

בעזהשׁי״ת

# Parshah Insights

Pertinent Inspirational  
Insights on the Parshah

פרשת דברים

Translated from the outstanding Lev Shomaya  
Parsha series that contain highlights of the lectures  
and deroshos given by:

**Harav Shmaya Low shlita** - London, England

If you have any comments or questions, or if you would like  
to receive this publication, send your details to:

[levshomeyaenglish@gmail.com](mailto:levshomeyaenglish@gmail.com)

## פַּרְשַׁת דְּבָרִים

### הַרְחַמֵּן הוּא יִנְחִילֵנוּ לְיוֹם שְׁכָלוּ שַׁבָּת

ה' אֱלוֹקֵינוּ דִּבֶּר אֵלֵינוּ בְּחָרֵב לֵאמֹר רַב לָכֶם שַׁבַּת בְּהָר הַזֶּה. (א ו)

Hashem our God spoke to us in Horeb, saying,  
"You have dwelt long enough at this mountain".

This week, Moshe Rabeinu reflects on all that had taken place during the forty years when Klal Yisroel wandered in the desert. In this possuk, he recalls that after they had been at הר סיני for almost an entire year, Hashem instructed them to move on, saying: "רַב לָכֶם הַזֶּה שַׁבַּת בְּהָר הַזֶּה You have been dwelling at this mountain for a long time. Turn and journey towards פְּנֵי וּסְעוּ לָכֶם וּבְאוּ הַר הָאֱמֹרִי וְאֵל כָּל שְׂכֵנָיו וגו' the mountain of the Amorites and to all its neighboring places".

### *The Gift of Shabbos in Galus*

Parshas Devorim is usually read on the Shabbos before Tisha B'Av. In line with this, the תּוֹפְאָרַת שְׁלֵמָה offers the following comforting lesson, hinted to in the words of the above-mentioned possuk. During the time when the Beis HaMikdash existed, Klal Yisroel had many opportunities to perform special exalted mitzvos such as being עוֹלָה or bringing korbanos daily. As a result, they merited to serve Hashem on a maximal exalted level. Unfortunately, since we have no Beis HaMikdash today, mitzvos like these do not apply, hence we are lacking this medium of exceptional closeness to Hashem. Nonetheless, there is something special that we still have, even whilst in exile. Indeed, that is the mitzvah of keeping Shabbos.

This is alluded to in the pasuk quoted above. ה' אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ - here, Hashem is כְּבִיכּוֹל 'speaking' to us, saying בְּחֹרֵב. Although this is really a reference to the place where Hashem spoke to us - on the mountain Horeb - בְּחֹרֵב can also allude to the Beis Hamikdash that has been destroyed, for the letters of חֹרֵב are within this word. With this reference, Hashem is telling us that "although the Beis HaMikdash is חֹרֵב, has been destroyed, and you are unable to fulfill the many מִצְוֹת associated with it, still, "רַב לָכֶם שָׁבֹת", you have the great mitzvah of Shabbos to carry you through, and help you endure in exile.

This, says the Tiferes Shlome, is also implied in the words of Chazal. The Gemara (ביצה ט"ז) relates that Hashem instructed Moshe Rabeinu to tell Klal Yisroel the following message: "מִתְּנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנוּזֵי וְשָׁבֹת שְׁמָה" - I have a precious gift in my treasure house, and Shabbos is its name. The basic definition of גְּנוּז is hidden, which is why בְּבֵית גְּנוּזֵי is interpreted as a treasure house. Bearing this in mind, one could understand this statement as follows: even when "בְּבֵית גְּנוּזֵי" my home, the Beis HaMikdash, is "hidden", meaning it's no longer standing, still "שָׁבֹת שְׁמָה" you have the treasured gift called Shabbos.

Indeed, the Beis HaMikdash has been destroyed and thus it is not possible to experience Hashem's presence as we once did. Still, there is one day a week - Shabbos - when we are able to experience a taster of the גְּלוּי שְׁכִינָה that once was, albeit not to the same degree. This special gift which Hashem has granted to us is forever standing and it illuminates the darkness of גְּלוּת, sustaining us spiritually during this state of distance.

