



MENUCHAV'SIMCHA

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BY RABBI EFRAIM
BLAU

EICHA = AYEKA A MATTER FOR PERSPECTIVE

PARSHAS
DEVARIM - SHABBOS CHAZON

During these days, we naturally find ourselves in a more mournful state of mind—and appropriately so. Yet that does not mean we must feel depressed. On the contrary, this period can be hopeful, uplifting, and filled with a vibrant connection to Hashem.

The Medrash equates the prophecy of Moshe in this week's parsha with those of Yeshaya and Yirmiya, in that all utilized the phrase "*Eicha*." This famous proclamation of "*Eicha*" is obviously of unique significance, but it needs some analysis. Why this word, and what message does it impart?

To shed light on this word, we must explore another area where such a term is used. The first time it appears in the Torah is directly after the initial misdeed of Adam, who ate from the *Eitz Hadaas*, from which he was instructed not to consume. Hashem then calls out to Adam and says, "*Ayeka*." This word is spelled in Hebrew exactly the same as "*Eicha*," but it is pronounced differently. This difference in pronunciation changes the meaning of the word as well. "*Eicha*" means "how," such as "How has (Yerushalayim) sat alone?" "*Ayeka*" means "Where are you?" and that is the literal intent of Hashem's question to Adam. However, Hashem knows everything, which begs the question: What did Hashem mean when asking, "Where are you?" Rav Shimon Schwab (Bereishis 3:9) explains that Hashem was exclaiming, "Where is the Adam that I created?" Adam was, metaphorically, unrecognizable. He obeyed the snake and disobeyed Hashem. "*Ayeka*."

Rav Schwab explains that this is, in fact, the intent of all three of these usages of the similar word, "*Eicha*." Moshe, Yeshaya, and Yirmiya were saying about the Jewish people, the city, and Yerushalayim, respectively, "*Eicha*." Where are you? You are unrecognizable. How did you reach this point? The Jewish people don't seem the same as those who accepted the Torah. And the city of Yerushalayim doesn't seem the same as the original city of righteousness and beauty.

Herein lies the silver lining. The word most associated with mourning is, in fact, the greatest term of encouragement. Its implication is that this current state of affairs does not reflect the true you. Yerushalayim is naturally beautiful, even if today it lies in ruins, and it can and should return to its natural state. The same is true about the Jewish people. Even when sullied and tarnished, they just need to revert to their organic, pristine state.

An additional famous Chassidish approach to the words of Megillas Eicha, "*Kol rodfeha hisiguha*," is likewise encouraging. The primary translation of these words is, "All (Yerushalayim's) pursuers overtook her (to attack)." However, an additional explanation would be, "Anyone who pursues Him (Hashem) will reach Him (connect)." These days, although certainly days in which we focus on mourning, carry tremendous positive messages and opportunities. It is during these days that we can easily connect with Hashem, if only we push. And the sound of "*Eicha*" will remind us that our current sorry state is unnatural and temporary, while our essential nature is pure and pristine. Have an uplifting Shabbos.

Tefillah Treasures #47

BY RABBI YOEL D. ZEFFREN
ASSOCIATE ROSH KOLLEL



Eilu Devarim VIII: Bestowing a Kindness Hastening to the Beis Medrash, Morning and Evening

The inclusion of this mitzvah of השכמת בית המדרש in the list of mitzvos between man and his friend [see Rambam commentary to Mishnah] needs explanation on several accounts.

First, how does this directly benefit others? Second, the word hashkamah (השכמה) usually denotes rising early in the morning, as in "וַיִּשְׁכֶּם אֲבִרָהֶם בְּבֹקֶר" (Bereishis 22:3). Yet here the Mishnah speaks of hastening both morning and evening. Furthermore, why does it mention hastening to the beis medrash rather than the beis haknesses, the place designated for davening? After all, that is generally the first place a person goes each morning.

It is therefore clear that this item refers to something beyond the basic mitzvah of Torah study itself. This is also evident from the fact that the Tanna focuses on the act of hastening there, and only later adds a separate item, Talmud Torah.

Rav Schwab suggests that the Mishnah is referring to the Gemara in Berachos (64a). Rebbe Levi, the son of Chiyah, said that one who leaves the beis haknesses (shul) and enters the beis medrash to toil in Torah merits to behold the Shechinah, as it says (Tehillim 84:8), "They go from strength to strength; each one appears before G-d in Tzion."

Rav Schwab explains that such a person increases his portion in Olam Habah because others observe his example and are inspired to establish fixed times for Torah study. Some may even join out of embarrassment at being left out of this movement to perform the mitzvah. Hence the benefit to others. In addition, he gains in this world as well, because he becomes a true ben Torah and merits length of days.

