



TOLDOS

EVERYBODY MUST WEAR CLOTHES

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The Garments of Shabbos Kodesh

The Weekday and Shabbos Garments: Body and Soul

“And you shall honor it” – Your Shabbos Clothes should not be the same as your Weekday Clothes

In its discussion of the preparations for Shabbos, it is codified in the Shulchan Aruch that “One should try to have nice garments for Shabbos.”¹ It is appropriate that a person should have special clothing for Shabbos.

This rule is derived from the verse, “And you shall honor it by not going in your normal way.”² *Chazal* learn from here, “‘And you shall honor it,’ – means that your Shabbos clothes should not be the same as your weekday clothes.”³

And not only that, but it is brought in the name of the Arizal that “my master, may his name be blessed, warned me in this matter... that it is not appropriate to wear any of the weekday types of garments at all, which he wore on weekdays, on Shabbos. One should not even wear his Shabbos undershirt on weekdays.”⁴ His opinion is quoted by a number of halachic authorities commenting on the Shulchan Aruch.⁵ Let us contemplate the significance of one’s clothes and changing clothes.

The Word “Garment,” “בגד,” shares the root of the word “Traitor,” “בוגד” – Do not read it as “his garments,” but rather as, “his Treachery.”

Just as we do in other areas, let us first contemplate the root of the matter. From there, with G-d’s help, we shall return to this current discussion. In order to understand the essence, we must find the first time the concept of clothing is mentioned in the Torah.

The concept of clothing is first mentioned in the Torah in *parshas Bereishis*. “And Hashem made leather coats for the man and his wife and he en clothed them.”⁶ But the first time the actual word garment (“בגד”) is used is in *parshas Toldos*: And Rivka took the precious garments of Eisav, her older son, which were in the house, and she dressed Yaakov her younger son.⁷

We therefore see that the concept of clothing is rooted in *Adam Harishon* and his wife, who were dressed in coats of leather by Hashem. And the concept of garments is rooted in the precious garments of Eisav in which Rivka dressed Yaakov so that he could receive his father’s blessing.

Let us contemplate and understand the concept of a garment.

1 Shulchan Aruch Orach Chaim 262:2.

2 Yeschayahu 58:13.

3 Shabbos 113a.

4 Sha’ar Hakavanos 63a.

5 See, Shulchan Aruch Orach Chaim 262:2.

6 Bereishis 3:21.

7 Bereishis 27:15.

The word garment (“בגד”) comes from the word for rebellion and treachery (“בגידה”). “And he smelled the scent of his [Eisav’s] garments (‘בגדיו’),’ Do not read it as ‘his garments’ (‘בגדיו’), but rather as ‘his treachery,’ (‘בוגדיו’).”⁸

The *Gemara* quotes the following discussion: “Why do the garments of the rabbis wear out? From their rubbing.”⁹ *Rashi* there explains: “The ‘cloths of the rabbis which wear out’ refer to the garments of the Torah students which wear out quickly, even though they are not manual laborers, whose cloths normally wear out. ‘From their rubbing’ refers to the demons which sit among them and rub on their cloths.”¹⁰

In other words, the garments of the common people, the physical laborers, wear out because of their work, which constantly rubs at their clothes through their work in the house and in the field. But why do the garments of the Torah scholars who sit in the Beis Medrash, wear out? *Chazal* reveal to us that the garments of the scholars wear out because of the demons. In other words, this refers to man’s sins, his rebellion (“בגידה”). This is what causes his garments (‘בגדיו’) to wear out.

The Precious Garments of Eisav – the Garment of Adam Harishon

The word for “garment” is related to the word for “treachery.” Therefore, the word for garment is mentioned for the first time in the Torah in the phrase, “the garments of Eisav.” Even though Yaakov wore the garments on that occasion, the word for garment was stated in relation to Eisav.

What were the “precious (“החמודות”) garments of Eisav?” *Rashi* explains that these were the garments “which [Eisav] coveted from Nimrod.”¹¹

These garments were given to Nimrod from Adam *Harishon*. *Rashi* explains, “This was the garment of *Adam Harishon*, in which were carved the form of every species of beast and animal. They were given to Nimrod. Therefore people say ‘like the mighty hunter Nimrod.’ Eisav killed him and took it, and therefore he was a hunter. That is why it is said about them ‘the coveted [garments] which were with her in the house.’ And I heard that these were the garments of *Adam Harishon*, the leather coat which he owned.”¹²

We see that Eisav obtained these garments through treachery when he killed Nimrod and took them. And according to *Rashi*’s second explanation, these were the garments of *Adam Harishon* which G-d made for him because of the sin.

We see, therefore, that the concept of clothing, as it is first used in the Torah, referred to Adam and his wife, and is connected to the word “garment,” (“בגד”) which is used with regard to Eisav because of the garment which Eisav took from Nimrod, which was the garment of *Adam Harishon*.

8 *Sanhedrin* 37a.

9 *Brachos* 6a.

10 *Rashi* at *id.*

11 *Rashi* at *Bereishis* 27:15.

12 *Rashi* at *Pesachim* 54b.

Clothing was invented for Adam after the sin as a result of the sin. Until then, “The two of them were naked, the man and his wife, and they were not embarrassed.”¹³ After they sinned, Hashem prepared a garment for them because they began to feel embarrassed. We see, therefore, that clothing is a product of sin.

“Clothing” (“לבוש”) is an Abbreviation of the Words “No Embarrassment,” (“לא בושה”)

The *Gemara* explains that the concept of clothing (“לבוש”) comes from the words “no embarrassment,” “לא בושה.”¹⁴ When a person has no cloths, he is embarrassed. But one who is dressed is not embarrassed because embarrassment has been taken away from him. This is the essence of a garment. But why does a person without cloths feel embarrassment?

