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TISHA B'AV - 5771

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from Daf Hashavua daf_hashavua@unitedsynagogue.org.uk 5771
The Power of Hope
by **Chief Rabbi Lord Sacks**

The month of Av is the saddest in the Jewish year, and Tisha b'Av the saddest day. On it the two Temples were destroyed, the first in 586 BCE by the Babylonians, the second in 70 CE by the Romans. It is also the day on which Betar - the last stronghold of the Bar Kochba rebellion - fell in 135 CE, and on which, one year later, the Roman emperor Hadrian rebuilt Jerusalem as a pagan city, Aelia Capitolina. In 1492, Tisha b'Av was the day on which Jews were finally exiled from Spain.

How did Jews survive these tragedies? That is one of the most enthralling questions about Judaism. It is an iron law of history that civilizations rise, achieve greatness and appear indestructible, but in the end they fail and fall. Only Jews and Judaism have experienced catastrophe after catastrophe, exile after exile, but have endured. Each new defeat inspired resilience. Jews wept, but then rebuilt their lives, often in new and strange places. More remarkably still, each tragedy inspired a new burst of creativity.

After the destruction of the first Temple came the renewal of Torah under Ezra and the returning exiles. After the loss of the second Temple came the great literature of the sages: Midrash, Mishnah and the two Talmuds. The Crusades gave birth to the spirituality of the Hassidei Ashkenaz; the Spanish expulsion to the mysticism of Sfat.

The greatest tragedy of all in human terms, the Holocaust, was followed a mere three years later by the single greatest collective affirmation of life in 2000 years – the rebirth of the State of Israel. There is something remarkable about this story, unparalleled in the history of any other nation.

I remember the moment when I first stood on Mount Scopus - today the site of the Hebrew University - looking down on the old city of Jerusalem, and realised that it was here that Rabbi Akiva and his colleagues stood, contemplating the ruins of what had been Judaism's holiest place. While the others wept, Rabbi Akiva smiled.

"Why do you weep?" asked Rabbi Akiva. They replied "How can we not weep, when we see a fox walking through the Holy of Holies. The question is, how can you smile?" Rabbi Akiva replied: "The prophets foresaw Jerusalem's destruction and they also foresaw its rebuilding. I have seen the first prophecy come true. Now I know the second will also come true."

Rabbi Akiva shared with the prophets the courage to hope. Hope is not a mere instinct. It is born in faith - the faith that G-d exists, that He keeps His promises and that He forgives. That hope is contained in the very name tradition gave to this month: Menachem Av, the month of consolation as well as tragedy. A people that never loses hope cannot be defeated. The Jewish people kept hope alive. Hope kept the Jewish people alive.

<http://www.chief Rabbi.org/>
Covenant & Conversation
Thoughts on the Weekly Parsha from
Lord Jonathan Sacks

Chief Rabbi of the United Hebrew Congregations of the British Commonwealth
Devarim

As Moses begins his great closing addresses to the next generation, he turns to a subject that dominates the last of the Mosaic books, namely justice: I instructed your judges at that time as follows: "Listen to your fellow men, and decide justly [tzedek] between each man and his brother or a stranger. You shall not be partial in judgment. Listen to great and small alike. Fear no one, for judgment belongs to G-d. Any matter that is too difficult for you, bring to me and I will hear it."

Tzedek, "justice", is a key word in the book of Devarim - most famously in the verse:

Justice, justice you shall pursue, so that you may thrive and occupy the land that the Lord your G-d is giving you. (16: 20) The distribution of the word tzedek and its derivative tzedakah in the Five Books of Moses is anything but random. It is overwhelmingly concentrated on the first and last books, Genesis (where it appears 16 times) and Deuteronomy (18 times). In Exodus it occurs only four times and in Leviticus five. All but one of these are concentrated in two chapters: Exodus 23 (where 3 of the 4 occurrences are in two verses, 23: 7-8) and Leviticus 19 (where all 5 incidences are in chapter 19). In Numbers, the word does not appear at all. This distribution is one of many indications that the Chumash (the Five Books of Moses) is constructed as a chiasmus - a literary unit of the form ABCBA. The structure is this:

A: Genesis - the prehistory of Israel (the distant past) B: Exodus -- the journey from Egypt to Mount Sinai
C: Leviticus - the code of holiness B: Numbers -- the journey from Mount Sinai to the banks of the Jordan A: Deuteronomy - the post-history of Israel (the distant future)

The leitmotiv of tzedek/tzedakah appears at the key points of this structure - the two outer books of Genesis and Deuteronomy, and the central chapter of the work as a whole, Leviticus 19. Clearly the word is a dominant theme of the Mosaic books as a whole. What does it mean? Tzedek/tzedakah is almost impossible to translate, because of its many

shadings of meaning: justice, charity, righteousness, integrity, equity, fairness and innocence. It certainly means more than strictly legal justice, for which the Bible uses words like *mishpat* and *din*. One example illustrates the point: If a man is poor, you may not go to sleep holding his security. Return it to him at sun-down, so that he will be able to sleep in his garment and bless you. To you it will be reckoned as *tzedakah* before the Lord your G-d. (Deut. 24: 12-13) *Tzedakah* cannot mean legal justice in this verse. It speaks of a situation in which a poor person has only a single cloak or covering, which he has handed over to the lender as security against a loan. The lender has a legal right to keep the cloak until the loan has been repaid. However, acting on the basis of this right is simply not the right thing to do. It ignores the human situation of the poor person, who has nothing else with which to keep warm on a cold night. The point becomes even clearer when we examine the parallel passage in Exodus 22, which states: If you take your neighbour's cloak as a pledge, return it to him by sunset, because his cloak is the only covering he has for his body. What else will he sleep in? When he cries out to me, I will hear, for I am compassionate. (Ex. 22: 25-26) The same situation which in Deuteronomy is described as *tzedakah*, in Exodus is termed compassion or grace (*chanun*). The late Aryeh Kaplan translated *tzedakah* in Deut. 24 as "charitable merit". It is best rendered as "the right and decent thing to do" or "justice tempered by compassion".

