

בראיתי יצרך חרע ובראיתי לו

תורה תבלין

A Torah Tavlin Publication

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שבת קודש פרשת דברים - פרק ג' דאבות - שבת חזון

Shabbos Parshas Devorim - Shabbos Chazon - Third Perek

July 24, 2004 - י' מנחם אב תשס"ד

הדלקת נרות שבת - 8:03 *	(Monsey, NY)	מנחה גדולה / שבת - 1:39
שקיעה של ערב שבת - 8:21	~~~~~	שקיעה של יום השבת - 8:20
זמן קריאת שמע/מ"א - 8:48	~~~~~	צאת הכוכבים / מעריב - 9:10
זמן קריאת שמע/הג"ר א' - 9:24	~~~~~	צה"כ / לשיטת רבינו תם - 9:32

*מי שמדליק מוקדם, אין לאחר זמון עם קבלת השבת (משמאל "בואי כלה")

מזדעפת צלין

שח שיחה בטילה כל ימיו ע"כ. כי לפי הני"ל מובן שכל מה ששרי, ואפי' ענינו של עוזי", היה דברים קדושים הקשורים גם בהקביה והיו דברים גבוהים עד מאוד. אך החל "אמרו עליו" מוכח שרק אחרים אמרו עליו השבח באלה, וכמו כן מצינו לגבי החמשה תלמידים של ר' יוחנן בן זכאי, שהוא היה מונה שבחם, אך הדיוק "והוא" היה מונה שבחם אבל הם בעצמם לא ידעו להם שום מעלה או שבח בכלל.

והרגנו באהליכם ותאמרו בשנאת ה' אותנו

הוציאנו מארץ מצרים וכו' (א-כז)

איתא במדרש א"ר אר"י איתו לילה ליל

באב היה. אמר להם הקב"ה לישראל אתם בבתים בכייה של חינוס, ואני קובע לכם בכייה לדורות ע"כ.

כתב הגמיו"ר אליהו דסלר זצ"ל, בס' מכתב מאליהו, שעבודת השנה באב היא להבין ולדעת על מה צריכים לשלש דפורעונו, ולדע מה צריך צער זה להביא. חז"ל שמכו לשלש דפורעונו את שבע דחממות ואמיד אחרת. ב"ב באב שבת חמנו. סימכות זו מלמדנו שלמדת אחרת.

אלה הדברים אשר דבר משה אל כל ישראל וכו' (א-א)
 איתא בגמ' (יומא יט:) אמר רבא חש' שיחת חולין
 עובר בעשה שנאמר "ודברת בס" - בס ולא בדברים
 אחרים עניינש. ומפרש האוה"ח"ק שמה שכתוב כאן
 "אלה הדברים אשר דבר משה", הודיע חתני כי אך
 אלה היו הדברים אשר אמר משה רבינו כל ימיו מעצמו,
 לבד מהדברים אשר צוה השי"ת. ודברים האלה יודעים
 כי הם דברי תורה עניינש. ויש להפליא, הלא משה רבינו כן
 שמונים שנה היה קודם שקיבל התורה, וגם מלך בדש
 ימים רבים, וכחנה. ואיך איך שיד שכל ימיו לא דיבר
 רק דברי תורה ואף פעם לא יצא מפיו דברים אחרים?

אלא מסביר האדמו"ר היה"ק ר' שלמה הכהן מראדאמסק זצ"ל, בס' תפארת שלמה, שהנה הוא ענין סוד ליראי ה' ולחושבי שמו שאע"פ שעוסקים ומדברים בדברים וענינים של עולם הזה, מ"מ מחשבתם קשורה ודבוקה בהשגות כל הימים, וכל דבריהם בקדושה וטהרה. וכדמצינו אצל גדולי עולם שדיברו עם תלמידיו סיפורי מעשיות מעניני ערוה"ז, והמה דברים גבוהים העומדים ברומם של עולם ממש.

On the afternoon of *Erev Tisha B'av*, it is customary to eat a larger meal before *mincha*. This bigger meal is intended to express our belief that *Hashem* will soon turn these sad days into happy and festive ones, with the rebuilding of the *Beis Hamikdash*(ו). We then daven *Mincha* and return home to eat the *תענית* meal - meal with which we humbly end our eating before the fast (2).