The deeper meaning of embarrassment comes from remembering the first sin. Whenever a person goes without clothing, he feels embarrassed about the sin in the depths of his soul¹⁵ But when a person lacks any sensitivity to sin at all, he will not feel any embarrassment about walking without clothing. As the *Gemara* says, “There is nothing that Hashem finds as disgusting and despised as one who walks in the marketplace naked.”¹⁶ According to the deeper way of understanding, someone who walks without clothing and feels no embarrassment does not feel the root of the sin, and does not notice the source of treachery within himself.

Now that we understand that “garment” is related to “treachery,” meaning sin, it will be easier to understand why the Shabbos clothing must be different from the weekday clothing. We will now try to understand how and in what way they are different.

The Garment of Adam Harishon Before the Sin – A Garment of the Soul

“And they were both naked, the man and his wife, and they were not embarrassed.”¹⁷ According to the simple meaning of the words, before *Adam Harishon* sinned, he had no clothing.

However, if we contemplate deeper, we will see that before Adam’s sin, he also had a garment because he was a *neshama* in a body, since his body was a garment for his soul. His body, therefore, had no garment, but his soul did have a garment. It is clear that there is no such thing as a person without a garment. But it depends. If a person identifies his “I” as his *neshama*, then he needs a garment for his *neshama* and the body is that garment. But if he identifies his “I” as his body, then he needs a garment for his body and he will require the kind of garment which we are familiar with.

Before man sinned, he had garments, but they were garments of the *neshama*. After the sin, however, it was said about man, “you are dust and to dust you shall return.”¹⁸ From that time, he began to identify himself with the dust, because that is where his body comes from. And when one identifies with the body, he then needs a garment for the body.

¹³ Bereishis 2:25.

¹⁴ Shabbos 77b.

¹⁵ In the sub-conscious of the soul.

¹⁶ Yevamos 63b.

¹⁷ Bereishis 2:25.

¹⁸ Bereishis 3:19.

There is no such thing as a Creature Without a Garment

Let us now return to the topic of Shabbos clothes. We have identified a number of different garment wearers and a number of different types of garments. The garment wearers which we identified are the *neshama* and the body. There are also different types of garments. There is a garment which is appropriate to clothe the soul and there is a garment which is appropriate to clothe the body.

There is no such thing in creation as a being which has no garment. Even after a person leaves this world and he is a *neshama* without a body, he will still have a garment, but it will be a garment for the soul.

This is the secret of the ten garments which Hashem prepared at the time of the creation of the world, as we find in *Pesach Eliyahu*.¹⁹ There is, as it were, no existence which does not have its garments. The only difference is that the type of garment varies from one reality to another.

When the *neshama* leaves the body, it sheds the garment called the “body,” and all of the other garments we are familiar with, but it has a different garment. What is this other garment of the *neshama*?

The Zohar explains that the mitzvos that a person does are the actual garment of the *neshama*. And the reverse is also true. The sins which a person commits become a garment for him as well. “A person’s bad acts become his filthy garments. And it is said about this, ‘See, I have removed your sins from upon you and I have dressed you in clean clothing.’²⁰ I have dressed him in different, clean garments, in which one can gaze at the radiance of the splendor of his Master.”²¹ We see that the mitzvos are the garment of the aspect of light and one’s sins are the aspect of “filthy garments,” G-d forbid. There is, therefore, no aspect of man’s reality where there are no garments.

Three Types of Garments

Chazal taught us: “The clothes in which one cooked a pot for his master should not be worn when he pours the cup for his master.”²² Cooking with a pot dirties the garments and it is not appropriate for a servant to pour wine for his master in the same garments he was wearing when he cooked. Some cloths are work cloths and other cloths are dress clothes.

Garments exist in every world and in general terms, there are three types: 1) filthy cloths because of sin, 2) cloths that are filthy, but not because of sin, and 3) holy, illuminating garments.

Garments which are dirty due to sin are in the category of “filthy garments” and are always forbidden. But during the week, we are in the category of a servant who is cooking for his master. The cooking is not done “in front” of the Master. Rather, it is done in a special room set aside for this in which we cook the food. In this context, our “cooking garments” get dirty from the pot, the splattering food, and the like. Although these garments are indeed dirty, this is not a filth related to sin. Just the opposite. There is something sweet about this dirt because it comes from our preparation of a dish for the Master.

¹⁹ *Tikunei Zohar 17a* which says “And He prepared many garments for them which are called “body” relative to the garments which cover them...”

²⁰ *Zecharia 3:4*.

²¹ *Zohar Vol. 3, 214a*.

²² *Shabbos 119a*.

When Shabbos comes, however, about which it is said, “in every place your clothes should be white,”²³ we need to wear white clothing. As the Arizal says, “A person must also wear white garments and not colored garments... And know that there should not be less than four white garments. And they are the outer garment, the inner garment, the belt which goes over the inner garment, and the undershirt which is on the flesh.”²⁴ The four white garments correspond to the four white garments of the *Kohain Gadol*.

The three types of garments are therefore the garments which are dirtied by sin, G-d forbid, which are always forbidden, the weekday garments which are not dirtied by sin, but which are dirty, and the shining garments of Shabbos.

Three Reasons for Wearing Garments

There are, in general, three reasons why we wear clothing: 1) modesty, 2) because of the cold, in order to become warm, and 3) garments worn for the sake of honor.

