

4. Laws of Carrying with Regard to Garments and Ornaments

דִּינֵי הוֹצָאָה דְּרֶךְ מַלְבוּשׁ וְתַכְשִׁיט

1. You may not go out in the *reshut harabim* or in a *karmelit* while carrying or transporting any article that is not a garment, *malbush*, or an ornament, *tachshit*.¹ An article that does not fall into either category is called a *massa* (מַשָּׂא), which is a burden which may not be carried. An article of clothing that serves to protect your person or provide for your bodily needs, and is worn in the normal manner is considered a garment, a *malbush*. An article of a decorative nature, such as jewelry, or an article (other than clothing) that serves a bodily need, such as a cotton pad or a bandage on a wound, is regarded as an ornament, a *tachshit*. You are permitted to walk in a *karmelit* or a *reshut harabim* wearing a garment or an ornament, provided it is worn in the usual manner, and it is not likely to fall off or to be removed and carried in hand. For example, a man may not walk in such areas with a needle

1. **Wearing a Garment or an Ornament** The *Melachah* of Carrying relates to any article that is *halachically* considered a burden (מַשָּׂא). It forbids removing an article from one domain to another, or carrying it a distance of four *amot* in the *reshut harabim* or in a *karmelit*. The prohibition, however, does not apply to a garment or an ornament.

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or a pin stuck in his clothing.² A woman, however, may do so with a pin (but not with a needle), if the pin is required³ for her apparel,⁴ for example to fasten a shawl, since it is common⁵ for women to fasten their garments with pins.⁶

2. *Chazal* have also forbidden walking outside on Shabbat with ornaments you might remove to show to someone. Therefore, some ornaments are forbidden to men, and some to women. While

2. **Wearing a Pin to Secure a Garment or a *Kipah*** A safety pin that is used to fasten two parts of a garment, or a pin used to secure a *kipah* may be worn outside, where there is no *eruv*, by a man as well. See also Part II, *Melachah* 23, note 5
3. **Going out with Extra Buttons for Decoration or Reserve** You may wear a garment with nonfunctional buttons which are decorative. Many shirts and coats are sold with spare buttons hidden in the inside. *Poskim* debate whether you may go out with such a garment. Some rule that transporting such buttons is in violation of the *melachah*, while others rule that since the buttons are inconsequential to the wearer and are in the garment only because the manufacturer placed them there, they are not to be considered a separate *massa*, but simply part of the garment.
4. **Going Out with a Price Tag** If you forgot to take off a price tag off of your clothing, you may not wear it on Shabbat if it is in a place which embarrasses you, such that you would normally remove it right away. In such a case, the tag cannot be considered part of the garment. If it is in a place where it cannot be seen, and as such, its presence is inconsequential to the wearer, it is considered part of the clothing and can be worn out on Shabbat. It should be noted that it is permissible to remove the price tag in any case. See *Melachah* 38, note 3.
5. **Wearing Accessories and Apparel** A woman may go out on Shabbat with a comb, headband, hair pins, or clips to hold her hair in place, provided it is customarily worn in this manner, and she will not remove it, nor will it fall off. A belt that is tied or sewn to the garment may likewise be worn. A woman may wear gloves when they are customarily worn, as in cold weather. A man may put a feather or pin in his hat (as is in style from time to time) as this is an ornament.
6. **Wearing Cuff Links** Anything that is normally attached to a garment or an article of clothing, or is required or serviceable as an accessory to it, is considered subsidiary to the garment or article of clothing, regardless of its intrinsic value. Therefore, you may go out on Shabbat where there is no *eruv* while wearing cuff links, or collar stays, or even with an untied belt which is attached to a coat, as these are all accessories to the clothing. (The *poskim* debate the status of a belt which is not sewn onto the coat, but is fixed through belt loops and is not generally removed.) However, if the cuff links and the stud are gold or silver, they may be considered to be ornamental; see next note.

