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Is it Carrying? Part 3 – Objects which are attached to a garment

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The Mishna Berura¹ writes that wearing a garment outdoors on Shabbos which has an object attached to it may violate the *melacha d'Oraisa* of *Hotza* since it is considered 'carrying' the attached object. In this part, we will discuss when it is permitted to wear a garment outdoors with an object attached to it and when it is prohibited.

The object must become subordinate to a garment

An object which is attached to a garment may only be worn outdoors on Shabbos if it becomes subordinate to the garment. Just as certain garments are subordinate to one's body (i.e., a *Malbush* or *Tachshit*), other objects can be subordinate to one's garment and be worn outdoors on Shabbos just as the garment may be worn outdoors.

Two ways for an object to become subordinate to a garment

There are two ways that an object can become subordinate to a garment:

- 1) If the object which services a garment
- 2) If the object which is insignificant

1) Objects which service a Garment

The Mishna Berura² writes that an object which services a garment is considered subordinate to it and may be worn outdoors on Shabbos.³ For example,

- Buttons are considered subordinate to a garment since they service the garment.⁴ Therefore, buttons may be 'carried' outside in a *Reshus haRabim* on Shabbos, because they are subordinate to the *Malbush*. [Even if a button becomes loose, it may still be worn outdoors so long as it is still usable and services the garment.⁵ (One must be careful not to use the button in a way that it will cause it to become detached on Shabbos as detaching the button violates the *melacha* of *Koreya*.⁶)]
- A jacket which has a loop attached to it (to hang the jacket on) may be worn outdoors on Shabbos since it services the jacket.⁷
- One may wear a belt, or suspenders attached to his pants or coat since they service the garment.⁸
- One may wear cufflinks attached to his shirt in a *Reshus haRabim* (when being used to close the sleeves⁹), because they service the shirt.¹⁰ [The cufflinks may be worn even when they are used to keep the sleeves closed since they are decorative and service the shirt to beautify it, as will soon discuss.¹¹]
- Rav Moshe Feinstein¹² rules that one may wear collar stays in his shirt in a *Reshus HaRabim* on Shabbos since they service the shirt.
- One may wear a hat which has a name tag attached to it, since the name tag protects the hat in case it gets lost.¹³

Objects which beautify a garment

An object which is attached to a garment to beautify the garment may also be worn outdoors on Shabbos since it too services the garment as it beautifies it.¹⁴ For example,

- The Mishna Berura¹⁵ writes that one may wear *Tzitzis* outdoors on Shabbos, even during the nighttime when one is not obligated to wear *Tzitzis*, since the strings of the *Tzitzis* beautify the garment and are thus subordinate to the garment.
- A woman may wear a decorative pin attached to her clothing outdoors since it services the garment as it beautifies the garment.¹⁶

Objects may be worn even when they are not servicing the garment

The Biur Halacha¹⁷ cites the Chayei Adam¹⁸ who writes that one may wear a garment which has a hood attached to it even when the hood is not being used.¹⁹ Since the hood is sewn to the garment and is meant to service the garment it becomes a part of the garment and may be worn outdoors even when it is not actively servicing the garment.²⁰ Similarly, he writes that one may wear a garment which has pockets outdoors even though there is nothing in the pockets and they are not being used, because they are part of the garment.²¹ Accordingly,

- A coat which has a hood attached to it, even by a zipper or buttons, may be worn outdoors on Shabbos even when the hood is not being used, because the hood is part of the garment.²²
- According to many *poskim*²³ one may wear a coat which has a belt even when the belt is not tied and is not servicing the coat.²⁴ Since the belt is designated for the coat, it is viewed as part of the coat and may be worn outdoors on Shabbos.²⁵ Still, some *poskim*²⁶ prohibit wearing a belt in this manner since it is not actually attached (i.e., sewn) to the coat; accordingly it is preferable to tie the belt when wearing the coat outdoors.

- One may wear shoes outdoors even if the shoelaces are not tied, because the shoelaces are designated for the shoes and are considered part of the shoe.²⁷ [Still, some *poskim*²⁸ prohibit wearing shoelaces in this manner since it is not actually attached (i.e., sewn) to the shoe; accordingly, it is preferable to tie the shoelaces when wearing them outdoors.]

