



מרומי תורה

פרשת דברים - שבת חזון - ו' אב תשפ"ד

The Paradox of שבת חזון

Ben Freund

There are always so many different emotions buzzing around when שבת חזון arrives. On the one hand, it's שבת, so we should enjoy.^[1] On the other hand, we have a הלכה that משנכנס אב ממעטין בשמחה.^[2] So how do we balance these two conflicting ideas? What level of happiness are we supposed to have?

Maybe we can learn a unique perspective from ספר דברים. The ספר דברים explains^[3] that ספר דברים repeats many מצוות that were previously stated and scares the Jews by detailing their punishments. Additionally, new מצוות are mentioned that were not previously listed, such as יבום and מוציא שם רע.

Based on this, one can ask a straightforward question. If the point of ספר דברים is to be a משנה תורה,^[4] simply a retelling of what has previously happened, then how can the תורה be adding new מצוות here? If these מצוות are part of the retelling, where were they commanded previously? If these מצוות aren't part of the retelling, why are they included in the ספר known for being a retelling?

The רמב"ן preempts this question and gives two reasons why the תורה wouldn't have mentioned some of these מצוות previously. The first is that some of these מצוות were only relevant to ארץ ישראל, so it didn't make sense to mention them in earlier ספרים, when the Jews weren't yet in ארץ ישראל. The second is that some of these מצוות aren't common, so they weren't mentioned until the end of the תורה.

We can learn a very important principle from this רמב"ן. The commandments of the תורה are only stated when relevant. The תורה doesn't apply commands haphazardly, but rather based on the time and the situation. If the תורה commands us something, there's intent and purpose behind it.

Three Prophets, Three Eichas

Rivka Goldstein

There are three "Eichas" in Tanach and they are all associated with this week. One comes from Devarim, the Torah reading of Shabbos Chazon, one comes from Yeshayahu, the Haftorah of Shabbos Chazon, and finally, Megillat Eicha which we read on Tisha B'av. The Eicha from Parshat Devarim^[1] a recounting is Moshe. "איכה אשא". "לבדי טרחכם ומשאכם וריבכם" is previous story from Sefer Bamidbar when Bnei Yisrael complained about not having meat, and Moshe broke down and told Hashem he couldn't lead the nation alone^[2] and asks G-d to end his life.^[3] Interestingly, Rashi^[4] attributes Moshe's capitulation to Bnei Yisrael's mistrust in him as their leader and the nation's tendency towards infighting. While in Sefer Bamidbar, the issue seems to be bein Adam L'Makom as they complained to God, Rashi chalks it up as a bein adam l'chavero problem.

The same pattern is appears in Sefer Yeshayahu. The Eicha in Yeshayahu is "איכה היתה לזונה קריה נאמנה".^[5] Yeshayahu asks "How could it be the city of Yerushalayim is like a harlot, it used to be a faithful city that used to be filled with just and righteous people is now a city of murders". The perek describes how G-d does not want our karbanot, Shabbos, Chagim, or Rosh Chodesh if we are not righteous and just people. Toward redeemed be will Zion, "במשפט תפדה", says Yeshayahu perek the of end the through justice and righteousness.^[6] G-d, through the navi Yeshayahu, is critiquing the bein adam l'makom, yet the solution is bein adam l'chavero.

The final Eicha is from Megillat Eicha, "איכה ישבה בדד", the prophet Yirmiyahu says, "העיר רבתי עם", "How can it be that a city that used to be filled with many people now sits alone", as he is reflecting on the destruction of the Beit Hamikdash. Our sages teach us that the Beit Hamikdash was destroyed because of sinat chinam, baseless hatred.

Using this principle, we can answer our original question. The concepts of **עונג שבת** and **משכנס אב ממעטין בשמחה** each have their own application. When **שבת** comes, we're supposed to increase our enjoyment. While this increased enjoyment is appropriate, we are also still in the month of **אב**, which requires us to acknowledge that many tragedies befell our people during this time and to adjust our **שמחה** accordingly.

Thus, these two concepts are not contradictory. While the possibility for **שמחה** in **אב** is minimized, it is not erased. There are moments throughout our decreased **שמחה** that we're supposed to acknowledge the enjoyment that's present and take steps to actualize it. These moments present themselves in **שבת**, which is the light that **הקדוש ברוך הוא** gives us, even as we approach **באב** תשעה באב.

Thus, **שבת חזון** allows us to reflect. We recognize the minimized **שמחה** in the month of **אב**, and we don't ignore it. We acknowledge it over **שבת** via our tunes^[5], our *leining*^[6], and our **הלכות**^[7]. At the same time, we realize the enjoyment of **שבת**, and take active steps to realize that, even while our **שמחה** is diminished, it's still there.

May we use **שבת חזון** as a ray of hope, to show us that there are better and brighter times to come. Have a good **שבת**!

The Beit Hamikdash, was the ultimate **bein adam l'Makom**, the meeting point between G-d and man. Yet its destruction is rooted in **Bein Adam l'chavero**.

We see three instances where **bein adam l'Makom** is under fire - figuratively and literally - yet the root cause is **bein adam l'chevaro**. Why would this be? Why is fixing **bein adam l'chavero** always the answer to **bein adam l'Makom** discord?

Perhaps, if we are serious about serving G-d and following halacha, then the underpinning principles and values should trickle down to our everyday lives. If we are modeling ourselves based on the Torah and seek for it to become our guide, then the same guidebook should be reflected in our relationships with other people. G-d wants us to be consistent between our **bein adam l'Makom** and **bein adam l'chavero**. May our relationship with G-d penetrate our relationship with other people around us.



Trivia Questions

- 1) How much time elapsed between leaving Mt. Sinai and sending the spies?
- 2) Moshe was looking for several qualities in the judges he chose. Which quality couldn't he find?
- 3) How did Hashem instill the dread of the Jewish People into the nations of the world?



Trivia Answers From Last Week

- 1) The **יוסף** of **שבט** was previously divided in two. In this week's **פרשה**, the **שבט** of **מנשה** is divided between the two sides of the **ירדן**.
- 2) He didn't know a **הלכה**. In **בלק**, he forgot the **הלכה** of **פוגעים בו** (see **רש"י**, **כה' ו**). **פינחס** in **הלכה** of **בנות צלפחד** (**כל' ה**) was hidden from him. And in **מטות**, he forgot the **הלכה** of **געלת כלים** (**לא' כא**).

[1] ישעיה נח"ג
[2] תענית ד': ושלחן ערוך אורח חיים תקנ"א
[3] רמב"ן בהקדמתו לספר דברים
[4] רמב"ן מתחיל בהקדמתו, "הספר הזה ענינו ידוע שהוא משנה תורה"
[5] משתמשים בניגון "אלי ציור" לשר "לכה דודי"
[6] הפסוק פרשת דברים
[7] רמ"א אורח חיים תקנ"א

[1] Devarim 1:12
[2] Bamidbar 11:14
[3] Bamidbar 11:15
[4] Rashi on Devarim 1:12
[5] Yeshayahu 1:21
[6] Yeshayahu 1:27
[7] Eichah 1:1

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