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

Overview

Siman 301 Seif 47:

One may not spread out his clothing on Shabbos even if they are wet from perspiration.

Siman 301 Seif 48:

A person may dry himself with an אלוטית (A piece of material used for drying after bathing) **and transport it by hand without concern that he will squeeze it out. He may not give it to bathhouse attendants who are suspected of squeezing out the liquid.**

- Magen Avrohom implies that one should use a cloth that he does not mind if it is wet and Gra indicates that generally people are not concerned when a towel is wet. (M.B. 173)
- He may carry it home in a place where there is an eruv. Once Chazal permitted one to dry off with the towel, they also permitted transporting it home but once home, one may not handle the towel. Elya Rabba maintains that the restriction against handling wet garments does not apply to towels since they contain only a small amount of water. (M.B. 175)

Siman 301 Seif 49:

It is permitted to wash one's hands in a river on Shabbos as long as one does not take his hands four amos from the river while they are still wet.

- If the edge of the water is a public domain one may not even remove his hands from above the water. He must first dry his hands against one another since the river is a karmelis and it is prohibited to transport water from a karmelis to a public domain. (M.B. 176)

Siman 301 Seif 50:

It is permitted to go out with combed flax or carded wool on one's head if he has scabs on his head. This applies only when it was dyed and bound or if one went out wearing it for an hour before Shabbos began.

- Once dyed and bound it is considered a garment. (M.B. 178)
- If it was not colored and one did not go out wearing it before Shabbos it may not even be moved since it is muktzah. (M.B. 179)

Siman 301 Seif 51:

It is permitted for one who has a wound on his hand or arm to go out with a kerchief hanging around his neck and similarly, with rags that one wraps around his hand or finger with a wound.

- Shulchan Aruch implies that this is permitted even if one did not go out with this before Shabbos. (M.B. 182)

Halacha Highlight

Walking outside with a wet beard

Shulchan Aruch Siman 301 Seif 49

בלבד שלא יוציאם עם המים שעליהם

As long as one does not remove them with water on them

Shulchan Aruch (סע' מ"ט) writes that it is permitted for one to wash his hands in a river on Shabbos but he must be careful not to transport the water on his hands four amos. Mishnah Berurah (ס"ק קע"ו) explains that Shulchan Aruch mentioned four amos only because generally the area next to a river is a karmelis. If, however, the area next to the river is a public domain, one may not even transport the water from the river to the area next to the river. Since the river is a karmelis transporting the water would involve going from a karmelis to a public domain which is prohibited regardless of the distance that it is transported.

It is reported that the Steipler Gaon (תשובות והנהגות ח"ב סי' קע"ח) was particular about the water that was still in his beard after immersing and would not walk into a public domain while his beard was still wet. Accordingly, after immersing in the mikvah on Shabbos morning he would wait in the mikvah until his beard dried. Sefer Orchos Shabbos relates that when walking from the mikvah to the bais haknesses the Steipler was careful to walk without stopping. By doing so he further downgraded this act to a shvus d'shvus and contended that in order to be able to daven with a minyan it is permitted (שבות דשבות במקום מצוה). Others argue that refraining from going out with water in one's beard is a pious act but not mandated. Even when Mishnah Berurah discusses water on one's hands he is referring to being cautious l'chatchila since the quantity of water that remains on one's hands is minute and does not constitute a violation of the prohibition against transporting water. Some contend that it is permitted and base their position on the ruling that one may walk outside with garments that are saturated with water since the water is subordinate to the garment. So too, whatever water is in one's beard is subordinate to one's beard and thus the prohibition is not violated (פסקי תשובות אות כ"ב).