

In Hilchos Shabbos

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Now learn the issues & the opinions

Caught in the Rain

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

Hakadosh Baruch Hu gives the Jewish people a blessing and states, ¹ "I will provide rain in its proper time." The Gemara² explains that this means that rain will fall only on Friday night when the Jewish people are in their homes and are not walking outside, and are therefore not inconvenienced by the rain.³ The Gemara continues to recount, that in the days of Rav Shimon ben Shatach it would rain only on Friday night and there it provided enough rain to produce beautifully ripe fruits without inconveniencing the people with the downpour of rains. The Gemara writes that this is a lesson for all generations, as it shows that it is our sins which withhold so much good from the Jewish people, as it is only due to our sins that it rains during times when people are inconvenienced. When it rains on Shabbos morning when people are walking outside, aside from the obvious inconvenience which these downpours cause, there are also halachic questions which arise when dealing with rain on Shabbos.⁴ In this chapter we will discuss the following issues which arise when getting caught in the rain on Shabbos:

- 1) Running in the rain: The prohibition of "*Hilucha*"
- 2) Carrying water in *Reshus Ha'rabim*
- 3) Wet clothing – *Muktzah*
- 4) Removing one's wet clothing
- 5) Shaking or squeezing one's wet clothing
- 6) Hanging up wet clothing

1) Running in the rain: The prohibition of "*Hiluchicha*"

The Navi Yeshaya⁵ states that "one must honor [the Shabbos] in his goings." *Chazal*⁶ understand this verse to mean that "one's manner of walk on Shabbos must be different than one's manner of walk during the week," as one must honor Shabbos in his going (i.e., the way he walks). During the week people are busy and rushing with their many responsibilities, but on Shabbos one's manner of walking must be different, it must be calm and unrushed. Thus, the Shulchan Aruch⁷ writes that it is forbidden to run on Shabbos.

Leniencies to the prohibition of *Hiluchicha*

There are several leniencies which apply to the prohibition of *Hiluchicha* which permit running on Shabbos in certain scenarios.

1. Running for enjoyment

The Shulchan Aruch⁸ rules that it is permitted for children who are playing to run on Shabbos. Since they enjoy running, and they are not running in a manner which is rushed or busy, it is permissible for them to run on Shabbos.⁹ (Regarding jogging or exercising on Shabbos, see Chapter on Summer Halachos.)

2. Running to avoid an uncomfortable situation

Similarly, the *poskim*¹⁰ rule that it is permitted to run on Shabbos in order to escape an unpleasant or uncomfortable situation, because he is not running in a manner which is rushed or busy but to avoid an unpleasant situation. For example:

- Someone who is uncomfortable walking alone at night may run home.¹¹
- Someone who is fearful that he may get caught in the rain or is already caught in the rain, may run to his home.¹²

Since in these circumstances the purpose of running is to avoid an uncomfortable situation and not to run in a rushed manner, it does not violate the prohibition of *Hiluchicha*, as it does not detract from the honor and enjoyment of Shabbos.

3. Running for a *d'var mitzva*

The Shulchan Aruch¹³ writes that it is permissible to run to do a mitzva. For example,

- One may run to shul to daven on Shabbos.¹⁴
- One may run to learn at a shiur or with a chavrusa on Shabbos.¹⁵

2) Carrying water in *Reshus Ha'rabim*

The Shulchan Aruch¹⁶ writes that "Someone who immerses in a river on Shabbos, must dry off the water from his body upon emerging from the river so that he does not carry the water four *amos* in a *karmelis*.¹⁷ Since when one emerges from a river there is an excessive amount of water on his body, he may not continue to walk with the water in a *karmelis* as this is considered 'carrying'. regarding someone who bathed in a river on Shabbos that he must be careful to dry himself before he walks in a *reshus ha'rabim* because otherwise it would be considered that he is 'carrying' the water." (Although it is not the usual manner to carry water on one's body (and is thus considered a *shinui*), it is nevertheless prohibited *mid'Rabanan* to carry even in an unusual manner.¹⁸)

