

Bais HaVaad on the Parsha, Parshas Tzav

Big Day, Shabbos

March 26, 2026

**Excerpted and adapted from a *shiur* by Rav Moshe Ze'ev Granek**

[https://baishavaad.org/wp-content/uploads/2022/03/VAY82\\_002\\_Tzav\\_Shabbos\\_Best-Laws\\_Concepts\\_of\\_Bigdei-Shabbos.mp3](https://baishavaad.org/wp-content/uploads/2022/03/VAY82_002_Tzav_Shabbos_Best-Laws_Concepts_of_Bigdei-Shabbos.mp3)

*He shall remove his garments and don other garments, and he shall take the ash out of the camp, to a pure place.*

Vayikra 6:4

The Gemara (Shabbos 114a) derives from this mitzvah that changing one's clothing is a way to show honor to Hashem, which the Shibalei Haleket (58) says refers to changing clothes for Shabbos. The Gemara (Shabbos 113a) also derives that one should wear different clothes on Shabbos from the word *vechibadto*. Why are two different *psukim* required to teach this halacha?

The Ben Yehoyada (Shabbos 114a) answers that these are two distinct halachos: Our *pasuk* teaches only to wear *different* clothes on Shabbos, but *vechibadto* teaches us to honor Shabbos by wearing *nicer* clothes.

The Rambam (Shabbos 30:3) also alludes to these two elements when he writes that Shabbos clothes should be both clean (i.e., nice) and different from those worn during the week. The Vilna Gaon also apparently agreed, as he changed all of his garments, even undergarments, for Shabbos (Ma'aseh Rav 147).

It would seem that despite the mitzvah to wear nicer clothes on Shabbos, one may occasionally wear his Shabbos clothes during the week, as Rus did when meeting Bo'az (see Shabbos 113a), and this is the ruling of the Netziv (Ha'ameik She'eilah 1:5).[3]

As for *motza'ei* Shabbos, the Mishnah Brurah (262:8) says to remove Shabbos clothes after Havdalah, but it is unclear whether he means they *may* or *must* be removed.[4]

[1] See Tosfos (Bava Kama 37a) and Shulchan Aruch (O.C. 262:2), which imply that "clean" may mean "nice."

[2] See also Mishnah Brurah (262:5), citing the Arizal, that it is best not to wear any weekday item on Shabbos. But see Chut Shani (Shabbos Vol. 1 Ch. 3) that undergarments need not be changed.

[3] See Chut Shani (Shabbos Vol. 1 p. 53), which agrees about a simcha *shel* mitzvah, but see Orchos Rabeinu (Vol. 1 p. 107) that the Steipler would not wear a Shabbos jacket to a wedding.

[4] See, though, Orchos Rabeinu (ibid.), that the Steipler would remove his Shabbos clothes immediately after Shabbos. But see Kaf Hachaim (O.C. 300:6) that some do not remove Shabbos clothing until after *melava malka*.