2) Insignificant objects which are attached to a garment

Objects which are insignificant which are attached to a garment are always subordinate to the garment and may be worn outdoors on Shabbos; even if the object does not service the garment, it is still subordinate to the garment, because they are insignificant and have no value of its own.²⁹ For example,

- One may wear a garment which has a *Shatnez* labels attached to it, because on its own has no value and is insignificant; therefore, it is subordinate to the garment even though it does not necessarily service the garment.³⁰
- One may wear a garment which has labels attached to it (e.g., branding labels or clothing care labels), because they are considered insignificant and are subordinate to the garment.³¹

Spare buttons which are attached to a garment

According to many *poskim*,³² spare buttons which are sewn to the bottom of one's shirt or garment are subordinate to the shirt, because they are insignificant and for the most part is never used and when the garment is worn out and disposed of the spare buttons are disposed of together with the garment.³³ Therefore, the spare buttons are subordinate to the garment and may be worn outdoors on Shabbos.³⁴ Others³⁵ argue that spare buttons cannot be considered subordinate to the shirt since they have a significance and value as they are intended to be used when needed as a spare button.³⁶ According to these *poskim*, one may not wear a shirt outdoors which has spare buttons attached, since these buttons are being 'carried,' rather, one must remove the buttons from the shirt before Shabbos begins. *Sefer Chut Shani*³⁷ concludes that "It is not clear whether we can say that spare buttons are insignificant and are subordinate to the garment, still, although it is preferable not to go outdoors on Shabbos wearing a garment with the spare buttons (rather they should be removed from the garment before Shabbos), still if on Shabbos one walked outside and realizes that his garment has spare buttons he is not required to remove the garment outdoors, but initially he should not wear the garment outdoors unless there is a great need." However, Nishmas Shabbos³⁸ concludes that "it has been accepted that it is permitted to wear these spare buttons outdoors on Shabbos."³⁹ However, if the spare buttons or spare materials are not attached to the garment but are held in the pocket the garment, all opinions agree that they are not considered subordinate to the garment and may not be carried outdoors on Shabbos.⁴⁰

Cleaner's tags and price tags

The *poskim* discuss whether a garment which has a cleaner's tag attached to it may be worn outdoors on Shabbos as perhaps it is considered 'carrying' the tag. Some *poskim*⁴¹ rule that it depends where the tag is attached to the garment:

1. If the cleaner's tag is attached on the inside of the garment or in a place where it is not noticeable it may be worn outdoors on Shabbos, because they are insignificant and unnoticeable and thus are subordinate to the garment.
2. If the cleaner's tag is attached on the outside of the garment or in a place which is bothersome to the one wearing the garment, they cannot be considered insignificant and are thus not subordinate to the garment and may not be worn outside.

However, Rav Moshe Feinstein⁴² and other *poskim*⁴³ rule that if one forgot to remove the cleaner's tag from the garment before Shabbos it may be worn outdoors even if it is in a place which is noticeable since it is an insignificant object and is subordinate to the garment. However, they write that *l'chatchila* one should be careful to remove the cleaner's tags before Shabbos.⁴⁴ [Regarding removing the cleaner's tag on Shabbos, see footnote.⁴⁵]

Price Tags

The halacha regarding price tags which are connected to a garment is the same as regarding cleaner's tags. According to the *poskim*⁴⁶ who prohibit wearing cleaner's tag when it is in a place which is bothersome, the same is true with a price tag which is in a place which is bothersome as it may not be worn outdoors on Shabbos. However, according to Rav Moshe Feinstein and other *poskim*⁴⁷ a price tag is always considered insignificant and is subordinate to the garment and may be worn outdoors on Shabbos. However, *l'chatchila* one should be careful to remove the price tags before Shabbos. [Regarding removing the price tag on Shabbos, see footnote.⁴⁸]

Vents which are sewn closed

Many suits have vents, a split in the back of the jacket which is meant to prevent creasing of the jacket. It is common for new suits to the vents sewn shut with an X-shaped stitch to help keep the suit straight during transportation. If someone forgot to remove the stitching before Shabbos it would be questionable whether one may walk outdoors on Shabbos wearing the garment as it would be dependent on the dispute regarding cleaner's tags. According to the *poskim* who prohibit wearing a garment which has a cleaner's tag attached in a place which is bothersome, the same is true with the X-shaped stitch which is bothersome and thus cannot be subordinate to the garment and may not be carried outdoors. However, according to Rav Moshe Feinstein and other *poskim* who always permit wearing a garment which has a cleaner's tag, the same is true regarding the X-shaped stitches which are insignificant and are thus subordinate to the garment and. However, *l'chatchila* one should be careful to remove the stitches before Shabbos. The thread may not be removed on Shabbos due to the *melacha* of *Koreya*.⁴⁹

Broken objects which are attached to the garment

The Shulchan Aruch⁵⁰ writes that "If an object tears or breaks but remains partially attached to the garment, if the object is insignificant, it is subordinate to the garment and may be worn outside on Shabbos. But if the broken object is significant, it is not subordinate to the garment and may not be worn outdoors on Shabbos." For example, the Shulchan Aruch⁵¹ writes that if the of a loop of a garment (e.g., the loop of a pants which holds one's belt or the loop of one's jacket which is used to hang the jacket) tears and remains connected on one side to the garment, the jacket may only be worn outdoors if the loop is insignificant and can still be considered subordinate to the garment. The Mishna Berura⁵² explains that since the object no longer services the garment it cannot be considered subordinate to it since it has its own significance.

