

CIRCLE TIME

AT YOUR

Shabbos Table

...FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN...

TELL ME A TALE >

A dvar Torah with a story.

IT ALWAYS WORKS OUT IN THE END

לא אוכל לבידי שאת אתכם (א"ט)

I cannot carry you myself. (1:9)

אין דייני אומה זו כדייני שאר האומות... אני אם חייבתי
ממון שלא כדין, נפשות אני נתבע (רש"י)

*The judges of this nation are not like other nations... If I
rule wrongly that someone must pay, there is a claim of life
against me! (Rashi)*

**Although a dayan must be very careful to judge
correctly, if he does make a mistake, Hashem will
always take care to set things right.**

There were two goldsmiths in the city of Paris.
Their names were Yaakov Avudraham and
Naftali Azaria. The two were G-d-fearing Jews
who always conducted their business honestly
and fairly. They got along well and often did business to-
gether. They had faith and trust that their profits came
from Hashem and that their work was only *hishtadlus*.

One year, before Rosh Hashanah, the two decided to try
an experiment. They fasted on Erev Rosh Hashanah,
as was the custom, and they both davened for a special
message from *Shamayim* telling them how much money
they were each decreed to earn for the year.

It was a bold request, but it was granted! Yaakov
was told in a dream that he was going to prof-
it 200 gold coins from his business while
Naftali learned he would make 150. The
two hurried to tell the *rav* of the
city, the great *Ba'al Tosafos*,
Rav Yechiel of Paris. The
rav advised them to keep

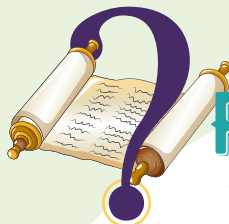


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פרשת דברים - חזון

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PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 Which word is the name of a person, the name of a place (according to the simple reading of the *pasuk*), and also a regular word (i.e., not a proper noun)?
- 2 What number appears in two consecutive *pesukim* in the *parshah* using different words?
- 3 What two things in the *parshah* are compared to bees? (One is in the midrash.)
- 4 What is the meaning of the word *snir* (שִׁנִּיר)?
- 5 Can you find four times in the *parshah* that someone said "Do not fear"?

CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main course!

Recap: Unaware that he is being followed, Reb Shimon spends dinner with Reb Yitzchak and agrees to come over on Friday night.

The two paupers were getting good at this “following” thing.

“Hey!” Yankel muttered. “Maybe we should try out for a job with the secret police! That way, we won’t have to collect anymore.”

“Very funny. Just keep quiet and keep your eyes sharp,” said Yossel.

The two spies followed Reb Shimon all day. He went to shul; he went to collect. He ate; he collected some more. It was terribly boring. There was a little bit of excitement when he went into a store and the spies were sure he was going to spend a lot of money on something and they would have the proof they sought, but in the end, there was nothing. Reb Shimon just bought two candles for Shabbos, for a penny each.

The day was drawing to a close. Reb Shimon finished collecting for the day and headed for the *mikvah* to purify himself for Shabbos. It was very late.

“Let’s give up, Yankel,” said Yossel. “We need to go get ready for Shabbos ourselves. It’s nearly *shkiah*.”

“What do we need to do already? We don’t have Shabbos clothing to put on, and we don’t have shopping or cooking to do! Let’s keep following him.”

“Come on, Yankel. He’s just going to the *mikvah*!”

Yankel rubbed his chin in disappointment. He knew Shimon was cheating, he just knew it! All he needed was an opportunity to prove it. Shimon must have sewn a secret pocket in his clothing and was hiding the extra cash there. If only he could get ahold of Reb Shimon’s clothing for a minute... In a flash, an idea came to him. He turned to Yossel.

“You’re right. Let’s go welcome Shabbos. We’ll talk again after Shabbos and decide what to do then. Bye!”

The two went their separate ways. Yankel walked a few blocks along the road and then stopped. He looked around to make sure Yossel was out of sight and then turned around, heading for the *mikvah*.

Arriving at the quiet building, he slipped into the changing room, unnoticed. The place was empty. Everyone had gone home. Only Reb Shimon was there, but he was in the water. Silent as a mouse, Yankel crept over to Reb Shimon’s clothing, which was lying on a bench, and quickly stuffed it into a bag he held. Pretty much all the man’s worldly possessions were in the pockets, so the bag in Yankel’s hand now held all the money Reb Shimon had collected, his Shabbos candles, and any food he had.

