



Parashat Massei

During *Kabbalat Shabbat*, when we sing *Lecha Dodi*, we say, among other things, “*Mikdash melech ir melucha, kumi tze’i mitoch hahafeichah*” and “*Hitna’ari, me’afar kumi*,” expressing our desire to move out of our current state of *Churban*. *Shlomo Alkabetz*, author of *Lecha Dodi*, wants us to remember during *Kabbalat Shabbat*, the current state of the *Mikdash*. But this raises the question: There is no *aveilut* on *Shabbat*! Why, then, must we specifically recall the *Churban HaBayit* at the onset of *Shabbat*?

Furthermore, in the first *siman* of *Shulchan Aruch Orach Chaim*, the *Mechaber* writes: It is becoming of every *y’rei shamayim* to feel pain and anxiety over the *Beit HaMikdash*. This *halacha* applies to every day, not just *Bein HaMetzarim*. What exactly does it mean that we must feel pain and anxiety over the *Churban*? Is this a general remembrance, or is there something deeper here?

The answer is as follows: The *mishnah* in *Sotah* (48a) says: Since the day the *Beit HaMikdash* was destroyed, no day goes by without a curse, and each day’s curse is worse than the one before it. In other words, the world is gradually declining on a daily basis. If this is the case, on what *zechut* does the world continue to exist? The *gemara* answers: In the *zechut* of *kadisha d’sidra* (*Kadosh kadosh kadosh* of *Uva L’Tzion*) and *amen y’hei shmei rabba*. Since the *Churban Bayit*, the world has no intrinsic right to remain in existence. Its continued existence is only in the merit of the *tzipiyah* (hope) for tomorrow, when the name of *HaKadosh Baruch Hu* will be sanctified and known by all.

The power of *tzipiyah* for tomorrow to allow continued existence today is illustrated by the following example: A person purchased a plot of land in order to build a business. Unfortunately, he has no money to build it with, and must convince the bank and his investors to lend him money. The only way to get them to invest is to convince them that his business venture will be successful. He shows them all of his plans and they are willing to invest now – even though he has nothing, not even guarantors – because of their aspirations for tomorrow. So is the existence of the world today in the *zechut* of our aspirations for tomorrow. We pray to speedily arrive at the time when *HaKadosh Baruch Hu*’s name will be spread to the four corners of the world.

The *tzipiyah* for tomorrow is dependent upon the degree to which a person pains himself and feels anxiety over the *Churban*. The *tza’ar* mentioned by the *Shulchan Aruch* in the aforementioned *halacha* is a *tza’ar* that inspires hope for tomorrow. This is the depth of the *gemara* in *Sotah*: the world endures in the *zechut* of *amen y’hei shmei rabba mevorach l’alam ul’olmei olmaya*, because of the *tzipiyah* for tomorrow. The *kedusha* of *Uva L’Tzion* also demonstrates *tzipiyah* for tomorrow: “*Kadish l’olam ul’olmei olmaya*.”

How appropriate, then, that *Shlomo Alkabetz* wanted us to recall the *Churban* during *Kabbalat Shabbat*! In two places we are commanded to have *tzipiyah*. The first is the *Churban*, as we have

discussed up until now. The second is *Shabbat*. The *Rambam* rules in *Hilchot Shabbat* (30:2) that a person must anticipate the onset of *Shabbat* as part of honoring the *Shabbat*. The *tzipiyah* for *Shabbat* is also a *tzipiyah* for tomorrow, as *Shabbat* is *me'ein olam haba*. The *tzipiyah* for *geulah* also contains a *tzipiyah* for tomorrow, and the greater the *tza'ar* over the *Churban* today, the greater the *tzipiyah* for tomorrow as well. This is also why the *gemara* in *Shabbat* (119b) says that one who answers *amen y'hei shmei rabba* with all his might merits having his *gzar din* cancelled. Through *tzipiyah* for tomorrow, the person essentially moves himself to tomorrow, to a time and place where the *gzar din* against him doesn't exist.

“*Ohavei Hashem hamechakim b'vinyan Ariel b'yom haShabbat sisu v'simchu.*” On *Shabbat*, there is no *aveilut* by nature of the fact that we have *tzipiyah* for tomorrow. This is why the *Beit HaMikdash* was destroyed on *motza'ei Shabbat*; on *Shabbat* it could not be destroyed, because *Shabbat* is *me'ein olam haba*.

One of the ways we express *tza'ar* and anxiety over the *Churban* is by recalling that it was destroyed because of *sinat chinam*. In this week's *parasha*, we read of the death of *Aharon HaKohen*, which occurred on *Rosh Chodesh Av*. *Aharon HaKohen* is remembered not as the one who fashioned the *eigel hazahav*, but rather as the ultimate *ohev shalom v'rodef shalom*. This is because when he made the *eigel*, *Aharon* said to *HaKadosh Baruch Hu*: Any sin this nation does, I know the way to ask in order to get You to forgive them, except for one sin – *machloket*. If anyone makes the *eigel*, it will spark *machloket*; if I make the *eigel*, no one will speak against me. I'm willing to sacrifice everything in order to save *achdut*.

The *tosefta* says that the soldiers in *David HaMelech's* army would lose in battle because they had *machloket*. The soldiers of *Achav's* army, who worshipped idols, would win in battle in the merit of their *achdut*. *Chazal* thus show us the power of *shalom*. Every gift *HaKadosh Baruch Hu* gave to *Am Yisrael*, He sealed with *shalom*. May *Hashem* grant that on *Shabbat Parashat Massei*, the *yahrtzeit* of *Aharon HaKohen*, we follow in his footsteps, increasing *shalom* and thus repairing the *Churban Bayit*, *sheyibaneh bimheirah v'yameinu*.

Shabbat Shalom!
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