In Judaism, justice - *tzedek* as opposed to *mishpat* - must be tempered by compassion. Hence the terrible, tragic irony of Portia's speech in *The Merchant of Venice*:

The quality of mercy is not strain'd, It droppeth as the gentle rain from heaven Upon the place beneath: it is twice blest; It blesseth him that gives and him that takes: 'Tis mightiest in the mightiest: it becomes The throned monarch better than his crown; His sceptre shows the force of temporal power, The attribute to awe and majesty, Wherein doth sit the dread and fear of kings; But mercy is above this sceptred sway;

It is enthroned in the hearts of kings, It is an attribute to G-d himself; And earthly power doth then show likest G-d's When mercy seasons justice. Therefore, Jew, Though justice be thy plea, consider this, That, in the course of justice, none of us Should see salvation: we do pray for mercy; And that same prayer doth teach us all to render The deeds of mercy. I have spoke thus much To mitigate the justice of thy plea. . . . Shakespeare is here expressing the medieval stereotype of Christian mercy (Portia) as against Jewish justice (Shylock). He entirely fails to realize - how could he, given the prevailing culture - that "justice" and "mercy" are not opposites in Hebrew but are bonded together in a single word, *tzedek* or *tzedakah*. To add to the irony, the very language and imagery of Portia's speech ("It droppeth as the gentle rain from heaven") is taken from Deuteronomy:

May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb. . . . The Rock, his work is perfect, for all his ways are justice. A G-d of faithfulness and without iniquity, just and upright is he. (Deut. 32: 2-4)

The false contrast between Jew and Christian in *The Merchant of Venice* is eloquent testimony to the cruel misrepresentation of Judaism in Christian theology until recent times. Why then is justice so central to Judaism? Because it is impartial. Law as envisaged by the Torah makes no distinction between rich and poor, powerful and powerless, home born or stranger. Equality before the law is the translation into human terms of equality before G-d. Time and again the Torah insists that justice is not a human artefact: "Fear no one, for judgment belongs to G-d." Because it belongs to G-d, it must never be compromised - by fear, bribery, or favouritism. It is an inescapable duty, an inalienable right. Judaism is a religion of love: You shall love the Lord your G-d; you shall love your neighbour as yourself; you shall love the stranger. But it is also a religion of justice, for without justice, love corrupts (who

would not bend the rules, if he could, to favour those he loves?). It is also a religion of compassion, for without compassion law itself can generate inequity. Justice plus compassion equals *tzedek*, the first precondition of a decent society.

FutureTense – The Unwritten Chapter Jewish Chronicle – February 2008

The first task of Zionism was achieved with extraordinary success: the creation of a Jewish state. The second task has not yet been achieved: the creation of a Jewish society. Yet historically it was the second, not the first, that drove the vision of the Bible. Israel in ancient times was not conceived as a political project alone. If it had been, it would have disappeared after the Babylonian conquest, along with the Canaanites, Hittites and Perizzites. Judaism never saw power as an end in itself. Politically, one of the most successful Israelite kings was Jeroboam II. Yet we do not see him as one of our heroes. The visionaries who sustained our national identity, from Abraham to the last of the prophets, saw the Jewish task as the creation of a society built on justice, compassion, the sanctity of life and the dignity of the individual, a society that was the opposite of the empires of their day, in which few had power and the many were powerless. As historian Norman Gottwald wrote about the Israelites of Bible times, 'Israel thought it was different because it was different: it constituted an egalitarian social system in the midst of stratified societies.' G. K. Chesterton once said that America was the only nation built on an idea. He was, of course, wrong. Biblical Israel was based on an idea, millennia ahead of its time: that every individual is in the image of God, and society must honour that fact.

It may seem absurd to speak about these things at a time when Israel is – as it surely is – fighting for its life, especially in the wake of this week's terrorist attack in Dimona. Yet that is what the prophets did. While others were reacting to the present, they spoke about the future. Their message was simple: serve God. But it had a deep rationality that can be translated into secular terms. Amos, Hosea, Isaiah and especially Jeremiah were political realists. They knew that Israel is a tiny country surrounded by large empires. It cannot match them on any conventional measure of military-demographic strength. Israel wins its battles because of its extraordinary morale, itself the result of its societal strength. When divisions open up within society, people become demoralized and the nation falls prey to its larger, more powerful neighbours. In Israel, social solidarity is the nation's best long term defence. I had a life-changing experience when writing the first of my political books, *The Politics of Hope*. I suddenly realized that Tanakh, the Hebrew Bible, contains a political theory more subtle than any of the philosophical classics. Uniquely, Israel had not one foundational moment but two.

One is the moment when Israel first became a kingdom in the days of Samuel. Until then it had been a loose confederation of tribes, without a political head of state. It was led, during emergencies, by charismatic figures like Gideon, known as 'judges'. In Samuel's old age the people demanded a king. God tells Samuel to warn the people of the risks involved, and adds that if, despite the warning, they still want to go ahead, Samuel should appoint a king.

The narrative is fraught with ambivalence. Samuel warns the people what will happen if they appoint a king. He will take their sons into the army, their daughters into royal service, seize their property and tax their produce. When that happens, he says, 'You will cry out for relief from the king you have chosen, and God will not answer you.' Is the Bible telling us that monarchy is good or bad? Maimonides said 'good', Abrabanel, who worked with monarchs in Spain, said 'bad.'

It was the nineteenth century Talmudist, Rabbi Zvi Hirsch Chajes, who solved the problem. What God and Samuel were proposing was a social contract, on the lines later expounded by the founders of modern political thought: Hobbes, Locke and Rousseau. A group of self-interested individuals will find it worthwhile to appoint a leader who will

defend them from lawlessness within and enemies outside. To do so they will have to sacrifice some of their liberty and wealth, but the alternative is anarchy and foreign conquest. Samuel's appointment of Saul is the first recorded instance of a social contract.

What makes the history of Israel unique is that this was its second political founding, not its first. That had happened centuries earlier at Mount Sinai in the days of Moses, when the people made a covenant with God. They were no longer a group of escaping ex-slaves. At Sinai they became a body politic under the sovereignty of God with the Torah as their written constitution. In the days of Samuel they became a kingdom, but it was in the days of Moses that they became a nation.

Tanakh, in other words, makes a clear distinction between social contract and social covenant. Social contract creates a state; social covenant creates a society. Social contract is based on self-interest; social covenant is about shared identity. Social contract belongs to the world of politics; social covenant is about morality and collective responsibility, the idea that kol Yisrael arevin zeh bazeh, 'All Jews are responsible for one another'. Only one other nation has ever had a similar dual founding, namely the United States, whose covenant is set out in the Declaration of Independence (1776), and whose contract was formulated in the Constitution (1787). This is no coincidence: the Founding Fathers of America were deeply influenced by the Hebrew Bible.