Carrying water after getting caught in the rain

The Shulchan Aruch¹⁹ wonders, how then is it permissible to walk in the street after getting caught in the rain, as one is carrying water which became absorbed in his garments? The Shulchan Aruch explains that "when someone is walking in the street, and it begins to rain he may continue to walk in the street even if he gets very wet. We are not concerned if he carries the water because the water from the rain is very minimal."²⁰ The *Taz*²¹ disagrees with this explanation, as "this explanation is still not sufficient, because our own eyes witness that very often there is more water on a person's garment after a heavy rain than on a person's body when he emerges from a river. How then is it permissible to carry the rainwater on Shabbos? Therefore, the *Taz* gives a different explanation: "Since (for the most part) it is impossible to avoid getting caught in the rain as it will suddenly begin to downpour, *Chazal* did not prohibit carrying in an unusual manner in this instance since it is impossible to avoid."²²

3) Wet clothing - *Muktzah*

The Rema²³ writes that wet clothing is generally considered *muktzah* and may not be handled on Shabbos, because if one handles the clothing, he may inadvertently come to squeeze the clothing. Nevertheless, the Shulchan Aruch²⁴ adds however that if someone gets caught in the rain and his clothing gets wet, he may continue wearing his wet clothing. The Mishna Berura²⁵ explains that in this case, since he is already wearing his wet clothing, he may continue to wear wet clothing because of *kavod habrios* (human dignity). Even once he reaches his home, he may continue to handle the clothing until they are removed and placed in its proper place.²⁶ (Once they are placed in their proper place, they are then considered *muktza*.²⁷)

4) Removing one's wet clothing

One of the thirty-nine *melachos* of Shabbos is the prohibition of *Melabein* (laundrying),²⁸ which includes *S'chita* (wringing water from a garment).²⁹ Squeezing a wet garment or shaking it vigorously violates the *melacha d'Oraisa* of *Melabain*.³⁰

Walking in wet socks

The Rema³¹ writes in *hilchos Yom Kippur* that "if it begins to rain while one is in shul and he wants to get back to his home, it is permissible to [do so while wearing his socks]³²..." The *Da'as Kedoshim*³³ writes that "it is clear from this halacha that we are not concerned that as he walks water will be squeezed from his socks. This is due to a combination of halachic factors: Firstly, it is not his intention to squeeze the water from his socks. Secondly, he does benefit from the water being extracted (since it generally is immediately reabsorbed in the socks³⁴).³⁵ Thirdly, it is not certain that when one walks that water will be extracted from the socks." Nevertheless, the *poskim*³⁶ write that as soon as one reaches his home, he should remove his shoes and socks and not continue to walk in them to avoid continuing to extract water from his socks and shoes.

Removing one's wet clothing and wet socks

One may remove his wet clothing and does not need to be concerned that this will cause water to inadvertently be extracted from the clothing. So long as one is careful to remove the clothing gently, he does not need to be concerned that water may be inadvertently extracted, because if water is extracted it is inadvertent and unintentional and is considered a *davar sh'a'ino miskaven*.³⁷ Similarly, one may remove his wet socks gently and slowly without concern that this will cause water to be squeezed from the socks. However, when removing one's wet clothing or wet socks he must be careful not to remove them harshly or apply excessive pressure in a way that it is inevitable that water will be squeezed out as this would be considered a *p'sik reisha*.³⁸

Tying and untying wet shoelaces

When one removes his wet shoes, he may untie the wet shoelaces gently.³⁹ Rav Yisroel Belsky⁴⁰ explains that so long as one removes the laces gently and slowly, it is not considered a *p'sik reisha* that water will be extracted and is thus permissible. However, one may not untie the laces harshly in a manner that water will certainly be extracted from the laces.⁴¹ [One may also tie the wet shoelaces when he wishes to put on his shoes again so long as they are tied in a loose bowknot.⁴²]

5) Shaking or squeezing one's wet clothing

As we mentioned, squeezing a wet garment, or shaking it vigorously violates the *melacha d'Oraisa* of *Melabain*.⁴³ Therefore, the Rema⁴⁴ writes that "It is certainly

prohibited to shake one's garment that got caught wet in the rain," because this violates the prohibition of *S'chita*.⁴⁵ For example,

- If one's suit got wet in the rain, he may not shake the suit to remove the water.⁴⁶
- If one's hat got wet in the rain, he may not shake the hat to remove the water.⁴⁷
- If one's socks or shoes got wet in the rain, he may not shake the socks or shoes to expel some of the water.
- If one's winter coat got wet in the rain, he may not shake it out to expel some of the water.⁴⁸

The Aruch Ha'Shulchan⁴⁹ writes that "certainly if one's nice (Shabbos) garment became wet in the rain one would be particular to remove the rainwater from his garment or hat. Thus, one who shakes these wet garments on Shabbos is liable *mid'Oraisa*. Therefore, one must warn the congregation about this very much as this is prohibited *m'ikar ha'din* and is not merely a *chumra* (an excessive stringency)."

