

LAMPLIGHTER

5 Av
Devarim
Shabbos Chazon
1095
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LIVING WITH THE TIMES

This week's Torah reading is the first portion in the book of Deuteronomy, or Devarim in Hebrew. The Book of Devarim is also called "Mishneh Torah," meaning "Repetition of the Torah." Moshe began reviewing the Torah with the Jewish people before his passing.

The timing of the Repetition of the Torah was especially significant for the Jewish people in that it served to prepare them for their entry into the Holy Land. During their years of wandering in the desert all their needs, food, water, clothing, and shelter were miraculously provided.

Now the Jews were on the verge of leaving this place where for years they had had no material cares, and were about to settle in a land and a way of life which necessitated tilling, sowing, reaping, and all the other mundane preoccupations of life. It was now that they were exposed to the Repetition of the Torah, for they needed an additional and special measure of spiritual re-invigoration and inspiration, so that they would not become materialistic and debased in the material world that lay ahead. On the contrary, the whole purpose of their coming into the Land was to instill holiness, to elevate and make more spiritual the material aspects of daily life - thereby transforming the material into the spiritual through Torah, worship of G-d, performance of His Divine precepts, giving charity and doing acts of loving kindness.

The Divine purpose of our entry into the Holy Land - to elevate the environment and transform the material into the spiritual - is the very same purpose that every individual Jew has in his mundane activities. As Rabbi Shneur Zalman, founder of Chabad Chasidism, expressed it: "The material things of Jews are spiritual; G-d gives us material things, that we may transform them into spiritual." G-d grants the Jew *parnasa* - livelihood - and he, in turn, utilizes the money for mitzvah-purposes in general and for the support of Torah-study in particular, since the study of the Torah is equivalent to all the other mitzvot combined. In this way we truly convert the material (money and worldly possessions) into the spiritual.

Transformation of the material to the spiritual can be achieved in other ways also, such as through elevating and refining one's business or professional environment by setting a personal example of Torah-guided honesty and good conduct. Some people think that the main purpose of a Torah education is to train Rabbis, Shochtim and other functionaries. This is not so; the essential and main purpose of religious training is to prepare Jewish laymen who, before going out into the world of business, trade or profession are imbued and permeated with Torah-values and with "Yiras Shomayim", fear of G-d. Such laymen, living within this society of ours, elevate their entire environment by inspiring every Jew with whom they come in contact, with love of G-d, love of Torah, and love of one's fellow - in actual daily practice.

In all matters of sanctity one must go from strength to strength, constantly increasing holiness; one must strive to produce more and more spirituality out of material things. In this way the blessing of "Prosperity through charity" becomes realized, with G-d giving material blessings in a growing measure, enabling us to create more, and still more, spiritually, at a reciprocal pace from strength to strength.

Adapted from the works of the Lubavitcher Rebbe.

How's Your Vision?

By Mendy Herson

What does it mean to be visionary, to have a vision for your life and pursuits?

In a basic sense, this means conceptualizing goals and objectives; it means considering future potential and focusing on a target for growth. It means recognizing that "now" isn't all that there is.

"Now"-disconnected from the future and its possibilities-can be stale and aimless.

"Now" is our reality; but vision can breathe commitment, animation and hope into that reality.

Vision brings optimism and direction; it is the North Star which guides the efforts that actually bring our dream to life.

The problem is that with the passage of time it becomes more difficult for the realistic person to continue dreaming.

Disappointments eventually take their toll on the human psyche.

Which raises the question: When does one learn to adjust one's expectations and recognize that dreams are . . . just dreams? Never.

While we should always be acutely aware of reality, warts and all, we can never stop believing in-and working toward-a brighter future.

Consider this: Our Holy Temple, along with our entire Jewish commonwealth, was destroyed by the Romans almost two thousand years ago.

It's been rough ever since, and we're fully aware of our reality. Every year, on Tisha BeAv, the 9th of Av, we mournfully remember the destruction and recognize the pain of our own times.

Yet, interestingly, the preceding Shabbat is always observed as a "Shabbat of Vision." The Shabbat's reading from the Prophets begins with the words *Chazon Yeshayahu*, the "vision of Isaiah" regarding the destruction of the Holy Temple.