<http://www.rabbiwein.com/Jerusalem-Post/2011/08/628.html>

Shabat Chazon

RABBI BEREL WEIN

Friday, August 5, 2011 This Shabat which precedes the day of mourning of Tisha B'Av is traditionally known as Shabat Chazon. The name naturally derives from the opening word of the haftorah from the prophet Yeshayahu that is read on that Shabat in the synagogue. The word "chazon" itself means vision or prophecy. The word itself is one of neutral quality. It can be a positive and optimistically uplifting vision or it can be a scathing prediction of dire events as is represented in this prophecy of Yeshayahu. Thus the word "chazon" itself represents the omnipresent choice that faces humans all of their lives. How shall we view our future? Is it going to be a better world in spite of all present difficulties or are we doomed always to a repetition of failures, disappointments and tragedies? The Torah and Jewish tradition demand of us that we have a "chazon" - a vision of our future, a goal and destination to our journey as a people. However the choice of what type of "chazon" we have for the future is as always completely left to us to decide. Education without concurrent vision being present is an empty pursuit of facts. Education without proper and constructive vision – such as that of Stalin's Soviet Union and other purely secular standards of schooling that exist in the Jewish world even presently – destroys more than it builds and dooms coming generations to error and defeat.

That in essence is the message of the prophet Yeshayahu in this week's haftorah. Faulty vision while operating an automobile is a lethal prescription for disaster. Faulty vision in nation goals and priorities and in leading a people is many times even more dangerous. The prophets of Israel laid out a blueprint for proper vision for the nation. They stressed that proper choices for the future are heavily dependent upon a sense of what has happened to us before. Even though it is foolish if not even bordering on the insane to keep on following policies, ideas and ideologies that have proven to be wrong and harmful, nevertheless the tendency to do so remains strong within the Jewish people. It is difficult in the extreme to admit error and it seems that the greater the error the more difficult it is to face up to it. Politically and diplomatically it seems clear that the policies of Israel over the past two decades regarding "land for peace" and other such high sounding mantras have proven to be wrong and harmful. Yet no one is willing to own up to these errors and, in fact, the ideologues that first proposed

and implemented them stubbornly cling to them even today in the face of all contrary evidence to their viability. The search for a secular "loaded wagon" has gone on for over a century in Jewish educational life. And, this search has not produced results except for complete ignorance of Judaism and Jewish values and therefore rising rates of assimilation and alienation from the Jewish people and the State of Israel. The inability to articulate a more meaningful vision of Judaism and its value system has crippled generations of Jewish youth and left them stranded in an ocean of hate and despair. Bad vision certainly extracts its toll of woe. But all is not lost nor should we give in to despair regarding our future. The same prophet Yeshayahu that portrays for us the vision of destruction and sadness in this week's haftorah reading will follow with seven soaring visions of redemption and hope and success in the forthcoming weeks that will bring us to the High Holy Days. We have the choice of which vision of the prophet we wish to follow and implement. And even though on the surface the choice should be an easy and simple one to make, switching to the positive one requires that we make fundamental structural changes to our educational and social systems. That will be hard to choose to follow and implement our correct vision. There are the accumulated crusts and layers of apathy, mistakes, vested interests and shortsighted leadership that somehow have to be overcome in order for the greater positive vision to be revealed to the people. It took us some considerable time to get ourselves into our current mess and it will therefore take great patience and perseverance to extricate ourselves from it and abandon bad vision in favor of clearer and brighter view. The Shabat of Chazon crystallizes these choices and their resultant consequences for us. As in everything else in life, the Torah bids us to choose wisely. Shabat shalom Berel Wein

From Yeshiva.org.il <subscribe@yeshiva.org.il>

By Rabbi Yirmiyohu Kaganoff

The Nine Days

by Rabbi Yirmiyohu Kaganoff

The Mishnah teaches that "Mishenichnas Av mema'atim b'simchah," "When Av enters, we decrease our happiness," (Taanis 26b). Although the Mishnah does not clarify exactly how we demonstrate our decreased happiness, the Gemara (Yevamos 43a) includes four activities that are banned: (1) one should decrease one's business activities, (2) one should refrain from construction and planting intended for joyous reasons (Yerushalmi Taanis, cited by Tosafos to Yevamos 43a s.v. Milisa), (3) one should not conduct weddings and (4) one should not make a festive meal to celebrate an engagement. (This is the interpretation of the Gemara as explained by the Tur Orach Chayim 551 and by the Ramban in Toras Ha'adam; cf. Rashi ad loc., who explains the Gemara differently.)

WHAT IS INCLUDED IN CONSTRUCTION AND PLANTING FOR "JOYOUS REASONS"?

The Mishnah Berurah rules that any construction not necessary for one's dwelling, but performed for expansion, is prohibited (551:12). Similarly, an improvement to the appearance of a house such as painting, hanging new drapes, wall papering and all house decorating cannot be done during the Nine Days (Piskei Teshuvos). Gardening to enhance the appearance of the property is also forbidden. However, it is permitted to weed, water or mow the lawn during the Nine Days, since these activities are not for enhancement. It is also permitted to plant and maintain a vegetable garden during the Nine Days.

MAY I EXPAND MY HOUSE DURING THE NINE DAYS TO CREATE AN ADDITIONAL APARTMENT?

While writing this article, I was asked the following shaylah: A family is expanding their residence to accommodate an additional apartment for a married daughter and her family. For the apartment to be ready on

schedule, the contractor needs to work during the Nine Days. Is this permitted?

It would seem that it is permitted to do this expansion during the Nine Days, since its purpose is to provide normal living accommodations, and not for enhancement.

MAY ONE ENHANCE A SHUL DURING THE NINE DAYS?

Renovations and enhancements for purposes of a mitzvah are permitted during the Nine Days. Therefore, it is permitted to beautify and enhance a shul, yeshivah, or mikvah building or grounds during the Nine Days (Rama 551:3).

All repair work on existing structures is permitted during the Nine Days (Shulchan Aruch 551:1).

MAY ENHANCEMENT WORK BE PERFORMED BY A NON-JEW?

There is a halachic difference between a non-Jew working as a Jew's employee, or as a contractor who is paid for the job. One may not hire a non-Jewish employee to do work that a Jew himself may not do. However, a non-Jewish contractor may build an addition on a Jew's property during the Nine Days (see Bach; Eliyahu Rabbah; Mishnah Berurah). One should offer the contractor some financial compensation to refrain from working on your property during the Nine Days, but one is not required to offer a significant amount of money to get him to wait until after Tisha B'Av (Mishnah Berurah).

