



Halachos of
MUKTZAH
PART 2

Halachos of MUKTZAH

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Muktzah. In any case of question or doubt a Rabbi should be consulted.

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Day 1

This month we will continue our discussion of the halachos of *muktzah*. As mentioned previously, there are several distinct categories of *muktzah*. Last month we discussed at length the halachos of *muktzah machmas gufo* - *muktzah* due to inherent uselessness. This month, we will begin our discussion with the laws of *muktzah machmas chisaron kis* - *muktzah* due to concern of monetary loss, see below). Afterwards, we will discuss the halachos of *kli shemalacto lissur* (an item used for activity that is prohibited on Shabbos) and finally conclude the month with the halachos of *bosis* (lit. base, i.e. an item that is supporting a *muktzah* item).

שׁוֹׁעׁ סׁׁ שׁחׁ סׁׁא



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Day 2

Muktzah machmas chisaron kis refers to an object with the following two criteria:

a) Its primary usage is prohibited on Shabbos.

And

b) One would not be willing to use the object for a different purpose due to concern that the item may get damaged. An example of this is a musical instrument. One would not be willing to use their guitar to serve as a doorstopper, for example.

An item that is *muktzah machmas chisaron kis* may not be moved on Shabbos for any reason.*

* One is, however, permitted to move the item with their body in an abnormal way, as discussed last month (see day 5).

שׁו"ע ס' שח ס"א



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Day 3

Yesterday we introduced the concept of *muktzah machmas chisaron kis* - *muktzah* due to concern of monetary loss. Items that fall under this category may not be moved on Shabbos for any reason. Some common examples of *muktzah machmas chisaron kis* include computers, laptops, parts of a kitchen aid or food processor, etc.

ארחות שבת פי"ט ספ"ח



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Day 4

Items that have a permissible usage on Shabbos do not fall under the category of *muktzah machmas chisaron kis*. For example, a set of expensive china is not *muktzah*. Although one is careful not to use such china for any other purpose besides for eating with it, and one does not usually use such china, since it could be utilized on Shabbos in a permissible manner, it is not *muktzah*.

Following the same reasoning, a wedding gown is also not *muktzah machmas chisaron kis*. Because the gown is permitted to be worn on Shabbos, it is not *muktzah*.

גר"ז ס' שח ס"ד, ארחות שבת פי"ט הערה
קט"ו



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Day 5

We have previously learned that an item which one would only use in its normal (non-Shabbos permissible) manner out of concern that it get damaged if used in an unusual way, is considered *muktzah*. These parameters are defined by the owner of the item. If a particular person is concerned that the item should not be used in an unusual way, it assumes the status of *muktzah machmas chisaron kis*, despite the fact the most people do not share that concern.

מ"ב ס' שח סק"ו



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Day 6

Important documents are considered *muktzah machmas chisaron kis*. Examples of this can include a passport, driver's license, credit card, marriage certificate, etc.

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209 בשם הגריש"א



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Day 7

Receipts are *muktzah* on Shabbos and may not be moved at all. If the receipt is important to the owner, it is *muktzah* due to *chisaron kis*. If it is unimportant to the owner, it is *muktzah machmas gufo* - *muktzah* due to inherent uselessness. Either way, it may not be moved at all*.

* One is, however, permitted to move the item with their body in an abnormal way, as discussed last month (see day 5).

ארחות שבת פי"ט סצ"ו



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Day 8

An empty notebook is considered *muktzah machmas chisaron kis*. Although such an item is inexpensive, nevertheless one does take care that such an item does not get ruined. If there is some writing in the notebook, it is not considered *muktzah*.

ארחות שבת פי"ט סצ"ב



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Day 9

It was previously mentioned that generally speaking, items that have permissible usage on Shabbos do not fall under the category of *muktzah machmas chisaron kis*. An exception to this is merchandise that has been set aside to be sold. Since one would be concerned for such items to become damaged, they are considered *muktzah machmas chisaron kis*.

To illustrate: Malky sells baby clothing from her basement. One Shabbos afternoon, she realized that she did not have any clean clothing left for her baby, Chaim. Malky may not use baby clothing that has been set aside as merchandise. If when situations of need arise, Malky does often avail herself of the merchandise, it is not *muktzah*.*

* Food, however, never becomes *muktzah*, even when set aside to be sold.

