The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קס"ב סעיף ט'-י'

# Overview

**Siman 162 Seif 9:**

**When one pours water on his hands the first time he must be careful that wood or stones or anything else are not on one's hands since the water can only make the water on one's hands *tahor* but not the water that is on the pebble. If one pours a *revi'is* at once one need not be concerned with these issues.**

- If one was not careful and found after washing something on his hand his hand is *tamei* and he must dry and wash his hands again. If one removed the substance between the first washing and the second washing it is not clear whether he fulfilled his obligation. (M.B. 62)
- Substances may not remain on one's hand even if they are loose and water can get beneath them. (M.B. 63)
- The reason the washing was ineffective was that the water on the substance becomes *tamei* from his hands and then makes his hands *tamei* again. (M.B. 65)

**Siman 162 Seif 10:**

**If one has a wound on his hand with a bandage on top of it, it is sufficient to wash his hand other than the bandage. He must be careful not to touch the bandage so that the water does not come off the bandage back onto his hand making it *tamei*. Alternatively, he can pour a *revi'is* on his hand so that the water should become *tamei*.** The water poured on one's hands before the meal may be poured onto a utensil or on the ground.

- If one cannot wash his hands altogether he should wrap them in a kerchief. (M.B. 69)
- Shulchan Aruch means that the water should not touch the bandage because if some of the "first water" lands on the bandage it will not become *tahor* from the second water. (M.B. 70)
- Later authorities maintain that pouring more than a *revi'is* at once is the best approach. They also write that one should preferably cover the bandage with a clean cloth. (M.B. 71)
- If the bandage fell off one must wash his hand again. (M.B. 71)

# Halacha Highlight

## Washing with a bandage on one's hand

Shulchan Aruch Siman 162 Seif 10

**ורטיה עליה**

**And with a bandage upon it.**

Shulchan Aruch (סעי' י) discusses one who has a bandage on his hand and rules that he may wash the rest of his hand except the bandage and that is sufficient. Magen Avrohom notes that Shulchan Aruch's ruling here seems to contradict his earlier ruling (סי' קס"א סע' א') where he ruled that a bandage is an interposition for washing and must be removed. The distinction between the two rulings is that above Shulchan Aruch was referring to someone who does not have a wound on his hand; rather his hand aches. As such it would not be painful for him to remove the bandage and he could do so whenever he wants. As such there is a concern that he may remove the bandage during the meal and will touch his food with his unwashed hand. In our *siman,* Shulchan Aruch refers to someone who has a wound on his hand for whom it would be painful to remove the bandage and as such it is as if that part of his hand was removed. An alternative resolution is that in our *siman* Shulchan Aruch refers to one who is not particular about the presence of the bandage and as such it is not an interposition.

Chazon Ish (או"ח סי' כ"ד אות כ"ה) rejects the assertion that a bandage would not constitute an interposition and proves from numerous sources that a bandage is an interposition even if one is not particular about its presence. Therefore, he concludes that a bandage is always considered an interposition. The rationale for Shulchan Aruch's ruling in our *siman* is based on the alternative explanation offered by Magen Avrohom, namely, that the part of one's hand that has a painful wound is considered to have been amputated. Since *halacha* does not recognize the presence of that part of the hand, there is no requirement to wash it and as such the principles of interposition do not apply (חיי משה).

# Stories to Share

## Appearances Versus Substance

ש"ע קס"ב, י: "או ישפך רביעית מים כאחד..."

On today's daf we find that, sometimes, pouring a revi'is avoids halachic entanglements. Although it is certainly true that washing with an abundance of water is important, it is possible to take this practice too far.

Rav Yosef Ber Solveitchik, the famous Beis Halevi, was known for his love of the truth—and his distaste for dishonesty. He was especially repelled by people who would try to fool others about their true level of scholarship or piety.

A certain very wealthy man—who had learned but had not done shimush— paid a large sum of money to become rabbi of a certain city. When the Beis Halevi heard about this, he sighed and said, "See how a person can pay to bring bad upon himself. Before this, he was known as a scholar among the simple folk. What does he do? He buys a position and becomes known as an ignorant man among scholars!"

Another scholar—who was less than stellar—was once with the Beis Halevi when the later sighed and said, "The more I learn, the more I see how far I am from Torah knowledge."

"Is this novel for you?" the other man asked. "I am certain that I have not learned Torah as is fitting."

"I wouldn't tell people that, if I were you," quipped the Beis Halevi. "I can say this since I don't think people will believe me, but if you go saying such things, they are likely to take you seriously!"

On another occasion he noticed a very ignorant man pour an entire bucket of water on each of his hands. It was obvious that the purpose of this strange chumra was to appear to be very pious to all witnesses.

Rav Yosef Ber smiled and said, "See the man who spills all of his yiras shamayim on his hands!"

שרי המאה, ח"ה, ע' 200