The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"ב סעיף א'

Overview

Siman 302 Seif 1:

One who shakes dew off a new black garment is liable since shaking out the garment is as beneficial as laundering. This is limited to where one is particular not to wear it without first shaking out the garment. It is certainly prohibited to shake out a garment that was soaked in water or if rain fell on it. This applies only for a new garment that one is particular to shake out. Some maintain that it is prohibited to shake off dust from a garment when one is particular about it being there and it is appropriate for one to be stringent in accordance with that opinion. It is permitted to remove feathers from a garment on Shabbos. See below siman 337.

- A garment is considered new as long as it appears new. (M.B. 1)
- The benefit of shaking out a garment is evident when it is new and black. If one does not normally shake out his garment it is permitted even l'chatchila to shake it out. (M.B. 2)
- Regarding rain there is no difference between black and other colored garments and the prohibition is squeezing out the water. (M.B. 3)
- Even if the garment is old one must be careful not to shake it hard so as to extract water from the material. (M.B. 4)
- This is limited to new, black garments but old or other colored garments do not pose this problem. (M.B. 5)
- One may rely on the first opinion and ask a gentile to shake off dust, especially since it may involve human dignity. When one arrives in the bais hamidrash in the morning he must place his hat and clothing in a safe place so that they should not fall to the ground and he may thereby desecrate Shabbos by cleaning it. (M.B. 6)
- Feathers do not become embedded in the material as does water and dirt. (M.B. 7)

Halacha Highlight

Shaking out a raincoat

Shulchan Aruch Siman 302 Seif 1
המנער טלית חדשה שחרה
One who shakes out a new garment

Shulchan Aruch writes that one may not shake the dew off of a new black garment and one who does so is liable to bring a Chatas. The reason is that shaking off the dew is comparable to laundering the garment. He then adds that this prohibition applies only when the person is particular to shake off the dew, but if this person is not one who generally is particular about the dew on his garment and will at times wear the garment without shaking off the dew, he may shale off the dew even l'chatchila (מ"ב סק"ב). Rema continues and writes that it is certainly prohibited for one to shake out a garment that became soaked or if rain fell on it. Regarding this restriction it does not matter whether the garment is black or any other color. The reason is that Shulchan Aruch's case referred to where there was only a small amount of water on the garment and in such a case only a new black garment is improved by shaking off that water. In Rema's case there is an abundance of water and people are particular to shake out all garments and there is an issue of squeezing the liquid out of the garment (מ"ב סק"ג).

Sefer Shemiras Shabbos K'Hilchasa (פט"ו סע' ל"ד) address the question of whether it is permitted to shake out a raincoat. If it is made from plastic or nylon, there is no issue of squeezing liquid out and one may even shake it out with force. Even if a raincoat is made from cloth, since the coat is designed to be worn in the rain it is comparable to a garment that one does not mind if it becomes wet and one may shake it out without force. Rav Shlomo Zalman Auerbach (שם הע' קי"ט) entertains the possibility that it is permitted for one to even stretch it out to dry since everyone will realize that it became wet from the rain and will not suspect that he laundered the garment that day.