

Online Program Bank

The following program has been found!

Program Name:

#N020 - Tisha B'Av

Age Brackets:

- USY (gr. 9 - 12)
- Kadima (gr. 5 - 8)

Program Type:

- Religion/Education

Estimated Cost:

Free

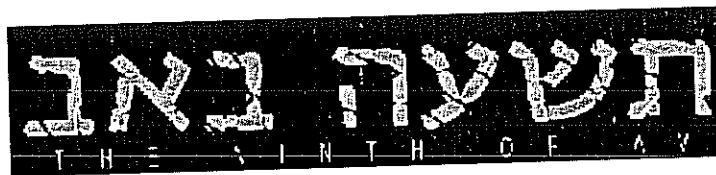
Duration:

Less than 2 hours

Required attendance:

Any Amount

Description:



This program will introduce USYers to the significance of Tisha B'Av to the Jewish people at different stages in Jewish history.

Goals

1. The USYers will have an opportunity to learn about the importance of the fast day of Tisha B'Av.
2. The USYers will become familiar with a number of historical events in Jewish history that occurred on Tisha B'Av.
3. The USYers will have an opportunity to discuss some of the dilemmas and questions that Jews dealt with at key points in Jewish history.

Category of Activity

Education

Age

Kadima, USY

Time

One hour

Method

Role plays

Size of Group

Chapter

Keywords

Tisha B'Av, Jewish history

Background:

This program consists of an introductory session, followed by five rotating stations. Each station should take approximately ten minutes, with a two-minute slot for rotating. If possible, a senior USY member should accompany the groups from station to station.

Place:

Synagogue hall.

Preparation of Supplies and Resource Materials:

Printed background materials for each of the characters in the role plays.

General Preparation:

The program leader should designate 10 people, staff or USYers to lead each of the stations. The program leader should review with each team the roles to be played. See the description at each station for details.

The program leader should make sure that there are five separate areas for each station. These can be different rooms or places far enough away from the others so that there is a minimum of noise disturbance.

The program leader should remind each station leader or leaders to make a note of the vote or decisions or main points made by each visiting group. This material will be used in the summary discussion.

The Program in Detail:

1. The program leader should divide the groups before the program begins to facilitate a quick beginning.
2. The program leader should introduce the program as follows:

"Welcome to our program - Learning about Tisha B'Av in Jewish History! In order for you USYers to learn about the significance of Tisha B'Av to the Jewish people, our newly constructed time Machine will whisk you off to five different events that have occurred on Tisha B'Av throughout our history. At the conclusion of each station there will be task for you to fulfill.

We will discuss these tasks and the results of each group after you all visit the stations in history."

3. The program leaders should escort each of the groups to their first stations and begin the program.
4. After each group has visited each station, the entire chapter should gather as one group in the main meeting room.
5. The program leader should ask the USYers for their reactions to the visitations.
6. The program leaders should ask the station leaders for their reports on the votes, or decisions, or reactions of the visitors.

Attachment 1 - The Five Stations

1. **Station #1 - The M'raglim (Spies)**

To be read by the leader of this station:

"In Parshat Sh'lach L'cha, we read of the thirteen spies who went to scout out the Land of Israel. They returned and all but two (Joshua Bin-Nun and Calev ben Y'funeh) say that the people of Israel should not enter the land because it is too dangerous. The people agree with the spies, unfortunately, and God punishes the Israelites to forty years of wandering through the desert."

In this station, one group leader will be Joshua Bin-Nun and the other will be Palti ben Rafu (one of the bad spies).

First, Palti will give a negative description of the land of Israel. He will say how the land is uninhabitable, there is nothing to eat, and giants live there. Palti will urge the group to vote to return to Egypt because it is much safer and a better place to live.

Then Joshua will speak and say that Israel is a great land, that it is a land flowing with milk and honey, and that there is nothing to fear. He will remind the visitors that God will take care of them and lead them safely into the land of Israel. He will urge the group to have faith in God.

The USYers will ask the spies questions. These questions should be about their feelings about the situation, their faith in God, and their thoughts and feelings about the future.

The group will then vote on whether or not to enter the land of Israel.

2. **Station #2 - The Two Temples**

The group leaders should introduce this station as follows:

"In 586 BCE, the Babylonians destroyed the first Beit Hamikdash (Solomon's Temple). In 70 CE, the Romans destroyed the second Holy Temple, and since then, Judaism has not been able to rely upon sacrifices as its way of worship. After the destruction of both Temples, the Jews were exiled from the land of Israel. It was while watching the burning of the first Temple that Jeremiah probably wrote Eicha.