שש"כ פ"כ סכ"א, שו"ע ס' שי ס"ב



Day 10

It was previously mentioned that generally speaking, items that have permissible usage on Shabbos do not fall under the category of *muktzah machmas chisaron kis*. An exception to this is purchased items that one is planning to return. Since one is concerned that such items not become damaged and be thus unfit to be returned, they are *muktzah machmas chisaron kis*.

To illustrate: Chedva ordered a pair of boots for her son, Avi. The boots arrived and Avi tried them on. Unfortunately, they were not the right size. Because Chedva plans on returning the boots, they are considered *muktzah machmas chisaron kis* and may not be moved.

ספר הלכות מוקצה פ"ב ע' כה



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Day 11

One is permitted to ask a non-Jew to move an item that is *muktzah machmas chisaron kis* (or *muktzah* due to other reasons).

To illustrate: Bina ordered a printer. One Shabbos morning, Bina sees a delivery man mistakenly leaving a fax machine (instead of a printer) outside her front door. Because Bina is planning on returning the fax machine to the store, it is *muktzah machmas chisaron kis*, and may not be moved at all (see above). Bina may ask a non-Jew to carry the heavy box inside her house.

מ"ב ס' רעו סקל"א



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Day 12

We will now move on to the next category of *muktzah* – *kli shemalachto lissur*. This term refers to an item whose primary use is prohibited on Shabbos. A classic example of this is an iron.

Unlike items classified as *muktzah machmas gufo* and *chisaron kis* which may not be moved on Shabbos for any reason, items with the status of *kli shemalachto l'issur* have a less severe status. Items in this category **are permitted** to be moved for the sake of either: a) utilizing the place that the item occupies (known as *צורך מקומו*) (or b) using the item in a permissible manner (known as *צורך גופו*). The details of these leniencies will be discussed in the coming days.

One illustration: One Friday night Zahava came into her bedroom and noticed that in her Erev Shabbos rush, she forgot to put away her hair iron and left it sitting on top of her dresser. Zahava would like to place some clothing in the spot that the iron is occupying. Zahava is permitted to take the iron off of the dresser in order to put down her clothing in that spot.

שו"ע ס' שח ס"ג, ספר הלכות מוקצה פי"ב ע' קכט



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Day 13

It was previously mentioned that a *kli shmelachto l'issur* may be moved in order to make use of the place that it is occupying. In the event that such an item is on the floor in the middle of a room and is hampering its usage, it may be removed.

To illustrate: One Shabbos morning, Pinny, a two-year old toddler, pulled a kettle out of a kitchen drawer and left it sitting on the kitchen floor. The kettle is now obstructing the use of the kitchen floor. Removing the kettle from the floor is considered **צורך מקומו** and as such, the kettle may be lifted and moved.

ארחות שבת פי"ט סכ"א



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Day 14

It was previously mentioned that a *kli shemalachto l'issur* may be moved in order to make use of the place that the *muktzah* item was occupying. If a *kli shemalachto l'issur* is blocking an area that one wishes to access, it may be moved in order for that place to be accessible. Doing so is considered **צורך מקומו** - moving the *muktzah* item for the sake of utilizing its space.

To illustrate: One Shabbos, Rachel realized that her son Meir's knapsack is blocking the front closet. Meir's knapsack is full of items that are *kli shemalachto l'issur*, such as pencils and markers, etc. Rachel may move the knapsack aside in order to be able to access the closet.

שׁו"ע ס' שח סי"ד



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Day 15

It was previously mentioned that a *kli shemalachto l'issur* may be moved for the sake of the place that it is occupying. If the presence of a *kli shemalachto l'issur* is disturbing one's use of a room, it may be removed. Removing the item from the room is considered צורך מקומו - moving the item for the sake of using the place (i.e. the room that the *muktzah* item is disturbing).

To illustrate: One Friday night, Ilana felt her foot brush into something under the table. It was her son Yair's electric fire truck! Ilana had accidentally bumped the "on" switch of the truck, causing it to wail incessantly. The truck may be picked up and removed from the room because doing so is moving a *kli shemalachto l'issur* in order to make use of its place.

שו"ע ס' שח סי"ד



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Day 16

For the last few days we have discussed the allowance of moving a *kli shemalachto l'issur* צורך מקומו - for the sake of using its place. There is another allowance that applies to *kli shemalachto l'issur* (as opposed to items that are *muktzah machmas gufo* or *chisaron kis*). A *kli shemalachto l'issur* is permitted to be moved and used in a permissible manner on Shabbos.

