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A [Time](time.html) for Mourning

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# I. Introduction

In this [study](study.html) I would like to examine the reasons why we mourn on [Tammuz](tamuz17.html) 17[[1]](#footnote-1) and again on Tisha B’[Ab](tishabav.html).[[2]](#footnote-2)

[Five](five.html) misfortunes befell our [Fathers](fathers.html) on the seventeenth of [Tammuz](feasts.html) and [five](five.html) on the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html). On the seventeenth of [Tammuz](feasts.html) the Tables [of the [law](law.html)] were shattered, the daily [offering](korbanot) was discontinued, a breach was made in the [city](city.html) [of [Jerusalem](city.html)] and Apostomos burned the scroll of the [law](law.html) and placed an [idol](idolatry.html) in the [Temple](temple.html). On the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html) it was decreed that our [Fathers](fathers.html) should not enter the [promised] land, the [Temple](temple.html) was destroyed, the [first](one.html) and second [time](time.html), Betar was captured and the [city](city.html) [[Jerusalem](city.html)] was ploughed up.[[3]](#footnote-3)

We spiral forward in [time](time.html). Each place on the spiral has its own holiness and its own [events](feasts.html). We look for [events](feasts.html) of [freedom](freedom.html) on [Passover](passover.html) because that is the season for [freedom](freedom.html). In the same way we look for tragedies on the seventeenth of [Tammuz](feasts.html)[[4]](#footnote-4) and the [three](three.html) weeks culminating in the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html)[[5]](#footnote-5), because that is the [time](time.html) now [appointed](settimes.html) for tragedy.

'The essential significance of these days of tragedy and fasting, is not primarily the grief and mourning which they evoke. Their aim is rather to awaken our hearts towards repentance; to recall to us, both the evil deeds of our [fathers](fathers.html), and our own evil deeds, which caused anguish to befall both them and us and thereby to cause us to return towards the good. As it is said:

***Vayikra (Leviticus) 26:40-42*** *"'But if they will confess their* [*sins*](sin.html) *and the* [*sins*](sin.html) *of their* [*fathers*](fathers.html)*--their treachery against me and their hostility toward me, Which made me hostile toward them so that I sent them into the land of their enemies--then when their uncircumcised hearts are humbled and they pay for their* [*sin*](sin.html)*, I will remember my* [*covenant*](covenant.html) *with* [*Jacob*](israelja.html) *and my* [*covenant*](covenant.html) *with* [*Isaac*](isaac.html) *and my* [*covenant*](covenant.html) *with* [*Abraham*](avraham.html)*, and I will remember the land.*

The tragedies will not last forever. [HaShem](hashem.html) in His mercy has decreed a change to this pattern:

***Zechariah 8:19*** *This is what* [*HaShem*](hashem.html) *Almighty says: "The fasts of the* [*fourth*](four.html)*,* [*fifth*](five.html)*,* [*seventh*](seven.html) *and tenth months will become joyful and glad occasions and happy* [*festivals*](festivals.html) *for Judah. Therefore love truth and peace."*

The fasts of the [fourth](four.html), [fifth](five.html), [seventh](seven.html), and tenth months are:

✡ Shiva 'Asar B’[Tammuz](feasts.html) ([Tammuz](tamuz17.html) 17 - summer), when the walls of the [city](city.html) were breached, several years after the beginning of the siege;

✡ Tisha B'[Ab](tishabav.html) ([Ab](file:///D:\Word\Av\feasts.html) 9 - summer), when the [Beit HaMikdash](mikdash.html) was destroyed by the Babylonians.

✡ Tzom [Gedaliah](gedaliah.html) ([Tishri](feasts.html) 3 - fall) when the Judean governor was assassinated in an Ammonite-generated plot. This brought about the end of [Jewish](gen-jew.html) autonomy under the Babylonians.

✡ Asarah B’[Tebet](feasts.html) ([Tevet 10](tevet10.html) - in the winter), when the siege of the [city](city.html) by the Babylonians began;

The prophet Yirmiyahu calls Tisha B'[Ab](tishabav.html) a “[Moed](settimes.html)”, a [festival](festival.html) based on:

***Eicha (Lamentations) 1:15*** *The Lord hath trodden under* [*foot*](heel.html) *all my mighty [men] in the midst of me: he hath called a* [*festival*](festival.html) *against me to crush my young men: the Lord hath trodden the* [*virgin*](virgin.html)*, the daughter of Judah, [as] in a winepress.*

So, even our times of mourning are called [festivals](festivals.html) and these times of mourning will be turned to times of joy, Baruch [HaShem](hashem.html)! Let us keep this in mind as we examine more deeply the times of our mourning.

# II. The [Temple](temple.html)

The [Temple](temple.html) is the center of [HaShem](hashem.html)’s focus. When [HaShem](hashem.html) made the Earth, He started with the foundation stone on the [Temple](temple.html) mount. This location continues as the center of His focus to this very day.

The [Temple](temple.html) is also the focus of the Children of Israel. We build all of our [Synagogues](file:///D:\Word\Av\synagog.html) facing the [Temple](temple.html). When we [pray](prayer.html), we always [face](body.html) the [Temple](temple.html). Many of our [prayers](prayer.html), including “The [Prayer](prayer.html)”, the [Amidah](amida.html), make mention of our longing for the [Temple](temple.html) and its restoration.

Starting on [Tammuz](tamuz17.html) 17 we begin to mourn the destruction of [Jerusalem](city.html) and the [Temple](temple.html). To begin to understand the significance of the [Temple](temple.html), it is important that we review some of the most significant Torah [events](feasts.html) which took place on or near the [Temple](temple.html) mount.

[Temple](temple.html) Mount [Events](feasts.html)

***Bereshit (Genesis) 28:10-19***[*Jacob*](israelja.html) *left Beersheba and set out for Haran. When he reached a certain place, he stopped for the night because the* [*sun*](hachama.html) *had set. Taking* [*one*](one.html) *of the stones there, he put it under his* [*head*](body.html) *and lay down to* [*sleep*](mashal.html)*. He had a* [*dream*](dreams.html) *in which he saw a stairway resting on the earth, with its top reaching to* [*heaven*](heaven.html)*, and the* [*angels*](angels.html) *of God were ascending and descending on it. There above it stood* [*HaShem*](hashem.html)*, and he said: "I am* [*HaShem*](hashem.html)*, the God of your father* [*Abraham*](avraham.html) *and the God of* [*Isaac*](isaac.html)*. I will give you and your descendants the land on which you are lying. Your descendants will be like the* [*dust*](rock.html) *of the earth, and you will spread out to the west and to the* [*east*](east.html)*, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you." When* [*Jacob*](israelja.html) *awoke from his* [*sleep*](mashal.html)*, he thought, "Surely* [*HaShem*](hashem.html) *is in this place, and I was not aware of it." He was afraid and said, "How* [*awesome*](awesome.html) *is this place! This is none other than the* [*house of God*](housegod.html)*; this is the gate of* [*heaven*](heaven.html)*." Early the next morning* [*Jacob*](israelja.html) *took the stone he had placed under his* [*head*](body.html) *and set it up as a pillar and poured oil on top of it. He called that place Bethel, though the* [*city*](city.html) *used to be called Luz.*

***Bereshit (Genesis) 22:1-18*** *Somet*ime *later God tested* [*Abraham*](avraham.html)*. He said to him, "*[*Abraham*](avraham.html)*!" "Here I am," he replied. Then God said, "Take your son, your only son,* [*Isaac*](isaac.html)*, whom you love, and go to the region of Moriah.* [*Sacrifice*](korbanot.html) *him there as a* [*burnt offering*](korbanot) *on* [*one*](one.html) *of the mountains I will tell you about." Early the next morning* [*Abraham*](avraham.html) *got up and saddled his* [*donkey*](chamor.html)*. He took with him* [*two*](two.html) *of his servants and his son* [*Isaac*](isaac.html)*. When he had cut enough wood for the* [*burnt offering*](korbanot)*, he set out for the place God had told him about. On the* [*third*](three.html) *day* [*Abraham*](avraham.html) *looked up and saw the place in the distance. He said to his servants, "Stay here with the* [*donkey*](chamor.html) *while I and the boy go over there. We will worship and then we will come back to you."* [*Abraham*](avraham.html) *took the wood for the* [*burnt offering*](korbanot) *and placed it on his son* [*Isaac*](isaac.html)*, and he himself carried the* [*fire*](fire.html) *and the knife. As the* [*two*](two.html) *of them went on together,* [*Isaac*](isaac.html)[*spoke*](mashal.html) *up and said to his father* [*Abraham*](avraham.html)*, "Father?" "Yes, my son?"* [*Abraham*](avraham.html) *replied. "The* [*fire*](fire.html) *and wood are here,"* [*Isaac*](isaac.html) *said, "but where is the lamb for the* [*burnt offering*](korbanot)*?"* [*Abraham*](avraham.html) *answered, "God himself will provide the lamb for the* [*burnt offering*](korbanot)*, my son." And the* [*two*](two.html) *of them went on together. When they reached the place God had told him about,* [*Abraham*](avraham.html) *built an altar there and arranged the wood on it. He bound his son* [*Isaac*](isaac.html) *and laid him on the altar, on top of the wood. Then he reached out his* [*hand*](fourteen.html) *and took the knife to slay his son. But the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called out to him from* [*heaven*](heaven.html)*, "*[*Abraham*](avraham.html)*!* [*Abraham*](avraham.html)*!" "Here I am," he replied. "Do not lay a* [*hand*](fourteen.html) *on the boy," he said. "Do not do anything to him. Now I* [*know*](daat.html) *that you* [*fear*](fear.html) *God, because you have not withheld from me your son, your only son."* [*Abraham*](avraham.html) *looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a* [*burnt offering*](korbanot) *instead of his son. So* [*Abraham*](avraham.html) *called that place* [*HaShem*](hashem.html) *Will Provide. And to this day it is said, "On the mountain of* [*HaShem*](hashem.html) *it will be provided." The* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called to* [*Abraham*](avraham.html) *from* [*heaven*](heaven.html) *a second* [*time*](time.html) *And said, "I swear by myself, declares* [*HaShem*](hashem.html)*, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the* [*stars*](mazaroth.html) *in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, And through your offspring all* [*nations*](nations.html) *on earth will be blessed, because you have obeyed me."*

***2 Shmuel (Samuel) 24:14-25*** *David said to Gad, "I am in deep distress. Let us fall into the* [*hands*](fourteen.html) *of* [*HaShem*](hashem.html)*, for his mercy is great; but do not let me fall into the* [*hands*](fourteen.html) *of men." So* [*HaShem*](hashem.html) *sent a* [*plague*](plagues.html) *on Israel from that morning until the end of the* [*time*](time.html) *designated, and* [*seventy*](seventy.html) *thousand of the people from Dan to Beersheba died. When the* [*angel*](angels.html) *stretched out his* [*hand*](fourteen.html) *to destroy* [*Jerusalem*](city.html)*,* [*HaShem*](hashem.html) *was grieved because of the calamity and said to the* [*angel*](angels.html) *who was afflicting the people, "Enough! Withdraw your* [*hand*](fourteen.html)*." The* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *was then at the threshing floor of Arunah the Jebusite. When David saw the* [*angel*](angels.html) *who was striking down the people, he said to* [*HaShem*](hashem.html)*, "I am the* [*one*](one.html) *who has sinned and done wrong. These are but sheep. What have they done? Let your* [*hand*](fourteen.html) *fall upon me and my family." On that day Gad went to David and said to him, "Go up and build an altar to* [*HaShem*](hashem.html) *on the threshing floor of Arunah the Jebusite." So David went up, as* [*HaShem*](hashem.html) *had commanded through Gad. When Arunah looked and saw the king and his men* [*coming*](coming.html) *toward him, he went out and bowed down before the king with his* [*face*](body.html) *to the ground. Arunah said, "Why has my lord the king come to his servant?" "To buy your threshing floor," David answered, "so I can build an altar to* [*HaShem*](hashem.html)*, that the* [*plague*](plagues.html) *on the people may be stopped." Arunah said to David, "Let my lord the king take whatever pleases him and offer it up. Here are oxen for the* [*burnt offering*](korbanot)*, and here are threshing sledges and ox yokes for the wood. O king, Arunah gives all this to the king." Arunah also said to him, "May* [*HaShem*](hashem.html) *your God accept you." But the king replied to Arunah, "No, I insist on paying you for it. I will not* [*sacrifice*](korbanot.html) *to* [*HaShem*](hashem.html) *my God* [*burnt offering*](korbanot)*s that cost me nothing." So David bought the threshing floor and the oxen and paid fifty shekels of silver for them. David built an altar to* [*HaShem*](hashem.html) *there and sacrificed* [*burnt offering*](korbanot)*s and fellowship offerings. Then* [*HaShem*](hashem.html) *answered* [*prayer*](prayer.html) *in behalf of the land, and the* [*plague*](plagues.html) *on Israel was stopped.*

It also appears as though the [Garden of Eden](eden.html) encompassed the [Temple](temple.html) Mount and that the [Ark](ark.html) of the [Covenant](covenant.html) stood in the same place where the [Tree of Life](eternal.html) stood.

