



The emperor Napoleon once passed by a synagogue and heard the people within weeping bitterly. Upon inquiring what was the reason for this sadness, he was told that today was Tisha B'Av and the Jews were mourning the destruction of their Holy Temple. Napoleon replied, "A people that mourns so faithfully over their loss will surely see their Temple rebuilt."

The destruction of both Temples took place on the ninth of Av. After the exiles returned from the first Babylonian exile the returnees rebuilt the Temple. When it had stood 300 years, cracks were discovered in the building and Herod undertook the mammoth task of rebuilding it.

Herod, an Edomite - a non-Jew - who had been a slave to the Hasmonian royals, was an implacable foe of the Torah Sages who opposed him. He had risen to the position of king only after having ruthlessly decimated the Hasmonian dynasty, including his own wife, Mariamne. Why did a man so steeped in evil and violence decide to rebuild and beautify the Holy Temple?

The particular target of Herod's bloody excesses were the great Torah Sages. Herod persecuted them to the point that there remained alive only one, Bava ben Buta, and he had been blinded by order of the king. One day, Herod disguised himself and appeared before the great Sage. Wanting to provoke the rabbi to curse him, he began: "Herod is nothing but a wicked slave!"

Bava ben Buta only replied, "What am I to do about it?" As the disguised stranger escalated his anti-Herod rhetoric, the Sage rejoined with many passages from the Torah which forbid slandering a king. He refused to allow himself to be drawn into the conversation against the tyrant. When he could stand it no more, Herod blurted out, "I am Herod! But had I known that the Torah Sages were so cautious in their speech and actions, I never would have killed them. What can I do to atone for my sins?"

Bava ben Buta replied, "When you killed the Torah Sages you extinguished the light of the world. Now, restore the light by rebuilding the Holy Temple, for it, too, illumines the world."

Herod feared the reaction of the Roman emperor, by whose grace he reigned. Bava ben Buta suggested that a messenger be sent to Rome with a request to begin construction. By the time the messenger would return, the construction could be completed. Herod agreed and work began.

The building Herod constructed was described by our Sages thus: "Whoever has not seen the building of Herod, never saw a beautiful structure in his life." The Second Temple stood for a total of 420 years before the destruction - 90 of which were after Herod's beautification and enlargement.

The Temple, after Herod's completion, was built of gigantic stones, some of which were faced with blue-green marble, which resembled the waves of the sea. Almost all of the doors were faced with gold, and inside thousands of candles flickered. Near the doorway stood a large golden grapevine, and pilgrims who wished to present a gift to the Temple could purchase a leaf, a grape or a whole bunch of golden grapes which they would hang on this lovely golden vine. These donations were used to finance the running of the Temple.

Jews, who came to Jerusalem three times each year, were treated to a marvelous scene, which they no doubt reflected upon throughout the rest of the year. The Levites stood on the fifteen steps leading from one courtyard to the next and sang King David's psalms - the fifteen "Songs of the Steps" to the haunting music of harps, violins, cymbals, flutes and other instruments with which we are unfamiliar.

The siege and ultimate destruction of Jerusalem by the Romans was long and bloody. Millions were slaughtered or perished from lack of food and water. The Jewish defenders of the holy city, divided in their opposition to the conquerors, displayed both great heroism and tremendous folly in their vain attempt to defeat the Roman legions and their allies. But, it was G-d's decree that the Jews be exiled from the land. When the Temple stood in ruins and flames licked the walls, the "flower of the priesthood," the young kohanim threw the keys to the Temple gates towards the heavens, acknowledging, "We have not been trusty guardians of your Temple, and so we are relinquishing the keys to You." A heavenly "hand"

was seen reaching out to receive the keys. And so, the ninth of Av once again casts its shadow over our calendar. We mourn for the destruction of the Holy Temples. But while we fast and remember the destruction, we also anticipate the building of the Third Holy Temple, for our tradition teaches that our redeemer, Moshiach, is born on the very day of the destruction. From within the rumble and ashes of the Holy Temple we receive the assurance that we will be redeemed. The Rebbe has told us that very soon we will joyfully witness the Third Holy Temple rebuilt, and we will once again be privileged to witness its incomparable holiness and beauty.