Shaking off water which is not absorbed in the garment

The prohibition of *S'chita* is only violated when one squeezes out water which is absorbed inside the garment; removing water which rests on top of the garment does not violate the prohibition of *S'chita*.⁵⁰ There for although one may not shake out water from a garment, one may gently shake off the water which is settled on top of a garment since this does not remove the water which is absorbed inside the garment. For example, after being caught in the rain,

- one may tip over his hat which became soaked with water in order to remove merely the water which is on top of the hat.⁵¹ [However, one may not shake the hat even gently as this may lead to expelling water from the hat.⁵²]
- One may tip over a winter coat which became soaked with water in order to remove merely the water which is on top of the coat. [However, one may not shake the coat even gently as this may lead to expelling water from the hat.⁵³]

Plastic garments

One may shake a plastic garment which got wet in the rain since the water is not absorbed in the garment the prohibition of *S'chita* does not apply. For example,

- One may shake a plastic raincoat (even vigorously) to remove water from the coat, since the water never gets absorbed in the plastic the prohibition of *S'chita* is not violated.⁵⁴
- One may shake a plastic hat cover (even vigorously) to remove the water which rests on top of the cover.⁵⁵

6) Hanging up wet clothing

The Shulchan Aruch⁵⁶ writes that if someone's clothing got wet, he may not hang the wet clothing to dry on Shabbos.⁵⁷ The Shulchan Aruch⁵⁸ explains that since an onlooker who sees him hanging the wet clothing to dry may suspect that he laundered the shirt on Shabbos (violating the *melacha* of *Melabein*), therefore Chazal prohibited hanging up wet clothing on Shabbos.⁵⁹ The Shulchan Aruch⁶⁰ adds that this prohibition of *maris ayin* (performing a suspicious act) applies even if one hangs the wet clothing in the privacy of a concealed room since Chazal did not differentiate whether the suspicious act is performed in public or in private, and always prohibited performing an act which may look suspicious.⁶¹

Leniencies to the prohibition of hanging wet clothing

The *poskim* mention several leniencies which permit hanging wet clothing on Shabbos:

1. Only in a place where clothing is commonly hung

The Mishna Berura⁶² writes that it is prohibited to hang wet clothing only in a place where laundered clothing is commonly hung.⁶³ For example, one may not hang wet clothing in a laundry room, bathroom, or clothesline, because when hung in these places an onlooker may suspect that the clothing was laundered on Shabbos.⁶⁴ However, one may hang wet clothing in a place where wet laundry is not commonly hung since it is obvious to an onlooker that the clothing was not laundered on Shabbos.⁶⁵ For example:

- One may hang his wet shirt on the back of a chair, on the door of a closet, or on the knob of a door, because it is not the common place to hang wet clothing which was laundered.⁶⁶
- One may hang a wet jacket on a hanger and hang it in a closet.⁶⁷

2. Only garments which are normally laundered

The Mishna Berura⁶⁸ writes that it is only prohibited to hang wet clothing which are normally laundered. One may hang wet clothing which is not normally laundered since it is obvious to an onlooker that such clothing was not laundered on Shabbos. For example:

- Some *poskim*⁶⁹ permit hanging wet clothing which is normally dry-cleaned (e.g., a suit), because such clothing is never laundered at home and thus an onlooker will not suspect that it was laundered on Shabbos.
- A raincoat (plastic or material) may be hung up to dry on Shabbos, since it is obvious that the coat is wet from the rain and not from being laundered.⁷⁰

Postscript: The correct *beracha* to recite on lightning and thunder

The halachos of *berachos* over lightning and thunder are peripheral to the halachos of Shabbos, but perhaps are worthwhile reviewing while discussing getting caught in the rain. The Shulchan Aruch⁷¹ writes that one⁷² who sees lightning⁷³ or hears thunder may recite either of the following *berachos*:

1: *Oseh Ma'aseh Berashis* (Who makes the works of Creation)

2: *Sh'kocho u'Gvuraso malei olam* (His strength and power fill the universe).⁷⁴

However, the Mishnah Berura⁷⁵ writes that the prevalent custom is as follows:

- When one sees lightning, he recites the *beracha* of *Oseh Ma'aseh Berashis*, and
- When one hears thunder, he recites the *beracha* of *Sh'kocho u'Gvuraso malei olam*.

