



MENUCHAV'SIMCHA

Candle Lighting 8:09 PM

Vol. 17 Issue 31

INTERNAL VS EXTERNAL

By Rabbi Aharon Yoel Sperka

Parshas Devarim

The Gemara Yerushalmi in Yoma teaches, "Any generation that the Beis Hamikdash was not built in their days, it is as if they destroyed it."

Chazal place the responsibility of the churban on every generation that did not merit the rebuilding of the Beis Hamikdash. This is because the reasons the Beis Hamikdash was destroyed have not been corrected. Had they been, the Beis Hamikdash would have already been rebuilt. We are still engaged in the same destructive behaviors.

Mourning the Beis Hamikdash demands that we fix the issues that caused its destruction. Our mourning should bring about a proactive reckoning to repair our imperfections in those areas so that we can merit to see the *binyan* Beis Hamikdash.

The Gemara tells us, "Why was the first Beis Hamikdash destroyed? Because of *avoda zara*, *giluy arayos* and *shfichus damim*. During the second Beis Hamikdash, however, the Yidden were engaged in Torah study, mitzvos and chesed. Why was it destroyed? Because they had *sin'as chinam* - baseless hatred..." The Gemara continues, "They (the generation of the first Beis Hamikdash) were *resha'im*, but they placed their trust in Hashem." The Gemara is pointing out that the people at the time of the first Beis Hamikdash were on a much higher spiritual level than those during the second Beis Hamikdash era, despite the gravity of their sins.

Their abominable behavior notwithstanding, the generation of the first Beis Hamikdash had a deep belief in Hashem, and therefore couldn't fathom that the Beis Hamikdash would actually be destroyed. The Gemara concludes, "In the earlier generation, since their sins were revealed, the end of their galus was revealed to them, but in the later generation, because their sins were hidden, the time for their redemption was hidden." The people of the first Beis Hamikdash knew their iniquities. They were therefore close to doing teshuva. But the people of the second Beis Hamikdash were not entirely cognizant of their sins. Externally they were decked in Torah and good deeds. But they didn't recognize the severity of their sins, and hence, were far from doing teshuva.

The Gr"a explains further that the generation of the first Beis Hamikdash,



Continue on the other side

SAGE ADVICE WORDS OF WISDOM FROM OUR SAGES

BY RABBI AVRAHAM PENDRAK

ה' אלקי אבותיכם
יסף עליכם ככם
אלף פעמים

"MAY 'ה, THE G-D OF YOUR
FOREFATHERS, ADD TO YOU
A THOUSAND TIMES
YOURSELVES..."

(DEVARIM 1:11)

Moshe addresses the Jewish people and reviews what happened to them in the desert. When relating how the nation had become too numerous for Moshe to be their sole judge (a positive development), Moshe then adds a blessing that the people should continue to multiply.

Chazal derive a lesson from Moshe's added blessing. When one mentions the success of another, for example, that someone has been blessed with many children or much wealth, the speaker should also add a blessing that 'ה should further increase that person's good fortune and save them from any evil.

[Zohar on Bamidbar 117]



Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services.**

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MENUCHAV'SIMCHA

although they committed terrible sins, were full of *Emuna* and *Bitachon* and connected their hearts with Hashem. *Rachmana liba ba'ee*, Hashem wants our hearts. But the generation of the second Beis Hamikdash were lacking in this area. All the mitzvos that they did were done only externally; their heart was not with Hashem. And this is evident from the fact that they were engaged in *Sinas Chinam*. The root of all *aveiros* is *chemda* - desire. *Chemda* only exists in a heart that is lacking in *Emuna*. A person whose *Emuna* is strong believes that anything he needs to fulfill his role in the world was already provided to him by Hashem. He understands that anything he does not have, he obviously has no need for, and he doesn't want it. If his friend has something that he does not have, this means his friend needs that for his avodas Hashem and he does not.

Sinas chinam stems from *chemda*, and that's an indicator of a lack of *Emuna*.

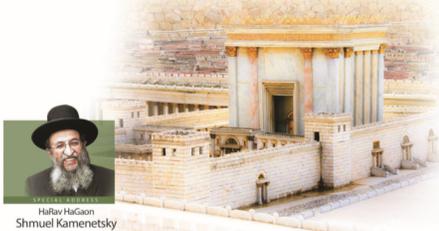
With this in mind, we can begin to understand the differences between these two generations. Reb Yisroel Salanter teaches that there are two types of yetzer haras. One is natural, the taavos and negative middos that every person is born with. The other is spiritual, the *ko'ach* of the Satan to persuade a person to transgress. The first generation were perfect with their challenges against the natural yetzer hara. Their struggle was against the spiritual yetzer hara. As soon as the yetzer hara left them, they

immediately did teshuva, because deep at heart, they were close to Hashem. The second generation, however, were on a much lower level. Their struggle was with the natural *yetzer hara*. Their *pnimiyus* was ruined as a result of their lack of *emuna*. Since they never overcame their natural, ingrained iniquities, they were distant from Hashem, and even after the churban, they remained in the same state that they were in before. The prospects of them doing teshuva were very slim. Since they kept the mitzvos in an external fashion, deprived of heart and soul, they perceived themselves as righteous. They were unable to identify their sins and pinpoint the root causes of their wrongdoings, and could not rectify them.

In our generation, in particular, we are focused on external acts and neglect our inner self. Do we connect with Hashem with our hearts? With our emotions? Is our avodas Hashem just done externally, without any feeling or connection to Hashem? Let us hope that through mourning the Beis Hamikdash on this Tisha B'av, we will reconnect our hearts to Hashem, and focus on refining our *pnimiyus*, our internal self. We will surely then be zoche to see the Binyan Beis Hamikdash, bimheira b'yamenu.

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LOCATION Philadelphia Community Kollel, Lower Level
364 Montgomery Avenue, Merion Station, PA

TIME Children's Program (for boys and girls): 2:45 PM
Program A: 4:30 PM

ADMISSION \$18 STUDENTS \$13 CHILDREN \$5 FAMILY MAXIMUM \$15

THIS TISHA B'AV PROGRAM WILL ALSO BE AVAILABLE TO WATCH ONLINE. VISIT TISHABAY.GLOBAL TO PURCHASE YOUR TICKET.

CHOFETZ CHAIM HERITAGE FOUNDATION

PARSHAS DEVARIM SHABBOS ZEMANIM

Friday, July 16
6:40 pm - Mincha/Maariv
6:56 pm - Plag Hamincha
8:09 pm - Candle Lighting
8:27 pm - Shkiya/Sunset

Shabbos, July 17
8:15 am - Shacharis
8:50/9:26 am - Latest
Krias Shema
6:00 pm - Mincha
8:27 pm - Shkiya/Sunset
9:43 pm - 72 minutes
9:50 pm - Maariv -
PLEASE NOTE THE TIME