

2013

## Agenda for pegishat tzevet 8 July

### Notes from Hanhallah

- Go over the 6 flags rules: be with your group at all times, kashrut policy, allergies, medical concerns
- Cars cannot be parked on Tzad aleph lower migrash
- Staff night swing tonight from 9-11:30
- Take home projects schedule changes for tomorrow
- Tables in the Chadar need to be cleaned all the way-- this is a matter or kavod for the kitchen staff.

### Edah programming review

- Write up of tomorrow's peulat erev
- Tefilot for the next week
- Peulat Shabbat

### tzrif programming

- Peulot tzrif for Wednesday night write ups
- What exciting thing did I do with my tzrif yesterday? Today? Tomorrow?
- Sneak outs?

Text study for Rosh Hodesh Av

In addition to the customs of the 3 weeks (avoiding weddings, music, dancing and cutting hair/shaving) during the 9 days, <sup>it is customary to</sup> ~~the~~ also refrain from eating meat,

drinking wine, laundering,

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buying/wearing new clothes, bathing, and swimming.

On 9 Av we

further

refrain from

eating, drinking,

bathing/washing, anointing,

wearing leather shoes, learning

Torah, and marital relations.

אמר רב נחמן, אמר שמואל משום רבי יהושע בן לוי, קרא הקדוש ברוך הוא למלאכי השרת, אמר להם, מלך בשר ודם בשמת לו מת, והוא מתאבל, מה דרכו לעשות, אמרו לו, תולה שק, על פתחו, אמר להם, אף אני כך אני עושה, הלא הוא דקתיב, (ישעיה נ, ג) 'אלביש שמים קדרות, ושק אשים בסותם', מלך בשר ודם, מה דרכו לעשות, אמרו לו, מכבה את הפנסין, אמר להם, כך אני עושה, שנאמר, (יואל ד, טו) 'שמש וירח קדרו וכוכבים אספו נגהם'. מלך בשר ודם, מה דרכו לעשות, פוּפָה את המטות, כך אני עושה, שנאמר, (דניאל ז, ט) 'עד די כרסון רמיו ועתיק יומין יתב', כבכול שהיו הפוכין,

God's Mourning

אמר רב נחמן R. Nachman said in the name of Shmuel, who said in the name of R. Yehoshua b. Levi, "God summoned the ministering angels and said to them, 'When a mortal, flesh-and-blood king experiences the death of a loved one, and mourns for him, what is his custom to do to show his grief?' They replied to Him, 'He hangs a sackcloth on his door.' Common people wear sack cloth on their bodies for mourning. For a king, however, this would be unbecoming, so he hangs the sack cloth on his door. God then said, 'I, too, will do this.' Thus it is written in connection with God's reaction to the destruction of Jerusalem and the exile of the Jews (Isa. 50:3), 'I will drape the heavens with blackness and make sack cloth their garment.'

"God continued to ask them, 'What else is it customary for a flesh-and-blood king to do to show mourning?' They said to Him, 'He extinguishes the bright lamps in his palace.' He then said, 'I, too, will do this,' as it is written regarding times of catastrophe and destruction (Joel 4:15), 'The sun and the moon darkened, and the stars withdrew their light.'

"God asked again, 'What else is it customary for a flesh-and-blood king to do to show mourning?' They said to Him, 'He inverts the couches in his palace, so that it is uncomfortable to sit on them.' He then said, 'I, too, will do this,' as it is written in a vision foreseen by Daniel (7:9) during the years when the Temple lay in ruins, 'Until the chairs were set up, and the Ancient One was seated.' Since the chairs had to be set up (when the Temple would be rebuilt), it is evident that beforehand they were overturned - if it were possible to say such things concerning God.

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מֶלֶךְ בָּשָׂר וְדָם, מֵה דְרָכּוֹ לַעֲשׂוֹת, הוֹלֵךְ יַחַף, כִּי אֲנִי עוֹשֶׂה, שְׁנֹאֲמַר, (נחום א, ג) 'ה', בְּסוּפָה וּבִסְעָרָה דְרָכּוֹ וְעַנְן אֲבָק רִגְלָיו'. מֶלֶךְ בָּשָׂר וְדָם, מֵה דְרָכּוֹ לַעֲשׂוֹת, מְבֹזֵעַ פּוֹרְפִירָא שְׁלוֹ. כִּי אֲנִי עוֹשֶׂה, דְּכָתִיב, (איכה ב, יז) 'עָשָׂה ה' אִשָּׁר זָמָם, בָּצַע אֲמָרְתוֹ, רַבִּי יַעֲקֹב דְּכָפַר חֲנֹן מִפְּרֵשׁ לִיה, מֵהוּ בָּצַע אֲמָרְתוֹ, מְבֹזֵעַ פּוֹרְפִירָא שְׁלוֹ, מֶלֶךְ בָּשָׂר וְדָם, מֵה דְרָכּוֹ לַעֲשׂוֹת, יוֹשֵׁב וְדוֹמָם, כִּי אֲנִי עוֹשֶׂה, שְׁנֹאֲמַר, (איכה ג, כח) 'יֹשֵׁב בְּדָד וַיִּדָּם', מֶלֶךְ בָּשָׂר וְדָם, אֲבָל, מֵה דְרָכּוֹ לַעֲשׂוֹת, יוֹשֵׁב וּבּוֹכָה, כִּי אֲנִי עוֹשֶׂה, דְּכָתִיב, (ישעיה כב, יב) 'וַיִּקְרָא ה' אֱלֹהִים צְבָאוֹת בַּיּוֹם הַהוּא לְבָכִי וּלְמַסְפַּד וּלְקִרְחָה'.