The Mishna Berura concludes that "this custom is logical since one recognizes the strength and power of *Hashem* more when he hears the sounds of thunder than when he sees lightning. Nevertheless, either of these *berachos* can apply to both thunder and lightning [and thus one can (*b'dieved*) recite either of these *berachos* for thunder or lightening]."

The *beracha* must be recited within *toch k'dei dibbur*

The Shulchan Aruch⁷⁶ writes that one must recite the *beracha* immediately when the lightning is seen, or the thunder is heard.⁷⁷ If the amount of time of *toch k'dei dibbur* (approximately one and a half seconds⁷⁸) passed [from when the lightning or thunder ended⁷⁹] he may no longer recite the *beracha* on the lightning or the thunder rather he must wait until he sees another lightning or hears another thunder to recite the *beracha*.⁸⁰

When lightning and thunder are seen and heard together

The Mishna Berura⁸¹ writes that if one saw lightning and heard thunder at the same time he should recite only one *beracha* of *Oseh ma'aseh berashis* on both the lightning and the thunder. Since the *beracha* of *Oseh ma'aseh berashis* applies to both thunder and lightning, he recites only one *beracha* since they were heard and seen together.⁸² [If he recited the *beracha* of *Sh'kocho u'Gvuraso malei olam* for both the thunder and lightning he also fulfills his obligation.⁸³]

When lightning and thunder are seen and heard one after another

The Mishna Berura⁸⁴ writes that if the lightning and thunder are seen and heard one after another then two separate *berachos* are recited.

Order of reciting the *berachos*

The Mishna Berura⁸⁵ explains that since generally one sees the lightning before hearing the thunder, one will typically recite the *beracha* on lightning first (*Oseh ma'aseh berashis*) and then recite the *beracha* on the thunder⁸⁶ (*Sh'kocho u'Gvuraso malei olam*).⁸⁷ Nevertheless, explains the Mishna Berura, if one did not see the lightning but hears the thunder, he should recite the *beracha* over the thunder, and if he afterwards sees lightning, he should then recite a *beracha* over it.

How many times may one recite a *beracha* each day?

The Shulchan Aruch⁸⁸ writes that for each storm which comes one may recite only one *beracha* for lightning and one *beracha* for thunder; he may not recite a *beracha* each time he sees lightning and hears thunder. However, if the clouds totally disperse, the sky becomes clear and a new storm begins, he may recite a new *beracha* on the lightning and thunder.⁸⁹ The Mishna Berura⁹⁰ adds that if the storm continues the next day (in the morning⁹¹), one recites a new *beracha* on the lightning and thunder even though they are from the same storm.

Defining "Lightning"

One need not see the actual bolt of lightning in order to recite a *beracha*, even if one sees a flash of light caused by the lightning a *beracha* may be recited.⁹²

'Heat Lightning'

The Mishnah Berura⁹³ writes that "the Chayei Adam suggests that 'heat lightning' (lightning which is comes from heat and is seen without hearing thunder) does not require a *beracha* as this type of lightning is not the type which is mentioned in the Gemara and therefore one should not recite a *beracha* upon seeing 'heat lightning'. Rather, one should only recite a *beracha* on lightning which is seen during a storm.⁹⁴ (However, on a winter day [or any day when there is no heat] one does not need to be concerned that the lightning which he sees is heat lightning.⁹⁵)

[It is interesting to note that although in earlier generations it was assumed that there was a different type of lightning called 'heat lightning' which is created from heat and not from a storm, in recent years it has been discovered that this is really a misconception as there really is no such thing a different type of lighting called 'heat lighting'. All lightning comes from a storm of thunder and lightning, the reason why thunder does not accompany the 'heat lightning' is simply because the storm is in a distance (as the sound of thunder only travels approximately ten miles). If so, perhaps nowadays one should indeed recite a *beracha* on 'heat lightning' as it turns out that it is really no different than any other lightning? Nevertheless, the *poskim*⁹⁶ with ruled that one should still not recite the *beracha* over "heat lightning" since this has become the accepted ruling.]