THOUGHTS
THAT COUNT

on the weekly Torah portion

These are the words that Moses spoke to all the Jews (Deut. 1:1)
When Moses spoke to the Jews he allowed himself several words of rebuke with regard to their conduct during the travels in the desert. However, only when speaking to the Jews did he rebuke them. When Moses spoke to G-d on behalf of the people, he was a pure advocate. This is a true lesson for every Jewish leader. (Rabbi Levi Yitzchak of Berdichev)

You have tarried long enough on this mountain - turn and take your journey (Deut. 1:6)
G-d told the Jews that they had spent long enough at Mount Sinai, it was time to move on. A person is not permitted to enclose himself in the Tent of Torah and be satisfied with working only on himself. He must go out to places far from established Jewish centers and bring the light of Torah there, also. (Likutei Sichot)

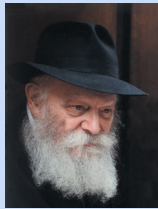
How can I by myself alone bear your trouble, and your burden, and your strife? (Deut. 1:12)
Rashi comments: "And your burden" - this teaches that the Children of Israel were skeptics and heretics. Rabbi Nachman of Breslov used to say: The heaviest burden a man can endure is that of skepticism. The heart of the true believer is much lighter than that of the heretic, who is always weighed down by the yoke of his doubts.

Hear the causes between your brethren and judge honestly between each person (Deut. 1:16)
"Hear" - he who hears and feels the great love of the Creator for each Jew, and how precious each Jew is above - he will behave in a manner of "between your brethren" - getting along well with people and appreciating each Jew. Another explanation: If you truly want to hear and feel this love of fellow Jews, you should relate to people in a manner of "between your brethren" - you must be sociable and civil with your fellow Jews. (Baal Shem Tov)



7:48 Candle Lighting Time

NY Metro Area
8 Av/Aug 5
Torah Portion Devarim
Shabbat Chazon
(Fast of Tisha B'Av begins 8:05)
Shabbat ends 8:50 PM



LIVING WITH THE REBBE

from the teachings of the Rebbe
on the Torah portion

This Shabbat is called *Shabbat Chazon*, the Sabbath of Vision. Named for the Haftora, the vision of Isaiah.

This week's Torah portion is Devarim, and it starts with a rebuke of the Jewish people; Moses lectures them on many of their failings. It ends, however, on a positive note. Moses tells them that when they enter the land and go up against Canaan, they should not fear, because G-d will fight for them.

So too in the Haftora, Isaiah starts his vision with a rebuke, only to turn around and end on a positive note "Zion will be redeemed through justice..."

These readings are always read on the Shabbat before Tisha B'Av, the fast of Av, the saddest day on the Jewish calendar. Commemorating the destruction of both our temples in Jerusalem and much more. (This year Tisha B'Av occurs on Shabbat and the fast is pushed off until Saturday night and Sunday.)

The rebukes found in our Torah portion and Haftora seem to fit the theme of Tisha B'Av, but how does the positive ending fit?

The positive ending reminds us and emphasizes to us that though Tisha B'Av is a sad day, all the sadness connected to it has a positive purpose. None of the suffering was in vain.

Even more, we will see with clarity how our efforts and suffering was that which accomplished the ultimate redemption.

This helps answer a second question.

When Moshiach comes Tisha B'Av will be celebrated as a happy day. Why? True all sadness will end, but its history remains a sad one.

In the Messianic Era Tisha B'Av will be celebrated as a happy day not merely because all sadness will end, but even more we will see the positive in all the Tisha B'Av events.

Each of us finds ourselves in difficult situations from time to time. It's hard to see the positive in it. But if you stop and recognize that G-d placed you in that specific situation, you will realize that there must be a positive purpose. Though you might not be aware of what the purpose is, you will be able to keep upbeat and positive.

Adapted by Rabbi Yitzl Hurwitz from the teachings of the Rebbe, yitzlurwitz.blogspot.com. Rabbi Hurwitz, who is battling ALS, and his wife Dina, are emissaries of the Rebbe in Temecula, Ca.

Two Brothers

by Rabbi Israel Rubin

Before Tisha B'Av, the day on which the Holy Temples in Jerusalem were destroyed, I like to tell the story from the *Midrash* of "The Two Brothers."

Two brothers had each inherited half of their family's farm. One of the brothers was married and had a large family; the other brother was single. They lived on opposite sides of a hill.

One night during harvest season, the single brother couldn't sleep. "How can I rest comfortably and take half of the yield, when my brother has so many more mouths to feed?" He arose, gathered bushels of produce and climbed the hill to bring them over to his brother's barn.

Meanwhile, his brother across the hill also couldn't sleep. "How can I enjoy my share of the produce and not be concerned with my brother. He is alone, without a wife or children; who will support him in his old age?" So he arose in the night and quietly brought over bushels of produce to his brother's barn.

