

**Parshas Devarim**  
**in a Nutshell**  
(Deuteronomy 1:1–3:22)

On the first of Shevat (thirty-seven days before his passing), Moses begins his repetition of the Torah to the assembled children of Israel, reviewing the events that occurred and the laws that were given in the course of their forty-year journey from Egypt to Sinai to the Promised Land, rebuking the people for their failings and iniquities, and enjoining them to keep the Torah and observe its commandments in the land that G-d is giving them as an eternal heritage, into which they shall cross after his death.

Moses recalls his appointment of judges and magistrates to ease his burden of meting out justice to the people and teaching them the word of G-d; the journey from Sinai through the great and fearsome desert; the sending of the spies and the people's subsequent spurning of the Promised Land, so that G-d decreed that the entire generation of the Exodus would die out in the desert. "Also against me," says Moses, "was G-d angry for your sake, saying: You, too, shall not go in there."



*"As G-d sees it, the soul of man is a spark of His own fire—a spark with the potential to reflect the infinite goodness and perfection of its source."*

— *The Rebbe 5740 (1980)*

**Tisha B'av Schedule**

**Wednesday**

Mincha..... 5:30 pm  
Fast begins.....8:11 pm  
Maariv & Eicha.... 8:45 pm

**Thursday**

Shachris .....9:00 am  
Kinus at home

Mincha .....1:45 pm  
Maariv.....8:20 pm  
Fast over.....8:47 pm

Moses also recounts some more recent events: the refusal of the nations of Moab and Ammon to allow the Israelites to pass through their countries; the wars against the Emorite kings Sichon and Og, and the settlement of their lands by the tribes of Reuben and Gad and part of the tribe of Manasseh; and Moses' message to his successor, Joshua, who will take the people into the Land and lead them in the battles for its conquest: "Fear them not, for the L-rd your G-d, He shall fight for you." ❖

**Halachic Zmanim**

Shabbos, July 25  
Eastern Daylight Time

Earliest Tallis ..... 4:40 AM  
Latest Morning Shema ..... 9:22 AM  
Earliest Mincha (Gedola).. 1:40 PM  
Plag Hamincha ..... 6:52 PM  
Earliest Evening Shema .... 8:51 PM

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule**

**Erev Shabbos – July 24 / Av 3**

Candle Lighting ..... 8:02 pm  
Mincha ..... 7:30 pm

**Shabbos Day – July 25 / Av 4**

Shacharis..... 10:00 am\*  
Torah Reading..... 10:55 am  
Rabbi Neubort's Drasha..... 11:30 am  
Kiddush ..... Postponed  
Mincha ..... 8:00 pm  
Rabbi's Drasha ..... 8:25 pm  
Shabbos Ends..... 9:06 pm

\*Latest morning Shema is now **9:22 AM**. Be sure to recite the Shema at or before that time (even if at home).

**Weekday Schedule (not on a holiday):**

**Minyan**

Shacharis (Mon-Fri) ..... 6:15 am  
Shacharis (Sunday) ..... 9:00 am  
Mincha / Maariv ..... 8:15 pm

**Classes**

Chassidus, Mon-Fri ..... Postponed  
Halachah, Mon-Fri ..... Postponed  
Monday Torah Studies..... Online only  
Tuesday Talmud..... Online only  
Wednesday Mishna ..... Online only  
Thursday B'lyun ..... 9:30-10:00 pm

## Chassidic Masters

### Shabbat of Vision

*Based on the teachings of  
the Lubavitcher Rebbe  
Courtesy of MeaningfulLife.com*

*And I, Daniel, alone saw the vision,  
but the people with me did not see  
it; yet a great terror befell them, and  
they fled into hiding. (Daniel 10:7)*

*But if they did not see the vision,  
why were they terrified? Because  
though they themselves did not see,  
their souls saw. (Talmud, Megillah)*

On the ninth day of the month of Av (“Tisha B’Av”) we fast and mourn the destruction of the Holy Temple in Jerusalem. Both the first Temple (833–423 BCE) and the second Temple (349 BCE–69 CE) were destroyed on this date. The Shabbat preceding the fast day is called the “Shabbat of Vision,” for on this Shabbat we read a chapter from the Prophets (Isaiah 1:1–27) that begins, “The vision of Isaiah . . .”

