



RAV BRAZIL PARSHAS DEVARIM – TISHA B'AV – BAMIDBAR DAVENING TALPIYOS STYLE

The *Beis Hamikdash* is called תלפיות as found in the *passuk* (Shir Hashirim 4,4) כמגדל דוד צאורך בנוי Your neck is compared to a tower well built. The *Migdal David* is referring to the *Beis Hamikdash*. *Chazal* interpret the word תלפיות by splitting the word into two – תל פיות a "heap of mouths" that all mouths turn to it to *daven*. The *meforshim* explain this to mean that when we *daven* we turn our bodies to the direction of *Yerushalayim* and the *Kodesh Hakadashim*. The reason being is that the place of the *Beis Hamikdash* is called by the Torah שער שמים the gateway to heaven and all of *Yisrael's tefillos* ascend heavenwards from there.

From this interpretation it appears that we turn towards the *Beis Hamikdash* when we *daven* in order that our *tefillos* will be accepted by Hashem. However the *Mabit* in his *sefer* *Beis Elokim* writes in perek 5

זהו רק להיכיר שיראה בתפלתו כאלו מדבר עם השכינה ולכן צריך להפוך פניו אל מקומה וז"ל ענין התפלה נוכח ארץ ישראל וירושלים ובית המקדש הוא דבר עיקרי לתפלה וכמו שלמדו מפסוקי תפלת שלמה וכו' כי בהיות ארץ ישראל ירושלים ובית המקדש מוכנים לקבלת התפלה כמו שאמרתי צריך האדם להתפלל נכחם להכיר ולרמוז שהוא מתפלל לאל יתברך השוכן במקומות המוכנים האלו כי המתפלל בתפלתו מדבר לנוכח כאלו מדבר עם השכינה ולזה צריך להפוך פניו אל מקומה כי מעולם לא זזה שכינה מכותל המערבי עכ"ל

The purpose of facing *Yerushalayim* and the *Beis Hamikdash* when we *daven* is more of a reminder to us that when we *daven* we are actually addressing and talking to the *Shechinah* which still resides in these places. A similar thought is brought by the *Mareh Panim* in his commentary on *Yerushalmi Berachos* perek 4 that by facing the direction of the *Beis Hamikdash* one will be reminded to *daven* for the *geulah* and its being rebuilt to its former glory.

Another purpose for this ritual is to bring about *achdus* in *Am Yisrael* as seems apparent from the very source of *Chazal* explaining the name *Talpiyos* (*Berachos* 30)

נמצא עומד במזרח מחזיר פניו למערב במערב מחזיר פניו למזרח בדרום מחזיר פניו לצפון בצפון מחזיר פניו לדרום נמצאו כל ישראל מכוונים את לבם למקום אחד מאי קראה כמגדל דוד צוארך בנוי לתלפיות תל שכל פיות פונים בו.

This theme of making a conscious *achdus* amongst all of *Klal Yisrael* three times a day at least in their hearts, is supported by the reason given by the *Chreidim* in the introduction of his *sefer*. He writes that by facing towards *Yerushalayim* when we *daven* it reminds us of our former love relationship that we had with Hashem.

ויחל משה פניו יתברך ויאמר לו סלחתי כדברך ולראיה כי מחל להם מחילה גמורה ואהבתו הגדולה לא זזה ממקומה עשאים דגלים איש על דגלו בארבע רוחות ושכינתו ביניהם משכן מלא מאור נוגה דוגמת מחנה מלאכיו מיכאל גבריאל רפאל נוריאל והוא באמצען וכו' להורות כי הוא אלוקינו אבינו ואנחנו עמו ועבדיו בניו כשתילי זיתים סביב לשלחנו וכו' ובכניסתם לארץ וכו' המליך עלינו מלך וכו' ובנה מקדש לאלוקינו בירושלים שהוא באמצע ארץ ישראל ועמו ישראל בארבע רוחותיו בארץ ישראל כדגלים במדבר כשתילי זיתים סביב לשלחנו וכי פשעו בו היה שולח להם עבדיו הנביאים השכם והערב להתרות בנו שנשוב ולא שמענו וכי נתמלאת סאת פשעינו הרס בעברתו המקדש וזרה אותנו בארבע כנפות הארץ סביבות ירושלים מרחוק



