The Chicago Center
Digest
Mishna Berura
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סימן ש"ח סעיף מ"א-מ"ה

Overview

Siman 308 Seif 46:

It is forbidden to transport silk worm cocoons under one's arms since they are *muktzah* and one's warmth causing them to hatch.

- One's heat causes the worms to hatch and although that is not his intent, it is inevitable. (M.B. 159)

Siman 308 Seif 47:

Some authorities prohibit moving a *sha'atnez* garment whereas others permit it.

- It is prohibited to move it even for itself or for its place. (M.B. 160)
- Since it is a garment it qualifies as a utensil. *Halacha* follows the first opinion. (M.B. 161)

Siman 308 Seif 48:

It is permitted to move a fan on Shabbos for the purpose of chasing away flies.

- This is like any other *kli shemelachto l'issur* that may be moved for itself. (M.B. 162)

Siman 308 Seif 49:

It is permitted to move brooms used to sweep a floor.

- Shulchan Aruch is following his position that permits sweeping a tiled floor and thus a broom is a *kli shemelachto l'heter*. According to Rema who prohibits sweeping a tiled floor a broom is *kli shemelachto l'issur* and may only be moved for itself or its place. (M.B. 163)

Siman 308 Seif 50:

Rashba permits moving a telescope as well as books containing wisdom whereas Rambam is uncertain whether they may be moved.

- According to Rambam (see *siman* 307:17) since one may not use them they may be *muktzah*. Gra contends that Rambam would permit moving them and anyways maintains that *halacha* follows Rashba in this matter. (M.B. 164)

Siman 308 Seif 51:

A device that shows the passage of time called a רילוז"י, whether it works with sand or some other mechanism, it is not clear whether it may be moved (and the common custom is to prohibit it).

- It is a utensil that one fills with sand and as the sand falls through a narrow opening at the bottom one can calculate the number of hours that pass. (M.B. 165)
- This is a device comprised of different parts that allows one to know the time based on which part has a shadow. (M.B. 166)
- It is comparable to measuring time which is prohibited unless done for a *mitzvah*. (M.B. 167)
- Pocket watches may be moved by wall clocks may not be moved and clocks that stand in a box should not be moved unless one needs its place. (M.B. 168)

Siman 308 Seif 52:

An item *muktzah* for a wealthy person is *muktzah* and even a poor person is forbidden to move it.

- This refers to where the owner put the item out of his mind. When something is fit for only a poor person it is not *muktzah* for a wealthy person either. Taz, however, asserts that this is true only when the wealthy person is in the poor person's household but another wealthy person may not move it. Something that an owner prohibited upon himself is not *muktzah* and even he may move it. (M.B. 170)

Halacha Highlight

Wearing a self-winding watch on Shabbos

Shulchan Aruch Siman 308 Seif 46

ועוד שהוא מוליד בחמו

And he will cause the worm to hatch

Shulchan Aruch (סע' מ"ו) rules that it is prohibited for one to go out with silk worm cocoons under one's arm because it is *muktzah* and furthermore, the warmth of one's body will cause the worm to emerge from its cocoon. Shevet HaLevi (ח"ג סי' צ"ז) explains that causing the worm to emerge is a violation of *makeh b'patish* since it involves the completion of a new entity. Mishnah Berurah (ס"ק קנ"ט) explains that although the person's intent is not to cause the worm to emerge from its cocoon, nevertheless, it is an inevitable outcome (פסיק רישא) and qualifies as a *meleches machsheves*.

Poskim discuss whether it is permitted for one to wear a self-winding watch. Instead of turning a knob to wind the watch the regular movement of one's arm winds the watch and keeps it running. Chazon Ish (דינים והנהגות פי"ג אות י"ט) is reported to maintain that one should not wear such a watch on Shabbos if one's movement will wind up the watch. Shevet Halevi (שם), on the other hand, rules that it is permitted to wear a self-winding watch on Shabbos. Assuming that the watch was sufficiently wound before Shabbos and would have run without any additional winding, the wearer does not intend to wind the watch nor benefits from it being wound. In this regard it is different than the case of the person who places a silk worm cocoon under his arm who does want the worm to emerge from its cocoon. Although it is inevitable that by wearing the watch it will wind, nevertheless, since the watch is running anyways and the inevitable outcome is of no interest to him (פסקי רישא דלא ניחא ליה) and it is done indirectly (גרמא) it is permitted. Additionally, in such an instance one could also include the position of the one who maintains that winding a watch directly is even permitted. He also writes that one should not protest against one who wears such a watch that was not sufficiently wound before Shabbos since the winding occurs through his regular movements.