

# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS

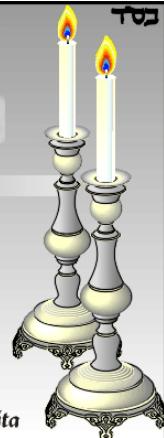
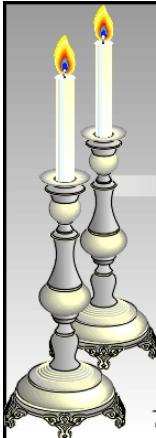
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*May I walk past a detector that turns on a security light in the street?*

We learned in the previous sheet that if the result is not required and one does not modify one's performance in any way to bring about the result, it is permitted. (We prefaced this by saying that these are complex matters and a rav must be asked).

Consequently one would be permitted to walk in front of such a device.

However, turning on a light involves *hav'arah*, which is a *d'oraisso* according to all opinions. Also, in a dark or semi dark street one might enjoy the added light and possibly consider this a desired action, which compounds the problem. One therefore should attempt to walk around the sensor and not turn on the light.

*What happens if I find money in my pocket on Shabbos?*

If this happens outside in the street it involves two problems, *muktze* and carrying. If it happens indoors it only involves *muktze*. We will first deal be"H with *muktze*.

What is the *halacha* when one raises *muktze* in a prohibited manner? Must it be discarded or may it be placed somewhere else?

We find a *machlokes* between the *Magen Avraham* and the *Vilna Ga'on*. The *Magen Avraham*<sup>1</sup> learns that since it is already on his person he may take it to wherever he wants. This is true even though it was not on his person in a permitted manner, e.g. one sees a hammer on the floor and without thinking lifts it and then realizes that this was an *issur*.

The *Vilna Ga'on* argues<sup>2</sup> saying that one may only continue with *muktze* when it was lifted in a permitted manner and in the 'hammer example' one would have to immediately put it down.

*Do you have an example of a permitted manner?*

Lifting a *k'li she'mlachto l'issur*<sup>3</sup> in order to use it, or if the place it occupies is needed, it is permitted and once in one's hand it may be placed wherever.

*So in the above case where you find money on your person?*

The *Magen Avraham* says that one may walk to any room in the house being that it is already in one's possession and the *Vilna Ga'on* learns that it must be discarded then and there.

*But what if it would cause a loss to leave it in the dining room?*

The *Rama* writes<sup>4</sup> that one who discovers a purse on one's person may walk to any room and drop it there. The *Mishna Berura ad loco*<sup>5</sup> cites the *machlokes* between the *Magen Avraham* and the *Vilna Ga'on* and says that in case of loss it is possible that the *Vilna Ga'on* would agree that one may walk to a secure room and drop the money there.

<sup>2</sup> *Simon* 266:16.

<sup>3</sup> An item that is *muktze* because it is used for prohibited purposes, such as a pen or hammer.

<sup>4</sup> *Simon* 266:12.

<sup>5</sup> *Simon* 266:35.

The bottom line is to be stringent (according to the *Mishna Berura*) but when it involves a loss one may walk to a room and drop it there.<sup>6</sup>

### *Isn't there a difference between a purse, wallet and money?*

Money is *muktze machmas gufo*, on a par with sticks and stones and may not be carried for any use whatsoever. A purse and wallet are *keilim* (items), which ideally are not *muktze* but money placed in them before Shabbos transforms them into a *basis l'davar ha'assur* (a base to the *muktze*) and adopts the status of the *muktze*. Consequently they share the same status.<sup>7</sup>

### *How must I remove the money from my pocket?*

One is tempted to think that since one is 'carrying' it in any case it would be permitted to handle it directly and remove it from one's pocket and place it wherever. And yet the *Rama* writes that when entering the room one wishes to deposit the purse one should open one's belt and let the purse **drop**. This implies that one may not handle the actual purse.

Indeed Rav Shlomo Zalman Auerbach writes that carrying *muktze* on one's person is far better than carrying it in one's hand. Accordingly it is *assur* to handle it directly and remove it with one's hand; rather one must shake the purse from the pocket. This is partly based on the *Shulchan Aruch HaRav*<sup>8</sup> who writes that carrying it on one's body is not called *tiltul* (carrying) *muktze*, which is another reason to permit walking to a room and dropping it there.

However, Rav Shlomo Zalman limits this saying<sup>9</sup> that when it is normal to carry it on one's person or in a pocket it is not called *tiltul b'gufo* (carrying on one's person) and is comparable to carrying in one's hand.

<sup>6</sup> See also *SS"K* 20:72.

<sup>7</sup> The *Bi'ur Halacha* in *simon* 266:12 refers to a case where money was forgotten inside a purse, in which case the purse is not a *basis*.

<sup>8</sup> *Simon* 266:19.

<sup>9</sup> *SS"K* 20 footnote 244. See also the *tikunim umilu'im*.

One should therefore shake the *muktze* from one's pocket and not handle it.

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### **Vort on the Parsha**

The *posuk* says that if you listen to the voice of *Hashem* and do that which is right in His eyes, listen to His *mitzvos* and uphold his *chukim* (laws), all the illness placed in *Mitzrayim* will not be placed upon you because I am *Hashem* your healer (15:26).

The *Av Beis Din* of Ponivez explained that one administers medicine prescribed by a doctor without understanding the purpose of each medicine and the benefit derived from each, in the knowledge that it is the correct thing to do. *Hashem* tells us that we must emulate that and do that which is right in **His** eyes even though we might not fathom it. Likewise we are to uphold his *chukim, mitzvos* that we have no understanding of. The reward is that we will not be ill, as *Hashem* is our **healer – doctor** who knows what is best for his "patients".

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### **Food For Thought**

*What if the purse is found on one's person when in the street?*

*Does the shirt with money in a pocket become muktze?*

*May I move hazardous items out of harms way?*

*Are there any restrictions as how to move it?*

Answers coming be" H next week.

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