

Elul Loans

Special thanks to Revach L'Neshama for the content

HaGaon Rav Moshe Chadash told a personal story from his days when he was a *bochur*. Once during Elul, he was eating a meal by a family in Yerushalayim. The family had many children. During the meal, he overheard a conversation between the husband and wife.

The wife was telling her husband that they had finished all the food in the house, and there was no money to purchase additional food. She reminded her husband that there were several people who owed them money, and since the situation in the house was becoming dire, she asked him to approach those people and request them to pay back the loans.

The husband answered, "It is now Elul. We will soon enter the Yom HaDin. We will request from Hashem that He may grant us a good and sweet year. When Hashem will start looking at our merits, the Beis Din in Shamayim will show all of our debts for our wrongdoings from the past year. And if the debts of the past year are not enough, they will also recall the old debts from past years."

The husband continued, "The only advice I have is that we should not demand from our debtors. Maybe by doing this, as a *mida k'neged mida*, in Shamayim they will not mention our debts on Rosh Hashana and our loving Father in Heaven will bless us with a good and sweet year." His wife agreed with him, and they did not demand of those people to pay back.

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Halacha Challenge

Hashovas Aveida Announcement

לֹא־תִרְאֶה אֶת־שׁוֹר אֶחָיִךְ אוֹ אֶת־שִׂיּוֹ נֹדָדִים וְהִתְעַלְמָתָּ מֵהֶם הַשָּׁב תְּשִׁיבֵם לְאֹחֶיךָ. -- דברים כב:א
 From this pasuk (that appears in our parsha - Ki Seitze), we learn the mitzva of Hashovas Aveida (returning a lost object). In this issue, we will explore a halachic question in the laws of Shabbos related to this mitzva.



On erev Shabbos, Mr. Cohen came home from work, helped around the house to prepare for Shabbos, and went to the mikva. After the mikva, he went to the Beis Midrash to learn *Sh'nayim Mikra V'echad Targum*. He took his cell phone with him just in case his wife will need tell him of more things to buy at the *makoleit* for Shabbos.

When he came back home, he realized that he left his cell phone in shul. "No need to worry," he thought to himself. "I'll just go to shul a bit early for Mincha and hide the phone somewhere in the shul before Shabbos." But when he came to shul, the phone was not on the table where he was learning. On Shabbos, Mr. Cohen approached the gabbai and told him the story.

Q. Can the gabbai make Hashovas Aveida announcement on Shabbos about Mr. Cohen's lost cell phone?

DEDICATIONS

- by the **Weinblatt family** in honor Binyomin's *bar mitzva*



Special thanks to kehillas *Beis Tefillah Yonah Avraham*

Help: וְכַבְּדְתוּ...מִמְצוֹא הַפְּצָדָה – “*And you honor it...by not pursuing your affairs...*”¹ Through these words, the prophet Yeshayahu teaches us that a person must honor Shabbos by abstaining from doing anything—even without doing *melacha*—for the sake of *melacha* that will occur after Shabbos.² For example, a Mishna teaches that one may not hire workers on Shabbos, even though they will work after Shabbos.³

Based on the fact that the prophet did not say מִמְצוֹא הַפְּצָדָה (pursuing affairs), but rather מִמְצוֹא הַפְּצָדָה (pursuing your affairs), Chazal learned the following principal: מוֹתְרִין: הַפְּצִיד - אִסּוּרִים, הַפְּצִי שְׁמִים - מוֹתְרִין (lit. [pursuing] your affairs is prohibited, [but pursuing] affairs of the Heavens is permitted).⁴ In other words, pursuing *mitzva* related matters is permitted.

That is not to say that a person can do anything on Shabbos for the sake of a *mitzva*. Rather, it means that certain activities for the sake a *mitzva* are permitted on Shabbos, even though a *melacha* (or an action that is Rabbinically prohibited on Shabbos) will occur after Shabbos due to those activities. Speech is one of such activities.⁵ For example, the Gemorah teaches that on Shabbos a person may verbally do financial calculations for a *mitzva*.⁶

Menucha’s Answer*: Yes, the gabbai can make that announcement.

Explanation: In his Shailos VeTeshuvos, the Rashba addressed this question.⁷ He answered that since returning a lost object is a *mitzva*, it is permitted to make a *hashovas aveida* announcement on Shabbos, even if the lost object is *muktza*. This is an example of ‘*Cheftzei Shamayim mutarim*’, because using speech a person is pursuing a *mitzva* related matter, even though he will cause (if the object will be found) an action that is Rabbinically prohibited on Shabbos (moving a *muktza* item) to occur after Shabbos due to that speech. The Shulchan Aruch brings this answer of the Rashba as halacha.⁸

Based on this, let’s explore now the following case. Imagine that on erev Shabbos you were walking in the Old City of Yerushalayim and found a diamond ring on a street. Since many people who walk the streets of the Old City come from various places of the world, you need to publicize about your find in an international media (besides posting signs on poles, shuls and stores that are around the place where you found the ring). Are you permitted to inquire on Shabbos about the address of the international Hashovas Aveida website, so that on motzei Shabbos you can post an announcement about your find?

1. ישעיהו נח"ג. 2. שו"ע א"ח סי' שו סעי' א' 3. שבת פרק כג משנה ג' 4. שבת קנ"ו. 5. שו"ע שם סעי' ו' 6. שבת קנ"ז. 7. שו"ת הרשב"א חלק ד סימן קד" 8. שו"ע שם סעי' יב

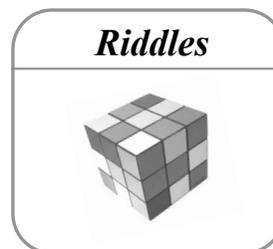
* Note: Menucha’s answer is for Torah learning purposes only and not as a *halachic* ruling.



כִּי אֶת־הַבְּכֹר בְּיָהֳשֻׁבוֹתָהּ יִבִּיר לָתֶת לוֹ פִּי שְׁנַיִם בְּכָל אֲשֶׁר־יַמְצֵא לוֹ כִּי־ הוּא רִאשִׁית אָנוּ לוֹ מִשְׁפַּט הַבְּכֹרָה. . -- דברים כא:יז

We learn in this week’s parsha that a first born gets a double portion. What is the reason for this? The Torah (see the verse above) teaches that it’s due do the fact that the first born is רִאשִׁית אָנוּ. Based on the Targum, the translation of רִאשִׁית אָנוּ is “the first of his strength.”

Perhaps, through this, the Torah is teaching us the following powerful lesson in life. Whatever you give your ‘first strength’ to, that thing will receive a double portion—whether that thing is something good (*the son of the beloved wife*) or something bad (*the son of the hated wife*). For example, if a person uses his first strength in the morning for learning and *tefilla*, Hashem will bless him with ‘a double portion’ of strength in *ruchnius*.



I am a very special word. I have many meanings. Sometimes I am defined as one of the parts of a body. And in this week’s parsha, my definition is “a place.”

Which word am I?

Last week’s Riddle

When the Beis HaMikdash will be rebuilt בימינו, you will see me there. How do I look, you ask? Well, the best characteristic that describes me is that I am black. How do people feel about me, you want to know? Those who understand, are happy when they look at me and describe me as “beautiful.” *What am I?*

Answer

The ashes on the *mizbe’ach*. In Mishnayos (masechet Tamid) we learn that during Succos and Pesach, the ashes would not be removed from the *mizbe’ach* throughout the entire holiday, because due to their great volume during the holidays, the ashes are considered as a beautiful ornament for the *mizbe’ach*.