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STOP THE BASELESS HATRED!



FROM THE SHIURIM OF

HARAV YISROEL BROG שליט"א

ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

GRANDSON OF HARAV HAGAON AVIGDOR MILLER, ZT"L

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HOPEFUL AND PAINFUL WAITING

Klal Yisrael is supposed to awaken, and yearn, for the *geulah*, for the *binyan Beis Hamikdash*, for the glory of Hashem to be revealed in the world, for the end of the *galus* to come.

Now, Hakadosh Baruch Hu is also יושב ומצפה. Hashem also waits. *Tanna Devei Eliyahu* says in *perek lamed alef*: מעיד אני עלי שמים וארץ. Eliyahu Hanavi says: I call the *shamayim* and *aretz* as my witnesses, שהקב"ה יושב ומצפה להן לישראל, that Hakadosh Baruch Hu sits and waits for Klal Yisrael, יותר ממה שמצפה האב לבנו והאשה לבעלה, more than a father awaits his son and a wife her waits for her husband.¹

Last week, Hakadosh Baruch Hu gave us an idea of what it means to wait for a son.² A little boy got lost, and not only the father, but hundreds, if not thousands, of people were waiting anxiously: *when is that son going to come home?* That's what it means, more than a father waits for a son, and more than a wife waits for her husband. Now, again, we're not talking about 'a husband who went to *shul* to *daven minchah* and now he's coming home' type of *yoshev umetzapeh*. We're talking about a husband who went somewhere and got lost, and the wife is listening out for every knock, yearning, asking all her friends, all her neighbors, being *meshtokek*. And Eliyahu Hanavi says: I swear that Hakadosh Baruch Hu is *yoshev* and *metzapeh* for Klal Yisrael, שיעשו תשובה, that they should do *teshuvah*, more than a father waits for his son or a wife for his husband. For what? כדי שיגאל אותם ויבנה להם ביתה המקדש, so that Hakadosh Baruch Hu can redeem them and rebuild for them the *Beis Hamikdash*.

Today, we're going to explain the terrible tragedy of *yoshev umetzapeh* that happened last week, the *tzipuy* of Klal Yisrael in all countries and states, for little Leiby, and how that *tzipuy* became dashed. It will give you a little insight into what Hakadosh Baruch Hu's feelings are. And He's *yoshev umetzapeh* more than anything

¹ אבי שבשמים גלוי וידוע הוא שאתה יושב ומצפה להן לישראל מתי יגיעו ימות בן דוד ותמצא בישראל מהן בעלי מקרא ומהן בעלי משנה מהן בעלי משא ומתן באמונה. מעיד אני עלי שמים וארץ שהקב"ה יושב ומצפה להן לישראל יותר ממה שמצפה האב לבנו והאשה לבעלה שיעשו תשובה כדי שיגאל אותם ויבנה להם בית המקדש שלא יחרב לעולם ויחזור ויתקיימו לפניו שתי שורות של מה"ש העומדים לפניו ויאמרו שירה לפניו, וכו'.

² This shiur was given on July 18, 2011, following the tragic kidnapping and murder of Leiby Kletzky, a"h.

we could imagine. Can you imagine His disappointment when we don't do *teshuvah*? Now, we don't have any claim that we're deranged or we hear 'voices.' The only voice we hear is our *yetzer hara*. It's loud and clear, and that's what we follow. And as long as we don't do *teshuvah*, it's not possible for the *Beis Hamikdash* to be rebuilt. Because if the *Beis Hamikdash* was destroyed because of a specific sin, it certainly cannot be rebuilt if that sin is still rampant amongst Klal Yisrael.

The Chida, in his *sefer* called *Devarim Achadim* (דרוש ו) writes: *כל היום אנו מצטערים על חורבן הבית*, all day we are pained over the *churban habayis* and yearn for the *geulah*, but we have don't sense to realizes that during the *Bayis Sheini* there were many *tanaim* who were *osek beTorah uma'asim tovim*, and in spite of that, it was all destroyed because of *sinas chinam*. So, if now, we're not *be'achdus* and if now, there is *sinas chinam* how in the world is it possible that the *Beis Hamikdash* should be rebuilt if the whole *sibah*, if the whole cause of the still exists?!

