

Halachically Speaking

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Shabbos Clothing

Sponsored

לרפואה שלמה חנה חיה בת מזל
לזכר נשמת הרב יחזקאל מאיר בן הרב זאב הלוי

In order for one to show the proper honor to *Shabbos*, one should have a separate set of clothing for *Shabbos*.¹ Some *poskim* maintain that this is a *D'oraisa*,² while others maintain it is a *D'rabbanan*.³ The *Yalkut Reuiney*⁴ says the way in which one dresses on *Shabbos*, in this world, is the way in which *Hashem* will dress him in the World to Come. Both men and women are obligated to have nice clothing for *Shabbos*.⁵ Some say if one wears nice clothing on *Shabbos* it is a *segula* for *Parnasa*.⁶

The Order Of Dressing

There are two different ways that one might put on his clothing. The *Chassidim* and *Anshei Massei* have the custom to first put on the clothing of the upper part of the body. This way the first article of clothing that is put on is the *tzitzis*, and then they put on the clothing of the lower part. When taking off their clothing, the top part is taken off last, so that the *tzitzis* remains on for the longest possible time.⁷ Others have the custom that the clothing of the lower part is put on first, in order to cover the lower part, and then the clothing of the upper part is put on. When taking off the garments, the upper part is taken off first, in order to keep the lower part covered for as long as possible.⁸ (This applies to all clothing not just *Shabbos* clothing).

Which Clothing To Change

Many *poskim* maintain that one should change each article of his clothing in honor of the *Shabbos*, from top to bottom.⁹ It is said on this person that he is very fortunate.¹⁰ Some even maintain that one should have a different

¹ Refer to *Gemarah Shabbos* 113a, 113b-114a, 119a, *Maharsha* on *Gemarah Shabbos* 113b-114a, *Kol Bo* page 25b (old), *Rambam Hilchos Shabbos* 30:3, *Rosh klal* 21:3, *Tur* 262, *Shulchan Aruch* 1, *Levush* 2, *Sharei Teshuva* 2, *Shulchan Aruch Harav* 3, Refer to *Medrash Tanchuma Bereishis* 2, *Rus Rabbah* 5:12. For additional reasons refer to *Feinus Hahalacha* page 110, see *Rama* 301:16.

² Refer to *Al Pi Hatorah Bereishis* page 8.

³ *Shulchan Aruch Harav* 242:1.

⁴ *Parshas Bereishis* page 50, *Kaf Ha'chaim* 260:24.

⁵ *Mishnah Berurah* 262:11, *Aruch Ha'shulchan* 4.

⁶ *M'Be'er Hashabbos* page 333.

⁷ Refer to *Derech Eretz Zuta* 8:page 59, *Toras Yekose'al* 101, *Lekutei Maharich* 2:page 312 (new), *Masef Lechul Hamachanus* 2:5, *Shulchan Hatorah* (Roth) *mamer tzinus* page 4b- 5b, *Konei Bosem* 2:1.

⁸ Refer to *Derech Eretz Rabbah* beg. of 10, *Minhag Yisroel Torah* 2:1. See *Halichos Chaim* 2:pages 15-17:footnote 2 in depth.

⁹ *Shulchan Aruch Harav* 3, *Aruch Ha'shulchan* 3, *Mishnah Berurah* 5, *Kaf Ha'chaim* 25, *Kovetz Bais Aaron V'Yisroel* 103:page 128:17, *Toras Chaim* page 75:14, *Nishmas Shabbos* 1:page 9.

yarmulke,¹¹ hat,¹² pillow, blanket¹³ and pajamas¹⁴ for *Shabbos*. The *poskim* say that it is proper to have a separate *tallis gadol* for *Shabbos*,¹⁵ and many have the custom to have a separate *tallis katton*.¹⁶ The *Stiepler* used to have a special *gartel* worn just for *Shabbos*.¹⁷ It is preferable to have a nice coat for *Shabbos*, but it is not absolutely necessary.¹⁸ Separate pair of undergarments do not have to be set aside for *Shabbos*, however, they have to be freshly laundered.¹⁹

