

# In Hilchos Shabbos

You have heard the shaylos . . .  
Now learn the issues & the opinions

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](mailto:InHilchosShabbos@gmail.com)

An important area of the halachos of *Muktza* is the halachos of *Bosis* (a base for a *muktza* object). Interestingly, the sefer *Tosefes Shabbos*<sup>1</sup> writes that "The halachos of *Bosis* are so important that they are from the fundamental halachos of Hilchos Shabbos and someone who is not knowledgeable of the halachos of *Bosis* cannot be considered knowledgeable in the halachos of Shabbos." The halachos of *Bosis* are very extensive, as the *Orchos Shabbos*<sup>2</sup> writes that "the halachos of *Bosis* are very detailed." In this chapter we will discuss the halachos of *Bosis* and attempt to clarify this important topic.

## Introduction: The Rabbinical Prohibition of *Muktza*

As we discussed in the previous chapters, *Chazal* instituted the prohibition of *muktza* to safeguard the sanctity of Shabbos. Meaning, that any object which is *muktza* ("set apart" from being used on Shabbos), may not be moved on Shabbos. The Mishna Berura<sup>3</sup> explains that there are several categories of *muktza* and one of them is the category of *Bosis*. In this chapter we review the following halachos of *Bosis*:

- 1) The Halachos of *Bosis*
- 2) Exceptions to *Bosis*
- 3) Additional Leniencies regarding *Bosis*
- 4) *Tiltul min haTzad*: Moving a Base which is not a *Bosis*

## 1) The Halachos of a *Bosis* – A Base for a *Muktza* object

The Gemara<sup>4</sup> states that any object which serves as a base for a *muktza* object is considered a *Bosis*. Although the *Bosis* itself is a non-*muktza* item, it attains the same halachic status as the *muktza* that it holds.<sup>5</sup> For example:

- If money was left in a bowl before Shabbos, the bowl becomes a *Bosis* on Shabbos, because it serves as a base for the money. Therefore, the bowl attains the same *muktza* status as the money and may not be moved on Shabbos.<sup>6</sup> (However, one may still use the bowl on Shabbos by placing other objects into the bowl, so long as he is careful not to move the bowl, since the prohibition of *muktza* restricts only moving an object on Shabbos.)
- If money was left in a drawer before Shabbos, the drawer becomes a *Bosis*, and it may not be opened on Shabbos.<sup>8</sup> (One may open the drawer with his elbow based on the leniency of *tilkul b'gufo*, which permits moving a *muktza* item with any body part other than one's hands.)<sup>9</sup>
- When a woman lights the Shabbos candles, the flame of a candle and the candle are both considered *muktza* and therefore cause the candlesticks, which serve as a base, to become a *Bosis* and may therefore not be moved on Shabbos. Additionally, the tray and the table which serve as a base to the candlesticks also become a *Bosis*, because they too support the *muktza* objects, and they too may not be moved on Shabbos.<sup>10</sup> Rav Moshe Feinstein<sup>11</sup> adds that the tablecloth is under the candle sticks become a *Bosis* as well and may not be moved on Shabbos. Still, one may use the table in its place (e.g., to eat on it) so long as he does not move the table.<sup>12</sup> (Nevertheless, as we mentioned above, one may eat on the table and on the tablecloth since it is only prohibited to move a *muktza* object, but it is permissible to use it so long as it is not moved.<sup>13</sup>)



In these examples the objects which hold the *muktza* items are considered a *Bosis*, because they serve as a base for the *muktza* item. It should be noted however, that in the opposite situation where a *muktza* item holds a non-*muktza* item, the non-*muktza* item is not considered a *Bosis* at all.<sup>14</sup> For example, if a book is resting on a rock the book does not become a *Bosis*, because the book does not serve as a base for the *muktza* item (the rock). Accordingly, the book may be moved on Shabbos.<sup>15</sup>

## An Item becomes a *Bosis* only on the onset of Shabbos

The Mishna Berura<sup>16</sup> explains that an object only becomes a *Bosis* if it serves as a base for the *muktza* object on the onset of Shabbos. For example, if during *bein hashamasim* money was left on one's dining room table, the table becomes a *Bosis*, and it too is *muktza* and may not be moved on Shabbos.<sup>17</sup> However, if the money was placed in the bowl after Shabbos began, for example, if a child placed the money on the table after Shabbos began, then the table does not become a *Bosis* and may be moved on Shabbos.<sup>18</sup>

## If the *Muktza* Item falls off the *Bosis* on Shabbos: *Migu D'izchzai*

The Shulchan Aruch<sup>19</sup> writes that once an object is *muktza* during the onset of Shabbos it remains *muktza* for the duration of Shabbos.<sup>20</sup> [This principle is referred to as *Migu D'izchzai* - once it is established (as *muktza* on the onset of Shabbos it remains *muktza* for the entire Shabbos).<sup>21</sup>] For example:

## The Halachos of *Bosis*

- A drawer which contains a *muktza* item remains a *Bosis* for the entire Shabbos even if the *muktza* item is removed from the drawer.<sup>22</sup>
- As we discussed, candlesticks used to light the Shabbos candles are a *Bosis* to the flame and the candles which they hold. The candlesticks remain a *Bosis* even after the candles burn out, because they were a *Bosis* on the onset of Shabbos and may therefore not be moved the entire Shabbos even if the candlesticks were removed (by a non-Jewish cleaning help<sup>23</sup>).<sup>24</sup> Similarly, the table which the candlesticks rest on also remain a *Bosis* the entire Shabbos even if the candlesticks were removed on Shabbos.

### 2) Exceptions to *Bosis*

The poskim discuss several exceptions to the halacha of *Bosis*, where an object that serves as a base for a *muktza* item does not become a *Bosis*:

#### 1. *Chaveiro* – If one's friend creates the *Bosis*

The Rema<sup>25</sup> writes that only the owner of the object can make the object into a *Bosis* by placing a *muktza* object on top of it. Someone who does not own the object does not have the ability to make the object a *Bosis* without the owner's knowledge.<sup>26</sup> For example:

- If someone arrives to *Shul* on Shabbos and finds money on his *sh'tender*, the *sh'tender* does not become a *Bosis*, because someone else cannot make his *sh'tender* a *Bosis*.<sup>27</sup> Similarly, if one finds money on a public *sh'tender* in shul, the *sh'tender* does not become a *Bosis* since although anyone has permission to use the *sh'tender* they do not have ownership to leave things on the *sh'tender* and thus cannot make it a *Bosis*.<sup>28</sup>
- If a guest places her Shabbos candles on the dining room table (without permission from her hosts), the table does not become a *Bosis* [if the host would not want the bowl to become a *Bosis*].<sup>29</sup><sup>30</sup>

However, the Mishna Berura<sup>31</sup> adds that if the person placed the *muktza* item on the base for the benefit of the owner and he would want the *muktza* item to be placed there, the non-*muktza* object becomes a *Bosis*. For example,

- If one's cleaning help places money in a drawer (where it belongs), the drawer becomes a *Bosis* since he would be happy for the money to be placed in its proper place.<sup>32</sup>
- If one's wife places his wallet in his drawer (where it belongs), the drawer becomes a *Bosis* since he would be happy for his wallet to be placed in its proper place.<sup>33</sup>

### 2. A *Bosis* for both a *muktza* and non-*muktza* object

The Shulchan Aruch<sup>34</sup> writes that if an object is holding both a *muktza* object and a non-*muktza* object, the *Bosis* receives the halachic status of the object which is of greater value. For example:

- A bowl which holds a few coins does not become a *Bosis* if there are also chocolates (which are more valuable than the few coins) in the bowl.<sup>35</sup>
- A drawer which holds money does not become a *Bosis* if there are also non-*muktza* objects in the drawer which are more valuable than the money.

#### Determining which object is more valuable

Determining which object is more valuable is not only determined by the price of the two items, but by which item is more important and essential to that individual and his Shabbos needs. For example: The Mishna Berura<sup>36</sup> writes that a woman who lights the Shabbos candles on her dining room table can prevent the table from becoming a *Bosis* by placing a *challah* on the table before Shabbos begins. Although the table typically would become a *Bosis* because it serves as a base for the candles and the (silver) candlesticks (which are *muktza* as they are a *Bosis* to the candles and the flame), since the table is now also a base for the *challah* (which is not *muktza*) it does not become a *Bosis*. Although the candlesticks are more valuable in terms of their monetary value, since the *challah* is more valuable in respect to one's Shabbos needs the table does not become a *Bosis*.<sup>37</sup> Similarly,

- Rav Moshe Feinstein<sup>38</sup> rules that if one left money in a drawer before Shabbos but the drawer also contained one's only pair of eyeglasses, the drawer does not become a *Bosis* even if the money is more valuable in terms of its monetary value, because the eyeglasses are more valuable in respect to one's needs.
- A drawer which contains one's wallet does not become a *Bosis* if one's clothing or a book which he needs for Shabbos are also in the drawer.<sup>39</sup> Similarly, if a drawer contains money and a corkscrew (which is needed for Shabbos), the drawer does not become a *Bosis* and may be opened to get the corkscrew.
- A key ring which holds one's house keys (not *muktza*) and one's car keys (*muktza*) does not become a *Bosis*, because the house keys are more essential for Shabbos.<sup>40</sup>

