



The Chabad Online Weekly Magazine

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"Why have they stopped crying?" wondered the villager. "Are they no longer hungry?" Then he remembered the cholent



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We can discuss the rational merits of my argument until we're both blue in the face. But even more important is to understand why we are in this discussion to begin with



Essay

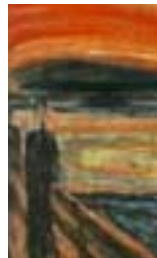
Binding

That common but feeble excuse, "I couldn't help myself," is not acceptable to anyone sensitive to the message of the tefillin

Parsha

Va'etchanan — Deuteronomy 3:23-7:11

In which Moses implores G-d, describes the Exodus and the Giving of the Torah, predicts Israel's abandonment and return to G-d, and summarizes the fundamentals of the Jewish faith



Va'etchanan 5763 (2003)

Quote for the day

The foundation of all foundations, and the pillar of all wisdom, is to know that there is a First Existence, who brings all existences into being; that all existences of heaven and earth and between them, derive existence only from the truth of His existence

(Maimonides Mishneh Torah, Laws of the Fundamentals of Torah)

Daily Thought

The Lost Ark

There are two places to find the Divine Presence in all Her glory.

One: In the most holy of chambers beyond the place of light and heavenly incense. There She is found by the most perfect of beings at the most sublime apexes of time.

The other: Beyond catacombs and convoluted mazes deep within the earth's bowels. There She is found by those whose faces are charred with the ashes of failure, their hands bloody from scraping through dirt and stone, their garments torn from falling again and again and their hearts ripped by bitter tears.

There in that subterranean darkness they are blinded by the light of the hidden things of G-d, until that Presence will shine for all of us, forever.

So it is for the human spirit and so it was in Solomon's temple: There are two places for the Holy Ark: One in the Chamber of the Holy of Holies; and one deep beneath that chamber, for us to find now.

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SEASONS OF THE SOUL

I Don't Have a
Dream

by: Rabbi Shlomo Yaffe

Why is it that in the space of one hour we can be full of faith and then skeptical, kind to one stranger and abrupt with another, deeply inspired to seek holiness and then be drawn to the basest desires?

We are so accustomed to this phenomenon we do not often question it, but we should. Do we desire to live a G-dly life or not? Do our negative inclinations and deeds prove that our convictions and commitments are only a sham? If our commitment to “do the right thing” is not superficial, why does the opposite draw us in so easily on a moment’s notice?

The answer to this lies in understanding the continuing influence of the events of *Tishah B’Av*.

Tishah B’Av — the ninth day of the Hebrew month of Av — is the saddest day in the Jewish calendar. The Ninth of Av is the day on which:

- 1) The men of Israel accepted the false reports of the Spies, thereby causing 40 years of wandering in the desert.
- 2) The Babylonians destroyed the First Temple.
- 3) The Romans destroyed the Second Temple.
- 4) The great stronghold of Beitar fell, extinguishing the last embers of the Bar Kochba revolt against the Roman Empire and with it the hope of Jewish sovereignty over their land.
- 5) The Jews were expelled from Spain in 1492.
- 6) The First World War broke out in 1914. As we know, the First World War led almost inexorably to the Second World War, which contained the Holocaust, and all its attendant horrors inflicted upon the Jewish People.

Furthermore, the state into which the events of numbers 2, 3, and 4 in the above list put us — *Galut*

(“exile”) — is the cause of all the subsequent physical and spiritual disasters. Exile is being out of one’s place. *Galut* is a state of alienation from a tangible sense of the presence of the G-dly around us which we enjoyed when the Holy Temples were in existence.

This is because it is not so much that we are in exile, as that G-d is in exile. G-d is concealed from the world, making it far easier for us to choose evil and far more difficult to see the hand of G-d that directs all. This concealment is experienced by us as distance and disengagement from G-d.

This, however, is only from our perspective. From G-d’s perspective, He remains engaged in the universe at every moment. Indeed, the Chassidic masters show that our world could not exist a single nanosecond without G-d giving it life and creating it *ex nihilo* by the power of his Essence every moment of time. *Galut* is like a one-way mirror in which we only see our limbs but G-d sees all and relates with all as before.

The Dream

There is a powerful metaphor in Psalm 126 that can help us understand — and more importantly, do — something about this state of being. It begins, “When G-d will return the exiles of Zion we will [see our experiences in exile] as having been dreamers”. The nature of sleep and its unique attendant experience — dreaming — holds the key to understanding *galut*.

When we sleep we are most certainly alive. Our brain is functioning, as is the rest of the body. However, according to Chassidic masters, all psychological and physiological aspects of sleep and dreaming flow from a spiritual dynamic.

The Talmud says that “Sleep is one sixtieth of death.” Death is the complete withdrawal of the soul from the body, permanently disconnecting them. In sleep, the soul remains within the body, giving it life — but at a distance. The primary life force of the soul that vitalizes the mind and the higher faculties withdraws, leaving behind only a trace of vitality — just enough to keep the body and basic brain functions going.

In the absence of higher rational thought, various memories fill the mind at random, and from the confluence of these memories, we create most of our dreams. Since the rational powers are not there to “police” what we see, we conflate different and contradictory ideas to create visions of the impossible.

In a dream, we can be simultaneously old and young,

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I Don't Have a Dream

in two different places at the same time, or in the presence of two people one of whom died before the other was born. All contradictions “fit” in a dream. It is only when we wake up that we realize that what we saw could never be or have been.

This is the essence of the galut experience. The withdrawal of G-d’s revealed presence from our world leads to the capacity for self-delusion and self-contradiction. Because the Soul of the Universe (the vivifying force of G-d) is not engaged with its “body” (our world) in a revealed manner, we are able to do things that contradict and deny G-d’s will and presence. Just as in a dream contradiction is rampant, so, too, in galut we can reject G-d without perceiving how this contradicts the most fundamental fact of our being — the reality that our very existence is an expression of G-d’s power and will.

This is why we accept the contradictions noted at the beginning of this article. The deepest part of us remains attuned to the truth of who we are and what we truly desire; but our deep-seated convictions *co-exist* with an alienated and confused self that is ignorant or in denial of them. It’s not that we deny or abandon our source and innermost self. We do something that is, in a certain sense, even more destructive: we simultaneously know and ignore, commit and shrug off, believe and deny.

Waking Up

What do we do when a bad dream becomes too horrible to bear? *We make ourselves wake up*, and all the impossible predicaments and disturbing contradictions of the night disappear as if they never were. Once the soul is re-engaged, we see that the dream could not have been real.

This will be the collective experience of humanity when galut ends and redemption comes about. However, this collective redemption is the sum of many individual redemptions. For the cosmos to

awaken we each need to wake ourselves up.

We awake when the pain and contradiction of our dreams becomes too intense to bear. If we accept and internalize that we are G-dly beings, if we understand our lofty potential and what a prison for our souls galut therefore is, if we understand that G-d is everywhere available by a simple choice to connect to G-d by doing another Mitzvah — we can wake up.

Every time we refuse to accept the limits that our capacity for self-delusion places on us — we are waking ourselves up.

Every time we insist that each moment of our life can, and should, reflect our essential potential rather than the force of habit and social convention — we are waking ourselves up.

When we dream, irrelevant facts can loom large, because we lack the needle of reason to deflate them. The fact that “no one else I know is living this way” has no bearing on our capacity to live “this way.” When we break through this delusion of imagining that the behavior of others has a veto on ours — we are waking ourselves up.

By these acts of awakening and refusing to accept the nightmare, we shatter the one-way mirror and enter a world in which we see G-d as clearly as G-d sees us.

This is the world awoken from the nightmare of human suffering, emptiness, and petty hatreds. This is the world envisaged by all our prophets: a world free of hunger, disease, and jealousy, a world in which all humankind will focus together on the ever-exhilarating experience of knowing G-d and living accordingly.

This wonderful world is not a utopian dream. Our world is the nightmare. All we have to do is wake up.

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STORY

Cholent

by: Yanki Tauber

The story is told of a simple, unlettered Jew who kept a tavern on a distant crossroads many weeks' journey from the nearest Jewish community, who one year decided to make the trip to the Jewish town for Rosh Hashanah.

When he entered the *shul* on Rosh Hashanah morning, it was already packed with worshippers and the service was well underway. Scarcely knowing which way to hold the prayer book, he draped his *tallit* over his head and took an inconspicuous place against the back wall.

Hours passed. Hunger was beginning to gnaw at his insides, but impassioned sounds of prayer around him showed no signs of abating. Visions of the sumptuous holiday meal awaiting him at his lodgings made his eyes water in pain. What was taking so long? Haven't we prayed enough? Still the service stretched on.

Suddenly, as the cantor reached a particularly stirring passage, the entire congregation burst into tears. Why is everyone weeping? wondered the tavernkeeper. Then it dawned on him. Of course! They, too, are hungry. They, too, are thinking of the elusive meal and endless service. With a new surge of self-pity he gave vent to his anguish; a new wail joined the others as he, too, bawled his heart out.

But after a while the weeping let up, finally quieting to a sprinkling of exceptionally pious worshippers. Our hungry tavernkeeper's hopes soared, but the prayers went on. And on. Why have they stopped crying? he wondered. Are they no longer hungry?

Then he remembered the *cholent*. What a *cholent* he had waiting for him! Everything else his wife had prepared for the holiday meal paled in comparison to that *cholent*. He distinctly remembered the juicy chunk of meat she had put into the *cholent* when she set it on the fire the previous afternoon. And our tavernkeeper knew one thing about *cholent*: the longer

it cooks, the more sumptuous your *cholent*. He'd looked under the lid on his way to *shul* this morning, when the *cholent* had already been going for some eighteen hours; Good, he'd sniffed approvingly, but give it another few hours, and ahhh... A few hours of aching feet and a hollow stomach are a small price to pay considering what was developing under that lid with each passing minute.

