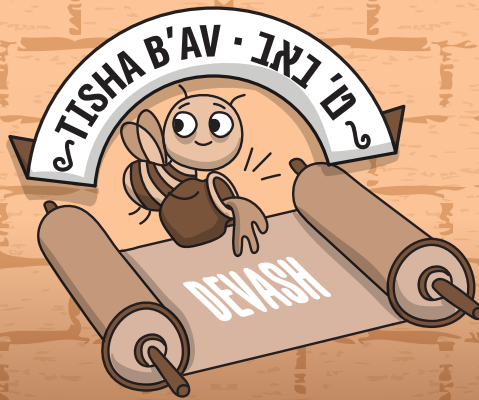




ט' אב תשפ"ה August 2-3, 2025



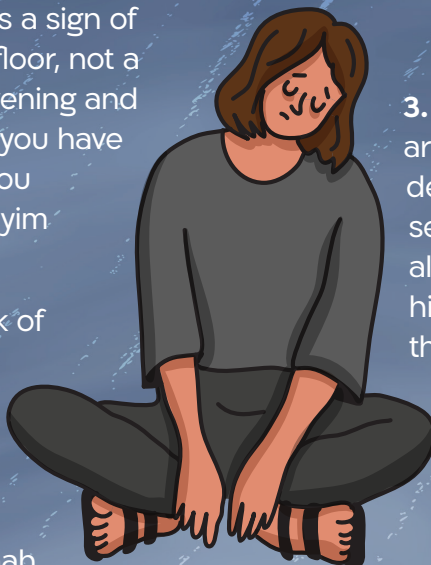
## הלכה • Halakhah

According to the Mishnah (Ta'anit 4:6), Tisha B'Av is the date the **בֵּית הַמִּקְדָּשׁ** (Beit HaMikdash, Holy Temple) in Yerushalayim was destroyed about 2,500 years ago, and then again about 2,000 years ago. It was a special place where people from all over the world, Jewish or not, could go to worship and feel close to God. Because of our sadness about not having this place anymore, we have some practices to help us feel and appreciate what we lost. This is called **אֵבֵלוּת** (aveilut, mourning).

**דו**

**1. Sitting on the floor.** It's a sign of mourning to sit on the floor, not a chair. We do this in the evening and morning of Tisha B'Av. But if you have trouble sitting on the floor, you don't have to (Bah Orah Hayyim 559:1).

**2. Reading Eikhah.** This book of Tanakh is one of the five megillot, and it's about the destruction of the first Beit HaMikdash. We read it publicly in a sad melody. Most communities read Eikhah at night when Tisha B'Av begins.



**3. Saying Kinnot.** These are sad poems about the destruction of the first and second Beit HaMikdash, and also other tragedies in Jewish history including the Crusades, the expulsion from Spain, and the Holocaust. There are kinnot for Tisha B'Av night and kinnot for Tisha B'Av morning.



# DON'T



**1. No eating or drinking.** Adults fast the whole day, from the night before. Kids can participate by not eating their favorite foods or treats (Mishnah Berurah 550:5).

## 2. No bathing and washing.

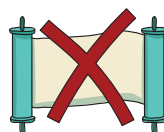
The Shulhan Arukh (Orach Hayyim 554:7) says we should not wash any part of our bodies on Tisha B'Av. We are allowed to wash off dirt or germs, though (Shulhan Arukh 554:9).



**3. No leather shoes.** The Mishnah (Taanit 1:4) says we shouldn't wear shoes on fast days. The Shulhan Arukh (554:16) says not to wear shoes with any leather in them. Part of the reason is to make ourselves uncomfortable, so if you're able to wear non-leather shoes that are also a little less comfortable than what you normally wear, that's preferred (Mishnah Berurah 614:5).

## 4. No greeting each other.

There's a custom not to say "Hi," (or "good evening," or any other kind of greeting) to other people. But, if someone who doesn't know this rule greets you, you can respond. It's important not to hurt another person's feelings, but it's also important to still show that it's a sad day by not being overly excited.



