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תשפ"ד RAV BRAZIL PARSHAS DEVARIM TISHA B'AV

THE CHURBAN , THE NINE DAYS, AND OUR GET FROM HASHEM

When Adam ate from the *Aitz Hadaas* Hashem divorced him from dwelling in Gan Eden. It was tantamount to giving a גט as it says (Bereishis 3,4) ויגרש את האדם. Similarly, when Hashem destroyed the *Beis Hamikdash* and *Am Yisrael* descended into *galus* it was as if Hashem gave Yisrael a גט. This is why we find the *Agadatah* of the *Churban* in *Meseches Gittin*. However from the response that Yechezkail Hanavi gave to the *Sanhedrin* in the times of Ezra we see to the contrary. The *Shem Mishmuel* brings on *Shevuos 2* the following

מקרא דיחזקאל (כ') ויהי בשנה השביעית וגו' באו אנשים מזקני ישראל לדרוש את ה', וברש"י שאמרו עבד שמכרו רבו ואשה שגרשה בעלה כלום יש לזה על זה כלום, אף אנו שהגלנו וכו'. ויש לדקדק דבכל מקום זקני ישראל הם סנהדרין עיני העדה, וח"ו לעיני העדה שיעלה זה על רוחם. אך י"ל דהנה ידוע שהיו קצת אנשים שנתקו בעריות בימי עזרא, והי' הדבר מוקשה בעיני זקני ישראל, ע"כ בקשו ללמד עליהם זכות ולהקטין אשמתם, מפני שמעתה אין השי"ת מנהיגם ונפלו תחת שר הארץ והוא הכניס בהם מחשבות רעות עד שאינה דומה מהותם עתה כמהותם מאז, ואין בכחם להתגבר על יצרם מעתה, אך באמת אין הדבר כך והשיבם יחזקאל והעולה על רוחכם הי' לא תהי' אשר אתם אומרים נהי' כגוים וגו' אם לא ביד חזקה ובחימה שפוכה אמלוך עליכם, היינו שעדיין אני מלככם ומנהיגכם ומחשבתכם גם עתה אינה דומה לזולתכם :

After the *Churban* when *Yidden* were in *Galus* a segment of *Am Yisrael* were conducting their lives with immoral behavior and were warned by Yechezkail Hanavi that they will pay with the wrath of Hashem for their misdeeds. Their complaint to him was Hashem destroyed the *Beis Hamikash* and sent *Yisrael* into *Galus*. He acted like a husband who gave his wife a divorce. We were rejected from Him and our fate was given over to the *mazalos*. How can He punish us for our wrong doings when we are not married anymore? The answer Yechezkail gives is that we were never rejected completely and although we don't see it, Hashem still watches over us as before and cares very much if we fulfill his *mitzvos*". From here we see that Hashem did not give us a complete גט even though it seems that way on the outside.

The word גט is a very interesting. In the Torah it is called ספר כריתות. The word גט is Aramaic. It is *gematriah* twelve alluding to the twelve lines on which the contents of the divorce is written in. Another fascinating interpretation is that these two letters of *gimmel* and *tes* are never found together side by side in any Hebrew word. Therefore the letters גט symbolize separation of the spouses who must divorce and not live together. We would like suggest another interpretation alluded to in the letters of גט which is the Navi Yechezkail's response to the *Sanhedrin* concerning our relationship with Hashem after the *Churban*.

There are two pairs of letters before the letters of גט and more pairs after the גט. Before Hashem destroyed the *Beis Hamikdash* there were the pairs of letters א"ז and ב"ח. The word זא is built with a letter *aleph* riding on top of a *zayin*. The *aleph* represents הש"ת של עולם השי"ת, *ruchniyus*, and the *zayin* represents physicality and the seven days of creation. Together they are the *gematriah* of 8 which the Maharal says corresponds to the supernatural. The mission of *Am Yisrael* is to rise above nature and sanctify Hashem's name by living a life of elevating the physical. The *Beair Mayin Chaim* in *Beshalach* says that the word זא which is *gematriah* eight corresponds to the two names of Hashem יהוה אדני containing eight letters which align to the *middos harachamim* and *din*. The *Shiras Hayam* therefore begins with the word זא for it describes the two *middos* which Hashem displayed at *Yam Suf*, one to save the *Yidden* and the other to drown the Egyptians.

