

In Hilchos Shabbos

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Its Wired...
Is it Muktzah?

The halachos of *Kli She'melachto l'issur*
and *Muktzah Machmas Chisaron Kis*

A summary of the weekly Wednesday night shiur by Rabbi Shmuel Stein at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

The Rabbinical Prohibition of Muktzah

As we discussed in the previous chapter, *Chazal* instituted the prohibition of *muktza* to safeguard the sanctity of Shabbos. Any object which is *muktza* - "set apart" from being used on Shabbos, may not be moved on Shabbos. The Mishna Berura¹ writes that there are several categories of *muktzah*. In this chapter we will primarily focus on the categories of *kli she'melachto l'issur* and *Muktzah Machmas Chisaron Kis*.

The Two Stages of the Prohibition of Muktzah

The Gemara² teaches that the Rabbinical Prohibition of *muktzah* was instituted in two stages:

Stage 1: Muktzah Machmas Gufo - Objects which are not "Vessels"

The Gemara³ explains that first category of *muktza* which was established was *Muktzah Machmas Gufo* and was established already in the times of Dovid Hamelech. This initial stage of the prohibition of *muktza* included only objects which have no inherent function and are thus not considered a "vessel." For example, stones,⁴ sticks,⁵ sand,⁶ eggshells, nutshells, and pits⁷ are considered *Muktzah Machmas Gufo*, because they have no inherent function and are "set apart" from use on Shabbos. Items in this category have the strictest restrictions, which means that they may never be moved on Shabbos (even if they are needed *l'tzorech gufo u'mikomo*), as we will soon discuss in greater detail.

Stage 2: Objects which are categorized as "Vessels"

The Gemara⁸ writes that during the second Bais HaMikdash, in the times of Nechemia (335 BCE), *Chazal* instituted two other categories of *muktza* which prohibit moving objects which are considered "vessels." During this period, *Chazal* recognized that the Jewish people became lax in their Shabbos observance and instituted the following two categories of *muktza* to strengthen the awareness of Shabbos:

- 1) *Kli She'melachto l'issur*
- 2) *Muktzah Machmas Chisaron Kis*

In this chapter we will discuss these two categories of *muktza*, and how electrical appliances relate to these categories of *muktza*. We will begin by discussing the halachos of the first category of *Kli She'melachto l'issur* and then discuss the second category of *Muktzah Machmas Chisaron Kis*.

1) *Kli She'melachto l'issur*

Any object whose primary function is prohibited on Shabbos is considered a *kli she'melachto l'issur*. For example, the Mishna⁹ states that a hammer is a *kli she'melachto l'issur*, because its primary function is to drive in nails, which a prohibited act on Shabbos. Other examples of *kli she'melachto l'issur* include:

- a screwdriver,¹⁰
- a scissor,¹¹
- a fan which is blowing,¹²
- a pair of Tefillin (since they may not be used on Shabbos),¹³
- the door of a dishwasher.¹⁴

Although these objects have a designated use and are considered "vessels" they are nevertheless *muktza* ("set apart" from Shabbos use), because their designated uses are prohibited on Shabbos. Therefore, *Chazal* enacted that these vessels may not be moved on Shabbos.

The leniencies of *Kli She'melachto l'issur*

Chazal allowed some leniencies to the category of *kli she'melachto l'issur* which do not apply to the category of *muktza machmas gufo*. Unlike objects that are *muktza machmas gufo* which may never be moved, there are instances where *Chazal* allowed moving *keilim shemelachtom l'issur*.¹⁵

The leniency of *l'tzorech gufo u'mikomo*

There are two instances where *Chazal* permitted moving a *kli shemelachto l'issur*:

1. *L'tzorech Gufo*
2. *L'tzorech Mekomo*

1. *L'tzorech Gufo* – Using the *muktzah* object for a permissible use

The Shulchan Aruch¹⁶ rules that it is permissible to move a *kli she'melachto l'issur* for a *tzorech Gufo*, which means that the *muktzah* object itself may be used for a permissible use. For example,