To illustrate: Shifra's baby Azriel loves his electric baby swing. The swing is considered a *kli shemalachto l'issur* because it uses electricity. Nevertheless, Azriel may be rocked in the swing manually on Shabbos because doing so is a permissible usage of the swing on Shabbos.

שו"ע ס' שח ס"ג



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Day 17

One may **not** move a כלי שמלאכתו לאיסור on Shabbos for the sake of protecting it. However, if one is concerned that such an item will become damaged if left in its current place, it is permissible to engineer a need for the place the item is occupying, which would thereby allow the item to be moved, based on the principle of צורך במקומו, as discussed above.

To illustrate: On Friday morning, Rus watered her garden and accidentally left her watering can on the front lawn. On Shabbos, Rus realized that the can was left out and became concerned for the watering can to be left out the entire Shabbos, lest someone come by and take it. Such a concern does not permit moving the watering can. However, Rus may encourage her children to play tag on the front lawn, which would in turn necessitate and thus permit the removal of the watering can.*

* Note: Carrying on Shabbos is prohibited in the absence of an eruv.

מ"ב ס' שח סקט"ז



Day 18

Once a כלי שמלאכתו לאיסור has been picked up לצורך מקומו or לצורך גופו (in order to use it in a permissible manner or to use its place), one is not required to put the item down at the first possible opportunity. Rather, once the item is being moved for a permissible reason, one may continue carrying it to the place they desire.

To illustrate: Zahava is moving the iron off of the dresser to make room for her clothing. She is not required to put it down immediately on the floor next to the dresser. Rather, Zahava may carry the iron all the way from the dresser to her closet and place the iron in the closet (without putting it down in between).

שו"ע ס' שח ס"ג, מ"ב סקי"ג



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Day 19

If one accidentally picked up a כלי שמלאכתו לאיסור, there is a dispute among the poskim as to what may be done. Some maintain that the item must be dropped immediately, while others say that once the item is already in hand, it may be moved and placed in the location of one's interest. It seems that common practice is to follow the lenient approach.

מ"ב ס' שח סקי"ג



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Day 20

An electric fan/lamp that is on, may be moved on Shabbos in order to obtain a stronger breeze/get more light. Similarly, the fan/light may be moved so that one gets less of a breeze/light.

ספר הלכות מוקצה פי"ב ע' 121, 124



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Day 21

We will now discuss the status of pots and pans on Shabbos. Pots and pans that have food inside of them are not *muktzah* on Shabbos and may be moved about freely. Pots and pans that contain remnants of food are considered disgusting, and may thus be removed from one's presence based on the principle of גרף של רעי (as discussed last month). The halachos of moving empty pots and pans on Shabbos will be discussed below.

מ"ב ס' שח סקכ"ו, שש"כ פ"כ הערה ר"ח,
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Day 22

Yesterday we began discussing the status of pots on Shabbos. The halacha distinguishes between two types of (empty) pots. Pots that are exclusively used for cooking/baking food but are not used to store food, are considered כלי שמלאכתו לאיסור and accordingly may only be moved on Shabbos לצורך גופו או מקומו (in order to use in a permissible manner or to use its place).

An example of this type of pot/pan is a cookie sheet. In contrast, pots that are commonly used to store food inside of them (i.e. in the fridge for a few days) are not considered כלי שמלאכתו לאיסור and may be moved for the sake of the pot itself.

שש"כ פ"כ סט"ו



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Day 23

Pots are **not** considered *muktzah* on Yom Tov. Because cooking is permitted on Yom Tov the pot has a permissible usage and is therefore not *muktzah*.

ארחות שבת פי"ט סמ"ב



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Day 24

A hairbrush that almost always pulls out hair may not be used on Shabbos. However, because the brush has a permitted use as well (i.e. it can be used on a shaitel/wig), it is considered כלי שכלאכתו להיתר and may be moved about freely on Shabbos.

A cookbook is not a כלי שכלאכתו לאיסור and may thus be moved for any reason on Shabbos.

ספר הלכות מוקצה פי"ט ע' ריד
ספר הלכות מוקצה פט"ז ע' קפג



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Day 25

We will now turn our attention to our final topic of the month, the halachos of *bosis* – lit. base. The term *bosis* refers to a non-*muktzah* item that at the time Shabbos began was supporting a *muktzah* item on top of it. When an item is a *bosis*, **it itself becomes *muktzah*** and may not be moved on Shabbos even in the event that the *muktzah* item is no longer on top of it. The details of *bosis* will be discussed below.