In both instances (especially that of the Second Temple), the term *sinat chinam* (senseless hatred), has been attributed to the destruction. *Sinat chinam* is a concept best illustrated by

the Kamtza/Bar Kamtza story."

The two group leaders will act out the story, (See Attachment 2) one being Bar Kamtza and the other, the host of the party.

After the story is acted out, the group leaders should ask the USYers to consider "How is sinat chinam illustrated in this story and how does it relate to the hatred among Jews at the time of the Temples' destruction.

To what extent do you think that Bar Kamtza's actions were justified? What about the actions of the host, Kamtza?

3. **Station #3 - Betar**

Group leaders introduction:

"In 132 CE, a prince of the Jews named Bar Kochba and his followers began a revolt against the Romans who were occupying the land at that time. For three years they fought valiantly, until the Romans finally defeated them in 135 CE. Bar Kochba, a man who many thought was the Messiah, was killed (thus deleting the myth from the record books) and the city of Betar, a large, Jewishly populated center, was burned to the ground. To add insult to injury, the Romans then plowed the land of Betar with salt, making it infertile and useless."

1. The two group leaders will act out the pre-Betar situation as described in the Background Materials, one being Bar Kochba and the other being a Hebrew.

Bar Kochba will announce that he is the Messiah and that people should follow him. Some will, and some won't. The others will go with the Hebrew.

2. The group should be invited to discuss: "Why did Betar fall (false Messiah, etc.) and in what ways did Betar signify the last formal Jewish resistance until 1948?"

Background materials:

The rabbis relate that Betar fortress was impregnable and was taken by treachery. In Betar, there lived a holy man, Eleazar of Modi'in. A Samaritan found his way into the besieged city and whispered in the saintly man's ear. The populace, suspicious of the Samaritan's actions, took Eleazar to Bar Kochba who angrily wanted to know what the Samaritan had told him. When Eleazar did not reply, Bar Kochba became impatient and pushed him away. Eleazar fell and died. Immediately thereafter the city was taken and a terrible massacre ensued. Tradition has it that the blood flowed into the valley and thence to the sea. Betar fell on Tisha B Av, the ninth of Av, the same date as the destruction of the First and Second Temples. Bar Kochba himself, it is related, did not die by human hands. The Romans found his body strangled by a huge serpent. The Roman victory had been won at tremendous cost. So many Romans died that when Hadrian informed the Senate of the victory over the Jews, he omitted the customary salutation "I and my army are well."

4. **Station #4 - The Expulsion from Spain**

Many important events happened in 1492, including Columbus' discovery of America. Occurring at the same time, however, under the rule of Spain's Ferdinand of Aragon and Isabella of Castille, was the Spanish inquisition, a pro-Catholic purging of the country of all non-believers. Among these, of course, were the Spanish Jews, arguably the most well off part of the Spanish community. Spanish Jews were faced with some difficult choices. Should they:

- o convert to Catholicism,
- o leave Spain (their home), or
- o pretend to convert and then live as Marranos (Spanish Jews practicing Judaism in

secret)?

One group leader will play the part of a convert, and the other will play the part of the Maranno. The convert will speak to the group first and say that he decided that it was more important to convert than to lose his life. He will try and convince the group that he made the right decision. Besides, what does it matter if you change your religion? The Maranno will explain that he is practicing his Judaism in secret. He agreed to convert to save his life, but he is really practicing Judaism in secret.

Following the presentation, the group should vote:

- o Which position is morally correct?
- o What would each of you do?

5. **Station #5 - Tisha B'Av 1942, Auschwitz**

"On Tisha B'Av 1942, a massive transport of Jews left Northern France bound for the Auschwitz concentration camp complex. Centuries of thriving Jewish French communities were demolished and obliterated. The Jews of France, the Jews in the concentration camp, were left with some decisions to make: The group leaders should share with the visiting group some thoughts on the following questions.

- o "How do we live our lives as Jews now?"
- o "Should we try to resist, if possible, the Nazi domination of France?"

The group leader should explain the situation in the form of a story as told by affected Jews.

The group leader should then ask the USYers for advice on the decisions that these people will have to make as a Jew and as a human being.

