The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thursday, Sept 29 2022 ■ ד' תשרי, תשפ"ג
סימן תרי"ג סעיף ה'-י"ב

Overview

Siman 613 Seif 5:

One walking to the bais hamidrash or to visit his father, rebbi or one who is greater than he in wisdom or for some mitzvah purpose may pass through water up until his neck on the way there as well as on the way back as long as he does not pull out his hands from under the end of his garment to lift the bottom of the garment onto his arms. This is true if the water is not running because if it is, even during the week it is prohibited because it is dangerous even if the water only reaches one's waist.

- This allowance is limited to where there is no alternative route to reach one's destination. (M.B. 12)
- When one does so it appears as though he is carrying his garment rather than wearing it. (M.B. 16)
- Shulchan Aruch really means that it extends slightly higher than one's waist. (M.B. 17)

Siman 613 Seif 6:

The allowance to pass through water for the sake of a mitzvah is limited to one's body entering the water but to cross by boat is prohibited according to one opinion.

- Even if the gentile driving the boat does not perform a melacha it is prohibited. (M.B. 18)
- It is certainly prohibited to actually swim. (M.B. 19)

Siman 613 Seif 7:

A rebbi is prohibited to pass through water to walk to his student.

Siman 613 Seif 8:

One who must travel to guard his fruit may pass through water on the way there but not on the way back. When it is permitted to pass through water, even if there was a path that one could take on dry land it is permitted since minimizing the distance one walks is a higher priority.

- Later authorities write that it is preferable to walk around rather than through water. (M.B. 22)

Siman 613 Seif 9:

It is prohibited for one to cool off with moist dirt if it is wet enough that it is טופח על מנת להטפיח. It is prohibited to cool off with a utensil that contains water even if it is not full, regardless of whether the utensil is made from earthenware or metal. If the utensil is empty it is permitted and the same is true with regards to fruit and children. It is prohibited to soak a cloth during the day and then allow it to dry to use to cool off on Yom Kippur out of concern that it will not dry sufficiently and one will squeeze out some water. Someone ill may bathe normally even though his is not dangerously ill.

- Even sitting on moist dirt is prohibited. (M.B. 23)
- It is permitted to dry one's hands and feet on erev Yom Kippur and then use that cloth the next day to rub on one's eyes since in such a case there is no concern that one will squeeze out the water. (M.B. 25)

Siman 613 Seif 10:

A kallah is permitted to wash her face for 30 days after her wedding.

- Chaye Adam writes that this applied when people did not spend all day in the bais haknesses but nowadays that people are in the bais haknesses all day we do not find people being lenient. (M.B. 26)

Siman 613 Seif 11:

If someone who had a keri emission nowadays on Yom Kippur and it is moist he should wipe it off but if it is dry or if it made him dirty he must wash the areas that are dirty and then may daven. It is prohibited for him to wash his body or to immerse even though the rest of the year he is accustomed to immerse for davening.

- Since nowadays it is not mandated for a person to immerse after a keri emission we do not permit a person to bathe. (M.B. 30)

Siman 613 Seif 12:

Nowadays it is prohibited for a woman to immerse on Yom Kippur even if the time for her immersion arrived that day.

- A woman who is in her seven clean days may wash by hand rather than with a cloth to avoid squeezing water from a cloth. (M.B. 31)

Halacha Highlight

A bride washing her face on Yom Kippur

Shulchan Aruch Siman 613 Seif 10

כלה כל שלשים יום מתרת לרחץ פניה

For thirty days a bride may wash her face

Shulchan Aruch (סעי' י) rules that a bride may wash her face on Yom Kippur for thirty days after her wedding. The rationale for this leniency is so that she should not appear unseemly to her husband (מ"ב כ"ו). Shulchan Aruch and Mishnah Berurah do not mention whether a bride is permitted to anoint herself with oil as well. However, in Hilchos Tisha B'Av Mishnah Berurah (סי' תקנ"ד ס"ק כ"ט) writes that it is permitted for a bride to wash her face and anoint herself. In Sha'ar HaTziyun (ס"ק ל"ח) he explains that since on Yom Kippur a bride may wash her face, she may certainly do so on Tisha B'Av and it is obvious that she may also anoint herself. His wording implies that a bride may anoint herself on Yom Kippur as well. Tosefes Yom HaKippurim (ע"ג: ד"ה והמלך), however, writes that Chazal permitted a bride on Yom Kippur to wash her face but not to anoint herself. The distinction, he explains, is that washing beautifies a person whereas anointing merely provides pleasure and thus since it will not change how her husband sees her it is not permitted.

Sha'ar HaTziyun (סי' תרי"א סק"א) asks why it is permitted for a bride to wash her face on Yom Kippur. As important as it is for her to look nice for her husband, bathing on Yom Kippur is a Biblical prohibition, so how could Chazal override a Biblical prohibition in this case? He answers in the name of numerous Rishonim that Biblically it is prohibited to bathe one's entire body or at least most of one's body. Bathing a minority of one's body is only Rabbinically prohibited and thus they could suspend their prohibition to allow a bride to wash her face. Secondly, it may be that although bathing is Biblically prohibited, the Torah empowered Chazal to formulate the parameters of the prohibition and they determined that a bride should be permitted to wash her face. Mishnah Berurah (ס"ק כ"ו) in the name of Chaye Adam notes that this leniency is no longer practiced.