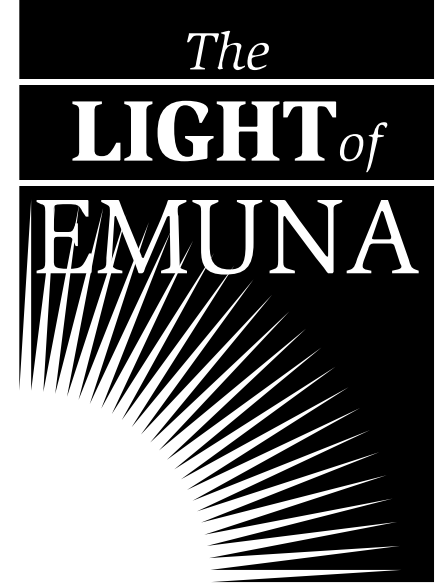


# פרשת דברים – שבת חזון

This week's adaptation is dedicated in memory of:  
our dear father – Moische Horn a"h  
לז"נ ר' משה מניס ב"ר יעקב יצחק הארן ז"ל  
נפטר ב' מנחם אב תשנ"ד תנצב"ה - July 10, 1994



Based on Harav Menachem Azolai's "Ohr Ha'Emuna"

"אלה הדברים אשר דבר משה אל כל ישראל" (א,א)  
"These are the words which Moshe spoke to all of Israel"

Eliyahu Hanavi recounted, "Someone once asked me, 'Rebbe, I have two great loves in my heart – Torah and the Jewish people – but I do not know which love should have priority.' I answered, 'people assume that Torah has primacy, but the holy Jewish people come first.'"

"These are the words" (א,א) "אלה הדברים"

Moshe Rabbeinu recounted all of the locales in which the Jewish people angered Hashem, but he did so delicately and gently. Rashi explains that he made no explicit mention of the incidents; rather he merely alluded to them, out of respect for the Jewish people.

*Yiddishkeit* - in all of its beauty.

Our primary objective must be to not embarrass another - to protect someone else's honor. In rapid succession, the Torah recalls difficult and unpleasant episodes, but only via hints. "ודי זהב" refers to the golden calf. "וחצרות" refers to Korach's quarrel. "בערבה" hints at the sin of Baal Peor. Moshe secreted these upsetting incidents within the names of places and sites. He also advocated for us by insinuating that the places were the actual causes of the sins. Moshe said, "You are okay, you are wonderful – the places that you encountered caused you to sin. You crossed the desert, a place of snakes and scorpions, a place of thirst, a place of *klipos* – these are what caused you to be unable to overcome challenges and fall. (ליקו"ה, עורלה ד, טז)

This sort of scolding is not to be taken lightly. It can kill. Only a great *tzaddik* can reprimand and arouse the positive and delightful scent in the soul – inspire it to *teshuva* and longing for Hashem. Even though reproach is a great matter and it is incumbent on every Jew to admonish others upon noticing improper conduct<sup>1</sup>, – not everyone is worthy of rebuking. R' Akiva said<sup>2</sup>, 'I wonder whether there is anyone in the present generation who is able to rebuke.' If R' Akiva said so about his generation, it is even more accurate today. When a scolder is not worthy - not only will his criticism not be effective, he will actually putrefy the scent of the soul - by way of his reproof he arouses the foul odor of the evil deeds and negative attributes of his victims. Just as a malodorous object does not emit its stench unless it is prodded, an unworthy critic stirs and stimulates the foul stench of evil deeds and undesirable characteristics of those chastised – thereby making their scent rancid and weakening their souls. (ליקו"ת ח)

To one who takes an objective view, it is apparent that we are here to correct the world. We have plenty to do in our own private domains – why must we constantly seek out indecencies in others? We notice things that we deem insufferable and we see things that we deem intolerable. The Baal Shem Tov said that a

<sup>1</sup>

<sup>2</sup>

הוכח תוכיח את עמיתך (ויקרא יט, יז)  
ערכין טז:

person can see all imperfections except for his own. He forgets that if he recognizes something revolting in another person, he can be certain that the same trait can be found within him.

The Torah demands a lot of introspection. We are obligated to recognize and remember that others are also children of Hashem and Hashem has great pleasure from each one's unique service. We cannot love the Father and so summarily disqualify His children. We must learn to behold each of Hashem's children with "good eyes" and unearth the inimitable beauty of each one – the distinctive thing that only he (and no other person) can do for Hashem's glory. We must know that Hashem is with our "friend" as well – this is a high level that requires much cleansing of our hearts. Much humility and modesty is needed to regard others with "good eyes." Whenever my friend's conduct upsets me and I am unable to tolerate him – my feelings derive from my own arrogance. If we safeguard ourselves, we would never judge others.

We must be so careful not to humiliate others. The *Gemara* teaches us that it better for to allow yourself to be thrown in to a fiery furnace than to embarrass your friend in public.<sup>3</sup> If we see someone at an awkward moment or notice something that begs to be ridiculed - we should act as if we did not see or hear it - take a circuitous route so as not to meet him right then. If someone wants to give you a gift that you do not need, you will not use, you already have – take it anyway. Say thank you. Admire it – you'll find someone who can use it. Show your joy.