Defining "Thunder"

One who hears any amount of thunder should immediately recite the *beracha* of *Sh'kocho u'Gvuraso malei olam* regardless of the intensity of the thunder.⁹⁷ *Sefer Sha'ar ha'Ayin*⁹⁸ writes that "those who wait and do not recite a *beracha* immediately upon hearing the first sounds of thunder which they think are not loud enough are mistaken as one is required to recite the *beracha* immediately upon hearing the first sounds of thunder and should not wait to hear more intense thunder."

¹ Vayikra 26:4

² Tanis 23a

³ Rashi, Tanis 23a d"r d'ksiv

⁴ Regarding the use of an umbrella on Shabbos see Chapter Twenty, Umbrellas and Stroller hoods.

Tipping over a table or chair to remove rainwater

Another question, which arises when it rains on Shabbos is whether it is permissible to tip a table or chair which was left outside in the rain so that the water falls onto the ground, as watering the ground may violate the *melacha d'Oraisa* of Zoreya. The *poskim* discuss if whether after there was a downpour and the ground has been saturated with water, whether tipping additional water onto the ground involve the *melacha* of Zoreya since the water ground is fully saturated and the water will no longer help the grass grow. The *Toras Shabbos* (9) writes that "it seems from the *poskim* that watering a ground which is saturated is permissible on Shabbos since it does not help the grass grow. However, since this is not explicitly stated in the *poskim*, G-d forbid to be lenient." Nevertheless, *Nishmas Shabbos* (6:198) writes that in a case where one does not have specific intention to water the ground (e.g., opening the *shlock* of a Sukkah after it rained), one may be lenient after a big rain since the ground is saturated since it is only a *p'sik reisha d'lo nicha lei* (as his intention is to merely open the *shlock* and not to tip the water on the ground) However, our case it is more stringent, as the *Nishmas Shabbos* (6:200) writes that since one's intention when tipping the table and is to tip the water off the chair and onto the ground. Therefore, he writes "although there is room to argue that since the ground is saturated and the water does not benefit the ground, it is very difficult to be lenient in this case based on this argument, because if one is lenient and opens the tables and chairs when the ground is saturated he will eventually open the table and chairs a little while later as well when the ground is not fully saturated and the water benefits the ground."

⁵ 58:13

⁶ *Shabbos* 113; see *Mishna Berura* 301:1

⁷ 301:1

⁸ 301:2

⁹ 301:5

¹⁰ *Shulchan Aruch HaRav* 301, *kuntres achron* 1; *Minchas Shabbos* 90:3; *Shmiras Shabbos k'hilchaso* 29:5

¹¹ *Shmiras Shabbos k'hilchaso*, *ibid*

¹² *Shmiras Shabbos k'hilchaso* *ibid*; *Shvet HaLevi* 1:58; see *Prinas Hashabbos* (pp. 76-83) who cites numerous *poskim* who permit running to prevent getting caught in the rain. Interestingly, it is written (*B'mechitzas Rabbeinu*, p. 124) that "when it would rain on Shabbos, Rav Yaakov Kamenetsky would specifically run, sometimes slow and sometimes fast, to publicize that it is only permissible to run on Shabbos to prevent getting caught in the rain, but all other times it is prohibited."

¹³ 302:1

¹⁴ *Shulchan Aruch*, *ibid*

¹⁵ 39 *Melochos* p. 98

¹⁶ 326:7

¹⁷ The *Mishna Berura* (326:21) points out the *poskim* rule that in general one may not immerse himself in a river on Shabbos as there is a time-honored Ashkenazi custom not to immerse oneself even in cold water on Shabbos (see Chapter Seventeen, Swimming on Shabbos for elaboration on this topic).