Shoes

There is a *Yerushalmi*²⁰ which seems to imply that one does not need to have separate shoes for *Shabbos*. However, it is dependent on how one learns the *Yerushalmi*.²¹ Many *poskim* maintain that one should have a separate pair of shoes for *Shabbos*,²² while there are *poskim* who maintain that it is not necessary.²³ The custom seems to be that one should have a pair of shoes for the weekday and a separate pair of shoes for *Shabbos*.²⁴ If one does not have a separate pair of shoes for *Shabbos*, then he should polish the weekday pair in honor of *Shabbos*.²⁵

*Horav Yehuda Hachasid*²⁶ maintains that when one is going on the road he should not “oil” his shoes. If one did oil his shoes and went on the road it is not a problem.²⁷ Polishing your shoes with polish has the same status as oiling shoes.²⁸ Some say if one is traveling by car then it is permitted to polish ones shoes.²⁹ Many people are careful with this particular *Horav Yehuda Hachasid*,³⁰ while others maintain that five or six items in his will are kept, and this is not one of the items that most of *klal yisroel* keep.³¹

¹⁰ *Avodas Hakodesh* 4:139. He adds one should say the words that he is wearing *Shabbos* clothes for the honor of *Shabbos*. Refer to *Aruch Ha'shulchan* 262:5.

¹¹ *Toras Chaim* *ibid*, *Hanhugos* of the *Chazzon Ish* 9:3.

¹² *Aruch Ha'shulchan* 242:11, *Kaf Ha'chaim* 25, *Pela Yoetz* “*l'visha*” page 364.

¹³ *Binohu Shabbos* 119:page 119 (new).

¹⁴ *Likras Shabbos* 9:8.

¹⁵ *Magen Avraham* 2, *Be'er Heitiv* 4, *Eliyahu Zuta* 2, *Elya Rabbah* 4, *Shulchan Aruch Harav* 3, *Mishnah Berurah* 5, *Nishmas Shabbos* 1:page 9.

¹⁶ *Chut Shuni* 1:page:53, *Orchos Rabbeinu* 1:page 17:25.

¹⁷ *Orchos Rabbeinu* 1:page 107:31. If one is going for a long walk on *Shabbos* and he does not want to sweat his *Shabbos* garments, he should wear at least one *Shabbos* garment in honor of *Shabbos* (*Hilchoasa Rabbsu L'Shabbos* page 223:footnote 2, see *Likras Shabbos* 9:footnote 37).

¹⁸ *Horav Yisroel Belsky Shlita*, see *Yalkut Yosef* 4:page 345:3, *Chut Shuni* 1:page 52.

¹⁹ *Horav Yisroel Belsky Shlita*, see *Chut Shuni* *ibid*, *Nishmas Shabbos* 1:page 11.

²⁰ *Shabbos* 6:2:page 68.

²¹ See *Pnei Moshe* and *Korbon Eidah Shabbos* *ibid*.

²² *Horav Yisroel Belsky Shlita*, see *Mishnas Yaakov*, *Pela Yoetz* “*levisha*,” page 364, *Lekutei Maharich* page 314 (new), *Mishnah Berurah* 301:62, *Kaf Ha'chaim* 25, *Toras Chaim* *ibid*, *Rivevos Ephraim* 2:125:7, 4:11:pages 51-52, page 409, *Minhag Yisroel Torah* 262:3, *Hanhugos* of the *Chazzon Ish* *ibid*, *Shraga Hameir* 5:98:2, *Nishmas Shabbos* 1:page 8.

²³ Refer to *Mekadshei Hashem* 1:2, *Rav Poalim O.C.* 4:13, *Bais Dovid Leiter* 40, *Tzitz Eliezer* 7:2:5, 14:34:6, *Bais Avi* 3:31, *Yechaveh Da'as* 2:23, *Ve'alu Lo Uvol* 1:page 137:192, *Chut Shuni* 1:page 53, see *Machzei Eliyahu* 42:4.

²⁴ *Horav Yisroel Belsky Shlita*.

