



### The Clothing/Mood Relationship

1. Moody, Kinderman, Sinha, *An exploratory study Relationships between trying on clothing, mood, emotion, personality and clothing preference*, Journal of Fashion Marketing and Management 14:1 (2010)

Raunio (1982) identified three factors in the preference of clothing: physical features of clothes including skin response, size and shape of the clothes, thermal comfort, and fit (looseness and over-sized), revealing levels and visual features; the wearers' self-appearance; and associative reasons and memories. All of these factors would generate an emotional response.

According to Delong and Larntz (1986), preferences are composed of two components: cognitive and affective. The affective component is the emotional and overall positive and negative mood response to the object, which due to the very nature of clothing, is a very intimate experience. The cognitive component or schema, are product, aesthetic and social attributes inherent in the object which are evaluated through previous experiences, concepts and situations of use – all components of decision-making rules (Tselepis and de Klerk, 2004);, e.g. the garment will only be purchased if the jacket is in a particular colour or shape and appropriate for one's career.

2. Merle, Senecal, St-Onge, *Whether and How Virtual Try-On Influences Consumer Responses to an Apparel Web Site*, International Journal of Electronic Commerce 16:3 (2012)

H1 suggested that participants who experience VTO would derive more utilitarian value, hedonic value, confidence in apparel fit, and greater purchase intentions than participants experiencing mix-and-match. A contrast test suggested that participants experiencing VTO during their shopping session did not perceive greater hedonic or utilitarian value and they did not have greater confidence in fit or purchase intentions ( $p > 0.10$ ) than participants experiencing a mix-and-match function. Thus, H1 was rejected...

H2 suggested that participants who experience personalized VTO would derive more (a) utilitarian value, (b) hedonic value, (c) confidence in apparel fit, and (d) greater purchase intentions than participants experiencing nonpersonalized VTO. No significant differences were found between nonpersonalized and personalized VTO ( $p > 0.10$ ), except for utilitarian value (contrast value = 0.54,  $p < 0.1$ ). Consequently, only H2a was supported...

H3 posited that personalized VTO would lead to higher self-congruity than nonpersonalized VTO. Results showed that the personalized VTO ( $M = 3.25$ ) was perceived as more self-congruent than the nonpersonalized VTO ( $M = 2.36$ ,  $p < 0.05$ ), supporting H3. However, it has to be noted that the perceived self-congruity mean was quite low even for the personalized model.

3. Jewish Woman Network's "Bereavement Booklet for Jewish Women," pg. 5

"I was pleased to go with him to treatments, to rest with him, and to help him to take care of himself. A friend helped me notice that I could do this best by also caring for myself. In between hospital visits and other appointments I would play hard with my young cousins, go and swim, and treat myself to some new clothes."

4. Talmud, Shabbat 114a

Rabbi Yannai told his children: My children, don't bury me in white clothes and don't bury me in black clothes. White, lest I fail to merit [to reach Heaven] and then be like a groom among mourners. Black, lest I merit [to reach Heaven] and then be like a mourner among grooms. Rather, bury me in the fine robes of the bathhouse...

5. Midrash, Bereishit Rabbah 95:1

Just as one goes, so one returns. One who goes blind will return blind, one who goes deaf will return deaf, one who goes mute will return mute, as one goes clothed so one will return clothed. How do we learn this? From Samuel... Why does one return as he went? Lest people say, "Gd didn't heal them when they lived, did Gd really heal them and then bring them back? These must not be the same people; these are others!" So Gd said, "If so, they will stand as they went, and then I will heal them."

6. Midrash, Vayikra Rabbah 26:7

"And he was cloaked in a tunic" – As in Samuel I 2, "And his mother would make a small tunic for him, etc."

#### Clothing reflects our mood

7. Ecclesiastes 9:7-9, with commentary of Rabbi Avraham Ibn Ezra

Go eat your bread happily, and drink your wine with a good heart, for Gd has already accepted your deeds. At all times your clothing should be white, and oil should not be lacking on your head. See life with the woman you love...

Rabbi Avraham Ibn Ezra: The correct explanation is that the verses before and after are all joined. This is the speech of the human heart, as though talking to himself... All of these are material pleasures alone.