Following is a list of the major [events](feasts.html) leading up to the destruction of the [First](one.html) and Second Temples in [Jerusalem](city.html) The information was compiled from Rabbi Shlomo Rottenberg's Toledot Am Olam by Long Island NCSY[[6]](#footnote-6)

### [First](one.html) [Temple](temple.html)

**3316** Yehoiakim ben Yoshiahu becomes King of Judea (II Melachim (Kings) 23:36)

**3320** Nebuchadnezzar, King of [Babylon](bavel.html) conquers Judea. He removes part of the [Temple](temple.html)'s holy vessels and children of the royal family take them to [Babylon](bavel.html) (Daniel 1)

**3327** Yehoyachim (Yechonia) ben Yehoiakim becomes king and reigns for only [three](three.html) months. Nebuchadnezzar [exiles](galuyot.html) him to [Babylon](bavel.html) together with 10,000 people and the Torah Sages (II Melachim (Kings) 24:16)

**3327** Zedekiah ben Yehoiakim becomes the last King of Judea (24:18)

**3338** The [First](one.html) [Temple](temple.html) is destroyed. It had stood for 410 years. Second [Temple](temple.html)

**3768** Rome (the dominant power in Judea since 3648) begins to appoint the Melachim (Kings) of Judea. The [first](one.html) Roman appointee is Agrippa ben Aristoblus.

**3788** The Sanhedrin is [exiled](galuyot.html) ([Avodah Zarah](idolatry.html) 9b). Rabban Yochanan ben Zakkai, a student of Hillel the Elder (who died in 3768), becomes [Head](body.html) of the Academy (Zemach David 910).

**3804** Agrippas II becomes the last Roman-[appointed](settimes.html) King and Rabban Shimon ben Gamliel becomes Nassi (Prince).

**3828** The Second [Temple](temple.html) is destroyed. It had stood for 420 years.

The [Temple](temple.html), then, has existed for only about 830 years out of nearly 6,000, but, it is our focus because it is the point where [HaShem](hashem.html) meets His people and we serve Him. It is only in this intensely holy place that we truly achieve holiness and a [connection](connection.html) with [HaShem](hashem.html).

# III. Shiva Asar B’[Tammuz](feasts.html) -The 17th of [Tammuz](feasts.html)

In the [Mishna](orallaw.html), in Taanit (4:6), we are [taught](teacher.html): [Five](five.html) catastrophes befell our ancestors on the ‘Shiva Asar B'[Tammuz](feasts.html)’:

* The Tablets were broken. After receiving the Torah, Moshe came down from [Sinai](stages.html) with the [first](one.html) Tablets of the [Law](law.html). What greeted his [eyes](body.html) was the sight of the people dancing around a golden calf. As a result of this [sin](sin.html), the [Jewish](gen-jew.html) People were no longer on a level to receive the Tablets. Thus, the [letters](letters.html) took leave of the stone and flew back up to whence they had come. The Tablets were now unsupported by the [letters](letters.html), the [spiritual](physical.html) light that buoyed them up, and grew too heavy for Moshe to carry. Moshe threw down the deadweight stone, and the Tablets smashed on the ground.
* The Tamid [offering](korbanot) was stopped.
* The [city](city.html) walls were breached.
* Apostomos burned the Torah.
* He constructed an [idol](idolatry.html) (or "an [idol](idolatry.html) was constructed") in the [Sanctuary](mikdash.html).

In memory of these [events](feasts.html) we are required to fast on this day to inspire ourselves to repentance. The fast begins at the break of dawn (or when you go to bed the night before) and ends at nightfall.

During this [time](time.html) we neither [eat](eating.html) nor drink any [food](food.html) whatsoever, not even water. Even though we are, strictly [speaking](mashal.html), permitted to bathe on this fast day (unlike Tisha B'[Ab](tishabav.html) and Yom [HaKippurim](file:///D:\Word\Av\kippur.html)) the custom is not to bathe on Shiva Asar B’[Tammuz](feasts.html).

Pregnant or nursing women, as well as anyone else for whom fasting may be a health problem should consult with a Rabbi. Children below the age of majority (bar or bat [mitzva](cmds613.html), [thirteen](thirteen.html) for boys and [twelve](twelve.html) for girls) do not fast. (In some [communities](community.html), it is customary for children to begin fasting a short [time](time.html) before they become bar or bat [mitzva](cmds613.html).)

It is important to recognize that the primary idea behind this fast is to meditate on the fact that these sufferings came upon us because the [sins](sin.html) of our [fathers](fathers.html), [sin](sin.html) which we continue to commit, and that we must repent. Someone who fasts but spends the day in frivolous activity has completely missed the point.

The fast of Shiva Asar B’[Tammuz](feasts.html) marks the beginning of a [three](three.html) week period of national mourning for the [Jews](gen-jew.html) which is completed on Tisha B’[Ab](tishabav.html), the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html).

# IV. The [Three](three.html) Weeks

Ashkenaz: The period from the fast of [Tammuz](tamuz17.html) 17 to the fast on [Ab](file:///D:\Word\Av\feasts.html) 9, can be split into [two](two.html) basic units: the [first](one.html) unit goes from the seventeenth of [Tammuz](feasts.html) until the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html) and is generally referred to as "The [Three](three.html) Weeks," and the second goes from the [first](one.html) of [Ab](file:///D:\Word\Av\feasts.html) to the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html), and this is generally referred to as "The [Nine](nine.html) Days."

Sephardim: The Sephardim do it differently: the [first](one.html) basic unit in the Sephardi tradition begins on the [first](one.html) of [Ab](file:///D:\Word\Av\feasts.html) and the second basic unit begins on the Sunday before the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html), both concluding on the tenth. The [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html) concludes the period of national mourning, because on that day both the [first](one.html) and the second Temples were destroyed.

Rav [Yosef](joseph.html) Karo, the father of Sephardic [Halacha](walking.html) (referred to reverently by Sephardim as Maran) is far more lenient than Rama (Ashkenazic [Halacha](walking.html)) regarding mourning during the [Three](three.html) Weeks and [Nine](nine.html) Days. Bathing, haircutting and laundry are forbidden only during the week in which [Tisha B’Ab](tishabav.html) is observed.

Hacham Ovadia [Yosef](joseph.html) and Hacham Yitzhak [Yosef](joseph.html), do not regard the week before the [Ninth](nine.html) of Ab that falls on [Shabbat](sabbath.html) as the shavua she’hal bo [Tisha B’Ab](tishabav.html). Thus, bathing, haircutting and laundry are permitted this entire week for Sephardic [Jews](gen-jew.html).

The Shulchan Aruch[[7]](#footnote-7) rules regarding both the case of [Tisha B’Ab](tishabav.html) on Saturday and [Tisha B’Ab](tishabav.html) on Sunday that there is no intense mourning period.

During the [three](three.html) weeks, [four](four.html) types of restrictions arise:

1. **Weddings** – Because they entail joy during this period of mourning. Associated with this is the restriction from listening to music, because it too brings joy. Singing, though, is not included in this prohibition.
2. **Haircuts** – Because this [three](three.html) week period is modeled after the mourning for a close relative, we restrict haircutting in the same way we do during mourning for a close relative.
3. **Shehecheyanu** - Saying Shehecheyanu is restricted although there is considerable lenience especially in regards to [new](new.html) clothes. This is not observed by most Sephardim.
4. **Striking** [**one**](one.html)**'s children** – Because this period is prone to tragedy, we should Avoid any striking which may bring tragedy about.

#### The [Nine](nine.html) Days[[8]](#footnote-8)

During "the [nine](nine.html) days", for Ashkenazim, [four](four.html) more categories of yissurim[[9]](#footnote-9) come up: laundry, bathing, consuming meat or [wine](wine.html), and business.

**1. Laundry**

[Two](two.html) separate yissurim are actually at work here. It is, firstly, prohibited to wash clothes; and, secondly, it is prohibited to wear newly washed clothes. It is also prohibited to make [new](new.html) clothes, but it is permitted to fix old clothes.

**A)** If you give your clothes to a non-[Jewish](gen-jew.html) laundry for a period including a day not in "the [nine](nine.html) days," the non-[Jew](gen-jew.html) can, on his own prerogative, wash the clothes during the [nine](nine.html) days.

**B)** It is prohibited to wear any freshly washed clothes, including underwear, even on [Shabbat](sabbath.html). It is customary to wear the clothes needed for the [nine](nine.html) days for several minutes before [Rosh Chodesh](chodesh.html). If a person does not have any "unwashed" clothes, he may wear fresh clothes on [Shabbat](sabbath.html). This allows you, if you have no clothes for the week, to wear clothes that you haven't prepared beforehand on [Shabbat](sabbath.html). However, you should wear them for at least [fifteen](fifteen.html) to [thirty](thirty.html) minutes, and only clothes you would normally wear on [Shabbat](sabbath.html).

Although underwear falls under the same prohibition, Rav Feinstein zt"l felt a person who does not have a "worn" supply may wear freshly laundered underwear.

**2. Bathing**

It is prohibited to take baths and showers or swim during "the [nine](nine.html) days." However, washing your [hands](fourteen.html) and [feet](heel.html) alone, in cold water, is permitted.

In fact, washing in order to remove dirt is permitted. This creates a certain amount of room for poskim to be lenient nowadays, because when people bathed, in the times of the [Gemara](orallaw.html), they really went to a bathhouse. It was like a night at the movies or a long game of bridge. Nowadays the main goal of a shower is to get [clean](purity.html). Thus, some poskim say that regular showers to wash off sweat are permitted as long as they're taken at uncomfortable temperatures. Rav Lichtenstein is wont to be machmir, but he would definitely agree that it is permitted for [Shabbat](sabbath.html). Just don't prolong the shower.

**3. Meat and** [**Wine**](wine.html)

It is prohibited to [eat](eating.html) meat and to drink [wine](wine.html), because, in the words of the [Gemara](orallaw.html), "there is no happiness other than with meat and [wine](wine.html)." Furthermore the meat and [wine](wine.html) were prime ingredients in the [Temple](temple.html) sacrifices.

On [Shabbat](sabbath.html), both these [foods](food.html) are permitted. This includes the hours before and after [Shabbat](sabbath.html) which [one](one.html) adds on through an early kiddush and a late havdalah. Can this late havdalah be done on [wine](wine.html)? The basic answer is yes. However, the Rama says that our custom is to use a child who is not old enough to mourn but is old enough to require a beracha. Since grape juice may be used for havdalah, it is preferable during this period.

A second heter is the "[mitzva](cmds613.html) meal," e.g., a [brit mila](circumcz.html)h or siyum. A siyum can be made upon finishing a Masechet of [Gemara](orallaw.html), a [seder](haggada.html) of [Mishna](orallaw.html), or even a book of Tanakh b'iyun.[[10]](#footnote-10) You cannot maneuver a siyum into "the [nine](nine.html) days." Only friends and relatives who would normally be invited to this meal can come. This is something that a lot of people have missed somewhere along the way; some restaurants in [New](new.html) York, for example, have been [known](daat.html) to advertise "Siyum Nights" throughout "the [nine](nine.html) days." The only people you can invite are your relatives and friends. During the week, beginning on Sunday, in which Tisha B’A[b](tishabav.html) falls, [one](one.html) may invite only relatives and up to [ten](ten.html) friends.

The prohibition of meat and [wine](wine.html) normally extends until noon on the tenth (nightfall for Sephardim). When the fast is postponed from [Shabbat](sabbath.html) to Sunday this prohibition extends only through the night following the fast.

**4. Business**

It is prohibited to expand business activities during the [nine](nine.html) days.

It is prohibited to build what the [Gemara](orallaw.html) refers to as a "binyan shel simcha." It is clear from the example that the [Gemara](orallaw.html) gives, a house built for a newlywed couple for them to live on their own for a while until they would go back to their in-[laws](law.html), that a "binyan shel simcha" is a building that is expressly built to make people happy and as a luxury. Because of this, Rav Feinstein zt"l holds that, although according to the [letter](letters.html) of the [law](law.html), you really are allowed to wallpaper your house, you should not do so. Wallpapering is a [type](types.html) of luxury, even if it is not a joy. [One](one.html) can conclude that building for a basic housing need is permitted.

