



## Parshat Devarim

No 1078:

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### STARTING POINT

#### The Dual Viewpoint of the Sin of the "Ma'apilim" Rabbi Amnon Bazak

In this week's Torah portion, Moshe reviews the sin of the scouts and that of the "ma'apilim," who insisted on entering the land even after Moshe had told them that the Almighty opposed their move. These sins were first mentioned in the portion of Shelach. It is well known that there are significant differences between the ways that the sin of the scouts is described in the two Torah portions. In particular, it is not clear if it was G-d's idea to send the scouts, as is implied in Shelach, or if it was the idea of the people, as Moshe implies in this week's Torah portion. There are also minor differences between the ways that the ma'apilim are described in the two portions. First of all, in Shelach it is implied that Moshe himself reprimanded the people for their desire to go to the land against the will of G-d. "And Moshe said, why are you violating the word of G-d? It will not succeed. Do not rise up, for G-d is not among you. Do not be defeated by your enemies" [Bamidbar 14:41-42]. In this week's portion, on the other hand, G-d appears to be the one who turns to Bnei Yisrael. "G-d said to me, tell them, do not rise up and do not fight, for I will not be with you, and you will be defeated by your enemies" [Devarim 1:42]. In addition, this week's portion includes a description of the subsequent weeping of the people. "And you returned and cried out to G-d, but G-d did not listen to your voice and He did not pay attention to you" [1:45]. This weeping is not mentioned at all in the earlier portion. The Ramban gives one explanation, as follows: "The verse did not remind us of this weeping because it was not necessary at that point. Moshe took note of it now in order to praise the nation for repenting for their sins."

It seems that two different levels of sin are described in the two Torah portions with respect to the ma'apilim. In Shelach, the emphasis is on the lack of faith in Moshe's leadership as a true representation of G-d's will. The main controversy is about how to understand what G-d wants. The nation claims, "Here we are, and we will rise up to the place that G-d told us to, for we have sinned" [Bamidbar 14:40], believing that they can fix the sin of the scouts simply by going to the land. Moshe, on the other hand, tells them that by ascending the mountain they will be violating G-d's command. In this week's Torah portion, the dispute is between Bnei Yisrael and the Almighty. Moshe does not use logic to show that what the nation wants to do is against G-d's will, rather he quotes the Divine words: "Do not rise up and do not fight, for I will not be with you" [Devarim 1:42]. This viewpoint of the sin of the ma'apilim is much more serious, since it implies that the people not only did not have faith in Moshe, they did not even have faith in G-d.

# שבת

## תשס"ה

Perhaps this difference between the two approaches about the ma'apilim is the basis for the two different descriptions of their defeat. In Shelach, we are told "the Amalekite and the Canaanite who lived on that mountain descended and struck them until the site of Chorma" [Bamidbar 14:45]. In this week's portion, on the other hand, the description uses much harsher terms. "And the Emorite who dwells on that mountain came out before you, and they chased you like the bees, and they conquered you, from Sei'ir to Chorma" [Devarim 1:44]. This week's portion, which emphasizes the struggle between Bnei Yisrael and the Almighty, notes that what takes place is not the Divine promise – "And I will send the hornets ahead of you, and they will chase away the Chivite, the Canaanite, and the Chitite from before you" [Shemot 23:28]. Rather, the enemies will strike Bnei Yisrael, "like the bees."

The second Torah portion, where the description of the sin is the harsher one, is where it is necessary to emphasize the repentance of the nation: "And you returned and cried out to G-d, but G-d did not listen to your voice and He did not pay attention to you."

### POINT OF VIEW

#### The Temple Will be Built as a Result of Unbounded Love - by Rabbi Yitzchak Levy, Yeshivat Har Etzion

Fasting – Because of Our Actions Today

According to the Rambam, "There are days when all of Bnei Yisrael fast because of the tragedies that happened on those dates, in order to awaken the hearts to open up to the path of repentance. This serves as a memory of our evil actions and the actions of our ancestors, which were the same as our current actions, so that both they and we encounter the same distress. When we remember these things we will return to the proper path, as is written, 'They shall confess their sins and the sins of their fathers' [Vayikra 26:40]."

