

PARSHA WITH

Rabbi Shmuel Brazil



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תשפ"ה RAV BRAZIL TISHA B'AV

THE SILVER LINING OF TISHA BAV

The Medrash writes on the *passuk* Aicha 1,5 קרא עלי מועד Hashem called an assembly to crush my young men. However there are *sefarim* such as the Ohaiv Yisrael who interpret this to mean that Yisrael did not possess a greater *Yom Tov* than *Tisha B'av*. How are we to understand this description of *Tisha B'av*, a day of national tragedy and mourning for already close to 20 centuries, and yet still be deemed as a special time of joy?

Another question that begs an answer is the *gemarah* in Yuma 54b which states that when the Romans entered the *Beis Hamikdash* they saw that the angel figurines on the Aron were hugging each other

אמר ריש לקיש בשעה שנכנסו נכרים להיכל ראו כרובים המעורין זה בזה

This description is very perplexing. The *gemarah* in Baba Basra 99 explains the miracle of the cherubim as follows. When Yisrael possessed an intimate relationship with Hashem by observing the Torah and mitzvos, the cherubim faced each other. However, when they were spiritual dysfunctional they did not. If so how could it be that at the time that the *Beis Hamikdash* was being destroyed because of Am Yisrael's wayward relationship with Hashem, they were found embracing each other which is an expression of love?

To answer both difficulties we will bring an explanation of Rav Dessler ztl concerning the breaking of the *Luchos*. Upon seeing *Yisrael's* rebellion against Hashem by worshipping the *Aigel*, Moshe broke the *Luchos*. Hashem's response was אשר שברת which *Chazal* interpret this to mean יישר כח may your strength continue to be straight. In other words Hashem thanked Moshe for his deliberate destructive action. In explaining this Chazal, Rav Dessler elaborates on the fundamental relationship between light and energy flow and the vessel that is waiting to receive them. When Hashem reveals a spiritual force of light there must be a vessel worthy and capable of receiving it without being destroyed. If the vessel is incompatible with the revelation, then there are two available choices. One is to remove the vessel and preserve the light or to remove the light and preserve the vessel. When Moshe descended from *Har Sinai* with the *Luchos*, he was bringing to *Am Yisrael* a lofty celestial light to change for the better Man and the world. By worshipping the *Aigel* Yisrael became unworthy and incompatible to receive it and the *shidduch* between the two terminated. Moshe then made the decisive choice to remove the light rather than to annihilate *Am Yisrael's* existence. This selection of Moshe was greatly applauded by Hashem with the words יישר כחך. For by doing so, he eliminated from Hashem to decide on Yisrael's destruction amidst all the prosecution forces and *kitrugim* that were aroused because Yisrael's blatant *avodah zara*.

Let us employ this same reasoning in the destruction of the *Beis Hamikdash*. It was the residing place of Hashem's *Shechinah* within *Am Yisrael*. When we were no more worthy for this merit on account of our *aveiros*, two possible events could have been triggered. One was the destruction of the *Beis*



Hamikdash and the exile of the Jewish Nation, or the annihilation of *Am Yisrael* once in for all. This time it was Hashem who made the decision and His choice was to obliterate the *Beis Hamikdash* instead and thereby send *Yisrael* into *galus* as a *tikkun* and atonement.

This is the explanation of the *Chazal* that says Aicha Rabbasi 4,15 ואבנים על עצים He poured His anger on wood and stones.

רש"י קידושין לא:

מזמור לאסף אלהים באו גוים בנחלתך וגו' קינה לאסף מיבעי ליה? ודרש כך שאמר אסף **שירה** על שכילה הקב"ה חמתו בעצים ואבנים שבביתו ומתוך כך הותיר פליטה בישראל שאלמלא כך לא נשתייר משונאי ישראל שריד וכן הוא אומר כלה ה' את חמתו ויצת אש בציון (איכה ד) ילקוט שמעוני תהלים עט.

A **song** composed by Asaf *Elokim* the goyim entered Your *Mikdash* and destroyed it. Shouldn't he have changed the word of מזמור to קינה and איכה? But rather Hashem let out his anger by burning down the *Beis Hamikdash* its wood and stones. The words of **כילה חמתו** is *gematriah* **יישר**. The same **יישר כח** that Hashem gave to Moshe for breaking the *Luchos* was also hinted in the destruction of the *Beis Hamikdash* in the place of *Am Yisrael*.

The *passuk* says Aicha 1,8 **לנדה היתה** *Yisrael* did an accidental sin **therefore** she is put into excommunication and *galus*. The Bnei Yissaschor asks that the word **חטא** describes a **שוגג** an involuntary *aveirah*. Yet we know that before the destruction of the *Mikdash* they were warned by the *Neviim* of the impending destruction which describes their *aveiros* to an intentional? He answers that since every *Yid* has a spark of *kedusha* and *tahara* that embodies his essence, his deep nature doesn't really want to do the *aveirah*. Therefore the *Beis Hamikdash* was destroyed and not *Am Yisrael*. This is the reason why the *passuk* portrays *Am Yisrael* as *Nidah* **נדה** which is not necessarily to be interpreted as excommunication but rather a woman who is *tamei* because of her menstruation. True, she is prohibited to have relations during her period of *tumah* but she will soon purify herself and will be once again permitted to live with her husband. This back and forth relationship being permitted and times of prohibition only applies by the *Niddah* and not with other **ערויות** who are forbidden forever. **על כן לנדה היתה**

This interpretation of the Bnei Yissaschor is hinted in Sanhedrin 110b

(דברים כט כז) וישליכם אל ארץ אחרת **כיום הזה** מה היום חוזר ומאיר אף ישראל בן

This could have been the kavanah of Yaakov when he bought the birthright of Aisav and said **מכרה**. **כיום** the word **כיום** was added to send the message to Aisav that even if he will renege on the sale and destroy our *Beis Hamikdash* he will never be able to destroy *Am Yisrael* for they are **כיום** like the day, that after the night the day returns.

With this interpretation we can now understand how the cherubim were found in an embrace position when the enemy entered the *Mikdash*. Even at the time of *Yisrael's* destruction, Hashem

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demonstrated to His nation the silver lining that lies hidden beneath the tragedy, that of נצח ישראל (Shmuel 1,15,29) that we will always remain Hashem's eternal people. By pouring His anger on the wood and stone Hashem was proclaiming that there is a טהרה a purity deep within us that can never be removed and which bonds us with an eternal relationship to Hashem. **טהרה** is *gematriah* **עץ ואבן** which supports this concept.

Furthermore the *passuk* says **שובה** ישראל עד ה' אלקיך. The reason why *teshuvah* is possible is because we find by both the *luchos* and the destruction of the *Beis Hasmikdash* the *derech* of *tikkun Am Yisrael* and not its destruction even though we transgressed the Three Cardinal Sins. That is hinted in the word **שובה** which is *gematriah* **עצים אבנים**. This might be part of the reason why it is a *minhag* that some people sleep on the ground; others sleep without a pillow; and still others place a stone beneath their heads on *Tisha B'av*. The purpose being in order to stir within us the silver lining of our continued existence and that is because Hashem took out His anger on the **stones** of the *Mikdash* and not on us.

Now we can understand why Tisha B'av is called a **מועד** a holiday. The fact that the *Beis Hamikdash* was destroyed instead of *Am Yisrael* is an eternal silver lining that Hashem demonstrated to Am Yisrael and to which we must rejoice about even though it was a tragedy. An allusion to this interpretation is the *gematriah* of **מועד** is also **ויפדך** He redeemed you

Rav Brazil ,

Gut Shabbos