בס"ד

**The Light of Tisha b’Av**

Source sheet

1. R. Kattina said: Whenever Israel came up to the Festival, the curtain would be removed for them [separating the Holy of Holies] and the Cherubim were shown to them, whose bodies were intertwined with one another. They would say to them: “Look! You are beloved before G-d as the love between man and woman.” (BT *Yoma* 54a)
2. When they had crossed over [the Jordan], Elijah said to Elisha, "Ask what I shall do for you before I am taken from you." And Elisha said, "Please, let a double portion of your spirit be upon me." He said, “You have asked a hard thing. Nevertheless*,* if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so*.*” (*Malachim* 2, 2)
3. Make two golden cherubs, hammering them out from the two ends of the cover. One cherub shall be on the end, and one on the other. Make the cherubs from [the same piece of gold] as the cover itself, on its two ends. The cherubs shall spread their wings upward so that their wings shield the cover. The cherubs shall face one another, with their faces toward the cover. (*Shemot* 25)
4. [Solomon] crafted two cherubim from wood, overlaid them with gold, and placed them in the Most Holy Place in the Temple. The wingspan of the cherubim was twenty cubits... as they stood on their feet and faced the front of the Temple. (*Divrei Hayamim* 2, 3)
5. How did [the cherubim] stand? ... The verse in Exodus 25:20 says that they faced each other, while in II Divrei Ha-Yamim 3:13 it says that they faced the Temple. This [difference in text] does not pose a problem; when the people of Israel were doing the will of G-d, they faced each other. When people of Israel were not doing the will of G-d, they faced away from each other. (*BT Bava Batra* 99a)
6. Resh Lakish said: When the heathens entered the Temple [to destroy it], they saw the Cherubim, whose bodies were intertwined with one another. They carried them out and said: These Israelites, whose blessing is a blessing, and whose curse is a curse, occupy themselves with such things! (BT *Yoma* 54b)
7. Abraham reached out and took the slaughter knife to slit his son's throat. G-d's angel called to him from heaven and said, “Abraham! Abraham!” And he answered, “'Yes.” (*Bereshit* 22:11)
8. Moses tended the sheep of his father-in-law Jethro, sheik of Midian. He led the flock to the edge of the desert, and he came to G-d's Mountain, in the Horeb area. G-d’s angel appeared to [Moses] in the heart of a fire, in the middle of a thorn-bush. As he looked, [Moses] realized that the bush was on fire, but was not being consumed. Moses said [to himself], “I must go over there and investigate this wonderful phenomenon. Why doesn't the bush burn?” When G-d saw that [Moses] was going to investigate, He called to him from the middle of the bush. “Moses, Moses!” He said. “Yes,” replied [Moses]. (*Shemot* 3)
9. Then Moses said, “I pray You, show me Your glory!” And [G-d] said, “I will make all My goodness pass before you, and will proclaim the name of G-d before you... But you cannot see My face, for no man can see Me and live!” (*Shemot* 33)
10. The Papunians asked R. Mattenah: “Where is Moses alluded to in the Torah?”

He answered, in the verse: “God said, 'My spirit will not contend with man forever, since he is nothing but flesh. His days shall be 120 years - בְּשַׁגַּם הוּא בָשָׂר” (*Bereshit* 6:3). (BT *Chulin* 139b)

1. בעת כשלון האדם ידע שבאותו עת הוא הכנה לאותו דבר לטוב ואם יזכה באותה שעה יוכל לעלות למדריגה גדולה מאד כפי גודל החטא שהיצר מסיתו כך הוא גודל הטובה שיוכל לקלוט אז אם יהפוך תשוקה זו וחמדה זו לטוב ומאותו ענין ממש הוא הטובה היפך הרעה. וכמו שמובא בזוהר (פנחס רט"ז סוף ע"א) כי בעת המבול היו ראוים לקבל התורה והיה אז משה כמו שדרשו חז"ל (חולין קל"ט ע"ב) על בשגם עיין שם. ומים היינו תורה והם הפכוהו למים הזידונים, והתורה היא תכלית קיום העולם ושבשבילו נברא ואלמלא וכו' והם גרמו אבדונו ואותו עת היה מוכן, אילו זכו ממש להיפך שהוא ירידת מימי התורה לקיום העולם:

וכן בעת החורבן נולד משיח (ירושלמי פרק ב' דברכות הלכה ד') כי אותו עת היה מוכן אם זכו לביאת משיח ובנין הבית המקדש הנצחי וקיים לעד, וזה היה טעות אנשי ירושלים ונביאי השקר שהיו חושבים כי אדרבה ייטיב ה' להם שראו העת מוכן לכך אם זכו: (צדקת הצדיק - אות עו)

1. R. Tzadok HaKohen, *Tzidkat Hatzadik* 76

In the very moment that a person stumbles [in sin] he should realize that that very moment is a preparation for that same thing, but manifest as good. For if he merits it, he can reach a very high level. According to the severity of the sin that the evil inclination is trying to seduce him into transgressing, that is the greatness of the goodness that he is able to receive, if he can turn around that specific desire for good – a goodness that is the very opposite of his desire for evil.

Thus, the Zohar states that at the time of the Flood, they were actually ready to receive the Torah, and Moses himself also existed then [in a previous incarnation]. As the Sages of the Talmud said: Where is Moses alluded to in the Torah? In the verse “for he is merely flesh.” Likewise, water (as in the flood) represents Torah, though they flipped it around to “destructive waters.” And whereas the Torah is the ultimate source of life for the world (and for the sake of the Torah, the world was created), they caused the destruction of the world. However, if they had merited it, they would have turned the waters of the flood into the waters of Torah.

Likewise, the Messiah is born when the Temple is destroyed, for at that, had they been worthy, they were ready for the coming of the Messiah and the building of the final Temple. This was the mistake of the people of Jerusalem at the time, and the false prophets [who prophesied that G-d was not going to destroy the Temple]. For they thought that the opposite was going to occur; that G-d would bestow goodness upon them, for they saw that the moment was ripe for that, had they been worthy.