A fast day is not a general view of past events; rather it provides a link between our current actions and those of our ancestors. Similarly, with respect to the Temple itself, we have been taught, "Every generation in which the Temple is not rebuilt can be considered as if it had been destroyed in its time." In every generation, there is a potential for building. If we would only repent from the sins that caused the destruction, the Temple would be rebuilt in our days. The responsibility for the fact that the Temple was not rebuilt is just as serious as the responsibility for its original destruction.

## The Second Temple and Unfounded Hatred

"In the Second Temple, the people were occupied with Torah, mitzvot, and kind acts. Why was it destroyed? It is because it had elements of unfounded hatred. This teaches us that unreasonable hate carries the same weight as the three major sins of idol worship, forbidden sexual relations, and murder." The Maharal explains that as opposed to the First Temple, the Shechina did not appear in the Second Temple, and its high level was due to the presence of Bnei Yisrael themselves. The nation was united by the existence of the Temple, and it was therefore destroyed when unfounded hate appeared. If the unity of Bnei Yisrael centered on the Almighty becomes unraveled, there is no place for a Temple.

What is the basis for unfounded hate? According to the Rebbi of Chabad, "The personality of one person leaves no room for anybody else, because any other person necessarily decreases one's space and therefore cannot be tolerated." The Natziv writes that the people of the second Temple were righteous and studied Torah diligently, but they were not honest in their dealings. Therefore, since they held unreasonable hate for each other, they suspected that anybody who acted in a different way than they did with respect to fear of G-d was a Tzeduki or an apostate. And this led to spilling of blood.

### Rebuilding the Temple Based on Unbounded Love

Rabbi A.Y. Kook explains, "If we were destroyed - together with the world - by unreasoned hatred, we can rebuild our Temple and renew the entire world together with us by unbounded love." Just as the reason for the destruction was corrupt spiritual reality, so the rebuilding of the Temple will be caused by creation of a repaired spiritual reality, based on unbounded love.

What is there about unbounded love that goes beyond the positive mitzva that obligates us all to love every person from Yisrael, as is written, "Love your colleague as yourself, I am your G-d" [Vayikra 19:18]? We might suggest that unbounded love refers to love that is not related to anything else – it does not stem from the way the beloved person appears or acts but rather from the recognition that the other person is good just as he or she is. This is different from what may be seen as the natural tendency of a person to see his own good points and another person's faults. Just as a person does not love himself because of his physical beauty, his wisdom, or his skills, and in fact continues to love himself even if he does bad things, so we are expected to love everybody within Bnei Yisrael. Our ability to see the good points of our colleagues and not their faults, and not just to forgive their weaknesses, can lead us to "ahavat chinam," unbounded love.

Another possible explanation is that the obligation to love another Jew refers to a basic level of love, while unbounded love is at a higher level. This is relevant both with respect to the wider community, with which a person does not have a close social relationship, and with respect to a more narrow community that is closer to the person. This higher level of love

demands more sensitivity, a more gentle approach, more attention, and more consideration of the other person.

In the past, I have proposed that regional offices should be established staffed by professionals, including physicians, lawyers, accountants, carpenters, plumbers, social workers, and others, all highly skilled, providing services on a completely volunteer basis. These offices would be called "Offices for Building the Temple." In this way, everybody would begin to understand that rebuilding the Temple is related to spiritual renewal of the entire nation. The way to build the edifice requires linking together all the different parts of the nation of Yisrael – right and left, nonreligious and religious, rich and poor, veteran citizens and new immigrants. "Jerusalem that has been rebuilt is like a city that has been joined together" [Tehillim 122:3]. Based on this tight link, the entire community of Yisrael will once again become attached to the Almighty, and the result will be the privilege of once again rebuilding the Temple, quickly and in our time.

