

## "איכה ישבה בדד"

לימוד בבית הנשיא, ערב תשעה באב התש"ף

### עדינה בר שלום

ישעיהו א י

Isaiah 1 10

שִׁמְעוּ דְבַר־יְהוָה קְצִינֵי סֹדֹם הֶאֱזִינוּ תוֹרַת אֱלֹהֵינוּ עִם עַמְרָה:

Hear the word of the LORD, You chieftains of Sodom; Give ear to our God's instruction, You folk of Gomorrah!

לְמַה־לִּי רַב־זִבְחֵיכֶם יֹאמֶר יְהוָה שְׁבַעְתִּי עֲלוֹת אֵילִים וְחֶלֶב מְרִיאִים וְדָם פְּרִים וְכֹבָשִׁים וְעֵתוּדִים  
לֹא חִפְצָתִי:

“What need have I of all your sacrifices?” Says the LORD. “I am sated with burnt offerings of rams, And suet of fatlings, And blood of bulls; And I have no delight In lambs and he-goats.

כִּי תָבֹאוּ לִרְאוֹת פָּנַי מִי־בִקֶּשׂ זֹאת מִיְדֵיכֶם רִמֹּס חֲצָרַי:

That you come to appear before Me— Who asked that of you? Trample My courts

לֹא תוֹסִיפוּ הִבִּיא מִנְחַת־נְשׂוּא קְטֹרֶת תוֹעֵבָה הִיא לִי חֲדָשׁ וְשַׁבַּת קָרָא מְקָרָא לֹא־אוּכַל אֲנִי  
וְעֲצָרָה:

no more; Bringing oblations is futile, Incense is offensive to Me. New moon and sabbath, Proclaiming of solemnities, Assemblies with iniquity, I cannot abide.

חֲדָשֵׁיכֶם וּמוֹעֲדֵיכֶם שָׁנָאָה נַפְשִׁי הֵיוּ עָלַי לְטָרַח גִּלְאִיתִי נִשְׂא:

Your new moons and fixed seasons Fill Me with loathing; They are become a burden to Me, I cannot endure them.

וּבְפָרְשֵׁיכֶם כַּפֵּיכֶם אֶעְלִים עֵינַי מִכֶּם גַּם כִּי־תִרְבוּ תַפְלָה אֵינֹנִי שִׁמְעֵ יְדֵיכֶם דְּמִים מְלֹאוּ:

And when you lift up your hands, I will turn My eyes away from you; Though you pray at length, I will not listen. Your hands are stained with crime—

רְחֹצוּ הַזְּכוֹת הַסִּירוּ רַע מֵעַלְלֵיכֶם מִנְּגֹד עֵינַי חֲדָלוּ הָרַע:

Wash yourselves clean; Put your evil doings Away from My sight. Cease to do evil;

לִמְדוּ הַיָּטִב דַּרְשׁוּ מִשְׁפָּט אֲשֶׁר־וּ חֲמוֹץ שִׁפְטוֹ יִתּוֹם רִיבוֹ אֲלִמְנָה: (o)

Learn to do good. Devote yourselves to justice; Aid the wronged. Uphold the rights of the orphan; Defend the cause of the widow.

לְכוּ-נָא וְנִזְכָּחָה יֵאמֶר יְהוָה אִם-יְהִיו חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יִלְבִּינוּ אִם-יֵאָדִימוּ כִּתּוּלַע כַּצְּמֶר יְהִיו:

“Come, let us reach an understanding, —says the LORD. Be your sins like crimson, They can turn snow-white; Be they red as dyed wool, They can become like fleece.”

אִם-תִּתְּאוּבֹּוּ וְשִׁמַּעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ:

If, then, you agree and give heed, You will eat the good things of the earth;

וְאִם-תִּמָּאֲנוּ וּמְרִיתֶם חֶרֶב תֹּאכְלוּ כִּי פִי יְהוָה דִּבֶּר: (o)

But if you refuse and disobey, You will be devoured [by] the sword.— For it was the LORD who spoke.

## הרב ריק ג'ייקובס

הַפּוֹרֵשׁ מִדַּרְכֵי צְבוּר אֶף עַל פִּי שְׁלֵא עֵבֶר עֲבֹרוֹת אֶלָּא נִבְדַּל מֵעֵדֶת יִשְׂרָאֵל וְאִינוּ עוֹשֶׂה מִצְוֹת בְּכֻלָּן וְלֹא נִכְנַס בְּצַרְתָּן וְלֹא מִתְעַנֶּה בְּתַעֲנִיתָן אֶלָּא הוֹלֵךְ בְּדַרְכּוֹ כְּאֶחָד מִגּוֹיֵי הָאָרֶץ וְכֹאֵלוּ אִינוּ מֵהֵן אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא.

