



Rabbi Reisman – Parshas Devarim 5786

1 – Topic – A Pachad Yitzchok

As we prepare for Shabbos, Parshas Devarim, Shabbos Chazon, a wonderful Shabbos, an extraordinary Shabbos, a Shabbos of opportunity to really develop a closeness to Hakadosh Baruch Hu. Hatzlocha in Avodas Hashem. The most wonderful Shabbosos are the ones that have within them a message that gives us focus. Let's talk a little bit about Sefer Devarim and Shabbos Chazon.

Sefer Devarim, Moshe Rabbeinu talks to Klal Yisrael. The first section of the Sefer, the first two parshiyos, he gives them Mussar. And the theme of Mussar throughout the Sefer is a Mussar of Yiras Hashem, as well as a constant reference of v'halachta bidrachav, of going in the ways of Hakadosh Baruch Hu.

There's a very interesting Ma'amar, a fascinating Ma'amar, a Pachad Yitzchak on Shabbos, Ma'amar Beis. In the Pachad Yitzchak, he says that there's a ta'us, a mistake that's common regarding Yiras Shamayim. He says it's so common that the one who published the Sefer Tomer Devorah in his introduction made a mistake. He quotes from the introduction to Sefer Tomer Devorah, that all the middos of Hakadosh Baruch Hu of v'halachta bidrachav, all the middos that we have are middos of Hashem that we're supposed to emulate. Be a rachum, be a chanun, be a nosein, etc. He says except for one, Yira.

The mida of Yira, chas v'shalom Hashem has no fear, has no yira, and therefore, that's the one mida that's not included in v'halachta bidrachav. The Pachad Yitzchak writes (זו היא טעות גרועה). It's an incredible mistake, it's a big error. He says there's no mida tova in the world that's not found in the Borei Olam. And therefore, if a person understands yira as to be afraid of someone bigger and more powerful, obviously that's not the mida of yira.

What Rav Hutner writes is that a person has two kochos, the koach of hispashtus, of doing, of spreading, of making more happen, and that Hakadosh Baruch Hu did in the Yemei Bereishis, the days that he created. And then there's the koach of Tzimtzum, of restraint, of holding back. And that's what the Borei Olam did when Shabbos came, vayichulu hashamayim v'ha'aretz. The koach of tzimtzum was to restrain and say dai, this is the amount of bri'ah I want to do, and kavayachol Hashem says after that comes restraint, comes tzimtzum.

Yira, he says, is the mida of tzimtzum. The mida of being able to do and saying I want to do, I have a cheishek to do, and I'm holding myself back. That's what the Ramban means in Parshas Yisro when he says that a mitzvas aseil is rooted in ahavas Hashem and a lo sa'aseil is rooted in yiras Hashem. Now of course, both involve yira, both involve ahava. But the root of a mitzvas aseil

is to do, hispashtus, ahava. The root of a lo sa'asei is to restrain oneself, to hold oneself back, yira. That's the yesod in the idea and the avoda of yira, to be able to restrain oneself.

Comes the three weeks, the nine days, the avoda of halacha is restraining yourself. It's uncomfortable not to take a comfortable shower every day. It's uncomfortable to wear clothing that has already been pre-worn. It's uncomfortable to limit what a person eats. But the avoda of yira that's connected to Shabbos Chazon, that's connected to the Churban Beis HaMikdash, is the ability to restrain yourself, to hold yourself back, to not follow all the whims and the desires that a person has.

It's a tremendous insight into the mida of Yiras Shamayim. The mida of Yiras Shamayim is the mida of being able to restrain yourself, to hold yourself back, to do only what is appropriate to do, and when something is inappropriate, to hold back. There's more geshmak in doing. Restraining yourself, it's a more difficult avoda. But that's the mida of yira. The mida of yira is to restrain when it's appropriate to restrain, to hold yourself back when it's appropriate to hold yourself back. It's a tremendous insight that it says in the Sefer Pachad Yitzchak.

There was a young man who was dating in the Yeshiva, his mother was trying to assess... whether he's really into it, whether he's ready to get engaged. So she asked him, "Do you think of her all the time? Wherever you go, do you think of her?" He said, "No." So she's worried. So the bochur came over to me in yeshivah. He said, "My mother says I should be thinking of her all the time." So I told him, "That's not ahava. You know, I don't think of my wife all day. No one thinks of his wife all day. That is not what everybody's busy doing. It means that when something comes up of significance, a person has his wife in mind. There's no such thing that you think of her all day. That's not a normal thing." He came back to me the next day. He said, "I told my mother what you said, that a husband doesn't think of his wife all day." So his mother came back to him later and she said, "You know, I think your Rebbe is wrong. I asked Tatty, 'Do you think of me all day?' He said, 'Of course I do.'" So you see? That's the middah. I told him, "Yes, yes, yes. You'll do like your father. Whenever your wife asks you if you think of me all day, you'll say yes. But thinking of me all day doesn't mean wherever you go, you think of the person. It means that it's always in your consciousness, it's always in your awareness that the two of you are building a life together. But you're not thinking and longing for her all day. There is time to spend time together, and time to spend apart."

Rav Hutner is saying that the middos of ahava and yirah are the middos, certain kochos hanefesh of tzimtzum in the case of yirah, of hispashtus in the case of mitzvos aseil and ahava. The two middos are fundamental middos. It doesn't mean you walk around in love of Hashem all day or you walk around in yiras Hashem all day. It means you walk around with an awareness of the fact that you're a person with purpose, a person with mitzvos, with commands in this world, and to try to do the things that Hakadosh Baruch Hu is metzaveh you.

2 – Topic – A Technical Vort on the Parsha

We move on to what appears to be a technical vort regarding the parsha, and let's see how technical it is. Well, let's start at least with an admonition to somebody who's leining, a baal korei. We have in Perek Aleph Pasuk Chaf-Tes the word (תִּירָאוּ), and in Perek Beis Pasuk Daled the word (וַיִּירָאוּ).

Now, the way I just pronounced them is incorrect, it changes the meaning. What do you mean? Tir'un means you will see. Vayir'u means and they saw. In both of these cases, the word is not a loshen of re'iyah of seeing, but a loshen of yirah of fear. And therefore, the shva under the reish is a shva na, meaning tir'uuun, vayir'uu. Vayir'u when it's yirah as a shresh generally has two yuds. Why two yuds? Well, the first yud has a chirik under it. A chirik malei is a chirik followed by a yud. Like anochi is a chirik and the yud afterwards makes it a chirik malei.

Tir'un, when there's an extra yud, is a tnuah gedolah, is a chirik malei, which is always followed by a shva na. So it's vayir'uu, tir'uuun. Rashi brings this in Bereishis mem-gimel yud-ches, (ויראו) (האנשים כי הובאו בית יוסף). Well maybe it means the people saw they were brought to the palace of Yosef? Or maybe it means they were afraid? Says Rashi, (וַיִּירָאוּ וַיִּבְּחוּ וַיִּשְׁתּוּ), u'dchilu, written with two yuds. Rashi says a loshen of fear, vayir'uu ha'anashim. The posuk says vayiru, then it means to see. A person always has to know is the meaning of the word see, as in Mishpatim chaf-daled, yud, (ויראו את אלרי ישראל ויאכלו וישתו). Vayir'u there means they saw. Or is it as we say every day Vayosha before Az Yashir? We say (ויאמינו בה' ובמשה עבדו). The people feared G-d. (ויאמינו בה' ובמשה עבדו). So the klal is that when it's a loshen of yirah, the reish is a shva na, a shva that's pronounced. Both of the places I mentioned in this week's parsha is that way. It means fear, (ויאמינו בה' ובמשה עבדו).

There is one place where the two come together. In Parshas Chukas, Perek Chaf, Pasuk Chaf-Tes, (ויראו כל העדה כי גוע אהרן). And the people saw that Aaron had died. (ויראו כל העדה כי גוע אהרן). The Gemara says in Rosh Hashanah Daf Gimel, (כי משמש בד לשונות). (אל תקרי ויראו אלא ויראו). meaning that (ויראו העם כי גוע אהרן), ki means that. (ויראו העם), the people saw that Aaron died. But ki sometimes means because. That doesn't make sense, they saw because Aaron died?

No, it means they feared, they had a fear because Aaron died and the Ananei Hakavod left, that's what the Gemara says. So the Gemara says the pshat in the pasuk is they saw, (אל תקרי ויראו אלא ויראו). So what's the difference between the two? Al tikrei vayiru, don't read it vayiru, ela vayiru. What do you mean they both say vayiru? No, no. One is a lashon with a reish that's a shva nach, a lashon of seeing, (ויראו כל העדה כי גוע אהרן). And the other one is vayiru with a shva on the reish, they had fear because Aaron died, nistalku ananei hakavod and they were afraid that they were exposed to the umos ha'olam, the kenaanim who now came to attack them.

So it's a big yesod in Kol HaTorah Kula, anytime you're reading a word with a reish aleph in the verb, to know if the shresh is reish aleph heh, a lashon of seeing, or the shresh is yud reish aleph, a lashon of fearing. And the difference in pronunciation is if the reish is a reish that has a shva na, vayiru. So tiru'un, vayiru in this week's parsha, something very important to understand.

There's really something much more fundamental here. What's fundamental here is taka why is it, halo davar hu? Isn't it a strange thing that two so radically different words should really come to the same spelling? The shresh is not the same spelling, but the main part of the shresh is ra'a and yira which seems to be quite similar.

I saw if I understood correctly in the Kloisenberger Rebbe, they printed Al HaTorah, they took from his melave Malka drashas, and created on the parshios a sefer Al HaParshios. And there he says the reason it is this way is because yira comes from re'iyah. When you see, it affects you. A

person has to pick himself up and go and be influenced. You want to be influenced you have to see. You want to be influenced by an adam gadol? You see. You go there, you see ma'asim tovim.

Chalilah it could be the other way. If someone sees something improper, (הרואה סוטה בקלקולה יזיר, (עצמו מן היין). Meaning if you see, the re'iyah is the key for a person to have the proper yira. And this is a yesod gadol in avodas Hashem, the connection re'iyah and yira. A person is influenced by what he sees. That's why you have to see good things. A person has to see good things.

Sifrei Kabbalah says when you see somebody being m'chalel Shabbos you should say to yourself, "Shabbos, Shabbos". You should say to yourself, "hayom Shabbos" because the re'iyah can influence a person. Or if a person sees something improper he has to remind himself of his commitment to doing things that are proper.

In Yerushalayim the custom to scream "Shabbos, Shabbos" when they see cars comes from this idea, to not be influenced. Sometimes it turns into a shouting match but really you're supposed to be saying it to yourself, supposed to be influencing yourself.

In Chutz la'aretz when we see someone driving we assume he's not Jewish, we don't know if he's Jewish. If you see a Yid being m'chalel Shabbos you say, "Shabbos, Shabbos". Re'iyah is an opening to yira, to a person's feelings, to his ability to control himself, to restrain himself, to do things that are correct. If you see someone doing something wrong and having a yerida it should teach you yira. Yira is what? Fear? No, more than that. Yira is the ability to restrain yourself to do the things that you have to do.

And so we move in a week that will culminate in Tisha B'av, in a day of tremendous avodas Hashem, a realization of the fact that this is not the way it's supposed to be, we're standing on the wrong side of the Kosel. What are we so happy to be at the Kosel? We should be sad we're on the wrong side of the wall. We're standing here in a place and a time that we're getting closer to the geula b'eizras Hashem. And in order for that geula to come, we need to make ourselves better. And that's our goal as we approach the avoda, the true avoda of Tisha B'Av, of being able to do the things that we need to do. A gut Shabbos, a meaningful ta'anis to one and all.

Rabbi Reisman – Parshas Devarim 5785

1 – Topic – A Pshat Thought on the Parsha

As we prepare for Shabbos Parshas Devarim, the eighth day of the month of Av, as we approach Tisha B'Av, and our thoughts are on Eretz Yisrael, both in the situation there in contemporary times, this year, and the Churban Beis Hamikdash that took place so long ago. We're suffering still an extension of that terrible experience.

For Parshas Devarim I'd like to share with you a pshat thought, and then an idea that has to do with Bein Hametzarim. In the very beginning of Parshas Devarim, we have Moshe Rabbeinu giving mussar, giving tochacha. And there are a couple of difficulties which really everybody asks, and I'd like to suggest something al pi pshat. In the first Rashi in the parsha, it says that Moshe

Rabbeinu gave mussar derech remez, mi'pnei kvoidan shel Yisrael, out of kavod to Klal Yisrael. (לפיכך סתם את הדברים והזכירם ברמז מפני כבודן של ישראל). Moshe Rabbeinu didn't talk about the Eigel outright. He mentioned (די זקב). He mentioned a hint to it. Same thing with the Meraglim, etcetera. Everything b'derech remez.

There are difficulties with this. Now the difficulty is that Moshe Rabbeinu did mention the Cheit Hamraglim b'arichus. He speaks about it very clearly in this week's parsha. Moshe Rabbeinu did speak about the Cheit Ha'Eigel. In Parshas Eikev, he speaks about it very clearly, not b'derech remez. So what does it mean mi'pnei kvoidan shel Yisrael that it has to be said b'derech remez? And this is a major difficulty with Rashi which needs a good pshat hesber.

There's a second problem. Rashi also brings that he gathered Kol Yisrael because if not everyone was there, people who stayed behind would have said something to the effect that had we been there, we would have responded to Moshe Rabbeinu. So (מי שיש לו תשובה ישיב), (כנסם כלם). That's also a problem. Because the mussar of the Meraglim and the mussar of the Eigel have nothing to do with this generation. This is at the end of forty years. This is after that generation had passed. As a matter of fact, the pasuk indicates that there wasn't a single person who remained from the Cheit Hamraglim at all. And therefore, what is the, (מי שיש לו תשובה ישיב). What do you mean answering? The mussar is not directed at them personally, it's directed at the previous generation. And that needs an explanation.

Additionally, the cheit of Baal Peor that happened because of Bilam did happen to this generation. Now, the truth is that not one of the sinners of Baal Peor was still here. 4:3 (כי כל-הָאִישׁ, אֲשֶׁר הָלַךְ (אֲחֵרֵי בַעַל-פְּעֹר--הַשְׁמִידוּ יְרֹנָה אֶלְרִידָה, מִקֶּרְכָּה). The pasuk says that there were none there. And yet, the whole Baal Peor which had just taken place, Moshe Rabbeinu didn't mention at all. The Meraglim and the Eigel, which these people were not part of, are mentioned. And yet the Baal Peor cheit is not mentioned. It needs an explanation.

So b'kitzer. Number one, what does it mean that Moshe said it b'derech remez mi'pnei kvoidan shel Yisrael? He spoke about it openly, not only b'derech remez. Number two, what is it that this generation would be offended by that mi she'yesh lo t'shuva yashiv? This generation had nothing to do with the Cheit Hamraglim and the cheit of the Eigel. And number three, why is the sin of Baal Peor omitted?

In order to answer all these questions, I'd like to share with you a yesod which is mentioned briefly in the sefer Kol Rom in the name of Rav Moshe Feinstein. And that is that Moshe Rabbeinu when he spoke to Klal Yisrael about the Meraglim and about the Eigel, what he was saying to them was not just the Cheit Hamraglim and the Cheit Ha'Eigel. He was saying to them, look at what happened. This could happen to you too. You're not above all this. This is something from which you have to learn. Now that is insulting. That's very insulting.

There was a world-class sin in the sense that it's a sin she'ein komoihu, the Eigel, Meraglim, these are sins that are unique sins in the history of the world. And Moshe Rabbeinu is saying it could happen to you too. To give someone mussar for something he did, there's no chisaron in saying it openly. However, to say that this which has happened, this terrible thing that happened, you have to watch out for this, that's a much more insulting thing to say. And what Moshe Rabbeinu said

b'derech remez was that idea, the idea that watch out for the pitfall. Watch out for the pitfall that caused the Eigel, the pitfall that caused the Cheit Hamraglim. You too, don't be so sure. Don't be so certain. You think that was the dor of Yotzei Mitzrayim. You're the Dor Hamidbar, you're so great. Don't think that way. It's sharper than just saying don't do it again. Don't do it again is a normal mussar. But it's much sharper to say, so make sure it doesn't happen again. What happened to them shouldn't happen to you. And therefore, it was that message that was needed.

The story of the Meraglim, the story of the Eigel, repeating it, it's true, it's mentioned b'arichus. But the mussar to you, ah, that is what Moshe Rabbeinu was saying. And there, I could see people being offended. People could very easily be offended and say, what? That's what Moshe Rabbeinu said? Now, if Moshe Rabbeinu said you did this sin, don't repeat it, who could be offended? But if Moshe Rabbeinu says, look at what happened to the previous generation, they say, what? You're telling us? We are the dor hamidbar, we're ochelei hamon. We're forty years in the midbar without sin. It was that mussar, that's the pointed mussar of the beginning of Parshas Devarim. Al tiftach b'atzmecha, never be sure. It says someone who sees the sotah b'kilkulah, yazir atzmo min ha'yayin. Somebody who sees a sotah suffering because of her sin, yazir atzmo min ha'yayin. They should make himself a nezirus so it shouldn't happen to him or to her. What? That's such a terrible aveira. Why would any normal yid think it can happen to him? And the answer is the mussar is, al tiftach peh b'atzmecha. Don't be so sure. When you see something happening, you take the mussar. You be careful. You understand that the yeitzer hara is strong, and a person has to watch out at all times. So this is a thought, b'derech pshat, on the very first mussar of Parshas Devarim.

2 – Topic – Bein Hametzarim

I'd like to move on to a thought for this time of the year. I'm hoping, b'ezras Hashem, in the coming week to travel to Eretz Yisrael, to be in Yerushalayim. It's always the dream to be able to be there. A question. We say as is found in Tehillim 137:6 (אם לא אעלה את ירושלים על ראש שמהתי). Jews have sworn their allegiance to Yerushalayim. Is the ikar Yerushalayim? Isn't the ikar Eretz Yisrael? I understand the city of Yerushalayim is special, but the oath is (אם לא אעלה את ירושלים). The ikar is Artzeinu Hak'dosha. The Chumash says in Devarim 6:3 (אֶרֶץ זָבַת חָלָב, וְדָבָשׁ). The Chumash doesn't say Yerushalayim. It says Eretz Yisrael.

Why are we mentioning it. In Shmoneh Esrei we say, (וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב), Is that the main thing? (וְכִנְיָהּ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ) in benching. Is the main thing b'nei Yerushalayim? In Ya'aleh v'yavo, we say (זָכְרוּנוּ וּפְקֻדּוֹתֵינוּ וְזָכְרוּנוּ אֲבוֹתֵינוּ וְזָכְרוּנוּ מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ וְזָכְרוּנוּ (יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ)). Why don't we say zichron Eretz Yisrael? Why don't we talk about the zecher for Eretz Yisrael? Why are we talking about zichron Yerushalayim all the time? Of course Yerushalayim is important, but why does it take over as the face of our desire to be back in Artzeinu Hak'dosha?

There is a pasuk in Ezra perek beis, posuk aleph. When the Jews came back in the time of the Bayis Sheini, returned to Eretz Yisrael, (וַיָּשׁוּבוּ לִירוּשָׁלַם וְיְהוּדָה, אִישׁ לְעִירוֹ). They returned to Yerushalayim and Yehuda, each man to his city. All the meforshim are bothered, it should say, v'yashuvu l'Yerushalayim v'liYehuda. Should be a lamed on each word. They returned to Yerushalayim and to Yehuda, each man to his city. The language (וַיָּשׁוּבוּ לִירוּשָׁלַם וְיְהוּדָה) needs some sort of an explanation.

Rashi and the Metzudos are mad' cheik to say a pshat. The Malbim says the following. The Malbim says that when Yidden come to Eretz Yisrael, they come to Eretz Yisrael for kedushas ha'aretz. They come to Eretz Yisrael and make sure to plug into the kedusha of Eretz Yisrael. And when a yid is going to Eretz Yisrael, he goes l'Yerushalayim v'Yehuda. First stop is Yerushalayim. First place is the mekor hak'dusha. First place is the place where the Shechina shora. And from there, he goes to Yehuda as an extension. Everything is an extension of an Eretz Yisrael that we go to for kedushas Eretz Yisrael. For the meaning of Eretz Yisrael, for the elevation of Eretz Yisrael. And therefore the name Yerushalayim takes on the face of it. And Ezra is saying, (וַיָּשׁוּבוּ לִירוּשָׁלַם , (וַיְהִינָה). Derech Yerushalayim, we always go through Yerushalayim.

I saw a description of Rav Eliyahu Dessler's return to Eretz Yisrael after the Holocaust. Rav Shimon Hoffman in his sefer describes how he as a bochur and all the yeshiva bachurim heard that Rav Dessler was returning from England to Eretz Yisrael after having been away for the whole war. And they traveled to Tel Aviv to greet him. And he landed, of course by boat, and went directly to the Beis Haknesses Hagadol b'Yerushalayim where he spoke to the Bnei Torah that had gathered.

He writes that he spoke for an hour and a half. An hour and a half, who has patience for that today? He said half of it he spoke about the Holocaust, and half of it he spoke about Eretz Yisrael. When he spoke about Eretz Yisrael, he said the following. He said normally if a person travels and he comes to a city, the first thing a person does when he comes to a strange place is he finds out where is there a place to sleep, where is there a place to get a meal, where can I take care of my needs. And that's normal. Today we plan ahead. But the normal way of people are traveling is to come to a city, find a place to sleep, a place to eat.

He said when a person comes to Eretz Yisrael, the first thing he does is to go to the Beis Medrash, is to go to the Beis Haknesses. His first stop is to make sure he has a place to daven, he has a place to learn, he has a place to connect to the Ribbono Shel Olam, because that's what Artzeinu Hak'dosha is all about. And that's what the Malbim is saying about this pasuk, (וַיָּשׁוּבוּ לִירוּשָׁלַם , (וַיְהִינָה). Jews return to Yehuda, they may have known which city was their ancestral home. They may have known their home is this city or that city. But first they stopped in Yerushalayim, and from there they went to Yehuda. First they absorbed the kedusha, and from there they went to Yehuda.

And this is a message for all of us who are zoicheh to go to Artzeinu Hak'dosha. Eretz Yisrael is a place, Baruch Hashem, where there's so much nachas ruach. There are many challenges, there's a lot of agmas nefesh in certain parts there as well. But for an individual who's going, it has to be (וַיָּשׁוּבוּ לִירוּשָׁלַם וַיְהִינָה). It has to be, I'm going, where are you going? I'm going to this and this yeshiva. Somebody asks a yeshiva bachur, where are you going? He says I'm going to Mir, I'm going to Brisk, I'm going to whatever yeshiva it is. He doesn't say I'm going to an apartment in Sanhedria, I'm going to an apartment in Ezras Torah. I'm going to the yeshiva. The same thing when one of us goes, where are you going? No one should answer, oh, I'm going, I'm staying in Arzei Habira, I'm staying in Ma'ale Dafna, I'm staying in this neighborhood or that neighborhood. That's not the answer. You're not going to the place you sleep or the place you eat. You're going

to this and this yeshiva. This is the yeshiva where you're planning to spend your time. Of course, you have to have a place to eat, you have to have a place to sleep, that goes without saying.