*Parshas Devarim* is always read preceding *Tisha B'Av*, during the three weeks – days during which we need to strengthen our love of our fellow Jews, love of our friends, unconditional love. The first *Beis Hamikdash* was destroyed because of the three cardinal sins: idol worship, illicit relations and murder. The second *Beis Hamikdash* was destroyed because of baseless hatred that is equal to the three cardinal sins.

<sup>3</sup> נוח לו לאדם שיפיל את עצמו לכבשן האש ואל ילבין פני חברו ברבים (בבא מציעא מט. ועוד מקומות בש"ס)

The reason the *Beis Hamikdash* has not been rebuilt is because we have still not eradicated this awful iniquity. Thus, we lower ourselves and humble ourselves to sit on the floor, mourn, cry and yearn to receive the proper outlook on life, as Hashem wants – as the *tzaddikim* teach us: there is no person who is utterly absent good. Every Jew is a complete world. We must focus on the good points. Only if I see myself as inconsequential can someone else be important.

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#### "איכה ישבה בדד"<sup>4</sup>

The word *eichah* comes from the word *ayecah* ("where are you"). Where are you, Father? I know that You are here, no power in the world can evict You from Your home – but why are You so hidden, Father? How can I continue to live without feeling Your presence? Our cry of *eichah* is not one of defiance, it is one of searching. This is the most everlasting cry, the scream of every Jew who wants flavor in his life, who wants significance in his life, who wants light in his life. These are only possible if we live with Hashem, if we create a personal connection with Hashem, if we walk with Hashem, hand-in-hand.

"We are constantly telling Hashem to wait, we will join Him in a little while, but right now we are busy. In a bit I will call out ... in a bit I will learn ... but, in essence, to be attached to Hashem, it cannot only be when I call out, when I travel, when I sit, when I eat, when I drink. Wherever a person travels, wherever he turns, in every place (in the street, in *yeshiva*, in the office), at every moment and with every word he says to his children, in every situation, at every point – he walks with Hashem, Hashem is with him – because he is a part of Hashem, Hashem cannot separate from him – his soul is a part of G-dliness. A person succeeds at doing something only because Hashem moves his hands and legs.

If he feels poorly it is because he abandoned Hashem for a little. If he has *emuna* in Hashem, he feels well – we must constantly stroll with

<sup>4</sup>

איכה א, א

Hashem. Our entire concern in life is to remember that Hashem is with us at every moment. The second that we forget Hashem – we experience ascents and descents, challenges. There is no such concept as now is the time for *davening*, now is the time for *Tehillim*, now is the time for eating, sitting, chatting. Even when we discuss material concerns, it must always be with holiness and thinking of Hashem. The true reality is that a person must be fused to Hashem constantly, twenty-four hours. It is true that we don't always have time – but certain things cannot be measured by time. We may not have time to do certain things, but we can think, we can feel, we can attach – wherever one's mind is, he is. A person must reach the point where he is dedicated to Hashem incessantly.” (באור פני מלך חיים)

We are not there yet. We are between the straits<sup>5</sup> - we suffer all types of hardships. The most difficult one is routine. We do everything like robots, without excitement, without enthusiasm, without truly feeling Hashem. That is why we want the *Beis Hamikdash* – to feel the true closeness of Hashem.

Where are You Father? Where can we find You? The answer is found in the words “ישבה בודד” (“remained lonely”). With *hisbodedus*. A person must sit alone and conduct a real self-assessment. Each person must consider what he can correct so as to hasten the redemption. The *Yerushalmi*<sup>6</sup> tells us that any generation in which the *Beis Hamikdash* is not rebuilt, is considered to have destroyed it. We must do *teshuva* with happiness. What is the cause of such happiness? We are happy that despite the long exile, despite excessive concealment - we have not lost our connection to Hashem, to Torah and to *mitzvos*. We are happy that we have maintained our prestige. We are happy that we have merited living as Jews. It is a happiness of hope, of *emuna*, of craving and longing.

There is baseless crying – as the Jewish people

<sup>5</sup> The three weeks are “בין המיצרים” or “between the straits.”

<sup>6</sup> כל דור שאינו נבנה בית המקדש בימיו, מעלין עליו כאילו הוא החריבו (ירושלמי יומא א)

did after hearing the report of the spies. There is “crying for generations” as Hashem punished us with for the baseless bawling. In reality, it is not a punishment but an extraordinary crying, a thing of wonder, just like all of Hashem's wondrous ways. If, after so many years, we still long and yearn, still lament - we will definitely be worthy. Our will is a powerful force, the “crying for generations” gives us strength, connects us to the history of the Jewish people rather than to the silliness of this world. The “crying for generations” is the crying that we do during *hisbodedus*. We weep because it is so difficult for us to weep, to feel, to be happy, to act for Heaven's sake, to understand what Hashem wants from us every moment. It is not a punishment – it is a precious gift. We must learn well what Rebbe Nachman and his students taught: “there is no hopelessness at all”<sup>7</sup> – there is no exile, there is no concealment, no separation that is not bound to reconnect.