Let's imagine right now there would be an ad in the Jewish newspapers that you can donate to the *Beis Hamikdash*. I'm not sure which newspapers *Moshiach* would advertise in. I'm not sure which ones he would find suitable. Maybe he'd write his own publication. And he'd put an ad: funds for the *Beis Hamikdash*. They're looking for people who want to donate doors, doorknobs, *shulchanos*, lots of things, *mizbeachos*, part of the *mizbeachos*, bricks. Could you imagine, everybody would attempt to have a piece of that action? At least one brick everybody should have. Everybody, according to his ability.

The *Chafetz Chaim*, in *Chovos Hashemirah* (פרק ח), says that right now there is an ad, and the ad is saying: Do you want to donate? And all they want from us is to be *meshtadel b'ahavas chinam*, to love somebody for nothing. And the other things that caused the *churban Beis Hamikdash*. If so, says the *Chafetz Chaim*, it is incumbent upon each and every one of us, together with the *minhagei aveilus* that we do, to be *mesaken* all of those *aveiros* that caused the *churban Beis Hamikdash*. The *Yerushalmi* (Yoma 1:1) says that each generation in which the *Beis Hamikdash* is not built in its days, we consider *k'eilu hichrivu*, as if they themselves destroyed it.³

³ שאלו את רבי אליעזר דורות האחרונים פשרים מן הראשונים אמר להן עידיכם בית הבחירה יוכיח אבותינו העבירו את התקרה ויגל את מסך יהודה אבל אנו פעפענו את הפתלים האומרים ערו עד היסוד בה אמרו כל-דור שאינו נבנה בימיו מעלין עליו כאילו הוא החרבו (קרוב העדה, ד"ה אבותינו. בחטאם העבירו את התקר שלא התריב נבוכד נצר אלא התקרה של בה"מ והשאיר היסודות שנאמר ויגל את מסך יהודה; ד"ה פעפענו את הכתלים. שבחרבן בית שני החרבו גם היסודות כדכתיב ערו וגו' וקאמר אנו פעפענו לפי שכל דור שלא נבנה בימיו כאילו הוא החרבו)

SINAS CHINAM TOWARDS PARENTS, WIVES, NEIGHBORS, ETC.

Now, let me explain this practically. How many people do you know who are upset at their mother? I know a ton of people like that. I know many people who are upset at their father. There are people who are upset at both of them. Do you understand the tremendous *sinas chinam* that lies in that action? I'm going to grant you that your father is no *groise chacham*. I'll grant you your mother is not a *groise tzadekes*. But what right do you have to dislike and hate them?! People say, "Oh, I don't really hate." That's called hate. If you're not interested. Now, it's compounded by the fact that many times, we take from those parents that we don't like, and we rely on them. This is the worst *sinas chinam*.

Hashem is going to ask you, "What was your license to hate your parents?" You're going to say, "My parents didn't give me enough love." They're going to say, "That's a reason? Because they didn't give you enough love?" Did you ever think maybe you didn't deserve any more love? Did you ever think that Hashem said: I put you in this world to grow from a situation where you lacked love? They're going to look at the situation and say, "What they did to you, that's not called love?" So you'll say, "Well, they harassed me." They'll say, "Okay. Let's see, what did they do to harass you? They wanted you to learn better. Be a bigger *mensch*. What did they do to harass you?" One guy said, "They didn't buy me a car. They didn't support me." I said, "So for that, you don't love them? What right do you have to not love someone who didn't give you a car? Where does it say that parents have to give their kids what they want? Where does it say that?" It doesn't say it anywhere. I can't tell you how many people call me and say, "I hate my parents. They live good. They know I live bad. They don't support me." I said, "I hate to disappoint you. They're not *chayav*. Are you angry at Reichman that he doesn't help you? He's also not *chayav*. There are a lot of rich people out there, they're not *chayav* to help you. So what? Maybe people are angry at him, too."

