

Two vibrant rainbows with bands of red, orange, yellow, green, and blue, set against a light blue sky. The rainbows curve downwards towards the center of the page.

JEWISH TREATS

Guide to Tisha B'Av



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WELCOME TO JEWISH TREATS

Guide to Tisha B'Av

Jewish Treats is delighted to introduce our eBook: **Guide to Tisha B'Av (Ninth of Av)**, your online resource for Judaism's day of mourning for the destruction of the ancient Temples in Jerusalem. Inside you will discover the significance of the Ninth of Av, explore the history of the day and the ways in which Jews change their lives in order to mourn that which has been lost. Additionally, the guide includes an overview of the period of mourning that follows the days of reflection and despair.

From everyone at NJOP and *Jewish Treats*, we wish you a meaningful and easy fast!

Credits

Founder:

Rabbi Ephraim Z. Buchwald

Edited By:

Sarah Rochel Hewitt

Content:

Sarah Rochel Hewitt

Social Media:

Susanne Goldstone Rosenhouse

Layout and Design

based on the work of:

Van Huynh, Gilly Rosenthol



What Is **TISHA B'AV**

Tisha B'Av, the Ninth of Av, is the saddest day on the Jewish calendar.

Tisha B'Av, the Ninth of Av, is the saddest day on the Jewish calendar. Jews around the world gather together to mourn their state of spiritual exile: the loss of the Holy Temple, destroyed, not once but twice in the month of Av, and the diaspora that has been the location of tragedy after tragedy.

The Talmud actually marks Tisha B'Av as a day of mourning for five events that tragically transformed the Jewish people, the first of which happened long before the destruction of the First Temple:

CRYING OUT IN THE WILDERNESS

In the wilderness, on the ninth day of Av, the Israelites who were sent to scout the Land of Canaan spoke discouragingly about the people going up to Canaan. Because the Israelites were so easily dissuaded, and so greatly lacking faith in G-d, that generation was forbidden to enter the Promised Land and were destined to wander for forty years until the adults had all passed away (Numbers 13,14).

THE DESTRUCTION OF THE FIRST TEMPLE

The Babylonians, under King Nebuchadnezzar (586 B.C.E.), conquered Jerusalem, destroying the First Temple and sending most of the Jews into Babylonian exile.

THE DESTRUCTION OF THE SECOND TEMPLE

By 64 BCE, Judea (southern Israel) was under the dominion of Rome. Roman oppression led to a general uprising. During the suppression of the Judean Revolt, the Second Temple, which had stood for 420 years, was destroyed by Titus in 70 CE.

ERASING JERUSALEM

In 130 CE, the Roman Emperor Hadrian decided to build a truly Roman city in place of Jerusalem, the remnants of which were plowed over. The city was renamed Aelia Capitolina.

THE BAR KOCHBA REVOLT DEFEATED AND BETAR DESTROYED

The Bar Kochba uprising was crushed in 136 C.E. Its last stand was at the city of Betar, which was destroyed by the Romans, who refused to allow the rebels to bury their dead.

In the post Talmudic era, the date of Tisha B'Av continued to be one on which tragedies frequently befell the Jewish people. An index of the tragedies associated with this day, taken from *Jewish Treats*, can be found at the end of this guide.

Tisha B'Av Observance

THE FIVE PROHIBITIONS

The Sages taught: All mitzvot practiced by a mourner are likewise practiced on the Ninth of Av: It is prohibited to engage in eating, drinking, smearing oil on one's body, wearing shoes, and conjugal relations (Talmud Ta'anit 30a).

FOOD AND WATER

A [Baraita] taught: Rabbi Simeon ben Gamaliel says: Anyone who eats or drinks on the Ninth of Av is as if he ate and drank on the Day of Atonement.



LEATHER SHOES

The Rabbis said to Rabbi Shesheth: We have seen rabbis who come to an Assembly on a fast day wearing their shoes. Thereupon he became angry and asked them, Perhaps they even eat? Abaye and Raba used to come [to the Assembly] wearing shoes without soles (Talmud Ta'anit 12b).



WASHING



Rafram ben Papa said in the name of Rabbi Hisda: On any fast ordained on account of mourning, as for example the Ninth of Av, and for a mourner, it is forbidden to bathe in warm or in cold water...(Talmud Ta'anit 13a).

