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A BAD CROWD SPELLS TROUBLE RABBI DOVID HORWITZ

The last of the five books of Moshe is called Devarim because of the opening words of the book, but it is known by our Sages as Mishneh Torah, the repeating of the Torah, which in English, translates as Deuteronomy. This entire book is a review of everything Moshe taught them over the past forty years. As he was about to pass on from the world, he took the opportunity to give them his final review and remarks.

Rashi tells us that Moshe's final words to the people were actually a long speech of rebuke, as he chastised them for all of the sins that they and their parents committed throughout their journey in the desert. Perhaps this is the reason why we always begin the book of Devarim right before Tisha B'av and we continue to read from it until after the Days of Judgment. As we reflect on the destruction of both Temples and as we approach the days of judgment, we need to focus on rebuke, on scrutinizing our actions to gain insight into what more needs to be done on our part so that we will yet again merit to have a Beit Hamikdash.

One of the sins that Moshe rebuked the people for was that of the spies for which they were punished to wander in the desert for close to forty years. Moshe prefaces the episode by telling them how "you all approached me" asking me to send spies. Rashi explains that the people approached Moshe in a state of panic and disarray, the youth pushed past the elders and the elders pushed past the leaders bombarding him with their demand. Rashi contrasts this episode with one in next week's parsha regarding the revelation at Mt. Sinai. After Hashem spoke directly to the people, giving them the first two of the ten commandments, the people approached Moshe asking him to receive the remaining commandments on their behalf, as they were too terrified to hear the words of Hashem directly. Surprisingly, Moshe and Hashem agreed to their request. The Torah uses the same language describing how the people "approached" Moshe, but this time Rashi explains that they came in an orderly fashion, the leaders in front, followed by the elders, followed by the youth. They approached Moshe with derech erez,

proper etiquette, as opposed to by the spies who approached Moshe without respect and etiquette. Rashi in our parsha tells us that the decision to send the spies was good in Moshe's eyes but not in the eyes of Hashem. Hashem felt that sending the spies was a bad idea. Yet in next week's parsha when the people made their request for Hashem to speak to Moshe and not to them, both Moshe and Hashem were pleased with the idea.

It could likely be that Hashem found the request to send spies inappropriate on its own merit, whereas the request to speak via Moshe was appropriate on its own merit.

Perhaps, though, we can suggest that on its own, there was nothing inappropriate about sending spies, just like there was nothing inappropriate about their request to receive Hashem's word through Moshe. The difference, rather, lays in how the request was made! And this is what Rashi is coming to stress. More important than the request itself is how the request is made! Is the request being made with respect, order and proper protocol, or is it being made with poor midot? Had the people approached Moshe in an orderly fashion requesting the spies, with the youth respecting the elders and the elders respecting their leaders, Hashem may have agreed to it, since it was coming from a display of proper midot. But once Hashem saw that they behaved poorly, with chutzpah and disrespect, He already knew that nothing good could come from such an episode.

Although the people who were at Moshe's final speech did not take part in the sin of the spies or the other sins Moshe is rebuking them for, the lessons that He is teaching them is as pertinent for them as ever and it is especially pertinent for us today.

Behind every "great" sin are bad midot. The sin of the golden calf, the spies, all of the complaints, stemmed from an underlying flaw in their characters. Disrespect, combativeness against one another, chutzpah, intolerance and brazenness are some of the traits that led to their undoing.

The fact that we are still suffering this long exile, highlighted by the absence of our Temple, proves that the bad traits that necessitated Moshe's rebuke, and led to our Temples' destruction, still plague us today.

Let's use these days to reflect and to make amends so that we can look forward with optimism to the coming days of redemption!



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After we learn, we should repeat it in our own words to our friends and family. We must be proud of it. We must OWN it.

Indeed, our Rabbis teach that a תלמיד חכם is allowed to be מוחל on his כבוד. Why is this? After all, a תלמיד חכם represents Torah. How can he be מוחל on התורה כבוד? Our Rabbis answer that a תלמיד חכם owns his Torah! He can be מוחל because the Torah is possession.

Remarkable! Learn it. Love it. OWN IT.

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One of the most remarkable midrashim in all of Chazal is found in the Yerushalmi. A Jewish farmer was plowing his field when suddenly his cow let out a loud moo. A passing Arab said to him: "Yid, untie your plow. The Beis Hamikdash of the Jews has been destroyed."

