



Adapted from the sefer חמין במוצאי שבת and חזקוני דזעיר אנפין collections of  
maamarim

given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### *Melave Malka Parshas Re'eh 5765*

In *Parshas Re'eh*, we read the *pasuk*

כִּי יִרְחִיב ה' אֶלְקֶיךָ אֶת גְּבוּלְךָ כַּאֲשֶׁר דִּבֶּר לְךָ וְאַמְרַתְּ אֲכַלָּה בָּשָׂר כִּי תֵאָוֶה נֶפֶשְׁךָ לֶאֱכֹל  
בָּשָׂר בְּכָל אֹתוֹת נֶפֶשְׁךָ תֹאכַל בָּשָׂר.

When Hashem your G-d will expand your boundaries as he told you, and you say, 'I wish to eat meat', because your soul desires to eat meat, you may eat as much meat as your soul desires. (דברים י"ב:ב)

I saw a commentary that pointed out something amazing. If we count the *pesukim* of the Torah. This *pasuk* is the five thousand two-hundred and fifty second *pasuk* in the Torah. In the year 5252 ב'ה' אלפים תרנ"ב (the year in which the evil inquisition *yimach shmam* expelled Jews from Spain), Columbus discovered America, a land which has provided refuge for countless Jews. This *remez* - hint appears in the *pasuk* which describes Hashem "expanding our boundaries", demonstrating that ליכא מידי דלא רמיזא באורייתא, there is nothing that is not hinted to in the Torah.

It could be that the end of the *pasuk* also contains a *remez* which refers to America. The word בשר - meat is repeated three times in the *pasuk*, a repetition which is seemingly unnecessary. This repetition may hint to America being a land in which people desire and consume great quantities of meat, a land of *taavos*. Those who live there face the danger of becoming so involved with the desire for physical pleasures of *Olam Hazei* that they descend to the lowest depths. Because of this danger, for many years *Gedolei Yisrael* warned people against moving to America.



[1]

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Nonetheless, the true path of *avodas Hashem* is not to abstain from the the physical act of eating, but rather to elevate it. Each Jew truly has the ability to purify and elevate his physical body, and even his physical *taavos* to the extent that they become part of his *avodas Hashem*.

Therefore, rather than abstaining from eating, one should simply eat in order maintain his health and strength for *avodas Hashem*. This applies not only to the basic process of eating, but even to the pleasure of eating. A Jew is able to elevate even the most physical pleasures and utilize them for *avodas Hashem*.

My grandfather zy”a often repeated a story that he received from his holy ancestors. In the last days of Rav Zusha of Anipoli zy”a’s life, he lost his sense of taste and had no appetite for physical food. He *davened* to Hashem, asking that he regain the gift of appetite and sense of taste. My grandfather zy”a said that he once discussed this story with the Kopishnitzer Rebbe zy”a. The Rebbe told him that Rav Zusha made that request in order to continue his *avoda* of elevating even the physical pleasures of this world.

It is well known that this was one aspect of the *avoda* in Chasidishe communities. My grandfather zy”a used to say, עמך כולם צדיקים - all of your nation are *tzadikim*, and כולם עושים באהבה רצון קונם - all of them fulfill Hashem’s will with love. However, חסידים מאכן יעדער זך מיט א טעם - Chasidim do everything with *taam* - taste. They imbue everything they do with *chiyus* - vitality, and *arvus* - sweetness.

In a similar vein, the *Imrei Chaim* of Vizhnitz zy”a said, כל ישראל יש להם אבער עולם הזה האבן - all Jews have a portion of *Olam Haba*. חלק לעוה”ב - But only Chasidim have *Olam Hazeh*.

It is vitally important to review this lesson in the month of Elul. In earlier generations, people would fast and deprive themselves in order to atone for the *aveiros* of the previous year. We are too weak to undertake such



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fasting. However, we should try to ensure that in these days, our eating should be *l'shem shamayim* with the simple *kavana* that we eat in order to serve Hashem.

Fasting would simply bring us to sadness and even total depression רחמנא ליצלן, spiritual maladies that lie at the root of all negative behaviors. We must definitely avoid that path.

Even the *mitzva* of *teshuva* - repentance, must be fulfilled *davka* with *simcha*! While some may be surprised by this statement the rationale behind it is quite clear. *Teshuva* is one of the Torah's six-hundred and thirteen *mitzvos*. The Rambam (פ"ח מסוכה ולולב הט"ו) *paskens*:

“And the *simcha* with which one must rejoice while fulfilling a *mitzva* with the love of Hashem who commanded us to fulfill them, is a great *avoda*. And whoever prevents himself from experiencing this *simcha* deserves to be punished. As the *pasuk* says: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' (דברים כ"ח:מ"ז) אֶלְקֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מִרַב כֹּל. Because you didn't serve Hashem your G-d with joy and gladness of heart, while having an abundance of everything.”

The Rambam teaches us that not only must we fulfill the *mitzva* of *teshuva* with *simcha* and gladness of heart, but also that if we don't do so, we deserve to be punished. This is a frightening concept!

However, by following the path of *simcha*, we will be able to fulfill the *mitzva* of *teshuva* completely, and truly draw close to Hashem Yisbarach.

ל טוב לנו כל הימים, לחיותנו כהיום הזה אכי"ר



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