One who separates from the wider Jewish community, although s/he committed no transgressions, but remains separated from the congregation of Israel, observes no commandments together with them, does not include himself/herself in their troubles, nor afflicts himself/herself on their fast-days, but follows his/her own



path as the rest of the people of the land, acting as if s/he was not  
.one of them, s/he has no share in the World to Come

Mishneh Torah, Hilchot Teshuva 3:11

תשעה באב תשס"ז / רבה ד"ר תמר דובדובני

חֵבֵר שְׁלִי

בֵּיתוֹ חָרַב

לֹא בַחֲרָב, בְּרָעַב

לֹא בְגַלְלֵי שְׁנֵאת חֲנָם

(כִּי הוּא הָרִי כָל-כָּךְ אָהֵב)

שְׂפִיכוֹת הַיְתָה

אֶךְ לֹא שֶׁל דָּם.

שֶׁל עֶצֶב שֶׁהִגִּיעַ אֶל גְּדוּתָיו.

בְּבִקְרַיּוֹם תְּשֻׁעָה בְּאָב

אָמַר סֵפֶר דְּבַר כָּאֵב

וְהַמְלִים הִפְכוּ דַמְעוֹת

וְגַם אֲנִי בּוֹכָה עֵכָשׁוּ

Tisha B'Av 2007

Rabbi Dr. Tamar Duvdevani

My friend's

House was destroyed

Not by sword and not by famine

And not by baseless hatred

(he was full of love)

There was shedding

Not of blood

But of sadness that flows and flows

One Tisha B'Av morning

He said, he told, he spoke, he was pained

And the words turned into tears

And now I'm crying

Translated by R. Jacobs

### יוכי ברנדס: הרע כיסא לטוב

במדבר פרק יב

וַתְּדַבֵּר מְרִים וְאַהֲרֹן בְּמִשְׁה

וַיֹּאמְרוּ הֲרִק אַךְ בְּמִשְׁה דְּבַר ה' הֲלֹא גַם בְּנוֹ דְּבַר

וַיֹּאמֶר ה' פְּתָאֵם אֶל מִשֶּׁה וְאֶל אַהֲרֹן וְאֶל מְרִים צְאוּ שְׁלֹשְׁתְּכֶם אֶל אֹהֶל מוֹעֵד

וַיֵּצְאוּ שְׁלֹשְׁתָּם

וַיֹּאמֶר

וּמִדוּעַ לֹא יִרְאֶתֶם לְדַבֵּר בְּעַבְדֵי בְּמִשְׁה

וְהָעֵנָן סָר מֵעַל הָאֹהֶל וְהָיָה מְרִים מְצַרְעֵת כַּשְּׁלֵג

וַיֹּאמֶר ה' הֲלֹא תִכְלֹם שִׁבְעַת יָמִים

תִּסְגַּר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה

וְאַחַר תֵּאֶסֶף

וְתִסְגַּר מְרִים מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים

וְהָעַם לֹא נָסַע עַד הָאֶסֶף מְרִים.

מאור ושמש: והנה כשמתה מרים פסקה הבאר ולא היה מים... וירב העם כי היו סוברים שאי אפשר עוד למשה ולאהרן להוציא להם עוד מים שאין בכחם הדבר הזה. רק מרים הנביאה היה אותו מדריגה בה, אבל לא להם.

שם משמואל: מרים מורה ששרשה למעלה הוא תורה שבע"פ שהיא התגלות החכמה הנעלמת בתורה שבכתב. וידוע שהאר"י ז"ל השקה כוס מבארה של מרים טרם מסר לו [לרבי חיים ויטל] סודות התורה....

הבעל שם טוב: הרע כסא לטוב.

קדושת לוי: רק כוונת חורבן בית ראשון לבנות ישראל בית שני. וכן חורבן בית שני כדי לבנות בית לעתיד אם ירצה השם ביתר שאת והדר. אז יתגלה שזה הצער והחורבן היה רק חסד, ונמצא הצער יוליד השמחה. והשמחה בבחינות בן להצער.