A few moments later the cow mooed again. The same Arab said: "Yid, tie your plow back up. The redeemer of the Jews has just been born." On the very day the Beis Hamikdash was destroyed, Mashiach was born. When a person falls, fails, or loses something precious, it is very easy to think the story is over. With Hashem it works exactly the opposite way. On the day of the greatest destruction, He was already preparing the geulah.

That is the greatest gift of Tisha B'Av. Knowing that even when we cannot see any light at all, Hashem is already building the future.

Weekly Challenge: In my opinion this is the hardest avodah of all. In your most challenging moments, remember that is exactly where your personal geulah begins.

May we all be zocheh to go up to the Beis Hamikdash with our families, and with everything our hearts are missing, already by the coming Yom Tov of Sukkos. Amen!



ASK THE RABBI

RABBI SHABTAI YOGEL, Rosh Beis Medrash.

Question: May one taste the meat dishes being prepared for this coming Shabbos in order to fulfill the mitzvah of "To'ameha Chaim Zachu"?

Answer: The reason for tasting the Shabbos food on Friday is to make sure it is properly prepared and delicious for Shabbos. Since adjustments cannot easily be made once Shabbos begins, tasting beforehand allows you to add seasoning if needed and helps avoid unnecessary frustration or tension at home.

Therefore, the poskim write that even on Erev Shabbos Chazon, one should taste the food if necessary, including meat dishes. Since we avoid eating meat during the Nine Days, one option is to taste a small amount and spit it out without swallowing.

Some poskim add that if a person regularly fulfills this mitzvah every Friday, he may even taste and swallow the food on Erev Shabbos Chazon, since his intent is solely to fulfill "To'ameha Chaim Zachu" and not for personal enjoyment. Such a small taste is not considered the type of meat consumption associated with simchah that is restricted during the Nine Days.

Of course, this refers to a true taste—just a small amount. The goal is "To'ameha Chaim Zachu," not turning it into a Friday afternoon meat meal!

Question: What is the halachah for pregnant and nursing women on Tishah B'Av?

Answer: The Shulchan Aruch rules that pregnant and nursing women are required to fast on Tishah B'Av when it falls on its proper date (and is not postponed).

A nursing mother who is within 30 days of giving birth is exempt from the fast.

Of course, this applies only to a woman whose pregnancy or nursing status is otherwise healthy. If she has any medical condition that gives her the halachic status of a choleh (even if it is not life-threatening), she is exempt from fasting like any other ill person. Therefore, if there are pregnancy complications or other medical concerns, she should consult her doctor. Pregnancy or nursing alone is not a reason to be exempt from fasting on Tishah B'Av.



WE ALL HAD DREAMS

RABBI YOSEF POSTELNEK

We refer to this Shabbos as "Shabbos Chazon" based on the third Haftorah of rebuke and calamity that opens with the words, "The vision (Chazon) of Yeshayahu." This prophecy of Yeshayahu describes the calamity and destruction that would come as a result of our sins and, according to the Malbim, he said it again and again, year after year, hoping someone would listen.

A slightly different interpretation of the name "Shabbos Chazon" is said in the name of Rabbi Levi of Barditchev. "Chazon" is from the expression of "Mechzeh – a vision", for on this Shabbos we each are shown a vision of the third Beis HaMikdash that is to come.

The Lubavitcher Rebbe (Sicha, Parshas Devarim, 1942) explains these aren't conflicting interpretations, but instead complement each other. On Tisha B'Av we experience the beginning of destruction, pain and calamity. We observe the past failures and mistakes of our nation; and, as we sit on the floor, it's difficult to imagine rising up from that past.

When Hashem took us out of Egypt, He had a vision of us accepting the Torah and entering the Land of Israel. We broke that vision; the Luchos were shattered and we wandered for forty years before finally entering Israel. As he led us through the desert, Moshe had a

However, if during the fast a pregnant or nursing woman feels unusually weak, becomes bedridden, experiences significant dizziness, or develops dark circles around her eyes, she should break her fast.

Likewise, if she begins experiencing contractions—even mild ones—she should immediately eat and drink as needed.