It is also prohibited to plant a "neteyah shel simcha (joyful planting)." In the times of the [Gemara](orallaw.html), only the very wealthy kept flowers for aesthetic purposes. Thus, basically any aesthetic planting is included in this issur.

# V. [Moed](settimes.html)

[Tisha B’Ab](tishabav.html) is called a ‘[moed](settimes.html)’, a ‘set [time](time.html)’ in:

***Lamentations 1:15*** *The Lord hath set at nought all my mighty men in the midst of me; He summoned a* [*moed*](settimes.html) *(a set* [*time*](time.html)*) against me to crush my young men; the Lord hath trodden as in a winepress the* [*virgin*](virgin.html) *the daughter of Judah.'*

This fast will be turned to joy:

***Zechariah 8:18-19*** *Again the word of* [*HaShem*](hashem.html) *Almighty came to me. This is what* [*HaShem*](hashem.html) *Almighty says: “The fasts of the* [*fourth*](four.html)*,* [*fifth*](five.html) *("tsom ha-chamishi"),* [*seventh*](seven.html) *and tenth months will become joyful and glad occasions and happy* [*festivals*](festivals.html) *for Judah. Therefore love truth and peace.”*

“He summoned a mo’ed (literally, a “set [time](time.html)”) against me.” This formulation is responsible for the omission of tachanun on Tisha B'[Av](tishabav.html).

This [moed](settimes.html)-quality of Tisha B’[av](tishabav.html) expresses itself in several ways. The sefarim HaKedoshim call our attention to a remarkable identity. The most concentrated YomTov season we [know](daat.html) occurs in [Tishri](feasts.html). Altogether, there are [twenty](twenty.html)-[two](two.html) days inclusive between [Rosh Hashana](teruah.html)h and the end of the [Tishri](feasts.html) [holiday](festival.html) period. The same [number](nchart.html) of days form the period of mourning for the [Beit HaMikdash](mikdash.html) , between the Seventeenth of Tamuz and [Tisha B’Ab](tishabav.html).

The following table illustrates the relationship between the [three](three.html) weeks and the [festivals](festivals.html) in [Tishri](feasts.html):

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **The 3 Weeks**  **Of distance from** [**HaShem**](hashem.html)**.** | [**Tishri**](feasts.html) **Holy Days**  [**Three**](three.html) **weeks of closeness to** [**HaShem**](hashem.html)**.** | | |
| 1 | [Tammuz](tamuz17.html) 17 – Fast | [Tishri](feasts.html) 1 | [Rosh HaShana](teruah.html) | Yamim Noraim |
| 2 | [Tammuz](feasts.html) 18 | [Tishri](feasts.html) 2 | [Rosh HaShana](teruah.html) | Yamim Noraim |
| 3 | [Tammuz](feasts.html) 19 | [Tishri](feasts.html) 3 | Fast of Gedalia | Yamim Noraim |
| 4 | [Tammuz](feasts.html) 20 | [Tishri](feasts.html) 4 |  | Yamim Noraim |
| 5 | [Tammuz](feasts.html) 21 | [Tishri](feasts.html) 5 |  | Yamim Noraim |
| 6 | [Tammuz](feasts.html) 22 | [Tishri](feasts.html) 6 |  | Yamim Noraim |
| 7 | [Tammuz](feasts.html) 23 | [Tishri](feasts.html) 7 |  | Yamim Noraim |
| 8 | [Tammuz](feasts.html) 24 | [Tishri](feasts.html) 8 |  | Yamim Noraim |
| 9 | [Tammuz](feasts.html) 25 | [Tishri](feasts.html) 9 |  | Yamim Noraim |
| 10 | [Tammuz](feasts.html) 26 | [Tishri](feasts.html) 10 | [Yom Kippur](kippur.html) | Yamim Noraim |
| 11 | [Tammuz](feasts.html) 27 | [Tishri](feasts.html) 11 |  | Build your [succah](succoth.html). |
| 12 | [Tammuz](feasts.html) 28 | [Tishri](feasts.html) 12 |  | Build your [succah](succoth.html). |
| 13 | [Tammuz](feasts.html) 29 | [Tishri](feasts.html) 13 |  | Build your [succah](succoth.html). |
| 14 | Ab 1 – [Rosh Chodesh](chodesh.html) | [Tishri](feasts.html) 14 |  | Build your [succah](succoth.html). |
| 15 | Ab 2 | [Tishri](feasts.html) 15 | [Succoth](succoth.html) | Yom Tob |
| 16 | Ab 3 | [Tishri](feasts.html) 16 | [Succoth](succoth.html) | Yom Tob |
| 17 | Ab 4 | [Tishri](feasts.html) 17 | [Succoth](succoth.html) | Chol HaMoed |
| 18 | Ab 5 | [Tishri](feasts.html) 18 | [Succoth](succoth.html) | Chol HaMoed |
| 19 | Ab 6 | [Tishri](feasts.html) 19 | [Succoth](succoth.html) | Chol HaMoed |
| 20 | Ab 7 | [Tishri](feasts.html) 20 | [Succoth](succoth.html) | Chol HaMoed |
| 21 | Ab 8 | [Tishri](feasts.html) 21 | [Succoth](succoth.html) | Chol HaMoed |
| 22 | Ab 9 - Fast | [Tishri](feasts.html) 22 | [Shemini Atzeret](shemini.html) / [Simchat Torah](simchat.html) | Yom Tob |

528 hours in [three](three.html) weeks = ‘key - mafteach’ (of [redemption](redemption.html)) in gematria.

21 days for the almond to ripen after flowering. The [Talmud](orallaw.html) explains: “The almond takes 21 days from when it blossoms until it ripens.

21 days for the [gestation](thebirth.html) of a chicken, from the [time](time.html) the egg is laid till the egg hatches.

We find that throughout the [Jewish](gen-jew.html) [calendar](calendar.html) there are also 21 days of festivity: [Shabbat](sabbath.html) is [one](one.html) day; [Rosh Chodesh](chodesh.html), the celebration of the [new](new.html) month, is [one](one.html) day; [Passover](passover.html), the [holiday](festival.html) marking our breaking out of slavery and into [freedom](freedom.html), is [seven](seven.html) days; [Shavuot](shavuot.html), considered the day of our [wedding](wedding.html) to our Creator, when we [merited](merit.html) to receive the Torah, is [one](one.html) day; [Rosh Hashana](teruah.html)h, the beginning of the [Jewish](gen-jew.html) [new](teruah.html) year, is [two](two.html) days; [Yom Kippur](kippur.html) is [one](one.html) day; Sukkot is [seven](seven.html) days; and [Shemini Atzeret](shemini.html) ([Simchat Torah](simchat.html)) is [one](one.html) day. Thus: 1+1+7+1+2+1+7+1=21. Now, if these [numbers](nchart.html) seem off to you, there is a reason. The days equal 21 only if they are calculated according to how the [festivals](festivals.html) are observed in the [Land of Israel](city.html), where most holidays are [one](one.html) day shorter than they are in the Diaspora.

|  |  |
| --- | --- |
| 1. [Nisan](feasts.html) | 7. [Tishri](feasts.html) |
| 2. [Iyar](feasts.html) | 8. Cheshvan |
| 3. [Sivan](feasts.html) | 9. [Kislev](feasts.html) |
| 4. [Tammuz](feasts.html) | 10. Tevet |
| 5. Ab | 11. [Shevat](feasts.html) |
| 6. [Elul](elul.html) | 12. [Adar](feasts.html) |

|  |  |  |
| --- | --- | --- |
|  | [**Tammuz**](feasts.html) | [**Tebet**](feasts.html) |
| 1 | [Tammuz](tamuz17.html) 17 – Fast | [Tebet](feasts.html) 17 |
| 2 | [Tammuz](feasts.html) 18 | [Tebet](feasts.html) 18 |
| 3 | [Tammuz](feasts.html) 19 | [Tebet](feasts.html) 19 |
| 4 | [Tammuz](feasts.html) 20 | [Tebet](feasts.html) 20 |
| 5 | [Tammuz](feasts.html) 21 | [Tebet](feasts.html) 21 |
| 6 | [Tammuz](feasts.html) 22 | [Tebet](feasts.html) 22 |
| 7 | [Tammuz](feasts.html) 23 | [Tebet](feasts.html) 23 |
| 8 | [Tammuz](feasts.html) 24 | [Tebet](feasts.html) 24 |
| 9 | [Tammuz](feasts.html) 25 | [Tebet](feasts.html) 25 |
| 10 | [Tammuz](feasts.html) 26 | [Tebet](feasts.html) 26 |
| 11 | [Tammuz](feasts.html) 27 | [Tebet](feasts.html) 27 |
| 12 | [Tammuz](feasts.html) 28 | [Tebet](feasts.html) 28 |
| 13 | [Tammuz](feasts.html) 29 | [Tebet](feasts.html) 29 |
| 14 | Ab 1 – [Rosh Chodesh](chodesh.html) | [Shevat](feasts.html) 1 - [Rosh Chodesh](chodesh.html) |
| 15 | Ab 2 | [Shevat](feasts.html) 2 |
| 16 | Ab 3 | [Shevat](feasts.html) 3 |
| 17 | Ab 4 | [Shevat](feasts.html) 4 |
| 18 | Ab 5 | [Shevat](feasts.html) 5 |
| 19 | Ab 6 | [Shevat](feasts.html) 6 |
| 20 | Ab 7 | [Shevat](feasts.html) 7 |
| 21 | Ab 8 | [Shevat](feasts.html) 8 |
| 22 | Ab 9 - Fast | [Shevat](feasts.html) 9 |

# VI. Tisha B’[Ab](tishabav.html) – The 9th of [Ab](file:///D:\Word\Av\feasts.html)

The fast of Tishah B’[Av](feasts.html) is the culmination of the [Three](three.html) Weeks, which are [known](daat.html) as *Bein Ham’tzarim* – “Between the Straits”.

This is based on a verse from:

***Echah (Lamentations) 1:3*** *Judah is gone into* [*exile*](galuyot.html) *because of affliction, and because of great servitude; she dwelleth among the* [*nations*](nations.html)*, she findeth no rest; All her (Israel’s) pursuers caught her between the straits.*

[One](one.html) view is that the verse is metaphorical and indicates, “The [Jewish](gen-jew.html) people were in desperate straits”.

The Arugat HaBosem carries out a count and finds that the [letters](letters.html) of the verse, [*kol*](voice.html)[*rod*](staff.html)*’fehah hisiguhah bein ham’tzarim*, have the same numerical value as *heimah chaf-aleph yamim miyud-zayin b’*[*Tammuz*](feasts.html) *ad Tishah B’Ab* – “these are the 21 days from 17 [Tammuz](feasts.html) to 9 Ab”.

The [Midrash](orallaw.html) Echah Rabbati recalls the blossoming almond-twig that Jeremiah saw and says that it takes 21 days for the blossoms to turn into almonds.

In other words, the pain caused by the enemy worsened from day to day until it reached its peak (or nadir) on 9 [Av](feasts.html).

This is the saddest day of the year. In the [future](future.html) it will be a day of joy. Tisha B’[Ab](tishabav.html) afternoon, our Sages explain, is also the day on which [Mashiach](mashiach.html) is born. This does not refer to his actual [birth](birth.html), but rather to the strengthening of his influence.

