



DAILY BEIS HAMIKDASH THOUGHT

Instead of just mourning the destruction of the Beis Hamikdash, the Rebbe taught us to focus on its rebuilding by learning about the Beis Hamikdash.

During the 3 Weeks, the Kollel will be producing **The Daily Beis Hamikdash Thought** - a short daily teaching focusing on one aspect of the Beis Hamikdash with an inspirational message.

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SHAALOS UTESHUVOS

Last week we started learning a Teshuvah of the Minchas Yitzchak on whether it is permissible (or advisable) for a Rabbi to have a profession as another source of *Pamasa*.

Join us this week for part 2 as we explore the Rambam's attitude that a Rabbi should not take a stipend from the community and see what the other Poskim say about it.

**For men. Sundays 9:30-10:15am
in Kollel.**

A collection of Torah
thoughts produced by
Kollel Menachem

חידוש Chiddush

אין בית המדרש בלא



In this Edition

Strengthening Torah and Yiddishkeit **P.1**

Display screens on Shabbos **P.2**

Strengthening Torah and Yiddishkeit

This week we celebrated the Friedike Rebbe's liberation on Yud Beis and Yud Gimmel Tammuz.

Yud Beis and Yud Gimmel Tammuz is a time to strengthen our activities of spreading Yiddishkeit and Chassidus, following in the ways of the Baal Hageulah. In his letter in honour of the first celebration of Yud Beis Tammuz (5688), the Friedike Rebbe writes that "it should be established as a day of *farbrenge* and *hisorrerus* to strengthen Torah and *Yahadus* (חיזוק התורה והיהדות) in each place according to its needs".

The Rebbe questions; Torah study is part of *Yahadus*. Why does the Friedike Rebbe deliberately highlight strengthening Torah as something seemingly separate from *Yahadus*? Further the letter does not refer to spreading or teaching Torah but to strengthening Torah.

The Rebbe answers that "strengthening Torah" is not something separate; rather it is a precondition and the directing force in all of our activities to strengthen *Yahadus*.

Since the Friedike Rebbe writes that we need to strengthen Jewish observance in every place, one may think that in a place where Jews are not-yet observant, one can and should adapt the principles of Torah according to the needs of the place to be more effective.

So the Friedike Rebbe emphasises that the activities to strengthen *Yahadus* must be based on Torah without compromise.

This is our challenge and it's a delicate balance. We can and must spread Yiddishkeit in all places and to Jews from all backgrounds, but we must remain true to what and whom we represent.

As *shluchim* and *Mosdos*, we face a dilemma. Should we be lenient on certain higher Torah standards to better reach a wider audience?

In a *Sicha* from Parshas Shelach 5748, the Rebbe addressed the sin of the *Meraglim*. Like the *Meraglim*, we need to use our own *seichel* in deciding how we approach our *Shlichus*. But the Rebbe high-

lights, that it is self-understood that the way one approaches their *Shlichus* must be built on the principles of Torah and the instructions of the *Meshaleach*. Only then can the *Shlichus* be the way the *Meshaleach* wants it to be.

The Rebbe addresses the rationalisation that by compromising on higher standards we will have greater *Hatzlocha* and attract more people to bring closer to Yiddishkeit. In a *Sicha* from Pesach 5714 the Rebbe stresses that *Kiruv* must be without compromises to Torah.

The truth of the argument that by compromising we will be more successful is highly questionable. Even if one was sure that this was the case, who says that this is *Hatzlocha*? Who says that *Shlichus* comes above the *Shulchan Aruch*?

Countless times the Rebbe quoted the Mishna *מקרבן לתורה*. We must draw *Yidden* closer to true, authentic Torah and not bring the Torah down to them with compromises or forgoing on aspects of *Halocha*. When spreading Yiddishkeit we do not necessarily give the full Torah in one shot. But the Yiddishkeit that we give must be without compromise.

Shlucho shel Odom K'moso, operating under the Rebbe's name is a tremendous *zechus*, but it comes with a great responsibility.

The days of Yud Beis and Yud Gimmel Tammuz are an *Eis Ratzon* to draw down *Brochos* for the success of our *Shlichus* and activities in *Hafotzas Hayahadus*. The *Keili* for the *Meshaleach's* *Kochos* is when we have *Chizzuk HaTorah* as the foundation.

For this reason even *Mosdos* require *Aseh Lecha Rav*; to have a *Rov* and a *Chassidische Mashpia* with whom they consult and take direction. This will ensure that our efforts to reach and share Yiddishkeit with all Jews will be according to Torah at the highest standards.

In this *zechus* may we receive all of the blessings and *Kochos* to have true *Hatzlocha* and bring our fellow *Yidden* closer to Torah and *Chassidus*.

Display screens on Shabbos

Rabbi Yonason Johnson

The Kollel has recently installed some promotional screens to display the names and dedications of those who are sponsoring Torah study. They are also used to promote Shiurim. I remember reading that there is a problem of reading advertisements on Shabbos. How does this apply to the display screens?

The issue that you have raised is that of *Shitrei Hedyotos*, the Halachos which govern what types of reading materials are permitted and forbidden on Shabbos.

Restricted reading

Shitrei Hedyotos (lit. mundane documents) refers to business documents such as accounts, loan documents, bills, receipts, purchase notes etc. The Rabbis forbade reading these materials on Shabbos¹. Because one may not use these documents on Shabbos, they are Muktzah and cannot be handled either.

Rambam² explains that the Gezeira of *Shitrei Hedyotos* was made to prevent coming to erase. However, Rosh³ explains that reading *Shitrei Hedyotos* is forbidden under the rules of *Mimetzo Chafatzecha*; that a person should not do things on Shabbos which appear to be planning or preparing for doing something which is forbidden to do on Shabbos⁴.

