

INTERNET PARSHA SHEET ON TISHA B'AV - 5759

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RESTRICTIONS ON TISHA B'AV Upon sundown, the laws of Tisha B'Av commence - consisting of the following expressions of mourning: 1. No eating or drinking until nightfall the following evening. A. Pregnant and nursing women are also required to fast. B. A woman within 30 days after birth need not fast. C. Others who are old, weak, or ill should consult with a rabbi. (MB 554:11) D. Medicine may be taken on Tisha B'Av, preferably without water. E. In case of great discomfort, the mouth may be rinsed with water. Great care should be taken not to swallow anything. (MB 567:11)

2. Other prohibitions include: A. Any bathing or washing, except for removing specific dirt - e.g. gook in the eyes. (OC 554:9, 11) - (Upon rising in the morning, before davening, or after using the bathroom, one washes only the fingers. See OC 554:10, OC 613:3, MB 554:26) B. Anointing oneself for pleasure. (Deodorant is permitted.) C. Having marital relations. D. Wearing leather shoes. (Leather belts may be worn.) E. Learning Torah, since this is a joyful activity. It is permitted to learn texts relevant to Tisha B'Av and mourning - e.g. the Book of Lamentations, Book of Job, parts of Tractate Moed Katan, Gittin 56-58, Sanhedrin 104, Yerushalmi end of Ta'anis, and the Laws of Mourning. In-depth study should be avoided. (MB 554:4) 3. Other mourning practices include: A. Sitting no higher than a foot off the ground. After midday, one may sit on a chair. (OC 559:3) B. Not engaging in business or other distracting labors, unless it will result in a substantial loss. (OC 554:24) C. Refraining from greeting others or offering gifts. (OC 554:20) D. Avoiding idle chatter or leisure activities.

4. Following Tisha B'Av, all normal activities may resumed, except for: A. Eating meat and wine - until midday of the 10th of Av. B. Haircuts, washing clothes and bathing - until midday of the 10th of Av. When Tisha B'Av falls on a Thursday, then washing clothes is permitted immediately after nightfall, and haircuts and bathing are permitted the next morning in honor of Shabbat.

PRAYER ON TISHA B'AV 1. Lights in the synagogue are dimmed, candles are lit, and the curtain is removed from the Ark. The chazan leads the prayers in a low, mournful voice. This reminds us of the Divine Presence which departed from the Holy Temple. 2. The Book of Eicha (Lamentations), Jeremiah's poetic lament over the destruction of Jerusalem and the First Temple, is read both at night and during the day. 3. Following both the night and day service, special "Kinot" (elegies) are recited. 4. In the morning, the Torah portion of Deuteronomy 4:25-40 is read, containing the prophecy regarding Israel's future iniquity and exile. This is followed by the Haftorah from Jeremiah (8:13, 9:1-23) describing the desolation of Zion. 5. In the afternoon, Exodus 32:11-14 is read. This is followed by the Haftorah from Isaiah 55-56. 6. Since Tallis and Tefillin represent glory and decoration, they are not worn at Shacharis. Rather, they are worn at Mincha, as certain mourning restrictions are lifted. 7. Birkat Kohanim is said only at Mincha, not at Shacharis. 8. Prayers for comforting Zion and "Aneinu" are inserted into the Amidah prayer at Mincha. 9. Before the fast is broken, it is customary to say Kiddush Lavana.

WHEN TISHA B'AV FALLS ON SHABBOS When Tisha B'av falls on Shabbos, the following special conditions apply: 1. The fast is pushed off until Saturday night/Sunday. 2. All other prohibitions of Tisha B'Av (washing, learning Torah, leather shoes, etc.) are permitted on Shabbos itself, except for marital relations. 3. Care should be taken to complete "Seudah Shlishis" before sundown. 4. "Seudah Hamaf-sekes" may include meat and wine. 5. Ma'ariv on Saturday night is delayed, so that everyone can say "Boruch Hamavdil bein kodesh li'chol," then remove their leather shoes and come to shul. 6. Havdallah on Saturday night is recited only over a candle, without wine or spices. On Sunday night, Havdallah is then said over wine.

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From: Aish HaTorah[SMTP:aishlist@mail.netvision.net.il]

Aish HaTorah's Calendar Series: TISHA B'AV & THE 3 WEEKS - 5759
<http://www.aish.edu/calendar/3weeks>

The 3 Weeks of Jewish national mourning continues until Tisha B'Av on July 21-22, 1999.

"WHAT IS TISHA B'AV - THE NINTH OF AV"

WHAT HAPPENED ON THE NINTH OF AV?