Yankel was sure there were hidden pockets inside the jacket, the coat, the shirt, or the pants. He just needed time to find them and he couldn’t do it here and now — it was too risky and too late. Besides, when he found the hidden pockets, he would need to prove it to the other paupers. Yankel took the bag, walked out of the *mikvah*, and headed home.

Several minutes later, Reb Shimon exited the *mikvah* water, feeling clean — spiritually and physically — and headed for the changing room. He always looked forward to Shabbos, but this one promised to be the best one in a long time. He was excited to join his rich benefactor for the *seudah*. He would—

Reb Shimon froze. All his plans of visiting the rich man evaporated in a second. With a thudding heart, he realized he wasn’t going anywhere at all. Instead, he would be spending a hungry Shabbos in the *mikvah* building.

His clothing was gone.

TO BE CONTINUED...

2

HIGHLIGHTS FROM THE MIDRASH

The Mute Speaker

- *Parshas Devarim* begins a series of long speeches made by Moshe to Klal Yisrael before his passing. The midrash (*Tanchuma* 1) records that the people were shocked that Moshe was speaking so much. “How are you able to say all this?” they asked. “Not long ago you told Hashem, ‘I’m not a man of words’ — meaning you don’t speak well!”
- *Tanchuma* explains that Torah has healing powers. When Moshe finished learning the Torah, it brought a miraculous cure to his speech.
- Others explain that Moshe couldn’t speak before *Mattan Torah*, because, as the person who would bring Torah down from *Shamayim*, his faculty of speech had to be partially in a different world. Once Torah came to this world, the world was raised to the level that it could handle Moshe’s speech.
- *Midrash Rabbah* compares it to a merchant who sells purple wool. When the king asks him what he sells, he responds, “Nothing.” When the king expresses surprise at this answer, he explains that purple wool is like nothing to the king. Similarly, when Moshe said that he was not a man of words, it did not mean that he couldn’t speak. Moshe could talk, but it was like nothing to Hashem.

PARSHAH RHYME



Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the "grammen" tune). Answers on the side!

- L
1. The time of Moshe's death was drawing near,
2. He called Klal Yisrael to come and _____.
L
3. He made a speech that was very long,
4. He began by reminding them of all they did _____.
L
5. Moshe was careful with the *kavod* of the nation,
6. He rebuked them with hints, not a clear _____.
H
7. Right after he spoke words of *tochachah*,
8. He immediately followed with a special _____.

Chorus

- L
9. Judges must be people you can trust,
10. Fair to all, kind and _____.
L
11. The Jews could've entered the land if not for their demise,
12. Caused by the report they believed from the _____.
L
13. That entire generation died in the desert sand;
14. They never got a chance to enter the _____.
H
15. The children, whom they said would die in the war,
16. They were the ones Eretz Yisrael was _____.

Chorus

- L
17. Hashem told us not to attack Har Se'ir,
18. Eisav refused to let us pass through _____.
L
19. Another command that came from Above,
20. Don't make a war against the people of _____.
L
21. But we fought a battle to conquer and pillage,
22. Against the city of Cheshbon and every nearby _____.
H
23. Another place that attacked, but we ended up crushin',
24. Was the land of Og, Melech _____.

Chorus

- L
25. Reuven and Gad wanted to keep
26. The land of Sichon and Og for all their _____.
L
27. Moshe said, "We agree, all right,
28. As long as you first join in the _____."
L
29. "To help us conquer, and do it well,
30. The land Hashem promised us, Eretz _____."
H
31. Yehoshua learned a lesson, loud and clear,
32. The enemy armies were nothing to _____.