The proof that Hashem forgave *Yisrael* for the *chait* of the *Aigel* was from the structure of their encampment in the Desert. The *Mishkan* was in the middle surrounded by the four groups of three *Shevatim* each with their own Flags. The *Shechinah* dwelled with them in the middle and we were compared to children sitting by our father's table comparable to the heavenly encampment of *מיכאל נוריאל* with the *Shechina* in the center. When we entered Eretz *Yisrael* Hashem set up for us a king who built a *Mikdash* for Hashem in *Yerushalayim* which is geographically situated in the middle of *Eretz Yisrael* making all of its *inhabitants* to surround the *Shechina* just as it was in the *Mishkan* with the flags. When we strayed away from Hashem's wishes He sent us prophets to arouse us to do *teshuvah* and we refused to change our ways. He then destroyed *Yerushalayim* and the *Beis Hamikdash* and dispersed us to the four corners of the earth. Now in contrast, we find ourselves in four directions surrounding from a distance, an empty and desolate location of a destroyed *Beis Hamikdash* lacking the revelation of Hashem's *Shechinah*.

The *Sefer Chareidim* is telling us that this ritual of facing *Yerushalayim* when we *daven* is in order to arouse our yearning to return to the *Degalim* encampment which we experienced in the desert, where we found Hashem's forgiveness, love, and embrace to us even after we have sinned terribly towards Him a"l.

With the above two last explanations we can understand why the *Beis Hamikdash* and *Yerushalayim* are called *תל פיות* and not because we are dealing with a state of destruction like a heap of rubble, a *churban*. By picturing it thus we can stir our hearts to yearn for its rebuilding and the return of the *Degalim Encampment* around Hashem's presence.

According to the *Chareidim* we can understand another simultaneous ritual at the beginning of the *Shemoneh Esrai* by which we take three steps forwards. The three steps corresponds to the three dwelling places of Hashem in the form of *degalim*, the *Mishkan* and the two *Beis Hamidashos* which were destroyed. The forward steps symbolize that throughout our *davening* we look "forwards" to have it rebuilt once again. We introduce the *Shemoneh Esrai* with the *passuk* *אדנ' שפתי תפתח ופי יגיד* *הדגלים*. The word *פי* alludes to this theme as it is *gematriah* with its two letter to *הדגלים*.

As we mentioned above the *Beis Hamikdash* is called a *מגדל* a tower. How tall does it have to be in order to fit the criteria to be called a *מגדל* from the *lashon* of *גדול*. We suggest another interpretation that in the word *גדל* are the letters of *דגל*. We see from *Chazal* (*Bamidbar Rabba* 2.3) that they change these letters around to form another word *דלג* "to skip over" as in the *passuk* *דגלו עלי אהבה*. So too we can say that *גדל* is from the root of *דגל* flag. This shows that the definition of greatness is to return to the *דגלים* of the Desert with Hashem in the lives. Our *Shemoneh Esrai* is the experience of a deep desire to leave the *galus* by yearning the dream to have only Hashem as the fiber and center of our daily living. This form of encampment is our greatness and that is why the *Mikdash* is called *מגדל* greatness through *דגלים*. Furthermore this status is the real state and essence of *שבת*, the combination of the ultimate space, ultimate time, and ultimate *nefesh* the *neschama yesairah*. For by spelling *מגדל* with its inner letters *מם גימל דלית למיד* we come to *בשבת*.

We suggest another interpretation akin to the previous one to explain the usage of the word *תל* instead *הר*. The *gematria* of *תל* is 430 corresponding to the 430 years that *Yisrael* were in *galus* from

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the *Bris Bein Habasarim* (Shmos 12,11). The *sefarim* tell us that *Mitzrayim* was the root *galus* of the other four *פרס יון אדום*. The reality that we were redeemed from *Mitzrayim* withstanding that we were then in a low spiritual state, demonstrates that no matter how long and how bad is our final *galus* Hashem will still redeem us from it and bring back the *Degelim encampment*. *Sefer Shmos* is the *sefer* of the **geulah** and yet at the end of the *sefer* we have four *parshiyos* that deal with the *Mishkan*. The Ramban writes that the reason for this is to state absolutely clearly that *geulah* is nothing less than the resting of the *Shechina* in *Am Yisrael* as it was during the *Mishkan*. We know very well that the Third is on its way.

In short, before we *daven* the *Shemoneh Esrai* we must possess prepare ourselves with the yearning for the rebuilding of the *Mikdash* in the form that Hashem alone will be the heartbeat and mind set of every *Yid*. To arouse this consciousness, we physically face the *Beis Hamikdash*, take three steps forward, and say the word *פי*. When this happens we create a super unity in *Am Yisrael* where all hearts are connected together, and the focus is away from oneself but rather towards Hashem and another *Yid*. It is the spirit of Shabbos *אתה אחד ושמך אחד ומי כעמך ישראל גוי אחד בארץ* Shabbos.

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Gut Shabbos