Obviously, that's what his fellow worshippers are thinking, as well. They, too, have a *cholent* simmering on their stovetop. No wonder they've stopped crying. Let the service go on, he consoled himself, the longer the better.

And on the service went. His stomach felt like raw leather, his knees grew weak with hunger, his head throbbed in pain, his throat burned with suppressed tears. But whenever he felt that he simply could not hold out a moment longer, he thought of his *cholent*, envisioning what was happening to that piece of meat at that very moment: the steady crisping on the outside, the softening on the inside, the blending of flavors with the potatoes, beans, *kishkeh* and spices in the pot. Every minute longer, he kept telling himself, is another minute on the fire for my *cholent*.

An hour later, the cantor launched into another exceptionally moving piece. As his tremulous voice painted the awesome scene of Divine judgment unfolding in the heavens, the entire *shul* broke down weeping once again. At this point, the dam burst in this simple Jew's heart, for he well understood what was on his fellow worshippers' minds. "Enough is enough!" he sobbed. "Never mind the *cholent*! It's been cooking long enough! I'm hungry! I want to go home...!"

Jewish history is a *cholent*.

The Talmud states that "The people of Israel were exiled amongst the nations only so that converts may be added to them." On the most basic level, this is a reference to those non-Jews who, in the centuries of our dispersion, have come in contact with the Jewish people and decided to convert to Judaism. But Chassidic teaching explains that the Talmud is also referring to the many other "souls" which we have transformed and elevated in the course of our exile — the "sparks of holiness" contained within the physical creation.

Every created entity has a spark of G-dliness within it, a pinpoint of divinity that constitutes its soul — i.e.,

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already! The *cholent* has been cooking long enough!
We want to come home!

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its spiritual function and design. And when we utilize something to serve the Creator, we penetrate its shell of mundanity, revealing and realizing its Divine essence.

It is to this end that we have been scattered across the six continents — so that we may come in contact with the sparks of holiness which await redemption in every corner of the globe. So that a printing press in Boston should print a work of Torah learning on paper manufactured by a Pennsylvania mill from a tree which grew in Oregon. So that a forest clearing in Poland should serve as the site for a traveling Jew's prayers and that a scientific theory developed in a British university should aid a Jew in his appreciation of the Divine wisdom inherent in the natural world.

And the holier the spark, the deeper it lies buried. The Kabbalistic masters employ the analogy of a collapsed wall — the highest stones are the ones which fall the farthest. By the same token, when G-d invested His will in His creation, He caused its loftiest elements to descend to the most distant and spiritually desolate corners of the earth. Hence our *galut* — our exile from the Holy Land, our subjugation to alien governments and cultures, the cessation of G-d's open and direct involvement in our lives and our seeming abandonment to chance and fate. All this is a "descent for the sake of ascent," a mission to the most forsaken points of earth — spiritually as well as geographically — to extract the exceptionally lofty sparks they contain.

Thus, the more painful the *galut*, the more challenging its trials, the lowlier the elements it confronts us with — the greater its rewards. Every additional minute of *galut* represents more sparks of holiness redeemed, and its every further descent brings a deeper dimension of the Divine purpose to fruition.

But there comes a point at which every Jew must cry out from the very depths of his being: Enough



RELATIONSHIPS

Reasons

by: Chana Weisberg

“Why?” This small, three-letter word always holds a world of curiosity. Often it is accompanied by pain, and almost inevitably contains a dose of frustration.

Sometimes I hear it emanating from deep within. Sometimes I hear it from my cynical voice after a particularly overwhelming or tiring day. Sometimes it originates from a place of sorrow after encountering a tragedy or hardship too difficult to bear.

I’m always hearing “why” from my children. Ranging in age from three to fifteen years, the question issues from them in all shapes, from why does she have to put on an extra sweater, to why he must finish his dinner before snacking, to why her bedtime is so much earlier than “all” her other classmates.

I hear “why” from my husband too. Why can’t he leave his books or papers spread over the dining room table? Or, why does everything have to be organized so much in advance?

And I hear “why” from my adult students at my Institute of Torah Study almost every time I deliver a class or lecture. Why does Jewish law require married women to cover their hair? Why can’t we flick on a light switch on Shabbat? Why can’t we wear clothing containing a mixture of wool and linen?

I like to pride myself that I usually have calm, rational and enlightening responses to these queries.

I might sit my children down to a long explanation on how nutritious, well-balanced meals and sufficient sleep is important for their health and well-being.

I might explain to my husband the advantages of orderliness or how being organized helps make things easier later on.

And, I might explain to my students the beauty

of the Jewish value of modesty or how refraining from creative work on Shabbat can rejuvenate us for the entire week ahead.

But every so often, these rational explanations fall short. I’ll explain and explain until I’m blue in the face only to encounter yet another barrage of counter-arguments.

I’ll sometimes be drawn into a long discussion, which turns into an explosive argument, only for both of us to land at square one with each not having moved an inch towards the other’s perspective.

I’ve learned, from experience, that rather than trying to convince my husband or children of the obvious merits of my sensible thinking, it’s sometimes better to simply answer, “Honey, please, just do it for me.”

So I won’t convince my husband how nice the mahogany dining table looks bare and gleaming, because he obviously doesn’t appreciate that. He sees it instead as a viable option for storage and no discussion will convince him differently. But, if every time he collects his papers from the table he is demonstrating to me how much he cares about my wants and how important I am in his life, the entire picture changes. He is willing to make such sacrifices in order to prove to me his love.

And I won’t convince my child why he needs an extra sweater because, though I am feeling chilly, he obviously is not. But he will agree to “do Mommy a favor.” Because, after all, that’s just a small way to show his appreciation for all the many things that Mommy does for him.

As to my students or the cynical voice within me, when rational arguments just won’t satisfy the incessant “why”, I’ll say: “Because this is how G-d wants it.”

I don’t understand why I can’t buy that really nice suit just because it contains both wool and linen. But, hey, if it pleases You, G-d, I’ll do without. After all, it’s the least I can do to show You my gratitude for all the good that You shower upon me.

At first, I used to think that such a response to my children, husband or students was a real cop-out. After all, how could any intelligent, self-respecting woman allow herself to sound so squeamishly “emotional” and “irrational”?

But then I realized that while such a response does

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not emphasize the rational merits of my argument, it underlines why, in fact, I am in the discussion to begin with. It brings to light the very core of the relationship between me and my children or husband, and between me or my students and G-d, irrespective of the specific issue at hand.

It brings to the surface a bond between us that reaches deep down to our essential connection, a connection that is so deep, it surpasses even logic.

While reason is limited to each individual's experience and conception of reality, this touches the infinite bond between me and my children, me and my husband, and us and G-d.

And that bond is something that no circumstance or no argument can ever interfere with.

(And by the way, in the rare situation that my child still won't eat his peas even after I plead, "Just do it for me!", I can always resort to the age-old method of sending him to his room. After all, *I still am his mother!*)

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ESSAY

Bindings

by: Rabbi Zalman Posner

Tefillin is a distinctively Jewish way of worship; it is the central mitzvah with which boys are initiated into Jewish manhood. It represents an act rather than a sentiment or a word. But what, you may ask, is the message of *tefillin* for our own day?

The threat confronting civilization today is not rhetorical. Acts of violence are real and increasing in both frequency and intensity. Not too long ago, the university, that exemplar of rationality, turned out to be a hotbed of terror. Professors of philosophy, graduate students, some of the finest minds America has cultivated, engaged in indiscriminate violence, using guns and bombs. Violence as such is nothing new, but that people of learning should engage in it *is* something new — and deeply disturbing.

It is worthy of note that the first direct quotation from Moses in the Torah is his protest against a Jew who had raised his arm to strike another. “Why do you strike your fellow?” Moses is introduced to us as a protester against an act of violence.

What do the *tefillin* symbolize? The straps are wrapped around the arms. As a result, the arm loses its freedom of movement; it can only move as the straps permit. Man is not free to do as he wishes. He can move his arm — that is, he can use his ability to act — only in ways that are in consonance with the spirit of the *tefillin*, of the *Sh'ma*. Some acts, such as taking that which belongs to another, or harming a fellow man or an animal, or even

willfully damaging inanimate objects, are evil. Arms and hands have the power to heal and help, to create and build, and they must be used only for these purposes. This is what the *tefillin* tell us each morning, and the Bar Mitzvah youth enters life, just as we ourselves enter it anew each day, with the reminder that all our actions must be in character with these principles.

One box of our *tefillin* is placed upon the left arm, near the heart, symbolically the seat of our emotions. There are certain emotions which the Torah prohibits. “Do not hate your brother in your heart,” for hatred is a sin. “Do not harbor a grudge,” even when you have been wronged. “You shall love the stranger” with all his alienness, and certainly, “you shall love your fellow as yourself.” Our emotions are not beyond our control. We are responsible for our emotions. We are to be their master, not their pawn. This is another message that our *tefillin* hold for us today.

The *tefillin* give us a glimpse of the magnificent potential inherent in every one of us, not only to *do* what is right, but also to remain in control of our emotions. That common but feeble excuse, “I couldn’t help myself,” is not acceptable to anyone sensitive to the message of the *tefillin*. A heart touched by the *tefillin* and fired with the command to “love your G-d with all your heart” will reject such pettiness.

The other box of the *tefillin* is placed upon the head, the seat of the mind. Man’s mind is his finest gift and at the same time the most ominous threat to the world in which he lives. If he uses his mind properly, he can create a paradise; if he does not, he can bring utter destruction to the planet. He must use his mind in accordance with the teachings of the Torah, his thoughts must be pure, he must not plot and scheme against others, and he must not utilize his brain for self-aggrandizement at the expense of others.

