



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

Seuda Shlishis Parshas Pinchas
(חדוותא דזעיר אנפין פינחס מאמר י"א)

Shabbos Parshas Pinchas is the first ***Shabbos*** of the Three Weeks and the ***Haftorah*** we read is the first of **ג" דפורענותא** - three ***Haftoros*** of retribution.

This week's ***Haftorah*** is the very beginning of ***Sefer Yirmiyahu***. The ***Midrash Yalkut Shimoni*** (שופטים תתקי"ט) draws parallels between the leadership of Moshe Rabeinu and that of Yirmiyahu.

"R. Yehuda Ben R. Simon opened with the following question. On one hand, Hashem told Moshe Rabeinu - **וְנָבִיא אֲקִים לָהֶם מִקִּרְבֵּי אֲחֵיהֶם כְּמוֹךְ** - I will establish for them from among their brethren, a ***navi like you***. (דברים י"ח:י"ח). On the other hand, the Torah also states **וְלֹא קֵם נָבִיא עוֹד** (דברים ל"ד:י) - And there will never arise a ***navi like Moshe***.

The resolution is that the Torah means that there will be a ***navi*** "like you" in terms of giving ***tochecha*** (rebuke)."

The Midrash continues:

"You find that everything written about Moshe is written about Yirmiyahu. Both Moshe and Yirmiyahu were prophets for forty years. Both said prophecy pertaining to Yehuda and to Yisrael. Both were opposed by member of their ***shevet***. Moshe was thrown into the river, and Yirmayahu was thrown into a well. Moshe was saved by a maidservant, and Yirmiyahu was saved by a manservant. Moshe came to Yisrael with words of ***tochecha***, and Yirmiyahu came to Yisrael with words of ***tochecha***."



[1]
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These parallels emphasize why the *Haftorah* chosen for the *parsha* in which Moshe Rabeinu asks Hashem to appoint a leader for *Am Yisrael*, is the first prophecy of Yirmiyahu. As the *Yalkut Shimoni* teaches us, Yirmiyahu continued the path of Moshe Rabeinu's leadership.

In *Maseches Makos* (כ"ד.), R. Yossi bar Chanina says:

"Moshe Rabeinu pronounced four difficult decrees upon *Am Yisrael*. Four *neviim* came and cancelled them.....

...Moshe Rabeinu said, (דברים כ"ח:ס"ה) - ובגוים ההם לא תרגיע - And in those nations you will have no rest.

Yirmiyahu came and said (ירמיהו ל"א:א) - הלוך להרגיעו ישראל - Hashem will go to give *Yisrael* a resting place."

It is hard to understand how Yirmiyahu, a thousand years later, could "cancel" Moshe Rabeinu's words. Moshe Rabeinu said that *Am Yisrael* will find no place to rest their weary feet in terrible *galus*, while Yirmiyahu prophesied that the עם שרידי חרב - the nation who survived the sword, will be given a place to rest.

Perhaps we can explain this phenomenon in the following way. Moshe Rabeinu spoke before the horrors of the *churban habayis* took place. Therefore, he spoke from the perspective of *din* - pure justice. From that perspective, when it was decreed that *Am Yisrael* must be exiled, it was also decreed that they shouldn't even be able to rest their feet in the bitter *galus*.

Yirmiyahu Hanavi was the prophet of destruction and retribution. He experienced the *churban* and felt *Am Yisrael*'s suffering as they were slaughtered and exiled from their land. He applied his eyes and heart to truly feel and participate in their suffering. The *rachmanus* that he felt left him unable to simply stand by. Paying no heed to the potential consequences, he was *moser nefesh* and declared the merciful prophecy

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that those שרידי חרב, the remnants of any town or family who survived the sword, would at least be able to find a place to rest.

We can now understand why, despite Yirmiyahu's role as the *navi* of destruction, retribution, and exile, his *sefer* contains so many *nevuos* of consolation and hope.

א"ל continues with the *nevuos*:

מִרְחֹק ה' נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבֶּתִּיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֹסֵד: עוֹד אֲבִנְךָ וְנִבְנִית בְּתוֹלָת יִשְׂרָאֵל עוֹד תַּעֲדִי תִפִּיךָ וַיָּצֵאת בְּמַחֲזֹל מִשְׁחָקִים

From long ago Hashem appeared to me. With everlasting love. I have loved you, therefore I have drawn you to me with *chesed*. I will yet build you and you shall be rebuilt, daughter of Yisrael. You will yet be adorned with your drums and you will go out with the dances of those who laugh with joy.