Defining which broken objects are considered insignificant

The Biur Halacha⁵³ cites a dispute regarding how to define whether the broken object is considered significant:

- 1) The Shulchan Aruch⁵⁴ writes that determining whether an object is considered significant depends on whether the owner intends on fixing the broken object. If he intends on fixing the broken object it still has a value and is considered significant and cannot be subordinate to the garment. On the other hand, if he has no intention of fixing the broken object it is considered insignificant and is subordinate to the garment and may be worn outdoors on Shabbos.
- 2) Other *poskim*⁵⁵ write that determining whether an object is considered significant depends on the inherent value of the broken object. If the broken object is inherently insignificant it is subordinate to the garment, even if one has intention to fix the object, and may be worn outdoors on Shabbos.

The Biur Halacha writes that "there are a great number of practical applications which are affected by this dispute." For example,

- If the loop of one's garment rips and is attached only on one side (i.e., the loop of a pants which holds one's belt or the loop on one's jacket which is used to hang the jacket), if one has intention to fix the loop it is questionable whether it may be worn outdoors on Shabbos. According to the Shulchan Aruch the loop is considered significant since the owner intends to fix it and may not be worn outdoors on Shabbos.⁵⁶ However, according to the other *poskim* the loop is not considered significant since it is inherently an insignificant object and therefore it is subordinate to the garment and may be worn outdoors on Shabbos.⁵⁷ [According to all opinions, if one does not intend to fix the loop it is considered insignificant and may be worn outdoors on Shabbos.⁵⁸]
- If a button became loose on one's jacket or coat [to the point that it can no longer be used], if one has intention to fix the button it is questionable whether the jacket or coat may be worn outdoors on Shabbos.⁵⁹ According to the Shulchan Aruch the button is considered significant since he intends to fix it and thus may not be worn outdoors on Shabbos.⁶⁰ However, according to the other *poskim* since the button is an insignificant object it is subordinate to the garment and may be worn outdoors on Shabbos.⁶¹ [According to all opinions, if one does not intend to fix the button it is considered insignificant and may be worn outdoors on Shabbos.⁶²]

The Mishna Berura⁶³ rules in accordance with the Shulchan Aruch and thus in these cases where one intends to fix the ripped object one must be stringent and not wear the garment outdoors on Shabbos. However, many *poskim*⁶⁴ rule that one may rely on the other *poskim* who consider the ripped object to be insignificant and may be worn outdoors. The Minchas Yitzchak⁶⁵ writes that the *minhag* seems to follow the lenient opinions. A Rav should be consulted on this issue.

In Conclusion

Ohr HaShabbos⁶⁶ writes "A person must prepare his clothing before Shabbos to ensure that there are no concerns of Hotza on Shabbos with the objects which are attached to his garments. One should check before Shabbos that no buttons are loose and that no loop is torn. He should also check that all the tags are removed, such as cleaner's tags or price tags, [spare buttons or X-shaped stitching]; this is especially important with a new garment. One should not wait until right before Shabbos to prepare his clothing as there may not be sufficient time, rather he should prepare his clothing in advance to be prepared for Shabbos."

Postscript: Checking one's pockets before Shabbos begins

The Gemara⁶⁷ states "A person is obligated to check his garments (the pockets⁶⁸) of his garments on erev Shabbos just before Shabbos begins. Rav Yosef added that 'This is a great halacha for Shabbos.'" Rashi⁶⁹ explains that "this is an important halacha since it prevents a person from violating the Shabbos (prohibition of *Hotza*)."⁷⁰ The Shulchan Aruch⁷¹ cites this Gemara stating that "there is a mitzva to check (the pockets) of one's garments on erev Shabbos before Shabbos begins" to ensure that he does not carry an object outside on Shabbos.⁷²

A city which has an eiruv

The Mishna Berura⁷³ writes that aside from the concern that one may inadvertently carry an object outdoors on Shabbos, there is an additional concern that there may be a *muktza* object in one's pocket. Accordingly, one must check his pockets on erev Shabbos even in a city which has an *eiruv* and is permitted to carry in since there is a concern that there may be a *muktza* object in his pocket.⁷⁴ Similarly, one should check his pockets on erev Yom Tov to ensure that he did not leave any *muktza* objects in his pockets.⁷⁵

Who is obligated in this halacha?

The Tur⁷⁶ states that "it is a mitzva for every person to check his pockets on erev Shabbos." The Bach⁷⁷ explains that this means to include that women are obligated in this halacha as well.⁷⁸

Checking the pockets of one's "Shabbos Clothing"

*Sefer Toras Chaim*⁷⁹ writes that this halacha applies to one who wears clothing which are designated for Shabbos, because it is common to wear Shabbos clothing on Motzai Shabbos as well and one may have left an object in his pocket. Furthermore, it occurs that one wears his Shabbos clothing during the week, such as to a wedding, and therefore there is a concern that one may have left an object in the pockets of his Shabbos clothing.⁸⁰ Accordingly, it is appropriate to check one's Shabbos garments before Shabbos arrives.⁸¹ *Sefer Likutei Mahiach*⁸² recounts that one time the *Imrei Aish* did not check his pockets before Shabbos arrived since he was wearing his Shabbos clothing and afterwards when Shabbos arrived he found an object in his pocket; when he realized this he exclaimed, 'How great are the words of Chazal!'⁸³

