



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of  
maamarim  
given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### *Melave Malka Parshas Balak 5765*

In his *sefer* פאר יכהן, the Rav of Bendin zt"l (son-in-law of the *Sfas Emes* zy" a ) explains a *pasuk* in *Parshas V'zos Habracha*. (דברים ל"ג:כ"א)

עָשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל - צִדְקַת ה' עָשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל. - He did acts of Hashem's *tzedakah* and his judgement with *Yisrael*.

"In my humble opinion, the *pshat* is as follows. Rav Bunim of Pshischa zy" a said that what a Rebbe must do for *Am Yisrael* resembles what took place when Bilam wanted to curse *Am Yisrael*. *Am Yisrael* knew nothing of Bilam's plot, but Moshe Rabeinu knew all, and he turned everything around to work for *Klal Yisrael's* benefit.

There is a *pasuk* in *Micha* (ו:ו):

עַמִּי זָכֹר נָא מֶה יַעַץ בָּלָק מֶלֶךְ מוֹאָב וּמָה עָנָה אֹתוֹ בִּלְעָם בֶּן בְּעוֹר מִן הַשִּׁטִּים עַד הַגִּלְגָּל  
' - למען דעת צדקות ה' - My nation, remember what Balak king of Moav planned and what Bilam the son of Beor answered him, from the *Shitim* to *Gilgal* may you recognize the righteous deeds of Hashem.

In *Maseches Brachos*, *Chazal* explain that the word צדקות in the *pasuk* refers to Hashem's kindness in not getting angry for even an instant throughout the period of that threat. If *chas v'shalom* Hashem had become angry, no remnant of "the enemies of *Yisrael*" (a euphemism for the Jewish people) would have remained.



[1]

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Hashem's kindness was brought about by Moshe Rabeinu's *avoda*. In the *pasuk* עשה ה' צדקת, the word עשה refers to Moshe Rabeinu who aroused Hashem's *tzedakah*.

At the same time, when Moshe Rabeinu interacted with Bnei Yisrael, he emphasized strict *mishpat*, as the *pasuk* concludes, ומשפטיו עם ישראל.

The Torah wants us to remember that the same Moshe Rabeinu who chastised *Am Yisrael* in this world, worked in the heavens to bring about the *eis ratzon* - auspicious time, in which Hashem didn't get angry.

We find a similar dichotomy in the *avoda* of Shmuel Hanavi. When Hakadosh Barush Hu informed him that the kingdom will be torn from Shaul and given to David Hamelech, Shmuel stayed up the entire night crying and begging Hashem to let Shaul's reign continue. Nonetheless, when Shmuel spoke with Shaul, he rebuked him for his misdeeds and never revealed that he had stayed up all night crying and *davening* on his behalf.

This was the way of *tzadikim* throughout the ages. They worked with the two seemingly contradictory approaches simultaneously. כלפי שמיא - when turning to Hashem on behalf of *Am Yisrael*, they did everything possible to arouse Hashem's mercy for his children. At the same time, they chastised *Am Yisrael* for their wrongdoings. Sometimes, their rebuke was so harsh that an outside observer may have mistakenly felt that that the *tzadik* had no sympathy for his followers.

We currently face a terrible *gezeira*. Our Jewish brothers who live in Gush Katif, men, women, and children, are in danger of being banished from their homes for no justifiable reason. We must be honest with ourselves. If Jews from our own *kehillas* were being thrown out of their homes, wouldn't our screams of protest echo around the world?

However, since the people who live in Gush Katif have different *hashkafos* in some areas, we don't take the time and effort to



[2]

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understand what a terrible, horrifying *gezeira* is taking place here in *Eretz Hakodesh*. We must cry out and beg Hashem, the מלך עוזר ומושיע, to cancel this terrible decree that threatens our fellow Jews.

The truth is that anyone who thinks clearly will realize that aside from the need to *daven* for the welfare of our brothers in Gush Katif who are our own flesh and blood, this *gezeira* threatens each and every one of us. For when *Acheinu Bnei Yisrael* build and dwell in the border settlements in Gush Katif, the murderous *Yishmaelim* can't attack the places where we live. However, if *chalila*, the Jews are uprooted from Gush Katif, the *Yishmaelim* will fire upon our friends and relatives who live in Ashdod, Kiryat Gat, or even Yerushalayim, *rachmana litzlan*. This should be obvious to anyone who evaluates the situation with his *sechel*.

Anyone whose heart is cold and unfeeling in the face of the terrible crisis facing our brothers, must know and understand that he is on the wrong path. Even if we disagree strongly in some matters of *hashkafa*, we must follow the path of עשה'ה' עש, begging Hashem to remove this terrible *gezeira*.

Therefore, each and every one of us is obligated to cry out to Hakadosh Baruch Hu. Anyone who doesn't do so is an *achzar* - a cruel person who is not considered to be part of *Am Yisrael*. Are these people not our brothers? Our own flesh and blood?

Chazal tell us that Hashem overlooked the three most serious sins (idolatry, forbidden relations, and murder), but did not overlook the sin of *sinas chinam* - baseless hatred. If we don't cry out and *daven* to Hashem at the time of such a terrible *gezeira*, we are guilty of *sinas chinam*!

As the Rambam *paskens* (הלכות תעניות פרק א : ב-ד):

At a time of *tzara*, they should cry out because of it. All should know that it is because of their wrongdoings that evil has befallen them, and that is what will enable them to remove the *tzara*. But if they don't cry



[3]

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out, and instead say that it is simply the way of the world for such things to happen and that this *tzara* comes by happenstance, Behold, this is the path of אכזריות - cruelty that causes them to continue their wrongdoing, and adds more *tzaros* to this *tzara*. This is what is written in the Torah, ואם בזאת לא תשמעו לי והלקתם עמי בקרי והלקתי עמכם בחמת קרי (ויקרא כ"ו:כ"ז)

And if you do not listen to me in this and you relate to me as if it is happenstance, I will relate to you with the anger of happenstance.

This means to say that if I bring upon you a *tzara* so that you will do *teshuva*, if you say that it is simply happenstance, I will add to you the anger of that (statement of) happenstance.

And it is a Rabbinic obligation to fast for every *tzara* that comes upon the *tzibur* until they will receive mercy *min hashamayim*.”

Therefore, even if we must stand strong regarding our differences in *hashkafa*, we must turn to Hashem, cry out and *daven* with all of our strength and *kavana*.

May Hashem help us get through these birth pangs of *Mashiach*,  
ונזכה לראות את פני משיח צדקנו שיבוא ויגאלנו אכי"ר



[4]

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