### SERMON BY A GUEST

#### **Moving from Weeping for the Generations to Joy for All Generations - by Rabbi Gavriel Kadosh, Rabbi of Ganei Tal, Gush Katif**

The nation of Yisrael has paid and continues to pay a heavy price for the senseless weeping of the scouts in the desert on the Ninth of Av, slandering the land right before they were supposed to enter it. "And the entire community raised their voices, and the nation wept that night... Why is G-d bringing us to this land, in order to fall by the sword?" [Bamidbar 14:1-3]. What was the result? "The Almighty said to them: You wept for no reason, I declare that you will weep for all generations to come" [Ta'anit 29a]. The weeping for later generations consists of the destruction of the two Temples and the exile that followed each case of destruction. How can we transform the weeping into joy for all generations?

The anticipation for a Temple is not just a desire for the physical construction. The people of the Second Temple, after it was already built, asked whether they should continue to fast on the days related to the destruction of the First Temple. "Shall I weep in the fifth month, shall I refrain from joy as I have done for many years?" [Zecharia 7:3]. The Malbim quotes in the name of an earlier commentator that the question was asked because the people saw that some of the elements that were in the First Temple were missing. "The Shechina did not return to dwell as it did in the First Temple, the Temple was under the authority of the kings of Persia, there was no general ingathering of the people, the land was cursed and it did not return to its former strength, the people saw that they were despised by the other nations, they saw that the Kutim retained possession of large portions of the land, and they did not have a king who was descended from the House of David."

Thus, we see that the Temple is a reflection of the status of the nation, and when Bnei Yisrael are not at the height of their glory and completeness – with respect to such elements as the revelation of the Divine Shechina, full sovereignty of Bnei Yisrael over all parts of the land, and a status of the land which

provides room for all the children and which gives a good crop of fruit – this fact is reflected in the construction of the Temple, which might mean that we are still obligated to fast even when it has been rebuilt. The Temple will be built as a result of revelation of the Shechina, as part of the renewal of the eternal link between Yisrael and its land, to be seen in the flowering of the desolate land, in the proud arrival of the true owners of the land, and in a decisive independent government within all the borders of the land. Progress in any one of these elements will bring the time of reconstruction of the Temple closer.

Specifically at the present time, when we are witnesses to the terrible slander about Gush Katif and the northern Shomron, we are all obligated to do everything we can to transform these days of mourning into a time of reconstruction and joy, by mending the old sin of senseless slander of Eretz Yisrael. Let us declare to the entire world about its glory and beauty, its sanctity and its honor. Let us declare loudly that "We will be able to conquer it" [Bamidbar 13:30], and in this way we will progress towards rebuilding the Temple.

"This is what G-d has said: The fast day of the fourth month, and the fast of the fifth month, and the fast of the seventh month, and the fast of the tenth month will become a time of joy and happiness and good holidays for the House of Yehuda, and you shall love truth and peace." [Zecharya 8:19].

## **TORAH, SOCIETY, AND GOVERNMENT**

### **What is the Site of the Temple? - by Rabbi Uri Dasberg**

Every child knows the answer to the above question: The Temple was on the Temple Mount. But the question is where exactly on the mountain was the Temple? Is the stone under the Dome of the Rock the site of the Holy of Holies, where the Holy Ark was placed, or is this the site of the Altar? Was the Temple on the northern part of the mountain or did it lie to the south? Like many other issues, these questions are hotly debated.

Obviously, nobody who is alive today has seen the Temple, but one person who saw the Temple, Yosef Ben Matityahu, tells us that when Agrippas the Second watched from the windows of his palace, which was at a high position, he could see what was going on in the Temple. According to the architect Tuvia Sagiv, this fact can give us enough information to establish the location of the Temple. While we do not know the site of the Temple, we can tell where the palace was. By making comparisons to the palace of the Chashmonaim in Jericho, Sagiv estimated the size and the height of Agrippus' palace. His calculations are based on an estimate of how tall Agrippus was and also on an assumption that the king did not use a ladder or a periscope (there were no video cameras at the time...). What remains for us to determine is what Agrippus could have seen from the highest point of his palace, without any obstructions, such as walls or other buildings.