In the [Mishna](orallaw.html),[[11]](#footnote-11) we are [taught](teacher.html): [Five](five.html) catastrophes befell our ancestors on the [Tisha B’Ab](tishabav.html):

* The Spies [speak](mashal.html) evil about the [Land of Israel](city.html) in 1312 BCE. The spies began their [journey](stages.html) on 29th [Sivan](feasts.html) and returned after [forty](forty.html) days. That year, unlike today, both [Sivan](feasts.html) and [Tammuz](feasts.html) had 30 days, so the end of the [forty](forty.html) days was on 8th [Ab](file:///D:\Word\Av\feasts.html). The people wept on 9th [Ab](file:///D:\Word\Av\feasts.html) when they heard most of the spies say that they wouldn't be able to conquer the land, and [HaShem](hashem.html) said, "You wept without cause: therefore I shall set this day as a day for [weeping](mashal.html) throughout [future](future.html) [generations](toldot.html)". It was then decreed that they should wander in the desert for [forty](forty.html) years.
* Destruction of the [First](one.html) [Temple](temple.html) (421 BCE) with the subsequent loss of national sovereignty and [exile](galuyot.html) from the Holy Land. The destruction of the [first](one.html) [Temple](temple.html) actually took place over a period of [four](four.html) days, from the 7th - 10th of [Ab](file:///D:\Word\Av\feasts.html). The burning was started on the 9th.[[12]](#footnote-12)
* Destruction of the second [Temple](temple.html) (70 CE), with the subsequent loss of national sovereignty and [exile](galuyot.html) from the Holy Land. During the almost 2,000 years of the [Jewish](gen-jew.html) [exile](galuyot.html) and dispersion from Israel, many wars have been fought over [Jerusalem](city.html). All told, the [city](city.html) has been destroyed and rebuilt no less than [nine](nine.html) times, with each conqueror further attempting to obscure the glorious [Jewish](gen-jew.html) past. But through the centuries, [one](one.html) symbol has miraculously remained intact: the Western Wall. It represents the indestructibility of the [Jewish](gen-jew.html) People.
* The Bar Kochba revolt was crushed in 132 CE. Betar was destroyed, and over 100,00 killed. It was said that there were so many pupils in Betar that there were 400 [Synagogues](file:///D:\Word\Av\synagog.html) in the [city](city.html), to each of which was attached 400 teachers and each was [teacher](teacher.html) to 400 pupils. They said that the students could have repelled any hostile [attack](attacks.html) with the points of their writing materials. According to the [Midrash](orallaw.html), the siege of Betar lasted for [three](three.html)+ years and the success of the Roman General, Julius Severus, was achieved through starving out the inhabitants and depriving them of water. It was on the 9th [Ab](file:///D:\Word\Av\feasts.html) that the final terrible assault on Betar succeeded. Thousands of people, [Jews](gen-jew.html) and Romans, were said to have died in Betar. The [Midrash](orallaw.html) relates that the horses waded in [blood](body.html) up to their nostrils and the [blood](body.html) flowed into the sea, staining it for a distance of [four](four.html) miles. [ Betar was far from the coast, possibly as much as [four](four.html) miles!]. It tells how the brains of 300 children were smashed on [one](one.html) stone and that 300 baskets of [tefillin](tefillin.html) were found there. Other children were wrapped up, each child in his own scroll and burnt. Hadrian possessed a vineyard [eighteen](eighteen.html) miles square and the Romans surrounded it with a fence made up from the [bodies](body.html) of those who had been slain at Betar. With the fall of Betar, the insurrection against the Romans was brought to an end. The [Jewish](gen-jew.html) population of Judea was largely exterminated in the years of repression which followed the fall of Betar. There were many massacres and vast [numbers](nchart.html) of [Jews](gen-jew.html) were sold into slavery. It was this that demonstrated without doubt that the independence of Judea had reached its bitter conclusion.
* Turnus Rufus ploughs site of [Temple](temple.html) in 133 CE. Romans build pagan [city](city.html) of Aelia Capitolina on site of [Jerusalem](city.html).

[Mashiach](mashiach.html) [spoke](mashal.html) of the destruction of the second [Temple](temple.html):

***Marqos (Mark) 13:1-2*** *As he was leaving the* [*temple*](temple.html)*,* [*one*](one.html) *of his disciples said to him, "Look,* [*Teacher*](teacher.html)*! What massive stones! What magnificent buildings!" "Do you see all these great buildings?" replied* [*Yeshua*](yeshua.html)*. "Not* [*one*](one.html) *stone here will be left on another; every* [*one*](one.html) *will be thrown down."*

Additionally, history records other major tragedies that also occurred on this date:

* [First](one.html) Crusade declared by Pope Urban II in 1095 CE. 10,000 [Jews](gen-jew.html) killed in [first](one.html) month of Crusade. Crusades bring death and destruction to thousands of [Jews](gen-jew.html), totally obliterate many [communities](community.html) in Rhineland and France.
* Expulsion of [Jews](gen-jew.html) from England in 1290 CE, accompanied by pogroms and confiscation of books and property.
* It is the date of the [Jewish](gen-jew.html) expulsion from Spain in 1492 CE.
* Britain and Russia declare war on Germany in 1914 CE. The [first](one.html) [World](worlds.html) War begins. [First](one.html) [World](worlds.html) War issues unresolved, ultimately causing Second [World](worlds.html) War and the Holocaust. 75% of all [Jews](gen-jew.html) in war zones. [Jews](gen-jew.html) in armies of all sides -120,000 [Jewish](gen-jew.html) casualties in armies. Over 400 pogroms immediately following war in Hungary, Ukraine, Poland and Russia.
* The [first](one.html) train transport of [Jews](gen-jew.html) to Auschwitz in 1942 CE. It is the beginning of Nazi deportations of [Jews](gen-jew.html) from the Warsaw Ghetto.

Tisha B'[Ab](tishabav.html) is the culmination of [three](three.html) week period of mourning, the last [nine](nine.html) days of which are particularly intense, with observance of many customs similar to those practiced after a bereavement in the close family. The "[Three](three.html) Weeks", as they are [known](daat.html), begin on the seventeenth of the month of [Tammuz](feasts.html).

The Megillah of Eicha (Lamentations), written by Yirmiyahu (Jeremiah) and Kinot, elegies written by many martyrs throughout the ages, form part of our services.

# VII. Selected Essays

**BEIN HAM'TZARIM (THE "**[**THREE**](three.html) **WEEKS")**

[***SINAI***](stages.html) ***AND TZIYYON***

by [Yitzchak](isaac.html) Etshalom

**ANALYZING THE** [**MISHNA**](orallaw.html)

Although both of these fast days were [first](one.html) mandated and established as a result of the destruction of the [Beit HaMikdash](mikdash.html) and [Yerushalayim](city.html), the Rabbis point to much earlier tragedies for each. This suggests that, in Rabbinic thinking, each of these days has a "theme" to its tragedy, [one](one.html) which has roots in the same [experience](experience.html) which serves as the basis for all of [Jewish](gen-jew.html) history - the Egypt - Desert - Israel [experience](experience.html)

Whenever the Tannaim (Rabbis of the Mishnaic period) present an ordered list (i.e. when they introduce that list with the [number](nchart.html) of items to appear), especially in non-Halachic literature, it indicates a significance to that [number](nchart.html). This does not mean that there is a mystical import (although there may well be), but that if [two](two.html) parallel lists are presented, both with the same [number](nchart.html) of items and both "ordered", the symmetry indicates a parallel (or opposing) relationship between the [two](two.html). (For an example of an "opposing" relationship, see the [Mishna](orallaw.html):[[13]](#footnote-13) "Anyone who has these [three](three.html) [following] characteristics is considered a student of [Avraham](avraham.html) Abinu, and anyone who has [three](three.html) other [opposite] characteristics is considered a student of the evil Balaam." For an example of a parallel relationship, see the [Mishna](orallaw.html)[[14]](#footnote-14) - "[Ten](ten.html) miracles were performed for our ancestors in Egypt and [ten](ten.html) [miracles] at the Sea." An opposing relationship is evidenced by the opposite nature of the lists - [Avraham](avraham.html) is a saint and Balaam is evil. A parallel relationship is identified whenever the [two](two.html) groups are of a similar [type](types.html) - in a general sense.)

The placement of these [two](two.html) "themes" and their lists of tragedies in juxtaposition implies a continuum from [one](one.html) to the other. This sequenced relationship is more clearly evidenced by the tradition that we have to regard the [time](time.html) period between Shiva 'Asar B’[Tammuz](feasts.html) and Tisha B’[Ab](tishabav.html) as a unit, marked by customs of mourning (e.g. no weddings, parties, haircutting etc.[[15]](#footnote-15))

From this Mishnah (and our analysis & comments), we can infer [four](four.html) points:

**a)** Each of these days has a "theme".

**b)** This "theme" explains the inclusion of all [five](five.html) items on each list.

**c)** There is a parallel relationship between the [two](two.html). (It is not an "opposing" relationship as the [two](two.html) sets are not presented as antitheses, rather they are all of [one](one.html) [type](types.html) - tragedy).

**d)** There is a continuum between the [two](two.html) "themes".

The rest of this shiur will be focused on identifying the themes of each of these days, by finding the common thread between the [five](five.html) items on each list, then suggesting the relationship between the [two](two.html) sets of tragedies, explaining the continuum of Shiva 'Asar B’[Tammuz](feasts.html) ---> Tisha B’[Ab](tishabav.html). This will, hopefully, enlighten us as to the nature of the "[Three](three.html) Weeks".

SHIV'AH 'ASAR B'[TAMMUZ](feasts.html) – [Tammuz](tamuz17.html) 17:

REJECTION OF [SINAI](stages.html)

1) THE BREAKING OF THE TABLETS

As the [Midrash](orallaw.html) points out numerous times, the Stand at [Sinai](stages.html) was the [wedding](wedding.html) of the [Jewish](gen-jew.html) People and God. The [Gemara](orallaw.html)[[16]](#footnote-16) compares the Stand at [Sinai](stages.html) to an actual Chuppah, [wedding](wedding.html) canopy. Why did Moshe break the tablets?[[17]](#footnote-17) Because, just like a bride who has an affair under her Chuppah, the [Jewish](gen-jew.html) people, [standing](mashal.html) at the [foot](heel.html) of [Sinai](stages.html) just [forty](forty.html) days after the Revelation of God's word, clamored for the construction and worship of a golden calf. The various reasons for Moshe’s breaking the tablets, suggested in different Midrashim, all point to [one](one.html) common idea. The [Jewish](gen-jew.html) people had broken their trust with God at the very location and [time](time.html) of their most intimate encounter with Him. The breaking of the Tablets was both symbolic - and the result - of the introduction of an abomination ([idolatry](idolatry.html)) at a site and [time](time.html) which was the pinnacle of holiness. The [covenant](covenant.html) of [Sinai](stages.html) - to be a "Kingdom of [Kohanim](priests.html) and a Holy [Nation](nations.html)" was turned on its [head](body.html).

**2) THE TAMID** [OFFERING](korbanot) **WAS STOPPED**

The Torah [commands](cmds613.html) us to bring a daily [offering](korbanot), [known](daat.html) as [Korban](korbanot.html) HaTamid (the "Regular" [offering](korbanot)). This [Korban](korbanot.html) was to be offered twice daily, once in the morning (the [first](one.html) [Korban](korbanot.html) of the day) and once "between the evens" (in the afternoon - with the exception of the [Korban](korbanot.html) [Pesach](passover.html), the last [Korban](korbanot.html) of the day). We would normally associate this [Korban](korbanot.html) with the [Beit HaMikdash](mikdash.html), and would expect the suspension of its being offered to be in the same set with the destruction of the [Beit HaMikdash](mikdash.html) (Tisha B’[Ab](tishabav.html)). Why is it on this list? ([One](one.html) could argue that historically, that's just when it happened; however, following our thinking that the Rabbis deliberately composed [two](two.html) parallel lists, they intended each list to represent a common theme.)

A verse in Parashat Pinchas will clarify:

**It is a regular** [burnt offering](korbanot)**, ha'Asuyah b'Har** [Sinai](stages.html) **(ordained/performed at Mount** [Sinai](stages.html)**) for a pleasing odor, an** [offering](korbanot) **by** [fire](fire.html) **to** [HASHEM](hashem.html)**.**[[18]](#footnote-18)

As some of the Rishonim (see Sforno and Rashi's second explanation ad loc.) point out, this verse associates the regular twice-daily [Korban](korbanot.html) with the [offering](korbanot) brought in the aftermath of the Revelation as part of the [covenant](covenant.html) ceremony at [Sinai](stages.html).[[19]](#footnote-19) In other words, the daily Tamid was to be a reminder and recovenanting of the Brit [Sinai](stages.html), the [covenant](covenant.html) of [Sinai](stages.html). We now understand the inclusion of the suspension of the Tamid with the breaking of the Tablets.

**3) THE** [CITY](city.html) **WALLS WERE BREACHED**

Although we would normally associate this with the destruction of the [Beit HaMikdash](mikdash.html) - indeed, it was the [first](one.html) step in the final defeat which culminated in that terrible conflagration - yet, there is also a Sinaitic association with the breaching of the [city](city.html) walls.

[One](one.html) of the most beautiful compilations of Rabbinic "tragedy-literature" is the [Midrash](orallaw.html) Rabbah on Eicha. Of note is the extensive "Petichta", which contains the many homiletic introductions given by the Rabbis to the reading of Eicha (or other tragic portions in Tanakh read publicly). In the second chapter of the Petichta, we read:

Rebbi sent R. Asi and R. Ami to check out - and repair- the cities of [Eretz Israel](city.html); they would come to a [city](city.html) and ask for the **N'turei Karta** (guardians of the [city](city.html)) - and the townsfolk would bring them the constable and governor - whereupon they would say - "Are these the N'turei Karta? These are the **Haruvei Karta** (destroyers of the [city](city.html))!" - So they asked "Who are the N'turei Karta?" - They responded: "These are the scribes and teachers who [study](study.html) and review and guard the Torah during the day and night”.[[20]](#footnote-20)

(This [Midrash](orallaw.html) is the source for the [name](name.html) of the [community](community.html) in [Yerushalayim](city.html) [known](daat.html) as N'turei Karta. There is a wide range of opinions as to how closely their policies and actions comport with the sentiments of this [Midrash](orallaw.html)).