דברים פרק כד: זָכוֹר אֶת אֲשֶׁר עָשָׂה ה' אֱלֹהֶיךָ לְמִרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם.

תהלים פרק קלז: אִם אֲשַׁכַּח יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי

תִּדְבַק לְשׁוֹנֵי לֶחְפִי

אִם לֹא אֶזְכְּרֶיךָ

אִם לֹא אֶעֱלֶה אֶת יְרוּשָׁלַם עַל רֹאשׁ שְׂמֹחֲתִי.

## Evil Becomes a Seat for Good

Numbers 12

And Miriam and Aaron spoke against Moses [...]

And they said: 'Hath the Lord indeed spoken only with Moses? Hath He not spoken also with us?'

And the LORD spoke suddenly unto Moses, and unto Aaron, and unto Miriam: 'Come out ye three unto the tent of meeting.' And they three came out.

And He said [...]

wherefore then were ye not afraid to speak against My servant, against Moses?'

And when the cloud was removed from over the Tent, behold, Miriam was leprous, as white as snow;



And the Lord said [...] should she not hide in shame seven days?

let her be shut up without the camp seven days,

and after that she shall be brought in again.'

And Miriam was shut up without the camp seven days;

and the people journeyed not till Miriam was brought in again.

Maor VaShemesh: And when Miriam died, the well dried up and there was no water [...] And the people strove because they believed that Moshe and Aaron were no longer able to bring forth water for them, that this thing was not in their power. Only Miriam the Prophetess was on that level, but not they.

Shem MiShmuel: Miriam teaches that the shoresh (root and source) is the Oral Torah, the revelation of the wisdom concealed in the Written Torah. And it is known that the Ari z"l [Rabbi Isaac Luria] filled a cup with water from Miriam's Well before passing on to him [Rabbi Chaim Vital] the secrets of the Torah [...]

Baal Shem Tov: Evil becomes a seat for good.

Kedushat Levi: The purpose of the destruction of the First Temple was solely that Israel should build the Second Temple. And the destruction of the Second Temple was so that a future Temple should be built, if the Lord so wills, more gloriously and with greater splendor. Then it will be revealed that the sorrow and the destruction were

actually chessed (lovingkindness), and the sorrow has, in fact engendered joy. And the joy is as the child of the sorrow.

Deuteronomy 24: Remember what the Lord thy God did unto Miriam, by the way as ye came forth out of Egypt.

Psalms 137: If I forget thee, O Jerusalem, let my right hand forget her cunning.

Let my tongue cleave to the roof of my mouth,

if I remember thee not;

if I set not Jerusalem above my chiefest joy.

## הרבה ג'ולי שונפלד

גיטין נ"ה ב" יז

B.Gittin 55b

אמר רבי יוחנן מאי דכתיב (משלי כח, יד) אשרי אדם מפחד תמיד ומקשה לבו יפול ברעה  
אקמצא ובר קמצא חרוב ירושלים

אתרנגולא ותרנגולתא חרוב טור מלכא אשקא דריספק חרוב ביתר

Apropos the war that led to the destruction of the Second Temple, the Gemara examines several aspects of the destruction of that Temple in greater detail: Rabbi Yoḥanan said: What is the meaning of that which is written: “Happy is the man who fears always, but he who hardens his heart shall fall into mischief” (Proverbs 28:14)? Jerusalem was destroyed on account of Kamtza and bar Kamtza. The place known as the King’s Mountain was destroyed on account of a rooster and a hen. The city of Beitar was destroyed on account of a shaft from a chariot [*rispak*].

אקמצא ובר קמצא חרוב ירושלים דההוא גברא דרחמיה קמצא ובעל דבביה בר קמצא עבד  
סעודתא אמר ליה לשמעיה זיל אייתי לי קמצא אזל אייתי ליה בר קמצא

The Gemara explains: Jerusalem was destroyed on account of Kamtza and bar Kamtza. This is as there was a certain man whose friend was named Kamtza and whose enemy was named bar Kamtza. He once made a large feast and said to his servant: Go bring me my friend Kamtza. The servant went and mistakenly brought him his enemy bar Kamtza.