But (ולירושלים עירך ברחמים תשוב). We daven to go to Yerushalayim. Where we're going to sleep, where we're going to settle, where we're going to park our family, of course, some in Yehuda, some in Binyamin, some in other parts of Eretz Yisrael. But where are you going? You're going to Yerushalayim. That's the primary place to go. And for those of us who are planning to have the zechus to go to Artzeinu Hak'dosha in the coming weeks, it's extraordinary. It's wonderful. Where am I going? I go to Ohr Sameach.

I've been going to Ohr Sameach, I believe, since the summer of '97. And I go there, I go there to sit and learn. I go there to sit quietly in the corner, to learn, to absorb from the wonderful people that are there. I understand that this year, my going quietly to sit and learn, I'll be accompanied, I'm told by about 50 or 55 young men from the Mesivta and Beis Medrash in Torah Vodaath who are also coming in the same period of time and staying in the dorm in Ohr Sameach, and will be learning in the Beis Medrash. So I'm still going to learn myself, but myself with everybody else who's going to learn. Where are you headed? To the Beis Medrash in Ohr Sameach. That's where I am headed.

Where am I going to sleep? Oh, I got to figure that out. And that's the game plan. Why are 55 people from Torah Vodaath coming and zero people from the Agudah of Madison or the greater Flatbush area or the Navi Shiur? Why aren't 55 Navi Shiur people coming to sit in the Beis Medrash? Well, it's only Thursday, it may still happen. But the idea, the nekudah, the appreciation of a yeshiva bachur, when he goes to Eretz Yisrael, he's going, where are you going? To the yeshiva, to this place.

Ah, that's the appreciation of (ולירושלים עירך ברחמים תשוב). And with that, I want to wish one and all a wonderful Shabbos, a meaningful Tisha B'Av, and b'ezras Hashem, we should be zoicheh to go on kanfei nesharim b'meheira b'yameinu!

Rabbi Reisman – Parshas Devarim 5783

1 – Topic – Mussar Kodem L'mi'saso and Rav Yochanan Ben Zakkai

As we prepare for Shabbos Parshas Devarim, Shabbos Chazon the Shabbos of the 9 days. A Bein Hametzarim Shabbos which of course begins the Parshios in which Moshe Rabbeinu gives Mussar to Klal Yisrael Samuch L'pit'uraso. As Rashi says the right time to give Shtarke Mussar is when a person is Samuch L'pit'uraso and he should be aware to give a proper Mussar.

I would like to share with you a thought regarding a Gemara. The Gemara is in Berachos 28b (26 lines from the top) and the Gemara there tells us the story of the last day of Rav Yochanan Ben Zakkai's life. The Gemara there says (וכשחלה רבי יוחנן בן זכאי נכנסו תלמידיו לבקרו). When he became ill his Talmidim came to visit him. (כיון שראה אותם התחיל לבכות). When he saw them he began to weep. (אמרו לו תלמידיו נר ישראל עמוד הימיני פטיש החזק מפני מה אתה בוכה). They asked him why are you weeping? (שיש לפני שני דרכים אחת של גן עדן ואחת של גיהנם ואיני יודע באיזו מוליכים אותי ולא אבכה). In front

of me are Gehinom and Gan Eden and I don't know which way I will be going. So I shouldn't cry? That is what it says in the Gemara.

The question is what does it mean (שראה אותם התחיל לבכות), when he saw them he started to cry. What does it have to do with them? If he is weeping because he has (שיש לפני שני דרכים) it has nothing to do with his Talmidim coming in or not coming in. It is something that should be happening one way or the other. What does it mean (שראה אותם התחיל לבכות), does it mean that he did it Davka for them? I am not sure what the answer is Al Pi Pshat.

At least according to the lesson at the beginning of the Parsha that a person Samuch L'mi'saso is supposed to give Mussar, we can understand this with a Hakdama of something it says in the Divrei Torah of the Minchas Elazar.

The Divrei Torah of the Minchas Elazar is going on the Posuk that is found in Devarim 29:28 (הַנִּסְתָּרִים--לִירְרָה, אֲלֵרִינוּ; וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ, עַד-עוֹלָם). In Teitching up that Posuk, which is the Posuk that Klal Yisrael says as they go into Eretz Yisrael. He Teitches (הַנִּסְתָּרִים--לִירְרָה, אֲלֵרִינוּ), things that a person has that indicate greatness, that indicate Yiras Shamayim, that indicate a level of being a Talmid Chochom, (לִירְרָה, אֲלֵרִינוּ), you don't brag about it in this world, you don't show it off in this world. (וְהַנִּגְלֹת), when do you reveal it? (לָנוּ וּלְבָנֵינוּ, עַד-עוֹלָם). When a person is coming to be Mechanech others, a person should not hide, should not have humility. He should show (of course not in a manner of Gaiva), but he should show what is going on with the private Machshavos that he has might be.

Im Kein, it could be that this tremendous Yir'as Shamayim of Rav Yochanan Ben Zakkai next to his Petira is something that he kept private. He kept his Machshavos private. When he saw his Talmidim coming in, he revealed his weeping, as a Baal Madreiga the great Rav Yochanan Ben Zakkai has such a Yir'as Hacheit that Samuch L'mi'saso he says words like (לפני שני דרכים). He said it two thousand years ago and we are still talking about it today. How a person, Kol She'kain we have to have a Yir'as Hacheit, a Yir'as Ha'onesh during our lifetime. It may well be that that is the Pshat (כיון שראה אותם התחיל לבכות) he revealed.

A Raya to this, is because afterwards it says Samuch L'mi'saso, when it was close to his death, he says to his Talmidim (בשעת פטירתו אמר להם פנו כלים מפני הטומאה). Take the things out of the house because I am going to die and I will be Metamei things in the Ohel, and he said (והכינו כסא לחזקיהו) (מלך יהודה שבא). He saw the Neshama of (חזקיהו מלך יהודה) coming in and said prepare a chair for (לחזקיהו מלך יהודה) who came.

I have a Kasha. First of all, does the Neshama of Chizkiyahu need a chair? Second of all, why is he revealing his greatness that Chizkiyahu came in? The answer would be the same thing. He was giving Mussar to his Talmidim, he was planting in them an Emunah in the Olam Haneshamos. A Rebbe right before he dies doesn't make charades that are not true. He said (והכינו כסא לחזקיהו מלך יהודה). Why did he do this? Because (הַנִּסְתָּרִים--לִירְרָה, אֲלֵרִינוּ) but (וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ, עַד-עוֹלָם). The time to reveal. A person has to have a Hanhaga Tovah as a Chinuch for his children.

I would add something else. Sometimes a person does not have a Hanhaga Tovah. He knows that the Hanhaga is a B'dieved Hanhaga but his children see it. He has to in front of his children be Noheig the proper way.

There are some people who are real Yir'ai Shamayim, they really Daven and Learn, but they are out of Yeshiva, they don't wear a hat and jacket when they go to Daven, they wear polo shirts when they go to Daven. They shouldn't but they do it. So maybe for you it works, maybe for you it is not such a priority. You Boruch Hashem are devoted, you don't miss Minyan and you learn. However, you should know that your child is growing up in a classroom, and your child is in a setting where the boys that are closer to HKB"H, that are more devoted to their learning and Davening are wearing hats and jackets. He looks up to you. At least when he is there you should be very careful to do a Hanhaga Tovah. (וְהַנְגִּילָתָם לְנוֹ וּלְבָנֵינוּ, עַד-עוֹלָם). It can have an eternal impression on a Talmid. It is very important that a person be aware of the impression that he makes.

You tell me that your child are not impressed by you. Let me tell you, children are more influenced by parents then parents appreciate. Boruch Hashem L'tov Ul'mutov. Therefore, it is a wakeup call, what are you going to do, they are going to tell you from the Yeshiva that your child doesn't follow the rules, that he doesn't come to Davening dressed properly. He comes to Davening dressed like the boys who are not Davening right. What are you going to say then? It is too late to close the barn door then. You have to close the barn door now. You got to do things right (וְהַנְגִּילָתָם לְנוֹ וּלְבָנֵינוּ, עַד-עוֹלָם).

2 – Topic – The Meraglim

Between Shlishi and Revii we have the story of the Meraglim that Moshe Rabbeinu tells Klal Yisrael. There is something missing. It says in 1:23 (וַיִּשְׁטַב בְּעֵינָי, הַדָּבָר) that Moshe Rabbeinu said it is a good idea, (וַאֲקַח מֵכֶם שְׁנַיִם עֹשֵׁר אֲנָשִׁים, אִישׁ אֶחָד לְשִׁבְטָא). He sent them. When they returned it says in Posuk Chaf Hei (וַיָּשֻׁבוּ אֹתָנוּ דָּבָר) and they responded and they said. (וַיֹּאמְרוּ, טוֹבָה הָאֶרֶץ, אֲשֶׁר-יָרַדְנוּ). What did the Meraglim say? The land is good. They did say the land is good. It doesn't say another word that they said. It doesn't say they also said that Lo Nuchol, that we are not going to be able to conquer it. It doesn't say that. It just says they said (טוֹבָה הָאֶרֶץ) and then the Posuk goes on to Klal Yisrael's response. (וְלֹא אֶבִיתֶם, לְעֵלָה; וַתִּמָּדְדוּ). It actually makes it sound as if the Meraglim are not guilty of anything. It is a Davar Pele the way the Posuk is written.

The Ohr Hachaim Hakadosh is bothered by this and he says Moshe Rabbeinu didn't want to say Lashon Hora about people who had already died. He didn't want to say what the Meraglim did and they Tzeichin Tzu to Siman Taf Reish Vav in Hilchos Yom Hakipurim, but it is a difficult Teretz for two reasons. First of all, in Siman Taf Reish Vav it only says that you can't be Motzi Shem Ra on someone after he dies. There is a Cheirem on being Motzi Shem Ra on someone who died.

Rav Yaakov writes in Parshas Vayeishev that there is no Din Lashon Hora on someone who died. That is first of all. Second of all, what do you mean, in the Torah it constantly tells us Lashon Hora Kavayochel about people who died. It tells us about Miriam who did an Aveira, it tells us Moshe did an Aveira, the Torah tells us that the Meraglim did an Aveira. For Limud we say it. The Ohr Hachaim Hakadosh needs something of a Hesber.

Maybe more B'derech Pshat it could be as follows. Moshe Rabbeinu is teaching Klal Yisrael a lesson. The Meraglim were not sent to come back and give advice. They were sent to come back and give a report of what they saw. Their mission was not to give advice. Moshe Rabbeinu did not appoint them as Eitza givers. He appointed them as spies who would say what they saw. They came back and they said, their mission was tell us what you see and they came back and they came back and said what they saw. (טוֹבָה הָאֶרֶץ, אֲשֶׁר-יָרַד אֲלֵרֵינוּ נָתַן לָנוּ). Moshe says that is what I sent them for. For a report. Later they are giving advice, what has that got to do with them being Meraglim, they are Stam troublemakers.

It is the nature of a person, and someone talks to you and he knows more than you, maybe he is a scientist talking about science, maybe he is a physician talking about medicine. He is telling you things that you never knew existed. He is telling you Chiddushim. Don't get confused between a person who can tell you information that you don't know, and his ability to give you a good Eitza. It is the nature of people who are knowledgeable in science to throw in a little bit of Apikursus, to berate the Chazal. We didn't ask you for advice, we don't need your advice.

Someone once went to a doctor and he gave him a prognosis that was not favorable. The person told the doctor and he said (as it says in Berachos 60a bottom of the Amud) (נִיתְּנָה הַתּוֹרָה רְשׁוּת לְרוֹפֵא) (לְרַפְאוֹת). I only come to you for you to heal, your advice and prognosis that is not what you are here to do. The same thing, very often we hear from people who are intelligent people, and they say and throw in "based on this" such and such. No! Don't tell me a Psak Halacha, don't tell me advice. You are here for the report that I was said to give you. That is what Moshe Rabbeinu is pointing out. They came back with their report.

Someone once said about one of Rav Moshe's Pesakim that Rav Moshe didn't understand that it worked this way or the other way. I remember that Rav Pam said then it is the Amaratzus of people. He said Yaakov Avinu said as it says in Beraishis 48:19 (יָדַעְתִּי כִּי יָדַעְתִּי). When Yosef told Yaakov that his hands were in the wrong direction, he said I know what you know and I know more than you know. Yosef thought that Yaakov was missing information. Rav Pam said the same thing, Rav Moshe is missing information?

I once heard from one of Rav Moshe's sons, that when Rav Moshe wanted to be Kovai'a sunrise (Netz Hachama), he went out on a boat to see in the east what it looks like from a boat when the sun is rising relative to what the official sunrise time is. Rav Moshe was not a Batlan. He knew what he has to see and he knew what he had to understand. He didn't rely on other people. So (יָדַעְתִּי כִּי יָדַעְתִּי), I know what you know and Rav Moshe knew more than you know. The same thing is true in all of these cases. An important lesson in Avodas Hashem.

I would be remiss not to mention that the Ramban has his own Mehaleich here. The Ramban says that the Meraglim in front of Moshe only said (טוֹבָה הָאֶרֶץ). Later among the people they were troublemakers, and that is why Moshe Rabbeinu reports only this. Ayin Sham in the Ramban. I think that it is not like some of the other Mefarshim there in Parshas Shelach.

3 – Topic – The 9 days

Let me move on to pointing out to you regarding the 9 days. We are now in the period of Aveilus on the Churban Beis Hamikdash. It is hard to be sad about something that happened so long ago, however, it is not hard to be sad about the situation of Klal Yisrael in Galus. We went through a generation or two where in the Zechus of those who went through the Holocaust we had a tremendous Zman of Rachamim and now we see the ugly head of antisemitism, the ugly head of Eisav, rearing its head again and making trouble for Klal Yisrael. Here in NYS, from the government starting up with the Yeshivos in incredible ways. People didn't notice that in the recent report they added a new thing that the Yeshivos are not teaching approved texts. They never said that before. Now they are going to approve the texts to teach about lifestyles and science and we need approved texts, Epes a Nai'yer Zach. It is a tremendous time of Hester Panim that is coming to us now. We have what to be Nis'abeil about, we have what to be sad about for the state of Klal Yisrael in the world.

We should obey the Halachos. As soon as we say Yaaleh V'yavo in Rosh Chodesh, bang everyone comes out of the woodwork, what do we do we don't have clean clothes, we have dirty clothes. People are calling, my children come home from camp and they don't have clean clothes. What is the difference if they come home from camp, if they would be in camp what would be? What is the difference?

Let them take out a tee shirt that they wore for a day or two and wear it again. Let them take out a shirt that they wore for a day and wear it again. What is the big deal? You could wear it again. That is what it means being Mis'abeil.

Agav, I will mention there is an Eitza. On Shabbos if you put on a shirt at night, (you are not allowed to prepare openly on Shabbos for Chol), but if you wear a white shirt at night and when you go to sleep you hang it up and take out a different shirt in the morning. If you take a nap Shabbos afternoon, take off your shirt, hang it up and take a different shirt. You will be able to try on and wear for a period of time some extra shirts.

Beyond that, let's observe these days. This is a Mitzvah that we want to do B'hidura. We want to do it properly and observe the Halachos of the 9 days. IY"H be Zoche V'ro'eh the Nechama. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Devarim 5782

1 – Topic – A Thought for Tisha B'av

As we prepare for Shabbos Chazon, Shabbos Tisha B'av, Shabbos Parshas Devarim. I would like to share with you an appropriate thought for a Shabbos Tisha B'av. We are told that Achar Mai'a V'esrim when we come up to the heavenly tribunal we will be asked very specific questions immediately (as is discussed in the Gemara Shabbos 31a, 4 lines from the bottom). (צפית לישועה) Tzipisa L'yeshua is one of them. (נשאת ונתת באמונה) Nasata V'nasata B'emunah is one. (קבעת עתים לתורה) Kovata Itim L'torah is one. Now Kovata Itim L'torah we know that a person has to designate time for learning. No one is puzzled by the source of such an obligation. Nasata V'nasata

B'emunah, if you dealt faithfully, also is something that everybody is aware of. When the Gemara says (צפית לישועה) did you hope for the Yeshua to come, for Moshiach to come, the question is what is the source for that to be an obligation for every Jew?

The Smak, the Sefer Mitzvos Kotton, in describing Mitzvah Aleph, (The Chinuch lists the Mitzvos in order of the Parshios, the Smak follows the Rambam's example and lists them in the order of the significance, not so much the significance of Schar and Onesh but the significance of what it means to be a Jew). Mitzvah Aleph in the Smak's Sefer is (אֶנְכִי יִרְדָּה אֶלְרִידָה, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם) Emunah, faith in HKB"H. Explains the Smak, the Emunah in G-d is that HKB"H is a Melech Hagoel, is a G-d (אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם) who took the Jews out of Egypt and in Emunah that is HKB"H's behavior towards Klal Yisrael, constantly as a Goel. Because that is part of the Emunah, the Tzipisa L'yeshua is appropriately one of the first questions we are asked Achar Mai'a V'esrim, because in fact that is what it is about. That is the way it is. Emunah is Emunah.

The Rambam as you know lists the Yud Gimmel Ikrim and most famously in Perek Cheilek, and there in the Chiyuv of believing in Moshiach, the Rambam adds to Daven that he will come. Now, all the Yud Gimmel Ikrim are Emunah, are issues of faith, and therefore, it seems that the Rambam is the source of the Smak's idea that Tzipisa L'yeshua, the Mispaleil L'boai, to Daven for the Yeshua to come is part of the Mitzvah of Emunah.

As a matter of fact, the Rambam in Hilchos Melachim at the beginning of Perek Yud Aleph says (או מי שאינו מחכה לביאתו. לא בשאר נביאים בלבד הוא כופר). Somebody who is not hoping for Moshiach's coming is a Kofer B'torah, is an Apikores. What does one thing have to do with the other? Why does that make him an Apikores? So it seems that the Rambam too holds that Tzipisa L'yeshua is part of the Mitzvah of Emunah. We believe in G-d, we believe in a G-d who is a Melech Goel, a G-d who redeems people. (מִלְךְ עוֹדֵר וּמוֹשִׁיעַ וּמַגֵּן).

The question is okay so you have explained Tzipisa L'yeshua, the faith in HKB"H as a Goel has a source. However, the Rambam says that L'hispaleil L'boai, we have to Daven for his coming. If it is part of the Mitzvah of Emunah then why is it part of Tefillah? Why is there an obligation to Daven?

The answer to that is that Davening is part of the Mitzvah of Emunah. In Igros Moshe in the second volume of Orach Chaim. Rav Moshe was asked regarding advocating for or against prayer in public schools. Rav Moshe in the Teshuva as is his style, discusses whether non-Jews have a Mitzvah to Daven. What is our understanding? What is the source that a non-Jew has an obligation to Daven? Zagt Rav Moshe, exactly this thing.

He says that part of Emunah if you really believe in HKB"H, then you turn to Him to help you in times of difficulty. That is part of Emunah. If you are not turning to HKB"H in Prayer, it is because you don't have adequate faith in Hashem as a King who is waiting eagerly to be a Goel. And so, we have learned something today, we learned that L'hispaleil L'boai, to Daven for Moshiach's coming is part of our Mitzvah of Emunah in Hashem.

Jews are Maminim B'nei Maminim. When Jews are in trouble they turn to HKB"H, they look heavenward. In the foxhole there are very few Apikursim. In times of trouble, Jews in the

concentration camps, or in the exile of Spain, they were Tzipisa L'yeshua, and they spoke about Moshiach coming. What about us in the USA in the year 2022, are we Metzapeh L'yeshua? Are we Mispaleil L'boai? We all hope eagerly for HKB"H to come, however, we have to know that Davening for Moshiach's coming is part of being Metzapeh L'yeshua. Once you hear the link that the Rambam and the Smak are saying, the link between Davening for something and believing in it, you will see that it is in the Siddur everywhere. (אֵת צֶמַח דָּוִד עֲבָדָה מְהֵרָה תִּצְמַח). We Daven for Malchus Beis Dovid to return and we say (כִּי לִישׁוּעָתָךְ קוִינִי כָּל הַיּוֹם). We are Davening for this because we are Mechakim Kivinu Kol Hayom. We are hoping for the Geulah.

In Kedusha on Shabbos we say (מִמְקוֹמָךְ מְלֻכָּנוּ תּוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ). We say G-d reveal yourself. Then we say (כִּי מַחֲכִים אֲנַחְנוּ לָךְ). Because we are Metzapeh L'yeshua. That is why we Daven for it. We say as is found in Tehillim 102:14 and 15 (אֲתָה תִקְוָה, תִּרְחָם צִיּוֹן) and the next Posuk says (כִּי-רָצִו) (עֲבָדֶיךָ, אֶת-אֲרֻכְיָה). Because Klal Yisrael has a Ratzon for Eretz Yisrael. Always we Daven for Geulah because we are Metzapim L'yeshua.

As we come to the end of the three weeks, we come to Tisha B'av which this year we will observe the fast of Tisha B'av on the 10th of Av. It is our job really to take a moment and choose a place in Davening to be Metzapeh L'yeshua. Some day we will be asked Tzipisa L'yeshua and you will say of course I did. They will ask for an example. What will be your example of when you were Metzapeh L'yeshua? Not an easy thing. So do what I am trying to do. Take a few words in Davening and try to designate that there is a place that you are Metzapeh L'yeshua.

When we step out of Shemoneh Esrei we say (יְהִי רָצוֹן). We say that (יְהִי רָצוֹן שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה). Say those words out loud. After all, when you step out of Shemoneh Esrei you typically wake up from whatever distractions existed during the Shemoneh Esrei. At that moment when people typically feel bad that they didn't have the right Kavana, take a minute and say those 5 words (שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ). Say it with a Kavana, say it with a feeling, just for the moment. Then you will be able to answer the question of Tzipisa L'yeshua, yes. So this is a thought, a very practical thought, a Yedi'a. You are getting the test questions ahead of time. Isn't that amazing to get the test questions ahead of time? The Beis Din Shel Maila will ask you if Tzipisa L'yeshua? What are you going to answer? Every day, three times a day I stepped out of Shemoneh Esrei and I said (יְהִי רָצוֹן) may it be G-d's will that (שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ). We Daven for it. Okay, you Daven for it then you were Tzipisa L'yeshua. You will be Zoche. And so, this is what is on my mind as we come to these days.

2 – Topic – A Thought on Devarim

I do have to tell you that at the very same time at the beginning of the Chumash of Devarim has an important lesson. I advise you to learn the Netziv in the Hameik Davar. As you know, Moshe Rabbeinu for the last 37 days of his life, from Rosh Chodesh Shvat to the 7th day of Adar taught Sefer Devarim, Mishna Torah to Klal Yisrael. We understand that he Chazered and the Netziv asks he reviewed? What was he doing the whole 40 years, wasn't he sitting there and teaching them the whole time? Okay, I guess that Pashut Pshat is that this is a massive review. One big Chazara at the end of the Zman.

The Netziv says that in the Midbar Moshe Rabbeinu taught them the equivalent of Mikra and Mishna (my words for what he is saying). So he taught them the Pesukim and he taught them the Halachos Pesukos. Before his Petira, Moshe Rabbeinu taught them Pilpulai D'oraissa. He taught them the Gemara, the argument in being Mechadeish Chiddushai Torah. That entire area of Torah Moshe Rabbeinu did not teach in the 40 years in the Midbar until they were ready to go into Eretz Yisrael. Pilpulai D'oraissa. That is what he taught them.