## 5. No learning Torah.

A general rule on Tisha B'Av is that we try to avoid doing things that make us happy—and what is happier than learning Torah?! The only parts of Torah we're allowed to learn on this day are those with topics related to Tisha B'Av, like Eikhah or the destruction of the Beit HaMikdash (Mishneh Torah, Taaniyot 5:10), or this special edition of Devash.



## מִדְרָשׁ • Midrash

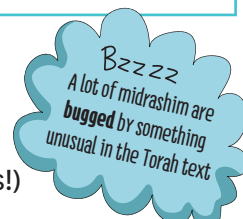
### Tehillim 79:1

A song of Asaf.  
O God, the nations have entered Your space,  
made Your holy Temple impure,  
and turned Jerusalem into ruins.

### תהלים עט:א

מִזְמוֹר לְאַסָּף  
אֱלֹקִים בָּאוּ גוֹיִם בְּנִחְלָתָךְ  
טָמְאוּ אֶת-הַיְכָל קֹדֶשְׁךָ  
שָׂמוּ אֶת-יְרוּשָׁלַיִם לְעֵינִים:

We don't know exactly who Asaf was, but there are 12 chapters of Tehillim associated with him, including this one. Asaf might have been the poet who wrote these chapters, or a singer in the Beit HaMikdash who performed them. (Asaf might not even be a name at all — but this midrash assumes it is!)



This chapter of Tehillim is a painful and intense description of the destruction of the Beit HaMikdash. So, why is it introduced as a מִזְמוֹר (mizmor), a term that usually suggests a joyful song? What was Asaf thinking? Why would he want to sing about this kind of destruction?

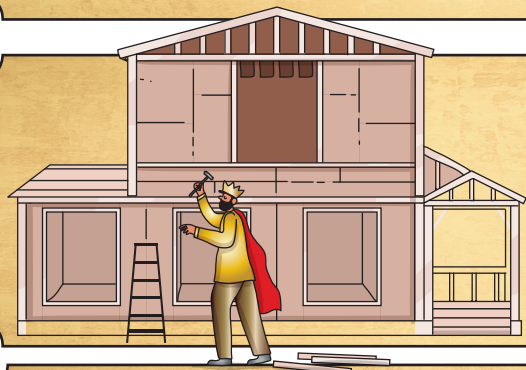


## Eikhah Rabbah

The pasuk should have called this a "cry" of Asaf, or a "wail" of Asaf, or a "mourning song" of Asaf! Why does it say, "A song of Asaf"?

## איכה רבה ד:יד

לֹא הָיָה קָרָא צְרִיף לְמִימַר אֲלֹא בְּכִי  
לְאָסָף, נָהִי לְאָסָף, קִינָה לְאָסָף!  
וְמָה אוֹמֵר מְזַמֵּר לְאָסָף?



This can be compared to a king who built a new home for his son. The king plastered, cemented, and decorated it; but his son ended up on an evil path.

אֲלֹא מָשַׁל לְמֶלֶךְ שֶׁעָשָׂה  
בֵּית חֲפָה לְבָנוֹ וְסִידָה  
וְכִיָּרָה וְצִיָּרָה, וְיָצָא  
בָּנוֹ לְתַרְבוֹת רָעָה.

The king went to the house he had built and tore the curtains and broke the rods. But the son's caregiver took a piece of broken rod and used it as a flute and played music on it.

People said to the caregiver, "The king has messed up the home he built for his son, and you are sitting there playing a tune?!"

He replied, "I play because the king destroyed the house, but did not pour out his anger on his son."

So they said to Asaf, "The Holy Blessed One has caused the Temple and Sanctuary to be destroyed, and you sit singing a song?!"

