

# In Hilchos Shabbos

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## Shabbos Clothing

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](mailto:InHilchosShabbos@gmail.com)

The Gemara<sup>1</sup> states that “the clothing that one wears on Shabbos should not be the same as the clothing he wears during the week;” rather, a person must designate special “Shabbos clothing” for Shabbos. The Peleh Yoetz<sup>2</sup> writes that “Fortunate are the Jewish people for even people who are poor designate special clothing for Shabbos.” The *Sefer Be’er Sheva*<sup>3</sup> writes that “If people would know of the great reward which described by the Zohar and other *sifrei kabbalah* for those who are careful to wear special clothing for Shabbos, people would certainly be vigilant to fulfill this mitzva properly.” The Medresh<sup>4</sup> writes that “the Jewish people cannot fathom the reward which is granted for cleaning their shoes on *erev Shabbos*.” In this chapter we will discuss the *halachos* of “Shabbos Clothing” on Shabbos and other *halachos* which relate to wearing Shabbos clothing on Shabbos.

### The reward for wearing honorable Shabbos clothing

Before discussing the *halachos* of wearing Shabbos clothing, it may be worthwhile to briefly discuss some of the reward which is described for the who are careful to wear special Shabbos clothing.

#### One's Shabbos clothing brings holiness

Rav Tzadok Hakohen<sup>5</sup> expounds on the similarities between the clothing one wears in honor of Shabbos and the clothing which a kohen wore in the Bais Hamikdash. He concludes that one's Shabbos clothing brings him holiness just as the clothing of the kohanim brought holiness upon the kohanim.

#### A segula for wealth

The Gemara<sup>6</sup> states that “Why did the wealthy people in Bavel merit to have such wealth? Because they honored Shabbos properly.” The Komarno Rebbe<sup>7</sup> one remarked “one who is careful to wear nice clothing on Shabbos is *mesugla* to have *parnasa* (wealth).”

#### One's Shabbos Clothing will dress him in the next world

The *Midrash*<sup>8</sup> writes that “the way a person dresses on Shabbos in this world is the exact way that Hashem will dress him on Shabbos in the next world.” Similarly, *Sefer Hakavanos*<sup>9</sup> writes “based on the clothing which one wears on Shabbos in this world is the way which *Hakadosh Baruch Hu* will dress him in *Gan Eden* on Shabbos.”

### Who is obligated to wear Shabbos clothing?

Both men and women are included in the obligation to wear Shabbos clothing.<sup>10</sup> The custom is for children to wear Shabbos clothing as well.<sup>11</sup> The Mishna Berura<sup>12</sup> writes that “even if a person is traveling away from his home and is by himself for Shabbos, he must still wear Shabbos clothing, because the purpose of wearing Shabbos clothing is not to honor those who see him but to honor the holy day of Shabbos.”

### The Two Halachos Related to Shabbos Clothing

The Rambam<sup>13</sup> explains that there are two distinct *halachos* to keep in mind when preparing one's Shabbos clothing:

1. Designating special clothing for Shabbos
2. Ensuring that one's clothing are clean

#### 1. Designating special clothing for Shabbos

The Shulchan Aruch HaRav<sup>14</sup> writes that “a person is obligated to acquire beautiful clothing for himself to wear on Shabbos.” The Gemara<sup>15</sup> derives this obligation from the verse in Yeshayahu<sup>16</sup> which states that “One must *honor* the Shabbos,” which refers to the obligation to honor Shabbos with special clothing for Shabbos. The Gemara explains, that since a person is honored by the clothing he wears, the verse which states that one must “*honor* the Shabbos” must be referring to wearing special clothing on Shabbos. Therefore, concludes the Shulchan Aruch HaRav, “On Shabbos one must switch his clothing and wear special clothing on Shabbos [in order to honor Shabbos].”<sup>17</sup> The *Shulchan Aruch*<sup>18</sup> writes that the clothing that one designates for Shabbos should be nicer than the clothing he wears during the week.<sup>19</sup>

#### Which garments are included in this obligation?

Which garments are included in the obligation of wearing “Shabbos clothing” is discussed by the *poskim* and the *mekubalim*:

#### The opinion of the *poskim*: Only outer garments must be designated for Shabbos

The Shulchan Aruch HaRav<sup>20</sup> writes that only clothing which brings “*honor*” to a person<sup>21</sup> must be switched for Shabbos. The *poskim*<sup>22</sup> explain that this is referring only to one's outermost garments such as one's jacket<sup>23</sup> and pants,<sup>24</sup> shirt,<sup>25</sup> tie,<sup>26</sup> or hat.<sup>27</sup> But the obligation of wearing Shabbos clothing does not apply to garments which do not “*honor*” a person, such as, undergarments<sup>28</sup> or pajamas.<sup>29</sup> Similarly, clothing which is worn to protect

from the weather such as a winter coat,<sup>30</sup> raincoats,<sup>31</sup> scarf<sup>32</sup> or gloves are not considered garments which honor a person and *m'ikar ha'din* the obligation of Shabbos clothing does not apply to such garments.<sup>33</sup>

**Shoes.** There is a dispute whether one must designate special shoes for Shabbos. Some *poskim*<sup>34</sup> rule that shoes are considered garments which honor a person and thus is included in the obligation to obtain special shoes for Shabbos. While other *poskim*<sup>35</sup> rule that one is not obligated to designate special shoes for because shoes are not considered garments which honor a person because they constantly get dirty.<sup>36</sup> Some<sup>37</sup> argue that perhaps nowadays when streets are paved and shoes are not constantly dirty, all opinions would agree the shoes nowadays are considered garments which honor a person and thus are included in the obligation of Shabbos clothing and one should have a pair which is designated for Shabbos.

