

# נועם

## ה'

דברי חיזוק והתעוררות

*In Avodas Hashem*



בין המצרים

*The Three Weeks*



*What is our עבודה during this תקופה?*



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## Three Weeks

together is כלל ישראל preparing to enter the זמן of the year called the Three Weeks. A time when we mourn the destruction of both בתי מקדש.

Many of us find ourselves having difficulty in connecting ourselves to this תקופה. It's hard for us to appreciate these days because we feel so far removed from what the בית המקדש was.

When a person isn't emotionally attached to something, it is difficult to mourn its absence.

Let's try בעזרת ה' to discuss the real meaning behind this תקופה of the Three Weeks and זכות of our efforts to connect to these days, certainly we will be able to feel what it is we are yearning for.

## בין המצרים

There is another name for the three weeks that's found in the ספרים. It's called,

"בין המצרים".

says, מגילת איכה in פסוק

"כל רודפיה השגוה בין המצרים"

*"All her enemies caught her and hurt her between the borders."*

explains that the borders in this פסוק is referring to the two time periods of

ט' באב and שבעה עשר בתמוז.

The Three Weeks in between these days have been days of terrible sadness and destruction for ישראל. We therefore refer to the Three Weeks as the **בין המצרים**.

The revealed to us בעל שם טוב a tremendous revelation from this פסוק. If we can internalize this, it will completely change our appreciation for these days.

## רודף י-ה

The word רודפיה can be split up into two separate words. רודף י-ה.

Meaning.....

whoever is a כל רודף י-ה person that is searching and yearning for closeness to Hashem.....

The most opportune time to be "השיגוה" to reach Him.....

is in the **בין המצרים** Three Weeks of the **בין המצרים**.

How can we understand this on a deeper yet practical level?

How can days of destruction days of what seems to be Hashem distancing Himself from us, be in reality days of closeness where we can actually become closer to Hashem?

## *Tremendous Revelations*

There are other revelations from different צדיקים that will give us the drive to further understand better what these days are about and how we can utilize them properly.

## *Correspond to תשרי*

The מסכת בכורות in מהרש"א on דף ח' is coming to explain a very cryptic piece of גמרא, He says as follows:

The 21 days of the המצרים בין correspond to the 21 days of the month of תשרי. Just like after the 21 days of תשרי the Yidden are cleansed from their עבירות so too after the 21 days of the Three Weeks, we walk away with purity.

## *Hidden קדושה of תשרי*

פרשת פנחס in מאור ושמש ד"ה ובחדש השביעי explains the connection between these two periods even more. He says,

"אלא שאלו בין המצרים הם בהעלם ואלו שמן ראש השנה עד הושענא רבה הם באתגליא"

"The קדושה of the Three Weeks is hidden whereas the תשרי of the days of קדושה revealed."

## *The Roots Of All The Yomim Tovim!!*

פרשת פנחס in אוהב ישראל says that there is a connection not just to the days of תשרי but actually to all the Yomim Tovim.

He explains the reason we lein פרשת פנחס specifically in the three weeks is because it discusses all the Yomim Tovim. The 21 days of the Three Weeks **correspond to and are actually the roots** of the 21 days of Yom Tov that we have. He says:

"דאלו הכ"א יום שבין י"ז תמוז עד  
ט' באב הם מקוריים ושרשים לכל  
המועדות של השנה שהם בכללן  
ג"כ כ"א יום. היינו, שבת, ראש  
חודש, ז' ימי פסח, שבועות ב' ימים  
של ר"ה, יום כיפור, ח' ימי סוכות."

*"The 21 days of the Three  
Weeks are the source and the  
roots of all the Yomim Tovim  
we have in the year which  
are....etc."*

## Even Greater!!

In the sefer בית ישראל the  
Rebba of Sadigura writes that  
actually the Three Weeks are  
even a greater תקופה than the  
Yomim Tovim!!

"שהימים האלו יותר גבוהים מכל  
ימים טובים כי כל יו"ט היא זכר  
ליציאת מצרים אבל ימים אלו  
כשיעזור ה' ידיה זכר לגאולה אחרונה  
וה' רואה עתה האור מתוך החושך."

***"These days are greater than  
the Yomim Tovim, because  
the Yomim Tovim are a  
reminder for מצרים but  
the Three Weeks will be a  
reminder of this long Galus.  
And Hashem sees the light  
already now within the  
darkness."***

## 3 Weeks = שלוש רגלים

The Heilige Rizhener says a  
similar idea. He says that each  
week of the three weeks  
corresponds to one of the  
three רגלים.

He said that he is even able to  
taste the sweetness of the שלש  
רגלים during the days of the  
three weeks of המצרים בין.

How can we understand all of  
these tremendous thoughts  
and apply them on a practical  
level?

## בית המקדש שלש רגלים

In order for us to understand  
and appreciate why we're  
mourning and how this  
connects to the שלש רגלים, we  
need to understand what the  
בית המקדש meant and what the  
שלש רגלים represents for כלל  
ישראל.

Why does Hashem want us to  
come to ירושלים three times a  
year?

## *Yidden Have Doubts*

Every person knows in his heart the true reality that Hashem loves him. More than a parent loves a child, Hashem loves us. However, we all have times in our lives where we doubt ourselves, we doubt that reality.