### 3. Shochetach - Unintentional placement

The Gemara<sup>41</sup> states that an object can become a *Bosis* only if the *muktza* item was placed there intentionally. If the *muktza* item was placed there unintentionally, the object underneath it does not become a *Bosis*, because he did not *intend* to use the object as a base for the *muktza* object. For example, the Gemara<sup>42</sup> writes that if coins unintentionally fell onto one's pillow before Shabbos, the pillow does not become a *Bosis*. Similarly, if coins unintentionally fell on a chair before Shabbos arrived the chair does not become a *Bosis*.<sup>43</sup>

#### Forgetting to remove a *muktza* object before Shabbos

The Mishna Berura<sup>44</sup> explains that even if one intentionally places the *muktza* item on the base with intention to remove it before Shabbos but forgot to remove it, it is considered an unintentional placement and does not make the base a *Bosis*.<sup>45</sup> For example:

- If money was left in a bowl on Friday with intention to remove it before Shabbos, the bowl does not become a *Bosis* if he forgot to remove it before Shabbos.<sup>46</sup>
- If one left his wallet in a drawer on Friday with intention to remove it before Shabbos and he forgot to remove it, the drawer does not become a *Bosis* because we consider this an unintentional placement.

#### Exception: The items designated place

The Mishna Berura<sup>47</sup> clarifies that there is an exception to the leniency of *Shochetach*, as it does not apply if the *muktza* item was left on a base which is its designated place. If the *muktza* item is placed in its designated place it makes the object that it is resting on into a *Bosis* even if it was forgotten there.<sup>48</sup> Since the *muktza* item is in its designated place, we can assume that one's intention is to leave it there and it is not considered as if it was forgotten there.<sup>49</sup> For example,

- If one mistakenly left money in his wallet, the wallet still becomes a *Bosis*, even though he intended to remove the money before Shabbos arrived.<sup>50</sup>
- If one mistakenly left money in his shirt pocket, the shirt still becomes a *Bosis* even though he intended to remove the money before Shabbos arrived.<sup>51</sup>

#### 4. Derech Akroi - A random placement

The Mishna Berura<sup>52</sup> cites the opinion of the Magen Avraham who rules that if a *muktza* item is piled *randomly* on top of another object the bottom object is not a *Bosis* for the *muktza* item. Since the bottom object was not purposely meant to be used as a base to hold the *muktza* object but was randomly placed one on top of another it does not become a *Bosis*. For example:

- If before Shabbos one placed a package of raw meat (*muktza*) in a freezer on top of a challah, the challah is not considered a *Bosis* to the raw meat, because the raw meat was stored randomly on top of the challah and was not placed there particularly to be used as a base.<sup>53</sup>
- If before Shabbos one placed a box of detergent on top of case of soda, the case of soda does not become a *Bosis*, because the detergent was stacked randomly on top of the bottle and was not particularly used as a base.<sup>54</sup>

However, the Mishna Berura<sup>55</sup> cites other *poskim* who do not agree with this leniency of the Magen Avraham, and rule that an object can become a *Bosis* even if it was randomly used as a base. Therefore, the Mishna Berura concludes that although one may rely on the leniency of the Magen Avraham it should only be used in a time of need. Accordingly, in the above examples, one should only use the challah or case of soda if there is no other challah or soda available for the Shabbos meals.<sup>56</sup>

### 3) Additional Leniencies Regarding *Bosis*

Until this point, we have discussed the basic leniencies which are discussed in the *poskim*, we will now discuss a couple of additional scenarios where the halacha of *Bosis* may not apply: 1. Doors, 2. Pockets.

#### 1. Doors

The Mishna Berura<sup>57</sup> writes that a door cannot become a *Bosis*. Since the primary function of a door is to provide privacy and safety inside the room, and its primary function is never to serve as a base for a *muktza* object, we cannot give the door the status of a *Bosis* for the *muktza* item.<sup>58</sup> For example:

- If a closet door has cleaning supplies (*muktza*) which are hanging on the back of the door, the door does not become a *Bosis* since the primary function of the door is not to serve as a *Bosis*, and therefore it may be opened and closed on Shabbos.<sup>59</sup>
- If the door of a freezer holds raw meats (*muktza*) it is nevertheless permissible to open and close the freezer door on Shabbos since the door does not become a *Bosis* because its primary function is to serve as a door to the freezer and not to serve as base for the *muktza* items.<sup>60</sup>

#### 2. Pockets

A common example of a *Bosis* are pockets, as they often hold *muktza* objects. The Mishna Berura<sup>61</sup> discusses whether a pocket which holds a *muktza* item becomes a *Bosis* and in turn can make the entire garment a *Bosis* as well. For example, if one left money in his pants pocket, or shirt pocket, does the entire pants and shirt become a *Bosis* and become prohibited to move on Shabbos? The Mishna Berura explains that the halacha depends on the type of pocket:

- **A pants pocket.** Pockets which are made of a separate lining, as is common by most pants pockets or jacket pockets, are viewed as a separate entity from the rest of the pants or jacket. Therefore, although we consider the pocket to be a *Bosis* for the *muktza* object, the rest of the pants or jacket.<sup>62</sup> Accordingly, the pants are not

*muktza* and may be worn on Shabbos. [One must shake out the *muktza* item from the pocket (without touching the pocket which is a *Bosis*) before wearing the pants, as we will later discuss.<sup>63</sup>]

- **A shirt pocket.** Pockets which are part of the garment itself, as is common by most shirt pockets, are viewed as the same entity as the rest of the garment. Therefore, if a *muktza* item was left in a shirt pocket it would render the entire shirt a *Bosis* since the *muktza* item is resting on the entire shirt, and therefore the shirt may not be moved or worn on Shabbos.<sup>64</sup>

[However, if one intended to remove the money from the shirt pocket before Shabbos and unintentionally left the money in the shirt pocket, the shirt does not become a *Bosis* (based on the exception of *Shochetach*). One must shake out the *muktza* item from the pocket before wearing the shirt, as we will later discuss.<sup>65</sup>]

**To Summarize:** We have discussed the important halachos of *Bosis*. When a non-*muktza* object serves as a base for a *muktza* item becomes a *Bosis* and attains the same halachic status as the *muktza* item that it holds.

There are several exceptions to *Bosis*: *Chaveiro*, *Bosis* for a *muktza* and non-*muktza* items, *Shochetach*, and *Derech Akroi*, in which cases the base will not become a *Bosis*. Additionally, there are scenarios where the base object will not become a *Bosis*, such as in the case of a door or of a pants pocket.

#### 4) *Tiltul min haTzad*: Moving a base object that is not a *Bosis*

An important halacha in the halachos of *muktza* is *Tiltul min haTzad* – moving a *muktza* object indirectly, which is interrelated to the halachos of *Bosis*. Even in a situation where a base for a *muktza* item does not become a *Bosis* and it is permissible to move the base, even so, there is another issue which must be dealt with, as moving the base object (non-*muktza*) still causes the *muktza* object on top of it to *indirectly* move as well. For example, if someone finds money on his *shender* which someone else left there, the *shender* is not a *Bosis* (based on the exception of *Chaveiro*), nevertheless when one moves the *shender* he is also indirectly moving the money and is perhaps problematic. Moving a *muktza* item indirectly (i.e., one does not touch the *muktza* object itself but moves it by indirectly moving a different non-*muktza* object) is called *Tiltul Min ha'Tzad* - indirect movement (of *muktza*). We will quickly review its halachos to understand the proper way to move and use a base which itself is not *muktza* but holds a *muktza* item.

#### *Tiltul Min ha'Tzad* - Indirect movement

The Gemara<sup>66</sup> writes that it is permissible to move a *muktza* object in an indirect manner as *Tiltul Min ha'Tzad* is generally permitted.<sup>67</sup> For example,

- If someone found money on his *shender* which someone else left there (and thus the *shender* is not a *Bosis* based on the exception of *Chaveiro*), he may tilt his *shender* in order to shake off the money. Since the *shender* is not a *Bosis* it is not *muktza* and may be tilted, and even though this will cause the money to move and fall off it is nevertheless permissible since he does not actually touch the *muktza* item but only moves it indirectly through tilting the *shender*.
- If someone *unintentionally* left money on his pillow (and thus the pillow is not a *Bosis*, based on the exception of *Shochetach*), he may tilt the pillow in order to shake off the money since he only indirectly moves the *muktza* object.<sup>68</sup>

#### *Ni'ur* - Shaking off the *muktza* item

The Shulchan Aruch<sup>69</sup> writes that when moving a *muktza* item indirectly (through *tiltul min ha'tzad*) one must first attempt to shake the *muktza* item off, rather than continuously move it. For example:

- If someone left money in his jacket pocket, only the pocket becomes a *Bosis* and not the entire jacket (since the pocket is viewed as a separate entity, as we discussed). If one wishes to use the jacket on Shabbos, it is preferable to shake the jacket to remove the money from the pocket rather than to wear the jacket with the money left inside the pocket since this would cause the money to be continuously moved as he wears the jacket.<sup>70</sup> Even though wearing the jacket with the money left inside the pocket would be only *tiltul min ha'tzad* (since the money is not being handled directly), nevertheless, when possible one must shake out the *muktza* object.
- A key ring which holds house keys (not *muktza*) and car keys (*muktza*) does not become a *Bosis*, because the house keys are more essential for Shabbos. However, because moving the key ring will indirectly move the *muktza* car keys one must try, if possible, to remove the car keys (or house keys) from the ring (without touching the car keys).<sup>71</sup>