There's no *sinas chinam* greater than that. There can't be. You have to understand it's pure *sinas chinam*.

Here is a person who doesn't like their neighbor. You know why? They're too loud. They don't like their *rav* because he's not strong enough. They can't stand a *rav* who is too strong. I heard some people say, "I detest this *rav*. He's a real wimp." "I can't stand this guy. I have no respect for him." Are you out of your mind? That's pure *sinus chinam*.

Do you know how many people have told me, “I have a problem. I don’t love my wife.” If you read enough English books, *goyishe* books, that’s a common phenomenon. The Torah says: You don’t love your wife? You have to start loving. That’s your obligation. You have an obligation to learn how to love your wife. It’s a frightening thing. This is *mamash* pure *sinas chinam*. What are you going to say? She didn’t want to do what you wanted? Maybe she wanted you to go to *davening*. Maybe she wanted to spend money, and you didn’t want to let her spend money. Maybe you decided her personality wasn’t what you were looking for. It’s a very common thing. “I thought she’d be more exciting. I thought she’d be this. I thought she’d be that.” And we take all the positives and we just look at the negatives. In *shamayim* there’s no such thing. You’re thinking that they’re going to *shmeis* you for the *aveiros* you did, for the *chillul Shabbos* you did? They’re going to *shmeis* you for this, more than anything else in the world!

My Zeida (R’ Avigdor Miller) used to always say over a Rav Chaim Vital that says, that the *ikar din* in *Shamayim* is going to be on your *hanhagah* with your family, with your wife. That’s the main *din shamayim*! And that’s going to be poison because to our wives, we talk openly. We say open things. We feel we can. And especially if the wife is not doing something. Let’s say the wife talks too loud. I’ve had many husbands who come and say, “My wife is too bossy.” I’ve had many husbands come to me over the years and say, “My wife has no backbone. She’s a doormat.” One guy says she’s *not* a doormat, and that’s why he hates her. The other guy says he hates his wife because she *is* a doormat. The bottom line is, it’s pure *sinas chinam*. You go into a *beis medrash* and say, “I don’t like that guy.” Why? “He just rubs me the wrong way.” You’re a *sonei Yehudim*. You’re an anti-Semite. People say, “I don’t like when you say that. I don’t like when you call me that.” I say, “But that’s what you are. You are anti-Jewish people for no reason. That’s not a reason to hate them.”

My Zeida used to say: Let’s say your father hit you. Does it say anywhere in *halachah* that’s a valid reason to hate him? No. What if your mother is cold? She has a cold nature. Hakadosh Baruch Hu put you in a situation where you have this type of father and mother. That’s where Hashem put you. Hashem knew what He was doing. Hashem decided the best factory for you to be created in is right here. You have to realize, before you were born, Hashem entered a partnership with your parents. It wasn’t because of a shortage of people. He had to figure out which exact person is the best person to go into this business, which of these people you should grow up with. And this is what he decided is the best for you. And there were thousands of factors involved. What’s good for you? What’s good for

them? So many different factors! Then you say, “You know what? I don’t like them.” It’s *mamash* pure *sinas chinam*. You are the person who is being *machriv* the *Beis Hamikdash beyadav*. You, yourself, are *machriv* the *Beis Hamikdash*. You should know that.