MARITAL RELATIONS

On Tisha B'Av each person takes on the status of a mourner during the week of Shiva, and "a mourner is forbidden the use of the [conjugal] bed" (Talmud Moed Katan 15b).

Anointing

Refraining from anointing as an "affliction" of Tisha B'Av is derived, according to Talmud Yoma 76b, from Scripture: "I ate no desirable bread, and meat and wine did not enter my mouth, and I did not anoint myself at all" (Daniel 10:3).



Additional Restrictions

Greeting others – On Tisha B'Av, one does not greet friends or neighbors. If however, one is greeted, one may respond so as not to embarrass the other person.

Until midday, it is customary to sit on the floor or on low stools, as a sign of mourning.

Studying Torah – Since studying Torah is considered a joyous activity, many have the custom to refrain from studying from mid-day prior to Tisha B'Av (unless the previous day is Shabbat).

IF I FORGET THEE O' JERUSALEM

Why We Mourn a City

On Tisha B'Av, the Jewish people mourn the destruction of both the First and Second Temples. The First Temple was destroyed almost 2,500 years ago and the Second Temple almost 2,000 years ago. Because of the long passage of time, it is not easy to understand what exactly it is that the Jewish people mourn.

The First Temple

King David captured Jerusalem from the Jebusites and established it as his capital (c. 1040 BCE). He greatly desired to build a sanctuary in which the Divine Spirit could dwell. However, God told David, "You have been involved in war. The Temple is to be a site of peace, so your son, King Solomon, who will be anointed after you, will merit to build the Temple" (II Samuel 7).

"Solomon's Temple" stood for 410 years. It served as the center of Jewish spiritual life, and Jewish pilgrims from all over ascended to Jerusalem three times a year.

Unfortunately, during the rule of Solomon's son Rehoboam, the united kingdom of all 12 tribes dissolved. Subsequently, the northern ten tribes formed one kingdom and the southern tribes (Judah and Benjamin) another. Strife between the two kingdoms, and their worship of idolatry, led to foreign conquest. First the Assyrians (722 B.C.E.) conquered the northern kingdom and then the Babylonians (586 B.C.E.) under King Nebuchadnezzar conquered Jerusalem, destroying the First Temple and sending most of the remaining tribes into Babylonian exile.

The destruction of the First Temple was a massive trauma for the Jewish people, for the nation was now bereft of its spiritual epicenter.

The Second Temple

The Babylonian exile that followed the destruction of the First Temple lasted for 70 years. Under the leadership of Zerubavel, Ezra and Nechemia, a small number (50,000) of Jews returned to the land of Israel and rebuilt the Temple, although on a far more modest scale than the First Temple.

The Jews, however, were no longer independent and were ruled by a succession of foreign empires including the Persians, Greeks, etc. There was a brief period of independence after the overthrow of the Syrian-Greeks (Chanukah), but independence was short-lived.

By 64 BCE, Judea (southern Israel) was under the dominion of Rome. Around the year 37

BCE, the Romans appointed Herod as the ruler of Judea. While he was a murderous tyrant and not very religious, Herod was also a great builder. It was his grand redesign of the Temple that is the most famous image of the Second Temple. Roman oppression led to a general uprising. During the suppression of the Judean Revolt, the Second Temple, which had stood for 420 years, was destroyed by Titus in 70 CE.

Some years after the destruction of the Temple, Rabbi Akiva and a number of his colleagues saw the Temple lying in ruins. The Talmud (*Makkot* 24b) relates that when they beheld the destruction, his companions cried, but Rabbi Akiva laughed. When asked to explain his behavior, Rabbi Akiva said: "Because when I see this fulfillment of the prophecy of complete destruction and desolation (Micah 3:12), I know that the prophecy of the redemption (Zechariah 8:4) will also be fulfilled."



Building Up To The Ninth

THE SEVENTEENTH OF TAMMUZ

According to the Talmud, five tragic events happened on the Seventeenth of Tammuz:

1. After the Israelites worshipped the Golden Calf, Moses smashed the Ten Commandments.
2. The Babylonian siege led to a shortage in sacrificial animals and thus brought an end to the daily sacrifices in the First Temple.
3. The walls of Jerusalem were breached leading to the destruction of the Temple.
4. An idol was placed in the Temple during the First Temple era.
5. Apostamos (a Roman general) publicly burned a Torah scroll.

