

LAMPLIGHTER

8 Av
Parshas Devarim
Shabbos Chazon
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5776/2016

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LIVING WITH THE TIMES

The Torah portion of Devarim (the first portion in the book of the Torah known as Devarim, Deuteronomy) is always read on the Shabbat before Tisha B'Av, known as Shabbat Chazon (literally "The Sabbath of Vision"). As nothing in Judaism is coincidental, the Torah portion of Devarim and Shabbat Chazon must be interconnected.

The Book of Deuteronomy is unique in that, unlike the first four Books of the Torah, it was transmitted by Moses to the generation of Jews that was about to enter the Land of Israel.

The generation of Jews that wandered through the desert is known as "the generation of knowledge." Because they occupied such a high spiritual level, commensurate with Moses', they merited to lead a completely spiritual existence. The generation that entered Israel, by contrast, began a new chapter in Jewish history. Because they had to involve themselves in more mundane affairs, their spiritual level is considered to be lower than that of the preceding generation.

Nonetheless, it was precisely the generation that entered Israel that was able to successfully fulfil G-d's plan. G-d wants us to serve Him within the context of the material world, establishing a "dwelling place" for Him in the "lower realms."

Accordingly, although the Jews who entered Israel were spiritually inferior in comparison with their parents, they possessed a certain advantage over their elders: The Jews who entered Israel merited to attain a level of "peace and security" that was denied the previous generation.

Shabbat Devarim is thus a resolution of two opposites. On the one hand, the Jews' entry into the Land of Israel was a very great descent, for it signified the need for daily contact with worldly matters. On the other hand, it was precisely by means of this descent that they were able to attain the highest ascent of all: the fulfilment of G-d's plan.

Likewise, Shabbat Chazon is a study in contradiction. Shabbat Chazon occurs in the middle of the Nine Days, a period in which we mourn the destruction of the Holy Temple. Yet, at the same time, as the famous Rabbi Levi Yitzchak of Berditchev explained, on Shabbat Chazon every Jew is shown a vision of the Third Holy Temple, an edifice that will be infinitely superior to the two Holy Temples that preceded it.

Thus Shabbat Chazon expresses the same theme of descent for the purpose of ascent as Devarim: It is precisely through the descent which caused the Temple's destruction in the first place that we will achieve the highest ascent of all: the establishment of the Third Holy Temple by Moshiach, may it happen at once.

Adapted from Likutei Sichot, vol. 2

Beating Around the Bush

By Mendel Kalmenson

Rabbi Mordechai Eliyahu, of blessed memory, former Sephardic chief rabbi of Israel, related:

"The Rebbe once learned of a scheme to personally humiliate one of the Israeli prime ministers. He made every effort to stop the individuals from doing so. He said, 'To rebuke their actions, yes; to humiliate them, no.'

"It takes special strength to rebuke and love at the same time."

This delicate and unique balance between love and rebuke, concern and compassion, truth and tolerance, recalls a different Rebbe: Moses.

Final Words

As the book of Deuteronomy opens, Moses is left with five weeks to live.

He has lots to say to the people he's led for forty years, and even more to say to a people whose promising but uncertain future looms just beyond the Jordan River.

The fifth book of Moses is thus, essentially, his last will and testament.

Here's how it begins:

These are the words that Moses spoke to all of Israel on the other side of the Jordan, in the wilderness, in the plain, opposite the Sea of Reeds, between Paran and Tophel, and Laban and Chatzeroth and Di-Zahab. . .

"These are the words"—what words?

This group of verses seems only to catalogue the Israelite desert itinerary, making no mention of any words spoken by Moses. Were they perhaps edited out, one wonders?

The noted Bible commentator Rashi offers a creative insight. "These are the words" refers to words of rebuke that Moses directed at the Israelites. Moses here enumerates all the places where the Jews angered G-d.

Thus, "in the wilderness" is not a nostalgic reference to the setting of a memorable road trip, but serves to introduce a homily given by Moses to Israel, in which he recalls their many transgressions against G-d, by means of mentioning the places where they fell short.

The geographical notes in these verses delineate Israelite pitfalls, not pit stops.

For example:

"In the wilderness" alludes to the time the Israelites angered G-d in the desert, by saying, "If only we had died by the hand of G-d."

"In the plain": He rebuked them for their worship of the Baal Pe'or deity in the plains of Moab.

"Opposite the Sea of Reeds": A reference to their rebellion at the Red Sea, when they said, "Is it because there are no graves in Egypt that you have taken us to the desert to die?"

