

WHAT CAUSED THE CHURBAN?

BY: RAV YAAKOV WEINBERG ZT"l



About Rav Weinberg Zt"l

HaRav Yaakov Weinberg, zt"l, was the Rosh HaYeshiva of Yeshivas Ner Yisrael in Baltimore, Maryland from 1987 until his petira in 1999. For many decades he was a force for Torah in the Jewish world. He was the ultimate Rebbi, transforming the hearts and minds of thousands of talmidim with his unfaltering adherence to the truth of Torah and the words of Chazal. With his incisive analysis and penetrating insight, he developed generations of outstanding leaders. They follow his example in their understanding of Torah and in their responsibility for its transmission. His talmidim have been instrumental in creating communal organizations including shuls, schools and kiruv centers. Rav Weinberg was a sought-after advisor, involved in hundreds of private and public issues within the Jewish community. He often conducted the question and answer sessions at Torah Umesorah conventions where many benefited from his counsel. Rav Weinberg was married to Rebbetzin Shaina Chana Ruderman, the daughter of Rav Yaakov Yitzchok Ruderman, zt"l, the founder of Ner Yisrael. He was the older brother and mentor of Rav Noach Weinberg, zt"l, the founder of Aish HaTorah.



Dedicated by Dr. and Mrs. Michael Ring l'iluy nishmas Meir Ber ben Shlomo a"h

*Dedicated by an anonymous donor l'iluy nishmas
Mrs. Ina G. Perlmutter, Chaya Perl bas Yeshaya Volf & Faige*

*Dedicated by an anonymous donor as a brachah for
shidduchim and shalom in Klal Yisrael*

The following is an adaptation of a shiur that was obtained from Aish HaTorah in Jerusalem.

*Appreciation is due to Aaron Dayan of Aishaudio.com for authorizing
the transcription and publication of this shiur.*

*The Rosh HaYeshiva had a distinctive and expressive style of speaking. The text has been
edited extensively for readability. However, where necessary, the usual grammatical
rules have been relaxed to retain the force and flavor of
the Rosh HaYeshiva's delivery.*

What Caused the Churban?

There is a whole *sugya* in the *gemara*, *קמצא ובר קמצא*. *Eretz Yisrael* was *nechrav* because of *קמצא ובר קמצא*. Is there somebody here who's prepared to believe that because of this incident,

"אמר רבי יוחנן מאי דכתיב (משלי כה, יד) אשרי אדם מפחד תמיד ומקשה לבו יפול ברעה אקמצא ובר קמצא חרוב ירושלים... " [גיטין דף נה:].

because of this event that took place with these two people, *קמצא ובר קמצא*, out of that came a *churban* of *Klal Yisrael*? That

the extent of the perfidy of this one event is that all of *Klal Yisrael* has to pay in their hundreds of thousands of lives, *Bais Hamikdash* destroyed? What does it mean? How do we understand it?

How do we react to it?

החורבה the first *Bais Hamikdash*? *Chazal* tell us it was destroyed for the three cardinal sins, *retzicha, arayos, avoda zara*, the three cardinal sins for which we have to give up our lives. The

"מקדש ראשון מפני מה חרב מפני ג' דברים שהיו בו ע"ז וגלוי עריות ושפיכות דמים... אבל מקדש שני שהיו עוסקין בתורה ובמצוות וגמילות חסדים מפני מה חרב מפני שהיתה בו שנאת חנם ללמדך ששקולה שנאת חנם כנגד שלש עבירות ע"ז גלוי עריות ושפיכות דמים" [יומא דף ט:].

second *Bais Hamikdash* was destroyed for *sinas chinam*, for unjustified hatred, for quarreling between ourselves.

Well, the first thing, what are you talking about murder, immorality, idol worship? You think in

the time of the first *Bais Hamikdash* Jews were murderers? It was as dangerous to walk the streets of Jerusalem as the streets of New York? There were a thousand homicides a year in all of Israel put together? Or was there one in every twenty five years? Between the two, the one every twenty five years is a lot closer to the reality. And *avoda zara*? You think there were thousands of Jews out there worshiping *avoda zara*?

And then the second one, *sinas chinam*. What are you talking about? *Sinas chinam* is an *aveira* for which the only possible consequence is the utter destruction of *Eretz Yisrael* and the *Bais Hamikdash* and literally hundreds of thousands of Jewish lives? This is the punishment for *sinas chinam*? Where does it say it in the Torah? Where does the Torah say that *sinas chinam* will lead to this? It says in the Torah *retzicha*, that we understand, *retzicha, giloy arayos, shfichas damim*, that we all understand clearly. For that, absolutely, the proper consequence is the destruction of the *Bais Hamikdash*. The only question we have, there wasn't any. It wasn't so. But the second one, how do we understand a statement that will say that for the crime of *sinas chinam* the consequence is the destruction of the *Bais Hamikdash* and the exile of *Klal Yisrael*?