On Tisha B'Av, five national calamities occurred: 1. During the time of Moses, Jews in the desert accepted the slanderous report of the 12 Spies, and the decree was issued forbidding them from entering the Land of Israel. (1312 BCE) 2. The First Temple was destroyed by the Babylonians, led by Nebuchadnezzar. 100,000 Jews were slaughtered and millions more exiled. (586 BCE) 3. The Second Temple was destroyed by the Romans, led by Titus. Some two million Jews died, and another one million were exiled. (70 CE) 4. The Bar Kochba revolt was crushed by Roman Emperor Hadrian. The city of Betar - the Jews' last stand against the Romans - was captured and liquidated. Over 100,000 Jews were slaughtered. (135 BCE) 5. The Temple area and its surroundings were plowed under by the Roman general Turnus Rufus. Jerusalem was rebuilt as a pagan city - renamed Aelia Capitolina - and access was forbidden to Jews.

Other grave misfortunes throughout Jewish history occurred on the Ninth of Av, including: 1. Pope Urban II declared the First Crusade. Tens of thousands of Jews were killed, and many Jewish communities obliterated. 2. The Spanish Inquisition culminated with the expulsion of Jews from Spain on Tisha B'Av in 1492. 3. World War One broke out on Tisha B'Av in 1914 when Russia declared war on Germany. German resentment from the war set the stage for the Holocaust. 4. On Tisha B'Av, deportation began of Jews from the Warsaw Ghetto.

ASPECTS OF MOURNING: THE AFTERNOON BEFORE TISHA B'AV During the afternoon prior to Tisha B'Av, it is customary to eat a full meal in preparation for the fast. At the end of the afternoon, we eat the "Seudah Hamaf-sekes" - a meal consisting only of bread, water, and a hard-boiled egg. The egg has two symbols: The round shape reminds us of a sign of the cycle of life. Also, the egg is the only food which gets harder the more it is cooked - a symbol of the Jewish people's ability to withstand persecution. Food eaten at the "Seudah Hamaf-sekes" is dipped in ashes, symbolic of mourning. The meal should preferably be eaten alone, while seated on the ground in mourner's fashion.

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"TISHA B'AV THROUGH THE GENERATIONS"

by Rabbi Nosson Scherman

Tisha B'Av is the Jewish national day of mourning. In Biblical times, it was on this day that the 12 spies returned with a bad report about the Land of Israel, causing a decree of 40 years of wandering in the desert. About 500 years later, the Holy Temple in Jerusalem was destroyed on Tisha B'Av. And about 500 years later - on the same calendar day - the Second Temple was destroyed as well. The harshness of Tisha B'Av has continued throughout the generations. In the following essay, InnerNet examines two of the greatest Jewish tragedies of the past millennium - the expulsion of the Jews from Spain, and the Holocaust.

SPAIN On Tisha B'Av, 1492, one of history's most infamous deadlines arrived. It was on that day that the Jews of Spain had to convert or leave the country - or face torture and the auto-da-fe. One Jew was spared from the decree - Don Yitzhak Abarbanel, the famous Torah commentator and statesman who, as finance minister of Spain, had saved profligate Ferdinand and Isabella from bankruptcy. He was too valuable to be confronted with a choice that would have forced him to leave the country. But Abarbanel spurned the 'generosity' of his monarchs. He tried to induce them to withdraw the decree. Failing, he led as many as 75,000 of his fellow Jews in a march that reached the Spanish border and crossed it on Tisha B'Av. The rabbis of the time permitted Jewish citizens to play music during the trek, despite the laws forbidding such merriment during the three weeks leading up to Tisha B'Av. They ruled that it was a mitzvah to raise the spirits and celebrate the bravery of Jews who were ready to give up everything and to face a hostile world in hunger, disease, and poverty - [in order] to sanctify the Name of God. Ferdinand and Isabella, with their advisor and mentor the fiendish Torquemada, thought they had broken Jewish spirits by forcing them out of the country that had given them 'golden eras' of Torah, wealth, and influence. They thought that they had proved to the wandering Jews that the Guardian of Israel was asleep and slumbering. They were wrong. Abarbanel and his followers knew the lesson of the calendar. It was Tisha B'Av...