When the next morning dawned, each brother was surprised to find that what they had given away had been replenished. They continued these nocturnal treks for many nights. Each morning they were astounded to find that the bushels they had removed had been replenished.

Then one night it happened. The brothers met on the top of the hill. And there, they embraced.

G-d looked upon this expression of brotherhood and said, "On this spot of mutual love I wish to dwell. Here My Holy Temple will be built."

I would like to pose the following questions and offer insights about the two brothers and their personalities.

Did these two brothers always think

and act alike? Did they ever have disagreements and differences? Did they always approve of each other, always share the same ideals and values?

Perhaps the two brothers did not live in harmony. They may have lived at the base of the same hill, but they may not have had very much in common. One brother was married with a large family; the other was single. They probably pursued different goals and might have had contrasting personalities. Perhaps the hill was a physical manifestation of their up-and-down relationship.

The single brother may well have enjoyed the bachelor's life. What did he understand of child rearing, pediatricians, schooling and other parental concerns? These were not relevant to him. What then, aside from the farm, did he and his brother have in common?

On the other hand, the "family man" may have been totally in the dark about his single brother's lifestyle. Perhaps he could not even comprehend such an existence! And yet, these two brothers were sensitive to each other despite their differences. Rather than increasing the friction because of differing philosophies of life, they tried to fill each other's special needs, the very lifestyles they were not in touch with. They may have had strong ideological, philosophical or even religious differences. Yet they remained caring and empathetic.

I will not pretend that this simple story has all the solutions to what is taking place in the global Jewish community today. But it certainly does teach us what our general attitude must be. For once we have a positive attitude toward each other, and a willingness to work things out, the details tend to fall into place.

Rabbi Israel Rubin is director of Chabad of the Capital District, Albany, New York.

SLICE OF LIFE

No Competition
by Rabbi Sholom Dovber Avtzon



I was at a gathering this past month where Rabbi Avrohom Mann, a renowned mentor in the Senior Lubavitch Yeshiva of Toronto, related a story with an acquaintance of his that took place at the Rebbe's *Ohel* (resting place). The story is connected with a letter of the Rebbe written over 70 years ago, which refers to a story told by the Previous Rebbe nearly 80 years ago about a story that took place with the Baal Shem Tov over 260 years ago!

"I have an acquaintance who trained someone in his field and after the employee became knowledgeable and had some basic experience, he opened up the same business in that town. The former boss was infuriated and had negative feelings toward his previous employee turned competitor.

"Some time later, my acquaintance went to the Rebbe's *Ohel* about something totally unrelated to the above incident. After visiting the Rebbe's *Ohel* and asking that the Rebbe intercede on his behalf on a certain matter, my acquaintance had some time and decided to open up a volume of the Rebbe's letters (correspondence both private and public of the

Rebbe to various people throughout the years). He randomly opened volume three to page 197, and read a letter written by the Rebbe on 26 Tishrei, 1949:

" 'Being involved with the refinement of one's emotional qualities – love, hate, fear, licentiousness, mercy, cruelty, and the like involves two dimensions: The first is that the emotions should follow the dictates of the mind. This approach is called subjugating one's nature. Afterwards, one transforms the emotions. **To illustrate, one has a competitor in his line of business. Moreover, the competitor operates in the neighborhood where one's own business is located. If one would allow himself to follow his natural emotional tendencies and his animal soul, feelings of animosity would be aroused toward his competitor.** The intellect of his G-dly soul, however, is aroused and tells him: "Surely you believe that G-d controls the world. Accordingly, if G-d has ordained that you will be given sustenance, how can the competitor take it away from you against G-d's will? And if it has been decreed from Above that you will receive less income, do you think that without the competitor, there are no ways for it to be arranged from Above that your income will be reduced? If so, since the competitor is not taking anything away from you, why should you hate him?"

" 'After many internal debates of this nature, the person will feel that his hatred will stop influencing his actions, and then his speech, and then even his thoughts. Nevertheless, this cannot compare at all to the transformation of one's qualities.

" 'The G-dly soul, however, continues its efforts, telling him: "It is written: 'Love your fellowman as yourself.' Now, you are a specialist in his line of business. Since helping him cannot cause you a loss, go help him out with some good advice, a loan, or the like." Ultimately, the hatred becomes transformed into love and he conducts himself in this way.'

