The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Dec 19 2023 ■ ז' טבת תשפ"ד
סימן ש"י סעיף ז'

Overview

Siman 310 Seif 7:

A bed that has money on it or even if it does not currently have money but had money on it during *bein hashemashos* is prohibited to be moved since once something is *muktzah* during *bein hashemashos* it remains *muktzah* for the duration of Shabbos. It may not be moved even for itself or for its place. **The same is true regarding any permitted item that has a prohibited item resting on it. If there is not money on the bed and there was no money on the bed during *bein hashemashos*, the bed may be moved even though the place is designated to hold money and money was, in fact, placed there during the day, since it was removed before *bein hashemashos*.** Some prohibit moving a utensil that is designated to hold *muktzah* and was used for that purpose before Shabbos even though it was removed before Shabbos began. Therefore, it is prohibited to move a bag of money even if one removed the money from the bag before Shabbos unless one opened the bottom of the bag thereby undoing its designation and this is the custom. It may nevertheless, be moved for its own sake or for its place. Similarly, if a bag is sewn to a garment but the garment itself is designated to be worn, if one removed the money from the bag it is permitted to wear the garment since the bag is subordinate to the garment. If one forgot the money in the bag it is permitted to move the garment since the garment is not a base for the money being that the money does not rest in the primary garment but it may not be worn on Shabbos since we are concerned that he will go out wearing it as mentioned above in *siman* 301:33. See above *siman* 266 regarding the *halacha* for one who forgot his bag on his person on Shabbos.

- We refer to where it was placed intentionally since otherwise it would be permitted to shake it even while the money is there. (M.B. 23)
- The base takes on the same *muktzah* status as the *muktzah* item that is upon it. (M.B. 24)
- Once it was designated for this purpose it is assumed that one designates for it a place and is particular not to use it for another purpose and thus is categorized as *muktzah machmas chisaron kis*. Therefore, it may not even be moved for itself or its place. (M.B. 25)
- Elya Rabba concludes that if one puts other items in the bag it is not *muktzah machmas chisaron kis* and is categorized as a *kli shemelachto l'issur* that may be moved for itself and its place. (M.B. 27)
- And it is permitted to wear the garment in the public domain. (M.B. 28)
- This *halacha* that the garment may be moved applies even if one placed the money inside intentionally and intended for it to remain for the duration of Shabbos. One may not place his hand in the bag since the bag is a base for the *muktzah*. However, if one could shake out the money one should do so since there are authorities who maintain that even though the money is not on the primary garment, one must nevertheless, shake the money out of the garment. (M.B. 29)
- Rema means that the mouth of the bag is sewn to the garment but if the entire bag was sewn into the garment then the entire garment would constitute a base for the *muktzah* and although one forgot that the *muktzah* item was there, nevertheless, he must first shake it out. (M.B. 30)
- When a bag of money is merely tied to the garment it is not subordinate to the garment, similarly, if a drawer can be completely removed from a table it is independent from the table and thus not subordinate to it and it is prohibited to move the garment or the table since they serve as a base to the *muktzah* item. If the *muktzah* item is of nominal value the *muktzah* is subordinate to the table since a person would not nullify his table for something of little value. Chaye Adam also writes that if the drawer in the table is usually used for non-*muktzah* items, even if now it contains only *muktzah* and the drawer may not be moved, it is permitted to move the table. (M.B. 31)

Halacha Highlight

A bag containing change

Rema Siman 310 Seif 7

וכן בכיס התפור בבגד

The same is true regarding a bag that is sewn to a garment

Rema discusses the *muktzah* status of a garment that has a bag containing money that is sewn onto the garment. Mishnah Berurah (ס"ק כ"ט) explains that Rema adopts a lenient position that it is permitted to move a garment that has a bag of money sewn onto it. The reason is that the garment does not serve as a base for the money since it does not rest on the garment. However, one may not place his hands in the bag since the bag is a base for the *muktzah* and he may not wear the garment out of concern that he will walk outside with the coins still in the pocket. Mishnah Berurah (ס"ק ל"א) then notes that if the bag is merely tied to the garment rather than sewn onto it, one may not even move the garment. The reason is that since the bag is not sewn onto the garment it is considered a separate utensil and consequently, the garment is now seen as a base for the *muktzah* as well.

After addressing some additional details he notes that if one only has a few coins in his pocket the garment would not be considered *muktzah* since a person would not nullify his garment for the sake of a few pennies. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' ע"ג) wonders why this is different from the case of a barrel that has a stone resting on it where the *halacha* is that the barrel is considered a base for the stone even though the stone has no value. He answers that in that case the stone was placed there specifically to serve as a cover for the barrel and thus its presence cannot be dismissed. In contrast, when a person places coins in a bag that is tied to his garment, those coins do not serve the garment in any manner and thus since they have little value do not render the garment *muktzah*.