Checking one's pockets on Shabbos

The Mishna Berura⁸⁴ writes that when Chazal write that one must check his pockets on erev Shabbos, it wasn't limited specifically to erev Shabbos but applies to on Shabbos as well. If a person knows that he places an object in his pockets on Shabbos and now wishes to go outside his house (or the *eiruv*) he must check his pockets on Shabbos.⁸⁵ The Imrei Emes⁸⁶ explains that this is actually the intention of Rav Yosef who states in the Gemara⁸⁷ that 'This (halacha of checking one's pockets) is a great halacha for Shabbos,' meaning that it not only does this halacha apply on erev Shabbos but is even a greater halacha for Shabbos, i.e., on the day of Shabbos itself.

Placing an object in one's pocket during Shabbos

The Vilna Gaon⁸⁸ adds that one may not place an object in his pocket on Shabbos as doing so actively violates this halacha that one must check his pockets, because placing an object in one's pocket on Shabbos is contradictory to the halacha which Chazal instituted to ensure that one's pockets are empty for Shabbos.⁸⁹

Melech Machsheves: Performing a melacha without any intent

*Sefer Otzer haChaim*⁹⁰ writes that someone who inadvertently carries an object in his pocket outside on Shabbos in actuality does not violate the *melacha* of *Hotza*, because he carried without any intent and is exempt on Shabbos.⁹¹ Nevertheless, Chazal required a person to check his pockets before Shabbos arrives and thus someone who did not check his pockets and violated the decree of Chazal. Likewise, a man once came before Rav Chaim Soloveitchik remorsefully that he had found something in his pocket on Motzai Shabbos and without realizing it had been carrying it the entire Shabbos. Reb Chaim responded, that regarding the sin of carrying on Shabbos he did not need to worry as he carried unknowingly and is considered not a *Melech Machsheves*, but regarding the fact that he violated the decree of Chazal to check one's pocket on erev Shabbos which he violated he must certainly do *teshuva*.⁹² For many years Reb Yisroel Salanter was heard confessing and would say remorsefully "My sin is in front of me constantly, as one time I forgot to check my pockets on erev Shabbos as Chazal have commanded, and later I found something in my pocket."⁹³

Why in fact did Chazal create this requirement?

The *poskim* wonder why Chazal would enact this requirement if indeed someone who inadvertently carries on Shabbos does not technically violate the *melacha* of *Hotza*. Furthermore, there are many decrees which Chazal instituted to prevent inadvertent Shabbos violation, such as *Muktza* and *Amira l'Akum*, why does the Gemara specifically refer to this decree as the 'Great halacha of Shabbos' more than the other great decrees which Chazal enacted?

A basic approach

*Tal Oros*⁹⁴ explains that one of the important principles of Shabbos is that because the day of Shabbos is so special one must be overly careful to protect himself from violating a Shabbos prohibition. One must study the halachos of Shabbos and create *chumros* to ensure that he keeps Shabbos properly. The Shela haKadosh⁹⁵ writes that on Shabbos one must be careful on Shabbos from a situation which is even a doubt as to whether it is prohibited. This lesson is highlighted most starkly with this halacha of "One must check his pockets on erev Shabbos," which was enacted to prevent a person from inadvertently carrying on Shabbos – which technically would not even be considered a sin! This decree is the great halacha of Shabbos as it teaches the extent that one must learn to distance himself from violating a Shabbos prohibition.⁹⁶

A deeper meaning

The Nesivos Shalom⁹⁷ writes that the Gemara is teaching us a deeper lesson in how to properly prepare for the day of Shabbos by disconnecting himself from the sins which he performed during the week. Therefore, on erev Shabbos as Shabbos approaches one should check his clothing, i.e., his spiritual deeds which he performed during the week and repent and detach from the sins of the week. This is a great halacha of Shabbos as this is the way to enter the day of Shabbos by repenting and disconnecting from the sins of the previous week.⁹⁸

¹ 301:82

² 301:82 quoting the Bais Yosef

³ **The difference between objects which service a garment and objects which are *Atzulei mi'Tinuf*.** There is an important question which must be addressed. In Part Two we discussed objects which are *Atzulei mi'Tinuf* – objects which protect one's clothing, where the halacha states (Shulchan Aruch 301:13) that they may not be worn outdoors on Shabbos, as only objects which protect one's body is subordinate to one's body but not objects which protect one's garments. For example, a woman may not wear a sanitary pad if it merely serves to protect her garments from getting dirty. Yet here we find that the Mishna Berura writes that an object which services or protects one's garment indeed is subordinate to the garment and may be worn outdoors on Shabbos?

