

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 16 / Av 7

Candle Lighting.....8:08 pm

Mincha7:30 pm

Shabbos Day – July 17 / Av 8

Shacharis..... 10:00 am*

Torah Reading 10:50 am

Rabbi Drasha 11:15 am

Mincha1:40 pm

Rabbi's Drasha.....1:10 pm

Shabbos Ends9:14 pm

**Latest morning Shema is now 9:18 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 (Sun-Thurs)1:45 pm

Maariv (Sun-Thurs)9:15 pm

Bulletin

*To sponsor the Bulletin,
please contact
the Rabbi*

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."

(continued next column)



Parshas Devarim is always read before the fast of Tisha B'Av, the day on which we commemorate the anniversary of the destruction of the Temple More importantly, it is a day when we focus on building from those ruins, seeing that exile is not in itself an end, but rather a phase in the progress of mankind to its ultimate goal — the future redemption.

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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." ❖

**Shabbos and Tisha B'Av
Schedule**

Shabbos, 8 Menachem Av

Shacharis 10:00 am

Kiddush 12:30 pm

Torah Class 1:10 pm

Mincha 1:40 pm

Fast begins 8:25 pm

Shabbos Ends 9:13 pm

Maariv and Eicha 9:45 pm

Sunday, 9 Menachem Av

Shacharis 9:00 am

Mincha with Tefillin 1:45 pm

Maariv 8:40 pm

Fast ends 8:58 pm

Halachic Zmanim

Shabbos, July 17, 2021

Daylight Savings Time

Earliest Tallis 4:30 AM

Latest Morning Shema 9:18 AM

Earliest Mincha (Gedola) ..1:40 PM

Plag Hamincha6:57 PM

Earliest Evening Shema8:58 PM

Chassidic Masters

Powerful Insights From the Rebbe: Devarim

Compiled by Mordechai Rubin

The Paradox of Descent

There is a saying of Rabbi Levi Yitzchak of Berditchev, that this Shabbat, Shabbat Chazon (when we read as the Haftarah, the famous Vision (Chazon) of Isaiah), is a day when we are presented with a vision of the future Third Temple.

This leads us to understand the connection between the “vision” of the Haftarah, and the Sidra of Devarim, which are always read together on the Shabbat before the 9th of Av.

Devarim begins Moses’ recapitulation of the Torah. The book of Devarim differs from the other four books in being addressed to the generation who were about to enter the Holy Land. They needed counsel and caveat in a way that the previous generations did not.

But they were, nonetheless, to reach something unattained by their fathers. Only by the descent into material concerns, the translation of G-d’s will into practical action, could the fulfillment be reached of “the rest and the inheritance.”

Devarim, tells of the paradox that through descent comes true uplifting: The highest achievements of the spirit are won in earthly and not heavenly realms. This is also the message of the “vision” — even though this Haftarah is read in the “Nine Days”

of mourning for the loss of the Temples, nonetheless through the resultant exile will come the true redemption, the vision which we glimpse (in the words of the Berditchever) in the very moment of our loss. ❖

The Uniqueness of Devarim

li The book of Devarim is a 37-day-long speech by Moses, beginning on the first of Shevat and ending on the seventh of Adar—the day of Moses’ passing. In his speech, Moses recaps the major events and laws that are recorded in the Torah’s other four books. Moses wrote all five books. But, as our sages explain, in the first four books Moses transcribed everything as he received it from G-d, while in Devarim he says it “in his own words.”

In Torah there are two dimensions: a dimension in which both the content and the “packaging” are bestowed from Above, and a dimension in which the divine wisdom and will is packaged in “our own words.” And then we have the book of Devarim, in which the two converge: a human being, Moses, attains a level of identification with the divine wisdom and will on which “his own words” are completely in harmony with their divine content—so much in harmony that they are no less G-d’s words than those which G-d dictated in the first four books.

G-d granted the human mind and mouth a mandate not only to shape His world, but also to participate in the formulation of the Torah—the laws, the blueprint, the “source code” of creation. The first to receive this mandate was Moses, who fulfilled it so perfectly that his “contribution” became one of the

five books that form the crux of Torah. Moses’ achievement contains the empowering seeds for all subsequent human partners to the articulation of divine wisdom. ❖

The Power of the Ordinary

In the beginning of Devarim (Verse 5) Moses “began to expound the Torah with thorough explanation.” Rashi explains that “with thorough explanation” means that Moses translated the Torah into 70 languages.

Of what value was that translation? In that era, all the Jews understood Lashon HaKodesh, the Hebrew in which the Torah was written. What purpose was achieved by translating the text?

Among the explanations given is that by doing so, Moses elevated the secular tongues in which he spoke. Our Sages say: “Everything which G-d created in His world, He created solely for His glory.” No entity, be it a language, a precious metal, or an invention has a separate, independent identity. It was created by G-d from absolute nothingness for a purpose: to reveal His glory. Otherwise, it would not exist.asc

The above motif applies not only with regard to other languages, but to the entire sphere of our involvement in material activities. Why do we spend our lives eating, drinking, and earning money? To show how these activities and the material entities that they involve exist for G-d’s sake. In doing so, we change the nature of the world and enable the purpose for which G-d brought it into being to resonate within it. ❖

From Our Sages

The 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 (Deuteronomy 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)

G-d said to me: “Fear him not . . .” (3:2)

In the case of Sichon, it was not necessary for G-d to reassure Moses in this way. Why did Moses have more cause to fear Og than Sichon? Because he was afraid lest there stand by Og the merit that he served Abraham, as it is written (Genesis 14:13), “The refugee came and informed Abraham [of the capture of Lot]”—and this was Og.

-- (Rashi)

Tisha B'Av

What Is Tisha B'Av?

Tisha B'Av, the 9th day of the month of Av (July 17-18, 2021), 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 (read more) and the Second Temple fell to the Romans in 70 CE (read more), 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 do not***

eat or drink

wear leather footwear

bathe or wash ourselves (washing only until the knuckle when mandated by halachah)

apply ointments or creams

engage in marital relations or any form of intimacy

sit on a normal-height chair until chatzot (the time when the sun has reached its apex)

study Torah (except for the "sad" parts that deal with the destruction of the Temples, etc.)

send gifts, or even greet one another (you may respond to greetings)

engage in outings, trips or similar pleasurable activities

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. (This differs this year due to Shabbos. Please ask the Rabbi.)

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.

(continued on next page)

Tisha B'Av (continued)

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. ❖

Haftorah for Devarim in a Nutshell

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. ❖

Good Shabbos to all!

שבת שלום גוט שבת!

