

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

Parshas Tetzaveh 5762

If someone carelessly scraped his shoe on my Shabbos trousers, may I dust it off?

The *gemora Shabbos* 147a says that one who shakes his garment on Shabbos violates a Torah transgression, and is required to bring a sacrifice. *Rashi*¹ explains the *gemora* to be referring to one who shakes **dust** off one's clothes. The *Rama* quotes this opinion and is the accepted *halacha*.² Therefore one may not dust jackets, hats, and trousers, or any clothing. It is irrelevant whether one dusts his clothing with a brush, a rag or with one's hand, the point is that one is **cleaning** clothes. There are other criteria involved, see further. The *Mishna Berura* suggests that one be careful, on Shabbos, not to place one's hat on a dusty surface, because it might easily lead to the desecration of the Shabbos.

Is there a difference whether they are Shabbos trousers or regular trousers?

The *gemora* continues that this prohibition only applies to **new** and **dark** clothing, and to clothing one is **meticulous** about being dirty. **New** is defined as a garment that still looks fresh and new, see footnote.³ **Dark** is

¹ Other *Rishonim* explain the *gemora* as referring to shaking dew off one's clothes. See further.

² *M" B* 302:6

³ *M" B* 302:1. The *Bi'ur Halacha* quotes the *Chayei Adam* who says that we do not know until when a garment is considered **new**. The *B" H* concludes that therefore it is advised to brush the dust with a *shinui* – in a back-handed manner.

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a criteria; because dust on a light colored-garment goes unnoticed, and hence dusting it is not considered cleaning.

Clothing which one normally wears without bothering to dust off, may be dusted on Shabbos, because it is not considered being "dirty", and hence the dusting is not called cleaning. Clothing which one would not wear without carefully dusting it beforehand, may not be dusted and cleaned on Shabbos, even without the aid of water.

Therefore, Shabbos trousers, suits and hats – **dark** clothing which usually looks **new**, may not be dusted on Shabbos, because one is *makpid* – meticulous about their appearance, and dusting them would involve a Torah prohibition.

Even though the *Mechaber* did not prohibit the dusting of clothes, nevertheless Sephardim should also refrain from dusting clothes on Shabbos.⁴

Shaking off dandruff, feathers?

We must differentiate between dirt that has penetrated a garment, where the laws of *libun* (cleansing of garments), are applicable, and dirt that sits atop the garment. "Cleaning" a garment applies to cloth which has become dirty: feathers and straw may even be stuck between the threads, but they do not "dirty" or soil the garment, and therefore removing feathers and straw from a garment is not called "cleaning" it. One may even remove

⁴ *Ohr Letzion* vol.2 24-1.

dust sitting on top of a jacket, because in such a case the jacket is not “dirty”. Therefore, a dusty sleeve or trouser leg may be **lightly** dusted to remove the outer layer of dust that has not penetrated the garment, but extreme care must be taken not to overdo it, because there is only a fine line between dust which has penetrated the garment and the dust which has not. Dandruff also rides ones shoulders and may be gently patted off one’s clothes.

Is one permitted to shake out a wet raincoat or a wet sweater?

Other *Rishonim*⁵ explain the above-mentioned *gemora* as referring to clothing which is **wet** from **dew**. The *Shulchan Aruch* explains that the shaking of such a garment is as effective as laundering, and therefore one would be violating the transgression of *libun*. All the same criteria apply as were mentioned with dusting, i.e. **new, dark** and **meticulous**. Therefore, when one takes in a jacket, which was left in the open overnight and is drenched with dew, or if after one comes in from the rain and removes his rain-drenched suit, one must take care not to shake out the dew/rain, as it involves a Torah prohibition.

Vort On The Parsha - Zachor

Hashem said that His Name and His Chair are not complete until Amalek is eradicated. His Chair represents Hashem’s purpose in this world, and His wish is that everyone and everything will realize His supremacy and control over everything in this world. Amalek’s presence is a contradiction to Hashem’s presence, because Amalek declare

⁵ *Tosefot* and others.

that everything happens by chance, and nothing is supervised or controlled. (Their existence, of course is also Hashem’s will, which is part of the great plan).

In some of us lurks the shadow of Amalek, and until we eradicate the doubt we have in Hashem’s power and intervention, His Name and Chair will not be complete. So when we hear on Shabbos the words: “eradicate the memory of Amalek”, we should invert the cry to our inner self and push away any heretic thoughts we might have.

We should all merit seeing the heralding of the Moshiach speedily in our days.

Food For Thought

Is one really not allowed to fold one’s tallis on Shabbos?

What is all the talk about not making beds on Shabbos?

Is there a problem scraping mud off one’s shoes on Shabbos?

Cholent splashed onto my shirt, what am I supposed to do?

Answers coming next week.

Iggeres HaGra - (part 12)

Of course, I am writing you words of the Living G-d. Therefore, I am certain that you will follow all that I have written.

Nevertheless, I wish to strongly advise you not to deviate from anything that I have written. Read this letter every week, especially on Shabbos before and during the meal, in order to prevent idle talk and, even worse, lashon hara and the like, G-d forbid.

A Refuah Shelema to Yosef Chaim ben Simcha Sitruk, Chief Rabbi of France.

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If you would like to send a question to Rav Ostroff, you can write to him at shabbosweekly@shemayisrael.com.

Note: The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone’s awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p’sak.