WEAVING DURING THE NINE DAYS

The Talmud Yerushalmi cites an early custom not to weave during the Nine Days. The reason for this custom is fascinating. The Hebrew word for "warp" (the lengthwise threads on a loom) is "shesi." This word reminds us of the "shesiyah" stone, which is the foundation stone of the world on which the aron rested in the Beis HaMikdash. In order to remind ourselves that the Beis HaMikdash was destroyed, we refrain from weaving during the Nine Days (cited by the Tur and Shulchan Aruch 551:8).

WHAT PROHIBITIONS APPLY TO CLOTHING DURING THE NINE DAYS?

One may not wear new clothes during the Nine Days, nor may one tailor or purchase new clothes or shoes (Shulchan Aruch 551:6-7). Similarly, it is prohibited to dry clean clothes or iron them (Shulchan Aruch 551:3). We also refrain from changing tablecloths, towels, and bed linens (Shulchan Aruch 551:3). However, it is permitted to repair shoes and clothes during the Nine Days (Piskei Teshuvos 551:fn. 157).

Although the Mishnah and the Gemara (Taanis 26b and 29b) prohibit doing laundry and wearing freshly laundered clothing only from the Motza'ei Shabbos preceding Tisha B'Av, the Ashkenazic custom is to refrain from Rosh Chodesh (Rama 551:3).

Because we do not wear freshly laundered clothes during the Nine Days, one should prepare before Rosh Chodesh sufficient clothing already worn since it was last laundered. Towels should also be used at least once before Rosh Chodesh in order to allow their use during the Nine Days.

If one's clothing becomes sweaty or soiled during the Nine Days, one is permitted to change into clean clothes (see Aruch HaShulchan 389:7).

It is permitted to launder children's clothes and linens until the Shabbos before Tisha B'Av (Mishnah Berurah 551:82, quoting Chayei Odom). There is a dispute among poskim until what age this applies. The Rama is lenient and implies that one may launder all children's clothing, whereas several later poskim are stricter (see Piskei Teshuvos fn. 232, and Chanoch Lanaar, 21:2).

It is permitted to spot-clean a garment if one is concerned that the stain will set. Furthermore, it is permitted to soak a garment that is dirty without completing its laundering in order to make it easier to clean after Tisha B'Av (Piskei Teshuvos 511:18).

WHAT DO I DO IF I AM IN A HOTEL DURING THE NINE DAYS?

If I am forbidden to use freshly laundered bed linens during the Nine Days, what do I do if I am staying in a hotel or as a guest in someone's home during the Nine Days? May I use the freshly laundered sheets? The poskim permit guests to use fresh bed linens, since most people are very uncomfortable using unlaundered bed linens slept on by someone else (Shu"t Minchas Yitzchak 10:44; Shu"t Tzitz Eliezer 13:61). The Minchas Yitzchak suggests dirtying the linens on the floor a little before using them. Depending on circumstances, one might also be able to bring one's own used linens. In any instance, one should instruct the hotel not to change the linens once he has used them (until after Tisha B'Av) since the basis to be lenient no longer applies.

PLEASURE BATHING DURING THE NINE DAYS

The Gemara does not mention any prohibition regarding bathing during the Nine Days. To quote the Ran, "Washing one's body is permitted whether in hot water or cold - and even the entire body - for Chazal only prohibited washing on Tisha B'Av itself. However, meticulous people have the custom not to bathe the entire week."

On the other hand, the Tur, quoting Avi Ezri, writes that the widespread custom is to forbid bathing from Rosh Chodesh until after Tisha B'Av. Furthermore, he states that one who violates this custom is in violation of "al titosh toras imecha," - do not forsake the teaching of your mother, here referring to the customs of the Jewish people. The Shulchan Aruch records two customs; one to refrain from bathing from Rosh Chodesh and the second to refrain only during the week of Tisha B'Av. The accepted Ashkenazic custom is to not bathe for pleasure during the entire Nine Days, but bathing for hygienic and health purposes is permitted. A rav should be consulted as to when and how this applies.

WHY IS OUR PRACTICE TO BE MORE STRINGENT THAN THEY WERE AT THE TIME OF THE GEMARA?

In the times of chazal, the memories of the Beis HaMikdash were still very fresh and a shorter period of mourning was a sufficient reminder. Unfortunately, with the golus continuing for so long, we require a longer period of mourning to bring us into the frame of mind of mourning for the loss of the Beis HaMikdash.

WEARING SHABBOS CLOTHES

One may not wear Shabbos clothes or other unusually nice clothing during the weekdays of the Nine Days. (In most places, the custom is to wear Shabbos clothes on Shabbos Chazon.) A notable exception is that the celebrants of a bris are permitted to wear Shabbos clothes, since for them the mitzvah is a bit of a Yom Tov. In some places, the accepted custom is that they do not do so when the bris falls between Shabbos Chazon and Tisha B'Av.

WHO IS CONSIDERED A CELEBRANT REGARDING THESE HALACHOS?

According to all opinions, the baby's parents, the sandek, the mohel, and the woman who brings the baby to the bris (the kvaterin) may wear Shabbos clothes (Rama 551:1). Other opinions extend this heter to include the grandparents and other relatives (Shaarei Teshuvah end of 551:3; see also Piskei Teshuvos), as well as the people who are honored with placing the baby on the kisei shel Eliyahu, those who bring the baby closer to the bris ("cheika"), and the man who functions as the kvatter (Eliyahu Rabbah). One should ask one's rav for directions as to what to do. (Incidentally, this discussion is a source on which the ruling that family members attending a bris the rest of the year should wear Shabbos clothes is based!)

EATING MEAT AND DRINKING WINE

Although the Gemara prohibits eating meat and drinking wine only on the day before Tisha B'Av, the accepted Ashkenazic practice is to refrain from eating meat and drinking wine or grape juice from Rosh Chodesh. (Many Sefardim permit eating meat on Rosh Chodesh itself, while others permit this until the Motzei Shabbos before Tisha B'Av.) Early poskim rule that someone who ignores this minhag violates the prohibition of "al

titosh toras imecha,” (Mordechai Taanis #639). In addition, some poskim rule that a person who eats meat or drinks wine during the Nine Days violates a Torah law, since the Jewish people have accepted this custom as a vow (Aruch HaShulchan 551:23).

