

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

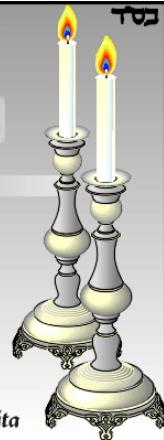
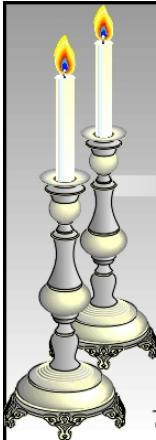
Published by



based on the shiurim given by

RABBI DOVID
OSTROFF shlita

developed from the Chabura of the
Shulchan Aruch Project



These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

Parshas Beha'aloscha/Shelach 5762

May 31, '02

Volume I Issue 25

Are bones fit for dogs muktze? Does it make a difference if I personally do not own a dog?

The *Shulchan Aruch* says¹ that bones suitable for dogs and peels suitable for cattle are not *muktze* and may be removed from one's table, providing one either owns such animals or these animals are common in one's vicinity. Therefore one need not personally own such an animal for the bones not to be *muktze*; as such bones are identified as animal food.²

However, particularly hard bones unsuitable even for dogs would be *muktze*.³

By the way, if the bones were not completely picked of their meat they are not *muktze*, regardless whether dogs are common in one's area or not.

If shells and peels – which I understand are muktze – are on the table, what is the permitted way for removing them?

Certain shells and peels are *muktze* even if animals are common in one's vicinity, for example egg peels and nutshells, as these are unsuitable for animals.

The *halacha* is that when one needs to use a permitted item or to move it from one place to another, and something *muktze* is placed on it, one is required first to tip the *muktze* and only then carry the plate.⁴ See the

footnote.⁵ If one cannot tip the *muktze* either because it will damage the *muktze* (e.g. candlesticks on a table) or because one requires the space the plate is occupying, one may carry the plate with its *muktze* to a different location where it can be tipped. Accordingly, if peels are on a plate and one either wants to clean the plate or clear the table, since tipping the peels onto the table or floor is impractical, one may carry the plate to the garbage can and tip the contents into the garbage. It is forbidden to carry the garbage can to the table and tip the contents of the plate into it, because a garbage can is usually *muktze*.⁶

Is one permitted to use a knife or napkin to scrape the peels onto a plate?

The *Taz* says that using a knife (or a napkin) to scrape *muktze* is called *tiltul min hatsad* (indirect *tiltul*) and may be done for a permitted cause, i.e. to clear the table. The *Mishna Berura* reiterates his *p'sak*⁷ and also permits it. The *Rav Shulchan Aruch*⁸ and the *Chazon Ish* disagree with the *Taz* saying that such a *tiltul* is considered direct moving of

⁵ Provided that the plate, tray etc is not a *basis l'davar ha'assur*, i.e. that the *muktze* was not placed on the *heter* before Shabbos so as the *heter* will serve the *muktze*. There are many particulars to this *halacha*, which will *B'H* be learned another time.

⁶ If garbage was in the can before Shabbos, the can becomes a *basis l'davar ha'assur* and is *muktze*.

⁷ *Simon* 308:115.

⁸ *Simon* 308:60.

¹ *Simon* 308:27.

² *Simon* 308:29.

³ *M'B* 308:114.

⁴ *Simon* 308:27.

the *muktze* because the knife (or napkin) is an extension of one's hand and is forbidden under all regular circumstances. This is opposed to carrying a plate with *muktze* on top, where the plate is **not** considered an extension of one's hand, and hence is *tiltul min hatsad*. One must refer to one's Rav as to which opinion must be followed.

I heard that if they are amassed on the table they may be removed. Is it only hearsay?

The *halacha* is that when something vile or disgusting is in one's immediate surroundings, it may be removed.⁹ Even though that particular item is *muktze*, nevertheless *Chazal* permitted its removal because of human dignity. The *Mishna Berura* says¹⁰ that in the event that the peels are piled up in front of one to a point that he is revolted by it, only then may he remove it from the table.

Vort on the Parsha

Aharon HaCohen was told to light the Menora in the Mishkan, which apparently serves no purpose seeing that Hashem "dwells" within and he is the source of all light. The Midrash says that this was done in order to appease the B'nei Yisrael. This is similar to the parable of a blind man being led to his home and before setting out on their journey, the benefactor asks the blind man to please hold the torch to light the way.

The leader did not require his help but he did this to make him realize that he was needed and is not a charity case.

Hashem Yisborach, who lit up the night in the desert and created the sun and all light, asked B'nei Yisroel to "light up" the Mishkan for Him, so that as not to make them feel so degraded and useless.

This is how a Jew is required to do charity – chessed. Even when benefiting another person, make him feel grand and important.

Food For Thought

If I own an ostrich, may I handle broken glass?

Is raw meat muktze? Would owning a dog make any difference?

If I encounter a dead mouse in my living room, how am I to remove it?

After changing a baby's diaper, is one permitted to handle and discard it?

Answers coming next week.

Iggeres HaGra - (part 22)

Most importantly, it is through such study that one merits everything, as our Sages stated (Avos 6:1): "Rabbi Meir said, 'Whoever studies Torah for its own sake merits many things; furthermore, the whole world is worthwhile for his sake alone.'" You should study Tractate Avos, especially Avos D'Rabbi Noson, and Tractate Derech Eretz, since Derech Eretz (good manners) are more important than Torah study. Honor both your mother-in-law and your children's great grandmother. Also always treat everyone with politeness and respect.

⁹ *Simon* 308:34.

¹⁰ *Simon* 308:115.

Dedicated to the Yahrzeit of Rav Yerucham Levovitz, Mashgiach of Yeshivas Mir, 18th Sivan.

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If you would like to send a question to Rav Ostroff, you can write to him at shabbosweekly@shemayisrael.com.

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.