze out the water. This is in contrast to a wet garment about which Rema ruled (סי' ש"א סע' מ"ו) that it is prohibited to even touch a wet garment out of concern that he will squeeze out the water.

As far as drying one's hair with a towel on Shabbos, Ben Ish Chai (שנה ב' פרי פקודי אות ח') writes that one may not rub a towel vigorously on one's wet hair but it is permitted to gently pat one's hair with a towel until the towel absorbs the water. Rav Nissim Karelitz (חוט שני ח"ב פכ"ד סק"ו) writes that it is permitted for one to place a towel on his hair but one should not press on the towel in a manner that will cause the water to come off of one's hair. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ד הע' ס"ד) maintains that if the water comes off of one's hair and is immediately absorbed into the towel so that it is never visible, there is no prohibition against using a towel to dry one's hair.