ESSAY

Bindings

Almost everyone in the Western world today is able to read and write, but when it comes to moral literacy we are still scarcely beyond the caveman stage. The educated but immoral are not governed by their intellect; their minds are enslaved by their base instincts. The *tefillin* declare to us that the mind must have direction; lacking such direction, it can lead man to his ruin.

The Torah tells us to place our tefillin “between the eyes.” How we use our eyes shows what sort of people we are. When the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880-1950), was still a little boy, he asked his father why G-d gave man two eyes. Would not one eye have been quite sufficient? “G-d gave us two eyes, a right eye and a left eye,” his father replied. “The right eye is for seeing the good, and the left eye is for seeing faults. Use your right eye to look at others, and your left eye to look at yourself.”

Tefillin are a bond and a “sign” binding the American Jew, the Russian Jew and the Israeli Jew together into one inseparable whole, and at the same time tying the hand, the mind and the heart of the Jew to G-d and Torah, to ideal and principle. The *tefillin* strap spans oceans and continents, binding a scattered people into one strong unit.

An awesome picture: a barracks in Auschwitz, and inside it a line of Jews, hurriedly putting on a single secret pair of *tefillin*, then taking them off again at once without a

chance to recite the *Sh'ma*, because the Germans could come in at any moment. While some of the inmates put on the *tefillin*, others stationed themselves at the barracks door to watch out for the Nazis. A member of my congregation was in that group.

And then another picture appears before my mind: a line of thousands of Jewish students stretching for blocks around a Hillel House at a large American university, waiting for an opportunity to put on *tefillin*, unhurried, and without fear . . . Is it fantasy? Is there a better way of demonstrating that the Jew who is free cares about his brothers — wherever they may be?

(This essay was originally delivered at a Bar Mitzvah celebration for Israel’s war orphans in Kfar Chabad in summer of 1970, and then adapted for print for an English-speaking audience.)

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PARSHAH IN A NUTSHELL

Va'etchanan

*Deuteronomy 3:23-7:11**Torah Reading for Week of August 3-9, 2003*

Moses tells the people of Israel how he **implored** G-d to allow him to enter the land of Israel, but G-d refused, instructing him instead to ascend a mountain and **see the Promised Land**.

Continuing his “review of the Torah,” Moses describes the Exodus from Egypt and the Giving of the Torah, declaring them **unprecedented events** in human history. “Has there ever occurred this great thing, or has the likes of it ever been heard? Did ever a people hear the voice of G-d speaking out of the midst of the fire...and live? ... You were shown, to know, that G-d is the G-d... **there is none else beside Him.**”

Moses predicts that, in future generations, the people will turn away from G-d, worship idols, and be **exiled** from their land and scattered amongst the nations; but **from there** they will seek G-d, and **return** to obey His commandments.

Our Parshah also includes a repetition of the **Ten Commandments**, and the verses of the *Shmah* which declare the fundamentals of the Jewish faith: the **unity** of G-d (“Hear O Israel: G-d our G-d, G-d is one”); the mitzvot to **love** G-d, **study** His Torah, and bind “these words” as **tefillin** on our arm and head and inscribe them in the **mezuzot** affixed on the doorposts of our home.

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PARSHAH SUMMARY & COMMENTARY

Va'etchanan

Deuteronomy 3:23-7:11

Torah Reading for Week of August 3-9, 2003

The Parshah of Va'etchanan ("And I Beseeched") continues Moses' "Repetition of the Torah", begun in last week's reading.

In the closing weeks of his life, Moses speaks to the new generation of Jews who are about to enter the Promised Land, and implement their mandate to serve as G-d's chosen "nation of priests" and "holy people", which they received at Sinai forty years earlier (the generation which Moses took out of Egypt having died out in the desert). Moses recalls the great events that forged the people of Israel — the Exodus from Egypt and the Giving of the Torah at Sinai — which this generation experienced as children

and youths, or which they heard about from their parents. He repeats the laws and teachings which he taught them during the past 40 years, and reiterates the fundamental principles of the Torah. And he warns them against abandoning the Torah amidst the abundance and plenty they will enjoy in the Land.

Va'etchanan includes some of the basic texts of Judaism: the Ten Commandments (as repeated by Moses), the Shema (which proclaims the oneness of G-d, and the duty to love G-d, study His Torah and teach it to our children, and the mitzvot of *tefillin* and *mezuzah*), Moses' prediction of the exile and the eventual Redemption, among others.

Moses' Prayer

In the opening verses of our Parshah, Moses describes his failed efforts to revoke the divine decree that he not enter the Land himself:

And I beseeched G-d at that time, saying: "You, O G-d, have begun to show Your servant Your greatness, and Your mighty hand; for what G-d is there in heaven or in earth, that can do according to Your works, and according

Commentary**AND I BESEECHED G-D AT THAT TIME (DEUTERONOMY 3:23)**

Prayer is called by ten names: cry, howl, groan, song, encounter, stricture, prostration, judgment and beseeching.

[These synonyms for prayer are derived from: Exodus 2:23-24, Jeremiah 7:16, Psalms 18:6, Deuteronomy 9:25, Psalms 106:30 and Deuteronomy 3:23.]

(Midrash Rabbah)

Prayer is called by [thirteen] names: cry, howl, groan, stricture, song, prostration, encounter, judgment, entreaty, standing, appeal and beseeching.

[The additional synonyms in this Midrash are from Genesis 25:21, Psalms 106:30 and Exodus 32:11]

*(Sifri)***AND I BESEECHED G-D AT THAT TIME (3:23)**

Moses prayed 515 prayers — the numerical value (*gematria*) of *va'etchanan*, "and I beseeched" — to be allowed to enter the land.

(Midrash Rabbah)

When Moses saw that the decree had been sealed against him, he went and drew a circle and sat inside it, and said: I am not moving from here until You nullify the decree! ... He then wrapped himself in sackcloth and covered himself with ashes and stood in prayer and supplication before G-d until the heaven and the earth and the very laws of creation began to tremble, and said: Perhaps the time has come for G-d to destroy the world?... What did G-d do at that moment? He announced at every gate of every

heaven and at every gate of every court that Moses' prayer should not be admitted... for the voice of Moses' prayer was like a sword that slices and rips and which nothing can stop...

Said Moses to G-d: If You will not allow me to enter the land, allow me to [enter] as a beast of the field, who grazes on the grass and drinks water and sees the world that way — let my soul be as one of those!!

Said G-d: "Enough!"

Said Moses to G-d: If You will not allow me to enter the Land, allow me to [enter] as a bird that flies in the air to all four corners of the earth to collect its feed, and in the evening returns to its nest — let my soul be as one of those!!

Said G-d: "Enough!"

(Yalkut Shimoni)

Moses said to G-d: Master of the Universe! Joseph's bones are entering the Land, and I shall not enter?

Said G-d to him: He who admitted to his land, is buried in his land; and he who did not admit to his land, shall not be buried in his land. Joseph admitted to his land when his mistress said (Genesis 39:—), "See, they have brought us a Hebrew man..." and he did not deny it; on the contrary, he said (*ibid.*, 40:—), "I was abducted from the land of the Hebrews"; therefore, he shall be buried in his land. You, however, did not admit to your land, when the daughters of Jetroh said (Exodus 2:—) "An Egyptian man rescued us from the shepherds" and you heard this and was silent, therefore "You shall not cross this Jordan".

*(Midrash Rabbah)***YOU, O G-D, HAVE BEGUN (3:24)**

Said Moses to G-d: Why are You doing this to me? "You have begun" — You began it all by coming to me in a flame of fire from within the thorn-bush... After raising me up, you cast me down from my greatness?

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to Your might?

"I pray You, let me go over, and see the good land that is beyond the Jordan, that goodly mountain and the Levanon."

But G-d was angry with me for your sakes, and would not hear me; and G-d said to me: "Enough! Speak no more to Me of this matter."

"Go up to the top of the summit, and lift up your eyes westward, and northward, and southward, and eastward, and see with your eyes: for you shall not cross this Jordan."

"Instruct Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you shall see."

Life Defined

Moses now launches into the theme that pervades this Parshah: If the people are to survive in the Land, and sur-

vive as a people, the Torah they received at Sinai is the key:

Now therefore hearken, O Israel, to the statutes and to the laws which I teach you to do, that you may live, and go in and possess the land which G-d, the G-d of your fathers gives you.

You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of G-d your G-d which I command you.

Indeed, the essence of life itself is attachment to G-d through the fulfillment of His commandments:

Your eyes have seen what G-d did because of Baal-Pe'or: for all the men that followed Baal-Pe'or, G-d your G-d destroyed them from among you.

But you who cleave to G-d your G-d are alive, every one of you, this day.

The Specialty of Israel

The Torah, Moses continues, is not only the Jew's lifeline of connection to G-d — it is also our mission to humanity:

For this is your wisdom and your understanding in the sight of the nations, who shall hear all these statutes, and say: Surely this great nation is a wise and understanding people.

For what nation is there so great, that G-d is so near to them, as G-d our G-d is in all things that we call upon him

Commentary

Said G-d to him: But I have sworn [that you shall not enter the Land]!

Said Moses to Him: "You have desecrated" — when You so desired, did You not violate Your oath? Did you not swear that You would annihilate children when they worshipped the Golden Calf, and then [when I appealed on their behalf] did You not retract Your oath?

[The Hebrew phrase Moses uses, *atah hachilota*, translates both as "You have begun" and "You have desecrated"]

(Midrash Rabbah)

You, O G-d, have begun to show Your servant Your greatness (3:24)

Moses was G-d's faithful servant, the greatest of the prophets, the recipient of the Torah from G-d. Yet after 120 of the most G-dly life ever lived, he sees himself as only *having begun* in his relationship with G-d!