According to all opinions one should ensure that one's shoes are clean for Shabbos (as we will later discuss in more detail).<sup>38</sup> We mentioned earlier that the Medresh<sup>39</sup> writes that “the Jewish people cannot fathom the reward which is granted for cleaning their shoes on *erev Shabbos*.” *Nishmas Shabbos*<sup>40</sup> recounts that Rav Yidele Horowitz would be careful to shine his shoes by himself in honor of Shabbos, and he would spend time (about five minutes) ensuring that the shoes would shine brightly.<sup>41</sup>

#### The opinion of the *mekubalim*: All of one's clothing should be designated for Shabbos

The Magen Avraham<sup>42</sup> cites the *Sefer Hakavanos* who writes that “it is commendable to ensure that any clothing one wears should be designated for Shabbos.”<sup>43</sup> The Vilna Gaon<sup>44</sup> would be careful to “switch all of his clothing in honor of Shabbos, from his feet to his head.” Similarly, the Chida<sup>45</sup> writes that “fortunate is the person who designates all of his clothing specifically for Shabbos, from his feet to his head, and does not wear any garment which he wears during the week.” Peleh Yoetz<sup>46</sup> also writes “[One should be careful that all of his clothing is special for Shabbos so that one does not mix up all the weekday with Shabbos – even the yarmulka which one sleeps in should be different on Shabbos].”<sup>47</sup> The Chasam Sofer<sup>48</sup> was very careful to switch all of his clothing in honor of Shabbos even the gloves which he would wear on Shabbos. The *Mishna Berura*<sup>49</sup> writes as well that, if possible, one should designate a special *tallis* for Shabbos.<sup>50</sup> The Chazon Ish<sup>51</sup> would designate a special yarmulka for Shabbos. Similarly, the Kaf HaChaim<sup>52</sup> writes that [even according to the opinions that one is not obligated to change his shoes in honor of Shabbos] it is good to have shoes which are designated for Shabbos. The *Tur*<sup>53</sup> concludes that “the more one does to honor the *Shabbos Queen* by having nicer Shabbos clothing the more praiseworthy he is.”

### 2. Ensuring that one's clothing are clean for Shabbos

Another way that one must honor Shabbos is to ensure that one's clothing are clean for Shabbos. The verse in Yeshayahu<sup>54</sup> states that, “You should call Shabbos an *enjoyment*.” *Chazal*<sup>55</sup> derive from this verse the *mitzva* of *Oneg Shabbos*, to ensure that one enjoys Shabbos. Included in this *mitzva* is to ensure that one's Shabbos clothing are clean, as this enhances one's enjoyment of Shabbos.<sup>56</sup> The Mishna Berura<sup>57</sup> writes that “*Chazal* stress the importance of this mitzva very strongly by stating that ‘anyone who is careful to enjoy Shabbos will be given and inheritance without boundaries, will be protected from the dominance of the nations of the world, and through this mitzva he will merit great wealth’.”

### When does the obligation to wear Shabbos clothing begin?

The Rema<sup>58</sup> writes that “one should get dressed in his Shabbos clothing immediately after he washes himself on *erev Shabbos* as this is considered an honor for Shabbos.”<sup>59</sup> Therefore, one should only wash himself close to the time when Shabbos arrives.”<sup>60</sup> The Mishna Berura warns that “one must be careful not to wash himself too close to Shabbos as this can lead to *Chilul Shabbos*. One must be particularly careful in the winter months when the days are shorter [not to delay washing oneself too late into the day].”

#### Wearing Shabbos clothing on Friday Night to bring in Shabbos

Shulchan Aruch<sup>61</sup> adds that “One should wear beautiful clothing and rejoice with the coming of Shabbos, just as one would go out to greet a king.” The Chida<sup>62</sup> writes that “Woe to those who do not wear their Shabbos clothing on Friday night but daven in their weekday clothing until Shabbos morning thereby they profane the beauty of the holiness of Shabbos. This error stems from their desire to be like the non-Jews.”<sup>63</sup>

The *Tzitz Eliezer*<sup>64</sup> writes as well, that “there are those who are too busy on Friday to change into their Shabbos clothing to greet the coming of Shabbos. One must explain to these people that this is incorrect and without realizing it they are disgracing the honor of Shabbos.” *Sefer Be'er Sheva*<sup>65</sup> writes that “I have seen people who mistakenly wear weekday clothing on Friday night when Shabbos arrives and only change into their Shabbos clothing on Shabbos morning. Some of

them do not even change their shirts and enter Shabbos unkempt. They do not realize the importance which *Chazal* placed on honoring the coming of Shabbos by wearing Shabbos clothing. Therefore, one must wear Shabbos clothing from when Shabbos begins until *Motzai Shabbos*.”

### Shabbos afternoon

The *Mishna Berura*<sup>66</sup> writes that the *mitzva* to wear special clothing for Shabbos applies during the entire duration of Shabbos, until after *Havdala* is recited. For example,

- Even on a hot day one should get dressed in Shabbos clothing to go outside.
- Even when going to *daven mincha* one should wear Shabbos clothing.