The answer is as follows: Only if the object is attached to the garment and can be viewed as part of the garment does the Mishna Berura write that it is subordinate to the garment. For example, buttons which service the garment can become part of the garment since they are attached to it. However, the halacha of *Atzulei mi'Tinuf* which the Shulchan Aruch rules does not become subordinate is discussing an object which is not attached to the garment and thus cannot become subordinate to wither the garment if the person. For example, a sanitary pad which a woman wears are not attached to the garment and naturally cannot be viewed as a part of the garment. Therefore, it cannot be subordinate to the garment and can also not become subordinate to the person since it does not protect the person but the garment.

⁴ Ohr HaShabbos 26, p. 62

⁵ Kitzur Hilchos Shabbos p. 104; Be'er Moshe 6:81; Orchos Shabbos 28:177; 39 Melochos p. 1367. Chut Shani (vol. 4 p. 136) adds that if the button is usable, one may wear the garment outside even if he will not use the button on Shabbos due to the concern that it may tear and become detached from the garment, since it can still technically be used to service the garment. However, Shmiras Shabbos k'hilchaso (18:41) is stringent in this case since he is not using the button to service the garment. Yet, Orchos Shabbos (ibid) adds that if the loose button adds to the design of the garment, as it would not look nice if it is completely missing the button, it is still permissible to wear the garment since the button enhances the beauty of the garment and thus services it.

⁶ Shmiras Shabbos k'Hilchaso 16:72; Nishmas Shabbos 3-1:98; Orchos Shabbos 28:177

⁷ Ohr HaShabbos 26, p. 62

⁸ Shmiras Shabbos k'hilchaso 18:29

⁹ 39 Melochos p. 1364

¹⁰ 39 Melochos p. 1364

¹¹ Nishmas Shabbos 3-1:113. Nishmas Shabbos (ibid) permits wearing cufflinks which are also a clock, because it is known that the main function of the cufflinks is to service or beautify the garment and not to serve as a clock.

¹² Igros Moshe 1:107

¹³ Shevet HaLevi 2:61; Nishmas Shabbos 3-1:96; Chut Shani vol. 4 p. 137. Shevet HaLevi (ibid) writes that "there is no greater service for the garment than the fact that the label can protect the garment from getting lost."

Objects which are typically attached to a garment

In truth, there is another leniency which applies to certain objects which are attached to a garment and may permit wearing the hat outdoors with a name tag attached. The Rema (301:23) writes if an object is attached to a garment and it is typical for the object to be attached to the garment, it may be worn outdoors [since it is subordinate to the garment]. This is true even if the object does not service the garment; since it is typically sewn to the garment it is viewed as part of the garment and may be worn outdoors (Mishna Berura 301:84). For example, the Rema (ibid) writes that in his times the government decreed that all Jews wear a round yellow patch attached to their garment, one was permitted to wear these patches outdoors on Shabbos since they were attached to the garment and was typical in that time to be attached. Thus, since it is common for a name tag to be attached to a hat, it becomes subordinate to the hat and may be worn outdoors on Shabbos (Shevet HaLevi 2:61).

¹⁴ Biur Halacha 301:30 s.v. b'Talis

¹⁵ 13:4

¹⁶ ibid p. 1365

¹⁷ 301:23 s.v. she'darcho

¹⁸ 56:16, Nishmas Adam 56:4

¹⁹ This is based on the leniency of the Rema (301:23, discussed in footnote 13) that an object which is attached to a garment and is typically attached to the garment, is subordinate to the garment. If so, since it is typical for a hood to be attached to a garment it is considered subordinate even when it is not actually serving the garment.

²⁰ Nishmas Shabbos 3-1:90

²¹ **Pockets which are sewn shut.** Often the pocket of a new garment is sewn shut, and the *poskim* discuss whether they may be worn outdoors on Shabbos since

the pockets do not service the garment at all and thus it may be considered 'carrying' the attached pockets. If it is common for the pockets to remain closed and will never be opened, then all agree that it is permissible since it is part of the garment (Orchos Shabbos 28:180; Nishmas Shabbos 3-1:99). The question is in a situation where one does not intend to keep the pockets closed but wishes to have the opened but forgot to do so before Shabbos. Some *poskim* rule that since the pockets are meant to be opened, they cannot be considered part of the garment and may not be worn outdoors on Shabbos (Chut Shani 4, p. 136; Orchos Shabbos 28:180; see Nishmas Shabbos 3-1:99). However, other *poskim* rule that a pocket is always considered a part of the garment and may be worn outdoors on Shabbos (Minchas Ish 26:19).

²² Shmiras Shabbos k'hilchaso 18, note 132; Nishmas Shabbos, ibid

²³ Chelkas Yaakov (2:130); Shmiras Shabbos k'hilchaso (18:29); Shabbos l'Yisroel (p. 478) from Rav Chaim Kanievsky; Menuchas Ahava (3, p. 328); Moznei Tzedek (3:23); Hilchos Shabbos b'Shabbos (3:64, note 169); Nishmas Shabbos 3-1:50

²⁴ Nishmas Shabbos (ibid) rules however, that it would be prohibited to tuck the ends of the belt which is hanging into the pockets of the coat so that they do not sway, because this would be considered carrying the ends of the belt just as it is prohibited to bunch up a garment (see Part 1, Bunching up a garment).