And the list goes on (as enumerated by Rashi ad loc.) . . .

What's puzzling here is the veiled way in which Moses chose to reproach his people. How out of character for a man whose hallmark was clarity and truth! Does not allusion leave room for confusion—problematic behaviour for any leader, any time?

But here lays the true greatness of Moses, or rather the greatness of his truth.

The truth he embodied and communicated wasn't the cold and metallic type, the variety which smacks of judgment, self-righteousness and condescension.

It was, rather, a warm and tender truth, packaged in an embrace, laced with sensitivity, and graced with compassion.

Thus, while these words of rebuke were absolutely necessary, when speaking them Moses made sure to allude instead of accuse, to beat around the bush rather than burn it down, in order to open, rather than close, the hearts and minds of the people he addressed.

He avoided hurt with heart. Moses taught that to humiliate is to annihilate. No matter the transgressor or transgression.

What's in it for me?

Sometimes it's our responsibility to admonish. When that happens, we must ensure that there's no bite in our bark. It will be picked up by the recipient, and the rebuke will be discarded.

By all means, hand out an earful when necessary; just make sure it's full of heart.

Slice of LIFE

A SPECIAL PAIR OF TEFILIN

In the late 1980s, Rabbi Aharon Eliezer Ceitlin of Israel visited Russia. One day, in the synagogue in Moscow, he met a young shochet (ritual slaughterer) who was very intrigued when he heard Rabbi Ceitlin's name. "Are you related to the Ceitlin who was arrested in Berditchev 50 years ago?"

"Yes, indeed," Rabbi Ceitlin replied. "That was my father, of blessed memory."

The young man, Moshe Tamarin, then proceeded to tell him the following story:

"A few weeks ago I got a call from an old man, Reb Refoel Brook, asking me to send a shochet to his city before the holidays. He told me that there were 15 Jewish families in Saratov who kept kosher. I was surprised that there were so many observant Jews in such a remote location.

"I decided to go there myself. The trip took 17 hours by train. When I had finished shechting the chickens, the old man took me home and showed me a pair of tefilin he had. They were very old and quite faded. He asked me if I could bring it to Moscow to check and see if they were kosher.

"Why do you use such old tefilin?" I asked him. 'You can get much nicer ones nowadays.'

"Don't worry,' he said. 'I have other tefilin that I use every day. But these tefilin are very special. I call them "mesiras nefesh-self-sacrifice-tefilin..." ' He then told me an amazing tale:

"Many years ago he had been one of six Jewish boys from all over Russia who were learning in a secret branch of Yeshiva Tomchei Temimim in Berditchev. The conditions of the 'yeshiva,' located in the women's section of a synagogue, were almost unbearable. When night fell, the boys would look for a cellar or an abandoned railroad car in which to sleep. They were ill fed and ill clad, but willing to undergo anything in order to learn

Torah.

"One night they decided to stay in the synagogue. It was the anniversary of the passing of Rabbi Shneur Zalman of Liadi [founder of Chabad Chasidism and author of the Tanya], and they wanted to celebrate properly. After covering all the windows so no light would escape, they spread a white tablecloth over the table and sat down. "With rapt attention they listened as their teacher told stories and explained deep concepts in Chasidic philosophy. The melodies they sang transported them to a world that transcended fear. "Suddenly, however, there was a loud knock on the door. 'Open up!' a rough voice called to them in Russian. Within seconds everything on the table had disappeared, the light was extinguished, and the boys hid in places throughout the synagogue.

"When the agents of the secret police burst inside they quickly found the boys and arrested them. The excuse they had prepared in advance was that they were all orphans who had banded together. And so, a few days later they were sent to a state orphanage on the outskirts of the city. They were warned that if they continued in their Torah study and mitzva observance they would suffer. Despite beatings they would not eat the non-kosher food.

"In the meantime, the local Chasidim were doing everything they could to get them out. Children in the orphanage were allowed an hour-long stroll from time to time; the six boys used this opportunity to pray at the grave of the famous Rabbi Levi Yitzchak of Berditchev. One week, a man passed by and tossed a paper in their direction. The note informed the boys that a pair of tefilin had been hidden for them near a certain tree in the forest. Prayer books and other texts were also smuggled to them later.

"From that time forth, the boys would go on walks, in pairs. They would pray at the grave of Rabbi Levi Yitzchak. They would also make their way over to the tree and with great self-sacrifice they would put on tefilin.

"A month later they found a note telling them to prepare to escape on a certain date. According to plan, they escaped

into the forest, where someone was waiting with train tickets to Kiev. In Kiev, the boys bid good-bye to each other and dispersed to different branches of Yeshiva Tomchei Temimim.