The [Midrash](orallaw.html) is [teaching](teacher.html) a valuable lesson, [one](one.html) which deserves a shiur of its own. The protection of the [city](city.html) comes not from its military might, rather from its scribes, teachers, and students of Torah.

If the walls of the [city](city.html) of [Yerushalayim](city.html) were successfully breached, that would imply a breach in the protection of Torah - and a lapse among her students and scribes. Although the association with [Sinai](stages.html) is now clear - [Sinai](stages.html) is not only the source and foundation of Torah, but, as many Rishonim point out, every [time](time.html) that we engage in Torah [study](study.html), we are effectively reenacting the [Sinai](stages.html) [experience](experience.html).[[21]](#footnote-21) There is also a clear association between the [study](study.html) of Torah and the [Korban](korbanot.html) HaTamid, alluded to in the [Midrash](orallaw.html) mentioned above. The [Korban](korbanot.html) HaTamid was to be brought twice daily, in the morning and evening ("between the evens"). Torah [study](study.html) is defined in the Torah as "when you lie down and when you rise up" - or, as God [commands](cmds613.html) Yehoshua: "You shall meditate upon it by day and by night".[[22]](#footnote-22) In other words, the [study](study.html) of Torah parallels the [Korban](korbanot.html) HaTamid - it is an ongoing [mitzva](cmds613.html) which has [two](two.html) [time](time.html)-foci: Morning and evening. The lapse of [study](study.html) which allowed the breach of the [city](city.html) walls is of a [type](types.html) with the suspension of the [Korban](korbanot.html) HaTamid - the cessation of the "day-and-night" worship of God, originated at [Sinai](stages.html).

**4) APOSTOMOS BURNED THE TORAH**

Wherever this [event](feasts.html) happened, it is a clear "regression" from [Sinai](stages.html). That great gift which we received in the desert, among protective flames, now went up in flames. This is a clear disruption of the Sinaitic [experience](experience.html).

**5) HE CONSTRUCTED AN** [IDOL](idolatry.html) **IN THE** [SANCTUARY](mikdash.html)

Whether Apostomos was the villain here - or someone else,[[23]](#footnote-23) the similarity to the tragedy at the [foot](heel.html) of [Sinai](stages.html) is all too obvious. It was not just the establishment of an [idol](idolatry.html) that was the tragedy - it was the placement of this [idol](idolatry.html) in the [Sanctuary](mikdash.html) - just like the abomination of the golden calf was its placement at the [foot](heel.html) of [Sinai](stages.html) in the wake of the Revelation.

**SUMMARY OF LIST #1**

All [five](five.html) of the tragedies which the Rabbis date to Shiva Asar B’[Tammuz](feasts.html) are disruptions of the promise of [Sinai](stages.html) - regressions from the intimacy we enjoyed when God [first](one.html) revealed Himself to us. The breaking of the tablets, the burning of the Torah, and the construction of an [idol](idolatry.html) in the [Sanctuary](mikdash.html) were clear "rollbacks" from [Sinai](stages.html). The [Korban](korbanot.html) HaTamid and the regular [study](study.html) of Torah (protecting the walls of the [city](city.html)) represents something about [Sinai](stages.html) (as the verse in Bamidbar tells us - although we don't yet understand what it represents) - and these were also suspended or lost on the fateful day of Shiva 'Asar B’[Tammuz](feasts.html).

**IV** TISH'AH B'[AB](file:///D:\Word\Av\feasts.html): REJECTION OF TZIYYON

1) THE SENTENCE AGAINST OUR ANCESTORS

As we read in Parashat Sh'lach L'kha, after Kalev's challenge to the other scouts and their exaggerated response ("The Land [eats](eating.html) up its inhabitants"), the people "wailed on that night". As the [Gemara](orallaw.html) states:

**Then all the congregation raised a loud** [cry](mashal.html)**, and the people wept that night.** Rabbah said in the [name](name.html) of R. Yohanan: That night was Tisha B’[Ab](tishabav.html); HaKodesh Barukh Hu said: **They cried for naught, I will establish for them [this night as] a** [weeping](mashal.html) **for** [generations](toldot.html)**.[[24]](#footnote-24)**

In other words, the wailing (and the subsequent decree that that entire [generation](toldot.html) would die in the desert and their children would enter the Land) was the [event](feasts.html) that shaped the nature of Tisha B’[Ab](tishabav.html). Just as we found in regards to Shiva 'Asar B’[Tammuz](feasts.html), the tragedies of Tisha B’[Ab](tishabav.html) are rooted in our desert sojourn.

In describing this wailing, the Psalmist says:

Then they despised the pleasant land, having no faith in his promise. They grumbled in their tents, and did not obey the [voice](voice.html) of [HaShem](hashem.html). Therefore he raised his [hand](fourteen.html) and swore to them that he would make them fall in the wilderness.[[25]](#footnote-25)

Indeed, their eager acceptance of the scouts' negative report was tantamount to a rejection of the "pleasant land", the Land which God had promised them, flowing with milk and honey and all manners of blessing.

We may then, following our earlier methodology, identify the Tisha B’[Ab](tishabav.html) group of tragedies as forms of rejection of Tzion/Israel.

**2-3) THE DESTRUCTION OF THE BATEI** [MIKDASH](mikdash.html)

We would assume that these [two](two.html) tragedies - certainly the nadir of our national existence - belong to the [first](one.html) group. As we have discussed in several shiurim, the [Mishkan](mikdash.html) / [Mikdash](mikdash.html) were meant to be a continuation of the [Sinai](stages.html) [experience](experience.html). How do we explain these [two](two.html) [events](feasts.html) being listed here? (Here, by the way, our theory gains strength. As the [Gemara](orallaw.html)[[26]](#footnote-26) points out, the major part of the burning of the second [Mikdash](mikdash.html) took place on the tenth of [Ab](file:///D:\Word\Av\feasts.html); nevertheless, the Rabbis wanted to preserve the theme and included the destruction of both Batei [Mikdash](mikdash.html) on this list).

There is, however, a critical difference between the role of the [Mishkan](mikdash.html) / [Mikdash](mikdash.html) ("Heichal" - [Sanctuary](mikdash.html)) and the "[Beit HaMikdash](mikdash.html)", which includes the entire structure and institution. Whereas the [Mishkan](mikdash.html) / [Mikdash](mikdash.html) is the continuation of [Sinai](stages.html), with the smoke and [fire](fire.html) reminiscent of the moment of Revelation, the [Temple](temple.html) (writ large) plays a critically different role. The sanctity of the [Temple](temple.html) plays a different role than that of the [Mikdash](mikdash.html). Whereas the [Mikdash](mikdash.html) is a place reserved for the intimate relationship between the [Jewish](gen-jew.html) people and God, the [Temple](temple.html) is - ideally and teleologically - a beacon for the entire [world](worlds.html). We will address this fully in the concluding section of the shiur.

As we will see, the destruction of the Batei [Mikdash](mikdash.html) and the rejection of the Land are of a [type](types.html) - they both belong to the de-evolution of a different [mission](mission.html) from that established at [Sinai](stages.html). We will refer to it as the Brit Tzion - the [covenant](covenant.html) of Zion.

**4) BEITAR WAS ENTRAPPED**

Roughly [seventy](seventy.html) years after the destruction of the second [Temple](temple.html), the great rebellion led by Bar-Kochba ("son of the [star](star.html)" - later renamed "Bar Koziba" - the "son of deceit") held Messianic hopes for the people. Even the great R. Akiva considered Bar Kochba to be the [Mashiach](mashiach.html) and carried his weapons (see Rambam, MT Melakhim 11:3). Not only was the timing of the rebellion possibly inspired by the model of the [Babylonian](bavel.html) [exile](galuyot.html), in which there were only [seventy](seventy.html) years during which the [Temple](temple.html) Mount lay fallow - but it was chiefly the attempt to regain [Jewish](gen-jew.html) sovereignty over our Land. The crushing of this hope was certainly similar to the decree against our ancestors, denying them entrance into - and sovereignty over - the Land.

**5) THE** [CITY](city.html) **WAS PLOWED UNDER**

This "final" tragedy was certainly of a [type](types.html) with the sentence against our ancestors. Keeping in mind that [Yerushalayim](city.html) is not only a [spiritual](physical.html) center, it is also (of necessity) our political capitol, the plowing under of the [city](city.html) represented the final blow to our hopes for sovereignty in the Land.

**SUMMARY OF LIST #2**

All [five](five.html) of the tragedies listed which occurred on Tisha B’[Ab](tishabav.html) were rejections or disruptions of Brit Tzion - the national hope and promise of sovereignty in the Land. In order to understand the inclusion of the destruction of the Batei [Mikdash](mikdash.html) on this list and the association between the [two](two.html) lists, we have to investigate the difference between the Brit [Sinai](stages.html) and the Brit Tzion.

**V** BETWEEN [SINAI](stages.html) AND TZIYYON

As mentioned above, [Sinai](stages.html) was the [wedding](wedding.html) between the [Jewish](gen-jew.html) people and God. This metaphor is taken much further than earlier mentioned in Rabbinic literature:

"The Torah which Moshe commanded us is a **Morashah** ([inheritance](inherit.html)) to the congregation of [Yaakov](israelja.html)" - Do not read **Morashah**, rather read **M'orasah** (betrothed); the Torah is betrothed to the [Jewish](gen-jew.html) people and is considered a "married woman" to the [nations](nations.html) of the [world](worlds.html).[[27]](#footnote-27)

[Sinai](stages.html) was, indeed, the place where the [Jewish](gen-jew.html) people became separate from the [nations](nations.html) of the [world](worlds.html). The [Gemara](orallaw.html), in [Shabbat](sabbath.html) (89a-b), discussing the various names given to that mountain, identifies the [name](name.html) "[Sinai](stages.html)" with [Sin](sin.html)**'ah** (hatred) - the mountain where hatred came down to the [nations](nations.html) (Rashi: because they did not accept the Torah. This is based on the [Midrash](orallaw.html) that prior to the Revelation, God offered the Torah to all of the [nations](nations.html) and they rejected it). Another identification there is **Horeb** (the [name](name.html) used in Sefer Debarim) with \*Churban\* (destruction) - that it is the mountain from where destruction came down to the [nations](nations.html) of the [world](worlds.html).

[Sinai](stages.html) represents that point of intimate and exclusive contact between the [Jewish](gen-jew.html) people and God. This is typified by the constant and consistent worship of God - both the daily offerings and the constant [study](study.html) of Torah (which is, again, our exclusive possession).

[Sinai](stages.html) was, of course, not the end of the road for us. Our destiny was not to remain encamped at the [foot](heel.html) of the mountain,[[28]](#footnote-28) rather to conquer the Land and to establish a Holy [Community](community.html) there. What was the purpose of that [community](community.html), of that [nation](nations.html)?

We find the answer in [one](one.html) of the most famous sections of Tanakh, which appears in the prophecies of Yeshayahu and Micah:[[29]](#footnote-29)

***Yeshayahu (Isaiah) 2:1-4*** *The word that Yeshayahu son of Amos saw concerning Yehudah and* [*Yerushalayim*](city.html)*. In days to come the mountain of* [*HaShem*](hashem.html)*’s house shall be established as the highest of the mountains, and shall be raised above the hills; all the* [*nations*](nations.html) *shall stream to it. Many peoples shall come and say, "Come, let us go up to the mountain of* [*HASHEM*](hashem.html)*, to the house of the God of* [*Yaakov*](israelja.html)*; that He may* [*teach*](teacher.html) *us his ways and that we may* [*walk*](walking.html) *in his paths. For out of Tzion shall go forth instruction, and the word of* [*HASHEM*](hashem.html) *from* [*Yerushalayim*](city.html)*." He shall judge between the* [*nations*](nations.html)*, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks;* [*nation*](nations.html) *shall not lift up sword against* [*nation*](nations.html)*, neither shall they learn war any more.*

Our [mission](mission.html), the Brit of Tzion, is to be a model [nation](nations.html) which attracts the attention and [spiritual](physical.html) thirst of the [nations](nations.html) of the [world](worlds.html). The beautiful words: "From out of Tzion..." which we say every [time](time.html) we take out the Sefer Torah - are words which the prophet puts into the [mouths](body.html) of the [nations](nations.html) of the [world](worlds.html). An ethical, learned [nation](nations.html) will certainly attract the [nations](nations.html) of the [world](worlds.html) who will want to learn "our [secret](sod.html)"; when they come a bit closer and see that our close relationship with God is the source of our learning and of our ethics - they will [desire](needs.html) to learn from His teachings as well. The place of that instruction, as they themselves will say, is "Tzion".