" 'It is only the second phase – transforming

one's nature – that can truly be called involving oneself with one's emotions and the attribute of piety, although according to strict Torah law, a person can excuse himself, offer a rebuttal, and fulfill his obligations with the first approach of subjugating one's nature.'

"This letter startled my acquaintance. 'The Rebbe is explaining that while according to Torah law I was perhaps acting in a permissible manner, but according to Chassidic teachings I was completely wrong and unjustified in my feelings toward my former employee!'

"As he was leaving the *Ohel*, to his shock he noticed that this competitor was just coming to the *Ohel*. 'The Rebbe is certainly telling me something,' he thought to himself. He decided that he would heed the Rebbe's words in the letter and so greeted his former employee with a warm '*Sholom Alecheim*.' The person was flabbergasted, but at the same time he was fearful that this might be a ruse and he should be careful.

"Shortly afterward, the former employee received an email from a prospective client asking for his services. At the bottom of the email he saw that the client had originally emailed his former boss requesting his services, and that the boss had recommended that the prospective client contact him!

"In this particular line of work, normally when someone makes a recommendation, they are entitled to request a broker's fee. But there was no such request made.

"The 'competitor' was bewildered as to what was happening, and why his ex-boss was now helping him. Only after this occurred a few more times, did he realize that these actions were genuine. Not only did the boss and the employee make peace, but they now even sometimes work on projects together.

The study and application of Chasidic teachings can elevate a person to such heights!

Rabbi Avtzon is a veteran educator and the author of numerous books on the Chabad Rebbe and their Chasidim. He is available to speak and can be contacted at avtzonbooks@gmail.com

The Rebbe Writes

from correspondence
of the Lubavitcher Rebbe

12th of Nissan, 5734 [1974]

To All Participants in the Presentation of the *Aron-Kodesh*

Greeting and Blessing:

...A human being is called a world in miniature (microcosm). Our Sages point out that this is not merely a phrase, but that the analogy corresponds in many details, even minute details.

The idea behind this analogy is that man and the world in which he lives are intimately bound up and mutually affect one another.

The idea of an *Aron-Kodesh* (Holy Ark) is that it is a physical thing, made of wood, or metal, or other material, and is consecrated to house a *Sefer Torah* [Torah scroll], which is also made of material things (parchment inscribed by quill and ink), but is holy because the writing is the word of G-d, the ultimate of all that is spiritual and sacred. Because the *Aron-Kodesh* is such a holy thing by reason of its housing the holiest of all sacred objects, the *Sefer Torah*, it is customary to make it beautiful – as is, indeed, the case with the one which has been presented. Even when an *Aron-Kodesh* has lower compartments, these are used exclusively for keeping other sacred objects.

A human being is like an *Aron-Kodesh*. The body, consisting of tissue, bone, etc., is physical, but it houses the soul which is spiritual, sacred and pure. Consequently, the body, too, must be kept holy, as an Ark housing a *Sefer Torah*.

Indeed, the analogy may be extended to the whole world at large, wherein G-d commanded to construct a *Mikdash*, a Sanctuary, from which G-d's light and holiness should spread to, and permeate, the whole world.

In like manner, an individual must endeavor to make his heart and brain (mind) – though they are made of physical substances – sanctuaries," that is, sacred depositories for even more sacred contents and qualities, attuned to the supreme holiness and perfection which G-d revealed in His Torah and Mitzvot. So much so, that even the lower compartments, i.e. when the mind and heart

are applied on a lower level, namely, to such material things as business or job, these are not to be an end in themselves, but a means to a better and higher spiritual level, thereby giving the mundane occupations a different complexion, a higher meaning and value. This would then correspond to the Sanctuary which G-d commanded to be erected in this material world, the Sanctuary to which the Jewish people contributed such material things as gold, silver and brass, whereby they elevated to sanctity not only the contributions themselves, but also the effort that went into the acquisition of all their material things, including the major share that is used for personal and family needs.

Both sanctuaries – the sanctuary that is within every Jew, man and woman, and the Sanctuary which G-d commanded to be built as a dwelling place for Him on earth, are mentioned in one and the same sentence in the Torah: They shall make Me a Sanctuary, that I may dwell within them – Within each and every one of them, as our Sages interpret this verse. In other words, the ultimate purpose of the Sanctuary built for G-d is to make every Jewish heart and mind a fitting abode for G-d to dwell in.

The immediate inference from the above is that although, at this time, the Sanctuary, the *Bet Hamikdash*, is not in existence, and will be rebuilt when Moshiach will come, the sanctuary which is within the Jew, man or woman, is always there, and it is very much up to himself and herself to cultivate and make it effective in sanctifying the whole daily life.

