

Parashas Devarim-Chazon 5786 • July 18th • 4 Av

The Nine Days

The **Nine Days** began at *shekiya* on the evening of Rosh Chodesh Av, Tuesday, July 14th. The restrictions of the Three Weeks remain in effect as well (see the recent editions of *Tidbits* for more information). There is a dispute among the Poskim if one may take a regular hot shower this Friday, July 17th, Erev Shabbos Chazon. Regardless, the shower should be as brief as possible.

As meat may not be consumed during the Nine Days, one may not taste meat foods on Erev Shabbos. In the context of food preparation one may taste the food, but may not swallow it (no *berachah* is recited in this case).

The **haftarah of Chazon Yeshayahu** is *leined*. It describes the nation's sins and the resulting tragic Churban and Galus. Many read it to the tune of *Eichah*. The Sefer Eretz Tzvi explains that this Shabbos is called *Shabbos Chazon*, Shabbos of Vision, as Hashem always keeps us in His direct line of vision. Although suffering may be meted out, we are never abandoned. Rather, divine retribution will ultimately follow and lead to our redemption.

One who customarily uses wine for **Havdalah** may drink the wine. However, many have the *minhag* to give it to a *boy* who is a minor of *chinuch* age - 6 or 7 years old (it would be preferable if that child does not understand the concept of mourning). Some use beer for Havdalah instead.



Reminders

Kiddush Levana may be recited as of Motzaei Shabbos Parashas Devarim-Chazon, July 18th. The prevalent *minhag* is to wait until Motza'ei Tishah B'Av to recite Kiddush Levana. The final opportunity is Tuesday, July 28th.

Pirkei Avos: Perek 2

Daf Yomi - Shabbos: Bavli: Chullin 79 • Yerushalmi: Chagigah 30 • Mishnah Yomis: Keilim 18:3-4 • Oraysa (coming week): Yevamos 84a-86a • Kitzur Shulchan Aruch: 122:12-123:2

Make sure to call your parents, in-laws, grandparents, and Rabbi to wish them a good Shabbos. If you didn't speak to your kids today, make sure to connect with them as well!

Next on the Calendar

Tisha B'Av begins Wednesday night, July 22nd.

Shabbos Nachamu is next week, Shabbos Parashas Va'eschanan, July 25th.

Tu B'Av is on Wednesday, July 29th.

Parshah in a Paragraph

Devarim: Moshe Rabbeinu begins his final days speaking to the Bnei Yisrael • Moshe reviews - at first in the manner of a brief veiled rebuke - the events of the past forty years, including: Klal Yisrael leaves Sinai • Judges were appointed to assist Moshe • Klal Yisrael reaches Kadesh Barnea • The incident of the Meraglim • The decree that this generation, including Moshe, would not enter the land • Klal Yisrael travels for 40 years • The history of the lands of Ammon and Moav • Sichon and Og are defeated • Reuven and Gad receive their portion East of the Yarden • Moshe encourages Yehoshua

Haftarah: The *haftarah* of Chazon Yeshayahu is *leined* (Yeshayah 1:1-27); this is the third and final *haftarah* of the series of the *shalosh d'puranusa*. The Navi bemoans the sins and the resulting downfall of the Jewish nation that led to the tragic destruction, all of which occurred primarily during The Three Weeks. The *haftarah* ends with the promise that we will be redeemed through righteous acts.

613 Taryag Weekly

Devarim: 105 Pesukim • 2 Prohibitions

1) Do not appoint a judge who is unqualified. 2) Do not deviate from delivering true justice.

Mitzvah Highlight: A judge may not refrain from ruling justly even if he fears for his safety. Additionally, one who has relevant information must share it with the judge and not be fearful of an angered litigant.

For the Shabbos Table

“וְתִקְרְבוּן אֵלַי כָּלְכֶם”

“All of you approached me” (Devarim 1:22)

Rashi quotes the Midrash that relates that Moshe in his rebuke noted that it was in a disorganized manner that Klal Yisrael approached Moshe with

the idea of sending the Meraglim to spy out the land, with the youth pushing the elders and the elders shoving the leaders. As the magnitude of the sin of the Meraglim was exceptionally great, why was it important to note this small detail regarding the lack of *derech erez*?

Rav Yitzchok M'Volozhin zt'l explains that Moshe was adjuring Klal Yisrael not to excuse themselves by saying that their original motivation for sending the Meraglim was noble, and only went sour at a later stage. The lack of *derech erez* from the onset proves that their intentions were less than virtuous from the start. At times it can be difficult to discern the nobility of an action or cause. Often the proof lies in the minor details of how the initiative is being carried out. Similarly, the Baalei Mussar advise that one can confirm that he is being motivated by his *yetzer hara* if he finds himself acting impulsively and immediately without proper consideration. The nation's lack of decorum should have signaled them to reassess the true lowly motivation behind their actions.

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