We can now understand why the destruction of the [two](two.html) Batei [Mikdash](mikdash.html) belongs with the rejection of the Land. [One](one.html) common interpretation (more prevalent in Hassidic thought) of the behavior of the scouts and the reaction of the people, was that they did not want to enter the Land because they [knew](daat.html) that that would spell the end of their intimate relationship with God. They would become a [nation](nations.html) among [nations](nations.html) - with the responsibility of ethical leadership among them. The destruction of the Batei [Mikdash](mikdash.html) - ideally the [world](worlds.html)-wide center for God's instruction through the [Jewish](gen-jew.html) people (keep in mind that the Sanhedrin was seated right in the [Beit HaMikdash](mikdash.html) in the "office of hewn stone") - meant the (temporary) suspension of the opportunity to completely fulfill this responsibility. The fall of Betar and the plowing of the [city](city.html) were, again, seemingly fatal blows to our national destiny and opportunity. (Thank God, we have [merited](merit.html) living in a [generation](toldot.html) in which we have been allowed to return and try again.)

We not only understand the nature of each list - but also the sequence. [First](one.html), we were to fulfill Brit [Sinai](stages.html), maintaining and constantly strengthening our exclusive relationship with God - and we are also to fulfill Brit Tzion, using that special relationship to [teach](teacher.html) and inspire the [world](worlds.html).

This is the tragedy of these [three](three.html) weeks - our failure in both regards, [one](one.html) leading to the next. It is not for naught that the traditions of our people have created a sense of continuity between these [two](two.html) fast days - they are, indeed, a sequence which we must reverse, through the introspection and Teshuva motivated by a fast.[[30]](#footnote-30)

**VI** POSTSCRIPT

The role of the [Beit HaMikdash](mikdash.html) as an international focus is not only found in the prophecy regarding God's instruction; it will ultimately be a [prayer](prayer.html)-center for the entire [world](worlds.html):

...For my house shall be called a house of [prayer](prayer.html) for all peoples.[[31]](#footnote-31)

May we speedily [merit](merit.html) the complete rebuilding of our [nation](nations.html) and of our [Beit HaMikdash](mikdash.html) - and may this be the last year when these fasts remain days of sadness:

Thus says [HASHEM](hashem.html) of hosts: The fast of the [fourth](four.html) month ([Tammuz](feasts.html)), and the fast of the [fifth](five.html) ([Ab](file:///D:\Word\Av\feasts.html)), and the fast of the [seventh](seven.html) ([Tishri](feasts.html)), and the fast of the tenth (Tevet), shall be seasons of joy and gladness, and cheerful [festivals](festivals.html) for the house of Yehudah: therefore love truth and peace.[[32]](#footnote-32)

\* \* \*

**Fast Days, Eretz Yisrael, and Teshuva**

The Selected Speeches by R' Shimon Schwab zt"l

The [four](four.html) fast days mentioned in the Navi are days of teshuva, an opportunity to repent for past [sins](sin.html). Yet this matter is not as simple as it might seem. Why should we fast on occasions commemorating past tragedies? How does this spur us to do teshuva? And why do we still fast today in remembrance of [events](feasts.html) that happened [two](two.html) thousand years ago, or even more?

Fasting in itself means little but it can serve to prompt thoughts about the true purpose of life. When a person fasts in the proper spirit on a Taanit, he is, in effect, saying, "I am unworthy to continue living. I went against the will of the Ribono Shel Olam, and I have no right to go ahead with my life as is." Thus, he stops [eating](eating.html) and drinking, and does not partake of life-sustaining nourishment. His life cannot go on unchanged. Unless he improves it, there is no sense in its proceeding. In short, the fasting is only effective if it causes [one](one.html) to rethink the value of his life, and to feel remorse for his misdeeds. And it is only really successful if it eventually leads to major improvements. In this sense, every Taanit is basically a day of teshuva.

The [time](time.html) period between the seventeenth of [Tammuz](feasts.html) and the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html), which we call the "[Three](three.html) Weeks", has been designated by our Hakhamim as the [time](time.html) span into which to concentrate all our mourning. For in reality, almost every day in the year is a memorial for some tragic [event](feasts.html) that befell the [Jewish](gen-jew.html) people. Yet we cannot mourn uninterruptedly throughout the year. We [know](daat.html) that we must fulfill the admonition of "Serve [HaShem](hashem.html) with joy". We must not, therefore, make each day into a Taanit. Instead the Hakhamim have compacted all the various periods of [Jewish](gen-jew.html) mourning into the [three](three.html) weeks between the seventeenth of [Tammuz](feasts.html) and Tisha B’[Ab](tishabav.html). This is why the Gedolei Yisrael did not officially sanction the observance of the so-called Holocaust Day, Yom HaShoah. There is no need to do so, because the mourning for the [six](six.html) million [Jewish](gen-jew.html) martyrs also takes place during the [Three](three.html) Weeks.

The focus of [Jewish](gen-jew.html) mourning, therefore, is centered on the destruction of the [Beit HaMikdash](mikdash.html), which took place on the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html). The loss of the Holy [Temple](temple.html) turns us all into Abeilim for Tzion and [Yerushalayim](city.html), and this hangs over our lives. When a person goes on a Shiva visit, he says, "[HaShem](hashem.html) shall comfort you among all the others who are mourning for Tzion and [Yerushalayim](city.html)." This means that the aggrieved person is also mourning the loss of Tzion and [Yerushalayim](city.html), and it is hoped that he will be comforted along with all the others who are similarly in sorrow over the loss.

This is seemingly a bit problematic. After all, the person is mourning a deceased relative, not [Yerushalayim](city.html). They are sorrowful that [Jews](gen-jew.html) no longer enjoy the [spiritual](physical.html) glory and splendor of the [Temple](temple.html) era. Any individual tzarah that a person, Chas v'sahlom, may suffer is actually a part of and, in a way, an indirect result of the destruction of the [Beit HaMikdash](mikdash.html) and [Yerushalayim](city.html). The [sins](sin.html) that led to the churban Bayit are still with us, and they are the obstacles which prevent our full [spiritual](physical.html) re-flowering. This is why we say that if the [Beit HaMikdash](mikdash.html) has not been rebuilt in our lifetime, it is as if it were once again destroyed.

When I was a child, it was a simple matter to realize that we [Jews](gen-jew.html) were in [galut](galuyot.html). Eretz Yisrael was a distant land where few [Jews](gen-jew.html) lived. Those [Jews](gen-jew.html) were supported by contributions to the little red tzedaka boxes that were in every house. The gabbaim collected the coins in these pushkes and sent them to the poor inhabitants of Eretz Yisrael: Eretz Yisrael was for poor people. The rest of us only had pictures in our homes of the Kotel Hamaaravi, the Wailing Wall. It was all so far away. So it was clear to us that the [Jews](gen-jew.html) were in [galut](galuyot.html), and it was only with the [coming](coming.html) of the [Mashiach](mashiach.html) that we would all go to Eretz Yisrael.

Since then, everything has changed. When I ask a [seventh](seven.html) grade class, "How many of you have visited Israel?", almost all their [hands](fourteen.html) go up. They've been there already, even before becoming Bar [Mitzvah](cmds613.html)! So, seemingly, we have already regained Eretz Yisrael. Most of it has been rebuilt, and there are now millions of [Jews](gen-jew.html) living there, in large cities. What, then, do we mean that we still mourn for Tzion and [Yerushalayim](city.html)?

I met a young man in Tel [Aviv](feasts.html) several years ago who was not very religious. Nevertheless, he fasted on Tisha B'[Ab](tishabav.html), and he would go to the Kotel at night and have his picture taken there. He apparently thought it was some kind of ritual. Said he, "When I took my girlfriend to visit some of the Shuls on Tisha B'[Ab](tishabav.html), and he saw the people [sitting](mashal.html) on the floor without their shoes on, saying Eicha, she said 'They're crazy! Why are they still mourning the loss of the [Jewish](gen-jew.html) state? We have it!'"

There are probably more [Jews](gen-jew.html) in Israel today than there were at the [time](time.html) of the second [Beit HaMikdash](mikdash.html). They have their own government, their own language, their own currency and postage stamps, their own consulates, and the state is a member of the United [Nations](nations.html). What more could we want ? So why are we mourning?

What that woman said is probably on the minds of many: What are we still grieving over today? Perhaps, you might say, we are still missing the [Beit HaMikdash](mikdash.html). The fact is, some people want to rebuild the [Beit HaMikdash](mikdash.html) right now. They want to throw out the Arabs and just build it on the Har Habayit. Fortunately, there is a [halacha](walking.html) that we're not supposed to go up there because we are unclean. But otherwise there's the feeling that Israel is the fulfillment of the hopes expressed in our [prayers](prayer.html).

And then there's another aspect of life in Eretz Yisrael today. We now have yeshivot there, in which thousands of students learn Torah. There are religious, holy [communities](community.html), with great Gedolim. So we have also achieved [spiritual](physical.html) progress there. What, then, is missing? What do we mean when we [speak](mashal.html) of Abeilei Tzion and V'[Yerushalayim](city.html)? Do we mourn because [two](two.html) and a half thousand years ago [Yerushalayim](city.html) was conquered by the Babylonians? Why, the, our continued mourning?

The answer is this. Think of being invited to a lavish [wedding](wedding.html). Hundreds of invitations have gone out to the most prestigious of guests, and the gala affair has cost the hosts a fortune. The [wedding](wedding.html) has been called for [eight](eight.html) o'clock sharp. The musicians are playing, and the procession to the chuppah begins. The machutanim are there, and the Rabbanim, and of course the photographer. The chazzan has been escorted to his place under the chuppah, and everyone is ready. What, then, are they all waiting for?

The Kallah.

The Kallah has not come. She was supposed to have arrived [three](three.html) hours ago. Everything is set for a wonderful ceremony and a joyous dinner, but nothing can proceed because the kallah is not there. Where is the kallah? You cannot have a [wedding](wedding.html) without a kallah. So instead of a happy celebration, you have a tragedy. A true horror story.

And so, yes: we have a [Jewish](gen-jew.html) state. We even have yeshivot, Torah and [mitzvot](cmds613.html). We seem to have everything. But, in reality, [one](one.html) thing is missing. The kallah is not there; the Shechinah of HaKodesh Baruch Hu is not in evidence. As a result, we have no geula. Geula will come when [HaShem](hashem.html) redeems the [Jewish](gen-jew.html) people and, in the process of doing so, redeems the whole [world](worlds.html). This will lead to the [type](types.html) of [world](worlds.html) that has been promised to us: a [world](worlds.html) brimming with peace and without evil; a [world](worlds.html) governed by truth, honesty and righteousness; a [world](worlds.html) where tzaddikim will blossom and Reshaim will disappear. It is this [world](worlds.html) that we do not yet have, and which we yearn for every Tisha B'[Ab](tishabav.html). We ask for a [wedding](wedding.html) at which the kallah will be present.

What, then, do we actually mean by geula? Will this be some mystical, miraculous era? Not necessarily. The Rambam says that miracles do not have to happen. The [Jewish](gen-jew.html) people will be a holy people, a "priestly [nation](nations.html)". Yet, this can come about in a very natural way. However, [one](one.html) thing is clear: The geula will come about only through teshuva. And that is why we are still waiting, why we have not yet achieved even the beginning of geula. Simply put, we have not done teshuva.

There are so many [signs](signs.html) that [Mashiach](mashiach.html) is close. In fact, there is a whole list of things that will happen bikvot HaMashiach, in the days of the [Mashiach](mashiach.html). Fifty years ago, Rav Elchonon Wasserman zt"l advised me to write a sefer about the pre-[Mashiach](mashiach.html) era, and told me exactly what to write. I composed it in [Hebrew](hebrew.html), entitled it Beit HaShoeivah, and published it anonymously. By this [time](time.html), Reb Elchonon had already returned to Poland, and he eventually gave up his life al kiddush [HaShem](hashem.html). About [ten](ten.html) years ago, the sefer was republished, again in [Hebrew](hebrew.html), and it contains all the information Available about the [coming](coming.html) of [Mashiach](mashiach.html). Most of the conditions have come true, but [Mashiach](mashiach.html) has not come yet. The catastrophes have occurred, and the [signs](signs.html) looked hopeful. But then they faded again. It is clear that our level of teshuva has not been sufficiently high.

