

PARSHAS DEVARIM

לעילוי נשמת ר' ניסן בן ר' שמואל והעניא בת ר' גרשון • לעילוי נשמת וועלוועל בן שלמה הלוי ז"ל • לעילוי נשמת ר' אלטר חיים בן ר' יצחק • לעילוי נשמת חיה גולדה בת יונה

This issue is sponsored refuah shelaima for פרומעט

Reconnecting; Shabbos Chazon

R' Yisroel Gildin

Parshas Devarim always carries a unique feeling of sadness. It is read on the Shabbos before Tisha B'Av, a day that reminds us of the destruction of the Batei Mikdash and the tragedies that have befallen Klal Yisroel throughout history. This Shabbos is also known as Shabbos Chazon, a name that is commonly understood to come from the opening words of the Haftorah, Chazon Yeshayahu. In this vision, Yeshayahu HaNavi vividly describes the spiritual failures of Klal Yisroel and warns of the devastating destruction that would follow.

However, **Reb Levi Yitzchak of Berditchev** reveals a much deeper and more uplifting meaning behind Shabbos Chazon.

He shares a beautiful mashal about a king and his young prince. The king, preparing his son to one day rule the kingdom, commissions the royal tailor to create a magnificent garment fit for a future monarch. The young prince excitedly wears it outside to play, but soon returns with the garment badly torn. Rather than becoming angry, the king lovingly orders a second beautiful garment. Again, the prince promises to be careful, yet once more he damages it beyond repair.

The king then orders a third magnificent garment. This time, however, he places it in a beautiful display case instead of giving it to his son. "When you are mature enough to care for it properly," the king tells him, "it will be yours." The garment is displayed not to punish the prince, but to remind him that his father still believes in him and has confidence in his future.

The nimshal is powerful. The king is Hashem, and we are the prince. The garments represent the three Batei Mikdash. We lost the first because of the three cardinal sins. We lost the second because of sinas chinam. Yet Reb Levi Yitzchak teaches that immediately

after the second Bais Hamikdash was destroyed, Hashem prepared the third Bais Hamikdash. It already exists, waiting to be revealed when we are worthy.

This is why it is called Shabbos Chazon—a Shabbos of vision. If we honestly reflect and reconnect with our neshama, we can catch a glimpse of the beauty that awaits us. Even after all our failures, Hashem has never stopped believing in us.

As heard from **Rabbi Shmuel Silber**, this idea carries an additional message. Shabbos Chazon is not only about envisioning the third Bais Hamikdash; it is also an opportunity to create a vision for ourselves. During these days of mourning, we reflect on what we have lost, but we also look ahead to what we can become. May we all merit an uplifting Shabbos Chazon, the coming of Moshiach, and the rebuilding of the third Bais Hamikdash, speedily in our days.

Always With Hashem

R' Tzvi Hochman

The **Ksav Sofer** explains the opening of Parshas Devarim based on a Midrash Tanchuma.

Klal Yisroel wondered how Moshe Rabbeinu was now speaking at such length. Earlier, Moshe had been reluctant to accept his mission because of his speech impediment. The Ksav Sofer asks why they raised this question only now. Moshe had spoken many times before Sefer Devarim as well.

He answers that until this point, Klal Yisroel understood that Moshe was delivering the exact words of Hashem. Moshe's speech had not suddenly become smooth. Rather, because Hashem was speaking through him, Moshe did not hold back. He said everything that needed to be said, despite the difficulty.

Sefer Devarim, however, was different. Moshe was now expressing the Torah and rebuke in his own words. Klal Yisroel

therefore wondered how he was able to speak so much without shying away as he had in the past.

The Ksav Sofer explains that this is the meaning of the pasuk, "Vayehi b'arba'im shanah." Even when Moshe spoke in his own words, he remained completely faithful to Hashem's will. Just as he had previously transmitted the words of Hashem exactly, he now continued to follow Hashem's direction without changing or adding anything of his own.

Moshe's words may have been expressed through his own voice, but they were still guided entirely by Hashem.

WEEKLYTIDBITS

Chinuch Through Example

Rav Shmuel Weiner, shlita, explains that in avodas Hashem and Yiddishkeit, speeches are often less effective than personal example. Pointing out where children are lacking may only make them feel worse about themselves. The best approach is to model the behavior we want to see, recognize their successes, and constantly daven for them. This is the most effective way to be mechanech our children.

Seeing the Positive

Rav Don Segal, shlita, relates how he observed **Rav Yirmiya Fried**, zt"l, respond when life brought challenges. As he grew older, it became very difficult for him to get ready in the morning, and he often struggled to make it to minyan.

On the days that he arrived in time, he would say, "Baruch Hashem, I was zoche to daven with a minyan."

If he arrived late and was only able to answer Kedushah with the tzibbur, he would say, "Baruch Hashem, I was zoche to say Kedushah with a minyan."

One day, he arrived after the entire minyan had already finished, and no one was left in

shul. Rav Don waited to hear what positive thought Rav Yirmiya would find this time.

Rav Yirmiya said, “Baruch Hashem, I was able to daven in a shul, which itself has great kedushah.”

This was something Rav Yirmiya constantly worked on until it became second nature. He understood that wherever he found himself was exactly where Hashem wanted him to be. Therefore, instead of seeing what was missing, he naturally saw the special opportunity that Hashem had given him.

When a person lives with this outlook, every situation can become meaningful. There is always something to appreciate, because wherever Hashem places us, there is goodness waiting to be found.

WEEKLYSCENARIO

The situation in the world, and especially in Eretz Yisroel, has you feeling uneasy. The uncertainty is weighing on you, and you want to have the proper hashkafah so you can give that over to your children.

