The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"א סעיף ל"ג-ל"ו

Overview

Siman 301 Seif 33:

It is prohibited to go out on Shabbos with money, silver or gold that is sewn to one's garment. Some permit this if one will suffer a loss out of concern that they will be stolen if one leaves them in his house. The custom is to be lenient if one must leave but if one could remain in his home rather than go out, he should not go out. If he doesn't need them and could leave them in his home he should be stringent.

- Since these items are important they are not subordinate to one's garment. One is not liable, however, since this is not the normal manner of transporting these items. (M.B. 122)
- Being that this only constitutes a Rabbinic injunction they were lenient if one potentially would suffer a loss. If one did not sew them on before Shabbos one may employ another unusual manner of transporting the item but it is preferable for it to be sewn in before Shabbos. (M.B. 123)

Siman 301 Seif 34:

One may go out with a scarf folded on his shoulders even though it does not have a thread that wraps around his finger. If the scarf does not wrap around his head and the majority of his body, he may not go out wearing it unless he ties the two ends together under his shoulders.

- It is common to wear a scarf folded on one's shoulders, even during the week. (M.B. 127)
- We do not follow the opinion in the Gemara that requires a thread to wrap around one's finger. (M.B. 128)
- It is too short to cover his head and the majority of his body and for that reason it must be tied beneath his shoulders so that it is similar to a belt. (M.B. 129)

Siman 301 Seif 35:

Hard felt may not be transferred in a public domain or in a karmelis even if he is wrapped in it but if it is not hard it is permitted.

- It is not common to wear hard felt. (M.B. 130)
- Rambam implies that it must be thin like a garment. (M.B. 131)

Siman 301 Seif 36:

It is permitted to go outside wearing two garments, one on top of the other, whether it is for one's personal needs or for someone else. This applies whether it is two shirts, two outer garments or two belts on one another even if there isn't a garment separating between the two belts. Some authorities prohibit wearing two belts, one on top of the other unless there is a garment between them and one should follow that opinion. It is permitted to wear two hats, one on the other as well as two socks.

- This opinion maintains that since there is no benefit to wearing two belts it is prohibited. (M.B. 133)
- Where it is customary to wear two belts, e.g., the outer one is nicer than the inner one, it is permitted to wear two belts. Chaye Adam writes that in those countries where they are lenient and permit wearing two belts, one need not protest. (M.B. 134)
- People wear two hats during the week as well. (M.B. 136)
- He is wearing two socks on each foot. (M.B. 137)

Halacha Highlight

Scarves, coats and towels

Shulchan Aruch Siman 301 Seif 34
יוצא אדם בסודר המקפל על כתפיו
A person may go out with a scarf around his shoulders

Shulchan Aruch (סעי' ל"ד) rules that one is permitted to go out with a scarf around his shoulders even though there is no string extending from the scarf that wraps around his finger. Mishnah Berurah (ס"ק קכ"ח) explains that Shulchan Aruch emphasized this point since there is an opinion in the Gemara (Shabbos 147a) that maintains that it is necessary for the scarf to have a string that one wraps around his finger to secure it from falling; therefore Shulchan Aruch writes that according to halacha that string is unnecessary.

Mishnah Berurah (ס"ק קכ"ז) notes that the ruling in this seif that permits wearing a scarf around one's shoulders seemingly contradicts the ruling in seif 29 that one may not wear a talis around his shoulder. He answers that the difference is that people wear scarves around their shoulders as opposed to a talis that people do not wear around their shoulder. He then emphasizes that this is limited to places where people wear scarves around their shoulders. Based on this principle, Poskim (פסקי תשובות אות י"ג) write that it is permitted for one to go out into the public domain wearing his coat or jacket resting on his shoulders without his arms in the sleeves. Since it is common for people to wear their jackets and coats in this manner it is considered a normal manner of wearing the garment and thus permitted. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ח הע' כ"ד) writes that perhaps in a true public domain one should adopt a stringent position out of concern that the jacket or coat will fall off and he will transport it four amos in the public domain. There is a similar disagreement regarding the permissibility of wearing a towel on one's shoulders. Teshuvas Or L'Tzion (ח"ב פכ"ג תשובה ח') rules leniently, whereas it seems from Teshuvas Maharshag (ח"ב סי' מ"ח) that the towel must be wrapped around one's body.