"I was one of the boys,' Reb Refoel concluded, 'and these are the tefilin we put on in the forest...'"

Moshe Tamarin had remembered that one of the names Reb Refoel had mentioned was Yehoshua Heshel Ceitlin.

Now it was Rabbi Ceitlin's turn to get excited. His father had told him the story of the tefilin many times. His father had remembered the names of the other five boys but only knew the whereabouts of four of them. It had pained his father very much that he did not know what had happened to Reb Refoel. The mystery of the sixth boy's whereabouts was now solved - thanks to a special pair of tefilin.

Rabbi Ceitlin's was saddened that he would not be able to share the exciting news with his father, for his father had passed away two years previously. But somehow, he would get in touch with Reb Refoel.

After much effort, Rabbi Ceitlin was able to reach Reb Refoel on the telephone. The tremendous emotions conveyed by Reb Refoel to Rabbi Ceitlin in the course of that phone call were overwhelming. Rabbi Ceitlin urged Reb Refoel to allow him to arrange for the Brook family to leave Russia. He would live out his final years in a Torah environment and be reunited with his "old friends."

"Who will take care of the 15 Jewish families here if I leave?" Reb Refoel asked Rabbi Ceitlin. Reb Refoel refused to leave but agreed to a visit, despite the fact that he feared his weak heart would be unable to take the excitement. When Rabbi Ceitlin contacted his father's friends and told them that he had found Reb Refoel they were very excited and eagerly awaited his visit. Unfortunately, as Reb Refoel himself had suspected, the emotional strain was too great and he passed away days before the reunion was to take place.

Translated from Sichat HaShavua

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ISSUE 1256

MOSHIACH MATTERS

Our Sages note that at the time of the splitting of the Sea, the Torah does not say "az shar Moshe" - "then Moses sang," in the past tense, but rather, "az yashir Moshe," - "then Moses will sing," in the future tense. This, they explain, is a reference to the resurrection of the dead. This explanation concurs with the plain meaning of the verse, which refers to the splitting of the sea. At that time, we experienced revelation from far beyond the realm of time; Included in that experience was a revelation of the Future Era. Included within the song of the sea was preview of the future song of the final redemption.

(The Rebbe, Yalkut Moshiah UGeula al HaTorah)



INSIGHTS

LETTERS BY THE LUBAVITCHER REBBE

By the Grace of G-d
Sivan 17, 5711
[June 21, 1951]
Brooklyn, N.Y.

Greeting and Blessing:

As I told you during your visit here, my father-in-law the Rebbe would often quote a saying by Rabbi Israel Baal Shem Tov: "From everything that a Jew sees or hears, he must derive a lesson in his service of the Almighty." Obviously, one should look for a lesson in his daily occupation.

Clothes and linen, before we put them on, are clean and smoothly pressed—everything in its proper place. But after wearing them for a while, they become creased, dusty or stained. Nevertheless, one need not discard these clothes; instead, one gives them to a laundry or a cleaner's. The laundryman puts them in a tub or machine that has a warm or hot temperature, with hot water, chemicals or soap that serve to remove the dirt and stains. He then presses it by applying a heavy weight or pressure. The garment can now be worn again.

So it is with the Jewish soul. When the Almighty gives the Jew—man or woman alike—his or her soul, it is clean and pressed, and fitted individually to him or her. As we say every day in the morning prayers: "The soul that you have placed within me is pure." In time, however, as it is used for worldly matters, the soul becomes creased—creased through its use for things that are not the will of G-d. The soul may also become soiled and stained when one neglects, G-d forbid, to do an obligatory mitzvah or one transgresses, G-d forbid, a divine prohibition.

Nevertheless, the Torah teaches us not to despair, G-d forbid, of the soul's purity and its fittingness for mentchlich and Jewish living. One must immerse it in a warm temperature—that is, warm it with the warmth of Torah and mitzvot, so that it should "stew" in them and be vitalized by them. This warmth must be a moist warmth, so that the soul should have a moist adherence to all things holy; this is achieved by heartfelt prayer, of which it is said, "Pour out your heart like water," and with heartfelt Torah study, of which it is said, "Ho, all who thirst, come to water—water being Torah." One should also mix in other things: the giving of charity, the observance of kashrut and other mitzvot, thereby restoring the soul to its spotless purity. And if one adds to this the "weight" and "pressure" of Torah—a weight and pressure that may seem, at first, to be a burden—this not only does not bother the garment—on the contrary, it presses it smooth and sets each thing in its place, restoring it to its proper form and shine. In other words, through Torah and mitzvot the soul becomes what it ought to be.