In an article with many illustrations and drawings, Sagiv shows that the Temple, the Holy of Holies, and the Altar could not have been anywhere near the Dome of the Rock. Rather, he places the Temple further to the south. This adds more

evidence to a previous article that Sagiv wrote, based on a study of the caverns in the Temple Mount, where he already suggested that the Temple was in the southern part of the mountain. The majority of researchers have not accepted this, and it also seems to be rejected by the many people who enter the Temple Mount and feel that they are allowed to visit the southern part of the mountain.

Sagiv bases his thesis on many unknown factors. One important example is to question how reliable to consider the reports of Yosef Ben Matityahu about the outlook and experience of Marcus Julius Agrippas.

Reference: Tuvia Sagiv Shekarka, Architect, "Techumin," volume 25, pages 514-542

## **A LESSON FOR THE CHILDREN**

### **Leading from Destruction to Hope - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi**

Many years ago, while the Romans laid a siege on Jerusalem in order to destroy it, a farmer named Yosef, who lived far away from the city, went out to plow his field. Suddenly, his cow stopped, lifted her head, and bellowed in a loud voice. And he heard a voice call out, "Jew! Didn't you hear the cry of your cow?" Yosef turned and saw that an Arab was passing by. "Untie the ropes and release the plow! Your cow has just declared to you that your fate has been sealed and the Temple has been destroyed. How can you continue plowing while your Temple goes up in flames?"

Yosef was greatly alarmed. Could it be that the holy Temple had really been destroyed? Was there no chance left for it to be saved? Was everything lost? While he stayed there wondering what to do, the cow once again raised its head and bellowed loudly. And the Arab called out to him once again. "Jew! You can go back to work. Your savior has just been born!" And Yosef asked, "What is his name?" The Arab replied, "His name is Menachem Ben Chizkiyah, and he lives in a certain village." In his shock, Yosef wanted to ask more questions, but the amazing Arab turned away and left. Yosef was left alone, trembling and shaking from the shock of the news that he had heard, both bad and good at the same time.

Within a few days, the bad news was known to all. The Temple was destroyed, Jerusalem was in ruins, and the last of the rebels had run away. When Yosef found out that the first part of the Arab's words was true, he understood that the second part was true too. He decided that there must be a good reason why he was given this wonderful news. It must be that he had a mission, to provide encouragement to the people and to nurture the newly born savior.

Yosef sold his cow and his plow and became a peddler of diapers for young babies. He went from city to city and from town to town with his wares, until he reached the village mentioned by the Arab. Many women gathered around the peddler and bought diapers for their children. One woman with frightened eyes and a wretched look stood a short distance

away. She looked at the peddler and at all the women around, but she did not buy anything.

"Come on," her friends said to her. "Buy some diapers for Menachem." But she replied, "For Menachem? He is a cursed child. I will not buy anything for him! Do you know when Menachem was born? Exactly at the moment that our holy Temple was destroyed! It was when our holy city was burned, when we were sent into exile! How can I treat him well? How can I be happy with such a son?" And the peddler suddenly joined in the conversation. "You can give him the good things! I promise you, this Menachem, who was born at the moment of destruction, is the one who will bring us the redemption! Buy diapers for him. Nurture him and make him happy, and know that your son is not a normal child! He will be the source of our salvation!" The woman was convinced, and she bought some diapers and left.

After some time, Yosef returned to the village, but he did not see the woman among his customers. When he asked about her, she was brought to him with eyes red from crying, and without her son. She told her story sadly. "What a terrible tragedy! You said he will bring salvation to Yisrael, that I should nurture him and care for him. But the Almighty wanted it otherwise... Right after you left this village, a strong wind blew arose, and it took the baby from me. My little Menachem was blown away in the wind, and I have not seen him since... No! I do not need any diapers! I do not need anything!" And the woman wept bitterly.

"Menachem is in a safe place," Yosef told her. "He is being cared for in a special way, a way that only he deserves. He is being held in a secret place, until the time is right. The day and the proper hour will yet come, and he will be revealed from his hiding place. Then he will come out and stand on the mountain of the House of G-d, he will rise up and call out to all the nations in a clear voice. The time will come when everybody will know that at the very moment of destruction the foundation of the redemption was established. Wipe away your tears and let them blend in with the tears of joy of Yisrael. Then you will know that your son, who was born in the midst of the smoke and the ashes, is the one who will erase the tears from all the faces and who will bring happiness to the whole world."