In fact, the *Tzitz Eliezer*<sup>67</sup> cites an opinion who states that at *Mincha* and *Shalosh Seudos* one must be more careful to wear [even nicer] Shabbos clothing than the rest of Shabbos since this time is the climax of Shabbos (known as *Ra'avah d'Ra'avin*).

### Until when should one wear Shabbos clothing?

As we mentioned, the *Mishna Berura*<sup>68</sup> writes that “one should wear his Shabbos clothing until after *Havdala* is recited. However, the *Kaf Hachaim*<sup>69</sup> writes that one should wear his Shabbos clothing until one eats *Melava Malka* so that he can escort the *Shabbos Queen* in an honorable manner.”<sup>70</sup>

### Other Halachos Related to Shabbos Clothing

In the following paragraphs we will discuss the following halachos which relate to one's Shabbos clothing:

- 1) Folding clothing on Shabbos
- 2) Clothing left in a dryer
- 3) Removing a dry cleaner tag

### Folding Clothing on Shabbos

The *Shulchan Aruch*<sup>71</sup> rules that, in most circumstances, it is prohibited to fold one's clothing on its creases on Shabbos. The *Mishnah Berura*<sup>72</sup> explains that it is prohibited to fold clothing on its creases, because it gives off the appearance of *fixing the garment*, since when a garment is folded on its creases the crease is reinforced and improves the appearance of the garment. Accordingly, folding a garment on its crease resembles the *melacha* of *Makeh B'patish* (completing or improving an object), and is thus rabbinically prohibited.<sup>73</sup> For example:

- On Shabbos, one may not fold a *Tallis*<sup>74</sup> or a tablecloth<sup>75</sup> on its original crease.
- On Shabbos, one may not hang a pair of pants on a hanger on its pressed lines.<sup>76</sup>

The *Shulchan Aruch*<sup>77</sup> adds that it is permissible to fold a garment if it is not folded on its original crease. When the fold is not made on the original crease it does not improve the appearance of the garment, as it does not reinforce the crease, and therefore does not resemble *Makeh B'patish*. For example:

- After using a *Tallis* in *shul* one may fold it up neatly so long as it is not folded on the original creases.
- Rav Shlomo Zalman Aurbach<sup>78</sup> rules that one may hang a pair of pants on a hook or over a door because the pants are not folded on the crease. Although the pants will fall onto its existing creases on its own, it is still permitted because it is not considered a significant act of “fixing.”

### Folding one's Tallis after Shabbos

Many people are careful to fold their *Talleisim* immediately after Shabbos ends. There are several reasons for this custom:

#### 1. To begin the week with a mitzva

The *Magen Avraham*<sup>79</sup> writes that the *Maharil* would fold his Shabbos *Tallis* immediately after Shabbos in order to involve himself with a *mitzva* (of preparing the *Tallis* for next Shabbos) immediately after Shabbos.

#### 2. Based on Kabbalah

The *Mekubalim*<sup>80</sup> write that there is a danger involved in leaving a *Tallis* unfolded, as there are *klipos* (evil spirits) which attach themselves to a *Tallis* which is not folded. Therefore, one must be careful to fold his *Tallis* immediately after Shabbos ends. If one did not fold his *Tallis* immediately after Shabbos, he should shake it out before wearing it the next day.<sup>81</sup>

#### 3. Shalom Bayis (marital harmony)

Perhaps the most well-known reason to fold one's *tallis* after Shabbos is that it is a *segula* for *shalom bayis*.<sup>82</sup> The general custom is that upon getting married a wife buys her husband a new *Tallis*. By taking care of his *Tallis*, the husband shows his wife that he is happy with their marriage and is not planning on getting a new *Tallis* (from another wife) anytime soon.<sup>83</sup>

The *sefer Tiv Hacheshed*<sup>84</sup> recounts a story with the Satmar Rebbe, Reb Yoel Teitelbaum. The Rebbe once heard that there was a man who was very careful to fold his *Tallis* immediately after Shabbos so that he would merit the *segulah* for *shalom bayis*. Upon hearing this the Rebbe remarked, “I don't know how effective the *segula* of folding one's *Tallis* is for *shalom bayis*, but I do know of a guaranteed *segula*: if immediately after Shabbos one *folds up his sleeves* to help get his wife get their house in order, that for sure helps with *shalom bayis*!”

### Clothing Left in the Dryer

There are two common halachic questions which arise regarding clothing left in a dryer on *erev* Shabbos:

- 1) Is it permitted to leave a dryer running on Shabbos?
- 2) May one remove dry clothing from a dryer on Shabbos?

#### 1. Leaving a Dryer Running on Shabbos

The *Rema*<sup>85</sup> writes that one may not allow his grinding machine to run on Shabbos. The *Mishna Berura*<sup>86</sup> explains that since a grinding machine makes a lot of noise it creates a *Zilzul Shabbos* (degradation of the Shabbos), because people hear the Jewish person's machine running on Shabbos. Similarly:

- One may not leave a radio,<sup>87</sup> stereo,<sup>88</sup> etc. playing on Shabbos.

- On may not allow a dishwasher<sup>89</sup> or vacuum cleaner<sup>90</sup> to operate in his home on Shabbos. For example, one may not allow the dishwasher to remain running from before Shabbos or allow a non-Jew to use a vacuum cleaner (even if the prohibition of *Amira l'akum* is avoided).

