

PARSHA WITH

Rabbi Shmuel Brazil



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RAV BRAZIL PARSHAS MATTOS – תשפו B'AV
TISHA B'AV AND THE FIGURE OF REBBI 212

Why were the two months of *Tammuz* and *Av* loaded with the repetitious fall out of *Am Yisrael*? The Ben Ish Chai reveals the esoteric reason that caused these two months to be those in which Hashem sent his wrath upon his nation. The *sefarim* explain that Yaakov and Aisav divided the months of the year. Yaakov took the first three months *Nissan Iyar Sivan*, and Aisav took the next three *Tammuz Av Elul*. Yaakov was worried that if Aisav would have the dominion over *Elul* the month before the *Yamim Naraim*, he would thereby insure that *Yisrael* would never be prepared for the *Yom Hadin*, so he "stole" it from Aisav. This is hinted to in the *passuk* ויעקב אוחזת בעקב עשו that Yaakov was holding on to the "heel" of Aisav which was the last month of Aisav the month of *Elul*. This left Aisav with the possession of only two months from this section *Tammuz* and *Av*. Therefore in these months was the destruction of the first and second *Beis Hamikdashos*. In the future these two months will become *Yamim Tovim* to the Jewish Nation the *passuk* says (Tehillim 90,15) שמחנו כימות עיניתני that at the time of *Moshiach* you will bring us joy in measurement to the days of our afflictions in *galus* a"k.

We will continue with an added interpretation to the *passuk* ויעקב אוחזת בעקב עשו which can be interpreted that Yaakov was holding on to the letter *vov* of Aisav's name which is the "heel" of his name. This interpretation alludes to the *passuk* (Yeshaya 50,9) עש יאכלם a moth will eat them (Edom). That Yaakov will defeat Aisav until there is no remnant. This could be the explanation why we find that Yaakov is spelled with an extra letter *vov* five times. This alludes to the fact that *Am Yisrael* will merit to witness the collapse and destruction of the Edomite Empire before *Moshaich* arrives symbolized by Aisav's loss of his "vov" to Yaakov.

The Ben Ish Chai continues further and says that the *gematriah* of תמוז אב equals the *gematriah* of תאנה which is a fig. According to one opinion in the *Chazal* the *Aitz Hadaas* was a fig tree. We suggest the connection between the *chait* of *Aitz Hadaas* and the *Churban Beis Hamikdashos* as follows. In *Avos D'Reb Nosson perek 1* it describes how the *Nachash* successfully seduced Chava to eat from the *Aitz Hadaas*.



The *Nachash* told her that Hashem prohibited from eating it from fear that by doing so you would be His competition by possessing the talent to also create worlds, and there is no down side because won't kill you. He pushed her against the tree and she didn't die as Adam said she would. She then remarked that everything my **Rebbi** told me is a lie.

We see from this that she lacked *emunas chachamim* referring to Adam whom she called "My Rebbi". Her non belief in the *mesorah* from Hashem to Adam caused the cataclysmic Churban of diminishing the spiritual dimensions of Man and creation of which we still suffer until this every day. Interestingly, the word **תאנה** has the same sound as **טענה** which means a claim. Chava asserted that Adam was a "liar" indicating in her a heretic non belief in the *Talmid Chacham* and his validation to transmit the word and will of Hashem to *Am Yisrael*.

In Shabbos 119 and the Rambam Hilchos Talmud Torah 6,11 state that the reason the *Beis Hamikdash* was destroyed was because they disgraced *Talmidei Chachamim*. This is the *lashon* of the Rambam:

עון גדול הוא לבזות את החכמים או לשנאותן. לא חרבה ירושלים עד שבזו בה תלמידי חכמים שנאמר ויהיו מלעיבים במלאכי האלהים ובוזים דבריו ומתעתעים בנביאיו כלומר בוזים מלמדי דבריו וכן זה שאמרה תורה אם בחקותי תמאסו מלמדי חקותי תמאסו וכל המבזה את החכמים אין לו חלק לעולם הבא והרי הוא בכלל כי דבר ה' בזה:

Following in the steps of the Rambam's interpretation we can suggest that words **אם** **תלכו** also means "those that teach" My *chukim* – the *talmidei chachamim*. The acronym of **אם** **בחקותי** spells the month of **אב**. It hints to us that if we will follow and honor the *chachamim* and not disgrace and ridicule them, we will be saved from the afflictions and destructions of the *Beis Hamikdash* given to us during the month of Aisav.

We now we see an apparent parallel between the *chait* of *Aitz Hadaas* and the destruction of the *Beis Hamikdash*. They both came about because of the lack of *emunas chachamim* and in both episodes, *galus* was the punishment, from *Gan Eden* and *Eretz Yisrael*.

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Let us look even deeper into this parallel. The Ben Ish Chai writes that the first nine days of the month of *Av* are the severest days in the month of mourning over the *Churban*. The amount of hours in these nine days are **216** the same gematriah of **גבורה** and **אריה**. The mazal of *Av* is **אריה** the *middah of din*. However, the last four hours of *Tisha B'av* represents the turn around of this day for within these four hours *Moshiach* is born. So actually there are only 212 hours of severity and mourning.