But there is also a deeper significance to the name “Shabbat of Vision,” expressed by chassidic master Rabbi Levi Yitzchak of Berdichev with the following metaphor:

A father once prepared a beautiful suit of clothes for his son. But the child neglected his father’s gift, and soon the suit was in tatters. The father gave the child a second suit of clothes; this one, too, was ruined by the child’s carelessness. So, the father made a third suit. This time, however, he withholds it from his

son. Every once in a while, on special and opportune times, he shows the suit to the child, explaining that when the child learns to appreciate and properly care for the gift, it will be given to him. This induces the child to improve his behavior, until it gradually becomes second nature to him—at which time he will be worthy of his father’s gift.

On the “Shabbat of Vision,” says Rabbi Levi Yitzchak, each and every one of us is granted a vision of the third and final Temple—a vision that, to paraphrase the Talmud, “though we do not ourselves see, our souls see.” This vision evokes a profound response in us, even if we are not consciously aware of the cause of our sudden inspiration.

#### **The Divine Dwelling**

The Holy Temple in Jerusalem was the seat of G-d’s manifest presence in the physical world.

A basic tenet of our faith is that “The entire earth is filled with His presence” (Isaiah 6:3) and “There is no place void of Him” (Tikkunei Zohar 57); but G-d’s presence and involvement in His creation is masked by the seemingly independent and arbitrary workings of nature and history. The Holy Temple was a breach in the mask, a window through which G-d radiated His light into the world. Here G-d’s involvement in our world was openly displayed by an edifice in which miracles were a “natural” part of its daily operation and whose very space expressed the infinity and all-pervasiveness

of the Creator. Here G-d showed himself to man, and man presented himself to G-d.

Twice we were given the gift of a divine dwelling in our midst. Twice we failed to measure up to this gift, and banished the divine presence from our lives.

So, G-d built us a third Temple. Unlike its two predecessors, which were of human construction and therefore subject to debasement by man’s misdeeds, the third Temple is as eternal and invincible as its omnipotent architect. But G-d has withheld this “third suit of clothes” from us, confining its reality to a higher, heavenly sphere, beyond the sight and experience of earthly man.

Each year, on the “Shabbat of Vision,” G-d shows us the third Temple. Our souls behold a vision of a world at peace with itself and its Creator, a world suffused with the knowledge and awareness of G-d, a world that has realized its divine potential for goodness and perfection. It is a vision of the third Temple in heaven—in its spiritual and elusive state—like the third set of clothes that the child’s father has made for him but is withholding from him.

But it is also a vision with a promise—a vision of a heavenly temple poised to descend to earth, a vision that inspires us to correct our behavior and hasten the day when the spiritual vision becomes tactual reality.

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Through these repeated visions, living in the divine presence becomes more and more “second nature” to us, progressively elevating us to the state of worthiness to experience the divine in our daily lives.

### **The Wearable House**

The metaphors of our sages continue to speak to us long after the gist of their message has been assimilated. Beneath the surface of the metaphor’s most obvious import lie layers upon layers of meaning, in which each and every detail of the narrative is significant.

The same applies to Rabbi Levi Yitzchak’s metaphor. Its basic meaning is clear, but many subtle insights lie hidden in its details. For example: Why, we might ask, are the three Temples portrayed as three suits of clothes? Would not the example of a building or house have been more appropriate?

The house and the garment both “house” and envelop the person. But the garment does so in a much more personal and individualized manner. While it is true that the dimensions and style of a home reflect the nature of its occupant, they do so in a more generalized way—not as specifically and as intimately as a garment suits its wearer.

On the other hand, the individual nature of the garment limits its function to one’s personal use. A home can house many; a garment can clothe only one. I can invite you into my home, but I cannot share my garment with you: even if I give it to you, it will not clothe you as it clothes me, for it “fits” only myself.

G-d chose to reveal His presence in our world in a “dwelling”—a communal structure that goes beyond the personal to embrace an entire people and the entire community of man. Yet the Holy Temple in Jerusalem also had certain garment-like features. It is these features that Rabbi Levi Yitzchak wishes to emphasize by portraying the Holy Temple as a suit of clothes.

For the Holy Temple was also a highly compartmentalized structure. There was a Women’s Court and a courtyard reserved for men, an area restricted to the kohanim (priests), a “sanctuary” (heichal) imbued with a greater sanctity than the “courtyards,” and the “Holy of Holies”—a chamber into which only the high priest may enter, and only on Yom Kippur, the holiest day of the year. The Talmud enumerates eight domains of varying sanctity within the Temple complex, each with its distinct function and purpose.

