The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקס"א סעיף א'-ה'

Overview

Siman 561 Seif 1:

One who sees the cities of Yehudah in ruin should declare: ערי קדשך היו מדבר and rend his garment. (The requirement to rend his garment begins when he is close to them, for example, the distance between Tzofim and Yerushalayim.)

- This is true even if Jews live there as long as Yishmaelim still control the city. (M.B. 2)

Siman 561 Seif 2:

One who sees Yerushalayim in ruin declares: ציון היתה מדבר שממה and when he sees the *bais hamikdash* he declares: בית קדשנו ותפארתנו אשר הללוך אבותינו היה לשרפת אש וכל מחמדנו היה לחרבה and then rends his garment. From where is he required to rend? When he reaches Tzofim and when he later sees the *bais hamikdash* he rends a second time and each tear is a *tefach*. If he approaches from the desert so that he will see the *bais hamikdash* first he rends a *tefach* for the *bais hamikdash* and when he subsequently sees the *bais hamikdash* he adds something to the original tear.

- Some write that it is logical that on the day one sees Yerushalayim in ruin it is prohibited for him to consume meat and wine on that day. (M.B. 4)
- One who enters the area of the *bais hamikdash* nowadays is subject to *kares* since we are *tamei meis* and the sanctity is everlasting. (M.B. 5)
- Bach rules that one must bow, rend his garment, cry, moan and mourn the destruction of the *bais hamikdash* and wail while reciting מזמור לאסף. While rending his garment he recites ברוך דיו האמת and הצור תמים פעלו כי כל דרכיו משפט א-ל אמונה ואין עול צדיק וישר הוא and ואתה צדיק על כל הבא עלינו וכו'. (M.B. 6)
- Some *Poskim* write that Tzofim refers to any area around Yerushalayim from which one could see it. They also write that once one reaches Tzofim he must rend his garment even though he did not yet see it. (M.B. 7)
- It should be three fingerbreadths from the first tear. (M.B. 8)

Siman 561 Seif 3:

If one rent upon seeing one of the cities of Yehudah he does not rend again upon seeing others except for Yerushalayim for which he would rend a new tear. If one rent for Yerushalayim first, he does not rend again for the other cities of Yehudah.

- He is required to extend the existing tear. (M.B. 10)

Siman 561 Seif 4:

All of these tears are done by hand and while standing. One tears all of his garments until he reveals his heart. He may never repair these tears but it is permitted to pull out the tears, hem them, gather them and sew them with ladder like stitches.

- For this reason he must tear on the left side since one's heart is on the left side. (M.B. 13)

Siman 561 Seif 5:

If one travelled to Yerushalayim and then travelled to Yerushalayim again within 30 days he does not rend his garment again but if he returns after 30 days he rends his garment again (and the same is true concerning the cities of Yehudah and Yerushalayim).

Halacha Highlight

Rending a garment upon seeing the *bais hamikdash*

Shulchan Aruch Siman 561 Seif 2

וכשרואה בית המקדש

And upon seeing the *bais hamikdash*

Shulchan Aruch (סע' ב') states that one who sees Yerushalayim in its ruined state must declare: ציון היתה מדבר שממה and then upon seeing the place of the *bais hamikdash* he must declare: בית קדשנו ותפארתנו אשר הללוך בו אבותינו היה לשרפת אש וכל מחמדנו היה לחרבה and he then rends his garment. Mishnah Berurah (סק"ו) in the name of Bach adds that one must bow and then tear his garments and recite the *beracha* of דין האמת without *shem umalchus*. In *seif* 4 Shulchan Aruch teaches that when tearing a garment it must be done by hand and while standing and one must tear every garment until he exposes his heart. For this reason the tear must be done on the left side of his garment (מ"ב ס"ק י"ג) Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה קמא סי' ע"ג אות א') writes that the custom is not in accordance with Shulchan Aruch and we tear only the outermost garment and allow the use of a utensil as well.

Many people nowadays do not rend their garments upon seeing the place of the *bais hamikdash* and the *Poskim* disapprove of the practice (שבט הלוי ח"ז סי' ע"ח וספר אשרי האיש ח"ג פע"ג אות י"ב ואג"מ או"ח ח"ה סי' ל"ז אות ג') Some people convey ownership of their garment to a friend to exempt them from rending their garment but the *Poskim* oppose this practice as well and some question whether it is even effective to exempt the owner from rending his garment (אור לציון ח"ג פ"ל תשובה ה' הגרי"ש אלישיב הערות מועד קטן כ: ומעדני שלמה עמ' ס'). There is also the understanding that if one sees the place of the *bais hamikdash* on *erev* Shabbos or *erev* Yom Tov there is no obligation to rend one's garment but Chazon Ish (ארחות רבינו ח"ב עמ' קמ"ט) and Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פע"ג אות ט"ז) were of the opinion that one must rend his garment even when visiting at these times.