He cites the Gemara in Chagiga Daf Vav (Amud Aleph bottom line going to the top of Vav Amud Beis) that says that Moshe Rabbeinu taught the Torah in 3 steps. Sinai, Ohel Moed and then Arvos Moav. When he came down from Sinai he taught them first Torah, from the Ohel Moed he got the Halacha Pesuka (what I am calling Mishnayos and what the Netziv calls Halacha Pesuka), and here he taught them the Drashos of the Torah, the Lomdus of the Torah, before Klal Yisrael went into Eretz Yisrael. A tremendous insight into what it means that Moshe Rabbeinu these last 37 days of his life with an intensity called Klal Yisrael together and they had a massive period of learning Torah.

And so, with these thoughts toward Tzipisa L'yeshua and towards the learning of Torah we turn to a very important Shabbos, a Shabbos in which we observe the Shabbos and at the same time are aware that it is the 9th day of Av and then turn towards a somber recognition of the Galus that we are in. We mourn everything that has taken place in this extended period of time which is most of the life of Klal Yisrael.

And so, with that I want to wish everybody an absolutely wonderful Shabbos, an extraordinary meaningful Yom of Tisha B'av and I hope next week HKB"H should give me the Zechus and I hope to be talking to you from Artzeinu Hakedosha, Eretz Yisrael from Yeshivas Ohr Sameach right in the center of the universe B'ezer Hashem. May we all be Zoche to be in Eretz Yisrael. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Devarim 5781

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'ezer 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. (הַמַּסּוֹאֶת-). Spoke about (עָרִים גְּדוֹלוֹת) big cities, (וּבְצוּרוֹת,) (לְבַבְנוּ לֵאמֹר עַם גָּדוֹל וָרָם מִמֶּנּוּ, עָרִים גְּדוֹלוֹת וּבְצוּרוֹת, בְּשָׂמַיִם) and they are fortified all the way up to the heavens. On that Rashi says, (דָּבָרוּ הַכְּתוּבִים לִשּׁוֹן) (הַבְּאִי). He says that the Pesukim talk with a Lashon that is exaggerated. A Lashon Guzman.

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 (דְּבָרָה תּוֹרָה לִשּׁוֹן הוּאִי). Rashi in Chullin says (לִשּׁוֹן)

ומוציא בפיו) (הדיוט שאינו מדקדק בדבריו). Like an ordinary person who is not careful with what he says (ולא שיתכון לשקר) he doesn't mean to lie (אלא לא דק) 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"H 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 עֵוֹן הָאֱמֹרִי). If the Emori's Aveiros were not enough that they should be punished Klal Yisrael could not capture them. (אֵין הַקֶּב"ה נִפְרַע מִן הָאוֹמָה עַד) (שַׁעַת שִׁילּוּחָהּ). 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 תִכַּל כָּלָתָם מִהֵרָא). 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 גְּדוֹלֹת וּבְצוּרוֹת, בְּשָׁמַיִם). There are some cities that you will not be able to capture. There are some cities that are big and (וּבְצוּרוֹת, בְּשָׁמַיִם). 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 (וּבְצוּרוֹת, בְּשָׁמַיִם). 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. (גוֹמֵל חֲסָדִים טוֹבִים) is Gadol. Gadol means someone who does Chesed. The Michtav M'eliyahu says that every Gadol in Tanach means he does Chesed. (עָרִים גְּדוֹלֹת וּבְצוּרוֹת,) (בְּשָׁמַיִם) now it makes sense. (עָרִים גְּדוֹלֹת) They are cities that have Zechusim of Chesed (וּבְצוּרוֹת,)

(ערים גדולת וכבוד, בשמים). This fits in so beautifully with this that Rav Schwab has said. 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). 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 Masseches Yoma 69a (12 lines from the bottom) (כיון שראה לשמעון הצדיק ירד ממרכבתו והשתחוה לפניו אמרו לו מלך). 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 (וַאֲבָא הַיּוֹם, אֶל-הָעֵין). Eliezer has Kefitzas Haderech. In Parshas Vayeitzei as is found in 28:11 (וַיִּפְגַּע בְּמָקוֹם וַיְלֹךְ שָׁם). In Parshas Behaloscha as is found in 10:33 (וַיִּסְעוּ מֵהַר יְרֵדָה, דֶּרֶךְ 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 Tafkaid. 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 Tafkaid is not the self-pilot children your Tafkaid 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!

Rabbi Reisman - Parshas Devarim 5780

1 - Topic - Eretz Yisrael as a Yerusha

As we prepare for Shabbos Parshas Devarim and Shabbos Chazon which always falls out on Parshas Devarim. It is interesting that Devarim is always the Shabbos before Tisha B'av, and I would like to take notice of the fact that in Parshas Devarim it uses the Lashon of Yerusha for Eretz Yisrael multiple times. I didn't count, but I am sure that there is at least a dozen times that it talks about Eretz Yisrael as the Yerusha.

Right at the beginning of the Parsha in 1:8 (בְּאֵר, וְיָשׁוּ אֶת-הָאָרֶץ). That Eretz Yisrael is called Eretz Yerusha. 2:12 (אָרֶץ יְרֻשָּׁתוֹ). That is a name for Eretz Yisrael. The land of our inheritance. It is very strange that before a person gets something you are telling him that when he dies he is going to pass it on to his children and his grandchildren. Avada it is a Choshuve thing, but to call it Eretz Yerusha is a very strange thing.

It is not only that. In the Parsha we even find a reference to the Yerusha to Eisav in 2:5 (כִּי-יְרֻשָּׁהּ). It says a Lashon Yerusha that Eisav has Har Sai'ir as a Yerusha. It doesn't talk about other parts of the world as a Yerusha, it doesn't talk about Mitzrayim being a Yerusha for the Mitzrim. Or Moav being a Yerusha for the Mo'avim. Punkt Eretz Yisrael and Eretz Sai'ir which is really part of Eretz Yisrael, it is part of the Asara Malchios. That these places are called B'lashon Yerusha.

I once saw a beautiful explanation and Pshat from Rav Shaul Alter, the Gerrer Rosh Yeshiva, the brother of the Gerrer Rebbe. A beautiful Bi'ur B'hekdem in an understanding of what Yerusha is. He brings from the Ketzos at the beginning of Hilchos Yerusha in Reish Nun Bais S'if Kotton Aleph. The Ketzos explains that Yerusha is different than a Matana. He says for example a Matnas Shechiv Mai'ra. When a Shechiv Mai'ra says to give something away within certain guidelines, that is Chal when he dies and the Matana is given away.

The Ketzos says that there is a difference. The Matnas Shechiv Mai'ra is Chal L'acher Misah. After he dies the Matana is given. Not Yerusha. Yerusha is together with the passing away of the person. There is no Hefseik, it is seamless. It is a flow from father to son directly.

What is the Bi'ur in that? What it has to do with technically look at the Ketzos, but the Bi'ur Hadavar is that when there is a Yerusha from a father to a son, when there is an inheritance that is passed up, it is not just an issue of passing money. Someone decides that the money got to go somewhere, it goes to the son. No! The Father gives Chiyus to the son. A parent gives their child life. Life comes from the parent. His whole existence comes from the parent.

A Yerusha is the sign of the Tafkaid of a person. Of a person having his job to do. A Yerusha passes from a parent to a son. A father works his whole life and amasses some wealth and it goes to his son. It is not like since it has to go to somebody it goes to his son. His life, his time, his energy is

all in his Nechasim and that those Nechasim are used properly, that responsibility passes on to the son. It goes from the father to the son because it is part of Tafkaid. It is his Olam Hazeih that he is passing on. To the degree that his Olam Hazeih is Gashmios, to the degree that his Olam Hazeih is material things, the son passes it on. Because a Yerusha is a concept of Tafkaid, it is more of the essence of the person that passes on. That is why it flows seamlessly from the father to the son Mamash directly. That is why the Torah is called Yerusha. Devarim 33:4 (תורה צוה לנו, משה: מורשה, מורשה). Not Matana but Morasha. We don't say that it is an Otzar. We say it is Morasha. It is the Tafkaid of Klal Yisrael.

The Posuk in Tehillim 45:17 (תחת אבתי, יהיו בנתי). That children are (תחת אבתי). When the Steipler was Niftar, after the Shiva, Rav Chaim Kanievsky went and sat in his father's seat in the Lederman Shul. People asked him as they were surprised because no one sits in his father's seat. But after the Petirah he sat in his father's seat. Someone asked him. He responded (תחת אבתי, יהיו בנתי). Children follow in the father.

Tosafos in Bava Basra 159a brings L'gabei this Posuk the idea that a person should be Zoche to a son who continues the things that he did which Rav Chaim is certainly Mekayeim. So the idea here is that Yerusha is an idea of passing on a legacy, passing on a life to a child.

That is why a child should keep to the Hiddurim, the Chumros, Minhagim certainly of his Mishpacha. If his father was Mehadeir in something it is something that he should try to be Mehadeir in also. This is because life is a Hemshech from father to son and certainly by Klal Yisrael.

Getting back to Eretz Yisrael being called (ארץ ישראל). Eretz Yisrael is not a place to be. Eretz Yisrael is not a place that if you are in Galus and there are Tzaros in Galus you go someplace, you go to Eretz Yisrael. There are positive reasons being in Eretz Yisrael. Eretz Yisrael is the Tafkaid of Klal Yisrael. It is the purpose of Klal Yisrael. Even Har Sai'ir for Bnei Eisav. The fact that HKB"H gave Eisav Har Sai'ir which is part of Avraham Avinu's Eretz Yisrael, that itself has an element of Yerusha in it.

For Klal Yisrael too, being in Eretz Yisrael is not a question of weighing options, of weighing benefits and pros and cons. It is B'etzem the destiny of Klal Yisrael. It is not a destination, it is a destiny. It is an Etzem Tafkaid of Klal Yisrael to be in Eretz Yisrael.

I mention this because of the Tzar I have. As many of you know, for the last 25 years I have been going to Eretz Yisrael generally right after Tisha B'av in the summer. It is really the highlight of my year. To go and be in Ohr Sameach or any of the Yeshivos there and the Mekomos Hakedoshim in Artzeinu Hekedosha. This year I am not able to go. This year, I am not a citizen and they don't let you in. You are not a citizen, you don't belong. You are not there. I feel like the door got shut and I am on the wrong side of the door. I am on the side of the door of a Chitzoni person to Eretz Yisrael. It is Eretz Yerushasi. It is the place where we really all belong. It requires a lot of introspection, of thinking.

Rav Hutner has a beautiful letter that he wrote when he was according to my calculations somewhere in his mid-20's in Warsaw. He said I want to go to Eretz Yisrael. If I am not Zoche to

go to Eretz Yisrael, I will be in Chutz L'aretz as a Ben Eretz Yisrael , as someone who wants to be in Eretz Yisrael. That idea that Klal Yisrael should be totally and always there, that the Shoresh Am Yisroel is Eretz Yisrael. The connection to Ruchnios is Eretz Yisrael. The reception, the receiving the Dvar Hashem is in Eretz Yisrael. Everything is better in Eretz Yisrael. That desire, that wish to be in a place of elevation should be with us all of the time. We should be there all of the time.

I once heard B'sheim an Adam Gadol, he said that when you have an embassy in a different country, so let's say China has an embassy in Houston and a china woman gives birth in the embassy. The baby that is born has the law like a baby that is born in China. Like a Chinese citizen. Like you were born in China. In an embassy it is K'ilu you are there. The Batei Medrashim of Chutz L'aretz are the embassy. When you are in the Batei Medrashim of Chutz L'aretz, it is a certain Hemshech of being in Eretz Yisrael. For whom? For those who are Machshiv the Batei Medrashim. For those that understand that being in a Beis Medrash is being in a Makom Kadosh, being in a place that has a better reception, a better connection, a better path of Aliya. Somebody has to appreciate, has to understand it, has to want it, has to know it.

If I am not going to Eretz Yisrael I have to try to put my time in the Beis Medrash. The Beis Medrash of Eretz Yisrael is Nach Besser but Devaila while I am stuck here in Unzera Galus to be in such a place.

The Lashon Galus is the Lashon of Giluy, of being wide open, being exposed. Klal Yisrael in Galus is exposed to the elements. When you go into a Shul you have the walls of the Shul surround you, there is a protection around you. I am not talking about protection from the mobs, I am talking about protection from all of the poisons of the world.

We are here out in Camp Winaukee (Camp Agudah that is located in Moultonborough, New Hampshire for this year) with great Mesiras Nefesh with almost 400 boys of 7th, 8th and 9th graders. These are boys coming off of a time, someone said it is Gevaldig they could be here and you don't have to see masks all of the time. They don't see masks? They don't see smartphones. They are going three weeks without a smartphone. Imagine how many boys spent hours on computers with or without internet access. They know how to get internet access. The Sakanos of Chutz L'aretz. The Galus. Galui L'chol Ha'amim. Of being open. It is a Sakana. We have to have a desire to be in the Mekomos Hakedoshim, to be in Eretz Yisrael. To be in the Shuls, to protect ourselves. It is an Avodah. A Yerusha. (אָרֶז יְרוּשָׁה). It is what we are all about. It is what Klal Yisrael is all about. We have to understand it, we have to want it.

2 - Topic - The Lashon of Eichah in the Parsha.

Let me talk about the Lashon of Eichah in this week's Parsha. 1:12 (אֵיכָה אֶשָּׂא, לְבָדִי, טָרְחָקָם וּמִשְׁאָכָם,) (וְרִיבָקָם). It is interesting that in Eichah Rabbah, in the beginning, it relates this Posuk of Eichah to the Posuk of Eichah in Yirmiya, the Posuk of Eichah in Yeshaya. The Bi'ur Hadavar of Rav Moshe in the Darash Moshe (first volume, page 141) on the Parsha writes beautifully. He writes such an elevating thought. He says Eichah is a Lashon of Taima. A wonderment. How could it be? How could it be that Klal Yisrael, Heilige Klal Yisrael that we should fall so low to need to go out to a

Galus, to need to be sent out of Eretz Yisrael. Eicha, how could it be that Klal Yisrael B'tzaizi Mimitzrayim had such elevation and then we fell to the level of B'tzeisi Miyerushalayim.

Zagt Rav Moshe, there are two Eichas. Zeh K'negged Zeh Asa Elokim. Just like there is an Eicha of tremendous Yerida, how could it be? There is an Eicha of tremendous Aliya. Moshe Rabbeinu, (אִיכָה אֶשָּׂא, לְבָדִי). How could it be that a human being could elevate himself to such a Madreiga that (אֶשָּׂא, לְבָדִי, טָרַחְתֶּם וּמִשְׁאַחֶם, וְרִיבְתֶּם). Moshe Rabbeinu after 40 years, we interpret what he said to mean incredible. A human being can carry Klal Yisrael like that for 40 years through all of the difficult challenges.

Just like Eicha is a Davar Pele that a person can have a Yerida, Eicha should be a reminder that Zeh L'umas Zeh. That a person could have a tremendous Aliya. Every time you see the possibility of Nefila, a possibility of someone falling, to remind yourself that that is a sign there is a possibility of Aliyah, the possibility of picking yourselves up.

Those many who have had Yeridos during this period, to remind themselves of possibility of Aliyah to help Klal Yisrael, to help Yidden B'gashmios and B'ruchnios. To be in the Batei Medrashim, to head back to Shuls, to respect the Shul.

HKB"H should help that IY"H the Eibishter should Nach Helfin that for this Tisha B'av, after this Tisha B'av, around this Tisha B'av, I and all of you should be able to fly to Eretz Yisrael Al Kanfei Nesharim, we are eager to be there. If we only want to badly enough HKB"H will send the planes, the Kanfei Nesharim to bring us to Eretz Yisrael Bim'haira B'yameinu. A Good Shabbos to one and all!

Rabbi Reisman - Parshas Devorim 5779

As we prepare for Parshas Devorim - Shabbos Chazzon which is also Tisha B'av, the ninth day of Av and as we know the Aveilus as well as the fasting is a Tisha B'av Nidche, the seriousness of the day is not Nidche and a person should certainly behave appropriately for the ninth day of Av in the seriousness and the Avodas Hashem. Let me share with you a couple of ideas and then end off with an appropriate idea for Shabbos Tisha B'av.

1 - Topic - Appreciating Eretz Yisrael

1:7 (עַד-הַנָּהָר הַגָּדוֹל נָהָר-פָּרַת) . Until the great river, N'har Peras. Rashi says (נָהָר-פָּרַת) is not the biggest river. It is not the greatest river. Of the four rivers mentioned in Parshas Beraishis it is mentioned last. Says Rashi (מִפְּנֵי שֶׁנִּזְכַּר עִם אֶרֶץ יִשְׂרָאֵל, קָרָא גָדוֹל). The Posuk calls it Gadol because it is mentioned in relation to Eretz Yisrael. It is right next door to Eretz Yisrael. It is the northern boundary of Eretz Yisrael. (מִשַּׁל הַדִּיּוֹט אוֹמֵר עַבְדְּ מֶלֶךְ מֶלֶךְ). Meaning that if you are attached to Eretz Yisrael the Eretz Hakedosha, then you too have an aspect of Kedusha.

It would seem to be a Kal V'chomer that if that is true about a river certainly a person who is connected to Eretz Yisrael, certainly should be Gadol, somebody who has an added element of Kedusha.

In Sichos Mussar Taf Shin Lamed Gimmel, Maimar Chaf Hei one of the last Mamarim in Sichos Mussar, in a Maimar entitled Eretz Yisrael, Rav Chaim Shmuelewitz asks why we don't see it on everybody in Eretz Yisrael, why don't we see it on them all. That because you are part of Eretz Yisrael you are Gadol, you are Kadosh, you have something extra.

Rav Chaim Shmuelewitz answers an answer that is Nokeif Ad Hat'hom, an answer that is penetrating. An answer that is a call to everybody. He says that even someone who is in Eretz Yisroel- whether visiting or living there - only has a Gadlus of Eretz Yisroel if he is what he calls a Modeh BaAretz. He sees himself as an Eretz Yisroeldik'a Yid, a Yid who has a connection, a Shaychis, to Eretz Yisroel.

What's meaningful is when a person is connected, when a person has a Shaychis, when a person feels like he is a Ben Eretz Yisroel. It says that Yosef Hatzadik was Zocheh to be buried in Eretz Yisroel because even when he went into Mitzrayim he was recognized as Ish Ivri.

He said as is found in Beraishis 40:15 (כִּי-גִבּוֹר גִּבְרָתִי, מֵאֶרֶץ הָעִבְרִים). He says "I was kidnapped from the Aretz Ha'ivriim". You and I we live in Chutz LaAretz, all of us we were kidnapped we were (גִּבּוֹר גִּבְרָתִי, מֵאֶרֶץ הָעִבְרִים). We live in Chutz LaAretz (מֵאֶרֶץ הָעִבְרִים). Me! I'm an Eretz Yisroel person I belong in Eretz Yisroel. Thousands of years ago (גִּבּוֹר גִּבְרָתִי, מֵאֶרֶץ הָעִבְרִים). I was stolen away.

That idea that a person has to feel that he is a Modeh BaAretz has Shaychis to the Aretz, that has a Kedushah the meaningfulness of the Aretz, it's something which is missing. It's something that's missing because we are so comfortable in going to Eretz Yisroel that it becomes a vacation destination, a Yom Tov destination. We don't see ourselves as Bnei Eretz Yisroel. There's something missing.

Zagt Rav Chaim Shmuelewitz, why is the punishment of the Chait Hamiraglim that that generation will not go into Eretz Yisroel, because they don't see themselves as Bnei Eretz Yisroel. If you don't see yourself as a Ben Eretz Yisroel, then there is a problem. Then you are takeh not a Ben Eretz Yisroel. If you make it a vacation destination then it becomes a vacation destination. To have the Maileh of Eretz Yisroel and to be a Modeh BaAretz (עַד-הַנֶּהָר הַגָּדוֹל נֶהֱרַף-פָּרַת). You too can be Gadol if you see yourself as having a direct Shaychis with Eretz Yisroel.

That is a call for Tisha Ba'av, it's a thought for Tisha Ba'av. Tisha Ba'av we should sit with the thought (כִּי-גִבּוֹר גִּבְרָתִי, מֵאֶרֶץ הָעִבְרִים). Just like Yosef was kidnapped, just like Yosef was thrown into jail, just like Yosef was a Matzliach in Galus. All these experiences are experiences that we have and if we keep the mentality of (כִּי-גִבּוֹר גִּבְרָתִי, מֵאֶרֶץ הָעִבְרִים). Halevai.

2 - Topic - A thought from Rav Schwab on appreciating Sof Yamav Shel Adam

In this week's Parsha and then again in the first Posuk in Va'eschanan, we find Moshe Rabbeinu talking about relatively recent events as if they happened (בְּעֵת הַהוּא) a long time ago. Va'eschanan begins as is found in Devarim 3:23 (וָאֶתְחַנֵּן, אֶל-יְרֹנָה, בְּעֵת הַהוּא, לֵאמֹר). I Davened to Hashem at that time. Rashi says that after the capture of Sichon and Og he was hoping to go to Eretz Yisrael and

Hashem said no. Why does he call it (בְּעֵת הַהוּא) it sounds like a while ago? It actually just happened. At the end of this week's Parsha in 3:12 (וְאֵת-הָאָרֶץ הַזֹּאת יִרְשְׁנוּ, בְּעֵת הַהוּא). 3:21 (וְאֵת-יְהוֹשֻׁעַ צִוִּיתִי, בְּעֵת הַהוּא). These are all recent events. Why does Moshe Rabbeinu talk about them as if they were events that happened a long time ago?

Rav Schwab gives us a Machshava in Mayan Beis Hashoeva (page # 387) at the beginning of Parshas Va'eschanan and that Machshava is a lesson that can be taken to some very practical and some very high occasions in our life.

Zagt Rav Schwab, as soon as it became clear to Moshe Rabbeinu that he was not going into Eretz Yisrael, he prepared for his Yom Hamisa, he prepared for the day that he was going to leave this world. In that preparation, all of Olam Hazeh, all of the experiences of Olam Hazeh became distant memories of (בְּעֵת הַהוּא). They became a story of a different time, a different period. How someone who prepares for his Yom Hapetirah has a different view of the world. The passion for money, acquisition for pleasure disappears. In Moshe Rabbeinu's case on his level, whatever it was that he had in Olam Hazeh became a past story. It was (בְּעֵת הַהוּא).

A number of weeks ago I asked a Kasha. (Parshas Chukas 5779). We say as is found in the Gemara in Maseches Chullin 7b (18 lines from the bottom) (גְּדוּלִים צְדִיקִים בְּמִיתָתָן יוֹתֵר מִבְּחַיֵּיהֶן). That Tzadikim when they die are greater than when they live. You hear sometimes at Levayas that people say a Tzaddik is greater when he dies, let him be Po'el Zechusim in heaven on our behalf. Yet when Miriam dies, the B'air ends. It seems to be the influence of her Zechusim wanes, it doesn't increase. When Aharon dies the Ananei Hakavod leaves. When Moshe dies the Man comes to an end.

It seems on the contrary that when they are here in this world, the Zechusim carry. Like we know that when a Tzaddik leaves a city the Zechusim are less. So maybe a Tzaddik for himself has more Zechusim, but to say that he is Po'el Yeshuos more does not seem to be accurate. A question which certainly needs an explanation.

