

This *Shabbat*, and in the weeks that follow, we read the "*Shiv'ah D'nechemta*" / "Seven [*Haftarot*] of Consolation." These selections from the Book of *Yeshayah* console us after *Tisha B'Av* by speaking of the ultimate redemption.

But why? asks R' Mordechai Menashe Zilber *shlita* (*Toldos Yehuda - Stutchiner Rebbe* in Brooklyn, N.Y.). Why is consolation appropriate when *Mashiach* still has not come? Perhaps we should mourn even more when *Tisha B'Av* ends and we have not yet been redeemed!

He explains: On *Tisha B'Av*, we are not mourning for what was, for a world that existed and is no longer. Rather, on *Tisha B'Av*, we are pining for a world that is yet to come. Indeed, R' Zilber writes, if one were to sink into despair on *Tisha B'Av* over the losses of the past, it would border on heresy, for it would imply that he does not believe in the ultimate redemption. [This idea is supported by the fact that many of the *Kinnot* end on an "upbeat" note, expressing our hope and confidence for the future.]

Our Sages say that *Mashiach* was born on *Tisha B'Av*. This means, R' Zilber continues, that a "spark" of redemption is awakened in every person on *Tisha B'Av*. As a result, every person can leave *Tisha B'Av* a new, changed person--one who is closer to what we need to be to merit the ultimate redemption.

The *Gemara* (*Bava Batra* 60b) teaches: "One who mourns for Yerushalayim will merit to see its joy." R' Shlomo Hakohen Rabinowitz *z"l* (rabbi and *Chassidic Rebbe* of Radomsko, Poland; died 1866) writes that this is not speaking of joy at some time in the distant future. Rather, one who properly mourns for Yerushalayim will immediately experience the joy of the approaching redemption. Thus, concludes R' Zilber, consolation is in order now. (*Kuntreis Divrei Torah: Bein Ha'meitzarim* p.55)

## Shemittah

*Midrash Mechilta* considers--and ultimately rejects--the possibility that *Shabbat--the Sabbath Day--need not be observed during the Shemittah--the Sabbath Year. Though the Midrash rejects this idea, the fact that it could even be entertained hints at significant connections between Shabbat and Shemittah. In this space, we are exploring those connections.*

It is a nearly universal custom among the Jewish people to recite *Kabbalat Shabbat* on Friday night, consisting of Psalms 95-99, 29, 92, and 93, and the 16<sup>th</sup> century poem, *Lecha Dodi*. It is notable, writes R' Zvi Yisrael Thau *shlita* (founder of Yeshivat Har Ha'mor in Yerushalayim), that *Kabbalat Shabbat* is much more about anticipating the ultimate redemption than it is about *Shabbat*. Why is the ultimate redemption our focus as *Shabbat* begins?

R' Thau explains: R' Avraham Yitzchak Hakohen Kook *z"l* (1865-1935; first *Ashkenazic* Chief Rabbi of *Eretz Yisrael*) writes that a Jew's *Neshamah*/soul is inherently holy, but that that holiness is subdued and concealed by the material pursuits, the "rat race," and competition that characterize the workweek. There are two ways that the workweek impedes the soul's holiness from revealing itself, R' Kook writes: First, it causes man to forget that the world of the *Neshamah*, not the material world, is the "real world," the world for which we were created. Second, it causes man to think that the *Neshamah* is not even relevant to this world, that it has nothing to offer the material world; rather, the workweek makes us think, the holiness of the *Neshamah* is merely a concept that exists in some utopian fantasy.

Therefore, R' Kook writes, we were given *Shabbat* as a time when the distractions of the workweek are stripped away and the *Neshamah* can shine. We are meant to take away from *Shabbat* a recognition of what is the "real world," and to have that knowledge impact our workweek. (R' Kook adds that the "reality check" that *Shabbat* offers the individual once every seven days, is given to the entire nation by the *Shemittah* once every seven years.) - **Continued in box inside** -

### Hamaayan / The Torah Spring

10815 Meadowhill Road, Silver Spring, MD 20901 / 301-593-2272

Send e-mail to: [TheTorahSpring@gmail.com](mailto:TheTorahSpring@gmail.com)

Back issues at: [www.TheTorahSpring.org](http://www.TheTorahSpring.org)

Donations to *Hamaayan* are tax deductible.



Sponsored by Mrs. Faith Ginsburg, in memory of her father-in-law  
Maurice Ginsburg (*Yisroel Moshe ben Yosef a"h* - 20 Av)

**“You shall love Hashem, your Elokim, with all your heart, with all your soul, and with all your resources.” (6:5)**

R' Dov Kook *shlita* (Teveryah, Israel) writes: When a person loves something, he does not feel that he is losing out by giving up other things to obtain what he loves. If his love for something is great enough, he will give up everything he has in order to get it. In this verse, the Torah is teaching us how much we should love Hashem--so much that we gladly would give up our hearts (*i.e.*, everything else that we love), our souls (*i.e.*, our lives), and all our resources (*i.e.*, our money).