²⁵ *Chut Shuni* *ibid*.

²⁶ *Tzavah* 39 or 44 depending on the print. Refer to *Kaf Ha'chaim* 110:22, *Y.D.* 116:163, *Shemiras Haguf V'hanefesh* 94:footnote 1,

²⁷ *Meley D'chapidusa* 44:page 198, *Darchei Teshuva* *Y.D.* 116:64.

²⁸ *Horav Yisroel Belsky Shlita*.

²⁹ *Ketzos Ha'shulchan* 67:*badi*:9, *Be'er Moshe* 7 *K.A.* 114:6.

³⁰ Refer to *Shemiras Haguf V'hanefesh* 94:1, *M'boa V'ad Tzeiso* 12:14.

³¹ *Horav Yisroel Belsky Shlita*

Wearing Shabbos Clothing During The Week

Based on the writings of the *Arizal*, one should not wear any of his *Shabbos* clothing during the week.³² Some say the *Arizal* means clothing that is worn during the week, should not be worn on *Shabbos*.³³ Based on this, it would be problematic to wear a suit for a wedding,³⁴ *vort*, date, or dinner. However, the *Arizal* is only referring to a situation whereby one is wearing the suit etc. *b'kevious*. For example; wearing a suit for the entire week to work and then wearing it on *Shabbos* would be a problem, therefore, the previously mentioned cases are permitted.³⁵

White Clothing

According to the writings of the *Arizal*, one should have four white garments in honor of *Shabbos*,³⁶ and there are some that people have this custom.³⁷ Some say that wearing white clothing is a *segula* for atonement for ones sins.³⁸ If one feels that by wearing white garments, he will be showing off, then he should not wear them.³⁹ Today, most people do not wear white garments for *Shabbos*.⁴⁰

Folding One's Clothing/Tallis

One is not allowed to fold his clothing on the original crease unless the 4 conditions listed below are met. 1. It has to be a new garment because by folding an old garment you are fixing it. 2. One has to fold it himself.⁴¹ 3. It has to be a colored garment. 4. If one does not have any other clothing to wear.⁴² Some *poskim* are *melamed zechus* on those who fold their pants on the crease without these conditions.⁴³ There are *poskim* who maintain that the folding that is done today, is not comparable to the folding of the olden days, and therefore, any folding is permitted.⁴⁴ However, *l'chatchilah* one should go in accordance with the *Shulchan Aruch* and most *poskim*.⁴⁵ If one placed his pants on a hook and they fell down on the crease, one would be able to leave it folded, and it is not considered folding.⁴⁶ *L'chatchilah*, if one wants to fold his clothing on *Shabbos*, he may do so only if they are not folded on their original crease.⁴⁷ By doing it this way one does not need any of the aforementioned conditions, and this applies even to garments that are not meant to be worn that day.⁴⁸ Some *poskim* maintain that one should not fold any clothing on *Shabbos* even if it is not on the original crease, and if possible one

³² Refer to *Magen Avraham 2, Elya Rabbah 2, Kaf Ha'chaim 24, Toras Chaim* ibid, *Likras Shabbos* 9:11.

³³ *Shulchan Aruch Harav 3, Mishnah Berurah 5*, refer to *Tehilla L'Dovid* 262:2.

³⁴ Refer to *Rama Y.D. 391:3, Shach 4*. See *Pischei Teshuva Y.D. 389:3*.

³⁵ *Horav Yisroel Belsky Shlita*. Refer to *Nishmas Shabbos* 1:page 10, *Doleh U'mashka* page 147, *Feinus Hahalacha* page 119.

³⁶ *Be'er Heitiv* 260:4, *Elya Rabbah 2, Birchei Yosef 2, Kaf Ha'chaim 24, Shulchan Hatohar (Karmarna)* 262:8, *Otzer Haydeios Shabbos* pages 58-59.

³⁷ *Leket Yosher* page 47, *Ben Ish Chai Lech Lecha* 2:18, *Divrei Torah* 1:79, *Kovetz Bais Aaron V'Yisroel* 103:pages 128-129, *M'Be'er HaShabbos* pages 340-341:footnote 22.