I conclude with a blessing of long life for you and your wife, may she live. May you have much nachas from all your children, may they live.

CUSTOMS CORNER

IF THE 9TH OF AV FALLS ON SHABBAT, THE FAST IS POSTPONED UNTIL SUNDAY.

Abstaining from food and drink is the external element of a fast day. On a deeper level, a fast day is an auspicious day, a day when G-d is accessible, waiting for us to repent.

The sages explain: "Every generation, for which the Temple is not rebuilt, it is as though the Temple was destroyed for that generation." A fast day is not only a sad day, but an opportune day. It's a day when we are empowered to fix the cause of that destruction, so that our long exile will be ended and we will find ourselves living in messianic times; may that be very soon.

A WORD

from the Director

Although it is unusual for Tisha B'Av to coincide with Shabbat, it does periodically occur in this manner. In 5751 (1991) when Tisha B'Av also fell out on Shabbat, the Rebbe spoke about the significance of this schedule.

Tisha B'Av, normally a day of mourning for the destruction of the Holy Temple, was therefore a day of happiness and rejoicing, as we do not mourn on Shabbat.

There is another reason to rejoice on Tisha B'Av. And this, too, the Rebbe spoke about at great length on that Tisha B'Av and the days immediately following. Tisha B'Av is known by our Sages as the birthday of Moshiach.

In simple terms this means that at the moment of the destruction of the Holy Temple, the potential for the Final Redemption, through Moshiach, was born.

The Rebbe clarified the exact meaning of this: "Our Sages explain that this cannot refer to Moshiach's actual birth, because Moshiach will not be an infant when he redeems our people. But rather, it refers to a strengthening of his influence. For our Sages refer to a birthday as a day when mazalo govar, "the spiritual source of one's soul shines powerfully."

On the day when Moshiach's spiritual source is powerfully revealed, there is a unique potential for the Redemption to come... Each year, for the past two thousand years, on Tisha B'Av, Moshiach receives new power and new strength, and from year to year, this influence grows more powerfully."

Thus, Tisha B'Av is a unique time, when the potential for the Redemption is at its peak. Through this insight into Tisha B'Av we are introduced to a basic concept in Chasidic philosophy which teaches that the greatest ascent comes after the greatest descent.

J. I. Gutnick

IT HAPPENED *Once...*

Rebbe Yehoshua of Belz was once at a circumcision of a baby who was already orphaned from both of his parents. His father had passed away after his mother had conceived, and his mother died in childbirth. At the ceremony, there was a tremendous amount of crying and wailing, which created a very sombre and morose atmosphere.

The Belzer ordered that the crying should stop, saying that circumcision is a joyous mitzva occasion. Crying is therefore prohibited, and it will in no way help the unfortunate child. Later, at the festive meal in honour of the circumcision, the Rebbe commanded that they should sing the entire Tmanya Apei (literally, "eight faces"-a reference to Psalm 119, which contains eight verses for each of the 22 letters of the Hebrew alphabet in sequence. Afterwards the Rebbe explained his request by telling the following story.

Whenever a very difficult question arose to Rebbe Yaakov Yitzchak of Pshischa, known as the Yehudi HaKadosh [the Holy Jew], he would concentrate very deeply, often steeped in his thoughts for half an hour or more, until the answer came to him. Once, when one of these questions came up, one of his students, a young man who was orphaned from his father, became very hungry, and decided to dart home to his mother for a quick bite.

He quickly ran home and asked his mother for some food, reminding her that he was in the middle of his studies, and would have to return immediately. After preparing and serving the food, his mother asked him to bring down a package that she needed from the attic. Nervous about returning late, the young man told his mother he had to return right away. As he hurried back to the Study Hall, he realized what he had done - after all, isn't the study of Torah supposed to lead to fulfilment of its mitzvot, and he had just missed an opportunity to honour his mother?

He quickly did an about-face and ran back, and pleaded for his mother's forgiveness. When she agreed, he brought the package down from the attic, and quickly ran back again to the Study Hall. Upon his arrival there, when he opened the door, the Yehudi arose from his deep thoughts, and promptly stood up to greet the young man.

Noticing that the Rebbe had stood up, all the other talmidim [students] also stood. The young man was quite bewildered at all of this. The Yehudi then delivered his answer to the difficult question, and asked everyone to sit down. Sitting down with them, he turned to the young man and said, "Now tell us everything that happened to you."

