



Bosis of Muktzeh

1. If money or any other muktzeh item was left unintentionally on a table, one may learn on the table on Shabbat if it isn't certain that learning there will cause the money to move.¹
2. If one realizes that he left money in his pocket on Shabbat, one may shake out the money and then wear the clothing. However, if one already is wearing the clothing, he may continue wearing it until he reaches a place where he can shake out the money.²
3. If raw meat or another muktzeh item was left on the door of one's freezer, the door does not become a basis.³

1. The Mishnah (Shabbat 142b) states that if one wants to move a barrel on Shabbat and a rock was left on top of the barrel from before Shabbat, he may tilt the barrel so that the rock falls off and then move the barrel. The Gemara limits this to a case in which the rock was left unintentionally; however, if the rock was left on top of the barrel intentionally, one may not move the barrel at all, as it is considered a basis for muktzeh, serving as a support of the muktzeh item. The Mishnah explains if one isn't able to tilt off the rock, such as if there's a fear of it breaking other barrels nearby when it is tilting off, one may move the barrel with the rock on top until one reaches a place where one can safely remove the rock. The Rambam (Shabbat 25:17), Tur, and S" A 309:4 codify this as Halacha.

The Maharil (Shabbat n. 28) writes that one may learn on a table on which money was left because it isn't a psik reisha that the coins will move. Olat Shabbat 309:2, Ba' eir Heiteiv 309:3, and Kaf HaChaim 309:11 codify this statement. Migdanot Eliyahu 2:69 infers that the case is where the coins didn't make the table a basis; otherwise, the Maharil should have been concerned with moving the table and not just the coins. Accordingly, Mishna Brurah (309:15 and Shaar HaTziyun 309:19) explains that had it been a psik reisha that one will move the coins, he would have to tilt off the money unless tilting it off would cause a loss (as in S" A 309:4). Additionally, he adds that the Maharil assumes that a psik reisha of a d' rabanen prohibition is forbidden, unlike the Trumat HaDeshen (see Magen Avraham 314:5).

2. The Beit Yosef 309:5 writes that if one forgets money in a pocket which is sewn onto the clothing at the top of the pocket and not along its entire side, the clothing does not become a basis, as the money isn't on top of the primary part of the clothing. Nonetheless, adds the Beit Yosef, it is forbidden to wear the clothing because of a prohibition that one may carry it on Shabbat. Rama 310:8 agrees.

Magen Avraham 310:7 elaborates that regarding a pocket which is sewn only at its top to the clothing, one does not even have to shake out the money before moving it, since it was left there unintentionally and the money is not on the primary part of the clothing. If the pocket was

sewn along the entire length onto the clothing, however, the money would need to be shaken out. Mishna Brurah 310:29 writes that if the money was left there intentionally, one shouldn't put his hands in the pocket because the pocket itself certainly is a basis. Rabbi Yisrael Bodner (Tiltulei Shabbat p. 94) writes that the common pants pockets are sewn only at the top of the pocket, whereas shirt pockets are sewn along their entire length. He notes that in either case, if one wants to wear the clothing he must shake out the money.

Shemirat Shabbat KeHilchata 20:75 writes that if one realizes that one forgot money in his pocket only after he already is wearing the clothing and would be embarrassed to remove the clothing in order to shake out the muktzeh, he may continue to wear the clothing until he reaches a place where he can shake out the muktzeh.

The Chaye' Adam 67:10 writes that if only a few insignificant coins were left in the pocket, they are nullified to the clothing because a person wouldn't nullify the use of his clothing because of a few coins. Mishna Brurah 310:31 agrees.

3. The Gemara (Shabbat 120b) records the opinion of Rav, who forbade opening or closing a door with an oil candle built in. Tosfot (s.v. Pote'ach) explain that when the door is moved, the oil in the candle is distanced or brought closer to the wick, thereby violating Mechabeh or Mav'ir. Tosfot ask why the Gemara didn't forbid it because the door is basis. Their first answer is that the door can't become a basis, as it is nullified to the house and not to the candle. Mordechai (Siman 400) agrees.

Although the Bei'ur Halacha s.v. Af notes that the Yerushalmi considers the door a basis unless the candle was left there unintentionally, he suggests that the Yerushalmi is in disagreement with the Bavli. Mishna Brurah 277:4 and Kaf HaChaim 227:11 quote the Mordechai as halacha. Thus, Shemirat Shabbat Kehilchata 20:77 writes that if muktzeh is left hanging on a house or cabinet door, the door does not become a basis. Rabbi Hershel Schachter (oral communication) said that the same would apply to frozen raw meat or other muktzeh items on the door of his freezer, and the door does not become a basis.