Now, just the other day, a *talmid chacham* called me up - a true *talmid chacham*. He has a *shitah*. His *rebbe* told him that he shouldn’t let his wife go to any *shiurim*. His *rebbe* is very against women going to *shiurim*. Why? The *rebbe* is a very big *ba’al shitah*, a very good *rebbe*, a very *shtarke* *rebbe*, and his *talmidim* are *mechunach*. And he’s petrified what will happen if his *talmidim*’s wives go to some *shiur* by Rebbetzin Jenny, or Rebbetzin Harriet, or Rabbi Franklin, or Chet the favorite rabbi, or the rabbi from the Congo or Swahililand, or the former football player rabbi, or the former soccer player rabbi, or the former rabbi who has been on drugs and now he’s a rabbi. There are all kinds of rabbis today. Today, they own the circuit, there is no shortage of *rabbanim*. They used to be this and now they’re this. Now, they’re speakers, and they’re going to come give *drashos*. And this wife is going to go to this *drashah*. She’s going to listen and her ears are going to be singed, because she’s going to hear every single thing against what her husband’s *rebbe* says. This rabbi, he’s just a recent Jew. Maybe a few years ago, he used to be a Baptist priest. I’ve met many of them like this. There are quite a few rabbis like that. But they have interesting stories. Or maybe, he used to be in the Israeli special forces, and he used to jump out as a parachuter, or he used to be an agriculturist, a farmer. Today, he looks really good, maybe long *peyos*, maybe a cool hat, and he’s going to give my wife *hashkofos* that he picked up. That’s very scary stuff, you understand. One BT from another BT, who thinks they’ve got it straight.

So what happened was, there happened to be a *chashuve rav* coming, and this *talmid chacham*’s mother suggested that his wife go to listen to the *shiur* of this *chashuve rav*. She went to listen and it was *taka* a good *shiur*. And the husband is now very angry at his mother. He told her off. “You know my *shitah*. You undermine my *shitah*.” He called me up and he told me this. I told him, “Reb Yid, I know you didn’t call for that. You called for something else. But Hashem made you tell me that story. You should know you did a terrible, terrible *avlah*. Even if your mother did something against your will, you can’t dislike your mother. You can’t tell her off.” There are rules of engagement. If somebody does something wrong, there are rules of engagement. You can’t dislike somebody. You can’t hate somebody. You can have a difference of opinion. You have no right to dislike somebody.

But you know what the big killer is? You wake up one morning or one afternoon, and you get involved in *cheit*. You get involved in something wrong, and then you decide you don't like your parents, or you don't like your spouse. It's very common. I'm telling you Rabosai, everybody goes through this. This is a very common thing. You decide it was a mistake. They weren't cut out for you. All you are doing is *sinas chinam*. Then the next step is, you don't like your children. Yes, there are parents who don't like their children. That's *sinas chinam*. The same thing is with neighbors. People don't like their neighbors. They don't like everyone in *shul*. They have *ta'anos* on everybody. This is pure *sinas chinam*.

THE ENDLESS WAIT FOR LEIBY KLETZKY'S ARRIVAL

I'm going to share with you an insight into the terrible *churban* that happened last week. A terrible tragedy. Let's analyze this tragedy. You have a young boy, a wonderful, special young boy. He wasn't walking in strange territory. And he was going to meet his parents. His parents weren't at home. They were waiting someplace for him. We have to study that. Hashem could have made it that he was going to the pizza shop and he got lost. Maybe he was going to buy a shirt, or buy a cookie. It could have been a lot of things. Kids go to a lot of places. But this story started off with a child going to, expecting, waiting parents. And the parents ended up waiting and waiting and waiting and waiting. Within a relatively short time, the word spread like wildfire that the parents are going crazy waiting for their child. People were walking up and down in Boro Park all over the place, hundreds and hundreds of people, buses upon buses. It was unbelievable to see how many Yidden came together to help find the child. To help this father and mother, and sisters find their *tzipiah*, what they were waiting for, for their wait to be over. They went into every backyard. There have been stories before in Boro Park. People were locked in stores. They knocked on store doors that were still open. They looked in store windows and they screamed, "Where are you, Leiby? Where are you Leiby?" They picked up garbage cans, checked construction sites. Police. They were going up and down the streets, 46th and 50th and 49th. Unbelievable. And they were all just identifying with the *tzipiah*, the wait of these parents, so they went to bring him back.

