



### אבל – Meseches Yuma 9b

מקדש שני שהיו עוסקין בתורה

ובמצות וגמילות חסדים, מפני

מה חרב? מפני שהיתה בו

שנאת חנם. ללמדך ששקולה

שנאת חנם כנגד שלש עבירות: עבודה זרה, גילוי  
עריות, ושפיכות דמים

“However, by the second Bais Hamikdash, when Klal Yisroel were toiling in Torah, Mitzvos, and Gemilas Chasodim – why was the Bais Hamikdash destroyed? It was because of Sinas Chinam, baseless hatred. This teaches us that Sinas Chinam is K'neged the three grave sins of Avodah Zarah, Gilui Arayos, and Shefichas Domim.” The first Bais Hamikdash was destroyed because of the three cardinal sins which Klal Yisroel transgressed: Avodah Zarah, Gilui Arayos, and Shefichas Domim. They were exiled for seventy years, and then the Bais Hamikdash was rebuilt. The second Bais Hamikdash was destroyed because of Sinas Chinam, which is K'neged the three cardinal sins. However, we are in Golus now for almost two thousand years, without the Bais Hamikdash being rebuilt. Why is this worse than the first Bais Hamikdash, that we are still not Zoche to see the rebuilding of the Bais Hamikdash? The following *Divrei Torah* will expound on this topic, and support the *P'shat* offered in the closing paragraph.

### דברו על “Yeshaya 40:2 – דברי חיים

– “Speak to the heart of Yerushalayim and call to it...” We always call the name of this Holy City, ירושלים – Yerushalayim. However, in this Posuk, as well as in many other places in Tanach, it is spelled, ירושלם, without the second 'י'. The letter 'י' is the first letter of the Shem Hashem of Havayah – the Tetragrammaton (יהוה-יהו). Avrohom Avinu called the place, יראה – “Hashem will see.” The Midrash tells us that Hashem combined Avrohom's יראה with Shem's שלם, and the second Yud was left out – and it was ירושלם. The reason is that as long as evil exists in this world, Hashem's Name and His throne are incomplete. Only after the redemption, when evil is eradicated, will they be complete. At that time, the Yud that stands for Hashem's Name will be restored to Yerushalayim, and (Yechezkel 48:35) “ושם” – “And the name of the city from that day shall be Hashem is There.” Then it will be written and called correctly – ירושלים.

### Droshos Maros – עוד יוסף חי

ואתה קח לך “Yechezkel – Yechezkel 4:3 מחבת ברזל ונתת אותה קיר ברזל בין ובין העיר והכינתה את פניך אליה והיתה במצור וצרת עליה “And you, take for yourself a pan of iron and place it as an iron wall between yourself and the city; and set your face toward it and it shall be besieged; you shall lay siege against it! This is a sign to the house of Yisroel.” Yechezkel was told to take an iron pan as a symbol of the wall of Yerushalayim. Why was iron chosen to represent the wall, instead of stones or pieces of wood? The Gemara in Megillah 26a says that Yerushalayim was not given to any individual Shevet; the twelve Shevatim owned it jointly. The forefathers of the Shevatim were the twelve sons of Yaakov Avinu. The Hebrew word for iron is ברזל, which is the Roshei Taivos, acronym, for the four wives of Yaakov Avinu: בלהה, רחל, זלפה, לאה. The wall of Yerushalayim is symbolized by iron because the city is owned jointly by all the children of all the mothers of Klal Yisroel.

### Parshas Devorim – שם משמול

5670 – Rav Bunim from Parshischa says that the Churban Bais Hamikdash causes everything to be שפל, on a lower level, except for the Torah Hakdosha. It would appear that the same is true for Shabbos and its Kedusha, that there is nothing that can lower its Kedusha. The proof to this is that the building of the Bais Hamikdash is not דוחה שבת, it does not push off Shabbos. One cannot build the Bais Hamikdash on Shabbos – because the Kedusha of Shabbos does not need it. If Shabbos needed the Bais Hamikdash, then one would be allowed to build it on Shabbos. The Bais Hamikdash and the Keilim, vessels, of the Bais Hamikdash are the clothing for the Kedusha. They are the covering for the Kedusha, the Kedusha is within them. However, Shabbos reveals the inner Kedusha, without any covering. This is what we say in Zemiros Shabbos, “אוהבי ד'” – “המחכים בבנין אריאל” – those who love Hashem yearn for the building of the Bais Hamikdash, “ביום השבת שישו ושמחו” – nonetheless, on Shabbos Kodesh they are happy and joyous, for Shabbos is the inner Kedusha revealed, and, “כמקבלי מתן נחילאל” – Shabbos is like those who accepted the Torah Hakdosha. Torah and Shabbos are still completely intact, despite the terrible

loss of the Bais Hamikdash, for the inner Kedusha is revealed without vessels.

