



Muktza

ADDITIONAL HALACHOS OF MUKTZA CONTINUED.

F. A garment that may not be worn because it could very possibly have שטטנען in it is מוקצה מחמת גופו.

If the garment belongs to a non-Jew, or is so full of שטטנען that it will probably be given to a non-Jew, it is **not** Muktza.

G. In an affluent household, where a small oddment of cloth is considered **useless** it is Muktza. In a home where such a piece of cloth is considered **useful** it is **not** Muktza. Should a person be in the home of an affluent person he may not touch such a piece of cloth, even though in his own home, such a cloth would not be Muktza.

H. Holding a child who has a Muktza item in his hand.

1) One may not **hold** either hand of a child who is holding **money** or some other

useable Muktza item, **unless** the child is very anxious to be held by their hand. (This is since the item is important to the parent and therefore if the child drops it, the parent may pick it up). However, one **may** hold the hand of a child who is holding a **stone** (which has no importance to the parent).

2) One may not **pick up** a young child who is holding a **stone** or some other **unimportant** Muktza item etc. **unless** the child is very anxious to be picked up.

3) One may not **pick up** a child who is holding **money** or some other **important** item **even if** the child is anxious to be picked up. However, a child who is **un-well** and is anxious to be picked up may be picked up while holding the Muktza.

I. THE HALACHOS OF DUSTBINS/GARBAGE CANS ON SHABBOS.

1) **Anything** that was thrown into the garbage/dustbin **before** Shabbos is מוקצה מחמת גופו, even if it could still theoretically be re-used, e.g. an empty soda bottle.

Garbage that is thrown out **on** Shabbos is usually a mixture of real Muktza and non-Muktza. E.g. Orange peels are Muktza and

an empty lemonade bottle is **not** Muktza since it is still usable and can't become Muktza **on** Shabbos.

2) A **garbage can/dustbin** that had **anything** in it from **before** Shabbos becomes a בסיס to the Muktza rubbish and is מוקצה מחמת גופו for the **entire** Shabbos. It may **not** be moved **even** in order to put it in a place where it is more convenient, or in order to use the space on which it is sitting. Even if the dustbin gets full and needs to be emptied, it may **only** be taken out if it becomes גרף של רעי e.g. by beginning to smell **or** becoming very unpleasant.

3) A bin/garbage can that was **empty** at the start of Shabbos is a לאיסור. Some of the garbage that is put into it **on** Shabbos will be **Muktza** and some will be **non-Muktza**, (i.e. it is a בסיס for both Muktza and non-Muktza) and it may therefore be moved when necessary- in order to use the bin, or the place on which it is lying.

4) Due to the above Halachos, a fresh bin-liner/garbage bag should be put into the dustbin **just before** Shabbos, so that it is completely **empty** when Shabbos comes in, allowing it to be moved when necessary (according to the Halachos of כלי שמלאכתו לאיסור).

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| 1) May a person remove a very unpleasant Muktza item from a room which they are in/using? | no longer any real reason to consider it Muktza. |
| 2) May one pick up a Muktza item that was left lying around if it could be dangerous ? | 6) How can a Muktza item be set aside before Shabbos to be used for a permitted purpose temporarily (e.g. just for one Shabbos), so that it becomes non-Muktza ? |
| 3) May one move a bird-cage with a bird in it or a fish tank with the fish? | 7) May one freely ask a non-Jew to move Muktza? |
| 4) Can an item that was not Muktza before Shabbos, become Muktza on Shabbos? | 8) How should one remove fluff from one's clothing? |
| 5) Give 3 conditions under which a Muktza item remains Muktza even though it has changed physically over Shabbos and there is | 9) If a piece broke off an item and the item is not useable until it is fixed, a) is the item Muktza? b) is the piece Muktza? |
| | 10) If a piece broke off an item in a way that the item is still useable, a) is the item Muktza? b) is the piece Muktza? |

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| 1) Yes it is called גרף של רעי and may be removed. | b) The person caused the item to become unsuitable for Shabbos use. |
| 2) Yes, but it should preferably be removed in an indirect or unusual way. | c) It was not expected to become useable on Shabbos. |
| 3) Usually not, however, if there is no other way to prevent both the animal suffering pain as well as financial loss, one may move it. | 6) One could make a physical change to the item before Shabbos to show that it is now to be used for a non Muktza purpose. |
| 4) Yes, a) By becoming useless . b) If something happens to an item which could cause a person to do an issur of Shabbos, the item becomes מוקצה מחמת איסור. See issue 3 E for details. | 7) No, he may only be asked to move Muktza, one degree more than a Jew. |
| 5) a) It was not suitable for use during השמשות. | 8) In an unusual manner e.g. between two bent fingers. |
| | 9a and b) Yes both are Muktza. |
| | 10a and b) No. They are both not Muktza |

Chazak Chazak Venischazek!