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it is now common practice to wear such ornaments, and reasons have been advanced by *poskim* to permit it,⁷ a God-fearing person should nevertheless be stricter in personal practice. A man should especially be careful not to walk in a *reshut harabim* or a *karmelit* with a ring on which there is no engraved seal,⁸ nor should he carry a watch, even if it is attached to a gold chain and worn as a necklace. A pocket watch⁹ is certainly not permitted, as it is considered a *massa*.¹⁰

7. **Wearing Ornaments on Shabbat** The reasons given by authorities to justify the prevalent practice of wearing ornaments are: (1) since many authorities maintain that we do not have true public domains nowadays, there is no need for a precautionary decree to forbid wearing ornaments in a semi-public domain; (2) since women go out wearing ornaments nowadays even on weekdays, and not just on Shabbat as in former times, there is no longer any reason to fear that a woman might remove the ornament to show it to someone and carry it four *amot* in the street.
8. **Wearing Jewelry on Shabbat** *Chazal* prohibited wearing an ornament or jewelry that is likely to fall off and be carried in the hand, or removed and shown to someone. It is, however, presently common practice to wear jewelry, such as rings, bracelets, brooches, and necklaces, provided they are securely fastened. It is customary to wear such articles of a decorative nature even when they are covered by your clothing and are not visible. A ring is generally deemed to be an appropriate ornament, and even men are accustomed to wear rings that have no engraved seal.
9. **Wearing a Watch on a Chain** You may not go out with a watch on a chain, even if it is a gold chain worn around the neck as an ornament. The reason is that the watch is essentially made, and generally carried, for its utility as a timepiece, and only secondarily is it an ornament. Indeed, you are not likely to wear it or to carry it when it is not working. (Of course, the *halachah* revolves around the status of a watch as an ornament. If a person has an old watch which does not work, but is worn as an ornament—it is an ornament and permitted.) Some permit a woman to wear a watch attached to a gold chain around the neck, since in her case it is generally worn as an ornament. Others do not permit it even if both the watch and the chain are of gold.
10. **Wearing a Wristwatch** Some *poskim* do not permit going out wearing a wristwatch where there is no *eruv*, even if the band or the watch is made of gold or silver and ornamentally designed, as it is worn essentially for its practical use. From this perspective, the wristband is merely the normal means for you to carry a watch around. Others, however, consider a gold wristwatch an ornament and permit wearing it. Some permit an ordinary wristwatch with an ordinary band as well, seeing it as a type of common *malbush*. However, a *Ben Torah* who is meticulous in observance of Shabbat should consider refraining from doing so. On wearing a self-winding wristwatch, see *Melachah* 38, note 14.

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3. It is common practice to wear a silver key on Shabbat even where there is no *eruv*, although it is designed for practical use,¹¹ since it also serves as an ornament.¹² However, you are not allowed to walk in such areas wearing a reading glass,¹³ even if it is framed in silver.

4. A woman is not permitted to place a cloth on her kerchief,¹⁴ nor is a man permitted to place a cloth¹⁵ on his hat, to protect it from the

11. **Wearing a Key as a Tie Clip or on a Belt** You may wear house keys made in the form of a tie clip or a brooch, pinned or clipped to the garment and regularly worn as an ornament, where there is no *eruv* on Shabbat. You may also wear an ordinary house key if it is attached to your belt to serve as a clasp with which to buckle the belt.
12. **Carrying an Ornament** Although you are allowed to wear an ornament on Shabbat, you are not permitted to carry it by hand. A woman may, therefore, not carry an evening bag, and the like, even if it is wholly ornamental. Nor may a man go out carrying a cane with a silver knob or some other ornamental decoration or insignia.
13. **Wearing Eyeglasses and Contact Lenses** The prohibition originally applied to spectacles that were worn clipped to the nose, or fastened to a ribbon or chain encircling the neck or attached to your clothing, because they were likely to fall off and to be carried. You may wear today's eyeglasses that are firmly secured and normally worn to improve or correct vision. However, eyeglasses that are used only for reading or sunglasses that are worn casually (as opposed to sunglasses worn as per a doctor's instruction) may not be worn, as it is common to take those types of glasses on and off. You may wear eyeglasses that have bifocal lenses, and dark or tinted glasses that are worn to protect the eyes or for medical reasons. Contact lenses to which you have become accustomed are also permissible.
14. **Wearing a Rain Bonnet** You may go outside with any article of clothing, even if it is intended to protect your other garments, if it is worn in the usual manner, such as a plastic rain coat. If the article of clothing is not worn in the usual manner, you may wear it to protect your garments only if it also serves your bodily needs. For example, putting a cloth over a kerchief or hat to protect it from the rain is not permitted, but if the cloth also protects you from the rain, it is permitted. A woman may therefore go out with a cloth, a scarf, or a plastic rain bonnet on her head or over her hat, if it also envelopes her head and face, thereby affording protection from the rain and the wind, provided it is tied securely and she will not take it off outside if it stops raining.
15. **Wearing a Plastic Cover Over a Hat** *Poskim* differ on wearing a plastic or nylon cover that is fitted over the hat to protect it from rain or snow. Rav Moshe Feinstein, *zt"l*, forbids it, since it does not provide additional warmth or protection, unlike galoshes or rubbers worn over your shoes which serve to keep out the dampness and add warmth. Others permit it, provided it is not removed when the rain stops, because it is considered an article of clothing worn in the normal manner, as it fits perfectly to the hat. Some who deem it permissible, however, refrain from public approval in