IF A MOURNER IS PERMITTED TO EAT MEAT, WHY IS ONE NOT PERMITTED TO EAT MEAT DURING THE NINE DAYS?

This is a very good question. Indeed, the halachos of mourning do not prohibit a mourner from eating meat or drinking wine. The reason one refrains from eating meat and drinking wine during the Nine Days is to remind one of the destruction of the Beis HaMikdash, where Hashem was served by offering korbanos of meat and wine. This reason does not apply to mourning for the loss of a close relative.

An alternative reason given is that the mourning of the Nine Days is so one does not forget the loss of the Beis HaMikdash, and by forgoing meat and wine, we are more likely to remember this loss (Tur Orach Chayim 552). A mourner will not forget his loss during the week of shivah, and therefore there is no need to forbid meat as a reminder.

It is permitted to eat meat at a seudas mitzvah such as on Shabbos or at a bris, pidyon haben, or siyum. People who would usually attend the seudah may join and eat meat. During the week of Tisha B’Av, only a small number of people may eat fleishig at a seudas mitzvah. For example, eating fleishig is restricted to close family members, the sandek and mohel, and an additional minyan of people.

A sick person is permitted to eat meat during the Nine Days. Similarly, someone who has a digestive disorder but can tolerate poultry may eat poultry during the Nine Days. Also, a woman who is nursing or pregnant and is having difficulty obtaining enough protein in her diet may eat poultry or meat during the Nine Days. In these situations, it is preferable for her to eat poultry rather than meat, if that will satisfy her protein needs (Aruch HaShulchan 551:26).

A person who eats meat because he is ill or attending a seudas mitzvah will not violate either the vow discussed above or “al titosh” because klal Yisroel accepted the minhag of not eating meat with these exceptions in mind (Aruch HaShulchan 551:26).

AT WHAT TYPE OF SIYUM IS IT PERMITTED TO EAT MEAT?

One may serve meat at a siyum where the completion of the learning coincides with the Nine Days and where one would usually serve a festive fleishig meal. One should not deliberately rush or slow down the learning in order to have a fleishig siyum during the Nine Days (Eliyah Rabbah 551:26; Mishnah Berurah 551:73; Aruch HaShulchan 551:28). However, it is permitted to deliberately schedule a seder of learning in advance so that its siyum falls during the Nine Days if this will encourage more Torah to be learned (Aruch HaShulchan 551:28). Some poskim record that they deliberately delayed siyumim that fell during the Nine Days and celebrated them after Tisha B’Av (Aruch HaShulchan 551:28).

One may not eat fleishig leftovers of a seudas mitzvah during the Nine Days (Eliyah Rabbah 551:26; Mishnah Berurah 551:73).

Incidentally, one sees from these sources that a bris should be celebrated with a fleishig meal, because if not, why are allowances made to eat meat at a seudas bris during the Nine Days? This proves that the seudas bris is not complete without serving fleishigs.

IS ONE PERMITTED TO USE WINE VINEGAR IN A RECIPE DURING THE NINE DAYS?

Yes, it is permitted to use wine vinegar since it tastes totally different from wine (Rama 551:9).

It is also permitted to drink beer, whiskey and other alcoholic beverages during the Nine Days (see Rama 551:11).

MAY ONE TASTE THE FOOD ON EREV SHABBOS CHAZON?

In general, it is a mitzvah of kavod Shabbos to taste the food being cooked for Shabbos to make sure that it tastes good (Magen Avraham 250:1, quoting Kisvei Ari). On Erev Shabbos during the Nine Days, one may also taste the food. However, one should try not to swallow food

containing meat ingredients (Shemiras Shabbos Kehilchasah 42:61). No bracha is recited when tasting a small amount of food, unless one swallows it (Shulchan Aruch Orach Chayim 210:2).

IS IT PERMITTED TO FEED CHILDREN MEAT ON EREV SHABBOS?

In general, it is not permitted to feed children meat during the Nine Days, including erev Shabbos. Rav Moshe Feinstein ruled that if the children are fed their Shabbos evening meal before the rest of the family has accepted Shabbos, one may feed them meat at this meal because this is their Shabbos meal (Igros Moshe, Orach Chayim 4:21:4).

HOW DOES ONE MAKE HAVDALAH DURING THE NINE DAYS?

One recites Havdalah on wine or grape juice. If a young child present is old enough to make brachos but not old enough to understand that we do not eat meat during the Nine Days, that child should drink the Havdalah cup. If there is no such child available, the person reciting Havdalah should drink the wine or grape juice himself.

MAY ONE HAVE A FLEISHIG MELAVA MALKA DURING THE NINE DAYS?

Rav Moshe Feinstein ruled that one may not, since it is not a universal practice to have a fleishig melava malka (Igros Moshe, Orach Chayim 4:21:4).

WHAT HAPPENS IF SOMEONE RECITES A BRACHA ON MEAT AND THEN REALIZES THAT IT IS FORBIDDEN TO EAT THE MEAT?

A person who recites a bracha on meat and then realizes that it is the Nine Days, should eat a little of the meat so that his bracha is not in vain, a bracha levatalah. Eating a tiny bit does not provide any simcha and therefore does not conflict with mourning (Sdei Chemed 5:278:5 and 5:368:4). Furthermore, the person is eating the meat only in order to avoid reciting a bracha in vain.

MAY ONE EAT FLEISHIG SOUP DURING THE NINE DAYS?

Although it is a dispute among poskim whether this is prohibited, Ashkenazim are strict not to eat soup made with meat or chicken. However, it is permitted to eat food cooked in a fleishig pot that contains only pareve ingredients (Mishnah Berurah 511:63).

LITIGATION DURING THE MONTH OF AV

The Gemara (Taanis 29b) teaches that a Jew who has litigation with a non-Jew should avoid scheduling the adjudication during Av, since this is a month in which the mazel for Jews is bad. Should one avoid litigation for the entire month, or only until after Tisha B’Av? Some poskim assume that one should avoid litigation the entire month of Av because the entire month has the same mazel (Magen Avraham). Other poskim rule, however, that the bad mazel is only until the 10th of Av, when the mourning period for Tisha B’Av ends, or until the 15th, which is considered a Yom Tov.