³⁸ *M'Be'er HaShabbos* page 339:16:footnote 21.

³⁹ *Pri Megadim Eishel Avraham 2, Biur Halacha* 262 "b'gadim."

⁴⁰ *Pri Megadim Eishel Avraham 2, Kaf Ha'chaim 26, Darchei Chaim V'sholom* 365, *Divrei Torah* ibid, *Punim Me'eros* 2:152, *Halichos Olom Lech Lecha* 3:6:page 61, see *Birchei Yosef* 3.

⁴¹ If one uses a bench to fold his clothing it is like two people and not allowed (*Elya Rabbah 7, Ben Ish Chai Lech Lecha* 2:13, *Mishnah Berurah* 14, *Kaf Ha'chaim* 25).

⁴² Refer to *Mishnah Shabbos* 113a, *Rashi "mikaflin," Gemorah Shabbos* ibid, *Rosh* 15:2, *Rambam Hilchos Shabbos* 22:22, *Tur* 302, *Bais Yosef, Bach, Shulchan Aruch* 302:3, *Levush* 3, *Mishnah Berurah* 15-17.

⁴³ *Shevet Ha'Levi* 5:36:2.

⁴⁴ *Bais Yosef, Aruch Ha'shulchan* 12, *Ketzos Ha'shulchan* 117:badi 7.

⁴⁵ Refer to footnote 41.

⁴⁶ *Aruch Ha'shulchan* 11, *Shemiras Shabbos K'hilchoso* 15:45. Refer to *Divrei Shalom* 3:81.

⁴⁷ *Mordechai Shabbos* 388, *Bais Yosef, Prisha* 4, *Shulchan Aruch* ibid, *Levush* 3, *Shulchan Aruch Harav* 8, *Menuchas Ahavah* 1:11:footnote 4, *Halichos Olom* 3:pages 227-232. The *Chai Adom Shabbos* 44:24 says it is only permitted if the clothing is needed on *Shabbos* (see *Ben Ish Chai* ibid). Most *poskim* disagree with this (Refer to *Shar Ha'tzyion* 302:20, *Likras Shabbos* 2:26:page 223).

⁴⁸ *Mishnah Berurah* 18, *Yechaveh Da'as* 2:40, see *Da'as Torah* 302:page 122.

should fulfill all four conditions.⁴⁹ Some *poskim* maintain that one may fold a plastic or nylon garment since they do not have creases.⁵⁰ After *davening* many people fold their *tallis* on the crease and put it away. There is a two-fold problem with this; 1. *folding* a garment on the crease. 2. one is preparing from *Shabbos* to weekday.⁵¹ Some *poskim* say that if one does fold the *tallis* on the original crease he has on whom to rely upon,⁵² but one should not do so.⁵³ The second problem seems to still stand.⁵⁴ Therefore, one should not fold his *tallis* on the original creases on *Shabbos*, and this is definitely the way all *bonei torah* are *noheg*, and have been *noheg*.⁵⁵ A *shul tallis* which will be used for *Mincha* on *Shabbos* is permitted to fold, if you don't fold it on the crease.⁵⁶ It is interesting to note that according to some *poskim*, if one does not fold his *tallis* on the crease, rather he folds it off the crease; he may not leave it like that when *Shabbos* is over. The reason is that one who folds it this way is showing he is happy with the way it is, and it is considered folding on *Shabbos*.⁵⁷ One is permitted to place a shoe tree in a shoe if it is done to keep it in shape and not to form the shape.⁵⁸ One is also permitted to place one's *shtreimel* in the specially designed box on *Shabbos*.⁵⁹ One is permitted to reshape a hat that was smashed on *Shabbos*.⁶⁰ One is permitted to fold napkins on *Shabbos*.⁶¹

