

This week is פרשת דברים which is שבת חזון. Before we start, I want to just wish Dovid Bennett a טוב מזל on his birthday, and I hope you lein well.

In the הפטרה for פרשת דברים, which is חזון, there is a very חשובה pasuk: צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה וְשָׁכֵתָּה בְּצֶדֶקָה - Tziyon, which R' Chaim Kanievsky explains refers to the בית המקדש, will be returned to us through משפט, through justice. The בית המקדש did not do any עבירה. So therefore, it is only just that it should be restored as soon as possible. However, וְשָׁכֵתָּה - the people of ירושלים, those who are returning to her, who are human beings - have to do תשובה. That part can only happen through צדקה, with righteousness. If we do בית המקדש, הקדוש ברוך הוא will return the people and the בית המקדש.

He brings a very lumdish vort from R' Chaim addressing a fascinating problem. My brother, עליו השלום, always made a point of saying the ברכה in bentching אֲמֵן יְרוּשָׁלַיִם אֲמֵן. He emphasized that it says בונה בונה ירושלים, implying it will be rebuilt without רחמים. But we usually say: בונה בִּרְחֻמָּיו יְרוּשָׁלַיִם אֲמֵן. So which is it?

In fact, it's brought down that no less than the גאון himself would leave out the word בִּרְחֻמָּיו and just say בונה בונה ירושלים. So how can one say that ירושלים will be rebuilt without רחמים? That's really a שאלה on the גר"א.

Rav Chaim brings many ראיות that we should say בִּרְחֻמָּיו. One of them is a pasuk in זכריה א' ט"ז: שְׁכַתִּי זְכוּרָה עֲשֶׂה: וְתִחְזֶנָּה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בִּרְחֻמָּיו. Another is what we say three times a day in בִּרְחֻמָּיו לְיִירוּשָׁלַם בִּרְחֻמָּיו. We also say בִּרְחֻמָּיו there. And again in שמונה עשרה we say: וְלִירוּשָׁלַם עֵירָה בִּרְחֻמָּיו תָּשׁוּב. So we know that Hashem will indeed give us the זכות of רחמים in the rebuilding of ירושלים.

So he says, based on the pasuk we just quoted, that yes, Hashem will return through רחמים. However, בונה, משפט, to rebuild ירושלים - and that refers specifically to the בית המקדש - that will be done with משפט, because that is what is just and right, that the בית המקדש should be rebuilt with משפט.

Therefore, it behooves us to focus on both of these aspects. We have to be ישרותדיק in our entire lives, in our dealings certainly לחברו בין אדם למקום, and even בין אדם לאדם. But we also have to increase our צדקה. We have to do more in terms of תפלה, תשובה, and צדקה. We're heading into אלול, into the new year. And we know that these are the three critical elements that we need in order to ensure that we'll have, אם ירצה, אם ירצה, אם ירצה, come together for שמחות - with צדקה, with משפט, and with נחת.

