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August 13, 2016

Devarim — Shabbat Chazon

9 Av, 5776

### Crying for What?

Monday evening (Aug.4 through Tuesday evening Aug.5) is Tisha B'Av (9<sup>th</sup> day of the month of Av), the anniversary of many tragedies that befell the Jewish people throughout our history. Most significantly, our two holy Temples in Jerusalem were destroyed on this date.

Tisha B'Av typically is a day of weeping. But why do we cry? What will we cry about? What should we cry about?

The Talmud explains, "After the destruction of the Temple, many of the 'Gates to Heaven' were closed, but the Gates of Tears forever remain open." Rabbi Menachem Mendel of Kotzk asked rhetorically, if the Gates always remain open, why are there gates at all? He answered that the gates block passage to false and unwarranted tears.

So what should we cry for? When we reflect on our lives, what saddens us? For some it might be financial woes. For others, a medical issue in the family, or the loss of a loved one. For others still, it might be challenges like child-rearing, infertility, sour relationships, addictions, suffering from abuse, the list goes on.

These circumstances all evoke sadness and tears, and there is certainly nothing wrong with weeping over them. But is this why we cry on Tisha B'Av?

If someone didn't have any hardship, would there still be reason to cry? Imagine you have a perfect life, should you still cry on Tisha B'Av?

The answer is, that we cry because after all that we have, something is still missing - not just "something," but the very essence of "everything." Ever since the Temple was destroyed, G-d's presence is no longer sensed in our lives and in our world. The truth of reality is hidden from us. The very forces that created and animate our world are obscured. And that hurts terribly, because we live in a constant state of spiritual darkness.

G-d created our world with purpose and design. If one would be able to view the world through the lens of its Creator, one would see a world beautifully orchestrated, a world which continually advances towards the direction of refinement and destiny.

The Temple stood as a home for G-d to dwell in our world. From within the Temple's inner sanctuary, the Divine presence manifested throughout the world. The truth of reality was apparent to all who wished to see.

But in the exile, we live behind the curtain, and we aren't privy to this cosmic performance. We may hear sounds and movement, but we can't discern any true context.

And this is the source of all pain and suffering. Nothing can be worse than living life without understanding the ways of G-d.

The Maggid of Mezritch explained the state of exile as a game of hide-and-seek; a father hides so his child will seek and find him. The father plays this game to arouse a greater love; the more a child yearns for his parent, the stronger his love grows. Similarly, G-d hid Himself in the exile so that we would search for Him, and strengthen our connection and love for Him.

But in a heart-wrenching talk (in 1979), the Lubavitcher Rebbe asked: What if the father is hidden too well and for too long, and the child stops searching? That is the greatest exile, a doubled-darkness.

"More than 19 centuries since the destruction, after the 'game' has gone on for far too long," the Rebbe sobbed, "perhaps the question is no longer on the child but rather on G-d. How could a loving father remain hidden for so long? A father can't expect from his child more than his capability. After so long, it becomes the father's responsibility to 'give up playing' and to reveal himself once again to his child! For how long will this painful exile continue? Ad mosai?"

There is so much pain in the world. Soldiers die in battle; parents tragically mourn children; people suffer terrible illness; marriages are challenged; children suffer abuse; there is an epidemic of depression; terror is rampant; divisiveness plagues families and communities; and the list goes on. For this we cry, because we are pained.

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But as a people, we cry for another reason as well. Because our Father in Heaven is hidden. Because we live with confusion, doubt and disbelief. Because we can't understand what is going on. We feel forlorn. Ultimately, this calamity is the source for all our suffering. When G-d is hidden, the world seems chaotic.

This Tisha B'Av let us all pray together. "Dear G-d, we can't bear any more. You ask too much from us. It's been too long. End this exile now. Protect our brethren in Israel. Bring the world to its intended destiny. We need to see You more than ever. Quickly, rebuild the third and final Temple, reveal your holy presence, and restore Israel to her former glory, Amen."

*(by Rabbi Eliezer Wolf from <http://www.lchaimweekly.org/>)*

## 15<sup>th</sup> of Av — The Happiest Day in the Year

The last Mishnah in Tanis states that the 15<sup>th</sup> of Av and Yom Kippur are equally joyous occasions. The forgiveness received on Yom Kippur and the annually renewed closeness with G-d are causes for great celebration. The 15<sup>th</sup> of Av is equally a time of historic atonement, intimacy, and celebration. The Talmud explains the six events that give this day its unique character. As explained in previous editions, the above 20, male, generation of the Exodus died out in the desert during the 40 years of wandering. Every Tisha B'Av, 15,000 men, (of the total 600,000) would die. On the last Tisha B'Av in the year 2488, the remaining 15,000 dug their graves; however in the morning none had died! Figuring that they must have made a mistake in the calendar, they continued to dig their graves every night until the 15th. Upon seeing the full moon they realized that G-d had rescinded the decree for the remaining 15,000! A day of forgiveness and celebration was proclaimed. (37 x 15,000 = 555,000 + 14,700 + 250 by Korach + 15,000 Deut.1:44 = 599,000)

*(by Rabbi Aron Tendler from Project Genesis at [www.torah.org](http://www.torah.org))*

### Yahrzeits This Week:

Joseph Zakar 10 Av - Saturday night/Sunday for Mother Chaya Rivka bas Yaakov

We extend our heartfelt sympathy and condolences to **Mr. Binyomin Gutman and Family** on the loss of his mother, **Mrs. Laurie Gutman.**

המקום ינחם ינחם אתכם בתוך שאר אבלי ציון וירושלים

### Davening and Shiurim Schedule

#### Friday, 8/12 — 8 Av

Shacharit — 7:00 a.m.  
Parshat HaShavua Shiur — 7:45 a.m.  
Minchah / Ma'ariv — 7:00 p.m.

#### Shabbat, 8/13 — 9 Av

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:42 a.m.  
Minchah — **NO Seudah Shilishit** — 5:00 p.m.  
Fast Begins — 8:04 p.m.  
Ma'ariv followed by Eicha — 9:00 p.m.

#### Sunday — Tisha b'Av observed, 8/14 — 10 Av

Shacharit — 9:00 a.m.  
Kinos — 9:45 a.m.  
Chatzot — 1:10 p.m.  
Early Minchah — 2:00 p.m.  
Minchah / Ma'ariv — 7:35 p.m.  
Fast Ends — 8:32 p.m.

#### Monday, 8/15 — 11 Av

Shacharit — 6:50 a.m.  
Parshat HaShavua Shiur — 7:45 a.m.  
Minchah / Ma'ariv — 7:45 p.m.

#### Tuesday, 8/16 — 12 Av

Shacharit — 7:00 a.m.  
Parshat HaShavua Shiur — 7:45 a.m.  
Minchah / Ma'ariv — 7:45 p.m.

#### Wednesday, 8/17 — 13 Av

Shacharit — 7:00 a.m.  
Parshat HaShavua Shiur — 7:45 a.m.  
Minchah / Ma'ariv — 7:45 p.m.

#### Thursday, 8/18 — 14 Av

Shacharit — 6:50 a.m.  
Parshat HaShavua Shiur — 7:45 a.m.  
Minchah / Ma'ariv — 7:45 p.m.  
Tanya Shiur — 9:00 p.m.

#### Friday — Tu b'Av, 8/19 — 15 Av

Shacharit — 7:00 a.m.  
Parshat HaShavua Shiur — 7:45 a.m.  
Candles — 7:46 p.m.  
Minchah / Ma'ariv — 7:00 p.m.