This is hinted to in the *gematriah* of **ריב** hours which spells the word **רבי** a title of a *talmid Chacham*. The exacting of the *midah keneged midah* manifests itself with a severity of mourning for **ריב** hours as a punishment for shaming *Talmidei Chachamim*. This is also hinted in the one word chastisement that Hashem gave to Adam immediately after the fallout **איכה** where are you? *Chazal* compare this word to the first word of *Megillas Aicha* which we read on *Tisha B'av* **בדד יושבה**. It is remarkable that the *gematriah* of the hidden letters of **איכה** which are **ה ו"ד ף ף ף** (including the six letters and kollel) comes to **212**.

If one does *teshuvah* during these nine days of **212** hours, by renewing his *kovid* and respect of *Talmidei Chachamim*, he can change the darkness of *galus* into the **אורה** of *geulah* as they share the same *gematriah* *ak"l*.

This brings us back to the *gematriah* that **תמוז** and **אב** add up to **תאנה** which was the forbidden fruit of the *Aitz Hadaas*. As we explained from *Avos D'Rav Nosson*, the *chait* from which the downfall of man evolved was because Chava did not respect the words of **רבי**.

With this explanation we can now understand an episode in the gemarah about Rabbe Eliezer Ben Arach (Shabbos 147)

רבי אלעזר בן ערך איקלע להתם לפרוגייתא ודיומסת רש"י אימשיך בתרייהו אחר היין והרחיצה, איעקר תלמודיה נעקר תלמודו ושכחו רש"י. כי הדר אחא קם למיקרי בספרא בעא למיקרא שמות י"ב ב' החדש הזה לכם אמר החרש היה לבם בעו רבנן רחמי עליה והדר תלמודיה

Rabbe Eliezer Ben Arach visited a place which was known for the finest wines and mineral water. Slowly but surely these earthly pleasures drew him into another world and he forgot the Torah that he learned. When it was time to read the Torah in *Parshas Bo* he mistakenly read the *passuk* **החודש הזה לכם** by changing the letters to form new words that read **החרש היה לבם**. Observe very closely at the letters that he changed into – **ריב**. Why was his mistake in the reading of the Torah specifically in the letters of **ריב**?



We can get insight in this episode from the Avos D'Reb Nasson 14

אבות דרבי נתן סוף פרק י"ד איתא כשיצאו תלמידי ר' יוחנן בן זכאי מלפניו, ר"א בן ערך אמר אלך לדיומסית למקום ומים יפים ונאים והם אמרו גלך ליבנה למקום שתלמידי חכמים מרובים אוהבים את התורה. הוא שהלך לדיומסית למקום יפה ומים יפים ונאים נתמעט שמו בתורה הם שהלכו ליבנה למקום שת"ח מרובים ואוהבים את התורה נתגדל שם בתורה

Rabbe Eliezer by not joining the *talmidim* of Rabbe Yochanan Ben Zakai who went to learn with other *Talmidei Chachamim* in Yavneh, was inadvertently shaming the *talmidei chachmim* by choosing physical pleasures over a *chaburah* in an environment of Torah. Such conduct caused the *Churban Habayis* of which we mourn until today in the length of 212 hours. Hinted in the acronym of the name of his Rebbi רבי יוחנן בן זכאי are the three wrong read letters of ריב. This testifies that the mission of Rabbe Yochanan was to repair and make meritorious (זכאי) the chait of *Aitz Hadaas*, רבי, and the kovod to the *mesorah* and the *Chachamim*. Note also that two of the first letters of his father's name which were ז"כ symbolize the two correct letters in the words הזה לכם that should have been read. These allusions convey that when Rabbe Yochanan died it was expected that his talmidim would continue with this *avoda* of *tikkun*. Rabbe Eliezer's opinion were respected over his other talmidim (Avos 2,9). Therefore by doing what he did Rabbe Eliezar Ben Arach made a setback to the *avoda* of his Rebbi in the *tikkun* of of the *Aitz Hadaas* and the 212 hours.

Another mind boggling fact concerning this *mamar* is that the rebellion of the Chamonaim against the Greeks took place in the 212th year of the *Second Beis Hamikdash* (ספר הקבלה מהראב"ד). As our *sefarim* tell us that the *kelipah* of *galus Yavan* was to undermine Torah שבעל פה symbolized by the Menorah in the *Bais Hamikdash* which is the power given to the *Chachamim* to interpret the תורה שבכתב and make *takanos for Am Yisrael*. By initiating their supernatural rebellion against the Greeks especially on the 212th year, they made a great *tikkun* in the chait of *Aitz Hadaas* and תאנה. Unbelievably, the small number of *Kohanim* who were involved in this revolt to bring back the *emunas chachamim* were called חשמונאים a *gematriah* of which (including the kolel) equals תאנה.

As the period of 212 hours is approaching let us work on not shaming or belittling the *kovod* of our *Chachmim* present past and future. This also applies for one talmid chacham against another. With this we can bring the *moshiach* and merit to the building of the *Third Beis Hamikdash* אבי"ר.

Rav Brazil, Gut shabbos