Another possible explanation is based on the Biur Halachah (Siman 155), who cites the Tanna D'vei Eliyahu. Hashem was asked, "How can You 'show favor to Klal Yisroel,' as expressed in Birkas Kohanim? Does it not say (Devarim 10:17) that He does not show favor or accept a bribe?" Hashem responds, "How can I not? My children sit in groups and toil in Torah." Apparently, choosing to study Torah in a group is so powerful that it causes Hashem to overlook some of our shortcomings, no doubt also a great benefit to Klal Yisrael.

It is also interesting to note that when the Shulchan Aruch brings this halachah, he quotes Rabbeinu Yonah, who writes that even if a person does not know how to learn Torah, he should still go to the beis medrash, for he will receive sechar halichah—reward for going (see Avos 5:14). Through his attendance, he also increases the honor of Heaven, as mentioned above.

On a practical note, the Mishnah Berurah adds that today we generally do not have separate buildings for tefillah and Torah study as they did in earlier times. Nevertheless, after tefillah, one should remain and join those learning Torah. In this way, he fulfills the idea of "going from strength to strength."

It is also noteworthy that the version of this teaching found in Maseches Moed Katan (29a) includes hastening from the place of learning to the place of worship as well. Apparently, this too increases the glory of Hashem and encourages others to follow the same path.

May we go from strength to strength in these ways, thereby meriting to behold the Shechinah in Tzion, אמן.



THE NINE DAYS

Q: What are the main restrictions during the Nine Days?

A: During the Nine Days, we refrain from building or decorating for pleasure, laundering clothing, wearing new or freshly laundered clothing, purchasing new clothing, eating meat and drinking wine, and bathing for pleasure or swimming.

שו"ע או"ח סי' תקנ"א ס"ב, רמ"א ס"ג, ס"ו, ס"ז, ס"ט, שו"ע סט"ז.

Q: Am I allowed to wash children's clothing during the nine days?

A: You may wash the clothing of young children who frequently soil their clothing and are not yet careful about keeping it clean. There is no exact age cutoff. Some say it is generally up to around age 8, while others say younger. It depends on the child's level of care. You may not add in additional clothing into the wash.

רמ"א או"ח סי' תקנ"א ס"ד, מ"ב שם, פוסקים.

Q: When washing children's clothing, may I add other clothing to the same load?

A: No. Only the children's clothing that is permitted to be washed may be included in the load. No other clothing may be added.

ע"י בשע"ת או"ח סי' תקנ"א סק"ז וה"ה כאן, קוב"ה בין המצרים פי"א סט"ו.

Q: Am I allowed to drink the *Havdalah* wine or grape juice during the Nine Days, or should I give it to a child?

A: It is preferable to drink the *Havdalah* wine or grape juice yourself rather than give it to a child. You may drink the entire cup, even though it is more than the minimum amount required for *Havdalah*.

הליכ"ש פי"ד דבה"ל סקל"ז, הגר"מ פיינשטיין (הובא בספר מועדי ישורון עמ' 155 ציון 64), ועוד.

THE SHABBOS AFTERNOON JULY 2026
HALACHA SERIES
 WITH THE ROSH KOLLEL
 בענייני דיומא

Shiur: 5:30 PM
 Mincha: 6:00 PM

PARSHAS DEVARIM

THIS WEEK'S TOPIC:
TISHA B'AV
ON THURSDAY
 WHEN CAN WE TAKE HAIRCUTS THIS YEAR?
 Motzaei Tisha B'Av, Friday Morning,
 Friday after Chatzos?



THE ISADORE AND RUTH GIBBER
WORLDWIDE TISHA B'AV EVENT
7.23.26

HIDDEN
 What if the road from churban to geulah begins with a second look?

MAIN EVENT

WOMEN'S EVENT **RIISING STRONGER 3.0**
 Watch their stories. Join their journeys of loss, hope and healing.
 MR. DANYA FEINBAUM | REBECCA WISSE BAMILTON | MRS. SHANI STEFANSKY/WALDMAN | MRS. DANYA FRIEDLANDER

Main Presentation For Men & Women: 2:30-4:30 p.m.
 Women's Presentation- Riising Stronger 3.0: 5:00-6:25 p.m.
 In the Reb Leib and Rachel Kohn Conference Room

Children's Video No Thanks - First Showing (For Boys & Girls): 2:35 - 3:45 p.m.
 Children's Video No Thanks - Second Showing (For Boys & Girls): 5:05 - 6:15 p.m.

PARSHAS DEVARIM SHABBOS ZEMANIM

Friday, July 17

6:40 pm - Mincha/Maariv

6:55 pm - Plag Hamincha

8:09 pm - Candle Lighting Latest

8:27 pm - Shkiya/Sunset

Shabbos, July 18

8:15 am - Shacharis

8:51/9:27 am - Latest Krias Shema

6:00 pm - Mincha

8:26 pm - Shkiya/Sunset

9:21 pm - Maariv

9:38 pm - 72 minutes