The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Sept 21, 2024 ■ י"ח אלול, תשפ"ד
סימן תקמ"א סעיף א'-ג'

Overview

Siman 541 Seif 1:

It is permitted to make nets out of willow since it is non-professional work but one may not make them from woven strings since it is craftsman's work. It is permitted to prepare wicks for lamps during *chol hamoed* since it is a non-professional job.

- This is allowed only if needed for the *moed*. (M.B. 1)
- It is not considered a food preparation activity since the fish will not yet be edible. (M.B. 2)
- Chaye Adam writes that *l'chatchila* one should prepare wicks before Yom Tov but *b'dieved* they may be made from cotton and Birkei Yosef also writes that the custom is to be lenient. Chaye Adam also writes that making candles from fat and certainly wax are prohibited since it involves smoothing but it appears that the custom is to be lenient. (M.B. 3)

Siman 541 Seif 2:

One may mesh (a task similar to weaving except that meshing leaves space between the strands) **a bed but one may not twist ropes in the first instance.**

- Meaning one may fit ropes lengthwise and widthwise for sleeping during the *moed* and it is certainly permitted to tighten ones that are already in place. Even if this serves a *moed* need it is permitted only if one did not plan to do the *melacha* during the *moed*. (M.B. 4)
- Some *Poskim* are stringent and do not permit placing ropes in a bed during the *moed* even if the ropes were already made. (M.B. 5)

Siman 541 Seif 3:

It is permitted to press linen clothing by hand after laundering to cleanse them and soften them. One may not form folds in the sleeves since that is craftsman's work. (It is permitted to smooth clothes with glass as is commonly done since it constitutes a *moed* need.)

- This is allowed only if it is needed during the *moed*. (M.B. 6)
- Meaning to make a crease. The restriction applies when the crease does not come undone when the garment is worn since such strong creases require craftsman's work and is prohibited even if needed for the *moed*. (M.B. 8)
- The implication is that this is not craftsman's work. Chaye Adam indicates that any instrument may be used and not specifically glass and thus even iron may be used if there is a *moed* need. (M.B. 9)

Halacha Highlight

Ironing clothing

Shulchan Aruch Siman 541 Seif 1

מתר למעך בגדי פשתן

It is permitted to press linen garments

Shulchan Aruch (סעי' א') rules that it is permitted to press linen clothing by hand after it is laundered to cleanse and soften it. However, one may not make a crease on a sleeve since that is a professional job. Mishnah Berurah (סק"ח) explains that Shulchan Aruch refers specifically to creases that do not come out when one wears the garment. Creases that strong are made by professionals and consequently, are prohibited even if needed for the *moed*. Rema rules that it is permitted for one to smooth out garments with glass in the normal manner since it is necessary for the *moed*. Mishnah Berurah (סק"ט) points out that this indicates that this type of smoothing of a garment is considered non-professional and thus since it is needed for the *moed* it is permitted.

Rav Nissim Karelitz (חוט שני חול המועד עמ' ר"מ) wrote that technically it is permitted to use a household iron to iron one's clothing during *chol hamoed* since it is considered a non-professional activity. However, it is only permitted to iron out wrinkles but one may not make creases that will last for a long period of time since that is considered a professional job. He then notes that ironing during *chol hamoed* is permitted but ironing during the Nine Days is not and wonders what that distinction is. He explains that during the Nine Days the prohibition is against wearing laundered clothing and a freshly pressed garment appears as though it was freshly laundered. On *chol hamoed* there is no prohibition against wearing freshly laundered clothing; the restriction is against professional activities and regular ironing is not considered a professional activity. He concludes, however, that the custom is to iron one's clothing before Yom Tov. Rav Moshe Feinstein (ספר הזכרון מבקשי תורה חול המועד עמ' תס"ה-ג) ruled that one may not give clothing to a professional cleaners for it to be pressed since the pressing that they do is considered professional.