8. Jerusalem Talmud, Rosh HaShanah 1:3

What nation is like this? Normally, one who knows he is being judged will wear black, cloak himself in black, and grow out his beard; he does not know how his verdict will emerge. But Israel is not like this. They wear white, cloak themselves in white, trim their beards, and eat, drink and rejoice, knowing that Gd will perform miracles for them...

9. Talmud, Bava Metzia 59b

What did Rabbi Akiva do? He clothed himself in black and robed himself in black, and sat before Rabbi Eliezer at a distance of four cubits...

10. Talmud, Bava Kama 59b

He was wearing black shoes in the market in Neherda'a, and members of the Exilarch's household found him. They asked him, "Why do you wear these shoes?" He replied, "I am mourning for Jerusalem." They said to him, "Are you important enough to mourn for Jerusalem?" They thought he was arrogant, and they jailed him.

11. Rabbi Shlomo Yehudah Tabak, Erech Shai Yoreh Deah 389:3

Wearing black during mourning is an ancient practice, as seen in Samuel II 14 and the Talmud (Shabbat 114a).

12. Genesis 38:19

And she donned the clothes of her widowhood.

13. Kings I 20:31

And his servants said to him: We have heard that the Kings of the house of Israel are generous. Let us don sackcloth on our loins, and ropes on our heads, and go to the King of Israel. Perhaps he will keep us alive.

14. Talmud, Shabbat 10a

Rav Ashi said: I have observed that when there is trouble in the world, Rav Kahana removes his cloak, clasps his hands and prays, saying, 'I am like a slave before his master.' When there is peace, he clothes himself and robes himself and prays, saying, 'Prepare to greet your Gd, Israel!'

15. Torn clothes

Genesis 37:29, 37:34, 44:13; Numbers 14:6

#### Clothing induces a mood

16. Rabbi Moses Isserles, Code of Jewish Law Orach Chaim 610:4

Some have written that the practice is to wear clean white clothes on Yom Kippur, modeling ourselves on the angels. Some have the custom of wearing a kittel, which is white and clean. This is also a garment of the dead, and so it causes a person to have a humbled heart.

17. Talmud, Moed Katan 17a

If one sees that his nature is triumphing over him, he should go to a place where he is not known, wear black clothes and clothe himself in a black robe, and do what his heart desires, rather than desecrate G-d's Name in public.

18. Talmud, Moed Katan 23a

The sages taught: For the thirty days of mourning one may not wear pressed clothes, whether they are new or they are old clothes which have been specially pressed. Rebbe said: The prohibition is only against new clothes. Rabbi Elazar son of Rabbi Shimon said: The prohibition is only against new white clothes.

19. Rabbi Joseph Caro and Rabbi Moses Isserles, Code of Jewish Law Orach Chaim 551:6-7

Rabbi Caro: New clothes, whether white or colored, whether wool or linen, may not be worn during this week (in which the Ninth of Av occurs).

Rabbi Isserles: We are strict in this matter from the beginning of the month of Av.

Rabbi Caro: Some say one may not prepare new clothes and shoes during this week; one should be strict in this matter from the beginning of the month of Av.

Rabbi Isserles: One also may not purchase them.

20. Talmud, Pesachim 109a

A man is obligated to gladden his household for the holiday, as it is written, "And you shall be joyous on your holiday."...What does one purchase for women? Rabbi Yosef taught: In Bavel, colored garments. In Israel, linen garments.

21. Rabbi Yisrael Meir Kagan, Mishnah Berurah 551:46

One may not create new clothes [during this period of national mourning], and one may not weave *anpila'ot*, which are called *zocken*. For a wedding of a man who does not have a wife or children, one may make new clothing; it is legally permissible for him to wed during that time. Even on the Ninth of Av one may have a non-Jew make clothing for a wedding.

22. Talmud, Nedarim 80b-81a

If a spring is owned by a certain town, and there is a choice between their lives [in access to the spring] and the lives of others, their lives come before those of others. Their animals precede the animals of others, and if there is a choice between their laundry and that of others, their laundry comes before that of others. If there is a choice between the lives of others and their laundry, the lives of others precede their laundry. Rabbi Yosi said: Their laundry precedes the lives of others.