¹⁸ See *Mishna Berura* 326:28 (when citing the opinion of the *Taz*)

¹⁹ 326:7

²⁰ *Bais Yosef* (cited in *Mishna Berura* 326:23)

²¹ 326:2 (cited in *Mishna Berura* 326:28)

²² **Going outside after it began to rain**

The *Shulchan Aruch* (301:3) writes that one may not cross a river (e.g., walk through) on Shabbos since when his clothing gets wet, he may squeeze them. However, if one is traveling to perform a mitzva he may cross the river (*Shulchan Aruch* 301:4). Still, if it is possible to walk around the river and not cross it, this is preferable even when going to perform a mitzva (*Mishna Berura* 301:12). Based on this ruling, Rav Pesach Eliyahu Falk (*Zachor v'Shamor, Melabein*, p. 303) rules that the same halacha applies to going outside when it is raining. It is only permissible to go outside in the rain to perform a dvar mitzva and must be careful

to wear a raincoat to avoid getting wet as much as possible. Rav Falk writes that "this ruling is obvious as there is no difference between crossing a river and going outside in the pouring rain (as both can lead to squeezing one's garment)."

Still, it is possible to argue that Chazal only instituted this decree regarding crossing a river and not going outside in the rain, because although they prohibited crossing a river due to this concern it is possible that they did not impose on people to remain in their homes while it rains. Similarly, there is also no concern of carrying the rainwater when one goes outside since *Chazal* recognized that it is unavoidable to get wet from the rain (since people find it necessary to go outside even in the rain) and thus they did not decree against carrying rainwater.

²³ 301:46

²⁴ 301:45

²⁵ 301:162; see also *Aruch HaShulchan* 301:118

²⁶ *Kitzur Hilchos Shabbos siman* 19, note 27

²⁷ *Sha'ar HaTzion* 301:212

²⁸ *Mishna, Shabbos* 73a

²⁹ See *Shulchan Aruch* 302:1,9; see Chapter One, Got Dirt? For an elaboration on the *melacha* of Melabein.

³⁰ *Shulchan Aruch* 302:1

³¹ 514:4. The Rema is discussing wearing one's shoes on Yom Kippur, when they are being worn to protect from scorpions or from the mud on the floor; see there for details on this halacha.

³² *Mishna Berura* 514:12

³³ *Eishel Avraham* 514:4

³⁴ *Orchos Shabbos* 13, note 100

³⁵ Rav Chaim Kanievesky (*Shabbos l'Yisroel* p. 471) writes as well that one does not need to be concerned that water will be squeezed from his socks since it is a *p'sik reisha d'lo nicha lei*.

³⁶ *Kovetz Halachos* vol. 2, p. 557; *Orchos Shabbos* 13:62

³⁷ See 39 *Melochos* p. 724, note 131c

³⁸ Rav Yaakov Forchheimer (*Kovetz Halachos* vol. 2, p. 658, note *); see 39 *Melochos* p. 724

³⁹ 39 *Melochos* p. 724

⁴⁰ Cited in 39 *Melochos* *ibid*, note 131c

⁴¹ 39 *Melochos* p. 724

⁴² 39 *Melochos* p.723

⁴³ *Shulchan Aruch* 302:1

⁴⁴ 302:1

⁴⁵ The *Mishna Berura* (302:3) adds that in this case there is no difference what type of material the garment is made of since one always particular to remove the abundant amount of rainwater from his garment [and will certainly come to squeeze out the water from the garment].

⁴⁶ *Kovetz Halachos, Shabbos* 2, p. 607

⁴⁷ *Kovetz Halachos, ibid*.

⁴⁸ Since one is concerned that the water may ruin the winter coat one may not even shake the coat gently as we are concerned that he may shake the coat to remove the water. However, one may gently shake a raincoat which is made from material (e.g., a trench coat) since he is not particularly concerned to remove the rainwater from the raincoat there is no concern that he will vigorously shake out the water from the coat (*Kovetz Halachos, ibid* p. 608; *Shmiras Shabbos k'hilchaso* 15:37). However, to shake the raincoat harshly is prohibited as this will certainly expel water from the coat (*Kovetz Halachos, ibid*; *Shmiras Shabbos k'hilchaso* 15:37). We will soon discuss shaking out a plastic raincoat.