The most promising [sign](signs.html) of geula today is, in my opinion, the baal teshuva movement. That is something quite [new](new.html). When I was young, there was only [one](one.html) notable baal teshuva. He was Dr. Nathan Birnbaum, the former friend of Herzl, who coined the term "Zionism". [First](one.html) he was a Socialist and Bundist, then a Zionist, and finally he broke with his former associates and wrote books about teshuva in German. In my yeshiva, there was only [one](one.html) baal teshuva, who also died al kiddush [HaShem](hashem.html). Nowadays, though, there are thousands of men and women who have forsaken their previous lifestyles and adopted Torah ideals. This voluntary return to the fold is [one](one.html) of the [signs](signs.html) heralding the [coming](coming.html) of [Mashiach](mashiach.html). If this becomes a mass movement, then the geula might indeed be near.

What, really, is a baal teshuva? In actuality, a person who was never religious and becomes so is not a baal teshuva, because it cannot be said that he is "returning" to something that he never [knew](daat.html) before. A real baal teshuva is someone who was raised in a religious atmosphere and sinned, and then [wants](needs.html) to repent. If it were up to me, I would call those who adopt Torah Yiddishkeit, "Tzaddikim". But the term "baal teshuva" seems to have been accepted, although it is a bit misleading.

Let us explore the concept of teshuva itself. We say every day in our Tefillot: "Bring us back, our Father, to Your Torah; bring us close, our King, to Your Torah, and let us return in total teshuva before You.... Who delights in teshuva." Immediately afterwards, we say, "[Forgive](forgive.html) us, our Father, for we have sinned; [forgive](forgive.html) us for we have rebelled against You; because you are a King Who forgives and grants [atonement](atonemen.html)." Our teshuva is based on the fact that a person can change his past deeds. What, exactly, does that mean?

The Hakhamim say that teshuva was created before the [world](worlds.html) was formed. This is a very strange statement indeed! How could anything have been created before the [world](worlds.html) itself came into being?

When we [speak](mashal.html) of the [creation](bara.html) of the [world](worlds.html), we believe that it was formed Yesh me'ayin, a tangible reality out of nothing. This is possibly for the Almighty, with His infinite powers. Yet even science, which does not believe in a Creator, admits that [first](one.html) there was nothing, and then something appeared. The earlier conditions no longer prevailed.

Now let us consider a grave [sin](sin.html) like the murder of Hevel by Kayin. According to our sages, Kayin did teshuva for his crime. But what does that mean? Can this teshuva bring back Hevel? Certainly not; he is dead. It is not like a case of robbery, where the money can be returned. Here the act cannot be undone.

Yet this is the wonder of teshuva. If someone fully and sincerely repents, then [HaShem](hashem.html) considers it as if the crime had never been done. Instead of Yesh me'ayin, we have ayin me'yesh. He turns the Yesh of the crime into an ayin - a negation of an act that has already taken place. So in this sense, teshuva was created before the formation of the [world](worlds.html). Because teshuva returns conditions to where they were before the [Creation](bara.html) to the status of ayin. The misdeed is considered null and void.

This explains the statement of Chazal that "Whoever says that King David sinned is mistaken." On the surface, it seems strange for the Hakhamim to have come to this conclusion. After all, the Tanakh is very direct in its descriptions of David's actions; it does not whitewash anyone. Certainly it is clear from the Tanakh that David committed some [sin](sin.html) in regard to Batsheva. Why, then, is it wrong to think that David did do something improper?

The answer is that David sinned, but he also did teshuva. And, as we have said, once someone has repented wholeheartedly and has committed himself to not repeating his mistake, it is as if he has not sinned at all. Consequently, once David did teshuva, any [sin](sin.html) he may have committed was wiped off the books. Therefore, Chazal can truthfully say that he did not [sin](sin.html) at all.

This is the great miracle of teshuva. [One](one.html) who truly performs teshuva says vidui and demonstrates that he is sincere about being ashamed of his actions and will never repeat them. Then [HaShem](hashem.html) forgives him, and wipes out the fact of the action. Of course, if a person sinned because of lack of [knowledge](knowledge.html), and then became aware of his obligations, it is easier for him to do teshuva than if he did the action deliberately. And if someone sinned because his [desires](needs.html) overcame him, it is easier for him to repent than for someone who sinned [spiritually](physical.html) and rebelliously. Yet, no matter what prompted his wrong doing, anyone can do teshuva, for there is no limit to repentance.

We have no doubts that the geula will come. [HaShem](hashem.html) has promised us that we will be [redeemed](redemption.html). However, He did not tell us when. That is why we always add the words "speedily in our days". "Soon" could be a thousand years to [HaShem](hashem.html). Therefore we make it clear that we ask [HaShem](hashem.html) to send the geula quickly, "in our days."

# VIII. The [laws](law.html) for the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html)

The following is a list of the basic prohibitions on Tisha B'[Ab](tishabav.html).

We are forbidden to [eat](eating.html) or drink anything for the entire period. Anyone who has health problems with fasting should consult a rabbi.

**'The aim of fasting, is to subjugate our evil inclination by restriction of pleasure; to open our hearts and stir us to repentance and good deeds through which the gates of Divine mercy might be opened for us.'**

**'Therefore, each person is obligated to examine his deeds and to repent during these days. As it is written of the people of Nineveh: 'And the Lord saw their actions' (**[**Yonah**](jonah.html) **3), upon which the Rabbis say: 'It is not said, He saw their sackcloth and fasting, but rather their actions ' (Taanit 22). We see hence that the purpose of fasting is repentance.'**

**'Therefore, the people, who fast but engage in pointless activities, grasp what is of secondary importance and miss what is essential. Nevertheless, repentance alone without fasting is also insufficient, because there is a positive** [**commandment**](cmds613.html) **of Rabbinic origin to fast on this day.' (Chayei** [**Adam**](adam.html)**; Klal 33)**

It is forbidden to wash oneself, even just [one](one.html) finger. The only exception is the required washing upon rising in the morning and after using the bathroom. Even in these cases we may only wash until the knuckles. If [one](one.html) has soiled his [hands](fourteen.html) he is permitted to [clean](purity.html) the soiled area only.

It is forbidden to wear shoes made with leather.

Marital relations are forbidden.

With several exceptions, [one](one.html) may not [study](study.html) Torah on Tisha B'[Ab](tishabav.html) because the [study](study.html) of Torah brings joy. The exceptions are the book of *Eicha* (Eicha (Lamentations)), the book of *Iyov* (Job), the "bad" passages in *Yirmiyahu* (Jeremiah) omitting the passages of consolation, and various Talmudic and Midrashic passages which deal with the destruction of the Holy Temples and with the [laws](law.html) of mourning. Even in these cases we are not permitted to [study](study.html) in depth.

We are not permitted to greet each other on Tisha B'[Ab](tishabav.html), even to say good morning. If [one](one.html) encounters someone who is unaware of this [law](law.html) and greets you, it is best to tell him the [law](law.html) so he will not resent your non-response. If this is not possible then [one](one.html) should respond in a low [voice](voice.html) and with a somber manner.

The night of Tisha B'[Ab](tishabav.html) and the following day until noon we sit on the ground or on a low stool.

It is best to Avoid work on Tisha B'[Ab](tishabav.html) until noon.

[One](one.html) should not go for pleasurable walks or engage in any other activity that might distract from the mourning.

[One](one.html) should not smoke on Tisha B'[Ab](tishabav.html). Someone who is very accustomed to smoking (i.e. addicted) may smoke in private after the hour of noon.

The Day Before

Although the fast itself does not begin until nightfall, certain aspects of the mourning of Tisha B'[Ab](tishabav.html) begin earlier. From noon and on it is best to refrain from Torah [study](study.html) in the same manner that [one](one.html) must on Tisha B'[Ab](tishabav.html) itself. Many authorities are lenient on this. Certainly [one](one.html) should not engage in frivolous activity but should prepare himself for the upcoming fast.

It is customary to [eat](eating.html) a meal before *Mincha* (afternoon [prayers](prayer.html)). This meal carries no restrictions. It is customary to [eat](eating.html) well at this meal in preparation for the fast, but care must be taken not to overeat so that [one](one.html) can [eat](eating.html) the *Seudah HaMafseket* comfortably.

Tachanun is not recited during *Mincha*.

After the *Mincha* [prayers](prayer.html) it is customary to [eat](eating.html) the last meal. This meal is called the *Seudah HaMafseket* (Separating Meal). It is forbidden to [eat](eating.html) more than [one](one.html) cooked [food](food.html) at this meal. (Cooked includes any form of cooking even roasted, fried, or pickled.) Meat, [wine](wine.html) and fish are forbidden. Intoxicating drinks should be completely Avoided.

The meal is [eaten](eating.html) [sitting](mashal.html) on the ground or a low seat. It is customary to [eat](eating.html) a hardboiled egg (which serves as the cooked [food](food.html)). It is also customary to [eat](eating.html) a piece of bread dipped into ashes and say, "This is the Tisha B'[Ab](tishabav.html) meal."

During the meal [three](three.html) men should not sit together so they will not have to recite the *Birchat HaMazon* ([Grace](grace.html) after Meals) as a group. If they do [eat](eating.html) together they still do not form a group.

When the eve of Tisha B'[Ab](tishabav.html) falls out on [Shabbat](sabbath.html), then none of these restrictions apply.

Tisha B'[Ab](tishabav.html) Night

All of the prohibitions of Tisha B'[Ab](tishabav.html) begin at sundown. It is therefore necessary to remove [one](one.html)'s leather shoes shortly before sundown.

It is customary to remove the *parochet* (curtain) from the *Aron HaKodesh* (Holy [Ark](ark.html)) in the [synagogue](synagog.html) before *Maariv* (evening [prayers](prayer.html)). It is also customary to turn off the main [lights](lights.html) in the [synagogue](synagog.html) and to [pray](prayer.html) by candlelight.

After *Maariv* is completed, the book of *Eicha* (Eicha (Lamentations)) is read aloud to the congregation. After *Eicha* is completed, the congregation recites *Kinot*, [prayers](prayer.html) of lamentation.

It is proper for a person to [sleep](mashal.html) in a less comfortable manner than he is accustomed to. If he usually sleeps with [two](two.html) pillows then he should [sleep](mashal.html) with only [one](one.html). Some have to custom to [sleep](mashal.html) on the ground on the night of Tisha B'[Ab](tishabav.html) and to rest their [head](body.html) on a stone.

Tisha B'[Ab](tishabav.html) Day

At Shacharit (morning [prayers](prayer.html)) on Tisha B'[Ab](tishabav.html) morning, [tallit](tzitzith.html)and [tefillin](tefillin.html)are not worn. (They are worn during Mincha instead.) The small [tzitzit](file:///D:\Word\Av\tzitzith.html) is still worn but no blessing is recited. Tachanun is not recited. The Torah is taken out and the portion of Debarim (Debarim [Deuteronomy]) 4:25-40 is read and the Haftarah from Yeshayahu(Isaiah) 8:13 - 9:23.

After the Torah reading the congregation recites Kinot. This should last till a little before noon. After Kinot the [prayers](prayer.html) are completed. Lamnatzeach and the second verse of *Uvo L'Tzion* (*V'Ani Zos Brisi…*) are skipped. Some do not say *Shir Shel Yom* now but wait till Mincha.

It is proper for every person to read the book of Eicha (Lamentations) again.

After the hour of noon it is permissible to sit on an ordinary seat.

At Mincha we don [tallit](tzitzith.html)and [tefillin](tefillin.html). The Torah is taken out and the standard portion and Haftarah for fast days is read.

During Shemoneh Esrei the following [prayer](prayer.html) is inserted in the blessing of *V'LeYerushalayim Ircha*:

[*HaShem*](hashem.html) *our God, console the mourners of Zion and the mourners of* [*Jerusalem*](city.html)*, and the* [*city*](city.html) *that is mournful, destroyed, shamed, and desolate. Mournful without her children, destroyed without her residences, shamed without her honor, and desolate without inhabitant. She sits with her* [*head*](body.html) *covered, like a barren woman who does not give* [*birth*](birth.html)*. She has been devoured by the legions, and conquered by the worshipers of foreign powers, and they put your people, Israel, to the sword and willfully murdered the devout [servants] of the High* [*One*](one.html)*. Therefore Zion cries bitterly, and* [*Jerusalem*](city.html) *raises her* [*voice*](voice.html)*, "My* [*heart*](body.html)*! My* [*heart*](body.html) *[aches] on the slain! My stomach! My stomach [aches] on the slain!" For You,* [*HaShem*](hashem.html)*, with* [*fire*](fire.html) *you burned her, and with* [*fire*](fire.html) *you will rebuild her, as it is said, "And I will be for her, says* [*HaShem*](hashem.html)*, a wall of* [*fire*](fire.html) *around her, and I will be a glory within her."(Zechariah 2:9) Blessed are You,* [*HaShem*](hashem.html)*, Who consoles Zion and builds* [*Jerusalem*](city.html)*.*

The Night After Tisha B'[Ab](tishabav.html)

Tisha B'[Ab](tishabav.html) ends at night fall. This [time](time.html) is sometime after sundown (roughly an hour). There are several [legitimate](legitimate.html) opinions in this matter; you should follow the custom in your area. If you are unsure then consult a rabbi.

