

ליקוטי ופסקי הלכות

"חוקי חיים"

ותלמוד
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochoh compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochoh of Hats Streimel

Request:

In these troubled time where people are not in the Batei Midrash, Please send to as many people as possible , with that, having a hand in spreading Torah and relevant Halochoh

To Donate



To Subscribe:

paskenshtibel@gmail.com

Click To Download
previous Gilyonos
[Archives](#)

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמוד
"תקפי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שבונת מנחת יצחק פיעה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halachos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not
read during
davening or
Krias HaTorah

Halachos Pertaining to Hats

Parshas Vayigash 5781

206

Ohel on Shabbos

Designed for Shade

1. A hat that extends a tefach past the wearer's head and is worn for protection from the sun may not be placed on the head on Shabbos – even indoors – as it is an ohel (ש"י"ע ס"ע מ' ומ"ב ס"ק קנ"ב). Although something is only called an ohel if it has walls, such a hat is considered a makeshift ohel ["arai"] and is assur derabanan (מ"ב שם).
2. **Stiff brim.** The issur only applies if the brim is stiff and does not bend. If it is soft and it bends, it is like a coat, not an ohel (מ"ב שם ס"ק קנ"א).
3. **Tefach.** Also, the issur is only if the brim is one tefach wide [8 cm (הגר"ה נאה) or 9.6 cm (חזו"א)]. If it is less than one tefach wide, there is absolutely no issue (מ"ב שם).
4. **Sun hat.** Accordingly, one may not wear a hat meant to protect from the sun if it has a stiff brim that extends 8 cm, even if the brim is only in the front like a baseball cap, since it is worn purely to protect the face from the sun. Nevertheless, one should not protest in a place where people are meikel (מ"ב שם).
5. **Straw hat.** A straw hat with a wide brim all around that is worn to protect from the sun is also assur to wear on Shabbos due to the issur of ohel.

Hats Nowadays Are Not for Protection

6. In light of the above, the poskim discuss what basis we rely on today to wear hats with brims wider than a tefach that are stiff and do not bend; Litvishe hats with "bend-down" brims, up-hats, and flat velvet hats ["Samet" or "Super"] often have brims wider than a tefach.
7. The poskim explain that we are meikel today because we wear hats out of respect, not to shield ourselves from the sun or rain. This is evident from the fact that we wear hats all year round and we also wear them in houses and shuls. Since they are not made for protection, they are not an issue of ohel even if they have stiff brims that are a tefach wide. This is what people rely on (הגר"ש"א, ארחות שבת ח"א פ"ט הי"ח).
8. Since these hats are worn mainly out of respect, not for shade, if someone is wearing one and the sun is bothering him, he may adjust it on his head so that it shields him from the sun even if it has a stiff, tefach-wide brim. This is because its main function is for respect, but on occasion it happens to also protect the wearer.
9. **Room to be machmir.** Nevertheless, several poskim were worried that the brims of our hats are considered stiff and they were machmir that at the least, the brim should not be a Chazon Ish-tefach wide (הסטייפלער, אהל עראי סי' ל"ד סק"ח, חוט שני ח"ב פל"ו סק"ב). [Perhaps.. Litvishe hats with very small bend-down brims – similar to our grandfathers' bar mitzvah hats – came back in style as a chumra, to be absolutely sure there is no problem of ohel...]
10. **Shtreimel.** Shtreimels do not present any concern of ohel because they are worn out of respect, not to protect from the sun or rain. Also, shtreimels are soft. Thus, they do not present an issue of ohel even if they are a tefach wide (אהל עראי קיצור הלכות עמ' ש"צ).

גליון זה נתרם להצלחת ידידנו מלומדי 'חדר הוראה'
הרב יוסף שפירא שליט"א
שיזכה למצוא דירה נאה לגור בו בקרוב ובנקל
המאחל: אחיו דוד שפירא

Wearing a Hat Outdoors in the Wind on Shabbos

Kippah/Koppel/Yarmulke

11. If someone goes outdoors with his kippah but no hat, it does not need to be so tight that it will not fall off no matter what since even if it falls, there is no concern that he will carry it four amos in the street – he certainly would not walk in the street bareheaded (מ"ב ס"י ש"א סקמ"א). Thus, one may run after it to pick it up in its place and put it back on his head (שו"ת שבט הלוי ח"א סי' נ"ט).