And not only that, but for the first *Bais Hamikdash* that was destroyed for the three major *aveiros*, that *Bais Hamikdash* was restored 70 years later. But the *Bais Hamikdash* that was destroyed for

"כי כה אמר ה' כי לפי מלאת לבבל שבעים שנה אפקוד אתכם והקמתי עליכם את דברי הטוב להשיב אתכם אל המקום הזה" [ירמיה, כט י].

the *chet* of *sinas chinam*, for that, we are still in *galus*. For that, we still haven't had our *geula*. So can you imagine how much

more destructive the *chet* of *sinas chinam* is than *retzicha, arayos* and *avoda zara*. For that we can come back, but *sinas chinum*...?

Then there's another *kasha* that I would ask you.

Chazal tell us על מה אבדה הארץ? That we asked the Torah. And we asked Chachma. And we asked everybody על מה אבדה הארץ? What caused the loss of the *Bais Hamikdash* and *Eretz Yisrael* and nobody could figure it out. Nobody could work it out. Only the *Ribono Shel Olum* Himself. A

"ומפני מה אין מצויין ת"ח לצאת ת"ח מבניהן...רבינא אומר שאין מברכין בתורה תחלה דאמר רב יהודה אמר רב מאי דכתיב (ירמיהו ט, יא) מי האיש החכם ויבן את זאת דבר זה נשאל לחכמים ולנביאים ולא פירשוהו עד שפירשו הקב"ה בעצמו דכתיב (ירמיהו ט, יב) ויאמר ה' על עזבם את תורת וגו' היינו לא שמעו בקולי היינו לא הלכו בה אמר רב יהודה אמר רב שאין מברכין בתורה תחלה" [גדרים פא].

mystery. What could have been the cause of על מה אבדה הארץ? *Retzicha, arayos,* and *avoda zara*, and nobody thought to connect that with the *churban ha'aretz*? Couldn't they figure it out? Everybody knows that these are very monstrous

aveiros with very serious consequences. Why couldn't they figure it out? על מה אבדה הארץ? Who can figure it out? Which one of us here would not be able to say you've got murder, immorality, idol worship, of course you're going to have the destruction of the...anybody here who wouldn't know that? Instead, *Chazal* come up with a new *teretz, bitul Torah* [i.e., not making a *brachah* on the Torah].

Obviously, the question, על מה חרבה הארץ is not a question "why" the destruction came. The question על מה חרבה הארץ is "how" did it come.

על מה חרבה הארץ is because *Klal Yisrael* is now unable to maintain its relationship with the *Ribono Shel Olum*. Nothing else could possibly bring about the destruction of the land, the *Bais Hamikdash*. Nothing else, other than the fact that we were unable to maintain an ongoing relationship with our Creator, with the One who was to be sought in that *Bais Hamikdash*, the One to whom we were talking to in that *Bais Hamikdash*. And the One to whom we were relating

"ארץ אשר ה' אלקיך דרש אתה תמיד עיני ה' אלקיך בה מראשית השנה ועד אחרית שנה" [דברים, יא יב].

as the inhabitants of this land. The land in which עיני ה' שוטפים מתחילת השנה עד סופה. This land whose whole existence is this intimacy of *Koviyochol*, of

the relationship, the involvement. And over here we were not living with *Hashem* in that involvement, in that way of living, in that way of intimacy, *koviyochol*, with Him. And because we rejected that closeness and that relationship how could the *Bais Hamikdash* continue to exist? There was no place for Him to come and be. We drove Him out. And it is only when we drive Him out that the *Bais Hamikdash* could be *nechrav*. And it is only when we drive Him out of our existence that we can be driven into exile.

How can you ask, על מה חרבה הארץ? There's only one thing that could be *machriv ha'aretz*. Nobody has to ask that. It's obvious. You drive Him out, so there's nothing left for you to stay with. You push Him out of the *Bais Hamikdash* so the *Bais Hamikdash* can no longer stand.

על מה חרבה הארץ is a question 'how'. How did it come about that a *Klal Yisrael* who lived with Him and who worshiped Him and who kept His Torah and who kept His *mitzvos*, how did it come about that they could have ended or so severed their *shaychis* to Him that they drove Him out of that *Bais Hamikdash*? That He had no place there anymore. How did we do it? How did we come to that? That's the problem. It's a deep problem. It's a problem for us today. *Baruch Hashem*, how much Torah is being learned. *Baruch Hashem*, how much sincere effort at reaching and teaching His truth is being done. How much involvement by so many. Why isn't that enough?

Because *Chazal* tell us that whoever is in a generation where the *Bais Hamikdash* hasn't been rebuilt it is as though the *Bais Hamikdash* was destroyed in his generation. You know that. What do they mean when they say that? What do they mean when they say that we are today the equivalent of going through a *churban Bais Hamikdash*?

What they mean is, of course, when the relationship is there the *Bais Hamikdash* is there. It isn't that we don't have the *Bais Hamikdash* because it was destroyed 2000 years ago. It is because we

"כל דור שלא נבנה בית המקדש בימיו כאילו נחרב בימיו" [ירושלמי יומא א:א].

haven't established a *shaychis* with the *Shechina*. If we relate to the

Shechina the *Bais Hamikdash* automatically has to be. Therefore, we are rejecting the *Shechina* just as much now as in that generation, when that *Bais Hamikdash*, בעוונותנו הרבים, was destroyed. *Koviyochol*, *Chazal* are telling us, doesn't say you have to merit greater merit to build the *Bais Hamikdash* than to have it.

