



## The Proper Way to Move Forward

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From the very first incidence of sin in the Torah, the consequence of not listening to the word of God has always been Galut - exile. When Adam disobeyed the only commandment given to him, Hashem exiled him from the Garden of Eden. Later, the Torah sees fit to lay out the rewards and punishments for Am Yisrael not only once, but two separate times (Vayikra 26 and Devarim 28). In both cases, Galut is the main theme of the punishments. The centrality of exile in our divine justice system requires us to ask: what does the punishment of exile mean to accomplish?

The Maharal MiPrague, in his book *Netzach Yisrael* (ch. 1), defines Galut as an unnatural state of being. Every creation has a place and a purpose defined by its creator; the environment best suited to accommodate this purpose is thus its natural state, and

galut is then a place or reality where one cannot accomplish their destiny, where their divine purpose is suppressed.

Adam HaRishon was placed in Gan Eden "לעבודה ולשמרה" - to safeguard and serve the garden, and was additionally commanded not eat from the Tree of Knowledge. Those were his commandments, his purpose for being. Gan Eden was the perfect setting to accomplish these goals, and once removed, Adam could no longer fulfill his purpose. On a larger scale, according to the psukim of the Tochecha in Sefer Vaikra (26:11-12) and Devarim (28:10), the mission of Am Yisrael is to forge this world into a dwelling place for the divine, and to represent Hashem to the nations of the world. The most ideal conditions to accomplish these objectives exist when Am Yisrael is living as a united sovereign nation in the land of Israel. The Galut of our

nation dispersed us into the diaspora under the governance of others, and suppressed our divine purpose.

It seems rather counter-intuitive, then, that as a punishment for not following the commandments, we should be placed in an environment where we are no longer able to fulfill our national purpose!

Rav Kook (LeMahalach Ha'Ideot ch. 4) explains that the goal of Galut is for us to reflect on our ultimate purpose, specifically because we are presently lacking the ability to accomplish it. The method is similar to a teacher who removes a disruptive student from the classroom. The student was not taking advantage of the educational opportunities of the classroom, and the hope is that by removing him, the student will realize what he is missing, and will return to the classroom ready to use the tools provided by the

classroom setting, and fulfill the class' educational purpose.

In Galut we do not have unity and sovereignty in our homeland – the exact tools needed to accomplish our mission of representing Hashem to the world and forging the world into a vessel for His presence. This is the focus of our mourning during the three weeks and Tisha Be'Av.

With this perspective, what should our reaction be to this reality? Our knee jerk reaction may be despair: why continue if we cannot fulfill our purpose?

After the first exile from Jerusalem, the prophet Yermiyahu (ch. 29) wrote a letter to the exiled nobleman of Jerusalem addressing this exact question. His answer was as simple as it was powerful; "Build houses and live in them, and plant gardens and eat their produce. Take wives and have sons and daughters, take wives for your sons and give your daughters to men, and

they shall bear sons and daughters, and multiply there and be not diminished. And seek the peace of the city where I have exiled you and pray for it to Hashem, for in its peace you shall have peace." (ibid 5-7) Yermiyahu teaches the lesson that has given the Jewish people the strength to overcome all suffering; move on, never despair, never give up hope. After every pogrom, inquisition, or holocaust, no matter the

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harm, suffering and torture, we never stopped living. We survived 2000 years of exile with these words ringing in our ears. However that was not the

whole message. After prophesizing the destruction of Jerusalem for a number of years, Hashem told Yermiyahu, "Go to your uncle and buy land in Atanot"(32:7). At a time when destruction and exile was imminent, Yirmiyahu was to have a land-buying ceremony in the land of Israel. He was to take the deed of sale and place it in an earthenware jar and declare, "Houses and fields and vineyards shall be purchased once again in this land" (ibid 15).