Hat

12. **Without a kippah.** Similarly, if a person is wearing a hat without a kippah underneath, he may walk outdoors even if it is not very tight. Again, there is no fear that it will fall and lead to him carrying it four amos in the street since he would not walk bareheaded.
13. **With a kippah.** When wearing a hat on top of a kippah, one must make sure that the hat is tight enough on his head that a regular-strength wind in that place and season would not blow it off in the street if there is no eiruv. Otherwise, he may end up carrying it four amos in the street/reshus harabim, as he is wearing a kippah and would not end up being bareheaded in the street (שו"ת סי' ש"א סמ"א, חוט שני ח"ד פפ"ח סק"ח (מ"ב ס"ק קנ"ג, חוט שני ח"ד פפ"ח סק"ח)).
14. If he leaves his house while an unusually strong wind is blowing, his hat must be tight enough that that wind will not blow it off (חוט שני שם). Thus, in stormy weather when a person needs to constantly keep his hand on his hat to prevent it from flying off his head, one may not go outdoors wearing a hat over a kippah since the hat is not tight enough on his head and there is a concern it will get blown off and he will carry it four amos in a reshus harabim.
15. **Raincoat with a hood.** See Issue 162 (paragraph 20 and on).
16. **Plastic hat covering.** See ibid. (paragraph 26 and on).

Fixing Up a Hat on Shabbos

Dusty

17. Some say (רש"י) that one may not shake dust off a garment on Shabbos if he is particular about it; it is proper to satisfy this opinion (רמ"א סי' ש"ב ס"א). Thus, if a hat falls onto the ground and gets dusty, it is an issur of libun [laundering] for the owner to shake off the dust or rub it off with his sleeve, a brush, or the like if he is particular about his hat and does not go outside without cleaning it (ביאה"ל שם ד"ה יש אומרים).
18. One may never shake dust off a hat forcefully, as doing so makes it clear that he is particular (הגרש"ז"א, שש"כ פט"ו סכ"ה).
19. It is proper for a person to keep his hat clean by putting it in a safe place when he comes to shul for Shacharis on Shabbos so that it does not fall and get dusty, potentially leading to chillul Shabbos (מ"ב שם סק"ז).

Creased

20. **Soft hat.** If a soft hat, e.g., a Litvishe hat or the like, gets creased, one may stretch it, straighten it, or fix it on Shabbos (חזו"א דינים) (והנהגות פ"ג אות כ"ד, הגרש"ז"א, מאור השבת ח"א מכתב י"א אות ה').
21. **Stiff hat.** However, if it is very stiff, like several types of Chassidische hats or the like, and it gets creased, one may not fix it on Shabbos since doing so resembles the issur of metakein mana (זכור לרוד עמ' (של"א, חוט שני ח"ב פל"ג סוף סק"א)).

"The Cheder Horoah" | 20 Minchas Yitzchok St. Yerushalayim | 052-761-9332 | paskenshtibel@gmail.com
Opening times: Sun. – Thurs. 4:30pm till 8:00pm | Fri. 10:00am till 11:00am and from 1 hour before candle-lighting

Hat in a Beis Medrash

Hat during Davening

22. Nowadays, one must wear a hat on his head when davening, just as he does when he walks in the street. Wearing a kippah alone is not enough since that is not how people appear before important individuals (מ"ב סי' צ"א סק"ב). Thus, it is appropriate for every G-d-fearing person and ben Torah to daven and stand before Hashem in a respectful manner and with a hat on his head (שי"ב סי' ט"ז), even when davening in a shtieblach or the like.
23. **All types of hats.** Any type of hat that a person would wear when meeting an important person is considered appropriate for davening even if he does not generally wear that particular hat. Thus, a Litvisher person can borrow a Chassidish hat to daven in and vice versa as long as it does not look so funny that it will end up being a mockery. Similarly, one may daven with a flat cap if it is normal for the local people to wear such a cap.
24. **Advice.** If a person drives a lot in his car and does not know where or when he will daven Minchah or Maariv, it is advisable for him to always keep some sort of hat in the car. This way, even if he has a sudden need to enter a beis medrash on the way to daven, he will have a hat ready to daven in.