To mark these terrible events, the Seventeenth of Tammuz is observed as a fast day from dawn until nightfall. It is the beginning of a three week period of mourning that culminates with the fast of Tisha B'Av.

THE THREE WEEKS

While all Jewish communities mark the 17th of Tammuz by mourning and fasting, in Ashkenazic communities, this mourning continues during the rest of the month of Tammuz by refraining from haircuts and shaving, listening to music, celebrating weddings, and making a *sheh'heh'chey'yanu* blessing on new garments and new fruits.

THE NINE DAYS

From the first day of the month of Av onward, almost all Jewish communities observe a period of mourning referred to as "The Nine Days." During these nine days, it is customary to avoid the following activities along with those avoided during the three weeks:

- 1) Eating meat or drinking wine (except on Shabbat).
- 2) Bathing or swimming for pleasure. Some people take quick showers using cool water instead of hot so as not to derive pleasure from the shower. (One may bathe on Friday in preparation for Shabbat.)
- 3) Doing laundry or wearing freshly laundered clothing (except for Shabbat). It is therefore customary to choose outfits for the nine days and wear them in advance of the nine days for just a few minutes so that they are not "fresh." Children's clothing may be laundered as needed.

AS THE FAST APPROACHES

When the Fast Follows Shabbat

FROM SABBATH TO FAST DAY

Only one fast on the Jewish calendar supersedes the celebration of Shabbat and that is Yom Kippur. When the ninth of Av occurs on Shabbat, the fast is postponed until the next day and begins as soon as Shabbat ends. The following modifications for Shabbat are made when Tisha B'Av is observed starting Saturday night:

1) While one eats the regular three meals of Shabbat (Friday night dinner, Shabbat lunch and Seudah Shlishit), Seudah Shlishit, the third meal, should be completed before sunset. If one does not regularly have guests for Seudah Shlishit, one should not invite guests on this Shabbat.

2) After Shabbat, only the blessing over the candle is recited for Havdalah, the ceremony separating Shabbat from weekday. On Sunday night, at the close of Tisha B'Av, an abridged Havdalah, containing the blessing over the wine and the final blessing (*Hamavdil*), is made. However, if one is ill and has been instructed to eat during the fast, one should first complete the Havdalah ceremony.



Eating on the Eighth

THE MEAL BEFORE

The Fast of Tisha B'Av, which lasts from sunset through the nightfall of the following day (25 hours), is preceded by a special meal known as the *Seudah Hamafseket*, the final meal which fulfills the Talmudic statement that "One must eat and drink while it is yet day" (Talmud *Pesachim* 54b). This meal is generally eaten following the afternoon prayer service. Just as Tisha B'Av and Yom Kippur are fast days for very different reasons (mourning rather than atonement), their respective preceding meals have very different tones as well.



The Tisha B'Av *Seudah Hamafseket* is a meal of mourning. It is customary that only one type of cooked food is served, often boiled egg or lentils (both foods are served to those in mourning because their shape is a reminder of the cycle of life.) It is also customary to dip one's bread or egg into ashes. Additionally, there is a tradition of eating this meal while sitting on the floor or on a low stool, similar to the practice of those who sit Shiva. None of these restrictions and practices apply on the Shabbat before Tisha B'Av.

While it is customary to eat heartily before the fast, it is often recommended that one partake of lighter foods at the *Seudah Hamafseket*. For ease in fasting, it is also customary to avoid fish and salty foods.

READ AT SERVICES

The Special Books of Tisha B'Av

EICHA - LAMENTATIONS

Eicha, as Lamentations is called in Hebrew, is read aloud during the evening service on the night of Tisha B'Av. The five chapters of Eicha are chanted aloud in a mournful and dolorous tone... so that even those who do not understand the exact words of the text sense the devastation and despair.

Attributed to the Prophet Jeremiah (although his name is not found in the book to confirm his authorship), Eicha contains five poetic chapters of laments focusing on the destruction of the First Temple. However, upon reading Eicha one will also discover hints to the destruction of the Second Temple. The chapters (except for the last) are written using Hebrew alphabet acrostics (each verse starting with the next letter of the Hebrew alphabet in sequence).



[On Tisha B'Av] It is prohibited to read from the Torah, from the Prophets, and from the Writings, or to study from the Mishna, from the Gemara, and from midrash, and from collections of halakhot, and from collections of aggadot... One may read from Job, and from Lamentations, and from the evil matters of Jeremiah (Talmud Ta'anit 30a).

