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Digest
Mishna Berura
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סימן ש"ב סעיף י'

# Overview

Siman 302 Seif 10:

**After washing one's hands it is proper to first dry them rigorously against one another to remove as much water as possible before drying them with a cloth.** Some write that there is no reason to be concerned for this since the principle that soaking a garment is comparable to laundering does not apply in this circumstance since this will soil the cloth and we follow this opinion. For this reason it is permitted to dry one's hands on a garment which contains a child's urine in order to nullify it since this merely soils the garment. One may not put water directly on the urine in order to nullify it.

- This opinion maintains that soaking a garment is prohibited even when it soils the garment unless it is a small amount of water and since we do not know what is considered a small amount it is proper for one to remove as much water from his hands as he can before drying them. (M.B. 50)
- One's hands are dirty and will soil the cloth. It is prohibited to use a cloth that one does not want to be wet out of concern that he will squeeze out the water. Pri Megadim writes that this concern is limited to one who uses a large quantity of water but if it is only a small quantity of water there is no concern that he will squeeze out the water. If water spills on a table all opinions agree that one may not use a towel to wipe the spill if one is particular that the towel should not remain wet. (M.B. 51)
- If the child's garment is soiled with excrement it is prohibited to remove it by wiping one's wet hands since removing the excrement involves laundering. (M.B. 53)
- Rema refers to where there is a small amount of urine that soaked through the garment that he wears around his waist and thus it is sufficient to nullify it by wiping one's hands. (M.B. 54)
- It is proper to avoid holding a child on one's lap or on a pillow out of concern that the child will urinate. One should certainly refrain from placing a garment in water and thus when bathing a child one should not place his garments in the water. (M.B. 55)

# Halacha Highlight

## Soaking a towel to bathe a child

Rema Siman 302 Seif 10
**דאין זה רק דרך לכלוך**
**Since this is an act of soiling**

Rema cites an opinion that maintains that one need not be concerned with the principle that soaking constitutes laundering if the water soils the garment rather than launders it. Thus, it is permitted for one to dry his wet hands on a cloth since doing so soils the cloth. Rema then confirms that the custom is in accordance with this view. Biur Halacha (ד"ה דלא אמרינן וכו') addresses the permissibility of bathing a child on Yom Tov. The issue is that it was common to take a cloth and place it at the bottom of the basin before placing the child in the water and seemingly it should be prohibited to do so since soaking the cloth is an act of laundering. He answers that according to the opinion that maintains that laundering does not apply to something that is clean it is certainly permitted. Even according to the position that laundering applies to something that is clean it is possible that using the cloth in this manner is considered to be an act of soiling the cloth. If one were to argue that this is not a manner of soiling the cloth it is still permitted since the act of laundering is a melacha she'aina tzricha l'gufa which although is Rabbinically permitted is allowed for a child who is considered a choleh she'ain bo sakanah.

Rav Shlomo Zalman Auerbach (שולחן שלמה ס"ק י"ט אות ג') challenges Biur Halacha's explanation from Mishnah Berurah's ruling (סי' רע"ח סק"ג) that one may not extinguish a flame for a choleh she'ain bo sakanah. In that case as well it is a melacha she'aina tzricha l'gufa and yet it is not permitted for someone who is not dangerously ill. He resolves the contradiction by differentiating between where one intentionally performs the act of the melacha and when the melacha is an inevitable (פסיק רישא) result of his action. In the case of the candle, his intent is to perform the melacha of extinguishing the flame as opposed to the case of bathing a child where his intent is to provide protection for the bathing child but inevitably the cloth will be laundered. Performing a melacha for someone who is not dangerously ill is prohibited but if the melacha is merely the inevitable result of his action it is permitted for one who is not dangerously ill.