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However when we fail to fulfill our duty of **אז** and instead we value and pursue physical pleasures over Hashem's wishes, we then fall into the letters of **חב** which means to hide. One thinks that we can hide from Hashem just like Adam and Chavah did as the *passuk* says **ויתחבא האדם ואשתו**. By sinning we become **חייב** indebted to Hashem to do *teshuvah*. If we make no effort to repair our spirituality, then we receive punishment in the form of suffering and pain. If we still don't heed His mitzvos and do teshuva we are punished with **גט** - *galus* from *Eretz Yisrael* and **הסתר פנים**, Hashem's hiding from us.

In short, when Yisrael leaves their *madraiga* of **אז** and falls to **חב**, they are given a **גט**.

What comes **after** Yisrael receives the **גט**? The pairs of letters that follow in the same patterns are **ה"כ, ד"י, ו"ל** as we will explain. These letters of **די** send the message that even after the **גט** there still remains **די** **enough** **אלוקות** G-dliness in the Yid not to be completely severed from his relationship with Hashem. An undefiled spark still burns deep within a Yid through which he can reattach himself to Hashem in a way that he can feel His closeness once again. If one decides to do teshuva he will be connected by the outstretched hand of Hashem as we say **הפושט יד לשבים**.

The next pair of letters **ה"כ** that follow giving a **גט** to Am Yisrael, tell the story of **כה** which is the first word in the *passuk* in Yechezkail 37,21 **כה אמר אדני יהוה הנה אני לוקח את בני ישראל מבין הגויים אשר הלכו שם וקבצתי אותם מסביב והבאתי אותם אל אדמתם**

This *passuk* states that even though *Yisrael* went into *galus* because of their *aveiros* and there they emulated the ways of the gentiles, nevertheless I will gather them together and return them to *Eretz Yisrael*. We see from this that the **גט** is not a total **גט** but one that appears like a divorce on the outside alone.

The pair of letters **כ"ה** also tell us that one can still accept upon himself **שמע ישראל עול מלכות שמים** which contains 25 letters **כה**, even when his eyes are closed in *galus* and he lives in a darkness concealing Hashem's light.

The next pair of letters after **גט** are **לו** and are rooted in the *passuk* **ולו אנחנו עמו וצאן מרעיתו**. Concerning this word there is a **קרי וכתוב** for it is written **לא** as if to say we are not *His* nation but it is read and translated as if it was spelled with a letter *vov* which means **to Him** we are His nation and His flock of sheep. The duality of these polarized interpretations of the word **לא** in the *passuk* reveals that even when Am Yisrael appears as if we are not His nation because He rejected us by destroying the *Beis Hamikdash* and sending us into *galus*, nevertheless we are still His nation and it is not a complete divorce. We must always be thankful to Hashem that when we act disloyal to Him and bow down to idols, He still does not trade us in and replace us with a substitute nation. The reason why our **גט** is not complete is because our undetected relationship with Hashem is still faintly alive as hinted in the word **"עמו"** which the Sefas Emes says refers to coals that are in a physical state of **עוממות**. On the outside there is no fire but if they are fanned they will ignite because a non - visible fire glows within. **שחורה אני ונאווה**.

Let us return to the word **גט** and examine its *gematriah* with its hidden letters **גימל טית** which add up to **502** the numbers of years our *Avos* lived on earth Avraham 175, Yitzchak 180 and Yaakov 147. This conveys to us that it was the *Avos* who implanted within their descendants that a **גט** given to Am Yisrael will not severe or totally discontinue our lifeline relationship with Hashem. This is hinted in the number 502 which also spells **שבר** which means to break. The dictionary definition of break is to separate into parts of pieces, to stop having a close relationship with someone. The *Avos* in their 502 years serving Hashem with *mesiras nefesh* guaranteed that even if their descendants will veer off the path of Hashem they will never fall to a

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state of שבר where their relationship will be broken and severed completely. Hashem by giving a גט to His nation encourages them to return to their אה status which still remains accessible to them even in galus. We are now living in the midst of the Nine Days of Churban. The Sefarim tell us that in the darkness of these days there lies a greater hidden light than light itself. The gematriah of אה including the word is nine. The external גט that was given to Klal Yisrael ends with the letter ט which is gematriah nine. The number nine stands for emes. This is why we find that every multiple of nine is in mispar katan also nine 9, 18. 27 36 45 54 63 72 81 90 99. אמת תכון לעד. The Nine Days even though they are days of loss and mourning, they nevertheless still contain the light of Hashem that declares the eternity of Yisrael's relationship with Him.

Rav Brazil,

Gut Shabbos