

Holy Light, Hidden Deep

Analyzing the *nesiim*, leaders of the shvatim, we notice that two of them caused turmoil: the *nasi* of Reuven who was involved in the congregation of Korach and the *nasi* of Shimon who was Zimri, the one who caused the devastating plague which claimed 24,000 lives (Bamidbar 25:9, 25:14).

The Tur tells us that the twelve tribes align with the twelve months (Tur, Hilchos Rosh Chodesh, 417). Reuven, positioned fourth in the order of the *degalim*, banners, corresponds to Tamuz, the fourth month. Shimon, being the fifth in the *degalim*, corresponds to Av, the fifth month (Bamidbar 10, Bnei Yissaschar, Tamuz Av 1:3). Additionally, when the *nesiim* brought the dedication offerings, Reuven's was the fourth and Shimon's was the fifth (Bamidbar 7:30, 36). Combining the initials of ראובן and שמעון forms the word רש, impoverished, because these are the months of the year that are impoverished. It comes as no coincidence that the parshiyos of Korach, Balak and Pinchas, where all this turmoil took place, are read during the summer, as Reuven and Shimon correspond to the summer months of Tamuz and Av.

In essence, these two months are really spiritually elevated months that have fallen very low as in the gemara (Chagiga 5b) that says *mai'igra ram l'bira amikta*, from a high roof to a deep pit (Examples of *kedusha* mixed with *tumah* are the *k'naan*im living in Eretz Yisrael and the *orlah* prior to a bris. The same is true with Tamuz and Av as in essence they are filled with light.). This descent is comparable to the principle that the greater the height from which an object falls, the deeper its descent.

These months are described as *noflim*, fallen and *kefufim*, bent. Nevertheless, Hashem supports them as it says *someich Hashem l'chol ha'noflim v'zokeif l'chol ha'kefufim*, Hashem supports all the fallen ones and straightens all the bent (Tehillim 145:14), as in the future these days will be happy days. It comes as no surprise that the words סומך יי-וה לכל הנופלים has an identical gematria (453) to תמוז. How about the sum of the words 321 (לכל הכפופים)? It is the same as חודש אב, as this month is that of *kefufim*, since the beginning of the month until after Tisha B'av is in the dominion of the satan (Emunas Itecha, Shelach, s.v. *yadua*).

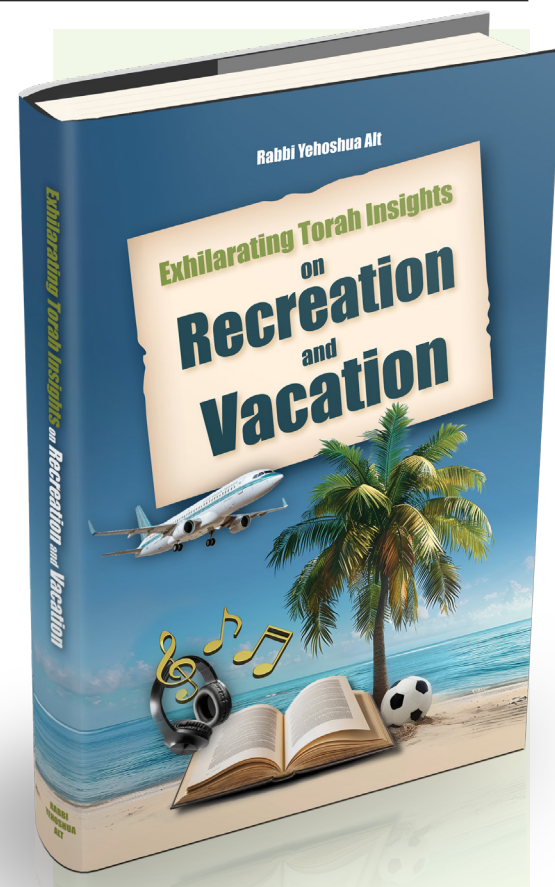
Observing nature we notice that the darkest months are in the winter in contrast to the summer months which are filled with light. The months of Tamuz and Av are in truth ones infused with true light, as it says

tzom ha'revii v'tzom ha'chamishi...l'sasson u'le'smicha u'le'moadim tovim, the fasts of the seventeenth of Tamuz and the ninth of Av will be to the house of Yehuda for joy, gladness and for happy festivals (Zecharya 8:19). This explains the sum of 17 (seventeenth of Tamuz) and 9 (ninth of Av), amounting to 26, which aligns with the numerical value of י-ה-ו-ה. This is because these are the holiest of times, times infused with godliness.).

In Lecha Dodi we say *rav lach sheves b'eimek habachah*, too long have you dwelled in the valley of weeping. Another interpretation given is that *rav lach sheves* (*sheves* refers to Shabbos as it is comprised of the same letters as *sheves*), the highest Shabbosos are *b'eimek habachah*, the ones that are in the valley of tears (A similar expression is found in Devarim 1:6), which are the Shabbosos of the Three Weeks (see the Tiferes Shlomo to Shabbos Chazon s.v. *b'Parshas Bechukosai* and the Koznitzer Maggid in his *sefer Avodas Yisrael* to Eichah 1:3).

As the mourning intensifies throughout the Three Weeks, Parshas Devarim coincides with Tisha B'av, reaching its peak intensity. In fact, the pasuk in Parshas Devarim, *eicha esa l'vadi*, is read with the same *trop* (tune) as *eicha yashva badad* (Devarim 1:12, Eichah 1:1). Additionally, Parshas Devarim begins *eileh ha'davarim* where the word אלה has a gematria of 36, equivalent to איכה. Consequently, the Shabbos of Parshas Devarim is the highest Shabbos of the Three Weeks (Ohaiv Yisroel, Meor Vshemesh, Rimzei Bein Hamitzarim. Emunas Itecha, Devarim. Nesivos Shalom, Devarim, Shabbos Chazon). In fact, the Kedushas Levi tells us that on Shabbos Chazon every Jew is shown the Third Beis Hamikdash.

The low months of Tamuz and Av came as a result of the sin of the Meraglim, spies. Among the twelve Meraglim only two remained untainted by sin, namely, Yehoshua and Kalev. It is fitting that the two Moshiachs (Rambam Hilchos Melachim 11:1, see *Midrash Va'yosha* 22), Moshiach ben Yosef (from Efraim, represented by Yehoshua — Bamidbar 13:8) and Moshiach ben Dovid (from Yehuda, represented by Kalev — Bamidbar 13:6), come from them. That is to say, since the Meraglim caused us to be in *galus*, the rectification (meaning, the ones to remove us from *galus*) are from those who did not partake in the sin. Then we will see *chasdei Hashem ki lo samnu...*, Hashem's kindness surely has not ended, and He therefore will bring Moshiach, as כִּי serves as an acronym for יהושע and כלב, since they are the progenitors of Moshiach.



RABBI YEHOSHUA ALT

The newly released book "Exhilarating Torah Insights on Recreation and Vacation" is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.com/dp/B0DF4ZHPKJ> or by sending a WhatsApp to +972 54 849 5217. Alternatively, you can call 054 849 5217 (Israel) or 917 732 2371 (United States) or send an email to yalt3285@gmail.com.

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