

## 1 – Topic – A Thought from Rav Schwab on the Parsha

As we prepare for Shabbos Parshas Devarim Ches Av and also preparing for what will be a joyous Moed of Tisha B'av. I would like to share with you some thoughts on Parshas Devarim and B'ezras Hashem a thought regarding our upcoming Moed.

The beginning of Parshas Devarim of course Moshe Rabbeinu speaks to Klal Yisrael and recounts some of the things that had happened during the stretch that they traveled together. There we find in Posuk 28 that Moshe Rabbeinu remembers that the Meraglim scared Klal Yisrael. (הַמַּסּוֹ אֶת-לִבְבָנוּ לֵאמֹר עַם גָּדוֹל וָרָם). Spoke about (עָרִים גְּדוֹלוֹת) big cities, (וּבְצוּרֹת, בְּשָׂמַיִם) and they are fortified all the way up to the heavens. On that Rashi says, (דַּבְּרוּ הַכְּתוּבִים לְשׁוֹן הַבַּיִת). He says that the Pesukim talk with a Lashon that is exaggerated. A Lashon Guzma.

This Rashi is based on a Gemara in Chullin 90b (19 lines from the top) where the Gemara in Chullin says that the Torah sometimes speaks (דַּבְּרָה תוֹרָה לְשׁוֹן הוּאֵי). Rashi in Chullin says (לְשׁוֹן הַדִּיּוּט שֶׁאֵינוֹ מִדְּקָדֵק) (בְּדַבְּרֵי). Like an ordinary person who is not careful with what he says (וּמוֹצִיא בְּפִיו דָּבָר שֶׁאֵינוֹ) and sometimes says things that are not really accurate, (וְלֹא שִׁיתְכוּן לִשְׁקֵר) he doesn't mean to lie (אֲלֵא לֹא דֵק) but he is just not careful.

I think that we all know that this happens sometimes and you get carried away and you say things in an exaggerated way. It is difficult to understand that the Torah talks that way, and for that reason Rav Schwab gives a beautiful explanation (in his Sefer Mayan Bais Hashoeva page # 383). His explanation touches home because it has to do with a Yesod regarding learning Nach and particularly for learning Sefer Yehoshua which has been mentioned here in the past from other sources.

Let me tell you what Rav Schwab says. When you learn Navi you are struck by the fact that Klal Yisrael just doesn't seem to be successful in ridding Eretz Yisrael of the non-Jews, of the Cannanim. Not in Sefer Yehoshua, not in Sefer Shoftim. Still in the time of Shlomo Hamelech, we find cities that are not conquered by Klal Yisrael. It is a Davar Pele. Especially so because Yehoshua says at the end of Sefer Yehoshua that he did everything HKB"Y commanded. He didn't fail to do anything. Everything that Hashem commanded was done but there were cities that were left over. Says Rav Schwab it was by design. Not every city was supposed to be conquered immediately. This is a Yesod which he said from other sources.

Rav Schwab though brings the following explanation. Rav Schwab says that in order to conquer cities in Eretz Yisrael the Goyim that were being displaced had to deserve to be displaced. As it says in Parshas Lech Lecha 15:16 (כִּי לֹא-שָׁלַם עֲוֹן הָאֱמֹרִי). If the Emori's Aveiros were not enough that they should be punished Klal Yisrael could not capture them. (אִיךָ הַקֶּב"ה נִפְרַע מִן הָאוֹמָה עַד שֶׁעַת שִׁילוּחָהּ). The Gemara says in Sotah 9a (22 lines from the top) that Hashem doesn't punish a nation until it deserves to be punished. Therefore, there were cities in Eretz Yisrael some of whom deserved to be thrown out immediately and some not yet, and therefore, as Hashem tells Moshe Rabbeinu in Parshas Eikev 7:22 (לֹא תִהְיֶה מִהַר מְהֵרָה). You are not going to destroy all the Goyim in Eretz Yisrael immediately. There is a plan, there is a Mehaleich that certain cities will be captured first and others will be captured last. This is a Yesod which I have mentioned in the past which answers numerous difficulties in learning Yehoshua, that it was part of the plan not to conquer all of the cities.

What does this have to do with Devarim? It comes back to these Pesukim. The Posuk says that (עָרִים גְּדוֹלוֹת) (וּבְצוּרֹת, בְּשָׂמַיִם). There are some cities that you will not be able to capture. There are some cities that are

big and (ובצורת, בשמים). They have Zechusim that they won't be destroyed. Now Poshut Pshat it is ( לשון ) (הבאי) an exaggeration.

Says Rav Schwab, if it is in the Torah even if it is an exaggeration it has a deep true meaning. The meaning is that there were some cities that were (ובצורת, בשמים). That were fortified all the way up to heaven. Meaning in Shamayim they still had Zechusim.