Attachment 2 - The Story of Kamtza and Bar Kamtza

R. Johanan said: What is illustrative of the verse, Happy is the man that fears always, but he that hardens his heart shall fall into mischief [Proverbs 28:14]? The destruction of Jerusalem came through a Kamtza and a Bar Kamtza; the destruction of Tur Malka ["the mountain of the king"] came through a cock and a hen; the destruction of Beitar came through the shaft of a litter.

The destruction of Jerusalem came through a Kamtza and a Bar Kamtza in this way.

A certain man had a friend Kamtza and an enemy Bar Kamtza. He once made a party and said to his servant, "Go and bring Kamtza". The servant went and brought Bar Kamtza.

When the host found him there he said, "See you tell tales about me; what are you doing here? Get out".

Said the other [Bar Kamtza]: "Since I am here, let me stay, and I will pay you for whatever I eat and drink".

He [the host] said, "I won't". "Then let me give you half the cost of the party".

"No," said the other. "Then let me pay for the whole party".

He still said, No," and he took him by the hand and put him out.

Said the other [Bar Kamtza], "Since the Rabbis were sitting there and did not stop him, this shows that they agreed with him. I will go and inform against them to the Government".

He went and said to the Emperor, "The Jews are rebelling against you". He said, "How can I tell?"

He [Bar Kamtza] said to him: "Send them an offering and see whether they will offer it [on the altar]".

So he sent with him a fine calf. While on the way he [Bar Kamtza] made a blemish on its upper lip, or as some say, on the white of its eye, in a place where we [Jews] count it a blemish but they do not.

The rabbis were inclined to offer it in order not to offend the Government. Said R. Zechariah b. Abkulas to them: "People will say that blemished animals are offered on the altar".

They then proposed to kill Bar Kamtza so that he should not go and inform against them, but R. Zechariah b. Abkulas said to them, "Is one who makes a blemish on consecrated animals to be put to death?"

R. Johanan thereupon remarked: Through the scrupulousness of R. Zechariah b. Abkulas our House has been destroyed, our Temple burnt and we ourselves exiled from our land.

Causeless Hatred (R' Yosef Haim Sonenfeld):

The Second Temple was destroyed for the sin of causeless hatred. The Third Temple will be built through causeless love, when Jews will love one another without ulterior motives, loving them simply because they are Jews.

Attachment 3 - Background Material on Tisha B Av

Tisha B'Av

The "ninth day" in the Jewish month of Av, which starts at sundown on the eighth day and concludes at sundown on the ninth day of Av. This is the day when the intensity of the entire three-week mourning period reaches its peak.

History:

According to our sages, many tragic events occurred to our ancestors on this day:

1. The sin of the spies caused Hashem to decree that the Children of Israel who left Egypt would not be permitted to enter the land of Israel.
2. The first Temple was destroyed.
3. The second Temple was destroyed.
4. Betar, the last fortress to hold out against the Romans during the Bar Kochba revolt in the year 135, fell, sealing the fate of the Jewish people.
5. One year after the fall of Betar, the Temple area was plowed.
6. In 1492, King Ferdinand of Spain issued the expulsion decree, setting Tisha B'Av as the final date by which not a single Jew would be allowed to walk on Spanish soil.
7. World War I - which began the downward slide to the Holocaust - began on Tisha B'Av.

Prohibitions:

The prohibitions on Tisha B'Av itself are similar to those of Yom Kippur. In addition to not eating or drinking, we are not allowed to wash, anoint oneself or wear leather shoes. In a prohibition more stringent than on Yom Kippur, we are only allowed to study certain portions of the Torah and Talmud on Tisha B'Av.

Observances:

The observance of Tisha B'Av begins with the Se'udah HaMafseket, the last meal before the fast commences.

Note:

During years when the fast starts on Saturday night we do not have a seuda mafseket (meal before the fast).

Unlike the elaborate feast we have before Yom Kippur, this meal is typically one course, usually consisting of a hard-boiled egg and some bread. Also, this meal is generally not eaten with others to avoid having a Zimmun (quorum for public blessing) at Birchat HaMazon. Zimmun indicates permanence, habit and durability. We avoid the Zimmun because we'd prefer not to make this mournful meal a recurring experience. It is customary to eat this meal seated on the floor or a low stool.

Until Mincha on Tisha B'Av one should try to avoid sitting on a chair or bench. Instead, the custom is to stand or sit on the floor, just like a mourner during the Shiva (traditional seven days of mourning a loved one).

