



Parshas Terumah 5768

February 8, '08  
Volume VII Issue 18

## Muktze cont.

*Is raw meat muktze? Would owning a dog make any difference?*

The *Shulchan Aruch* says <sup>1</sup> that raw meat is not *muktze* because there are certain people that would eat it as it is. <sup>2</sup> The *Magen Avraham* says that this is only true for fowl such as chicken or dove, which is soft and can be eaten raw, but red meat is *muktze*. The *Taz* disagrees and says that this is true for all meats. The *Mishna Berura* says <sup>3</sup> that when very necessary one may rely on the *Taz*.

However, Rav Shlomo Zalman Auerbach זצ"ל says that nowadays **nobody** eats raw meat – especially when it is not salted, and therefore it is *muktze*. <sup>4</sup> (Although we find people who would eat steak tartar, they are certainly a small minority and would not affect this ruling). <sup>5</sup>

Therefore, one must organize one's freezer before Shabbos in such away that the ice cream will be in front of the raw meat, because one cannot move the raw meat out of the way to get to the ice cream.

*Is there indeed no way to get to ice cream behind muktze in the freezer?*

According to the *Mishna Berura* <sup>6</sup> who holds that one may move *muktze* with one's body, one would be permitted to move the raw meat out of the way with one's elbow, but deftness would be crucial.

*If I have a dog, is the meat still muktze?*

Although your dog would be glad to receive the chunk of raw meat, but as you do not intend feeding it to him, it remains *muktze*. <sup>7</sup>

*May one handle a soiled diaper or is it muktze?*

A baby's diaper is definitely included in the rule of *g'raf shel re'i* (one may handle a revolting item and discard it) as the very name of this *halacha* is a "*g'raf shel re'i*" – a potty, which *Chazal* permitted to move because it is revolting. Therefore, after changing a baby's diaper one may remove it and place it in the garbage can and it does not have to be placed into the first available spot once out of the living room.

*Is the sand in a sand pit muktze? In other words, is a child allowed to play in a sand pit on Shabbos?*

The *Shulchan Aruch* <sup>8</sup> teaches us that one may bring sand into one's house before Shabbos

<sup>1</sup> *Simon* 308:31.

<sup>2</sup> *M"B* 308:125.

<sup>3</sup> *Ibid*.

<sup>4</sup> *SS"K* 11 footnote 20.

<sup>5</sup> If you would be adamant and say that because of these people raw meat should not be *muktze*, we would answer that at the utmost it would render steak tartar not *muktze* but not other raw meats.

<sup>6</sup> *Simon* 311:8 *M"B* 31, *simon* 308 *M"B* 13.

<sup>7</sup> See *M"B* 308:127.

<sup>8</sup> *Simon* 308:38.

and use it for covering dirt or slime on Shabbos.<sup>9</sup> Even though sand is usually *muktze*, if prepared for use it is permitted to handle.

Accordingly, sand in a sand pit was prepared for children's use and is not *muktze*.<sup>10</sup> On the other hand sand on the beach or building site is *muktze*.

### *Might there not be a problem of digging holes and making shapes with the sand?*

Soft sand is not a problem, because as soon as one removes sand, other sand slides in and takes its place.<sup>11</sup> Coarse sand poses a problem of "hole making", which has to do with *Boneh*. There might be a leniency in the sense that children's games have no importance and do not last, thus the hole dug is "not really" a hole and the mound created is not really a mound.<sup>12</sup> A Rav must be asked whether this is permitted.<sup>13</sup>

### *May I blow a feather on Shabbos?*

Blowing *muktze* is permitted.<sup>14</sup> The question is; is it because it is **irregular** to move *muktze* through blowing or is it because it is not considered handling at all and *Chazal* only forbade the **handling** of *muktze*? The *nafka minah*<sup>15</sup> would be blowing a feather. Since it is normal to blow a feather it would not be called handling *muktze* **irregularly** and according to one side of our query should be forbidden.

The *Eshel Avraham* (*Butchatch*) says that one may move anything through blowing,

because blowing is better than *kilachar yad* (irregular handling of *muktze*), as it is not considered moving *muktze* at all.

It is therefore permitted to blow feathers, dust etc. from one's clothes on Shabbos even though they might be *muktze*. As for **brushing** *muktze* from one's clothes, according to the *Shulchan Aruch HaRav*<sup>16</sup> it is forbidden, because it is considered handling *muktze*, and according to the *Chazon Ish*<sup>17</sup> it is permitted. He understands that it is as if one is dealing with the garment and not with the *muktze*.

According to the *Chazon Ish* one may remove feathers that fell from birds onto clothing on Shabbos, or gently pat dust etc. even though they are *muktze*, because one is dealing with the garment, not with the *muktze* and it is not called handling.

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<sup>9</sup> This was common practice in their times when the flooring was sand.

<sup>10</sup> *SS"K* 16:4.

<sup>11</sup> *M"B* *simon* 308:143.

<sup>12</sup> Based on *SS"K* chapter 17 footnote 53.

<sup>13</sup> Rav Sternbuch *shlita* does not accept this leniency.

<sup>14</sup> *Simon* 308, *Rama se'if* 3, and *Mechaber se'if* 43.

<sup>15</sup> Aramaic for outcome. In other words, the difference between the various explanations materializes in the following case.

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<sup>16</sup> *Simon* 302:3.

<sup>17</sup> *Orach Chayim* 47:15.

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**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.