Something to think about:

Bitachon does not mean pretending there is nothing to worry about. It means recognizing that while the world may seem uncertain, everything is directed by Hashem according to His perfect plan. We never know the full picture, and much of what we hear in the news is incomplete or inaccurate. Our focus should be on the certainty that Hashem loves us and is guiding every event.

The atmosphere in our homes should reflect that confidence. Children take their cues from us. If they see calm, trust, and tefillah, they will feel secure even during uncertain times.

At the same time, Rav Yitzchak Berkovits, shlita, teaches that we are living in the times leading up to Moshiach, and we should prepare ourselves accordingly. Our avodas Hashem should become more focused and purposeful as we eagerly await the Geulah sheleimah, bimheirah b'yameinu.

HALACHOS OF THE 9 DAYS

by R' Ephraim Weller

1. Erev Shabbos

- 1.1) One is allowed to bathe himself as he does every Erev Shabbos; however, one should take care to avoid spending more time than necessary in the shower.
- 1.2) There is no need to wait until close to Shabbos to shower.

- 1.3) The general accepted minhag is to wear clean Shabbos clothing, but not new clothing.
- 1.4) One who davens in a shul where Maariv on Motzaei Shabbos will not be delayed, should make sure to bring his kinnos and Tisha B'Av shoes to shul before Shabbos.

2. Shabbos

- 2.1) When the ninth of Av falls out on Sunday, and Shabbos is Erev Tishah B'Av, we do not act with any minhagei aveilus on Shabbos (even privately).
- 2.2) There are different minhagim from midday on Shabbos regarding whether Torah should be taught in public (for example, whether to have a Pirkei Avos shiur in shul). One who is at home may be lenient and learn any divrei Torah.
- 2.3) The poskim discuss whether one may take קלי צום, or the like, on Shabbos (in pill form). Many hold it is best to crush the tablets and mix it into food before Shabbos.
- 2.4) One should refrain from washing his hands or face with warm water (which was heated up before Shabbos).
- 2.5) Those who go to the mikvah every Shabbos may do so this week; however, they may only go into a cold mikvah.
- 2.6) Meat and wine may be eaten the entire Shabbos (even at the Seudah Shlishis).
- 2.7) One is allowed to eat more than usual in order to have strength to fast; however, one should not mention that he is specifically eating extra for this reason.

3. Seudah Shlishis

- 3.1) All eating and drinking must be finished by shkiah/sunset.
- 3.2) There is no Seudah Hamfasekes on Shabbos in the classic sense; rather, one should eat a regular seudah shlishis.
- 3.3) At the seudah shlishis it is best not to gather with friends unless one normally does so.
- 3.4) One who bentched before shkiah may still eat until sunset even though he did not make a תנאי beforehand.
- 3.5) After shkiah one may no longer wash his hands or any body part (except in a way that is permitted on Tisha B'Av).

4. Motzaei Shabbos

- 4.1) Only once Shabbos is over do we change out of our Shabbos clothing, take off our shoes, and sit on the floor.
- 4.2) Those who normally end Shabbos at צאת הכוכבים of רבינו תם should consult a Rav as to when to change out of Shabbos clothing.
- 4.3) Many shuls daven Maariv later than usual in order to give people time to change their clothing and shoes and bring their kinnos to shul.
- 4.4) One must say ברוך המבדיל בין קודש to ברוך המבדיל בין קודש

לחול before changing clothing or any other preparation. Women must also say this.

4.5) אתה חוננתנו is inserted in shemoneh esrei of Maariv.

4.6) One who is not fasting (for whatever reason) must make Havdalah on a kos before he eats. The Poskim discuss what beverage should be used for this Havdalah. Many are of the opinion that preferably חמר מדינה should be used (beer, coffee, or a natural juice). The brachah on besamim is not said.

4.7) A woman who is not fasting can have her husband make Havdalah for her, but she should drink the kos. If this is done, whoever heard this Havdalah does not need to repeat it again after the fast. (A woman may also make Havdalah herself, if need be.)

4.8) The poskim discuss whether older children who will eat on Tisha B'Av need to recite Havdalah.

4.9) Being that a regular Havdalah is not said, one should look at a fire and make the brachah of בורא מאורי האש before reading Megillas Eichah (usually a candle is passed around shul).

4.10) Women should also look at a fire and make the brachah. It is best if a man can make the brachah on behalf of a woman. If this is not possible, a woman can make the brachah of בורא מאורי האש herself.

4.11) One should not wash the dishes or clean the house from Shabbos until after midday on Sunday. It is best, if possible, to wait until after the fast is over.

WEEKLYZMANIM

FRIDAY	SHABBOS
8:07 Candle Lighting	5:40 Neitz
8:25 Shekiya	8:29 Krias Shema (MA)
	9:21 Krias Shema (Gra)
	10:35 Zman Tefillah
	1:02 Chatzos
	1:39 Mincha Gedolah
	8:24 Shekiya
	9:13 Tzeis Hakochovim
	9:36 72 Minutes

RIDDLE ME THIS

Can you find at least six books of Tanach whose names appear in this week's parsha?

LAST ISSUE - Q: I have never lived in an "ir miklat" - "city of refuge" and yet I am buried in one. Describe the case? **A:** The Rambam (Hilchos Rotzeach 7:3) says that if one has been sentenced to an "ir miklat" for killing "b'shogeg" - "accidentally" and on the way there, he dies, he is buried there and has to stay there until the death of the Kohen Gadol, at which time he would be re-interred in his family burial plot. This is based on the three times that the word "shama" - "there" is used when the Torah says where one should run if he kills unintentionally. Chazal explain that the three "shamas" - "there should be his dwelling place; there should he die; there should he be buried," that even though he never dwelt there, he still has to be buried there.