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# PARSHA ENCOUNTERS

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Parshas Balak ✍️ Rabbi Yossi Lowinger

## All for Glory

“Behold a man of the Bnei Yisroel came and brought a Midianite woman near to his brothers in front of Moshe...” (25,6)

The gemorah in Sanhedrin relates that when people from Shevet Shimon saw that capital punishment was being meted out to other members of their Shevet for worshipping Baal Pe’or, they went to Zimri, the leader of Shevet Shimon. They said to him, “they are judging cases of capital punishment, and you, our leader sits and remains silent!”

Zimri arose, gathered twenty-four thousand Jews, and went to Cozbi to sin with her in public.

This incident is very difficult to understand. Zimri was the leader of Shevet Shimon. Not only that, but the Maharsha tells us that Zimri was Shimon’s son, and he was at least 250 years old at this time. How could such a great man commit such a grave sin?

R’ Chaim Shmulevitz explains that Zimri’s downfall came because he perceived a blow to his kavod. The people from his shevet said to him, “They are judging... and you, our leader remain silent.” They were telling Zimri that those much younger than him are judging, and he, Zimri, who was one of the elders of the generation and had so much wisdom, was not involved in giving his opinion. Apparently, no one was interested in hearing from him! Zimri took their words to heart and went to Cozbi to sin in public. Zimri went from being a great man; one of the most respected elders of Klal Yisroel, to a Mechalel Shem Shomayim. All this was a result of him perceiving a slight to his honor.

Talmud Yerushalmi tells us a similar incident with Doeg Ha’domi. In his early thirties, he was the biggest Talmid Chochom in Klal Yisroel with legendary hasmadah as well. Yet he lost everything due to his pride. The Yerushalmi tells us that the Bnei Yisroel came to Dovid and asked him the laws of Lechem Haponim on Shabbos. Dovid gave them a detailed analysis of what’s permitted on Shabbos and what isn’t. Doeg was there and was upset that Dovid answered the question and didn’t refer it to him. Doeg therefore went to Shaul and suggested that he should wipe out Nov the city of Kohanim for giving food to Dovid who was then a fugitive from Shaul. Doeg thought that they deserved to die because they rebelled against the king, but he didn’t realize that what was fueling his “halachic” ruling was his desire for revenge. The servants of Shaul refused to harm the Kohanim, and Doeg himself went and killed eighty-five Kohanim. As a result of this, Doeg lost his share in the World to Come.

May we all be zocheh to strengthen ourselves in Tikun Hamidos.

*Rabbi Lowinger learns full-time at the kollel.*

**YARCHEI KALLAH 5768  
IS COMING!**

*Beginning Shabbos Parshas Devarim-Chazon, Aug 9-15th  
Special Guest Maggidei Shiur to include:*

**HaRav Yitzchok Sorotzkin,  
HaRav Naphtoli Jaeger &  
HaRav Tzvi Berkowitz**

## Muktza Part 2

*Rabbi Shlomo Francis*

In Part One of this article, we discussed the various levels of muktza items. A utensil that is used primarily for a permissible use is not muktza and may be moved. However, even such items may not be moved where the movement serves no purpose. Food and seforim (and according to many poskim, eating utensils) are excluded from all muktza restrictions and may be moved even for no purpose.

### **Bosis:**

An item functioning as a base to a muktza item is called a "basis". Under many circumstances, the base will assume the status of the muktza item. Even if the muktza item is removed from the base, the base will nevertheless retain its muktza status. The mere placement of a muktza item on a non-muktza item does not render the bottom item muktza unless it is being positively designated as a base. Accordingly, the poskim give the following guidelines: Only the owner of the base may create a basis. A non-owner does not have the authority to designate another's item as a basis. According to most poskim, the item must be placed with the intent that the base hold the muktza. According to this opinion, if many items are placed haphazardly in a drawer and a non-muktza item happens to find itself under a muktza item this would not render it a basis. The Mishna Berura rules that one may rely on this lenient opinion where there is a necessity. The muktza item must be placed intentionally, having in mind that it remain there on Shabbos. For example, if one placed money in his coat pocket during the week without the intent that it remain there during Shabbos, the pocket is not a basis. He may then remove the money by inverting the pocket. The fact that he is indirectly moving the muktza item is not a concern as he is moving it indirectly through the movement of the pocket and with the intent of accommodating a non-muktza item (the pocket and the coat). This leniency is based on the concept called "tiltul min hatzad li'tzorech davar ha'muter"- indirect movement for the benefit of a permitted item. This will be discussed below.

However, if one places muktza in his weekday coat with the specific intent that it remain there on Shabbos, the pocket of the weekday coat would now be considered a basis. In the event that his Shabbos coat gets soiled on Shabbos, it is forbidden to move the pocket. He would therefore not be allowed to remove the muktza by inverting the pocket as that would be moving a basis directly. He may shake the entire coat to remove the muktza as this would be *tiltul min hatzad li'tzorech davar hamutar*- indirect movement for the benefit of a permitted item. The status of basis is established at the onset of Shabbos. Therefore, even after the muktza is removed, he must not use the pocket for the rest of this Shabbos. These rules relate to an item supporting the stringent forms of muktza, however an item serving as a basis to a *kli shemelachto li'issur*- a more lenient form of muktza, is subject to other leniencies. One should consult his rav for guidance.

### **Bosis L'issur U'liheter**

An item supporting both muktza and non-muktza items is called a "basis l'issur u'liheter. In such a case, the basis will assume the status of the more "important" item. If the owner does not intend to use either item on Shabbos, the more expensive item is considered to be more important. According to some poskim, an item needed for Shabbos may be considered more important than a more valuable item not intended for Shabbos use. In such cases, one should consult his rav for guidance.

### **Til tul Min Hatzad**

Indirect moving of muktza items is called "tiltul min hatzad". Chazal permitted one to move muktza through a non-muktza object where he does not touch the muktza directly. However this leniency is limited to situations where the purpose of the movement is not "for the benefit" of the muktza. For example, if money was left on a chair, one may shake the money off. In this case, he is moving the money indirectly (via the chair), and the purpose of the movement is to obtain the use of the chair which is a non-muktza item. If, however, he would like to move the chair to safeguard the money, this would be prohibited.

Initially one is required to avoid *tiltul min hatsad* and should remove muktza items before Shabbos to alleviate the need to move them on Shabbos. Therefore, one should avoid storing muktza items such as raw meat in the door of his freezer, if he anticipates opening it on Shabbos.

Brushing muktza from a table with a napkin or knife to obtain the use of the table space is considered *tiltul min hatzad* according to most poskim. For example, if one has eggshells on his counter, he may place a non-muktza item on an empty plate (this will prevent the plate from becoming a basis), and he may then brush the muktza onto the plate with a knife and carry the plate to the garbage can. Carrying the garbage can itself may be prohibited because very often it is a basis to muktza items. This depends on its contents and what it contained at the onset of Shabbos. In many instances where the garbage is repulsive, it may be moved directly. One should consult his rav for further guidance.

### **Til tul Bigufo**

Using body (other than hands) to move muktza is called "tiltul bigufo". According to many poskim, it is permitted to move muktza with ones body, even when the movement is for the benefit of the muktza. According to these poskim one may kick muktza from one place to another for its protection. Other poskim object to this leniency. Hagoan Rav Moshe Feinstein rules that one be lenient only in cases of necessity.

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