Using Someone Else's Hat without Permission

25. **Shailah.** A person entered a beis medrash without a hat and wants to daven. He sees a hat on a table or hanging on a hook. May he use it for davening without permission, based on the principle that "A person is willing to have a mitzvah done with his money/property"?
26. **Answer.** Strictly speaking, a hat is not a mitzvah item; davening is the mitzvah, so this rule is not relevant (ע"פ הג' רע"א על מג"א סי' י"ד סק"ח). However, there would seem to be a proven assumption ["umdena d'muchach"] that as long as he keeps the hat safe and doesn't move so that if its owner would look for it, he would find it in its place, the owner wouldn't mind if he uses it for a short time (הג"ה קנייבסקי, דעת נוטה ה"ב עמ' רס"ח).
27. However, there is no heter for a person to take a hat which belongs to someone he does not know and move it to another spot because if the owner will look for it, he will certainly be upset if he does not find it in the spot that he left it.

Hat Got Swapped in the Beis Medrash

28. If a person is in a beis medrash, public area, simcha hall, or the like and does not find his hat in the spot where he left it but he sees someone else's hat there, he may not use it (שי"ב סי' קל"ו ס"ב). He may not even take it since the owner might come to pick it up and not find him. He should leave it there.
29. However, if after a long time he sees that the other person's hat is still there, the owner is presumably aware that he swapped his hat but it is okay with that. It is like a sale and the finder may use the hat then (מור"ר בספרו פתחי חושן ה"ל אבידה פ"ד הע' מ"ה).
30. If a person took someone else's hat by accident, he must return it to its place as soon as he realizes his mistake and not put it off for a more convenient time because the owner might come back to look for his hat in the meantime. If he returned the hat and sees that it is still there after a while, he must announce it according to the halachos of aveidos since he became obligated in hashavas aveidah upon taking it.

Shtreimel

Special Shabbos Garment

31. The shtreimel is a hat that over the generations became a regal garment reserved for Shabbos. Even rabbanim and rebbes who wear silk garments during the week do not wear a shtreimel during the week; it is reserved for Shabbos.
32. It should be noted that although the wearing of a shtreimel today is associated with Chassidim, it is a minhag of Yerushalayim that was adopted by the Perushim [talmidim of the Vilna Gaon who came to Eretz Yisroel], who testified that the Vilna Gaon also wore a shtreimel on Shabbos (לוח דבר בעתו ליום ל' תשרי). The shtreimel was also an accepted garment in many Lithuanian cities before there was a decree against it, as is clear from the Aruch Hashulchan (או"ח סי' תקנ"א). The Chazon Ish also received a shtreimel from his father-in-law and wore it on certain occasions in Yerushalayim in accordance with the local minhag (הג"ה קנייבסקי, מעשה איש עמ' ק"ג).
33. **Completely different garment.** It is clear from the Yerushalmi that the garments reserved for Shabbos were completely different than weekday garments, so much so that a wild ox was able to tell them apart; therefore, an ox that was muad to gore on Shabbos was not muad to gore during the week since the ox saw people in beautiful clothes and didn't recognize them (תוס' ב"ק דף ל"ז ע"א ד"ה הר"י). If the difference

between Shabbos and weekday clothes was merely one of price, quality, or the addition of a tie, it would not strike an ox so sharply as to be a cause for goring. This supports the fact that weekday clothes were completely different than Shabbos clothes, e.g., a shtreimel. This is also a basis for the Yerushalmi minhag to wear a gold caftan on Shabbos.

34. However, it should be pointed out that since the shtreimel was always considered a special, honorable Shabbos garment [Chassidim say that the word "שבת" stands for שטר"מל במקום תפילין, i.e., it is associated with the symbol of tefillin and Shabbos], people must be extremely careful that shtreimels don't turn into a fashion or style item with all sorts of hair additions and extensions to the point that the hairs stand on end and shudder from agonizing about what happened to the shtreimels of days gone by...

