

תורה מציון Torah MiTzion

RELIGIOUS ZIONIST KOLLELS כוללים ציוניים בתפוצות

Shabbat Shalom from Torah MiTzion

Issue 101: Parshat Devarim / Shabbat Chazon

12-13 August 2005, 8 Menachem-Av 5765.

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A Remembrance of Weeping and of Hope by Rav Ephrayim Beck, former Rosh Kollel, Caracas

Each year, our national memory is gradually reinforced over the course of the year: the process begins with the minor fasts, spread over the year like warning signs, then intensifies with the "three weeks" starting on the 17th of Tammuz, culminating in the "nine days" and Tish'a Be-Av itself, representing the climax of our commemoration of the Destruction of the Temple. Our focus is on remembering the destruction; we cannot forget what took place, and our sense of loss gives rise to mourning and weeping. But we are not weeping over something with which we are personally familiar: we have never experienced the reality of the Temple in our lives; we cannot fully appreciate the significance of the loss and of the deficiency of our lives today.

Concerning the verses in Eikha, "My soul remembers them and is bowed down within me. This I recall to my mind – therefore I have hope" (3:20-21) the Meshekh Hokhma explains the importance of weeping over the destruction of the Temple despite our lack of acquaintance and familiarity. He explains the above words as representing three stages: remembrance, sadness, and hope. Ongoing weeping and sadness over something that is gone or broken and that can never be restored is foolish, for it has no purpose. Hence, there is no reason for it to last over time. But our mourning over the destruction of the Temple is not over something that is lost, but rather over something which we believe can and will be restored, repaired, rebuilt. The Sages connect the weeping and sadness with the repair, in their teaching: "Anyone who mourns over Jerusalem will merit to see her rejoicing." In other words, it is specifically the mourning and sorrow that are the reason for the redemption and rebuilding of Jerusalem.

This is the inverse of conventional wisdom: usually, the loss is the reason for the weeping, while the weeping itself does not lead to anything. Here, the Meshekh Hokhma explains, the

weeping itself continues to be the reason for the rebuilding of the Temple, since the weeping preserves hope. Weeping that continues and does not cease is nourished by the sense that there is something to cry and be sorry about. If we had the sense that the Temple is gone and will not return, then we would conclude that there is no point in crying and mourning that goes on year after year. The ongoing sense of loss that accompanies us and causes us pain and sorrow to this day – despite our lack of familiarity with the reality of a Temple – is itself what will lead to the new reality of a Temple.

All of this is derived by the Meshekh Hokhma from the above words. “(My soul) remembers” – this is the memory of the loss, leading to “and is bowed down within me” – the sorrow, pain, and weeping. But this itself becomes a reason: “This I recall to my mind”: if I pay attention to the purpose of the weeping, it will cause me to “have hope”: I will aspire to renew the previous situation.

If this year, too, we will have to continue mourning and weeping over the destruction of the Temple, let us do it with the recognition that we are weeping over something that is not forever lost, but which is, rather, destined to be reinstated, renewed. This renewal begins right here, in the very fact of our weeping and mourning.

Repeating Tefillat HaDerech
Rav Moshe Speter, former Rosh Kollel, Greater Washington

Question:

If a journey starts during the day and continues into the night, must one recite “tefillat ha-derech” (Wayfarers’ Prayer) again after nightfall?

Answer:

The Shulhan Arukh (Orah Haim 110,5) rules as follows: “It should be recited only once in a day, even if one stops in a city in the middle of the day. But if his intention was to sleep over in the city and thereafter he changed his mind and left, in order to go out of the city or to return home – then he must recite it over again.”

In other words, tefillat ha-derech is recited once in the day for all the journeying of that day. However, if a person stops somewhere with the intention of that being his final stop for the day, then if he changes his plans and takes to the road again, he must recite it over again.

Hence we may deduce that the recital of tefillat ha-derech is dependent on the person’s subjective intentions. As soon as he completes his journey, or goes to sleep for the night, he ceases to concentrate on the journey, and the blessing that he recited in the morning is no longer valid. Since the prayer is dependent on the person’s intentions and consciousness, if he leaves for a journey during the day and the same journey continues into the night, he need not recite it over again. If a person leaves for a journey before daybreak, he should recite the prayer as he departs. (The Peri Megadim seems to indicate that it should be recited specifically by day – i.e., when it is light.)

A person who will be journeying for several consecutive days and nights, or who sleeps over in a place that is not inhabited, should – according to the Ridbaz and the Kitzur Shulhan Arukh – recite tefillat ha-derech with the concluding blessing on the first day, and

on the other days without the concluding blessing. The Arukh ha-Shulhan maintains that the full tefillat ha-derech, including the blessing, should be recited on every day of the journey.