The first reason that a person wears clothing is for the sake of modesty. This reason is fundamentally because of sin. The person must dress modestly because of the embarrassment which comes from sin.

The garments that we wear because of modesty are essentially garments which are identified with the complete sin. They do not come, in any way at all, from a clean place. The only reason we wear clothes for reasons of modesty is because of sin.

The second reason we wear clothes is because of the cold. This reason is not directly identified with sin. It is clear, however, that this reason is also a product of sin because had the sin never taken place, then man would never have been in a position where he identified with the body. And if he would not have identified himself with the body, he also would never have felt cold. But it is still true that the cold, in its essence, is not the sin itself. It is merely something which became part of physical nature, which *chazal*, in general, refer to as “*klipas noga*,” the “husk of light.”

The third reason for wearing clothing is for honor, as we find by the garments of the kohanim, “And you shall made holy garments for Aharon your brother for honor and glory.”²⁵ These are the illuminating garments.

The Garments of Shabbos and the Garments of Preparing for Shabbos

Let us now contemplate and understand the difference between the garments of Shabbos and weekdays.

It is clear and obvious that the dirty garments, which we mentioned come straight from sin, are not appropriate at all, for weekdays, and how much more so, for *Shabbos kodesh*. A person should not wait until Shabbos to remove these garments. He must shed them right away and do teshuva immediately.²⁶

²³ *Koheles* 9:8.

²⁴ *Sha'ar Hakavanos* 63a.

²⁵ *Shmos* 28:2.

What, then, are the garments which we shed before Shabbos and what are the garments we put on for *Shabbos kodesh*?

“Six days shall you do work.” During this time we cook for the Master. All of a person’s labor, which he does during the six days of the week, is like a servant cooking a pot for his master. When we cook, our garments get dirty. This dirt is not the dirt of sin, however. It is merely a product of the coking process, of our servitude. These garments are appropriate for the six days of the week.

Let us offer an analogy from physical life. A man works as a dyer. If he would go to work at the beginning of the week wearing his Shabbos clothes, they would get dirty and would immediately become weekday clothes. He must therefore wear his dyer’s clothes when he goes to work and then change into clean clothes for Shabbos.

There is nothing wrong with being a dyer, but the need and obligation to do it is a product of sin. A person must tend to the needs of his livelihood and his body, but doing so is not, in itself, a sin.

This is like a cooking pot. This activity is a preparation for something else and while one is preparing, he must wear certain clothing. When the members of a household are busy with the preparations in honor of Shabbos such as cooking or mopping the floor, or the like, they do not wear their Shabbos clothing because if they wear them during their work, they will have nothing to wear for Shabbos. Rather, they wear clothing which is appropriate when preparing for Shabbos.

One must live the whole six days of the week in such a way that he is preparing for Shabbos, as we explained in the first few chapters. “One who works on *erev Shabbos* will eat on Shabbos,” and *erev Shabbos* means the six days of the week during which we prepare for Shabbos.

Weekday Cloths are to Shabbos what a Child’s Cloths are to a Grown Man

We therefore see that our weekday cloths are not like “mitzvos,” nor are they like “sins,” and when Shabbos comes, we must remove those garments and we have to wear cloths of honor and glory, illuminating clothing.

“And you shall honor it...”²⁷ means that one’s clothes on Shabbos should not be the same as his cloths on a weekday.”²⁸ One way of honoring Shabbos is by having separate clothing for Shabbos. The deeper meaning of this is that weekday clothing is not worn for the sake of honor.

“Rabbi Yochanan called garments ‘honor.’”²⁹ But which garments are called “honor?” Clothing which one wears because of modesty, in order to keep him covered, are not garments worn for honor. Garments which one wears to keep warm in cold weather are also not worn for the sake of honor. The only garments a person wears for the sake of honor are his Shabbos clothes!

So why do we need to remove the weekday cloths and put on Shabbos cloths? On a simple level, it is because we have to be clean and dressed well in honor of *Shabbos kodesh*. But on a deeper level, we already mentioned that

²⁶ It is true that even after teshuva, these garments do not always come off immediately. For instance, if someone transgressed a negative commandment, his teshuva will only hold the sin in abeyance and Yom Kippur will atone for him, as the Gemara in Yuma 86a explains with regard to the four types of atonement. A person must, nevertheless, do what he can in order to remove these garments as soon as possible.

²⁷ Yeshayahu 58:13.

²⁸ Shabbos 113a.

²⁹ Bava Kama 91b.

the *Arizal* said “a person should not wear any type of garment on Shabbos which he wore during the week.” If we are required to change all of our clothes, this indicates that on a deeper level, the clothing we wear on Shabbos is a completely different kind of clothing than we wear during the week.

As an analogy, a father’s clothes will not fit a child. They are longer and wider than he is. Even if he only took one of his father’s garments, whether it is his pants or his shirt, he would still be unable to wear them. It is the same way in reverse. A father cannot put on even one of his young son’s clothes. Since not even one piece of clothing of one will fit the other, one must get a completely different set of clothing.

If the *Arizal* mentioned a practice of not wearing any of the same garments from the weekday to Shabbos, this shows that a person must feel that he is not the same person and therefore he cannot wear the same clothes, just like a grown man who cannot wear any of his young sons’s clothing.

The deeper meaning of having a completely different set of clothes for Shabbos is therefore that it is actually not possible to wear the same kinds of cloths on Shabbos as he does on weekdays. The two types of clothing are worlds apart. During the week we wear clothes for the sake of modesty or warmth, but on Shabbos, one wears clothing for the sake of the honor and glory of Shabbos.