Nevertheless, the Shulchan Aruch<sup>72</sup> writes that if it is not possible to shake out the *muktza* object one may move the *muktza* item indirectly even continuously until he reaches a place where it would be possible to shake out the *muktza* object. For example,

- If while in shul, one realizes he has money in his pants pocket, he may walk to a place where it is safe to leave the money and shake out the money there.<sup>73</sup> Since when he realized that there was money in his pocket he could not shake it out, it is permissible to continuously move the *muktza* item indirectly until he finds a place to shake it out.
- If it is not possible to remove the car keys (or house keys) from the key ring, one may carry the entire key ring, even though he will continuously move the car keys indirectly.<sup>74</sup> (One should try to remove the keys from the ring before Shabbos.<sup>75</sup>)

<sup>1</sup> 279:7

<sup>2</sup> Vol. 2, p. 130

<sup>3</sup> Introduction to *siman* 308

<sup>4</sup> *Shabbos* 142b

<sup>5</sup> Mishna Berura 310:24. The *Pri Megadim* (beginning of *siman* 308) discusses whether a *kli sh'melachto l'issur* can make the object that it is resting on into a *Bosis* which also becomes a *kli sh'melachto l'issur* or perhaps a *kli sh'melachto l'issur* does not have the power to transform its base into a *Bosis*. Reb Moshe Feinstein (*Igros Moshe* O.C. 3:50) takes it for granted that we rule that we apply to the halacha of *Bosis* to a *kli sh'melachto l'issur* as well. See *Orchos Shabbos* Vol. 2, 19:270, note 384; *Nishmas Shabbos* 3:545]

<sup>6</sup> 39 *Melochos* p. 55

<sup>7</sup> Mishna Berura 308:82; see *Nishmas Shabbos* (3:7) where he writes that "it is permissible to place an item on a *muktza* object or to use a table which *muktza*, since he does not move the *muktza* object."

<sup>8</sup> 39 *Melochos* p. 56

**If one is unsure whether the drawer contains a *muktza* item.** The Mishna Berura (497:7) writes that there is a doubt whether something is *muktza* one must be stringent and not move it on Shabbos. Although we generally apply the rule of *sefek d'rabbanan l'kula*, and since the prohibition of *muktza* is only prohibited *mid'Rabanan* we should permit moving the item if there is a doubt, the Mishna Berura gives two reasons why we are stringent in this case: 1) It is a case of *davar she'yesh bo matirim*, as it can be used permissibly after Shabbos, 2) Chazal were stringent regarding certain rabbinical prohibitions and prohibited them even when it is a doubt (*Sha'ar HaTzion* 497:10). Therefore, the *Orchos Shabbos* (19:395) that if one is unsure whether a drawer contains a *muktza* item (e.g., money), he may not open and close the door on Shabbos (see *Orchos Shabbos* note 576 for a discussion on this issue).

<sup>9</sup> Practical & Relevant *Hilchos Shabbos* (Rabbi Shmuel Felder) p. 171

<sup>10</sup> *Shulchan Aruch* 277:3; Mishna Berura 277:18; *Shmiras Shabbos k'hilchoso* 20:61

<sup>11</sup> *Igros Moshe* O.C. 4:73. Although the Mishna Berura (309:18) writes that the tablecloth underneath the candlesticks do not become a *Bosis* based on the leniency of *Derech Akrai*, an item which is randomly placed on top of another does not become a *Bosis* (which we will discuss later). The Mishna Berura writes that since the tablecloth is only placed under the candlesticks randomly (as there is no other place to place the tablecloth) it does not become a *Bosis*. However, Reb Moshe explains that this is only true regarding the tablecloths in the times of the Mishna Berura and not the one's which we use nowadays, as the tablecloths we use nowadays are not "randomly" placed underneath the candlesticks but are purposely placed underneath the candlesticks as one wants the table to be covered. Rather, in the times of the Mishna Berura one would use two cloths, a bottom cloth which covered the table (which becomes a *Bosis*) and an upper cloth which covered the *challa* and extended across the table. It was this upper cloth that the Mishna Berura argues does not become a *Bosis* if the candle sticks were placed on top of it because it was only placed on top of this cloth randomly since there was no room to place the upper cloth but not that it needs to be placed under the candlesticks. However, *Shmiras Shabbos k'hilchoso* (20:62) rules that the leniency of the Mishna Berura applies to the tablecloths used nowadays as well and in a time of need one may rely on this opinion that the tablecloth does not become a *Bosis*.

<sup>12</sup> *Shmiras Shabbos k'hilchoso* 20:61.