EUROPE World War One began on Tisha B'Av. To contemporary people, the tragedy of our century is the Holocaust of World War Two - indeed, the words have still not been invented to describe the extent of its loss and suffering. But we Jews have a different measuring rod. The Holy Temple was burned to the ground on the Tenth of Av, but we commemorate the Ninth because it was then that the fires were set. It is impossible to minimize the events of World War Two, but viewing this tortured century in its historic sweep, we must conclude that the fires began to rage during World War One - and it was a pivotal event in shaping the trends of Jewish experience that are still unfolding. The German sweep into Eastern Europe beginning in 1914 uprooted Jewish communities and demolished a laboriously built tradition that took centuries to shape. Enlightenment, Bolshevism, Socialism, Nationalism, and all the other movements that characterized rebellion against Torah demands and authority, surged through the breach in the wall of tradition. Virtually all of the major rabbis in the wide swath cut by the Germans were exiled for several years. Rabbi Chaim Soloveichik, the Chofetz Chaim, and Rabbi Chaim Ozer Grodzensky were only a few of the many who were forced to leave their flocks leaderless for years at a time. Cities were devastated and tens of thousands of Jews became homeless refugees. Small wonder that the devastation of the war was no less spiritual than material. The diminished stature of the rabbinate, the extreme poverty afflicting communities and yeshivas, the Bolshevik revolution and the clamping of an Iron Curtain around the three million Jews of Russia, the decay of German political and economic life and the emergence of an evil genius named Hitler - all these and more were legacies of World War One. In a deeper sense, just as World War Two was a legacy of World War One, World War One was a legacy of earlier times - because World War One broke out on Tisha B'Av, the day that was designated for punishment. The heartbreak and tribulation of this century, too, are manifestations of the historic Tisha B'Av.

This year, Tisha B'Av begins Wednesday evening, July 21, and continues until Thursday evening, July 22, 1999. The day is marked by

fasting, and chanting of the Biblical book of Lamentations.

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[From 1996:]

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Shiur HaRav Soloveichik ZTL on Kinot Tisha Bav

Kinot

Tisha Bav has several motifs which are mutually exclusive: it is the Taanis Tzibbur par excellence (except for Yom Kippur). As the Gemara says that with the exception of Tisha Bav, there is no Taanis Tzibbur in Bavel. The Taanis Tzibbur characteristics are expressed in 2 ways: we begin the fast the evening prior, and the 5 deprivations, Inuyim, are in effect. There is another element of a classic Taanis Tzibbur, Tachanunim. A Taanis Tzibbur is distinguished by its prayers. A Taanis Tzibbur is special in that we recite the 13 Middos of mercy, based on the Gemara in Rosh Hashana that on a Taanis Tzibbur we must offer supplications and frequently mention the 13 attributes of mercy. This is associated with the concept that the prayers on a Taanis Tzibbur have a double purpose. Besides the regular obligation to pray, there is a requirement to blow the trumpets when a calamity befalls the Jewish People, which includes the recitation of supplications. This special aspect of a Taanis Tzibbur is not found on Tisha Bav. We do not recite supplications on Tisha Bav.

When Chazal formulated the relationship between the Yom Tov and the Sidra read preceding the Yom Tov: Tzav before Pesach, Bamidbar before Shavuot, Tzumu Tzumu from Vaeschanan before Tisha Bav, Nitzavim before Rosh Hashonah (Megillah). The Rambam states that Vaeschanan is read before Tisha Bav. The formula used to introduce the reading in general consists of mentioning the reading for the Shabbos that precedes the Yom Tov. However for Tisha Bav we associate the day with the reading that FOLLOWS Tisha Bav. We should have associated it with Devarim. The Rambam quotes this halacha the same way as the Gemara. Apparently Tisha Bav, as far as content is concerned, is associated with both Devarim and Vaeschanan, but Chazal emphasized the link between Vaeschanan and Tisha Bav. The classical reason for why we read Devarim before Tisha Bav is that at the beginning of Devarim we tell all the places that Bnei Yisrael traveled and rebelled against Hashem. But this is a weak link between the requirement to read the Parsha and Tisha Bav and requires further explanation.

After the Kaballah Hatorah and construction of the Mishkan, it was time to enter Eretz Yisrael. This is the story we find in Behaloscha that the system of justice was put in place which according to the Ramban equaled for entry to the land. At that point they were prepared to enter immediately to Eretz Yisrael. And had Moshe brought the Jews into EY, there would have been no need to fight. The conquest would have happened in a matter of days. Instead Jewish history was changed. Vatikravna Aylay Kulchem, you all gathered around me. Hashem said there is no need to send spies. But Moshe agreed to send them and the disaster happened that changed Jewish history to one of martyrdom. Moshe was supposed to divide the land and not Joshua. Instead they spent 38 years wandering, and during that time traveled what in reality was a short distance.

Tosfos in Baba Basra quotes that each year on Tisha Bav the people dug their own graves and they spent the night in the graves. In the morning they would put out a call for the living to separate themselves and arise. Thousands remained in the graves. Eventually all the members of the doomed generation dies out. So Tisha Bav is related to the story that was told in Devarim, that the original seeds of the eventual destruction of the Beis Hamikdash were traced to the episode of the spies. In fact, in the days of the Tanaim, they used to read the story of the spies on Tisha Bav. The story of the spies was that of retribution for sin. Death and destruction. Such a reading was appropriate to Tisha Bav. Devarim is appropriate because like Shelach, it relates the catastrophe of the spies.