The Chasam Sofer (commentary to Shulchan Aruch) explains that Av has two different mazelos, one before Tisha B’Av and another one afterwards. While the earlier mazel is bad for the Jews, after Tisha B’Av a new mazel begins that is good for the Jews. Thus according to these opinions, there is no problem with scheduling the litigation for shortly after Tisha B’Av.

THE REWARD FOR OBSERVING THE NINE DAYS

The Midrash (Midrash Rabbah, Shmos 15:21) teaches that Hashem will bring forth ten new creations in the era of Moshiach: 1. He will create a new light for the world. 2. He will bring forth a freshwater spring from Yerushalayim whose waters will heal all illness. 3. He will create trees that every month will produce new fruits that have curative powers. 4. All the cities of Eretz Yisroel will be rebuilt, including even Sodom and Amora. 5. Hashem will rebuild Yerushalayim with sapphire stone that will glow and thereby attract all the nations of the world to come and marvel at the beauty of the city. 6. The cow and the bear will graze together, and their

young will play together. (See Yeshaya 11:7). 7. Hashem will make a covenant with all the creatures of the world and banish all weapons and warfare. (See Hoshea 2:20.) 8. There will be no more crying in the city of Yerushalayim. 9. Death will perish forever. 10. Everyone will be joyful, and there will be an end to all sighing or worry.

The Kaf HaChayim (551:1) states that everyone who meticulously observes the halachos of the first ten days of Av, thereby demonstrating his personal mourning over the churban of Yerushalayim, will merit to witness these ten miracles. May we all merit to see these miracles speedily and in our days.

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Kinot Instead of Selichot

Rabbi Yosef Blau

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A key component of prayers on a fast day, including Yom Kippurim, is the recitation of Selichot. The exception is Tisha B'Av, when Kinot are recited until mid-day while Selichot are omitted. "Kina" is mentioned in Yirmiyahu and in the Haftorah that we read on Tisha B'Av morning, and is associated with mourning. The Talmud (Taanis 30a) points out that Tisha B'Av is a day of mourning as well as a fast day. While all four national fast days are connected to the destruction of the temple, only Tisha B'Av marks the date of the actual destruction of both temples. The contrast between Shiva Assar B'Tammuz and Tisha B'Av is found even in the earliest events that are associated with both fast days. On Shiva Assar B'Tammuz Moshe broke the tablets when the Israelites worshiped the golden calf. It was a terrible tragedy, but the Jewish people were forgiven and received the second tablets. On Tisha B'Av the Jews adopted the report of the majority of the spies; that generation was no longer permitted to enter the land of Israel. The latter event led to a punishment that was not revoked.

On the night of Tisha B'Av, Eicha is recited and a few Kinot are said. The words of Yirmiyahu are so powerful that they need little addition. The tone of the day has been established through the Eicha reading; it will be reinforced as the bulk of the Kinot are recited in the morning. There is a revealing example of parallel texts on the two fast days, one a Kina said on Tisha B'Av and the other a Selicha said on Yom Kippurim. Both discuss the midrash of ten martyred scholars killed by the Romans; the story is essentially the same, differing only in details. The Selicha, "Eilu Ezkara," has a refrain while the Kina, "Arzei Halevanon," does not. The refrain, "chatanu Tzureinu slach lanu yotzreinu," stresses that we sinned and asks God to forgive us, while in the Kina the account of the tragedy is given without comment.

Aside from any distinctions in the words of the Kinot and Selichot, there is a fundamental difference in context. Selichot are introduced by recitals of the thirteen attributes of Divine mercy and conclude with Vidui, an alphabetic listing of sins. Both elements are absent in the recital of Kinot.

On a day of mourning for national tragedy Divine mercy is not apparent and its absence is felt. We can understand why we do not say the thirteen attributes of Divine mercy. What is more surprising is the omission of Vidui. Confession is a critical element of repentance. But on the morning of Tisha B'Av, when we are to re-experience communal tragedies, it is premature to even hint about repentance which we hope will lead to forgiveness. The recital of Kinot helps us feel the full extent of loss though these events took place thousands of years ago. It is difficult to say the Kinot for the entire morning without introducing any other theme, but that is exactly the point.

The mood lightens when mincha is prayed in the afternoon of Tisha B'Av. The Torah reading is about the prayers of Moshe after the Jews sinned through worshipping the golden calf, and includes the initial mention of the thirteen attributes of Divine mercy. Moshe carves out the

second tablets where the Ten Commandments will be written again. Strikingly, these events occurred on Shiva Assar B'Tamuz. The possibility of Teshuva (repentance) is introduced, though without confession. Selichot are not said to balance or reduce the impact of hours of reciting Kinot.

Part of our tradition is the ultimate reversal of Tisha B'Av from a national day of mourning to one that will celebrate the final redemption, but this is inferred while the mourning is explicit. As individuals we should evaluate our actions and privately confess our sins, but to do so publicly would reduce the absolute sense of bereavement and tragedy.

Selichot also relate to tragedy and sin, but in a context where there is hope for forgiveness. On Tisha B'Av we need to acknowledge the full measure of the tragedies in Jewish history without diluting our sense of loss. From this perspective we can understand the inclusion of Kinot for other tragic events that took place on other days in the Jewish calendar, culminating with Kinot written to commemorate the Holocaust.

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The Sin of the Spies and Moshe's Punishment Rosh Hayeshiva Harav Mordechai Greenberg, shlita

"With me, as well, Hashem became angry because of you." (Devarim 1:37) What does Moshe's punishment, which was on account of Mei Meriva, have to do with the sin of the spies?

The Ohr Hachaim and Sforno explain based on the Gemara in Ta'anit (29a) which comments on the pasuk, "The people wept that night" (Bamidbar 14:1): Hashem said to them, "You cried for naught; I will establish a crying for all generations." That day was Tisha B'Av, on which the first and second Temples were destroyed.

Furthermore, Chazal say that had Moshe entered the land, the Temple would not have been destroyed, as no nation would have been able to touch it. On the pasuk, "A psalm of Asaph: O G-d! The nations have entered into Your inheritance," Chazal say (Midrash Tehillim 79): "A psalm of Asaph?!" It should have said, "A lamentation," since they destroyed the Temple! Rather, it is called a psalm because G-d expended His wrath on the wood and stones of the Temple, while Israel survived.

Thus, had Moshe entered Eretz Yisrael, the Temple would not have been destroyed, and hence, Heaven forbid, G-d would have expended His wrath on Israel instead, leaving no remnant of them. Therefore, it worked out that the decree was issued that Moshe should not enter the Land, so that the Temple could be destroyed, and Israel was saved.

