

Tisha b'Av

The Masorti Movement, represented by Noam, Marom, Mercaz & Masorti AmLat, invites to reflect on the various tragedies of Our People, with the overriding motto of REMEMBERING.

Tisha b'Av, or people that remembers everything

As Herzl said, the "Jewish Problem" is that we remember everything that happened, every detail, every name, every day. We can be very proud of having a Holy text that narrates the story of our people, their rights and their wrongs. Neither our wise men nor us had any inconvenience in writing the best of Israel or the worst. It seems as if the Jews are the only ones who remember all. Perhaps this is the reason why history hurts us the most.

Facing an Alzheimer-stricken world, Jewish collective memory becomes a powerful hard disk against "Forgetius", the terrible virus watching on other nations, people and religious traditions.

Why should we remember the destruction of two Holy Temples occurred more than 2000 years ago? Perhaps because that destruction was followed by others, which have transformed this day, better say, this "time" into a specially sad period, and deeply particular, too. A time to remember, changing us all, Jews, from generation to generation, making us feel we are part of the same people, of the same history.

Yosef Yerushalimi's Zachor, says:- *"Memory is always problematic, being within our most fragile gifts. It is common to remember what is not always registered and a lot of what is registered is not remembered"*.

The verb Zachor (remember) appears in the Bible no less than 169 times, generally with Israel or G'd as its subject, Memory belongs to both. The verb is complemented with its opposite, Forget. As Israel is obliged to Remember, it is threatened Not To Forget.

In Jewish traditions, all meeting times, all Festivities are invitations to remember, not to forget, what happened in the past, and still even more important, not to forget how it happened. So, taking Prophet Irmiahu's Lamentation Book, we wonder Eicha. How, why it happened. This is the question that comes alive among the debris of a destroyed Temple, with a standing wall for more than 2000 years. The message is that we are Alive, despite all those who wished to destroy us.

When writing, Eicha, How, the Prophet considers irrelevant the mechanism of the disaster, How or Why it happened, Rabbi Adin Steinsaltz says. This question is not asked to learn about political or historical reasons of the destruction. It is a question deep into the Jewish soul, one we ask ourselves now, which goes through all generations. Eicha, how could and how can this situation be?

Tisha b'Av shows us that this is a time when sadness and pain are present within our rituals and our Tfilot. Three mourning weeks, starting with a fast, and ending with a fast too. Three weeks that take us through a narrow path, Zachor's and Eicha's, memories and questions.

Yerushalimi clearly states that *every time People meet, the memory of the nation annually repeats, renewed and reloaded. Thus, collective hope is maintained.*

B'bracha,

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