And what happened?

After two days, the *shreklach*, *shreklach yediah* was found out: the *tzipiah*, the waiting of the parents, is never going to be over. That's what they found out. They hoped it was just a mistake. He was at his grandmother's house. He was stuck in a store. He was stuck in here. But they found out they're going to wait and wait. And what they discovered was a most gruesome discovery.

DESTROYED TRUST IN *FRUM* JEWS

Had the story ended here, it would have been tragic enough. But what made this tragedy worse than anything, what compounded the tragedy, is the following fact. Every *frum* Yid grows up today afraid of *goyim*. Most *frum* Yidden are like that. *Frum* Yidden grow up and they're afraid of *goyim*. You want to say it's because of the Holocaust. You want to say it's because of this or that. That's how it is for the average person. Mothers and fathers have told their children, "Stay away. Be careful when you go on the street at night. Dangerous things could happen. People disappear. *Goyim* could kill you. *Goyim* could hurt you." *K'heinah v'cheheinah*. And it's based on the *pirud* that exists between Yaakov and Eisav. There is a *sinah* between Yaakov and Eisav, and that's a *halachah* and it's well-founded and well-grounded.

Now, should you have *bitachon*? Of course. But you tell your friends, "Don't go into *goyim*'s houses. You never know what's going to happen to you there. You don't belong there." You don't feel comfortable. I remember as a child going into a *goy*'s house. I was very uncomfortable. I was afraid. What's with this fellow? But that's not what happened here. The one person you know you could trust is a *frum* person.

Let's be *omed* over here to see what happened. In many of the headlines, they said this became a breach in one of the most solid *amudim*, accepted pillars of the *frum* community: that a *frum* person is not dangerous - a *frum* person, you can go over to and ask. And now every one of these rabbis - Rabbi Jack, Rabbi Yack, Rabbi Harry, Rabbi Farry, all kinds of rabbis - are getting up there and giving lessons on how to train your kids in whom to talk to. One person gave an *eitzah*: Look for an old, *frum* woman. They won't assault you. They won't molest you.

WE WERE *MAFRID*, NOW WE CAN'T TRUST A YID

So what do you have over here? You know what we're facing? A *pirud* in Klal Yisrael, the likes of which hasn't been heard of in a long time.

People didn't say, "Oh *Baruch Hashem*, we're great people. I can trust Yidden. It was just some *meshugene*." If it was a *goy*, we'd say, "We'll still stick with the Yidden." No. It wasn't like that. Hashem said: You can't trust Yidden. That's what happened. You want to know why such a thing happened? Hakadosh Baruch Hu is saying: You were *mafrid* between each other, tremendously. You have burning hatred of the other group. Certain groups won't marry one another. They won't talk to one another, if they're not from the same group. They've been in *batei din*. They've destroyed property

of one another. Not just one little fringe group somewhere, in the depths of the dark recesses of Russia. No. I'm talking about people who are accepted to be normal.

At the beginning of this summer season, something happened in Klal Yisrael that the world should have made fasts and *ta'aneisim* over. You know what happened? Everybody swept it under the rug. One *frum* Yid, who was associated with a group of *chashuve*, *frum* Yidden, went to burn a house down while the husband, wife, and children were all sleeping in the house. It wasn't in the middle of the day when they weren't in the house; in the middle of the night at four o'clock, when everybody was sleeping! Baruch Hashem, the son of the homeowner was watching everything on a camera and he ran upstairs to wake up his father. His father came flying out the door, attacked the guy who was holding a torch, and they both caught fire. Both ended up in the hospital.

To take a fire and burn another Yid and his family, and burn his property is such a *shrekleche ma'aseh!* To me, it makes this *ma'aseh* that much worse than the story with Leiby. There is no one deranged over there. Neither side is deranged. Here, it's a deranged guy who did this to the poor boy.

THE TERRIBLE OUTCOMES OF *PIRUD*

Now, to me, this is a *pirud* and Hashem is not happy with that. Keep it quiet; sweep it under the rug. That's called *sinas chinam* taken to the extreme of extremes.

