



Parshas Pinchas 5762

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

One of the stipulations for transforming an item into a *basis l'davar ha'assur*¹ is that the *muktze* be **purposely** placed on the *beter*.² Yet, we find a *machlokes* as to the intricacies of purposely placing items.

One opinion holds that an item will become a *basis* if the *muktze* is placed on top of it with the intention that it remains there for the entire *bein hashmashos* (twilight), even though it is known that it will be subsequently removed (after twilight) either by a child or by a non-Jew.³

The other opinion holds that the *muktze* must be placed there with the intention that it remain there for the **entire** Shabbos otherwise the *beter* does not become a *basis*. The *Mishna Berura*⁴ rules that the *halacha* is according to the first opinion but when a loss may be incurred one may rely on the second opinion. For example:

- If one purposely placed money in a Shabbos jacket intending to remove it before Shabbos, the pocket will not become a *basis l'davar ha'assur* because there was no intention to leave it there for Shabbos.

¹ A *basis l'davar ha'assur* is a non-*muktze* item onto which a *muktze* was placed. The base can sometimes become *muktze* because of the *muktze* placed on top of it.

² *Simon* 309:4.

³ *Ibid*.

⁴ *Simon* 309:21

- Money placed on a pillow or blanket in the process of emptying pockets before Shabbos, will not render them a *basis*, for the same reason.

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

Since the blanket, pillow or jacket did not become a *basis l'davar ha'assur* for the reasons mentioned, the *muktze* items may be tilted onto the floor because one needs to use the items. It is forbidden to carry the *muktze* by use of the pillow solely for safekeeping the *muktze*, as that would be *tiltul min hatsad*⁵ for the sake of an *issur* – the *muktze* item.

I would like, though, to lie on my pillow but would also like to tilt the money into a drawer, is that permitted?

R' Akiva Eiger learns from *Rashi*⁶ that one is permitted to carry the *muktze* just as much as is necessary and not to wherever he wants. He questions this saying, that once *muktze* is in one's hands *b'heter*, it should be permitted to take it anywhere. He remains *b'tsorich iyun*. Harav Shlomo Zalman Auerbach explains that in this case, *Chazal* only permitted

⁵ Indirect handling of a *muktze*.

⁶ *Shabbos* 142b. The *Mishna* talks about a barrel with a rock placed on top of it and it was not a *basis*. The *Mishna* says that one may tilt the rock in order to use the barrel, and if there are barrels adjacent to this one, one may lift the barrel with the rock, carry it and tilt it further away from the other barrels.

exactly what was necessary, i.e. moving the *muktze* enough for one's needs.⁷

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

A *muktze* item not only transforms the heter directly beneath it, it also transforms anything below that as well, as long as it serves the *muktze*. Since the table obviously serves everything placed above it, it becomes a *basis* as well, and unless certain measures are taken to counter the candles the table will be forbidden to move the entire Shabbos.

What measures are you referring to?

The *Mishna Berura*⁸ says that if one places the *challas* on the table for the entire *bein hashmashos*, since they are considered more important than the candles, the table now becomes a *basis* for a permitted item that is more important than the *muktze* and hence is not a *basis l'davar ha'assur*.

Vort on the Parsha

A special covenant of peace was bestowed upon Pinchas for his act of bravery and zealousness. One might think that the reward for murder would not be a peace medal, and yet we see the contrary. A king set out on a war mission to protect his country and subjects from an onslaught of barbarous tribes. Would you call this a war mission or a peace one? Obviously the monarch wishes that peace reign in his kingdom and is doing his utmost to maintain

⁷ *Shulchan Shlomo* 309:8.

⁸ *Simon* 309:18.

peace and security. Through war and battle he upholds tranquility. Pinchas brought peace between Hashem and His people by fighting a battle. The *gemora* says that enforcing law in the land eliminates the necessity for Hashem to enforce it. Therefore Hashem demonstrated that such an act is called peace making, because it was performed with the correct intentions and motives.

Food For Thought

Does the tablecloth also become a basis l'davar ha'assur as well?

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

How does one determine which item is more important than the other?

If Reuven placed money on Shimon's table before Shabbos, does it render the table a basis l'davar ha'assur?

Answers coming next week.

Iggeres HaGra - (part 24)

I also ask my wife to honor my mother, as the Torah dictates, especially since she is a widow to whom it is a grave sin to cause even the slightest pain. I also ask you, Mother, to please cause peace to reign between you, and that you should strive to bring happiness one to the other. This is a great mitzvah incumbent upon everyone, as we find (Reishis Chochmah): "When man is judged, he will be asked, "Did you make your fellow a king over you?" We see that one must gladly enhance his friend's honor. In fact, the main goal of the Torah is to bring joy to man.

Dedicated in memory of Rav Bentsion Abba Shaul and Rav Nosson Tzvi Finkel of Mir, 19th Shvat.

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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.