

THE SHABBOS WEEKLY

HALACHA SERIES ON HILCHOS SHABBOS



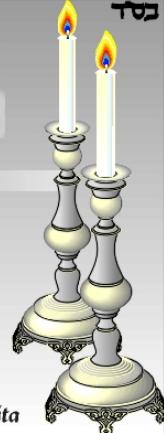
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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

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Hilchos Muktze

Chisaron kis

May I slice a tomato with a shechita knife?

A *shechita* knife is one of the items that are *muktze machmas chisaron kis*, which means that it belongs in the class of items that are *muktze* because of their value. The wide-ranging group of *muktze* items is subdivided into several categories, which differ from one another with regards to their laws. As we go along, we will *b'ezras Hashem* learn the specific laws for each group.

Items used for purposes that are forbidden to do on Shabbos, and one is very particular about using them for anything but their intended purpose due to their value, are in the category of *chisaron kis*. See later for some examples.

This category also includes a *shechita* knife. Besides being an expensive knife, a *shochet* is extremely careful that his knife does not get nicked or dented. He therefore places it in a secure place out of harm's way.

The *halacha* is that one may not **use** an item which is *muktze machmas chisaron kis* for any other use, nor **move** it from a space one needs that it is occupying. The *halachic* terminology for this is *l'tsorech gufo um'komo*.¹ One is therefore **forbidden** to use a *shechita* knife to slice a tomato, because this category of *muktze* is totally forbidden to use or move on Shabbos.

What if I change my mind on Shabbos and from now on want to use the shechita knife as a regular kitchen knife?

The *Mishna Berura*² quotes the *Magen Avraham* saying that even if the *k'li* broke on Shabbos, thereby causing the owner of the *k'li* to set it aside for another use, since it was *muktze* when Shabbos came in, it remains *muktze* for the duration of Shabbos. Therefore, even if one changed his mind and wants to use the *k'li* from now on for a use that would not render it *muktze*, he may do so for the next Shabbos, but as far as this Shabbos is concerned, the *k'li* remains *muktze*.

Can you provide examples of muktze chisaron kis?

An **expensive camera**, because one allocates a safe place for it when not in use and one does not usually permit small children to handle it. An inexpensive camera would not be *chisaron kis*. It is *muktze* but of a different category.

An *ipod* is *chisaron kis*, because of the reasons above.

A mohel's knife is also *chisaron kis*.

Expensive writing paper and envelopes, parchment and stamps³ are *chisaron kis*.

¹ *Gufo* = its body, in other words for use of the actual *k'li*. *M'komo* = the place it is occupying.

² *Simon* 308:35, towards the end.

³ *SS"K* 20:19.

Stamps can be inexpensive so why are they considered chisaron kis?

One would not do anything with stamps other than stick them onto an envelope, even if they do not cost much. Using a stamp for anything else is throwing away money and people store them in a safe place.

What is the status of a wall picture?

Expensive art⁴ is *chisaron kis* because one is very careful not to handle it unnecessarily. Consequently if it is hanging crooked it may not be straightened on Shabbos. Ordinary art is not *muktze*. The *Chazon Ish* learns that items attached or hanging from walls (and are not removed on a regular basis) are *muktze* because they become part of the fixture.⁵

Is one permitted to move a heavy cupboard on Shabbos?

Even though a heavy cupboard is hardly ever moved, nevertheless it is not branded *muktze*.⁶ If however, the cupboard is not moved for fear that it would get damaged, it is *chisaron kis*.⁷ This is because the definition of *chisaron kis* is that one is careful not to do anything with a *k'li* that might damage or spoil it. This would also apply to a fragile cupboard.

Is the sign “v'tein tal umatar” muktze on Shabbos?

Even though items that are set aside for safekeeping are considered *chisaron kis*, this would not apply to a “*v'tein tal umatar livrachah*” sign. This is because this particular notice is not put there for safekeeping, but

⁴ *SS"K* 20:22.

⁵ *SS"K* 20 footnote 67.

⁶ *Simon* 308:2.

⁷ *M"B* 308:8.

rather to enable everyone to see it. Therefore, the sign may be changed on the first day of Pesach. It is not a matter of "writing" either.

What is the halacha with regards to handling passports, bus tickets etc?

Precious and important documents are *chisaron kis* because one is careful not to do anything with them other than what they are intended for. It is possible that a " *kartisiya*" (a bus ticket with 10 or 20 rides and a number is punched at each ride) is *chisaron kis* because using it for other purposes might destroy it and render it useless.⁸ On the other hand people use a *kartisiya* as a bookmark, so perhaps it is only *k'li she'mlachto l'issur* (and a rav should be asked), which we will learn about *be"H* next.

Vort on the Parsha

Moshe Rabeinu was told to remove his shoes – *של נעליך מעל רגליך*. We all too often continue with our habitual rituals without paying too much attention to the beauty of the *mitzvos* and excitement of prayer and learning Torah.

We should therefore remove our constraints (– *מנעל*) from our habits (– *רגליך*) and strive to grow and find freshness in our *yiddishkeit*.

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לזכר נשמת חנה בת ברוך

⁸ See *SS"K* 20:20.