(Rabbi Israel Baal Shem Tov)

That goodly mountain and the Levanon (3:25)

"The goodly mountain" — this is Jerusalem; "the Levanon" — this is the Holy Temple.

(Rashi)

BUT G-D WAS ANGRY WITH ME FOR YOUR SAKES (3:26)

G-d said to Moses: You can't have it both ways. I have already nullified My decree and upheld yours. I said: "I shall destroy them" (when Israel worshipped the Golden Calf) and you said "forgive them" — and your desire prevailed. Now, if you wish that your desire "Let me cross over" should be upheld and My decree (that you not enter the land) be nullified, then you must retract your "forgive them"; if you wish "forgive them" to be upheld, then you must retract "let me cross over."

When Moses heard this, he proclaimed: May Moses die, and a hundred like him, and not a fingernail of one of them be harmed! ..

When Moses approached death and the children of Israel did not appeal to G-d on his behalf that he should enter the Land, Moses gathered them together and began to rebuke them. He said: One man saved 600,000, and 600,000 cannot save one man!

(Midrash Rabbah)

INSTRUCT JOSHUA... FOR HE SHALL GO OVER BEFORE THIS PEOPLE (3:28)

G-d said to Moses: Such is the way of the world: Each generation has its teachers. Until now was your portion to serve Me, now has come the portion of Joshua your disciple.

Said Moses to G-d: Master of the Universe! If it is because of Joshua that I must die, let me become his disciple.

Said G-d to him: If that is your wish, you may do so.

So Moses arose early in the morning to Joshua's door, and Joshua was sitting and teaching. And Moses bent his frame and covered his mouth, and

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for? And what nation is there so great, that has statutes and laws so righteous as all this Torah, which I set before you this day?

The revelation at Sinai must remain uppermost in the Nation's collective memory:

Only take heed to yourself, and guard your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; teach them to your children, and your children's children:

The day that you stood before G-d your G-d at Horeb, when G-d said to me: Gather Me the people together, and

I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.

And you came near and stood under the mountain; and the mountain burned with fire to the heart of heaven, with darkness, clouds, and thick darkness.

And G-d spoke to you out of the midst of the fire: you heard the voice of the words, but saw no form; only a voice.

And He declared to you his covenant, which He commanded you to perform, the Ten Words; and He wrote them upon two tablets of stone. And G-d commanded me at that time to teach you statutes and laws, that you might do them in the land into which you go over to possess it.

Sans Form

One of the most important lessons of Sinai is the negation of idolatry; for there it was revealed to man that G-d transcends the physical, transcends form itself:

Take therefore good heed to yourselves, for you saw no manner of form on the day that G-d spoke to you in Horeb out of the midst of the fire —

Commentary

Joshua did not see him... And all of Israel came to Moses' door, but found him at Joshua's door, and Joshua was sitting and Moses was standing. And the people said to Joshua: 'Joshua! What has happened to you, that Moses our master is standing and you are sitting? As soon as Joshua lifted his eyes and saw this, he immediately tore his garments and cried and wept: "Master! Master! Father, my father and lord!"

Said the people to him: "Moses our teacher! Teach us Torah."

Said he to them: "I have not license."

Said they to him: "We shall not leave you!"

Then a voice came forth from heaven and said to them: "Learn from Joshua!" and they accepted it.

Joshua sat at their head, Moses to his right and the sons of Aaron to his left; he sat and taught, and Moses did not understand his teaching.

After they stood up, the people of Israel said to Moses: 'Moses our teacher, explain the teaching to us.'

Said he to them: "I know it not" and Moses was stumbling and failing.

At that moment, he said to G-d: "Master of the Universe! Until now, I asked for life. Now, my soul is placed in Your hand."

(Midrash Tanchuma)

BUT YOU WHO CLEAVE TO G-D YOUR G-D ARE ALIVE, EVERY ONE OF YOU, THIS DAY (4:4)

The wicked, even in their lifetimes, are considered dead... The righteous, even in death, are considered alive.

(Talmud, Brachot 18a-b)

G-d is the exclusive source of life; hence life, by definition, is connection with G-d. A "life" of disconnection from G-d is pseudo-life — life devoid of all but its most superficial illusory shell.

(The Chassidic Masters)

AND YOU CAME NEAR AND STOOD UNDER THE MOUNTAIN (4:11)

This teaches that G-d overturned the mountain upon them like an [inverted] cask, and said to them: "If you accept the Torah, fine; if not, there shall be your burial."

Rabbi Acha ben Yaakov observed: This resulted in a strong legal contest against the Torah (since it was a contract entered into under duress). Said Raba: But they re-accepted it (out of their own, un-compelled choice) in the days of Ahasuerus, as it is written (Esther 9:27): "The Jews confirmed, and accepted"—on that occasion they confirmed what they had accepted long before..

(Talmud, Shabbat 88a)

AND FROM THERE YOU WILL SEEK G-D YOUR G-D, AND YOU WILL FIND HIM (4:29)

The Torah stresses that when you seek G-d *from there*, from your place of exile "among the nations," you will find Him. For G-d is to be found everywhere, and every corner of His creation can serve as the vehicle to reach Him. If divine providence has dispatched you to a certain place and life, your surest path to Him is from there.

(Rabbi Israel Baal Shem Tov)

THERE IS NONE ELSE BESIDE HIM (4:35)

If the eye were allowed to see the spiritual vitality flowing from the utter-

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Lest you become corrupt, and make a carved idol, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the air, the likeness of any thing that creeps on the ground, the likeness of any fish that is in the waters beneath the earth;

And lest you lift up your eyes to heaven, and when you see the sun, and the moon, and the stars, all the host of heaven, you should be misled to worship them, and serve them, which G-d your G-d has allotted to all the nations under the whole heaven...

Take heed to yourselves, lest you forget the covenant of G-d your G-d, which he made with you.. For G-d your G-d is a consuming fire, a jealous G-d.

Moses Predicts the Exile

When you shall beget children, and children's children, and you shall have remained long in the land, and shall deal corruptly, and make a carved idol, the likeness of anything, and shall do evil in the sight of G-d your G-d, to provoke him to anger:

I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land into which you go over the Jordan to possess it; you shall not prolong your days upon it, but shall utterly be destroyed.

And G-d will scatter you among the nations, and you shall be left few in number among the nations, where G-d shall lead you. And there you shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

And from there you will seek G-d your G-d, and you will find Him, for you will seek Him with all your heart and with all your soul.

Commentary

ance of G-d's mouth into every creation, we would not see the materiality, grossness and tangibility of the creation, for it would be utterly nullified in relation to this divine life-force...

(Tanya)

Rabbi Binyamin Kletzker, a chassid of Rabbi Schneur Zalman of Liadi, was a lumber merchant. One year, while he was adding up the annual accounts, he inadvertently filled in under a column of figures: TOTAL: *Ein od milvado* ("There is none else beside Him").

A fellow chassid admonished him for his absentmindedness. "Don't you know, Reb Binyamin, that everything has its time and place?" he admonished. "There's a time for Chassidic philosophizing, and a time to engage in worldly matters. A person's business dealings are also an important part of his service of the Almighty and must be properly attended to."

Said Rabbi Binyamin: "We consider it perfectly natural if, during prayer, one's mind wanders off to the fair in Leipzig. So what's so terrible if, when involved in business, an 'alien thought' regarding the oneness of G-d infiltrates the mind?"

*(Told by the Lubavitcher Rebbe)***AND YOU SHALL KNOW TODAY (4:39)**

The foundation of all foundations, and the pillar of all wisdom, is to know that there is a First Existence, who brings all existences into being; that all existences of heaven and earth and between them, derive existence only from the truth of His existence.

(Mishneh Torah, Laws of the Fundamentals of Torah, 1:1)

AND YOU SHALL KNOW TODAY, AND TAKE UNTO YOUR HEART, THAT THE L-RD IS G-D, IN THE HEAVENS ABOVE AND THE EARTH BELOW (4:39)

Surely we know that the heavens are above us and that the earth is below our feet; why couldn't the Torah, whose every word and letter is measured, simply say "in the heavens and the earth"?

But here is a lesson in how we are to approach the "heavenly" and "earthly" aspects of our own lives. In all that pertains to "the heavens," to our spiritual achievements, we must look upwards, to those greater than ourselves, and strive to emulate them. But as regards our "earth," our material possessions and attainments, we must look below us, to those who have less than we do, and be grateful for what we have.

*(The Lubavitcher Rebbe)***I AM G-D YOUR G-D (5:6)**

Because G-d appeared to them at the Red Sea as a mighty warrior, at Sinai as a sage teaching Torah, in the days of Solomon as a handsome lad and in the times of Daniel as a compassionate old man, G-d said to them: Just because you perceive Me in many guises, do not think that there are many gods; rather, it is I who was at the sea, I who was at Sinai, I who is in every place—"I am G-d your G-d."

*(Midrash Tanchuma)***I AM G-D YOUR G-D, WHO HAS BROUGHT YOU OUT OF THE LAND OF EGYPT (5:6)**

Would it not have been more appropriate for G-d to say, "I am G-d... who created the heavens and the earth"?

But G-d the creator is the G-d that Israel shares with the rest of creation. At Sinai, G-d did not speak to us as the author of nature, but as the executor of the miraculous Exodus. For at Sinai we forged a covenant with G-d in which we pledged to surpass all bounds of nature and convention in our commitment to Him, and He pledged to supersede all laws of nature and convention in His providence over us.

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When you are in distress, and all these things are come upon you, in the latter days, you will return to G-d your G-d, and you will hearken to His voice.

For G-d your G-d is a merciful G-d; He will not forsake you, nor will He destroy you, nor forget the covenant of your fathers which He swore to them.

