Divrei Torah, Ba`er Heitev באר היטב פרש"י בשבעים לשון. דברי תורה, שמחה וחיזוק.

בס"ד פרשת דברים תשפ"א

Parshas Devorim 5781 Vol. 12 No. 43

Usually, the Seudas Hamafsekes during which we have our final meal before the fast of Tisha B'Av, is one of mourning. We eat an egg dipped in ashes, while it is eaten sitting on the floor. This year however, as Erev Tisha B'Av is on Shabbos, the custom of many communities is not to break the happiness of Shabbos and therefore even the Seudas Hamafsekes is conducted in a way it does not have a practice of mourning on Shabbos Kodesh. This variation of customs is already discussed in Sifrei Halochoh and Minhog (Sages of Jewish law and customs) of the yesteryear and earlier generations. Everyone must adhere to their custom and communities.

It is surely noteworthy to note the Hanhogoh of the Chozeh of Lublin ZY"A, who would stop eating at sunset, but continue Sholosh Seudos late into Tosfos Shabbos, with song and dance. This is because the time of Shabbos which would extend itself into the time of Tisha B'Av is lifted indeed.

In Yerusholayim, the Toldos Aharon Rebbe ZT"L, would lengthen his Sholosh Seudos late after dark, with song to Hashem. Across the street of Meah Shearim is the Breslover Shul which had already started the recitation of Eichoh. This created a controversy, upon the request of the Breslover Chasidim the Toldos Aharon Rebbe started to go to Tzfas in future years when Tisha B'Av fell on Motzei Shabbos.

My Uncle Rav Mordechai Ganzweig ZT"L, would say Eichoh on Motzei Shabbos wearing his Spodik (Poilisher Shtreimel). He related to me, "It is the greatest Aveilus & Golus HaShchinoh, to sit with the Shtreimel on the floor".

To sum up these great Hanhogos of our predecessors, we must seek the Pinimius (inner meaning) of these various customs and its achievement to us. Shabbos is so great, that on a year that Tisha B'Av coincides with Shabbos it is moved forward to Sunday. If so, we may say, the day of Tisha B'Av in it's Pinimius is very great, but it is under a cover of Aveilus (mourning), but when it is in a cover or extension of Shabbos, its greatness shines out.

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וגו': (דברים פרק א' א')

These are the words that Moshe spoke to all of Klall Yisroel (Devorim 1:1)

Rav Bunim of Parshischoh ZY"A explained, that the words of Moshe Rabbeinu are relevant and pertaining to all of Klall Yisroel.

- Sefer Siach Sarfei Kodesh

אַחַד עָשָׂר יוֹם מֵחֹרֵב וגו': (דברים א' ב')

Eleven days from Chorev (Devorim 1:2)

Rashi explains, Hashem quickened their arrival by three days (to 8 Av), as the day that Yaakov Avienu wrangled with the angel of Eisov was Tisha B'Av. Hashem did not want it to coincide with the days of the Meraglim, as it would be a doubling of Poruniyus (calamity).

- Sefer Toras Moshe – Chasam Sofer

קָרָא עָלַי מוֹעֵד וגו': ספר איכה פרק א ' ט"ו

He proclaimed a set time against me. (Eichoh 1:15)

Tishoh B'Av is a Mo'ed – a set time. On Tishoh B'Av we convene with Hashem, The Shechinoh is with us on the ground, it is hidden, but we are together.

- Seforim HaKedoshim

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