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rain, because it is not then worn in the manner of clothing. But you may do so if your intention is to prevent the rain from causing you distress.

5. A person who is disabled,¹⁶ recovering from an illness,¹⁷ or very old¹⁸ and unable to walk¹⁹ without a cane, is permitted to walk with a cane in hand. But a person who is able to walk without a cane, and does so at home, but uses a cane only when walking outdoors in order to steady himself, may not walk with a cane on Shabbat. A blind person who is able to walk without a cane may not walk with a cane in a city where there is no *eruv*.²⁰ If you have no need for a cane, you may not carry one even where there is an *eruv*, because it shows a disregard for Shabbat (and for the infirm).²¹

deference to the authorities who forbid it, but nevertheless will not deter one who is inclined to be lenient. If the plastic covering does not stop at the brim of the hat, but has earflaps that provide protection to the person wearing it, all views permit it. Note that you may never cover your hat with a plastic bag.

16. **Walking Outside with Dentures, Braces, Artificial Limbs** A person in need of a prosthetic device, such as an artificial limb or dentures may wear them outside on Shabbat. Dental plates and braces are likewise permissible if they must be worn constantly.
17. **Wearing a Sling or Surgical Belt** A person in need may wear a sling to support a broken or aching arm, or a truss, a brace or a surgical belt, etc. These are not regarded as a *massa* for those who require them, but as a *tachshit*.
18. **Wearing a Hearing Aid** You may wear a hearing aid which is placed behind the ear, and certainly one which sits in the ear, on Shabbat, as it is considered an extension of the person wearing it.
19. **Using a Wheelchair** A person who is confined to a wheelchair may use it and be wheeled in it on Shabbat where there is an *eruv*. Where there is no *eruv*, a person so confined may use it only for a *mitzvah*, such as to attend *shul*, provided it is wheeled or he is helped to wheel it by a non-Jew. In any instance, someone who can wheel the chair without assistance may do so even in *reshut harabim*. If necessary, others may help the chair over the curb.
20. **A Blind Person Carrying a Cane** A blind person is permitted to carry a cane on Shabbat, even where there is no *eruv*, when the lack of it would put him in danger of falling, or of injuring himself, or going off into the street in the midst of traffic.
21. **Carrying a Cane Due to Infirmary or Danger of Falling** One in need is permitted to carry a cane where there is an *eruv*, according to some authorities, if he or she has to walk on an icy sidewalk, or on a slippery road where a danger of falling exists. However, someone who must always walk with a cane due to illness or old age may carry a cane on Shabbat even where there is no *eruv*.

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6. Someone in need may wear a medicated compress or Band-Aid on a wound, since it is for the purpose of healing and is considered a *tachshit*. (On treating a wound on Shabbat, see Part IV, Chapter 7.) The compress may be wrapped with an inexpensive or disposable bandage, which is then considered an accessory to the compress.²² However, you may not wrap it with an article of value such as a kerchief or cloth napkin as that would neither be subordinate to the compress nor would it serve as a *malbush* and would then be regarded as a *massa*.