Family Learning: Parashat Devarim
Meira Reich

1. Rashi comments that Moshe explained the torah to Bnei Yisrael in many different languages. How come he did so according to the Sfat Emet? (1:5)
2. Which nations were Bnei Yisrael commanded not to provoke and what was the reasoning for this restriction?
3. When comparing the story of the Meraglim which appears in our Parsha, to the original story which takes place in parshat Shelach, what are the differences that turn up between the two versions?
4. In 1:1-2 there is a detailed list of places stating the exact location from which Moshe spoke to Bnei Yisrael. However Rashi interprets the purpose of this listing differently. What is the purpose according to him?

Answers follow below

Looking Back: The story of the Exodus 5707 (1947)
Elyada Bar Shaul

"If we have fallen, we shall not be confounded... We shall still return!"

This time they will not expel us! Despite the war ships watching us, and the destroyers that have been dispatched in our direction, we shall not back down. The world will hear us! They will have no choice, the "bystanders"; they will have to take a stand!

Armed with this decision, the Exodus set sail, in the month of Tammuz 5707 (1947), from its home port in France to the home port of its passengers; to their homeland.

Departing... leaving behind the images of Europe, saturated with the blood of millions of Jews... surrounded by cannons... and faced with the threat that they would not be permitted to disembark without the approval of the mandatory authorities on the beaches of Eretz Yisrael.

They set sail, the blue-and-white flag flying. They spoke with one another in Hebrew, using all the words they had managed to absorb and practice. They nursed the hope that they would soon be able to embrace the dust of the holy land, to ascend the steps of the Cave of the Patriarchs, to touch the tomb of the matriarch Rachel, to lean on the remnants of the holy Temple. Several members of the group lowered themselves with ropes to inscribe on the side of the ship, in bright letters, "Exodus from Europe, 5707". Yes, after all that our nation has lived through – the Crusades, the expulsion from Spain, pogroms and massacres – we are coming. Survivors plucked from the inferno, at the gates of the longed-for land. Looking out from the deck and whispering, "Sail on, ship... just a little more and I shall be in my own territorial waters. The beginning of the month of Av; the beginning of our consolation..."

And suddenly – BOOM! A great explosion. Sprays of water. The thunderous engines of the attacking destroyers. Shouts in a foreign language, tear gas, live ammunition, steel weapons... In the ensuing battle, hundreds of Jews were injured. Three were killed. The

damaged ship was directed to the port in Haifa, and on the 3rd of Av (July 20th, 1947), the Jews were transferred once more, and sent back – in three ships – to Europe.

As they arrived back in France, hundreds of journalists and photographers from all over the world were waiting to see what would happen. Despite the oppressive conditions, the long-suffering deportees were not prepared to disembark. They would not countenance the possibility that after having their feet touch their homeland, they would tread again upon the defiled soil of Europe. And thus they remained for three weeks... the ships creaking, the world in uproar. The British, desperate to bring the incident to an end, had the refugees taken to... of all places... Hamburg, Germany, where they were forcibly removed from the ship. The determination of the "helpless" Jews and the response by "mighty" Britain became a topic of conversation in drawing rooms and parlors around the world. Even the most apathetic of nations were feeling uncomfortable.

About four months later, the Security Council of the U.N. met (on the 16th of Kislev, 29th of November) and voted to award the Jews their own part of the world. But the journey is not yet over. Since then enemies have continued to rise up against us; the State of Israel has fought wars and initiated campaigns to prevent them from returning us to the sea.

The Book of Devarim opens: on the other side of the Jordan, the greatest of our leaders looks out and explains what he has to say. He would never merit to set foot in any of the places where our own feet tread.

This is the Shabbat of "Hazon" – of vision – and of "the week in which it occurred" – may we be spared.

May the Temple, the house of God – destroyed a first time and a second time, captured, burned and plowed – be rebuilt, speedily in our days – Amen.

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Answers: Family Learning

1. This act was meant to symbolize that wherever Jews would be in the future, they would study the Torah in their language).
2. Moav, Ammon, (Bnei Esav). They were not allowed to incite them and thereby cause them to go to war, since they received their land as an inheritance

3.
Initiation of shlichut (came from)
Purpose of shlichut
Punishment of the Meraglim
Calev Ben Yefune and Yehoshua Ben Nun
Meraglim
shevet

Shelach	Devarim
Hashem	Bnei Yisrael
to tour	to spy
died in a plague	not mentioned
mentioned together	mentioned separately
12 men, a head from Each shevet	12 men, a man from each

4. The purpose of the listing is to reprimand Bnei Yisrael on their sinful behavior. Rashi explains that the list of places represents the list of sins they committed in those places. However, only the names are written down, so as not to speak badly of Bnei Yisrael.