The Revelation at Sinai: "There Is None Else"

The revelation at Sinai, says Moses, was an event unique in human history

For ask now of the days that are past, which were before you, since the day that G-d created man upon the

earth, and from the one side of heaven to the other: has been any such thing as this great thing is, or whether aught has been heard like it?

Did ever a people hear the voice of G-d speaking out of the midst of the fire, as you have heard, and live?

Or has G-d ventured to go and take him a nation from the womb of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that G-d your G-d did for you in Egypt before your eyes?

Moses proclaims what is perhaps the most radical statement of Judaism:

You it was shown, that you might know, that G-d, He is G-d: there is none else beside Him.

This the people saw at Sinai; and this awareness they are to cultivate in their minds and hearts in the ordinary "today" as well:

Know this day, and consider it in your heart, that G-d, He is G-d in heaven above, and upon the earth beneath: there is nothing else.

Commentary

*(The Chassidic Masters)***KEEP THE SHABBAT DAY (5:12)**

In Exodus 20 (where the Ten Commandments are first written), it says, "Remember the Shabbat day." "Remember" and "keep" (which represent the imperative and prohibitive aspects of Shabbat) were expressed in a single utterance — something which the human mouth cannot articulate and the human ear cannot hear.

*(Talmud, Rosh Hashanah 27a)***SIX DAYS SHALL YOU LABOR... (5:13)**

This, too, is a divine decree. Just as the people of Israel were commanded to rest on Shabbat, so, too, were they commanded to work on the other days of the week.

*(Mechilta D'Rashbi)***SIX DAYS SHALL YOU LABOR, AND DO ALL YOUR WORK (5:13)**

Is it then possible for a person to do "all his work" in six days? But rest on Shabbat as if all your work is done.

*(Mechilta)***HONOR YOUR FATHER AND YOUR MOTHER (5:16)**

There are three partners in man: G-d, his father, and his mother. When a man honors his father and his mother, G-d says: "I consider it though I had dwelt among them and they had honored Me."

(Talmud, Kiddushin 30b)

(The commentaries point out that the Ten Commandments were engraved on two tablets—five on the first and five on the second. The first tablet contains mitzvot that are "between man and G-d," while the commandments on the second tablet govern the relationship "between man and man." This means that as the fifth commandment, "Honor your father and your mother," belongs to the category of "between G-d and man"!)

HONOR YOUR FATHER AND YOUR MOTHER (5:16)

And in Leviticus 19:3 it says, "Every man, his mother and father should fear." For it is revealed and known to G-d that a person adores his mother more than his father, and that he fears his father more than his mother. G-d therefore set the honor of one's father first, and the fear of one's mother first, to emphasize that one must honor and fear them both equally.

*(Talmud, Kiddushin 31a)***DO NOT MURDER (5:17)**

How were the Ten Commandments given? Five on one tablet and five on a second tablet. This means that "Do not murder" corresponds to "I am G-d your G-d." The Torah is telling us that one who sheds blood it is as if he has reduced the image of the King.

What is this analogous to? To a king of flesh and blood who entered a country and put up portraits of himself, and made statues of himself, and minted coins with his image. After a while, the people of the country overturned his portraits, broke his statues and invalidated his coins, thereby reducing the image of the king. So, too, one who sheds blood reduces the image of the King, as it is written (Genesis 9:6): "One who spills a man's blood... for in the image of G-d He made man."

*(Mechilta)***DO NOT MURDER. DO NOT COMMIT ADULTERY. DO NOT STEAL (5:17)**

When Moses ascended to heaven, the angels protested to G-d: "What is a

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Moses Establishes Cities of Refuge

A short break in the narrative describes how Moses established three "cities of refuge" on the eastern side of the Jordan, "that the slayer might flee there, who should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live."

(These are the lands which Moses conquered from the two Emorite kings, Sichon and Og, and upon which he settled two and one-half of the twelve tribes of Israel: the tribes of Reuben and Gad, and half of the tribe of Menasseh.)

Moses Repeats the Ten Commandments

And Moses called all Israel, and said to them: Hear, O

Israel, the statutes and laws which I speak in your ears this day, that you may learn them, and keep, and do them.

G-d our G-d made a covenant with us in Horeb. G-d made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

G-d spoke with you face to face in the mountain out of the midst of the fire (I stood between G-d and you at that time, to show you the word of G-d; for you were afraid by reason of the fire, and went not up to the mountain) saying:

[1] I am G-d your G-d, who brought you out of the land of Egypt, from the house of bondage.

[2] You shall have no other gods beside Me. You shall not make for yourself any carved idol, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth; you shall not bow down to them, nor serve them, for I G-d your G-d am a jealous G-d, punishing the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, and showing mercy to the thousandth generation of those who love me and keep my commandments.

[3] You shall not take the name of G-d your G-d in vain: for G-d will not hold him guiltless that takes his name in vain.

[4] Keep the Sabbath day to sanctify it, as G-d your G-d

Commentary

(Talmud, Shabbat 88b)

human being doing amongst us?"

Said He to them: "He has come to receive the Torah."

Said they to Him: "This esoteric treasure, which was hidden with You for nine hundred and seventy-four generations before the world was created, You wish to give to flesh and blood?... 'What is man, that You are mindful of him, and the son of man, that You take notice of him? ... Place Your glory upon the heavens!' (Psalms 8:2-5)"

Said G-d to Moses: "Answer them."

Said Moses: "Master of the Universe! I fear lest they consume me with the breath of their mouths."

Said G-d: "Hold on to the Throne of Glory, and return them an answer."

Said Moses: "Master of the Universe! This Torah that You are giving to me, what is written in it? 'I am the L-rd Your G-d, who has taken you out from the land of Egypt.'"

"Have you descended to Egypt?" asked Moses of the angels. "Have you been enslaved to Pharaoh? So why should the Torah be yours?"

"What else does it say? 'You shall have no other gods.' Do you dwell amongst idol-worshipping nations? What else does it say? 'Remember the Shabbat day.' Do you work? ... What else does it say? 'Do not swear falsely.' Do you do business? What else does it say? 'Honor your father and your mother.' Do you have parents? What else does it say? 'Do not murder,' 'Do not commit adultery,' 'Do not steal.' Is there jealousy among you? Do you have an evil inclination?"

Straightway the angels conceded to G-d... and each one was moved to befriend Moses and transmit something to him. Even the Angel of Death too confided his secret to him...

WITH A GREAT VOICE WHICH WAS NOT AGAIN (5:19)

The Hebrew phrase *v'lo yasaf*, which we have translated "which was not again", can also mean "which did not cease". Thus there are various meanings to this verse. One meaning is that the revelation at Sinai was a one-time event, never to be repeated in history (Rashi; Ibn Ezra); other meanings are: that it was an extremely powerful voice that spoke without interruption (Targum; Rashi); that it did not cease in the sense that all subsequent prophets prophesied from that voice, or in the sense that it did not confine itself to the Holy Tongue but reverberated in mankind's seventy languages (Midrash Rabbah); that it did not "repeat" — i.e., it had no echo (Midrash Rabbah)..

The Lubavitcher Rebbe dwells on this last interpretation: what is the significance of the fact that the divine voice that spoke the Ten Commandments had no echo?

But often, says the Rebbe, one may feel challenged by something in our lives or in our world that seems unresponsive, or even resisting, to the mission entrusted to us at Sinai. It may appear that one or another of Torah's precepts does not "fit in" with the prevalent reality. So the Torah tells us that the voice which sounded G-d's message to man had no echo.

An echo is created when a sound meets with a substance which resists it: instead of absorbing its waves, the substance repels them, bouncing them back to the void. But the voice of the Ten Commandments permeated every object in the universe. So any "resistance" we may possibly meet in implementing the Torah is superficial and temporary. Ultimately, the essence of every created being is consistent with, and wholly receptive of, the goodness and perfection that its Creator desires of it.

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has commanded you. Six days you shall labor, and do all your work, but the seventh day is the Sabbath of G-d your G-d: on it you shall not do any work — you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your ass, nor any of your cattle, nor your stranger that is within your gates, so that your manservant and your maidservant may rest as well as you. And remember that you were a servant in the land of Egypt, and that G-d your G-d brought you out from there with a mighty hand and a stretched out arm; therefore G-d your G-d commanded you to keep the Sabbath day..

[5] Honor your father and your mother, as G-d your G-d has commanded you; so that your days may be lengthened, and that good befall you, in the land which G-d your G-d gives you.

[6] You shall not murder.

[7] You shall not commit adultery.

[8] You shall not steal.

[9] You shall not bear false witness against your neighbor.

[10] You shall not covet your neighbor's wife. Neither shall you desire your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is your neighbor's.

The People ask Moses to Intervene

These words G-d spoke to all your assembly in the mountain out of the midst of the fire, the cloud, and the thick darkness, with a great voice which was not again. And He wrote them on two tablets of stone, and delivered them to me.

And it came to pass, when you heard the voice out of the midst of the darkness, and the mountain did burn with fire, that you came near to me, all the heads of your tribes, and your elders; and you said:

"Behold, G-d our G-d has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have seen this day that G-d does talk with man, and he lives.

"Now therefore why should we die? For this great fire will consume us: if we hear the voice of G-d our G-d any more, then we shall die. For who is there of all flesh, that has heard the voice of the living G-d speaking out of the midst of the fire, as we have, and lived?"

Commentary

G-D IS ONE (6:4)

G-d ... is one, and His unity is unlike any other unity in existence. He is not 'one' as in 'one species' which includes many individuals. Nor is He 'one' as in 'one body' which includes various parts and dimensions. Rather, [His is] a unity the likes of which there is no other unity in the world.