The Time for Wearing Shabbos Clothes is from Erev Shabbos till After Shabbos – The Illumination of the Shabbos Garments of the Days of the Week

Let us try to understand the topic of clothing more deeply. We explained the difference between Shabbos and weekday clothing. We will now consider the time on which we wear the Shabbos clothing.

When does one put on his Shabbos clothing? The *Shulchan Aruch* says that “one should dress in his Shabbos clothes immediately after he bathes and in his way, he honors Shabbos.”³⁰

One way of honoring Shabbos is by accepting Shabbos when one is already dressed in his Shabbos clothing. A person must therefore dress in his Shabbos clothing before Shabbos starts. Because it is impossible to time this exactly and to put on his Shabbos clothes at the exact moment of sunset one must necessarily put on his Shabbos clothes before Shabbos starts.

The order therefore is that one: 1) removes t³¹he weekday clothing, 2) bathes for Shabbos, and then 3) puts on the Shabbos clothing. One should ideally be careful, therefore, not to bathe for Shabbos too early on Friday because then he will dress in his Shabbos clothes too early and they might get dirty before Shabbos starts. Rather, a person should bathe shortly before Shabbos and dress immediately in his Shabbos clothes.

We therefore see that we must begin wearing our Shabbos clothes before Shabbos actually begins. There are a variety of opinions among the halachic authorities, however, about when we remove our Shabbos clothing.

Some hold that one should wear the Shabbos clothing until after havdalah.³² Others say that one should wear them until after the *Melaveh Malka* meal.³³ There is also an opinion that one should continue to wear the

³⁰ *Shulchan Aruch Orach Chaim* 262:3, *hagoh*.

³¹ Each person according to his household and his ability.

³² *Mishna Berura* at *id*, § 8, quoting the *Agudah*.

³³ *Kaf Hachaim* 300:14.

Shabbos clothing until he goes to sleep after Shabbos.³⁴ All opinions agree, however, that one continues to wear the Shabbos clothing after Shabbos is over.

We therefore see that we do not only wear our Shabbos clothes on Shabbos. Rather, we wear them a little bit before Shabbos and for some time after Shabbos. It is obvious that this practice is not an accident. The deeper meaning of this is that we bring the illumination of the light of the Shabbos clothing into the six days of the week.

The Shabbos Clothes are for Honor, Glory... and for Modesty and Warmth

The *Gemara* says: “Why was the Torah portion concerning sacrifices juxtaposed with the Torah portion of the garments of the *Kohanim*? It was in order to teach you that just as the sacrifices affect an atonement, so too the garments of the *Kohanim* affect an atonement.³⁵ In other words, even though the Torah says that the garments of the *kohain gadol*, the high priest, were for the sake of honor and glory, we also learn that they atone for the sins of the Jewish people.

The *Gemara* further specifies which garment atoned for which sin. “The tunic atones for murder... the pants atone for sins of sexual immorality... the turban atones for arrogance, the sash atones for the thoughts of the heart... the breastplate atones for [perverted] judgment... the apron atones for idol worship... the robe atones for gossip, and the head plate atones for brazenness.”³⁶ The eight types of garments of the *kohain gadol* correspond to the eight types of atonement.

We explained earlier that there are three types of clothing: 1) clothing which is dirty because of sin, 2) clothing which is dirty, but not because of sin, and 3) holy, shining garments.³⁷ On a simple level, it appears that these three types of garments are completely separate. But on a deeper level, garments which are worn for honor and glory themselves also shine with the light of atonement of sin.

Let us explain. It is clear that the garments which we wear for the sake of the honor of Shabbos are not *only* worn for the sake of honor and glory. This is because the Shabbos cloths do not merely add onto the functions of weekday clothing. Rather, they replace. They must therefore also fulfill the functions of weekday clothes as well.

The Shabbos cloths are therefore also worn, first, for the purpose of modesty and warmth. Additionally, it is worn for the sake of honor and glory. The difference between weekday and Shabbos cloths, then, is that Shabbos clothes are more beautiful and confer more honor. This is the light of the Shabbos clothes which shines into the six days of the week. The light of honor and glory shines in the Shabbos clothes and this, itself, is the source of the rectification of clothing. This is just like the garments of the kohanim, which are made for honor and glory, but which also shine with the light of atonement of man’s sins.

Garments of Honor – the Garments of the Neshama, which is called “Honor”

³⁴ *Leket Yosher*.

³⁵ *Zevachim* 88b and *Erchin* 16a.

³⁶ *Id.*

³⁷ We also explained that the three types of garments correspond to the three reasons why we wear garments: 1) for the sake of modesty (which corresponds to clothing which is dirty because of sin), 2) for the sake of warmth (which corresponds to clothing which is dirty, but not because of sin), and 3) for the sake of honor (which corresponds to the holy, shining garments).

The root of clothing is not with honor and is not with glory. It came from a place of the sin of *Adam Harishon*. “The two of them were naked, the man and his wife, and they were not embarrassed.”³⁸ After the sin, however, “the eyes of both of them were opened and they knew that they were naked, they sewed a fig leaf and made aprons for themselves.”³⁹ And in the end, “the L-rd G-d made, for the man and his wife, garments of leather, and he enclothed him.”⁴⁰ The root of the concept of clothing, then, was the sin of *Adam Harishon*.

We explained the difference between life before the sin and life after the sin, and that even before the sin, *Adam Harishon* had a garment, but it was a garment of the *neshama*. The idea of a garment for the body, however, did not exist until after the sin. We therefore see that the concept of clothing did exist before the sin.