The reading that we have on Tisha Bav is associated with Tisha Bav because it mentions exile and the concept of Teshuva that when the hour is darkest and the situation appears hopeless, we will repent and return to Hashem with all our heart and He will accept us and redeem us. The message of the Krias Hatorah on Tisha Bav is that no matter how horrible the tragedy of Tisha Bav and how it is a symbol of all our national tragedies, Hashem has never abandoned us and never will. We are the chosen people and our sins will be washed away with Teshuva. There is a promise from Hashem that at the end of days Bnai Yisrael will do teshuva, no matter how stubborn the people will be, they will do Teshuva.

It is strange that the Gemara changed the reading from one of retribution (the spies) to one of repentance (Ki Tolid Banim) and the special status of Bnai Yisrael. So the reading of Devarim before Tisha Bav is equivalent to the reading of Shelach. Even though we no longer read Shelach on Tisha Bav, the same story is told in Devarim and we read it the Shabbos before. The reading on Tisha Bav says: "remember the loss of the temple but don't lose hope for the eventual redemption". That's why Vaeschanan is the reading that is associated with Tisha Bav.

There is another issue with the reading on Tisha Bav. Eichah is mentioned in Kodshim. Eichah is unique in that it is read at night. In the morning, if it is read, it is read after Kinos. Ruth and the other megillos are read by day (purim we have it read twice). Chazal said that a person is more sensitive to their pain in the night time as opposed to day time. The story of Raban Gamliel that there was a woman who had one son and she used to only cry at night for her son and Raban Gamliel cried along. Because at night, when man is alone, the full magnitude of how hopeless his situation is sinks in. This is based on the Passuk of Kumi Roni Balayla. We are also more sensitive at night in that man shares the suffering of his fellow man. The Bacho Tivkeh Balayla refers to the passuk of Vayivku Ha'am Balayla Hahu by the meraglim. Since the crying that they did in the Midbar was at night, Eichah is recited at night.

Tefilas Tisha Bav is not a regular Tefila. If it was, we would not recite Kinos. There is a concept of blessing Hashem in bad times just as we are obligated to Bless Hashem in good times. How do we have a right to ask Eichah? We can't ask Hashem for an accounting. We say Dayan Haemes and accept His will. There is a special permission given to Knesses Yisrael to ask Eichah on Tisha Bav. It was granted to Jeremiah. If not for this permission we would not have the right to recite Eichah. We must preface Kinos with Eichah otherwise we could not recite Kinos. Masechta Sofrim says that the entire congregation must say the blessing of Dayan Haemes in its entirety (with Shem and Malchus) on Tisha Bav. So before we recite Eichah there are no Kinos without an introduction. Immediately after Eichah we start saying Kinos at night. But during the day time we also require permission to recite Kinos. The Haftarah is the first Kinah and prior to the Haftarah we don't say any Kinos. (Should an individual who does not hear the haftarah refrain from kinos? Perhaps the haftarah in shul grants permission to all). All Haftoros conclude with words of comfort. Not on Tisha Bav. Al Yishalel Chacham Bchachmaso is intended as a rebuke and warning. That's how we start Kinos. After Eichah we call the Mekonenos (those women who are all to familiar with sorrow and Kinos) to continue Kinos. By day we call them after we read the Haftarah. If Tisha Bav comes out on Sunday we don't have to call 3 people to the Torah, only one according to one opinion in the Gemara. From this we see that on Tisha Bav the Krias Hatorah is not the main theme as opposed to other festivals where it is. The reading is implemented as a vehicle for getting to the Haftarah. Without the Haftarah there would have been no separate Krias Hatorah. Unlike Yom Tov where the reading is part of Limud Torah for the Yom Tov. On Tisha Bav we need the Haftarah as permission to recite Kinos.

The Kinos start and revolve around words of Eichah or parts of the Haftarah. We measure the Churban in terms of physical destruction of the Beis Hamikdash. Sechi Umaos, means that we are mourning and emphasizing the desecration of the name of Bnai Yisrael amongst the people of the world. The midrash says that during the Churban, Hashem announced to the angels that they should mourn for the destruction of Yerushalayim. In Churban,

