HALACHOS HATZRICHOS

PACKET #34

MUKTZA

Because of the *melacha* of Hotza'ah, we are not allowed to carry outside or from one *Reshus* to another.

But INSIDE, we are allowed to carry as much as we want... or are we?

The *Chachomim* made a *takana* called *Muktza*, which tells us about things we aren't allowed to carry, even inside of our own houses!

There are three reasons for this *takana*. Here is the first reason:

Shabbos is a day of rest. But if we can carry around whatever we want to in our homes, it won't be very restful! We will be busy all day moving things around from one place to the next. So the *Chachomim* made the *takana* of *muktza*, so we won't be able to be busy with all of these things, and will rest on Shabbos.

See the Alter Rebbe's Shulchan Aruch, siman 308:1

MUKTZA

The *Chachomim* made the *takana* of *muktza* for three reasons. Here is the second reason:

Muktza helps keep us from making a mistake and doing *Hotza'ah* on Shabbos, carrying outside of a *Reshus Hayochid*.

If we could just carry whatever we wanted all the time on Shabbos, even things we're carrying for no reason, we would forget and carry things outside! That is the *melacha* of *Hotza'ah*, and the *takana* of *muktza* helps keep us from accidentally doing it.

See the Alter Rebbe's Shulchan Aruch, siman Shin-Ches se'if alef

MUKTZA

On Shabbos we can't carry things outside without an *Eruv*, because of the *melacha* of *Hotza'ah*. The *Chachomim* made a *takana* of *Muktza*, which tells us which things we are allowed to carry even INSIDE on Shabbos!

To review: The first reason why the Chachomim made this takana was so we don't get busy with moving things around on Shabbos. The second reason is to keep us from accidentally carrying on Shabbos, since we can pick things up without thinking about them.

The third reason why the *Chachomim* made the *takana* of *muktza* is to make sure that Shabbos feels different and *Shabbos'dik* for EVERY type of Yid.

Some Yidden don't do much *melacha* during the week. If the only thing different on Shabbos was *melacha*, there wouldn't be much different on Shabbos for them! It would feel just like a weekday.

The *takana* of *muktza* makes sure that Shabbos feels very different for EVERYBODY.

See the Alter Rebbe's Shulchan Aruch, 308:1

MUKTZA

On Shabbos, a person is not allowed to move a *keili*, even one that isn't *muktza*, for no reason.

This is because of a *gezeira* that was made in the times of the second *Beis Hamikdash*, in the days of the *Navi* Nechemya *ben* Chachalya. The Yidden of his time were not being careful with Shabbos. They were even squeezing fresh wine, loading up their donkeys, and carrying outside on Shabbos.

So the *Chachomim* of that time made a VERY strict *gezeira*. They didn't let Yidden move ANYTHING on Shabbos except for very specific reasons, to keep the Yidden from doing *melachos* on Shabbos.

This *gezeira* worked! When Yidden had to think carefully about everything they touched on Shabbos, they stopped doing *melacha* without thinking. Over time, the *Chachomim* were able to make the *gezeira* less and less strict, since the Yidden were being so careful.

But one part of the *gezeira* still remains today: We are not allowed to move a *keili* on Shabbos for no reason at all.

See the Alter Rebbe's Shulchan Aruch, Siman Shin-Ches, se'if Tes-Zayin

MUKTZA CHAMUR AND MUKTZA KAL

There are many types of things that are *muktza* on Shabbos.

Some kinds of *muktza* things are very strict. We are almost NEVER allowed to move them on Shabbos. This is called *Muktza Chamur*, the strict kind of *muktza*.

Then there are things that the *Chachomim* are not as strict about. We are not allowed to move these things on Shabbos to keep them from getting ruined, but we CAN move them if we need to use them for something we are allowed to do on Shabbos, or if we need it out of the way so we can use that space. This is called *Muktza Kal*, the less strict kind of *muktza*.

We will *IY"H* learn more about each of these kinds of *muktza*, and what things in our houses are each kind.