



Folding a Tallit on Shabbat

The *Mishnah* (15:3) teaches that one may fold his clothes “even four or five times”. The *Bartenura* explains that this assumes that one is folding the clothes to put them on again that same *Shabbat*. The *Bartenura* continues by citing the *Gemara*’s further restrictions regarding folding clothing. Firstly, we are assuming that the garment only requires one person to fold it. If it required more than one person, it appears as though he is *mataken* (fixing them), which is prohibited. Furthermore, we are assuming that we are dealing with new and white garments. Since old garments are readily creased and colour garments benefit more from folding, it once again looks *mataken*. Finally, the *Mishnah* assumes that the person has no other clothes to wear for *Shabbat*. What is wrong with folding clothing?

Rashi (*Shabbat* 113a) explains, as we have thus far, that it appears as though one is fixing the garments – *metaken*. The *Aruch Hashulchan* (OC 302:10) writes that this is the position of the *Rambam* as well. He continues however, that the *Raavad* argues that the issue is making efforts (*tircha*) on *Shabbat* for a weekday. This would explain why the next case in the *Mishnah* is the restriction on making one’s bed for use after *Shabbat*.¹ The *Aruch Hashulchan* continues that this appears to be the opinion of the *Tosfot* as well. The *Tosfot* (113a, s.v. *mekaplin*) comment that from this *Mishnah* we learn that one may not fold their *tallit* on

Shabbat as they are preparing for the next day. The *Aruch Hashulchan* maintains that regarding a *tallit* in shul the only reason is *tircha* and not *metaken*.²

The *Aruch Hashulchan* (302:12) continues by citing the *Mordechai* who maintains that while it is true one may not fold their *tallit* after shul (whether it is new or old) one can however fold it, if it is not along the original creases. The *Aruch Hashulchan* explains that the difference of whether one folds the garment on the original folds can be explained according to both our understanding above – *mataken* and even *tircha*. Based on this, he explains that when the *Tosfot* forbade folding a *tallit*, it does not mean that they must be cast on the table without any folding, they simply forbade precise folding.³

The *Shulchan Aruch* also cites this position as a second opinion yet writes “*nir’in devarav*” – appearing to except this position. The *Mishnah Berurah* notes that while this appears to be the consensus amongst the *achronim*, he writes that it is indeed preferable if one wishes to be strict about the matter.

The *Chaye Adam* (44:24) writes while one can fold the garment not along the original folds, if however one does not want to use the garment again *Shabbat* then it is forbidden.⁴

Yisrael Bankier

¹ On this point of making one’s bed, the *Mishnah Berurah* (OC 302:19) notes that one would be able to straighten their bed, if it is in a place where it would otherwise be a disrespect to *Shabbat*.

² The *Tosfot Yom Tov* suggests a different reason. He explains that since the clothing were always folded immediately after laundering to ensure the clothes did not crease, the *Chachamim* instituted *gezeira* out of concern one might then clean their clothes.

³ When trying to explain the widespread practice of people folding their *tallit* he suggests that perhaps they maintain the reason for the

gezeira is because of *metakan* only and feel it does not really apply to a *tallit*. Furthermore, perhaps they understand that our folding is different to the folding in the time of the *Mishnah* where they were very particular to remove all creases in the process.

⁴ It would seem that the *Chaye Adam* is concerned for both *metaken* and *tircha* and maintains that folding against the original folds only solves the problem of *metaken*.

Revision Questions

שבת י"ג: ג' – ט"ז: ה'

- If a deer wandered into a house, and one then closes the front door trapping it in the house, have they performed the *melacha* of *tzad*? (י"ג: ג')
- Regarding the previous question, if two people closed the door, when would they be *chayav*? (י"ג: ג')
- If a deer enters a house and one person stands in the doorway and does not completely cover the entire entrance, and then another person stands next to him covering the entire entrance, who is *chayav*? (י"ג: ג')
- If a deer enters a house and one person stands in the doorway and completely covers the entire entrance, and then another person stands next to him; then the first person leaves, leaving the second covering the entire entrance, who is *chayav*? (י"ג: ג')
- When is one *chayav* for killing a creepy-crawly? (י"ד: א')
- Is one *chayav* for trapping a domesticated animal? (י"ד: א')
- What is *hilmi* and why can't one prepare it on *Shabbat*? (י"ד: ב')
- What is the general principle set out in the *Mishnah* regarding eating foods that have medicinal properties? (י"ד: ג')
- What advice does the *Mishnah* give to one who has a toothache on *Shabbat*? (י"ד: ד')
- What rule does *R' Meir* give for determining whether one is *chayav* for tying a knot on *Shabbat*? (י"ו: א')
- List some knots that are completely permissible to tie on *Shabbat*? (י"ו: ב')
- When is one allowed to fold clothing on *Shabbat*? (י"ו: ג')
- Explain the debate between *R' Yishmael* and *R' Akiva* regarding whether one can prepare on *Shabbat* for *Yom Kippur* (that falls on Sunday)? (י"ו: ג')
- Can one save a *tefillin* bag when saving *tefillin* for a house set on fire? (י"ז: א')
- How much food is one allowed to save from a fire? (Include both opinions) (י"ז: ב')
- Regarding the previous question, would it make a difference if all the food was contained in one basket? (י"ז: ג')
- Can one invite others to also take food for themselves from the fire? (י"ז: ג')
- How many items of clothing can one save from a burning house? (י"ז: ד')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 April י"ג ניסן	10 April י"ד ניסן	11 April ט"ו ניסן	12 April ט"ז ניסן	13 April י"ז ניסן	14 April י"ח ניסן	15 April י"ט ניסן
Shabbat 16:6-7	Shabbat 16:8-17:1	Shabbat 17:2-3	Shabbat 17:4-5	Shabbat 17:6-7	Shabbat 17:8-18:1	Shabbat 18:2-3