Refusing to despair and continuing to hope is a two way street. We cannot only continue on and move forward, we must always continue to hope for our return. We must always pick ourselves up and continue on not because we have nothing to look back on, but because we know that we will always strive to do whatever it takes to work towards once again buying land and living in the one place where our divine purpose can be fully accomplished. 🇮🇱



## The Halachot of Tisha Be'av that falls on Shabbat

from Peninei Halacha by Rav Eliezer Melamed  
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### Transition from Shabbat to Tisha B'Av

The rule is that we do not mourn on the Sabbath. Therefore, even if Tish'a B'Av falls out on Shabbat, we postpone the fast until Sunday, and on that Shabbat one may eat meat, drink wine, and serve a meal fit for a king. We also sing Shabbat songs as usual, because there is no mourning on the Sabbath.

However, there is an intermediate time between Shabbat and the fast, during which Shabbat has not yet ended but the prohibitions of the fast have already begun. This happens because we are unsure when one day ends and the next day begins – at sunset or when the stars emerge. Therefore, the period between sunset and the emergence of the stars is ambiguous, being possibly

day and possibly night. It is called "*bein hashmashot*" (twilight). And since there is a mitzvah to add [time] onto Shabbat, the holy day continues until a few minutes after the stars emerge. Consequently, the time between sunset and shortly after the emergence of the stars is both Shabbat and Tish'a B'Av. During that time, it is forbidden to do anything that would appear like

a custom of mourning, because we do not mourn on the Sabbath. On the other hand, after sunset, we avoid doing anything that is not necessary for the sake of Shabbat, like eating, drinking, washing, and anointing.

Therefore, we eat the third Sabbath meal (*seudah shlishit*) like we do on any other Shabbat, including the singing of Sabbath songs. However, we stop eating and drinking before sunset, because there is no obligation – from a Shabbat perspective – to continue eating *seudah shlishit* after sunset (Sh.A. 552:10, see M.B. 23). It is also fitting not to sing joyous songs after sunset, and doing so does not constitute an expression of mourning, for people do not generally sing happy songs every moment of Shabbat. We also refrain from washing and anointing ourselves after sunset; after all, we do not bathe [or anoint ourselves] on Shabbat anyway. However, one who relieves himself during *bein hashmashot* should wash his hands normally, for if he [washes as is required on the fast], he is, in effect, mourning on the Sabbath.

We remain in our Sabbath clothing, keep our shoes on, and continue to sit on chairs and greet each other until a few minutes after three, mid-sized stars appear in the sky. Then, we say *Baruch ha'mavdil bein kodesh le'chol* (Blessed is He Who separates between the holy

and the mundane), by which we take leave of the Sabbath. Afterwards, we remove our shoes, take off our Sabbath garments, and change into weekday clothes. One should wear clothing that was already worn the previous week, because one may not wear freshly laundered clothing on Tish'a B'Av.

### Havdalah

The fast begins immediately after Shabbat, making it impossible to say havdalah over a cup of wine. Therefore, we postpone saying this form of havdalah until after the fast. Nevertheless, we say havdalah – “*Ata Chonantanu*” – in the Ma'ariv prayers, after which we are permitted to do work. Some say that women should pray Ma'ariv on such a Saturday night, in order to make havdalah in *Ata Chonantanu*. Women who do not [follow this practice] should say, *Baruch ha'mavdil bein kodesh le'chol*, after which they are permitted to do work (M.B. 556:2).

In addition, we recite the blessing over fire on [such a] Saturday night, because this blessing is not dependent on the cup of wine. Rather, it is an expression of thanks [to God] for creating fire, which was revealed to Adam on [the first] *motzai Shabbat* (Saturday night). The custom is to recite the blessing after Ma'ariv, before the reading of Eichah, because

people light candles at that time. Women also recite the blessing over fire. One who procrastinates and fails to make a blessing over a candle at the beginning of the evening may say the blessing all night long, for the entire night of *motzai Shabbat* is the [proper] time for this blessing.

At the end of the fast, before eating or drinking, one must say havdalah over a cup [of wine], which includes two blessings: *Al hagefen* (on the wine) and *HaMavdil* (He Who separates). No blessing is made on spices or fire.

