



Parshas Chukas/Balak 5762

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If my child is carrying a stone in his hand, may I lift him up? Is it as if I am carrying the stone as well?

The *Shulchan Aruch*¹ teaches us that if a child is yearning for his father, the father may pick him up even though the child is holding a stone in his hand. However, he says, that this is on condition that the child would become ill if not lifted up. The reason it is otherwise forbidden is because it is considered as if the father himself is holding the stone. If the child would not become ill, even though the child is yearning for his father, it is forbidden to lift him as long as he is holding *muktze*.

Tosefos in *Shabbos* 142a asks that one should first make the child discard the stone and only then pick him up. *Tosefos* answers that the child would cry if he were made to discard the stone.

In other words we have a chain reaction: the child may be lifted while holding *muktze* if he would become ill, and the *muktze* need not be discarded if the child would cry.

What if he is carrying money?

The *Shulchan Aruch* continues that if the child is holding **money**² it is forbidden to

pick him up even though the child would become sick, because if the money would fall from the child's hand the father would stoop and pick it up, which involves handling *muktze* directly. In contrast, if the **stone** would fall from the child's hand the father would not be concerned enough about it to pick it up. (It does not mean that one must stand idly by while his child becomes sick, it means that lifting him with money in his hand is forbidden and it is up to the parent to either make him discard the money or substitute it for something else). *Rashi* holds that even holding the child's hand is forbidden if he is holding money lest the money falls and the father will pick it up, but the *Ramban* disagrees and permits it. The *Elya Raba* (quoted by the *Bi'ur Halacha*) says that the *Ramban* can be relied upon where a case of illness is involved.

If a bowl of fruit has a stone inside it as well, am I permitted to lift the bowl?

The *Shulchan Aruch*³ continues that one is forbidden to lift a bowl of fruit with a stone inside it as well. The reason is because *Chazal* forbade carrying *muktze* even through another item. This is called *tiltul min batsad* – indirect handling, and it is also forbidden. As to the correct handling of the bowl, the *gemora* lays down certain rules, which are true

¹ *Simon* 309:1. These *halachos* are based on the *gemora Shabbos* 141b – 142a, and is worthwhile seeing it inside.

² It makes sense that we are referring to money that would disturb the father if it were to remain on the floor. If however the coin is of insignificant value and

the father would normally not stoop to pick it up, it would have then the same rule as a stone.

³ *Simon* 309:3.

for all handling of *muktzeh* through *tiltul min batsad*.

	Hard fruit ⁴	Soft or overripe fruit ⁵
One only requires the bowl	Must tip out the bowl's contents	May carry the bowl as it is
One requires the bowl and the fruit	Tip out the bowl and gather the fruit	May carry the bowl as it is
One requires the space the bowl is occupying	May carry the bowl with the fruit and the stone inside	May carry the bowl as it is

The *muktzeh* item which in this case is the stone, must be tipped whenever feasible. Therefore when there are hard fruit in the bowl, the contents must be tipped out and the fruit gathered back into the bowl. If the fruit are soft and will spoil if tipped out, one may carry the bowl as it is. If one needs the space the bowl is occupying and tipping the contents will not alleviate the problem because the stone will land in the required space, the bowl with its contents may be carried as they are.

The *Shulchan Aruch HaRav*⁶ asks why is it that the bowl may be carried with the stone inside (when the fruit are ripe and soft) and the child may not be lifted up when carrying

⁴ Hard fruit will not spoil if tipped out of the bowl.

⁵ Soft fruit will spoil if tipped out of the bowl.

⁶ *Simon* 309:1.

the stone unless he is yearning terribly for his father?

He answers that *Chazal* permitted carrying *muktzeh* indirectly when one requires the permitted article, provided that he cannot discard the *muktzeh*, but to lift the permitted item unnecessarily is forbidden because of the *muktzeh*. Therefore, since the father is not interested in lifting the child at that particular moment, it is forbidden to do so, unless the child is yearning for his father.

Vort on the Parsha

Rashi tells us that Bilam saw that the tent openings were not facing each other and a Ruach of Hashem descended upon him. The explanation might be that Bilam had set out to harm Bnei Yisroel by implanting a wedge of hatred between fellow Jews. When he saw each Jew content with himself and with his own and would not look at his neighbor's possessions, there was no place for him to place a wedge between fellow Jews because there was no division at all. The consequence of beholding such beauty is Ruach Hashem.

Food For Thought

If I forgot money on my pillow before Shabbos, is my pillow muktzeh?

What am I supposed to do with it? May I tilt it into a drawer?

Does the Shabbos table become muktzeh because of the Shabbos candles?

Is a drawer with money, or other muktzeh items, muktzeh?

Answers coming next week.

Dedicated in memory of Rav Elchonon Wasserman ZT"L who on 11th Tammuz was murdered by the Nazis ym's.

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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.