Rabbi Levi Yitzchak of Berditchev, an eighteenth-century legendary Chassidic master, taught a deeper reason for the moniker "Shabbat of Vision." Every year, he explained, on the Shabbat before our collective day of mourning, G-d shows us a Vision of the Future. We are shown a vision of a rebuilt Temple, a reconstituted people and a better world.

G-d equips us for the mourning by ensuring that hope-the Vision-never dies; this Shabbat ensures that our sobering recognition of "now" doesn't smother our hope for the future.

I can't see this divinely granted vision with my physical eyes; but if G-d is showing it to me, it must be resonating somewhere in my soul.

So this Shabbat, I'll prepare to tackle reality on Tisha BeAv by first searching myself to find G-d's vision of a beautiful future.

Will you join me?

Slice of LIFE

THE TEFILIN DIFFERENCE
DAVID FIRST

I was sitting in a JFK airport terminal waiting to board the flight home. I had flown to New York to buy antique Torahs for a private collector.

It was February and the temperature outside was in the upper twenties. I wasn't used to such weather living in central Florida. In my carry-on bag was one of the antique Torahs, a small one, my Tefillin and a camera.

The flight was delayed due to bad weather at the airline hub city in Charlotte, North Carolina, where we were due to change planes. The cold front that brought the freezing weather to New York City had turned into a severe ice storm along the Atlantic coastal states. The weather had to clear up down there before we could leave, which made our delay over an hour at that point.

I looked across the room full of people. I noticed several teen age kids talking and laughing. They looked Jewish and I wondered where they were going.

One of them was a young man of good size who kept going back and forth between the small groups of teenagers sitting in different rows. Another was an attractive young teenage girl who kept changing seats every few moments. Each time she changed seats, she moved closer towards me.

A couple seats away from me was an elderly woman who got up and walked into the ladies' room. The young Jewish girl looked around the room, walked over and sat in the now empty seat. I laughed a little as she kept glancing towards me trying not to look too obvious.

"What are you laughing about?" She asked waving to one of the other girls to come over and join us.

"I've been watching you go from seat to seat starting across the room over there until now." I said pointing to every seat she sat in on her journey across the room.

She nodded her head, "You were watching me? Why, where are you going?"

"I'm flying home to Tampa, Florida."

"We're going to Florida too. That's my cousin. We're going to Miami." She pointed to the young man now walking towards us. "So why are you in New York?"

"To pick up some Torahs."

"No way," She said with excitement. "Where are the Torahs?"

"One's in my bag," I began to open the bag. "Would you like to see it?"

She waved for her cousin to come over with urgency and said, "It must not be very big. Is it real?"

I laughed again, "Of course it's real." The Torah was inside a small round decorated Sephardic style box. "It's an antique. One of ten I bought yesterday from a dealer."

"Ten? You bought ten Torahs? I'm Jewish" she said trying to see the Torah better. "My name is Rebecca and my cousin is Moshe."

I shook hands with Moshe. "My name is David. And yes, I bought ten Torahs. The other ones are in special luggage or being shipped home separately. They are for a collector and a museum." I said taking the box out of the bag. "I knew you were Jewish."

"No way! How could you tell?"

"You actually look like a Sabra, a native Israeli or someone from the area that runs from the Mediterranean through the Mid-east area that makes up Iraq and Iran. I'd say Iran."

"No way." She said again. "My family is from Iran. How could you know that?"

"I've travelled a lot and you have that kind of complexion." I opened the box and showed her the Torah. "This Torah is about 300 years old and from the Iran region too."

She couldn't believe her eyes. She asked if she could touch the Torah. I looked up at Moshe and said, "You know, there are times when it is customary that a young woman not touch the Torah." He nodded that he understood and looked at her with an expression of serious doubt.

She looked at him, "I know all about that. I study in a Yeshiva too. Don't worry, I'm OK." With that, I let her touch the outer parts of the *yeria*, or pages. She said she had never touched a Torah before. She took out her camera and took some photos. "No one will believe me that I was on the same flight with a guy carrying a 300 year old Torah."