The Correct Time To Put Them On

One should put on his *Shabbos* clothes immediately after he showers himself for *Shabbos*.⁶² Some people change all their garments at the *mikvah*,⁶³ while others only change their undergarments.⁶⁴ Many times one goes to the *mikvah* early on *Erev Shabbos*, and one might get sweaty, therefore, it would seem that the second opinion brought down would be the more practical way to follow. Some say that one should wear his *Shabbos* garments until after *Havdala*,⁶⁵ while others maintain that they should be worn until after *Melava Malka*.⁶⁶ The *minhag* is accordance with the first opinion stated.⁶⁷

⁴⁹ Refer to *Machtzis Ha'shekel* 6, *Mishnah Berurah* 19, *Shar Ha'tzyion* 21, *Ketzos Ha'shulchan* 117:7, *Oz Nedberu* 8:27, *Bris Olom* page 101:11.

⁵⁰ *Shemiras Shabbos K'hilchoso* 15:46.

⁵¹ Refer to *Shulchan Aruch Harav* 302:8, *Mamer Mordechai* 302:5, *Nezer Ha'chaim* page 190:89. As far as preparing from one *Shabbos* to the next refer to *Tehilla L'Dovid* 203:6, *Minchas Shabbos* 80:249, *Rivevos Ephraim* 1:229, *Likras Shabbos* 2:page 225.

⁵² *Yufei Leleiv* 2:302:21:pages 30-30b, *Avnei Tzedek* 30:pages 9b-10, *Yechaveh Da'as* ibid, *Yalkut Yosef* 302:12, *Asei Lecha Rav* 7:page 315:13, *Rivevos Ephraim* 4:page 407, *Likras Shabbos* 2:pages 224-225. Refer to *Shulchan Shlomo* 302:10:2.

⁵³ Refer to *Tosfas Shabbos* 113a "m'kalfin," *Magen Avraham* 6, *Machtzis Ha'shekel*, *Be'er Heitiv* 6, *Levush* 3, *Ben Ish Chai Lech Lecha* 2:13, *Mishnah Berurah* 13, *Aruch Ha'shulchan* 11, *Kaf Ha'chaim* 22, *Nemukei Orach Chaim* 302:page 146, *Machaneh Chaim* 3:24, *Lechem Shlomo* 54, *Chai Olom Natah* 10:pages 23-25, *Ketzos Ha'shulchan* 117:badi 8, *Yechaveh Da'as* ibid, also see footnote to *Yechaveh Da'as* ibid:page 153, *Oz Nedberu* 8:27, *Tzitz Eliezer* 14:34:page 72:3, *Rivevos Ephraim* 1:229, 2:106, *Halichos Olom* 3:pages 327-332 in depth.

⁵⁴ Refer to *Rivevos Ephraim* 1:229.

⁵⁵ *Horav Yisroel Belsky Shlita*. Refer to *Likras Shabbos* 2:26:24.

⁵⁶ *Pri Chadash*, *Mishnah Berurah* 13.

⁵⁷ *Da'as Torah* ibid, *Shemiras Shabbos K'hilchoso* 15:46. Refer to *Nemukei Orach Chaim* 302:page 146.

⁵⁸ *Shemiras Shabbos K'hilchoso* 15:48, *Machzei Eliyahu* 42, *Shalmei Yehuda* 4:11:footnote 18 quoting the opinion of *Horav Elyashiv Shlita*, see *Minchas Yitzchok* 9:58:1.

⁵⁹ *Be'er Moshe* 5:73, *Shevet Ha'kehusi* 3:133, *Shemiras Shabbos K'hilchoso* 15:footnote 158 quoting the opinion of *Horav Shlomo Zalman Aurbach zt"l*, *Oz Nedberu* 8:28.

⁶⁰ *Divrei Chachumim* page 119:338, *Oz Nedberu* 13:14:10, *Ohr L'tzyion* 2:27:9, *Yalkut Yosef* 302:15.

⁶¹ *Rivevos Ephraim* 1:223:8 in the name of *Horav Moshe Feinstein zt"l*, 2:106, 4:97:108, 8:390:24, *Shevet Ha'Levi* 5:35:2, see *Shemiras Shabbos K'hilchoso* 11:40 who argues, Refer to ibid:footnote 149, *Yalkut Yosef* 302:13. In regard to folding a napkin to a specific shape refer to *Shemiras Shabbos K'hilchoso* 11:40, *Shevet Ha'Levi* 5:35.

