The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"א סעיף מ"ד-מ"ו

Overview

Siman 301 Seif 44:

One attempting to save his clothing from fire may don whatever he can wear and wrap himself with whatever he can wrap around himself and then disrobe and don additional garments.

Siman 301 Seif 45:

If one's garments became soaked he may walk in them without concern that he will squeeze out the water. He may not spread them out to dry because of maris ha'ayin that people will suspect that he laundered them on Shabbos. Even in the privacy of his home it is prohibited. The restriction is to spread them out on Shabbos but if they were spread out before Shabbos it is not necessary to remove them on Shabbos.

- One may even wear clothing that become soaked but it is logical that this applies only if one does not have other clothing. (M.B. 162)
- Magen Avrohom asserts that if only a small amount of water fell on a garment it is permitted to stretch it out but many other authorities disagree. (M.B. 163)
- Clothing that are filthy from babies may be spread out since the filth makes it evident that they were not laundered. It is possible that if it is only partially covered in urine one may be lenient to spread it out. (M.B. 164)
- Tosafos and Rosh contend that maris ayin prohibitions are in force in private only when the concern is that the person committed a Biblical transgression but if the concern is that the person committed a Rabbinic prohibition we are stringent only in public. (M.B. 165)
- Below in siman 342 it is evident that if one has no other clothing he may be lenient to spread it out during bein hashemashos. (M.B. 166)

Siman 301 Seif 46:

Garments soaked in water may not be dried right before Shabbos. It is prohibited to move them out of concern that one will squeeze out the water, assuming he does not want the water. On Shabbos it is prohibited to walk in a place where he could slip and fall in water out of concern that his garments will become soaked and he will squeeze out the water.

- The same applies if only a small amount of water is on the garment. (M.B. 168)
- It is also prohibited to dry it while wearing the garment if he is close enough to the fire that it could reach yad soledes bo. (M.B. 169)
- It is also prohibited to place it on a stove to dry the garment and many people err in this regard. If it will not reach yad soledes bo it is permitted as long as it is not spread out as mentioned in the previous seif. (M.B. 170)
- This prohibition is limited to where there is a large quantity of water absorbed in the garment. (M.B. 171)
- It is permitted to move rags that are always wet. (M.B. 172)

Halacha Highlight

Wearing wet garments on Shabbos

Shulchan Aruch Siman 301 Seif 45

הולך בהם ואינו חושש שמא יבא לידי סחיטה

He may walk in them without concern that he may squeeze the water out

Shulchan Aruch (סעי' מ"ה) rules that it is permitted for one to walk wearing clothing that is wet and we are not concerned that he will squeeze out the water. Mishnah Berurah (ס"ק קס"ב) suggests that one may even don clothing that became wet before he was wearing them; however, it is logical that this leniency is limited to someone who does not have other clothing to wear. The implication of this ruling is that if one is already wearing wet clothing he may continue to wear them even if other clothing is available (שעה"צ ס"ק ר"ג). It is necessary to rule that one may wear wet clothing since Rema in the next seif rules that it is prohibited to move clothing that is wet.

Sefer Minchas Shabbos (על קצוש"ע סי' פ' ס"ק ל"א) writes that it is permitted to walk in wet socks even though it is inevitable that while walking he will squeeze water out of his socks. His proof to this conclusion is that Shulchan Aruch did not mention that if squeezing out water while wearing a wet garment is inevitable it is prohibited indicates that even when it is inevitable it is permitted. He explains that squeezing water out of one's socks in this matter would only violate a Rabbinic prohibition, either because it is an unusual manner of squeezing out a liquid or because the water is not saved for any future use. Being that it cannot be any more than a violation of a Rabbinic enactment Chazal were lenient with regards to the garments that one is wearing. It is reported that the Steipler Gaon (ארחות רבינו ח"א עמ' קל"ג) would not walk around with wet socks on Shabbos. Minchas Shabbos, in fact, writes that if one is in his home and has a dry pair of socks to wear he should not continue to wear the socks that are wet.