Beginning at Mincha sitting on chairs is permitted, and we reduce the intensity of the grief that has pervaded us so far. Also, men put on T'fillin and recite those T'fillot that were omitted at Shacharit.

It is forbidden to greet friends or acquaintances on Tisha B'Av. However, if greeted first, one should answer, but in a low tone in order not to arouse resentment.

At the evening Ma'ariv service, the entire congregation sits on the floor and recites the Book of Eicha (Lamentations) where the prophet Jeremiah weeps the destruction, and we weep with him.

The morning of Tisha B'Av is the saddest part of the day. We recite Kinot, and the men do not don T'fillin at Shacharit, because T'fillin are called "Pe-er," "Glory," and this is definitely not a day of glory for the Jewish People.

**All Who Mourn The Destruction of Jerusalem
Will Merit The Celebration Of Her Rebirth...**

Our sages teach that whoever mourns over Jerusalem will merit the future vision of her joy. As it is written in Isaiah (Chapter 66, verse 10), "rejoice greatly with her, all who mourn her."

Supplementary Materials:

- **Encyclopedia Judaica for Youth CD**
Holocaust, Tisha B Av

This program was written by Faye Hammer, Chicago, IL.

Group Activity

Goals:

To explore the importance of Tisha B'av today and to question whether it is still necessary to observe the day by fasting and mourning.

It would be a good idea to do this peula in the morning, in order to give the chanichim ample background and time to make your decision before Mincha.

Time: 1 hr. 25 min.

1. Intro and division of groups (5 min.)
2. Discussion within groups about reasons their choice (5 min.)
3. Study of source material (20 min.)
4. Regroup (if necessary) + writing down points (10 min.)
5. Break (5-10 min.)
6. Presentation of points and discussion (30 min.)
7. Conclusion/Summary (5 min.)

Materials: Photocopy text page

A. Introduction:

Make 4 signs on cardboard with the following statements:

1. There is no reason to commemorate Tisha B'Av today
2. It is important to remember what happened on Tisha B'Av, but there is no reason to observe fasting and mourning.
3. It is important to commemorate Tisha B'Av, to fast and to observe other customs.
4. It is important to commemorate Tisha B'Av by fasting, but with the existence of the State of Israel, we should only observe a half-day fast.

Place 4 signs on the ground (or room walls) and have campers sit on the floor.
Ask the campers this introductory question (rhetorical).

Q: Is there a reason to commemorate Tisha B'Av today?

Ask the campers to pick which sign they agree with most, and sit by that sign. Give them 5 minutes to discuss why they chose that sign.

B. Source Sheet/Discussion:

Distribute Source Sheets (attached) to each group. Explain that each group has 20 minutes to read and discuss the sheets.

Allow campers to switch groups, if they have changed their minds based on what they have read.

Each newly formulated group should write down points supporting their choice. A representative from each group should present their points to the whole group.

Be sure these questions are addressed:

1. Is the destruction of the Temple a meaningful event today?
2. Is fasting meaningful?
3. In relationship to Tisha B'Av, is there or should there be a difference between Jews who live in Israel and Jews who live outside of Israel?
4. Do you see Tisha B'Av as a religious or national commemoration?

Discussion points:

A. Reasons not to commemorate Tisha B'Av:

- * Establishment of the State of Israel
- * No reason to fast for something that happened 2,000 years ago
- * Temple represents a type of Judaism that we no longer practice
- * If it's a national commemoration, perhaps Tisha B'Av is not important to the Secular majority in Israel.

B. Reasons to remember, but not to fast:

- * Important to remember what happened to the Jewish People, to ensure that we do not repeat the same mistakes.
- * No reason to fast to remember, there are other ways we can remember.

C. Points in favor of commemorating and fasting:

- * Important to continue with traditions that were practiced throughout our history.
- * Tisha B'Av has become a national commemorative day, when we remember our collective past. Because we observe this as a community, it gives us hope for the future.
- * A fast day is an opportunity for both personal and collective thought.

D. Points in favor of commemorating and fasting for half a day:

- * We do not know the origin of fasting on Tisha B'Av.
- * Historically, Jews at the time of the Second Temple, may not have fasted.
- * In Zecharia, we learn that the fast days "shall become days of joy and gladness." The Talmud has many interpretations of this passage.

- * We should not observe a full day when Jews have autonomy in Jerusalem.
- * Fasting is an important way to commemorate the past, and therefore, should not be totally neglected.

