The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שי"א סעיף ח'

Overview

<u>Siman 311 Seif 8:</u>

Indirect movement of *muktzah* for something that is permitted is allowed. Therefore, if a radish was inserted in the ground and some of the leaves remain exposed, it has not yet taken root and one did not intend to plant it, it may be removed even though in the process some dirt will be moved from its place and even though it gained moisture while in the ground. Even if one placed it in the ground before Shabbos with the intent that it would remain for Shabbos it is permitted since food does not become a base for something that is prohibited. **Moving *muktzah* with one's body is permitted even for the *muktzah* item. Therefore, if there is straw on a bed which is generally used as fuel for a fire one may move it with his body. If one placed a pillow or mattress on it before Shabbos one may even move it by hand since it was designated before Shabbos for sleeping.** (The same is true if he slept on it.)

- If the leaves were not exposed it would not even be permitted to use a needle or something similar to pierce it and remove it since removing it would appear as though one intended to make a hole in the ground but something authorities permit it. (M.B. 25)
- Although Magen Avrohom challenges this ruling from *siman* 310:2 that permits removing grain from the ground that was planted, nevertheless, one should not disregard Shulchan Aruch's ruling here. (M.B. 27)
- Authorities write that the allowance to remove the radish from the ground is when it is in a field but it may not be removed if it is in one's home out of concern that one will smooth out the resulting holes. If they were in sand or dirt one set aside for one's needs it may be removed even if it was not exposed on top. (M.B. 28)
- Although generally placing *muktzah* on a non-*muktzah* item renders the non-*muktah* item a base for *muktzah*, when it comes to foods that principle does not apply since one intended the dirt to serve the food. Even if one intended for the food to remain there for Shabbos it does not become a base for the straw that rests upon it. (M.B. 29)
- Moving something with one's body or other limb is more lenient than indirect movement of *muktzah*. (M.B. 30)
- In places where it is used as animal food or for sleeping it may be moved directly by hand. It is important to note that Shulchan Aruch refers to where it was placed in the bed without the intent to use it for sleeping. (M.B. 31)
- Even if one did not intend to sleep on it, his action makes it as if he had that intent. (M.B. 33)

Halacha Highlight

<u>Moving *muktzah* with one's body and indirect movement of *muktzah*</u>

Shulchan Aruch Siman 311 Seif 8

טלטול מן הצד

Indirect movement of *muktzah*

In this *seif* Shulchan Aruch distinguishes between indirect movement of *muktzah* and moving *muktzah* with one's body. Indirect movement of *muktzah* occurs when one moves a non-*muktzah* object and in the course of moving that object a *muktzah* object is moved as well. For example, if one had a radish buried in some dirt, as long as some of it is exposed it is permitted to pull out the radish even though it will indirectly cause the dirt around it to move. The example Shulchan Aruch gives for moving *muktzah* with one's body is if there is *muktzah* straw on one's bed it is permitted to push the straw out of the way with one's body. The difference between them is whether one can employ this method with the intent to move the *muktzah* item. Although it is permitted to indirectly move *muktzah* for the sake of the non-*muktzah* object, it is not permitted to move it for a *muktzah* item. In contrast it is permitted to move a *muktzah* item with one's body even if one's intent is to move the *muktzah* item.

Rav Shlomo Zalman Auerbach (מנחת שלמה ח"א סי' י"ד ענף ב') explains the rationale behind this distinction. The concern behind the injunction of *muktzah* is that if one could indiscriminately move objects there is concern that he may inadvertently transport something from one domain to another. Therefore, just like regarding the prohibition against transporting, one is not liable if he transports something with his body rather than with his hand, so too when it comes to the prohibition of *muktzah* it is not considered in force when one moves the *muktzah* with his hand. For this reason Mishnah Berurah (סי' ש"ח ס"ק ס"ב) ruled that it is prohibited to move a *muktzah* shoe even when it is on one's foot. The reason is that since it is common to transport shoes with one's feet, the *muktzah* prohibition against moving shoe applies even when one does so with his foot.