Further on in the *perek* we find Hashem's response to Rachel Imeinu's tears:

כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תִמְרוּרִים רָחֵל מִבְּכָה עַל־בָּנֶיהָ מֵאַנְהָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינָנּוּ: כֹּה אָמַר ה' מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה כִּי יֵשׁ שָׂכָר לִפְעֻלָּתְךָ נְאֻם־ה' וְשָׁבוּ מֵאַרְצָךְ אֲנִיב: וַיִּשְׁתַּקֵּנוּ לְאַחֲרִיתְךָ נְאֻם־ה' וְשָׁבוּ בָנִים לְגְבוּלָם:

So said Hashem, a voice is heard on high, lamentation of bitter weeping, Rachel crying for her children, refusing to be consoled for her children because they are not to be found. So said Hashem, prevent your voice from crying and your eyes from shedding tears for there is reward for your deeds and they will return from the land of the enemy. And there is hope for your future, says Hashem, and the children will return to their borders.

Also,

הֲבֵן יִקָּר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשׁוּעִים כִּי־מִדֵּי דְבָרִי בּוֹ זָכָר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הִמּוּ מַעַי לּוֹ רַחֵם אֶרְחָמֶנּוּ נְאֻם־ה':

Is Ephraim not a precious son to me? Is he not the child of my delight? For whenever I speak of him, I continue to remember him. Therefore, my innards cry out for him. I will certainly have mercy on him says Hashem.



[3]

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This is why the ג"ד - the three *haftoros* of retribution that we read in the Three Weeks, come from *Sefer Yirmiyahu*. That choice contains a message of encouragement and strength for *Bnei Yisrael*, letting them know that within the darkness and *hester*, they have been given the great strength needed to withstand the challenges of *galus*.

This certainly refers to our ability to resist the wicked nations who oppress us, and to survive the suffering of *galus*. However, the message primarily informs *Am Yisrael* that we are able to defeat the *Yetzer Hara* and all of his forces. We have been given the strength that we need in order to continue our *avodas Hashem* despite all of the *nisyonos* and darkness that surround us.

On one hand, in our generation of plenty and luxuries, we suffer less from the yoke of *galus*. We also suffer less day-to-day persecution by the nations than previous generations. (May it never return). On the other hand, our generation faces countless *nisyonos* that become worse each day. These are difficult, bitter *nisyonos* that our ancestors could never have imagined.

Nonetheless, even while surrounded by difficulties and darkness, we must always remember the prophecy of Yirmiyahu ואהבת עולם אהבתיך - I love you with everlasting love.

We must also remember that even as *nisyonos* become more numerous and more difficult Chazal teach us that אין הקב"ה בא בטרוניא עם בני אדם - Hakadosh Baruch Hu doesn't place impossible tasks on people. He won't send a *nisayon* to someone without providing him with the strength and resources he needs in order to resist and overcome that *nisayon*.

Tzadikim illustrate this idea by referring to the *pasuk* - הַנֶּתֶן שֶׁלֶג כְּצֹמֶר - (תהילים קמ"ז:ט"ז) - He who gives snow like wool. They point out that Hashem sends snow and cold weather in proportion to the amount of wool available to keep people warm. Therefore, if Hashem is testing us with

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such difficult challenges, we certainly must have been given the powers that will enable us to overcome those challenges and win the war.

We must draw strength from the words of Yirmiyahu at the end of this week's *haftorah*:

הֵלֵךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבַת כְּלוּלִיתֶיךָ לְכַתֵּךְ אַחֲרֵי בַּמִּדְבָּר בְּאַרְץ לֹא זְרוּעָה.

Go and call out in the ears of Yerushalayim saying: So said Hashem, I remember for you the loving kindness of your youth, the love of the newly married, your walking after me in the desert, in a land which is not planted.

B'ezras Hashem, if we strengthen ourselves in the aspect of 'קודש ישראל לה' by ensuring that everything we do is *l'shem shamayim*, we will have the *zechus* to see the *nechama* of Yirmiyahu's *nevua*

הֵבֵן יִקְרֶה לִי אֶפְרַיִם אִם יֵלֵד שְׁעִשְׁעִים כִּי־מִדֵּי דְבָרִי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הִמּוּ מַעִי לּוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־ה': אֲכִי"ר



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