And we are still waiting for Menachem to return. Even though he has been delayed, we will still wait for the day when he arrives!

(Source: Eicha Rabba 1)

## THE WAYS OF THE FATHERS (Pirkei Avot)

### Chapter 3 - by Rabbi Yehuda Shaviv

In the first Mishna of this chapter, Akavia Ben Mahalalel discussed several points of view that can help prevent a person from thinking about sin (we discussed this in the past in the detailed commentary on this chapter). In the second Mishna, Rabbi Chanina, the Deputy High Priest, adds another element that can help in the struggle against social sins, and that is government authority. He therefore advises us "to pray for the

tranquility of the authorities, because if not for our fears of them every man would devour his colleagues alive."

In Chapter 2, Rabban Gamliel taught us that there are also positive influences that can help in the struggle against sin. The most important of these is Torah ("The study of Torah goes well with Derech Eretz, good practices, in that making an effort for the two of them prevents sin"). This leads to a series of Mishnayot in this chapter which discuss the importance of studying Torah. This can be study in a group, which should be as big as possible – see Mishna 6, where Rabbi Chalafta gives a decreasing sequence, starting with ten and five, decreasing to one person. It is also relevant to an individual. In Mishnayot 2 and 3, Rabbi Chanina Ben Teradyon has taught about two people who study or one who studies alone, and Rabbi Shimon discussed three people who study.

In Mishna 5, Rabbi Nechunia Ben Hakaneh teaches us that one who accepts the yoke of Torah has no more need for the yokes of government authority or even the yoke of Derech Eretz, since the yoke of Torah will protect him from sin. While the yoke of Derech Eretz is not placed on such a man, Torah cannot exist without Derech Eretz, as Rabbi Elazar Ben Azaria pointed out near the end of the chapter: "Without Derech Eretz there can be no Torah" [3:17].

It is necessary to be involved with Torah all the time, as is written, "Let this Torah scroll never leave your mouth, and you shall study it day and night" [Yehoshua 1:8]. However, there are some specific times that are especially suited to the study of Torah. One example can be seen in the words of Rabbi Chanina Ben Chachinai, "One who is awake at night, one who goes on a lonely road alone at night, and one who allows vain thoughts to enter his heart are all liable for a punishment of death." [3:4]. Rabbi Yonah explains, "This is because these (that is, nighttime and when a man is alone) are times for accomplishing good, and then a person should only think about matters that G-d desires. This refers to Torah, for which these times are most appropriate and worthy, for a person has no work to do and is not interrupted by sounds made by other men..."

Some people are afraid to be alone, and they want to be connected with sounds, either directly or in a roundabout way. However, it is just these lonely times that are most appropriate for internal reflection and for a direct link to the Almighty. And the best way to form a link to G-d is through study of Torah. This then leads to the words of Rabbi Shimon, "A person traveling on a road and studying who stops and declares, How beautiful this tree and this field, is described in the verse as one who is punishable by death" [3:7].

## HOLY AND SECULAR

### Orange, Blue, and the Meaning of the Verses - by Rabbi Amichai Gordin

*Orange:* The Disengagement Plan is the essence of the sin of the scouts, transferred to our generation. This can be proven from the holy verses!

*Blue:* If that is your approach, it is your demonstrations in Kefar Maimon and Sedeirot that are the modern-day version of the sin of the "ma'apilim," who insisted on going to Eretz Yisrael when commanded not to do so.

*Orange:* What does this have to do with the ma'apilim? Our activities correspond to the will of G-d.

*Blue:* There you have it. The ma'apilim also "knew" the will of G-d better than Moshe did.

*Orange:* How can you compare the two? Then we had Moshe with us, he was the greatest and most righteous of men. Today we have a leader who is corrupt and evil, this man is as close as possible to the scouts of old.

*Blue:* This matter is not related to the scouts; at the time there was an explicit Divine command to go to the land in spite of the low chance of success.