R' Kook continues: Why does a person love money? Because he attaches importance to this world, and money allows him to realize his this-worldly goals. People do not feel bad when they have to spend money on what they love. Yet, when they have to spend money on serving Hashem, they feel as if something has been taken from them. Our obligation, this verse teaches, is to change that balance--to love Hashem more than we love money and the things it buys.

The same thing applies to “*Mesirut Nefesh*” / giving one’s soul, either literally or figuratively (*i.e.*, by going out of his comfort zone for a *Mitzvah*). Man naturally loves life in this world more than he loves Hashem. Thus, if he has to give up his life, or even a physical comfort, to serve Hashem, he views it as a loss. Yet, people generally do not object to giving up something they love for their children’s sake. We see, therefore, that whether or not one views a tradeoff as a difficult “sacrifice” depends on what one loves more. This verse is instructing us to love Hashem more than we love what this world has to offer. (*It’aluta* p.19-21)

In the quoted verse, the word “heart” (in the phrase, “With all your heart”) is written “*Levavcha*” (“לבבך”), instead of the simpler “*Libcha*” (“לבך”). The *Mishnah* (*Berachot* 9:5) states that the doubled letter “*Bet*” is hinting: “Love Hashem with both your inclinations--your *Yetzer Ha’tov* / good inclination and your *Yetzer Ha’ra* / evil inclination.”

R' Natan Adler (1741-1800; Frankfurt, Germany) wrote in his copy of the *Mishnah*: “See *Shemonah Perakim*, chapter 6.”

R' Zvi Binyamin Auerbach *z”l* (1808-1872; rabbi of Halberstadt, Germany) explains: Philosophers debated whether it is better to be tempted to sin, and then to overcome that temptation, or to be above all temptation. In his work *Shemonah Perakim*, R' Moshe ben Maimon *z”l* (*Rambam*; 1135-1204; Spain and Egypt) suggests a middle position: If the sin is one that man would not know logically (*e.g.*, eating non-kosher food), it is better to be tempted to sin, and to overcome that temptation. However, if the sin is one that society abhors (*e.g.*, murder, theft), it is better not to be tempted at all.

Accordingly, R' Auerbach writes, we can understand our verse, the *Mishnah*, and R' Adler’s marginal note as follows: “You shall love Hashem, your Elokim, with all your heart . . .” When your good inclination tells you that something obviously is a sin, do not refrain from sinning because it seems wrong to you. Rather, refrain from sinning because you love Hashem, Who commanded you to refrain. When your evil inclination tempts you to violate a law that seems illogical, also refrain from sinning because you love Hashem. (*Cheil Ha’tzava*)

**“I implored Hashem at that time, saying, ‘. . . Let me now cross and see the good Land that is on the other side of the Jordan, this good mountain and the Lebanon.’” (3:23-25)**

R' Avraham Saba *z”l* (1440-1508; Spain and Italy) writes: At the end of last week’s *Parashah*, Moshe commanded his designated successor, Yehoshua, regarding conquering *Eretz Yisrael*. Seemingly, Moshe was acknowledging that he would not enter the Land. Nevertheless, Moshe prayed that he be allowed to enter *Eretz Yisrael* in fulfillment of the teaching of the *Gemara* (*Berachot* 10b), “Even if one has a sharp sword against his throat, he should not hold himself back from praying.”

(*Tzror Ha’mor*)

**“Honor your father and your mother, as Hashem, your Elokim, commanded you, so that your days will be lengthened and so that it will be good for you, upon the land that Hashem, your Elokim, gives you.” (5:16)**

R' Moshe Yitzchak Ashkenazi *z”l* (1821-1898; Trieste, Italy) writes: This *Mitzvah* is the foundation of a civilized society. Therefore, the promised reward is that “your days will be lengthened . . . upon the land that Hashem, your Elokim, gives you.” This is not referring to long life for the individual, but rather long-term existence for the Jewish Nation on its Land. Of course, R' Ashkenazi writes, a person who honors his parents may be rewarded with long life so that, *Middah-K’negged-Middah*, he can enjoy the same pleasure from his descendants that he gave to his parents. However, we see that it does not always work out that way, so the verse must have another meaning as well. Indeed, the primary purpose for which this *Mitzvah* was included among the Ten Commandments is to teach us that a nation cannot endure without *Mussar* / a solid ethical grounding, and the foundation of all *Mussar* is honoring parents.

(*Simchat Ha’regel: Drush* 6)

**– Continued from back page –**

Armed with this understanding of *Shabbat*, R' Thau continues, we recognize that *Shabbat* is closely related to anticipating the ultimate redemption--when the entire world will recognize that the purpose of existence was not to amass wealth, but rather to reveal Hashem’s Glory. At the time of the ultimate redemption, we will look back at history and see how every event was another step or phase toward the ultimate revelation of Hashem; nothing that happened during the “workweek” of history happened by chance. Thus, the ultimate redemption is a very appropriate theme for the prayers with which we usher in *Shabbat*.

(*V’shavtah Ha’Aretz* p.67)