7. If you need, you may go outside with a wad of cotton in your ear to absorb fluid excretions, provided you plug it firmly into your ear so that it will not fall out.²³ Likewise, you may wear a pad in your shoe, provided you put it there in such a manner that it cannot fall out.²⁴

8. A woman may not go outside wearing a menstrual pad or a belt, if it is intended only to keep her clothing from being soiled, unless it is made to be worn like a garment.²⁵ However, if she wears it in order to avoid discomfort, so that the blood will not drip and dry on her body, causing her distress, she may wear it even where there is no *eruv*.²⁶

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22. **Walking in a Non-Eruv Area with a Dressing on a Wound** Inasmuch as the dressing on the wound is used for its healing effect, it serves a bodily need and is therefore considered to be a *tachshit*, regardless of its value. Since it covers the wound itself, and serves as a protection to keep it from being irritated, it is considered a *tachshit*. On carrying medication in case of emergency, see *Melachah* 39, note 4.
23. **Cotton in the Ear** You may keep absorbent cotton in your ear when you walk outside on Shabbat if the ear is infected or it aches, if there is an excretion from the ear, or to protect it from the wind.
24. **Orthopedic Supports or Insoles** On Shabbat, you may wear orthopedic supports inside your shoes, as well as insoles for comfort, for a better fit, for warmth, or to absorb perspiration, provided they will not fall out.
25. **Wearing a Sanitary Napkin or Tampon** A woman may go outside with a sanitary napkin or tampon if it is needed to prevent the menstrual flow from covering her body and causing her discomfort. A sanitary napkin with adhesive that sticks to the undergarment may be worn as protection against dirtying her body and clothing. A woman should not go into *reshut harabim* with a *moch dachuk*, the cloth inserted to check that she can begin to count her *shiv'a nekiyim*, the seven days free of any blood she must observe before going to the *mikveh*.
26. **A Catheter or a Colostomy Bag** Someone who is incontinent and is equipped with a catheter may wear both the catheter and the receptacle even where there is no *eruv*. Similarly, a patient with a colostomy or ileostomy bag attached may wear it

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9. When walking in mud or in dirt, you may lift your garments somewhat to keep them from becoming dirty,²⁷ but you may not lift them completely.²⁸

10. You may wear two similar garments, one over the other, in a place where there is no *eruv*, even if you do not need the second garment for yourself, but are taking it out for someone else's benefit or for some other reason, provided you are at times accustomed to wearing two such garments on weekdays as well. Since the second garment is worn in a usual manner, the motivation is not relevant. For example, you may wear two pairs of socks, if you do that on occasion in the winter, or a hat over a *kipah*. However, if you never wear two such garments you may not do so on Shabbat because the second garment is considered a *massa*. For example, you would not be allowed to wear a hat on top of a hat, since no one ever does that.

11. Where it is customary to wear both an ordinary belt and a more attractive one over it, you may go outside with two belts on Shabbat, although at the time you may only need one belt and are taking out the second one for someone else's benefit. But if it is not customary to wear two belts it is forbidden, even if you want to wear both for your own sake; since one belt suffices, the second one is considered a *massa*. You may, however, wear two belts even in a place where there is no *eruv* if there is a garment separating them, for example, when the belt underneath is on the pants and the one above is on the cloak. In this case, you have the use and benefit of both.²⁹

outside on Shabbat. It is preferable in these instances to empty the bag or receptacle before going outdoors.

