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Digest
Mishna Berura
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סימן ש״א סעיף ל״ז-ל״ח

Halacha Highlight

Wearing gloves

Shulchan Aruch Siman 301 Seif 37
מותר לצאת בשבת בבתי ידים
It is permitted to go out on Shabbos with gloves

Shulchan Aruch (סע׳ ל״ז) rules that it is permitted for one to go out with gloves on his hands. Mishnah Berurah (ס״ק קל״ח) explains that gloves qualify as a garment since their purpose is to protect the wearer from the cold. Shulchan Aruch then cites a dissenting opinion that one must sew the gloves onto his sleeves or at least tie them to his sleeve before going outside. The rationale behind the stringent position is the concern that the person wearing the gloves will need to use his hand for something and will remove a glove and transport it four amos in the public domain. Biur Halacha (שיתפרם) cites Taz who questions why tying the gloves to one's sleeves permits transporting the gloves. Seemingly, when the gloves are merely tied to the sleeves it should certainly be considered a burden and should be prohibited. He then references Elya Rabba who answers that when one ties his gloves to his sleeve it appears as though the sleeve has been extended. Consequently it is not considered as though he is carrying a burden and is thus effective.

Although Shulchan Aruch writes that it is appropriate for one to conduct himself in accordance with the stringent position, Mishnah Berurah (ס״ק קמ״א) notes that the common custom is to be lenient. He suggests that perhaps the reason for adopting the lenient position is that we do not have a true public domain and therefore since it is at worst Rabbinically prohibited, one may adopt a lenient approach. Nevertheless, later authorities imply that although one should not protest against those who are lenient, one who is meticulous in his mitzvah observance will conform with the stringent position. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי״ח הע׳ כ״ח) explains that Mishnah Berurah advised adopting a stringent position regarding this manner since the concern that one will need to use his hand and will remove his glove is a greater concern than the other concerns that Chazal expressed which led them to prohibit wearing certain types of garments. Therefore, in this case it is only logical that one should adopt a stringent position regarding gloves.

Overview

Siman 301 Seif 7:

It is permitted to go out with gloves called גואנטי״ש. There is an authority that is stringent and requires one to sew the gloves to his sleeves before Shabbos or tie them to his sleeves with a permanent knot and one should be cautious for his words.

- The stringent opinion is concerned that one will need to use his hands and will remove the gloves and inadvertently transport them four amos. (M.B. 138)
- There is a disagreement whether it is permitted to go out with a muff for one's hands and one should adopt a stringent position regarding this matter as well. (M.B. 139)
- The custom nowadays is to be lenient and although later authorities write that one should not protest against those who maintain a lenient position,
- it is appropriate for a meticulous person to be stringent. (M.B. 141)

Siman 301 Seif 8:

One who goes out on Shabbos with a garment that does not have valid tzitzis is liable since the strings that remain are significant to him since he has intent to add additional strings to make valid tzitzis. If the tzitzis were made properly it is permitted to go out even though he does not have techeiles. (See above siman 13.)

- For this reason the remaining strings are not subordinate to the garment. (M.B. 144)