I would add that we have an old rule that the word Gadol in Chumash means somebody who does Chesed to others. (גומל חסדים טובים) is Gadol. Gadol means someone who does Chesed. The Michtav M'eliyahu says that every Gadol in Tanach means he does Chesed. (ערים גדלות וּבְצוּרָתָם, בשמים) now it makes sense. (ערים גדלות) They are cities that have Zechusim of Chesed (ובצורת, בשמים). This fits in so beautifully with this that Rav Schwab has said. (ערים גדלות וּבְצוּרָתָם, בשמים) That these cities have Zechusim. What are the Zechusim? The Zechusim are that they do Chesed. Fits in beautifully. Geshmak!

## 2 – Topic – A Thought from the Beis Yitzchok on the Parsha

This comes from the Sefer Beis Yitzchok which is attached to the famous Kehillas Yitzchok and in the newer prints there is a Beis Yitzchok. He goes on the Posuk that is found in 1:17 (לא-תכירו פנים במשפט). Don't recognize faces in judgment. The Lashon is (תכירו פנים). It should have said Lo Si'su Panim, don't favor people. (לא-תכירו פנים במשפט). What does it mean don't recognize people?

The Beis Yitzchok brings an incredible explanation of something well-known to us from Chazal. It is well-known that when Alexander the great set out to conquer the world and he came to Eretz Yisrael and he met Shimon Hatzaddik he fell to his feet and said as is found in Maseches Yoma 69a (12 lines from the bottom) (כיון שראה לשמעון הצדיק ירד ממרכבתו והשתחוה לפניו אמרו לו מלך גדול כמותך ישתחוה ליהודי זה אמר ) (להם דמות דיוקנו של זה מנצחת לפני בבית מלחמתי). That the image of Shimon Hatzaddik is always in front of me when I go to do battle. This is a well-known Chazal.

The Beis Yitzchok gives a tremendous insight. What does it mean he recognized him? Could be Poshut Pshat, but he says more. He says Alexander the great was a student of Aristotle, he was a philosopher. Why did he set out to conquer the world? He was from the non-Jews in a non-Jewish world Aristotle had a certain greatness, a sense of purpose. Why was his disciple Alexander setting out to conquer the world?

The Beis Yitzchok says that the world was still full of Avodah Zorah even after the Yeitzer Hora of Avodah Zorah had passed, but the world was full of Avodah Zorah like Tosafos says at the beginning of Avodah Zorah. They didn't believe in it much but they still did it. Alexander who believed in philosophical approaches to humanity and to the world, wanted to rid the world of Avodah Zorah. When he set out he said it has got to be a better world. That is why he was a big Maskil, he was a big philosopher and he set out to conquer the world and set it in the path he wanted.

When Alexander saw Shimon Hatzaddik he recognized the Eidilkeit on him, he recognized the Feinkeit. Alexander was an Adam Poshut. The fact that Jews took his name to give to our children is not so Poshut. Alexander was somebody who had a deeper understanding of human beings. When he saw Shimon Hatzaddik he said it is for people like this that I am fighting all my battles. It is for a man like this that I look for. Every time I go to battle I look for someone who has this Demus, for somebody who has this Feinkeit, this Eidilkeit, this greatness, this glow.

There is a concept of Hakaras Panim, of being able to recognize the Feinkeit, the Eidilkeit and the greatness of a person. It is Lav Dafka that he saw an exact image of the face of Shimon Hatzaddik. The point was that it was Kidmuso, this is the image that he was looking for.

Says the Beis Yitzchok that is (לא-תכירו פנים במשפט). Even if someone comes with an Eidilkeit, with a Feinkeit (לא-תכירו פנים במשפט). Don't favor him in Mishpat. In Mishpat the Mishpat has to be purely based on the case itself, who is right who is wrong. The arguments back and forth. (לא-תכירו פנים במשפט).

I would add as a PS (לא-תכירו פנים במשפט) when it comes to Mishpat there is (לא-תכירו פנים במשפט), however, Stam Azoi in the world you should look to recognize people who are Baalei Madreiga. These are two thoughts on the Parsha.

### 3 – Topic – A Thought on the upcoming Tisha B'av

Let me turn to one basic overarching thought regarding our 2,000 year Galus and the upcoming Tisha B'av. We find a number of places in the Torah that there is Kefitzas Haderech. In Parshas Chaya Sarah as is found in 24:42 (וְאָבָא הַיּוֹם, אֶל-הָעֵינָן). Eliezer has Kefitzas Haderech. In Parshas Vayeitzei as is found in 28:11 (וַיִּסְעוּ מֵהַר יְרֵחוֹ, דְּרָדָה שְׁלֹשֶׁת יָמִים) we find that Klal Yisrael before the Meraglim traveled three days travel in one day as Rashi point out (מהלך) (שלשת ימים הלכו ביום אחד). Kefitzas Haderech.

There is an old Kler that we always had. How does Kefitzas Haderech work? What is Kefitzas Haderech? I travel 100 miles and it takes me 2.5 hours and I did it in 2.5 minutes. That is Kefitzas Haderech. How does that work? Does it mean that I actually traveled 100 miles but time was suspended, so that after traveling the 100 miles and I get there I find out that only 2.5 minutes had gone by. So it is a miracle in Zman, it is a miracle in time. Or maybe not. Maybe it is a miracle in space. I traveled 100 miles in 2.5 minutes because the Ribbono Shel Olam compressed the 100 miles and I was able to go as if I was going just 100 feet and I got there 2.5 minutes later.

