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Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"ח סעיף ג'

Overview

Siman 308 Seif 3:

It is permitted to move a kli shemelachto l'issur (If a utensil was used for something prohibited during bein hashemashos, for example, a lamp that was kindled, see siman 279) **for its own use, e.g. using a goldsmith's or blacksmith's hammer to smash nuts or a hatchet to cut pressed figs, or for its place, meaning to move it so that one can use the place where it is presently resting. It is permitted to take the utensil and place where one chooses. Moving it from the sun to shade, meaning one has no interest in moving it other than out of fear that it will break or will be stolen is prohibited.** Muktzah may not be moved but it is permitted to touch it without moving it. Therefore, it is permitted to touch the lamp in the bais haknesses that contains lit candles or an oven that contains a burning fire. It is also permitted to take a permitted item from off of a muktzah item. It is also permitted to move a muktzah item by blowing on it since it involves moving it indirectly which does not constitute טלטול.

- In other words it is a utensil designated for an activity that is prohibited on Shabbos. Even if the majority of its use is for a prohibited activity it falls into this category. (M.B. 10)
- Rema refers to where a prohibited item was on it during bein hashemashos. (M.B. 11)
- Shulchan Aruch refers to where there is not a permitted utensil that could perform this task. (M.B. 12)
- Once one was permitted to take it he may move it to where he wants. Magen Avrohom and Gra disagree whether someone who inadvertently took a muktzah item may move it to where he pleases and even Magen Avrohom who is lenient does not extend his leniency to something that is muktzah machmas gufo. It is permitted to move a muktzah item with one's body since that is not considered טלטול. Accordingly, one can use his foot to move a muktzah item so that it should not become ruined. (M.B. 13)
- If one intends to use it, it may be moved even though one's primary intent is to protect the utensil. (M.B. 16)
- Magen Avrohom maintains that one may not touch a muktzah item if one's intent is to protect the muktzah item but Gra disagrees and maintains that it is always permitted to merely touch muktzah. (M.B. 17)
- Even if the muktzah item is suspended and by taking a permitted item the muktzah item will move it is permitted since it is indirect movement of the muktzah for the need of a permitted item. (M.B. 19)

Halacha Highlight

Phonebook

Shulchan Aruch Siman 308 Seif 3

כלי שמלאכתו לאסור

A utensil used for prohibited activities

Shulchan Aruch discusses the category of muktzah called kli shemelachto l'issur. Mishnah Berurah (סק"י) explains that when a utensil is used for an activity that is prohibited on Shabbos or even if the majority of its use is something that is prohibited on Shabbos it is categorized as a kli shemelachto l'issur. Although generally one may not move a utensil that is a kli shemelachto l'issur, when it is necessary in order to use it (צורך גופו) or if one needs the place where the utensil is resting (צורך מקומו) it is permitted to move it. Once one has permission to move it he may move to whatever location he wishes and is not required to place it down in the first available location. Mishnah Berurah (ס"ק י"ב) explains that the allowance to use a kli shemelachto l'issur for itself applies only when one does not have a permitted utensil to use for that same purpose. Therefore, if one does not have a nutcracker he may take a hammer to crack open a nut but if a permitted utensil is available he may not use a kli shemelachto l'issur.

Poskim debate the status of something that facilitates doing a melacha but one does not actually perform melacha with that object. For example, a phonebook that one uses to look up phone numbers but is not actually used to make a call. Rav Yosef Shalom Elyashiv (שבות יצחק מוקצה פ"ב אות א' ושלמי יהודה פי"ב סק"ס) maintains that a phonebook is a kli shemelachto l'issur since it used to facilitate making phone calls. However, one may use it to look up an address since that is צורך גופו. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה ח"ג פי"כ הע' מ"ג ופכ"ח הע' ל"ה) is uncertain whether a phone book is a kli shemelachto l'issur but contends that it is prohibited to carry it since that constitutes a weekday activity. However, it is permitted to look up an address since that is not a weekday activity (מאור השבת ח"ב מכתב כ"ד אות ו').