Based on this prohibition of *Zilzul Shabbos*, Rav Moshe Feinstein<sup>91</sup> ruled that one may not allow a dryer to run in his home on Shabbos because it makes noise when it is running. Therefore, one may not allow a dryer to remain running even if it began before Shabbos.

#### A significant need

Yet, the *Rema*<sup>92</sup> concludes, that when there is a significant need (i.e., to avoid a financial loss, a *mitzva* need, or to avoid pain<sup>93</sup>), one may be lenient and allow a machine which makes a lot of noise to operate on his property on Shabbos. Therefore, if one's only clean clothing are wet and cannot be worn on Shabbos without putting it into the dryer right before Shabbos, he may place the clothing in a dryer and allow the dryer to run on Shabbos.<sup>94</sup>

### Removing the dry clothing from a dryer on Shabbos

There are two potential issues with removing clothing from a dryer on Shabbos:

1. Are the clothing *muktzeh*?
2. Is the door of the dryer *muktzeh*?

#### 1. Are the clothing muktzeh?

Generally, clothing which are wet and unwearable on the onset of Shabbos are considered *muktzeh* for the duration of Shabbos – even after they dry.<sup>95</sup> Nevertheless, clothing left in a dryer (with the intention of being removed and used on Shabbos) are not considered *muktzeh*.<sup>96</sup> Since he expected and anticipated that the clothing which were placed in the dryer on *erev Shabbos* would be dry on Shabbos the clothing is not considered *muktzeh* once they are dry.<sup>97</sup>

#### 2. Is the door of the dryer muktzeh?

The door of the dryer is *muktzeh* as it is considered a *kli she'milchto l'issur* (an object which is generally used for *melacha* activities).<sup>98</sup> Still, one may open and close the door of the dryer on Shabbos if it is blocking one's way (*tzarich m'komo*).<sup>99</sup> Accordingly, one is permitted to open the door of the dryer to remove the clothing, because the door is blocking “one's way” from getting to the clothing.<sup>100</sup> One may also close the door of the dryer if it is blocking his way (e.g., in a narrow room).<sup>101</sup>

### Removing a Dry Cleaner Tag

If one forgot to remove a drycleaners tag from his garment before Shabbos, he will be faced with two possible ways to deal with the cleaners tag on Shabbos, both of which may be questionable on Shabbos:

1. To remove the cleaner tag on Shabbos
2. To walk outdoors with the cleaner tag attached to the garment

#### 1. Removing the cleaner tag on Shabbos

One of the thirty-nine *melachos* of Shabbos is *Koreya* (Tearing).<sup>102</sup> Tearing a cleaner tag from a garment on Shabbos may involve the *melacha* of *Koreya*.

#### Tearing something that was sewn only temporarily

The *Rema*<sup>103</sup> cites a dispute among the *poskim* whether it is prohibited to tear two objects which were sewn together in a temporary manner. Meaning, to detach two objects which were sewn together with the intention to be detached within twenty-four hours.<sup>104</sup> The *Rema* concludes that one may rely on the lenient opinion and tear two object which were attached in a temporary manner for less than twenty-four hours. [However, one should not do so in front of an ignorant person, for fear that he may draw his own conclusions and come to permit tearing even things which were sewed in a permanent manner.]

Some *poskim*<sup>105</sup> rule that since the cleaner tag remains on the garment for more than twenty-four hours it is considered a permanent sewing and thus removing the cleaner tag from the garment does indeed violate the *melacha* of *Koreya*. However, other *poskim*<sup>106</sup> rule that we can consider the attachment of the cleaner tag to be only temporary; since the cleaner tags are meant to remain on the garment only until it reaches the hand of the customer, it is still considered a *temporary* sewing (even though it may remain for longer than twenty-four hours) and therefore may be removed [so long as it is not done in front of an ignorant person]. A Rav should be consulted on this issue.<sup>107</sup>

#### 2. Walking outdoors with the cleaner tag attached to a garment

One of the thirty-nine *melachos* of Shabbos is *Hotza* (Transferring/ Carrying).<sup>108</sup> Wearing a garment which has a cleaner tag attached (in an area which does not have a proper *eiruv*) may involve the *melacha* of *Hotza*, because perhaps it can be considered as if he is “carrying” the cleaner tag.

### Wearing a garment outdoors

Wearing a garment outdoors is permissible on Shabbos and is not considered as if he is transferring the garment. The *Rambam*<sup>109</sup> explains that since a cleaner clothes a person it is subordinate to one's body and is therefore not viewed as if the person is “carrying” his clothing, but as if the clothing is part of his body.

#### Is a cleaner tag part of the garment?

The question now becomes, is the cleaner tag viewed as part of the clothing which may be worn outside on Shabbos or is viewed as a separate entity which may not be worn outside on Shabbos? Some *poskim*<sup>110</sup> rule that this would depend on where the tag is situated: if the tag is in an *unnoticeable* place (e.g., the inside of the garment), where one is not concerned if remains there, then the tag becomes subordinate to the garment and may be carried outdoors. On the other hand, if the tag is situated in a *noticeable* place (e.g., on the outside of the garment), where a person is bothered if it remains there, it cannot become subordinate to the garment because he does not want it to remain there and thus may not be worn outdoors.