### Post Tisha B'Av

When Tish'a B'Av falls out on Shabbat and the fast is postponed until Sunday, the tenth of Av, the customs of mourning do not continue after the fast, and one is allowed to take a haircut, do laundry, and bathe in hot water once the stars emerge. However, many [authorities] maintain that one should refrain from eating meat and drinking wine that night. Since everyone fasted during the day, it is improper to immediately rejoice by consuming meat and wine (Rama 558:1, M.B. 4-5, Rav [Mordechai] Eliyahu's *Hilchot Chagim* 29:9). Others permit the consumption of meat and wine immediately following the fast (R. Chayim Vital, *Pri Chadash*, *Torat HaMo'adim* 11:8). 🌟



We are Mizrachi Canada.

Founded in 1902 Mizrachi believes that Torah should be at the centre of Zionism. Mizrachi is driven by this core principle and places a focus on community-driven programming. Through this top quality social and educational programming we believe that we can strengthen the communities' Jewish identity and help to cultivate a strong and unwavering connection to the land of Israel.



# Finding Hashem in the Darkest of Places

Rav David Gavrieli  
Rosh Yeshivat Neve Dekalim

**T**he Three weeks between the 17th of Tamuz and the 9th of Av, “Bein HaMeitzarim”, are known as days of mourning for the destruction of both the first and second Temples as well as other catastrophes that befell Am Yisrael on those dates.

If we take a closer look at the three weeks, we find that within this sorrow, there is a deep and powerful yearning that has the ability to forge a connection between the us and Hashem that may spark a glimmer of joy. Many Kabbalistic sources draw parallels between the 22 days of the 3 weeks and the 22 days between Rosh Hashana and Shmini Atzeret, as well as the 22 letters of the Hebrew alphabet.

The first tablets brought down by Moshe were broken on the 17 of Tamuz, and the number 17 in Hebrew equals the word “טוב” (goodness). The Ari z”l wrote that at the time of the sin of the Golden Calf, Aharon HaCohen said “Tomorrow will bring a celebration for Hashem...”. This may be seen as a hidden prophesy that in the future the 17th of Tammuz will be a day of happiness.

Every year during the three weeks we read the Parshiyot of Pinchas, Matot-Masei and Devarim. In each one of these Parshiyot we find the theme of our connection to the land of Israel. Pinchas discusses the story of the daughters of Tzlofchad who, out of their deep love for the land of Israel, make a special request to be given a portion in the land of Israel. We find the borders and division of the land in Parshat Matot-Masei, and the preparation to enter the land are discussed in Parshat Devarim. Reading these parshiyot during the three weeks continues this powerful theme of hope and connection that we find within our despair. In the sefer Avodat Yisrael, the author homiletically explains the pasuk from Megilat Eichah “All who pursue will reach them between the straits”, to mean that all who pursue a relationship with Hashem during the time of Bein Hamitzarim – between the straits, meaning the three weeks, will find what they are looking for.

## Why was Mashiach born on the 9th of Av?

The Midrash on Megillat Eicha states that when the Temple was destroyed on the 9th of Av Mashiach was born. The question that arises from this Midrash is troubling. How could it be that on the most difficult day the happiest event takes place?



Top: Yeshivat Neve Dekalim, located in the Gush Katif region, before the Disengagement.  
Below: The rebuilding of the yeshiva in Ashdod



We can understand this difficult passage based on the following parable: Generally, in loving relationships between friends and spouses in the physical world, we find that when they are together, their love is not so evident, whereas when the two parties separate for travel or business and are far away from each other for a while, they are then affected by an intense feeling of love and yearning. Based on this, you can understand that the time of separation is a time of strong love, and therefore 'the highest connection' can give birth to the highest soul - the soul of the Mashiach, descendent of David.

When Am Yisrael is in Galut and

away from the ways of Hashem, we find ourselves seeking Him and His guidance, and showing our infinite connection to Him. During the Three Weeks we find our solace and hope.

We must always keep in mind the words of Rav Kook: "The world was destroyed by unjustified hatred – we will rebuild ourselves and the world together with love".

