



The heavenly decree was sealed: "The Holy Temple should be destroyed, and the Jews should be driven out of their land!" Then G-d said: "But the Western Wall should not be destroyed, so that there should always be a reminder that G-d's Glory resides there!"

The Jews could not and would not forget their Holy Temple. Every year on the ninth of Av, the Jews assembled at the Western Wall to pour out their hearts about the destruction, and to beseech G-d to rebuild the Holy Temple.

The Romans could not bear to see how resolutely the Jews kept to their religion, and how holy they regarded the Western Wall. The Romans hit upon a plan of how to remedy the situation; they issued an order that all gentiles who live in Jerusalem must dump their garbage daily near the Wall.

Day in, day out, the heap of garbage grew. Bit by bit the whole Wall was covered. The Jews mourned anew.

Many years went by. A very righteous Jew from outside of Israel came to Jerusalem to pour out his heart to G-d over the destruction. He walked through the streets of Jerusalem, seeking the Wall, but he could not find it. Everyone he asked shrugged their shoulders; they had never in their lives seen the Wall.

The Jew, however, did not give up hope. Day and night he looked for the Wall. Once, he came upon a huge hill of rubbish and wondered how so much garbage came to be accumulated at this place. He noticed a very old woman carrying a heavy sack on her back.

"Old woman, what are you carrying?" the Jew asked her.

"I am carrying a sack of garbage to throw on the hill."

The Jew inquired, "Do you have no room closer to home for garbage, that you are forced to bring it here?"

"It is an old custom for us to bring the garbage here. Once there stood here a huge stone wall that the Jews regarded as holy, so we were ordered to cover the wall." She emptied her bundle and returned home.

Tears poured from the Jew's eyes. "I will not move from here until I find a plan how to remove the dirt and reveal the Western Wall once more."

Suddenly an idea came to him. The Jew started back to town and whispered to everyone he saw: "They say that a big treasure lies buried beneath the hill of dirt over there."

He took a shovel and a bucket and began digging in the dirt. A short while later many more people arrived. The whole city of Jerusalem was aroused at the announcement of a huge treasure lying beneath the hill. They dug for a whole day till the upper stones of the Wall came into view. The sun set and the people went home to rest from their day's labor. The Jew then took out some golden coins, covered them with dirt and left.

The next morning, soon after dawn, there was an uproar by the hill. Someone had found a golden coin, and so did a second, and a third. The people started to dig with even more enthusiasm.

Every day they dug deeper and deeper. Every day a few golden coins were found. But, they were certain the real treasure lay at the bottom. The Jew spent his entire fortune on his mission to uncover the Western Wall.

For 40 days the people dug around the Wall and sought the treasure. Finally the whole Wall was cleared of garbage. They did not find the treasure, but in front of their eyes a big stone wall appeared.

Suddenly a great storm broke out and a torrent of rain came down. It rained for three

days, washing the Wall clean of any traces of dirt. When the people came out to see what they had unearthed, they saw a handsome wall with huge stones, some of them as much as ten feet high.

On the spot where Abraham brought Isaac to be sacrificed, where the first Holy Temple, built by King Solomon stood, and the second Holy Temple, built by Ezra and Nehemiah - on this very spot the third and final Temple will be built, when Moshiach comes.

### THOUGHTS THAT COUNT

on the weekly Torah portion

#### May He make you so many more than you are, a thousand times (Deut. 1:11)

The ultimate fulfillment of this blessing will take place in the Messianic era, as prophesized by Isaiah: "The smallest one shall become a thousand, and the youngest one a strong nation." At that time, the Jewish people, now numerically insignificant, will multiply and become a thousand times as great. (Binyan Ariel)

#### Behold, I have set the land before you... to Abraham, to Isaac, and to Jacob, to give it to them (Deut. 1:8)

This verse does not say the land will be given "to you," but "to them"-Abraham, Issac and Jacob-an allusion to the resurrection of the dead. (Sanhedrin)

#### 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)

#### Moses began to explain the law (Deut. 1:5)

Moses explained the law in all seventy languages. Why did he have to go to all this trouble? Because G-d knew that one day the Jews would be scattered about the face of the earth and would be mingled among the other nations. By explaining the Torah in all languages, G-d insured that in every land and among each people there would be a spark of Torah. (Chidushei HaRim)

