

כל המתאבל על ירושלים הרב שמחה קוק

While this shiur is about *Tisha b'Av*, I hope that it will not be necessary or relevant. This reminds me of a story with the Rosh Yeshiva ז"ל, Moreinu V'Rabbeinu HaRav Ruderman. The *gabbai* was holding a handful of *kinnos* and the Rosh Yeshiva asked him what he was doing with them to which he replied, "I'm going to bind them." "You're going to bind *kinnos*?", the Rosh Yeshiva asked incredulously, "in Europe, after *Tisha b'Av* was over we used to throw the *kinnos* out because *Moshiach* will soon be here, and you are going to bind them? We're not going to need them next year." That is how the Rosh Yeshiva viewed *Tisha b'Av*.

Chazal tell us, in *Maseches Taanis 30b*, "כל המתאבל על ירושלים זוכה ורואה בשמחתה". The *Sfas Emes* asks the question of why it is said in the present tense. Why does it state "*he is zocheh and he does see...*"? Rather, the *lashon* should be יזכה ויראה. We will come back to this question.

One unique feature of a human being is the ability to experience two opposite emotions simultaneously. One example of this is on Rosh Hashanah, which is a day of *din* and trepidation to the extent that we don't recite *Hallel* but at the same time it is a *yom tov* in which we wear *bigdei yom tov* and have full *simchas yom tov*. The *simcha* of *yom tov* stands alongside the fear of judgement.

Another example is a person who must undergo a serious medical procedure. He experiences tremendous pain from it while feeling deeply happy about fixing his health and getting better because of the procedure. The same happens to a mother who gives birth. She endures the harshest pain in labor but the *simcha* of giving birth to a child is also indescribable.

A third idea to ponder is how do we deal with *onesh*, punishment from *Hakadosh Boruch Hu*. When *tzara* befalls a person, how do we look at it? I think it is very important to realize that it is not an act of vengeance by Hashem. He is not a God of Wrath who is trying to get back at us for the transgressions we have committed. *Onesh* is to be *mesaken* the *chet* and remove the *chisaron* which it created and ultimately to bring us closer to *Hakadosh Boruch Hu*. This is why we make a *beracha* when something bad happens to us. True, it is not the same as the *beracha* we make for joyous occasions; one is *Baruch Dayan HaEmes* and the latter is *Hatov v'Hameitiv*. Nevertheless, we strive to fulfill the dictum of "חייב אדם לברך על הרעה" "כשם שמברך על הטובה" (*Berachos 54a*). While the same emotion is not there, the recognition is. All *onesh* is like this.

I was always perplexed by the story of Moshe Rabbeinu receiving the *onesh* of not being allowed to enter Eretz Yisroel because he hit the rock instead of talking to it in order to extract its water. In *Parshas Va'es'chanon* he pleads with *Hakadosh Boruch Hu* to let him enter. Moshe Rabbeinu was *moser nefesh* for Klal Yisroel, he took us out of *Mitzrayim*, he delivered to us the Torah, and he gave up his life for Klal Yisroel. Why couldn't the *Ribono Shel Olam* be *mochel* him for this one mistake which all the *Rishonim* grapple to even understand? *Hakadosh Boruch Hu* did not even allow him to enter as a regular citizen without being the leader. In *Parshas Chukas (20: 12)*, the Torah uses the *lashon* of "להקדישני לעיני בני ישראל," that Moshe did not make a *kiddush Hashem*. In *Parshas Pinchas (27: 14)* as well, missing the opportunity to make a *kiddush Hashem* is cited- "להקדישני במים לעיניהם". *Rashi* in *Parshas Haazinu (32: 51)* explains the *kiddush Hashem* as follows. The people would have made this *kal vachomer*: If a rock, which does not hear or talk nor does it rely on *Hakadosh Boruch Hu* for food, shelter, or sustenance, listens to Hashem when told to produce water; certainly we, who do hear and speak and rely on Hashem for everything, must listen to *Hakadosh Boruch Hu*.

Whatever mistake Moshe Rabbeinu made, it all boils down to the *gevaldigge kiddush Hashem* that wasn't. Hashem wanted to be *mesaken* the *chisaron*, if we may say so, in Moshe Rabbeinu. What was the

tikkun? Had Moshe Rabbeinu gone into Eretz Yisroel, that *chisaron* would never have been repaired. Therefore, Hashem told him he could not enter the land. *Rashi* back in *Chukas*, on the words "ויקדש בם", explains that Moshe Rabbeinu and Aharon dying over this serves as a powerful lesson to Klal Yisroel that *Hakadosh Boruch Hu* utilizes *din* even on the *kedoshim* of the nation, and therefore spurs us to listen to Him even better and more faithfully.