(תפארת שלמה דברים ד"ה ה' אלקינו)

### *In place of the Beis Hamikdash*

This idea can be explained with a concept that the seforim hakdoshim call "the parallels of עוֹלָם, שְׁנָה, נֶפֶשׁ". The idea is that all these powers correspond. Meaning, whatever spiritual essence we

have in "olam", in the physical space of the world, the same is in "shana", the sphere of time, and so too in "nefesh", the Jewish soul.

The **Beis HaMikdash** was the holiest **place** on earth. Similarly, in the sphere of **time** the kedusha of **Shabbos** is parallel to that of the Beis Hamikdash. So, although we don't have the special הַשְׁרָאָת הַשְּׂכִינָה, the Divine Presence we had in the Beis HaMikdash, at least we have the holy hashpaos of Shabbos Kodesh every week, which in a sense is parallel to that of the Beis Hamikdash.

Perhaps this is the reason for the many expressions of longing for Eretz Yisroel and the Beis HaMikdash throughout our zemiros and tefillos of Shabbos Kodesh. In קְבַלְתָּ שִׁבְתָּ we say chapters from Tehillim which describe the elevated events at the time of the Geula. So too, in Lecha Dodi we express our deep yearning for a rebuilt Yerushalayim in its full glory. Moreover, many of the zemiros we sing on Shabbos are about the ultimate spiritual pleasure which will be heralded with the coming of the Redemption which we yearn for.

What's more, the actual word 'Shabbos' is used as an analogy to the time of Redemption. In Birchas Hamazon, we say הִרְחַמְן הוּא יְנַחֵלְנוּ לִיּוֹם שְׁכָלוֹ שֶׁכָּלוֹ שִׁבְתָּ וּמְנוּחָה לַחַיִּי הָעוֹלָמִים, May the Merciful One let us inherit that day which will be completely Shabbos, and an everlasting rest. This possuk creates a visual impression of what will be once the Beis HaMikdash is rebuilt. We ask here that Hashem should already grant us the יוֹם שְׁכָלוֹ שֶׁכָּלוֹ שִׁבְתָּ, the day when the whole world will forever be full of tranquillity, which we will only truly taste at the time of the Redemption.

### *A Historic Prelude to The Nine Days*

The Gemara tells us that the night the Meraglim returned from exploring Eretz Yisroel, relaying their negative view of the country, was the night of Tisha B'Av. Upon hearing the devastating report, Klal Yisroel believed the terrible Lashon Hora they heard, and thus they wept the entire night. As a result of them crying in vain, Hashem

decreed that many years later the Beis HaMikdash would be destroyed on this day.

(תענית דף כ"ט)

According to this explanation, it seems that because of the לשון הרע spoken by the Meraglim, the day of Tisha B'Av became predisposed for tragedy. However, the סופר reveals that it all began many years earlier, already during the days of Yaakov Avinu.

The Torah tells us that Yaakov Avinu escaped from the home of his father-in-law Lavan, for whom he had been working for twenty years. Six days later Lavan caught up with him and said that Hashem spoke to him in a dream, warning him not to do anything to Yaakov, be it good or evil. They then pledged not to harm one another and entered a covenant, a בְּרִית, to confirm this.

Later, en route on his journey, Yaakov wrestled the שׂר שָׁל עֵשָׂו, the angel minister of Eisav, an entire night. This ended with the Malach wounding Yaakov by hitting and injuring his thigh, which is why we have the issur of eating the גֵּיד הַנֶּשֶׂה, the sciatic nerve.

(בראשית ל"א כ"א-ג"ד, ל"ב כ"ה-כ"ו)

### *The Day That Caused Weeping in the Desert*

The Chasam Sofer offers a fascinating insight into these events that could help us understand the origins of the Nine Days. The day Yaakov Avinu ran away from Lavan was Rosh Chodesh Av. Lavan reached Yaakov a week later, on ז' אָב, the very day the Roman soldiers would break into the second Beis HaMikdash. This was a result of the treaty between Yaakov and Lavan. Indeed, we find in Ramban that Yaakov was later afraid that he would not be saved from the hands of Eisav because of this treaty. Finally, the fight Yaakov Avinu had with the malach took place on the night of Tisha B'Av, which resulted in this day becoming a day of tragedy for years to come.