However, were it not for the sin of the spies, Israel would certainly have remained righteous, and the forces of evil would not have prevailed. We would never have reached the point at which to weigh the destruction of Israel or the destruction of the Temple. However, after the sin of the spies, G-d foresaw that the hand of the wicked would prevail, and there was a need to allow the destruction of the Temple. Therefore, it was necessary that Moshe not enter the Land, to allow saving Israel by destroying the Temple.

What was the cause for this crying for all generations? The Sforno comments on the pasuk, "Hashem heard the sound of your words" (Devarim 1:34): "The sound of crying for naught." It is possible that the spies, and Bnei Yisrael in their wake, spoke logically; that there was merit to their arguments. However, a lot depends on the tone in which the words are said, on what is implied by them. Hashem listened to "the sound of your words" -- not only to the claim itself. He listened to the tone and heard the sound of crying for naught; for this came the decree.

This bears a lesson for our generation. There are those who see in our current political situation a problem of security or of saving lives. There are those who see an injustice to another nation. We, based on our world

outlook, reject outright claims of this sort, since in our opinion they are insufficient to weaken our right to Eretz Yisrael, which was given to us with a covenant and oath by the Creator of the world. Still, these are claims that are understandable. But what is the meaning of the rejoicing on every concession and every piece of land which is ripped away from Eretz Yisrael? Here we already hear the tone which is behind the logic, and the tone is very worrying. Heaven forbid that it should be said about us, "From a distance shall you see the Land, but you shall not enter there." (Devarim 32:52)

During the period of the three weeks we must deal with issues of Eretz Yisrael, to strengthen our love of it, in order to rectify the crying for naught, as opposed to, "They despised the desirable land." (Tehillim 106:24)

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Parshas Devarim

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Don't Flaunt It

"You have enough, circle the mountain, and turn to the north (tzafonah)." (Devarim 2:3)

The Kli Yakar lived during a time when the Jews enjoyed prosperity, and he did not approve of the way they dealt with it. He urged them to be more discreet, to keep a low profile and not draw attention to themselves with ostentatious lifestyles.

He supported his exhortation with a homiletic interpretation of Moshe's words to the Jewish people. "You have enough, circle the mountain, and turn to the north (tzafonah)." The word tzafonah can also be translated as "the hidden." In other words, you have enough material things. Now hide them! If you've got it, you don't have to flaunt it!

Eisav has a long memory, writes the Kli Yakar. Whenever he sees Yaakov prosper, he believes with all his heart that it is only because of the blessings that he believes Yaakov stole, the blessings that should have gone to Eisav.

Yaakov himself was already worried about this. When famine struck all of the Middle East, everyone was forced to run to Egypt, the only place where large stockpiles of food existed. It was the only way to avoid starvation.

Yaakov's pantry, however, was well stocked with food, and his family could have gone a long time without a trip to Egypt. Nonetheless, Yaakov sent them to buy food. "Lamah tisra'u?" he said. "Why should you show off?" According to Rashi, Yaakov was concerned about the children of Eisav and Yishmael. Why should they see that you have plenty of food while they are starving? That would be a foolish thing to do.

Living in the United States, which is so liberal, so tolerant, we tend to forget this important lesson. Regardless of how benign American society is, it is still exile. We still live among non-Jews, not a ll of whom share the full measure of tolerance which has made this country the superpower that it is today. We still need to watch our step. If we have been blessed with prosperity -- money, real estate, nice homes, automobiles and clothing -- there is no need to flaunt our wealth.

"Why do you show off?" said Yaakov. It is impolite. It is unwise. It is even dangerous.

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Peninim on the Torah **by Rabbi A. Leib Scheinbaum –** **Parshas Devarim**

Shema Yisrael Torah Network to Peninim

PARSHAS DEVARIM These are the words that Moshe spoke to all Yisrael...between Paran and Tofel, Lavan, Chatzeiros and Di Zahav. (1:1) Rashi cites Chazal who note that they are unable to locate the places to which the Torah refers. If they do not exist, where are they? Actually, these places are not geographical indicators, but rather allusions to sins which occurred in the wilderness, minor and major rebellions which took place during the nation's journey to the Holy Land. Tofel refers to their complaints concerning the manna, which was lavan, white. A similar idea applies to some of the other names. While complaining about the manna reflects the nadir of ingratitude, does it constitute a sin? Can it be compared to the murder of Chur? Yet, Moshe Rabbeinu did not rebuke them for this outrage.

Horav Arye Leib Bakst, zl, comments that the Torah does not necessarily address the actual sin. Instead, it focuses on the origin of the sin, the cause of the aberrative behavior. What brought about such a violation? What catalyzed this wanton act of rebellion? For example, concerning Chur's murder, the Torah writes, "And they got up to revel" (Shemos 32:6). Rashi explains that the term tzchok, revel, implies the cardinal sins of idolatry, licentiousness, and murder. We derive from here that when revelry reigns, anything can happen - even the murder of a Navi. When someone loses control, he is capable of anything, especially if he is being rebuked for his actions. He will not tolerate anyone who stands in his way or points out his errant ways.

In reporting Klal Yisrael's negativity about the manna, the Torah is not underscoring the actual slander; rather, the Torah is highlighting the fact that they were ingrates whose primary concern was for their stomachs. For a nation that had recently left Egypt - amidst miracles and wonders unprecedented in the history of the world - to be concerned about the food they eat indicates a lack of dignity, the antithesis of the type of character refinement that would be expected of the dor deah, generation of knowledge. This is much like the fellow that comes to shul on Shabbos afternoon to daven Minchah, but instead spends his time discussing the cholent that he ate that day. This demonstrates a degradation of himself, a hypocritical insolence that does not belong in a shul.

In the Talmud Nedarim 81, Chazal ask: Al mah avdah ha'Aretz? "For what (sin) did we lose the Land (of Eretz Yisrael)?" Shelo barchu baTorah techillah, "They were lax in blessing the Torah prior to studying it." In other words, they did study Torah, but they did not precede the study with a Bircas HaTorah, blessing for the Torah. This does not seem to coincide with Chazal's position in the Talmud Yoma 9b that the second Bais Hamikdash was destroyed due to sinaas chinam, unwarranted hatred, among Jews. How do we reconcile these two differing opinions?