- One may use a hammer to crack open a walnut.¹⁷ Although the hammer is a *kli shemelachto l'issur*, one may move the hammer, because it is being used *l'tzorech gufo*, for a permissible use (to crack the walnut).
- One may use a scissor to cut open a bag of lettuce, because the scissor is being used *l'tzorech gufo*, for a permissible use.¹⁸
- Someone who wants a fan to blow in his direction may turn the fan in his direction.¹⁹
- One may use a needle (*kli shemelachto l'issur*) to remove a splinter.²⁰
- One may use a screwdriver to open a closed door with a broken knob.²¹
- One may open the door of a dishwasher in order to remove cutlery to use for a meal or in order to store dirty cutlery inside the dishwasher.²²
- One may open the door of a dryer (*kli shemelachto l'issur*) in order to remove clean clothing which were left in the dryer.²³

In all these examples the *kli shemelachto l'issur* may be moved because it is used *l'tzorech gufo*, for a permissible use.²⁴

The Shulchan Aruch²⁵ writes that after one uses the *kli shemelachto l'issur* he may return it to its proper place and does not need to drop the *muktza* object immediately after he finishes using it. The Mishna Berura²⁶ explains that since the *muktza* item was taken in his hands for a permissible purpose (*l'tzorech gufo*), he may continue to move it further and return it to its proper place. For example, after using a hammer to crack open a walnut one may continue to carry it to its proper place in the closet.²⁷ However, once the *muktzah* item is put down it may no longer be moved to its proper place.²⁸

2. *L'tzorech Mekomo* – If the *muktzah* object is occupying a needed place

The Shulchan Aruch²⁹ rules that it is permissible to move a *kli shemelachto l'issur* for a *tzorech Mekomo*, which means that if one needs the place that the *muktzah* object is occupying he may the *muktzah* object.³⁰ For example,

- If a hammer was left on a chair needed for sitting it may be moved.³¹
- If a hat brush was left on a table, it may be moved in order to make room to set the table.³²
- If a pen was left on one's bed, he may move it.³³
- If one's *tefillin* are in the same bag as his tallis, he may move his *tefillin* in order to reach his tallis.³⁴
- One may close the door of an oven or dishwasher if it is blocking people from walking in the kitchen.³⁵

Defining *Tzorech Mekomo*

The *poskim*³⁶ explain that the leniency of *tzorech Mekomo* is not limited to where the *muktzah* object is *physically* occupying the needed place but even if the *muktzah* object causes the needed place it may be moved on Shabbos. For example,

- Rav Moshe Feinstein³⁷ writes that if a fan is blowing on one's bed and is making him uncomfortable, he may move the fan to face it in a different direction. Although the fan is not *physically* occupying the bed, since it is causing the bed not to be used it is considered *tzorech Mekomo* and may be moved on Shabbos.³⁸
- If someone forgot to disable the alarm on an alarm clock,³⁹ and the alarm goes off on Shabbos, he may move the alarm clock out of the room since the loud noise causes the room not to be usable.⁴⁰
- If one left a sponge in the kitchen sink and it is preventing him from washing his hands in the sink [because getting the sponge wet would violate the *melacha* of *Melabein* (laundrying)⁴¹], one may remove the sponge from the sink.⁴² When removing the sponge from the sink, one must be careful not to squeeze the sponge and thus should not grab the sponge tightly when removing it.⁴³

If the presence of the *muktzah* object is an eyesore. Some *poskim*⁴⁴ rule that if the presence of an object is bothersome and disturbs a person from using its place, moving it would be considered *tzorech Mekomo*. For example, if someone left a pen on a counter or on a dining room table and its presence is bothersome as it does not look appropriate for the spirit of Shabbos it may be moved on Shabbos, even if the place that the pen is occupying is not physically needed on Shabbos. However, many *poskim*⁴⁵ argue that since the presence of the *muktzah* object does not cause the place not to be usable it cannot be classified as *tzorech Mekomo* and it may not be moved on Shabbos. Rav Moshe Feinstein⁴⁶ rules stringently on this matter and adds that “one does not need to be concerned that leaving the *muktzah* object is not appropriate for the honor of Shabbos, because in fact, by refraining from moving the *muktzah* object and upholding the halachos of *muktzah* one is honoring Shabbos.”

