



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש
Friday	8:13	6:50/7:45				9:10
Shabbos		8:05	6:45	7:40	9:00	9:10
Sunday		8:20	7:30		7:30	9:10

IMPORTANCE OF

The *Tur* (580 א"ח) states in the name of *B'Hag* that among the days each year when we must fast, is included the 17th of Elul, the day when those who spoke against *Eretz Yisroel* (the *Meraglim*) died. The *Beis Yosef* asks: why was a fast established to mark this day? Shouldn't it be a time of celebration, in fulfillment of the *Posuk* which states: באבוד רשעים רנה? The *Beis Yosef* suggests that perhaps we fast to empathize with the pain of the *Meraglim*, who attempted to do *Teshuvah* for their misdeed, but whose *Teshuvah* was unfortunately not accepted. Alternatively, the *Bach* suggests that the entire *Bnei Yisroel* suffered from the misdeeds of the *Meraglim* and that a fast would thus indicate our recognition of their responsibility and blame for the 40 years in the wilderness. *Igros Moshe* (3:14 א"ח) understands the *Beis Yosef* to be stating that some sins are so great that *Teshuvah* is (next to) impossible. The inability of the *Meraglim* to achieve an acceptable *Teshuvah* should also serve as a reminder to us not to assume and take for granted that *Teshuvah* will always be effective. As the essence of every fast is to awaken one to thoughts of *Teshuvah*, by fasting on the *Yahrtzeit* of the *Meraglim*, we demonstrate an awareness of this additional element, remembering that not only must one do *Teshuvah*, one must also pray that the *Teshuvah* be accepted.

QUESTION OF THE WEEK:

If someone is *davening* the *Shemona Esrei* in a non-whispering tone and it can be heard by others, should/may they respond with שמן or ברך הוא וברוך שמו to his *berachos*?

ANSWER TO LAST WEEK:

(Why may girls *daven* bareheaded?)

The *Chasam Sofer* (*Nedarim* 30b) notes that men keep their heads covered during *davening*, partly to stress their distinction from non-Jewish men who remove their head covering when entering their prayer houses. However, non-Jewish women do not remove their head covering when entering to pray. Therefore, to maintain the above distinction, Jewish girls refrain from emulating them.

DIN'S CORNER:

It is *אסור* on *Shabbos* to make financial calculations, even if they pertain to past activities (such as how much will last week's trip end up costing, etc...) if you still have the money, or must still make the payment. It is also *אסור* to make the calculation even if in the end, you will not have to make the payment, unless you were positive at the beginning that the calculation would prove you didn't owe anything. It is not *אסור* to think about past expenses that you paid already, or to make calculations about matters that are no longer active, because such calculations serve no productive function. (A *ירא שמים* will abstain from these as well, since they are pointless and constitute *Bitul Torah*). (MB 307:25-27)

DID YOU KNOW THAT

The *Mishna* (*Shabbos* 93b) cites the opinion of R' Shimon that carrying a corpse out of the house to the *Reshus HaRabim* during *Shabbos* is a *Melachah* for which one is not liable because it is a *מלאכה שאינה צריכה לגופה* - i.e. it was not done to accomplish transfer of the corpse into the *Reshus HaRabim* but merely to remove it from the house. The *Melacha* of הוצאה requires an act similar to what was done in the *Mishkan*, and for a similar, positive purpose, R' Yehudah disagrees, characterizing the fulfillment of any creative purpose - even removal, as sufficient, and therefore subject to *איסור*. The *MaHarsha* (*Bava Basra* 119a) notes that the same *Machlokes* would apply to the act of the *מקושש* (*Tzefachad*), where his act of *Chilul Shabbos* was not done with the intent to accomplish its result, but rather to discover which form of execution a *Mechalel Shabbos* deserved or to demonstrate that one will be punished for *Chilul Shabbos*. The *Torah L'Shmah* (123) used this *MaHarsha* to rule in a case where a traveling man found himself in a room for wayfarers over *Shabbos*. Soon after he settled in, a group of ruffians entered the room, intending to stay the night. The Jew recognized these men as serious Jew-haters and feared that they would throw him out into the cold, or worse, if they discovered that he was a Jew. He therefore took a candle and lit it, to create the presumption that he was not a Jew. Since he did not light it for its light, but rather to create a presumption that he was not Jewish, the act of lighting itself was a *מלאכה שאינה צריכה לגופה*. Was he liable? The *Torah L'Shma* concluded that he was, certainly, according to R' Yehudah. Even according to R' Shimon, who would find such an act to be *פטור*, yet, since it is still forbidden Rabbinnically, he must take upon himself some form of atonement for it.

A Lesson Can Be Learned From:

When the *Rizhiner Rebbe* escaped from Russia into Austria, the Russian government pressured Austria to send him back. His *Chasidim* left no stone unturned in order to prevent this. An important source of influence was R' Dov Berish Meisels, who, unfortunately for the *Chasidim*, was a *Misnagid*. A smart *Chosid*, *Ephraim Lemberger* made the request for R' Dov's help. R' Dov wanted to hear in what lay the *Rizhiner's* greatness. *Ephraim* said it was in the *Rebbe's* self-control. For example, the *Rebbe* never bends in toward his spoon when eating; he always sits straight and brings the spoon up to him. R' Dov laughed "This is self-control? If I can do it, you'll be my *Chosid*?" *Ephraim* agreed to accept R' Dov as a leader if he could do it. For 3 spoonfuls, R' Dov managed to sit straight - on the 4th, he failed. *Ephraim* now easily secured R' Dov's help and saved the *Rebbe* from deportation.

P.S. *Sholosh Seudos* sponsored this week by the Miller family in celebration of the engagement of *Rochel Blima Miller* to *Dovid Chaim Tasker*.