



SIMCHAT SHMUEL

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During these next three weeks, as we both reflect on the tragic events of *Churban bayit* and many other difficult episodes in the annals of Jewish history, we must also look to the future. This entire period we are meant to look inward and work to bring change in this world in order that we should merit to see the *Beit HaMikdash* be rebuilt.

Indeed every single day we recite these words three times asking Hashem to rebuild *Yerushalayim* and the *Beit HaMikdash*: “*Uvnei Oto B’Karov BYameinu Binyan Olam- May you Rebuild it in our days, so that edifice may stand for eternity*”

The great Chasidic Master, *Reb Naftoli Tzvi of Ropshitz zy’a* suggests an important idea in understanding this *bracha*. The word ***B’Yameinu*** can be understood to mean either in our days, or alternatively with or through our days!

The way we spend our days, what we do with our days, can either contribute to building the *Beit HaMikdash*, or *chas*

v’shalom prevent its completion. The *Ropshitzer’s* keen insight, spells out for us the sacred task which really we are charged to fulfill each and every day, and with increased fervor during these three weeks.

Similarly, Rabbi Avraham Schorr *shlit”a*, in *Sefer HaLekach V’Halevuv* points out that during these days of *Tamuz* and *Av* it is particularly important to work on our speech, the words we use, the things we say, the way we speak to one another and about one another. Our *Chazal* teach us that the Second Temple was destroyed due to *Sinat Chinam*. Rav Avraham Schorr explains that unwarranted hatred is rooted in inappropriate speech.

Yehi Ratzon, during these important days, these three weeks of reflection, may we merit to heed these two powerful teachings, and may the growth we will *iy’h* achieve in each of these areas help bring about that brighter tomorrow we have been waiting for - for so, so long. ■



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