Shabbos kodesh is called “day of the neshama.”⁴¹ So when Shabbos comes, we must go back and wear the garment of the neshama. But what is the garment of the *neshama*?

The *neshama* is called “honor,” according to the Vilna Gaon and *rishonim*. As the verse says, “in order that [the soul] sing to you, ‘honor!’ and not be silent.”⁴² We see that the *neshamos* come from the Throne of Glory. The garment of the soul is called “honor.” This is a garment which is for the sake of honor because that is the essence of that which it is enclothing.

The inner essence of clothing is garments of honor. This is so because the clothing honors the person. “Rabbi Yochanan called garments ‘honor.’”⁴³ By their nature, clothing honors the person wearing it, and this is why Rav Yochanan calls clothing “honor.”

The way of the outside world is that the more important a person considers himself, the more particular he is to wear honored clothing. But *chazal* say that it is forbidden for a person to wear a garment which is above his level. “Anyone who haughtily wears the *talis* of a Torah scholar, but is not a Torah scholar, is not allowed in the same domain with Hashem.”⁴⁴

The deeper meaning of this is that one who wears a garment of honor, on a deeper level, is saying that he is a *neshama*. But if it is not actually true that he identifies his “I” as his neshama, but instead identifies with the body, then he is, by wearing clothing that shows that he identifies himself as a *neshama*, is invoking a heavenly prosecution on himself to discern why he is not truly on that level.

Garment of the Body and the Garment of the Neshama

We see, therefore, that garments are called “garments of honor” because the one wearing the clothes is called “honor.” If the one who is being clothed is called “honor,” then the garments are also called “garments of honor.”

This is why we see, in the outside world, that people use clothing as a way of honoring themselves. If the root of the idea of clothing was as clothing for the body, then clothing could not have been used as a reflection of

38 Bereishis 2:25.

39 *Id.* at 3:7.

40 *Id.* at 21.

41 *Zohar Vol. 2, 205a.*

42 *Tehillim 30:13.*

43 *Bava Kama 91b.*

44 *Bava Basra 98a.*

honor. It would only have been able to function as a source of modesty and warmth. The fact that clothing can honor a person results from the reality that “clothing” first came into being as a garment for the *neshama*. At the root, the *neshama* is the aspect of honor, so its garments are also rooted in honor.

We can now understand that because the clothing of the *neshama* is a garment of honor and that the *neshama* is the source of this honor, there is therefore an idea on the “day of the neshama” to honor the day with beautiful clothing, garments of honor.

The garments we wear during the six days of the week are garments for the body. “Six days shall you do work.” One does work with the body, which is the garment of the servant cooking a pot for his Master. It does physical, practical actions, so it does not shine.

In contrast, on Shabbos, which is the day of the neshama, the garments one wears must be appropriate for the neshama. If one’s clothing is not appropriate for the neshama, then the person detracts from the light of *Shabbos kodesh*.

One who wears weekday clothing on Shabbos is essentially running away from his neshama because by doing so, he identifies himself with the weekday perspective of the body. Then, the light of the neshama, which requires garments of honor, has no clothing. And if it has nothing to wear, it leaves. On the other hand, we find that no one wears clothing which is too nice while he is working because that would ruin them.

Torah Scholars are like Shabbos – they must wear Garments of Honor even During the Week

Rav Pinchas Koritzer, who was a contemporary and student of the holy Baal Shem Tov, spoke primarily about two topics: truth and clothing. He was very particular that people would wear clothing in the right way because the clothing had to match the light of the person’s neshama. He was also very particular that a person’s clothing should be whole, without any holes through which the light of his neshama would escape and not be preserved, as we will explain.

We are familiar with the *Gemara* that says, “Any Torah scholar with a stain on his clothing is liable for the death penalty, as it says, ‘all of those who hate Me, love death.’⁴⁵ Do not read it as ‘those who hate Me (”משנאי”).’ Rather, read it as ‘those with who cause others to hate Me’ (”משניאי”).⁴⁶

Why is a Torah scholar who wears a garment with a stain on it liable for the death penalty? Rashi explains the simple meaning: “He must be important and fitting in honor of his Torah,” which implies that if he has a stain on his clothing that he is denigrating the Torah, G-d forbid, “because they make themselves despised in the eyes of other people, who will say ‘Woe is to those who learn Torah, who are so disgusting and degraded.’ They cause others to hate the Torah.”⁴⁷

On a deeper level, a Torah scholar is called “Shabbos,” as the Zohar says, “The soul of a Torah scholar is called ‘Shabbos queen.’”⁴⁸

⁴⁵ *Mishlei* 8:36

⁴⁶ *Shabbos* 114a.

⁴⁷ *Rashi at id.*

⁴⁸ *Zohar* Vol. 3, 29a.

In order to explain this, we must first say that man is composed of a soul and a body. One who identifies with the body is called a “person of the land,” meaning that he identifies with earthliness. But a Torah scholar, who learns the Torah all the days of his life, identifies with his *neshama*, and not his body. Therefore, a “man of the land” should wear clothing befitting a body. But the garments of a Torah scholar must be clothing of the *neshama*, even on a weekday.

This is why a Torah scholar with a stain on his clothing is liable for the death penalty. The very fact that he has the stain on his clothing means that he is wearing garments of the body, so his *neshama* leaves him. And this departure of the *neshama* is considered like his death.

One who has a Change of Clothing should Change – And one who does not, should let Down his Garment

We have learned that the Shabbos clothing is the garment of the *neshama*, so the clothing of a Torah scholar, who is like the Shabbos Queen, must wear the garment of the *neshama*, even on weekdays.

