

THE SHABBOS WEEKLY

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remove Shabbos clothes until after eating
melaveh malka.⁵

When is one to remove Shabbos clothes after
Shabbos during the 9 days?

The *Mishna Berura* writes¹ that we see from the *gemora* that *l'chatchila* one should wash for bread for *melaveh malka*, as it is compared to the other Shabbos meals.² If possible, one should even eat meat or other cooked items. If however, one is satiated from the Shabbos meals, such as in summer when Shabbos is out late, one should eat cake or at least fruit. The *Vilna Ga'on* would *l'chatchila* eat freshly baked bread for *melaveh malka*.³

Must the table be set as if for a Shabbos meal?

The *Shulchan Aruch* says that one must set the table after Shabbos and the *poskim*⁴ explain this to mean that a tablecloth should be spread together with other fine items that are appropriate for special occasions. Consequently, *melaveh malka* should not be of a lesser importance than other Shabbos meals and when possible one should attempt to honor this meal with bread/*challa* and hot dishes.

Are there particular rules as to when Shabbos clothes may be changed for weekday ones?

The *Magen Avraham* states that one should wear Shabbos clothes until after *havdala* and the *Kaf haChaim* adds that it is correct not to

The prevalent custom⁶ is to wear Shabbos clothes on *Shabbos Chazon*, although others follow the *Rama*⁷ who holds that one may not wear Shabbos clothes on that Shabbos. The question is, since one may not wear Shabbos clothes during the 9 days, except for Shabbos, as stated, must one 'hurry' and remove the Shabbos clothes immediately after Shabbos or do we say that one may continue wearing the same Shabbos clothes? Similarly, must a mourner during '*shiva*' remove Shabbos clothing right after Shabbos? To compound the question, a mourner who lost a parent (*Hashem yishmor*) and does not change his Shabbos clothes, must he rend them?⁸

The *Eshel Avraham*⁹ says that one need not remove one's Shabbos clothes as soon as *Shabbos Chazon* is out. Rav Ezriel Auerbach agreed that this is the accepted custom. However, mourners during the *shiva* must remove their Shabbos clothes as soon as Shabbos is out. He said that many say *Baruch*

⁵ *Simon* 262:28 and 300:6,14.

⁶ *M"b simon* 551:6.

⁷ *Simon* 551:1.

⁸ The *halacha* is that a mourner during the *shiva* on a parent, who changes clothes during the *shiva*, must tear – do *k'riah* – these clothes as well.

⁹ *Eshel Avraham Tinyana simon* 551:1. Cited by *Nit'ei Gavriel*.

¹ *M"b simon* 300:2.

² See the *Sha'ar Hatsiun* 2.

³ See the *SS"K* 63 footnote 21.

⁴ See *M"b simon* 300:1 and *Sha'ar Hatsiun* 1.

hamvdil bein kodesh l'chol and remove their Shabbos clothes even before *Ma'ariv*. If for some reason they could not change their Shabbos clothes, they need not rend them. ¹⁰

If wine is not available, how can one make havdala?

When wine or grape juice is not obtainable one may use a beverage that is *chamar medinah*. One of the definitions of *chamar medinah* is a beverage one would offer guests or drink at a meal and is substituted for wine (which was regularly imbibed).

Seeing that it is a complicated issue and there are several definitions for *chamar medinah*, it is preferable to receive rabbinical guidance before using beverages other than wine or grape juice.

Is it permitted to run on Shabbos?

It is all too common for the working person to rush from place to place in a stressed hurry to accomplish tasks and pursue goals.

וכבדתו On Shabbos, the prophet tells us מעשה דרכיך - one's gait on Shabbos must be different from a weekday, meaning that on Shabbos one may not run or even walk hurriedly. A person on Shabbos is supposed to think that all work is completed and there is no need to think about pending contracts and transactions. Walking with serenity is a sign that one does not have a care in the world and everything is wonderful. With this attitude there is no need to rush to anything.

What about running to shul?

Running to do a *mitzvah* is different and one may run to shul or to accomplish a *mitzvah*.

¹⁰ Rav Shlomo Zalman Auerbach *ztz"l* in the *SS"K* 65 footnote 152.

¹¹ *Simon* 301:1 and *M" B* 1.

It is not a weekday – materialistic activity and thus permitted on Shabbos.¹²

Vort on the Parsha

Why is it that we merit *Hashem's* unique blessing via the *Cohanim* and not directly from *Hashem*? Rav Sternbuch explains that *Cohanim* would receive 24 gifts from the people of Israel, which include *t'ruma*, wool, certain animal parts etc. and this would lead people to think that *Cohanim* do not give anything in return. The holy service performed by the *Cohanim* in the *Beis haMikdash* or the holy teachings imparted by the *Cohanim* to the people might be taken for granted and thus *Cohanim* would not be given the respect and love they deserve. *Hashem* thus demonstrated that the *Cohanim* impart some of *Hashem's* *b'rachos* into this world and they must be loved and respected. The *Zohar* says that if the *Cohanim* and the people being blessed do not love each other, the *Cohanim* must refrain from blessing them.

Food For Thought

May children run when playing?

May one wear a watch outside when there is no eiruy?

May women wear earrings that tend to fall off?

Are there restrictions as to types of jewelry that may be worn when there is no eiruv?

Answers coming be "H next week.