It doesn't make a difference whether it's basic things. I don't care for those people because they don't wear the right hat, or I hate that person because he wears the wrong hat, or he doesn't wear a *shтреimel*, or he does wear a *shтреimel*. I don't care what. He doesn't like that person.

Look at the Litvishe world. *Machlokes* seeped into one of the greatest *yeshivos* in the world, and it *mamash* festered. *Gedolim* came in and had things thrown at them. *Geferleche zachen*. I witnessed a tremendous thing one time, an *adam gadol shebe'anakim*, Rav Baruch Ber's *einikel*, Chaim Shlomo Lebowitz. I saw him with my own eyes at a *chasunah*. Some boys from that *yeshivah* were there. Their *rosh yeshivah* came in. They were on the other side of the *machlokes*; they didn't like him. He wasn't part of the *machlokes*. They threw a water bottle at him in public. I was shocked. I can't imagine a *bachur* throwing a water bottle at a young *rav* over here, even one who's not 80 years old. And in the middle of a *chasunah*? My Rebbi got up at the *chasunah* and protested. "*Nisht duh. Arois!*" A tragedy.

Rabosai, there's *pirud*. We're seeing in Klal Yisrael *machlokes* is so rampant. Every *rav* will tell you, every therapist will tell you, everybody's there because of *sinas chinam*. That's why everybody is there. "I hate my mother. I hate my father. I hate my wife. I hate my kids. I hate my husband." That's what most therapy is about. *Kemat*.

I thought about this. Whatever the *nusach*, it's all the same thing. They never come with some unique or unusual problem to discuss. They always come up with a problem where they are blaming somebody else. It's never ever their problem. It always has to do with: "I don't like somebody else."

Rabosai, you have to know, this is what *churban Yerushalayim* was. This is not a farfetched thing.

Now, a person will hear that Hashem shook up Klal Yisrael with this story from New York. I love how all the *rabbanim* wrote how nice it was to see the *achdus* of Klal Yisrael. Everybody, together, was looking for little Leiby. But did you get the message? After this *ma'aseh*, do you think everybody stayed *achdusdik*? And I don't know if anybody *besha'as ma'aseh*, actually overcame their differences. I'm sure they were all looking for the boy. I am not talking about that. I want to know if each group went *together* to look for Leiby. That's what I'd love to know. Or did one group go looking on this street, "We'll find him." And another one said, "We don't want to go with this guy. Put us on a different street." That's what I want to know.

You have to know, Hashem is talking to us. And everyone has to start with themselves. If there's somebody you don't like in your life - you have a tremendous obligation right now to start to like him! If you disagree with somebody, that's one thing. You don't have to agree with him. But if you dislike somebody? That's *sinas chinam mamash*. Is there any *rav* you dislike because he's either too soft or he's too strong? By the way, these are the only two reasons why people hate *rabbanim*. That's all. It's *pashut* amazing. People *daven* in a *shul*. People are angry at strong *rabbanim*. There are also soft *rabbanim*. People are angry at them, too. They leave their *shuls*. They go away from them. They don't like them.

EACH INDIVIDUAL CAN CHANGE

Now, a person might ask himself: If I'm going to change, is that going to help the *binyan Beis Hamikdash*? So many Jews have *machlokes*, so much *sinas chinam*, so much *pirud*! Is my own, individual change going to help?

The answer is that we find many cities that *Chazal* tell us were destroyed because of *yechidim*, because of individuals. There is the famous *ma'aseh* in the *gemara* (Gittin 55b) of two individuals, Kamtza and Bar Kamtza, which caused *Yerushalayim* to be destroyed. Now, it doesn't mean to say that was the only reason it was destroyed, but that was the straw that broke the camel's back. So, maybe what happened last week was that some straw had to break the camel's back. To affect what happened last week, there had to be some tremendous straw, because it became a *tzarah* of Klal Yisrael. It really did. Everybody was sad about it.