We find similar things by the Churban. We find that Kol Zman a certain Tzaddik was alive the Churban couldn't happen and when he died the Churban happened. The same thing with the Mabul that as long as Mesushelach was alive it couldn't happen. That means that when they died they don't have more Hashpaa?

This week a Chaver showed me in the Ben Ish Chai, the Ben Yehoyada that there are a few places, Chullin Daf 7, Pesachim 68a (in the first piece), who brings B'sheim the Arizal (גְּדוּלִים צְדִיקִים (בְּמִיתָתָן) means on the Yom Hamisah. On the day that they died they became Gedolim, because the last moments of Chaim are moments of elevation. With a Tzaddik it is certainly that way. A person and certainly a Tzaddik as he prepares for Yom Hamisah that Yom Hamisah is special.

We find that whoever was with Rebbe when he passed away was Mezuman for Chayei Olam Habo. Somehow there is extraordinary elevation on the Yom Hapetirah. This is about Tzaddikim.

But you should know, that every human being, every Yid, the day that he passes away from the world, the Rega Acharon of a person's life is a day that he should have the Zechus to think about

HKB"H. On one's last day of consciousness he should have the Zechus to think about HKB"H. The Ta'kid of Olam Hazei is to be ready when you leave this world to be Misdabeik to Hashem. It is a lesson. Sometimes we have elderly parents, friends or neighbors who are dying and we feel hopeless when we stand there. Don't feel hopeless. Bend down to the person and with the last Kochos say Shema with him. Even if he can only have Kavana for Shema Yisrael and then he loses it. Whatever you can do you should have a Hisdabkus with the Borei Olam at the last minutes of his life.

Rav Schwab in Parshas Beshalach 16:3 (page 173, which was mentioned on Parshas Chukas 5779) talks about this idea about Rega Acharon, that the last moments of a person's life should be a day that a person connects to Hashem.

In the Tefillah that we say when we enter into the Sukkah we say (ותתן לי זכות לשבת ולחסות בסתר צל) (כנפך - בעת פטירתו מן העולם). A very unusual Tefilla. Give me the Zechus to be sitting and resting under your protective wings when I leave the world. You are Davening for the day you die, this is what you are thinking of? It is a Chashuva Tefilla.

The Eis, the moment that we leave the world, we should be Zoche to have a connection to Hashem. We don't get a choice. No one gets a choice about how they leave this world, but sometimes we have relatives that are right by their Yom Hapetira and their mind is only half there or 10% there. We are the ones who have the opportunity to help make it meaningful. To help such a person, such a moment to achieve Gadlus. If you are there and you help him then you yourself achieve Gadlus as well.

I believe that the first or second Chasam Sofer at the beginning of Parshas Vayeitzei writes that Halevai I would have been there when Rav Nosson Adler passed away. I would have reached greater Gadlus had I been there. It is important.

3 - Topic - A Machshava on the beginning of the Parsha

There are hints to sins that Klal Yisrael did and as you know Rashi says on (מזל סוף) the rebellion at Yam Suf. (בְּעֶרְכָּהּ) is the Aveira of Bal Pe'or. (דִּי יָזָק) is the Eigel Hazav.

The GRA in Aderes Eliyahu disagrees with Rashi. According to Rashi everything is not in chronological order and not only that, the GRA says that after Matan Torah Klal Yisrael was like Ger Shenisgayeir K'katan Shenolad Dami. After Mattan Torah the old Chataim were no longer something that Klal Yisrael was Nitva on so the idea that (מזל סוף) is the rebellion at Yam Suf the GRA disagrees. Rashi holds and if you have a chance you can look in the Hakdama to the Shev Shmaita who brings from the Maharal a Pshat on this Nekuda.

I would like to add an idea. Sometimes a person does an Aveira and then he does Teshuva. Later when a person does another Aveira sometimes it reflects back on the previous Aveira. Sometimes you slip, but if it happens again then the first time it is not an excuse that I just slipped. It means that you are not properly dealing with something. The same thing after the later Aveiros then there is a Tevi'a on the previous Aveiros. If you make a mistake you have to double up your efforts to deal with something properly.

And so, a third quick lesson. HKB"H should give us all a meaningful Tisha B'av. A big Avoda is Tisha B'av. To be focused. It is a big Avoda. If you will be in Brooklyn there are plenty of Shuls to listen to the explanation of Kinnos. I am sure in other neighborhoods as well. You are welcome to join me at the Agudah of Ave S where we will Daven at 8 AM and I hope to speak and explain the Kinnos. If you can't join in person than you can call in at 712.432.1001 and the code is 483003375# and the explanatory Kinnos will start approximately at 8:50 AM. Torah Anytime should be carrying it as well. There are many good Shiurim. I am not the only one but maybe one of the best. I don't know. At any rate we should be inspired as that is what counts. Let HKB"H give us all a meaningful Tisha B'av. We should all be Zoche to contribute to B'Yas Goel Tzedek Bim'haira B'yamainu.

Rabbi Reisman - Parshas Devarim 5778

As we prepare for Shabbos Parshas Devarim which is also the 9th day of Av. A Tisha B'av that is a Nidche.

1 - Topic - A question on the Parsha.

Let me start with a quick question that I had on the Parsha when I was being Mavir Sedra and we will go from there IY"H to a topic on the Parsha which is appropriate for Tisha B'av as well.

First let me share with you the difficulty that I had in the Parsha. There seems to be a contradiction between the understanding of Rashi in Parshas Chukas and our Rashi as follows. Let me begin by reading Rashi in Parshas Chukas 20:17. There Klal Yisrael asks Edom for permission to go through its land. (נַעֲבְרָה-נָא בְּאַרְצָךְ). Let us go through your land. They ask permission and they say (וְלֹא נִשְׁתָּה, מִי בָּאֵר). We will purchase from you rather than take your water and take your food.

So Rashi there asks, Klal Yisrael says that they are going to go through Edom and they will buy food and drink, but they had Man and the B'air? Zagat Rashi no. They meant to be polite, they had plenty of food and plenty of drink. But if I am going to go through your land I should buy by you. (מִכָּאן לֹאכֶסֶנָּא שֶׁאֵין עַל פִּי שֵׁשׁ בִּידוֹ לֹאכֹל, יִקְנֶה מִן הַכְּנוּיָה). If you are staying in a hotel, even though you have your own food, you should buy from the host. (כְּדֵי לְהַנּוּת אֶת אוֹשְׁפִיזוֹ). To give benefit to your host. That is what Rashi says was the plan when we go through Edom we will buy food. This is all in Parshas Chukas.

Now we turn to Parshas Devarim 2:27. Here they are asking Sichon for permission to go through their land. Here Klal Yisrael says (אֶעֱבְרָה בְּאַרְצְךָ, בְּדֶרֶךְ בְּדֶרֶךְ אֶלֶף: לֹא אֶסּוּר, יָמִין וּשְׂמֹאל). I want to go through your land. Posuk 28 says (וּמִיָּם בִּפְסָף תִּשְׁתִּיתִי; רֶק, אֶעֱבְרָה בְּרַגְלִי). Klal Yisrael says I will buy food from you and I will buy drink from you. (כֹּאֲשֶׁר עָשׂוּ-לִי בְנֵי עֵשָׂו, (הַיִּשְׁבִּים בְּשַׁעֲרֵי). The same thing we did with Eisav the Posuk sounds like. Just like by Eisav we went through their land and bought their food we will do the same thing by you Sichon.

Rashi is bothered by a Kasha. Klal Yisrael did not go through Edom's land and buy their food. Back over there, it says in Bamidbar 20:20 (וַיֵּצֵא אֱדוֹם לִקְרָאתוֹ, בָּעֵם קָבֵד וּבְיָד חֲזָקָה). Edom said don't come and they marched against them with an army. So the Kasha is on our Parsha, what are you

saying Sichon we will go through your land just like we went through the land of Edom. You didn't go through the land of Edom?

Zagt Rashi, it is not Shver. They Takeh didn't go through the land of Edom. Ai why are they making it sound like they did go through the land of Edom? (כְּאִשֶּׁר עָשׂוּ-לִי בְּנֵי עֵשָׂו). Zagt Rashi, (לא , (לענין לעבור את ארצם). Not that I am going to pass through your land, as we Takeh didn't pass through Eisav's land. (אלא לענין מכר אוכל ומים). But food and water we are going to buy from you just like we bought from Edom.

If I didn't know better I would say that they didn't go through Edom but at least they bought food and drink there. They needed food, they needed drink so they bought from Edom. But this is Shver because Rashi in Chukas said that they didn't need food and drink as they were only going to purchase from Edom to be nice.

Now, Edom goes with an army against them and doesn't let them into the land, obviously they didn't buy food and drink. So what is going on here in the Parsha? (אֲכַל בֶּכֶסֶף תִּשְׁבְּרֵנִי וְאֶכְלֵתִי). Sichon I will buy food from you. (וּמִים בֶּכֶסֶף תִּתֶּנּוּ-לִי וְשָׁתִיתִי). I will buy drink from you. (רָק, אֶעֱבְרָה בְּרַגְלִי). I only want to pass through by foot. (כְּאִשֶּׁר עָשׂוּ-לִי בְּנֵי עֵשָׂו, הַיִּשָּׁבִים בְּשַׁעִיר). Just like we did with Eisav. It is a Pele Atzumah which needs a Hesber.

2 - Topic - A Yesod that Dibbur comes from the connection of the Neshama.

Let's get to a topic which is appropriate for the Parsha and for the 9 days. I would like to speak out a Maimar from the Pachad Yitzchok on Pesach, Maimar 15, Os 4. The Pachad Yitzchok goes on the first words of the Parsha. (אֵלֶּה הַדְּבָרִים, אֲשֶׁר דִּבֶּר מֹשֶׁה). Moshe Rabbeinu says Klal Yisrael come close I am going to talk to you. He talks to them for 37 days. From Rosh Chodesh Shvat to Zayin Adar and he Chazers the Torah.

Rav Hutner asks whatever happened to (לא איש דברים אנכי). Moshe Rabbeinu back when we first meet him at the Sneh says as is found in Shemos 4:10 (לא איש דברים אנכי). I am not a good speaker. I am not a person who is capable of explaining and talking and convincing.

Rav Hutner says let's think about an understanding of the change in Moshe Rabbeinu from a (לא 40 years ago to (אֵלֶּה הַדְּבָרִים), someone who can give a class for 37 days running. The Pachad Yitzchok explains based on a Maharal as we will see in a moment, but Kedarko he explains with a Yesod.

The Yesod begins with an understanding of (אֲשֶׁר יֵצַר) and (אֱלֹקִי. נִשְׁמָה שְׁנִתְּתָ בִּי) that we say every day. (רופא כל, (אֲשֶׁר יֵצַר) is praising Hashem for the nature of the body with which we are blessed, (אֱלֹקִי. נִשְׁמָה שְׁנִתְּתָ בִּי). (אֱלֹקִי. נִשְׁמָה שְׁנִתְּתָ בִּי) is thanking HKB"H for the Neshama that we have. The Neshama Shenasata Bi. The two parts of a person, the body in Asher Yatzar and the Neshama Shenasata Bi on the Guf. In between we say (רופא כל בשר ומפליא לעשות).

Zagt Rav Hutner (ומפליא לעשות) is a bridge between the two Berachos. The Rama Teitches (ומפליא) to say that it is a Pele that Hashem connects a Neshama with a Guf. The fact that a Neshama stays in our body until the day we die is from the Niflaos Haborei. Two things which are very

different one from the other, the Neshama and the Guf stay connected. (וּמִפְּלִיא לַעֲשׂוֹת). The connection of Guf and Neshama.

Rav Hutner goes on to say that the connection of Guf and Neshama is what allows us to speak. The Koach HaDibbur came as it says in Beraishis 2:7 (וַיִּפֹּחַ בְּאָפְיוֹ, וַיִּשְׁמַת חַיִּים). Hashem blew the Neshama into Adam. Of course he gave Chiyus entirely, but that connection the Targum says Ruach Mimalala. There is a Ruach that allows speaking. The body has the physical tools for speaking, the Neshama has the intellect, the understanding. You need Seichel to speak. The two together give the Koach Haddibur.

Now we go to the Maharal. The Maharal says Rav Hutner, explains why did Moshe Rabbeinu come with a difficulty speaking. (לא איש דברים אנכי). Why was Moshe Rabbeinu lacking in that physical talent?

Zagt the Maharal, because the Koach Haddibur comes from the connection between the Neshama and the Guf. Moshe Rabbeinu was so elevated that his Neshama was so L'mayla Min Haguf, that the Koach Haddibur, the ability to explain things which requires a good connection from the Neshama to the Guf, that was lacking. So Moshe Rabbeinu was too lofty to be able to use the Kochos of the Guf appropriately. This is what it says in the Maharal.

Zagt Rav Hutner, that all changed by Kabbalas Hatorah. By Kabbalas Hatorah there was a Chibur of Gashmi and Ruchni like never before. Mai'olam Lo Yarda Sila Mi'mata Mei'Yud, Umai'olam Lo Ala Adam Mi'mala Mai'Yud. The idea that the Shechina could come down to earth and that a human being can go up to heaven. As it says in Shemos 19:20 (וַיֵּרֶד יְרֹךְ עַל-הָרָקִיעַ) and 19:3 (וּמִשָּׁה (עֲלֶה, אֶל-הָאֱלֹקִים). That was unique by Matan Torah.

At that time we say Moshe Rabbeinu was healed. What do you mean that he was healed? We mean that his Neshama connected to his Guf. His Guf became a Ruchniyosdika Guf and the Neshama was able to connect. Therefore, Moshe Rabbeinu who started before Mattan Torah as a person who was a (לא אִישׁ דְּבָרִים אֶחָד) became a Baal Devarim. How? By the Neshama connecting to the Guf. A beautiful Biyur and Hesber.

The Yesod of course is that for every one of us, our Koach Hadibur, our ability to speak, requires a proper connection of Neshama to Guf. Now we don't have Moshe Rabbeinu's problem of being too lofty. On the contrary, sometimes we have a problem of being too Gashmios. Our Neshama doesn't adequately influence the Dibbur. But we understand that Dibbur is the Neshama speaking through the megaphone of our vocal chords, so we understand the idea that a person has to be able to speak in a fine way.

I am not talking about Lashon Hora, I am not talking about Rechilus. I'm not talking about Aveiros. But if the Neshama is showing through with the Koach Haddibur then a person has to become fine in the way he speaks. He has to be kind in the way he speaks. When someone speaks with crude expressions. No Aveira, but crude expressions, like I dated her but you should know that I dumped her. To talk that way, I dumped her, is a crude expression. It comes from Gaiva, it comes from Guf. The Fine'keit of the Neshama, of the Cheilek Elokim requires people to talk appropriately, to talk properly.

I mentioned to you once, that someone in Yeshiva was once arguing with a friend if the English word for Gehinnom is a dirty word. Are you allowed to say it? Gehinnom is not a dirty word. So they went to Rav Pam and they asked Rav Pam that there are some words that the world considers inappropriate but really they don't mean anything bad. He was asking regarding the English word for Gehinnom. Rav Pam said what do you mean? So he wasn't about to say the word, so he beat around the bush and stammered and said you know there are words that are not so nice and people consider them curse words and not pleasant.

Rav Pam said what do you mean? Finally Rav Pam said oh I see you mean words like Fress. Well if the question was if Fress was an appropriate word then the Bachur said yes that is what I mean. The word Fress, there is no Aveira in saying it, but it shows a Chisaron in the connection to the Neshama and the Guf.

Rav Pam once said in a Shmuz, people are talking and they are saying whatchamacallit. I'm quoting Rav Pam. They say whatchamacallit. Velliche Sart Vort Iz Das? What type of word is that? It shows that you are speaking without thinking! Whatchamacallit? The Neshama has to be connected to the people. The Avoda very much of these days, is to become a better person. To become an elevated person.

In Bain Adam L'chaveiro, a lot of Sina, a lot of bad will, a lot of bad feelings come from a lack of connecting the Neshama Kedosha to your mouth. Before you speak, remember that the mouth is the speech tool of the Neshama. Words come to a person because he is thinking them. It should be with a Fine'keit, it should be with a sensitivity. There shouldn't be Lashon Hora or Devarim Asurim.

So a thought on the Parsha, the Yesod that Dibbur comes from the connection of the Neshama. A Vort for the 9 days and Tisha B'av. A Yesod that Dibbur comes from the connection to the Neshama. Let's make it a meaningful Tisha B'av. Let's walk out with something meaningful. May HKB"H grant us all the ability to be elevated from the Tisha B'av. Our first wish is that Moshiach should come, but don't forget our other wish is that when you go through a Tisha B'av before Moshiach comes, it gives us a seriousness, an Avodas Hashem which is lacking in our generation. A seriousness in the things we say. May we be Zoche to use the wonderful tool called Tisha B'av in serving Hashem properly.

A Gutten Shabbos and a meaningful Taanis. Next Thursday B'ezras Hashem, I hope to be in Eretz Yisrael. Hashem should give me the Zechus to be there. The great Zechus to be there and to speak to you from Yerushalayim Ir Hakodesh. Halevai we should all be there. A Gutten Shabbos!

Rabbi Reisman - Parshas Devarim 5777

As we prepare for Shabbos Parshas Chazon, Parshas Devarim. Let me share with you a thought on the Parsha, a Maaseh and a thought for the coming Tisha B'av.

1 - Topic - A thought from Rav Schwab

Let me start with a thought on the Parsha. In this week's Parsha, Moshe Rabbeinu starts to tell Klal Yisrael for the last almost 40 days of his life a recounting of the Torah that he taught them and gives them Mussar as well. What is puzzling is that we consistently find in the Parsha language which doesn't seem to fit the timeline of what happened. They are all in Perek Gimmel. For example in 3:12 it says (וְאֶת-הָאֶרֶץ הַזֹּאת יְרִשְׁנוּ, בְּעֵת הַהוּא) we inherited the land of Sichon and Og (בְּעֵת הַהוּא) at that time. It seems to be referring to a distant time in the past.

Similarly, in Posuk 21 (וְאֶת-יְהוֹשֻׁעַ צִיְתִי, בְּעֵת הַהוּא). It seems to be referring to a time very much earlier. But that is not true. These events had just transpired before Moshe Rabbeinu was speaking to Klal Yisrael.

3:14 Moshe Rabbeinu repeats the story of Yair Ben Menashe who conquered lands and called them Chavos Yair ad hayom hazeh (עַד הַיּוֹם הַזֶּה). This is also confusing because it just happened a couple of months earlier. So the name is Chavos Yair Ad Hayom Hazeh. All very confusing in the very same way.

Rav Schwab in Mayan Beis Hashoeva (page # 387) at the beginning of Parshas Va'eschanan where we find it happening again in 3:23 (בְּעֵת הַהוּא) answers the question. He says that Moshe Rabbeinu although he was talking to Klal Yisrael at that moment, knew that he is talking to Klal Yisrael for Doros and Dorei Doros. He knew that thousands of years later we would be learning the things that he was saying.

Moshe Rabeinu when he was speaking wasn't speaking to the people in front of him, he was speaking to Klal Yisrael for eternity, for all the Doros that were to come, and therefore, he spoke in the Lashon Ba'ais Hahi, in the Lashon that this is something that took place a long time ago. That idea, that sense of Achrayos of Moshe Rabbeinu when he was speaking to picture in front of him all of the Doros is a lesson of a Manhig Yisroel.

One of the famous stories regarding the Rabbeim in Torah Vodaath is a story with Rav Shlomo Heiman (1892-1945) one of the Roshei Yeshiva who was giving Shiur on a snowy day and only two or three young men had showed up to Shiur that day. Most of the Shiur stayed home because it was snowing. Rav Shlomo gave the Shiur with all of the enthusiasm and vigor of his usual self.

One of the boys said Rabbi don't get all excited it is just the two or three of us here. Rav Shlomo responded by saying do you think that I am talking to two or three people, do you think that I am only talking to you? I am talking to you, and your children and your children's children. To you, and your Talmidim and your Talmidim's Talmidim. What you sit and learn can have Peiros to continue forever. If we had that sense that the things we do and the things we teach have a potential eternity everything would be different.

2 - Topic - A thought from Rav Druk

Let's move on to a second idea. Rav Druk on this week's Parsha in Sefer Darash Mordechai (page # 49 bottom paragraph) brings a Maaseh that Rav Pam would often tell over about himself and his father. He relates there and I can remember Rav Pam saying this often how when his father had to go to the hospital for surgery at the end of his life when he was quite ill, they were in the cab on the way to the hospital. Rav Pam was learning Perek Lulav Hagazeil and he spoke with his father about a Kasha of the Aruch Laner. An Esrog that is an Orlah Esrog is not Kosher to be used for Daled Minim. Why? The Gemara says because you can't eat it. Since you are not allowed to eat it it is not Kosher for an Esrog. You need Lachem and it has to be Yeish Bo Heter L'achila.

The Aruch Laner asks why do I need the reason of Yeish Bo Heter L'achila? Orlah is Min HaNisrafin, something that is supposed to be destroyed and he says according to that it doesn't have to be the required Shiur and if it doesn't have the required Shiur so that is a reason that you are not Yotzei. That is the Aruch Laner's Kasha.

The Aruch Laner answers that there is a Nafka Mina. If it falls into a Taaruvos of Chad V'chad it would be a Nafka Mina between the reasons. If it was mixed one and one you wouldn't have to burn it so the new reason wouldn't apply but the Gemara's reason would. It would still not have a Heter Achila. This is what Rav Pam told his father on the way to the hospital.

At the end they got into the hospital, the surgery took place and many hours later his father was in the recovery room and it didn't look like he was doing too well. Rav Pam in the recovery room and his relatives bent over his father who was trying to speak and they wanted to listen. Was he going to say a Tzavah, was he going to give some type of a last will and his father said in Yiddish Er Is Nisht Gerecht. Ver Zakt Dos. He is not right. Who says this? They didn't have any idea what he was talking about. He repeated again in a whisper, Er Is Nisht Gerecht. Ver Zakt Dos. Finally Rav Pam realized Er Is Nisht Gerecht meant that his father was saying that the Aruch Laner is not right. Apparently, Rav Pam's father had forgotten that it was the Aruch Laner.

The Mussar in it of course is the Hasmada of a Yid, who is a Talmid Chochom from the previous Dor is that on the way to the hospital is Divrei Torah, during surgery Divrei Torah after surgery Divrei Torah.

I think that Rav Pam's lesson in telling it was not just the Hasmada Shebo it is also the idea of being Kone the Yedios Hatorah. Somebody going in a cab and sharing an idea. Rav Pam always told us, if you have a nice Dvar Torah say it over, say it to people. That way you will have a better Kinyan in it. You will remember it. Share it with someone else. The idea of not just learning for the learning but learning for knowing as well.

3 - Topic - A thought on Inyana D'yoma from the Ohr Gedalyahu

For the third presentation of today I would like to mention a thought regarding Yerushalayim. We mourn Yerushalayim, we mourn Eretz Yisrael. Chazal say that Asarah Kabin Yofi Yardu L'olam, Tisha Nasna L'yerushalayim V'echad L'kol Haolam Kulo. That the beauty that HKB"H put into the world, 9/10th went to Yerushalayim and 1/10th to the rest of the world.

