

<u>Case</u>	<u>Source</u>	<u>Halacha</u>	<u>Explanation</u>
Reasons for the דין	רמב"ם שבת כד-יב-יג		Three reasons given by Rambam and one by Raavad
Touching vs. Moving	שו"ע שח:מד ורמ"א שח:ג	The prohibition is to move	
Incidental movement of muktze	מ"ב שח:יט	Movement of a permissible object is permissible even if it will cause incidental movement of a prohibited object	
להיתר כלי שמלאכתו להיתר: Definition		לצורך גופו, מקומו, מחמה לצל	
להיתר כלי שמלאכתו להיתר: Permissibility			
Mindless movement כלי שמלאכתו להיתר			
להיתר כלי שמלאכתו לאיסור: Definition			Primary use is prohibited on Shabbos
להיתר כלי שמלאכתו לאיסור: Permissibility		לצורך גופו ומקומו אבל לא מחמה לצל	
לצורך גופו: Definition			Need to use the object itself
לצורך מקומו: Definition			Need to use the space, blocking access, something about its location bothering person
If picked up בהיתר, how far allowed to carry afterwards			
If picked up באיסור, how far can carry			
להיתר כלי שמלאכתו לאיסור: Making up use to move מחמה לצל			
Examples of כלי שמלאכתם להיתר / לאיסור			Pot, phone, watch, catalog, phone book, car keys
להיתר כלי שמלאכתם להיתר: Definition			A כלי שמלאכתו לאיסור that particular to only use for the prohibited use. A כלי שמלאכתו להיתר that particular to (almost) never move
להיתר כלי שמלאכתם להיתר: Rules		Cannot move (in a regular fashion)	
להיתר כלי שמלאכתם להיתר: Examples			Pesach dishes, paper (many Poskim today hold that it is not)
להיתר כלי שמלאכתם להיתר: Definition			An object that is neither a כלי nor a אוכל
להיתר כלי שמלאכתם להיתר: Rules		Cannot move (in a regular fashion)	

Firewood (or any other sticks)	שו"ע שח"כ	מוקצה מחמת גופו	שבת כלי, has no permissible use on
Firewood – tied together to be used as a seat (מעשה of preparation for use)	(שם)	אינו מוקצה	A person made a physical change to indicate a permissible use
Firewood – using them as a seat before Shabbos (מעשה – actual use)	(שם)	אינו מוקצה	Using an object in a permissible manner removes the מוקצה status of the object
Firewood –planning before Shabbos to use them as a seat on Shabbos (מחשבה)	(שם)	אינו מוקצה	mental preparation for a permissible use removes the מוקצה status of the object. See below in the discussion about bricks!!
Tree (attached to the ground)	שש"כ כו"ד	Use is generally prohibited	Special גזירה lest cut off a branch, leaf, or fruit
Tree – touching tree (without moving)	שש"כ כו"א	Permissible	This is not considered a use
Tree – leaning	שש"כ כו"ב	Permissible for <u>healthy</u> person who is <u>not leaning with full strength</u> , and the tree is <u>not moving</u>	This is not considered a use. If one of these factors is missing, then it is considered a use.
Tree – climbing	שש"כ כו"ג	Prohibited	Special גזירה lest cut off a branch, leaf, or fruit
Use of tree (direct)	שש"כ כו"טו	Prohibited: Hanging objects, taking off objects	Special גזירה lest cut off a branch, leaf, or fruit
Use of tree (צידי העץ)	שש"כ כו"טז	Prohibited: Putting on, taking off object connected to tree. Swing attached to tree, use of pole attached to the tree.	Special גזירה lest cut off a branch, leaf, or fruit
Use of tree (צידי צדדיו)	שש"כ כו"ז	Permissible: Swinging on swing attached to wood attached to a tree, using basket attached to nail attached to tree, towel on rope attached to a tree	Chazal did not make a decree in such a case
Sitting on grass	שש"כ כו"כא	Permissible	There is no prohibition of using grass (only trees)

Moving decorative (detached) flowers and branches	שש"כ נו:כה	Permissible (see below)	Since they serve as decoration, the person has removed the מוקצה status from them
Placing flowers into water on Shabbos	שש"כ נו:כו	Prohibited: Prohibited under all circumstances, whether to place or to return.	The water causes the flowers to open (to be nourished) which is a problem of זורע
Placing decorative branches into water	שם	Permissible: to <u>return</u> but not to place for the first time.	The prohibition stems from טירחה.
Adding water to flowers and branches	שם	Prohibited on שבת. Permissible on יו"ט.	On שבת we prohibit because of טרחה.
Bricks	שו"ע שח:כא	According to the רמ"א, the rule is the same as branches. According to the שו"ע, bricks has a more strict rule, and a person must either perform some action to indicate that he is designating these bricks for use (by either using them or for physically changing them) or designating them through מחשבה for <u>long-term</u> use. It sounds from the מ"ב that the מ"ב rules like the שו"ע.	According to the רמ"א, we apply the exact principles as we did with the branches (מחשבה works). The שו"ע differentiates between wood, that in the time of the Gemara was sometimes used as a seat (thus requires only מחשבה) and bricks that were never used for anything but construction (thus require the more rigorous מעשה or permanent mental designation) The Mishna Brura also concludes that according to the Shulchan Oruch, today we never use wood for anything but firewood, therefore it has the same status as bricks, and require the more rigorous methods of designation (מעשה or permanent mental designation)