*Orange:* Today we are also commanded to conquer the land, this is written in all the holy verses.

*Blue:* You are distorting the verses to correspond to your own ideas!

*Orange:* How can you say that I am distorting? I am simply reading the text. You are the one who is finding all sorts of interpretations that are strange and foreign.

When we try to learn from the Torah how to approach modern challenges, we must separate between the principles and the bottom line. From the Torah, we can learn about values and basic principles that should guide our lives. Study of these matters is important and vital. However, we must be very careful when we attempt to make a direct comparison with the text.

In spite of the great temptation to think otherwise, we must know that no two events are ever exactly alike. The "bottom line" depends on the specific circumstances that existed at the time of the Torah as compared to what is taking place today. Just as a learned rabbi studies every case on an individual basis and as a physician tests every specific patient in detail, so we must act in this case. Any direct comparison between one event and another is problematic and fraught with danger.

When Chizkiyahu wondered whether to surrender to the King of Ashur, the prophet Yeshayahu responded with a firm negative. Ten years later, Yirmiyahu commanded Tzidkiyahu, Chizkiyahu's descendent, to surrender to the King of Babylon. Is it possible to learn about the principles of our relationships to foreign powers from the words of the prophets? The answer is yes. Can we learn from the prophets exactly when we should surrender to a foreign king? The answer is no. There were times when the prophets encouraged the idea of surrender, and there were times when they were opposed.

It is possible to learn from the sin of the scouts how important it is to maintain a proper vision. We can learn that our actions should not be linked only to what seems realistic, in a limited way. But we cannot learn from the sin of the scouts, which visions can be realized and which must be considered as imaginary. From the sin of the ma'apilim, we can learn that our actions depend on Divine guidance, and that it is always necessary to pray and weep to G-d, since everything happens in accordance with G-d's will. There is no way to learn directly

from the sin of the ma'apilim exactly when to conquer the mountain and when to surrender.

Studying general principles is not necessarily simply theoretical. General principles can teach us many things about how to act in times of a crisis. I personally feel that the events of the ma'apilim have much to teach us about the importance of prayer. One of the lessons of their sin is that historical processes depend on Divine guidance and not only on the actions of man. This point imparts extra strength to the importance of prayer and weeping. It is written, "If G-d does not protect a city, the vigilance of the guards is in vain" [Tehillim 127:1]. Among other things, the events of the Ma'apilim teach us that if we want to protect the city we must pray and weep in addition to maintaining a group of guards.

## THE FIELD OF EDUCATION

### A Prize for the Ulpanat Bnei Akiva in Pisgat Zeev - by the Department of Education, World Mizrahi

The Ulpana in Pisgat Zeev was established seven years ago by Rabbi Rafi Kupershtuch. It has 370 students, in grades 7 to 12. Most of the students live in Pisgat Zeev, but some also come from older Jerusalem neighborhoods, from settlements in Yesha, and from Maaleh Adumim. This means that the student population in the school is heterogenic.

The Ulpana encourages all the students to continue their studies and to believe in their abilities, and this includes those who have difficulties with their studies. This helped the school achieve an impressive 92% success rate in the nationwide matriculation exams in the 5764 school year. The trust and support given to every pupil and the special challenges given to the especially gifted ones can serve as a model way of how to combine different levels of achievement in a single school while maintaining a good atmosphere.

The Ulpana sees itself as a place teaching good traits, modesty, a clear set of values, and social contributions to both near and far. The atmosphere in the Ulpana is well known, and the atmosphere of good communications between the teachers and the pupils, and between the different grades, can be felt within the school. The principle has developed many specific programs within the framework of "Seventy Faces of the Torah," an initiative of the authority for religious education, in an effort to promote the values of family living and the acceptance of the authority of parents and teachers. The Ulpana takes full advantage of the help provided by the Midrasha system (mainly the "Amichai" Chemdat Midrasha), and it makes use of programs that develop individual skills in such areas as drama, music, communications, and art.

The Ulpana serves as a community center, and the pupils are taught to become involved in the life of the community and to perform acts of charity, aside from the high academic standards of the school. Because of their approach, the Ulpana was awarded the Education Prize for Jerusalem for the 5765 school year.