What is the beauty? Is it the mountains, the scenery, it is beautiful but is it 9/10th of the beauty of the world? In the Ohr Gedalyahu to Parshas Tazria on page # 39 (this was also brought down on Parshas Va'eschanan 5773 Ayin Sham), Rav Schorr writes that the beauty of Yerushalayim is the Ziv Hashechina, the sense of Ruchnios that a Yid can experience. The connection of Ruchnios and Gashmios in Yerushalayim.

Av L'kulan, the example of this is the Koran Ohr Panav of Moshe Rabbeinu. Moshe Rabbeinu's face shone when he was 40 days on Har Sinai and came down. The beauty of the Ruchnios Shebo in the Gashmios Guf shone. It says that Klal Yisrael could not look at him except when he was teaching them. When they were learning a Davar Ruchni they could look at him. But otherwise it was difficult. The shine of the Ruchnios overpowered him.

The sense of the idea that Yerushalayim is this connection of Ruchnios. Yofi Yerushalayim. Look at Ruach Chaim in Perek 2:1 of Pirkei Avos (יפה תלמוד תורה עם דרך ארץ). He says the same thing for the word Yafa. Yafa is the connection of Ruchnios and Gashmios. Even when a person is Osek in Gashmios he has thoughts of Torah going through his mind. That is the Yofi of Yerushalayim.

I am hoping that when I speak to you next Thursday I will be in Yerushalayim. If not Al Kanfei Nesharim, my plan is to travel there on Motzoei Tisha B'av. I would like that my Yemai Hachana to Yerushalayim, these days of preparation, you don't just get on a plane and go, you prepare. The Yemai Hachana, days of preparing, thinking about it, thinking about what to accomplish there. Ruchnios, to connect to Limud Hatorah, to Tefilla, to Avoda. May we all be Zoche that these be meaningful days of reconnection and appreciation of Eretz Yisrael as an Ir Hakodesh. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Devarim 5776

1. As we prepare for Shabbos Chazzon falling this year on the 9th of Av, Shabbos Parshas Devarim. How very appropriate for Shabbos Chazzon, Parshas Devarim begins with Mussar. As Rashi says in 1:3 (סמוך למיתה). Prior to his death Moshe Rabbeinu gives Mussar to Klal Yisrael. He gives them Mussar about the things that they had experienced, the Aveiros that they did in the Dor Hamidbar.

I saw a Gevaldige Kasha in the Mishnas Reb Aharon. He asks, Moshe Rabbeinu had to give Mussar, for the last 38 or 39 years every Tisha B'av people went into their graves and 15,000 Jews died every Tisha B'av because of the Cheit Hameraglim. They saw it, they knew it. There were many Jews sitting Shiva for a week after Tisha B'av. The Kasha is, you have to give Mussar, you have to give Tochacha, what bigger Mussar is there than that?

The answer is an important Yesod. No matter what it is that should shake you up, that won't shake you up. In Yiddish they say Mir Vaint Zach Tzu. You get used to things. Even things that should change you, that should influence you, that should be Mashpia, the first time it shakes you up, then a human being gets used to anything. When you get used to things that should influence us, that should make an impression on us and they don't. Even though 15,000 Jews went into their graves and were not getting up in the morning, every Tisha B'av year, after year the feeling, the Hergish is also something that wears off.

To me this comes to mind in our days, in our lifetime the most. An incredible thing that is happening all around us that we don't take notice of. HKB"H told us through Moshe Rabbeinu thousands of years ago, the Neviim came later and they reiterated. That Mikeitz Hayamim HKB"H will gather Jews Mai'arba Kanfos Ha'aretz and bring them to Eretz Yisrael. The Yidden will come back to the land of Israel from the four corners of the world. Open your eyes, this ancient Nevua which did not take place for thousands of years is taking place before our eyes. It seems that every decade from another part of the world Jews are brought to Eretz Yisrael by one or another usually political events that takes place.

We have seen in my lifetime, in the 80's with the overthrow of the Shah in Iran, Iranian Jews coming. In the 90's Jews from Russia coming, Jews from Ethiopia coming. We see now Jews from France and other European countries coming to Eretz Yisrael in large numbers. It is an incredible Kiyum Hanevua. It should shake us up. It should wake us up to the special time we live in. It should awaken in us a yearning when Tisha B'av comes, for the Bais Hamikdash and Moshiach, it is so close you only have to deserve it. Mir Vaint Zach Tzu. They are Tzu Gevoint to anything that happens. We should be influenced.

There is another Rashi here in the beginning of the Parsha. Rashi says that Moshe Rabbeinu gave Mussar Somech L'misaso like Yaakov Avinu. Yaakov Avinu also gave Mussar to Reuvain Somech L'misaso. Rashi says incredibly, that as long as Yaakov was not close to death he did not give Mussar to Reuvain (כדי שלא תניחני ותלך ותדבק בעשו). Maybe Reuvain would defect and go over to Eisav. So he didn't want to give him Mussar.

In the Sichos Mussar in Devarim (Taf Shin Lamed Gimmel), he asks an extraordinary Kasha. The Gemara says in Maseches Shabbos 55b (19 lines from the top) (א"ר שמואל בר נחמני א"ר יונתן כל (האומר ראובן חטא אינו אלא טועה). Reuvain didn't sin the way the way it seemed in Pashut Pshat in the Posuk through Znus. Reuvain sinned in that he was Tovei'a, he demanded in the the honor of his mother and without permission moved his father's bed into his mother's tent. On Reuvain's Madreiga that was a sin. The Tochacha/Mussar on such a sin Shema Yeilach L'tzad Eisav? What is the Pshat in Rashi? It is a Davar Pele! The Kasha is a very strong Kasha.

It is not so clear what Rav Chaim Shmuelevitz is answering. He goes off into a discussion of Tochacha and Yiush. Let me tell you what I think he means and you look at it and form your own opinion. Human beings by nature like things that are clear, that are black or white. We like clarity. We don't like to weigh two sides of an issue. It is much more satisfying to deal in absolutes. This is Treif, you cannot eat it period. We can deal with that.

It is a food which is Tov L'hachmir that it is better not to eat, we have a hard time with that. When things are grey it is a struggle. We like absolutes and we tend to shy towards absolutes even when it is not called for. We see this very often. When people have friction with a friend instead of working it out they just walk away from a friendship. It is easier to deal with absolutes and say I don't want to have anything to do with him. Even an Avla. It is much easier than to weigh things, maybe he is right maybe he is wrong. Even if he is wrong let's fix it up. Absolutes are easier especially when you can couch the absolutes in terms of a Frumkeit. Absolutes are easier.

When you give someone Mussar even on a small thing, there is a certain sense of disappointment, of Yiush. That sense of disappointment causes people to do extreme things. I remember once that Rav Pam once asked me to tell one of the Bachurim in the Yeshiva who was a Yasom who was Davening for the Amud to tell him that there are a couple of words in Chazaras Hashatz he pronounces incorrectly. I did it. His response was, what? Rav Pam said that? I am not Davening for the Amud anymore when Rav Pam is in Yeshiva, let my brother Daven. I will Daven at the Minyanim that he is not there. So now 40 years later he is still mispronouncing those words. It is much easier to say let me walk away from it rather than to have to try to work things out.

Even Reuvain B'madreigoso, there is a fear that Reuvain would say nothing doing. Mussar, I am walking away from it. What a powerful lesson. We hear Mussar. People criticize or correct us, we take it personally. We shouldn't. If you are going to an interview and someone says your tie is crooked you say thank you and you fix your tie. You have to take things as they are intended, sometimes better than they are intended. Take them correctly. Two important thoughts how a human being is Tzu Gevoint, you get used to things and how human beings react harshly to Mussar.

2. Let me tell you a Dvar Torah on the Parsha that is not Mussar. The Ramban on the beginning of Devarim says (אֵלֶּה הַדְּבָרִים, אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל). The Ramban takes the opinion that (כי (מעצמו ראה לעשות כן ולא צוהו השם בזה). Moshe Rabbeinu understood this to be Ratzon Hashem but he wasn't commanded. On his own he did what he did in this week's Parsha and that is began the 40 days of Chazering with Klal Yisrael. So that everything in this Parsha was said Mipi Moshe. There is a Gemara in Maseches Megillah 31b (18 lines from the bottom) that says (אמר אביי לא שנו אלא בקללות שבתורת כהנים אבל קללות שבמשנה תורה פוסק מאי טעמא הללו בלשון רבים אמורות מפי הגבורה אמרן that the Tochacha of Mishna Torah, Moshe MipiAtzmo Omron. Poshut it means that the Tochacha Moshe said himself. The Ramban understands that all of Devarim he said on his own.

The Ramban's Yesod answers many things, first of all the Gemara in Maseches Yevamos 4a (8 lines from the top) Rav Yehuda says we don't Darshun Semuchim. We don't Darshun the Torah Parshios next to each other because Ain Mukdam Um'uchar Batorah. We can't Darshun Semuchim except by Devarim. (ואמר רב יוסף אפילו למאן דלא דריש סמוכים בעלמא במשנה תורה דריש דהא ר' יהודה). By Devarim we do Darshun when things are near each other. Why? Because Devarim Moshe Rabbeinu was teaching Klal Yisrael and the Semuchim (things near each other) were done with a Kavana.

This fits well with the Even Ezra in Yisro at the beginning of Perek Chaf who said the Luchos Rishonos, the language of the first Luchos is what as on the stone of the Luchos. The Luchos Sheniya is what Moshe Rabbeinu explaining. Va'eschanan was Mipi Moshe. Beautiful! Because

the whole Devarim is Mipi Moshe. Moshe's own words of explanation. This is the Ramban's Yesod and it can be used in numerous places.

The Kli Chemda asks a bomb Kasha on this Ramban. The whole Mishna Torah is Mipi Moshe Rabbeinu? The famous Gemara in Maseches Bava Basra 15a (9 lines from the top) and Maseches Menachos 30a (14 lines from the top). The Gemara says on the final words of Devarim, the last 8 Pesukim 34:5 (וַיִּזְמַת שָׁם מֹשֶׁה עֲבֹד-יְרֹנָה). The Gemara says what is going on? Moshe Rabbeinu wrote the words (וַיִּזְמַת שָׁם מֹשֶׁה)?

The Gemara answers (אלא עד כאן הקב"ה אומר ומשה אומר וכותב מכאן ואילך הקב"ה אומר ומשה כותב בדמיון). But it says (עד כאן הקב"ה אומר). It says that everything until here HKB"H said and Moshe wrote down. This is a B'feirush Gemara not like the Ramban. Everything was Mipi Hashem! A bomb Kasha.

L'aniyos Daiti, I would like to suggest a Teretz with a Hakdama. When we read about Lavan, we see that Lavan says certain things like for example in Beraishis 29:27 (מָלֵא, שְׁבַע זֹאת), let's have a week of celebration. Halacha brings it (מָלֵא, שְׁבַע זֹאת) and we learn from there that Ain M'arvin Simcha B'simcha. Lavan says 29:26 (לֹא-יַעֲשֶׂה כֵן בְּמִקְוֵמֵנוּ--לְתַת הַצְעִירָהּ, לְפָנֶי הַבְּכִירָה), we don't give a younger child before an older child and it is brought in the Shach that L'chatchila you should try to marry off your older child first and a younger child second. Why are we learning from Lavan? Who is Lavan to teach us?

The answer is that we are not learning from Lavan. We are learning from the fact that HKB"H chose to put these words of Lavan into the Torah. In the Torah Hashem wrote that Lavan said such and such so now it has a Siman of authenticity.

Let's go back to Devarim. Moshe Rabbeinu on his own sat down with Klal Yisrael and taught them everything that it says in Devarim Moshe Mipi Atzmo Omro. That doesn't make it part of Chamisha Chumshei Torah. Then the Ribbono Shel Olam came to Moshe and said Moshe Rabbeinu you did beautifully. I want to make that part of Torah. (הקב"ה אומר ומשה אומר וכותב). HKB"H repeated not every word that Moshe Rabbeinu said for 40 days. It didn't take 40 days to say all the words in Sefer Devarim. But HKB"H just like L'havdil from Lavan to Moshe, but just like by Lavan he said things that HKB"H turned into Torah, the same thing here, Moshe Rabbeinu said it and then HKB"H took it and turned it into Torah. It is a Geshmaka Teretz and a Gevaldige Kasha.

As we prepare for Shabbos and Tisha B'av I would like to make a suggestion. Rav Schwab has a beautiful Sefer on Sefer Yeshaya. I don't think that all of you are ready to start learning Sefer Yeshaya. However, the Haftorah of Chazon Yeshayahu (this week) and the next seven weeks are all in Yeshaya. Take Rav Schwab on Yeshaya which is an English Sefer. It has the Lashon Kodosh words of the Nach and the translation and explanation. Learn those Perakim, you will enjoy them and find them Geshmak. You might even be drawn into learning even more of Yeshayahu. At the very least these Haftoras. Tisha B'av, learn it. You may get so into it that you may forget to go to Maariv, you will forget the fast is over it is so beautiful, so Geshmak, the words of the Navi through one of the Gedolim of our own times. What a Geshmak on Tisha B'av. A Geshmak on Tisha B'av? Yes. A Geshmak in understanding the Mussar of Yeshayahu Hanavi.

With that I want to wish everyone a meaningful Tisha B'av, a meaningful fast, a meaningful Shabbos Chazzon. Make it meaningful. Let the Shabbos be a Shabbos in the Bais Medrash as it should be not a Shabbos of Leitzanos and levity as it is the ninth day of Av. IY"H let us be Zoche to see the Geulah Bim'haira B'yameinu Amen!

Rabbi Reisman - Parshas Devarim 5775

As we prepare for Shabbos Parshas Devarim which is the 9th day of Av, certainly that is what is on our mind. Having just returned from Eretz Yisrael this week, the Aveilas of our sad existence here in the Galus is certainly on my mind and therefore, I would like to share some thoughts on going from one environment to the other and the sadness, the pathetic state of the Ruchnios here. Not compared to the time of the Bais Hamikdash and Eretz Yisrael but even compared to the Bnei Aliya in Eretz Yisrael. Let's try to understand a little bit from Divrei Chazal.

1. As you know, Eicha begins with (אֵיכָה יְשָׁבָה בְּדָד, הָעִיר רִבְתִּי עָם). It talks about the sadness of Yerushalayim sitting Badad, sitting lonely. Badad here is certainly meant and said as something which is unfortunate, something which is sad, something which is distressing. There is a problem. We find in the Berachos of Bilam to Klal Yisrael when he was actually forced to bless Klal Yisrael that he blessed Klal Yisrael as is found in Bamidbar 23:9 (הָ-עָם לְבָדָד יֵשְׁבֹן). He talks about Klal Yisrael being Badad as being alone and that is seen as a blessing. Even in Zos Haberacha we find 33:28 (וַיֵּשְׁבֹן יִשְׂרָאֵל בְּטַח בְּדָד). Klal Yisrael sits confidently Badad, alone. So Badad is used as a negative thing and as a positive thing. It certainly needs some sort of an explanation.

The answer is quite simple but has tremendous meaning. There are two types of being alone. There is an alone which is a loneliness which makes everything hurt, makes everything more painful when a person feels all alone by himself. That is a type of loneliness. There is another alone. There is an alone when you are connected to someone, an individual in such a strong way that other things don't really matter to you.

For example, you have a person who is lonely, who is all by himself that is a sad type of Badad. Sometimes you have a young couple that just got married and people say wow look at them they don't notice anything going on around them. They are blissful to everyone else and they are blissful with their joy of each other, they are blissfully ignorant of everyone around them. That is also a Badad, being alone, but that is Badad L'tov. When you are into each other as individuals and it makes you not care about everyone around you. And so, there are two types of Badad. There is a Badad which is good for Klal Yisrael. That is when we are alone and separate from the nations of the world. (הָ-עָם לְבָדָד יֵשְׁבֹן, וּבְגוֹיִם לֹא יִתְחַשְּׁב). That is not something we worry about. They worry about us as separate from the nations of the world. When we are strong enough to shrug off the influences of the world around us, that is a Badad which is wonderful. We are proud as Klal Yisrael, into each other, and are not worried about everyone else around us. That is a good Badad.

There is another Badad, a Badad which is sad and that is when we are alone and don't have interaction with anybody. We cut ourselves off from good influences and positive influences within Klal Yisrael. That is a sad Badad. (אֵיכָה יְשָׁבָה בְּדָד).

When we look around and we see people more attached at the Yiddishkeit, more attached to Torah, to learning, to Avoda that makes us feel Badad lonely from the Shechina. (הָ-עָם לְבָדֵד יִשְׁכֵּן). If we can connect to Torah, to Avodah, and to Maisim Tovim. If our connection to our learning would be such that we can shrug off what is going on around us, it would be extraordinary, it would be wonderful. When on the contrary we sit down to learn and everything going on around us is first and foremost on our mind. It makes it hard to concentrate, it makes it hard to get to the Bais Medrash, that is (אֵיכָה יִשְׁכָּה בְּדָד) that is a loneliness from things we are supposed to be connected to. It is fascinating. In Eretz Yisrael I was in the Arzei HaBira Shul on Shabbos afternoon, it is full a whole day from 2 until 8:30. There are large groups of people learning there. There are people who actually learn for many hours. It is a different Avir, it is a different connection to the Ribbono Shel Olam. When you see it you want to be like them. You want to have a relationship to Torah, to Avoda, to Yir'as Shamayim.

What is Noge'a to us is that we should be crying on the (אֵיכָה יִשְׁכָּה בְּדָד) that we are not connected to the things that we have to be connected with. Farkert, we are too connected to all of the Treifa things that are going on around us. We don't have time to learn. When the summer comes, suddenly we have time to drive up and back to the mountains, at the very least 6 hours of driving time a week. What happens to those 6 hours the rest of the time? What happens with those 6 hours when we are in the city? Thursday night it is too hard to stay up for Mishmar, Thursday night it is not too hard to drive up to the mountains? Very hard to understand. It is a connection to the wrong place. We should cry (אֵיכָה יִשְׁכָּה בְּדָד), how is it that we are disconnected, we are not connected at all!

I understand now a new Pshat in Avira D'ara Machkim. The air of Eretz Yisrael gives a person wisdom. I thought that it is supernatural that Eretz Yisrael has an Avir which gives people wisdom. Maybe that is true. I think that it might be much more than that. Yerushalayim fosters a much closer connection to the Ribbono Shel Olam. It fosters a connection. You know, when a person has a desire to know and a desire to learn, he is given wisdom. You are not too tired. Avira D'ara, the air of Eretz Yisrael gives a person a desire to know, a desire to be connected. Why can't we be like them? Why can't we have it as a goal in our life to be connected to the Ribbono Shel Olam? We need to work on it. At least on Tisha B'av if we feel the sadness of being disconnected from the Shechina then it won't be too hard to do the things we have to do on Tisha B'av, to do the things that are necessary on Tisha B'av. To have a proper Kinnus in the morning, to have a proper connection to the Ribbono Shel Olam. Today it is frequent that there are opportunities to go to a Kinnus where it is explained, where the sadness is brought out. It is not important to say every Kinna, it is important to feel some of the Kinnos, to bring out the sadness in the Galus Hashechina and the fact that we are distant from the Shechina. (אֵיכָה יִשְׁכָּה בְּדָד). Let's try to feel it.

2. With Tisha B'av coming, I have noticed that many people have Shailos in Halachos and many of you may not be in a normal environment in a Bais Medrash on Shabbos to listen to the Halachos. I would like to mention to you a few Dinnim that are different this year for Tisha B'av that is a Nidcha then for every other year. On Shabbos, which is the 9th of Av, Devarim Shebetzina Nohagim. To a certain extent Tisha B'av is Noheig, this is a Chumra. M'ikkur Hadin we are not Noheig, like Rov Rishonim, but there is a Chumra to keep Devarim Shebetzina. Learning Torah on Shabbos afternoon, it is preferable to study those topics which are permitted on Tisha B'av. But, if this will diminish the time or the intensity of the learning, you keep your usual Sedorim. This is

because Mai'ikkur Hadin Shabbos is not Tisha B'av at all. The day of Tisha B'av Mai'ikkur Hadin is on Sunday. This is the reason this week is not called Shevua Shechol Bo. For Ashkenazim there aren't really many Nafka Minas. One Nafka Mina is that you are permitted to cut finger and toenails this week because it is not Shevua Shechol Bo.

So essentially what I am saying is that Mai'ikaro the Takana was for Tisha B'av to be on Sunday. Since Mai'ikaro the Takana was for Tisha B'av to be on Sunday, therefore, on Shabbos B'makom Mitzvah Devarim Sheb'tzina are not Noheig. A Leil Tevila Devarim Sheb'tzina are not Noheig. To learn Torah Devarim Sheb'tzina are not Noheig. Because we say Mai'ikaro Kach Tiknu, the original Takana was for it to be on Sunday.

There is another Din. That is that the fast day on Sunday is more Kuladik. That is that we learn from a Kal V'chomer that on this Sunday it doesn't have the usual Chumras of Tisha B'av with regard to fasting and the individuals who find it hard to fast, someone who doesn't feel well, a Maiuberes (pregnant woman), a Mainekes (nursing mother), certainly a woman who gave birth within 30 days does not have to fast on this coming Sunday. These are the two sets of Halachos that are Noge'a, the Kula of the fast this year and also the fact that the Dinai Aveilus are really not Noheig on Shabbos they are Noheig on Sunday. Someone who is thinking will ask a contradiction between these two rules. On the one hand we are saying Mai'ikaro Kach Tiknu, the original Takana was for Sunday and Shabbos doesn't have any Dinnim of Aveilus. On the other hand we are saying that the fast day is really not Sunday it is a Nidcha, it is not the real fast day. I thought that it is Mai'ikaro Kach Tiknu? If they originally made the Takana this way then Sunday should be a regular Tisha B'av fast day? This is a contradiction between Teshuvos of Rishonim, between different Halachos.

The answer is the following. There are Dinai Taanis and there are Dinai Aveilus. On Tisha B'av originally after the Bayis Rishon it was a regular fast day, it was a day of Taanis and nothing more. The Gemara says that when they saw that Tisha B'av had a double set of Tzaros in that the Bayis Sheini was also destroyed on Tisha B'av they added Dinai Aveilus. So there is a fundamental difference between Hilchos Taanis which was part of the Takana mentioned in Zechariah Hanavi and the Hilchos Aveilos which is something that was added after the Bayis Sheini.

In Hilchos Aveilos we say Mai'ikaro Kach Tiknu, the original Takana was this Sunday not for Shabbos, and therefore, on Shabbos they are not Noheig. When it comes to Hilchos Taanis however, when Zechariah mentioned his Takana, it was something that applied for the Bayis Sheini when it was actually a Yom Tov. Therefore, Mai'ikaro Takana that Zechariah Hanavi mentions was for it to happen on the 9th day of Av Dafka. When it was a Yom Tov it wasn't a Nidcha. Therefore, Dinai Taanis we are Maikil for Sunday. Because for Dinai Taanis it is a Nidche. For Hilchos Aveilos there are no Kulos on Sunday, not a single one. All the Dinim of Aveilus apply in the normal way, sitting on the floor, not wearing leather shoes, etc. These Dinim apply in the normal way. So that for Hilchos Aveilos Mai'ikaro Kach Tiknu for Shabbos, Hilchos Taanis it was the 9th of Av which is the Taanis.

The Gemara says in Masseches Megillah that Rebbe said if it was in his power he would abolish Tisha B'av. The Gemara says that it doesn't mean Tisha B'av which Zechariah Hanavi instituted. It means Tisha B'av which is pushed off (Nidcha). Tosafos asks even a Tisha B'av which is pushed off it still is Tisha B'av? How could Rebbe knock off such a Takana?