In all other things this is true. It requires much more effort to build than to maintain. Who doesn't know that? To keep a *Bais Hamikdash* should require much less of an effort than to build it. To have it refrained from being destroyed should require much less effort than to be *zoche* to have it rebuilt. Who doesn't know that? Who isn't aware how much more *z'chusim* you need now, once you're sick, G-d forbid, to get a *refuah* than not to have gotten the illness in the first place. Everybody knows that. It takes less *z'chusim* not to become ill than, *rachmana l'itzlan*, one who has become ill to be *zoche* that the *Ribono Shel Olum* should send him a *refuah*. We all know that. We all know how much more we say *tehillim* when somebody is ill and ask and plead with *Hashem Yisborach*, make him well, than we ask don't let him get ill. Obviously, to prevent illness is much easier than to bring about a *refuah* once the illness has struck.

Isn't this true of the *Bais Hamikdash*? Shouldn't it be so much more easily done to keep it from being *nechrav* than to have it rebuilt? *Chazal* say no. It's the exact same thing. If you don't have a *Bais Hamikdash* today, it isn't because you need *z'chusim* to rebuild it. It's because you aren't *zoche* to have it not *nechrav*. "כאילו נחרבה", it's the same. The same thing that caused the *Bais Hamikdash* to be destroyed, the same needs are there to cause the *Bais Hamikdash* not to be built. And just if you would be able to maintain the *Bais Hamikdash*, the same *z'chusim* would rebuild it. You don't need more. You hear clearly that that's what *Chazal* are saying?

How could this be? Because we just said, the *Bais Hamikdash* is not reward and punishment. The *Bais Hamikdash* is the reality of a relationship. If you relate to the *Ribono Shel Olum* you have a *Bais Hamikdash*. If you don't, you can't have a *Bais Hamikdash*. If we don't have a *Bais Hamikdash* it's because the relationship isn't there. That's why we don't have it.

You have to hear this very carefully. If you have a *Bais Hamikdash* it's a lot easier to retain the relationship so that it shouldn't get destroyed. The cause is the same [i.e., the lack of the relationship causes both the destruction and prevents the rebuilding]. But the actuality is you can come in there and you can bring your *korban* and you can feel His presence as you're *mispallel* and you can be *mispallel* directly to Him.

I need hardly point out the fact of how much easier it is for the majority of Jews to feel a meaningful davening when they stand at the *kosel* than anyplace else in the world. Just being there. Think for a minute of the effect on us of being not at the *kosel* but in the *Bais Hamikdash*. Think of the difference of what a davening would be like. If a davening at the *kosel* can be a

different experience than our *tefillah* in a shul, what would it have been to be able to enter an *Azara* of the *Bais Hamikdash* and daven to the *Ribono Shel Olum* there? What kind of experience

"כי מציון תצא תורה. לפי שהיה רואה קדושה גדולה וכהנים עוסקים בעבודה היה מכוון לבו יותר ליראת שמים וללמוד תורה כדדרשי' בספרי למען תלמד ליראה וגו' גדול מעשר שני שמביא לידי תלמוד לפי שהיה עומד בירושלים עד שיאכל מעשר שני שלו והיה רואה שהיה כולם עוסקים במלאכת שמים ובעבודה היה גם הוא מכוון ליראת שמים ועוסק בתורה" [תוס' ד"ה כי מציון תצא תורה, בבא בתרא דף כא.].

would it be? What would it do to us? What kind of an uplift? What kind of change in the existence of our whole spiritual being would occur to a Jew who walked into that *Bais Hamikdash* and there was able to say a *tefilla* to the *Ribono Shel*

Olum? What effect would it have to be able to bring a *korban* to *Hashem Yisborach*?

Of course, it took much greater evil to lose the relationship under that circumstance. It would have been much easier to maintain the relationship under that circumstance than for us. How much harder it is for one of us, today, to say a true *tefillah* to the *Ribono Shel Olum*, to be cognizant, actually cognizant of His presence as we stand in front of Him in our *Shemona Esrei*. And yet, less than that is just not acceptable. To daven, we have to achieve the awareness that we are speaking to Him; otherwise, you're not really davening. That's what davening really is. We approximate it, thank G-d, that's also very valuable, but a *tefillah* requires that we address Him, that we know we're talking to Him. Tell me, if we knew that He was there and we were talking to Him, would it be possible to divert our thoughts to something else? Would you have a Jew speaking during *tefillah*? Would it be possible? This happens because we're davening, but

"תנו רבנן כשחלה רבי אליעזר נכנסו תלמידיו לבקרו אמרו לו רבינו למדנו אורחות חיים ונזכה בהן לחיי העולם הבא אמר להם... וכשאתם מתפללים דעו לפני מי אתם עומדים ובשביל כך תזכו לחיי העולם הבא" (רש"י ד"ה דעו לפני מי וכו' – "כדי שתתפללו ביראה ובכוונה") [ברכות. דף כה:].

we forget or don't accept that He's there, that He's listening, that we're dealing directly with Him. Because if we did, our whole davening would be

of a totally different quality. It would have a different meaning and significance. It would be a different experience. But whatever it is, when you came into the *Bais Hamikdash*, that experience was there. A Yid didn't daven and let his attention get distracted to something else, and maybe all of a sudden to think of, oh, did I make that call? Or, did I deliver that order? No way that you can sit in the *Bais Hamikdash* and have such a thought filter into your mind, including in the *Bayis Sheni* which didn't have the *Shechina*. And *Bayis Rishon* with the *Shechina*? Nonsense. To be in the presence of the *Shechina*... something that doesn't allow the human being to be the same anymore. But even in the *Bayis Sheni*, where the *Shechina* was no longer extant and they didn't experience the actual presence of the *Shechina* when they came into the *Bais Hamikdash*, but it was the *Bais Hamikdash*. It was the place to be *oved Hashem*, the *makom ha'tefillah*, where His presence could be most felt even *m'toch hester punim*.