Hischos Shabbos

35. **Putting it in a box.** On Shabbos, one may put a shtreimel into the box designed for it even though doing so beautifies it since that is its normal place (שו"ת שלמת חיים סי' רס"ח, שו"ת באר משה ח"ה סי' ע"ג).
36. **Putting the box in the fridge.** Although one may put a shtreimel into its box, one may not do actions that demonstrate that he wants to fix up the shtreimel. Thus, one may not put his shtreimel box into a fridge which apparently stiffens the hair; this is like the issur of folding clothes, which is a problem of metakein (מור"ר בש"ת שבט הקהתי ח"ג סי' קל"ג).
37. **Spray.** Similarly, one may not apply spray to stiffen the hairs so that they stand in place due to the issur of fixing up clothes.
38. **Rubbing with a dryer sheet.** Sometimes when a shtreimel is taken out of its box, static electricity causes the hairs to stand out of place. To prevent this, some recommend rubbing the hairs with a fabric softener sheet. One may not do this on Shabbos since doing so fixes up the hairs so that they stand in place.
39. **Combing the hairs.** Pulling out hairs from of a dead animal violates the issur deoraisa of gozeiz [shearing]. Thus, people who wear animal hides must be careful not to pull out hairs on Shabbos (מ"ב סי' ש"מ סק"ה). Accordingly, one may not comb a shtreimel on Shabbos since that can easily lead to the issur of pulling out hairs. Similarly, if one sees some dirt on his shtreimel, he should be careful not to pull it off forcefully in a way that hair would also definitely get pulled out (פסקי תשובות שם). As far as the issur of boreir, it is best to vigorously shake the shtreimel until the dirt falls off so that it is not a problem of removing undesirable particles from the desirable (ס' שבת כהלכה פ"ב סעי' ק"א).
40. **Freshener in the box.** Some people put a small bar of freshening soap in their shtreimel box to get rid of the smell of perspiration. The poskim rule that if the freshener was in the box before Shabbos, placing the shtreimel inside is not a problem of infusing a garment with a scent (מ"ב סי' שכ"ב סק"ח) since the primary purpose is to get rid of the perspiration smell, not to infuse it with its own scent (פ"ת שם סק"ז).

Wishing "Tevaleh V'Tischadeish"

41. It is customary to wish someone who is wearing a new garment, "tevaleh v'tischadeish" [lit. "Wear it out and renew it" but used in the sense of "Wear it in good health"]. One poseik writes that one should not say this for shoes or other garments made from animal hide since it implies the need to kill another animal in order to make another garment from its skin, and the posuk says, ורחמי על כל מעשיו. This is a very weak and implausible reason, but many people are nonetheless careful not to say it (רמ"א או"ח סוף סי' רכ"ג).
42. According to this reasoning, one should also not wish "tevaleh v'tischadeish" if he sees someone wearing a new shtreimel.

Shehecheyanu

43. One can say the brachah of Shehecheyanu when donning a new shtreimel. Even though we do not wish "tevaleh v'tischadeish," as mentioned above, Shehecheyanu may be said. Although someone who shechts an animal for the first time does not say Shehecheyanu because he is hurting a creature (רמ"א י"ד סי' כ"ח ס"ב), in that case he is shechting the animal at that very moment so a Shehecheyanu should not be said then. When one wears a garment made from hide or a shtreimel, in contrast, he did not personally kill an animal and he is not saying the brachah at the same time that the animal is killed (פמ"ג סי' כ"ב משב"ז סק"א, ש"ד"מ אסיפת דינים מעל ברכות סי' ב' אות כ').

To Donate



גליון זה נתרם לע"נ אמנו
מרת **טרוילע** (טובה) **דנציג** ע"ה
בעלת אמונה וחביבה לכל מכיריה
נלב"ע בשם טוב מ' טבת שנת תש"פ לפ"ק
הונצח ע"י משה ומרים נייראטה



הוקי היים