



Parshas Tazria/Metzora 5762

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### *Is combing a wig permitted on Shabbos?*

We must differentiate between “setting” a wig, and conventional combing. Setting a wig includes the initial setting and the rearranging of a tangled wig. This involves an *issur* of *tikun manah* – repairing a *k’li*,<sup>1</sup> and an *issur* of extracting hair.<sup>2</sup> Since the wig could not be worn in its present state, it is considered impaired, and rearranging it is equivalent to “fixing” it.

Regular day-to-day combing of a wig is permitted, and one should use a type of brush or comb that will not necessarily remove hairs from the wig.

### *May I slice a tomato with a shechita knife?*

A *shechita* knife is one of the items that are *muktzeh machmas chisaron kis*, which means that it belongs in the class of items that are *muktzeh* because of their value. The wide-ranging group of *muktzeh* items is subdivided into several categories, which sometimes differ from one another with regards to their laws. As we go along, we will B”H learn the specific laws for each group.

Items used for purposes that are forbidden to do on Shabbos, and one is very particular about using them for anything but their intended purpose due to their value, are in the category of *chisaron kis*.

This would include a *shechita* knife. Besides being an expensive knife, a *shochet* is extremely careful that his knife does not get nicked or dented. He therefore places it in a secure place out of harm’s way.

The *halacha* is that one may not use an item which is *muktzeh machmas chisaron kis* for any other use, nor move it from a space one needs to use that it is occupying. The *halacha* terms it *l’tsorech gufo um’komo*.<sup>3</sup>

One is therefore **forbidden** to use a *shechita* knife to slice a tomato, because this category of *muktzeh* is totally forbidden to use or move on Shabbos.

### *What if I change my mind on Shabbos and from now on want to use the shechita knife as a regular kitchen knife?*

The *Mishna Berura*<sup>4</sup> quotes the *Magen Avraham* saying that even if the *k’li* broke on Shabbos, thereby causing the owner of the *k’li* to set it aside for another use, since it was *muktzeh* when Shabbos came in, it remains *muktzeh* for the duration of the Shabbos. Therefore, even if one changed his mind and wants to use the *k’li* from now on for a use that would not render it *muktzeh*, he may do so for the next Shabbos, but as far as this Shabbos is concerned, the *k’li* remains *muktzeh*.

<sup>1</sup> *Ktzos HaShulchan* 143, footnote 6.

<sup>2</sup> *Sh’miras Shabbos Kehilchasa* 14:26, footnote 123 and vol.3 footnote ibid.

<sup>3</sup> *Gufo* = its body, in other words for use of the actual *k’li*. *M’komo* = its place that it is occupying.

<sup>4</sup> *Simon* 308:35, towards the end.

There are many more *muktzeh* items under this category of *chisaron kis*, which can be found in the *seforim* on *Hilchos Shabbos*.

### ***Is one permitted to move a heavy cupboard on Shabbos?***

Even though a heavy cupboard is hardly ever moved, nevertheless it is not branded as a *muktzeh* item.<sup>5</sup> If however, the cupboard is not moved for fear that it would get damaged, it is then considered as part of the category of a *chisaron kis*.<sup>6</sup> This is because the definition of a *chisaron kis* is that one is careful not to do anything with the *ke'li* that might damage or spoil it. This would also apply to a fragile cupboard.

### ***Is the sign "v'tein tal umatar" muktzeh on Shabbos?***

Even though *chisaron kis* is defined as a *muktzeh* where items are set aside for safekeeping, this would not apply to a sign of "*v'tein tal umatar livrachab*". This is because this particular notice is not put there for safekeeping, rather so as to enable everyone to see it. Therefore, the sign may be changed on the first day of Pesach.

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## **Vort on the Parsha**

The *posuk* says (13-45) that the *m'tzarah* must cry out that he is *tameh* (impure). The *gemora* in *Shabbos* 67a says that he must cry about his sorrows in public, and ask everyone to pray for him. The reason for approaching the people is because through his *Lashon Hara* he separated husbands from wives and friends from each other. His

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<sup>5</sup> *Simon* 308:2.

<sup>6</sup> *M"B* 308:8.

reformation is to go back to the people he harmed, and show them that when they are united they can ask Hashem to cure him. This is because a prayer of a *tzibur* is much more powerful than a prayer of a single person, thereby showing that he was wrong to cause people to separate.

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## **Food For Thought**

*Is it permitted to use a hammer to crack open a nut?*

*If I have a nutcracker, may I nevertheless use a hammer?*

*If a screwdriver is occupying my chair, may I remove it?*

*Once it is removed from the chair, may one place it into the toolbox or does it have to be put down as soon as possible?*

*If one lifted a muktzeh item when he was not allowed to, must it be put down as soon as possible, or once it is already in one's hand, can it be put wherever he wants?*

Answers coming next week.

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## **Iggeres HaGra - (part 17)**

"For property does not last forever, or a crown for all generations" (Mishlei 27:24). And even while it exists it is worthless, loathsome and disdained by any sensible person. Woe to him who is impressed by it. Envy only the fear of Hashem (ib. 23:17). She should not say, "How can I earn a share in the World-to-Come? - I can't do it!" For we have learned (Berachos 17a): "One may do much or one may do little, provided he directs his heart to heaven." For the sake of Hashem, give a fifth of all earnings to charity.

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Dedicated to the wedding of Ari and Rivky(Shapiro) Ehrlich, the twenty sixth of Nissan.

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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.