²⁵ Furthermore, a belt adds to the look of the coat and is thus decorative and subordinate to the coat (Nishmas Shabbos 3-1:50).

²⁶ Be'er Moshe (3:62); Bris Olam (Hamotzie, 8); Machzeh Eliyahu (43); Mishna Halachos (4:38). If the belt is sewed to the coat, it may be worn according to all opinions even when it is not serving the garment.

²⁷ Nishmas Shabbos 3-1:63 based on the *poskim* listed in footnote 23 above. There are additional reasons to be lenient: 1) The shoelaces add design to the look and are considered decorative and are subordinate to the shoes Nishmas Shabbos (ibid). 2) Even when the shoelaces are untied, they still add support to the shoe and still service the shoe (Nishmas Shabbos, ibid). 3) The shoelaces a wound around the holes of the shoes many times it can be considered sewn to the shoe (Nishmas Shabbos, ibid).

²⁸ Bris Olam (Hamotzie, 8)

²⁹ This halacha is learned from the ruling of the Shulchan Aruch (13:1) who rules that if one's *Tzitzis* tear and are invalid, the invalid strings are subordinate to the garment, because they are insignificant and automatically subordinate to the garment (Mishna Berura 13:3). However, one may not wear the garment if there are still kosher strings attached to the garment, because these strings are not insignificant and since the *Tzitzis* are invalid (because some of the strings are not kosher), the garment may not be worn since the kosher strings no longer service the garment and are significant [Shulchan Aruch (ibid) Mishna Berura (ibid)]. The Shulchan Aruch (13:2) writes that if one knew that his *Tzitzis* were kosher at one point, he does not need to check them before going outdoors on Shabbos as he does not need to worry that some of the strings became invalid. However, the Biur Halacha (13:2 s.v. Kodem) writes that one should check his Tallis and his *Tzitzis* before going outdoors on Shabbos to ensure that none of the strings ripped and that it is still kosher. One must be careful not to undo any double knots of the *Tzitzis* nor to tighten the knots of the *Tzitzis* on Shabbos due to the *melachos* of *Kosheir* and *Matir* (Shmiras Shabbos k'Hilchaso 18:39).

³⁰ Orchos Shabbos 28:182; Nishmas Shabbos 3-1:96; 39 Melochos, p. 1364

³¹ Orchos Shabbos 28:182; Nishmas Shabbos 3-1:96; Ohr HaShabbos 26, p. 63; 39 Melochos, p. 1364; Chut Shani vol. 4 pp. 136-137; see also Shevet HaLevi 2:61

³² Rivivos Efraim (4:67) citing Rav Moshe Feinstein; Shmiras Shabbos k'hilchaso 18:30 from Rav Shlomo Zalman Auerbach; Machzeh Eliyahu 1:40; Az Nidbaru 2:40, 6:29-30, 7:43; Menuchas Ahava vol. 3, p. 330; Chut Shani vol. 4, p. 136

³³ Another reason to permit wearing the spare buttons is based on the leniency discussed earlier in footnote 13, that an object which is commonly attached to a garment becomes part of the garment (see Birchas HaShabbos p. 59).

³⁴ However, spare buttons which are significant and valuable, as is common on women's garments, are more problematic since they are significant, they cannot become subordinate to the garment and thus should be removed before Shabbos (Nishmas Shabbos 3-1:94; Ohr HaShabbos, 26, p. 65)

³⁵ Be'er Moshe (3:66); Sharim Hametzuyanim b'halacha 84, kuntres achron; Ohr l'Tzion 2:23:9; Minchas Ish 24:26;

³⁶ We also cannot apply the leniency discussed in footnote 12, objects which are attached to the garment and become part of the garment, because this is not the designated place for the buttons as they are meant to be removed when needed (Nishmas Shabbos 3-1:94).

³⁷ 4:28

³⁸ 3-1:94

³⁹ The Nishmas Shabbos (ibid) explains that this discussion is regarding simple buttons which are meant to be used as spare buttons and can easily become subordinate to the shirt. However, if a garment has fancy buttons attached to the

garment it is questionable whether they can be considered subordinate to the garment.

⁴⁰ Nishmas Shabbos 3-1:100; Orchos Shabbos 28:176.

⁴¹ Orchos Shabbos 28:184; Nishmas Shabbos 3-1:95; 39 Melochos, p. 1364; see also Teshuvos v'Hanhagos 1:140

⁴² Cited in Rivivos Ephraim 6:200

⁴³ Minchas Yitzchak 3:36; Rav Chaim Kanievsky (Shabbos l'Yisroel p. 478). However, Minchas Yitzchak (ibid) mentions that Rav Yitzchak Hutner was stringent regarding wearing the cleaner's tags outdoors on Shabbos.