⁶² *Darchei Moshe* 260:1, *Rama* 260:2, *Gra*, *Shulchan Aruch Harav* 260:5, *Divrei Torah* 1:11, *Ketzos Ha'shulchan* 73:8, see *Mishnah Berurah* 12.

⁶³ *Likras Shabbos* 9:5:footnote 15, *Pnei Shabbos* 1:page 106.

⁶⁴ *Ketzos Ha'shulchan* 73:badi 24, *Pnei Shabbos* 1:page 106, see *Likras Shabbos* 9:footnote 16,

⁶⁵ *Magen Avraham* 260:2, *Be'er Heitiv* 4, *Elya Rabbah* 2, *Shulchan Aruch Harav* 3, *Aruch Ha'shulchan* 3, *Kaf Ha'chaim* 28, *Orchos Rabbeinu* 1:32:page 107, the *Chazzon Ish* took off his *Shabbos* clothes after *havdala* (*Doleh U'mashka* page 157:footnote 420).

Checking Garments Before *Shabbos*

One should check his pockets before *Shabbos* begins, in order to make sure that they are emptied out, and that he will not *chas v'sholom* carry on *Shabbos*.⁶⁸ Both men and women should check their garments.⁶⁹ This *halacha* applies even in an area that might be a *carmelis* i.e., a bungalow colony.⁷⁰ From *Shabbos* to *Shabbos* one must check his clothing even though the likelihood of anyone putting anything in them is rare. Nonetheless, there is a possibility that a garment may be worn during the week for weddings or for a *Melava Malka* and therefore, these items of clothing must be checked.⁷¹ Some are careful not to place anything in their *Shabbos* garments even while walking in their own home.⁷² Others have the custom to sew their pockets down or not to have pockets at all because they might come to carry on *Shabbos*.⁷³ There is no need to check ones' pockets for crumbs since they are *butel*.⁷⁴

Miscellaneous

If one wants to place a child on his lap, he should place a garment between the child and his lap this way he will avoid getting his garments dirty.⁷⁵ Ones garments should not be torn or ripped.⁷⁶ Some say that one should not walk around without shoes on *Shabbos*.⁷⁷

Wearing A *Shtreimel*

The custom in the *Chassidasha* circles is to wear a *shtreimel* on *Shabbos*. The *Klausenberger Rebbe zt"l* explained the reason as follows: throughout the exile, the *Jewish* people suffered humiliation at the hands of their non-*Jewish* rulers who came up with creative ideas on how to degrade and mortify them. During one particular period the authorities forced the *Jews* to wear hats made out of animal tails in order to degrade them. However, the *Jews* were more creative than their oppressors. They took pride in this article of clothing that distinguished them from the non-*Jews*. They turned it into an elegant item worn on *Shabbos*, *Yom Tov* and all special occasions.⁷⁸ Many have pointed out that the Hebrew letters of *Shabbos* are an acrostic for *shtreimel b'mokon tefillin*, a *shtreimel* in place of *tefillin*.⁷⁹ (Many *Litvishe gedolim* also wore a *shtreimel*).



⁶⁶ *Lekutei Maharich* 3:page 314, *Yesod V'Shoresh Hu'avodah shar* 8:13:page 439, *Kaf Ha'chaim* 28, *Kovetz Bais Aaron V'Yisroel* 114:page 127:10 quoting the opinion of the *Stoliner Rebbe*. Refer to *Kovetz Bais Aaron V'Yisroel* 73:page 101. See *Doleh U'mashka* page 157. Some did not take off their *Shabbos* clothing until they went to sleep (*Leket Yosher* page 58, *Feinus Hahalacha* page 114).

⁶⁷ *Al Pi Hatorah* *ibid*:page 12:45.