A nursing mother whose baby is fully dependent on her milk, and whose milk supply becomes insufficient because of the fast, should break the fast and drink whatever fluids are necessary to restore her milk supply. If she also needs to eat in order to do so, she should eat as well.

Question: Since Tishah B'Av falls on Thursday this year, when may one resume haircuts, shaving, laundry, bathing, listening to music, and eating meat and drinking wine?

Answer: For Sephardim, all of these restrictions end immediately after the fast on Thursday night, with one exception: eating meat and drinking wine remain prohibited until Shabbos begins (even if one accepts Shabbos early).

Listening to music may be permitted from Friday at midday.

Going to the pool or the beach is permitted already on Thursday night.

For Ashkenazim, anything done in honor of Shabbos may be done immediately after the fast. Things that are not considered preparations for Shabbos should wait until Friday at midday.

Therefore:

Haircuts and laundry are permitted on Thursday night.

Shaving is also permitted on Thursday night. However, if one plans to shave again before Shabbos, it is preferable to wait and do so specifically in honor of Shabbos.

Bathing is a bit different. Since most people bathe daily nowadays, one may shower with cold water on Thursday night. Before Shabbos, one may bathe normally without restriction.

Going to the pool or beach should wait until Friday after midday.

Listening to music, eating meat, and drinking wine are permitted from Friday at midday (unless it is for a seudas mitzvah, in which case they are permitted earlier).

This year's calendar allows us to transition quickly from the mourning of Tishah B'Av into preparing for the kedushah and simchah of Shabbos.

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dream to enter the Land of Israel. With the striking of a rock, his dream was dashed. Bnei Yisrael hoped to live a life of Torah and integrity as they entered Israel. Yet, years later we find ourselves exiled without a home. At some point, we each had dreams, hopes and aspirations. But over time, those dreams fade, or even shatter, and we are left with blurry eyes that can't see much farther than our day-to-day life. When did we stop dreaming of being better spouses, parents or children? When did we give up on ending our bad habits? When did we lose hope of improving ourselves and aspiring for greater things??

Tisha B'Av is a day when extraordinary dreams came crashing down, when visions were shattered. But Shabbos Chazon is a day when we are told to restore our vision, when we are made aware that we can fix our sight and hopes. Perhaps what it means to "see" the third Beis HaMikdash is to realize that we can still strive to achieve greatness, to work towards personal and national redemption! It's a Shabbos where Yeshayahu warns us of calamity and destruction but concludes with hope, "Tzion will be redeemed through justice and her penitent through righteousness." Thus, Shabbos Chazon precedes Tisha B'Av to teach us there's a larger picture, a greater vision yet to come.

Hashem should help each of us revive our hopes and visions. And iy"H we should merit to see the vision of the third Beis HaMikdash become reality.



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שאל את הרב

ראש בית המדרש, הרב שבתי יגל שליט"א

שאלה: מה דינן של נשים מעוברות ומניקות בצום תשעה באב?

תשובה: כתב השולחן ערוך שנים מעוברות ומניקות חייבות בצום תשעה באב שחל בזמנו (ולא נדחה).

אמנם מניקת שנמצאת בתוך 30 יום מהלידה - פטורה מלצום. וכמובן שכל זה נאמר לגבי אישה בהיריון / מניקה שמצב בריאותה שפיר ותקין, שאם יש לה בעיות רפואיות אחרות המגדירות אותה כ'חולה' (אף חולה שאין בה סכנה) הרי היא פטורה מהצום ככל חולים הפטורים מצום תשעה באב. ולכן אם יש סיבוכי היריון וכו' יש להתייעץ עם הרופא, וכל הנ"ל לא נאמר אלא באישה שיש לה היריון תקין, שעצם ההיריון עצמו (וכן ההנקה) לא נחשב כסיבה לפטור מצום של 'תשעה באב'.

אולם אישה בהיריון (או מניקה) שבמהלך הצום מרגישה חולשה (מעבר לחולשה רגילה של הצום) ונופלת למשכב וכן אם יש לה סחרחורות או עיגולים שחורים בעיניים - תשבור את הצום.

וכן אם מרגישה צירים - אפילו קלים - תשבור מיד את הצום. אישה מניקה שתניקה ניזון רק ממנה (ולא מקבל תחליפים) ובגלל הצום אין לה מספיק חלב להזין את תינוקה - תשבור את הצום ותשתה כמה נוזלים שצריך בשביל לחדש את תפוקת החלב, ואם זקוקה גם לאכול בשביל כך - אזי גם תאכל.