(Mishneh Torah, Laws of the Fundamentals of Torah, 1:7)

AND YOU SHALL LOVE G-D YOUR G-D... (6:5)

The Maggid of Mezeritch expounded on this verse, and asked: how can there be a commandment to love? Love is a feeling of the heart; one who has the feeling, loves. What can a person do if, G-d forbid, love is not imbedded in his heart? How can the Torah instruct "you shall love" as if it were a matter of choice?

But the commandment actually lies in the previous verse, "Hear O Israel..." The Hebrew word *shema* ("hear") also means "comprehend". The Torah is commanding a person to study, comprehend, and reflect upon the oneness of G-d. Because it is the nature of the mind to rule the heart, such contemplation will inevitably lead to a love of G-d. If one contemplates deeply and yet is still not excited with a love of G-d, this is only because he has not sufficiently refined and purified himself of the things which stifle his capacity to sense and relate to the Divine. Aside from this, such contemplation by the mind will always result in a feeling of love.

(Rabbi Yosef Yitzchak of Lubavitch)

AND YOU SHALL BIND THEM FOR A SIGN UPON YOUR ARM, AND THEY SHALL BE AS TEFILLIN BETWEEN YOUR EYES (6:8)

While putting on the *tefillin* one should have in mind that G-d commanded us to inscribe [within the *tefillin*] the four passages [Exodus 13:10 and 11:16, and Deuteronomy 6:4-9 and 11:13-21] which speak of His unity and the Exodus from Egypt... And that He commanded us to place them on the arm opposite the heart, and on the head opposite the brain, so that we should submit the soul which is in the brain as well as the desires and thoughts of our hearts, to his service...

(Siddur HaRav)

When one puts on the *tefillin*, one should first put them on the arm and then on the head. And when one removes them, one should first remove them from the head and then remove them from the arm.

Why is this so? I understand that one should first put on the hand-*tefillin*, since the verse states, "You shall bind them as a sign on your hand, and they shall be as tefillin between your eyes"; but from where do we derive that the head-*tefillin* are to be removed first?

Said Rabbah: Rav Huna explained it to me. The verse states "and they shall be as tefillin between your eyes" — they, in the plural — to imply that at any time that there is a *tefillin* between your eyes, there shall be both (i.e. both the head and the hand-*tefillin*).

(Talmud, Menachot 36a)

The deeper significance of this law:

PARSHAH SUMMARY & COMMENTARY

Va'etchanan

Deuteronomy 3:23-7:11

Torah Reading for Week of August 3-9, 2003

"Go you near, and hear all that G-d our G-d shall say, and speak to us all that G-d our G-d shall speak to you; and we will hear it, and do it."

And G-d heard the voice of your words, when you spoke to me. And G-d said to me: "I have heard the voice of the words of this people, which they have spoken to you; they have well said all that they have spoken.

"O, if only that there were such a heart in them, that they would fear Me, and keep all my commandments always, that it might be well with them, and with their children for ever!

"Go say to them: Return again to your tents.

"But as for you, stand here by Me, and I will speak to you all the commandments, and the statutes, and the laws, which you shall teach them, that they may do them in the land which I gave them to possess it..."

The Shema

Hear, O Israel: G-d our G-d; G-d is one.

And you shall love G-d your G-d with all your heart, and with all your soul, and with all your might.

And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently to your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

And you shall bind them for a sign upon your arm, and they shall be as tefillin between your eyes. And you shall write them upon the doorposts of your house, and on your gates.

Warnings

Our Parshah concludes with a series of warnings. You are entering a land of plenty, says Moses to the people, where you will receive "great and goodly cities which you did not build, and houses full of all good things which you did not fill, and hewn out wells which you did not dig, vineyards and olive trees which you did not plant.

"When you shall eat and be replete, beware lest you forget G-d, who brought you out of the land of Egypt, from the house of bondage."

As for the idolatrous inhabitants of the land, "You shall make no covenant with them... Neither shall you make marriages with them: your daughter you shall not give to his son, nor shall you take his daughter to your son. For

Commentary

The head-*tefillin* represents the mind; the hand-*tefillin* represents action. Both mind and deed are to be enlisted in man's service of his Creator. Doing, however, must come first, as the people of Israel proclaimed at Sinai, "We will do and we will hear (comprehend)." (Hence the law that the hand-*tefillin* is to be bound first).

Furthermore, while it is possible to conceive of a temporary state in which doing exists without understanding, understanding that is divorced from deed is utterly worthless. (Hence the law that "at any time that there is *tefillin* between your eyes, there shall be both"). In the words of our sages (Talmud, Yevamot 109b), "Whoever says, 'I have only Torah', does not have Torah, either."

(The Lubavitcher Rebbe)

AND YOU SHALL BIND THEM FOR A SIGN UPON YOUR ARM, AND THEY SHALL BE AS TEFILLIN BETWEEN YOUR EYES (6:8)

What is inscribed in G-d's *tefillin*? The verse (Samuel II, 7:23) "Who is like Your people Israel, one nation in the earth."

(Talmud, Brachot 6a)

Torah law prescribes that we first tie the hand-*tefillin* on our arms and then set the head-*tefillin* upon our heads (see above).

G-d's *tefillin*, the people of Israel, also consist of a hand-*tefillin* and head-*tefillin*. There are the head-Jews, the scholars and thinkers, and the hand-

Jews, the doers. Both are precious to our Father in Heaven, both are integral to the role of G-d's "one nation in the earth." But when G-d ties His *tefillin* to reaffirm His bond with His people, He gives precedence to the "simple" deed, cherishing it above all else.

(Rabbi Israel Baal Shem Tov)

AND YOU SHALL WRITE THEM UPON THE DOORPOSTS OF YOUR HOUSE, AND ON YOUR GATES (6:9)

When Onkelos the son of Kalonymus [a nephew of the Roman emperor Titus] became a proselyte (= a convert to Judaism), the Emperor sent a contingent of Roman [soldiers] after him, but he enticed them with words of Torah and they became converted to Judaism.

Thereupon, the Emperor sent another Roman cohort after him, bidding them not to say anything to him. As they were about to take him away with them, he said to them: "Let me tell you just an ordinary thing: In a procession the torch lighter carries the light in front of the torchbearer, the torchbearer in front of the leader, the leader in front of the governor, the governor in front of the chief officer; but does the chief officer carry the light in front of the people [that follow]?"

"No!" they replied.

Said he: "Yet the Holy One, blessed be He, does carry the light before Israel, for the Torah states (13:21): "And G-d went before them . . . in a pillar of fire to give them light." Then they, too, became converted.

Again he sent another cohort ordering them not to enter into any conversation whatever with him. So they took hold of him; and as they were walk-

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Va'etchanan

Deuteronomy 3:23-7:11

Torah Reading for Week of August 3-9, 2003

they will turn away your son from following Me, that they may serve other gods: so will the anger of G-d be inflamed against you, and he will destroy you speedily."

Make sure to eradicate all vestiges of idolatry from the Land

For you are a holy people to G-d your G-d: G-d your G-d has chosen you to be a special people to himself, above all peoples that are upon the face of the earth.

G-d did not set his love upon you, nor did He choose you, because you were more in number than any people,

for you were the fewest of all peoples. Rather, because G-d loved you, and because He would keep the oath which He had sworn to your fathers, has G-d brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

Know therefore that G-d your G-d, He is G-d, the faithful G-d, who keeps covenant and truth with those who love Him and keep His commandments to a thousand generations; and repays them that hate Him to their face, to destroy them; He will not be slack to him that hates Him, He will repay him to his face.

You shall keep the commandments, and the statutes, and the laws, which I command you today to do them.

Commentary

ing on he saw the mezuzah which was fixed on the door-frame and he placed his hand on it saying to them: "Now what is this?" and they replied: "You tell us then."

Said he, "According to universal custom, the mortal king dwells within, and his servants keep guard on him without; but in the case of the Holy One, blessed be He, it is His servants who dwell within while He keeps guard on them from without..."

They, too, were converted to Judaism. The Emperor sent for him no more.

(Talmud, Avodah Zarah 10)

The doorway is a sort of "no man's land" between the home and the street, an area where these two realms overlap and interact with each other.

Two mitzvot are connected with the doorway: the *mezuzah* and the Chanukah lights. The *mezuzah* points inward, while the Chanukah lights are oriented outward. The *mezuzah* serves to safeguard the home and define it as a sanctum of holiness and Divine presence; the function of the Chanukah lights is to illuminate the street, to disseminate their message to places still untouched by the warmth and light of the Jewish home.

The *mezuzah* marks the doorway as the entrance to the home; the Chanukah lights exploit it as the gateway to the outside.

(The Chassidic Masters)

YOU SHALL KEEP THE COMMANDMENTS, AND THE STATUTES, AND THE LAWS, WHICH I COMMAND YOU TODAY TO DO THEM (7:11)

"Today to do them" — and not to do them tomorrow; "today to do them" — and tomorrow to receive their reward.

(Talmud, Erubin 22a)

Rabbi Jacob said: There is no reward for the mitzvot in this world...

[What is the proof for this?] In connection with the mitzvah of honoring

one's parents it is written, "In order that your days may be prolonged, and that good befall you" (Deuteronomy 5:16). In reference to the mitzvah of "dismissal of the nest" (to chase away the mother bird before taking the young) it is written, "That good befall you, and that you may prolong your days" (ibid. 22:7). Now, what if a person's father says to him, "Ascend to the loft and bring me young birds," and he ascends to the loft, dismisses the mother and takes the young, and on his return falls and is killed — where is this man's good and where is this man's long days? But "in order that good befall you" means on the day that is wholly good; and "in order that your days may be long," on the day that is wholly long..

Perhaps such things don't happen? Rabbi Jacob saw an actual occurrence.