The fact of what the *kosel* is to Jewry today can give us a little bit of a hint of what it was to have a *Bais Hamikdash*, of the effect that it would have on all of Jewry. But, the fact remains that the underlying factor is the same. Namely, do you relate to *Koviyachol* or don't you relate to Him? If you relate to Him, you have a *Bais Hamikdash*, if you don't, you don't. We are affected by the existence of the *Bais Hamikdash* as to whether we can maintain a relationship. It's infinitely more difficult today to rebuild the relationship. But the fact of *Chazal* remains. It's because we don't have a relationship that we don't have a *Bais Hamikdash*. Not because it was destroyed and we're not *zoche* to rebuild it.

I hope that I was able to explain that point clearly. That on the one hand, it is much more difficult, yet *Chazal* remain totally true.

Therefore, the *kasha* of **על מה אבדה הארץ** is not the question of "why" the *Bais Hamikdash* was destroyed. The question is "how" did it happen that such a situation came about? How did it happen? How did it happen that it was possible for a Jewry who had a *Bais Hamikdash* with the *Shechina* there, a Jewry who experienced the reality of G-d's presence as a daily actuality in their lives, how could they have allowed things to reach a point where they broke their relationship with Him? And couldn't maintain the existence of a *Bais Hamikdash*? How could it be? How did it happen? **על מה אבדה הארץ**, *gevalt!* How?

Chazal tell us. Because Jewry, *Klal Yisrael*, *Am Yisrael*, had reached a point where there could occur murder in their midst. You'll say, well, there's a murder, so what. No! There's a murderer??? It's because we condone murder. If we are indignant and find murder to be so reprehensible, so disgusting, so unacceptable, a Jewish child will not grow up able to commit a murder.

L'havdil, if a society of *goyim*, a society of degraded people, would react with disgust and repugnance at the act of stealing, children wouldn't steal. If shoplifting was something that caused disgust on the part of parents, children would not shoplift. It is true, we say "tzu tzu tzu, you ought not to do that". But we are not indignant and broken hearted. We don't feel dismayed and distressed, except that they're being caught. At the possibility of them going to court, I am sure that dismays the parent. And they'll immediately get the best lawyer to make sure that he doesn't suffer the consequence. They call out that child: "How can you do such a thing and bring such embarrassment on your parents and cause us so much distress and so much trouble?" They don't say: "Shoplifter? You're a thief! How did you become a thief? How could you live with yourself as a thief? How do you do such a thing? A thief!" Rather, "how do you disgrace your parents so badly?" That means the thing itself is not so bad. It isn't such a horrible thing. Disgracing your parents is much worse. Causing them distress and having to spend all that money on a lawyer, that's worse than the act of thievery. So, of course, he's going to tomorrow turn around and shoplift again. There's nothing really wrong with it. Only, this time be more careful, because the really terrible thing is getting caught and embarrassment and money. So be much more careful. Don't get caught this time. Isn't that what we're teaching the

child? But if there was an intolerance for it, a total spitting it out of our being, there's no way that that child is going to shoplift.

If the society would not tolerate *chutzpah*, there's no way the child would be a *chutzpanyik*, right? You didn't need capable parents who knew how to raise a child. The fact that the society wouldn't tolerate a child who doesn't respect

his father would make it whether the father was a competent or not competent, he'd be respected. Society will not tolerate anything else. If society doesn't tolerate deviant, degrading, depraved lifestyles, the lifestyles wouldn't exist, they wouldn't exist.

"ויאמר אלקים נעשה אדם בצלמנו כדמותנו וירדו בדגת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש הרמש על הארץ. ויברא אלקים את האדם בצלמו בצלם אלקים ברא אותו זכר ונקבה ברא אתם" [בראשית א כו-כז].

"ואמר רבי חמא ברבי חנינא מאי דכתיב (דברים יג, ה) אחרי ה' אלקיכם תלכו וכי אפשר לו לאדם להלך אחר שכינה והלא כבר נאמר (דברים ד, כד) כי ה' אלקיך אש אוכלה הוא אלא להלך אחר מדותיו של הקב"ה מה הוא מלביש ערומים דכתיב (בראשית ג, כא) ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבישם אף אתה הלבש ערומים הקב"ה ביקר חולים דכתיב (בראשית יח, א) וירא אליו ה' באלוני ממרא אף אתה בקר חולים הקב"ה ניחם אבלים דכתיב (בראשית כה, יא) ויהי אחרי מות אברהם ויברך אלקים את יצחק בנו אף אתה נחם אבלים הקב"ה קבר מתים דכתיב (דברים לד, ו) ויקבר אותו בגיא אף אתה קבור מתים" [סוטה דף יד.].