Maybe Hakadosh Baruch Hu was letting us know what He feels like when He's *metzapeh* for us to do *teshuvah*. Have we thought about that? Have you ever thought about it? We just read a *Chazal* that says Hashem is *metzapeh* more than any father is *metzapeh* for his son. Let's think about that. You could say, "What can I do?" So you should know, just like Kamtza and Bar Kamtza destroyed *Yerushalayim*, if a person was to break his *sinah*, he could have saved *Yerushalayim* also. He starts the building process. How many people are *mevayesh* each other? The *gemara* (Gittin 57a) says כמה גדול כה הברושה, how great is the *koach* of *bushah*. The incident of Bar Kamtza is what ultimately led to the *churban*. The *gemara* (Gittin 58a) says that the final *gzar din* was sealed because of a simple man who put his eyes on his boss's wife. An *adam pashut* decided he wanted to marry his boss's wife. You know what he did? He made some kind of scam. He made some kind of a nasty trick, and he got the boss to divorce her, and then this *shamash*, this *pashute shamash* went and married her. And then, they forced the former owner to become his servant. They made a whole story with a debt, they made him a *chov*. The guy used to sit at the fanciest *seudos*, with his former wife and his *eved*, who were now enjoying life together. The former husband was forced to watch this and serve them. Can you imagine his humiliation? The *gemara* says, the former husband's *tza'ar* was so great that tears would pour out of his eyes. It says, that single man caused the *gzar din* of the *churban* to be sealed.

So you see the *koach* of individuals. We also know, *middah tovah* is *merubah*. If the *koach* of a *yachid* could destroy, the *koach* of a *yachid* could definitely heal and build.

Look at Rochel Imeinu. Because of that one *ma'aseh* that Rochel did, it says Hakadosh Baruch Hu promised her because of your *ma'aseh* ושבנו בנים לגבולם. She was *mezakeh* us. That's what it takes.

There's a famous story with Rav Chaim Shmuelevitz during the Six-Day War. He was in a bunker with many families, and there was

a Sefardishe lady whose husband had left her. She was an *agunah* with a bunch of children. In the bunker, they were learning. Rav Chaim was saying *Tehillim*. There were a lot of families there. One day, Rav Chaim hears her *davening* to Hakadosh Baruch Hu, making a deal with Hashem. She enumerated all the *tzaros* she had in her life from her husband, and she said, “I’m *mochel belev shalem*. Please be *mochel* Klal Yisrael and have *rachamanus* on us. Save us!” Rav Chaim Shmuelevitz said afterwards that he held that woman’s *mechilah* was the *machria* (deciding factor) in the Six-Day War! Not that the *Tehillim* didn’t help. Not that the Torah didn’t help. That lady, he felt, was the lady who was *machria*.

IT IS POSSIBLE TO STOP MACHLOKES

Suppose you don’t like somebody, you’re upset with your parents, even for a valid reason, or you decide that you don’t love your wife anymore, or you don’t love your child anymore, or you don’t love your neighbor anymore. You don’t like your *rav* anymore. He said something strong to you, or he didn’t speak up when he was supposed to speak up. You’re upset. Imagine now you go and take all your *ta’anos* and you say, “Hakadosh Baruch Hu, it’s now the Three Weeks and I’m turning over a leaf. I’m going to begin to eradicate that *sinas chinam*, pure *sinas chinam* from myself, and I’m going to be *mekabel* that You are the Boss, Hashem. You are waiting for us, more than Leiby’s parents waited for him, and more than any father waits. We’re not going to disappoint You. I’m not going to disappoint You.” That’s what you say. The buck stops right here, right now! You take responsibility, today! Take one person who you have a *ta’anah* on, and you get rid of it. You toss that out.

Rabosai, if you think it’s not possible, I’m telling you it’s possible. Some of you are very emotional people, with lots of strong feelings. I’ve certainly had my share of negative feelings toward people. Then I realized the *shtus v’hevel* of that. Even though you think you have reasons and rationales, *it is* possible to change any feeling toward anybody.