Tosafos Teretz has the fundamental that we spoke about today. That the Dinai Taanis that started from the time of Zechariah Hanavi, that Rabbi was not going to push off. It was the Dinai Aveilus that were instituted in the Tekufah of Churban Bayis Sheini in Rabbi's lifetime. Those Takanas are the Takanos that Rabbi said if it was in my power I would push it off. Fundamentally there are two Dinim in Tisha B'av. There are the Dinim of Aveilos and there are the Dinim of Taanis. These both Dinim apply in the way I mentioned to these particular Halachos. And so, this is a Halachik thought regarding the day and a Mussar thought regarding the day, both things that should try to help us understand and appreciate the day to come, Tisha B'av a day of Avoda.

3. One last very beautiful thought. I believe that this thought is from Rav Moshe Shapiro and it is something that I saw last year on Tisha B'av. Five things happened to our Avos on Tisha B'av as you know. Five different tragedies that Chazal mention. In Bentching, in the Beracha of Yerushalayim, in the Beracha we call Racheim Na, we mention (על יִשְׂרָאֵל עֲמָהּ. וְעַל יְרוּשָׁלַיִם עִירָהּ.) (ועל ציון משכן כבודך. ועל מלכות בית דוד משיחך. ועל הבית הגדול והקדוש ועל יִשְׂרָאֵל עֲמָהּ). We mention five things. Rav Moshe Shapiro pointed out that the five things that we mention in Racheim Na when we are talking about Binyan Yerushalayim, very appropriately correspond to the five Tzaros of Tisha B'av. (על יִשְׂרָאֵל עֲמָהּ) goes on the first Tzarah. The first Tzarah was that Klal Yisrael wept on the night of Tisha B'av and at that time there was a Gezaira as it says in Tehillim 106:24 (וַיִּמָּאֲסוּ, בְּאֶרֶץ חֲמָדָה;) (לא-הֶאֱמִינוּ, לְדַבְּרוֹ וּלְהַפִּיל יָרֵעַם, בְּגוֹיִם) and there was a Takana to throw Klal Yisrael among the nations. This is a Posuk in Tehillim 106. (על יִשְׂרָאֵל) this is on the Bechiya and the Gezaira of Galus of Klal Yisrael.

Then we say (ועל יְרוּשָׁלַיִם עִירָהּ. ועל ציון משכן כבודך). That refers to the two Churbanos. The Churban of Bayis Rishon we call (ועל יְרוּשָׁלַיִם עִירָהּ). The full glory of Yerushalayim never came back, which we see from Navi in the time of Ezra that it was a shadow of its previous self. That is Yerushalayim Irecha. (ועל ציון משכן כבודך) which is the Churban Bayis Sheini which was not a time of a Churban of the city as much as a Churban of the place. (ועל ציון משכן כבודך) because at that time, Yerushalayim wasn't the central city to the Jewish people. So Al Yisrael Amecha is the crying for the first Tisha B'av, (ועל יְרוּשָׁלַיִם עִירָהּ. ועל ציון משכן כבודך) are the two Batei Mikdashim. (ועל מלכות) refers to the Churban of Beitar which is not an issue of a Churban of a city but rather a Churban on the dream of Moshiach Ben Dovid having arrived. There was a hope that Beitar represented the arrival of Moshiach Ben Dovid. (ועל מלכות בית דוד משיחך) that was snuffed out. That is a fourth one. The fifth one (ועל הבית הגדול והקדוש שנקרא שמה עליו) that day of Tisha B'av, Turnusrufus Harasha who plowed over the area of the Heichal. Until that time, Klal Yisrael assumed that the Bayis would be rebuilt. They saw the ruins of the building and they were eagerly awaiting that it would be rebuilt. The Churban of Turnusrufus is that all the remnants of (ועל הבית) were made to disappear. The area was plowed over, the remnants of the Kosel were buried, but at that moment everything changed and it was a realization that this Golus was going to be a long one. So we say (רחם נא) please HKB"H. Have Rachmanus on Klal Yisrael (בונה ברחמי יְרוּשָׁלַיִם: אמן). Rebuild Yerushalayim Bim'haira B'yamainu.

I wish everyone an easy fast, more importantly a meaningful fast. A day on which we weep to be able to feel once again the closeness to HKB"H in our everyday lives. A Guttan Shabbos to one and all!

Rabbi Reisman - Parshas Devarim 5774

Once again, I speak to you this time on my final Mishmar night of this trip here to Yerushalayim Ir Hakodesh. Yerushalayim which is all the more beautiful for the lack of American tourists in their silly outfits walking around but saddened by the new Aveilei Tzion B'Yerushalayim.

1. Let's first speak about this week's Parsha. In the Parsha there is a great Dvar Mussar. As you know, the beginning of the Parsha Moshe Rabbeinu lists cities. Each of these cities Rashi says is a Remez to one of the locations in which there was an altercation, in which there was a Nisayon, in which Klal Yisrael misbehaved. The Meraglim, the Eigel Hazav etc. There is one 1:1 (תָּפַל, וְלָכָן) Tofel V'lavan, there are two cities mentioned together which Rashi says (שתפלו על המן שהוא לבן). Which refers to the rebellion against the Man, complaining about the Man. The question is why does every other Nisayon mention only one city and this one mentions two?

The Maharal says a Gevaldige Dvar Mussar. He says that Klal Yisrael complaining about the Man were guilty of two infractions, two things that they did wrong. Why? 1) They complained that the Man was not good. Even if it was true that the Man was not good they had no business complaining. 2) (וְלָכָן) this is a Reference to the fact that the Man was delicious. Certainly they should not have complained. Two Tainos says the Maharal. What a Mussar. The Maharal is saying one complaint is the fact that it was delicious and they complained about it and the second one was even if it is not delicious what business do you have complaining. Wow! Why can't they complain if the food is not good, they have no right to complain? Wow! What a lesson for married men and for Bachurim who are complaining about the food in Yeshiva.

2. Let's move on. Moshe Rabbeinu refers to 1:22 (וַתִּקְרְבוּן אֵלַי, פְּלָקָם). Rashi says (אותה קריבה היתה) הוגנת. ילדים מכבדים את הזקנים ושלחום לפניהם, וזקנים מכבדים את הראשים ללכת לפניהם, אבל כאן, ותקרבו אלי הוגנת. (כולכם, בערבוביא). Originally he says by Mattan Torah Klal Yisrael behaved, no one was pushing. The youngsters let the older ones go first. When it was time to complain everyone came in a state of disorder with the young pushing aside the elders. The Chidushai Harim asks why does Rashi mention that at Mattan Torah things were proper, the lesson of this Posuk is the complaint (וַתִּקְרְבוּן אֵלַי, פְּלָקָם) they came in an improper fashion. Why mention that by Mattan Torah they came properly?

Rav Aharon Leib Shteinman says a beautiful Teretz. He says a Teretz that goes back to an old Yesod that we have mentioned on numerous occasions. The Yesod of Maisim Mochichim Zes Es Zeh. That when a person does one thing it says Eidus (testimony) to his sincerity in other things. Here when it came time to complain, Klal Yisrael came (בערבוביא), they came complaining in tremendous Tumult and mixture of people. Well, maybe that is just their nature. Look, at Mattan Torah though, they didn't come (בערבוביא) they came in a proper fashion.

I remember when Rav Aharon Leib Shteinman and the Gerrer Rebbe came to America, and they came to Yeshiva people were screaming don't push, Shtupt Nisht. I was thinking Shtupt Nisht? When should they Shtup? When a movie star comes? When Gedolim come you are supposed to want and within reason there should be a little Shtupping. By Mattan Torah why wasn't there Shtupping? Why wasn't there pushing? Well we might answer that Derech Eretz Kodma L'torah, because they were Baalei Derech Eretz. But here came another occasion and here they were pushing, they were (בערבוביא). Now it is M'oreir with a Taina. You don't see Derech Eretz Kodma

L'torah. When you want something badly you push. Maisim Mochichim Zeh Es Zeh. One incident is Mochiach on the other.

3. Let's talk a little about the time we are in right before Shabbos Parshas Chazzon. I would like to make an observation about what it says in Shulchan Aruch. I am sure many of you, probably all of you have learned Siman Taf Reish Nun Aleph, the Halachos of Bain Hamitzarim, the Halachos of the nine days, the Halachos of the three weeks. Many of you that learned it see that it seems to be a jumble, not in a clear order. As a matter of fact there are some contemporary people who put out books with the laws of the three weeks that seem to be more Mesudar, much more in order. What is the order there in the Shulchan Aruch?

I would like to explain to you the order and a lesson from it. The Shulchan Aruch is in an order which is based on the concept of Mesorah. Everything we do, everything we learn we have to know for Halacha L'mayseh but there is a great difference into where Halacha comes from. In the Shulchan Aruch, the Bais Yosef is very conscious of this. Therefore, the Seder Had'varim, the order of Halachos in Siman Taf Kuf Nun Aleph is such. First the Halachos that comes from Shas, Gemara. The first three Si'ifim. Then some Halachos that are brought from the Rambam and other Rishonim. Then finally Minhagim, customs that are customs of Klal Yisrael without an early Mekor. That is the order of the Shulchan Aruch. Going back to where the Shulchan Aruch begins with Dinnim that come from Shas it has Halachos that come from Yevamos 43. As a matter of fact, S'if Bais are the Halachos that come from Maseches Yevamos. Those Halachos which come from Yevamos include the prohibition on marriage, on buying things of Simcha, limiting business. Then separately there is a Sugya in Maseches Taanis and that follows. The Sugya in Maseches Taanis talks about Issurim like laundering clothing and taking haircuts etc. The question being asked is why is this separated in Shas, why is there one Sugya in Yevamos 43 and one Sugya at the end of Maseches Taanis why doesn't it have all the Halachos together?

The answer is an important Yesod in understanding the Lomdus of the Halachos of these days. There is two separate Gedorim, two separate Dinim for the nine days. There are Halachos of Mishenichnas Av M'maatin B'simcha. When the month of Av comes we are M'ma'ait in things of Simcha (joy). That is the Sugya of Yevamos. That is why we don't get married during these days and that is why we limit the types of buildings that we build, the types of planting that we do, the type of business that we do. Mishenichnas Av M'maatin B'simcha. Then there is a separate set of Halachos, the Halachos of Aveilus that we practice during these days and that is in Maseches Taanis. The Yad Ephraim says that these Halachos of Aveilus are the Aveilus of Shloshim and that is what we observe from the Gemara in Taanis. Two separate Inyanim. Mishenichnas Av M'maatin B'simcha and Hanhagas Aveilus.

This answers a number of difficult Kashas and I will mention a few. As you know, some Halachos Sefardim keep only on Shavua Shechol Bo, only the week of Tisha B'av. Other Halachos even the Sefardim keep from Rosh Chodesh. How do they decide which from Rosh Chodesh and which from Shavua Shechol Bo it is so confusing. Us Ashkenazim we just keep everything or just about everything from Rosh Chodesh except for clipping nails which we do this week but not next week. Outside of that we keep just about everything from Rosh Chodesh. What is the Minhag of the Sefardim? The answer is simple. Those Issurim that come from Yevamos 43 Mishenichnas Av M'maatin B'simcha, those certainly start from Rosh Chodesh the Dinnim in Mishenichnas Av

M'maatin B'simcha. However, those Dinnim that are Dinnim of Aveilus which are from Maseches Taanis, those according to the Minhag Sefard are only in Shavua Shechol Bo. A clear explanation.

This explains other things. For example, the Shulchan Aruch says we do less business. Mishna Brura S'if Kotton 11 says this means business Shel Simcha. How do you know? Maybe decreasing business is an Aveilus type Din as we know that there are times that Aveilim don't go to business. The answer is that decreasing business is mentioned in Yevamos 43 which is referring to Devarim Shel Simcha. Since this is Devraim Shel Simcha so we understand that decreasing business refers to Inyanim Shel Simcha.

This of course answers a question that people ask on the Yad Ephraim. The Yad Ephraim says that Inyanim of Aveilus we keep is the Aveilus that an Aveil keeps during Shloshim, that is what we keep during the nine days. The question is asked that this is not true because an Aveil is not someone who decreases business during the Shloshim? The answer again is that the Yad Ephraim is referring to the Sugyos of Masechta Taanis which are Aveilusdika Dinim. The Inyanim of Maasa Umattan is from Masechta Yevamos and that is M'maatan B'simcha type of Din. Buying things that cause specific joy, things that are decorative, or jewelry etc. The Issur on buying clothing is a separate Issur that comes from the Issur of laundering clothing which is related to that.

In the Mussar Hadavar, we understand that the technical rule mirrors a dual obligation in the way we are supposed to be thinking and observing the nine days. M'maatan B'simcha is an emotional thing. There is an emotion of Simcha and we are told to be M'mai'at B'simcha. Then there is Aveilus. Aveilus has precise rules. Aveilus is Avodah She'b'moach, it is something that a person does actively. To feel, to have a sense of a time of Aveilus that we are in.

This year with the Aveilei Tzion of Yershalayim, so many families here in Eretz Yisrael suffering in Aveilus of young good men who have tragically lost their lives so suddenly. It is a time to feel with the Aveilei Tzion of Yershalayim. When you observe Aveilus, if you connect to them you will do better. I was on the plane to Eretz Yisrael and I had to Daven Shemoneh Esrei and there was turbulence. It is very distracting. I just thought of the Talmidai HaGra who came to Eretz Yisrael on rickety boats. I am sure the sea was turbulent and when they stood Shemoneh Esrei they held on for dear life. I am sure they had Goyim who ridiculed them just as the stewardess seem to do today. As soon as I connected to the Talmidei HaGra my Davening was different.

The same thing with this Aveilus. With this Aveilus think and sense that it is the Aveilus of Klal Yisrael. Those who are Aveilim today are people who are killed because they are Yidden are connected to all the Aveilei Tzion in Yerushalayim through all the generations that we have suffered. Connect to them. Sadly, the Aveilus is barely observed. We seem to have all these real or imagined Heteirim to bathe and take showers during the nine days. We seem to not worry too much about clothing that was laundered or not laundered, you touch the floor with it you don't touch the floor with it, I don't understand. Even when we are obligated to sit on the floor on Tisha B'av, I remember as a boy everyone sat on the floor, elderly people put a cushion under them. Some had a cardboard box which would slowly crush as the day went on. Today everyone has comfortable seats. We don't feel the Aveilus. We are weaker, not weaker physically but weaker spiritually. Maybe if we closed our eyes and felt for a minute the Aveilus, the not showering of a family sitting Shivah on a 20 year old son who they brought up so proudly and is no longer with

them. The Aveilus of a young wife, an expecting wife who lost her husband and is expecting a child. Maybe if we felt with them we would feel the Aveilus as greater meaning.

Hamakom Yenacheim, Klal Yisrael B'soch Aveilei Tzion MiYerushalayim. We try to feel with the Aveilei Tzion MiYerushalayim. Let's hope we can be Mekayeim the Haftacha that Kol Hamisabeil Al Yerushalayim Zoche V'roe B'nechemasa. We can connect to Aveilei Tzion we should be Zoche and come to the day where we will finally say Hallel with a Beracha, full Hallel on Tisha B'av. Bim'heira B'yameinu. A Gutten Shabbos to all!

Rabbi Reisman - Parshas Devarim 5773

I would like to share today with you 3 Vertlach, one on the Parsha, one on Tisha B'av, and one that connects the Parsha with Tisha B'av. Let me start with the Parshas Hashavua. In Mincha on Shabbos by Shemoneh Esrei we say Ata Echod V'shimcha Echod Umi K'amcha Yisrael Goy Echod Ba'aretz. We then mention the Avos, by saying Avraham Yageil, Yitzchok Yiranein, Yaakov Uvanav Yanuchu Bo. We talk about the Menucha Asida, the Menucha L'asid Lavo and we say that Avraham Avinu will celebrate, Yitzchok will rejoice, Yaakov and his children will rest. The question is why do we attribute joy and celebration to Avraham and Yitzchok and on the other hand to Yaakov we just say Menucha, that he will have a rest? It seems to be not consistent.

I saw that Rav Hutner explains this part of the Shemoneh Esrei based on a concept that is actually the beginning of the second Perek of this week's Parsha. In the second Perek of this week's Parsha we find that there are certain nations of Eretz Yisrael that will not be conquered by Klal Yisrael. The Posuk in 2:5 tells us that the Yerusha of Eisav will stay with Eisav. (אֶל-תִּתְּגֹרָו בָּם--כִּי לֹא-אֶתֶּן) (לָכֶם מֵאֲרָצָם, עַד מְדִינַת כְּנָעַן--כִּי-יִרְשָׁהּ לַעֲשׂוֹ, נַתַּתִּי אֶת-הָרָשָׁעִיר (אֶל-תִּצְרָר אֶת-מוֹאָב, וְאֶל-תִּתְּגֹרָר בָּם, מִלְחָמָה: כִּי לֹא-אֶתֶּן לָהּ מֵאֲרָצָהּ, יִרְשָׁהּ--כִּי לִבְנֵי-לוֹט, נַתַּתִּי אֶת-עַר יִרְשָׁהּ). In Posuk 9 we have the same thing about Moav. (אֶתֶּן מֵאֲרָץ בְּנֵי-עַמּוֹן לָהּ, יִרְשָׁהּ--כִּי לִבְנֵי-לוֹט, נַתַּתִּי יִרְשָׁהּ וְקִרְבָּתָהּ, מוֹל בְּנֵי עַמּוֹן--אֶל-תִּצְרָר, וְאֶל-תִּתְּגֹרָר בָּם: כִּי לֹא-) (אֶתֶּן מֵאֲרָץ בְּנֵי-עַמּוֹן לָהּ, יִרְשָׁהּ--כִּי לִבְנֵי-לוֹט, נַתַּתִּי יִרְשָׁהּ). We are told about 3 lands, the first belonging to the descendants of Eisav and the second and third belonging to the descendants of Lot. The Posuk tells us that the Yerusha will go to them.

In the Bris Bain Habsorim, Avraham Avinu was promised the lands of 10 nations in Eretz Yisrael as it says in Beraishis 15:19 - 15:21.

(כא וְאֶת-הָאֱמֹרִי, וְאֶת-הַכְּנַעֲנִי, וְאֶת-הַגִּרְגָּשִׁי, וְאֶת-הַיְבוּסִי). (כ וְאֶת-הַחִתִּי וְאֶת-הַפְּרִזִּי, וְאֶת-הַקְּנִזִּי). (יט אֶת-הַקְּנִזִּי, וְאֶת-הַקְּנִזִּי, וְאֶת-הַקְּנִזִּי). Yet we know that when we got to Eretz Yisrael we got 7 nations. The Chazal teach that the lands of 3 nations (אֶת-הַקְּנִזִּי, וְאֶת-הַקְּנִזִּי, וְאֶת-הַקְּנִזִּי) were not conquered by Klal Yisrael because Lot was Zoche as Rashi brings in this week's Parsha 2:5 (עֲשֵׂרָה עַמִּים נָתַתִּי לוֹ, שְׁבַעָה לָכֶם וְקִינִי וְקִנְיֵי הָעַמּוֹן וְהַשֵּׁנִים לִבְנֵי לוֹט, בִּשְׂכָר שֶׁהָלַךְ אֹתוֹ לַמִּצְרַיִם because of his faithfully accompanying Avraham Avinu during his times of difficulty for keeping the secret that Sara was actually his wife. Eisav got the Schar as well, for being a descendant of Yitzchok, getting the Berachos of Yitzchok Avinu, and being Mechabeid him, he too got Beracha. We learn in this week's Parsha that when Klal Yisrael entered Eretz Yisrael the full promise to Avraham Avinu that we would conquer the land of 10 nations was not Mikuyam. It was only a land of 7 nations that we conquered with the remaining 3 waiting until the times of Moshiach.

The 3 Shemoneh Esreis that we Daven are K'negged the 3 Shabbasos. On Shabbos unlike Yom Tov we say 3 different Shemoneh Esreis for the 3 different Tefillos. The Tur explains that the first Shemoneh Esrei refers to Shabbos Beraishis as is the Nussach, The second Shemoneh Esrei (the one for Shacharis of Yismach Moshe B'matnas Chelko) refers to the Shabbos of Har Sinai by Mattan Torah, and the third Shemoneh Esrei (Ata Echod V'shimcha Echod) refers to the Shabbos of L'asid Lavo. When Moshiach will come L'asid Lavo says Rav Hutner in the Mamarei Pachad Yitzchok to Pesach, Maimar 40:8. Says Rav Hutner, L'asid Lavo Avraham Yageil, Avraham's Yerusha part of which went to Lot. Yitzchok Yiranein, Yitzchok's Yerusha part of which went to Eisav, will now be the Yerusha of Klal Yisrael. Therefore, Avraham and Yitzchok will celebrate. Yaakov Uvanav Yanuchu Vo, Yaakov's Cheilek Yerusha went totally to his descendants. Therefore, for them there is not this extra level of celebration because he had the Menucha earlier as well. Therefore in the Shemoneh Esrei of L'asid Lavo we mention Avraham Yageil Yitzchok Yiranein.

I might add parenthetically that Rav Moshe in the Dibros Moshe on Perek Yeish Nochalin explains that Yerusha is a joy (Simcha) for a parent to pass on to a child. The Neshama wants to be able to pass on the Yerusha to a child. He brings a Raya from Rashi in Mishpatim 22:23 (והבנים יהיו יתומים), שלא יניחום בית דין לירד לנכסי אביהם לפי שאין יודעים אם מתו אם נשברו (יתומים), where the Posuk says an Onesh is that I will place your children as Yesomim (וּבְנֵיכֶם יְתֹמִים). Rashi says that they will not Yarshun the father who is not alive and it is a punishment to the father that the children won't Yarshun. Therefore, Avraham Yageil Yitzchok Yiranein, this is the joy of their Yerusha coming to the right person.

Let's move on to a thought for Tisha B'av. Rav Druk's Pshat can be found in his Sefer Darash Mordechai in the Mamarim on Tisha B'av at the beginning of Maimar 7 (on page # 76). He asks a Gevaldige Kasha. The Shulchan Aruch says in Siman (Taf Kuf Nun Daled) that on Tisha B'av Ain She'ailas Shalom L'chaveiro B'Tisha B'av. We don't give Shalom Aleichem on Tisha B'av. V'hedyotos She'ainom Yod'im V'nosnim Shalom, if someone does greet you because he doesn't know he is not supposed to, Maishivim Lahem B'shafa Rafa Uv'choved Rosh, we answer as if it is with difficulty and it should be a soft answer. The Kasha he asks is that on Tisha B'av we should be Marbe in Ahavas Chinom. The Bais Hamikdash was Charav because of Sin'as Chinom so Tisha B'av should be the time to be Marbe in Rai'us and Ahavah. It should be the time that we are Michuyav to greet everybody and to greet everyone with B'shafa Rechovo (a proper greeting). How is it that Punkt Tisha B'av the time that Klal Yisrael is punished for Sin'as Chinom there is a Halacha that we have to practice this idea of Aveilus and not greet people?

To explain his answer I would like to be Makdim an idea. Sometimes I am working on a computer and things don't work. The printer appears suddenly to be disconnected from the computer or something freezes on the screen. I don't know much about computers but someone taught me a trick. He said if things aren't working just shut the computer down and turn it on again. Shut the printer and turn it on again. Very often just by resetting it it will work properly.