However, other *poskim*<sup>111</sup> permit wearing a garment which has a cleaner tag attached outdoors regardless of where the tag is situated. These *poskim* argue that since a cleaner tag is something which has little or no value (and has no other function), it automatically becomes subordinate to the garment and may be carried outdoors.

Rav Moshe Feinstein<sup>112</sup> is quoted to have ruled that one should preferably remove the cleaner tag before Shabbos, however if one forgot to remove the tag he may rely on the lenient opinions and go outdoors with the tag attached to the garment.

<sup>1</sup> Shabbos 113a

<sup>2</sup> Siman on *Levisha*

<sup>3</sup> In *Kuntres Be'er Mayim Chaim* (which is found at the end of the *Sefer*), *siman* 2

<sup>4</sup> Cited in *Sefer Likras Shabbos* p. 152; *Nishmas Shabbos* 1:276; *Asifas Gershon* p. 64; *Shaarei Vaad Tov* 9, p. 37

<sup>5</sup> Pri Tzadik, Vayigash

<sup>6</sup> Shabbos 119a

<sup>7</sup> Rabbi Yitzchak Eisik Yehuda Yechiel Safrin (1800's), cited in *Zichron Kodesh Komarno*, Parshas Vayishlach 5762

<sup>8</sup> *Yalkut Ruveini*, Parshas Bereishis p. 50

<sup>9</sup> P. 63

<sup>10</sup> See *Mishna Berura* (262:11); *Aruch HaShulchan* (262:4); see also *Chut Shani* vol. 1, p. 54; *Likras Shabbos* p. 147; *The Aura of Shabbos* p. 26

<sup>11</sup> *Likras Shabbos*, *ibid*

<sup>12</sup> 262:6

<sup>13</sup> The Rambam (Shabbos 30:3) writes that "included in the mitzvah of honoring Shabbos is to have clean clothing and to designate special clothing for Shabbos." See *Chut Shani* Vol. 1 p. 52 and *Kovetz Halachos*, Shabbos vol. 1 p. 38, note 53.

<sup>14</sup> 262:3. However, the *Shulchan Aruch* (262:2) writes that "One should try to have nicer clothing for Shabbos," which seems to indicate that there is no obligation to designate special clothing for Shabbos. See *Kovetz Halachos* (Shabbos vol. 1 p. 37, note 52) where he suggests that when the *Shulchan Aruch* uses the word "try" he can also intend to mean that there is an obligation as we find in *Hilchos teffila* where the *Shulchan Aruch* (90:9) writes that "one should try to daven in shul with a minyan." The *Nishmas Shabbos* (1:274) also wonders about "why the *Shulchan Aruch* writes that one should "try" to wear Shabbos clothing which would indicate that it is only a nice thing to do, when it seems to be a true obligation [which is derived from the verse in the Navi]?"

<sup>15</sup> *Gemara Shabbos* *ibid*

<sup>16</sup> *Yishaya* 58:13

<sup>17</sup> The Chida (*Moreh b'Eztba* 4:139) writes that when one puts on his Shabbos clothing it is appropriate to say "I am putting on these Shabbos clothing in honor of *Shabbos kodesh*."

<sup>18</sup> *Shulchan Aruch* 263:1. See *The Aura of Shabbos* p. 25 footnote 2; *Likras Shabbos* p. 144

<sup>19</sup> See *Gemara Bava Kama* (37a) that an ox which gores three times (a *muad*) on Shabbos is not considered a *muad* for goring on weekdays. *Tosfos* (*d'h harei hu*) explains that since the ox sees the Jewish people wearing beautiful clothing, he does not recognize them and gores them."

The *Mesilas Yesharim* (Chapter 19) writes that "the more one honors Shabbos the greater is his mitzva and the more *nachas ruach* (pleasure) he brings to *Hakadosh Baruch Hu*." *Hakadosh Baruch Hu* assures (*Shmuel* 1, 2:30) that "those who honor me, I will grant them honor."

<sup>20</sup> 262:3

<sup>21</sup> "Such as the garments which honor a person who arrives in a foreign place where he is not recognized, and the people of the place show him honor in accordance with the type of clothing he wears." (*Shulchan Aruch HaRav*, *ibid*)

<sup>22</sup> *Chut Shani* vol. 1 p. 52; *Kovetz Halachos*, Shabbos vol. 1, p. 38. However, the *Netziv* (*Emek Sheila*, 1) writes that the opinion of the *Sheiltos* is that the obligation to designate special clothing for Shabbos includes all of one's garments – even one's undergarments.

<sup>23</sup> *Chut Shani* vol. 1 p. 52; *Kovetz Halachos*, Shabbos vol. 1, p. 38.

<sup>24</sup> *Chut Shani* vol. 1 p. 53

<sup>25</sup> In a conversation with the author of *Netai Gavriel*, since *nowadays* it is common to walk outside wearing a shirt as one's outer garment. See however, *Kovetz Halachos* (Shabbos vol. 1, p. 38) who writes that a shirt is *not* considered an "outer garment" which honors a person and thus one is not required to designate a special shirt for Shabbos.

<sup>26</sup> In a conversation with the author of *Netai Gavriel*.