In other words, although the Temple expressed a single truth—the all-pervasive presence of G-d in our world—it did so to each individual in a personalized manner. Although it was a “house” in the sense that it served many individuals—indeed, the entire world—as their meeting point with the infinite, each and every individual found it a tailor-made “garment” for his or her specific spiritual needs, according him or her a personal and intimate relationship with G-d.

Each year, on the Shabbat before Tisha B’Av, we are shown a vision of our world as a divine home—a place where all G-d’s creatures will experience His presence. But this is also a vision of a G-dly “garment”—the distinctly personal relationship with G-d, particularly suited to our individual character and aspirations, that we will each enjoy when the third divine Temple descends to earth. ❖

“It would be desirable that you establish the custom of reciting Tehillim — at least a few chapters — in shul during the weekdays as well. Convey to the congregants the words that my revered father-in-law, the Rebbe, related: that reciting Tehillim protects [a person] from many undesirable matters and draws down abundant good for the needs of every single individual.”

-- Lubavitcher Rebbe 16 Iyar, 5711

# Tisha B'Av

Tisha B'Av, the 9th day of the month of Av (July 29-30, 2020), is the saddest day on the Jewish calendar, on which we fast, deprive ourselves and pray. It is the culmination of the Three Weeks, a period of time during which we mark the destruction of the Holy Temple in Jerusalem.

## What Happened on 9 Av?

1313 BCE: The spies returned from the Promised Land with frightening reports, and the Israelites balked at the prospect of entering the land. G-d decreed that they would therefore wander in the desert for 40 years.

Both Holy Temples in Jerusalem were destroyed on this date. The First Temple was burned by the Babylonians in 423 BCE and the Second Temple fell to the Romans in 70 CE, unleashing a period of suffering from which our nation has never fully recovered.

The Bar Kochba revolt against the Romans in 133 CE ended in defeat: The Jews of Betar were butchered on the 9th of Av and the Temple Mount was plowed one year later on the same date.

Later on in our history, many more tragedies happened on this day, including the 1290 expulsion of England's Jews and the 1492 banishment of all Jews from Spain.

## How 9 Av Is Observed

The fast begins at sunset of the 8th of Av and concludes at nightfall the following night (delayed by one day

when 9 Av is on Shabbat). During this time, we

- Don't eat or drink
- Don't wear leather footwear
- Don't bathe or wash our-selves (washing only until the knuckle when mandated by halachah)
- Don't apply ointments or creams
- Don't engage in marital relations or any form of intimacy
- Don't sit on a normal-height chair until chatzot (the time when the sun has reached its apex)
- Don't study Torah (except for the "sad" parts that deal with the destruction of the Temples, etc.)
- Don't send gifts, or even greet one another (you may respond to greetings)
- Don't engage in outings, trips or similar pleasurable activities
- Don't wear fine, festive clothing

## What We Do

Starting from midday on 8 Av, we limit our Torah study to the few allowed topics that are of a sad nature or pertain to the Temples' destruction.

We eat a square meal in the afternoon, before Minchah services. Then, late in the afternoon, a "separation meal," seudah hamafseket, is eaten. It consists of bread and a hard-boiled egg dipped in ashes, accompanied by water. This meal is eaten alone, sitting on a low stool.

The meal must be over by sundown, when all the laws of Tisha B'Av take effect.

Tisha B'Av evening services are held in synagogue, where the ark has been stripped of its decorative curtain and the lights dimmed. Evening prayers are followed by the chanting of Eichah (Lamentations).

Morning prayers are held without tallit and tefillin, since both are considered adornments. Most of the morning is occupied by the reading of Kinot, elegies marking the various tragedies that befell our people.

Work is permitted on Tisha B'Av, but discouraged. On this day, one's focus should be on mourning and repentance. If one must work, it is preferable to begin after midday.

It is customary to give extra charity on Tisha B'Av, as on every fast day.

After midday, it is permissible to sit on chairs, and tallit and tefillin are worn during the afternoon prayer. In the synagogue, the ark's curtain is restored to its place before the afternoon prayers.

Many communities have the custom to clean the house and wash the floors after midday, in anticipation of the Redemption, which we await.

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# Tisha B'Av

(Continued)

## After the Fast

When night falls, before breaking the fast, one should perform netilat yadayim (hand-washing), this time covering the entire hand with water, but without reciting the blessing. It is also customary to perform Kiddush Levanah at this point, celebrating the rebirth of the moon, and our hoped-for national rebirth.