The last meal is eaten while sitting on the ground or a low stool (lower than 12 (3) inches off the ground). In cases of difficulty, one may place a soft cushion under him (4), or at the very least, eat on a chair in a place that he doesn't eat a whole year round (5). Bread (many use a bagel - symbolic of mourning) and one, cooked food (6) (the custom is to eat a cold (7) hard-boiled egg (8)) is eaten at this meal. At the end of the meal, one dips his bread into ashes (9), eats it and says the words, "This is the meal of *Tisha B'av*." (10) All this applies to women and children, as well (11).

If three men are present, they should not eat the meal together in a manner which would require *bentching* (12). It is preferable for one who wants to continue to eat and drink after *ברכת המזון* to have in mind or say aloud before he benches that he is not accepting the fast until *שקיעה* - sunset (13). *בדיעבד*, one may still continue to eat or drink after *bentching* until sunset even if he did not do so.

[illegible]

הנה...הנה...הנה...

Rabbeinu Yonah of Gerona ZT" L (Shaarei Teshuvah) would say:

"The person who thinks of himself as great is trying to find relief from painful feelings of low self-worth."

R' Chaim Soloveitchik ZT"L (Brisker) would say:

"Who is a rich man? One who is happy with his lot.' In the *mishnah*, the word 'שמח' is present tense. The lesson is clear: Before one has money, he is in despair. After he is accustomed to being wealthy, he complains and gripes about other things. Who is rich? One who is satisfied with his lot like a rich man who is presently enjoying his wealth - the fruits of his labor!"

R' Avrohom Mordechai Alter ZT"L (Imrei Emes) would say:

"Aharon Hakohen 'loved and pursued peace.' How appropriate is it that his *yahrzeit* (Rosh Chodesh Av) falls out in a time when we strive to rid ourselves of the cause of our exile: *baseless hatred?*"

be full of water fountains. The S.S. guards came running, furious. As nightfall came, they watched helplessly as the spouts spread throughout the field and the Jews drank their fill. Ultimately the German sadists were awed. They could do nothing about the spouts but fill their canteens from them.

TORAH GEMS

בעבר הירידן בארץ מואב הואיל משה באר את התורה הזאת לאמר ווי (א-ה)

Moshe Rabbeinu, at this point in time, took it upon himself to explain and elucidate all the *halachos* and *mitzvos* in the *Torah* to *Bnei Yisroel*. Thus, the opening words of *Sefer Devorim* are "These are the words which *Moshe* spoke to *Bnei Yisroel*." Everything that *Moshe* said was spoken in the final 36 days before his death, beginning on the first day of *Shevat* in the fortieth year in the desert, until the day of his demise, the seventh of *Adar*.

The question is asked: Not until the beginning of the fifth perek in *Parshas Devorim*, does *Moshe* actually begin the synopsis of the Laws of the *Torah*, as it states there, "And *Moshe* called to *Bnei Yisroel* and said: Hear *Yisroel*, the Laws and ordinances that I will speak." In truth, the first four chapters of the *parsha* are primarily a summation of *Bnei Yisroel's* sins and journeys in the desert. Why then, does the *posuk* here state that "*Moshe* began to expound the *Torah*," when in fact he does not begin to do so until later?

The *Meor V'shemesh*, *R' Klonymous Kalman ZT"L of Krakow*, explains: The *seforim* tell us that one of the fundamental principles of *yiddishkeit* is that a person must repent his past transgressions before he is capable of true comprehensive *Torah* study. Thus, *Moshe Rabbeinu*, begins his full in-depth explanations of the Laws of the *Torah* by first reproving *Bnei Yisroel* with *moser* and criticism of their actions, in order to cause them to repent and be worthy of truly understanding *Hashem's Torah*.

רב לכם סב את ההר הזה פנו לכם צפונה ווי (ב-ג)
The *Baal Haturim* learns out an unusual *derasha*

from the word "סב" which pertains to the *churban Bais Hamikdosh*: "The emphasis is on the (letter) סביך, since *Esav* honored his father who was 60 years old at the time of his birth. Thus, in the future the *Bais Hamikdosh*, which was 60 *amos* long, will be destroyed." An amazing explanation indeed! What does *Esav* being born when his father *Yitzchok* was 60 years old have to do with the *Bais Hamikdosh* being destroyed? Why is his *mitzvah* of *Honoring his father*, so worthy to the extent that it is the root of the *churban*?