<sup>27</sup> *Chut Shani* Vol. 1 p. 52

**Wearing a Shabbos hat when it rains on Shabbos.** When it rains on Shabbos, the question arises whether one should wear his Shabbos hat (which may get ruined in the rain) or his weekday hat? *Rav Yisroel Belsky* (*Hilchos Shabbos* based on the teachings of *HaRav Yisroel Belsky* p. 58) ruled that if one's weekday hat in good condition and is respectable he should wear his weekday hat. However, if one's weekday hat is not in good condition wearing it on Shabbos would be a *zilzul* to the honor of Shabbos and should not be worn. Nevertheless, *Sefer Siach Yitzchak* (*siman* 133) writes that one should wear his Shabbos clothing in honor of Shabbos even when it is raining outside. The *Nishmas Shabbos* (1:274) cites a story with the Satmar Rebbe, Reb Yoel Teitelbaum. One Shabbos, there was a heavy

rain and the Rebbe saw people walking outside wearing their weekday hats. The Rebbe remarked to them, "Are afraid that you will receive a brand-new hat when your old Shabbos hat gets ruined?" The people were confused about what the Rebbe meant, so he explained, "*Chazal* teach us that all the expenses that one incurred for the honor of Shabbos is not deducted from the money allotted to him on Rosh HaShana for that year. So, what are you worried about? If your Shabbos hat gets ruined, you will get a new hat and the expenses will not be deducted from your yearly allotment."

<sup>28</sup> *Chut Shani* vol. 1 p. 52

<sup>29</sup> *Nishmas Shabbos* 1:276

<sup>30</sup> *Chut Shani* vol. 1 p. 52; *Rav Yisroel Belsky* quoted in *Halachically Speaking* Vol. 2 p. 233

<sup>31</sup> *Chut Shani* vol. 1 p. 52

<sup>32</sup> *Chut Shani* vol. 1 p. 52

<sup>33</sup> However, *Chut Shani* (*ibid*) adds that if there are people who are particular to wear garments which "honor a person" to protect from the weather, such as a sweater, they should be designated for Shabbos.

<sup>34</sup> Rabbi Akiva Eiger on *Shulchan Aruch* C.M. 248:11; *Rav Shmuel Kamenetsky* (*Kovetz Halachos*, Shabbos p. 40, note 57)

<sup>35</sup> *Shaylas u'Teshuvos Rav Poalim* Vol.4:13; *Yichaveh Daas* 5:23; *Chut Shani* vol. 1, p. 53

<sup>36</sup> See *Maharal*, *Gur Aryeh* Yehuda, *Devarim* 8:4

<sup>37</sup> *Nishmas Shabbos* 1:276

<sup>38</sup> *Kovetz Halachos*, *ibid* p. 40; *Nishmas Shabbos* 1:276

<sup>39</sup> Cited in *Sefer Likras Shabbos* p. 152; *Nishmas Shabbos* 1:276; *Asifas Gershon* p. 64; *Shaarei Vaad Tov* 9, p. 37

<sup>40</sup> 1:176 from *Kovetz Bais Yehuda*, 16

<sup>41</sup> The Chai Adam (*Hilchos Netilas Yadayim* 40:8) warns that one must be careful not to get his hands dirty on erev Shabbos from the shoe polish as it may lead to halachic issues on Shabbos. See *Shmiras Shabbos k'hilchaso* 14, note 79 from *Rav Shlomo Zalman Auerbach*.

<sup>42</sup> 262:2

<sup>43</sup> When citing this *Magen Avraham*, the *poskim* (*Shulchan Aruch Harav* 262:3; *Mishna Berura* 262:5; *Aruch HaShulchan* 262:3) explain this to mean that "it is good for one to switch all of his garments on Shabbos and not to wear any of his weekday garments on Shabbos."

**Wearing one's Shabbos clothing during the week.** Although we cited many *poskim* who interpret the *Magen Avraham* to mean that one should not wear weekday clothing on Shabbos, the simple wording of the *Magen Avraham* indicates another halacha: "that one should be careful not wear his Shabbos clothing during the week" (see *Chut Shani* vol. 1, p. 53 [5]). Because of this, the *Chazon Ish* (*Shabbos l'Yisroel* p. 471) and the *Steipler Goan* [*Orchos Rabbeinu* 1, p. 107]) would be careful to remove their Shabbos clothing immediately after Shabbos ended. However, others rule that there is no obligation to remove one's Shabbos clothing immediately after Shabbos ends (*Leket Yosher* p. 54 from *Terumas Hadeshen*; see also *Chut Shani* 1:3).

The *poskim* discuss whether it is permissible or appropriate to wear one's Shabbos clothing during the week to a wedding or other Simcha. Some *poskim* (*Toras Chaim*, 262; *Rav Shmuel Kamenetsky*, *Kovetz Halachos* *ibid* p. 38, note 54) permit this since wearing the Shabbos clothing to a Simcha is not considered degrading to one's Shabbos clothing.

Another example which the *poskim* discuss is when a person travels and finds it difficult to bring along a weekday jacket and a Shabbos jacket, would it be appropriate to wear one's Shabbos jacket while traveling? Some *poskim* (*Nishmas Shabbos* 1:278) suggest that only if one wears his Shabbos clothing consistently during the week does it take away from the status of the Shabbos clothing, but if one wears the Shabbos clothing during the week merely once in a while it does not take away from the status of the Shabbos clothing. Furthermore, other *poskim* (*Rav Shmuel Kamenetsky*, *Kovetz Halachos* *ibid* p. 40, note 56) argue that since many *poskim* do not interpret the *Magen Avraham* this way it seems that there is no issue with wearing one's Shabbos clothing during the week.

