

## OVERVIEW of the Daf

### 1) Tisha B'Av

The Gemara identifies the source that it was on Tisha B'Av that the decree was issued that the Jewish People would not enter Eretz Yisroel.

The verses that indicate that the first Beis HaMikdash was destroyed on Tisha B'Av are cited and explained.

A Baraisa teaches that the second Beis HaMikdash was destroyed on Tisha B'Av.

The fact that Beitar was destroyed on Tisha B'Av is known by tradition.

A Baraisa teaches that Yerushalayim was plowed under on Tisha B'Av.

A Baraisa recounts the story of the young kohanim of the first Beis HaMikdash who took the keys to the Beis HaMikdash and returned them to Hashem following its destruction.

### 2) The contrast between Av and Adar

R' Yehudah the son of R' Shmuel bar Sheilas in the name of Rav taught that just as we limit our joy when Av arrives, so too do we increase our joy when Adar enters.

R' Pappa presents a practical application of this principle.

Two more teachings are recorded from R' Yehudah the son of R' Shmuel bar Sheilas in the name of Rav.

### 3) The week in which Tisha B'Av falls

R' Nachman and R' Sheishes disagree whether one is permitted to launder clothing during the week in which Tisha B'Av falls.

R' Hamnuna unsuccessfully challenges R' Nachman's lenient position.

R' Elazar, who agrees with R' Nachman's lenient position, is cited.

The lenient position is successfully refuted.

R' Yochanan is cited as ruling that although linen garments are not included in the restriction against pressing clothing during the week in which Tisha B'Av falls, nonetheless, it is prohibited to wear them during that week.

Rav and Shmuel dispute whether the restriction against laundering applies only before Tisha B'Av, or for the balance of the week after Tisha B'Av occurs, as well.

Shmuel's strict position is successfully challenged.

The Gemara suggests, on behalf of Shmuel, that the matter is subject to a debate between Tannaim cited in a Baraisa.

A Baraisa records a three-way dispute regarding how long mourning for the destruction of the Beis HaMikdash is observed.

R' Yochanan presents the source for each of the three positions. ■

## Distinctive INSIGHT

### Cries for naught

אתה בכיתם בכיה של חנם

*"You wept tears of naught. Therefore I shall establish for you cause for tears for generations."*

When one contemplates Jewish history, one must see the hand of G-d. We therefore need to understand, to the shallow extent of human comprehension, how G-d's dealing with us has been instrumental and positive in the long run. If so, one should understand the source of any problem in order to determine its correction.

It was the night of Tisha B'Av when the Jews wept after hearing the report from the spies depicting the strength of the people living in Canaan. They were tearfully lamenting their future journey into Eretz Yisrael. This crying is described as "tears of naught." Therefore, God seemingly promises that "I will give you something to really cry about." This begs explanation, as to attribute such behavior to Hashem seems ridiculous. Secondly, if the crying was viewed as needless and unjustified, why did so many Jews accept this view so quickly, considering the fact that they had lived through a miraculous lifestyle? For them to have failed so quickly and to fall into a state of doubting Hashem's abilities is puzzling; and if it was a great test of their faith, then why were they so severely punished for this?

Rabbi Tzvi Haskell explains that the failure of trusting in Hashem to overcome the nations in Canaan expressed a basic shortcoming, therefore making it so inviting. One who fully accepts Hashem's control must totally dedicate himself to ac-

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## REVIEW and Remember

- How do we know the second Beis HaMikdash was destroyed on Tisha B'Av?
- Where are the keys to the Beis HaMikdash?
- What did Yitzchok smell when Yaakov approached?
- What are the three opinions concerning when the mourning practices related to the destruction of the Beis HaMikdash are observed?

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בהודאה על כל החסד שעשה ה' עמנו  
by Ari Weiss

# HALACHAH Highlight

## Mourning on the tenth of Av

ותשיעי סמוך לחשכה הציתו בו את האור והיה דולק והולך כל היום כולו וכו' והיינו דא"ר יוחנן אלמלי הייתי באותו הדור לא קבעתיו אלא בעשירי

On the ninth, towards nightfall, they set it on fire and it burned the entire day ... and that is why R' Yochanan said, "If I was alive during that generation I would have established [the day of mourning] on the tenth.