** Although the campers may come up with different reasons, be sure that the above points are mentioned.

E. Conclusion:

1. Summarize points discussed above
2. End Peula with the following (recommended):

As we have seen, there are number of different issues involved and many opinions regarding the observance of Tisha B'Av. It is our intention for you to look at the sources and different opinions and for you to decide for yourselves how to observe. When the question was asked of the Conservative Movement in Israel, how to observe Tisha B'Av today, two different opinions were written. One, which we studied today, calls for a half-day fast. The other opinion looks at the same sources, but concludes that because Tisha B'Av has historical significance beyond the events of the First and Second Temples, and the sources themselves are ambiguous, we should fast for the entire day. Tisha B'Av has become a commemorative day for all Jewish calamities.

Both of these opinions are accepted and followed by Conservative Jews. It is up to you to decide how you will observe the day.

I. Kamza and Bar Kamza (Gittin 55b-57a)

The destruction of Jerusalem came through a Kamza and a Bar Kamza in this way. A certain man had a friend Kamza and an enemy Bar Kamza. He once made a party and said to his servant, go and bring Kamza. The man went and brought Bar Kamza. When the man [who gave the party] found him there he said, "See, you tell tales about me; what are you doing here? Get out." Said the other, "Since I am here, let me stay and I will pay you for whatever I eat and drink." He said, "I won't." Then let me give you the cost of the party." "No," said the other. "Then let me pay for the whole party." He still said, "No," and he took him by the hand and put him out. Said the other, "Since the Rabbis were sitting there and did not stop him this shows that they agreed with him. I will go and inform against them to the Government." He went and said to the emperor, "The Jews are rebelling against you." He said, "How can I know this?" He said to him: "Send them an offering and see whether they will offer it [on the altar]." So [the emperor] sent with [Bar Kamza] a fine calf. While on the way he made a blemish on its upper lip, or as some say on the white of its eye, in a place where we [Jews] count it a blemish but they do not. The Rabbis were inclined to offer it in order not to offend the Government. Said R. Zechariah b. Abkulas to them: "People will say that blemished animals are offered on the altar." They then proposed to kill Bar Kamza so that he should not go and inform against them, but R. Zechariah b. Abkulas said to them, "Is one who makes a blemish on consecrated animals to be put to death?" R. Johanan thereupon remarked: "Through the scrupulousness of R. Zechariah b. Abkulas our House has been destroyed, our Temple burnt and we ourselves exiled from our land."

It has been taught: Note from this incident how serious a thing it is to put a man to shame, for God espoused the cause of Bar Kamza and destroyed His House and burnt His Temple.

II. Ta'anit, Chapter 4, Mishna 6

חמשה דברים ארעו את אבותינו בשבעה עשר בתמוז וחמשה בתשעה באב. בשבעה עשר בתמוז נשתברו הלוחות, ובטל התמיד, והבקעה העיר, ושרף אפסטמוס את התורה, והעמיד צלם בהיכל. בתשעה באב נגזר על אבותינו שלא יכנסו לארץ, וחרב הבית בראשונה ובשניה, ונלכדה בתר, ונחרשה העיר. משנכנס אב ממעטין בשמחה.

Five things befell our ancestors on the seventeenth of Tammuz, and five on the ninth of Av. On the seventeenth of Tammuz the Tablets were broken and the *tamid* ceased, and the city was breached, and Apostomos burned the Torah and placed an idol in the sanctuary. On the ninth of Av it was decreed against our ancestors that they would not enter the Land, and the Temple was destroyed the first time and the second time, and Betar was taken, and the city was ploughed up. When Av enters they reduce rejoicing.

III

אבלי ציון

שנו רבותינו: כשחרב הבית בשנייה, רבו פרושים בישראל שלא לאכול בשר ושלא לשתות יין. נטפל להם ר' יהושע, אמר להם:

"בויי, מפני מה אין אתם אוכלים בשר ואין אתם שותים יין?" אמרו לו: "נאכל בשר, שממנו מקריבים על גבי המזבח, ועכשיו בטל? ונשתה יין שממנו מנסכים על גבי המזבח, ועכשיו בטל?"

אמר להם: "אם כן, לחם לא נאכל, שכבר, בטלו מנחות".

"אפשר בפירות..."

"פירות לא נאכל, שכבר בטלו ביכורים".

"אפשר בפירות אחרים..."

"מים לא נשתה, שכבר בטל ניסוך המים".