אתא אשכחיה דהוה יתיב אמר ליה מכדי ההוא גברא בעל דבבא דההוא גברא הוא מאי בעית  
הכא קום פוק אמר ליה הואיל ואתאי שבקן ויהיבנא לך דמי מה דאכילנא ושתינא

The man who was hosting the feast came and found bar Kamtza sitting at the feast. The host said to bar Kamtza. That man is the enemy [*ba'al devava*] of that man, that is, you are my enemy. What then do you want here? Arise and leave. Bar Kamtza said to him: Since I have already come, let me stay and I

will give you money for whatever I eat and drink. Just do not embarrass me by sending me out.

56a נ"ו א

אמר ליה לא אמר ליה יהיבנא לך דמי פלגא דסעודתיך אמר ליה לא אמר ליה יהיבנא לך דמי כולה סעודתיך א"ל לא נקטיה בידיה ואוקמיה ואפקיה

The host said to him: No, you must leave. Bar Kamtza said to him: I will give you money for half of the feast; just do not send me away. The host said to him: No, you must leave. Bar Kamtza then said to him: I will give you money for the entire feast; just let me stay. The host said to him: No, you must leave. Finally, the host took bar Kamtza by his hand, stood him up, and took him out.

אמר הואיל והוו יתבי רבנן ולא מחו ביה ש"מ קא ניחא להו איזיל איכול בהו קורצא בי מלכא אזל אמר ליה לקיסר מרדו בך יהודאי א"ל מי יימר א"ל שדר להו קורבנא חזית אי מקרבין ליה

After having been cast out from the feast, bar Kamtza said to himself: Since the Sages were sitting there and did not protest the actions of the host, although they saw how he humiliated me, learn from it that they were content with what he did. I will therefore go and inform [*eikhul kurtza*] against them to the king. He went and said to the emperor: The Jews have rebelled against you. The emperor said to him: Who says that this is the case? Bar Kamtza said to him: Go and test them; send them an offering to be brought in honor of the government, and see whether they will sacrifice it.

אזל שדר בידיה עגלא תלתא בהדי דקאתי שדא ביה מומא בניב שפתים ואמרי לה בדוקין שבעין דוכתא דלדין הוה מומא ולדידהו לאו מומא הוא

The emperor went and sent with him a choice three-year-old calf. While bar Kamtza was coming with the calf to the Temple, he made a blemish on the calf's upper lip. And some say he made the blemish on its eyelids, a place where according to us, i.e., *halakha*, it is a blemish, but according to them, gentile rules for their offerings, it is not a blemish. Therefore, when bar Kamtza brought the animal to the Temple, the priests would not sacrifice it on the altar since it was blemished, but they also could not explain this satisfactorily to the gentile authorities, who did not consider it to be blemished.



סבור רבנן לקרוביה משום שלום מלכות אמר להו רבי זכריה בן אבקולס יאמרו בעלי מומין קריבין לגבי מזבח סבור למיקטליה דלא ליזיל ולימא אמר להו רבי זכריה יאמרו מטיל מום בקדשים יהרג

The blemish notwithstanding, the Sages thought to sacrifice the animal as an offering due to the imperative to maintain peace with the government. Rabbi Zekharya ben Avkolas said to them: If the priests do that, people will say that blemished animals may be sacrificed as offerings on the altar. The Sages said: If we do not sacrifice it, then we must prevent bar Kamtza from reporting this to the emperor. The Sages thought to kill him so that he would not go and speak against them. Rabbi Zekharya said to them: If you kill him, people will say that one who makes a blemish on sacrificial animals is to be killed. As a result, they did nothing, bar Kamtza's slander was accepted by the authorities, and consequently the war between the Jews and the Romans began.

איכה א: א-ב

Lamentations 1:1-2

איכה א | יְשֻׁבָה בְּדָד הָעִיר רַבְתִּי עִם הַיְתָה כְּאַלְמָנָה רַבְתִּי בְּגוֹיִם שָׁרְתִי בַּמְדִּינֹת הַיְתָה לְמָס:  
(o)

Alas! Lonely sits the city Once great with people! She that was great among nations Is become like a widow; The princess among states Is become a thrall.

בָּכוּ תְבֻכָה בַּלַּיְלָה וּדְמַעְתָּה עַל לְחִיָּה אֵין-לָהּ מִנְחָם מִכָּל-אַהֲבֵיהָ כָּל-רַעְיָהּ בְּגָדוּ בָּהּ הָיוּ לָהּ  
לְאִיְבִים: (o)

Bitterly she weeps in the night, Her cheek wet with tears. There is none to comfort her Of all her friends. All her allies have betrayed her; They have become her foes.