R' Yehuda Leib Pinter Shlit"a gives us a fascinating understanding of the words of the *Baal Haturim*. The *Medrash in Parshas Vayera* states that the holiness and *shechina* - *Resting of the Holy Spirit*, on the spot where the *Bais Hamikdosh* was built is due to the willingness and extreme selflessness of our patriarch *Yitzchok Avinu*, to give up his life and become a sacrifice to *Hashem* by the *Akeidah*. It was in the merit of his incredible act of *mesiras nefesh* that prompted *Hashem* to insist that there is no possible choice for His House of worship, other than the mountaintop of *Har Hamoriyah*. Thus, the *Bais Hamikdosh* is fully intertwined with *Yitzchok Avinu*, more than any of the other *avos*. Now, since *Esav's* entire spiritual connection with his father is through his excellence of the *mitzvah* of *כבוד אב*, *therefore*, *Esav* is "plugged in" to the merits of *Yitzchok* as well.

As a result, "הקול קול יעקב" - when the sound of *Torah* and *mitzvos* emanates constantly from the lips of *Bnei Yisroel*, we are in control. But *הקדים* to - when *Esav* senses their opportunity to overtake the Jews, they have the merit of their predecessor's *mitzvah* to hold them in good stead.

שהעצבות מהווה סכנה לעליה רוחנית, בכל זאת צריך האדם לקבוע עתים להתבוננות בגדולת ה' אשר חטא לו, כדי שעל ידי זה יהיה לבו נשבר באמת במרידות אמתית. אך מיד אחרי שבירת הכל, יסיר האדם את העצב מלבו לגמרי ויאמין אמונה שלמה כי ה' העביר חטאתו ורב לסלוח. וזוהי השמחה האמתית הבאה אחר העצב.

וה"ה בתשעה באב, אם ע"י הצער והבכיה באים ליד

מעשה אבות.... סימן לבנים

Early on the morning of Friday, July 28, 1944, the 8th of *Av*, Nazi S.S. guards ordered a block of prisoners from a labor battalion in Warsaw, to prepare to leave on foot heading toward *Dachau* - a dreaded death march. The Germans imposed a goal of 35 kilometers to be covered every day. The prisoners, among them *R' Yekusiel Yehudah Halberstam ZT"L*, the *Klausenberger Rebbe*, were beaten, hungry and thirsty, and weakened from years of forced labor. Nevertheless, they were forced to maintain a rapid pace. Many did not have shoes worthy of the name, the sun beat down upon them vigorously, and they were not allowed a drop of water at any time. Along the way they would pass a river or a stream, but the S.S. monsters would not allow them near the water. Anyone seen approaching the water would be shot immediately. This only caused greater thirst and made walking more difficult. Many people were driven by their thirst to delirium. They could not control themselves and risked approaching a river or stream to obtain some moisture. The Germans kept their word and immediately shot anyone who got near the water.

They marched on like that all day Friday, *Shabbos* and Sunday (the fast of *Tisha B'av*). On Sunday, the Germans cruelly drove them to exhaustion in order to cover the allotted number of kilometers as quickly as possible so that they might reach a town where the officers could take the day off and get drunk. Approximately two hours before sunset they arrived outside the town of *Lovitch*, between *Sochatchov* and *Kutna*. They stopped in a wheatfield whose crop had already been harvested. The stubble protruding from the ground stabbed the prisoner's bodies and made it extremely painful to follow the order to be seated on the ground. Because it was *Tisha B'av*, the *Rebbe* had removed his leather shoes and walked barefoot. An S.S. guard noticed this and sadistically forced him to walk-run on the shoulder of the road so as to tread on the stones and the thorns that littered the roadside. Also that day, the *Rebbe* was shot in the arm while trying to hide. He quickly rejoined the marchers and stanchied the wound with leaves. Later, at the cornerstone laying for the *Tzanz Medical Center* in 1980, the *Rebbe* said that he had decided at that moment - if *Hashem* would let him survive - to establish a medical institution for Jewish patients.

Greatly stricken by the terrible thirst and the real threat of death that the Germans were imposing on their prisoners, the *Rebbe* kept warning people around him not to risk their lives for water. And he asked them to pass on this warning to others. He was certain, he said, that *Hashem* would not forsake them and they they would have water soon. Soon the word spread, "Dig for water!" All over the wheatfield people were digging - one with a rusty spoon, another with a stick, most with their bare fingers. Every centimeter they dug cost energy they so desperately needed.

Suddenly a stream of water some 30 centimeters high shot up into the air. Soon the whole field seemed