"God asked once more, **'What else is it customary for a flesh-and-blood king to do to show mourning?'** They said to Him, **'He walks barefoot.'** He then said, **'I, too, will do this,'** as it is written concerning God's punishment of Israel (*Nah. 1:3*), **'God's path is through the storm and the whirlwind, and a cloud of dust is at His feet.'** A person gets dust on his feet only when he is walking barefoot. This is a metaphor for the distress that God feels, as it were, when His people are forced into exile.

"God asked yet again, **'What else is it customary for a flesh-and-blood king to do to show mourning?'** They answered him, **'He rips his royal purple garments.'** He then said, **'I, too, will do this,'** as it is written (*Lam. 2:17*), **'God has done as He had planned; He has executed His decree,'** which is interpreted homiletically as follows. **R. Yaakov of Kfar Chanan explained it thus. What is meant by 'He has executed (bitza) His decree (imraso)? He has ripped His royal purple garment** in grief, as it were. The word *bitza* can mean 'He has executed,' but it can also mean 'He has ripped.' The word *imraso* can mean 'His decree,' but it can also mean 'His hem [of His garment].'

"God asked yet again, **'What else is it customary for a flesh-and-blood king to do to show mourning?'** They answered him, **'He sits in silence.'** He then said, **'I, too, will do this,'** as it is written referring to the prophet Jeremiah (*Lam. 3:28*), **'He will sit solitary and be silent.'** If a prophet sits in silence it is evident that God is silent as well, for if He were communicating prophecies to the prophet, he would have to relate them to the people.

"God asked further, **'What else is it customary for a flesh-and-blood king in mourning to do to show his grief?'** They answered him, **'He sits and weeps.'** He then said, **'I, too, will do this,'** as it is written (*Isa. 22:12*), **'God,**

דָּבַר אַחֵר, 'אֵיכָה', אָמַר לָהֶם יְרַמְיָה מָה רָאִיתֶם, בְּעִבּוֹדַת כּוֹכָבִים, שְׂאֵתֶם לְהוֹשִׁין אַחֲרֵיהֶּ, אֵלֹהֵי הָיָה לָהּ פֶּה לְמִיֶּסֶב וּלְמִיֶּתֵב, הֵינְנוּ אוֹמְרִין כֶּן, אֵלָּא, נֹאמַר דִּידָהּ, וְנֹאמַר דִּילֵיהּ, נֹאמַר דִּידָהּ, (ירמיה י' ב) 'כֹּה אָמַר ה'', אֶל דְּרֹךְ הַגּוֹיִם אֵל תִּלְמְדוּ, וּמֵאֲתוֹת הַשָּׁמַיִם אֵל תִּחַתּוּ, כִּי יַחַתּוּ הַגּוֹיִם מִהֶפְךָ, וְנֹאמַר דִּילֵיהּ, (שם, יא) 'כִּדְנָה תֵאמְרוּן לְהוֹם אֵלֶיהָ דִּי שְׂמִיא וְאַרְקָא, וְגוֹ', (שם, טז) 'לֹא כָאֵלָה חִלְקַי יַעֲקֹב, כִּי יוֹצֵר הַכֹּל הוּא, וְיִשְׂרָאֵל שִׁבְט נִחְלָתוֹ, ה' צָבָאוֹת שְׁמוֹ'.

Lord of Hosts, on that day will call for weeping and dirges and pulling hair in mourning.' He will make this call to the angels, urging them to mourn the great destruction and death in Israel.

(Other versions add: "He asked them again, 'What does a flesh-and-blood mourner do?' They said to Him, 'He mourns and wails.' He said to them, 'I, too, will do this.' Thus, it is written here, 'How can it be that she sits deserted?'"

Attraction to Idolatry

דָּבַר אַחֵר Another interpretation of the word "Eichah (How)" is this. Jeremiah said to the Jews, "What is it that you see in the idols, that you are so attracted to them?" For it is written (Deut. 12:30), "Lest you seek out their gods, saying, 'How (Eichah) do those nations worship their gods? I will do the same.'" Jeremiah continued, "If it had a mouth with which to carry on a discussion, we could say this, that there is something to it. However, it does not have this capability, of course. Let us talk about it (idolatry) and let us talk about God. Let us talk about it (Jer. 10:2), "Thus said God, "Do not learn from the ways of the nations, and do not be concerned by the signs of the heavens, for the nations are concerned by these things." And let us talk about God (ibid. v. 11-16), "Say thus to them, "The gods that did not make the heavens and the earth shall perish from the earth and from under those heavens. But [God] created the earth with His might... All the metal workers are embarrassed by their idols, for their casting of metal is for naught, for it has no life in it. The Portion of Jacob is not like these. For He created everything, and Israel is the tribe of His possession. The God of Hosts is His name."'" Thus, our verse is taken to mean, "Because of Eichah (fascination with idolatry) she sits deserted."

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