Thank G-d, we live in the time of the redemption and we are able to feel the connection between us and our Father above that continues to

grow! And we must always keep in mind the words of Rav Kook: "The world was destroyed by unjustified hatred – we will rebuild ourselves and the world together with love".

Knowing all of this, our Yeshiva strives to bring the Torah to those who seek it in our city of Ashdod. In the near future we intend to extend our welcome to religious IDF soldiers who have no home to go to. We have also been honored to start a Masa Program for students from France at our yeshiva, and we hope to continue this program, as we watch them make Aliyah and get ready for their obligatory service in the IDF. 🇮🇱

## SPOTLIGHT ON: YESHIVAT NEVE DEKALIM

Yeshivat Hesder Neve Dekalim was established 40 years ago by Rav Moshe Zvi Neriya zt"l, who was the head of all Bnei Akiva Yeshivot. This yeshiva was located in Yamit as part of Rav Neriya's world view to bring the light of Torah into the newly established Yamit area.

Unfortunately, with the disengagement of the residents of Yamit, the Yeshiva was also uprooted, and was re-established in Neve Dekalim, Gush Katif, where it was a beacon of Torah and spiritual light to the entire Gush Katif region. Over 100 alumni of the yeshiva were married and continued to live in Gush Katif, ensuring that the Yeshiva was also an inspiration for young families.

Eleven years ago, however, with the disengagement from Gush Katif, Yeshivat Neve Dekalim was again uprooted. For the first two years following the disengagement, the Yeshiva resided as a guest of the Bnei Akiva yeshiva in Kfar Maimom, and afterwards it moved to the caravan village in Ashdod. The city of Ashdod was chosen as the new permanent residence for the Yeshiva due to it being the fifth largest city in Israel, as well as its proximity to the former residents of Gush Katif who were living now in Nitzan. The Yeshiva is active in the wider community in Ashdod, offering conversion classes, bar-mitzvah preparation, Torah classes for men and women, and holiday activities.

The yeshiva has operated out of caravans for the last 9 years, and with the help of Hashem, on the 8th of Elul we will lay the cornerstone for our new reestablished building.



# Rav Kook: Active Anticipation

## עין איה פרק ב אות קסד

### Talmud Bavli Mesechet Brachot 33a

*Rava Said: at the moment when a man is admitted to judgement [in heaven] he is asked: "Did you discuss faith? Did you define times for Torah? Did you procreate? Did you anticipate the redemption? Did you argue intelligently? Did you understand one idea from another?"*

### "Did you anticipate the redemption"

*Man by being an individual is restricted by his own perspective and limitations as well as all his actions and experiences.*

*In contrast to this reality, every individual must realize That in actuality he is a part of the grandeur national body And therefore he branches out to all of reality. Every piece of goodness and light [in the world], joins together, and is accounted for in the universal reality. Even if it is not clear at the moment [how each piece connects to the bigger picture]*

*But we must believe that a time will come [when it will be clear] That every bit of goodness within every individual Will join together with the universal reality, and this is the preparation for Hashem's redemption of all of reality.*

*Therefore, man's most hallowed duty throughout his life Is to express this universal value, in anticipation of the redemption.*

*This anticipation requires constant attention. Even when there is no clear sign of an actual redemption. Similar to the way a lookout, stands by his post for days and even years, and sometimes nothing occurs, but he does not leave his post.*

*Also included [in this duty] is that whenever one finds any sign that anything can be done for the redemption, they will not ignore it but rather take action.*

The Gemara describes to us the questions we are asked when we arrive in heaven. These questions are meant to encompass the most fundamental things that we must be involved with during our lifetime. Anticipating the redemption is one of these most fundamental tasks. Rav Kook explains that anticipating the redemption is meant to express one of humanity's most essential traits; our universality. Even though we all experience life as individuals, and our subjectivity limits our perspective,

### תלמוד בבלי מסכת שבת דף לא עמוד א

אמר רבא בשעה שמכניסין אדם לדין אומרים לו נשאת ונתת באמונה קבעת עתים לתורה עסקת בפריה ורביה צפית לישועה פלפלת בחכמה הבנת דבר מתוך דבר