2) *Muktzah Machmas Chisaron Kis*

As we mentioned in the beginning of the chapter, the Mishna Berura⁴⁷ explains that there is another category of *muktza* called *muktzah Machmas Chisaron Kis*, objects which are *muktzah* due to its fragility or great value. This category of *muktza* includes items which the owner is particularly careful with and is cautious to move around due to its fragility or great value.⁴⁸ For example, the Shulchan Aruch⁴⁹ writes that a Shochet's knife is considered *muktzah Machmas Chisaron Kis*, because the Shochet is cautious with it due to its delicateness.⁵⁰

The halachos of *Muktzah Machmas Chisaron Kis*

The Shulchan Aruch⁵¹ writes that objects which are *Muktzah Machmas Chisaron Kis* have the most stringent halachos of *muktza* and may never be moved on Shabbos even *l'tzorech gufo u'mekomo*. The Shulchan Aruch⁵² explains that since these objects are so 'set apart' from Shabbos use “as one is careful not to use them for any use other than their intended purpose, they may not be moved at all even *l'tzorech gufo u'mekomo*.” For example,

- If someone left his guitar [which he is careful with] (e.g., he put it back in its case after it is used⁵³) on a dining room chair it may not be moved on Shabbos *l'tzorech mekomo*, because it is considered *muktzah Machmas Chisaron Kis* and may not be moved at all on Shabbos.⁵⁴ [To move the guitar from the chair, one would need to move it *k'lachar yad* (e.g., with his elbow).]

Electrical Appliances: Its Wired, is it *Muktzah*?

We discussed objects whose primary function is prohibited on Shabbos. Included in the category of *kli shemelachto l'issur* are electrical appliances such as a fan,⁵⁵ and an alarm clock which may be moved *l'tzorech Gufo u'mekomo*.⁵⁶ Yet, there are three important subjects which relate to electrical appliances that are discussed by the *poskim*:

- 1) Electric Lamp
- 2) Electrical appliances that are in “off” position
- 3) Expensive Appliances: *Machmas Chisaron Kis*

1) Electric Lamp

An electric lamp is an object whose primary function is prohibited on Shabbos and would seem to fall under the category of a *kli shemelachto l'issur*, which may be moved *l'tzorech gufo u'mekomo*. However, an electric lamp may be included in a more stringent category of *muktza* which may never be moved on Shabbos, as we will explain.

The *muktza* status of a flame

The Gemara⁵⁷ states that a flame falls under the more stringent category of *muktzah machmas gufo*, and not under the category of *kli shemelachto l'issur*. Meaning, that a flame may never be moved on Shabbos even *l'tzorech gufo u'mekomo*. There are several explanations given as to why a flame is *muktzah machmas gufo*,⁵⁸ Rav Moshe Feinstein⁵⁹ explains that since a flame cannot be considered a “vessel” it must be categorized as *muktzah machmas gufo*.⁶⁰

The *poskim* discuss whether an electric lamp is comparable to a flame since the filament of an incandescent or florescent⁶¹ bulb may be comparable to a flame since it gets red-hot just like a flame.⁶² Many *poskim*⁶³ rule that an electric lamp that has a bulb that contains a metal filament that glows is the equivalent of a flame and is considered *muktzah machmas gufo* as well.⁶⁴ Other *poskim*⁶⁵ rule that an electric lamp is considered a *kli shemelachto l'issur* and may be moved *l'tzorech gufo u'mekomo*. The custom is to be stringent and follow the *poskim* that rule that an electric lamp is equivalent to a flame should not be moved at all on Shabbos.⁶⁶ Hence, the following electric appliances may not be moved on Shabbos even *l'tzorech gufo u'mekomo*:

- One may not move an electric lamp closer to a table in order to better brighten the eating area since according to the stringent *poskim* an electric lamp is equivalent to a flame which may never be moved on Shabbos.
- One may not move an electric lamp which is occupying a necessary space in the room since according to the stringent *poskim* one may never move an electric lamp on Shabbos.⁶⁷
- One may not move an electric heater (which has a heating element which turns red-hot) to another place in order to heat up a room, because the heating element is equivalent to a flame which may never be moved on Shabbos.⁶⁸
- One may not move an electric hotplate, crockpot, or urn on Shabbos even *l'tzorech gufo u'mekomo*, because they contain a heating element which is comparable to a flame which may never be moved on Shabbos.⁶⁹