In light of the above, together with my heartfelt appreciation of the sentiments that accompanied the Presentation, I wish to express my prayerful hope that it will stimulate all participants to strengthen the determination to make an *Aron-Kodesh* of his and her personal life, an *Aron-Kodesh* of the family, to the extent of permeating also the children with the same spirit and dedication. With such resolve, Divine assistance is assured, and may G-d grant that it should be accomplished in the spirit of these days, when the Presentation was made, namely in the spirit of true freedom from all distractions material and spiritual.

Moreover, the place of the Presentation is likewise auspicious, for it has been here that my saintly father-in-law made his Sanctuary – a sacred House of Prayer and of Study – during the last decade of his life on earth, a Sanctuary which is continued in the same spirit...

Holy Temple, since it is "the building of the Holy One, blessed be He," will endure forever. The First Temple corresponds to Abraham; the Second Holy Temple corresponds to Isaac; the Third Holy Temple corresponds to Jacob. And since the dominant characteristic of Jacob is truth, which can be neither intercepted nor changed, the Third Holy Temple will stand forever. (*Likkutei Sichot*, Vol. IX, p. 26)

MOSHIACH MATTERS

The *Zohar* describes the First and Second Holy Temples as "the building of mortal man which has no lasting existence," whereas the Third

A WORD FROM THE DIRECTOR

This year Tisha B'Av is on Shabbat, and thus we do not mourn. Shabbat postpones the negative factors associated with Tisha B'Av and enhances and amplifies the date's positive influences. Similarly, the fact that Tisha B'Av falls on Shabbat and that instead of fasting we are obligated to take pleasure in the foods and beverages served, alludes to the Redemption. For every Shabbat is a microcosm of "the era that is all Shabbat and rest for eternity" and the Shabbat meals are a reflection of the feast to be served on that day.

For that reason, when a fast day falls on Shabbat there must be additional happiness. This is reflected in the third Shabbat meal. Although it is the meal directly before the Tisha B'Av fast which is usually associated with certain mourning rites, this year, one may serve "a meal comparable to the feasts of King Shlomo."

Indeed, in regard to a Tisha B'Av which falls on Shabbat, our Sages use the expression, "Since it was postponed, let it be nullified." On a simple level, it means that since the fast was not observed on its appropriate date, there is reason to suppose that in that year, one need not fast at all. On a deeper level, however, it reflects the potential for the fast to be nullified completely and totally with the coming of the redemption.

This year there is a connection between Yom Kippur and Tisha B'Av: On the eve of Yom Kippur (9 Tishrei) we eat and on Yom Kippur (10 Tishrei) we fast. This year on Tisha B'Av (9 Av) we will feast and on 10 Av we will fast! There is a further connection to be drawn between Tisha B'Av and Yom Kippur: At the dedication of the First Holy Temple, on the tenth of Tishrei, on Yom Kippur, the Jews ate and drank in celebration. And this was considered a unique merit for them. Since we are awaiting Moshiach's arrival every day, it is possible that the tenth of Av will be the dedication of the third Holy Temple. For the Holy Temple is already completely built in the spiritual realms and must only descend to the earth. Were this to happen, the parallel between Tisha B'Av and Yom Kippur would be revealed in the most complete and positive sense. May it happen this year!

Shmuel Butman

L'ZICHRON CHAYA I MUSHKA
לזכרון חיה'י מושקה

The name of our publication has special meaning. It stands for the name of Rebbetzin Chaya Mushka Schneerson (obm), wife of the Rebbe.



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New Center for Helsinki

Chabad of Finland recently dedicated Helsinki's second-oldest stone structure across the street from the Presidential Palace as a new Chabad House. Under the direction of Rabbi Benyomin and Ita Wolff, Chabad of Finland was established nearly two decades ago. Ita's great-grandparents, Rabbi Mordechai and Bunia Schwei, were sent by the Previous Rebbe to Turku, Finland, in 1928. "When we arrived in 2003, we were introduced to some of his students," recalls Ita.

Groundbreaking for Boise

The Chabad Jewish Center of **Boise, Idaho**, celebrated the groundbreaking for their new center. The new Center will include Idaho's first ever Mikvah, a library, commercial kosher kitchen, classrooms, a sanctuary, offices and other spaces. Chabad of Idaho was established by Rabbi Mendel and Esther Lifshitz in 2004.