physical destruction is not the worst aspect. As in the Tehillim, Bau Goyim Bnachlasecha, that there was destruction of both Beis Hamikdash and Knesses Yisrael. On the Seventh night of Pesach we read about how the waters of the Yam Syf were a pillar around Bnai Yisrael. It was the time that Hashem decided to reject the defense of the Egyptian people by their arch angel on the grounds that both Jew and Egyptian were idolators and if one should perish, so should the other. Hashem allowed Bnai Yisrael to live. The Beis Hamikdash was not responsible for the actions of Bnai Yisrael. Why should it suffer for the sins of Bnai Yisrael? By right, Bnai Yisrael should be destroyed and the Beis hamikdash should continue. Instead it was the other way thanks to the kindness of Hashem. That is why the Mishkan is called a Mashkon for the sins of Bnai Yisrael. On one hand, Tisha Bav is the day of the Churban and we grieve for it. On the other hand it was a day of salvation that Hashem decided that Bnai Yisrael should continue even though the Beis Hamikdash will not. However the cost was the desecration of the name of Hashem across the nations. (In a similar vein, our enemies were blasphemous during the holocaust years. The Rav came across such challenges.) Tisha Bav is a day of mourning for the destruction and exile as well as the desecration of the name of Hashem that resulted. This is one of the themes of the first Kina.

Kinos2

Hester Panim is equated with Sasam Tefilasi which is equated with Sechos Hamishkan. There is Midas Hadin and there is Hester Panim. We find one mention of this term in Parshas Vayelech. The holocaust and churban can be classified under hester panim. It is siluk hashgacha, the worst kind. where Hashem turns His back, kvayachol, on the people. In Egypt there was hester panim and followed by Vayeda Elokim which is the opposite of Hester Panim. Vatzaku Vataal Shavasam El Elokim Vayeda Elokim this ended Hester Panim. Churban is Hester Panim.

What is Chazon Ben Brachya? Why was it singled out among all of the other Nevuos like those of Yeshayah? Rabbi Akiva when he walked by the Har Habayis was happy while the others cried. He said that based on the Nevuah of Ben Brechya he was happy. Shualim Hilchu Bah describes a place that only foxes will visit, i.e. a desolate place where civilization has been removed. Rabbi Akiva compared the Nevuos of Yeshaya and Zecharyah. The animals will come to a place where humans will not come any longer. They built a home on the Har Habayis which has been desolate for almost 2000 years. Zecharyah's Nevuah was that eventually the Har Habayis will be so full of people. Just as one prophesy came true (Yeshaya), the other (Zecharyah) will as well.

Gilgal is associated with the 14 years of conquest and division during the time of Joshua. It is the opposite of desolation and Churban. In Gilgal we had the Mishkan - Lo Basa El Hamnucha Vel Hanachla. Eyni Chiksa - my eye waited for the prophecy of Ben Brechya which will surpass the joy of the division of the times of Joshua and the joy that went along with it.

At the end of Eicha the Bayis Sheini is mentioned, Tam Avonech Bas Tziyon (Eicha 4:22). This refers to the second Churban by the hands of Edom, even though Eichah was written about Churban Bayis Rishon. The first one was destroyed by Bavel the second by Edom. However it is to be viewed as one destruction. Rabbi Eliezer Hakalir devoted his Kinos to Bayis Sheini. We have a special Kinah for the destruction of the 10 tribes. Al Yehuda Veshomron. They debate who suffered more in the exile and Churban: Yehuda or the 10 tribes. Yehuda returned but was exiled again. Veahaliav Tizak Nisrfu Armonai, Yehuda will say that the Beis Hamikdash was destroyed and my Churban is greater than that of the 10 tribes.

Yirmiyahu mentions Shilo in the same place that the Churban for the Beis Hamikdash is mentioned. He describes how Shilo was destroyed also for the sins of the people. The Gemara when discussing the Psukim in Reeh of KI Lo Basa el Hamnucha Vel Hanachla says that Mnucha is Shilo. Nachla was Beis Hamikdash. The Ramban says that Shilo had many true properties of the Beis Hamikdash. Before the Beis Hamikdash was built, there was no Mitzvah Aliyah Lregel until Shilo was built. Shilo was outstanding among the Batei Mikdash in that it was considered in terms of importance after the 2

Batei Hamikdash. It was considered as a "Bayis". It was destroyed when the Plishtim came and destroyed it and took the Aron. One must study the Sugyos in Zvachim for more details regarding Shilo. It is interesting to note that we never find mention of the Kosel Hamaaravi among the Rishonim. For instance the Ramban never mentions it. To his generation it was apparently invisible. It was completely covered over. Similarly, Shilo was completely destroyed and vanished without a trace. We don't even know where it stood. The worst possible curse is that Yersahalayim should suffer the same fate as Shilo, and disappear without a trace. Shilo stood for 365 years yet we have no idea where it was and so little is known about it in Jewish History. We don't know who exactly was Ben Dinai. Koli Lehashmia Baarav Higremuni refers to the story of the Bnay Yishmael who gave the Jews salty herring and empty flasks to drink from and they died.

