

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS

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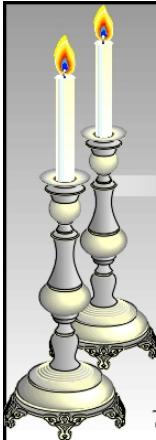


A Project of
The Shema Yisrael Torah Network

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

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

The *Shulchan Aruch* tells us ¹ that items fit for animals are not *muktze*, provided that those animals are common. Items fit for animals that are not common, even though the wealthy raise those particular animals (Bengalese tigers?) remain *muktze*, unless you yourself raise such animals. Therefore, if you own a pet ostrich, since ostriches eat broken glass, ² broken glass for you would not be *muktze*.

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

The *Shulchan Aruch* says ³ that raw meat is not *muktze* because there are certain people that would eat it as it is. ⁴ The *Magen Avraham* says that this is only true for fowl such as chicken or dove, which is soft and can be eaten raw, but red meat is *muktze*. The *Taz* disagrees and says that this is true for all meats. The *Mishna Berura* says that when very necessary one may rely on the *Taz*.

However, Rav Shlomo Zalman Auerbach *Zt"l* says that nowadays **nobody** eats raw meat – especially when it is not salted, it is therefore *muktze*. ⁵ (Although we find people who would eat steak tartar, they are certainly

a small minority and would not affect this ruling). ⁶

Therefore, one must organize his freezer before Shabbos in such a way that the ice cream will be in front of the raw meat, because one cannot move the raw meat out of the way in order to get to the ice cream. According to the *Mishna Berura* who holds that *muktze* may be moved with one's body, you would be permitted to move the raw meat out of the way with your elbow, but deftness would be imperative.

Although a dog would gladly receive the chunk of raw meat, but as you do not intend feeding him with it, it remains *muktze*.

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

We find in the *gemora* ⁷ that Rav Ashi told his servant to lift a dead mouse by its tail and remove it from the house. This was to emphasize that anything sickening or unpleasant in one's surroundings may be handled directly and removed, despite it being *muktze*.

Chazal permitted the handling of *muktze* items in order to save one from unpleasantness. Rav Moshe Feinstein *Zt"l*⁸

¹ *Simon* 308:29

² *B'raisso Shabbos* 128a.

³ *Simon* 308:31.

⁴ *M"B* 308:125.

⁵ *SS"K* 11 footnote 20.

⁶ If you would be adamant and say that because of these people raw meat should not be *muktze*, we would answer that at the utmost it would render steak tartar not *muktze* but not other raw meats.

⁷ *Shabbos* 121b.

⁸ In the back of the *sefer* written by Rav Pinchas Bodner called "Muktze".

quotes the case of guests arriving and there is a muktze item in the living room that is disturbing, it may be removed in the normal way. The *Mishna Berura* writes ⁹ that a pile of shells and peels may be removed from the table with one's hands, even though they are *muktze*, because one is disgusted by it. Rav Shlomo Zalman Auerbach *Zt"l* is quoted saying ¹⁰ that if guests are arriving and the housewife is **greatly** embarrassed lest the guests would see even a small amount of shells and peels, then they too may be removed.

One must not take this leniency too lightly and include everything into "unpleasantness", because after all we are dealing with *muktze*.

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

A baby's diaper is definitely included in this rule, as the very name of this *halacha* is a "g'raf shel re'i" – a potty, which *Chazal* permitted its removal because of revulsion. Therefore, after changing a baby's diaper one may remove it and place it in the garbage can. It does not have to be placed into the first available spot once out of the living room, because its *tiltul* – handling is a permitted one and may therefore be placed wherever a person wishes.

Vort on the Parsha

The *posuk* tells us that Aharon's staff blossomed and bore fruit before everyone's very eyes. Why was it not enough just to see the fruit? *HaGaon* Rav Moshe Sternbuch

⁹ *Simon* 308:115.

¹⁰ *Ibid.*

shlita says it is to show everyone that Aharon's level of piety was not a gift from heaven, which others could have said that they were as worthy as him to receive it, rather it was the fruit of hard spiritual labor, where Aharon ascended from one spiritual level to another until he became Aharon HaCohen.

This is a lesson to us all. Through hard work and diligence we can attain our true spiritual level.

Food For Thought

Is the sand in a sandpit muktze? In other words, is a child allowed to play in a sandpit on Shabbos?

If my child "sits down" in the middle of a Shabbos walk and refuses to continue am I permitted to carry him home?

May I blow a feather on Shabbos?

Is one permitted to pat a pet on Shabbos?

Answers coming next week.

Iggeres HaGra - (part 23)

My Dear Mother, I know that you don't need my advice, because you are very modest. Nevertheless, I wish someone would read this letter to you, for it consists of words of the Living G-d. I beg of you not to grieve over me, as you promised me, and G-d willing, if I merit to arrive at the gate of heaven in the holy city of Jerusalem, I will pray for you as I promised. And if we deserve it, we shall all be reunited, please G-d.

To all those Soldiers and Civilians who were brutally murdered at Megiddo Wednesday the 24th of 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*.