**A table which has a drawer.** The *Shmiras Shabbos k'hilchoso* (20:61) writes that although the table becomes a *Bosis*, the drawer of the table does not become a *Bosis* since it is considered separate from the table and thus may be opened and closed on Shabbos; see also *Nishmas Shabbos* (3:559) where he writes that this would apply even in a case where the draw is connected to the table and cannot be removed, because it is still viewed as a separate from the table.

**Extending the leaf of the table.** The *Shmiras Shabbos k'hilchoso* (20:61) writes that here as well we view the leaf of a table as separate from the table and does not become *muktza* and thus may be extended and shortened on Shabbos. However, *Nishmas Shabbos* (3:559) is unsure if we can consider the leaf of the table as separate from the table as it is part of the table itself and thus may also be considered a *Bosis*.

<sup>13</sup> *Nishmas Shabbos* (3:7)

**Shaking the table and the tablecloth while eating.** *Nishmas Shabbos* (3:508) rules that one does not need to be concerned that while using the table he will cause the table to shake or move, because for the most part one does not move the table with his hands but will either lean on the table with his elbows or will move the table while eating from the plate and is therefore permissible so long as one is careful not to shake the table with his hands. [See Mishna Berura (309:15).] *Nishmas Shabbos* (ibid) adds that one does not need to be concerned that as he uses the table, he will move the *tablecloth* (which is also a *Bosis* to the candlesticks) since there are a combination of reasons to permit using the tablecloth even if it will move as it is being used (see above footnote 11).

<sup>14</sup> Meiri, *Shabbos* 123a end of *d'h u'Linyan*; see *Nishmas Shabbos* 3:556 in next footnote.

<sup>15</sup> *Nishmas Shabbos* (2:556) discusses a situation where one covered the screen of a computer with a plastic cover, whether the cover becomes a *Bosis*. Although the plastic cover does not serve as a base for the computer and would not be a classic case of a *Bosis*, this case is slightly more complicated, because although the plastic cover does not serve as a base for the computer screen, it nevertheless services the screen (to protect it) and perhaps becomes a *Bosis* to the *muktza* item. He concludes that the majority of poskim rule that even in this case the plastic cover is not considered a *Bosis* since it is not physically holding the screen and is therefore not considered *muktza*. Similarly, if one hides money under a mattress, the *Nishmas Shabbos* (2:584) rules that the mattress is not considered *muktza* since it does not physically hold the money.

<sup>16</sup> Mishna Berura 266:26; *Biur Halacha* 310:7 (*d'h mittah*). However, this ruling, that a base can only become a *Bosis* during *bein hashmashos* is not simple, even the Mishna Berura seems to contradict himself on this issue (see 310:37). See *Orchos Shabbos* 19:281, note 407 and *Nishmas Shabbos* 3:552.

<sup>17</sup> *Shulchan Aruch* 310:6

<sup>18</sup> *Biur Halacha* 310:7 (*d'h mittah*).

**The *muktza* is placed in its designated place.** The *Chazon Ish* (48:8) rules that there is an exception to this principle: If the *muktza* object is put in its designated place then it can become a *Bosis* even on Shabbos. For example, based on this opinion of the *Chazon Ish*, if on Shabbos, a child places money into a bowl which is used to hold coins, the bowl becomes a *Bosis* because it is the designated place to keep the coins. However, *Nishmas Shabbos* (3:552) cites opinions who argue on the *Chazon Ish* and hold that once Shabbos begins an object never can become a *Bosis* even if it is a designated place.

Based on the opinion of the *Chazon Ish*, the *Orchos Shabbos* (19:281) rules that if one places peels or shells (which are *muktza*) into a garbage bag, the garbage bag will become a *Bosis* even after Shabbos began, because it is the designated place to put peels and shells (*Orchos Shabbos* 19:281). Nevertheless, there are several reasons to permit moving the garbage bag on Shabbos. Firstly, as we mentioned, the *Nishmas Shabbos* (3:552) cites opinions who argue on the *Chazon Ish* and hold that once Shabbos begins an object never can become a *Bosis* even if it is a designated place, therefore he concludes that "one who is lenient in this issue has who to rely on." Secondly, one can argue that we cannot consider the garbage bag the "designated place" for the peels and shells rather it is merely a place to dispose of the garbage. Meaning, unlike the coins which are "kept" in the bowl and can be considered its designated place, the garbage is placed in the garbage bag because there is nowhere else to keep it but not that it is the designated place to "keep" the garbage. Thirdly, although peels and shells may inherently be considered *muktza machmas gufo* (as they have no function), there are typically other items in the garbage bag which were thrown out on Shabbos which are not considered *muktza*. For example, disposable objects which were thrown out on Shabbos are not considered *muktza* [as we discussed at length in Volume One, Chapter Twenty-Six] as they are only considered *muktza* if they are disposed of before Shabbos begins. Therefore, since the garbage bag contains objects which are not *muktza* and objects which are *muktza* the bag does not become *muktza* (as we will later discuss) since the non-*muktza* objects are of greater value.

