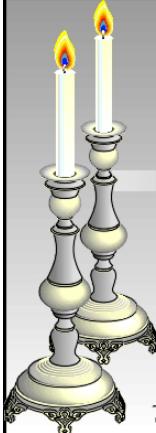


# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS



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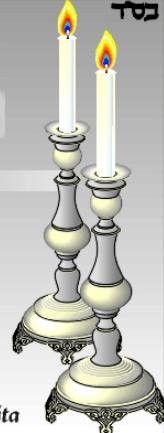
A Project of  
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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

based on the shiurim given by

**RABBI DOVID  
OSTROFF shlita**

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Parshas Toldos 5767

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### Hilchos Yom Tov (cont.)

**Why should it be muter to return my machzor when not safe to leave it in shul?**

In last week's shiur we wrote that if one feels that the *machzor* will not be safe to leave in shul it may be brought home. Why is that? If it is *osur* to carry when you don't need it, it should be *osur* to carry home. Why does the loss of the *machzor* entitle you to carry it home?

סופו משומם תחילה ו *tzara'ar* on Yom Tov.

**Can you please explain *סופו משומם תחילה ו*?**

Obviously one may carry a *machzor* to shul on Yom Tov, even without an *eruv*, because it is necessary for Yom Tov and is a *mitzvah*. If one was prohibited from carrying the *machzor* home after shul as it is not safe to leave it in shul, one might not take it to shul in the first place. Based on that, *Chazal* permitted taking it home i.e. they permitted *סופו משומם תחילה ו*, the last part (taking it home) so that you will bring it to shul (*תחילה ו*) in the first place.<sup>1</sup>

**Where else do we apply this rule?**

The *Oruch haShulchan* writes<sup>2</sup> that *machzorim*, *tallitot* and other *seforim* may be returned home after use. Nevertheless, it is preferable to find a safe place in shul rather than carry them home.<sup>3</sup>

It appears that this *heter* only applies to *mitzvah* items and yet it makes sense that if one carries a pot of soup through *reshus harabim* to eat in another home and for whatever reason one cannot leave the pot there, one may carry it home for the same reason - סופו משומם תחילה ו, the *mitzvah* of eating and enjoying Yom Tov.

**May I carry a key to a safety deposit box without an *eruv*?**

Offhand we would say definitely not, because the contents are not used on Yom Tov and one is only carrying the key to prevent a monetary loss. However, the *Rama* writes<sup>4</sup> one may carry without an *eruv* to prevent a loss and the *poskim* explain that this too is *oneg Yom Tov*, because leaving the key at home causes worry and distress and to enjoy Yom Tov one may carry it around.

Other *poskim* disagree<sup>5</sup> saying one may only carry for *ochel nefesh*, a *mitzvah* or other Yom Tov necessities and the *Shulchan Aruch HaRav*,<sup>6</sup> amongst others, prohibits it. The *Mishna Berura* writes<sup>7</sup> that it is correct to be stringent, adding that if one can leave the key at home with a reliable person, all *poskim* agree that the key may not be carried. The *Oruch haShulchan*<sup>8</sup> however writes that people are lenient and carry.

<sup>1</sup> *Shulchan Aruch HaRav simon* 518:1.

<sup>2</sup> *Simon* 518:6.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Simon* 518:1.

<sup>5</sup> *Rosh, Tur, Maharshal* and others, see *Sha'ar Hatsiun* 8.

<sup>6</sup> *Simon* 518:1.

<sup>7</sup> *Simon* 518:6.

<sup>8</sup> *Simon* 518:6.

## So is there reason to be stringent with one's house key?

No there is not, because *ochel nefesh* and many other issues take place at home and carrying a key enables these issues.<sup>9</sup>

## May I carry a tissue "in case" I need it?

The *Taz* writes that one may sport a knife throughout Yom Tov, even after eating one's meals, in the event that one finds a fruit that requires cutting etc.<sup>10</sup> It is also common to need a tissue even if you don't have a cold and better to have a tissue just in case.<sup>11</sup>

## May I carry food through *reshus harabim* to feed an animal?

Are you permitted to perform a *melacha* for an animal? The answer is no. The Torah says **הוּא לְבָדוֹ יִשְׁחַה לְכָם**, you may do *melachos* for *ochel nefesh* for yourselves - **לְכָם**, not for your dog. You may not cook, separate, light a fire or carry for your animal. Consequently, you must ensure that you have food ready for your animal just like Shabbos and not do anything for the animal that should not be done on Shabbos.

## May I handle muktze for *ochel nefesh*?

The Rama writes<sup>12</sup> one may handle *muktze* for *ochel nefesh*, for example, to remove ash from an oven to bake or cook. One may move *muktze* stones or sticks covering fruit and vegetables.<sup>13</sup> The *Chayei Adam* writes<sup>14</sup> that if a key to a drawer containing food and fruit is in a box with money, one may handle the box and the money to get the key.

<sup>9</sup> See *SS"K* 19 footnote 8.

<sup>10</sup> See *Shulchan Aruch HaRav simon* 518:1.

<sup>11</sup> Even if you know you won't need a tissue it is possible that it may be carried in *reshus harabim* because other people might need one.

<sup>12</sup> *Simon* 509:7.

<sup>13</sup> *M" B simon* 509:31.

<sup>14</sup> See *M" B simon* 518:24.

## What about using muktze for *ochel nefesh*?

The *Rama* writes<sup>15</sup> one may use a stick set aside (or at least can be used) for firewood as a skewer to roast meat, but one may not use a damp stick that cannot be used for firewood, because it is *muktze*. We see that using *muktze* is not the same as handling *muktze*. Consequently one may not eat or benefit from *muktze*.<sup>16</sup>

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## Vort on the Parsha

Hashem appeared to Yitzchak promising him security and blessings to his children "for the sake of Avraham, my servant". The 'Moshav Z'keinim, Ba'alei Tosefos' explains that although Yitzchak had sufficient merits to warrant security and blessings for his children, nevertheless they were routed through Avraham to demonstrate that torah and mitzvos kept by Avraham's children are attributed to Avraham. Avraham instructed and guided his children to follow Hashem's ways and their merits are inscribed in his score sheet.

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## Food for Thought

*Are matches muktze on Yom Tov?*

*Does nolad apply to Yom Tov?*

*Is muktze more severe on Yom Tov than Shabbos?*

Answers coming be" H next week.

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<sup>15</sup> *Simon* 502:3 and *M" B*.

<sup>16</sup> *M" B simon* 509:31.

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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.