If there could be a murderer, ah, do you really think it's murder? It's how you felt about human life. It's how you understood what it means to be a *Tzelem Elokim*. If you knew the meaning of *Tzelem Elokim*, a murder couldn't take place! It was first you lost your whole concept of *Tzelem Elokim*. If you lose your concept of *Tzelem Elokim* a murder will take place. Because he's no longer an image of *Koviyachol*. And if you lost your concept of *Tzelem Elokim*, how are you going to relate to Him? If you don't know that you are His image, that you reflect Him, that you are His *dmus*, that your whole existence is in emulating Him, if you've lost that, how are you going to keep your relationship to Him?

Avoda zara, they did *avoda zara*? G-d forbid. But how was it that there were some Jews who had *avoda zara*? Was it because the rest of you thought that maybe there are some values besides

"...כלל הדברים, הכבוד הוא מן המכשולות היותר גדולים אשר לאדם. ואי אפשר לו להיות עבד נאמן לקונו כל זמן שהוא חס על כבוד עצמו" [מסילת ישרים, פרק יא].

Hashem? That a little bit of comfort can't really hurt. There was a value of prestige. A little bit of power. Doesn't that bring about the existence of *avoda zara*? Most of us of course still retain that

you're not going to the extent of bowing down to an *avoda zara*. But we've brought *avoda zara* into existence. How do you expect a people who have forgotten that the purpose and meaning and direction of existence is up there to retain their relationship with up there?

You talk *arayos*, *rachmana l'itzlan*, *arayos*? *Rachmana l'itzlan*. They were *oyver eishes ish*? But how about your *tivah* for an extra little steak? Did you indulge it? Did you indulge your *tivah* for tranquility and therefore opted instead of bothering to sit and learn, to go and take a nap?

"...והנה כלל הפרישות הוא מה שאמרו זכרונם לברכה (יבמות כ א) קדש עצמך במותר לך וזאת היא הוראתה של המילה עצמה פרישות רוצה לומר להיות פורש ומרחיק עצמו מן הדבר והיינו שאוסר על עצמו דבר היתר והכונה בזה לשלא יפגע באיסור עצמו והענין שכל דבר שיוכל להולד ממנו גרמת רעה אף על פי שעכשו אינו גורם לו וכל שכן שאנו רעה ממש ירחק ויפרוש ממנו..." [מסילת ישרים, בחלקי הפרישות].

That's also a *tivah*, not one of the worst. Did you learn discipline? Did you learn how to say no to yourself? If you didn't then there are *בוועלי אשת איש* out there. There's going to be a *נועה* out there. If the *Am* doesn't understand that the basis of

being a human being is to be able to say no to my own desires, to direct it, and control it and discipline it, then there's *arayos*, for sure. How are you going to retain a *shaychis* to the *Ribono Shel Olum*? How are you going to do it?

But there was that which enabled these things to take place, namely, a cutting off of the *shaychis* between the *Am* and its *Borei*.

And when *Chazal* tell us that *sinas chinam* is the cause of the *churban Bayis Sheni*, we have to hear what it is that they are actually saying. *Sinas chinam* is a breakdown of our relationship with each other. And that breakdown isn't nearly as disastrous in our estimate as the breakdown of our relationship with Him, is it? Yes, oh yes. And that's what makes it so much harder to fix. Oh yes, the need to understand the *Tzelem Elokim* is easier to bring to the attention of all Jewry. To curb and discipline desires and *tivahs*, that they can hear much more easily. The meaning of a *Tzelem Elokim*, the meaning of knowing the *Ribono Shel Olum* as the source and only source, the *only* source of values and realities. That, who doesn't hear? But that you got to love your fellow Jew? That *rasha* that he is next door. That one who does not understand the basic needs of consideration, he will actually talk and keep me awake maybe one night a month. And therefore that he is deserving of every kind of retaliation that I am capable of. What can be

wrong with that? Obviously, I'm justified. Don't you see how justified I am? He deserves that hate. Who doesn't know that I wouldn't hate him if he didn't deserve it?

Chazal are *ma'id it's chinam*. He didn't deserve it. But I know in my heart of hearts, don't I know that he deserves it? Is there anybody here who has ever hated somebody who didn't deserve it? How many people who deserve to be hated did we in the goodness of our hearts not come to hate? I hate only that which should be hated, which needs to be hated, which ought to be hated.

"ועתה אם שמוע תשמעו בקלי ושמרתם את בריתי והייתם לי סגולה מכל העמים כי לי כל הארץ. ואתם תהיו לי ממלכת כהנים וגוי קדוש אלה הדברים אשר תדבר אל בני ישראל" [שמות יט ה-ו].

"בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני. ויסעו מרפידיים ויבאו מדבר סיני ויחנו במדבר ויחן שם ישראל נגד ההר" [שמות, יט א-ב].

"כאיש אחד בלב אחד, אבל שאר כל החנויות בתרעומות ובמחלוקת (מכילתא) "רש"י שם].