**8:07 Candle Lighting Time**  
NY Metro Area  
**7 Av/July 16**  
Torah Portion *Devarim*  
Shabbat Chazon  
Ethics Ch 3  
Fast begins at 8:24  
Shabbat ends 9:12 PM



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# L'Chaim

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ניסד תוך ימי השלושים  
Dedicated to the memory of Rebbetzin Chaya Mushka Schneerson  
"... I have called out to the L-rd and He answered me" (Psalm 120:1)



### LIVING WITH THE REBBE

from the teachings of the Rebbe on the Torah portion

This week's Torah portion, *Devarim*, is the first portion in the book of *Devarim* - Numbers. Numbers is unique from the first four books of the Torah, in that it is addressed to the generation that will finally enter the Land of Israel.

The difference between the generation of the Exodus that lived in the desert and the generation that would actually enter the Land of Israel, is that the generation of the desert was considered a "generation of knowledge." They were in some ways on the level of Moses, who saw G-dliness. However the generation that would be entering the Land, who are now being addressed in *Devarim*, would be involved in physical pursuits, and they didn't see G-dliness revealed in the same way as the generation of the desert. They only heard from their parents and teachers. As it says in next week's parsha, "And now Israel listen."

What is the difference between seeing and hearing? When you see something it is unquestionable, no one can convince you out of it, because you saw it. On the other hand, when you hear something, no matter how convincing it is you can be talked out of it if someone questions it, or has a more convincing story or argument.

Although the generation that entered the Land was on a lower level than the generation of the desert, nevertheless they had an advantage over the generation of the desert. Because the true intention of G-d is specifically brought to fruition through being involved in the physical. Only then can you acquire the resting place and inheritance.

So *Devarim* is about a descent in holiness, but it is specifically through this descent that we are able to have the true ascent.

This Shabbat, the Shabbat before Tisha B'Av (when both of our Holy Temples were destroyed), is called Shabbat Chazon, because we read the Haftora of *Chazon Yeshayahu*, the Vision of Isaiah. Shabbat Chazon comes in the darkest time of year, the nine days, on the Shabbat before Tisha B'Av or on Tisha B'Av itself. On the other hand, specifically through the descent of Tisha B'Av we have the ultimate ascent. As the holy Rabbi Levi Yitzchak of Berdichev said that on Shabbat Chazon we are shown a vision of the third and eternal Holy Temple!

The same is true in every challenge or even tragedy, there is an opportunity. And if you train yourself to look for the opportunity, you will be able to take control of the situation and even turn it into a positive or if it can't be turned into something good, at least something good could come out of it. You should ask yourself these questions. What does G-d want me to gain from this? What does G-d want me to learn from this? How can I use this for something positive?

May we merit to see these days of darkness turn to light and the happiest days on the calendar and may we merit to see the construction of the third Temple that will be built by Moshiach. May he come soon.

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

### I Love You

by Rabbi Eli Touger

A little boy runs into the street. His mother scoops him up in her arms and brings him to safety. She scolds him for running into the street and slaps his hand to make sure the lesson is not just heard but felt. "As much as your hand hurts now, a boo-boo from a car hurts even more." As the child begins to sob, the mother hugs the child and says, "I'm only doing this because I love you."

A gold cherub was atop each end of the Ark in the Holy Temple. When the Jewish people fulfilled G-d's will, the cherubs faced each other, embracing like lovers; when the Jewish people rebelled, the cherubs averted their gaze and faced opposite walls.

When the Holy Temple was destroyed, and the invaders entered the Holy of Holies, they saw the cherubs embracing!

During the destruction of the Holy Temple, G-d "poured out His wrath like fire; G-d was like an enemy." Why, then, were the cherubs embracing at this time of apparent anger? What could their embrace mean at a time when "He cut down, in fierce rage, the pride of Israel?"

These questions can be answered by understanding our relationship with G-d. At one level, the bond is dependent upon Israel's conduct. If Israel is meritorious, she will be rewarded; if she sins, she will be punished. In this vein, exile appears to be a punishment, an expression of G-d's wrath at Israel's misdeeds.