I looked up at Moshe and asked, "Did you put on Tefillin today?"

He replied no. I took out my Tefillin bag and handed it to him, "Why not? You do know how to put this on?"

"Of course," he said. "We are yeshiva students. But I didn't feel like it this morning."

"Then take mine and go put on the Tefillin."

He hesitated. But I told him again to go put it

on. Rebecca told him, "Go do it. If anything goes wrong it will be your fault." He took the bag and walked off.

Rebecca called over some of the other girls to see the Torah. Soon all the Jewish kids were around me talking. The subject quickly changed from the Torah to school work and getting some sun while in Miami. I quietly put the Torah away.

Moshe returned, "I put it on. I noticed you have blue threads on your *tzitzit* [the strings that dangle from a four-cornered undergarment]."

"Yes. Now you have put on Tefillin that accompany blue tzitzit. Your trip will go better."

Rebecca cut in, "I did my morning prayers and touched a 300 year old Torah. Will that make my trip better too?"

"We'll soon find out," I said as the counter person began calling people to board the flight. We sat in different sections of the plane. The seat next to me was the only open one left and I strapped the Torah into the seat. Everyone was looking at the box wondering what it could be that was so special that I strapped it in. I kept telling everyone it was a Torah. Most didn't understand so I'd say, "An antique Bible."

In Charlotte the airport was a mad house. The ice storm had caused all flights to be cancelled until it was safe to take off. Everyone was trying to get a seat on the next flight out. At the service desk the customer service people told everyone in frustration that all the next flights were full and the only remaining seats were on flights later that night, about 12 hours. While standing in line I saw Rebecca and Moshe again.

"David, David," Rebecca called out. "You won't believe what happened. I got a first class ticket on the next flight out. Moshe got coach. I can't believe it. I got first class. We got the last two seats to Miami. I knew touching the Torah was going to bring me good luck."

I looked at Moshe and said, "Next time, put on your Tefillin when you're supposed to, before you leave in the morning. If you had, you too would be sitting next to Rebecca be in first class. You're lucky you at least did the Tefillin in the airport and you both got on the flight together."

The customer service person called me over. She said there weren't any seats left on any flights. She looked at me for a second and then said, "Can I see your ticket." I handed it to her and she said, "This is strange. The computer just placed you in a first class seat on the next flight out. Now how did that happen? It wasn't there a second ago."

I chuckled and replied, "Tefillin of course."

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ISSUE 1095

MOSHIACH MATTERS

In the course of the Three Weeks of mourning for the destruction of the *Beis HaMikdash*, from the Fast of the Seventeenth of Tammuz until the Fast of Tishah BeAv:

One should augment one's Torah study and one's contributions to *tzedakah*, in the spirit of the verse, "Zion will be redeemed through judgment (It is explained in the teachings of *Chassidus* that "judgment" alludes to the Torah), and those who return to her will be redeemed through charity." Since we were put in exile because of hatred, we will be redeemed through kindness.



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

B"H, 13 Menachem Av, 5709

Greetings and blessings,

I received your letter sent after Shavuot. As I mentioned in my first letter to you, you should not be offended if my work with Merkos L'Inyonei Chinuch and Machne Israel causes my response to be delayed.

I am surprised that, in your letter, you make no mention of your progress in your private and public studies. Most likely you will write about it next time - what is of primary importance is that you should have good news to write about.

You write that you have become depressed because the level of Jewish life in your city and in the surrounding cities is not good.

Do you think that this is a solution and a means to correct the situation?

You no doubt know that, as the Alter Rebbe writes in *Tanya*, ch. 26, the opposite is true. Sadness weakens a person [and holds him back] in the battle that he must wage with the *yetzer hara* and with the evil in the world. If he sees that the enemy is strengthening itself, Heaven forbid, he should become even more energetic and should seek methods to become victorious.

Remembering G-d's promises: "I will cause the spirit of impurity to depart from the earth," and "All flesh shall see that the mouth of G-d has spoken," should provide each one of us with the inspiration and strength to carry out the struggle, i.e., his own individual battle on the portion of the front where he is located. No positive activity is ever lost. Even if one cannot see this with his physical eyes, every good thought, word, or deed illuminates the darkness outside and brings the true Redemption closer.