But if Rabbi Yosi says [lack of] laundry involves pain, doesn't the entire body [for drinking] certainly involve pain? Yes, but laundry is greater per Rabbi Yosi, for Shemuel said: A dirty head leads to blindness, dirty clothes lead to depression, a dirty body leads to boils and sores.

Shehechyanu: Reflecting or Inducing?

23. Talmud, Berachot 54a

When one builds a new home or acquires new clothes, he says: Blessed are You, Gd, King of the Universe, who gave us life and kept us alive and brought us to this time.

24. Talmud, Berachot 59b-60a

Rav Huna said: One only recites this blessing if he doesn't have clothes like these already. If he has clothes like these, he *need not* recite the blessing.

Rabbi Yochanan said: Even if he has clothes like these, he must recite the blessing.

25. Rabbi Joseph Caro and Rabbi Moses Isserles, Code of Jewish Law Orach Chaim 223:6

Rabbi Caro: One does not recite the blessing over clothes which are not that important, such as robes, shoes or socks. If one is needy, though, so that these clothes bring him joy, then he should recite the blessing.

Rabbi Isserles: Some say that a pauper does not recite this blessing over robes, shoes and the like; that is the general practice.

26. Rabbi Moses Isserles, Code of Jewish Law Orach Chaim 223:6

The custom is to say, "May you wear it out and get something new," to a person who is wearing new clothes. Some have written not to do this for new shoes, or for clothes made of animal hide; he would have to kill another animal before he could have a new garment, and it is written, 'His mercy is on all of His creations.'" This reason appears quite weak and illogical, but many people are careful not to say this statement for such items.

### Red

27. Genesis 25:25, 25:30

And the first one emerged, ruddy, entirely covered in hair... And Esau said to Jacob: Feed me from this red, red stuff!

28. Samuel I 16:12

And he sent and they brought him, and he was ruddy, with pretty eyes and a fine appearance. And G-d said: Rise and anoint him, for this is the one.

29. Midrash, Bereishit Rabbah 63:8

"Red-headed" – Rabbi Abba bar Kahana said: Like a shedder of blood. When Samuel saw that David was ruddy, he became afraid, saying, "This one will shed blood like Esau!"

30. Talmud, Berachot 20a

Rav Ada bar Ahavah saw a Roman matron wearing a red robe in public...

31. Talmud, Avodah Zarah 20a-b

A man may not gaze at a woman's coloured clothing [even if she is not wearing them].

32. Jerusalem Talmud, Nedarim 1:1

Once, a man from the south came to me. I saw that he was ruddy, with pretty eyes, a fine appearance, and his hair arranged in layers upon layers. I asked him, "What did you see that caused you to decide to destroy this pretty hair?" He told me, "Master, I was a shepherd in my town, and I went to draw water and I saw my reflection in the water, and my nature gripped me and sought to draw me out of this world..."

33. *Red and romantic behavior in men viewing women*, European Journal of Social Psychology 40

In many non-human primate species, a display of red by a female increases attraction behavior in male conspecifics. In two experiments, we investigate an analogous effect in humans, specifically, whether red on a woman's shirt increases attraction behavior in men. In Experiment 1, men who viewed an ostensible conversation partner in a red versus a green shirt chose to ask her more intimate questions. In Experiment 2, men who viewed an ostensible interaction partner in a red versus a blue shirt chose to sit closer to her. These effects were observed across participants' perceptions of their own attractiveness (Experiment 1) and general activation and mood (Experiment 2). Our findings suggest that red acts as a basic, non-lexical prime, influencing reproduction-relevant behavior in like manner across species.

34. University of Rochester, Psychological study reveals that red enhances men's attraction to women

Although this aphrodisiacal effect of red may be a product of societal conditioning alone, the authors argue that men's response to red more likely stems from deeper biological roots. Research has shown that nonhuman male primates are particularly attracted to females displaying red. Female baboons and chimpanzees, for example, redden conspicuously when nearing ovulation, sending a clear sexual signal designed to attract males.

35. Rabbi Shabbtai haKohen (Shach), Commentary to Code of Jewish Law, 178:3

It is not the way of modest people to wear red; black is the way of modesty and humility.