
*מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר מזמור שיר).

On both *Yom Kippur* and *Tishah B'Av* we remove our shoes. On the former holiday, this is attributable to the fact that as *Bnei Yisroel* stand in prayer like angels, the whole world is consecrated and Adam's sin is temporarily disregarded. Thus, no separation is needed between our feet and the earth. On *Tishah B'Av*, another reason is more appropriate: *Chazal* teach that *Tishah B'Av* is the birthday of *mashiach*, in whose time Adam's sin will be corrected. Thus, in essence it is a celebration of sorts when we remove our shoes, and we look anxiously to the future coming of *mashiach*.

R' Yisroel Alter ZT"L (Gerrer Rebbe) would say:

A wise person once said:

R' David Kronglas ZT"L would say:

A SPECIAL MAZEL TOV TO MR AND MRS MENDY POMERANTZ ON

THE BIRTH OF A SON, ליה"ר שתזכו לגדלו לתורה, לחופה ולמעשים טובים

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clock. Suddenly, R' Eliezer opened his eyes and asked, "Has anyone heard any news from R' Yom Tov Danun?" The bystanders trembled. What could the rabbi be referring to and with what little strength he had left, why was he inquiring about R' Yom Tov. At that very minute, a messenger burst in with sad news, informing everyone that R' Yom Tov Danun had just passed away. Upon hearing the news, R' Eliezer nodded, covered his eyes and recited the <i>Shema</i>. He then turned onto his right side, closed his eyes - and his soul left him. After some time, it became apparent that the untimely demise of these two great sages, within moments of each other, was hardly a coincidence. The time had come for the righteous Judge in Heaven to listen to their case and therefore R' Hazan had to depart this world in order to stand together with R' Yom Tov Danun before the heavenly Judge. <u>TORAH GEMS</u> כי ה' אלקיך ברכך בכל מעשה ידיך ידע לכתך את המדבר הגדול וכו' (ב-ז) Rashi makes the following comments here: "<i>Therefore, do not be ungrateful by appearing to be poor. Rather, you should appear to be rich.</i>" This is quite an unusual statement. It would seem that this clearly contradicts the advice which <i>Yaakov Avinu</i> gave to his children when he sent them down to Egypt, to procure food, "ויאמר יעקב לבניו למה תתראו" - "<i>And Yaakov told his sons, do not make yourself conspicuous</i>". It would appear that is anything but the trait of modesty that <i>Chazal</i> is constantly preaching for the Jewish people to uphold. R' Dovid Sperber ZT"L explains: <i>Chazal</i> teach us, "<i>Poverty is good for the Jews like a saddle for a horse.</i>" This means: when does a horse where a saddle? Not when it is home in the stable, in the safety of it's own confines; the horse wears the saddle outdoors, when it is being ridden and when all can see it. Similarly, Jews should not appear conspicuous when they are outside, among the gentiles. This causes jealousy and usually invites trouble. Privately, however, Jews should be satisfied with what they have, and should "feel" rich with all the blessings that <i>Hashem</i> has bestowed upon them. In fact, Rashi's wording may be precisely chosen to preempt such a question. Rashi does not advocate showing off. Rather, he is telling us that we must not act so poor that we appear to be ungrateful for <i>Hashem's</i> kindness.	*** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** ***	עכ"ל רש"י. ויש להבין, מה ראה משה רבינו להעיר לבני ישראל על ענין מוסרי קל שאינו אלא חסרון בדרך ארץ, בעיצומם של דברי התוכחה על חטאם החמור במרגלים? ותירץ הגמ"ר איצלה מוולוז'ין זצ"ל, שהערה מוסרית זו, שהיו כולם דוחפים זה את זה, אף היא אינה אלא להגדיל את התוכחה על חטא המרגלים. שביקש משה למנוע מבני ישראל, את הטענה שכוונתם היתה אך לטובה, ורק המרגלים הם שקלקלו את השליחות. לכך הראה להם משה שלא כן הוא, כי הלא הכלל הוא שדבר שבאמת טוב הוא, אזי מראשיתו הוא הולך על מי מנוחות ובדרך ארץ. אמנם, לא כן בענין שהוא במהותו רע, שמלכתחילה הוא נעשית בערבוביא, ובצורה בלתי מתוקנת, אשר היא עצמה חושפת את הכוונה הפנימית שבו. כיון שכך, אמר משה לכל העם, שאחר שראשית ענין המרגלים היה נעשה "בערבוביא, ילדים דוחפים את הזקנים, וזקנים דוחפים את הראשים", היה לכם לראות מלכתחילה, שסוף הדבר של השליחות זו, להחמיץ ולקלקל, וא"א שייצא מדבר זה שום טוב. <u>מעשה אבות....סימן לבנים</u> השיבנו ה' אליך ונשובה חדש ימינו כקדם וגו' (שייך לתשעה באב) In <i>Eretz Yisroel</i>, about two hundred years ago, lived the holy <i>sephardic</i> sage, R' Yom Tov Danun ZT"L, who led his people through a time of unrest, justly and peacefully. The story is told that he once had a disagreement in an important communal issue with R' Eliezer Hazan ZT"L, the son of his predecessor as <i>Sephardic</i> Chief Rabbi. He suggested, as is the wont of peace-loving scholars, to take the matter to a rabbinical court. R' Eliezer agreed, but it soon became apparent that not a single rabbi in Jerusalem felt himself worthy to adjudicate an argument between two such rabbinical titans! After much searching, a <i>Beis Din</i> willing to deal with the matter simply could not be found. R' Danun, then sent a message to R' Hazan. "What can we do?" he wrote. "If there is no one willing to judge us in this world, at least there is a Judge in heaven. Let us turn our judgment over to Him." R' Eliezer agreed. The people waited expectantly for they believed that they were soon to see a sign from Heaven that would dispel the disagreement. That <i>Tisha B'Av</i> eve, the members of the <i>Chevra Kadisha</i> - burial society, were quickly called to R' Eliezer's bedside. The rabbi had suddenly taken sick and his condition grew worse by the minute. <i>Tehillim</i> was being recited around the
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