



Tiltul Min Hatzad

The *Mishnah* (20:5) teaches if one finds straw on their bed they may not move the straw with their hands. The straw can however be moved about, to make it more comfortable to lie on, if one uses their body to do so. We shall try to understand this *Mishnah*.

The *Bartenura* explains that the straw is *muktzah* since its assumed usage is for burning. One however can use their shoulder, for example, to move the straw since it is considered *tiltul min ha'tzad* – moving the forbidden item indirectly.

The *Tifferet Yisrael* notes that ordinarily, this indirect movement is only permitted for the purpose of something permitted. For example, we learn in the next *Mishnah* that if one finds coins on his pillow, he may shake the pillow so that the coins fall off. It is considered *tiltul min hatzad* since one is using a permitted object, the pillow, to move the *muktzah* items. It is permitted since the action is for the purpose of the permitted object – one wants to use the pillow. If however it was for the benefit of the *muktzah* item, for example to hide away the money, then even *tiltul min hatzad* would be prohibited. In our case, the straw is being moved for the straw's sake. Why then is it *mutar* to do so? The *Tifferet Yisrael* explains that the case in our *Mishnah* is different since one is using their body to move the straw. The *Tifferet Yisrael* cites the *Shulchan Aruch* (311:8) that brings this distinction.

The *Chazon Ish* (47:12) however understands that there is no difference whether one moves the *muktzeh* item using a permitted object or using their body. If the prime purpose is for the *muktzah* object it is prohibited. It would not be considered *min hatzad* but rather direct *tiltul*. The reason why the case in our *Mishnah* is permitted, despite the intention being to lie on the straw, is because the *tiltul* is not clear in his actions; it appears as if he is lying down.

The *Mishnah Berurah* (308:13) however explains that when one uses their body to move an object that is *muktzah* it is not even considered *tiltul*. Consequently, if there is *muktzah* item on the floor that might get ruined, one is permitted to move it to the side using their foot.

Note however that the *Mishnah Berurah* (308:62) rules that if one's shoe strap broke in a way that would render the shoe *muktzeh* one would not be able to move the shoe and must leave it behind. This would seem to contradict the ruling above that moving an object with one's body, but not with their hands, is not considered *tiltul* and therefore permitted.

The *Minchat Shlomo* (I 14:2) answers that the reason why moving a *muktzah* item is forbidden is related to the *melacha* of *hotza'ah*. In other words, the *Chachamim* limited what one could handle on *Shabbat* out of concern that if everything was permitted, one might violate the prohibition of carrying on *Shabbat*. Consequently, it is only the manners of handling items that one would be liable for if they did so in the public domain that is forbidden. That explains why when moving *muktzah* items using one's body is permitted. It is not a normal form of carrying and if one did so in the public domain, they would not have violated a biblical prohibition.

This explanation therefore also explains the *Mishnah Berurah's* ruling regarding the broken shoe. Since using one's foot to move a shoe – wearing a shoe – is a normal way of transporting a shoe, it would be considered carrying for this broken shoe. The same would be true for any means of moving an object that is considered normal. It would be a forbidden way to move a *muktzah* item. For example, carrying *muktzah* item in one's pocket or one's back.

Yisrael Bankier

Revision Questions

שבת כ': גי' – כ"ג: ב'

- In what manner can one separate the *psolet* from *carshinim* on *Shabbat*? (כ"ג: ג')
- Is one allowed to give food separately to each of his animals? (כ"ד: ג')
- How can one move about straw placed on their bed (to make it more comfortable)? (List two possibilities) (כ"ה: ג')
- Can one carry a child that is holding something *muktza*? (כ"א: א')
- According to which *Tana* can one separate (replacement) *trumah* from *meduma* produce? (כ"א: א')
- How does one retrieve wine from a barrel that has a stone resting on its lid? (כ"א: ב')
- What can one do if there is something dirty on their pillow? (כ"א: ב')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding removing bones and shells from the *Shabbat* table. (כ"א: ג')
- Is one allowed to use a sponge on *Shabbat* to clean a spill? (כ"א: ג')
- Can sponges become *tameh*? (כ"א: ג')
- Earlier we learnt about the restriction placed on one saving food from a house on fire – which law learnt in the beginning of the twenty-second *perek* is similar to that law? (כ"ב: א')
- One is not allowed to squeeze fruit for their juice on *Shabbat* – explain the debate regarding whether one can drink the juice that oozed out of fruit on its own. (כ"ב: א')
- Describe the law regarding washing or soaking cooked foods in hot water on *Shabbat*. (כ"ב: ב')
- When is one allowed to break a container in order to eat from its content – what provisor is place on this *heter*? (כ"ב: ג')
- Is one allowed to place cold water in the sun for it to heat up on *Shabbat*? (כ"ב: ד')
- If someone's clothes got soak on *Shabbat* is there any restriction place on: (כ"ב: ד')
 - Him walking wearing the clothes?
 - Placing them out to dry?
- Which of the following two groups are allowed to bring their towel(s) home with them: (כ"ב: ה')
 - A single person who dried himself with multiple towel.
 - A group of people who dried themselves sharing one towel.
- What restriction is placed on one rubbing oil on themselves on *Shabbat* and why? (כ"ב: ו')
- On what condition is one allowed to borrow something from his friend on *Shabbat*? (כ"ג: א')
- Can one count his guests from the list he wrote down prior to *Shabbat*? What is the concern? (כ"ג: ב')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
22 January כ"ט טבת	23 January א' שבט	24 January ב' שבט	25 January ג' שבט	26 January ד' שבט	27 January ה' שבט	28 January ו' שבט
Shabbat 23:3-4	Shabbat 23:5-24:1	Shabbat 24:2-3	Shabbat 24:4-5	Eruvin 1:1-2	Eruvin 1:3-4	Eruvin 1:5-6