On the surface, the Three Weeks and the Nine Days which have just passed bring sadness. Nevertheless, they contain within them messages of hope and consolation. Our prophets assured us that when, speedily in our days, *Moshiach* comes, the tearful period of time from 17 Tammuz until Tishah B'Av will be transformed into a period of rejoicing.

In previous eras, when the *Beis HaMikdash* was standing, the physical structure made from wood and stone was also a symbol of the inner *Beis HaMikdash* that exists within the Jewish people. [Indeed,] the physical *Beis HaMikdash* could endure only as long as the spiritual *Beis HaMikdash* [within the Jewish people] existed.

After the First *Beis HaMikdash* was destroyed - the spiritual [*Beis HaMikdash*] by the Jewish people themselves and the physical *Beis HaMikdash* by Nebuchadnezzar, King of Babylon - our people had a twofold mission in the Babylonian exile:

- to re-establish the spiritual *Beis HaMikdash* [within their hearts]; and
- to build the Second *Beis HaMikdash* in a physical sense.

The Second *Beis HaMikdash* continued to exist as long as its spiritual counterpart was maintained. Directly after the spiritual *Beis HaMikdash* was destroyed, the physical dimension of the *Beis HaMikdash* was also destroyed.

With regard to the Third *Beis HaMikdash*, by contrast, G-d told us that our objective and mission is - according to many interpretations - to build only the spiritual dimension of the *Beis HaMikdash*. G-d Himself will build the physical dimension. As explained by *Rashi* and *Tosafot*, the Third *Beis HaMikdash* will be built by the hand of Heaven.

For that reason, our spiritual *Beis HaMikdash* must be built entirely through our efforts: through *teshuvah*, Torah, and *mitzvos*. Every spiritual brick that a Jew fashions can never be displaced. The process of laying these spiritual bricks began at the moment the last portions of the physical *Beis HaMikdash* were in flames. This is the inner meaning of the story in the *Midrash (Eichah Rabbah)* that, at the moment the *Beis HaMikdash* was destroyed, *Moshiach* was born.

The major part of the building of the spiritual *Beis HaMikdash*, which Jews are required to build in this long and dark exile, has already been erected by the spiritual endeavours of the previous generations and only a small portion has been left for us. Nevertheless, our portion must be permeated with the same holiness as that of the previous generations.

The consequence of this realization is that we should be permeated with the understanding that with every positive activity we perform in our everyday lives that is in accordance with the Torah - no matter how great or how small it appears to our physical eyes - we are laying one of the final bricks in the eternal *Beis HaMikdash* for our people and for the world at large. Through this, we are doing our part in building the spiritual *Beis HaMikdash* and the physical *Beis HaMikdash* which will be established immediately thereafter, speedily in our days.

May G-d grant that we all merit [to see] the building of the physical *Beis HaMikdash* as well, speedily in our days, Amen.

With wishes for everlasting good in all matters,
Rabbi Menachem Schneerson

CUSTOMS CORNER

Tisha BeAv

The First Temple was also destroyed on the 9th of Av (423 BCE). Five centuries later (in 69 CE), as the Romans drew closer to the Second Temple, ready to torch it, the Jews were shocked to realize that their Second Temple was destroyed the same day as the first. Many other horrible things took place on this day throughout history. We therefore fast as a sign of mourning from sundown the day before until the following sundown.

Shortly before the fast begins, we eat a "separation meal." This somber meal is not very plentiful-it follows a larger meal eaten a bit earlier. This final meal is eaten while sitting on the floor or a low stool. It consists of a piece of bread and a hard-boiled egg dipped in ashes, a symbol of mourning.

In the synagogue, the curtain is removed from the Ark and the lights are dimmed. After the evening prayers, the book of Lamentations (*Eichah*) is read. The leader reads aloud, and the congregation reads along in an undertone.

After the morning prayers, it is customary to read the *kinot* elegies. Following the conclusion of the morning prayers, some also read the book of Lamentations (*Eichah*) again.