⁶⁸ *Gemorah Shabbos* 12a, *Rashi* "l'mashmesh," *Rosh* 1:27, *Rif* page 5, *Rambam Hilchos Shabbos* 19:26, *Tur* 252, *Shulchan Aruch* 252:7, *Levush* 7, *Shulchan Aruch Harav* 20, *Shulchan Aruch Hatohar* 252:20, *Biur Halacha* "mitzvah," *Kaf Ha'chaim* 84, *Be'er Moshe* 8:140. Refer to *Hilchosa Rabbsu L'Shabbos* page 142:footnote 16:1 in depth. Some use the *loshon* of obligation (*Gemorah* *ibid*, see *Pri Megadim Eishel Avraham* 26, *Biur Halacha* *ibid*, *Aruch Ha'shulchan* 18, *Tehilla L'Dovid* 252:16). This *halacha* applies on *Shabbos* as well if one wants to carry outside an *eiruv* (*Mishnah Berurah* 56, *Shemiras Shabbos K'hilchoso* 18:46:footnote 180, *Teshuvos V'hanhugos* 1:235). (Refer to *Likras Shabbos* 12:footnote 1 on why *R'Yosef* (*Gemorah Shabbos* *ibid*) called this *halacha* a important *halacha*).

⁶⁹ *Bach*, *Aruch Ha'shulchan* 18, *Kaf Ha'chaim* 83.

⁷⁰ *Magen Avraham* 252:26 since there may be something which is *muktza*. (Refer to *Machtzis Ha'shekel*, *Elya Rabbah* 24, *Shulchan Aruch Harav* 20).

⁷¹ *Minhag Yisroel Torah* 252:1, *V'ein Lumo Michshal* 5:page 78, *Orchos Rabbeinu* 1:page 101, refer to *Yosef Ometz* 587:page 125, *Hilchosa Rabbsu L'Shabbos* page 144:footnote 16:3.

⁷² *Masei Rav* 141:page 169:footnote 2, see *Mishnah Berurah* 310:7, *Shar Ha'tzyion* 22.

⁷³ *Likras Shabbos* 12:3, *Hilchosa Rabbsu L'Shabbos* page 145:18.

⁷⁴ *Pnei Shabos* pages 103-104.

⁷⁵ *Sefer Chassidim* 267:page 228, *Be'er Heitiv* 262:4, *Elya Rabbah* 4, *Mishnah Berurah* 6.

⁷⁶ *Kaf Ha'chaim Palagi* 28:1:page 363.

⁷⁷ *Yechaveh Da'as* 2:23, see *Rama* 301:16, *Mishnah Berurah* 62.

⁷⁸ *M'Be'er Hashabbos* page 354:30:footnote 40, see *Hamishpacha* 25 Nisan 5756:pages 28-31. Refer to *Aruch Ha'shulchan* 555:11.

⁷⁹ *M'Be'er Hashabbos* page 351:28:2, *M'boa V'ad Tzeiso* 12:9.

Washing Clothing

One of the *gezeiras* of *Ezra* was that one should do laundry on Thursday and not on Friday.⁸⁰ The *Magen Avraham*⁸¹ and many other *poskim* say the reason is so that one is free to do all their *Shabbos* preparations. One may wash the clothing earlier in the week as well.⁸² Today we have washing machines and dryers and the laundry process is much simpler than in earlier years. Based on this, many *poskim* maintain that one may do laundry on *Erev Shabbos*, even if he will be washing clothing that is not worn on *Shabbos*, but one should be careful that he is not detracted from the *Shabbos* preparations.⁸³ Some are stringent with this.⁸⁴ Ironing would be permitted according to all opinions.⁸⁵ If one is stringent today, even though we have washing machines, then one should not wash their clothing on Thursday night either because it is not Thursday.⁸⁶ Some say according to those who are stringent, a *goy* should not be asked to wash his laundry either, since it is considered as if you are doing it.⁸⁷ Nonetheless, the custom is to be lenient with this, and the reason is because the *takana* was made so that one should devote himself to preparing for *Shabbos*, and not be busy with washing clothing, however, once a *goy* is washing the clothing it is permitted.⁸⁸ Clothing that is ordinarily washed every day may be washed on *Erev Shabbos* as well, i.e., children's clothing.⁸⁹