Answers: 2. hear 4. wrong 6. accusation 8. bruchah 10. just 12. spies 14. land 16. for
18. there 20. Moav 22. village 24. Habashan 26. sheep 28. fight 30. Yisrael 32. fear

RIDDLE ANSWERS:

1. Lavan! Lavan was the brother of Rivkah and a place mentioned in the first *pasuk* of the *parshah* (according to the simple meaning of the *pasuk*; *Chazal* say no such place exists). It also just means white.
2. The second and third *pasuk* of the *parshah* both mention the number 11 using different words. The distance from Har Sinai is called *מֵחָרֶב יוֹם אֶחָד עָשָׂר*, while the month is called *בְּעֶשְׂרֵי עָשָׂר חֹדֶשׁ*.
3. The Emori are explicitly described as bees in the way they attacked the *ma'afilim*. The midrash explains the opening words of the *parshah*, *אֵלֶּה הַדְּבָרִים*, as *אֵלֶּה הַדְּבוּרִים*, these are the bees. It *darshens* that Torah is compared to bees — tough on strangers but sweet to its own!
4. Snir is the Emori name for Har Chermon. Rashi explains that it means "snow" — an understandable name for the region's only snowcapped mountain!
5. (א:טז) **לֹא תִגְוְרוּ מִפְּנֵי אִישׁ**
(א:כא) **עָלָה רֶשֶׁת כְּאֶשֶׁר דִּבֶּר ה' אֵלֶּי אֲבֹתֶיךָ לֵאמֹר אֵל תִּירָא וְאַל תִּתַּח**
(ג:ב) **וַיֹּאמֶר ה' אֵלַי אֵל תִּירָא** אֹתוֹ כִּי בִידֶךָ נִתְּתִי אֹתוֹ
(ג:כב) **לֹא תִירָאוּם** כִּי ה' אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם

You may be surprised to find something familiar in every haftorah.

HAFTORAH: YOU KNOW NAVI

SECOND HAFTORAH OF TRAGEDY

This week's *haftorah* is the famous *Chazon*, the *haftorah* read just before Tishah B'Av.

SUMMARY

Haftaras Chazon is the beginning of *Sefer Yeshayahu*. In it, Yeshayah is critical of the people, warns Klal Yisrael of impending doom and destruction, exhorts the people to do *teshuvah*, and adds a note about ultimate redemption and forgiveness.

His rebuke focuses on two issues. Although the people are keeping mitzvos, Shabbos, Yom Tov, and Rosh Chodesh, bringing *korbanos*, studying Torah, and praying (at least two of the kings in his time were tzaddikim), Hashem is rejecting all of that because they were doing it robotically, without meaning and feeling. Also, the *navi* condemns some leaders as corrupt, passing false judgment and misleading people.

CONNECTION TO THE PARSHAH

Yeshayahu is at times compared to Moshe. Both led a new generation of prophecy and had exceptionally clear prophecy themselves. This *haftorah* introduces the rebuke speeches of Yeshayah, just as the *parshah* introduces those of Moshe. It is not the first prophecy of either — Yeshayah's first prophecy appears in the sixth *perek* of the *sefer*. Throughout his *sefer*, Yeshayah uses wording similar to Moshe's in *Chumash Devarim*, such as "*Ha'azinu*" and "*artzichem shemamah*."

YOU KNOW NAVI

The *haftorah* contains many phrases that may be familiar to us, from *sefarim* on *teshuvah* and *mussar* or *Kinos* said on Tishah B'Av. One comforting phrase is paraphrased in the *Shemoneh Esrei* we say three times each day: וְאֵשִׁיבָה שְׁפָטֶיךָ כְּבָרָא שְׁנָה וְיַעֲצִיךָ כְּבָרָא שְׁנָה

>> CONTINUED FROM PAGE 1

a careful accounting of all their expenses and income that year, so that they would be able to see it work out.

Sometime during the year, the two goldsmiths got together on a business deal, but something went sour in the agreement. The investment made money, but they ended up in a dispute over who had put in more money and who deserved a greater share of the profits. They came to Rav Yechiel for a ruling over a difference of ten gold coins.

Yaakov was holding the money and Naftali was asking for payment. The rabbi *paskened* that Naftali had to prove his case, or else Yaakov could keep the money — as long as he swore he was telling the truth. Naftali had no proof, but Yaakov refused to swear. He insisted he was telling the truth but said he had a *minhag* never to swear, even about the truth. With no other choice, Rav Yechiel awarded the ten coins to Naftali.

Erev Rosh Hashanah of the next year rolled around and the two counted their profits for the year. It turned out that Yaakov had made 189 coins — 11 less than he had been told he would — and Naftali made 161 — 11 more!

Rav Yechiel heard about the results and called the two to the *beis din*. "It is clear that Yaakov was correct all along in the argument between the two of you earlier this year," he said. "That is why he is missing the same amount that Naftali has extra!"