We also explained that the purpose of Shabbos clothing is to illuminate even the “garments of treachery,” the weekday garments dirtied by sin, with the light of Shabbos. We can now understand the *Gemara* which says, “Rav Huna says, ‘If one has a change of clothing [for Shabbos], he should change...’”⁴⁹ Rashi explains that this means that “one who has clothing other than what he wears on weekdays, should change into those clothes on Shabbos.”⁵⁰ The *Gemara* continues by explaining what a person should do if he only has one garment. “And if he does not have a change of clothing, he should let down his garment.”⁵¹ What does it mean that he should “let down his garment?”

Rashi explains “He should let his out his clothing so that it will fall low and appear long. This is the way of the wealthy, who sit in their houses and do not have to pull up their clothes away from the ground because of work. This is done in honor of Shabbos.”⁵² One who only has one garment must let it down towards the ground so that it should appear longer.⁵³

He should Let Down his Garment – Below the Heel

Chazal said, “What is the garment of a Torah scholar? It is any in which his skin is not visible below.”⁵⁴ The garment of a Torah scholar is one which covers all of his skin. The *Rashbam* explains that “it should come down to the palm of his foot so that his skin should not be seen when he walks barefoot.”⁵⁵

49 *Shabbos* 113a.

50 Rashi on *id.*

51 *Shabbos* 113a. Elsewhere, *Chazal* say that if one has one garment, his life is not a life (*Beitzta* 32b). Why is that? The deeper reason is that everyone must have a double garment: one for the body and one for the soul. But someone who only has one garment, and that garment is the garment of the body, then he has no *neshama* and he is like a body without a *neshama*. But if that one garment is the garment of the *neshama*, then he is living life as a *neshama* without a body. He is like one who has a *neshama* but his body is paralyzed. In either case, the life of one who only has one type of garment is not a life.

52 Rashi on *id.*

53 This was particularly applicable when they were accustomed to wearing long garments like many *chassidim* do today. The advice is to let down the garment so that it appear more like the garments of the wealthy people.

54 *Bava Basra* 57b.

The *Rambam* writes that his garment should come down to his heel, but no lower: “His skin should not be visible under ... and his garments should not brush up against the ground like the garments of the arrogant people. It should come down to his heels... And he should not let down his talis because this makes him look like he is among the arrogant people. The only time one may do this is on Shabbos if he has nothing else to change into.”⁵⁶

We see that a Torah scholar’s clothing comes only down to the heel, but no further. But on Shabbos, if he has no other garment to change into, then it is permissible for him to lengthen his garment below the heel, all the way to the ends of his feet.

This is a very deep point. Why did *chazal* say that one with no change of clothes should specifically let his garment down? Why did they not offer some other solution? The deeper meaning of this is as we explained earlier. The purpose of Shabbos clothing is to illuminate one’s low “garments!”

Covering the foot with the Clothing – The Illumination of the Shabbos Clothing in a place of Treachery

The Shabbos clothing shines with the light of honor and glory, but these garments is not only honor and glory. It is also to illuminate and repair the treachery in the nature of clothing (“שכבגד בגידה”). This is similar to the garments of the *kohanim*, which were for honor and glory and also for atonement.

It accomplishes this with the secret of “letting down the clothing,” as taught in the *halacha* regarding one’s conduct when he only has one set of clothes. In particular, this secret is taught in the context of a Torah scholar whose garment usually goes down to his heel, whereas on Shabbos he lets it down even further, so that it will be as long as the garments of the arrogant wealthy people whose clothes drag on the floor. In other words, the light of the garments of Shabbos shines even into the lowest places.

If we contemplate the matter, we will understand that the concept of Adam’s sin is strongest in the foot, as it says in the verse, “her feet lead to death.”⁵⁷ During the week, a Torah scholar does not cover the part of the foot from the heel to the palm of the foot, which is the lowest part of a person. But when Shabbos comes, he lowers his garments all the way to the place of death, to the place where “her feet lead to death.” Even that place needs to be covered on Shabbos. On a deeper level, therefore, we illuminate the place of death and treachery and sin with the light of the inner essence of clothing by covering the foot with the clothing.

Melaveh Malka – Drawing Down the Light of Shabbos into the Six Days of the Week

We have explained that the purpose of the light of the Shabbos clothing is to illuminate the weekday clothing as well. This explains why we do not only wear our Shabbos clothes on Shabbos itself. Rather, we wear them a little bit before Shabbos and a little bit after Shabbos. This makes even more sense according to those opinions which hold that one should wear his Shabbos clothes at the *melaveh malka*, the post-Shabbos meal, as well.

At the *Melaveh Malka* meal, we escort Shabbos away as it departs. What does it mean to “escort?”

⁵⁵ *Rashbam on id.*

⁵⁶ *Rambam, Mishna Torah Hilchos Deios 5:17.*

⁵⁷ *Mishlei 5:5.*

We see the mitzvah of “escorting” in the context of the Torah portion of the *eglah arufa*, the “axed heifer.”⁵⁸ According to the *Gemara*, “The [circumstances leading to the need to do the] *eglah arufa* ceremony only come about because of the misery people, as it says ‘They answer and say, “Our hands did not shed this person’s blood.”’⁵⁹ Did it ever occur to us that the elders of the *beis din* are murderers?! It must be that they are saying that ‘He did not come to us and we let him leave. We did not see him and then leave him [without inviting him in as a guest].’ [In other words,] He did not come to us and we let him leave without eating. We did not see him and then let him leave without a group to escort him out”⁶⁰

The *Gemara* explains, and our sages expand upon, the principle that when we escort a person, this protects him. Therefore, had the elders of the city escorted this person who now lies dead in a field, they would not have been able to say “Our hands did not shed his blood.” Escorting someone is a protection for the person, so by not escorting the person, they have caused him to lack protection, which can cause his death, G-d forbid.