This view, however, reflects only one dimension of the bond between G-d and Israel. There is a deeper relationship, a level at which Israel are "children unto G-d." The Baal Shem Tov intensifies the child-parent metaphor: G-d cherishes every Jew with the love of a parent for

an only child born to him in his old age.

A father does not love his son only because the son is virtuous or obedient; he loves him, unconditionally, because he is his son. With or without redeeming qualities, his father loves him.

G-d loves Israel in the same way. Regardless of our conduct, we are His children. Thus, even when G-d appears displeased with us, His love for us is revealed in the inner sanctum, the Holy of Holies.

Through the child-parent metaphor, we can even understand G-d's wrath as an expression of love. It is written, "He who withholds the rod, hates his son," implying that disciplining a child can be a manifestation of the parent's love. In fact, defying one's natural impulse to excuse misconduct, and instead rebuking a cherished child, demonstrates a deep and selfless commitment on the part of the parent.

Following this pattern, exile is acan be conceived as a temporary medium to a positive end. G-d's purpose in exiling His people is to elevate them to a higher rung, and the hardships endured - however difficult - are eclipsed by their ultimate goal.

The awareness of the nature of this process is a fundamental element in bringing it to its culmination. When a child recognizes his parent's love and corrects his conduct, his parent will no longer need to discipline him. Similarly, our consciousness of G-d's love for us will motivate us to mirror His love. And this in turn will motivate His love to be expressed only in positive ways, especially the rebuilding of the Third Holy Temple and the Messianic Era.

Adapted from *Keeping In Touch*, sie.org

# SLICE OF LIFE

## Jerusalem Diary by Rabbi Simon Jacobson



I am standing on a rooftop in the *Rovah* (the Jewish Quarter) in the Old City of Jerusalem, staring at the Temple Mount, mesmerized by the entire scene. To my right I see the mountains where Abraham raised his eyes and gazed at Mt. Moriah (Genesis 22:4). Spanning the horizon from right to left I see the plains of Jericho, across the east bank of the River Jordan, where the Jewish nation crossed into in the Promised Land. Right ahead of me is the Mt. of Olives. And finally, to my left is the Temple Mount.

I mean, does it get better than that? Is there a place on Earth that has more history?

Awe is the only word I can use looking at this scene.

This only confirms my feeling that there is no better place to be now than in Israel. Nothing is closer to reality than standing at the Western Wall on Tisha B'Av, when both Holy Temples were destroyed (thousands of years ago), and rockets are being launched on Israeli cities (when this was written in 2014)...

Memories flood me. I was 14 years old the first time I visited the Wall on Tisha B'Av. I was told that on that sad night a white gentile dove

appears on top of the Wall and sheds a tear for all that has transpired. I searched for that dove and that tear back then in 1971 and searched for it again last night.

I stand quietly weeping as I stare at the Wall. Broken, scarred, standing alone for over 20 centuries, these barren stones bear witness to all the battles and tragedies that have taken place here throughout history. How much pain and suffering have these enduring stones absorbed? How has the Wall survived it all?

But then a faint smile appears on my face: The fortitude of the Wall also bears witness to eternity. To all the pivotal events that took place at this very spot: The creation of the world began from the Foundation Stone at the peak of the mountain. Adam, the first human, was created here. Abraham's binding of Isaac and Jacob's dream all happened here. And then of course, years later, the Holy Temples with the Holy of Holies – where the Divine was revealed on Earth – stood here. All these world changing events are also contained in the Wall's hidden crevices, as the holiness of this space never leaves... What lessons, I wonder, can the Temple Mount teach us today?"

Our sages tell us (*Jerusalem Talmud Berachot 2:4. Midrash Rabba Eicha 1:51*) that Moshiach was born as the flames consuming the Holy Temple rose to their highest Tisha B'Av afternoon! What is the significance of this bizarre paradox? Why is the greatest event in history – personal and global redemption – birthed in the darkest moment? And what can we derive from this regarding the present battles in Israel and in our lives?