Sand: Construction	שש"כ כ:מז	מוקצה	Not a כלי
Sand: Beach	שש"כ כ:מז	מוקצה	Not a כלי
Sand: Sandbox	שש"כ כ:מז, טז:ד	אינו מוקצה as long as it is completely dry	Since it has been designated to be played with, it is now deemed as a usable object
Bones/Shells: Edible	שו"ע שח:כז-כט	אינו מוקצה – if themselves edible, have food on them, edible for animals	Considered to be food
Bones/Shells: inedible	שו"ע שח:כז	מוקצה	They are not a כלי or a food
Bones/Shells Inedible: Moving	שו"ע שח:כז	Shaking off the table and allowing the bones to fall to the floor.	Shaking off muktze is the least direct, and therefore most preferable way.

		Moving with a knife, on a plate, in a plastic tablecloth. If a person is revolted by the bones and the shells, he can carry them directly	It is permissible to do טלטול מן הצד לצורך דבר היתר. This is an example of גרף של רעי
Raw Meat	שו"ע שח:לא-לב	Should generally be treated as מוקצה	Inedible foods are מוקצה מחמת גופו
Pets	שח:לט-מ	All animals are generally considered מוקצה (discussed special circumstances). Discussed permissible methods of moving animals.	It is possible that חז"ל made a special תקנה rendering live animals מוקצה under all circumstances.
Medicine	שש"כ כ:לז	Generally is מוקצה. In case when permissible to use, then permissible to carry for oneself or for the need of a sick person. Discussed what if a person is sick before Shabbos begins.	Medicine is neither food nor a כלי. Nevertheless it is permissible to move מוקצה for a סכנה בו שאין בו סכנה.
Money		מוקצה מחמת גופו	Does not actually perform anything for what it is, rather is a representation for something else.
Money: Decorative	שש"כ כ:לט	If made part of another object, like a decoration, permissible to carry	Making the money as part of another object, the person has strongly indicated that he no longer perceives this object as "money" and this object is no longer considered "מוקצה"
Money: Designated for a permissible use		If made the coin a part of a coin collection. If it is no longer in circulation	
Broken object (כלי) – still usable	שח:ו-ז	מוקצה אינו מוקצה regardless if for original or some other use. Breaks before or after Shabbos.	The object retains its status of a כלי thus it does not become מוקצה.
Broken object (כלי) – not usable	שם	מוקצה	Since has no use, no longer has status of כלי
Objects breaks off a bigger, usable object, but will be replaced after Shabbos	שח:ח	אינו מוקצה	Despite not being usable now, retains its status of כלי because still connected to the main object.
Button that fell off a garment	שש"כ טו:עב	אינו מוקצה. Regular vs. decorative (?)	
Broken objects (שמא יתקע)	שח:טז	Limitations on carrying unless: a. Completely broken or b. If used in broken state during the week c. Allowed to use without moving	There is a concern that the person may come to fix the object
Dangerous objects	שח:יח	Permissible to carry if poses danger	In situation of danger there is no pr

Disposable dishes and containers			
Broken watches			
איסור בסיס לדבר האיסור : Definition			
Condition 1: Was present on top of the object all of בן השמשות	שש"כ כ:נה		
Condition 2: Only the owner can make something into a בסיס	שש"כ כ:נב		
Condition 3: Left the object in this place on purpose to be present on Shabbos	שש"כ כ:נג		
Condition 4: The דבר היתר serves the דבר איסור (and incidental placing)	שש"כ כ:נד		
Condition 5: The מוקצה must have some importance in comparison to the דבר היתר	שש"כ כ:נו	Small coin on table, hanging on door, bones on plate	
Condition 6: The דבר היתר must serve primarily the איסור (and not איסור והיתר)	שש"כ כ:נד	Challah, siddur, glasses	
Basket of fruit with stone		Ideally shake everything out. If something may get damaged, permitted to carry the whole basket. If no space to shake out, allowed to carry the whole basket.	
Bag that contains both מוקצה and non- מוקצה items		“ “	
Condition 7: the מוקצה is placed on the main (עיקר) part of the permissible object as opposed to the secondary (טפל) part of the object			
Pockets: Shirt pocket		Muktze inside (potentially) makes the whole garment מוקצה	It is completely בטל to the garment, and considered simply a part of the larger garment

Pockets: Pants pocket		Muktze inside (potentially) makes just the pocket מוקצה but not the whole garment. Allowed to be worn once money is shaken out.	As it is semi-independent, it itself can become מוקצה but cannot determine the status of the larger garment.
Drawer: Not-removable		If contains מוקצה can potentially become a בסיס but does not turn the whole table into a בסיס.	Similar to a pants pocket.
Drawer: Removable		If and can potentially render the whole table into a בסיס.	Similar to the “satchel” pocket
Garbage bins		<p>Contained Muktzeh during בן השמשות – מוקצה</p> <p>Did not contain muktzeh during בן השמשות</p> <p>Allowed to remove if disgusted</p>	Designated for objects that are מוקצה on Shabbos