The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"ח סעיף ז'-ח'

Overview

Siman 308 Seif 7:

A piece of earthenware that broke off of a utensil during the week but can be used to cover a utensil may be moved even in a location where there are no utensils to cover. If one threw it onto a garbage heap before Shabbos it may not be moved since he decided not to use it as a utensil. This is true even if a poor person would use it since the owner rendered it muktzah and even if he is wealthy the halacha is that something that is muktzah for a wealthy person is muktzah for a poor person as will be explained at the end of the siman. **This applies specifically to pieces of earthenware that come from a broken utensil but items that are not derived from a utensil, e.g. pebbles and stones, even though they are fit to cover a utensil, it is prohibited to move them.** Something that is not a utensil may not be used even for its own use and certainly it may not be moved for its place.

- The first novelty is that it may be used even when there are no utensils in need of a cover, e.g. in a karmelis or public domain. The second novelty is that if it was thrown in the trash before Shabbos it is muktzah and may not be moved. (M.B. 31)
- If one threw the shard in the garbage on Shabbos it is not muktzah since it was permitted to use it during bein hashemashos. (M.B. 32)
- Since it is not a utensil it may not be moved even for its own use unless one changes it slightly to indicate that one intends to use it or if it was designated before Shabbos for permanent use. A wick is a utensil and is classified as a kli shemelachto l'issur which may be moved for itself or for its place. A candle is also a kli shemelachto l'issur as long as it could still be kindled. Mor U'Ketziah contends that a candle is not a utensil and may not be moved since it is not a food and has no function. (M.B. 34)

Siman 308 Seif 8:

Regarding utensils that may be moved on Shabbos, doors that fell from them may be moved irrespective of whether they came off during the week or on Shabbos.

- It is not muktzah since it could be attached to a utensil. This ruling applies to doors to utensils but doors and windows to buildings may not be moved since they will be attached to the building. Magen Avrohom writes that a utensil that was muktzah machmas chisaron kis that broke may not moved even though one is no longer particular about it since it was muktzah at the outset of Shabbos. (M.B. 35)

Halacha Highlight

Detached buttons

Shulchan Aruch Siman 308 Seif 8

דלתותיהן שנתפרקו מהם נטלים

Their doors that become detached may be moved

Shulchan Aruch (סעי' ח') writes regarding utensils that may be moved on Shabbos that if the door of that utensil becomes detached it may be moved regardless of whether it fell off during the week or whether it fell off on Shabbos. Mishnah Berurah (ס"ק ל"ה) explains that it is obvious that when the door becomes detached on Shabbos that it is not muktzah since it was considered part of the parent utensil as Shabbos began. The novelty of Shulchan Aruch's ruling is that even if it became detached before Shabbos it is not considered muktzah since it is fit to be reattached. Even if the door is not fit for another purpose it is not muktzah and may even be moved to protect the door. Mishnah Berurah then notes that this leniency is limited to the door of a utensil but if a door or window of a building become detached, even if it is fit for some other use while detached it is muktzah since its present designation is to be reattached to the building and one does not intend to use it for any other purpose.

Poskim utilize the principle of this halacha and rule that one is permitted to move a button that becomes detached from a garment regardless of whether it became detached on Shabbos or during the week. As long as one intends to reattach it to the garment it is comparable to Shulchan Aruch's case of the door that becomes detached from the utensil. Some authorities, however, adopt a stringent position based on the opinion of some of the Rishonim who maintain that doors that become detached from a utensil are not muktzah only if they are usable for some other activity but if they cannot be used for some other purpose they are muktzah. Accordingly, one would not be permitted to move a detached button unless it is wide enough that it could be used to cover the opening of a bottle.