To illustrate: During the week, Daniella's bag of raw rice tore, so she emptied the rice into a Ziploc bag. On Shabbos, the bag fell and all of the rice spilled out onto the floor. Although the bag is now empty and has been emptied from the *muktzah* raw rice, since when Shabbos began it was supporting the rice, the bag is *muktzah* due to the principle of *bosis*.

שו"ע ס' שי ס"ז



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Day 26

An item only becomes a *bosis* if the *muktzah* item was placed on it intentionally. If the *muktzah* item was mistakenly placed on top of an item, it does not become a *bosis* (to be continued).

To illustrate: On Erev Shabbos, Leah put her wallet on the top of the front closet. On Shabbos, Leah realized that she had accidentally placed her wallet on top of her scarf.

Because Leah did not intentionally place her wallet on top of her scarf, the scarf does not become a *bosis* to the wallet (which is *muktzah* due to the money/credit cards etc. contained inside). Thus, Leah may knock her wallet off of her scarf with her elbow (טלטול בגופו) and then use her scarf.

מ"ב ס' שט סקי"ג



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Day 27

It was previously mentioned that if one unintentionally placed a *muktzah* item on top of another item, it does not become a *bosis*. If one intentionally placed a *muktzah* item on top of another item, but was planning on removing the *muktzah* item before Shabbos began, and then forgot to do so, the same halacha applies - the non-*muktzah* item does not assume the status of *bosis*.

To illustrate: Golda put her blow-dryer on her pillow before Shabbos, planning to remove it before Shabbos began, but she forgot to do so. Because her intent was to remove the blow-dryer before the onset of Shabbos, the pillow does not become a *bosis* to it. The blow-dryer may be knocked with an elbow to the floor (based on the principle of טלטול בגופו), and the pillow is not *muktzah*.

מ"ב ס' שט סקי"ח



Day 28

One cannot make their friend's item into a *bosis*. This means that if one puts a *muktzah* item on top of something that belongs to another, in a manner that the owner does not approve of, the item does not become a *bosis*.

There is a question among the poskim as to whether or not children can make something into a *bosis*. Many authorities are lenient on the matter.

To illustrate: Zevy, a ten year-old boy, put some money on a chair on Friday. It is questionable if the chair is considered a *bosis* to the money, and if the chair may be moved even in the event that the money was removed from the chair.

רמ"א ס' שט ס"ד,
ארחות שבת פי"ט הערה שצה



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Day 29

A drawer becomes a *basis* for the *muktzah* items inside of it. An item that becomes *muktzah* as a basis assumes the same status as the *muktzah* item on top of it. Thus, if the *muktzah* item resting on the basis is a כלי שכלאכתו לאיסור which may be moved for the sake of its place/permissible usage, so too, its basis may be moved for these needs.

ארחות שבת פי"ט ס' רעח



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Day 30

To illustrate: If the drawer contains pens/pencils/scissors etc., because these items themselves are classified as כלי שמלאכתו לאיסור the drawer as well assumes the status of כלי שמלאכתו לאיסור. However, if the drawer contains money or important documents which are מוקצה מחמת חסרון כיס so too the drawer assumes this status, and may thus not be opened.

ארחות שבת פי"ט ס' רעח



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Day 31

If one intentionally placed a *muktzah* item on top of another item but was not particular about placing the *muktzah* item in that spot per se, it is questionable if the supporting item becomes a *bosis*. In a situation of need, one may be lenient to treat the item as if it's not a *bosis*.

To illustrate: Haddassah was putting raw fish into her freezer. The freezer was packed and the only place available for the fish was on top of her frozen challos. Hadassah intentionally placed the raw fish on top of the challos, because that was where she found room for it. On Shabbos, Hadassah realized that she needed more challah than anticipated and wanted to use the challah in the freezer that the raw fish is resting upon. In such a case, it is questionable if the challos became a *bosis* to the *muktzah* raw fish. Because the challos are necessary for Haddassah's Shabbos meal, she may be lenient that the challos are not *muktzah*.

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Halachos of MUKTZAH



Mazel Tov on
completing a month
of Halacha Yomi!