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Digest
Mishna Berura
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סימן ש"ח סעיף א'-ב'

Halacha Highlight

Muktzah machmas chisaron kis

Shulchan Aruch Siman 308 Seif 1
חוץ ממקצה מחמת חסרון כיס
Except for those utensils that are muktzah machmas chisaron kis

Shulchan Aruch (סע' א') introduces the category of muktzah called muktzah machmas chisaron kis – which translates as muktzah due to financial loss. Mishnah Berurah (סק"ג) explains that this category includes utensils that one is particular not to use other than for their designated purpose out of concern that the item will become ruined. This formulation implies that utensils do not have to be expensive in order to be included in this category. As such, writing utensils and blank paper would be included in this category since people are generally particular not to use these utensils for anything else. Others disagree and argue that nowadays paper is not muktzah since people are not concerned to use it only for writing. However, if one has a pad of paper that one uses only for writing it would be muktzah.

In another place Mishnah Berurah (סק"ז) formulates the following definition. He writes that any utensil that one is particular about and does not use out of fear that it will become damaged is categorized as muktzah machmas chisaron kis. This formulation is based on Magen Avrohom who writes that any utensil that is expensive is muktzah and utensils that are not expensive but were stored away to be sold are also muktzah. Some authorities understand Magen Avrohom to mean that expensive items are muktzah even if they are utensils that are categorized as kli shemelachto l'heter. Thus expensive utensils that are intended to decorate one's house, e.g. art or paintings, or silver and crystal that one does not use may not be moved since they are muktzah machmas chisaron kis. Others disagree and contend that in order to be categorized as muktzah machmas chisaron kis the utensil must be a kli shemelachto l'issur and when Magen Avrohom made reference to expensive utensils his intent was that a kli shemelachto l'issur is not muktzah machmas chisaron kis unless it is expensive (פסקי תשובות אות ב').

Overview

Siman 308 Seif 1:

Any utensil may be moved on Shabbos except for one that is muktzah machmas chisaron kis. For example, a slaughtering knife, a milah knife, a barber's knife or the knife of a scribe used to prepare his quills. Since people are particular not to use these instruments for other purposes it is prohibited to move them on Shabbos, even to use their place or for their primary purpose. Even if they are stored in a sheath with other knives it is prohibited to move it. **The same halacha applies to a spice mallet about which one is particular that it should not become soiled.** Also included in this category are utensils that are designated for sale and one is particular about them.

- This includes even a kli shemelachto l'issur that could otherwise be moved for certain purposes. (M.B. 1)
- Out of concern that one will cause a loss he refrains from using it for other purposes. (M.B. 2)
- The same is true regarding other items that one is particular not to use so that it does not break. (M.B. 3)
- It is permitted to move the sheath even though the muktzah knife is inside since it is a bosis for permitted knives as well. If the muktzah knife is more important than the non-muktzah knives it is prohibited to move the sheath. (M.B. 5)
- If one is not particular with that object, for him it is not muktzah machmas chisaron kis. (M.B. 6)
- If one is not particular about them, even though they were set aside as merchandise to be sold and were put in storage, they may be moved. (M.B. 7)

Siman 308 Seif 2:

Any utensil, even if it is large and very heavy does not lose its status as a utensil as a result of its size or weight.