As I continue to stare at the desolate Temple Mount, the answer, ironically, begins to emerge from this very spot.

The Talmud tells us (*end of Tractate Makot*) that Rabbi Akiva laughed while his colleagues rent their garments and cried as they witnessed the desolate Temple Mount, where foxes roamed after its destruction. What did Rabbi Akiva see that the other sages did not?

Two forces shape our lives: Pain and pleasure. Though they ostensibly seem like diametric

opposites, in truth they are two sides of one coin – two steps in the same life journey. Our myopic, narrow vision – especially when we are still immature and unseasoned – only allows us to see our experiences piece by disjointed piece. In truth, however, a bird's eye view of the entire horizon – usually seen by people who have matured through suffering – renders all these pieces into frames of one picture, like a story which can only be understood in retrospect after reading the entire book, not just a chapter or two.

Rabbi Akiva – a man who came from a world of darkness: he was ignorant of Torah the first 40 years of his life; he was a son of converts or a convert himself – due to his challenges, gained a perspective that only comes from hard earned, harsh life experiences. This allowed him to transcend a barren mountain and a destroyed Temple and see the future being born in the belly of the beast.

People who have healed through suffering, grown through loss, become empowered through deprivation, have developed a new lens to see growth where others see an abyss.

These are the thoughts flowing through me at the original "ground zero" – here at the holiest place on earth, on the saddest day in history.

The broken Wall, with all its cracks and wounds, silently carries immortality.

Events in Israel today also carry these two visions: Do we see dark shadows, or do we see the light at the end of the tunnel? Do we serve merely as firefighters extinguishing the latest fire, short-term Band-Aids dealing with symptoms, or will we have the courage and strength – and vision – to solve the problem at its root?

And the dove? I am certain that the dove does indeed appear atop the wall. I am also certain that it sheds a tear, but also a smile. However, we need the right set of eyes – the eyes of Rabbi Akiva – to see this bird of peace.

*Rabbi Simon Jacobson is the dean of the Meaningful Life Center, meaningfullife.com, and author of the best-selling book Toward a Meaningful Life, a William Morrow publication that has been translated into Hebrew, French, Spanish, Dutch, Portuguese, Italian, Russian, German, Hungarian, Czech and Georgian.*

# The Rebbe Writes

from correspondence  
of the Lubavitcher Rebbe

5740 [1980]

Greeting and Blessing:

This is to acknowledge receipt of your letter with the enclosure, in which you express your thoughts and ideas on the situation in *Eretz Yisrael* [the Land of Israel], especially in relation to its Arab neighbors, etc.

Although neither time nor space permit an adequate reply to the various aspects of your memorandum, I will take this opportunity to make several practical remarks.

When a person is deeply involved in a matter, both in thought and in writing, obviously the intention is to accomplish something thereby. In the present instance, this depends upon finding a receptive ear and proper response on the part of those to whom the thoughts and ideas are addressed—in the present case, the Arabs.

A second consideration to be borne in mind is that when there are two options, one of them more comprehensive and far-reaching but not very practical, and the other more limited but decidedly more practical, one must opt for the latter. By way of a simple illustration: in treating a patient, the first objective must be to strengthen his health and vital signs and then, to cure him of his illness. Similarly, if the patient is suffering from two maladies, one more serious than the other, the more serious one should be dealt with first.

Bearing this in mind, and in light of the present "Nine Days," commemorating the destruction of the *Bet Hamikdash* [Holy Temple] and the beginning of the present Exile, Jews are called upon to reflect upon the cause of the latter, that is, as we say in our prayer, "Because of our sins we have been exiled from our land." No other causes are mentioned, and rightly so, because all other causes were actually consequences of this main cause, namely, failure to cleave to the way of the Torah and *mitzvot* [commandments], with which the destiny of our people is so closely intertwined. Therefore, there is only one way to reverse the situation, and that is, by removing

the cause; and whatever else must be done in the natural order of things is really secondary, and can only be successful if the primary approach is fully implemented.