To illustrate the Chakira, if I had an odometer on my car and I was Eliezer and I traveled to find a Shidduch and I made it in one day. I traveled maybe 600 miles in one day. Did my odometer click off 600 miles of traveling, did I use up gas for 600 miles of traveling just that time was suspended, or no, the Pshat is that I only had to travel one day's worth of traveling and it is a miracle in space that I got there. Is it a miracle in time or a miracle in space?

In Parshas Behaloscha (I might have mentioned it this year) that the Taima Dik'ra (11:1) brings a proof that no you are traveling the whole time but it is a miracle in Zman because you are still traveling the 100 miles. But once you get there the time is earlier than it would normally be. An understanding of Kefitzas Haderech.

The follow up Kasha is why. If the Borei Olam is doing a miracle and you are traveling from NY to Liberty 100 miles and the Ribbono Shel Olam says it normally takes 2.5 hours for you 2.5 minutes. Why would the Ribbono Shel Olam do the Neis in a way that makes you be Mat'riach, makes you bother, makes you have the Shlep of the road and you get there and it is only 2.5 minutes. Let the Ribbono Shel Olam do the Neis the other way that it should be a quick trip so to speak? A trip that involves only traveling 100 feet and not 100 miles?

The important answer is this. There is something to the trip, there is something to the traveling. We tend to think that when there is a problem we just have to get past the problem and the idea is to be smooth, the idea is not to have the problem.

There was once a Yid who had 6 children and 3 of them were rebellious children and they gave him a lot of headaches and 3 were the smooth type. He told an Adam Gadol about his problem and he said I didn't ask the Ribbono Shel Olam for 6 children. Had He given me only 3 children I would have Nachas and I

would be very happy. To that this Adam Gadol replied, you are a fool. In Shamayim you were supposed to have 3 challenging children and that is your Tafkid. A Malach said You are going to give him 3 difficult children and no regular children. So the Ribbono Shel Olam said okay I will throw in 3 regular children. But your Tafkid is not the self-pilot children your Tafkid is the children that require your efforts and your Kochos.

Same thing here. We travel somewhere and we say it is Ratzon Hashem I am heading out. I am going and I am traveling to Eretz Yisrael. So I say let me just get there. No. the travel is meaningful. The going there is traveling. The effort that you put in is traveling. When you are traveling it is purposeful. The Tircha, the bother of getting there counts. The challenges, the difficulties that is the whole purpose of the traveling.

The mistake that people make is not appreciating the challenges on the way. It comes a Tisha B'av and many people have an attitude let me just close my eyes and open them up and Tisha B'av will be over. I fasted a whole day and accomplished, I fasted. No. The idea is not to get to the end of Tisha B'av without eating, the idea is to have a Tisha B'av that is meaningful. A Tisha B'av that counts for you, that is a source of Avodas Hashem. A source of Aliya in Avodas Hashem. It is not just to get there. It is how you get there. It is how you get there. The bother of getting there. The bumps on the road. They are purposeful. When there is Kefitzas Haderech, Hashem doesn't say alright you won't have the bother you will just be there. No. The bother is purposeful. Hashem doesn't steal that from you. The Tircha, the Shvitz, the bother. HKB"H doesn't steal it from you, not at all. You are Zoche to work hard.

It says in Parshas Maasei ( וְאֵלֶּה מִסְעֵיהֶם, לְמוֹצָאֵיהֶם ) this is where they were for their travel. I think that it is the Rogatchover who said you might think that the travel is just to get there and it doesn't matter. He said no ( וְאֵלֶּה מִסְעֵיהֶם, לְמוֹצָאֵיהֶם ) there is a purpose. The traveling itself, the Masa itself is for a purpose.

So Tisha B'av is coming and its challenges. The Minhagei Aveilos that we have all of this is purposeful. Someday it is going to go on the scale when we go upstairs when they judge the Maasei Bnei Adam. Tisha B'av is an opportunity to be really meaningful.

Try on the afternoon of Tishav B'av to take out a Sefer Iyov if you haven't learned it recently. Most of Iyov is very hard. But learn the first two Perakim. Geshmak! When I was a counselor I used to learn it with my campers and they used to beg me just to go further and I said no and we did the first Perek. The first Perek is fascinating. It is full of Mussar too.

So take an Iyov and learn it and then if you are in a Shul that has Rav Schwab on Iyov take out the Rav Schwab on Iyov and look at what he says on what you just learned. Even if hopefully Tisha B'av is a Yom Tov you can still learn Iyov and you are allowed to learn it on Yom Tov.

Wishing everyone an absolutely wonderful meaningful Shabbos Chazon. Please Daven for me to be Zoche to get into Eretz Yisrael this coming week. I am hoping next Thursday to be on the way to the airport during this call. B'ezras Hashem I hope to squeeze it in somehow between the TSA and boarding. B'ezras Hashem please Daven for me. Be well. A Gutten Shabbos to one and all!