There was once somebody who was a very big enemy of mine. And then somebody came to the Telshe *yeshivah* and gave a *shmooze*. He gave *mussar* to the whole *yeshivah*. And I took it to heart. He got up and he said, “In *Pirkei Avos* it says, איזהו גיבור הכובש, את יצרו.” He said, “It says in *Avos D’Rabi Nosson*, איזהו גיבור שבגיבורים, who is a *gibor shebegiborim*? The one who makes his enemy his friend.” And he started to speak *shtark* to the whole *yeshivah*. He said, “I don’t understand. There are such *chashuve Yidden* over here. How could there be a *machlokes*? You’re *giborim*. You have it in you.” I remember, I was sitting there thinking, “That’s what I need to hear now.” I realized, you *shoteh* that you are! I went over to

that Rav afterwards and I told him, "I can't thank you enough!" He said, "I wasn't talking to you. You're not part of the shiur." I said, "I was listening." I said, "I want to thank you." I told him many times after that, "Thank you." And from that day on, I decided to put an end to this. I used to say, "Some people I may like. That person, I'm not sure I can like." But from that day on, I made up my mind - it's over, it's done with! Enough! I went to that person *that very day* and I said, "Reb Yid, I want to tell you something. I can't remember all the bad blood between us until now. From my perspective, as of today, it's over. I have nothing whatsoever against you." I couldn't tell him, "I like you." But I said, "I'm going to begin a process of change. You want to come along? You're welcome to join me. You don't want to come along? Be my guest. I'm doing it on my own."

Now, the *yetzer hara* came out against me in the most brilliant ways! I'm telling you! Somebody once called me up. He said, "Do you hate so and so?" I said, "Not at all. It used to be that I hated him. I used to tolerate him. Now, I don't mind him at all. He's even pleasant. It could be pleasant being in the same room with him, having a conversation with him." The person said, "Do you know what that person said about you? Do you know what he said about you?" I said, "No." He said the details. I said, "*Shoteh*. This is pure *rechilus*. It's over. I buried the hatchet. And I mean it." I did. And after that, I didn't think it was *shayach*, but the *yetzer hara* comes from all sides. He always finds new customers for you.

Rabosai, if you can get over it, you know what happens? You become emancipated. For once, you're doing something for no other reason, you have no gain from it. It doesn't make a gain for you. But the gain is that Hashem is waiting for you to do that *teshuvah*. Hashem is waiting for you to give up your hatred. Hashem is waiting for you to say it. Hakadosh Baruch Hu *yoshev umetzapeh*. You want to know when to start? Say, "I'm going to start right now." That's the way it goes.

✧ IN SUMMARY ✧

Hakadosh Baruch Hu is *yoshev umetzapeh*, waiting and longing to bring the *Geulah*. However, since the sin for which the Beis Hamikdash was destroyed has not yet been corrected, He could not bring the *Geulah*. *Pirud*, the heart-wrenching outcome of *sinas chinam*, affects so many of us in Klal Yisrael. Who knows if the lack of objection to a wrong done, which was based on *sinas chinam* caused a tragedy to occur at a different time? Who knows if the pain of an individual was ever the 'last straw' that brought tragedy to many other people? It is in our hands to change the way we harm others for the sake of our own *kavod* or misplaced ideals. It is in our hands to bring the *Geulah* closer. If we would put our brains into gear, we would understand that those attitudes - and the things we say - are out of place. As we remember the tragedy of Leiby Kletsky z"l, if we take upon ourselves to end a *machlokes*, or to cease hating someone, we will make sure that his blood wasn't spilt in vain. This week, I will (*bli neder*) speak to my nearest and dearest, or a Rav, with extra respect; double points if I can find an acquaintance whom I hated and say, "Let's end the hatred we had for each other. I want to make my enemy into my friend."

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