

Tisha B'Av

Thoughts on Tisha B'Av

based on a lecture by
Rabbi Yochanan Zweig

given at
Yeshivat Ohr Somayach,
Tanenbaum College, Jerusalem

For Tisha B'Av 5755

6 August 1995 (*observed*)

Kamtzah and Bar Kamtzah

The Talmud relates the following incident:

Because of *Kamtzah* and *Bar Kamtzah* Jerusalem was destroyed. A certain person had a friend

named *Kamtzah* and an enemy named *Bar Kamtzah*. This person made a party, and told his servant to invite *Kamtzah*. Instead, the servant went ahead and invited the host's enemy, *Bar Kamtzah*. When the host saw *Bar Kamtzah* sitting at his party, he said, "What are you doing here? **Get up! Get out!**"

"Since I came, let me stay and I'll pay for my meal," said *Bar Kamtzah*.

"**No!**" said the host.

"I'll pay for half of the entire affair," said *Bar Kamtzah*.

"**No!**"

"I'll pay for the *entire* affair!"

"**No!**" said the host. He then grabbed him, stood him up and threw him out.

Bar Kamtzah, enraged that several Sages were present but did not protest, went to Rome and deceived the Caesar into believing that the Jews were plotting rebellion. Convinced, the Caesar came and destroyed Jerusalem.

Now, one might ask, why didn't the host take advantage of *Bar Kamtzah's* offer to pay for the entire meal? What better way to exploit your enemy than throw a lavish feast and have him foot the bill!

Furthermore, what is meant by the introductory statement: "*Because of Kamtzah and Bar Kamtzah Jerusalem was destroyed*"? Why blame **Kamtzah**? *Kamtzah* was supposed to have been invited to the party, but he never got the invitation. His only "sin" was that he just happened to have the same name as the host's enemy. Is this any reason that his name has been associated for nearly two millennia with this cataclysmic tragedy — the destruction of the *Beis HaMikdash*?

Sinas Chinom

To answer these questions, we need to understand what is meant by the term "*Sinas Chinom*." Our Sages tell us that it is *Sinas Chinom* that destroyed Jerusalem, and it is *Sinas Chinom* which keeps us mired in exile until this very day. *Sinas Chinom* is sometimes translated as "baseless hatred" — hatred for no reason. When there is love and caring among Jews, Hashem acts with us in a way that shows love and care. But when we act with anger and spite, harboring animosity, it's as though we're inviting Hashem to do the same.

What sane individual hates someone for no reason?

But let's stop and think: What sane individual hates someone for no reason? A petty reason, an invalid reason, perhaps. Bob steps on Steve's toe, so Steve hates Bob. But hatred with *absolutely* no reason whatsoever? Let us therefore take a different approach to understand the concept of *Sinas Chinom*.

The following parable characterizes *Sinas Chinom*: A king told a person, "Ask for anything you desire and I'll give it to you, and to your enemy I'll give double." After thinking a while he said, "O, King, poke out one of my eyes."

***I t's worth it
for me to lose
a fortune as
long as my
brother gets
nothing!"***

Anyone doubting that such people actually exist, consider the following true account: There were two brothers whose old mother died, leaving a \$100,000 inheritance entirely to the younger brother. The older brother was enraged, certain that in the last year of her life his

brother had convinced their mother to cut him out of the will.

"I'm going to contest the will," he told his rabbi. "I'll see to it that my brother doesn't get a penny!"

"Did you ask lawyers how much it'll cost to contest the will?" asked the Rabbi.

"Of course," answered the man. "It's going to cost \$200,000, but I don't care. It's worth it for me to lose a fortune as long as my brother gets nothing!"

How is it that a person is willing to spend thousands of dollars, in order to gain nothing? Why doesn't he go out and buy presents for his friends and family, or better yet — himself?

The answer is: *Sinas Chinom*. Of course he'd be better off spending the money on himself. But he cannot. Why? *Sinas Chinom*: "Free Hatred." Though the hatred may have some basis, it is "free" in the sense that it *yields nothing*. It is *free* of logic, *free* of profit. On the contrary, he will poke out his own eye or spend a fortune — even destroy himself — to satisfy his hatred. Ultimately, *Sinas Chinom* is self-hatred.

***"K amtzan"
means "miser"***

"A certain person had a friend named *Kamtzah*" — In Hebrew, the word "*Kamtzan*" means "miser," someone so out of touch, so self-hating, that he cannot spend money even for

himself. "The host had a *friend*" — someone with whom he identified — named "Miser." The Talmud is hinting here that the host *himself* is a *Kamtzan*. What greater gain than to throw a party and have someone else foot the bill? But the host was focused *not* on his own gain, but rather, on his enemy's — and ultimately his own — destruction.

The guest at the party, *Bar Kamtzah*, on the other hand, loved himself. Look how much money he was willing to spend to spare himself the embarrassment of unceremonious eviction! His very name — *Bar*

***"Bar
Kamtzah"
means "outside
the realm of
miserliness"***

Kamtzah — hints at this: "*Bar*" means "outside." "*Kamtzah*," as mentioned before, refers to self destructive miserliness. Hence, "*Bar Kamtzah*" refers to someone who is "*outside the realm of miserliness*." From the

story's tragic end, however, we see what an infectious disease is *Sinas Chinom*. After being the target of the host's vicious *Sinas Chinom*, even *Bar Kamtzah* — the symbol of love and generosity — succumbs. His hatred fomented into a storm, until in a fit of malice he slanders the entire Jewish nation in the ears of the Roman Emperor, bringing destruction upon his family, his homeland, and ultimately — himself.

May we merit the swift fulfillment of the prophetic promise that the days of mourning for the destruction of the Beis HaMikdash will become days of joyful celebration. As the verse states "So said Hashem, 'The fast of the fourth month, the fast of the fifth month, the fast of the seventh month, and the fast of the tenth month will become days of rejoicing, happiness and festivals for the House of Judah — therefore, love Truth and Peace.'" (*Zechariah* 8:19)

Tapes of Lectures on Tisha B'Av

The Jerusalem Echoes Audio Library has over a thousand tapes on various topics of Judaica.

The above essay was based on tape #A79, which is one of the many tapes on Tisha B'Av available from the library.

Ordering a tape couldn't be easier: Just mail us your order, being sure to include your full name, address and phone #, the tape ID for each tape desired, and a check for 9₹ per tape plus 2.90₹ postage per tape. Send this to Ohr Somayach, POB 18103, Jerusalem 91180.

Prices are different outside Israel. Ask for details.

Other tapes available on Tisha B'Av

Speaker	ID	Topic
<i>R. M. Becher</i>	B25	"And Rabbi Akiva Laughed..."
<i>R. N. Bulman</i>	NB69/70 NB123/4	Torah Reading On Tisha B'Av 5753 Kamtza U'Bar Kamtza
<i>R. Y. Kalatsky</i>	A55	Appreciating the Churban Habais
<i>R. Z. Leff</i>	OG24(4)	Tisha B'Av
<i>R. U. Milevsky,</i> <i>Z"l</i>	M34	The Purpose of Tisha B'Av
<i>R. Y. Rokowsky</i>	A84	From Mourning to Rejoicing-Tisha B'Av
<i>R. N. Schiller</i>	S15(3) S61 S62	Tisha B'Av 5750 Tisha B'Av 5753 I Tisha B'Av 5753 II
<i>R. M. Weinbach</i>	W15	Why We Cry On Tisha B'Av
<i>R. Y. Zwieg</i>	A79	Dealing With Destruction