The Temple was set ablaze on the afternoon of the 9th of Av, and burned through the 10th. Therefore, the restrictions of the Nine Days (such as not eating meat, swimming, or laundering clothing) extend until midday of the 10th of Av.

A WORD

from the Director

The name of our Shabbos is Shabbos Chazon - the "Shabbos of Vision" - named for the first word in the Haftarah. In a well-known teaching, Rabbi Levi Yitzchok of Bardichev, that lover of Jews par excellence, says that on this Shabbos, every Jew is shown the third Bais HaMikdash in a vision. His intention with this teaching was obviously to encourage the Jewish People in their performance of the mitzvos, as he usually did. For if we realize that the third Bais HaMikdash really exists, only waiting to be brought down to this world by our good deeds, how this would lighten our task!

"Chazon" is the Aramaic translation for vision. This means that the purpose of the third Bais HaMikdash will be to "translate" all the undesirable elements of the golus into holiness. This is akin to the accomplishment of a baal teshuvah, who creates good from evil.

Now, although this concept was also expressed by the second Bais HaMikdash, which followed seventy years of golus, this is nevertheless underscored in a more profound way by the third Bais HaMikdash.

The third Bais HaMikdash will last forever, unlike the second. True penitence is also everlasting. This is similar to a suspected document which has been vindicated in a court of law. Its validity is no longer in any doubt. The Tzaddik, while he has never sinned, is like a document whose validity has never been challenged and so is not backed up by a clear vindication. So too with teshuvah: The challenge posed by evil has been beaten back and the experience can only serve to strengthen the baal teshuvah. Similarly with the second and third Bais HaMikdash: The Jews were exiled and the Bais HaMikdash destroyed.

Nevertheless, they lived to see, by their merit, another Bais HaMikdash rebuilt. Now, although the second temple also symbolizes teshuvah, it reaches ultimate expression in the third temple, which will be everlasting.

J. I. Gutnick

IT HAPPENED *Once...*

AFTER THIRTY-THREE YEARS OF CHILDLESSNESS

Reb Moshe-Chaim and his wife, Miriam, had been married for 33 years. They were simple but very generous people. What greatly upset them was the fact that they had no children. One night, Reb Moshe-Chaim was sitting in a corner of the shul listening to a discussion about the Baal Shem Tov.

The people spoke about how a childless couple, already advanced in years, had come to the Baal Shem Tov and begged him to bless them with a child. The Baal Shem Tov gave them the blessing and, with G-d's help, a son was born to them.

A few days later, Moshe-Chaim told his wife about the story. Miriam had heard similar stories from Bashe, a righteous woman who was the wife of the famous Chassid, Reb Gedalia-Boruch the Shoemaker. Miriam and Bashe worked together in providing medical care and nourishment for mothers who had just given birth, and in dowering brides and supporting orphans. Miriam was overjoyed to hear her husband was considering a trip to the Baal Shem Tov.

Months passed, though, and still Moshe-Chaim and Miriam had not made the journey. In the middle of Passover, Moshe-Chaim heard that a group of people led by Reb Gedalia-Boruch were planning to visit the Baal Shem Tov seven weeks later for the festival of Shavuot. After discussing it between themselves, Moshe-Chaim and Miriam decided to join the group.

On the second day of the Hebrew month of Iyar, they set out on their journey. Moshe-Chaim and Miriam came to the Baal Shem Tov and, weeping profusely, poured out their hearts to him. The Baal Shem Tov, however, did not give them the blessing they hoped for. They entered his room again a few days later and then a third time, but the Baal Shem Tov gave them no reply.

Reb Gedalia-Boruch, knowing that the Baal Shem Tov always acted toward his visitors with intense *ahavat Yisrael* (love of one's fellow Jew), was deeply upset at the bitter lot of the couple. As he was one of the Baal Shem Tov's earliest disciples, he sought the advice of his veteran colleagues about the case. They decided that ten men should gather to fast, pray, and plead for the couple for three consecutive days, and then they would see what the Baal Shem Tov would say.

