



## Juridical study center at Netivot

Founded by Rav **Issachar Meir** zal

Led by major contemporary lawmakers

And mainly by Rav **David Akler** - Rabbi and halachic teacher in Nétivot

President of the World Halakhic Teaching Center (erected by Rav **Issachar Méir** zal)

Author of the books: Mar-e David, Ni'ha leDavid, Ben Ietsion David, Mayim leDavid, Kol David,

Skhar David, Kriat David, responsa Sim'hat David, leDavid Sim'ha

Yeshiva - Shlom Bonayich - Sifté Chaim Street, 10 - Nétivot

Cell phone: 0527608448 - Tel / fax: 089941965 – mol0527608448@gmail.com

Question answering in the morning: 9.00-9.30 - AM 14.30-15.00 - evening: 20.30-22.00

# Public Proclamation

## Important explanation to avoid being wrong!

**In order to answer to a lot of people about the question if it's allowed to use wet wipes on shabbat,**

**let's give the answer:**

- In all the wet wipes, there is a certain quantity of water, at least the sufficient one to moisten. In most of them, more than this.
- **Current use:**  
We use wet wipes not only to use their external humidity but also to use the water that they contain, that is to say that "their aim is" to be wringed. Therefore, it's forbidden to use them.
- **A gentle use:**
  - a. In reality, we can see that it is impossible to "wipe gently" because to "wipe gently" means not to press on the wipe as we do on the days of the week and that we only want to use their external humidity. Nevertheless, in reality, if we wipe the baby in this way, we will not wipe it correctly.
  - b. Even if we say that it is possible to wipe gently, we have to prohibit the use of wipes on Shabbat because even if when we wipe gently, we don't have the intention to wring because we only want to use their external humidity, it's obvious that the wipes would reject water and we would come forced to violate the prohibition to wring [some think that when we wipe gently, we don't wring but this is wrong because we have realized some tests with Torah students (and we cannot ignore that results) and it has been proved that even if we wipe gently, we wring the water that is in these wet wipes. Therefore, we transgress the prohibition of wringing. (We can learn in the book titled "Veya'an Shmuel" (part 1, paragraph 35) that otherwise people have done these tests and have arrived to the same results). The Yalkut Yossef says, "Otsar Dinim for the woman and girl" (chapter 21, paragraph 2, note) that even if we wipe gently, the prohibition to wring is existing. In that book, it's written: "The wet tissue wipes...which contain a certain humidity in order to moisten, if we use these wet wipes to wipe the baby, we transgress the prohibition to wring. If it has been possible to wipe gently without removing the water, we would have judge the subject differently but it is impossible to pay attention to this totally and we risk to transgress a Torah prohibition". This is also what is said in the responsa of "Chevet Halevi" (chapter 1, note 59, chapter 10, note 51).
  - c. Even if we say that wiping gently, we don't necessarily wring, we must prohibit this because even if we get wiping the body of the baby correctly only using the wipe external humidity, this is only if we use lots of wet wipes and a long time. Therefore, we will necessarily infringe the prohibition of wringing.

**That's why it is prohibited to use wet wipes on Shabbat, that we do a current use or even if we use them gently.**

[We mustn't make a difference between the different kinds of wipes, such as if they have been made of viscose (20%) +polyester (80%), viscose (20%) + tissue (80%), 100% viscose, 100% polyester. Some legislators think that the prohibition to use wipes on shabbat comes from the Thora (except those made in polyester at 100%). Nevertheless, in my humble opinion, we have to underline that the prohibition to use wet wipes is a Rabbanan one because viscose and tissue are not considered a plant that grows on the floor because the cotton scraps (the viscose) and the tree scraps (tissue) have been crushed, grinded and melted in water and their original form has been changed (we signal this in the book titled: "In the house purity" - first part, chapter 1, paragraph 10 and in the 'Hazon Ovadia" - Succot, laws about the skhakh, paragraph 3].

Therefore, every wipe belongs to the poliester law whose prohibition is only from the rabbanan because it is made of petroleum and is not considered coming from a plant (this is said in the responsa "Ma'haze Eliyahu" (chapt. 2, paragraph 15, letter 23-28 and the response "Michne Yossef" (chapt. 7, paragraph 69).

- There is no point in wringing the wet wipes before Shabbat in order that they would not contain water to moisten because in reality, it's very difficult to do that. (We have done some tests with students of Thora and we have the proof of what we state). After having wringed the wipes, we don't know if they still contain water to moisten the body or not.
- We advise to wipe the body on Shabbat with totally dried wipes. We can vaporize some water on one's body and we will wipe it with dried wipes. We must nevertheless pay attention not to go on using these wipes if they have been moistened by the body in order that we won't wring. That's why we have to use dry and thick wipes [even lots of dry wipes together] because they don't quickly absorb liquids and this way, we don't violate the prohibition of wringing.
- It will be allowed to use these wet wipes on shabbat when fabrics will change their manufacturing methods and that the liquid quantity they reject will not be sufficient to moisten. Today, we cannot trust what the fabrics say about some wet wipes when they affirm that they can be used on shabbat.

**Since many people use wipes during Shabbat,  
it is a mitzvah to publish this halakha to prevent people from making a mistake.  
May this act make the audience deserving and to be blessed by God!**