<sup>44</sup> *Ma'ase Rav* 147

<sup>45</sup> *Moreh b'Eztba* 4:139

<sup>46</sup> *Siman on Levisha*

<sup>47</sup> The Shela ha'Kadosh (*Kitzur Shela*, *Inyanei Tevila b'erev Shabbos*) writes that "one should switch all of his clothing for Shabbos... even his belt."

<sup>48</sup> *Minhagei Chasam Sofer* 4:7

<sup>49</sup> *Mishna Berura* 262:5

<sup>50</sup> **Switching one's talis katan.** Some are careful to designate a special *talis katan* for Shabbos (*Nishmas Shabbos* 1:277). The *Kaf HaChaim* (*Pilagi*, 28:32) writes that

“On Shabbos a person must be even more careful to wear a *talis gadol* and *talis katan* which is *mehudar*. The Medresh states that ‘on Shabbos a person is not crowned with his tefillin, which protect him from sinning,’ therefore a person must be careful to wear *Tzitzis* which are *mehudar* without any questions in halacha. It is unfortunate to see those who are careful to have special clothing for Shabbos but do not designate a special beautiful tallis for Shabbos, certainly such a person’s punishment will be great.” Interestingly, the Medresh (Yalkut Shemoni, Parshas Shelach) cites the *Tana d’bei Eliyahu Rabba* who states that for this reason that the *mi’Koshesh* (who chopped wood on Shabbos in the Midbar) sinned, because he was not wearing *teffilin* on Shabbos to protect him from sinning. Therefore, immediately afterwards (in Parshas Shelach), *Hakadosh Baruch Hu* told Moshe Rabbeinu to give the Jewish people a mitzva which protects from sinning even on Shabbos – this was the mitzva of *Tzitzis*.

**Reciting a new beracha on the talis katan.** The *poskim* (Nishmas Shabbos, *ibid*; Likras Shabbos p. 149, note 17, based on Shulchan Aruch 8:10) point out that if one does switch his *talis katan* on Friday afternoon in honor of Shabbos he must make a new beracha (of *al mitzvas tzitzis*) when he puts on the new *talis katan*, because the beracha which one made in the morning cannot exempt the *talis katan* which he puts on later in the day.

<sup>50</sup> 262:25

<sup>51</sup> *Dinim v’hanhagos* (89)

<sup>52</sup> 262:25

<sup>53</sup> 262:3

<sup>54</sup> Yishaya 58:13

<sup>55</sup> Cited in *Mishna Berura* 242:1. The *Mishna Berura* writes that according to some opinions the obligation to honor Shabbos is a *mitzva d’Oraysa* since the Torah (Vayikra 23:1-3) refers to Shabbos as one of the *Mikrai Kodesh*. The Ramban (on this verse) explains that *Mikrai Kodesh* are holy days of gathering, when the Jewish people gather in shul and praise Hashem and wear clean [nice] clothing.

<sup>56</sup> *Mishna Berura* 242:1.

<sup>57</sup> 242:1

<sup>58</sup> 262:3

<sup>59</sup> The Vilna Goan (on the Rema, *ibid*) explains that this is derived from verse which states by Rus (3:3) “You shall wash yourself and get dressed” which the Gemara (Shabbos 113b; see also Rashi on verse in Rus) explains is referring to one’s Shabbos clothing, indicating that one should get dressed in his Shabbos clothing immediately after washing himself. *Sefer Likras Shabbos* (p. 148, note 14) suggests that this order resembles the Kohen Gadol who would wash himself (in the *mikvah*) before getting dressed in his special clothing, so too on Shabbos [which resembles the Bais Hamikdash] we wash ourselves [and go to the *mikvah*] before getting dressed in our Shabbos clothing.

**One who goes to the mikvah on erev Shabbos.** When the *Chasam Sofer* would go to the *mikveh* on erev Shabbos he would be careful to get dressed in his Shabbos clothing immediately after immersing in the *mikveh*. (Minhagei Chasam Sofer 4:7) However, for some, bringing one’s Shabbos clothing to the *mikveh* can be somewhat difficult and impractical. The Ketzos HaShulchan (73:24) writes that it is sufficient to change one’s undergarments and shirt after immersing in the *mikveh* (so that he should not change into his dirty undergarments after washing himself) and then when he returns home, he should change into his Shabbos clothing.

<sup>60</sup> When one gets dressed in his Shabbos clothing close to the time of Shabbos it is [more] evident that he is dressing in his Shabbos clothing in honor of Shabbos (Shulchan Aruch HaRav 262:4). The Nishmas Shabbos (1:272) writes that *b’dieved* if one cannot get dressed immediately before Shabbos, for example, someone who is traveling on erev Shabbos to another city for Shabbos and it is difficult to change into his Shabbos clothing when he reaches his destination, may dress in his Shabbos earlier in the day before he travels, because *m’ikar ha’din*, so long as one changes into his Shabbos clothing on erev Shabbos it is clear that it is being done in honor of Shabbos.

<sup>61</sup> 262:3

<sup>62</sup> Bris Olam, 57

<sup>63</sup> Just as the non-Jews do not begin their holidays at night but rather in the morning, these people too wish to begin Shabbos in the morning (*ibid*).

<sup>64</sup> 13:35:2:1

<sup>65</sup> In *Sefer Mayim Chaim*, siman 2

<sup>66</sup> 262:8.