### Bava Metzia 4:2 – בן איש חיל

לא חרבה ירושלים אלא על שדנו בה דין תורה – “לא אלא דיני דמגזתא לדינו אלא אימא שהעמידו “דיניהם על דין תורה ולא עבדו לפני משורת הדין” – “Yerushalayim was only destroyed because they adjudicated cases there strictly according to the law of the Torah. What is wrong with following the law of the Torah? Should they have adjudicated cases based on arbitrary decisions!? Rather, say: That they established their rulings on the basis of Torah law and did not go beyond the letter of the law – they did not compromise.” While it may be optimal to compromise, it is not a sin to judge cases by the letter of the law. If so, why was Yerushalayim and the second Bais Hamikdash destroyed for doing just that – adjudicating based on the strict letter of the law? The Gemara is telling us that despite all of the sins they transgressed, had they settled their differences with compromise, Hashem would have spared Yerushalayim. This is the way it works. The obligation to compromise is derived from a repeated word. The Torah commands, Devorim 16:20 “צדק צדק תרדוף” – “Righteousness righteousness you shall pursue.” Chazal tell us that one “righteousness” refers to strict justice, and the other righteousness refers to compromise. We see from the second word, צדק, righteousness, that the Torah does want us to settle our differences through compromise. However, there is a second opinion that the second צדק is just there to strengthen the first one, to strengthen the command that one is to pursue justice; and that we are not commanded to compromise. There are other scenarios where a similar argument applies.

It says in Shemos 23:5 “כִּי-תִרְאֶה הָעֶמֶל שֹׂאֵךְ רֶבֶץ תַּחַת מִשְׁאָל וְחִדַּלְתָּ מֵעֲבֹד לֹא עֲבָד” – “When you see your enemy's donkey crouched under its burden, shall you refrain from releasing it? Release it you shall release it – you shall surely release it, with him.” Here Chazal tell us in Bava Metzia 31a that the double Loshon of עֲבָד is referring to two different cases. If the owner is present and doing the work of releasing the burden from the donkey, then “You shall release it with him.” But even if he is not, “release” it anyway. However, according to the opinion that when the

Torah repeats a word, it does so simply to strengthen the command, then, all the Torah is doing here is strengthening that one must help if the owner is doing the work. However, if the owner is not, one has no obligation to help his friend's donkey. Man's physical side, referred to as "חומר" is like a "חומר" – a donkey bearing the burden of his sins. At the time of destruction, Klal Yisroel's burden was very heavy. Since Hashem keeps the Torah (Chazal tell us that Hakodosh Boruch Hu keeps all the laws of the Torah), He was obligated to help remove the burden and rectify the sins, in which case the destruction and exile would not have been necessary. However, there is a caveat to this. According to the opinion that the double Loshon only strengthens the command of the Torah, then Hashem only needed to help if the owner was doing so. Being that unfortunately the owner was not working to remove their burden of sin, then Hashem did not need to remove it either. It is only according to the opinion that the double word teaches us that one must help his fellow man even if the owner is not there helping, then Hashem would have had a responsibility to help Klal Yisroel, and remove their burden of sins. Which interpretation does Hashem follow in dealing with Klal Yisroel? How does He Pasken?

Hakodosh Boruch Hu acts Midah K'neged Midah: whatever position Klal Yisroel takes, Hashem takes the same one. Had Klal Yisroel followed the opinion that a double Loshon teaches us something new, and is not just there to strengthen the command, then they would have learned from **צדק צדק**, that they must compromise, and not just follow the letter of the law. However, Klal Yisroel behaved as if they were of the position that the double word is just there to strengthen the command, and thus they did not compromise at all. Accordingly, Hashem followed that same rule, and when the Torah says, **עזב תעזב** it is only there to strengthen the rule that one is to help only when the owner is helping – but if the owner is not, then one does not need to help. Being that Klal Yisroel were not working to remove the burden of sin, Hashem was not obligated to do so either. Thus, it follows that Yerushalayim was destroyed because they adjudicated cases according to the letter of the law – they followed that rule, and did not compromise,

thus Hashem did as well, and did not help save them from destruction.