A “Shabbos lamp.” One may open and close the cover of a Shabbos lamp on Shabbos, because the cover of the lamp is separate from the lamp and is not *muktza* at all, thus one open and close the lamp on Shabbos by turning the cover of the lamp. Rav Yisroel Belsky writes that “the inventors of the Shabbos lamp did a great service as they enabled a person to use the lamp on Shabbos by covering and uncovering the lamp, without any halachic issues at all.” Nevertheless, according to the opinion that a lamp is considered *muktzah machmas gufo* and may not be moved on Shabbos, when using a “Shabbos Lamp” one must be careful not to move the entire lamp but may only turn the cover which covers the bulb.⁷⁰

2) Electrical appliances that are in “off” position

There is a controversy regarding electrical appliances which are in an “off” position. Some *poskim*⁷¹ rule that since the primary function of these appliances is for prohibited use, they are considered a *kli shemelachto l'issur*, which may be moved *l'tzorech gufo u'mekomo*. However, many *poskim*⁷² argue that an electrical appliance which is in “off” position is considered *muktzah machmas gufo*, because for all practical purposes these appliances have no function at all on Shabbos. Therefore, these appliances can be compared to a rock which has no function and is *muktzah machmas gufo* and may not be moved at all on Shabbos. For example, according to these opinions,

- a fan that is “off” position has no practical purpose on Shabbos since it cannot be turned on,⁷³
- an electric shaver⁷⁴,
- an iron,⁷⁵
- a calculator,⁷⁶
- a vacuum cleaner,⁷⁷
- a cell phone which is “off”.⁷⁸

Since these electronic appliances have no permissible function while they are in their “off” position, these *poskim* rule that they are considered *muktzah machmas gufo* and may never be moved on Shabbos. It is best to adhere to these stringent opinions and not move electrical appliances which are in their “off” position at all on Shabbos.⁷⁹ However, if an important need arises one may rely on the lenient opinions who consider these appliances to be *keilim shemelachtom l'issur*, which may be moved *l'tzorech gufo u'mekomo*.⁸⁰

3) Expensive Appliances: *Machmas Chisaron Kis*

As we discussed earlier, there is a more stringent category of *Muktza Machmas Chisaron Kis*, which includes objects which are expensive or delicate and one is very careful with. Objects in this category may never be moved even *l'tzorech gufo u'mekomo*. Some electrical appliances fall into this category and may never be moved on Shabbos. For example,

- If one left his cell phone (which he is careful and would not allow children to play with⁸¹) on his bed it may not be moved on Shabbos *l'tzorech mekomo*, because it is considered *muktzah Machmas Chisaron Kis* and may not be moved at all on Shabbos.⁸² [He would only be allowed to move the cell phone *k'lachar yad* (e.g., with his elbow) to remove it from the bed on Shabbos.]
- If one left a laptop (which he is careful and would not allow children to play with⁸³) on the dining room table it may not be moved on Shabbos *l'tzorech mekomo*, because it is considered *muktzah Machmas Chisaron Kis* and may not be moved at all on Shabbos.⁸⁴ [He would only be allowed to move the laptop *k'lachar yad* (e.g., with his elbow) to remove it from the bed on Shabbos.]

¹ Introduction to siman 308

² See Gemara 122a; Shulchan Aruch HaRav 308:17 from the Gemara Shabbos 30b

³ Shabbos 30b, as explained by the Shulchan Aruch HaRav 308:17

⁴ Shulchan Aruch 308:7

⁵ Mishna Berura introduction to siman 308

⁶ ibid

⁷ Shulchan Aruch 308:27 (Orchos Shabbos 19:145)

⁸ Gemara Shabbos 123b

⁹ Shabbos 122b

¹⁰ Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 219

¹¹ Nishmas Shabbos 3:80; 39 Melochos p. 50

¹² 39 Melochos p. 51.

¹³ Mishna Berura 308:24; see Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 73

¹⁴ Orchos Shabbos 19:51; Nishmas Shabbos 3:93

¹⁵ Nishmas Shabbos (3:46) cites that *Sefer Yefei Nof* (who lived in the times of the Rema) writes that the custom in his community was to be stringent and not rely on these leniencies of *tzorech gufo and tzorech mekomo*. The Nishmas Shabbos (ibid) concludes that all other *poskim* make no mention of this stringency, and one may rely on these leniencies which apply to the category of *kli shemelachto l'issur* without hesitation.