מִיָּד עָלָה הַמֶּלֶךְ לְחֲפָה וְקָרַע  
אֶת הַיִּלְאֹת וְשָׁבַר אֶת הַקִּנִּים.  
וְנָטַל פֶּדָגוֹג שְׁלוֹ אִיבוֹב שֶׁל  
קִנִּים וְהָיָה מְזַמֵּר.

אָמְרוּ לוֹ: הַמֶּלֶךְ הִפְךָ חֲפָתוֹ שֶׁל  
בָּנוֹ וְאַתָּה יוֹשֵׁב וּמְזַמֵּר?!

אָמַר לָהֶם: מְזַמֵּר אֲנִי שֶׁהִפְךָ  
חֲפָתוֹ שֶׁל בָּנוֹ וְלֹא שָׁפַךְ חֲמָתוֹ  
עַל בָּנוֹ.

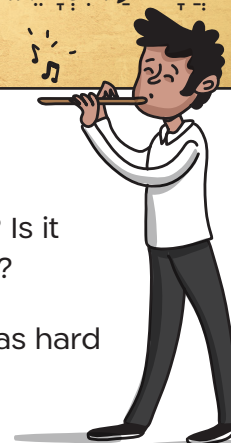
כִּךְ אָמְרוּ לְאָסָף: הַקֹּדֶשׁ בְּרוּךְ  
הוּא הִחָרִיב הֵיכַל וּמִקְדָּשׁ וְאַתָּה  
יוֹשֵׁב וּמְזַמֵּר?!

אָמַר לָהֶם: מְזַמֵּר אֲנִי שֶׁשָּׁפַךְ  
הַקֹּדֶשׁ בְּרוּךְ הוּא חֲמָתוֹ עַל  
הָעַצִּים וְעַל הָאֲבָנִים וְלֹא שָׁפַךְ  
חֲמָתוֹ עַל יִשְ�רָאֵל.



Asaf replied, "I sing a song because the Holy Blessed One poured out anger on wood and stone, and not on Israel."

- ◆ In this midrash, what do the caregiver and Asaf have in common?
- ◆ According to this midrash, why does God destroy the Beit HaMikdash? Is it possible for there to be love and kindness even in acts of punishment?
- ◆ Is it always possible to stay optimistic? Can you think of times that it was hard for you to be positive or hopeful? What could have helped you?





## טעמי המקרא • Torah Trop

When you hear the Book of Eikhah on Tisha B'Av, you'll notice right away that the notes you've learned about in Devash sound different than usual. They are sung in an extra sad tune, which expresses the mood of the book and the mood of the day.

There's also a custom on Shabbat Hazon, the Shabbat before Tisha B'Av, to chant part of the haftarah with Eikhah trop. This is just for the pesukim that talk about the destruction of the Beit HaMikdash. If you listen carefully in shul, you might notice the tune switching back and forth.

Here's a pasuk from Eikhah that starts with some of the more fancy note combinations we've learned, and then also includes some of the more common note combinations.

איכה א:יב

לֹא אֵלֵיכֶם כָּל־עֲבָרִי דֶּרֶךְ הַבֵּיטוּ וּרְאוּ אִם־יֵשׁ מִכָּאוֹב  
בְּמִכְאָבִי אֲשֶׁר עוֹלָל לִי אֲשֶׁר הוֹגָה ה' בְּיוֹם חֲרוֹן אַפּוֹ:

Eikhah 1:12

May this never happen to you, who pass along the road—  
Look about and see:  
Is there any pain like mine, which was dealt out to me  
When God afflicted me, on God's day of anger?



Before or  
after Shabbat,  
scan these codes  
to hear these  
pesukim.

At the very end of Eikhah, there's a custom for the whole community to chant one line together. It's like a prayer for a return to God.

איכה ה:כא

הַשִּׁיבֵנוּ ה' אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֵדָם:

Eikhah 5:21

Take us back to You, God, and we will return;  
Renew our days, like they used to be!

