The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, May 1 2024 ■ כ"ג ניסן תשפ"ד
סימן שכ"ו סעיף י"א-סימן שכ"ז סעיף ב'

Overview

Siman 326 Seif 11:

If the holes of the bathhouse were plugged before Shabbos one may bathe there immediately after Shabbos but if the holes were not plugged, even the water heated on its own on Shabbos one must wait בכדי שיעשו after Shabbos since it was prohibited to do so due by Rabbinic decree out of concern that one would stoke the coals.

- The fire burns on the other side of these holes that are beneath the bathhouse. (M.B. 31)
- Since Chazal prohibited the activity one must wait בכדי שיעשו after Shabbos if the injunction was violated. (M.B. 34)

Siman 326 Seif 12:

It is prohibited to enter a bathhouse, even to perspire. (Some maintain that it is even prohibited to pass through a bathhouse if he will perspire as a result.)

- Sinners would bathe in hot water that was heated before Shabbos and claim that they had merely gone in to perspire so Chazal prohibited entering a bathhouse with the intent to perspire. According to this opinion if one did not intend to perspire it is permitted even if by entering one will certainly perspire. (M.B. 35)
- According to this opinion it is prohibited even though he does not intend to perspire if he will inevitably perspire. (M.B. 36)

Siman 326 Seif 13:

A city that has Jewish and gentile residents that has a bathhouse that is open on Shabbos, if the majority of people are gentiles, it is permitted to bathe there immediately after Shabbos but if the majority of people are Jewish or even if the population is evenly split, it is prohibited to bathe after Shabbos until the time it takes to heat the water.

- The determining factor is the status of the majority of people who use the bathhouse after Shabbos since it is assumed that it was heated towards the end of Shabbos for them. (M.B. 38)

Siman 327 Seif 1:

One may not smear oil and vinegar on aching loins but it is permitted to smear just oil but not rose oil since it would then be evident that he is doing so for therapeutic reasons. However, in a place where rose oil is readily available and people smear it on their bodies even for non-therapeutic reasons it is permitted. In places where oil is smeared only for therapeutic reasons, one may not use any oil.

- Any therapeutic treatment was prohibited by Chazal out of concern that one will grind herbs to manufacture medication. (M.B. 1)
- Since healthy people also do this it is not evident that he is doing it for therapeutic reasons and one may even smear oil on a wound in such a circumstance. (M.B. 2)
- Since it is expensive it is only used for therapeutic reasons and if the person is basically healthy it may not even be applied by a gentile. (M.B. 3)

Siman 327 Seif 2:

One may smear and rub by employing an unusual manner of doing so, for example, if one smears and rubs simultaneously. One may not smear vigorously, only weakly.

- In other words, he smears the oil and rubs it with his hands on the body for pleasure. (M.B. 5)
- During the week he does not smear and rub simultaneously. (M.B. 6)
- Rubbing vigorously entails a weekday activity. (M.B. 7)

Halacha Highlight

Pouring oil onto one's body

Shulchan Aruch Siman 327 Seif 1
אבל לא בשמן ורד
But one may not use rose oil

Shulchan Aruch (סי' שכ"ז סע' א') discusses the use of oil on Shabbos to alleviate aches. He rules that the use of oil is permitted but one may not use rose oil since one who uses rose oil obviously has in mind a therapeutic treatment which may not be administered on Shabbos. The distinction, explains Mishnah Berurah (סק"ב וג') is that even healthy people anoint themselves with oil so it is not evident that his intent is for the therapeutic benefit. However, rose oil is expensive and one would not use it unless it was to treat an ache and since it is obvious that his intent is therapeutic, it is prohibited. Shulchan Aruch adds, however, that in a place where rose oil is readily available, it is even permitted for one to pour rose oil on an ache since it is not evident that his intent is therapeutic.

Poskim note that Shulchan Aruch indicates that it is permitted to pour smelling oils on one's body even though by doing so one is infusing a smell onto his body. This is evident from Shulchan Aruch's allowance to use rose oil in places where it is readily available (פסקי תשובות אות א'). Mishnah Berurah (סי' קכ"ח ס"ק כ"ג) also wrote that if someone added a sweet smelling oil to the water that is to be used to wash the hands of the *kohanim* before *birkas kohanim* one may rely on the authorities who permit this. Teshuvas Minchas Yitzchok (ח"ו סי' כ"ו) notes that from the comments of the Mishnah Berurah concerning the water used to wash the hands of the *kohanim* one may only use the oil on one's hands but one may not pour such a mixture onto the rest of his body. The rationale to distinguish between one's hands and the rest of the body is that one's hands touch many things and the smell infused by the oil will not endure, in contrast to the rest of the body where the smell may very well endure for an extended period of time.