<sup>19</sup> *Shulchan Aruch* 310:7

<sup>20</sup> *Nishmas Shabbos* (3:631) cites a dispute among the poskim regarding whether the *muktza* object remain on the non-*muktza* object be there for the entire *bein hashmashos* or if it suffices to be there for just part of *bein hashmashos*.

<sup>21</sup> See *Orchos Shabbos* 19:280, note 401 regarding an *muktza* item which was left on a non-*muktza* object during *bein hashmashos* with intention to be removed on Shabbos.

<sup>22</sup> 39 *Melochos* p.60

**A dresser which has a drawer which contains a *muktza* item.** The Mishna Berura (310:31) rules that if there is *muktza* (e.g., money, cell phone) in a drawer of a dresser, it is possible that the entire dresser becomes a *Bosis* to the *muktza* object and may not be moved on Shabbos. However, he writes that this depends on the dresser: If it is a type of dresser where the drawer *cannot* be removed from the dresser, we consider the drawer and the dresser to be one and the drawer which is subordinate to the dresser cannot cause the dresser to become *muktza* (although the drawer itself is *muktza*; Mishna Berura 310:29). On the other hand, if the drawer can be removed from the dresser it is considered a separate object and can now make the dresser a *Bosis* (for the drawer). [See *Orchos Shabbos* 19:305; *Nishmas Shabbos* 3:559.] The *Sha'ar HaTzion* (309:28) cites the *Pri Megadim* is unsure if there is a non-*muktza* item on top of the dresser if that can counter the *muktza* item which is inside the drawer and prevent the dresser from becoming a *Bosis*.

<sup>23</sup> Moving the candlesticks to make room on the dining room table may be considered a *davar mitzva* (for the Shabbos meal) and is thus a *Shvus d'shvus* which is permissible for a *davar mitzva* (*Shulchan Aruch* 307:5; *Orchos Shabbos* 19:387). Additionally, the Mishna Berura (276:31) writes that if one needs the space where the *muktza* object rests he may ask a non-Jew to move the *muktza* object.

<sup>24</sup> *Shmiras Shabbos K'hilchoso* 20:61; see *Orchos Shabbos* 19, note 401

<sup>25</sup> *Rema* 309:4

<sup>26</sup> Rema (Ibid)

<sup>27</sup> 39 Melochos p. 59

<sup>28</sup> Chut Shani, Shabbos 3, p. 156. On the other hand, if someone threw a tissue into the garbage can of a shul he would be able to make it a *Bosis* since he is given permission to throw use the garbage and therefore is considered an “owner” to make it a *Bosis* (Nishmas Shabbos 3:549)

<sup>29</sup> Orchos Shabbos (19, end of note 395)

<sup>30</sup> Muktze: A Practical Guide (Rav Simcha Bunim Cohen) pp. 64-65

<sup>31</sup> 309:27

<sup>32</sup> Nishmas Shabbos 3:548

<sup>33</sup> Nishmas Shabbos 3:549.

The Nishmas Shabbos (ibid) cites poskim who rule that even if one’s wife does not place the *muktza* item on the non-*muktza* object for the benefit of the husband she still has the ability to make the object a *Bosis* since a wife is a partner in the running of the home, she is considered an “owner” and can make any item into a *Bosis*. Orchos Shabbos (19, note 395) adds that any object which is mainly used by the husband (e.g., a *sh’tender*), he is considered the “owner,” and his wife cannot make it a *Bosis*, and any object which is mainly used by the wife, she is considered the “owner”, and the husband cannot make it a *Bosis* (Nishmas Shabbos writes this way as well). However, an object which is used by both the husband and wife (e.g., the dining room table, garbage can) they both are considered “owners” and can both make it into a *Bosis*.

**Children.** Minchas Shabbos (88:3) rules that a child (under the age of bar mitzva) does not have ‘*da’as*’ and cannot make a base into a *Bosis*. However, Orchos Shabbos (19, note 395) rules that if it is a place which is designated for the use of the child, he can make it a *Bosis*. A child (over the age of bar mitzvah) can also make objects in the home (e.g., the garbage can) a *Bosis* since he has permission to use them (see Nishmas Shabbos 3:549).

<sup>34</sup> 310:8

<sup>35</sup> 39 Melochos p. 56

<sup>36</sup> 277:18 [see also Orchos Rabeinu Vol. I pg. 119; Igros Moshe O.C. Vol. 5 28:17; Shevet Ha’Levi Vol. 8:52; 39 Melochos p. 56, note 207a].