After the young man told his story, the Yehudi said, "Surely you wonder why I stood up. The Gemara [Kiddushin 32b] says that Abayei [one of the major sages of the Talmud] was an orphan from both parents. His father had passed away after his mother had conceived, and his mother died in childbirth. How, then, could he fulfil the command of honouring one's parents, which is one of the Ten Commandments? Therefore, whenever anyone fulfils this mitzva properly, Abayei accompanies him. So, since you did this mitzva so well, Abayei went with you. When you came here, Abayei came with you, and I stood up in his honour. And it was he who gave me the answer to the difficult question."

Rebbe Yehoshua of Belz then added that in the Maharsha's commentary to this Gemara, he writes that the name Abayei is alluded to in the verse, "asher becha yerucham yasom" [the first letter of each word spells out the name Abayei], meaning, "in You the orphan finds mercy" [Hoshea, 14:4]. "This verse teaches that the best way to help the orphan is not by crying over him, but by insuring that he receives a proper Torah education as he grows up. For the gematria [numerical value] of the letters of 'becha' [in You] hints at the 22 letters of the Torah, and if we bring the child up according to the Torah, this will bring great satisfaction to his parents in Heaven."

"Now you can understand why I asked you to sing Tmanya Apei," the Rebbe concluded, "for in the entire psalm is about the Kedusha [sanctity] and greatness of the Torah."

Thoughts THAT COUNT

Deuteronomy begins with Moses chastising the Children of Israel for their behaviour. Would it not have been more fitting if only blessings came from Moses, and any necessary rebuke come from the wicked Bilaam? Why then, was this not the case? G-d knew that if Bilaam had rebuked the Jews, they would have responded, "Well, what can you expect from an enemy." And if Moses only blessed the Jews, the nations of the world would have said, "Big deal. He is one of them, so he gives them blessings." Therefore G-d decreed that the reverse take place, that it be Moses who chastises the Jews and Bilaam who blesses them, so that their words would be properly considered.

(Devarim Rabba)

These are the words which Moses spoke unto all Israel (Deut. 1:1)

First and foremost we must note that Moses spoke "unto all Israel." Moses demanded that the Jews be united and stand together before he even spoke to them. Unity is the foundation upon which all else is built.

(Sifri Darush)

G-d should add on to you accordingly one thousandfold (Deut. 1:11)

Why did Moses bless the Jews after rebuking them? It is told that the "Seer" of Lublin once berated himself in very harsh terms as if he were the most renegade sinner. Hearing this, his disciples were seized with fear: "If our teacher is worthy of such, what is our lot?" The Seer felt their uneasiness and remarked, "May your grandchildren be no worse than me." So too with Moses. Having rebuked the Jews, he continued with words of encouragement, "Even though I rebuked you, I still ask that it be G-d's will that there be many like you in generations to come.

CANDLE LIGHTING



BEGINS:	AUGUST 12, 2016	ENDS:
5:24	MELBOURNE	6:23
5:24	ADELAIDE	6:22
5:07	BRISBANE	6:01
6:24	DARWIN	7:14
5:05	GOLD COAST	5:59
5:30	PERTH	6:26
5:05	SYDNEY	6:02
5:12	CANBERRA	6:09
5:09	LAUNCESTON	6:11
5:27	AUCKLAND	6:25
5:19	WELLINGTON	6:20
5:06	HOBART	6:08
5:03	BYRON BAY	5:58

CHABAD HOUSE OF CAULFIELD LUBAVITCH

439 INKERMAN STREET, CAULFIELD

PARSHAS DEVARIM • SHABBOS CHAZON • 8 AV • 12 AUGUST

FRIDAY NIGHT	CANDLE LIGHTING:	5.24 PM
	MINCHA:	5.30 PM
	KABBOLAS SHABBOS:	5.55 PM
	SHACHARIS:	10.00 AM
	LATEST TIME TO SAY SHEMA:	9.44 AM
	MINCHA:	5.15 PM
	FAST BEGINS:	5.43 PM
	SHABBOS ENDS:	6.18 PM
	MAARIV followed by EICHA:	6.35 PM
WEEKDAYS	SHACHARIS	
	SUN-FRI:	8.00 AM/9.15 PM
	SUNDAY TISHA B'AV:	
	CHATZOS:	12.58 PM
	SHIR SHEL YOM/MINCHA:	1.35 PM/5.05 PM
	FAST ENDS/MAARIV:	6.11 PM
	MON-THUR:	
	MINCHA:	5.35 PM
	MAARIV:	6.20 PM