"...אכן כוונת הכתוב הוא להקדים שלשה ענינים הם עקרי ההכנה לקבלת התורה, שבאמצעותם נתרצה ה' להנחילם נחלת שד' היא תורתנו הנעימה...וענין ג' הוא בחינת ייעוד חכמים בהתחברות בלב שלם ותמים לא שיהיו בד בבד שעליהם אמר הכתוב (ירמיה ו לו) חרב אל הבדים (תענית ז.), אלא יתועדו יחד ויחדדו זה לזה ויסבירו פנים זה לזה, וכנגד זה אמר ויחן שם ישראל לשון יחיד שנעשו כולן יחד כאיש אחד, והן עתה הם ראויים לקבלת התורה" [אור החיים שם].

What do you want? It's not so easy to learn.

But above all, so I hate him, so what? That interferes with my whole being, with my whole relationship with the *Ribono Shel Olum*? How could that be? *Tefillin* is not more important? *Shabbos* is not more important? *Kashrus* is not more important? What are you harping on *sinas chinam* over there?

Chazal are telling you, you don't have a *Shabbos*. And you don't have a *kashrus*. And you don't put on *tefillin* if you don't relate to *Klal Yisrael*. That's what they're

telling us. You want to be a *frum yid*, you're a *chelek* of *Klal Yisrael*. You can't do it on your own. It's *Am Echad*. It's the *Ribono Shel Olum's* people. It's the *ממלכת כהנים*, a *גוי קדוש*, that are *מכל סגולה* *העמים*. *אתה בחרתנו*, not *בחרתי*, but *בחרתנו יעקב*. *בחרתנו* the Torah is. That's the first thing a Jew has to learn. The very first thing.

What's the first *pasuk* we teach our children? The *gemara paskens* and it's in the *Shulchan Aruch*. What's the first *pasuk*? Not *Shema Yisrael*. The second *pasuk* is *Shema Yisrael*. Who doesn't know that the most important single concept in all of Jewish life is *שמע ישראל ה' אלקינו ה' אחד*? An affirmation for which we die. G-d is true and He is one and He is ours. The *halachah* is that it's the second most important. It's not the most important. What is the most important? The most fundamental? *תורה צוה לנו משה מורשה קהילת יעקב*. The most important is, the *Ribono Shel Olum* relates to us. *תורה צוה לנו משה*. A Torah we're commended. It's a relationship. But it's a *מורשה יעקב*. This Torah is the inheritance of all of Jewry. You can't have it on your own. It is only as a *chelek* of a *Klal Yisrael*. Our whole existence is a relationship. Then, believing in G-d can make a difference. Knowing His oneness can make a difference. But until you know He relates to us it

"מאימתי אביו חייב ללמדו תורה משיתחיל לדבר מלמדו תורה צוה לנו משה ושמע ישראל..." [רמב"ם, הלכות ת"ת, פרק א הלכה ו]

doesn't make the slightest difference. *Shema Yisrael*, there is G-d out there, and He's one, and all, total, couldn't make the slightest

difference if you didn't have a relationship to Him. A *תורה צוה לנו*. Without that *תורה צוה לנו* what difference does it make if He is or He isn't? Who cares? How does it affect me that He is the Creator of the universe, so what? I got to relate to Him. If I don't relate to Him His existence as a Creator is meaningless to me. It doesn't make any difference to me. *שמע ישראל* is only if *תורה צוה לנו משה*. The Torah *paskens l'halachah* this is the first *pasuk* you teach your child. He starts to talk, he can say words, teach him, say with him, *מורשה קהילת יעקב*, *תורה צוה לנו משה*. Those are the

first words that we learn with our children. The very beginning. The first thing. As soon as he's got that down and he knows how to say it, and he is saying it, then we say, okay, now let's go, שמע, ישראל, ה', אלקינו, ה', אחד. But until that first one you can't say the second. The heart and the meaning of it all is that we have a relationship that the *Ribono Shel Olum* established with us. מורשה לנו משה קהילת יעקב. If you think you're going to have the relationship you're going to have nothing. The relationship was with יעקב, with the totality of the *Am*.

Sinas chinam that attacks this concept of the *Am*, attacks the very basis of the relationship. You can't have a relationship, you've got to know, you're part of an *Am Yisrael*. Your existence isn't isolated. It isn't separate. Your *shaychis* to the *Ribono Shel Olum*, your adhering to Him, relating to Him is a function of your being a part, a living part of an entity, a living entity, a living part of a living entity, called *Yisrael*. And it is as a *chelek* of *Yisrael* that He gave me His Torah. And it is as a *chelek* of *Yisrael* that I relate to Him and adhere to Him and can come to know Him and to have what to do with Him.