### ציפית לישועה.

האדם באשר הוא אדם פרטי, הוא מוגבל בהגבלה צרה, בכל ישותו ומציאותו, נגד אותו הערך שצריך הוא להשכיל בנפשו במה שהוא אבר מן הכלל הגדול של כלל האומה, שהיא ג"כ מסתעפת לכלל המציאות, ושכל פרט מפרטי הטוב והאור המה הולכים ומצטרפים אל החשבון הכללי, באין השקף אם הפעולות נראות לשעתן או יבאו לאחר זמן, אבל נדע נאמנה כי בא תבאנה. וכל חלק מן הטוב שבאוצר כל איש פרטי מצטרף הוא עם החיים הכלליים, ההולכים לכונן את ישועת ד' הכללית בבא עתה.

ע"כ התביעה היותר שלמה היא על כל מהלך החיים [של האדם],

אם ניתן לו ערכו הכללי בתור צפיה לישועה. והצפיה כוללת שימת עין תדירית, גם באין שום הכרה גלויה חיצונית אל הישועה, כמו שהמצפה עומד על המשמר ימים על שנה, לפעמים גם באין לפניו דבר מיוחד, ולא יעזוב עמדתו. ועוד כלול בזה שבכל עת מצא של איזו הערה שיראה שראוי לעשות איזה דבר לישועה יחיש פעולתו ולא יעזוב.

we cannot allow ourselves to be defined by those limitations. Humanity as a whole affects one another, every individual action has a ripple effect.

A person who anticipates redemption realizes this fundamental idea. Redemption is the culmination of humanity's constant endeavor to reach God. This understanding of redemption also obligates active anticipation and to not ignore the opportunities to take the proper action to benefit the humanity and all of creation. 🌟



# A Life-Changing Experience

Noa Mecica  
Summer Student at Mizrachi Canada

This past May I had the incredible opportunity to take part in a service-learning trip in Gondar, Ethiopia. The trip was coordinated by Ve'ahavta in partnership with Beth Tzedek congregation, Shaarei Shomayim Congregation, Hillel Ontario, and the Jewish Learning Initiative on Campus.

Upon arriving in Gondar, we were welcomed by a very warm and caring community, as well as our on ground partner Project TEN. Project TEN is an initiative run by The Jewish Agency for Israel, which operates numerous volunteer centers in developing areas. With the help of Project TEN, we further explored and focused our efforts towards some of the pressing issues that the local Gondar community faces, which include access to healthcare and computers as well as income disparity and poverty. In addition, we got the opportunity to expand our knowledge of the Jewish community's history and presence in Ethiopia as well as attend very moving Friday night Shabbat services at the local synagogue.

I think more than anything this trip allowed me to further reflect upon and discuss the idea of Tikun Olam and what it means to be a global citizen, in particular a Jewish global citizen. This trip also brought together participants from different denominations and religious

backgrounds within Judaism and gave the opportunity for important

and valuable discussion about respect and unity.

With Tisha B'av in the near future it is important to reflect upon our position in this world as a human and a Jew.

It is interesting to see that the Hebrew translation of the word cruel is Achzar. Achzar is composed of two words; ach translating to brother and zar, stranger.

A stranger is someone who we are not connected to, whom we feel no responsibility or empathy towards. In contrast, a brother is family, someone who we care for dearly. By looking at our fellow brother, our fellow Jew, and even more so, our fellow human, as a stranger we are preventing ourselves from being completely united and causing real positive change. We need to look beyond the differences that separate us and realize we all have a shared humanity and are all on the same team. Instead of looking at someone as a stranger towards whom we have no responsibility, we need to view them as our fellow brother. By doing so and being proactive we can hopefully move more and more away from the sinat chinam and achzariut (cruelty) in the world that brought upon chorbam bayit hasheni and leave a positive influential mark in the world we live in. 🌍



**We need to look beyond the differences that separate us and realize we all have a shared humanity and are all on the same team.**





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