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Digest
Mishna Berura
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סימן ש"י סעיף ה'-ו'

Halacha Highlight

Something that is *muktzah* at the outset of Shabbos

Shulchan Aruch Siman 310 Seif 5

הזמנה לאו מלתא היא

Designation is not significant

Shulchan Aruch (סע' ה') rules that if one decides to designate figs and grapes that are inedible due to the fact that they are drying as a non-*muktzah* item his designation is disregarded and the fruit remains *muktzah*. Mishnah Berurah (ס"ק י"ט) cites *Poskim* who explain that the principle that once something is *muktzah* during *bein hashemashos* it automatically remains *muktzah* for the duration of Shabbos is limited to something that will be completed by Hashem over which the owner has no control. For example, figs will dry only when the sun shines on them. If it is cloudy outside, the figs will not dry that day. Since the owner has no control over whether the sun will shine on Shabbos or not, once the figs were inedible and therefore *muktzah* at the outset of Shabbos they remain so for the duration of Shabbos. However, when the owner does control the circumstances the principle that once it was *muktzah* during *bein hashemashos* etc. does not apply. Therefore, when one puts dates into water, although at the outset of Shabbos neither the dates nor water are fit for consumption, since they will become fit for consumption on Shabbos they are not *muktzah* for the entire Shabbos.

Biur Halacha (סי' רע"ט סע' ב' ד"ה אפילו) further explains that the principle that something that will happen automatically (בידי אדם) will not be *muktzah* for the entire Shabbos is limited to where one does not want the current circumstance to be true but if one does want the current circumstance to be true, it will remain *muktzah* for the entire Shabbos. Therefore, the lamp that holds one's Shabbos candles will remain *muktzah* even after the candles go out since one specifically wants the candles to burn at the outset of Shabbos. In contrast, when soaking dates in water, one would prefer if the process was completed already and thus if it will finish on its own on Shabbos it is not *muktzah* for the entire Shabbos (פסקי תשובות אות ה').

Overview

Siman 310 Seif 5:

Dried figs and raisins that are partially fit, meaning that there are people who will eat it and others who will not, if one designated it for use it is not *muktzah* but if not, it is *muktzah*. If they are not fit for consumption and one designated them for use, that designation has no *halachic* meaning.

- *Poskim* write that the principle that once something is *muktzah* at the outset of Shabbos it remains *muktzah* for all of Shabbos is limited to when it is completed by Hashem. For example, if one puts out figs to dry, their completion depends on Hashem and whether the sun will shine or whether it will be cloudy. Something that is completed by man, for example, dates placed in water before Shabbos will not be *muktzah* for all of Shabbos since the water will eventually absorb the taste of the dates even though at the outset of Shabbos the water and dates were unfit for consumption at that time. (M.B. 19)

Siman 310 Seif 6:

When an item is *muktzah* one may not place under it a utensil so that the *muktzah* will fall into it since that would prohibit one to move that *utensil* and it turns out that he nullified a utensil from its preparation. It is permitted to place a utensil over the *muktzah* item as long as one does not touch it.

- This is comparable to breaking the utensil. (M.B. 20)
- Shulchan Aruch refers to an egg that will move if touched but if it will not move when touched it is permitted to touch it as well. (M.B. 22)