

## He should invert a vessel over it

## כופה עליו כלי –

### OVERVIEW

רב taught that if one finds חמץ in his house on פסח he should cover it with a vessel. תוספות discusses the permissibility of moving a vessel for this purpose.



anticipates a question:

אף על גב דאיכא למאן דאמר בפרק כירה (שבת מג,א) אין כלי ניטל אלא לדבר הניטל<sup>1</sup> –

**Even though there is one who maintains in פרק כירה that a vessel may not be moved unless it is for the purpose of using it for something which may be moved.** In this case we are moving a כלי for the purpose of covering the חמץ. The חמץ itself is מוקצה and may not be moved on יו"ט. How can we move this כלי to cover the חמץ which is not a חמץ?<sup>2</sup>

responds:

איכא לאוקמי בצריך למקומו<sup>2</sup> –

**We can establish** this ruling of כופה עליו כלי in a situation **where he needs** the use of **the place** where the כלי is situated. If he needs the place he may move the כלי from this place. Once he moves the כלי he can move it to wherever he so desires. He is to move it to cover the חמץ.<sup>3</sup>

offers an alternate answer:

אי<sup>4</sup> נמי הכא שרי משום דילמא אתי למיכליה<sup>5</sup> :

**Or you may also say; in this case it is permitted** to move a כלי even for a דבר חמץ, **because** there is a concern **that perhaps he will come to eat** the חמץ. Therefore out of this concern the חכמים were מתיר the איסור of מוקצה.<sup>6</sup>

<sup>1</sup> This comes to exclude מוקצה (which may not be moved on טוב שבת ויום). One may not move a כלי which intrinsically is not מוקצה, if it will be used to service another item which is מוקצה. See 'Thinking it over' # 3.

<sup>2</sup> The rule concerning (most) מוקצה is that it may be moved גופו לצורך (if he can use this כלי in a permissible manner) or לצורך מקומו (he needs the place where the כלי is).

<sup>3</sup> If one finds חמץ on יו"ט he should search for a כלי, which is stationed on a place he needs (for something else), in order to move that כלי and cover the חמץ with it.

<sup>4</sup> See 'Thinking it over' # 1.

<sup>5</sup> According to the נמי אי one may move any כלי to cover the חמץ; even if he does not need the place where the כלי is located.

<sup>6</sup> See 'Thinking it over' # 2.

## **SUMMARY**

Even according to the ד"מ that אין כלי ניטל אלא לדבר הניטל; however one may do so if he needs the place of the initial כלי, or if he is moving it to prevent an איסור, such as eating חמץ.

## **THINKING IT OVER**

1. What are the relative advantages of each of two תוספות answers?
2. If we can move the כלי, even שאינו ניטל, because of the concern that he may eat the חמץ; why should we not be permitted to move the חמץ to a secure place?<sup>7</sup>
3. ניטל לדבר שאינו is considered חמץ to cover a כלי argues תוספות. Seemingly he is covering the חמץ (not for the sake of the חמץ, but rather) for his own sake; that he (the person) should not eat the חמץ. The person is a דבר הניטל, so what is תוספות question?!<sup>8</sup>

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<sup>7</sup> See תוספות כתובות ז,א ד"ה מתוך.

<sup>8</sup> See ברכת אברהם.