The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Oct 18 2023 ■ ג' חשון תשפ"ד
סימן ש"ב סעיף ב'-ג'

Overview

Siman 302 Seif 2:

One who removes protruding threads from a garment, for example, those protruding threads that remain on woolen clothing from weaving, is liable for makeh b'patish if he is particular about them. If he removed them while engaged in an action – misaseik, he is exempt.

- The same is true concerning straw and bits of wood that were inadvertently woven into a garment. (M.B. 8)
- One who performs an action which finishes a product is liable for makeh b'patish. (M.B. 9)
- In other words he removes them intentionally to improve the appearance of the product rather than removing them aimlessly. (M.B. 10)
- Sefer HaZichronos maintains that this is prohibited. Halachos Gedolos writes that if flaxseed or cooked food became stuck to one's clothing it is permitted to peel it off. (M.B. 11)

Siman 302 Seif 3:

It is permitted to fold clothing on Shabbos if it will be needed for Shabbos. This leniency applies when an individual folds the clothing, if the garment is new and has not been laundered, if it is white and one has no other garment to wear. If one of these conditions is absent it is prohibited. There is an opinion that maintains that it is always permitted to fold it differently than the first fold and this opinion seems correct.

- For this reason it is prohibited for one to fold his talis. (M.B. 13)
- When two people fold something it appears as though they are repairing it and folding it over a bench is comparable to folding it over a chair. (M.B. 14)
- If it hasn't been laundered it is stiff and does not crease easily. (M.B. 15)
- Colored garments are improved with a crease. (M.B. 16)
- If one has another garment, even if not as nice as this one, it is not permitted to fold the first garment. Elya Rabba and Rav Akiva Elger disagree whether it is necessary to have made an eruv tavshillin to permit folding one's talis on Friday. (M.B. 17)
- This fold will not endure and thus is not considered completion of the garment. (M.B. 18)

Halacha Highlight

Folding one's pants and jacket

Shulchan Aruch Siman 302 Seif 3

מקפלים כלים בשבת לצרך שבת

It is permitted to fold clothing on Shabbos for use on Shabbos

Shulchan Aruch (סעי' ג') writes that one may fold clothing on Shabbos only if the following four conditions are met. 1) The person must fold the garment by himself rather than with another person or even with the assistance of a chair or table (מ"ב סי"ק י"ד). 2) The clothing must be new in the sense that they have not yet been laundered. As long as a garment was not yet laundered it remains stiff and does not wrinkle easily so folding the garment does not give the appearance as though one is repairing the garment (מ"ב סי"ק ט"ו). 3) The garment must be white since the positive effect of folding a colored garment is more visible (מ"ב סי"ק ט"ז). 4) One does not have another garment to wear but if one has another garment to wear, even though it is not as nice as the one that he wishes to fold, the leniency does not apply (מ"ב סי"ק י"ז). Mishnah Berurah (סי"ק י"ג) therefore rules that one may not fold his talis on Shabbos since he does not intend to wear it again that day.

Rav Shlomo Zalman Auerbach (שלחן שלמה בשולי הגליון הע' ט') rules that it is permitted for one to place his pants on a hanger or chair folded on its crease. His intent is not to straighten the existing creases, his intent is to prevent the garment from becoming wrinkled and that intent was not included in the prohibition. Similarly, it is permitted for one to fold his jacket on the creases, e.g. folding down the collar, without violating this prohibition. Teshhuvas Shevet HaLevi (ח"ה סי' ל"ו אות ב') maintains that l'chatchila one should certainly adopt a stringent approach but one can justify the approach of those who are lenient since just holding the end of the garment allows the pants to fold on the crease without any specific effort.

- One who wishes to be stringent should not fold a garment at all. Beds may be made on Shabbos night for Shabbos day but l'chatchila they should be made on erev Shabbos. One may not make his bed on Shabbos for after Shabbos but if it is in a room where it will be embarrassing for the bed to be left unmade, it may even been made on Shabbos day. (M.B. 19)