Sinas chinam attacks this. You can't have a relationship. You can't have a *shaychis*. And if you don't have a *shaychis*, how are you going to have a *Bais Hamikdash*? How is it going to be rebuilt? Have that *shaychis*, have this awareness of the oneness of *Klal Yisrael*, and no matter how much my finger offends me, I'm not going to cut it off. I'm not going to hate it. I'm not going to hate

my finger! It can be sore, and it can irritate me, and it can have pimples, and I'm unhappy with it, but I'm not going to be hating it. I may not like the pimples on my face, but I'm not going to hate it. I'm going to hate the pimples. Ya, the pimples I'll hate. But not the face. I can hate his evil ways. Hate it. Hate his evil ways. You'll find out that they're not that many, and they're not that evil. The minute

"כתיב לא תקום ולא תטור את בני עמך. היך עבידא? (...איך מסתבר שימחול אדם על עלבונו – קרבן העדה) הוה מקטע קופד ומחת סכינא לידוי תחזור ותמחי לידיה?" (היה חותך בשר, וירד הסכין לתוך ידו, וכי תעלה על הדעת שינקום מידו, ויחתוך ידו השנייה על שחתכה הראשונה, כן הדבר הזה, כיון שכל ישראל גוף אחד הן, דין הוא שלא ינקום מחברו, שהוא כנוקם מגופו - קרה"ע) [תלמוד ירושלמי נדרים ל' ב].

שראה בו דבר ערוה. "ואם תאמר דבאלו מציאות (ב"מ דף לב: ושם) אמרינן אוהב לפרוק ושונא לטעון מצוה בשונא כדי לכופף את יצרו והשתא מה כפיית יצר שייך כיון דמצוה לשנאתו וי"ל כיון שהוא שונא גם חברו שונא אותו דכתיב (משלי כז) כמים הפנים לפנים כן לב האדם לאדם" (וימתוך כך גם הוא יתערב בשנאתו שמץ משנאה אישית שאינה לגמרי לשם שמים, והיינו "שנאה גמורה" שהזכירו בתוס' - "ע' מכתב מאליהו חלק ה דף ע) ובאין מתוך כך לידי שנאה גמורה ושייך כפיית יצר" [תוס' ד"ה שראה בו דבר ערוה, פסחים דף קיג:].

you transfer the hate from him to the evil ways, you'd be amazed at the transformation. It's not really...he didn't offend you, he *nebach* didn't know or wasn't aware that he was disturbing you. Ninety nine out of a hundred, ninety nine out of hundred that offense and that hostility didn't exist.

You know, the *mefarshim* comment on הוכח תוכיח את עמיתך ולא תשא עליו חטא. The *drasha* of Chazal is,

"הוכח תוכיח את עמיתך ולא תשא עליו חטא. " לא תשא עליו חטא – לא תלבין את פניו ברבים (רש"י) [ויקרא יט יז].

"...והנכון בעיני כי "הוכח תוכיח" כמו והוכיח אברהם את אבימלך (בראשית כא כה) ויאמר הכתוב אל תשנא את אחיך בלבבך בעשותו לך שלא כרצונך אבל תוכיחנו מדוע ככה עשית עמדי ולא תשא עליו חטא לכסות שנאתו בלבבך ולא תגיד לו כי בהוכיחך אותו יתנצל לך או ישוב ויתודה על חטאו ותכפר לו..." רמב"ן, ויקרא יט יז].

if you give תוכחה, do it in a way that won't be מלבין פניו so that you shouldn't have a חטא by giving him תוכחה. That's the *halachah* of it. The *halachah* of הוכח תוכיח את עמיתך ולא תשא עליו חטא is that it's a מצות עשה of giving תוכחה and there's a פני חברו חטא. That's the תעשה שלא תשא עליו חטא of לא תשא עליו חטא. That's

the *din*, that's the *emes*. But the *Rishon* says *pschat*, הוכח תוכיח את עמיתך, give him *tochacha*, which means tell him you're upset with him, you offended me, you hurt me. And the consequence...

הטא, you'll find that you have nothing to be offended with. He never meant it. He wasn't aware. He cares. If instead of hating him, and being angry at him, you come to him and say, you know, I really feel bad that you spoke *lashan hara* against me. You'll discover, what, what, what, what did I do? You'll say, well, you said...I didn't realize...I didn't mean that. I meant..., I didn't think that it was offensive. It wasn't what I intended. I'm sorry, really. I meant something altogether different. Nine times out of ten you'll find out there never was an offense. He didn't mean anything. It was just the way it was taken or put out of context or something like that. Speak to him. Find out. You'll find out **הטא לא תשא עליו הטא**. You won't have anything to be offended by. He never did anything to hurt you. It wasn't true. It's something altogether different.

You must know by experience how true this is. You talk to a friend, why did you do it? And you discover he never did it. It wasn't true.

I'll tell you a **מעשה שהיה** with an **אדם גדול מאוד**. A giant. A true giant. I was there. He spoke to a *balabus* in English because the *balabus* didn't know any other language. They were talking, and he says something to the man. The man said, "well, if it were up to me, of course, I don't see it that way at all, but what can I do?" Meaning, if you say so, then of course I have to carry it out. We

הם אמרו ג' דברים. הוּו מתוּנִין בדין. למורים הוראות ולפוסקין הוראות ולפוסקין את הדין אמרו לבל יסמכו במחשבה ראשונה אך בהמתנ' גדולה ובעיון הדק לבל יטעו בשיקול הדעת כי האדם הממהר להורות נקרא פושע ואע"פ שחשב לומר האמת אין זה שוגג אך קרוב למזיד הוא אשר לא נתן בלבבו לאמר לבב הנמהרי' לא יבין לדעת כי הטעות בכל אדם מצויה הוא...לכן האדם המורה יש לו לישא וליתן בדבר ולהחמיץ המחשבה ולהשהותה כענין שאמרו (סנהדרין לה.) מחמיצין את הדין שעל ידי חימוץ והמתנה מוסיף סברא על סברתו ופלפול על פלפולו עד שידין דין אמת לאמתו כי במחשבה השניה יראה לומר מה שלא ראה בראשונה...והטעם על שאמר הוּו מתוּנִין בדין כדי להזהיר יותר על הדינין משאר הוראות שהם עיקר גדול בידיעת יתב'... " [רבינו יונה, פרקי אבות, א א].