Ki Tam Chakta is Rabbi Eliezer Hakalir referring to the Gemara in Chullin where Yaakov's image is etched into the Kisei Hakavod. The changing of the motives to mention the desolation of the land indicates both the blessing and the curse of desolation. Even though the Mikdash is destroyed, which was the curse, the fact that no one else tried to rebuild the Har Habayis shows that the Har Habayis is still holy. Ki Tam Chakta: who said that Hashem will reassign the task of settling the Har Habayis to some other people besides Am Yisrael? The fact that there is still desolation shows that Hashem is sitting on His throne but the image of Yaakov is etched before Him. We are still His people.

Eicha Atzta Bapecha discusses Galus Edom in a parallel way to to Eichah that Yirmiyahu said for Galus Bavel. Edom and Amalek are one and the same. Ein Hacos Shalem, the throne of Hashem is not complete, until Amalek is destroyed. The same applies to the destruction of Edom.

Vlo Zacharta Pligas Dilug - the people were scattered all over Egypt and on the night of Pesach they were assembled Al Kanfei Hashechina. Another Pshat is that the plans that You had for Your people of entering Eretz Yisrael right away were ruined by the sin of the Meraglim. Many times Hashem met with Bnay Yisrael. The Mishkon was a place for Knesses Yisrael to meet with Hashem. The term Viyud is used. At Matan Torah we had a Viyud with Hashem. This terminology is found at the end of Parshas Tetzaveh. The Mishkon will have Kedusha because Hashem will be found there. The Ohel Moed was not only so special because Moshe met the Shechina there but because it was a special place of rendezvous for Bnay Yisrael. Veses refers to a concept of time. Periodic. We were accustomed to meeting Hashem from time to time. Zevulecha - is an abode. When Shlomo built the Beis Hamikdash he called it a Beis Zevul for Hashem. This was now desecrated. Why does it say Chitui Chukey Chalev? At the time of Kabalas Hatorah there was Eirusin (betrothal) and we had to consummate the Nisuin (marriage). The people made the Eigel but the Nisuin was not consummated till after the erection of the Mishkan. However there was no Sefer Krisus between Hashem and Knesses Yisrael that would have nullified the impending marriage. It is the only Kidushin that is not subject to divorce. People who want to be intimate with each other go into a house. Just like Hashem and Knesses Yisrael through the Mishkon. It symbolizes the shade and protection that a house normally provides and the intimate relationship between Hashem and Knesses Yisrael. In human life many things can't be accomplished in public. This is Zevul, a hidden place where not all can go. (See the prayer of Shlomo Hamelech when he dedicated the Beis Hamikdash as a Beis Zevul.) It is representative of the intimate relationship between Hashem and Knesses Yisrael. An intimate place is needed because Tefila is an intimate act. In an intimate place man will say things that are private that he would not say in public. For instance the Kohen Gadol does the Avodah in the Kodesh Kodshim where no one else could enter because the Kohen Gadol must admit the sins of the people. This admission is an intimate act and requires privacy. This intimate meeting place between Hashem and His chosen people was taken away from us.

Tarachta B'torchecha - It was extremely painful for You to deliver Your flock into the hands of the enemy. Why did you pain yourself to punish us? In the chapter Aadeh Ad Chug Hashamayim, we use the term Veamtzayhu which is similar to the language used in Hematzat Lanu Bvakashaynu, that

everyone should see the glory of Hashem. We want to be able to show that indeed at one time we were worthy of, and did see the revelation of the divine presence. Before Adam's original sin, Hashem wanted that man should be His neighbor, Kvayachol. He would be close to him. But man lost Him. Had Adam been repentant he could have saved the situation. But the lack of contrition together with his blaming Hashem for giving him a wife sealed his fate. There was no recognition and admission of sin. We express our longing and sense of nostalgia for Hashem. We promise that we would not make such a mistake again. Even though Adam did not know this secret, I know it and I would not hide myself when I hear the sound of Hashem strolling through the Garden of Eden. This sense of longing for and seeking of Hashem is represented by Shir Hashirim in the positive sense. Here in the Kinot we have it in the reverse standpoint of exile. It is interesting that we include this mention of longing on " ". The longing is not diminished even on a day as bleak as " ". The destruction of the Beis Hamikdash has changed the cosmos and even nature to a degree forever. This chapter represents this change and mentions that at night the celestial bodies are crying. Also time as an entity has changed since the destruction of the temple. According to Judaism, time has a certain aspect to it that is real: the concept of Kedushas Hayom states that there is a certain substance to the day. It expresses the difference between a weekday and a holy day. Tisha Bav is referred to as a day of bitterness but also as a time period whose spirit and essence is bitterness. We pray that next year Tisha Bav should be turned into a holiday, indeed the Chachmei Hakaballah are of the opinion that it will be the biggest holiday. Because not only will Moshiach bring the redemption, rebuild the Beis Hamikdash and bring back the exiles but the most important thing he will do is to usher in the age of Haemes V'Hashalom Ehavu, when the 2 attributes who advocated against creating man (because man is by nature contentious or because all men are liars). Because there is a fundamental disagreement between the pure man of Halacha and the pure man of Emes. One of them has to compromise in order for both litigants or parties to a dispute to be happy with a judgement. We await the age when true unmitigated justice will take place and where only one of the litigants can be right yet both will accept and there will still be peace between them. We hope that we will put away the book of Kinot at the end of this Tisha Bav forever and next year we will no longer need them.