"How can that be?" Naftali exclaimed. "We argued over 10 coins, but the difference now is 11. Obviously, it has nothing to do with it!"

"Sure it does," Yaakov chimed in. "As the losing party, I had to pay court and scribe costs, which was another gold coin. You should really have had to pay that, and there's your 11th coin!"

"Pshaw!" Naftali scoffed. "It's just a coincidence!"

Try as he might, Rav Yechiel could not get Naftali to agree that he really owed the money. He could not force anything based on dreams, and the two left the court and went back to their stores.

But the year was not quite over. A flood of customers visited Yaakov Avudraham that morning, and by closing time, he had made another 11 coins — exactly as foretold!

Meanwhile, Naftali's day did not go well at all. He had no customers and left for home at the end of the day to get ready for Yom Tov without having earned another copper penny. As he walked home, lost in thought, he passed a street vendor selling expensive glassware. Naftali tripped and bumped into the vendor's table, causing all the glass dishes to come crashing to the ground with Naftali himself falling on top of them. The glass smashed all over the place, and Naftali was badly injured.

Instead of helping him, the store owner came out and began shouting at Naftali for his clumsiness. He called the police, who came and wrote up a bill for Naftali to pay for all the glass — which was evaluated at exactly 11 gold coins!

Naftali limped home for Rosh Hashanah — late, cut, and bleeding — not a penny richer than he was meant to be!

The *Ba'al Haturim* points out hints from the first and last words of the five *Chumashim* of the Torah.

Chumash	First word	First letter	Last letter of first word	Last word	Last letter
<i>Bereishis</i>	בראשית	ב	ת	במצרים	ם
<i>Shemos</i>	ואלה	ו	ה	מסעיהם	ם
<i>Vayikra</i>	ויקרא	ו	א	סיני	י
<i>Bamidbar</i>	וידבר	ו	ר	ירחו	ו
<i>Devarim</i>	אלה	א	ה	ישראל	ל
Total gematria:		21	611		126
Gematria equals:		אה"ה	ס' יראת תורה		ענו

The totals of the *gematrios* of the first and last letter of the first word of each *Chumash* hint at the *pasuk* (*Tehillim* 111:10) ה' ראשית חכמה יראת ה', which teaches that the beginning of wisdom – i.e., Torah – is fear of (אה"ה) Hashem (called יראת).

The total of the *gematrios* of the last letter is equal to the word ענו, to teach us that Torah will only stay with one who is humble.

THIS DATE IN JEWISH HISTORY

Besides the five tragedies discussed in the *Gemara Ta'anis*, many other terrible things happened on Tishah B'Av over the years. Here is a partial list:

- 4855: The First Crusade began on Tishah B'Av. Ten thousand Jews were killed in the first month and many more would follow. The *kehillos* of Germany and France were destroyed.
- 4950: Pogroms and anti-Jewish riots began in York, England. Thousands were killed.
- 4975: The pope made a rule that all Jews had to wear a symbol. This evolved over time, eventually taking the form of the yellow star Jews were forced to wear during the Holocaust.
- 5050: King Edward I expelled all Jews from England. This was the first time a country did so, but many more would follow.
- 5252: King Ferdinand and Queen Isabella of Spain expelled 300,000 Jews.
- 5321: Jews of Florence, Italy, were forced to live in a tiny, crowded ghetto.
- 5408: Chmielnicki and the Cossacks massacred 3,000 Jews in Eastern Europe.
- 5430: The last Jews left Vienna, after being expelled.
- 5642: The Turks made it illegal to sell land in Eretz Yisrael to Jews.
- 5674: Germany declares war on Russia, starting World War I and eventually leading to World War II/the Holocaust.
- 5689: About 2,000 Arabs attacked Jews davening at the Kosel, with the secret help of the British government.
- 5701: Jews were expelled from Hungarian Ruthenia.
- 5701: Nazi troops murdered 600 Jews in Targivica, Ukraine.
- 5701: The Nazi Treblinka death camp opened.
- 5702: A 53-day death march began, during which 300,000 Jews were taken to Treblinka.

TREATS FROM TARGUM

So much more than just translation – quick insights into Targum Onkelos!