¹⁶ 308:3

¹⁷ Mishna Shabbos 122b; Shulchan Aruch 308:3; Mishna Berura 308:12; 39 Melochos p.50

¹⁸ Nishmas Shabbos 3:80; 39 Melochos p. 50

¹⁹ Shulchan HaLevi p. 75; 39 Melochos p. 51 (see Shulchan HaLevi, p. 76).

Interestingly, Rav Yisroel Belsky (Shulchan HaLevi, p. 75) adds that one should cover the buttons of the fan (before Shabbos begins) so that he does not inadvertently push a button on Shabbos just as we find that *Chazal* established such concerns in similar scenarios].

An Oscillation fan. Rav Yisroel Belsky (ibid) writes that an oscillation fan which has a button that manually causes the fan to rotate horizontally, may be pushed on Shabbos to rotate the direction of the fan (Shulchan HaLevi p. 75). Nevertheless, Rav Belsky (ibid) adds that since it is possible that pushing the button and causing the fan to rotate will cause more electricity to be used, one should only do so if there is a need (i.e., a family member is hot and needs the fan to oscillate).

²⁰ Orchos Shabbos 19:1; Nishmas Shabbos 3:85

²¹ Practical & Relevant Hilchos Shabbos (Rabbi Shmuel Felder) p. 170; See Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 219

²² Orchos Shabbos 19:51; Nishmas Shabbos 3:93. Regarding the concern of Hachana see Volume One, Chapter Twenty-Six, Dishwashers.

²³ See Orchos Shabbos 19:50

²⁴ The Mishna Berura (308:12) rules that a *kli shemelachto l'issur* may be used *l'tzorech gufo*, only if one does not have a permissible vessel which can be used. For example, if there is a nutcracker (which is not *muktza* at all) which is available, he may not use a hammer to crack open a walnut. However, other *poskim* argue that the leniency of *l'tzorech gufo* applies even there is a permissible object available (*Tosefes Shabbos* in Introduction; see Beer Moshe 1:20). Beer Moshe (8:75) concludes that one who is lenient on this issue has whom to rely upon. Rav Moshe Feinstein (Igros Moshe O.C. 5:21:12) writes that although one should certainly try to use the permissible item, he is only required to do so if it is readily available, but he is not required to exert himself to attain the permissible item. For example, if someone does not own a permissible item, he does not need to go to a neighbor to borrow one, rather he may use the *kli shemelachto l'issur*.

²⁵ 308:3

²⁶ 308:13

²⁷ See Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 12

²⁸ The Pri Megadim (308:60) writes that after he uses the object one may not stop walking as this would be considered as if he 'put down' the object; the Shulchan Aruch HaRav 310 kuntres achron 10) writes this way as well. However, the Mishna Berura does not mention this opinion. Orchos Shabbos (19:32, note 52) cites a dispute regarding whether one may pass the *muktza* object from one hand to another, or from one person to another person.

²⁹ 308:3

³⁰ If the area is not physically needed now but will be needed at a later time on Shabbos it is still permissible to move the *muktzah* object *l'tzorech gufo u'mekomo* (Chut Shani 3:80; Nishmas Shabbos 3:50). For example, one may remove a pen from the dining room table on Friday night even if he is not eating the Friday night meal at home; since he will be eating the Shabbos morning meal at home, he may already remove the pen on Friday night. Since the place that the *muktzah* object occupies will be needed at some point on Shabbos he may already move it earlier (Nishmas Shabbos 3:50).

³¹ 39 Melochos p. 51

³² 39 Melochos p. 51; Nishmas Shabbos 19:65, note 93

³³ Nishmas Shabbos 3:87. Nishmas Shabbos (ibid) writes regarding moving the pen *l'tzorech gufo*, such as to use the pen to scratch one's hair, that although it is technically permissible to use the pen for this purpose the custom seems to be stringent and refrain from using it for such a purpose [perhaps due to the fact that using the pen in such a manner may lead to mistakenly using the pen to write].

³⁴ Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 74. It is preferable to take out one's tallis before Shabbos in order to avoid having to move the tefillin (ibid). See discussion earlier in footnote 24 above.