For human beings I have heard such a thing as well. Many years ago I heard of a Refuah for people who have certain speech impediments that they are told to say nothing for a week. Then to start speaking again with a coach, as children speak. This actually came to me in the form of a Shaila.

Someone who was going to undergo this therapy told me about this idea about being quiet and not to say a word for a week and asked me what to do about Shema and Berachos. (I recall mentioning the Shaila in Shul and someone asking me for the name of the doctor. He said he would like to send his wife for this treatment.) At any rate, there is such a Refuah to say nothing and start again. What is the idea? The idea is that when you do things out of habit, then very often you do it in an improper way. Reset! Start again! Don't speak! Then start again and consciously speak. If you do things consciously then you will do it right. Sometimes when you shut things down and you start it up again, it is good.

Rav Druk explained as best I understand that very often we greet people and talk to people, however, we don't mean it. The Posuk in Yirmiya says that Yirmiya complained as it says in 9:7 (שָׁלוֹם אֶת-רַעְיוֹהוּ יִדְבֹּר), people say Shalom Aleichem to their friend. (וּבְקִרְבּוֹ, יִשִּׁים אָרְבוֹ), and inside this person is plotting against the very person he is greeting. Greetings have become meaningless. If you ask someone how are you and he starts to actually answer the question you run the other way.

Rav Druk adds that it is Sanui to HKB"H the hypocrisy of people talking in the language of greetings and caring when they are really very far from it. This is something that the Ribbono Shel Olam doesn't like. So just the opposite. On Tisha B'av we reset things and we go through a period of mourning where we don't greet our Chaveirim and then we start again. If we take a day of Tisha B'av to reflect on Ahava, on Ahavas Chaveirim, Dibuk Chaveirim and we take the time to reflect on what Klal Yisrael needs to do then we can reset the greeting of our friend. We can appreciate it the next day and it can be more meaningful.

I might add, my mother Zal Zein Gezunt, recently underwent surgery and was in the hospital for a period of time. We noted that when you talk to the nurses and you greet them happily and you talk to them B'saiver Panim Yafos, you express appreciation for the good things that they do, that the nurses then tend to respond by living up to the expectation that you place upon them. They do become better nurses when they are spoken to that way.

I couldn't help but reflecting that it would probably work at home as well. When you talk to your wife with appreciation, if you talk to them in a language of thanks of B'saiver Panim Yafos they will no doubt respond. That type of She'ailas Shalom of caring when you come home not just to say how was your day but to show that you care how the other persons day was, that you are connected, that brings out the good in people. The reset button of Tisha B'av is to reset that idea of She'ailas Shalom.

My third and final offering of the day takes us back to the beginning of Parshas Devorim. There in Posuk 3 we are told that Moshe Rabbeinu did not give Mussar to Klal Yisrael until close to his death as it says in Rashi - (מִלֵּמַד שֶׁלֹּא הוֹכִיחַ אֶלֶּא סִמוּךְ לַמִּיתָה). He understood that that is the proper time. (מִמֵּי לִמְדָּה, מִיַּעֲקֹב שֶׁלֹּא הוֹכִיחַ אֶת בְּנָיו אֶלֶּא סִמוּךְ לַמִּיתָה). He learned this from Yaakov Avinu who only gave Mussar to his children very close to his Petira.

The Ayeles Hashachar (on Posuk 3, page # 2 on the bottom going on to the top of page # 3) asks that the Rama in Yore Dai'a (Shin Lamed Daled) 334:1 says you should give someone Mussar even Sheminadim Afilu Yeish Lachush She'yeitzei L'tarbus Ra. If someone deserves Mussar do it no matter what will happen.

The Ayeles Hashachar answers that punishments when it is the job of a Bais Din to give out punishments can give a punishment, however, by Tochacha we are Hochiach someone at a time that we feel that it will be most useful. There is a difference between punishing and Tochacha.

Tisha B'av is a time of Tochacha. A time where HKB"H tells us to wake up and look around. Rav Tzaddok in the Tzidkos Hatzaddik has an incredible Vort. Typically he says something that is at odds with what all the other Baalei Machshava say. All the Baalei Machshava explain that Chodesh Av is a month of Hester Panim (HKB"H is hidden from us). Rav Tzaddok says just the opposite! Chodesh Av is a time of the greatest Gilui Panim. Why so? If you owe someone money and you don't see him you don't pay him. If you don't have the money he certainly can't expect you to come to him to pay. When you meet him in the street though, then there is a Gilui Panim, that is a time in which you have to pay (Pirayon). Rav Tzaddok says that Chodesh Av is a month of Gilui Panim. It is a time to feel the presence of HKB"H. To see the punishments that Klal Yisrael has endured and that HKB"H is connected. It takes a Baal Madreiga to see.

The Klausenberger Rebbe (1905 - 1994) was a great hero of the post Holocaust period. My father attributed his return to Frumkeit to the Klausenberger Rebbe. The Klausenberger Rebbe said to someone who asked him how can you believe in Hashem after everything you've seen. He responded that it is just the reverse. How can such things happen, they are extraordinary and unusual, cruel things happened to a people, if not that there is a guiding hand, that there is a reason. We don't understand it but a time of Pirayon is a time where a person can see and not ignore that HKB"H is there. Therefore, the month of Av is a time to see what happened to Klal Yisrael not as an Onesh but as a Tochacha. Not as a punishment for the sake of punishment but as HKB"H saying it does matter. I do care how things take place. I do care how you behave. It is a time of Gilui Panim.

Halevai we should be Zoche to respond in the right way to these days that are coming upon us. These very special days are days of opportunity. The time is what you make of it. Let's make the Avoda of the coming days the Avoda of the Yimai Aveilus. Ivdu Es Hashem B'simcha even the Dinei of Aveilus we should do with great joy for HKB"H. An easy fast to one and all.

Rabbi Reisman - Parshas Devarim 5772

For Parshas Devarim I would like to start with some introductory ideas regarding the Chumash Devarim. Devarim is called Mishna Torah and we know that Moshe Rabbeinu's review with Klal Yisrael of the Torah. There seems to be a problem. Moshe Rabbeinu spent the whole 40 years reviewing the Torah with Klal Yisrael. Moshe Rabbeinu brought the Torah down from Har Sinai and without a doubt taught Klal Yisrael the Torah immediately. While there is always more to be learned they certainly reviewed Torah during the 38 or 39 years from Matan Torah until entering Eretz Yisrael. Why is this Mishna Torah, in what way is it a review of Torah?

The second question is the Posuk says in 1:5 (הוֹאִיל מִשֶּׁה, בָּאֵר אֶת-הַתּוֹרָה הַזֹּאת). The word (הוֹאִיל) Rashi translates as (התחיל) Hischil. Moshe Rabbeinu began to explain the Torah. Really? Moshe Rabbeinu began to explain the Torah, I thought this was just a review? This needs some explanation.

The Netziv in Haameik Davar has an extraordinary and important insight into the idea of Moshe Rabbeinu reviewing the Torah for these last 37 days of his life. The Gemara in Masseches Nedarim 38 Darshuns from the Posek in Shemos 34:1 (פָּסַל-לָךְ שְׁנֵי-לֶחֶת אֶבְנִים). Moshe Rabbeinu was told by the Ribbono Shel Olam (לָךְ) that some part of Torah belongs to you as an individual. The Gemara in Masseches Nedarim 38a (11 lines from the top) says that that refers to the Pilpulo Shel Torah. The ability to be Mifalpeil (to create things through the power of Pilpul) in learning. The Gemara goes on to say (מֹשֶׁה נִהַג בָּהּ טוֹבָת עֵין וְנִתְּנָה לְיִשְׂרָאֵל). Moshe Rabbeinu behaved in a generous manner and he shared this Pilpulo Shel Torah which is given to Moshe and his children and he shared this with Klal Yisrael. The Netziv writes that for these 40 years in the Midbar (or the nearly 40 years in the Midbar) until this point Moshe Rabbeinu taught Mikra and Mishna to Klal Yisrael, he taught the Pesukim and what we call Mishnayos which of course was given over orally, but the oral law Mikra and Mishna.

The Gemara says that it is important to be an expert in Mikra and Mishna before one starts to say Pilpulim. Before one starts to be Mifalpeil in Torah (something that runs contrary to the behavior in many places today), but nevertheless the correct behavior is Mikra and Mishna first and Pilpulim or Gemara only later.

Says the Netziv, for the nearly 40 years they learned Mikra and Mishna and of course they reviewed it and Chazered it. Hischil Moshe B'air, here Moshe Rabbeinu began to teach Klal Yisrael the idea of the Koach of Pilpulo Shel Torah of being Mifalpeil in Torah. This is not the Netziv's own suggestion he says that this is based on a Medrash. The Medrash says that the Torah was given as follows. The preparation for the Chakira was given in the Ohel Moed (was given wherever the Mishkan travelled). Chakira, the power to be Chokeyr, the power to investigate, that was given in Arvos Moav. Arvos Moav is where of course Mishna Torah takes place. Therefore, this is an insight into what Moshe Rabbeinu actually did in these 37 days despite the fact that the Pilpulo Shel Torah by definition is not given over ultimately in the words of Torah She'bichsav.

With this we gain an understanding of Rashi. Rashi says (בְּשִׁבְעִים לָשׁוֹן פִּירְשָׁהּ לָהֶם). That (בְּשִׁבְעִים) means it was given in 70 languages. Rashi is basing this on the concept of B'air explanation of B'air Heiteiv. When Yehoshua put the words of Torah on the stones in 70 languages. Moshe Rabbeinu at least according to Rashi taught Klal Yisrael the Torah in 70 languages. Tzorech Iyun Gadol! Why in the world would Moshe Rabbeinu teach the Torah to Klal Yisrael in Chinese or Japanese? They didn't understand Chinese or Japanese or any of the other languages? Therefore, it seems nonsensical to understand that Rashi means literally that it was taught in 70 languages.

The Haksav V'hakabalah says (Rabbi Yaakov Tzvi Mecklenburg 1785 - 1865 on page # 332) that it doesn't refer to a different language. We find in the Gemara a Lashon of Lishna Achrina, another language. It doesn't mean another language. It means another version. Moshe Rabbeinu taught Klal Yisrael the Ayin Panim L'torah, the 70 faces of Torah. There are different ways of Darshuning Torah. This idea fits well with the idea of the Netziv that this was all Pilpulo Shel Torah. The investigative ability and quality in which Torah opens itself up to one investigating it and allows itself to be interpreted in many different ways. That idea is the Shivim Lashon, that idea is the Pilpulo Shel Torah.

Rav Pam used to say (משה נהג בה טובה עין). Moshe Rabbeinu behaved in a generous and kind manner and shared it with Klal Yisrael. HKB"H wanted Klal Yisrael to have Pilpul, why did it go this way? Rav Pam said this is a Siman for generations that a Rebbe has to be a Rebbe who teaches Torah with (Tovas Ayin) a good eye. With a feeling of kindness and generosity towards his Talmidim. That is the Koach of Pilpulo Shel Torah.

A second introductory idea to Sefer Devarim. The book of Devarim as I think is well known is divided into three parts. From the beginning until the Aseres Hadibros which is in Parshas Vaeschanan is Mussar. From the Aseres Hadibros until the Berachos and Klalos on Har Eival which is in Parshas Ki Savo are lists of Mitzvos. The third part from the Berachos and Klalos and Tochacho of Parshas Ki Savo until the end of the Chumash are the words of reward and punishment. The idea that Klal Yisrael will suffer punishment by not going in the right way and the ability of Klal Yisrael to do Teshuva as is mentioned in the last Parshios. So these are three sections from the beginning until the Aseres Hadibros, from the Aseres Hadibros until Berachos and Klalos of Har Eival, and from there until the end.

What I had seen recently is a beautiful Remez. Moshe Rabbeinu had taught Parshas Shemos, Vayikra, and Bamidbar. Of course Beraishis he taught as well but that was not created by him that was created by the Avos. Moshe Rabbeinu had created as an agent of Hashem Shemos, Vayikra, and Bamidbar. The first third of Devraim which is Mussar starts with the word of אֲשֶׁר (אֱלֹהֵי הַדְּבָרִים, אֲשֶׁר (אֱלֹהֵי) just like Shemos starts with the word (אֱלֹהֵי) (אֱלֹהֵי). So just as Shemos is a Limud in behavior, most of it is a Limud on how to behave so too is the Mussar part of Devarim teaching us how to behave.

The section that begins the Mitzvos is in Parshas Vaeschanan 5:1 (וַיִּקְרָא) where we are told that HKB"H gave the Torah to Klal Yisrael and there it begins with the word of Vayikra and that fits well with Sefer Vayikra which is the second of these three Sefarim.

The last part which is 27:9 (וַיְדַבֵּר) which is the part that deals with reward and punishment (Onesh and Teshuvah) starts with the word of Vayidabeir which is the beginning of Sefer Bamidbar. Sefer Bamidbar for the most part is the story of punishment and Teshuva, the story of the Meraglim, the story of Balak and Bilam, the story of the Chataim at Mei Miriva, and the Chataim at the end of Parshas Balak. Therefore, the Remez is there to these three Sefarim.

I would add in line with the earlier Netziv is that the Cheilek of Mussar is also learned B'derech Pilpulo. Pilpul is not only in Mitzvos but in the Cheilek Hamussar and the Derech Hamachshava of having a deeper understanding of the Chelkei Hamussar of the Torah. So these are my two introductory comments for Sefer Devarim which I want to share with you.

My third offering of the day has to do with an old Kasha I had in Parshas Ki Teitzei. In Parshas Ki Teitzei we learn the Bnei Amon and Moav even if they are Migayeir are not permitted to get married into Klal Yisrael, they are only permitted to marry other Geirim. As it says in Devarim 23:5 (עַל-דִּבְרֵי אֲשֶׁר לֹא-קָדְמוּ אִתְּכֶם, בְּלֶחֶם וּבַמַּיִם). Because they did not come forward and offer bread and water to Klal Yisrael as Klal Yisrael was travelling and had come out of the Midbar. That is a Kilkul Hamidos because they didn't come to offer bread and water. The Kasha that always disturbed me about this was I wondered if Klal Yisrael is settled in Eretz Yisrael and there would

have been some other Semitic tribes travelling and wandering in the Midbar and coming near Eretz Yisrael. Would Klal Yisrael go out with bread and water and offer them food? This is something which always disturbed me.

Learning the Parsha this week I think that I have come to the answer. Here in the Parsha we learn that Moshe Rabbeinu requested as it says in 2:28 (אָל בִּכְסֵף תִּשְׁבְּרֵנִי וְאָכְלֹתִי, וּמִיָּם בִּכְסֵף תִּתֶּן-לִי וְשָׁתִיתִי). Moshe Rabbeinu said I am not looking for free food, I am looking for you to sell us food. Offer us food as we travel through the Midbar. That draws another picture on the whole situation. Before if there was another nation or tribe wandering and coming near Eretz Yisrael that Jews would be there selling food and drink. Food and drink! Jews would be selling Sushi and steak and other foods. Why didn't the Bnei Amon and Moav sell food, did they not want to make money? Why didn't they go out and sell their food. Because there are times that human beings have such a Kilkul on a Middah that they don't realize the needs of another person. They only know what they themselves want.

Very often a collector someone from Eretz Yisrael usually, appears at our door for a donation. We give a donation that we can afford or think that we can afford. It would be much better if we would think about what the person's needs are, to offer him a drink. I find that when I offer a drink they are willing to take it. Not everyone is offering a drink. Sometimes even the use of the bathroom. Feel for the other person's needs. Amon and Moav didn't even realize that this was an opportunity to make money because they didn't realize the needs of the other person. That is a true Kilkul Hamiddos.

I would like to end today with a Dvar Halacha. I want to stress that the Halacha that I am about to tell you is not my Halacha. I will be reading to you a Biur Halacha which is quoting Rav Akiva Eiger and a Teshuva Shevus Yaakov. However, this is not well known because it is a Din out of the place from where it would be expected to be found. Since it is Noge'a it is important for this Sunday. Let me share with you the Halacha.

In Siman Taf Kuf Nun Tes (559) we find in S'if Tes (9) a difference between Tisha B'av on a normal year and Tisha B'av Hanidche (a Tisha B'av which falls out on Shabbos and gets pushed off until Sunday). There are not many differences between the two situations. However, here we find without dispute a Mechabeir who says the following. He says when Tisha B'av gets pushed off until Sunday, the Baalei Habris (the Avi Haben, Sandek, and Mohel) who are involved in making a Bris that day are allowed to bathe and eat in the afternoon after the Zman Mincha Gedolah. They Daven Mincha and subsequently they can bathe and break their fast. That is what it says here in Shulchan Aruch. Not many of you are likely making a Bris, however, there is an extension in the Shvus Yaakov of this Kulo. He says a Kal V'chomer. He says Madach on all other fast days we don't allow Baalei Bris to eat and still we are Maikel for a woman who is pregnant or someone who has a Choli K'tzas (who feels a bit ill). We are Maikel for them to eat if they feel any weakness. So on other Tanaisim we are not Maikel for a Mohel or a Sandek, however, we are Maikel for a pregnant woman or someone who has a Choli K'tzas. So Al Achas Kama V'kama a Tisha B'av that is a Nidche where we are Maikel for Baalei Bris certainly we should be Maikel for a M'uberes and a Yeish Li Choli K'tzas, that even if they feel a little bit of Chulsha they can break their fast on this day. This is quoted in the Biur Halacha 559:9 from Rav Akiva Eiger B'sheim the Shvus Yaakov.

What is unclear is whether he means to be Maikel the entire day of Tisha B'av or only from the Zman Mincha and on. It would seem that (Dayo L'bo Min Hadin Lihiyos K'nidon) that it would only be from Mincha and on. But at least that. From the Zman Mincha which is between 1:35 - 1:40 depending on where you are. That pregnant and nursing woman or anybody who feels Choli K'tzas can be Maikel as if it was one of the other Tanaisim. I stress again that it is not my Halacha, it is a little known Halacha because it is in the Halachos of Bris Milah all the way at the end of Hilchos Tisha B'av.

With that I sign off wishing everybody not only an easy fast but a meaningful fast. A day Tisha B'av when we feel a desire and a homesickness to be back in the Bais Hamikdash with the Shechina there something that we have never experienced but we have always pictured and having pictured that idea and thought of that idea we should desire it. That is what Tisha B'av is about. I hope that it is a meaningful fast for everybody. Im Yirtzeh Hashem we should be Zoche to the Geulah Shleima B'korev.

Rabbi Reisman - Parshas Devarim 5771

1:12 Near the beginning of the Parsha right after Sheini we have a very famous Posuk (אֵיכָה וְרִיבְכֶם, וְאֶשָּׂא, לְבָדִי, טְרַחְכֶם וּמִשְׁאָכֶם, וְרִיבְכֶם). Moshe Rabbeinu was complaining to the Ribbono Shel Olam that he can't carry by himself the burden of Klal Yisrael. The Ramban has an interesting Teitch on the word (וּמִשְׁאָכֶם). He says that it is a language of prayer. It says in Melachim II Perek 19:4 (וַיִּשְׁאַתָּה, תְּפִלָּה). Or in Yirmiyahu Perek 7:16 (וְאֶל-תְּשֻׁעָה בְּעֵדֶם רְנָה וְתִפְלָה) we find the Lashon of Masa to be prayer. So Moshe Rabbeinu was saying how can I myself be responsible to pray for everyone.

I saw a Pshat in the Sefer Sam Derech which was put out by the children of Rav Simcha Broidy (who was one of the Baalei Mussar of Yerushalayim). He asks why is Tefilla called Masa, a burden. Tefillah is not a burden, what does it mean that Davening is a burden. There are many other Mitzvos that are much more difficult, than praying?

He says an incredible thing. He says really when you pray for a fellow Jew who is in trouble, you are supposed to feel his pain. The Gemara in Maseches Berachos 12b (18 lines from the top) says (אמר רבא אם ת"ח הוא צריך שיחלה עצמו עליו) that if you have a Talmid Chochom for whom prayer is needed, a person is obligated to feel a person's pain until he himself feels sick because of the other person's difficulty.

The burden and difficulty of Davening for an Adom Gadol like Moshe Rabbeinu was the fact that it hurt. He felt the pain of Klal Yisrael, the pain of the people that he was Davening for. Because he felt their pain it is a Masa, something that has to be carried.

This reminded me of something Rebbezin Pam once told me. Many of you may remember that Rav Pam would see people after Davening Shacharis in the morning. He would talk to people, sometimes in the Bais Medrash and sometimes in the office and of course they would sometimes tell him about their difficulties and problems that they were going through. Rebbezin Pam told me that when Rav Pam would return home after Shacharis when people would meet with him, he could not eat breakfast right away. He needed time to calm down. He was too aggravated and he

had an aggravated stomach so to speak and he found it difficult to eat and to digest food. This is how Rav Pam felt the pain of people who came to him. And that is the (טְרִיבָה וּמִשְׁאָכָם), the heavy burden of needing to Daven for a great Tzibbur of Klal Yisrael and great needs.

1:16 (וְאַצְוָה, אֶת-שֹׁפְטֵיכֶם, בְּעֵת הַהוּא, לֵאמֹר: שְׁמַע בֵּין-אֲחֵיכֶם וּשְׁפַטְתֶּם צָדֵק, בֵּין-אִישׁ וּבֵין-אָחִיו וּבֵין גֵּרֹ). In this Posuk we have mention of the Mitzvah to judge properly and correctly when people come before you. This is a Mitzvas Asei to judge as it says in the Gemara in Maseches Kesuvos 106a (top line) where Rashi brings this Posuk as a Mitzvas Asei for judges to judge cases that come before them (הָאִי עֹשֶׂה וְהָאִי עֹשֶׂה. מִצְוֹת הַדֵּיּוּנִים עֹשֶׂה וּשְׁפַטְתָּם צָדֵק).

In the Tosafos Beracha which is the Torah Temimah's Sefer on Chumash, he has an interesting discussion. He brings from a Teshuva of the Chasam Sofer that if judging is a Mitzvah why don't we make a Beracha when we judge. A Dayan when he judges should make a Beracha on the judgment that he is about to render?

The Chasam Sofer answers that he doesn't make a Beracha because the people who come before him as litigants may not accept the judgment. Since they may not accept the judgment we don't make a Beracha. It is a Safeik what will happen.

The Torah Temimah says that this is a very difficult Teretz, it is very hard to understand. The Mitzvah to judge has nothing to do with whether the people accept the judgment or not. It is the judge's job to render a decision. Whether people do or do not accept the judge's decision is something else. That is a separate issue. Therefore, he asks a Kasha on the Chasam Sofer and remains with a Kasha.

I would like to suggest a Teretz. In the beginning of Parshas Shoftim, it says 16:18 (וְשָׁפְטִים (וְשֹׁטְרִים, תִּתֶּן-לָהֶם בְּכָל-שְׁעָרֶיךָ). There it is a Mitzvah not on the judge but on Klal Yisrael to set up a system of judges. Judges and Shotrim. Shoter is a police officer.

The Rambam counts it as one Mitzvah, to appoint judges and to appoint officers, people who will enforce the law. I believe that it is the Ohr Hachayim Hakodesh who says Im Ain Shoftim Ain Shotrim, Im Ain Shotrim Ain Shoftim. To have judges without police to enforce the law is a waste, it is not useful. Because when people go to a Din Torah and we can't enforce it, that is what happens today in America, we can't enforce the Dinei Torah. That is why we have terrible results. Therefore, says the Ohr Hachaim Hakadosh, it is one Mitzvah to have Shoftim and Shotrim.