KINNOT - ELEGIES

An elegy is defined as a mournful poem or lament. In Hebrew, an elegy is known as a *kinna*. On Tisha B'Av, when the Jewish people mourn the destruction of both the First and Second Temples, it is customary for *kinnot* to be read at both the evening and morning services. *Kinnot* traditions may vary from community to community, specifically as to which *kinnot* are recited, by whom and which type of chant or tune is used.

The majority of the *kinnot* are lamentations that express sorrow over the loss of the Temple - odes to that which was lost and the horrors that occurred in Jerusalem at the time of the destruction. Some *kinnot* are poetic reiterations of chapters from the Book of Lamentations and the Book of Ezekiel, while others express a longing to return from exile to the Promised Land. Although the majority of the *kinnot* focus on the loss of the Temple, later authors added elegies for other tragic events such as the First Crusade (1096), the burning of the Talmud in Paris (1242) and the expulsion from Spain (1492). More recently, several *kinnot* lamenting the tragedy of the Holocaust have been included in the Tisha B'Av service.

Kamtza and Bar Kamtza

WHEN EGO IMPEDES PEACE

According to tradition, the First Temple was destroyed because the Jewish people had consistently violated three cardinal sins: 1) idol worship, 2) murder, and 3) forbidden sexual relations. At the time of the destruction of the Second Temple, however, a period of religious revival was at hand. Unfortunately, people used their piety to condemn one another, and there was much infighting among the Jews. Instead of focusing on their common enemy, the Romans, Jews demeaned their co-religionists and made false accusations against each other to the Roman authorities.

As proof of the destructive force of *sinat chinam* (baseless hatred), the Talmud records the story of Kamtza and Bar Kamtza, and connects it to the events that led to the destruction of the Temple and the fall of Jerusalem.



In Jerusalem, a wealthy man who was making a large party instructed his servant to bring an invitation to his friend Kamtza. By mistake, however, the servant brought the invitation to a man named Bar Kamtza, who happened to be on bad terms with the host. Bar Kamtza arrived at the party, and the host immediately instructed him to leave. Bar Kamtza, not wanting to be publicly embarrassed, offered to reimburse the host for whatever he consumed. The host continued to refuse, even as Bar Kamtza offered to pay for half, and then all, of the party.

Then, in front of all the guests, including many respected sages who made no move to interfere, the host physically removed Bar Kamtza from the party.

Angry and humiliated, Bar Kamtza plotted his revenge, telling the Roman Emperor that the Jewish people were rebelling and, as evidence of their disloyalty, would reject any offering that the Emperor would send to be brought to the Temple in Jerusalem. When the Emperor sent a fine calf, Bar Kamtza waylaid it and made a tiny, almost unnoticeable blemish, that rendered it unacceptable as a sacrifice.

The sages debated what to do and seemed inclined to offer the calf on the altar of the Temple and avoid antagonizing the already tense relationship with Rome. Rabbi Zecharia ben Abkulas, however, worried that people would come to believe that it was permitted to offer a blemished animal, and the calf was not sacrificed. Rabbi Yochanan thus remarked: "Through the scrupulousness of Rabbi Zecharia ben Abkulas, our House has been destroyed, our Temple burnt and we ourselves exiled from our land" (Talmud *Gittin* 56a).

Alas, the destruction of the Temple and the resulting exile did not remedy the infighting within the Jewish people. The continued *sinat chinam* that has plagued Jewish life is, according to many authorities, the primary reason for the continuation of the exile.

AS AV CONTINUES

10th

About the destruction of the First Temple it is written in the Talmud: "On the seventh [of Av] the heathens entered the Temple and ate therein and desecrated it throughout the seventh and eighth [of Av], and toward dusk of the ninth they set fire to it and it continued to burn the whole of that day...And this is what Rabbi Yochanan meant when he said: 'Had I been alive in that generation I should have fixed [the mourning] for the tenth because the greater part of the Temple was burnt thereon.' How will the Rabbis then [explain the contradiction]? -- The beginning of any misfortune is of greater moment" (*Ta'anit* 29a).

Because the devastation continued throughout the day of the tenth, it is customary that some of the mourning practices of the three weeks continue until midday on Tenth of Av. It is common to continue to abstain, until midday of the tenth, from eating meat, drinking wine, bathing for pleasure, getting a haircut, doing laundry and listening to music.