⁴⁹ 302:5

⁵⁰ *Shulchan Aruch* 323:6 as explained by the *Avnei Neizer* (157:4,11)

⁵¹ Although one may not shake a garment (which he is worried will get ruined by the rain) even lightly, it is nevertheless permissible to tilt over the garment since he is not doing an act of shaking but merely removing the water from on top of the garment, we are not concerned that he will shake the garment and expel the water (In a conversation with Rav Simcha Bunim Cohen). This can be compared to what the *Biur Halacha* (312:1 d"r min) where he writes that although one may not shake out snow which became absorbed in one's hat or garment, one may tilt the hat to allow the

⁵² Since one is worried that the water will ruin the hat, it is prohibited to shake the hat at all since this can ultimately lead to expelling the water from the hat (Kovetz Halachos, ibid p. 607, note 32)

⁵³ Since one is worried that the water will ruin the hat, it is prohibited to shake the hat at all since this can ultimately lead to expelling the water from the hat (Kovetz Halachos, ibid p. 607, note 32)

⁵⁴ Shmiras Shabbos k'hilchaso 15:37; Kovetz Halachos, ibid p. 608; 39 Melochos p. 715

⁵⁵ Shmiras Shabbos k'hilchaso 15:37

⁵⁶ 301:45

⁵⁷ The Mishna Berura (201:163) writes (in his conclusion) that this prohibition applies even if the clothing is not soaked in water but is only minimally wet. However, Sefer 39 Melochos (p. 718) writes that if there water is so minimal that it is not *tofeiach al minas l'hatfiach*, this prohibition does not apply and the wet clothing may be hung (based on the Mishna Berura 308:63 who states that a garment which is not *tofeiach al minas l'hatfiach* is not considered wet).

⁵⁸ ibid

⁵⁹ **Clothing which was hung before Shabbos**

The Shulchan Aruch (301:45) writes that if the clothing was hung before Shabbos, one does not need to take the clothing down before Shabbos, but they may be left hanging over Shabbos and may even be used on Shabbos. Only the act of hanging wet clothing on Shabbos looks suspicious to an onlooker but not leaving wet clothing hanging over Shabbos as an onlooker will assume that the clothing was laundered before Shabbos (Mishna Berura 301:167). See Chapter Two, Shabbos Clothing, note 100, regarding whether clothing which was wet on the onset on Shabbos remains *muktza* the entire Shabbos even after they dried.

⁶⁰ ibid

⁶¹ Mishna Berura 301:165. However, the Mishna Berura (ibid) adds that Chazal here only stringent to prohibit a suspicious act even in private when the act involves an *issur d'Oraisa* (like in this case where an onlooker may suspect that he laundered on Shabbos). However, if the suspicious act involves only an *issur d'Rabanan* then it is only prohibited to be performed in public but may be performed in private.

⁶² Mishna Berura 301:170; Sha'ar HaTzion 212

⁶³ Shmiras Shabbos k'hilchaso, ibid

⁶⁴ 39 Melochos p. 719

⁶⁵ Shmiras Shabbos k'hikchaso 15:15

⁶⁶ The Shabbos Home vol. 1, p. 189; 39 Melochos p. 719

⁶⁷ Shmiras Shabbos k'hilchaso 15, note 124; The Shabbos Home vol. 2 p. 189

⁶⁸ 301:164

⁶⁹ Kitzur Hilchos Shabos 19:11; The Shabbos Home vol. 1 p. 189; 39 Melochos p. 719

⁷⁰ Shmiras Shabbos k'hilchaso 15:38. However, the Shulchan Aruch (301:46) writes that one may not place the clothing near a fire since this will cause the water within the garment to be cooked violating the *melacha* of *Bishul* (if the water will reach *yad soledes bo*) [Mishna Berura 301:169]. The Mishna Berura (301:170) adds that "People nowadays stumble in this halacha and in the winter months place their wet garments on the oven to dry them." However, the prohibition of *Bishul* does not apply when placing the garment in the sun (Mishna Berura 301:169), but the prohibition of *Maris Ayin* must still be avoided when hanging the clothing in the sun.

⁷¹ 227:1. One may recite these berachos *l'chatchila* either standing or sitting (*Sha'ar ha'Ayin*, p. 67), although some are *mehader* to recite these berachos while standing in honor of Hashem (*Meor v'Kitzia*, 8)

⁷² This applies to both men and women, just as all other berachos apply to men and women (*Sha'ar ha'Ayin*, p. 58).

⁷³ This *beracha* is recited even when one does not see the actual bolt of lightning but sees the sky light up from the lighting, as we will later discuss (Minchas Shlomo 2:4:34; Tzitz Eliezer 12:21).