Rav Bakst explains that the root of the sin of sinaas chinam is a lack of respect for the Torah. Since their learning was not important enough to recite a blessing on the Torah prior to their study, they developed a perverse attitude to the Torah. This led to a total breakdown, whereby they lost respect for one another. The next step was open hatred, for no apparent reason. It is the Torah that keeps us human. Without the Torah, we lose our fidelity to anything sacred. Friendships are of no value;

relationships are of no consequence. It is all about "me," since I have lost the source of my value system: the Torah.

An individual who respects Torah, one for whom Torah is paramount to the point that it becomes equivalent to life itself, acts differently. He is an exalted person, a refined person, a better person. One who is involved in understanding a shverer, difficult, commentary by Rabbi Akiva Eiger and is interrupted by a friend who tells him that he has a nicer car than he has, will, at best, look at him incredulously. He will certainly not be jealous or hateful concerning his friend's "better and nicer" car. He is on a different plane. One who approaches Torah study as life itself, by first blessing the Torah, shows his respect. Such a person does not hate. He is incapable of hatred.

We entreat Hashem daily to sweeten for us His words of Torah. V'haarev na Hashem Elokeinu es divrei Torasecha b'finu. Why is this prayer rendered only for the mitzvah of limud haTorah? Why is there no prayer that the mitzvah of Tefillin, Succah, Shabbos, etc. be sweetened? What about the mitzvah of Torah study requires areivus, sweetness? Is it so "troublesome" that it requires a special prayer? Rav Bakst explains that Torah studied in a manner such that the individual senses its sweetness and delight is an entirely different learning. Only such a type of study will transform a person. Hatred is an evil character trait found in the average person. One who studies Torah on the level of areivus is incapable of hatred. He is not the average person, having risen above the norm to a level where the pettiness that often leads to unwarranted hatred plays no role.

V'ani Tefillah Yisgadal v'yiskadash shemeih rabba. May His great Name be exalted and sanctified

Unlike most of the daily tefillos whose text is pure lashon kodesh, Kaddish is comprised of a mixture of Hebrew and Aramaic. The mixture of language was instituted because it was the way the people spoke in those days, much like today where we mix English, Yiddish and Hebrew into one unique vernacular. In Tosfos' commentary to the Talmud Berachos 3a, they cite the overriding importance of public participation in Kaddish as the reason that Chazal designed the wording in a mixture of language. The world exists in the merit of Kedushah and Kaddish. Thus, since the tzibur, congregation, is composed of all elements of Jewish belief and class, learned and unlearned, it was essential that the Kaddish be said in such a vernacular that everyone could understand. This way everyone could join in their expression of praise: Yehei shmei rabba me varach.

I might add that the mere fact that this tefillah caters to the entire Jewish community and all members of its society grants it elevated status. When all observant Jews, not simply the cultural elite, have the opportunity to participate together, then we have achieved kedushah status.

"Tov Shem MeShemen Tov..." v'keser shem tov oleh al gevihen li"n R' Yaakov Zev ben Yehudah Aryeh z"l JACK FOGEL OB" M niftar 7 Av 5755 By his wife, their children, grandchildren and great-grandchildren Mrs. Jeanne Fogel Rabbi Yudie & Chaya Sarah Fogel, Nussie & Esther Fogel, Shalom & Ettie Fogel, Yosie & Bryndie Fogel, Rabbi Dovid & Liz Jenkins, Rabbi Yitzie & Bryndie Fogel, Rabbi Avi & Suri Pearl and their families

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Tisha B'Av - The "ninth day" in the Jewish month of Av, which starts at sundown on the eighth day and concludes at sundown on the ninth day of Av. This is the day when the intensity of the entire three week mourning period reaches its peak. According to our sages, many tragic events occurred to our ancestors on this day:

1. The sin of the spies caused Hashem to decree that the Children of Israel who left Egypt would not be permitted to enter the land of Israel;
2. The first Temple was destroyed;
3. The second Temple was destroyed;
4. Betar, the last fortress to hold out against the Romans during the Bar Kochba revolt in the year 135, fell, sealing the fate of the Jewish people.
5. One year after the fall of Betar, the Temple area was plowed.
6. In 1492, King Ferdinand of Spain issued the expulsion decree, setting Tisha B'Av as the final date by which not a single Jew would be allowed to walk on Spanish soil.
7. World War I – which began the downward slide to the Holocaust – began on Tisha B'av.

Prohibitions:

The prohibitions on Tisha B'Av itself are similar to those of Yom Kippur. In addition to not eating or drinking, we are not allowed to wash, anoint oneself or wear leather shoes. In a prohibition more stringent than on Yom Kippur, we are only allowed to study certain portions of the Torah and Talmud on Tisha B'Av.

OBSERVANCES:

The observance of Tisha B'Av begins with the Seudah HaMafseket, the last meal before the fast commences.

NOTE: During years when the fast starts on Saturday night we do not have a seuda HaMafseket.

Unlike the elaborate feast we have before Yom Kippur, this meal is typically one course, usually consisting of a hard-boiled egg and some bread. Also, this meal is generally not eaten with others to avoid having a Zimmun (quorum for public blessing) at Birchat HaMazon. Zimmun indicates permanence, habit and durability. We avoid the Zimmun because we'd prefer not to make this mournful meal a recurring experience. It is customary to eat this meal seated on the floor or a low stool.

Until Mincha on Tisha B'Av one should try to avoid sitting on a chair or bench. Instead, the custom is to stand or sit on the floor, just like a mourner during the Shiva (traditional seven days of mourning a loved one).

Beginning at Mincha sitting on chairs is permitted, and we reduce the intensity of the grief that has pervaded us so far. Also, men put on Tefillin and recite those Tefillot that were omitted at Shacharit.

It is forbidden to greet friends or acquaintances on Tisha B'Av. However, if greeted first, one should answer, but in a low tone in order not to arouse resentment.

At the evening Ma'ariv service, the entire congregation sits on the floor and recites the Book of Eicha (Lamentations) where the prophet Jeremiah weeps the destruction, and we weep with him.

The morning of Tisha B'Av is the saddest part of the day. We recite Kinot, and the men do not don Tefillin at Shacharit, because Tefillin are called "Pe-ar," "Glory," and this is definitely not a day of glory for the Jewish People.

http://www.ou.org/torah/article/fast_of_tisha_bav

FAST OF TISHA B'AV

Tisha B'Av is the saddest day on the Jewish calendar because of the incredible series of tragedies which occurred on that date throughout Jewish History.