Even though the fast ends that night, it is proper to not [eat](eating.html) meat or bathe until noon the following day. This is because the [Temple](temple.html) continued to burn into the tenth day.

[Shabbat](sabbath.html) and Tisha B'[Ab](tishabav.html)

When the [ninth](nine.html) of [Ab](file:///D:\Word\Av\feasts.html) falls out on [Shabbat](sabbath.html) then the fast is postponed till the [first](one.html) day of the week. In such a case [one](one.html) need not abstain from meat and bathing the following day, but should still do so the following night.

# IX. The Mazzaroth

#### [Tammuz](feasts.html)

The month of [**Tammuz**](feasts.html) is associated with the [tribe](tribes.html) of Reuven, and it was Reuven who was the [first](one.html) person to return to G-d purely out of love, turning the 'heat' of his personality into light.

The mazal of the month is "Sartan," "Cancer," or "The Crab," because a constellation which is observed at this [time](time.html) of year has the appearance of a crab. Also, the season is summer, and the hot weather of summer causes crabs to multiply in the water.

Crabs pinch and hurt, and this month was basically a [time](time.html) in which the [Jewish](gen-jew.html) People were hurt.

Note also that Comet Lee is [coming](coming.html) out of this constellation.

#### [Ab](file:///D:\Word\Av\feasts.html)

The month of [**Ab**](file:///D:\Word\Av\feasts.html) is associated with the [tribe](tribes.html) of Shimon, from the same root in [Hebrew](hebrew.html) as the word *'*[*hearing*](file:///D:\Word\Av\mashal.html)*.'* Thus, [Ab](file:///D:\Word\Av\feasts.html) is a [time](time.html) which is predisposed to correct ([tikkun](tikkun.html)) mistakes in regard to [hearing](file:///D:\Word\Av\mashal.html) - listening to *lashon* *hara* (gossip) and *rechilus* (slander)[[33]](#footnote-33).

Mazal: Aryeh (Leo--lion).

The mazal, Aryeh, symbolizes the super rational power of Divine will. The initial manifestation of G-d's will to destroy the [Temple](temple.html) was in truth purely for the sake of reconstructing the [Temple](temple.html) with all of its [spiritual](physical.html) meaning and significance for Israel and the entire [world](worlds.html) for eternity.

In the words of our sages[[34]](#footnote-34): "The lion[[35]](#footnote-35) came on the month of the lion [[Ab](file:///D:\Word\Av\feasts.html)] and destroyed the lion[[36]](#footnote-36), in order that the lion[[37]](#footnote-37) come on the month of the lion and rebuild the lion."

\* \* \*

On July 16, 1994 (Tisha B'[Ab](tishabav.html)) the 21 pieces of comet Shoemaker-Levy 9 started to hit Tzedek (Jupiter). The [first](one.html) piece hit right after [Shabbat](sabbath.html) and the last piece hit just before the following [Shabbat](sabbath.html) began a week.

**\* \* \***

The comments of Hakham Dr. [Yoseph](joseph.html) ben Haggai:

By the way, concerning this [Temple](temple.html) mourning has he seen that in My Lectionary arrangement of the Books of Marqos I have placed it in such a way that the death of [Mashiach](mashiach.html) and his suffering in the tree more or less at Grosso modo coincides with the days in which we think and mourn the [Temple](temple.html) falling?

It appears to me and to some other "Christian" Scholars that it appears that the lectionary purpose of Marqos is to show that [Mashiach](mashiach.html) is the embodiment not only of the Torah but also of the [Bet HaMikdash](mikdash.html), and his death and leaving this earth is a test case for lack of a better word, of what would happen to the [Temple](temple.html). Also, that in [Mashiach](mashiach.html) we can find the ultimate meaning of Abodah.

Yes, look at those texts in which [Mashiach](mashiach.html) says anything concerning the [Temple](temple.html). Also, [one](one.html) interesting text if memory does not fail, is that on [one](one.html) of Hacham Shimon bar Tzefet (Tzefet (Peter)) saying that we are stones of the living Bet Ha-[Mikdash](mikdash.html) which he attributes to [Mashiach](mashiach.html), and further, "Make Me into a Makom Kodesh - a Holy Place".

Yes, when G-d said to Moshe to build him a [Tabernacle](mikdash.html) He says: "Build me into a maqam Kodesh - a Holy Place":

Following this sequence (the sequence as found in the Torah), the [command](cmds613.html) to build the [Mishkan](mikdash.html) and all of the associated details were not a response to the [sin](sin.html) of the golden calf. That [sin](sin.html), which apparently took place towards the end of Moshe’s [first](one.html) [forty](forty.html)-day visit on top of [Sinai](stages.html), was "brewing" while G-d was commanding Moshe regarding the [Mishkan](mikdash.html), its vessels, the clothes of the [Kohanim](priests.html) etc. The [sin](sin.html) of the golden calf merely interrupted this process and necessitated Moshe’s intervention to [save](salvation.html) the people and restore the possibility of G-d's presence being manifest among them. (see 33:12-16)

There are opinions in the [Midrash](orallaw.html)[[38]](#footnote-38) which posit that either the entire institution of the [Mishkan](mikdash.html) - or, at the very least, the [command](cmds613.html) to donate a half-Shekel towards it (30:11-16) - should be understood as Divine reactions to the [sin](sin.html) of the golden calf.

Following the notion that the entire [Mishkan](mikdash.html) was a reaction, the [Midrash](orallaw.html) builds on Moshe’s concerns that G-d's presence not abandon the people as a result of the [sin](sin.html): "how will the [nations](nations.html) of the [world](worlds.html) [know](daat.html) that You have forgiven them? 'Make for Me a [Mikdash](mikdash.html) and I will [dwell](dwelling.html) among them' ".

The more "limited" approach which maintains that the [command](cmds613.html) to donate a half-shekel was a response to the [sin](sin.html) is expressing a sensitivity to the text of that [command](cmds613.html): "The rich shall not give more, and the poor shall not give less, than the half shekel, when you bring this [offering](korbanot) to [HaShem](hashem.html) **l'khaper 'al naph'shotekhem** (to make [atonement](atonemen.html) for your lives). You shall take the [atonement](atonemen.html) money from the Israelites and shall designate it for the service of the tent of meeting; before [HaShem](hashem.html) it will be a reminder to the Israelites **l'khaper 'al naph'shoteikhem**." (30:15-16) The Torah's assignment of the donation to the [Mishkan](mikdash.html) as a **kapparat nephesh** ([atonement](atonemen.html) / ransom for a life) may be understood to mean that the donation was [coming](coming.html) to protect us from an impending punishment (see R. Menachem Liebtag's shiurim on the [connection](connection.html) between [atonement](atonemen.html) and protection as seen through the Biblical usage of the root \*K\*P\*R - you can find these shiurim at his Tanakh [Study](study.html) Center: www.virtual.co.il/torah/tanach) ostensibly the punishment for the [sin](sin.html) of the golden calf.[[39]](#footnote-39)

Rashi[[40]](#footnote-40) reiterates his famous approach Ein Mukdam uM'uchar baTorah (chronological sequence is not maintained in the Torah) applies it to our sequence. Following the direction outlined in the above-mentioned Midrashim, Rashi explains that the entire [command](cmds613.html) of the [Mishkan](mikdash.html), and specifically the [command](cmds613.html) of the half-Shekel donation, was given after the [sin](sin.html) of the golden calf and served as a method of [atonement](atonemen.html) for that apostasy.

\* \* \*

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1. [Hebrew](file:///D:\Word\Av\hebrew.html): שבעה עשר בתמוז‎, *Shiv'ah Asar B’Tammuz* [↑](#footnote-ref-1)
2. [Hebrew](file:///D:\Word\Av\hebrew.html): תשעה באב‎ or ט׳ באב, "the Ninth of Ab" [↑](#footnote-ref-2)
3. Taanit 26b [↑](#footnote-ref-3)
4. "Tammuz" is the Babylonian name of this month, as are all of the "official" names of the months in the [Hebrew Calendar](file:///D:\Word\Av\calendar.html). In the Tanach, however, the month is referred to as "the Fourth Month," with reference to Nisan, the First Month. [↑](#footnote-ref-4)
5. "Ab" is the Babylonian name of this month, as are all of the "official" names of the months in the Calendar. In the Bible, however, the month is referred to as "the Fifth Month," with reference to Nisan, the First Month. The name Ab literally means "father." It derives from the root which means "to will" or "to desire." it is customary to add the name Menachem ("comforter," "consoler"; the name of Mashiach) -- Menachem Ab. [↑](#footnote-ref-5)
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   Union of Orthodox Jewish Congregations of America™ [↑](#footnote-ref-6)
7. Shulchan Aruch 551:4 [↑](#footnote-ref-7)
8. A Student Summary of Rav Mordechai Friedman's Halacha Shiur. Prepared by Daniel Lubicki [↑](#footnote-ref-8)
9. Yissurim are prohibitions. [↑](#footnote-ref-9)
10. Rav Feinstein [↑](#footnote-ref-10)
11. Taanit 4:6 [↑](#footnote-ref-11)
12. II Melachim (Kings) 25 and Yirmiyahu (Jeremiah) 52 [↑](#footnote-ref-12)
13. Abot 5:19 [↑](#footnote-ref-13)
14. ibid. 5:4 [↑](#footnote-ref-14)
15. see Shulchan Aruch Orech Hayim #551 and the Achronim ad loc. [↑](#footnote-ref-15)
16. [Shabbat](file:///D:\Word\Av\sabbath.html) 88b [↑](#footnote-ref-16)
17. for which [HaShem](file:///D:\Word\Av\hashem.html) congratulated him with the [first](file:///D:\Word\Av\one.html) "Yasher Koach" in history - see the [Gemara](file:///D:\Word\Av\orallaw.html) ibid. [↑](#footnote-ref-17)
18. Bamidbar 28:6 [↑](#footnote-ref-18)
19. Shemot 24:5-8 [↑](#footnote-ref-19)
20. Petichta of Eicha Rabbah, Ch. 2 [↑](#footnote-ref-20)
21. See Rashi Debarim 11:13 [↑](#footnote-ref-21)
22. Yehoshua 1:8 [↑](#footnote-ref-22)
23. see the various readings in Taanit - and Rashi Taanit 26b s.v. hu'amad [↑](#footnote-ref-23)
24. Sotah 35a [↑](#footnote-ref-24)
25. Tehillim (Psalms) 106:24-26 [↑](#footnote-ref-25)
26. in Taanit 29a [↑](#footnote-ref-26)
27. See also BT Sanhedrin 59a where R. Yohanan utilizes this Drasha to rule that if a non-[Jew](file:///D:\Word\Av\gen-jew.html) studies Torah, he is liable for death, either for "stealing" (the [inheritance](file:///D:\Word\Av\inherit.html) - reading **Morashah**) or for adultery (reading **M'orasah**). [↑](#footnote-ref-27)
28. see Debarim 1:6 [↑](#footnote-ref-28)
29. 8th c. BCE [↑](#footnote-ref-29)
30. see Rambam, MT Taaniot, 1:1-3 [↑](#footnote-ref-30)
31. Yeshayahu 56:7 [↑](#footnote-ref-31)
32. Text Copyright © 1997 by Rabbi Yitzchak Etshalom. [↑](#footnote-ref-32)
33. *Rabbi M. Glazerson* [↑](#footnote-ref-33)
34. Yalkut Shimoni, Yirmiyahu, 259 [↑](#footnote-ref-34)
35. Nevudchanetzar, who is referred to in the Bible as a lion--Yirmiyahu 4:7 [↑](#footnote-ref-35)
36. The Temple, which is referred to in the Bible, especially with regard to the alter, as a lion [↑](#footnote-ref-36)
37. G-d, of Whom is said 'the lion roars, who shall not fear'--Amos 3:8 [↑](#footnote-ref-37)
38. Notably Tanchuma - specifically Terumah #8, Ki Tissa #2, Pekudei #2, #11 [↑](#footnote-ref-38)
39. See JT Shekalim 2:3 [↑](#footnote-ref-39)
40. commentary to 31:18 [↑](#footnote-ref-40)