went from there to a meeting with other *gedolim*. He said, "this man, we can't count on him. He said that there's no way he's going to do it since he doesn't agree with us." The man had said the exact opposite. When the man said "what can I do?", the *gadol* thought he meant "what can I do for you?" The man meant, what can I do? Am I going to dispute with you? If you say it, the

fact that I don't agree, so what? What can I do? I have to do what you are saying anyway. The man was saying that whatever my opinion, if you say this, that's what I am going to do. The *gadol* understood him to say there's no way he can do that since he doesn't agree. I happen to know English a little better so I was able to explain to him what the man had really said.

It's true. We misunderstand. We misdirect all the time. You find out he never meant it. Over here it was really dramatic. The man meant, there's no way I'm going to do anything different than your telling me. The *gadol* thought he meant there's no way I can do something that I don't agree with. We all do that. We misunderstand. We misinterpret. We misdirect. We take offense when none was given. **הוכח תוכיח את עמיתך ולא תשא עליו הטא**. You'll find out that there's no cause of being offended at all.

The *yesod* is that *Chazal* are telling us our *shaychis* to the *Ribono Shel Olum* comes through being a part of *Klal Yisrael* and being aware of it and accepting it with all its consequences, which excludes the possibility of *sinas chinam*.

"מקדש ראשון מפני מה חרב מפני ג' דברים שהיו בו ע"ז וגלוי עריות ושפיכות דמים... אבל מקדש שני שהיו עוסקין בתורה ובמצות וגמילות חסדים מפני מה חרב מפני שהיתה בו שנאת חנם ללמדך ששקולה שנאת חנם כנגד שלש עבירות ע"ז גלוי עריות ושפיכות דמים" [יומא דף ט:].

"...ואהבת לרעך כמוך אני ה'." "הפלגה כי לא יקבל לב האדם שיאהוב את חברו כאהבתו את נפשו ועוד שכבר בא רבי עקיבא ולמד חייך קודמין לחיי חבריך (ב"ב סב.) אלא מצות התורה שיאהב חברו בכל ענין כאשר יאהב את נפשו בכל הטוב... כי פעמים שיאהב אדם את רעהו בדברים ידועים להטיבו בעושר ולא בחכמה וכיוצא בזה ואם יהיה אוהבו בכל יחפוץ שיזכה רעהו האהוב לו בעושר ובנכסים וכבוד ובדעת ובחכמה ולא שישוה אליו אבל יהיה חפץ בלבו לעולם שיהיה הוא יותר ממנו בכל טובה ויצוה הכתוב שלא תהיה פחיתות הקנאה הזאת בלבו אבל יאהב ברבות הטובה לחברו כאשר אדם עושה לנפשו ולא יתן שיעורין באהבה ועל כן אמר ביהונתן – כי אהבת נפשו אהבו בעבור שהסיר מדת הקנאה מלבו ואמר – כי אתה תמלוך על ישראל" [רמב"ן על התורה, ויקרא יט יח, ד"ה וטעם ואהבת לרעך כמוך]. "ביאר דבריו שאין פירוש המצוה הרי האדם הפשוט רוצה שיהיו עושר וכל טובה רק לו ולא לחברו אולם נצטוונו על ההפך שנרצה שיהיה כל הטוב לחברינו ולא לנו כי זה מן הנמנע אלא ביאור המצוה הוא שכל אדם בטבעו מרגיש פרטיות ותמיד הוא מחפש איזה דבר או איזו מעלה או אפילו נקודה קטנה אשר יכול לחשוב שבה האו מצטיין לגבי אחרים נקודה זו חיונית היא עבורו ובכל נפשו ילחם שיכירו בה את האצטיינותו כי הוא רואה בזה את כל עצם התפרטות אנכיותו ובוזה נבדל מאחרים אולם התורה הקדושה מגלה שמידה זו היא פחיתות וקנאה כי מה חסר הוא באמת אם חברו יש לו מעלה כמותו רק דמיון שרוצה להתכבד על חשבון חברו לכן ציווה התורה הקדושה שיוותר על הצטיינותו למען אהבת רעהו אם עשיר הוא ובוזה מוצא את עצמו מורם מעם מצוותו היא שירצה שיתעשר חברו כמותו ויכיר שלא יופחת ערכו האמיתי על ידי זה אם חכם הוא ירצה שחברו יהיה חכם כמותו וכדומה" [מכתב מאליהו, חלק ג דף פח-פט].



Please help this project to continue by sponsoring future editions of this publication.

Comments on content, requests for subscriptions or any other inquiries are welcome.

Email: moshew789@gmail.com Phone: (908) 910-3090

Distributed from Lakewood N.J.

2000 Copyright © P AishAudio.com