**מקדש ראשון – “בן יהוידא” – Yuma 9b – מפני מה חרב – מפני שלשה דברים שהיו בו: עבודה זרה, וגלוי עריות, ושפיכות דמים. עבודה זרה, דכתיב: “כי קצר המצע מהשתרע”** Why was the first Bais Hamikdash destroyed? Because of three Aveiros: Avodah Zara, Gilui Arayos, and Shefichas Domim – idolatry, immorality, and bloodshed. During the second Bais Hamikdash, Klal Yisroel occupied themselves with Torah, Mitzvos, and loving-kindness. Why then was it destroyed? Because there was Sinas Chinam, baseless hatred for one another. We learn from this that Sinas Chinam is equivalent to three sins: Avodah Zara, Gilui Arayos, and Shefichas Domim. The sins of the first Bais Hamikdash were revealed; therefore, its end was also revealed. (There was a Nevuah that they would be redeemed after seventy years – it was known to all, and it did in fact occur). The sin of the second one was not revealed, therefore neither was its end revealed. How are we to understand this Gemara?

The first Bais Hamikdash was destroyed because of the three cardinal sins which they transgressed, and it lay in ruins for only seventy years. If the second Bais Hamikdash was only destroyed because of Sinas Chinam, which is equivalent to the three severe sins of the first Bais Hamikdash, then why is it laying in ruins for almost two thousand years? The sins of the first Bais Hamikdash were the three cardinal ones, the gravity of which could not be denied. After the destruction of the first Bais Hamikdash, the people understood the severity of their sins – they understood why the Bais Hamikdash was destroyed. They were filled with much regret, and they did such a sincere Teshuva for their sins, that they were Zoche to be forgiven after only seventy years. Had they expected their exile to last for two thousand years because of their grave sins, they would have died of grief. Thus, Hashem revealed to them that they would be redeemed shortly. Their knowing that they might live to see the Bais Hamikdash rebuilt was a great Chizuk for them, and greatly encouraged them. However, the sin of the second Bais Hamikdash, Sinas Chinam, is not commonly accepted as a grave sin. Thus, any regret one may have for it is weak at best. Without our sincere Teshuva for our

sins, the exile continues on, causing us anguish. Had Hashem told the Nevi'im that the Bais Hamikdash would be rebuilt in two thousand years or more, the people would have fallen into a state of total despair. To keep up their spirit, Hashem did not reveal the end to this exile. Thus, the severity of the sins in the first Bais Hamikdash caused the end to be revealed, and for it to be short – for its severity was recognized. Whereas the supposed lightness of the sins of the second Bais Hamikdash caused its end to be concealed and be such a long exile.

Now we can understand why we are in this long-extended exile. Parshas Devorim gives Tochacha to Klal Yisroel. It is about Moshe Rabbeinu reminding them of their sins for which they need to do Teshuva. They sinned and they did not correct it. Parshas Devorim comes out the Shabbos before Tisha Ba'av, for we need to do Teshuva in order to be Zoche to see the rebuilding of the Bais Hamikdash. We are once again being told – you don't want Tisha Ba'av – you don't want to mourn over the loss of the Bais Hamikdash – you want the Bais Hamikdash – do Teshuva. However, we are greatly lacking in understanding what we did, and thus what we need to do. Sinas Chinam doesn't sound so bad to us. Those Jews from many years ago – those who transgressed the three cardinal sins, they were really bad, and they really needed to do Teshuva. But we are not so bad. We may not be perfect, and maybe we didn't correct the sin of Sinas Chinam, but we are still pretty good people. Wrong! This is exactly the problem. Chazal tell us that it is harder to do Teshuva on something which one did B'shogeig, accidentally or inadvertently, than on something one did purposefully and intentionally. The sin one transgressed B'mezid, he knows he did wrong. If one wants to get back into the good graces of the Ribono Shel Olam, he needs to do Teshuva. However, the sins which are B'shogeig, one thinks it is not really that bad. He didn't really do anything wrong, and there is nothing really to do Teshuva for. This is why it is so difficult, and this is why we are still in Golus. We must realize that Sinas Chinam is a terrible sin, and we must do a true Teshuva. May we be Zoche to do a proper Teshuva, and be Zoche to see the rebuilding of the Bais Hamikdash **במהרה בימינו אמן**.