(Talmud, Kiddushin 39a)

Thus we have *Olam ha-Zeh* ("the present world") and *Olam ha-Ba* ("the world to come") — two entirely different modes of existence, each confined to a world all its own. Our "present world" is the stage for deed and achievement, but without the possibility to enjoy the true fruits of our labor. On the other hand, the "world to come" is a place of ultimate reward, bliss and perfection, but one that precludes any further achievement on the part of man. The Talmud goes so far as to declare "There is no reward for mitzvot in this world", as, regarding the World to Come, to quote the verse, "There will come years of which you will say: I have no desire in them," and say: "This refers to the days of the Messianic Era, in which there is neither merit nor obligation."

Why this dichotomy? Because a world in which the benefits of obeying G-d's commandments are self-evident would lack the challenge which makes their observance meaningful and worthy of reward. Conversely, a world in which the goodness of G-d is manifest precludes truly meaningful accomplishment on the part of man. Thus our sages have said: "A single moment of *teshuvah* and good deeds in this world is greater than all of the world to come. And a single moment of bliss in the world to come is greater than all of this world" (Ethics of the Fathers 4:17).

(The Chassidic masters)

PARSHAH SUMMARY & COMMENTARY

FROM THE CHASSIDIC MASTERS

From the Chassidic Masters

Moses Sees the Land

We all know the tragic tale. Moses, who had taken the people out of Egypt, who had climbed Mount Sinai to receive the Torah for them and returned to teach them the word of G-d, who for forty years tended to their hungers and thirsts, their doubts and complaints and rebellions — Moses, it was decreed by G-d, was to die and be buried in the plains of Moab, and his disciple, Joshua, was to lead a new generation of Jews into the Promised Land.

Moses prayed, begged, pleaded, argued and railed against the decree. “Let me cross over,” he implored, “let me see the good Land.” Moses was an old hand at this: several times in the past — at the sin of the Golden Calf, the sin of the Spies, in the wake of Korach’s rebellion — G-d had sworn to destroy the people, and each time Moses had stepped in, prayed, begged and argued G-d into a corner, prevailing upon Him to retract His vow. But on those occasions Moses was praying for his people. Now he was praying for himself, and this one time G-d did not relent. “Enough!” said G-d. “Speak no more to Me of this matter!”

Our sages note that all Moses’ achievements are eternal and everlasting. Moses liberated us from slavery, and from that moment we have been inherently, irrevocably free: nations may subjugate us physically, but no force on earth can subdue the Jewish soul. Moses gave us the Torah, and never shall the Torah depart from Israel. Even the *Mishkan*, the “temporary” Sanctuary built by Moses in the desert, was never destroyed (as were the permanent Divine abodes built by Solomon and Ezra in Jerusalem), but mysteriously hidden away in an undisclosed place, where it remains intact to this very day.

The Chassidic masters explain that this is the deeper reason why Moses was not allowed to enter the Land of Israel. If Moses would have settled us in the Land, we could never have been exiled from it. If Moses would have built the Holy Temple, it could never have been destroyed. If Moses would have established the people of Israel in their homeland as a “light unto the nations,” that light could never have

been dimmed.

If Moses would have crossed the Jordan, that would have been the end: the end of the struggle, the end of history.

G-d wasn’t ready for the end yet. So He decreed that Moses remain in the desert.

The Lubavitcher Rebbe carries this idea one step further. On the face of it, Moses’ appeal was turned down; but upon closer examination, Moses’ prayer was at least partially answered. Moses asked “to cross over and to see the Land”; G-d refused the first part of the request and granted the second. “Ascend to the top of the summit” G-d said to Moses, “... and see it with your eyes; for you shall not cross this Jordan.”

G-d may have prevented Moses from entering the Land, but He did allow him — indeed He instructed him — to *see* the Land. And because Moses saw it, and because the effect of everything Moses did is everlasting, we, too, can see it.

“Seeing” something means beholding its truth. “I saw it with my own eyes,” we say, meaning, “This is something I know absolutely. Nothing will convince me otherwise.”

This, says the Rebbe, is Moses’ final gift to us: At all times, and under all conditions, we have the power to ascend a summit within ourselves and see the Promised Land. No matter how distant the end-goal of creation may seem, we have the power to *see* its reality, to know its truth with absolute clarity and absolute conviction.

We are still in the midst of the struggle. It is a difficult, oft-times painful struggle; but it is not a blind struggle. Moses has seen to that.

The Inexistence of the Universe

Twice in our Parshah — in Deuteronomy 4:35 and in 4:39 — the Torah makes this amazing statement:

You were shown to know that G-d is the G-d, *there is none else beside Him...*

Know today, and take onto your heart, that G-d is the G-d, in the heavens above and the earth below, *there is none else.*

The ever-sensible mind, confronted with overwhelming evidence to the contrary, may tend to interpret these verses to mean that there are no *gods* other than He. I, (the mind will insist), the body I

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FROM THE CHASSIDIC MASTERS

occupy, the table it is sitting at, the computer screen or piece of paper before it, and that big world outside the window — certainly exist. These verses, then, are only affirming the basic tenet of Judaism — that there is but a single, singular Creator and Ruler to the universe.

Not so, say the Kabbalistic and Chassidic masters: “There is none else” means that there is none else. Indeed, they explain, to maintain that there are existences other than G-d is ultimately the same as maintaining that there are other “gods” beside Him. What real difference is there between saying that the universe is governed by thousands of gods, or by a god of good and an equally powerful god of evil, or by a very powerful god who (almost) always triumphs over a much weaker Satan, or by a great and mighty god who pervades every iota of existence except for a single cubic centimeter of space? Ultimately, one is saying that there is more than one independent force in existence. To say that there is a god with the power to create and destroy universes, punish the wicked and reward the righteous, cause galaxies to spin and crops to grow, but that there also exists a single pebble with a power independent of His — be it only the power to exist — is to deny His exclusive divinity and power.

So when the Jew daily declares “Hear O Israel: G-d is our G-d, G-d is one,” this is more than an affirmation that there is but one deity. It is a statement on the inexistence of all else save His one being.

Yes, we perceive our own existence and the existence of the myriads of objects and forces we call “the universe.” But this is our finite and subjective perception of reality. If we could observe reality from the all-transcendent perspective of the Creator, we would see a “world” devoid of selfhood and being. In the words of Rabbi Schneur Zalman of Liadi in his *Tanya*: “If the eye were allowed to see the spiritual vitality flowing from the utterance of G-d’s mouth into every creation, we would not see the materiality, grossness and tangibility of the creation, for it would be utterly nullified in relation to this divine life-force...”

Modern physics demonstrates the relativity of apparent absolutes such as time and space. An object or event cannot be said to possess an intrinsic size or duration: these are always a matter of perspective.

The same object may be an inch in length, as observed from point A, and a hundred miles long, as observed from point B; the same event can be said to transpire over the course of a second or a thousand years, again depending on the position and velocity of the observer. The mind may have to bend over backwards to assimilate a vision of reality so radically different from its first-hand experience of its environment, but every high-school science student has read of the experiments and seen the diagrams that demonstrate this truth.

The Torah has a more demanding task for the mind: to comprehend the relativity of existence itself. To understand that the very it-ness of creation, the very “I” that is the subject of its observations, is only a matter of perspective. That while the created reality perceives itself as real, there is a higher perspective from which reality is the truth that “there is none else beside Him.”

Where, in our experience of the universe, is there an example of this sense-defying truth, an analog that may aid us in achieving this tremendous leap of logic? What model have we for the relativity of a thing’s very existence? To make this ethereal concept more palpable to our matter-based minds, the Tanya uses the metaphor of light.

Light exists. We regard light as an entity distinct of its emitter, distinguishing between a luminous body and its luminescent expression. An observer on earth, for example, perceives both the sun and the light that extends from it. But what would be the perspective of an observer *within* the sun? Would he, too, perceive “sunlight” as an existence distinct of the sun? Obviously not. Light, by definition, has a source and a destination, an emitter and an observer; light is information — a communication from one thing to another. Light, then, exists only in relation to that which is outside of its source, but not in relation to the source itself. If sunlight is defined as “the sun’s luminescent expression” then it cannot be said to “exist” within the sun, where the very notion of “expression” is superfluous and meaningless.

Does this mean that the entity we call light “begins” outside of the sun? Again, the answer is obviously “No”. The sun itself is not dark; the luminescence that extends from it certainly pervades it. It is just that the concept of “light” has validity and meaning only to an observer outside of the light’s source. Lacking substance of its own, light exists only insofar as it serves its function: to carry infor-

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FROM THE CHASSIDIC MASTERS

mation and effect from its emitter to that which lies outside its emitter. Where it has no function (i.e. within its emitter), it does not exist — not because it is any less “there,” but because it lacks the context that defines its existence.

Light, then, both exists and does not exist at the same time, depending on the context in which it is viewed. It will go from non-existence to existence not by undergoing any intrinsic change but simply by being observed from a different vantage point — a point in relation to which its function has significance..

So light, explains the Tanya, is the metaphor through which we can try to understand the relative existence of the universe. Our world is “light” emitted by G-d: an expression of His omnipotence, a revelation of His majesty. Like “light,” the created reality has no substance of its own, no existential mass to give it intrinsic being; its “existence” is defined solely by its function — to express and reveal its Emitter. So the world exists only as observed from *without* its Creator and Source. As seen from G-d’s perspective, it does not merit the term existence — again, not because it is any less “there” (G-d, after all, tells us in His Torah that He created a world) but because in relation to the Divine “sun” the defining function of the sunlight of creation is utterly insignificant.

Rabbi Schneur Zalman then takes this a step further, pointing out an important difference between the sun/sunlight analogue and the Creator/creation relationship it illustrates.