³⁵ Orchos Shabbos 19:49,50

³⁶ *Sefer Yam shel Shlomo* and other *poskim* cited in Nishmas Shabbos 3:49

³⁷ Igros Moshe O.C. 5:22:22

³⁸ Orchos Shabbos 19:26. In Igros Moshe (ibid) it states that moving the fan away is considered '*tzorech mekomo*,' but Nishmas Shabbos (3:49) explains that this is a mistake, and it is meant to read '*tzorech mekomo*.'

³⁹ Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 132. See The Daily Halacha Discussion (Rabbi Doniel Neustadt) p. 264 where he cites some *poskim* that rule that an alarm clock is a *kli shemelachto l'heter* and is entirely permitted to be moved.

⁴⁰ Orchos Shabbos 19:27; Nachalas Yisroel 2, note 31. One may move the alarm clock before it goes off as one does not need to wait until it actually become *tzorech mekomo*, but he can move the object before it disturbed the place (see earlier note 30).

⁴¹ Nishmas Shabbos 3:49

⁴² Nishmas Shabbos, ibid

⁴³ Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 98; 39 Melochos p. 722

⁴⁴ See Nishmas Shabbos 3:52 where he cites numerous *poskim* on this issue; see Machazeh Eliyahu 1:46.

⁴⁵ Cited in Nishmas Shabbos ibid

⁴⁶ Igros Moshe O.C. 5:22:31

⁴⁷ Mishna Berura Introduction to *siman* 308

⁴⁸ Mishna Berura 308:2. The Sha'ar HaTzion (310:19) cites the opinion of the Bais Meir who holds that in order for an object to be categorized as *Muktzah Machmas Chisaron Kis* it must be an object which someone "keeps in a designated place." Some understand that this means that one must be so careful about the object that he keeps it in a safe place and not that he keeps it in a *specific* place (Shmiras Shabbos k'hilchaso 20, note 50). While others understand that it means that one must be so concerned with this object that he designates a special place to keep and watch this object (Chut Shani 3:42:1:1). However, Rav Nissim Karelitz (Chut Shani ibid, 2) writes that the halacha does not follow the opinion of the Bais Meir.

⁴⁹ 308:13

⁵⁰ **Blank pieces of paper.** The Mishna Berura (308:3) writes that a blank piece of writing paper is considered *Muktzah Machmas Chisaron Kis* since people are generally careful with blank pieces of paper to ensure that they do not get ruined. Rav Moshe Feinstein (Igros Moshe O.C. 4:72) rules that this applies nowadays as well when a piece of writing paper does not seem to have much value, since people are still careful not to ruin a clean piece of paper. However, others argue that nowadays a piece of paper cannot be considered *Muktzah Machmas Chisaron Kis* since people are generally not too careful about a piece of paper and would use it for other purposes as well (Shevet HaLevi 9:78; Rav Yosef Shalom Elyashiv (Shalmiei Yehuda 12:3).

⁵¹ 308:1

⁵² *ibid*

⁵³ The Mishna Berura (308:6) writes that if the owner of the object is not careful with it is not considered *Muktzah Machmas Chisaron Kis* even if other people are generally careful with such an object.

⁵⁴ Orchos Shabbos 19:88

⁵⁵ Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 121

⁵⁶ Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 132. See note 37 above.

⁵⁷ See Shabbos 47a

⁵⁸ See Orchos Shabbos 19:180, note 241

⁵⁹ Igros Moshe O.C. 3:50

⁶⁰ However, a flame may be moved on Yom Tov since it has permissible uses on Shabbos, such as for cooking (Shulchan Aruch 514:2).

⁶¹ Orchos Shabbos 19:158. See Chapter Fifteen, Why we Don't Use Electricity for an elaboration on this topic.

⁶² See Orchos Shabbos 19:181, note 244 where he cites that Rav Yosef Shalom Elyashiv ruled that all lamps should not be moved on Shabbos, even if it does not have a metal filament (e.g. an LED lamp).

⁶³ See Orchos Shabbos 3:181, note 243 where he cites several *poskim* that are stringent on this issue. See also Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 124, note 8.

⁶⁴ This applies on Yom Tov as well since unlike a flame, an electric bulb does not have a permissible usage on Yom Tov (i.e., cooking) (Orchos Shabbos 19, note 243).