Based on this we can see that escorting something means to guard and protect it. Escorting someone or something means causing it to continue. When one does the mitzva of bringing guests into his home, the mitzva does not end when the guest leaves his house. It continues even after he leaves the house. When a guest gets up to leave, we are commanded to escort him by going outside with him. For this reason, *chazal* say that a person should not go out alone at night because the demons can seize a person when he is alone.⁶¹ When we escort a person, demons cannot harm him.

We find a similar idea with regard to the *Melaveh Malka* meal. Shabbos is considered the “Shabbos Queen,” or, in the words of the *Rambam*, the “Shabbos King.”⁶² After Shabbos, we make a meal and escort the King. By doing so, we extend and illuminate the light of *Shabbos kodesh* into the six days of the week. We therefore continue to wear our Shabbos clothing at that time.⁶³

The Primary Nature of Clothing is External – The Illumination of Honor and Glory in External Things

Let us understand these things more deeply. The rules of what clothing a person may wear are more lenient when he is at home than when he goes outside. We find this many times in the laws of modesty, which are more lenient in the house than they are outside, as we see with regard to the laws of a married woman covering her hair and the like. The main function of clothing therefore is outside.

Let us contemplate further. There do people mainly wear clothing for the purpose of honor and glory? Outside! This is mentioned by *chazal*⁶⁴ and we see it with our own eyes as well.⁶⁵ We therefore see that the primary purpose of clothing is for the outside world. This is true whether the clothing is worn for warmth, such as in the

58 See, *Devarim* 21:1-9. When a dead body is found between two cities, the Torah commands the elders of the city closest to the body to participate in a ceremony involving a heifer. During the ceremony, the neck of the heifer is broken, which is why this mitzva is referred to as the *eglah arufa*, the ceremony of the axed heifer.

59 *Devarim* 21:7.

60 *Sota* 38b.

61 See, *Brachos* 43b. “A demon will both appear to and damage one person. He will appear to but will not damage two people.”

62 *Rambam*, *Mishna Torah*, *Hilchos Shabbos* 30:2.

63 According to some opinions.

64 The inner essence of honor is internal, but its purpose is to shine toward the outside.

65 While this is usually a negative thing, it is, nevertheless, the nature of people.

winter, or whether it is because of modesty. It is even clearer with regard to clothes worn for honor and glory. The deeper meaning of this is that the light of clothing, of honor and glory, must illuminate even the most distant places, in the most superficial and external places.

The Secret of Unity in Clothing

As we mentioned, there are three main reasons why we wear clothing: modesty, warmth, and honor and glory. The light of honor and glory must shine even in places where a person has sinned, and not only in the parts of man which already personify honor and glory.

Chazal therefore say: “One cannot be called ‘modest’ unless he is modest in the bathroom.”⁶⁶ One who is modest in the bathroom, the place where there is, naturally speaking, no reason to be modest, is called modest.

On a deeper level, a person should shine the light of honor and glory even into those places where no one sees it. He should shine it into those places where there is no honor and glory. By wearing modest clothing even there, he reveals honor even there because by entering, he is saying “Become honored, o’ honored ones,” and he leaves anything which has no honor outside. By acting with modesty, we become a vessel for the honor and glory within clothing.

In general, we only shine in places which already have honor and glory, but not in places where these are absent. In his house, a person wears simple clothing. By doing so, he nullifies the honor and glory found in his everyday attitude about clothing.

This is the secret of unity in the area of clothing. On one hand, we have to dress with honor and glory when we go outside in order to illuminate the honor and glory of the outside world. This is inherently positive.⁶⁷ On the other hand, one should also wear nice clothing in places which do not already have honor and glory in order to illuminate those places in order to show a different reason for wearing clothing.

In this way, we unify the capacity for honor and glory in clothing with the other aspects of the nature of clothing. By doing so, modesty is not only observed because there is something to be ashamed of. Rather, we will observe modesty from the side of holiness.

Turban – Hashem’s Secret Belongs to those who Fear Him

We explained that the root of clothing is sin and treachery. The purpose of clothing, however, is to rectify sin according to the principle that Hashem fashions the cure from the source of the injury.⁶⁸

The *Gemara* explains the meaning of a number of terms in Aramaic. It explains that the word for “turban,” is a contraction of the words meaning “Hashem’s secret belongs to those who fear Him,”⁶⁹ (“סוד ה' ליראי” = “סודרא”).⁷⁰

⁶⁶ *Brachos* 62a.

⁶⁷ When it is done in a permissible and appropriate way.

⁶⁸ *Shmos Raba* 26:2. “Hashem said to him, ‘My traits are not like those of flesh and blood. They injure with a knife and heal with a bandage. But for me; I use the same thing to heal as I do to smite.’”

The turban is a special garment for Torah scholars, as Rashi explains, “It is the way of Torah scholars to wrap [their heads] in a turban.”⁷¹ Why does the *Gemara* connect the verse which says that “Hashem’s secret belongs to those who fear him” to a Torah scholar’s clothing? If we contemplate the matter, we will see that this is exactly the meaning of what we said earlier.

The origin of clothing is Adam’s sin, as we see in the Torah. Chazal are revealing to us here, however, that there is another type of clothing in the category of the turban, which contains the secret that “Hashem’s secret belongs to those who fear him.”