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⁸⁰ Refer to *Gemarah Bava Kama* 82a, *Rashi* "umachbsim," *Rosh* 7:19, *Rif*, *Nemukei Yosef* page 30, "u'michabsim," *Shita Mekubetzes* page 296, *Rambam Hilchos Shabbos* 30:3, *Tur* 242, *Shulchan Aruch* 242:3, *Levush* 1, *Ben Ish Chai Lech Lecha* 2:8, *Machzik Beracha* 242:7, *Shar Ha'tzyion* 16.

⁸¹ 242:3. Refer to *Pri Megadim Eishel Avraham* 3, *Kitzur Shulchan Aruch* 72:4, *Mishnah Berurah* 5, *Kaf Ha'chaim* 19, *Aruch Ha'shulchan* 41, *Shemiras Shabbos K'hilchoso* 42:5:see *ibid* footnote 130 if it is *nogea* on *Erev Yom Tov*. See *Elya Rabbah* 242:9, *Shulchan Aruch Harav* 242:11.

⁸² *Machtzis Ha'shekel* 3, *Shemiras Shabbos K'hilchoso* 42:footnote 13, see *Ben Ish Chai Lech Lecha* 2:18 who says one should not wash them before Wednesday for *Shabbos*. (*Machzik Beracha* 242:7, *Kaf Ha'chaim Palagi* 26:11, *Kaf Ha'chaim* 19). If you were an *on'es* and could not do it on Thursday one may wash them on Friday (*Kaf Ha'chaim* 20). Some say one should not wear clothing before eight days have passed when they come back from the cleaners (*Shulchan Aruch Harav Shemiras Haguf V'hanefesh* 9). However, the custom is not to be concerned about this (*Ketzos Ha'shulchan* 73:badi 22). In regard to whether or not washing clothing is permitted on Friday, when *motzei Tisha B'av* is on Thursday night, refer to *Lehoros Nossan* 2:38.

⁸³ *Horav Yisroel Belsky Shlita*, see *Avnei Yushfei* 1:49 quoting the opinion of *Horav Elyashiv Shlita*. Refer to *Kaf Ha'chaim* 2. It is permitted for one to leave his dryer on during *Shabbos* and there is no concern of *hashmos kol* since today's, dryers do not make as much noise as they used to, and it is usually finished by *bein hashmushus* (*Horav Yisroel Belsky*, see *Ohr L'tzyion* 2:16:10:footnote 10, *Yechaveh Da'as* 3:18). In regard to taking wet laundry that was left to dry or that was placed in the dryer before *Shabbos*, on *Shabbos* refer to *Mishnah Berurah* 308:16, *Shemiras Shabbos K'hilchoso* 15:footnote 60, *Be'er Moshe* 2:24, *Minchas Yitzchok* 1:61, *Shevet Ha'Levi* 1:62:3, *Shalmei Yehuda* 9:10:footnote 51, *Kuntres B'inyunei Muktza* pages 317-321, *Rivevos Ephraim* 1:222:25:page 177, *Oz Nedberu* 1:5, *Hilchos Muktza* (English) page 116:footnote 27.

⁸⁴ Refer to *Piskei Teshuvos Shabbos* pages 255-256, *Nishmas Shabbos* page 14, *Chut Shuni* 1:page 51, see *ibid:Shar Ha'tzyion* 5, *Ohr L'tzyion* 2:16:1.

⁸⁵ *Avnei Yushfei* 1:49.

⁸⁶ *Chut Shuni* 1:page 50. The *Ohr L'tzyion* 2:16:1 argues.

⁸⁷ *Chut Shuni* 1:page 51.

⁸⁸ *Horav Yisroel Belsky Shlita*.

⁸⁹ *Chut Shuni* 1:page 53, *Ohr L'tzyion* 2:16:1. If one is washing other peoples clothing it is permitted to do so on *Erev Shabbos* (*Chut Shuni* 1:page 51).