mj-ravtorah@shamash.org Monday, August 11, 1997 12:00 AM
 kinot.97 Shiur HaRav Soloveichik ZT"L on Kinot Tisha Bav
 [note: The Rav ZT"L would spend much of the day of Tisha Bav explaining the Kinot. This summary is taken from Tisha Bav 5738 and is a continuation of the summaries posted last year to the list. Please refer to the web site for last year's summaries. IY'H we should see the coming of Moshiach in our days and next year we should celebrate Tisha Bav as a Yom Simcha.]

In Aadeh Ad Chug Hashamayim the Piyut describes the longings of the Jewish People for Hashem. It shares the same theme of Shir Hashirim of Knesses Yisrael searching for Hashem, but now the search is conducted through the dark and bleak night of Churban. I used to know the way to Har Hashem, but I lost it. Whereas before Hashem searched out Knesses Yisrael and found it, now the roles are reversed. We seek Hashem everywhere, but cannot find Him. This Piyut expresses the longing for Hashem, the whole nostalgia of the Jew for Hashem. However despite this failure to be able to find Hashem, no matter how difficult the circumstances Knesses Yisrael finds themselves in, no matter how great the Churban, we will continue to seek Hashem and continually long for Him. There is no difference in the degree and urgency of our longing to find Hashem on Tisha Bav and on Yom Kippur. The Kedushas Hayom of Yom Kippur expresses itself in 2 words: Lifnay Hashem. It results in a variety of benefits for the human being. The Selicha and Mechila is a result or consequence of Lifnay Hashem. The most important drive is to seek Hashem, to be in His company. We desire to be Lifnay Hashem all year, including on Tisha Bav. The semantics of the phrase Aadeh Ad Chug Hashamayim, implies that with the Churban Habayis, something has changed in the whole cosmos. All of creation mourns for the Churban Habayis. This is mentioned in the Kina recited the night of Tisha

Bav, Oz B'chataynu, which describes the grief and sorrow of the heavenly bodies over the Churban. Judaism endows time itself with a substance of holiness, for example the concept of Kedushas Hayom. There are days of Chol, mundane, regular. There are days that are special and endowed with Kedusha, Shabbos, Yom Tov. Tisha Bav became a day that was filled with the personality of suffering. It became known as Yom Mar Vnimar, the bitter day that is saturated with bitterness. It is the day of tragedy, as if the day itself is responsible for the terrible occurrences. It has become a magnet for tragic occurrences for Bnay Yisrael. For instance, the expulsion of the Jews from Spain was on Tisha Bav. The Piyut continues that each year I say that next year I will no longer remember the tragedies that befell me on this day, but I will celebrate Tisha Bav as a Yom Tov as the Navi says, it will be one of the great days of Simcha and Yom Tov. The Navi concludes Haemes Vhashalom Ehavu. This is a catch phrase for the ultimate redemption. In the time of Moshiach, Hashem will reunite Emes and Shalom. According to the Midrash, prior to the creation of man Hashem, K'vayachol, asked whether He should create man. The attributes of Chesed and Tzedek counseled that man should be created, Emes and Shalom counseled against creation, for man would always be a liar and constantly in conflict with his fellow man. Hashem separated Emes and Shalom, and threw Emes to the ground. In the realm of Hashem, there is no conflict between Emes and Shalom. Man can either be a perfect man of truth or he can be a perfect man of peace. He cannot be both at the same time. For instance arbitration, Peshara, is inconsistent with the truth, but it is a manifestation of maintaining peace between litigants. In this world there is a conflict between Emes and Shalom. The Torah was given to Yisrael in order that men should reconcile the two, sometimes he should prefer the Emes and other times the Shalom. Man should strive to combine both as much as possible. The Midrash says that Hashem creates Shalom Bayn Gavriel Lmichael. Gavriel is the Sar Aysh, angel of fire, and Michael is Sar Mayim, angel of water. Hashem reconciles both, just as He reconciles Emes and Shalom in His realm. When Tisha Bav will be a Yom Tov, the period of joint Emes and Shalom will commence.