שאלה: האם מותר בערב שבת הקרובה לטעום מתבשילי הבשר של שבת לקיים מצוות 'טועמיה'?

תשובה: הטעם של מצווה זו לטעום מכל תבשיל שמתבשל לכבוד שבת, הוא כדי שיהיה לו מאכלים טעימים לשבת, שהרי בשבת כבר לא יוכל להוסיף תבלינים וכדומה מחמת חששות של 'בישול', ובנוסף לכך, אם האוכל ימצא לא טעים, יבוא לידי כעס על בני ביתו ויזכור 'שלוש' בית'.

ולכן גם בערב שבת חזון כתבו הפוסקים שיש לטעון מהתבשיל, כדי לתקנו יפה, אף אם התבשיל בשרי, אך מאחר ונוהגים לא לאכול מאכלי בשר בתשעת הימים, יטעום ויפלוט ולא יבלע.

ויש שכתבו שמי שרגיל לקיים מצווה זו בכל ערב שבת מותר לו לטעום ולבלוע גם בערב שבת חזון כיוון שכונתו רק 'לטועמיה חיים זכו', וטעימה כגון זו, אין זה בכלל אכילת בשר האסורה משום שמחה.

אך כמובן יש להדגיש שמדובר על *טעימה* כלומר אכילה מועטה, ולא אכילה מרובה... ובמילים אחרות שיהיה זה בגדר 'טועמיה חיים זכו' ולא בגדר 'וגם האוהבים דבריה' גדולה* בחרו'....



לתבוע את האמת עד הסוף

רב משה אריאל מרגי

יש דברים שאנחנו לומדים לחיות איתם. הם מציקים לנו, אבל לא מספיק כדי לעצור את החיים.

אדם חי עם כאב גב. עוד אחד התרגל לרעש של המזגן. יש סדק בקיר, בעיה ברכב, שולחן במשרד מתנדנד, דאגה לילד. שום דבר לא מושלם, אבל החיים ממשיכים. גם באמונה אנחנו חיים כך. אנחנו מתפללים, לומדים תורה, מקיימים מצוות, מתרגשים מהשגחה פרטית. מדי פעם מגיע סיפור מופלא, נס קטן, הצלה שלא בדרך הטבע, ואנחנו מתמלאים אמונה מחדש. למדנו לחיות עם המציאות. ואז מגיע תשעה באב.

ופתאום אסור להמשיך כרגיל. אסור לברוח לעיסוקים. אסור להסיח את הדעת. יושבים על הארץ, חולצים את הנעלים, וקוראים את מגילת איכה. כאילו הקב"ה אומר לנו: היום אל תשלימו עם מה שלא תקין.

כל השנה אנחנו מסתדרים עם העולם כפי שהוא. בתשעה באב אנחנו בודקים איך הוא היה אמור להיות. ופתאום עולות כל השאלות שהצלחנו להשתק במשך השנה.

אם אנחנו העם הנבחר - אז למה המציאות כמעט מכחישה את זה? אם השכינה איתנו - למה היא נסתרת כל כך? אם התורה היא חיי העולם - למה כל כך הרבה חושך?

אם "כי לא יטוש ה' עמו" - למה עדיין כל כך הרבה "איכה"?

יש תשובות. בוודאי שיש. חז"ל, הראשונים והאחרונים עסקו בהן.

אבל תשעה באב איננו יום של תשובות. הוא היום היחיד בשנה שבו אנחנו מרשים לעצמנו להישאר עם השאלה. לא כדי לערער על האמונה. דווקא מפני שאנחנו מאמינים. כי אם באמת יש בורא לעולם, ואם באמת הוא אוהב אותנו, ואם באמת תהיה גאולה שלמה - אז מותר גם להתגעגע אליה עד שכואב.

שאלה: ממתי יהיה מותר השנה - שתשעה באב חל ביום חמישי - להסתפר, להתגלח, להתרחץ, לכבס, לשמוע מוזיקה, לאכול בשר ולשתות יין?

