



Temple Tears & Kingly Comebacks

The Maharsha (1555–1632) tells us that the Three Weeks that start from the beginning of Rosh Hashana correspond to the Three Weeks that begin with the seventeenth of Tamuz (Maharsha, Bechoros 8a and R' Tzadok Hakohen in Tzidkas Hatzadik, 171). As a result, Tisha B'Av aligns with Shemini Atzeres. Rashi tells us in regard to Shemini Atzeres, *kasheh alai pridoshchem*, your departure is hard for me (Bamidbar 29:36). This mirrors what it was like for Hashem when the Beis Hamikdash was destroyed, which occurred on Tisha B'Av.

R' Tzadok Hakohen tells us that while the seven days of Succos parallel the well-known *ushpizin* (Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef and Dovid), Shemini Atzeres corresponds to Shlomo (Pri Tzadik, Shemini Atzeres, 39). The seventh Ushpizin is Dovid Hamelech who corresponds to the seventh day of Succos (Hoshana Rabba). So, Shlomo, his son, matches up with the next day, which is Shemini Atzeres. Shlomo Hamelech is the builder of the Beis Hamikdash. This is what we are lacking on Tisha B'Av. Indeed, the Rema Mipano (Gilgulai Neshamos, 48) informs us that Shlomo, the one who builds the Beis Hamikdash, reincarnates as Yirmiya, the one who laments its destruction. (Interestingly, Tosafos in Baba Kama 16b, s.v. *she'chashduhu* informs us that Yirmiyahu was a kohen. We see this in the pasuk, *divrei Yirmiyahu ben Chilkiyahu min ha'kohanim asher ba'anasos*, the words of Yirmiyahu son of Chilkiyahu, of the kohanim who were in Anasos [Yirmiya 1:1]. As a result, איכה, which Yirmiyahu authored, serves as an acronym for אני הנה עניתי.) Furthermore, the Gemara states that when Tisha B'Av or Erev Tisha B'Av falls out on Shabbos (with the fast observed on Sunday), one may eat and drink all he needs and serve on his table all types of food even *k'seudas Shlomo b'shato*, like the banquet of Shlomo in his time (Taanis 29b. Orach Chaim 552:10. See Melachim 1, 5:2,3).

The Maharal (1526–1609) in Chidushei Aggados to Rosh Hashana (25a, s.v. Dovid) teaches that Malchus Beis Dovid, the Davidic Dynasty.

The Chassam Sofer quotes the Simchas Haregel in

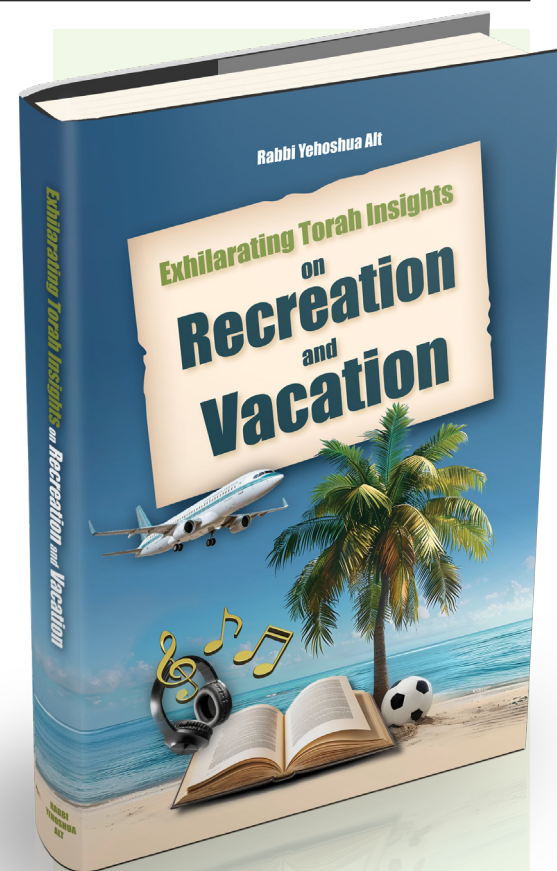
Drashos Chassam Sofer, Rus, s.v. *hei'mar* that דוד עבדי, Dovid my servant, hints to those that built the house of Dovid. They are ישי, דוד, בעז, עובד, [see Rus 4:21–22]), is similar to the moon, just as it says *k'yarei'ach yikon olam*, like the moon it shall be established forever (Tehillim 89:38). In fact, we see that both are called *katan*. The moon is called the *meor ha'katan* (Breishis 1:16) and in connection to Dovid Hamelech it says *v'Dovid hu ha'katan* (Shmuel 1, 17:14).

Now, tracing the lineage of Moshiach, we find Yehuda as the progenitor. His children are Peretz and Zerach (Breishis 38:29–30). Zerach, which means to shine, signifies the sun, which shines consistently at full strength. On the other hand, Peretz represents the moon because it bursts forth and breaks out (see the Ramban to Breishis 38:29), which is what his name means (see for example Breishis 28:14 and Yeshaya 5:5). Whom does Moshiach originate from? Peretz (see Rus 4:18–22). Tangentially, it is said from the Mei Hashiluach of Izbitz that Moshiach is referred to as *ben partzi* (“he who bursts forth”) because during *galus*, we restrain ourselves, in contrast to the unrestrained expression that will characterise the era when Moshiach arrives.

Counting the generations from Peretz until Tzidkiya, marking the conclusion of Malchus Beis Dovid, we reach a total of 28 generations. This corresponds to the 28 days the moon is visible, as one day a month it is eclipsed by the sun. It of course comes as no surprise that we follow the lunar calendar.

Due to *galus*, there are letters missing in the Torah. These letters are the second י from ירושלים, the א from כסא, the ו from אליהו and the ו and ה from Hashem's name י-ק-ו-ה (Eicha 1:7, Shemos 17:16, Vayikra 26:42 Rashi). Adding up the gematria of these letters (10,1,6,6,5) we arrive at a total of 28. This is the same numerical value as the word כח, strength, since our full strength will be restored in the future.

Even in the exile, Hashem gives *koach* to His weary nation which has been persecuted beyond imagination. We mention this when we say in the morning brachos, *ha'noisan la'ya'eif koach*, He gives strength to His weary nation.



RABBI YEHOSHUA ALT

The newly released book “Exhilarating Torah Insights on Recreation and Vacation” is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0DF4ZHPKJ> or by sending a WhatsApp to +972 54 849 5217. Alternatively, you can call 054 849 5217 (Israel) or 917 732 2371 (United States) or send an email to yalt3285@gmail.com.

Some of the questions discussed in this book are the following.

What role does recreation play in our service of Hashem?

What does the Torah teach us about music?

What lessons can we glean from specific types of recreation, such as sports?

Is there a mitzvah to take a vacation?

What does the Torah say about comedy and humour?”

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