



He Is Coming!

R' Mordechai Yafe (1535-1612), also known as the Levush (Levush 559:1), writes he had always wondered since we read Eicha publicly on Tisha B'Av and we say the bracha of מגילה, why don't we write it on a klaf, parchment, and make it a sefer in its own right. That is the halacha with that which we fulfill an obligation בצבור. So why do we read it from a Chumash (Not everyone follows this practice today.)?

The Satmar Rebbe, R' Yoel Teitelbaum, asked on the words לשנה הבאה בירושלים, next year in Yerushalayim (We say this at the end of Yom Kippur and Pesach, as well as in the goodbye to the succa.), that it seems to contradict the מאמין אני משיח, even though the coming of Moshiach may be delayed, nevertheless, I anticipate every day that he will come.

The Zera Kodesh (Parshas Devarim) tells us that the days of the Three Weeks will be transformed into days of happiness and Yom Tov. Similarly, the Toldos Aharon (Parshas Pinchas) writes that in the future, the Three Weeks will be a Yom Tov and we will recite Hallel (Taamai Minhagim, p. 379. The Arizal shows us a hint that the 17th of Tamuz will be a Yom Tov in the future חג לה מחר (Shemos 32:5), as it refers to the 17th of Tamuz [Sefas Emes, Balak, תרמו,]. So how much do we yearn for Moshiach? (Incidentally, the Yaavetz writes that during the time of Bayis Sheini, the people would eat, drink, and be happy on Tisha B'Av, as this day was a Yom Tov for them [Taamai Haminhagim, p. 288].)

It is said that the Chofetz Chaim had a suitcase ready for when Moshiach would come. He even practiced for that moment by running down the stairs, although he was at that time an old man.

The Chofetz Chaim would compare waiting for Moshiach to a sick person who knew that a big doctor was coming to visit him with a cure. Not only does he wait anxiously for the doctor, but each moment that passes doesn't diminish the anticipation, but rather intensifies it, as he thinks

that surely the doctor will be coming any minute now. This is how we must wait for Moshiach (Ohr Yechezkal, Emuna, p. 292).

A man who resided in Monsey and recently passed away would rip out each page from his Kinos as he read it, since he thought to himself that the following year Tisha B'Av would be a Yom Tov.

The father-in-law of R' Yoel Teitelbaum would prepare for the geula by holding a cup filled with wine, reciting Kiddush, and saying את יום חג התשעה באב הוה with tears streaming from his eyes.

A non-Jewish tourist at the Kosel once expressed to a Jew that he had been waiting to come to this ancient Temple site for a long time. He then asked if there would be any sacrifices that day. The Jew responded, "Not now, but perhaps later today."

The Chofetz Chaim promoted the learning of Seder Kodshim for Kohanim, since when Moshiach comes and the Beis Hamikdash is built, we will need to know the avoda of how to offer korbanos (Ohr Yechezkal, Emuna, p. 288).

A rebbe asked the boys in his class why they wanted Moshiach to come. Among the boys who answered was one who didn't have a father. He said that he wanted Moshiach to come because there will be תחיית המתים, the resurrection of the dead, and then he would get to see his father. The lesson is clear: when Moshiach comes, we will get to see our father—Hashem!

A father once asked his son, who had terrible pain from gallstones, why he didn't have surgery to remove his gallbladder. The son responded that since Moshiach was coming any day and he was a Kohen, if the gallbladder were removed, he would be blemished (בעל מום) and unfit to serve in the Beis Hamikdash.

In light of the above, we can grasp why the parshiyos of the Three Weeks—Pinchas, Mattos-Masei and Devarim (In a regular year, these are the parshiyos of the Three Weeks.)—contain sections dealing with the borders of Eretz Yisrael or its division, as it will apply in the future when

Moshiach comes. This is a deeper meaning in the terminology of בין המצרים (Eicha 1:3, see Rashi there), as מצר means a boundary.

The Yismach Moshe (1759-1841) lived with the concept of Moshiach. He commented at the end of his life that had he known that Moshiach wouldn't come in his lifetime, he wouldn't have been able to live until the age he lived to.

When R' Yosef Chaim Sonnenfeld was a bachur in Pressburg (He later became rav of Yerushalayim.), he overheard a woman asking her friend what she made for supper to which she responded squash. She then asked "And tomorrow?" Her response: "Don't speak like that. If God forbid Moshiach doesn't come tomorrow, then I'll make lentils."

A grandchild of R' Levi Yitzchok of Barditchiv (1740-1809) was engaged to the grandchild of the Baal Hatanya (1745-1812). Upon being shown a draft of the invitation, which indicated that the wedding would take place in Zhlobin, R' Levi Yitzchok tore it up. He instructed that the wording be changed to indicate that the wedding would take place in ירושלים עיר הקודש. However, if Moshiach had not arrived by then, the wedding would take place in Zhlobin.

With this we can appreciate the answer to the contradiction posed by the Satmar Rebbe at the beginning of this chapter. If the accent is on the first syllable of באה, then it means "had come," as Rashi tells us (Breishis 29:6, Rashi). Thus, לשנה הבאה בירושלים means may we be in Yerushalayim during the current year since Moshiach can come at any moment. This is consistent with the Ani Maamin and therefore there is no contradiction.

We can also now understand the answer to the question of the Levush. He answers that since we are waiting and anticipating the time when Tisha B'Av will become a Yom Tov, if we were to write Eicha on a klaf, it would seem as though we were giving up on the geula. Let us hope for the coming of Moshiach, and have faith that this Tisha B'Av will be the Yom Tov we have all been waiting for.

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