Now with reference to the present situation of *Eretz Yisrael vis-a-vis* the Arabs, it is surely quite evident that the chances of making peace with the Arabs on any terms but their own are very slim, for they demand everything and are willing to give nothing in return. If, at some time in the past, there may have been some hope that the Arabs would accept a compromise for the sake of peace, it is now quite clear that there is no such prospect, inasmuch as they no longer hide or disguise their demands. Worse still, in light of the international situation, there is no reason to expect them to modify their demands. There is no need to go into detail here, but it is clear that in the natural order of things, the prospects for peace are, as mentioned, very slim.

On the other hand, since the history of our people throughout the ages has provided ample confirmation of the fact that Jewish survival does not depend on the good graces of the nations of the world but, as already mentioned, is linked to our adherence to the Torah and mitzvot—for it is in this way that our Jewish people draws its strength from a Source that is supernatural—we therefore have to do everything in our power to strengthen that link. And this is where every Jew can do his share in a very practical and effective way, that is, by spreading and strengthening Yiddishkeit, Torah and mitzvot, to the fullest extent of his or her ability. Again, in order to be most practical—there is no need for grandiose schemes, but let everyone do his or her part, in one's own family and one's immediate circle, step by step, both by example and by precept, for we have the assurance that "Words from the heart enter the heart and eventually have an effect." In this connection, it is also well to bear in mind the ruling, (not simply the idea), of the Rambam [Maimonides] to the effect that a person should consider himself, as well the whole world, to be in a state of equilibrium, so that one good action tips the scale in his favor, and in favor of the whole world.

May G-d grant that everyone should do his and her share, along the above lines, and thus hasten the time when the present days will be transformed into days of gladness and rejoicing.

With blessing,

*The above letter is from Volume I of The Letter and the Spirit by Nissan Mindel Publications.*

# A WORD FROM THE DIRECTOR

*Tisha B'Av, the ninth day of the Hebrew month of Av, occurs this year on this Saturday night (July 17) through Sunday evening (July 18). On this day, we commemorate the destruction of both the first and second Holy Temples in Jerusalem. On Tisha B'Av we read a special scroll from the Torah known as "Eicha" - the Book of Lamentations.*

*We find in this book two contradictory passages: "She [the Jewish people] cries in the night," and "Get up and sing in the night." It is obvious how the first passage fits into the Scroll of Lamentations. But how does the second passage relate to the melancholy, mournful tone of the book?*

*The answer to this question lies in understanding the eternity of our people. Although we are still in "golus" - exile, we have the strength, the capability and capacity to pull ourselves out from the depths and sing longingly of the "geula" - the final redemption.*

*Soon, the three weeks of mourning for the destruction of the Temple and Jerusalem will have passed. We have been singing a lengthy song of sadness. Let us, immediately thereafter, begin a song of longing for Moshiach. And let us sing, together, "We Want Moshiach Now" the way the author of "Eicha," Jeremiah the prophet, would have it sung.*

*Then certainly, the prophet's own words will be fulfilled, when he will "Wake up the avot [Abraham, Isaac and Jacob], Aaron and Moses," and all together fervently sing of our redemption.*

*Shmuel Beilman*

## 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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## TODAY IS...

12 Menachem Av

The Alter Rebbe repeated what the Meztitcher Maggid said quoting the Baal Shem Tov: "Love your fellow like yourself" is an interpretation of and commentary on "Love Hashem your G-d." He who loves his fellow-Jew loves G-d, because the Jew has within himself a "part of G-d Above." Therefore, when one loves the Jew – i.e. his inner essence – one loves G-d.



## New Torah Scroll

**Novokuznetzk, Russia**, in Siberia, never had an indiginous Jewish community. Today, though, with a city population of over a million, there are thousands of Jews now employed in the district's many factories. **Rabbi Menachem and Chaya Pearl Rabinowitz** are now emissaries in the city. A Torah scroll was completed at the main Marina Roscha Center in Moscow and then flown in the arms of Rabbi Rabinowitz to Novokuznetzk where it was welcomed with great joy.

## New Emissaries

**Rabbi Yigal and Nechama Begun** have opened Chabad on the Westside at **Beverly Glen in Los Angeles, California**. Their primary focus will be the Rancho Park residential neighborhood. This enclave draws young professionals and families and is home to residents working in a variety of professional occupations.