

Kindly take a moment to study MISHNAS CHAYIM in the merit of
Menachem Mendel *ben Hirsch Tz'vi a"h*
a fellow Jew who passed away with no relatives to arrange Torah study on behalf of his *neshamah*

Tisha B'Av, Shabbos, and the Beis Hamikdash

PARSHAS DEVARIM 5778

(The following is based in large part on a dissertation of the Nesivos Shalom, contained in the volume on *Sefer Bamidbar*, p. 202.)

In the event that Tisha B'Av falls out on Shabbos, the fast, as we know, is postponed until Shabbos departs. In its most simple form, the rationale behind this practice is the fact that the observance and enjoyment of Shabbos supersedes any displays of *aveilus* (mourning) for the *Churban* (Destruction of the) Beis Hamikdash. This is indeed the case, and Chazal even make a point of emphasizing that delighting in Shabbos should not be curtailed on this occasion: – תִּשְׁעָה בָּאֵב שֶׁחֵל לְהִיּוֹת בְּשַׁבָּת... אוֹכֵל וְשׂוֹתֶה כָּל צָרְכּוֹ, וּמַעֲלָה עַל שׂוֹלְחָנוֹ אֶפְיָלוֹ כְּסֵעוּדַת שְׁלֹמֹה בְּשַׁעֲתוֹ – “(Regarding) Tisha B'Av that falls out on Shabbos... One eats and drinks his fill, even arraying upon his table the likes of the feast of King Shlomo in his prime” (*Ta'anis* 29b). But as we shall see, *b'ezras Hashem*, there is an additional dimension of depth to this idea.

All Connected

In one of the sacred *zemiros* (hymns) recited on Shabbos (“*Kol Mekadeish Shevi'i*”), a most curious statement is made: אוֹהֲבֵי ה' הַמְּחַכִּים בְּבִנְיַן אֶרֶיֶל, בְּיוֹם הַשַּׁבָּת קִדְּשׁוּ שִׂישׁוּ וְשִׂמְחוּ כְּמִקְבְּלֵי – מתן נחליאל – “Those who love Hashem and wait for the building of ‘Ariel’ – on the day of the holy Shabbos, you should rejoice and be glad like those who received the ‘Gift of Hashem’s Inheritance.’” “Ariel” is a reference to the Beis Hamikdash, for it is a name by which the Temple Sanctuary was known. Such is indicated by the Mishnah (*Middos 4:7*), which states:

הַהֵיכָל צָר מֵאַחֲרָיו וְרוֹחֵב מִלְּפָנָיו וְדוֹמָה לְאַרְיֵי, שֶׁנֶּאֱמַר הוּא אֶרֶיֶל אֶרֶיֶל קְרִיַת חֲנָה דָּוִד, מָה הָאָרִי צָר מֵאַחֲרָיו וְרוֹחֵב מִלְּפָנָיו, אִף הַהֵיכָל צָר מֵאַחֲרָיו וְרוֹחֵב מִלְּפָנָיו.

“The Sanctuary was narrow from behind and wide in its front, and (in this way) resembled an *ari* (lion). As it says (*Yeshayah 29:1*): ‘Woe, **Ariel!** **Ariel!** (Residing in the) city in which David encamped.’ Just as an *ari* is narrow in back and wide in front (due to its substantial mane), so was the Sanctuary narrow in back and wide in front.”

In any event, what emerges is that the *zemer* imparts some interesting advice for those mourning for the *Churban*. It informs “those who love Hashem, and wait for the building of Ariel” that there is a remedy for their yearning: “On the day of the holy Shabbos, you should rejoice and be glad like those who received the ‘Gift of Hashem’s Inheritance’ (i.e., the Torah).” In some fashion, rejoicing on Shabbos addresses one’s yearning for the Beis Hamikdash – rejoicing on the level of receiving the Torah. What indeed does one have to do with the other? And how are we to understand the implication of the *zemer* that there is some kind of three-way connection – between the Beis Hamikdash, receiving the Torah, and Shabbos Kodesh?

The Wedding Celebration

Further insight into this issue can be gleaned from Chazal's interpretation of a key verse in Shir Hashirim (3:11), which refers to certain times of celebration: צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּךְ; שְׁלֹמֹה... בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֵחָתוֹ לְבוֹ שְׁלֹמֹה... – “Go out and see, O daughters of Tziyon, the king, Shlomoh... on the day of His wedding and the day of His heart's rejoicing.” Chazal identify to what the *passuk* is referring: בְּיוֹם חֲתֻנָּתוֹ - זֶה מִתֵּן תּוֹרָה, וּבְיוֹם שְׂמֵחָתוֹ לְבוֹ - זֶה בְּנֵן בֵּית הַמִּקְדָּשׁ; – “‘In the day of His wedding’ – this refers to the giving of the Torah; ‘and the day of His heart's rejoicing’ – this refers to the building of the Holy Temple” (*Ta'anis* 26b). We see that what was most special about these events is that they represented the forging of an intimate bond between Hashem and Yisrael, to the extent that, in a sense, Yisrael became “wedded” to Hashem. Thus, the giving of the Torah was considered a “wedding day,” and the building of the Beis Hamikdash served, if you will, as the introduction of the “bride” into the House of the “Groom.”

This intimate connection between Hashem and Yisrael is a hallmark of the day of Shabbos, as well. Reflecting this bond of love, we find that Chazal characterize Shabbos as the “*ben zug*,” the “soul-mate” of Yisrael. The Medrash relates how the day of Shabbos observed the pairing up of the different days of the week, only to find itself without a companion. Hashem then responded to the concern of Shabbos: כְּנֶסֶת יִשְׂרָאֵל הִיא בֶן זִוגָךְ – “The congregation of Yisrael shall be your soul-mate” (*Bereishis Rabbah* 11:8).

What we see, then, is that something most remarkable occurs when Shabbos arrives. In some sense, it is as if the Beis Hamikdash is rebuilt once again. In fact, as the *Tiferes Shlomoh* explains, the ecstasy of Shabbos in the era of the *Churban* is in some ways more cherished than when the Beis Hamikdash actually stood. For during the Temple era, a Yid could experience true closeness with Hashem throughout the week. True, the experience intensified on Shabbos, but the element of unification with Hashem was present before and after Shabbos. However, in the post-Temple era, a Jew during the week is confronted by the mournful situation of *Shechinta b'galusa* – “the Divine Presence is ‘exiled’ (and hidden)”. As such, in these times, it is only on Shabbos that a Yid is privy to the wondrous circumstance of the *yichud ha'shaleim* (complete unification) with Hashem.

In any event, we learn that Shabbos itself is a manifestation of “*yom chasunaso*” and “*yom simchas libo*,” reminiscent of Mattan Torah (the Giving of the Torah at Sinai) and the Beis Hamikdash itself. And so the *zemer* is indeed offering sound advice, encouraging “those who love Hashem and wait for the building of ‘Ariel’” to rejoice “on the day of the holy *Shabbos*... like those who received the ‘Gift of Hashem’s Inheritance.’”

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