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**“כל המתאבל על ירושלים, זוכה ורואה בשמחתה”<sup>8</sup>**  
**“Whoever mourns over Yerushalayim, will merit to see its rejoicing”**

If after two thousand years, a Jew is still capable of mourning over Yerushalayim, it is evident that Yerushalayim has not died in his heart - it is clear that the teaching of Chazal (that the dead are forgotten<sup>9</sup>) is not applicable. The mourning over Yerushalayim has extended for hundreds of years and has not been forgotten from our hearts. Therefore, we will see its rejoicing – not just in the future, but already now. If Yerushalayim has not died in our hearts, it is possible for it to rejoice now. (הגר"ח מוואלוז'ין)

We wail over the destruction of the *Beis Hamikdash* and over the destruction within us. We weep over the fact that we do not turn to

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<sup>7</sup> אין שום יאוש בעולם כלל  
<sup>8</sup> תענית ל:

<sup>9</sup> גזירה על המת שישתכח מן הלב (רש"י בראשית לז, לה)  
The dead are forgotten so that widows, orphans and those bereaved can continue their lives after a loss.

Hashem and so He does not turn to us. We stand “back to back” and we cry for a relationship of “face to face.” We yearn to only turn to Hashem. We cry and long but we are not broken – within exile, redemption can be found. When R’ Akiva saw a fox exit the place of the holy of holies he laughed and consoled his friends because he saw the redemption within the exile.<sup>10</sup>

One who takes self-assessment seriously and makes real changes in all matters, such as loving other Jews, withdrawing from baseless hatred and guarding his tongue – reveals the redemption in the midst of the destruction – the solace and hope within the mourning.

“Life is full of struggles – money troubles, housing issues, problems in educating our children, stresses of peace in the home, etc. At every moment there are snags, challenges, suffering. Yet the *pasuk* says, “All of her pursuers overtook her between the straits.”<sup>11</sup> The word for “overtook” (השיגוה) comes from the word for “ambitions” (השגות). There are not only difficulties – there are also ambitions. The

hardships are only tools for G-dly ambitions. The more difficult and awful things are - the higher a person can reach. Suddenly, a person feels as if Hashem is so close, that Hashem is holding his hand, and that Hashem did not forsake him. Times may be trying but Hashem loves us so much during those times. Hashem is with me, in every place and at all times.” (באור פני (מלך חיים)

Shabbos *Chazon* opens our eyes. *Chazon* is a term of prophecy, seeing the place from afar, seeing the proximity of the redemption. Assaf<sup>12</sup> sang rather than cried because he was pleased that Hashem poured his wrath out on wood and stones and not on the Jewish people.<sup>13</sup>

The scent of redemption is in the air. The signs abound. We have *emuna* that we will greet Moshiach in our lifetimes and see the building of the third *Beis Hamikdash* in all of its glory. Even though he delays, nevertheless, we await his arrival each day. May it be His will.

## תפילה

**Master of the World!** It is impossible to understand anything of this world. I can experience longings for You all day and await the opportunity to talk to You that night and, when the time comes, I feel nothing. Where is my yearning? I try hard but do not succeed.

**Master of the World!** It is impossible to understand anything of this world. How magnificent, strong, real, safe things suddenly fall apart right before our eyes and we cannot believe how such things can happen – we do not comprehend, understand or grasp.

**Master of the World!** It is impossible to understand anything of this world. Today they say one thing and tomorrow the exact opposite. They say one thing and do another. One day we receive the light of Your countenance and the next day we receive admonitions and concealment.

**Master of the World!** It is impossible to understand anything of this world. The changes from day to day, from hour to hour. One minute things are going well and the next we are weak, sad and things go awry. One moment there is peace and friendship and the next there are arguments over silliness.

**Master of the World!** It is impossible to understand anything of this world. One day they smile at us and greet us joyously and the next day they ignore us.

**Master of the World!** It is impossible to understand anything of this world. Master of the World – give us the strength to continue even if we do not understand.

Have an awesome, uplifting and wonderful Shabbos,

דוּב

Notice: The foregoing is based on my limited understanding of the Parsha Sheet, *Ohr Ha'Emuna*, disseminated by Harav Menachem Azolai Shlita and is not a complete or exact adaptation of *Ohr Ha'Emuna* and is not necessarily even a reliable interpretation of the ideas presented therein. *Ohr Ha'Emuna* is published in Hebrew; in translation, accuracy is always compromised. Rav Azolai has not reviewed this material and is not even aware of its existence. Any inaccuracies, omissions or confusion should be attributed exclusively to me. I still hope you enjoy and it provides some *chizuk*.

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מכות כד:

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תהלים עט

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כל רודפיה השיגוה בין המיצרים (איכה א, ג)

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איכה רבה ד, יד