27. **Wearing a Garment in a Customary Manner** You must wear a garment in its usual manner, and it should remain on your body that way. You may lift it to keep it from becoming dirty, or if it makes walking difficult. You may fold it over your shoulder, or drape it around your neck, as with a scarf, but only if it is customarily worn in this manner.
28. **Wearing a Coat Over the Shoulders** You may wear a topcoat over your shoulders, or a raincoat over an overcoat, without your arms in the sleeves, as in hot weather or if you find it uncomfortable to put your arms into the sleeves, as it is customary to wear coats and capes in this manner, provided the coats are arranged securely.
29. **Going Out Wearing a Gartel** You are permitted to go out with a *gartel* over a jacket or a *kapote*, even if you are already wearing a belt or suspenders on your pants, inas-

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12. You may not wrap a handkerchief around your collar unless that is something you are accustomed to doing during the week, for example, in cold weather.³⁰ It is permitted, however, if it is wrapped around the neck and tied loosely, for it then serves as a garment by keeping the neck warm and free of perspiration. You are not allowed to merely put the handkerchief around the neck with the ends hanging in front. You are likewise forbidden to wear the handkerchief wrapped around your leg or hand.

13. Some authorities permit wearing gloves, while others forbid it.³¹ You may be more lenient in the case of a muff which is made to warm³² both hands together.

14. You may wear a *tallit* outside, with kosher *tzitzit* and in the normal manner. But you may not fold the *tallit* and wrap it around your neck, unless it is also customary to wear it that way.³³

much as there is a garment intervening. In the opinion of Rav Moshe Feinstein, *zt"l*, you are not permitted to wear a *gartel* over your shirt or pants without a garment intervening when the pants are already supported by a belt.

30. **Handling a Leash and Walking a Dog** See Part IV, Chapter 2, note 7.
31. **Wearing Gloves or a Muff** Gloves are considered garments as they are generally worn to keep the hands warm, and it would therefore be permissible to wear them even where there is no *eruv*. Some *poskim*, however, forbid wearing them on Shabbat because of the likelihood that the wearer may forget them in the coat pockets or remove them in the street and carry them. While it is customary nowadays for people to be lenient and wear gloves, someone who is very meticulous might follow the stricter view. Women, however, may allow themselves greater leniency, especially in cold weather, as they are less likely to forget to put the gloves on, or to remove them in the street. A muff is deemed preferable, since even if you should for some reason remove your hand from it, you will still be wearing the muff on the other hand. However, some are of the opinion that the likelihood of carrying applies to the muff as well, perhaps more so because it can slip off easily from both hands.
32. **Wearing Earmuffs** You may wear earmuffs in cold and windy weather, as they are not likely to be removed outdoors.
33. **Wearing a Tallit to the Synagogue** A man may bring a *tallit* to *shul* by wearing it, even beneath his coat. The *tallit* should be worn draped around and below the shoulders, although it may be partly lifted above the shoulders so that it does not hang down. The *tallit* must be properly equipped with *tzitzit* that comply with the *halachic* requirements. The same applies to a *tallit katan*. If the *tzitzit* are deficient the *tallit* may not be worn where there is no *eruv*. A *tallit* or *tallit katan* properly

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15. If one of a garment's two straps, bands, or clasps has torn off, and you intend to replace it, the remaining one is not regarded as subordinate to the garment, meaning that it is considered a *massa* and you may therefore not wear it outside on Shabbat in an area where there is no *eruv*. However, if you do not intend to repair it, since the one remaining is of no value, it becomes subordinate to the garment and you are permitted to wear the garment outside. However, if the remaining band or clasp has intrinsic value, such as being made of silk or silver, it does not become subordinate to the garment even if you do not intend to repair it, and you are forbidden to wear the garment in areas where carrying is a problem on Shabbat.

16. A baldheaded person may wear a toupee or wig³⁴ as it is considered an ornament, provided it was prepared before Shabbat.

17. If you wear an amulet, you should consult an authority as to whether you may wear it in areas where there is no *eruv* on Shabbat.³⁵

equipped with *tzitzit* may be worn outdoors at night as well as during the day, even though the *mitzvah* of *tzitzit* may not be technically operative during the night.

34. **Wearing a Wig** A woman may go out on Shabbat wearing a *shaitel*, as well as the hemispherical, dome-like form underneath which is worn to hold it in place on the head.
35. **Wearing an Emblem or a Name Tag** You may go out on Shabbat with a medal, an emblem, or some other token of distinction pinned to a garment, as these are ornamental in nature. However, you may not go out with a name tag, or a tag identifying your position, as for example, a doctor or nurse might wear, as these are not decorative or ornamental.