The Temple was set ablaze on the afternoon of the 9th of Av, and it 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.

## The Joy Within the Sadness

Even as we mourn, there is an element of joy and comfort. Indeed, the reading of Eichah concludes with the verse "Restore us to You, O L-rd, that we may be restored! Renew our days as of old." There is also a custom among many to use flimsy paperback Kinot booklets, hoping that they will not be needed next year.

It is by no accident that Scripture refers to this day as a mo'ed, a holiday, and Tachanun (prayer of repentance) is not said today. May the time soon come when we look back with the clarity of hindsight to see how all our suffering was but a prelude to happiness and goodness, with the coming of Moshiach. Amen! ❖

## From Our Sages

**These are the words which Moses spoke to all Israel on the other side of the Jordan, in the desert, in the Aravah, opposite Suf, between Paran and Tofel, and Lavan, and Chatzerot, and Di-Zahav (Deuteronomy 1:1)**

*According to the Sifri, the numerous place names listed here are not landmarks indicating where Moses spoke these words—indeed, some of these places do not even exist as geographical locations. Rather, these are words of rebuke by Moses to the people of Israel. Instead of mentioning their sins outright, he alluded to them with these place names:*

*"In the desert"—the time they complained: "If only we would have died in the desert" (Exodus 17:3).*

*"In the Aravah (Plain)"—their worship of Baal Peor in the Plains of Moab (Numbers 25).*

*"Opposite Suf"—the trouble they made at the shores of Yam Suf, the Red Sea (see Exodus 14:11 and Rashi on Exodus 15:22).*

*"Paran"—the sin of the spies, who were dispatched from Paran (as recounted in Numbers 13 and later in our own Parshah).*

*"Tofel" and "Lavan" (meaning "libel" and "white")—their libeling the white manna (Numbers 21:5).*

*"Chatzerot"—where Korach's mutiny against Moses took place.*

*"Di-Zahav" (literally, "too much gold")—the sin of the golden calf.  
-- (Sifri, Rashi, et al)*

*It would have been fitting that the rebukes (in the Book of Deuteronomy) be pronounced by Balaam, and that the blessings (in the Parshah of Balak) be said by Moses. . . . But G-d said: Let Moses, who loves them, rebuke them; and let Balaam, who hates them, bless them.*

*-- (Yalkut Shimoni)*

**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)*

**Join us each weekday morning (Mon-Fri)  
as we delve into the mysteries of Chassidic concepts.  
5:50 am -- followed immediately by Shacharis.**

**Haftorah of Devarim in a Nutshell – 3rd Shabbos of the Three Week  
Shabbat Chazon – Shabbos of the Vision**

*Isaiah 1:1-27*

This week's haftorah is the third of a series of three "haftarot of affliction." These three haftarot are read during the Three Weeks of mourning for Jerusalem, between the fasts of 17 Tammuz and 9 Av.

Isaiah relays to the Jews a G-dly vision he experienced, chastising the residents of Judah and Jerusalem for having rebelled against G-d, criticizing them for repeating their errors and not abandoning their sinful ways — even after having been reprimanded and punished. "Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook G-d; they provoked the Holy One of Israel." Harsh words are employed, comparing the Jewish leaders to the rulers of Sodom and Gomorrah. G-d states his distaste for their sacrifices and offerings which were flavored with pagan customs. "How has she become a harlot, a faithful city; it was once full of justice, in which righteousness would lodge, but now it is a city of murderers..."

Isaiah then speaks gentler words, encouraging the people to repent sincerely and to perform acts of justice and kindness towards the needy, orphans and widows, and promising them the best of the land in return for their obedience. "If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool." The haftorah concludes with a promise that G-d will eventually reestablish Israel's judges and leaders, when "Zion shall be redeemed through justice and her penitents through righteousness."

Note: The first word of the haftorah is "Chazon" ("The vision [of Isaiah]"). The Shabbat when this haftorah is read, the Shabbat before Tisha b'Av, is thus called "Shabbat Chazon," the "Shabbat of the Vision." According to chassidic tradition, on this Shabbat the soul of every Jew is treated to a "vision" of the third Holy Temple that will be rebuilt with the coming of Moshiach. ❖

**From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.**

**Good Shabbos to all!**

שבת שלום גוט שבת!