The Yerushalmi<sup>1</sup> states that since the Beis HaMikdash burned primarily on the tenth of Av, R' Avin would fast on both days. R' Levi would only fast until the morning of the tenth because he couldn't fast any longer. Based on this, Shulchan Aruch<sup>2</sup> rules that it is appropriate for a person to avoid eating meat and drinking wine on the tenth of Av. Rema<sup>3</sup> writes that it is not necessary to keep these restrictions beyond midday of the tenth. The Maharshah<sup>4</sup> adds haircutting, bathing and laundry to the list of restrictions that are in force on the tenth of Av. Biur Halacha<sup>5</sup> cites an opinion that is lenient regarding haircutting, bathing and laundry but concludes that it is difficult to rule leniently on the matter when many Poskim cite the Maharshah as binding.

The Gaon Chida<sup>6</sup> writes that those who refrain from making a shehecheyanu beginning with the seventeenth of Tamuz should not recite a shehecheyanu on the tenth of Av. Since the tenth of Av is seen as a bitter day due to the fact that the Beis HaMikdash was burned on that day it is incongruent for a person to say, "That you have given us life, existence and have brought us to this day." The Eshel Avrohom Butchatch<sup>7</sup> relates that he was once with Rav Levi Yitzchok of Berdichev immediately after Tisha B'Av. When the Rebbe gave him the opportunity to re-

(Insight. Continued from page 1)

ceiving that every action must be consistent with Hashem's constant presence. The inverse is also true for those who wish to avoid Hashem at times. If so, the Jews at least had a subconscious drive to question the extent of Hashem's control in order to allow this slight lenience in the intensity of their constant awareness of Hashem's omnipresence.

We now can understand that Hashem is truly saying that "You have cried unjustifiably in order to avoid My constant presence." This was an act of facilitating an immature outlook of the good and easy approach to life. As a response to this, Hashem shows us what our lives would look like without His constant protection over us.

We now understand that Tisha B'Av is the introduction to the days of teshuva of Elul and the Yamim Nora'im. Perhaps subtly many of us view the optimal level of Torah and mitzvos as a burden, and think that our lives would be more convenient without all the constant attention to detail that a Jew must have in every facet of his life. Tisha B'Av responds to this falsehood, stating that a life of challenge is ultimately better than a life of convenience, even in this world. With this mindset, we are now ready to appreciate the days of Elul, with the outlook of teshuva being a positive step rather than an unwanted audit by the Almighty. ■

cite a שהחיינו, he didn't question his practice, until later, when he saw the response of Maharshah, according to whom it would seem that it should not be recited. ■

1. ירושלמי תענית פ"ד ה"ו
2. שו"ע או"ח סע' תקנ"ח סע' א'
3. רמ"א שם
4. שו"ת מהרש"ל סע' צ"ב
5. ביאור הלכה שם ד"ה עד חצות בשם המאמר מרדכי
6. שו"ת יוסף אומץ סי' נ"ו ומחזיק ברכה סע' תקנ"ח סק"ב
7. אשל אברהם סע' תקנ"ח ■

# STORIES Off the Daf

## The keys of the Mikdash

זרקום כלפי מעלה ויצאתה כעין פיסת יד וקיבלתם

The Brisker Rav, zt"l, would often receive inquiries from community leaders and others who sought leniencies on the pretext that circumstances made them necessary to ensure the Jewish people's survival. He would answer that even if it appears as though compromising the Torah's integrity could safeguard its ultimate "survival," we are still not permitted to "play God" and make changes that are not sanctioned

by the straightforward halachah.

To better explain his uncompromising stance, he would make use of a proof from our daf. "During the destruction of the first Beis HaMikdash, the young kohanim took the keys to the sanctuary, climbed up to the roof, and threw them up toward heaven. They said that since they were no longer able to serve as faithful trustees, Hashem should assume the responsibility for the Mikdash. Something that appeared to have the form of a hand descended and took the keys, and the kohanim leapt into the flames."

The Brisker Rav continued, "This teaches us a powerful lesson. The Torah is not our personal business concern over

which we have independent control. In our own enterprise, we have the authority to sell off a product for a song in order to ensure that we have a good turnover until we build up the business and can sell at a profit. But the Torah is not something that we own, something that we can decide to alter by sacrificing certain halachos, to ensure that it will 'sell' for the time being until the 'market' is better!"

He concluded, "If we cannot accomplish our aims in accordance with the halachah, we accept that our hands are tied and do not act. We are only gizborim, trustees. We are not owners of the Torah with the latitude to alter it and do with it as we wish!" ■

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