

# Thoughts From The Lubavitcher Rebbe

## Vision of the Future

By Rabbi Yossi Groner

During the summer we go through a period of contrasts. It begins with the three weeks of mourning, including the Fast of Tisha B'av, when we lament the destruction of the two holy Temples of old in Jerusalem. Following the three weeks we celebrate with Tu B'Av, which is a time of joy and matchmaking. A time to plan for the future.

One of the thirteen principles of faith, as explained by Maimonides, is the firm belief of every Jew in the arrival of Moshiach. It is during this time of contrast that we concentrate in thought on the concepts of the future.

There is a saying of Rabbi Levi Yitchak of Berditchev that on Shabbat Chazon when we read as the Haftarah, the famous Vision ('chazon') of Isaiah, is a day when we are presented with a vision of the future Third Temple, even though we see it from a great distance.

And this leads us to understand the connection between the "Vision" of the Haftarah and the Sedra of Devarim, which are always read together on the Shabbat before the 9th of Av.

For, with Devarim, begins the "Second Torah" — Moses' recapitulation of the Torah. And the whole book of Devarim differs from the other four books of the Chumash in being addressed to the generation who were about to enter the Holy Land. They needed counsel and caveat in a way that the previous generations did not. For the people who had traveled in the wilderness possessed an immediate knowledge of the Divine — they had seen G-d on Sinai. But the succeeding generation, already touched by their responsibilities in the physical world, lost that immediacy — they heard G-d but did not see Him. They were addressed by the words, "And now, Israel, listen...."

And the difference between seeing and hearing is this: someone who witnesses an event is unshakable in his testimony about it — he has seen it with his own eyes. But one who hears about an event may eventually entertain doubts. Hearing does not confer certainty.

That is why the generation who were to enter Israel, who heard but did not see G-d, had to be commanded about self-sacrifice and the like, a warning which would have been superfluous to the people of the wilderness.

In one way, then, the later generation lacked the spiritual immediacy of their forebears. But they were, nonetheless, to reach something unattained by their fathers, who were told:

"You have not, as yet, come to the rest and the inheritance which the L-rd your G-d has given to you." Shiloh and Jerusalem were reached only by that later generation. For only by the descent into material concerns, the translation of G-d's will into practical action, could the fulfillment be reached of "the rest and the inheritance."

Devarim, in short, tells us of the paradox that through descent comes uplifting: the highest achievements of the spirit are won in earthly and not heavenly realms.

And this is also the message of the "vision" — even though this Haftarah is read in the "Nine Days" of mourning for the loss of the Temples; nonetheless, through the resultant exile will come the true redemption, the vision of which we glimpse (in the words of the Berditchever) in the very moment of our loss.

The sense of mourning, of being "in the straits" which dominates our consciousness in the Nine Days when we recall the destruction of the Temples, is broken by Shabbat, the day on which joy must prevail. Indeed, on the Shabbat before the 9th of Av, we are bidden to rejoice even more than usual, to remove any possibility that the melancholy of the surrounding days should intrude into the Shabbat spirit.

But the injection has a deeper meaning. Shabbat is reflection of the world to come; and that future redemption will be so complete as to efface all traces of the exiled past. So on this day there is no place for the evocations of exile.

For the future redemption will be more spiritually intense than any previous one. If it merely restored the status quo, exile would have been unnecessary. Each exile of the Jews has culminated in new levels of spiritual, for by being scattered they have been able to redeem and bring into G-d's service environment that would otherwise have been untouched by the hand of Torah. And the endpoint of this journey — the time to come — will be a redemption without further exile, a complete spirituality that needs no new excursions.

So the Shabbat most connected with exile, the day of the "Vision," sees in its foretaste of the future, the consummation of all exile and its transformation into undisturbed rejoicing. The Shulchan Aruch tells us that on this day it is permitted to prepare a feast like that which Solomon made when he was made king — that the anticipation of the future kingdom might give us the strength to turn the sorrows of exile into the joys of redemption.

## Project Talmud Comes to Charlotte

A wonderful program was brought to Charlotte by Lubavitch of North Carolina. The project, geared to adults, brought knowledge and history to those who participated. The Talmud is one of the fundamental pillars of Jewish knowledge, which has guided Jews through many centuries of productive life.

During late July, Project Talmud transformed the Chabad House into a Talmudical Academy for two days, a place where young and old took to

serious learning of the age-old wisdom contained in the Talmud. The program was enhanced by the arrival of Lubavitch Rabbinical students from New York.

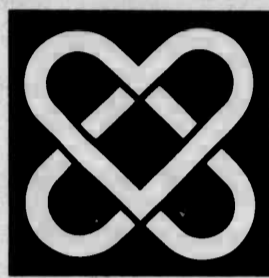
The project was initiated in response to the recent call from the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, to utilize the time of this extraordinary year, a year of revealed wonders, with the increased study of Torah.

The Rebbe has also called on Jews worldwide to maximize

their efforts in hastening the coming of the miraculous era of Moshiach. He asks that people find genuine fulfillment in Jewish life, with heart, thought, speech and action.

The program began on Shabbat, July 27, with a grand kiddush at the Chabad House. The kiddush coincided with the holiday of Tu B'Av, the 15th of the Hebrew month of Av, which is traditionally associated with matchmaking and the increase in Torah study.

### Some News From



## Charlotte Cardiology Associates, P.A.

Charlotte Cardiology Associates, P.A., is proud to announce the association of William C. Bock, M.D., and Martin J. Kreshon, Jr., M.D., to the group. These board-certified physicians bring impressive qualifications to our cardiology team.

Dr. Bock brings specialized training in cardiac electrophysiology which involves the diagnosis and treatment of disorders of the heart rhythm. He also has special expertise in the implantation of cardiac pacemakers and defibrillators.

A native of Charlotte, Dr. Kreshon brings extensive experience and expertise in the diagnosis and treatment of heart disease. Prior to joining the practice, he was Clinical Instructor of Medicine at East Tennessee State University and Veterans Affairs Medical Center in Johnson City, Tennessee.

The addition of these two new physicians demonstrates our continued commitment to excellence in cardiovascular care. To schedule an appointment with one of our physicians call (704)377-0575.

### Profile—William C. Bock, M.D.



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Residency/ Internship ..... Carolinas Medical Center  
Medical Degree .... Medical University of South Carolina  
Undergraduate Degree ..... Clemson University

### Profile—Martin J. Kreshon, Jr., M.D.



Specialty Areas .... Nuclear Cardiology  
Clinical Cardiology  
Fellowship ..... Cardiology, East Tennessee State University  
Residency/ Internship ..... East Tennessee State University  
Medical Degree .... East Tennessee State University  
Undergraduate Degree ..... Davidson College



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