Sefarim explain that the struggle between Yaakov and the Sar of Eisav is symbolic of the battle between the **צד הקדושה** and the **צד הרשע**, both the broader forces of good and the forces of evil as well as individually, each man's struggle between his better, holier parts, against his darker side. The entire night, the battle was fought, and even though Yaakov held strong and prevailed in the end, the Malach of Eisav still achieved somewhat of a success. That small victory empowered the side of evil, negatively affecting Klal Yisrael. Being that this incident, as well as the Meraglim's arrival, took place on Tishah B'Av, it impacted the Yidden and caused them to stumble and weep in vain in the midbar.

Incredibly, the Zohar Hakadosh states that the three hundred and sixty-five sinews of a man correspond to the 365 days of the solar year, as well as the 365 commandments. The prohibition against eating **גיד הנשה**, the sciatic bone, corresponds Kabbalistically to the day of Tisha B'Av. It is also the day on which the Side of Evil, which is represented by the Sar shel Eisav, is granted special power.

(זוה"ק בראשית דף ק"ע:)

This is especially astounding since, as mentioned above, it was indeed the Sar of Eisav who maimed Yaakov by moving the sciatic bone, of all limbs, out of place. Perhaps this is the reason why the Romans (descendants of Eisav, who was represented by the angel) were able to destroy the Beis Hamikdash on that night.

Expounding upon the idea above, the Chasam Sofer explains the aforementioned **מאמר הו"ל** as follows. Had the **מרגלים** returned one day later, they would not have spoken **לשון הרע** which in turn caused the Yidden to weep. However, as Chazal say, the month of Tamuz of that year had thirty days and not twenty-nine, which it usually does. Because of this 'extra' day, the Meraglim returned on the evening of Tisha B'Av, the very night during which Yaakov Avinu had wrestled with the angel. Consequently, they spoke negatively about Eretz

Yisrael, which resulted in Hashem decreeing that the Beis HaMikdash be destroyed on this day.

### *A Clean Slate*

The Torah tells us that following his grapple with the Malach, Eisav met with up with his brother יַעֲקֹב and they embraced. Eisav even kissed Yaakov and wholeheartedly admitted that the בְּרִכּוֹת with which Yitzchak had blessed Yaakov many years earlier were rightfully his. Being that this exchange was on the same day on which Yaakov fought the Malach of Eisav, this also took place on Tisha B'Av. This symbolizes, says the Chasam Sofer, that the churban had fully atoned for the sins of Klal Yisroel. As the possuk says, "תָּם עֲוֹנוֹ בַּת צִיּוֹן לֹא יוֹסִיף לְהִגְלוֹתָּ", your sins, Klal Yisroel, have been terminated (איכה פרק ד' פסוק כ"ב). Through Hashem projecting His anger onto the עֲצִים וְאֲבָנִים, the sticks and stones of the Beis Hamikdash, Klal Yisroel were, to a certain degree, forgiven for their sins that had brought about its destruction

(תורת משה דברים עמוד רח)



## וְהִפְכֵתִי אֲבֵלִם לְשִׂשׂוֹן

### *Tishah B'Av - A Time to Rejoice?*

It is noted in הַלְכָה that in some ways Tisha B'Av is considered a Yom Tov, a day of festivities, as the pasuk says in Eichah, "קָרָא עָלַי מוֹעֵד" He summoned an assembly on (against) me. Chazal see here a reference to this day as a yom tov מוֹעֵד usually means a festive gathering. For this reason, we do not say tachanun on Tisha B'Av.

(שו"ע או"ח תקנט ד)



This seems perplexing, since we know Tishah B'Av is meant to be a time of sorrow, a day when we mourn the destruction of the Beis Hamikdosh. Is it not paradoxical, then, that in some sense we treat it as a day of happiness?

Elsewhere, the *סופר*, *חַתָּם סוֹפֵר*, offers an original perspective that could help us understand this insight which seems to appear perplexing, and helps us gain a new appreciation for this day which is generally regarded as a day of deep darkness.