<sup>37</sup> See Nishmas Shabbos 3:509-517 regarding many details about this halacha of placing the challah on the table.

<sup>38</sup> Igros Moshe O.C. Vol. 5 28:17

<sup>39</sup> 39 Melochos p. 56

<sup>40</sup> Orchos Shabbos 19:311; Practical & Relevant Hilchos Shabbos (Rabbi Shmuel Felder) p. 173

<sup>41</sup> Gemara Shabbos 142b; Mishna Berura 309:18

<sup>42</sup> Shabbos 142b

<sup>43</sup> 39 Melochos p. 57

<sup>44</sup> Mishna Berura 309:18; see Mishna Berura (ibid) for more details on this halacha.

<sup>45</sup> This halacha applies even when the *muktza* item was placed on the base on Friday. If the *muktza* item was placed on the base during the week the halachos are even more lenient: Only if one put the *muktza* item on the base with specific intention it to remain there on Shabbos does the base become a *Bosis*. See Mishna Berura (309:18) and Sha’ar ha’tzion (309:20) for elaboration.

<sup>46</sup> 39 Melochos p. 58

<sup>47</sup> 309: end of 18 (as understood by the Orchos Shabbos 19:274, note 390)

<sup>48</sup> See Orchos Shabbos 19:274; Nishmas Shabbos 3:541; 39 Melochos p. 58 (shirt pocket); Muktze: A Practical Guide (Rav Simcha Bunim Cohen) p. 63

<sup>49</sup> Orchos Shabbos 19:274, note 390

<sup>50</sup> Muktze: A Practical Guide (Rav Simcha Bunim Cohen) p. 63

<sup>51</sup> 39 Melochos p. 58

<sup>52</sup> 309:18

<sup>53</sup> 39 Melochos p. 59

<sup>54</sup> Nishmas Shabbos 3:555; 39 Melochos p. 59

<sup>55</sup> 309:18

<sup>56</sup> 39 Melochos p. 59. Nishmas Shabbos (3:555) adds that in many instances it is permissible to rely on the leniency of the Magen Avraham even *l’chatchila*. For example, in a scenario where the base object (which is a non-*muktza* object) is in a container or box (e.g., a box of wine was stored underneath a box of detergent), one may *l’chatchila* move the box of wine on Shabbos since the box which holds the wine is considered a *Bosis l’davar ha’mutar u’l’davar ha’assur*, because it holds both the detergent and the wine. Therefore, there is another consideration (combined with the leniency of the Magen Avraham) to *l’chatchila* be lenient and use the items which are in a box or container.

<sup>57</sup> 277:7

<sup>58</sup> Mishna Berura, ibid

<sup>59</sup> Shmiras Shabbos K’hilchaso 20:77

<sup>60</sup> Shmiras Shabbos K’hilchaso 20:79. See Orchos Shabbos 3:97, note 435

<sup>61</sup> 310:29,30

<sup>62</sup> Shmiras Shabbos K’hilchaso 20:74; Orchos Shabbos 19:302

<sup>63</sup> Orchos Shabbos 19:302

<sup>64</sup> Shmiras Shabbos K’hilchaso 20:74; Orchos Shabbos 19:304

<sup>65</sup> Orchos Shabbos 19:304

<sup>66</sup> Shabbos 142b

<sup>67</sup> Although our discussion here serves as only a brief discussion of the halachos of *Tiltul min ha’tzad*, there is an important halacha which must be mentioned. The Mishna Berura (309:14) writes that one may use the leniency of *tiltul min ha’tzad* and move a *muktza* item indirectly only if it is for the purpose using the non-*muktza* object (or to use the space where the *muktza* object rests). However, one may not use the leniency of *tiltul min ha’tzad* and move the *muktza* item indirectly if the purpose for the *muktza* item (i.e., to move it so that it does not get ruined). For example, if car keys were left in bowl together with his house keys, it is permissible to shake off the keys for the purpose of using the bowl (which is a non-*muktza* object). However, one may not move the bowl in order to move the car keys to a safe place so that they do not get lost, since the purpose of the *Tiltul min ha’tzad* is for the sake of the *muktza* item and is therefore prohibited.

<sup>68</sup> Gemara ibid

<sup>69</sup> Shulchan Aruch 309:4; Mishna Berura 309:17

<sup>70</sup> Shmiras Shabbos K’hilchaso 2075:2

<sup>71</sup> Orchos Shabbos 19:311

<sup>72</sup> Shulchan Aruch 311:8

<sup>73</sup> Shmiras Shabbos K’hilchaso 20:75:2

<sup>74</sup> Practical & Relevant Hilchos Shabbos (Rabbi Shmuel Felder) p. 173

<sup>75</sup> ibid