תשובה: לבני ספרד - כל הפעולות הללו מותרות מיד בצאת הצום (יום חמישי בערב) מלבד אכילת בשר ושתית יין שיהיה מותר רק עם כניסת השבת (גם אם מקבלים את השבת מוקדם).

שמיעת מוזיקה - יש מקום להקל גם לבני ספרד מיום ששי בחצות היום. הליכה לבריכה וליים - מותר כבר ביום חמישי בערב.

לבני אשכנז - כל הפעולות שעושים אותן לכבוד שבת יהיה מותר לעשותן כבר מצאת הצום, אך הפעולות שאין בהן 'כבוד שבת' יש להמתין עד יום ששי בחצות היום.

ולכן, יהיה מותר להסתפר ולכבס כבר מיום חמישי בערב. להתגלח - גם יהיה מותר כבר מיום חמישי בערב, אך אם כוונתו להתגלח שוב לפני שבת לא יתגלח ביום חמישי בערב אלא רק לפני שבת לכבוד השבת.

להתרחץ - מאחר והמציאות בזמננו שאדם מתרחץ בכל יום (בפרט במזג האוויר הנוכחי) אזי יוכל להתרחץ ביום חמישי בערב רק במים קרים, ולפני שבת יוכל להתרחץ כרגיל ללא הגבלה (ולכן גם הליכה לבריכה וליים תהיה מותרת רק ביום ששי לאחר חצות היום).

לשמוע מוזיקה ולאכול בשר ולשתות יין - רק מיום ששי בחצות היום (מלבד סעודת מצווה שיכול אף לפני כן).

לשאלות ☎ 0584810910



RA'ANANA COMMUNITY KOLLEL

Shacharit

7:00 8:15

Ahuza 198 Raanana

Mincha

13:22 18:00

19:34

Maariv

20:04

Join us

אנחנו רגילים להסתפק בפיזורים. אנחנו שומעים על נס ומתרגשים. על השגחה פרטית ומתחזקים. על הצלה מופלאה ומתמלאים הודאה. וזה נפלא. אבל בתשעה באב אנחנו אומרים לריבוננו של עולם: אנחנו לא רוצים רק רמזים שאתה כאן.

אנחנו רוצים אותך. לא רק סיפורים שמזכירים שאתה מנהל את העולם. אנחנו רוצים עולם שבו כבר לא צריך להוכיח. אנחנו רוצים נבואה. רוצים שכינה. רוצים בית מקדש. רוצים שיתקיים לעינינו: "ומלאה הארץ דעה את ה'".

זאת הדרישה של תשעה באב. אבל לדרישה הזאת יש מחיר. כי מי שבאמת דורש - גם באמת מצפה. ומי שבאמת מצפה - עלול גם להישר. אנחנו עומדים מול ריבוננו של עולם וזועקים: אם אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו... איכה ישבה בדד?

ואז... שקט. אין בת קול. אין נביא. אין גילוי שכינה. אין קול שאומר: "מחר הכול משתנה".

רק דממה. -ובתוך הדממה הזאת קורה דבר מופלא. אנחנו בוכים. לא מפני שחז"ל חייבו אותנו לבכות. חז"ל לא ציוו על הדמעות. הם רק הובילו אותנו אל המקום שבו אי אפשר להמשיך להעמיד פנים שהכול בסדר. האבל איננו העבודה של תשעה באב. האבל הוא התוצאה שלה.

כשאדם מפסיק לברוח. כשאדם מפסיק להסתפק. כשאדם מעז לתבוע את האמת עד הסוף - והוא עדיין לא מקבל אותה - הלב נשבר.

והשבר הזה קדוש. כי אדם אינו בוכה על דבר שכבר ויתר עליו. אדם בוכה רק על דבר שהוא עדיין מאמין בו. רק על דבר שהוא עדיין מחכה לו.

אולי לכן תשעה באב הוא היום הכי אופטימי בלוח השנה. לא מפני שיש בו נחמה. אלא מפני שיש בו אנשים שעדיין מסרבים להתרגל לגלות. שעדיין מסרבים להאמין שזה העולם שהקב"ה חלם עליו.

שעדיין יושבים על הארץ, מרימים את העיניים לשמים, ואומרים: ריבוננו של עולם, אנחנו מאמינים בהבטחות שלך יותר מדי. מכדי להפסיק לחכות.