This issue of Shabbat B'Shabbato

לז'ב

מרת הנא בת ר' מרדכי מנדל אלינער

ר' עוזר בן ר' שאול אלינער

הרב שמעון בן ר' זכריה סמנער

שבת  
תשס"ב

How is it possible to drink the wine of Havdalah after Shabbat has ended? The commentators disagree about this. According to the Geonim, the Havdalah is recited on Sunday night, after the end of Tisha B'Av (Tosafot, Pesachim 107a). According to the "Manhig," Havdalah is recited at the end of Shabbat and the wine is given to a child. According to the Ramban, no Havdalah is recited this week, since once it has been delayed it is not recited at all.

## THE CHAIN OF HALACHA

**Tisha B'Av at the End of Shabbat - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion**

It is written, "When Tisha B'Av occurs on Shabbat, and when the eve of Tisha B'Av occurs on Shabbat, one may eat and drink as much as desired, and it is permitted to put a meal on the table like the meal of King Shlomo in his time" [Taanit 29b]. The commentators did not agree if it is indeed permitted to eat a meal as great as the meal of Shlomo or if it is required to eat a large meal in honor of Shabbat, just like any other week. Evidently the basis of this dispute is whether it is required on this Shabbat to eat a "seuda mafseket," a special meal before the start of the fast, or if there is no obligation to each such a meal.

The Mishna Berura rules that regular meals should be eaten on this Shabbat, and that it is forbidden to refrain from meat, since this would give an appearance of mourning. The author quotes a disagreement if this meal can be eaten in a group, and he evidently rules that this is permitted. Clearly, he feels that it is permitted to eat a meal within the family circle and to recite the Grace After Meals as a group. According to Igrot Moshe, even one who does not eat meat every Shabbat is permitted to eat meat, and one who does not usually sing Shabbat songs during the evening meal can sing them on this Shabbat (Orach Chaim volume 4, 112:1).

The Talmud writes that the meal should be finished before the sun sets, since the fact that a person has been eating all during Shabbat implies that when he stops at the time of sunset he has not yet started to fast (Eiruvin 41a).

### Removing Shoes

According to the RAMA, one should remove his shoes in the synagogue after the "Barchu" of Maariv (553:2). However, our usual practice is not to remove our shoes completely but to wear shoes made of cloth, and we cannot change our shoes once Maariv has begun. In addition, our practice is to wear our usual Shabbat clothing during Shabbat (following the GRA and not the RAMA). If we arrive in the synagogue and remove our shoes only after Maariv begins, we will be wearing Shabbat clothing for the reading of Eicha.

In view of this, the common practice is to delay Maariv by about a quarter of an hour, to recite the phrase "He who separates between the holy and the secular" at home, and to change our clothing and our shoes before going to the synagogue. This has been accepted in Yechaveh Da'at (volume 5, section 38) and in "Moadim U'Zmanim" in the name of the Chazon Ish.

Havdalah

The Shulchan Aruch rules that Havdalah is to be recited Sunday night (556:1). The blessing for a flame is recited at the end of Shabbat, and no blessing is recited for perfume, since this is not suitable for a time of mourning. One who does not recite the blessing for a flame at the end of Shabbat does not recite it later, since this is specifically related to fire, which was created at the end of Shabbat. A sick person who must eat should recite the Havdalah himself (Mishna Berura 559:37), and if he cannot drink the wine he should give it to a child. According to "Tzitz Eliezer," if the sick person cannot recite the Havdalah a healthy person should recite it for him, and the sick person or a child should drink the wine. The custom is that a child who eats on Tisha B'Av should not recite Havdalah (Responsa Mishna Halachot 7:39).

Let us try to combine the sanctity of Shabbat with Tisha B'Av, entering the mourning of the fast day with holiness and strength. With G-d's help, based on our mourning for the destruction of Jerusalem, we will be privileged to quickly see it rebuilt, and all the problems facing Bnei Yisrael will be quickly transformed into joy and happiness.

צוותי מדע ותורה



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