*Does Hashem really love me?  
He knows my shortcomings  
and He knows how much I've  
fallen in the past few months.  
Is our relationship still  
strong? Is the love still there?*

Hashem knows His kinderlech well. He knows human nature and that we feel down sometimes. So He tells us:

*"Kinderlech, come home  
three times a year. Let's  
spend some time together and  
we'll reaffirm our  
relationship."*

## עולה רגל

Yidden come from far and wide to the המקדש to the place where the שכינה rests. Where the purity and splendor of Hashem's presence is tangible. We walk into the עזרה and we're taken in. We become enveloped with the

קדושה, we become overwhelmed with awe.....

We're home.

Hashem opens up the היכל, He shows us the לחם הפנים still smoking from the week before, a בן קול cries out from שמים.....

**"ראו חיבתכם לפני המקום"**

***"Look Kinderlech! See  
how beloved you are to  
Hashem. See how  
much Hashem loves  
you!"***

Our doubts dissolve, our feelings are reassured.

That's בית המקדש and that's שלש רגלים.

An opportunity to once again have those feelings.

Now we can begin to understand what we are mourning during the three weeks.

We no longer have the בית המקדש.

We're not simply mourning the destruction of wood and stone. The בית המקדש represented something. It represented that relationship. Its standing tall was a sign that

we're still close were still together.

חורבן means we don't have that anymore. We no longer have a place to go home too, we no longer have an opportunity to feel the love that Hashem has for us.

על זה דוה לבינו

That's why we cry.

## מתאבלים על

### הריחוק

We need to change our mindset about what the בית המקדש was and what we are mourning. It was our closeness to Hashem and we lost that. We feel distant.

Our yearning for the בנין of the בית המקדש is not simply for the structure to be built. It's a yearning for that closeness we so badly want again.

## Three Weeks

Now we have this תקופה of the Three Weeks. A זמן which is somewhat similar to the שלש רגלים but from a different perspective.

During the three weeks we don't go to Hashem, but rather Hashem comes down to us.

## קראו עלי מועד

Hashem says that תשעה באב is a מועד for me.

What does that mean on a deeper level?

How is this time a מועד for Hashem?

## Hashem Has Doubts

Hashem knows throughout the year what happens to every yid. Only Hashem knows who needs to be punished and who needs to be rewarded. We can't imagine how difficult it is for Hashem to keep us in Galus. But although this is beyond our understanding, this is what's best for us.

But perhaps there are times that Hashem -כביכול- is in doubt. Do My kinderlech still love me? Are they still devoted to Me?

So Hashem makes a זמן called the Three Weeks. We tell Hashem come to us come into the בית מקדש that is in our hearts...

...בלבבי משכן אבנה

Come in and see how we open up those gates of our soul and

our hearts. Hear a קול בת crying out from within the hearts of כלל ישראל calling out to Hashem....

**....ראה חיבתך לפני ישראל!**

Hashem look! Look how beloved You are to us! Look how much we love You and are still devoted to You! It's been thousands of years since we've been together yet we're still strong! We're still sitting on the floor. We're still keeping the הלכות the best that we can. See how much we love you!

קראו עלי מועד

This is Hashem's מועד.

Hashem comes to us. He sees us. His doubts dissolve His Feeling are reassured.

The שלש רגלים is an opportunity for us to come to Hashem and reaffirm his love for us. The Three Weeks is an opportunity for Hashem to come to us and reaffirm how much we still love Him.

That's why these days are so great. That's why these days have such an opportunity for closeness.

## מלך בדרך

As the צדיקים explained: When the מלך is in His palace, it's not so simple to connect. However, when the מלך is בדרך on the way, looking to be welcomed and taken in, it's much easier to connect with Him. Hashem is looking for us to express our desire to be close to Him.

When Hashem is looking for that and we show it to him, it has tremendous results.

## בני יששכר

The בני יששכר makes a calculation that there are 426 hours during the three weeks excluding the days of Shabbos and Yom Tov.

426 is the גימטריא of the word תוך 'from within'. From the פסוק...

ונקדשתי בתוך בני ישראל.

The בני יששכר goes on to explain a deep concept but perhaps we can use this rim in the theme of our discussion.

Our עבודה on a practical level during the המצרים בין is 'תוך'. Meaning, to reveal what's inside of us, our תוך, our essence.



Our *תוך* is our love for Hashem. That's our *עבודה* in this period to reveal it more and more. To express it in words of yearning and love. Be it during davening or on our own time.

## *During Davening*

There are so many points throughout davening where a person can really express his yearning to return.

For example.....

**ראה נא בעיני**

Hashem see how much we were suffering without you!

**וקבעינו יחד מהרה מארבע כנפות הארץ**

Bring all your kinderlech back home once again!

**ולירושלים עירך ברחמים תשוב**

Hashem please come home once again to *ירושלים*!

And many many more.

## *Practical Suggestion*

A very helpful and practical suggestion is as follows. Sit down before the three weeks begin. Go through the siddur and make a note about which *תפילות* you can have extra *כוונה*.

## *Out of Davening*

Then there are other parts of the day that a person can utilize to connect to the beauty of these days.

## *תיקון הצות*

The Arizal says that the *מנהג* is during the three weeks we say *תיקון הצות* in the afternoon besides for at midnight.

Whether or not a person can do that depends on one's schedule but the idea is clear. We need to spend more time during these days in mourning our loss. Mourning the fact that we're so far from Hashem for so many years. And we need to yearn for the *גאולה* we need *משיח* we need that closeness once again.

The *תשפ"ד* of *בין המצרים* never was before. We hope that this year will be the year that

# נועם ה'

בס"ד

Hashem says enough is  
enough!

It's time to come home.

Time be together like we were  
before.

ה"א through our efforts we  
will be זוכה to בית המקדש  
!!במהרה בימינו אמן