⁴⁴ Rav Moshe Feinstein and others cited in Rivivos Ephraim (6:200)

⁴⁵ The Mishna Berura (317:21) cites a dispute as to whether a tag which attached by the cleaners is considered *aino shel kayama* since it is attached with the intention that there is a possibility that it may be removed within twenty-four hours. The *Levush* rules that it is permissible to remove the tag but the *Taz* rules that it is prohibited. Thus, one who is lenient and removes the staple of the cleaner's tag has upon who to rely (Nishmas Shabbos 3-1:294; see Orchos Shabbos 11:13). The Rema (317:3) writes however that this leniency should not be done in front of an *Am ha'aertz* so that he does not mistakenly permit other situations of *Koreya*. Additionally, there is a concern that the tag is considered Mukta (Orchos Shabbos 11, note 18) and thus should be cut directly into a garbage can.

⁴⁶ Oh HaShabbos 26, p. 64 (see however Orchos Shabbos 28:183)

⁴⁷ Rav Chaim Kanievsky (Shabbos l'Yisroel p. 478)

⁴⁸ The Biur Halacha (314:8 s.v. Chosalos) writes that tearing a string does not involve the *melacha* of *Koreya*. Therefore, the Orchos Shabbos (11:14) rules that if a price tag which is attached by a plastic string was left on a garment it may be removed on Shabbos. However, if the price tag is a label which is sewn or stapled to the garment it may not be removed on Shabbos (Nishmas Shabbos 7:291). This is not comparable to removing a cleaner's tag (footnote 43) which can possibly be removed within twenty-four hours, because the price tags are intended to remain on the garment for a long time until it is purchased (Nishmas Shabbos, ibid; see however Orchos Shabbos 11:13).

⁴⁹ See Orchos Shabbos 11:32

⁵⁰ 301:39

⁵¹ Ibid

⁵² See 301:150

⁵³ 301:38 s.v. *v'da'ato*

⁵⁴ 301:38

⁵⁵ Based on Rishonim such as the opinion of Rashi

⁵⁶ Chayei Adam, 56, cited in the Mishna Berura (301:150)

⁵⁷ Nishmas Shabbos 3-1:91

⁵⁸ Mishna Berura 301:150

⁵⁹ The same question applies to a garment which has a button that is closed which a button loop. If the loop is torn, the button cannot be closed and no longer services the garment. Similarly, if the button breaks, the loop no longer services the garment (Shmiras Shabbos k'hilchaso 18:44; Orchos Shabbos 28:178). However, if the button or loop makes the garment look nicer than it still services the garment and may be worn outdoors on Shabbos (Shmiras Shabbos k'hilchaso 18, note 173).

⁶⁰ Kitzur Hilchos Shabbos p. 104; Chut Shani vol. 4 p. 136; Be'er Moshe 6:81; 39 Melochos p. 1367. However, some *poskim* write that there may be an additional reason to consider the loose button subordinate to the garment since the loose garment still makes the appearance of the jacket nicer it is subordinate to the jacket (Shmiras Shabbos k'hilchaso 18, note 170; Minchas Shabbos 84:27).

⁶¹ Nishmas Shabbos 3-1:98. However, the button must still be attached to the jacket with at least two stitches, otherwise it may not be considered 'attached' to the jacket at all (Nishmas Shabbos, ibid).

⁶² Kitzur Hilchos Shabbos p. 104.

⁶³ 301:150 citing the opinion of the Chayei Adam

⁶⁴ Ketzos HaShulchan 115:26; Minchas Yitzchak 3:61; Menuchas Ahava vol. 3, p. 336; Yesodei Yeshurun vol. 2, p. 235; Shraga HaMeir 7:161; Nishmas Shabbos 3-1:91

⁶⁵ 3:61

⁶⁶ 26, p. 67

⁶⁷ Shabbos 12a

⁶⁸ Mishna Berura 252:55

⁶⁹ S.v. Hilchasa Rabasi

⁷⁰ **Cleaning out the dirt from one's pockets.** Sirdei Aish (2:66) points out that the wording of the Gemara 'check' one's pockets means that one must check his pockets thoroughly, even the crevices of the pocket to check for things (such as dirt) which are not even *derech Hotza*. Minchas Shabbos (*kuntres achron*, 11) writes this as well. *Teshuvos v'Hanhagos* (1:235) recounts that Rav Mordechai Pogromansky was extremely careful to clean his pockets before Shabbos so that there should be nothing at all in his pockets. For although the *melacha* of *Hotza* is considered a *melacha garua* there are great *sodos* hidden in this *melacha* and one must be very careful about it (see Chasam Sofer, Shabbos 12a). He cites that the *Sefer Nagid u'Mitzva* writes from the Ari"zal that there was a Chacham who walked outdoors on Shabbos with dirt on his shoes and after he passed away it was revealed that he

would have been able to reach higher levels in Shamayim had he been careful with this. [Similarly, Minchas Yitzchak (5:35:4) writes that it is worthy to be careful not to go outdoors on Shabbos (in an area which does not have a proper *eiruv*) with crumbs of food in his mouth, rather he should clean his teeth before he goes outdoors. However, Shulchan Shlomo (252:16) writes that one does not need to be concerned about walking outdoors with crumbs of food in his mouth unless the food is noticeable or bothersome.]