⁷⁴ The Shulchan Aruch (ibid) writes that these *berachos* are recited using *Shem u'Malchus* (...*Elokeinu Melech ha'olam*...). Yalkut Yosef (vol. 14, p. 82) writes that a *beracha* which is recited without *Shem u'Malchus* is not a valid *beracha*.

⁷⁵ 227:5

⁷⁶ 227:3

⁷⁷ Even if one is in middle of learning Torah, he should interrupt his learning and recite these berchos (Rav Moshe Feinstein, Divrei Chachamim, Sheila 197)

⁷⁸ The Mishna Berura (124:34) writes that this is the amount of time to say the words "*Shalom Aleichem Rabbi (u'Mori)*" [the Mishna Berura (206:12) concludes that it is the amount of time to say three words]. Sefer Sha'ar ha'Ayin (p. 60, note 14) writes that the time it takes to say three words is generally one and a half seconds.

⁷⁹ Yalkut Yosef (vol. 4, p. 82)

⁸⁰ Yalkut Yosef, ibid

⁸¹ 227:5

⁸² If the lightning and thunder come within *toch k'dei dibur* of each other, *Sefer Sha'ar ha'Ayin* (pp. 63-64) writes that the halacha would depend: If he did not yet begin reciting the *beracha* on the lighting and he heard the thunder, he recites one *beracha* on both. However, if he already began reciting the *beracha* on the lighting, he should finish the *beracha* and then recite the *beracha* on the thunder since it was not included in his first *beracha*.

⁸³ Mishna Berura, ibid

⁸⁴ 227:5

⁸⁵ ibid

⁸⁶ Regarding the custom which some have to recite the *beracha* over lightning only after they hear thunder, see note 95 below.

⁸⁷ The Mishna Berura (ibid) cites the Sha'arei Teshuva who writes that since the natural process is that after seeing lightning one will generally hear thunder, if one made a *beracha* on seeing the lightning and had in mind that the *beracha* should be effective for the upcoming thunder that he will hear, he *b'dieved* fulfills his obligation.

⁸⁸ 227:2

⁸⁹ Shulchan Aruch, ibid

⁹⁰ 227:8

⁹¹ Halichos Shlomo (Tefilla 23:5); Yalkut Yosef (vol. 14, p. 83). Meaning, we do not consider the nighttime to be the start of the new day in this regard, rather only in the morning do we consider it a new day in this regard. However, if one went to sleep and woke up before sunrise it is also considered a new day and recites new berachos on the lightning and thunder (Halichos Shlomo, ibid).

⁹² Minchas Shlomo 2:4:34; Tzitz Eliezer 12:21; Sha'ar ha'Ayin p. 58

⁹³ 227:3

⁹⁴ The Chazon Ish (Maase Ish vol. 5, p. 89) disagrees and rules that one recites a *beracha* on all forms of lightning even 'heat lightning'. However, Rav Shlomo Zalman Auerbach (Madanei Shlomo p. 60) said that he never saw anyone recite a *beracha* on heat lighting and he himself never recites a *beracha* over it.

⁹⁵ Rav Yosef Shalom Elyashiv (B'Seiser R'eim 5:5; Sha'ar ha'Ayin p. 59, note 9).

Regarding the custom to recite the *beracha* over lightning only after they hear thunder

Sefer Shad'r ha'Ayin (pp. 62-63) writes that "there is a common mistake which is made. Some people, when they see lightning do not recite a *beracha* on the lighting right away but rather they wait until they hear thunder and then they recite two berachos. This is a mistaken custom, as since they waited longer than *toch kdei dibur* from when they saw the lightning, they may no longer recite a *beracha* on the lightning. Rather one must recite the *beracha* on the lightning immediately upon seeing it and then recite a *beracha* on the thunder upon hearing it. [The reason for this custom seems to be that they do not want to recite a *beracha* on the lightning right when they see it due to the concern that perhaps it is a "heat lightning" which one does not recite a *beracha* on.] However, this is a mistake as during a cool day one does not need to assume that the lightning is a "heat lightning" and may recite the *beracha* right away, and even on a warm day when one is in doubt if it is indeed a "heat lightning" one may still not recite two berachos upon hearing the thunder."

⁹⁶ In a conversation with Rabbi Moshe Heineman from Baltimore and Rabbi Shmuel Felder from Lakewood

⁹⁷ Sha'ar ha'Ayin p. 59

⁹⁸ pp. 59-60