If so, we can understand the Chasam Sofer. Why don't we make a Beracha when we judge? Perhaps in the time of the Shotrim we did. However, nowadays if someone doesn't accept the judgment then the judgment is a waste of time, a waste of effort. In a time that there are Shotrim then perhaps yes we might make a Beracha. This is the Chasam Sofer's Pshat.

I will move on to the Torah Temimah's Pshat. He has a different Pshat as to why we don't make a Beracha. It is an incredible insight. I will be Makdim that in the Teshuvos HaRashba it says that we don't make any Berachos on Mitzvos Bain Adam L'chaveiro. On Mitzvos between people we don't make a Beracha. Not on Kibbud Av V'aim, not on giving Tzedakah, not on Bikur Cholim etc. He says that as a rule so we accept the rule.

However, the Torah Temimah gives us an insight. We say Asher Kidishanu B'mitzvosav V'tzivanu. The Beracha is Asher Kidishanu B'mitzvosav (who has made us holy with his Mitzvos) V'tzivanu. Kedusha says the Torah Temimah is a language of separation. Kiddushin the Gemara says because it is a language of as it says in Maseches Kiddushin 2b (4 lines from the top) (דאסר לה אכ"ע כהקדש) a woman who accepts Kiddushin is separated from the rest of the world. So that Kedusha is a Lashon of separation. Asher Kidishanu B'mitzvosav, Hashem separated us from the nations of the world through his Mitzvos, V'tzivanu and gave us the following commandment.

Says the Torah Temimah, we can only say this Beracha on a Mitzvah that Goyim don't have. Judging is an obligation on Bnei Noach as well. Even things like Kibbud Av V'aim and Tzedakah that Goyim are not obligated in are Mitzvos Sichliyos, they are logical Mitzvos. We can't say Asher Kidishanu B'mitzvosav, that Hashem separated us through his Mitzvos by giving us the following Mitzvah. Because in this Mitzvah we are not necessarily separated from the Umos Haolam. The Umos Haolam likewise have this particular Mitzvah and therefore we cannot say Asher Kidishanu B'mitzvosav.

The Mitzvos come to separate Klal Yisrael to make Klal Yisrael distinct from the nations of the world. It is also in the language of the Shemoneh Esrei from Yom Tov. We say Atah V'chartanu Mikol Hoamim, Hashem you have chosen us from all the nations. V'romamtanu Mikol Hal'shonos, and you lifted us up from all the other tongues. We say V'kitashtanu B'mitzvosecha, V'kairavtanu Malkeinu La'avodasecha. That is the order of the Beracha. When we understand this insight that it is a language of separation, Kedusha. That this Kedusha is something which separates us from the Umos Haolam that is what we make the Beracha about. We don't make Berachos on things that Goyim have as well. We have now 2 Terutzim, the Chasam Sofer's Teretz and now the beautiful Teretz of the Torah Temimah.

The question of the week which has two steps a simple version and a more complicated version is: 2:28 (אֲכַל בִּכְסֵף תִּשְׁבְּרֵנִי וְאֶכְלֵתִי, וַיָּמִים בִּכְסֵף תִּתֶּן-לִי וְשִׁתִּיתִי; וְרָק, אֶעֱבְרָה בְּרִגְלִי) we find that messengers were sent to Sichon Melech Cheshbon. They wanted to pass through their land. Klal Yisrael offered to pass through and pay for the food and drink that they would need on their journey as the Posuk says above. The next Posuk continues (כֹּאֲשֶׁר עָשׂוּ-לִי בְנֵי עֲשׂוֹ, הַיִּשְׁבִּים בְּשַׁעִיר, וְהַמּוֹאָבִים, הַיִּשְׁבִּים בְּעֵר) Allow me to pass through and buy food as the Bnei Eisav and the Moavim had done previously. They allowed us to pass through and buy food. So you Sichon do the same. This is what it says in the Posuk. This is a Pele. This is a very difficult Posuk.

Later in Parshas Ki Seitzei 23:4 the Posuk says (לֹא-יָבֹא עַמּוֹנִי וּמוֹאָבִי, בִּקְהֵל יְרוּרָה). That Jews are not allowed to marry the men of the nation of Amon and Moav. The reason is as it says in the next Posuk 23:5 (עַל-דִּבְרֵי אֲשֶׁר לֹא-קִדְּמוּ אֶתְכֶם, בְּלָחֶם וּבַמַּיִם, בַּדֶּרֶךְ, בְּצֵאתְכֶם מִמִּצְרָיִם; וְאֲשֶׁר שָׁכַר עָלֶיךָ אֶת-בָּלְעָם בֶּן-) (בְּעֹר, מִפְּתוֹר אֶרֶם נְהָרִים--לְקַלְלֶךָ כֹּאֲשֶׁר עָשׂוּ-לִי בְנֵי) (עֲשׂוֹ, הַיִּשְׁבִּים בְּשַׁעִיר, וְהַמּוֹאָבִים, הַיִּשְׁבִּים בְּעֵר)? Moav did offer food (Ammon might not have) and therefore there seems to be a tremendous difficulty. This is the Poshut version of the Kasha.

(Ed. Note: the recording was blurry so I might have missed something here. 3:4 (וְנִלְכַּד אֶת-כָּל-) (עַרְיָו, בַּעַת הַהוּא--לֹא הָיְתָה קִרְיָה, אֲשֶׁר לֹא-לָקְחוּ מֵאֵתָם: שְׂשִׁים עִיר כָּל-הָקָבֶל אֲרָגָב, מִמְּלַכַת עוֹג בְּבִשְׁן) The answer is as follows.) It is true that Moav did offer food and drink to the Jewish people. What is going on in Parshas Ki Seitzei? The answer is that we have to understand the meaning of the Pesukim in

Parshas Ki Seitzei. There it says (לא-יבא עמוני ומואבי, בקהל ירוך). Members of Moav and Amon shouldn't come into the nation of Hashem. It gives two reasons. 23:5 (על-דבר אשר לא-קדמו (אֹתְכֶם, בְּלֶחֶם וּבַמַּיִם, בְּדֶרֶךְ, בְּצֵאתְכֶם מִמִּצְרָיִם; וְאִשָּׁר שָׂכַר עֲלֵידָה אֶת-בְּלָעָם בֶּן-בְּעוֹר, מִפְתּוֹר אֲרָם נְהָרִים--לְקַלְלָךְ). Because they didn't give food or drink and because they hired Bilam Ben B'or to come and curse Klal Yisrael. The simple meaning of the Posuk is that both Ammon and Moav had a hand in each of these things in not offering food and in hiring Bilam.

The Ramban says no. Don't marry Ammon and Moav, one reason for each. Ammon because they didn't give you food and Moav because they hired Bilam Ben B'or. Good so we have a Teretz to our Kasha, wonderful. So what is the Kasha?

This Ramban, Rashba, Ritva is something of a problem. As you know Dovid Hamelech married Rus because we say that you are not allowed to marry a Moavi but you are allowed to marry a Moavis. Derech Ish L'kadeim V'ain Derech Isha. It is the manner of men to go out and offer food and drink. Women (Kol Kevuda Bas Melech P'nima) are not expected to go out and offer food and drink. This is not like the Ramban, Rashba, and Ritva? It said Moavi because they didn't offer food and drink. So what is going on a Moavis is permitted because it is not the Derech for a woman to go out? It is a tremendous difficulty.

I want to end with the question from last week: This question has to do with the Haftorah of Yirmiya Perek 1:11. There Yirmiya sees a vision in which he sees the branch of an almond tree (מִקֵּץ שָׁקֵד אֲנִי רֹאֶה). Hakadosh Baruch Hu says (הִיטַבְתָּ לְרֹאוֹת: כִּי-שָׁקֵד אֲנִי עַל-דְּבָרִי, לַעֲשׂוֹתוֹ) that is a sign that the Churban is imminent.

Rashi explains that an almond from the time it buds to the time it gets ripe goes through a 21 day process. Similarly from the time of Shiva Asar B'tammuz the time that the city was breached until the Churban Bais Hamikdash would be 21 days. That is what Rashi says.

My Kasha is there are not 21 days from 17 Tammuz to the 9th of Av there are actually 22 days. Shiva Asar B'tammuz was a Tuesday, so the Tuesday of Tisha B'av will be the 22nd day. The Bain Hamitzarim the period that we typically consider to be 3 weeks is actually 22 days. There seems to be an inaccuracy in Rashi who calls it 21 days. Even more disturbing is that the Maharal also says that it is 21 days as K'negged the time of Rosh Hashana until Hoshana Rabba which is 21 days. So what is the Remez that Rashi sees with 21 days? Im Kain Tzorech Iyun Gadol.

When a person becomes aware of the Tzarah he has to be involved with dealing with the Tzarah. The world looks black things look terrible and it looks like the Tzarah will never end. During the time that a person is involved there is a special level of anguish. There comes a time when the Tzarah comes to an end. It can end even in a way that is not what a person has desired. It can end with a lost job or another difficulty. When the Tzarah is finished and the tumuling, the Behala, the confusion of dealing with the Tzarah has passed. It comes Tisha B'av, the day that the Behala of the 3 weeks has ended. Tisha B'av is not the happy ending of course as the Bais Hamikdash was set on fire. At that point it is not the same Tzar of the last 21 days. The 21 days of going through the anguish and difficulty. The Tzar of fighting the enemy and trying to keep them away. That is especially difficult. There is a certain Simcha to rebuild and rebound when the Tzarah is over. Tisha B'av is the day the Tzarah came to an unhappy end. Tisha B'av is a Moed. When the problem

is over even if it is unhappily the anguish, the Behala, the confusion is over and a person can start to rebuild and then a person can have hope again.

That is the lesson of the 21 days. Tisha B'av is something else. The pain and anguish which is Bain Hamitzorim, the time between the periods. The time between the periods is especially difficult. In life it is a lesson to remember. During times of anguish and Behala that someday it will pass and however, it passes human beings B'ezras Hashem rebuild. We should see Yerushalayim rebuilt with tremendous Simcha.

Rabbi Reisman - Parshas Devarim 5770

א אלה הדברים, אשר דבר משה אל-כל-ישראל, בעבר, הירדן: במדבר בערבה מול סוף בין-פארן ובין-תפל, ולכן 1:1 Rashi on the first Posuk of the Parsha tells us the Torah is Merameiz how Moshe Rabbeinu is speaking to Klal Yisrael with Divrei Toichacha about the things that have happened over the past 40 years. He references the Eigel and Rashi says that the Lashoin Remez is used so as to not embarrass Klal Yisrael and to speak to them B'derech Kavod. אלה הדברים: לפי שהן דברי תוכחות ומנה כאן כל המקומות שהכעיסו לפני המקום בהן, לפיכך סתם את הדברים והזכירם ברמז מפני כבודן של ישראל

The question that the Sifsei Chachamim bring is, it is true that in the first Pesukim it is B'Lashoin Remez, however, later in this week's Parsha and throughout Devarim, Moshe Rabbeinu is Moichiach on them with very powerful words. So what does it mean that it was given B'Lashoin Remez so as to not to offend the Kavod of Klal Yisrael?

The nicest Teretz to this is the Teretz that the Sifsei Chachamim brings from the Maharal. The Maharal writes that the crucial time to be Zahir in the Kavod of others is in the very beginning. At the beginning when Moshe Rabbeinu spoke to them he did it B'derech Kavod. Once he developed a rapport he said things straight out. However, at the beginning, it needs an extra Zehirus.

א וינדב ירן אל-משה במדבר- 9:1 He brings a Raya to this from another Rashi in Parshas Behaloischa where Rashi says that the story of the Korban Pesach took place obviously in Choidesh Nissan, however, Sefer Bamidbar starts 1:1 א וינדב ירן with the story in Choidesh Iyar. Why is it not in order? Rashi explains because of the Kovad of Klal Yisrael. It was a Bizayoin that Klal Yisrael brought only one Korban Pesach while in the Midbar for the 40 years, therefore, it doesn't begin with that story. This is a Raya that the Kavod of someone is most important at the very beginning.

The Torah Temimah and Toisafos Beracha explains with this something else that is a Kasha that most probably bothered many. In Maseches Pesachim on Daf Bais the first Mishna where the Mishna uses the word Ohr L'arba'a Asar instead of the phrase Layl for night. This is to teach us to talk B'Lashoin Nikiya. There is a Tana Divei Rabbi Yishmael that says that a person should always talk B'Lashoin Nikiya and that is why it starts with Ohr and not Layl.

The question is there are many places where it says Layl. As a matter of fact in Pesachim itself Rabbi Yishmael says Layl, on 7b (8 lines from the bottom) בודקים לילי י"ד so if there is only one place where it says Ohr what is the lesson of speaking in Lashoin Nikiya?

The answer is with the same Yesoid. Anything you begin should be with an extra Zehirus and a extra care of how you are saying it and that is the idea of Ohr L'arba'a Asar, because you are starting a Masechta, start with an extra level of Nikiya. With relationships as well, we try to start with our best impression at the beginning and it is an important thing.

The Sefer Haksav V'hakabala (Rabbi Yaakov Tzvi Mecklenburg 1785 - 1865 on page # 332) which was written by one of the Talmidim of Rabbi Akiva Eiger, says a great Pshat. What does 70 languages mean? We know that the Gemara oftentimes uses the expression Lishna Ach'rina to introduce a second Pshat. This doesn't mean another language; however, it means another way of looking at it. So here it doesn't mean 70 languages, it is sort of like Shivim Panim L'Toirah. The Gemara uses this expression that there are 70 faces to Torah. This can be the Mekor to that. The Torah was said in these 70 languages which were 70 Panim to Toirah.

A thought for Tisha B'av. It is better to understand the Kinnos and get Mussar from the Kinnos and not say all of them than to not have any feelings when saying the Kinnos and say all of them. The Pachad Yitzchok on Purim, Inyan Gimmel or so says, we find that when Klal Yisrael came to the Yam Suf they Davened, Shemos 14:10 וַיִּשְׁאוּ בְנֵי-יִשְׂרָאֵל אֶת-עֲיֹנֵיהֶם וְהָגָה מִצְרַיִם נֹסֶע יד ירור, וְלָחֶם Moshe Rabbeinu tells them in 14:14 וַיֹּאמֶר ה' אֶל-מֹשֶׁה לֵּאמֹר שֵׁמוּךָ עַל-יָם סוּף That the Tefilla was heard. What is the Pshat? Was the Davening significant or was it not significant?

Sometimes during the Kinnos on Tisha B'av or the Selichois during the Yomim Noraim, we sometimes feel disconnected, we lose the train of thought and we are sometimes if not oftentimes just saying words. This is not ideal. We should have in mind Emunas Avoisainu B'yadainu, that we are saying Kinnos that have been said by people all over the world for generations. We are connecting to all the Doirois of Emunas Avoisainu B'yadainu. That is a most significant aspect of the Kinnos that we have on Tisha B'av.

Rabbi Reisman - Parshas Devorim/Shabbos Chazoin 5769

Chumash Devarim has many common Mitzvois like Kriyas Shema, Birchas Hamazon, Kiddushin, Gittin, and Yibum. In Parshas Ki Seitzei there are the rules of who a person is permitted to marry. As a matter of fact, Chumash Devarim has more Mitzvois than any of the other Chumashim. Yet the Ramban says, that these Mitzvois were said here at the end.

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In Maseches Berachos 20b that was mentioned last week in connection with the Machloikes Rashi and Toisafos regarding if women are Mechuyav in Birchois Hamazoin Midioiraisa, Rashi 32 lines from the top in Dibbur Hamaschil Oi Dirabanan says that Eretz is Mi'akeiv in Birchas Hamazoin או דרבנן. דכתיב על הארץ הטובה אשר נתן לך (שם) והארץ לא נתנה לנקבות להתחלק ואי משום בנות צלפחד חלק (אביהם הם דנטלו שהיה מיוצאי מצרים). Since women don't have a Cheilik in Eretz Yisrael they wouldn't be Mechuyav Midioiraisa in Benchting. The Kli Chemda says very Geshmak, Klal Yisrael in the Midbar didn't have a Cheilek in Eretz Yisrael, so Mimeila they weren't Michuyav in Birchas Hamazoin the whole 40 years that they were in the Midbar. It fits well. The Gemara says Kisheyarad Lahem Haman Titen Lahem Moshe Birchas Hazon. Moshe Rabbeinu made a Takana, so it is a D'rabanan that they should say the first Beracha of Benchting until Hazon Es Hakoil. The Beracha of Noide L'cha that discusses Eretz Yisrael wasn't Mesaken at that time. Moshe was Mesakein the Beracha in order for Klal Yisrael to give thanks and Hakaras Hatoiv for the Man. It is very Geshmak according to this that the Mitzvois were Einoi Tidiroi. The Gemara says that they were able to buy Chitim from the Bedouins that roamed in the Midbar so it was Einoi Tidiroi. According to this, it wasn't even Shayich to them the Mitzvah of Birchas Hamazoin and Mimeila it is Geshmak that the Mitzvah wasn't given until later.

There is a question regarding the Tefillin that they wore. The Mitzvah of Tefillin is in Parshas Bo, however, 2 of the Parshios of Tefillin (Shema and Vehoiya Im Shamoi'a) are first here in Chumash Devarim. So what type of Tefillin did they wear? Here we can't say that they weren't Mechuyav in Tefillin because they were Mitzuva in Parshas Bo. The Brisker Rav says that they had Tefillin with all 4 Parshios. However, the Parshios of Shema and Vehaya have 2 Dinnim. There is one Din that they are part of Torah meaning it didn't exist until here and the other Tzad is that it is part of Tefillin and Tefillin they received as a Mitzvah in Parshas Bo already with these 2 Parshios included.

A last question on the Ramban is that the reading of Kriyas Shema since it is done daily how could the Ramban say that the Mitzvois listed in Chumash Devarim are Mitzvois that are Einoi Tidiroi?

Kim'at the last Shiur that Rebbe heard from Rav Moshe when he would go to Tiferes Yerushalayim on Fridays, was when the Yeshiva had just started learning Maseches Gittin. Rav Moshe mentioned that the first Toisafos in Gittin which is Dibbur Hamaschil Hameivi Get (אע"ג) המביא גט. דלשאר שטרות פעמים נמי קרי גט כדתנן בהשולח (לקמן דף לד:) אין עדים חותמין על הגט אלא מפני תיקון העולם ואיירי בכל שטרות ובפרק התקבל (לקמן דף סד.) נמי תניא וכן לגיטין ומפרש התם גיטי ממון מ"מ לא הוצרך לפרש כאן גט אשה משום דברוב מקומות היכא דקתני גט סתם איירי בגט אשה ומה שנוהגים לכתוב י"ב שורות בגט אומר ר"ת משום דגט גיטריא י"ב ור"י שמע בשם רב האי גאון ובשם רבינו סעדיה משום דכתיב ספר כריתות כשיעור י"ב שיטין המפסיקין בין ארבעה חומשי ספר תורה כדאמר בבבא בתרא (דף יג:) שצריך להניח ארבעה שיטין בין כל ספר וספר (והפסק שבין וידבר למשנה תורה לא חשיב שאינו אלא חזור ושונה מה שלמעלה explains that the reason why a Get has 12 lines is Merumez to the blank lines between the Chumashim in a Torah. Between every Chumash is 4 blank lines which is = to 12 lines (between Beraishis and Shemos (4), between Shemos and Vayikra (4), and between Vayikra and Bamidbar (4)). What about the 4 blank lines between Bamidbar and Devarim? Toisafos says 3 lines before the end of that Toisafos, V'hefseik Shebain Vayidabeir L'mishne Torah, Loi Chashiv, She'einoi Ela Choizer V'shoine Ma Shelamala. Meaning there is nothing new in Devarim and it is only Chazarah from what was mentioned earlier. Rav Moshe asked, there are more Mitzvois in Devarim than in any other Chumash?

Rav Moshe answered if Klal Yisrael had not been in the Midbar for 40 years there would not be a Chumash Devarim. However, where would these Mitzvois be? There are Parshiyos in the Torah that are full of the Chataim of Klal Yisrael. For example, Ki Sisa - Eigel, Shelach - Meraglim, Koirach. Had it not been for the Chataim, the Mitzvois would have been there. Like this the Torah would have been complete after only 4 Sefarim.

In 3:11 (כִּי בֶן-עֹג מֶלֶךְ הַבְּשָׁן, נִשְׁאַר מִיָּתֶר הָרְפָאִים--הִנֵּה עָרְשׁוֹ עָרֵשׁ בְּרֹזֶל, הָלֵהּ הוּא בְּרֵבֶת בְּנֵי עַמּוֹן: תִּשְׁעָ אַמּוֹת) the Posuk describes the size of Oig's bed. He was such a big giant that his bed was nine Amos in length and 4 Amos in width, in the Amos of Oig as Rashi explains in Dibbur Hamaschil B'amas Ish (בְּאַמַּת אִישׁ: בְּאַמַּת עֹג). Oig was a giant. Let's say a normal person has a bed that is 3 or 4 Amos long. So if you are measuring his bed against his Amos then it stands to reason that his bed should have been 3 or 4 Amos long. So it doesn't seem to make sense that his bed should be 9 of his Amos long. Maybe Rashi got this from the fact that the Gemara says that Oig picked up a mountain and how big could the mountain be if Oig was only 9 Amos tall of a regular Amoh. Still, the Pshat is very hard to understand.

Every Yom Tov we are Mehadeir the things we do, Tisha B'av is a little more difficult to accomplish this. It is very important to try the best we can to have some feeling of a Hergish of the loss of Eretz Yisrael. This is something that is very important. On Tisha B'av a person should not be Maisiach Daas, it is not appropriate to read a newspaper. It is more appropriate to go to sleep on Tisha B'av or go to work on Tisha B'av than to be schmoozing or Hoilalus. Therefore you should try to make it a useful time by going to a Kinnos that is explained properly, go to the videos that are shown, and there are things a person is permitted to learn. The same thing with the Mitzvois of the Nine days that not everyone keeps properly. Not everyone tried on their clothing ahead of time the way it is supposed to be. People touch it to the floor and other things. There is a bit of an Eitza. On Shabbos, one can wear one shirt Leil Shabbos, than hang it up. Wear a different shirt Shabbos morning then hang it up before your nap in the afternoon. Then for Mincha, wear a different shirt. Like this, you will have 3 shirts for next week that will not be freshly laundered to wear. There is a Kula that not many are aware of. The Chayei Adom says clothing of Ketanim up until 13 years old and the Mishna B'rura says clothing of Ketanim you only have to be Machmir on Shevua Shechal Boi. Meaning that until Shabbos, one is permitted to do laundry for their Ketanim. After Tisha B'av, we are Machmir on not doing laundry until Chatzois of Yud Av. This year there is a Heter to do laundry earlier only on things that are needed for Shabbos. However, the Mishna B'rura, Biyur Halacha, and Chayei Adom bring B'feirush that Motzoei Tisha B'av is not more Chamir than the Nine days that is not Shevua Shechal Boi (like today and tomorrow). Meaning, one would be able to do laundry for their Ketanim up until 13 or preferably until 10 years old, on Thursday night next week (Motzoei Tisha B'av).