⁷¹ 252:7

⁷² The Biur Halacha (252:7 s.v. Mitzva) points out that although the Gemara (Shabbos 12a) writes that "one is *obligated* to check one's pockets before Shabbos," not just that it is a *mitzva* (a good thing) to do so. Yet the Shulchan Aruch seems to rule that it is only a *mitzva* to do so. The Biur Halacha suggests two answers: 1) The Shulchan Aruch understood that wording of the Gemara was not specific as it did not mean that it is an obligation but a *mitzva*. 2) The Shulchan Aruch is discussing a different timeframe than the Gemara was discussing, the Shulchan Aruch is discussing checking one's pockets some time on *erev Shabbos*, which is only a *mitzva*, but the Gemara is discussing checking one's pockets when one is outdoors right before Shabbos begins, which is an obligation.

⁷³ 252:55

⁷⁴ Yosef Ometz 587: Nishmas Shabbos 1:199

⁷⁵ Mateh Ephraim, Elef HaMagen, beginning of 582

⁷⁶ 252:7

⁷⁷ 252:7

⁷⁸ Kaf Hachaim 252:83

⁷⁹ 252:39

⁸⁰ Ohr HaShabbos, 26, p. 58

⁸¹ Ohr HaShabbos, ibid. However, see Chasam Sofer, Shabbos 12a, where he writes that if someone is wearing his Shabbos garments there is no concern that he may have left an object in his pocket since it is prohibited to carry on Shabbos.

⁸² P. 25b

⁸³ **Checking one's clothing which he plans on wearing on Shabbos.** *Tehilla l'David* (310:5) adds that on *erev Shabbos* one must check all of the garments which he intends to wear over the course of the Shabbos, even one's which he is not wearing on the onset of Shabbos.

⁸⁴ 252:56; Shaar HaTzion 252:40

⁸⁵ See also Be'er Moshe 8:140

⁸⁶ Cited in Likutei Yehuda, Ki Sisa

⁸⁷ Shabbos 12a

⁸⁸ *Sefer Sha'arei Aharon*, *kuntres Sha'arei Ish* in the beginning of the *Sefer* where he cites that the Chazon Ish related this ruling of the Vilna Goan. See *Ma'asei Rav* 141; *Ma'asei Ish* (7, p. 145).

⁸⁹ There were *Tzadikim* who were careful that their Shabbos clothing did not have pockets at all or they would sew the pockets of their Shabbos clothing (*Toras Chaim*, *Klal* 1)

⁹⁰ *Parshas Yisro*

⁹¹ See *Teshuvos v'Hanhagos* 1:235

⁹² Recounted in *Teshuvos v'Hanhagos* 1:235

⁹³ Recounted in *Meoros HaGedolim* p. 35

What to do if one realized that he is carrying an object in his pocket outdoors on Shabbos. *Kitzur Hilchos Shabbos* (39:16) writes: "If someone was not careful to follow the decree of Chazal to check his pockets on *erev Shabbos* and while he is walking outdoors on Shabbos notices that there is an object in his pocket, he is in a difficult situation and must be well versed in the *halachos* of *Hotza* to prevent himself from further violating the *melacha* on Shabbos. If a person noticed the object in his pocket while he is walking (i.e., he did not yet stop walking) he should continue to walk and turn around toward the direction he came from and circle around within his four *amos* so that he does not carry the object another four *amos*. Then, if there is a place which is *makom petur* (over three *tefachim* high and less than 4x4 *tefachim* wide) he should place the object on the *makom petur*. If there is no *makom petur* he should ask a non-Jew to take the object from him (while he is still walking). If there is no non-Jew available, he should drop the object on the floor in an awkward manner. Once the object is on the ground, if it is a valuable object and he is worried to leave it on the ground he may ask a non-Jew to carry the object to his home." See 39 Melochos pp. 1340-1346 for an extensive explanation regarding the best course of action for such a situation.

⁹⁴ In Introduction

⁹⁵ Cited in *Minchas Shabbos* 72:20

⁹⁶ *Likras Shabbos* 12, note 1

⁹⁷ *Vo. 2*, p. 44

⁹⁸ The Chasam Sofer (Shabbos 12a) also explains this Gemara in a different homiletically, but in a slightly different approach. The days of *Olam Habba* is also referred to as *Shabbos* (*Gemara Avoda Zara* 3a). One's garments are also referred to as one's deeds in this world which cloth one's *Neshama* (*Zecharia* 3:4). Thus, this halacha teaches an important lesson, a person must check his deeds before his clothing, i.e., his deeds, before *Shabbos* arrives, i.e., the next world, and constantly do *teshuvah* each night.