In the case of the sun, we identify two distinct areas in whose context the “existence” of sunlight is considered: outside the sun, and within the sun. Outside the sun, sunlight exists; within the sun, it is non-existent. Regarding G-d, however, the existence of this “second perceptive” is itself only a matter of perspective. In truth, there is no “area” that is outside of G-d’s infinite reality; the “vacuum” into which G-d emanates His light is a vacuum of perception, real only from our mortal perspective.

In other words, G-d did not create a reality outside of Himself, only the perception of a reality outside of Himself. So the “light” of creation is, in truth, “sunlight within the sun” — that is, non-existent light. To

us, the world exists only because we perceive ourselves as being “outside of the sun” — a perceived vantage point from which “sunlight” is perceived as an “existence.”

The Two Verses

But why are there *two* verses in our Parshah that state this truth? What is the significance of the two different contexts in which the Torah states “there is none else”?

The Lubavitcher Rebbe explains that there are two paths by which we may come to appreciate the nature of our reality *vis-a-vis* the Divine: from the top down, and from the bottom up.

The first verse (verse 35) is referring to the day that “G-d descended on Mount Sinai” in a unilateral revelation of His all-pervading truth. On that day, Moses reminds the assembled community of Israel forty years later, “you were *shown* to know that G-d is the G-d, there is none else beside Him.” On that day you were raised above the arc of your subjective vision of self and existence and accorded a glimpse of reality from *His* perspective.

The revelation at Sinai was a brief “foretaste” of a future world — a world in which all masks and superimposed “perceptions” will fall away. A world in which “your master shall no longer shroud Himself; your eyes shall behold your Master”; a world in which “the world shall be filled with the knowledge of G-d as the waters cover the sea.” The world of Moshiach, when “G-d will take the sun out of its sheath” and obliterate the concealment that effects the perception of a reality outside of His.

Bracketed between the revelation at Sinai and the revelation of Moshiach, we live in a world in which our Master does shroud Himself — a world in which the sun remains sheathed and we are not “shown to know.” It is regarding this world that the Torah enjoins us, in the second verse cited above, to “Know today, and take onto your heart” that “in the heavens above and the earth below, there is none else.”

The knowledge is there, embodied “in the heavens above and the earth below”: in every blade of grass, in every sunset, in the depths of our minds and in the sublimity of our hearts. But in this world the onus is upon us to “know today, and take onto your heart” — to unearth this truth, comprehend it, and incorporate it into our hearts and lives..

PARSHAH SUMMARY & COMMENTARY**FROM THE CHASSIDIC MASTERS**

This explains the difference between these two verses. When we are *shown* the Divine truth, there are no details, no mention of “the heavens above and the earth below.” As viewed from the supernal perspective, the particulars of creation fade to insignificance. One does not even see the distinction between the spiritual (“the heavens above”) and the material (“the earth below”) — only the singular truth that “there is none else beside Him.”

But when our quest begins from the bottom up, it is precisely these details and distinctions that build our knowledge and appreciation of the Divine truth. The more we delve into creation’s components, the more we recognize them as rays of Divine luminescence. We recognize that creation is “light”: an existence defined not in term of self-being but as the bearer of a higher truth.

WEEK AT A GLANCE

Sunday Av 5 | August 3

On This Date: **On This Date: Passing of the "Ari" (1572)**

Rabbi Isaac Luria Ashkenazi, known as Ari HaKadosh ("The Holy Lion") passed away on the 5th of Av of the year 5332 from creation (1572 CE). Born in Jerusalem in 1534, he spent many years in secluded study near Cairo, Egypt. In 1570 he settled in Sefad, where he lived for two years until his passing at age 38. During that brief period, the Ari revolutionized the study of Kabbalah, and came to be universally regarded as one of the most important figures in Jewish mysticism.. It was he who proclaimed, "In these times, we are allowed and duty-bound to reveal this wisdom," opening the door to the integration of the teachings of Kabbalah -- until then the province of a select few in each generation -- into "mainstream" Judaism.

Links: A Tale of Two Kabbalists;
<http://chabad.org/article.asp?aid=83772>

What is Kabbalah?
<http://chabad.org/search/keyword.asp?kid=2533>

Tuesday Av 7 | August 5

On This Date: **On This Date: First Temple invaded (423 BCE) [open]**

After nearly a month of fierce fighting inside Jerusalem (see "On This Date" for Tammuz 9), the armies of King Nebuchadnezzar of Babylonia broke through into the Temple compound, where they feasted and vandalized until the afternoon of Av 9th, when they set the Holy Temple aflame.

Wednesday Av 8 | August 6

On This Date: **Spies return (1312 BCE)**

The Spies dispatched 40 days earlier by Moses to tour the Promised Land return to Israel's encampment in the desert, bearing a huge cluster of grapes and other lush fruits. But even as they praise the land's fertility, they terrify the people with tales of mighty giant warriors dwelling there and assert that the land is unconquerable.

Links: Generation Gap
<http://chabad.org/article.asp?aid=2947>

civil war in Jerusalem (67 CE)

Fighting breaks out inside the besieged city of Jerusalem between Jewish factions divided on the

question of whether or not to fight the Roman armies encircling the city from without. One group sets fire to the city's considerable food stores, consigning its population to starvation until the fall of Jerusalem three years later.

Laws & Customs: pre-fast meal

The seudah hamafseket (final meal before the start of the fast) is eaten before sunset. Only one cooked food is eaten at this meal, customarily an egg dipped in ashes. At sunset the fast of Tish'ah B'av begins (see "Laws & Customs" for tomorrow, Av 9). "Eichah" (the Book of Lamentations) is read in the synagogue after evening prayers.

Thursday Av 9 | August 7

TISH'AH B'AV

On This Date: **Exodus generation condemned to die in desert (1312 BCE)**

On the Ninth of Av of the year 2449 from creation (1312 BCE), the generation of Jews who came out of Egypt under Moses' leadership 16 months earlier were condemned to die in the desert and the entry into the Land of Israel was delayed for 40 years. As related in Numbers 14, when the Spies that Moses sent to the Land of Canaan returned with their disheartening report (see "On This Date" for Av 8 above), the people wept all night -- the night of Av 9th -- proclaiming that they'd rather return to Egypt than attempt to conquer and settle it; G-d decreed that the entire generation will wander in the desert for 40 years until that last of them died out, and that their children, under the leadership of Joshua, will enter the land He promised as Israel's heritage.

(This is the first of five national tragedies that occurred on Av 9 listed by the Talmud (Taanit 4:6), due to which the day was designated as a fast day. The other four are: the destruction of the two Temples, the fall of Betar, and the plowing over of Jerusalem.)

Holy Temples destroyed, Moshiach born (423 BCE and 69 CE)

Both the first and second Holy Temples which stood in Jerusalem were destroyed on Av 9: the First Temple by the Babylonians in the year 3338 from creation (423 BCE), and the second by the Romans in 3829 (69 CE).

The Talmud relates that Moshiach ("anointed one" -- the Messiah), was born at the very moment that the Temple was set aflame and the Galut ("exile") began. [This is in keeping with the teachings of our sages that, "In every generation is born a descendent of Judah who is worthy to become Israel's Moshiach" (Bartinoro on Ruth); "When the time will come, G-d will reveal Himself to him and send him, and then the spirit of Moshiach, which is hidden and secreted on high, will be manifested in him" (Chattam Sofer).]

Links: The Holy Temple: an Anthology;
<http://chabad.org/article.asp?aid=52754>
Moshiach: an Anthology;

WEEK AT A GLANCE

<http://chabad.org/article.asp?aid=63470>
www.moshiach.com

fall of Betar (133 CE)

Betar, the last stronghold in the heroic Bar Kochba rebellion, fell to the Romans on the 9th of Av of the year 3893 (133 CE) after a three-year siege. 580,000 Jews died by starvation or the sword, including Bar Kochba.

expulsions from England (1290) and Spain (1492)

The ninth of Av was also the date of many decrees and atrocities against Jews throughout our bitter Galut. The Jews of England were expelled by King Edward I on this date in 1290. The Jews of Spain were expelled by King Ferdinand and Queen Isabella on the 9th of Av of 1492 -- terminating many centuries of flourishing Jewish life in that country.

Laws & customs: the fast of Tish'ah B'Av

Mourning the destruction of the Temple and the exile of Israel, we abstain from eating and drinking, bathing, the wearing of leather footwear, and marital relations -- for the night and day of Av 9 (this year, from sundown on August 7 to nightfall August 8). It is customary to sit on the floor or a low seat until after mid-day. Torah study is restricted to laws of mourning, passages describing the destruction of the Temple, and the like. The tefillin are worn only during the afternoon Minchah prayers. Consult a Halachic authority for more specific guidance in observance of this day.

Links: Laws of Tish'ah B'Av
<http://www.threeweeks.com/calendar/9av.htm>

Friday Av 10 | August 8

Laws & customs: End of "Nine Days"

In commemoration of the burning of the Temple which lasted into the 10th day of Av, we continue the mourning practices of the "Nine Days" (abstaining from meat and wine, music, recreational bathing, etc. - see "Laws & Customs" for Av 1) until after mid-day.

LIGHT SHABBAT CANDLES BEFORE SUNSET [Go...]

Shabbat Av 11 | August 9

Torah reading: Va'etchanan (Deuteronomy 3:23-7:11)
Haftarah: Nachamu (Isaiah 40 - see below)

Ethics of the Fathers: Chapter 3

Laws & customs: Shabbat of Consolation

The Shabbat after the Ninth of Av is called Shabbat Nachamu ("Shabbat of Consolation") after the opening words of the day's reading from the prophets ("haftara"). This is the first of the series of readings known as "The Seven of Consolation" read in the seven weeks from the Ninth of Av to Rosh Hashanah.

Links: The Intimate Estrangement;
<http://www.threeweeks.com/insights/7.html>

Consolation <http://chabad.org/article.asp?aid=53116>