שתקו. אמר להם:

"בניי, בואו ואומר לכם: שלא להתאבל כל עיקר - אי אפשר, שכבר נגזרה גזירה: ולהתאבל יותר מדי אי-אפשר, שאין גוזרין גזירה על הציבור, אלא אם כן רוב הציבור יכולים לעמוד בה. אלא כך אמרו חכמים: סך אדם את ביתו בסיד - ומשייר בו דבר מועט: עושה אדם כל צורכי סעודה - ומשייר בה דבר מועט: ועושה אשה כל תכשיטיה - ומשיירת דבר מועט, שנאמר: "אם אשכחך ירושלים... תדבק לשוני לחכי: וכל המתאבל על ירושלים זוכה ורואה בשמחתה, שנאמר: "שמחו את ירושלים... שישו אתה משוש כל המתאבלים עליה".

מתוך ספר האגדה

Mourners of Zion

Our Rabbis taught: When the Second Temple was destroyed, there were many people who did not eat meat or drink wine. Rabbi Joshua said to them: "My Children! Why are you not eating meat nor drinking wine?" They said to him: "Shall we eat meat, which we used to bring as a Temple sacrifice and can no longer? Shall we drink wine that we used to bring as libation to the Temple and can no longer?" He said to them: "If that is the case, don't eat any bread, since we have canceled the grain sacrifices." [They say to him]: "We can eat fruits." [He says to them]: "You can't eat fruits because we have canceled the bringing of the first fruits." "We can eat other fruits," [They replied]. "You shouldn't drink water [either], since the water libation ceremony has been canceled." There was silence. He said to them, "My Children! Come and listen - Don't refrain from everything on account of mourning. Since we do not make a decree on the community, unless most of the community will be able to abide by it. Rather, this is what the sages said: When you build a home, leave a part unfinished. When you have a meal, leave something out. And when you make jewelry, you should leave a part unfinished. As it is written, "If I forget Jerusalem, let my tongue cleave to my palate." And anyone who mourns for Jerusalem should merit to see her rejoice, because all the mourners of Jerusalem will be rejoicing."

אמר להם: "אם כן, לחם לא נאכל, שכבר, בטלו מנחות".

"אפשר בפירות..."

"פירות לא נאכל, שכבר בטלו ביכורים".

"אפשר בפירות אחרים..."

"מים לא נשתה, שכבר בטל ניסוך המים".

שתקו. אמר להם:

"בניי, בואו ואומר לכם: שלא להתאבל כל עיקר - אי אפשר, שכבר נגזרה גזירה: ולהתאבל יותר מדי אי-אפשר, שאין גוזרין גזירה על הציבור, אלא אם כן רוב הציבור יכולים לעמוד בה. אלא כך אמרו חכמים: סך אדם את ביתו בסיד - ומשייר בו דבר מועט: עושה אדם כל צורכי סעודה - ומשייר בה דבר מועט: ועושה אשה כל תכשיטיה - ומשיירת דבר מועט, שנאמר: "אם אשכחך ירושלים... תדבק לשוני לחכי: וכל המתאבל על ירושלים זוכה ורואה בשמחתה, שנאמר: "שמחו את ירושלים... שישו אתה משוש כל המתאבלים עליה".

מתוך ספר האגדה

Mourners of Zion

Our Rabbis taught: When the Second Temple was destroyed, there were many people who did not eat meat or drink wine. Rabbi Joshua said to them: "My Children! Why are you not eating meat nor drinking wine?" They said to him: "Shall we eat meat, which we used to bring as a Temple sacrifice and can no longer? Shall we drink wine that we used to bring as libation to the Temple and can no longer?" He said to them: "If that is the case, don't eat any bread, since we have canceled the grain sacrifices." [They say to him]: "We can eat fruits." [He says to them]: "You can't eat fruits because we have canceled the bringing of the first fruits." "We can eat other fruits," [They replied]. "You shouldn't drink water [either], since the water libation ceremony has been canceled." There was silence. He said to them, "My Children! Come and listen - Don't refrain from everything on account of mourning. Since we do not make a decree on the community, unless most of the community will be able to abide by it. Rather, this is what the sages said: When you build a home, leave a part unfinished. When you have a meal, leave something out. And when you make jewelry, you should leave a part unfinished. As it is written, "If I forget Jerusalem, let my tongue cleave to my palate." And anyone who mourns for Jerusalem should merit to see her rejoice, because all the mourners of Jerusalem will be rejoicing."