

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

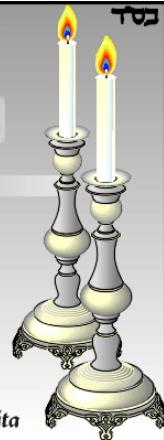
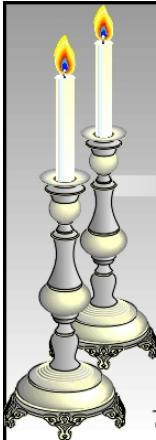
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Parshas Emor 5762

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If a hammer is getting wet in the rain, may one bring it inside?

We learned that one is permitted to handle a *k'li she'mlachto l'issur* (an item usually used for something that involves an *issur*) *l'tsorech gufo um'komo* i.e. if one needs the actual *k'li* or the space it is occupying.

However, one is not permitted¹ to handle or move a *k'li she'mlachto l'issur* when the intention is to prevent it from damage or from getting stolen.

If, however the *k'li* will be needed later on Shabbos, one may bring it inside even though at present he is doing so to protect the *k'li*.²

One is permitted to “find” something to do with the *k'li*, even though his primary intention is to protect the *k'li*.³ This is based on a *Yerushalmi* that brings a case where hunting nets were getting ruined lying in the sun. The owners asked the Rav what could be done to salvage them, and he told them to use them as pillows. We learn from this that one may “invent” – when a loss is involved,⁴ a use for a *k'li she'mlachto l'issur* even though the primary intention is to salvage the *k'li*.

May one bring an expensive camera in from the porch?

Assuming that the expensive camera is *muktze machmas chisaron kis*, it may not be moved or handled even when a loss is involved. In this case it will not help to “invent” a need for the *k'li*, because a *k'li* that is *muktze machmas chisaron kis* is forbidden to handle under all circumstances.⁵

However, one is permitted to cover the camera with a plastic sheet, box etc to prevent it from getting wet, as the *halacha* is that one may move or carry an item for the sake of a *muktze*.⁶

A mezuzah fell out of its case, may it be picked up? Put back into the case?

A *gett* (divorce certificate) may be handled on Shabbos, because one can learn from it the *halachos* of a *gett*.⁷ We can learn from this that a *mezuzah* lying in one's drawer may be handled as well, because one can learn from it or read the *Sh'ma*. However, if one was particular not to handle it, it would be *muktze*.⁸

As for a *mezuzah* on one's doorpost: Some authorities pointed out that it is *muktze* similar to a door that came off its hinges. Others argue saying that a door is part of the house and as such it is not an article that may be moved around, unlike a *mezuzah*,

¹ *Simon* 308:3

² *T'hila L'dovid simon* 308:5.

³ *M"B simon* 308:16. *Oruch haShulchan* 308:14.

⁴ *Oruch haShulchan* ibid.

⁵ *Simon* 308:1.

⁶ *Simon* 310:6.

⁷ *Rama Even Ha'ezer simon* 136. *M"B simon* 307:63.

⁸ *Sha'ar Ha'tsiun* 307:70.

which is not part of the house. Whatever the case, one may pick it up off the floor to prevent its dishonor, but should avoid fixing it to the doorpost on Shabbos.⁹

Am I permitted to lean onto something muktze? Touch it?

The *Rama* tells us that *muktze* may be touched but not moved. This, however seems to contradict another *halacha*¹⁰ which says that one may cover a *muktze* as long as one does not touch it while doing so. The *Mishna Berura*¹¹ reconciles the two by saying that the latter *halacha* is referring to the covering of an egg laid on Shabbos. Since an egg is oval in shape, touching it will definitely move it, and therefore it may not be touched. Other *muktze* items that will not move when touched may be touched. As for **leaning** on *muktze*: we find in the *Mishna Berura*¹² that one may sit on something *muktze*, and leaning, of course, would be the same. However, using *muktze* (even without handling it with one's hand) is forbidden, see the *Sh'miras Shabbos Ke'hilchasa*.¹³

Vort on the Parsha

The *possuk* says (21:5-6) "the Kohanim are not to shave their heads or scratch their flesh". The *Maharil Diskin Ztz'l* explains that the gentile priests drastically change their outwards appearance because their internal self does not differ from other people's, whereas the kohanim were

⁹ See the *Sh'miras Shabbos Kehilchasa* 20 footnote 33

¹⁰ *Simon* 310:6.

¹¹ *Simon* 310:22.

¹² See *M"B simon* 308:82 & 88.

¹³ Chapter 20 footnote 6&7.

commanded to be holy – an inner trait, which negates the need for drastic, outer transformations.

The tzadikkim were always distinguished by their pure, unselfish deeds, manner of speech and true benevolence unto others.

Food For Thought

May a broken k'li be handled/moved?

May one move shards that present a potential hazard?

Does a broken k'li discarded before Shabbos become muktze, even when it is suitable for various uses? What if discarded on Shabbos?

If a pair of decent shoes was discarded before Shabbos, do they become muktze?

Answers coming next week.

Iggeres HaGra - (part 19)

This is the meaning of (Isaiah 32:9) "tranquil women" (Berachos 17a), because the mouth is the holiest of the holy. Among my books is a copy of *Mishlei* with Yiddish translation. For the sake of Hashem, have them read it daily. It is better than any *Mussar* book. They should also read *Koheles* a lot, because it points out the vanity of this world, and other books as well. But G-d forbid that reading should be the objective! Reading *Mussar* alone does not necessarily move one to act differently. Going out into the world without a good understanding of it defeats the whole purpose. It is like one sows without having plowed; the wind and birds will carry the seeds away, because they aren't closed off and protected.

In honor of the Bar Mitzvah of Shlomo Chaim Todd.

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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*.