Chazal teach that it is a Divine edict that a deceased person be forgotten by his family and friends *מִן הַלֵּב שֶׁיִשְׁתַּחַּח מִן הַלֵּב* (בראשית רבה פרשה פ"ד אות כ"א). Thus, by mourning the Churban each year, we are showing that it is not a thing of the distant past. In fact, we are declaring that the Beis Hamikdash is still very much at the forefront of our mind. By still memorializing it so many years after the Churban, we are displaying our steadfast Emunah that it is not gone forever but will still be returned to us one day. Therefore, since we believe it is not eternally "dead", it is still very much alive in our heart. Hence, this day can be considered a Yom Tov. For, grieving our loss of so many years ago, proves that we will still merit its return.

(דרשות חתם סופר חלק ג' עמוד פד טור ב')

### *The Kindness within the Catastrophe*

The *מִהֲרֵשׁ"א* offers a similar idea, regarding rejoicing on Tisha B'Av. One of the perokim in Tehillim that discuss the *בֵּית הַמִּקְדָּשׁ* begins with the words *מִזְמוֹר לְאַסָּף*, "a song compiled by Asaf, one of Korach's children. Chazal question this seemingly strange opening. They ask that since this chapter is talking about the destruction of the Beis Hamikdash, should it not have said rather *"קִינָה לְאַסָּף"*, a lamentation by Asaf?

Chazal explain that the one who wrote this psalm is expressing joy over the fact that. *"שָׁפַר חַמְתּוֹ בְּעַצִּים וְאַבְנִים"* Despite punishing His

people, Hashem, with His great mercy, spilled His wrath on sticks and stones. Although Klal Yisroel sinned terribly, and needed to be punished, rather than destroying us, He allowed, instead, for His cherished home to be burned down. By doing so, Hashem displayed compassion towards His beloved children, sparing them from being annihilated Chas v'shalom.

(קדושין לא:)

The Navi Yeshaya (ישעי' א' ט'), while repeating prophecy about the imminent destruction of the Beis Hamikdash, made the following observation: "לולי ה'... הותיר לנו שָׂרִיד כְּמַעַט כְּסֻדּוֹם הָיִינוּ," if Hashem would chalilah not have spared us, we would have been comparable to the city of Sodom i.e. completely destroyed.

Based upon the previous idea, the מִהֲרָשָׁ"א offers a novel interpretation. Sodom was totally wiped out without leaving a trace behind. Alternately, although the Beis HaMikdash was destroyed, it still left remnants behind since, as mentioned above, Hashem, in His infinite kindness, spared Klal Yisrael from being completely eradicated, chalilah.

The Maharsha further explains that there are four categories of פְּרָעָנוּת, calamity, each more severe than the previous one. The first three classifications are plague, sword, and famine, respectively. Finally, the highest and strictest form of Heavenly punishment is by fire, Rachmanah litzlan. Thus, during the churban, Hashem demonstrated His great kindness toward us. For, although we were deserving of punishment for our misdeeds, through fire which is the harshest form of punishment, still, Hashem let out His fury onto sticks and stones rather than us, His beloved children.

Along the same lines, the Chasam Sofer offers another unique, comforting insight into the day of Tishah B'Av. Indeed, nowadays Tisha B'Av is a day designated to mourning the destruction of the Beis Hamikdash. However, at the time of the חֲרָבָה there was actually reason

to rejoice. For, in spite of the Yidden being punished for their sins, Hashem spared them from annihilation, by pouring His wrath onto the stones of the Beis HaMikdash instead

(דרשות חתם סופר דף שכ"ז טור ב').

We glean from here a very important lesson. Sometimes we stumble and follow the יֵצֵר הָרָע, our evil inclination, and as a result we may be deserving of retribution. Nonetheless, Hakodosh Baruch Hu does not reject us, chalilah. On the contrary, even then, Hashem displays His infinite love and affection for us by continuing to shower us with blessing, eagerly awaiting our return to Him. This alone should arouse us to teshuvah and give us reason to return to Hashem, our Loving Father.

May we merit to see the Beis HaMikdash rebuilt with the coming of Moshiach, and then we will all indeed fully rejoice on this day  
בְּמִהְרָה בְּיָמֵינוּ אָמֵן.

אמן כן יהי רצון