Reb Gedalia-Boruch and his colleagues carried out their plan with true selfless love. They were careful to avoid uttering any words that were not for a holy purpose and poured out their hearts pleading for Divine mercy for Moshe-Chaim and Miriam. No one else was aware of what they were doing. On the evening of the third day, when they were still in the middle of the evening prayer service, the Baal Shem Tov's attendant came and told them that the Baal Shem Tov was inviting them to a celebratory meal.

The meal took place with the participation of the Baal Shem Tov and his disciples and all the guests then visiting the holy Rebbe. The Baal Shem

Tov was highly elated and expounded on new Torah insights and on the verses, "You shall love your neighbour as yourself," and "How good and pleasant it is for brothers dwelling together." He also told them various stories on the subject of *ahavat Yisrael* and how dear Jews are to G-d. The Baal Shem Tov explained the tremendous effect that brotherly love can have and how, when friends plead for Divine mercy for a comrade in distress, they can even annul a heavenly decree of 70 years duration and transfer "the curse to blessing, and death to long life."

Reb Gedalia-Boruch and his colleagues realized that the reason for the celebration was what they had done and that their plan had worked. They immediately urged Moshe-Chaim and Miriam to press their plea. When the couple approached the Baal Shem Tov, he gave them his blessing to have a child who would live a long and happy life.

G-d fulfilled the Baal Shem Tov's blessing and on the second day of Iyar the following year, Miriam bore a son. They named him Shlomo. At about the same time, Bashe, Reb Gedalia-Boruch's wife, bore a daughter whom they named Yocheved. When Shlomo and Yocheved were 17, the parents arranged a match between them. Shlomo became known as Shlomo Bashe's after his wife's mother, a great woman who was known for her deed of kindness and charity.

Thoughts THAT COUNT

These are the words which Moses spoke to all Israel (1:1)

It was only to the people of Israel that Moses spoke of their iniquities and failings. To G-d, Moses spoke only of the virtues of Israel, and justified them no matter what they did. (*Chassidic saying*)

Also with me was G-d angry for your sakes, saying: "You, too, shall not enter [the Land] (1:37)

G-d said to Moses: "With what face do you request to enter the Land?" This may be illustrated by a parable. It is like the case of a shepherd who went out to feed the king's flock, and the flock was abducted. When the shepherd sought to enter the royal palace, the king said to him: "If you come in now, what will people say? That it was you who have caused the flock to be carried off!"

So, too, did G-d say to Moses: "Your greatness is that you have taken the 600,000 out of bondage. But you have buried them in the desert and will bring into the land a different generation! This being so, people will think that the generation of the desert have no share in the World to Come! No, better be beside them, and you shall in the time to come enter with them." (*Midrash Rabbah*)

CANDLE LIGHTING: 12 JULY 2013

BEGINS		ENDS
4:59	MELBOURNE	6:00
5:02	ADELAIDE	6:01
4:51	BRISBANE	5:47
6:17	DARWIN	7:09
4:48	GOLD COAST	5:44
5:10	PERTH	6:08
4:44	SYDNEY	5:43
4:49	CANBERRA	5:48
4:40	LAUNCESTON	5:44
5:02	AUCKLAND	6:03
4:50	WELLINGTON	5:54
4:35	HOBART	5:40
4:46	BYRON BAY	5:42
6:58	SINGAPORE	7:49



CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMANN STREET, CAULFIELD

PARSHAS DEVARIM
5 AV • 12 JULY

FRIDAY NIGHT:	CANDLE LIGHTING: MINCHA: KABBOLAS SHABBOS:	4:59 PM 5:10 PM 5:45 PM
SHABBOS MORNING:	SHACHARIS: LATEST TIME TO SAY SHEMA: MINCHA: SHABBOS ENDS:	10:00 AM 9:59 AM 5:05 PM 6:00 PM
MONDAY NIGHT:	TISHA B'AV: FAST BEGINS:	5:19 PM
TUESDAY:	FAST ENDS:	5:48 PM
WEEKDAYS:	SHACHARIS SUN-FRI: MINCHA: MAARIV:	9:15 AM 4:55 PM 5:55 PM