The death of Moshe Rabbeinu was a tremendous *kiddush Hashem*. Moreinu V'Rabbeinu HaRav Weinberg zt"l repeatedly explained the concept of *kiddush Hashem* as bringing Hashem into the world, and *chilul Hashem* as pushing Him out. Had Moshe spoken to the rock to produce the water, the people would have made the above-mentioned *kal vachomer* and would have subsequently listened to *Hakadosh Boruch Hu* more and become more attached to Him. But that opportunity was lost when Moshe hit the rock instead. The outcome of this that Moshe Rabbeinu, the greatest *navi* and leader of Klal Yisroel of all time, died instead of entering Eretz Yisroel served as the *kiddush Hashem* to inspire people to serve Hashem more closely and carefully. This is how Moshe Rabbeinu's death was the *tikkun* for his mistake. His lack of *kiddush Hashem* to the 600,000 people in the *Midbar* was replaced by a *kiddush Hashem* for the millions of people to come afterwards.

The *onesh* which seemed so harsh was really the best thing for Moshe Rabbeinu. It created for him a *kiddush Hashem* that he was otherwise unable to make. All *onshim* are like this. Any time something happens to us, it is ultimately to be *mesaken* for something that oftentimes we do not even realize or cannot understand.

So, what about the *Churban Beis Hamikdosh*? It is probably the greatest tragedy to ever happen in the history of Klal Yisroel. We lost *hashroyas haShechina*, we lost our homeland, and thousands upon tens of thousands of our people were slaughtered. As the *Midrash* describes, Jewish blood flowed like rivers through the streets of Yerushalayim. We were sold as slaves and taken into captivity. The whole *tzurah* of Klal Yisroel changed. Why was *Hakadosh Boruch Hu* so tough on us?

Because, if the *aveiros* which we committed were not fixed they would have led to our complete destruction. The terrible *onesh* was really a *tikkun*. Through the *Churban* happening, we were able to keep a connection to *Hakadosh Boruch Hu*; we can come back to *Hakadosh Boruch Hu*; we can reconnect to the *Ribono Shel Olam* and overcome those *chato'im* that led us astray.

I think this is the *ikur* of the *aveilus* of *Tisha b'Av*. All of the things which we cannot do on *Tisha b'Av* and the changes we make such as not sitting on chairs and washing our hands are not really *aveilus*. They are simply the actions which we perform to bring us to feeling the *aveilus*. Real *aveilus* is to think and contemplate what it is that we lost with *Churban Beis Hamikdosh*. What we had with the *Beis Hamikdosh* was a place where every single Jew, no matter *talmid chochom* or *am ha'aretz*, rich or poor, healthy or sick, strong or weak, could go and feel *hashroyas haShechina* and a tangible connection to the *Ribono Shel Olam*. There is nothing greater than this in the entire world. This is what we lost.

I think that the more we realize this, the more *mis'abel* we are over the *Churban*, causes us to automatically be more connected to *Hakadosh Boruch Hu*. If we are despairing over that loss then we are also saying how much we love *Hakadosh Boruch Hu* and how dearly we want to be with Him. If it bothers us that He is not there for us to unite with and feel His presence, then that in itself creates a bond with the *Ribono Shel Olam*. This is the whole *tachlis* of the *aveilus* on *Tisha b'Av*- to reconnect ourselves to Him. Therefore, right now when one is *mis'abel* on *Churban HaBayis* there is a sublime feeling of *simcha* that comes through. The feeling of being related to *Hakadosh Boruch Hu*. Perhaps this is the meaning of the present tense "*zocheh v'reo'eh bisimchasa*." That right now one feels a sense of *simcha* when he is mourning over Yerushalayim, he feels the *simcha* that comes with connecting to *Hakadosh Boruch Hu*.

This is what we should be thinking about in the *aveilus* of *Tisha b'Av*- to realize what we are bereft of and to renew our connection and commitment to *Hakadosh Boruch Hu*. May we be *zoche* that this *Tisha b'Av* be, as the *Navi* says, "נהפך לבית יהודה לששון ולשמחה", switched to a day of *sason v'simcha* with the coming of *Moshiach*, *bimheirah b'yomeinu*.