



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

Melaveh Malkah Lag B'omer 5766

In *Maseches Keilim* (כ"ז:י"ב) we find an opinion of R. Shimon Bar Yochai that teaches us an important lesson.

The Mishnah deals with a question of *tumah* and *taharah*. In general, a piece of cloth that is smaller than 3x3 *tefachim* cannot become *tamei medras* (*tumah* that occurs when someone *tamei* sits on the cloth), because people don't normally use such a small piece of cloth as a seat.

The Mishnah states טהורה – שולש על שלוש שהשליכה באשפות - Even if a piece of cloth did have the requisite size of 3x3 *tefachim*, once it has been thrown into the garbage, it can no longer become *tamei medras*. This is because once it was thrown into the garbage, it is no longer considered a *begged* (in terms of *tumas medras*). The exception is a *begged* that was dyed with *argaman* or *zehoris tovah* (expensive purple or red dyes). Those textiles are so valuable that they retain their status of *begged* even if they were thrown into the garbage.

R. Shimon Bar Yochai disagrees. On one hand, he feels that every piece of cloth, even very valuable ones, will not become *tamei* once they are thrown into the garbage. However, when it comes to the *halachos* of *hashavas aveidah* - returning lost objects, garments dyed with *argaman* or *zehoris tovah* are exceptional in that we are obligated to return them, even if they were thrown into the garbage. Since they are so valuable, it is clear that their owner must certainly want them back.

It's possible to explain *Rashbi's* words as follows. Sometimes, we find precious *neshamos* who have been, so to speak, thrown into the garbage. They, like garments we find in the garbage, are *tahor* for they are indeed



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pure *neshamos tehoros*. Someone who finds such *neshamos* is obligated to return them to their owner/father - Hakadosh Baruch Hu. Those who threw them out with the other rubbish didn't know or understand that they are precious *neshamos* comparable to the most valuable garments of *argaman* and *zehoris tovah*.

מֵאַיְבֵי תַחֲכַמְנִי (תהילים קי"ט: צ"ח) - David Hamelech asked Hashem to help him learn wisdom from his enemies. We can also learn from our enemies. For example, if a bloodthirsty *Yishmaeli* captures and prepares to kill his presumably Jewish prisoner, the captive may be able to save himself by proving that he isn't Jewish, but an Arab Muslim.

However, if the captive is indeed Jewish, he won't be able to save himself by explaining that he's really a worthless Jew. He can tell his captor that he is such a failure as a Jew that he was thrown out of Yeshivah, and that he has descended to the lowest levels of *tumah*. None of that will convince the *Yishmaeli* to release him. He wants to kill a Jew. He couldn't care less which *kehillah* the Jew belongs to, or even if he keeps *Shabbos* or not. The powerful force of *tumah* in that *Yishmaeli* senses the truth. He knows that no matter what, the *nefesh* he has captured is a precious, shining, Jewish *neshamah*.

Today, on the day of *Rashbi*, we must fulfill the *pasuk* מֵאַיְבֵי תַחֲכַמְנִי which was said by David Hamelech, the *baal seudah* of *melaveh malkah*. We need to understand that every Jew, even one who has ended up in the "garbage dump", has a lofty *neshamah*. We must follow in the ways of Hashem who מֵאַשְׁפֵּת יְרִים אֶבְיוֹן, extricates and elevates the impoverished from the refuse.

Therefore, we must first and foremost apply the *refuah* - the cure, before the *Makkah* - the injury, by taking care to never, *chas v'chalilah*, give students or children the sense that they "belong in the garbage" or anything similar to that. We must never look down on them, and certainly never embarrass them. Each and every one of them has a precious, glowing *neshamah*. Each of them is destined for greatness, and



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each of them can acquire the crown of Torah, and the crown of *shem tov* - a good name.

If, unfortunately, we or others have already thrown someone into the garbage, or, if we find someone who has been thrown there by others, we must immediately extricate him from that sad state. Each day, every Jew is supposed to say, נשמה שנתת בי טהורה היא - the *neshamah* that you gave to me is pure, because that statement always remains true!

If we truly desire to see the good in each and every Jew, we will be able to do so. May we be able to fulfill the words of Rav Elimelech of Lizensky”a, ונראה כל אחד מעלת חברו ולא חסרונו אכי”ר.



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