<sup>67</sup> 14:34:2:5

<sup>68</sup> 262:8

<sup>69</sup> 262:28; 300:6.

<sup>70</sup> The Yesod v’Shoresh Ha’Avoda (8:12) writes this as well and concludes that “fortunate is a person who does this.”

<sup>71</sup> 302:3 from Gemara Shabbos 113a

<sup>72</sup> 302:15

<sup>73</sup> **Restoring a garment to its normal state.** Rav Shlom Zalman Aurbach (*Shmiras Shabbos K’hilchaso* 15:50, note 166) rules that it is permitted to fold a garment when it is done to restore it to its original state. For example, one may fold the cuff of a pants that has become unfolded. One may fold the collar of a jacket that folded the wrong way. One may reshape a hat that has been crushed. We do not view these cases as acts of *improving* a garment since one’s intention is merely to return it to its original state. Unlike folding a pair of pants on the crease where one’s intention is to improve and beautify the pants by *adding* (or reinforcing) a crease which gives off the appearance of fixing the garment. See also 39 Melochos p. 1135.

<sup>74</sup> *Shmiras Shabbos K’hilchaso* 15:48. See *Aruch Hashulchan* (302:12) where he defends the custom of people who fold their clothing on their creases based on the fact that the folding done *nowadays* is not intended to *improve* the appearance of the garment. Rav Ovadya Yosef writes (*Yechaveh Da’as* 2:40) that one should be stringent and not rely on this leniency, however one should not protest those that rely on this leniency and fold their garments on their original folds.

**The prohibition of Hachana (preparing for after Shabbos).** There is an additional issue with folding a *Tallis* that is no longer needed for Shabbos as this would violate the prohibition of *Hachana* (*Mishna Berura* 302:13). Yet, the Aruch Hashulchan (*ibid*) reconciles this issue as well.

<sup>75</sup> *ibid*

<sup>76</sup> *ibid*

<sup>77</sup> *Shulchan Aruch* 302:3

<sup>78</sup> *Shmiras Shabbos K’hilchaso* 15:48

<sup>79</sup> 300

<sup>80</sup> *Sefer hanhagos adam* brought in *Tammei haminhagim*, 424

<sup>81</sup> See *Tammei haminhagim*, *ibid*

<sup>82</sup> *sefer Toldas Menachem* brought in *Tammei haminhagim* 947:10

<sup>83</sup> *ibid*

<sup>84</sup> Authored by Rav Gamliel Rabinavitz; in the introduction to the *sefer*.

<sup>85</sup> 252:5

<sup>86</sup> 252:48

<sup>87</sup> The Aura of Shabbos p. 76

<sup>88</sup> *ibid*

<sup>89</sup> *ibid*

<sup>90</sup> *ibid* p. 77

<sup>91</sup> Rav Yisroel Pinchas Bodner (*Muktza*) p. 250 note 40, citing the ruling of Reb Moshe Feinstein, *Igros Moshe* O.C. Vol. 5:23:38

<sup>92</sup> 252:5

<sup>93</sup> Aura of Shabbos p. 74, note 8

<sup>94</sup> Aura of Shabbos p. 77

<sup>95</sup> *Mishna Berura* (308:63); see *Shulchan Aruch* 310:3

<sup>96</sup> Rav Moshe Feinstein quoted by Rav Yisroel Pinchas Bodner in back of *sefer*, Teshuvah 37

<sup>97</sup> Rav Moshe Feinstein quoted by Rav Yisroel Pinchas Bodner in back of *sefer*, Teshuvah 36; see *Mishna Berura* 310:19. Similarly, if the clothing were hung on a clothesline *inside* one’s house (and one knows that they will become dry before Shabbos ends), the clothing are not considered *muktzeh* after they dry, because one knew when he hung up the clothing that they will dry on Shabbos (*ibid*). [The case where the *Mishna Berura* (308:63) writes that wet clothing remains *muktzeh* the entire Shabbos is dealing with a case where it is not certain that the clothing will dry during the duration of Shabbos; see *Muktzeh: A Practical Guide* p. 116, note 27.

<sup>98</sup> *ibid*; see also Rav Yisroel Pinchas Bodner p. 52 from Rav Moshe Feinstein

<sup>99</sup> *ibid*

<sup>100</sup> *ibid*

<sup>101</sup> *ibid*

<sup>102</sup> *Mishna Shabbos* 73a

<sup>103</sup> 317:3

<sup>104</sup> Just like by the *melacha* of *Kosheir* that within twenty-four hours is considered temporary according to all opinions [as cited in *Mishna Berura* 317:21] (*Nishmas Shabbos* 7:184; 39 Melochos p. 812, note 8a).

<sup>105</sup> The Shabbos Home p. 98; 39 Melachos p. 848

<sup>106</sup> *Orchos Shabbos* 11:13

<sup>107</sup> See Volume Two, Chapter Twenty-Eight

<sup>108</sup> *Mishna Shabbos* 73a

<sup>109</sup> *Rambam Shabbos* 18:17

<sup>110</sup> *Orchos Shabbos* 28:184 [see 39 Melachos pg. 1366]

<sup>111</sup> The Shabbos Home 114, 39 Melachos pg. 848

<sup>112</sup> In *Choveres l’Torah v’Horah* (Vol. I pg. 8), cited in the Shabbos Home Vol. I pg. 114 note 38