To whom does one reveal a secret? Chazal teach us that “One may not give over the forty-two letter name [of G-d] to someone unless he is modest and humble.”⁷² One only reveals a secret to a modest person who acts with discretion and keeps the secret.

We see that the source of modesty seems to come from sin. Before the sin, “they were not embarrassed, and after the sin, “we saw that we were naked so we hid.” Embarrassment and modesty both appear to be the result of sin. But when the sin is rectified modesty and clothing become the source of the revelation of secrets to those who are modest. This is the meaning of the turban (“סוד ה' ליראיו” = “סודרא”). This is the source of the holy type of modesty.

The Rectification of Clothing – a Vessel for holy Modesty

It is apparent, therefore, that even though clothing was related to sin, there is another aspect of clothing as well, the aspect of honor and glory.

The unity of these two aspects of clothing are revealing when the light of clothing, the honor and glory, illuminates the lowest part of clothing. Then, clothing is not longer only worn for the purpose of modesty which results from the sin at the beginning of time. Rather, clothing becomes a vessel for the holy type of modesty, of the fact that “Hashem’s secret belongs to those who fear Him.” This is because one only reveals a secret to someone who is modest, to someone who will keep the secret. Then, clothing worn for modesty becomes a secret, and that is its rectification.

“The Holy One Blessed is He said to Moshe, ‘I have a good gift in my treasure house, and Shabbos is its name.’⁷³ Shabbos is in Hashem’s treasure house. It is hidden and locked away. This is the aspect of modesty.

The garments of Shabbos are, on one hand, for the purpose of honor and glory. But on the other hand, they are meant to illuminate the light of the secret of the Torah to those who are modest.

The three reasons for wearing clothing which we mentioned above (modesty, warmth, and honor) are not actually three separate concepts of clothing. Instead, our job is to unify these three different aspects of clothing.

69 **Source.**

70 *Shabbos 77b.*

71 *Rashi on id.*

72 *Kiddushin 71a.*

73 *Shabbos 10b and Beitzah 16a.*

The purpose of clothing is to create unity. The garments of honor and glory of Shabbos essentially have to transform into garments of modesty, but not just any modesty. They must take on the inner aspect of modesty, modesty in the way of “Hashem’s secret belongs to those who fear Him.”

“Hashem also made this in balance with that.”⁷⁴ If a concept of modesty as a response to sin, there must also be a concept of modesty which comes from a holy source. Modesty as a result of sin is the product of Adam’s sin. Modesty as the secret of holiness is the opposite. It is the aspect of “this in balance with that.”

On a superficial level, clothing exists as an expression of modesty in response to sin. But when we shine the inner light of honor and glory of the garments of the *neshama* into them, then they become garments of holy modesty like the turban which expresses the fact that Hashem shares His secrets with those who fear Him.

The Shabbos Clothing – Protecting the Warmth of the Neshama which is on Fire for her Maker

Understand that the clothing worn for honor and glory is the inner reason for wearing clothes. The fact that we wear clothing for warmth is the “middle” reason. And the idea that we wear clothing for modesty is the outermost reason for wearing clothing.

The illumination of honor and glory, however, should shine into all three reasons for wearing clothes. This is true not only its own terms, meaning that we wear clothes for honor and glory, but even on the levels of modesty and warmth.

How does the idea of honor and glory shine into the concept that we wear clothing for warmth? We know that clothing, on a physical level, does not warm up a person. Rather, it merely stops the heat from escaping. It protects the heat. The warmth actually comes from within the person. The problem is that it naturally disperses. But clothing protects the heat and prevents it from escaping. If a person has no clothing, he is like a heated house with the door and windows left open. All of the heat will escape out of the doors and windows.

The inner warmth within a person comes from his spiritual center. It comes from the *neshama*’s excitement when it burns with enthusiasm for its Creator. *Shabbos kodesh* contains the aspects of *shamor* (“keep”) and *zachor* (“remember”). The *zachor* is the excitement and *shamor* means preserving the inner warmth so that we do not lose it.

Shabbos kodesh lights people up. When a person reaches a point that the light of the *neshama* shines in him, he begins to burn with excitement. In order to fan that flame and cause it to continue into the week, one must do as Yaakov did when the Torah says, “And Yaakov kept the matter.”⁷⁵ One must guard the light of *Shabbos kodesh* for the six days of the week. This is the idea of guarding the warmth which is created by the light of Shabbos.

The idea that clothing keeps a person warm essentially means that the Shabbos clothing helps preserve and guard the inner excitement which one is infused with on Shabbos. In this way, we can continue to hold onto this light even in the most external places. That is why Reb Pinchas Koritzer was so particular that people should not have holes in their clothing, through which a person could lose this light of his *neshama*.

⁷⁴ *Kohel* 7:14.

⁷⁵ See chapter 2, note 61 and accompanying text.

In summary, when we put on the Shabbos clothing, we are not only changing our clothes on an external level. We are taking on a new, deeper perspective on clothing. We must use this new perspective to bring that understanding into every part of our lives.

We must use the power of the inner aspect of clothing to keep a person warm. The reason cold exists in the world is because of Amalek, about whom the Torah says that they “happened upon you (“קרד”)”⁷⁶ on the way.” The illumination of preserving warmth which we receive on Shabbos actually nullifies evil to the extent that even in the place of the worst treachery, in actual sins themselves, a person must be modest. One should shine the light of the turban, the secret of Hashem for those who fear Him, even in the lowest places.

⁷⁶ The word for “happened upon you,” “קרד,” is the same as the word for “cold,” “קר.”