



Parshas Vayeishev 5768

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### Folding a tallis on Shabbos.

In the previous shiur we concluded with the opinion of the Mordechai who holds that one may fold a garment not according to its original folds.

#### Does everyone agree to this opinion?

The M"b<sup>1</sup> quotes an opinion saying that if one prefers to be stringent in this matter and not fold clothes at all, it is definitely preferred to do so. However, many Sephardi *poskim*<sup>2</sup> say that even if there is room for stringency, with a *tallis* – being a holy article – one should at least fold it opposite to its original folds, and not leave it lying around. On the other hand, the *Tosefos Shabbos*<sup>3</sup> says that we see from another *se'if* that the *Mechaber* did not agree completely with this *Mordechai*, and therefore there is room to be stringent and not fold one's *tallis* at all. The bottom line is

- One should not fold one's *tallis* on Shabbos in the regular manner.
- One may fold it not on its original creases, and some *poskim* say that one should fold it so.
- There is room for stringency and not fold the *tallis* at all.

This does not mean that the *tallis* must be rolled up into a tight ball; one is permitted, of course, to fold it haphazardly and place it over a chair.

#### What about making beds on Shabbos?

<sup>1</sup> *Simon* 302:19

<sup>2</sup> *Kaf HaChayim* 14:21-25, *Ohr LeTzion* vol.2 24:3.

<sup>3</sup> *Simon* 302:14.

It is forbidden to prepare on Shabbos for after Shabbos. Therefore making beds on Shabbos in order to sleep in them after Shabbos is forbidden.<sup>4</sup> Accordingly, it is forbidden to change old linen with fresh ones, or to prepare a bed for sleeping in after Shabbos. On the other hand, one is permitted to tidy one's house for the sake of Shabbos itself. Therefore, if one makes the beds so that the house will not be untidy, it is permitted.

Consequently, if after a nap on Shabbos afternoon one wishes only to straighten out the bed sheets so that the room will look neat and tidy for Shabbos, it is permitted.<sup>5</sup>

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

The *Shulchan Aruch* mentions various problems related to scraping mud from one's shoes on Shabbos, namely: breaking up dried mud – the prohibition of *Tochen* (grinding), filling in crevices in the ground – *Boneh* (construction), smoothing the jagged pieces of leather on one's shoes – *memacheke* (smoothing), as we shall now explain:-

**Grinding** – once the mud has caked up, one is forbidden to pry it off one's shoes in such a way that the mud would break up into small pieces.<sup>6</sup> Therefore, scraping it on the sidewalk would be prohibited. The only option is to continue walking, hoping that the dried mud will come off.<sup>7</sup>

<sup>4</sup> M"b *simon* 302:19.

<sup>5</sup> *K'tsos Hashbulchan* 117:9.

<sup>6</sup> *Simon* 302:7 and M"b 36.

<sup>7</sup> There is another option – soaking the mud in water. This is halachically complicated (see *SS"K* 15-40, footnote 137) and a *Rav* must be consulted.

**Construction** – Imagine yourself walking on a dirt road, and upon noticing a crack in the ground you scrape off the mud clinging to your shoe into the crack. You have just committed an act of *chillul*<sup>8</sup> *Shabbos*. For this reason we find in the *gemora*<sup>9</sup> various opinions as to whether one is permitted to scrape mud on one's shoes onto the ground or onto a wall. Their concern is lest one repairs the ground or improves the cement on the wall.

According to the *halacha* one may scrape shoes onto a wall. As for the ground, if it is a dirt track, there is room for stringency (*Mishna Berura* 28), but onto a tarred road or asphalt, since the mud does not bond with tar, no real repairing takes place, and therefore one is permitted to scrape mud onto the pavement or sidewalk.

### *May one scrape shoes onto a mud-bar?*

This brings us to the third problem –

**smoothing.** *Chazal* taught us that by scraping shoes onto a sharp edge, one inadvertently smoothes jagged parts of the shoe.

Contemporary *poskim* say that this factor does not apply to our shoes (which are manufactured with precision) and if anything, scraping is detrimental. Therefore one may scrape shoes onto a mud-bar, and when done gently, there is no problem at all.<sup>10</sup>

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

Change your shirt, there is not much you can do. It is permitted to remove whatever is sticking to the outside of the garment, but to remove the remnants of the stain that penetrate the garment is much more of a problem, as we will soon see. It is strictly forbidden to sprinkle water, **saliva** or any other cleaning agent onto a stain. The maximum one may do is gently scrape the mess sticking to the shirt.

Accordingly, it is forbidden to sprinkle salt onto spilled *chraim* etc. even though the salt will not get rid of the stain, but since it is part of the cleaning process, it is forbidden.

<sup>8</sup> Desecration of the shabbos.

<sup>9</sup> *Shabbos* 141.

<sup>10</sup> *M"B* 26.

### *Is it permitted to remove the stain with one's fingernail?*

The *Taz* is of the opinion that one may scrape away a stain with one's fingernail (as long as the stain is not made of a substance that breaks up, due to the prohibition of grinding<sup>11</sup>). The *Mishna Berura*<sup>12</sup> however, strongly opposes this position, and says that it is strictly forbidden to totally scrape away a stain that has penetrated the cloth, and only dirt sitting on top of the cloth may be scraped away. Accordingly, one must refrain from cleaning any stain that has penetrated garments, tablecloths etc. As for asking a non-Jew to clean the garment, a Rav should be consulted, as there is room for leniency. Water, however, may not be used under any circumstances.

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## Vort on the Parsha

Reuven was the rightful *b'chor* (first born) of Ya'akov Avinu, and it he was who was to lose the *b'chora* to Yosef. And yet it was he who saved Yosef from being killed by his brothers and it was he who pointed out to everyone that Yosef's blood is being accounted for.

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לזכר נשמת חנה בת ברוך

Lezecher Nishmas Ovi Mori Yosef Zvi ben  
Osher Zeilig Lemishpachas Grosskopf

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<sup>11</sup> Products made of ground substances – biscuits, bread – are not subject to this prohibition, because a ground item cannot be ground again (*ein tochen achar tochen*). For some reason, this rule does not apply to mud.

<sup>12</sup> *Simon* 302:36 and *Bi'ur Halacha d'havi*.

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**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.