NACHAMU The Shabbat following Tisha B'Av is called Shabbat Nachamu, the Shabbat of Consolation. The *haftarah* (passage from Scripture) of Shabbat Nachamu begins with the words: "*Nachamu, nachamu ami, yomar Eh'lo'hey'chem.*" Be comforted, be comforted My people, says your God (Isaiah 40:1). Through his prophecy, Isaiah was able to see that God would not only bring back the Jews from exile, but would also rebuild the Holy Temple. It is commonly understood that the double language of "*Nachamu, nachamu*" is an allusion to the destruction of both the First and the Second Temples and the redemptions that would follow. **BE COMFORTED**

15th

Tu B'Av (The Fifteenth of Av) is no longer the well-known holiday on the Jewish calendar that it was in ancient times. In fact, the Talmud states that: "There were no holidays so joyous for the Jewish People as the Fifteenth of Av..." (*Ta'anit* 26b).

On Tu B'Av, the unmarried maidens of Jerusalem would go out to the vineyards to dance together under the gaze of the unmarried men (sort of a Sadie Hawkins Day!). Each young lady would be dressed in white clothing borrowed from her neighbor so that those who came from wealthy families would not stand out and none would be embarrassed.

As they danced, the ladies would call out: "Young man, lift your eyes and choose wisely. Don't look only at physical beauty--look rather at the family [values], 'For charm is false, and beauty is deceitful. A God-fearing woman is the one to be praised...'" (Proverbs 31:30).

In ancient times the same ceremony also took place on Yom Kippur. It is interesting to note that Tu B'Av is also the anniversary of the date on which inter-tribal marriages were permitted after the Israelites had entered the Land of Israel.

An Index of Tisha B'Av Tragedies

The Ninth of Av is a day of ceaseless tragedies for the Jewish people. On the following pages are a few of the numerous historical events connected to this date throughout the centuries:

Turnus Rufus and the Plowing of Jerusalem

In 130 CE, the Emperor Hadrian decided to rebuild Jerusalem, including, initially, the Temple. However, after visiting the ruins of Jerusalem, he decided to build a truly Roman city there, complete with a pagan temple on the very spot on which the Beit Hamikdash (Holy Temple) had stood. The city was renamed Aelia Capitolina (Aelia as a derivative of his full name Publius Aelius Hadrianus, and Capitolina in honor of the Roman God Jupiter Capitolina).

Hadrian returned to Rome, leaving the rebuilding to the governor, Turnus (Tineius) Rufus. Rufus was no friend to the Jews. The Talmud is peppered with references to him, including conversations between Rufus and Rabbi Akiva, in which Rabbi Akiva responds to the Roman general's questions "If your God loves the poor, why does He not support them?" (Talmud *Baba Batra* 10) and "Wherein does this day [Shabbat] differ from any other?" (Talmud *Sanhedrin* 65b).



The Second Uprising



When Turnus Rufus ordered the plowing over of the sacred grounds of the ruined Jewish Temple, the Jews were so incensed that they rose up in rebellion against the Romans. Led by Simon Bar Kochba, the uprising lasted for three years and ended on Tisha B'Av in the year 135 CE

with the devastating defeat at Betar. It is described in the Jerusalem Talmud *Ta'anit* thus: "[The Romans] went on killing until their horses were submerged in blood to their nostrils..." (4:5).

In war, a common means of humiliating the enemy is to refuse them burial of their dead (which is forbidden today by the Geneva Convention). Certainly, demoralization was the goal of the Romans when they forbade the Jews from burying their dead after the fall of Betar, and there were many dead--enough for the sages to pronounce that, "For seven years the gentiles fertilized their vineyards with the blood of Israel without using manure."

The intensity of this statement underscores the extent of the massacre that accompanied the capture of Betar. The people of Judea seemed to especially enrage the Romans. Perhaps it was the fact that the Jews rebelled numerous times. Perhaps it was their strange, stubborn insistence on monotheism (in a world where the emperor was also considered a deity). Whatever the reason, the Romans were particularly fierce in their repression of Bar Kochba's rebellion.

Get Out!

The expulsion of the Jews from England was one of the longest legal expulsions on record. The initial Edict of Expulsion was issued by King Edward I on July 18, 1290 and was not removed from the books until 1656 (although individual Jews were sometimes given permission to visit. Others entered as conversos fleeing the Spanish Inquisition).