⁶⁵ See Minchas Shlomo 14; Rav Moshe Feinstein (sefer Tiltulei Shabbos, teshuva 11)

⁶⁶ The Daily Halacha Discussion (Rabbi Doniel Neustadt) p. 264 Igros Moshe 5:22-36

⁶⁷ If someone who is ill (*choleh sh'ain bo Sakana*) finds the brightness of an electric lamp disturbing, one may be lenient and move it on Shabbos (Orchos Shabbos 19:220).

⁶⁸ Orchos Shabbos 19:184; Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 125

⁶⁹ Orchos Shabbos 19:182-183. However, some *poskim* rule that an electric urn (or crockpot) may be moved on Shabbos since the heating element is subordinate to the water (or food) which is contained in the urn (or crockpot) and thus may be moved on Shabbos (Az Nidbaru 3:54:8; Practical & Relevant Hilchos Shabbos, p. 169). However, Orchos Shabbos, *Miluyim* 7, disagrees with this argument.

However, one may move these electrical appliances on Yom Tov since they have a permissible use on Yom Tov (i.e., cooking), just like a flame may be moved on Yom Tov (Orchos Shabbos 19, note 243).

⁷⁰ Practical & Relevant Hilchos Shabbos (Rabbi Shmuel Felder) p. 1692

⁷¹ Based on Magen Avraham 308:18; Shulchan Aruch HaRav 308:85; Rav Moshe Feinstein (cited in sefer *Tiltulei Shabbos*, Chapter 2, note 5)

⁷² Based on Pri Megadim, *eishel Avraham* 308:12; Chazon Ish 44:13; Rav Shlomo Zalman Auerbach and Rav Yosef Shalom Elyashiv (cited in Orchos Shabbos 19, note 21)

⁷³ Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 123

⁷⁴ *Ibid*, p. 128

⁷⁵ *Ibid* p. 129

⁷⁶ *Ibid* p. 129

⁷⁷ *Ibid* p. 127

⁷⁸ Orchos Shabbos 19:6. If the cell phone is one and has a clock which is remains on (and can be seen without having to touch the screen) it would be considered a *kli she'melachto l'issur* which may be moved *l'tzorech gufo u'mekomo*. However, as we will discuss, a cell phone may fall into the category of *Muktzah Machmas Chisaron Kis* which may never be moved on Shabbos.

Using a cell phone for an alarm clock on Shabbos. Although it may be permissible to move a cell phone in a time of need for *l'tzorech gufo u'mekomo* (e.g., if it was left on one's bed or if an alarm mistakenly went off), the Orchos Shabbos (19:43) writes that it should not be used *l'chatchila* as a clock or alarm clock on Shabbos which one will handle during Shabbos. He writes (19, note 65) "[It is questionable if one may handle the cell phone on Shabbos, but even if it is technically permitted to handle the cell phone on Shabbos] in practice one should not use a cell phone as a clock or as an alarm clock which one will move around on Shabbos, because this is an *Uvadin d'chol* (a weekday activity) and a great breach in the sanctity of Shabbos. My Rebbe, Rav Shmuel Auerbach ruled that it is prohibited *m'ikar ha'din* to move a cell phone on Shabbos, but aside from this he stated that using a cell phone as a clock and moving it around on Shabbos is a great breach on the sanctity of Shabbos. If the earlier *poskim* prohibited the use of an umbrella and of a bicycle on Shabbos, because they viewed the usage of these items as a breach in the sanctity of Shabbos, certainly we must create a fence and prohibit using a cell phone on Shabbos (even in a permissible manner such as a clock)."

⁷⁹ Orchos Shabbos 19:6

⁸⁰ Minchas Shabbos 88:30; Orchos Shabbos 19:6; Muktzah: A Practical Guide p. 18. The Mishna Berura (308:34; Sha'ar HaTzion 279:4) seems to rule that *m'ikar ha'din* we follow the lenient opinions, but also cites the opinions who are stringent.

⁸¹ See Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 127

⁸² See Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 127

⁸³ See Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 127

⁸⁴ Practical & Relevant Hilchos Shabbos (Rav Shmuel Felder) p. 167; Muktzah: A Practical Guide (Rav Simcha Bunim Cohen) p. 127