But the restrictions on reading materials are not limited to business documents. The Mishna⁵ teaches that on Shabbos a person may not read from a written guest list or from a menu of courses that they are serving at a meal.

The Gemara presents two reasons behind this law. Rav Bibi explains that this is a Rabbinic Gezeira out of a concern that it may lead a person to erase something from the list. Abaye explains that it is a Gezeira to prevent people reading *Shitrei Hedyotos*.

According to Abaye, the Rabbis extended the Gezeira of *Shitrei Hedyotos* (business documents) to include all written material even if the content is not connected to something which is forbidden to do on Shabbos⁶.

Halacha accepts both the opinion of Rav Bibi and Abaye i.e. that in addition to the concern of *Shitrei Hedyotos*, there is also the concern of coming to erase⁷.

Even scanning written material with one's eyes without reading them (i.e. enunciating the words) is forbidden under this Gezeira⁸.

Examples brought in Shulchan Aruch of other reading materials which fall under the extended Gezeira include; Menus and guest list⁹, captions on pictures or paintings¹⁰ and certain categories of books¹¹. There is even a discussion if under what circumstances one may read letters of correspondence¹².

Under the Halachos of *Shitrei Hedyotos*, one is not permitted to read advertising notices and signs on Shabbos, unless they fall under the exceptions below.

Exceptions for a Mitzvah purpose

Going back to the case of the guest list, Magen Avraham¹³ writes that if the meal is a Seudas Mitzvah, the Shammash may read the invitees from a guest list¹⁴. The Alter Rebbe¹⁵ explains that this is because even the underlying prohibition of *Mimetzo Chafatzecha* does not apply to Mitzvah related activities. Therefore, written material which pertains to a Mitzvah is permissible to read on Shabbos.

For the same reason, the Bach writes that the Gabbai may read communal announcements of public necessity on Shabbos. Important communal needs (*Tzorech Rabim*) have the same status as the needs of a Mitzvah¹⁶.

Elya Zuta adds that one may also read out a list of Yartzheits on Shabbos. This is considered a Mitzvah purpose because it is customary to pledge to Tzedaka at the time of remembering the deceased¹⁷. If Tzedaka is not being pledged, just mentioning of the name does not benefit the Neshama significantly and is not considered *Letzorech Mitzvah* and may therefore not be read from a written list¹⁸.

Notices with the times of Davening, details of Shiurim and Simcha notices are *Tzorech Mitzvah* and may be read on Shabbos. According to the Poskim, advertisements for selling items, even if they are holy articles such as Lulavim and Esrogim, are not permitted under this Heter. This is certainly so when prices are mentioned.

Tzedaka dedications

In a famous Teshuvah permitting writing the name of a donor on the Shule wall, the Rashb"a¹⁹ writes that it is a Mitzvah and *Middas HaTorah* to publicise the names of those who have performed a Mitzvah. Promoting the Tzedaka given by an individual gives recognition to the benefactor. It also encourages them and other to give more.

Therefore dedications and names of donors may

be read on Shabbos. This includes dedication plaques, dedications in Sefarim and also embroidery on a Paroches or Sefer Torah mantel²⁰. This has been a widespread Minhag Yisroel for hundreds of years and if it was questionable, how could the sages of each generation allowed it?

Other cases for leniency

Other leniencies include where the reading is for an immediate Shabbos need or for one's physical health. For this reason one is allowed to look up addresses and read street signs to know where they are going²¹. One may also read ingredient lists if it is for health concerns.

All of the above leniencies only apply where there is no concern for coming to erase any of the writing i.e. where the reader has no interest or authority to erase²².

The Kollel screens

Since the Kollel display screens are used only for the Mitzvah purposes discussed above, and because there is no concern or reason to worry about erasing, there is no issue of *Shitrei Hedyotos* and it is 100% acceptable to read the displays on Shabbos. The fact that the screen is digital and that the images are pre-programmed to change on Shabbos is not an issue. (On the contrary it could be argued that digital displays do not fall under the Gezeira at all).

1. Shabbos 149a and commentaries there.

2. Hilchos Shabbos 23:19. This is also the view of Sefer Mitzvos Gadol and Sefer Mitzvos Katan.

3. 23:1

4. Ra"n (116b) writes that there is also a concern that one may come to write. Taz 307:11 also writes that reading business documents is an issue of doing weekday activity.

5. 148a

6. Shulchan Aruch Harav 307:22

7. Levush 307:1, Mishna Berura 307:47, Shulchan Aruch Harav 307:22

8. Rosh 23:1. See Ram"o 307:12 and Shulchan Aruch Harav 307:22

9. Shulchan Aruch 307:12

10. ibid 307:13

11. ibid 307:16

12. ibid 307:14

13. 307:17

14. See Shaarei Teshuva 16 who is lenient even when it is not a Seudas Mitzvah so

that the Shamash does not make an error in who he invites or does not invite which may lead to strife as we see from the Gemara's account of the story of Kamtza and Bar Kamtza.

15. 307:23

16. Shulchan Aruch Harav 307:24 and 306:12

17. See Shulchan Aruch 306:14-15 which explains why it is permissible to pledge to Tzedaka on Shabbos.

18. Ketzos Hashulchan 107:42
19. Siman 581

20. Ketzos Hashulchan 107:40. He also discusses that embroidery may not be subject to the Gezeira at all. Further the embroidery becomes part of the Kedusha of the Paroches.

21. Ketzos Hashulchan 107:40
22. Shulchan Aruch Harav 307:23, Mishna Berura 307:47 based on Bach who writes that the concern of erasing from a menu or guest list only applies to the Baal Habayis and not to the Shammash.