Many historians believe that a majority of European expulsions had, at the heart of the matter, a financial incentive, as often the expelled Jews were forbidden from taking their wealth with them. In the case of King Edward I, however, the financial incentives were minimal. The Jews of England had already been drained dry of their resources through extensive taxation and a prohibition against Jews practicing usury/money-lending while the local population was not receptive to Jews entering their guilds and crafts. Religious zeal and political maneuvering were also strong motives for the European expulsions. Edward I had already fought in one crusade in the Holy Land and was politically supporting another.

1492: Columbus and the Expulsion

On August 3, 1492, Columbus' three ships set sail from Spain. But did you know that August 2, 1492, was Tisha B'Av, the Fast of the 9th of Av, and the date by which all Jews were required to convert to Catholicism or leave Spain, as proclaimed by King Ferdinand and Queen Isabella?



The strange coincidence of dates has resulted in much speculation as to Columbus' possible Jewish origins (of which there has been no substantial proof). Others maintain that Columbus' crew included several converso Jews trying to escape the wicked decrees.

The First World War and the Jews

A great deal has been written about the devastation that resulted from the First World War, which began on August 1, 1914 - the 9th of Av. For much of the Jewish population of Europe, the war meant both social and physical upheaval. The eastern front, where Russia battled Germany and Austria, cut through the center of European Jewish life. The Russian army moved into Austrian Galicia; the Germans and Austrians moved into Russian-controlled Poland, etc. As the enemy armies crossed each others' borders, they had one thing in common - their dislike of the Jews, whom they also believed to be helping "the enemy."



Beyond the destruction of community and the economic hardships, perhaps the most terrible outcome of the First World War was the fact that the war-time suspicions of the Jewish populace festered into a belief that the Jews were responsible for the Germans losing the war (for which they were blamed with starting as an attempt at world domination) and for orchestrating the Bolshevik Revolution that transformed Russia into the Soviet Union.

Recently, In Argentina

One of the most recent tragedies occurred on the 10th of Av 5754 (July 18, 1994), when a bomb exploded at the Asociación Mutual Israelita Argentina (AMIA) in Buenos Aires. Tragically, 87 people were killed and over 100 were injured. It was the city's second terrorist attack directed at Jews in two years. The first was a car bomb that was detonated outside of the Israeli embassy on March 17, 1992. At the time of the bombing, the five story AMIA building was a community center that housed not only offices, but recreational space and a healthcare cooperative as well.

Sorrow **TRANSFORMED** to Joy

"Next year in Jerusalem!" These are the well-known words from the end of the Passover seder. These words are read -- or sung or declared or shouted -- by Jews around the world, even by Jews who live in Jerusalem. They are a declaration of faith and hope that by the time the Passover seder comes around again, the Temple will have been rebuilt and the Messianic age will have begun.

The Messianic age is a core belief in traditional Judaism. However, much that will occur, both leading up to that time and once in that era, is uncertain, and discussed only in the depths of Judaism's more scholarly writings. They have inspired scholastic exploration for thousands of years, but are still virtually the exclusive territory of study for mystics and sages.

While the sources do not specify who will be *Moshiach* (the Messiah in Hebrew, meaning literally "the anointed one"), there are discussions throughout rabbinic literature that provide certain details. The best-known fact, is that *Moshiach* will be a descendant of King David. A far less well-known idea is that *Moshiach* will be born on Tisha B'Av, teaching, that from the midst of mourning and tragedy hope will be forthcoming!

The idea of *Moshiach* being born on Tisha B'Av is not just a lovely metaphor. There are particular days on the Jewish calendar, like Tisha B'Av, that have a special energy. Since the day that the scouts in the wilderness returned with a negative report on the Land of Israel and the Children of Israel joined their rebellion, the Ninth of Av has been a day of tragedy.

But reversing tragedy is not only possible, it is ordained:

"Thus said the Lord of Hosts - the fast of the fourth month (17th of Tammuz), the fast of the fifth month (Tisha B'Av), the fast of the seventh month (Tzom Gedaliah), and the fast of the tenth month (10th of Tevet) [all of which are fasts marking the process leading to the actual destruction of the Holy Temple] shall become occasions for joy and gladness, happy festivals for the House of Judah..." (Zechariah 8:19).

In the Messianic era, we believe, that the greatest day of Jewish sorrow will become a day of great joy for the entire Jewish people.

May it occur speedily in our days!



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