

## דף יומי הלכה שבת נו

A woman may not go out on שבת with woolen or linen strands (that go in the hair), nor with רצועות (according to רש"י these are strips woven into women's hair; according to תוספות, strips tied around the hair), because these things need to be removed before a woman is טובל in the מקוה and we fear that she might walk 4 אמות carrying them. The משנה ברורה notes that this גזירה only applies to minor garments, which could come to be carried, but major garments such as a blouse or a skirt, which are major garments (and a woman would not carry these garments as she will be wearing them), there is no need for a גזירה. It is permitted for a woman to go out with strands braided into their hair, as it is forbidden to undo a braid on שבת (a form of סטירה). There are some who forbid this, because perhaps the woman will need to go to the מקוה, and although it is forbidden for her to undo the braid, she is permitted to ask a non-Jew to undo the braid, and in such a case she might come to carry the strands that had been braided into her hair. If it is a woolen item that is braided, all agree it is permissible to wear, as a woolen strand braided into hair is not a חציצה. The רמ"א adds that this latter דין is true only if the strand is not dirty, or gold-plated, because in both cases it will be removed before טבילה, and we are therefore worried the woman might come to carry it 4 אמות in רשות הרבים.

A woman may not go out on שבת with a signet ring on her finger, and if she does, she is חטאת חיבת, as it is not a תכשיט and this is the normal way it is carried. A ring without a signet may not be worn, but is not a חיוב חטאת if worn. The רמ"א writes that in present times, since rings are worn every day, and not only on שבת, there is not a fear women might remove the rings to show them to her friends and it is permitted to wear rings. The ערוך השולחן explains that in the time of the גמרא women rarely left their house and saw each other, therefore, if they did go out on שבת, since it was so unusual, we feared that they would show their friends their jewelry. In our times when women go out much more frequently,

there is no such worry and women may wear rings and any other jewelry on שבת.

Women may go out on שבת with bands around their neck, as since a woman does not want to choke herself, the band will be tied loosely, and therefore, a woman may טובל in the מקוה while wearing them, thus there is no fear that they might come to be removed on שבת and are permissible to be worn.

Strings of hair, that are wrapped around a woman's own hair, are not a חציצה in the מקוה. The רמ"א adds that if the hairs are gold-plated or dirty, since the woman is particular about them, they are חוצץ and would need to be removed before טבילה.

It is permissible to go out on שבת with an amulet, or a קיטוף which wards off הרע.

A woman may go out on שבת with a hat decorated with gold, as a woman would not take off her hat in public because she would not reveal her hair in public.

A woman may not go out on שבת with a woolen cap (somewhat similar to an ornamental woolen bathing cap worn under a hat) as we are scared that while adjusting her hat, she may remove the cap.

There is only an איסור כלאים (שעטנו) with clothing that provide warmth. Therefore, something sewn to hold money, or like the case in our גמרא, an איסטמא, which is used to gather stray hairs, may be made from material that contains wool and linen.

Furthermore, an איסטמא does not contract טומאת צרעת.