



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

Seudah Shlishis Parshas Behar-Bechukosai 5766

In the *parshiyos* of *Behar* and *Bechukosai*, which prepare us for *Matan Torah*, we find references to the most fundamental traits necessary for *Kabbalas Ha'Torah*, *Anavah* - humility, and emulating the ways of our *Avos*.

In *Parshas Behar*, the Torah commands us:

וּבְאַחֲיֵכֶם בְּנֵי יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא תִדְּדֶה בּוֹ בְּפָרְךָ

Rashi quotes the *drashah* of Chazal: The words *איש באחיו* come to teach us, that even a king or *nasi* of Am Yisrael is forbidden to force his fellow Jew to perform *avodas perech* - unnecessary, menial labor. Even though they hold the highest positions, they are forbidden to be haughty and treat even their lowest servants with disdain.

In *Parshas Bechukosai* - the *Baal Haturim* points out that the first letters of the words *אבת אם בחוקותי תלכו* spell - instructing us to follow in the ways of our forefathers. It is essential that we must never swerve from *darchei avos*, and always to take care to remain on the path they have forged for us.

These two traits, humility and emulating *darchei avos* are linked to each other. *Sefarim Ha'kedoshim* write that the word *תלכו* - is an acronym for *ונפשי כעפר לכל תהיה* - let my soul be as dust to all. The *remazim* (hints) that are revealed in *notrikon* (acronyms) aren't simply interesting wordplay. They reveal the true nature of the matter the *pasuk* is dealing with. The *rashei teivos* - the first letters of *אבת אם בחוקותי* simply spell *אב* - father. However, one who wishes to walk in the path of the *Avos*



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Ha'kedoshim, continuing and expanding that which they began, (as hinted to in the *rashei teivos* of תלכו - אַם - *Avos*), must have the humility hinted to in the acronym תלכו - תהיה - *Anavah* (humility) is the basis for all spiritual success.

This is the why we read these *parshiyos* before *Shavuos* - the *chag* of *Matan Torah*. The location of *Matan Torah* teaches us that developing *anavah* is the most vital *avodah* for someone who wishes to prepare for *kabalas Ha'Torah*.

As we learn in *Maseches Megilah*,

“*Bar Kappara* asked, ‘what is the meaning of the *pasuk* למה תרצדון הרים (תהילים ס"ח:י"ז) - Why do you run, hunchbacked mountains? A *bas kol* (heavenly voice) came out and said to them (the other mountains), why do you call *Sinai* to judgement? You are all *baalei mumin* - disfigured, compared to *Sinai*...”

Rav Ashi said, from here we learn that someone who is arrogant is a *baal mum*, for the holy Torah was only able to be given to *Bnei Yisrael* in a location that lowers and humbles itself. (*Har Sinai* - the lowest of the mountains).”

And in *Maseches Taanis*, (ז.),

“*R. Chanina bar Idi* said, ‘Why are *divrei Torah* compared to water in the *pasuk* (ישעיהו נ"ה:א) - הוי כל צמא לכו למים - All who are thirsty should go to water? To teach us that just as water abandons high places and flows to low places, so too *divrei Torah* can only remain in someone who humbles himself and doesn't arrogantly look down on others.’”

The *Sefarim Hakedoshim* teach us that the precondition for *kabblas Hatorah* was (שמות י"ט:ב) - ויחן ישראל נגד ההר - And *Yisrael* camped there opposite the mountain. The singular ויחן teaches us that the entire



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nation was **כאיש אחד בלב אחד** - like one person with one heart, totally united.

Even more so, Chazal teach us that if even one Jew, was missing at the time of *Matan Torah*, Am Yisrael wouldn't have received the Torah. That means that the absence of even the lowest, most unworthy Jew would have prevented even the most righteous Jews from receiving the Torah. Let us not forget that *Dasan* and *Aviram* who were very negative characters, were part of that generation. Even if they had been the only Jews absent from *Matan Torah*, Am Yisrael wouldn't have received the Torah.

True unity like that achieved by Am Yisrael, **כאיש אחד בלב אחד** - like one person with one heart rejoicing together, can only develop when each individual is humble and doesn't relate to others with arrogance and disdain. Clearly, *anavah* - humility is the precondition to *kabbalas Hatorah*.

My ancestor the *Meor Einayim zy" a* writes (פ' יתרו);

"We find in the writings of the Arizal that on each of our *moadim*, such as Pesach, Shavuot, and Sukkos, the same events that brought about the *moadim* take place again. Pesach is *Yetzias Mitzrayim*. On Shavuot, we receive the Torah, and so forth."

Therefore, we must increase our efforts in the *avodah* of *anavah*, taking care to never look down on others in our arrogance. Our *nefesh* should be as dust to all, in order to receive Torah once again on the coming yom tov of Shavuot.

My grandfather *zy" a* frequently quoted the *Imrei Chaim* of Vizhnitz *zy" a* who said that **כּוֹתֵל** is also a *notrikon* for **תְּהִיָּה** **לְכָל כְּעֵפֶר**. He used to explain the message of the *notrikon* with the Midrash (פר' ב'ב)



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“R. Acha said that the *Shechinah* has never moved from the *Kosel Ha'maaravi* as the *pasuk* says, (שיר השירים ב:ט) הנה זה עומד אחר קַתְלָנוּ.”

Regarding an arrogant person, Rav Chisda (and some say Mar Ukva) says (סוטה ה.) If any person is arrogant, Hakadosh Baruch Hu says, ‘He and I cannot dwell together in the world.’”

Therefore, when a *baal gaavah* comes to the *Kosel Ha'maaravi*, a place that the *Shechinah* has never left, his arrogance must cease. The power of the *kedushah* that is present in the holiest location in the world, will remove his disgusting *midah* of arrogance.

The *Gemara* (בבא בתרא ב:) explains that the purpose of a wall between neighbors is to protect each neighbor from היזק ראייה - damage that can result from *ayin hara* when someone observes his actions or possessions. This truly illustrates the fundamental aspect of *anavah*. A person must enjoy and rejoice in everything that his friend has, and never damage him with the *ayin hara* that is disturbed by his friend's success.

B'eZRas Hashem, as we prepare ourselves to receive the Torah with *simchah*, these *parshios* that we read on Shabbos will arouse our hearts and awaken our desire to humble ourselves before each and every Jew.
ונזכה לקבל התורה"ק מחדש בשמחה ובטוב לבב, אכי"ר



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