



# SIMCHAT SHMUEL

BY RABBI SAM SHOR  
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This week we commemorated the fast of the seventeenth of *Tammuz* which began the period of the Three Weeks which of course culminates with *Tisha B'Av*.

During these next three weeks, as we recall the tragic events of *Churban bayit*, contemplate the incredible pain we have experienced as a nation throughout this past year, and reflect upon the many other difficult episodes in the annals of Jewish History, we must also look to the future. This entire period of course, we are meant to look inward and work to bring change in this world in order that we should merit to experience redemption, greet *Mashiach Tzidkeinu*, and 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. Our actions, how we fill our days have a direct impact on the process of building the *Beit HaMikdash*.

Similarly, *Rabbi Avraham Schorr shlita*, 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, is the result of inappropriate speech.

Our *Chazal* teach us in *Masechet Shabbat*, that one of the fundamental questions which each of us will be asked after 120 years, when we leave this world, is *tzipita liyishua*- Did you anticipate and long for redemption.

*The Netivot Shalom, the Slonimer Rebbe zy'a*, explains that there is a fundamental difference between the simple belief in the concept of redemption and anticipating



Rabbi Sholom  
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that redemption. Anticipating redemption is one of the fundamental tenets of Jewish life, not simply to believe intellectually or conceptually in the idea of redemption, but to believe that that redemption, that better tomorrow for the entire world is indeed within our reach. The true question explains the Rebbe, is how much do we really want that redemption? Have we demonstrated strongly enough that we believe it is within our sight and reach? Are we empowered to do everything we are personally capable of to contribute to making the world a better, safer, morally sound place?

**Rebbe Moshe M'Kobrin zy'a** taught that these days of the three weeks are ultimately parallel to the three weeks between *Rosh HaShana* and *Shemini Atzeret*. Just as an artist who is preparing a joyful colorful painting, often first lays down a darker, black and white sketch, upon which that later colorful beautiful masterpiece is built, so too we should be blessed to emerge from these three weeks of reflection on the darker more painful episodes of our people, to welcome a brighter, promising, and joy filled tomorrow.

*Yehi Ratzon* in these important days, during these three weeks of reflection, may we merit to heed these three 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.... ■

**Shabbat afternoon  
Parshat HaShavua Shiur  
Given by Rabbi Chanoch Yeres  
At Beit Knesset Ohel Yitzchak  
Rehov Washington at 5:30pm**

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