לא תכירו פנים במשפט כקטן כגדול תשמעו
עון (א:יז)

Do not show special recognition in judgment, listen to the small as the large. (1:17)

תרגום אונקלוס לא תשתמודעון אפיין
בדינא מלי זעירא כרבא תשמעון

*Do not show special recognition in judgment, listen to **the words of** the small as the large.*

- Why does Onkelos add מלי, “the words of”?
- There are two ways to understand the phrase “listen to the small as the large.” It can be referring to cases or people.
 - It can be telling the judges to listen to the small cases, for small amounts of money, and take them as seriously as the large cases, for larger sums of money.
 - Or it can be telling the judges to listen to the claims of the “little people” as much as those of the “big people”; don’t favor the important people. Rashi quotes both explanations.
- By adding “the words of,” Onkelos is teaching us that the second explanation is correct. It is the words of the small, unimportant people that judges are warned to listen to fairly.
- Interestingly, Onkelos’s extra word doesn’t fully resolve the dispute. Some *Acharonim* translate Onkelos’s מלי as “the thing,” not “the words,” which would mean that Onkelos is advocating for the first explanation, not the second!

HALACHAH

Tishah B'Av that Falls on Shabbos



What happens when the Ninth of Av is a Shabbos?

It is forbidden to mourn publicly on Shabbos, so this Shabbos is identical to every other Shabbos in nearly every way. The observance of Tishah B'Av is postponed to Sunday. There is a dispute among the *lomdim* whether Shabbos is *still* Tishah B'Av, but mourning is forbidden, or if it is *not* Tishah B'Av at all. Tishah B'Av has some aspects of a Yom Tov, so *Tzidkascha* is not said at Minchah. *Av Harachamim* is said.

Can I learn Torah on Shabbos afternoon?

On a weekday Erev Tishah B'Av, it is forbidden to learn Torah during the afternoon, with the exception of learning the concepts of the fast itself and the terrible readings in *Nach*. It is customary to keep this restriction even on Shabbos and to forego *Pirkei Avos* study. Some dispute this custom; if one wishes to learn as usual, we do not stop him.

Is there a seudah hamafsekes?

There are no customs of mourning at the *seudah hamafsekes* on Shabbos. We do not sit on the floor or have egg and ashes. Meat, wine, and the usual number of dishes should be served. One may not deprive himself of anything as a statement of mourning. *Seudah*

shlishis should be eaten with the usual group of people, as on any other Shabbos. All eating, drinking, and anything that falls under the five restrictions (besides wearing leather shoes) must stop at *shkiah*.

When do we stop wearing leather shoes and sitting on a high chair?

It is not proper to mourn on Shabbos, so leather shoes and regular chairs are permitted until nightfall, or the beginning of Ma'ariv. Some tzaddikim would take a nap after *shkiah*, to avoid wearing shoes or sitting on a chair without actually showing mourning. Today, the custom is to make Ma'ariv a bit later than usual, giving everyone time to say *Baruch Hamavdil* after the end of Shabbos and change into non-leather shoes and weekday clothing before Ma'ariv. If that is not possible, the congregation takes off their shoes after reciting *Borchu*.

When do we recite Havdalah?

Baruch hamavdil bein kodesh l'chol should be said before removing one's shoes. The *brachah* of Havdalah is said over a cup of grape juice after the fast. Anyone who is not fasting must recite Havdalah before eating. This should be done over a cup of coffee or beer — not wine — and drunk by the person who said

Havdalah, not a child.

When is the brachah on fire said?

The *brachah* on fire is said in shul at the end of *Ma'ariv* on Motza'ei Shabbos. Women, or anyone who does not go to shul, should say it on their own.

Are there any leniencies in the rules of the fast itself?

There are some leniencies when Tishah B'Av is pushed off to Sunday. For example, according to some *poskim*, a pregnant or nursing woman does not have to fast, even if there is no aspect of danger. A *rav* should be consulted for each situation.

What happens to the other restrictions of the Nine Days after the fast is over?

Unlike when Tishah B'Av is during the week, when Tishah B'Av falls on Shabbos and is observed on Sunday, the tenth of Av, the restrictions on bathing, haircuts, laundry, and music end as soon as the fast is over. Meat and wine should still not be consumed until the next day.

As Chazal say, one who mourns Yerushalayim will merit seeing it rebuilt. May it be so, speedily in our days.

THE LAST WORD

A one-liner worth remembering

"BEING TOO CAREFUL IS JUST BEING CARELESS IN A DIFFERENT DIRECTION."

—Rav Shrager Silverstein



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