

The Shul

at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



July 17, 2021

Devarim — Shabbat Chazon

8 Av, 5781

Rebuke to Reward

A commentary on the haftarah for Shabbat Chazon



This Shabbat is called Shabbat Chazon (Shabbat of Vision), named for the haftarah, the vision of Isaiah.

The Torah reading starts with a rebuke of the Jewish people, Moses lectures them on many of their failings. It ends, however, on a positive note. Moses tells them that when they enter the Promised Land and go up against Canaanites, they should not fear, because G-d will fight for them.

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

These readings are always read on the Shabbat before 9 Av, the saddest day on the Jewish calendar, commemorating the destruction of our Holy Temples in Jerusalem and much more.

The rebukes in our parshah and haftarah seem to fit the theme of 9 Av, but how does the positive ending fit?

Perhaps they are there to teach us that although 9 Av is a sad day, all that sadness has a positive purpose. None of the suffering was in vain. We will one day see with clarity how our efforts and suffering brought about the ultimate redemption.

This helps answer a second question.

When Moshiach comes, 9 Av will be celebrated as a happy day. Why? True, all sadness will end, but its history remains a sad one. So why celebrate? We will be joyous because we will see the positive outcome of all the events that now appear so negative.

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

(by Yitzi Hurwitz from <http://www.chabad.org/>)

Tisha B'Av

R' Zalman Rotberg z"l (1913-2002; Rosh Yeshiva of Yeshivat Bet Meir in Bnei Brak) writes: The Book of Eichah, in which the prophet Yirmiyah poured out his heart over the destruction of the Bet Hamikdash and the exile, teaches us not only about the past, but about the future. Our Sages teach that prophecy can be attained only when one is in a state of joy. This means that Yirmiyah wrote Eichah, which is prophetic, in a state of joy! How is this possible? Because the mere fact that Hashem spoke to Yirmiyah even in the midst of the destruction was a hopeful sign. It indicated that Hashem had not abandoned His people, that His relationship with us has a future.

(continued on the other side)

There is also another reason why Hashem wanted Yirmiyah to view the destruction through the prism of prophecy. The truth is that man cannot fully grasp the significance of either the Bet Hamikdash or its destruction. The Bet Hamikdash was the "residence" of the Shechinah, but just as we cannot fathom the essence of the Shechinah, so we cannot fully comprehend what it means for the Shechinah to have a "residence." It follows from this, too, that we cannot grasp the great loss when the Shechinah's "home" was destroyed. Through prophecy, however, Yirmiyah could put some of the loss in perspective for us.

We can learn from this, too, adds R' Rotberg, that it takes a great person to appreciate the depth of the losses that the Jewish people have suffered. Indeed, the authors of the Kinot / lamentations which we recite were all great scholars and righteous men.

R' Rotberg relates: All of us sigh or moan when we hear of a person who is ill or who died tragically. But, we do not feel another's pain the way great people do. The Chazon Ish's sister (R' Rotberg's aunt) used to beg visitors not to enter the Chazon Ish's study before he had eaten breakfast, because, as soon as a visitor asked him to pray for a seriously-ill relative, the Chazon Ish immediately lost his appetite and became very pained. This is an emulation of Hashem's own behavior; Chazal say that He appeared to Moshe from a thorn-bush as if to say, "I am suffering with Bnei Yisrael." (Tuv Da'at III, p. 329)

(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)



Rabbi Kaplan is holding a weekly Thursday evening (after Ma'ariv) online shiur on the topic "Igeret HaTeshuva." This online shiur is open to anyone who would like to attend and can be joined at: <https://cutt.ly/join-shiur>. In addition to being online, this shiur will also be available "in person."

Yahrzeits This Week:

Joseph Zakar 10 Av - Sunday night / Monday for mother Chaya Rivka bas Yaakov

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DAVENING AND SHIURIM SCHEDULE

Friday 7/16 — 7 Av
 Shacharit — 7:00 a.m.
 Shabbat Candles — 8:13 p.m.
 Minchah / Ma'ariv — 7:00 p.m.

Shabbat – Erev Tisha b'Av, 7/17 — 8 Av
 Shacharit – 9:00 a.m.
 Sof Z'man Kriat Shema — 9:31 a.m.
 Minchah — 5:30 p.m.
 Fast Begins — 8:31 p.m.
 Ma'ariv and Eicha — 9:30 p.m.

Sunday — Tisha b'Av, 7/18— 9 Av
 Shacharit – 9:00 a.m.
 Kinos — Until 12:00 noon
 Chatzos — 1:12 p.m.
 Early Mincha — 2:00 p.m.
 Minchah / Ma'ariv — 8:00 p.m.
 Fast Ends — 9:02 p.m.

Monday, 7/19 — 10 Av
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Tuesday, 7/20 — 11 Av
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Wednesday, 7/21 — 12 Av
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Thursday, 7/22 — 13 Av
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Friday, 7/23 — 14 Av
 Shacharit — 7:00 a.m.
 Shabbat Candles — 8:08 p.m.
 Minchah / Ma'ariv — 7:00 p.m.