We say to Hashem that we accept the judgement of Hashem, we bow before Hashem and we will dance before Hashem. Why does the Piyut refer to Machol and not Rikud? The difference between Machol and Rikud is that Machol is a circle. In a Machol, Hashem is in the middle, and we will dance around Him. The first in line touches the last. In a Rikud, the ends of the line dance away from each other. We desire a Machol, where Rayshis touches Acharis, where there is continuity and completion. The first chapter of Eycha asks over and over again, how this happened. The third chapter describes in strong language how Hashem destroyed the city and its inhabitants. We have a special permission on Tisha Bav to recite Eycha which we do not have on other days. But after we ask all these questions we admit that the fault lies within us, for we did forsake the ways of Hashem. The conclusion of this Piyut is similar to the end of Eycha where we announce that we have sinned and rebelled and Hashem did not forgive our transgressions. Aycha Yashva Chavatzes Hasharon describes the 24 Mishmaros Hakehuna and describes the cities of Kohanim. (Cities of Kohanim are mentioned, Bays Lechem, Yurpas, etc.). We have very little information about these 24 Mishmaros. The Kohanim were apparently singled out for death by the conquering armies. Perhaps they offered the most resistance. The blood of the Kohanim filled every inch of the city. There are three components of Kedusha of Knesses Yisrael: Kedushas Kehuna, Leviya and Yisrael. There is a Bris Olam on these parts of Kedusha. The Romans wanted to destroy this covenant. That is why there is a Piyut dedicated to the attempted destruction of the Kohanim, Churban Hakehuna.

Why was the refusal of the people to answer Amen singled out as one of the causes of the Churban? It is easy to understand why failure to keep Shmita, or idolatry would be cause for Churban, but why would lack of answering Amen be an equivalent cause? The Rav explained that this refers to their refusal to submit to the will of Hashem as expressed through the prophets. It expresses the lack of Emunah on the part of Bnay Yisrael. The Piyut describes the profane acts of Titus in the Holy of Holies. Hashem allowed His throne, K'vayachol, to be defiled and destroyed as a substitute

for the utter and complete destruction of the people. Bnay Yisrael were guilty and punishable, just like the generation of the Mabul, and should have been completely destroyed just like the Dor Hamabul. But Hashem, through his kindness, allowed the enemy to instead desecrate His throne, Bays Zevul, and because of that the people survived and the Kohen from the city of Kavul was led away in chains instead of murdered. Rosh Mamlach refers to the Kohayn Gadol, the captain of the ship. In Bayis Shayni there was no Shemen Hamishcha to anoint the Kohen Gadol. The Shemen Hamishcha was one of the things that was not disclosed to Ezra. So the Kohen Gadol's appointment was through different means in Bayis Sheini, through Ribuy Begadim. They used to put on the Bigdei Kehuna on the Kohen Gadol and that served as the vehicle for sanctifying the Kohen Gadol in Bayis Sheini. This was punishment for their not being careful about Bris Melach, the eternal covenant that Hashem made with Bnay Yisrael that there should always be salt with the Korbanos. Vkonanti Byaar Barav describes the incident of Bnay Yisrael who were given spicy food to eat by the Bnay Yishmael and then were given empty flasks to drink from. This happened in Churban Bayis Rishon. In Churban Bayis Sheini, the Ner Maaravi was extinguished. Re'eh Ki Husarti K'anyia. When Yonah was thrown about the ship and within the whale, he eventually prayed to Hashem and was saved. The Piyut describes that Bnay Yisrael were simply thrown around but were not able to pray for their salvation. What does Mishulchanecha Ta'ariach mean? From Your table, You will invite Orchim, guests, to partake in your Seeudah. Hashem will invite the Kohanim to His table and show kindness to the young Kohanim from Chamas Ariach. This concludes the Kinot for the Churban Hamikdash and Churban Hakohanim. Through the time of the Churban, the Kohanim were the teachers of Bnay Yisrael. After the Churban the tradition transferred from the Kohanim to the Chachmei Hatalmud. The elimination of the Kehuna and the Mesoras Hakorbanos is something that Edom and Christianity has sought for the last 1900 years, but have never been able to accomplish. The next Kinah describes the eulogy of Yirmiyahu for Yoshiyahu. After all, Yoshiyahu was an individual and his death seems insignificant when compared to the loss of the city and the Mikdash. Yet Yirmiyahu is told that his Sefer Kinot will not be complete unless he recites this Kina hand eulogy over him. Rashi says that the fourth chapter of Eichah is the eulogy devoted to Yoshiyahu. The term Kinah and the obligation to call the Mekonenos to wail over Yoshiyahu, the individual, is the same.

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