



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 Mikeitz 5765

“Hakadosh Baruch Hu said to the *navi* Hoshea, ‘See the *aveiros* of Am Yisrael’. Hoshea should have responded, ‘Ribono Shel Olam, they are your children, your chosen children, the children of Avraham, Yitzchak and Yaakov who fulfilled your desire in the world. Engulf them with your *mida* of *rachamim*, have mercy on them and forgive their sins.’

Not only did Hoshea not say this, but instead he said before, ‘Ribono shel Olam, all the nations are yours, replace them with another nation.’

At that moment, Hakadosh Baruch Hu said, ‘what shall I do to that old man of flesh and blood. I will tell him to go and take a wife of harlotry, and children of harlotry. And then I will tell him to separate from them. If he will be capable of banishing her, I will also banish my children from the face of the earth.’ And Hashem said to Hoshea, ‘Go and take for yourself a wife of harlotry.’ And he went and took Gomer the daughter of Deveilim. And she became pregnant and gave birth to a son. And Hashem said to him, call his name Yizrael, for soon I will visit the blood of Yizrael on the house of Yehu... And she became pregnant again and gave birth to a daughter and Hashem said to him, ‘Name her *Lo Ruchama* for I will not continue to have mercy on the house of Yisrael...And she became pregnant again and gave birth to a son. And Hashem said to him, call his name *Lo Ami* for you are not my nation and I will not be yours.’

(הושע א:ב-ט)



[1]

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After two sons and one daughter were born, and because of them, three decrees were decreed, Hashem said to Hoshea, 'Hoshea, why did you not learn from your teacher Moshe, when I told him to separate from his wife? Why are you living with a woman? Separate yourself from her!'

Hoshea said, 'Ribono Shel Olam, I am unable to send her away and divorce her for I already have children from her.'

Hakadosh Baruch Hu said to Hoshea, 'If you, who married a wife of harlotry, and your children are children of harlotry, and you don't even know whether those children are from you or from someone else, say that you can't send her away and divorce her because you already have children from her; How much more so does this apply to these *Bnei Yisrael* who are precious, my precious children, the children of Avraham, Yitzchak and Yaakov. They are one of the *kinyanim* that I acquired for myself in the world, and you tell me to replace them with another nation? How can I banish them from my presence?'

Once Hoshea understood that he had sinned, he asked Hashem to have mercy on him. Hakadosh Baruch Hu said to Hoshea, 'Before you request mercy for yourself, request mercy for Am Yisrael, for I have decreed upon them three decrees because of you. Return and heal Yisrael from those three decrees.'

Hoshea immediately stood and *davened* for Hashem to have mercy on them, thereby cancelling the decrees. Then Hoshea began to bless Am Yisrael:

וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקְוִים אֲשֶׁר
יֹאמְרוּ לָהֶם לֹא עַמִּי אַתֶּם יֹאמְרוּ לָהֶם בְּנֵי אֵל חַי. ¹ וְנִקְבְּצוּ בְנֵי יְהוּדָה וּבְנֵי יִשְׂרָאֵל
יַחְדָּו וְשָׁמוֹ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן הָאָרֶץ כִּי גְדוֹל יוֹם יִזְרְעֶאל. ² אָמְרוּ לְאַחֵיכֶם
עַמִּי וְלְאַחֵיכֶם רַחֲמָה (הושע ב:א)

And the number of Bnei Yisrael will be like the sand of the ocean that cannot be measured and cannot be counted. And it will be that instead of being said that they are *lo ami* it will be said that they are *Bnei Keil Chai*. And Bnei Yehuda and Bnei Yisrael will gather together and place upon



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them one leader, and they will rise up from the land for the of Yizrael is great. Say to your brothers *Ami* and to your sisters *Ruchama*. ...”
(*Tana D’vei Eliyahu* 9:1)

From these words of Eliyahu Hanavi we learn that a true *navi* and leader must care for *Bnei Yisrael* in all situations. Even when they have sinned to the extent that Hoshea felt that Hashem should replace them with another nation, their leader must *daven* for Hashem to have mercy on them. This is exactly what Hoshea did after retracting his negative statements about Am Yisrael.

I heard a story that took place in *Shikun Viznitz* - Bnei Brak from one of the people who were involved. There were constant rumors about one of the residents, implying that he wasn’t following the path of Torah. It was also said that he had become a negative influence on others who began to imitate his behavior. The neighborhood had *takanos* that clearly defined what was expected of people who wanted to live there. If the rumors were true, he had forfeited his right to continue living in *Shikun Viznitz*.

Members of the *Vaad Hakehilla* went in to the *Imrei Chaim zy”a* and presented their opinion that according to the *takanos*, this man had to be told to leave as soon as possible.

The Rebbe responded by asking each member where he had heard this *lashon hara*. Each of them told the Rebbe that they got the information from the man’s neighbors. The Rebbe told them that the people spreading these rumors must hate him. He explained that if they loved him, they certainly wouldn’t spread such rumors about him. True friends who loved him would have tried to protect his reputation, and to help him change his ways if necessary. Therefore, these people must hate their neighbor.



[3]

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One member of the *vaad* was bold enough to ask the Rebbe, “Doesn’t the *pasuk* say ה' אִשָּׁנָא ה' אִשָּׁנָא – Is it not that I hate those who hate you Hashem? (תהילים קל"ט:כ"א)

The Rebbe ignored his question and simply instructed them to drop the entire investigation. A few days later, word got out that the Rebbe’s son, who served as the Rav of the neighborhood, (and would later be known as the next Vizhnitzer Rebbe, the *Yeshuos Moshe zy”a*) had begun to learn *b’chavrusa* with the man in question.

A while later, the members of the *vaad* came to speak with the Rebbe about something else. The Rebbe asked them, “What is happening with אשנא? They all admitted that not only had the rumors stopped, but that everyone noticed how much the man’s behavior had improved. The Rebbe told them ‘Pay attention this and learn how things should be done. You could have chosen to be “zealous” and throw him out of the neighborhood. The he and his entire family would have become “outcasts” without community. His blood and the blood of all his descendants would have been on our hands. We wouldn’t have been able to say that our hands didn’t spill this blood. Now B”H, he and his family live according to the ideals of our community.

The *Imrei Chaim’s* love, kindness and mercy for every Jew enabled him to elevate someone from the status of *Lo Ruchama* to that of *Ruchama*.

I heard another story from the *chasid* R”Hillel Vind who was a *shamash* of Rav Aahron of Belz zy”a. He related that one Shabbos, the Rebbe had to leave his house for a certain reason. When they had to cross the street, the Rebbe happily declared, “B”H we see that Tel Aviv is a Jewish city, for we are able to cross the street without having to first look left and right!”. As soon as the Rebbe finished speaking, a car passed them. The Rebbe said, “This must be a *yoledes* who needs to give birth, not *chas v’shalom* someone suffering from a dangerous illness.”



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The *shamash* thought to himself, “Everyone here is *chiloni*. That car wasn’t carrying a *yoledes* or someone with a dangerous illness.” Suddenly, the car came back towards them, and the driver asked, “Can you tell me how to get to the hospital? I have a *yoledes* in the car”.

This story illustrates Chazal’s statement בדרך שאדם רוצה לילך בה מוליכין אותו (מכות י.) - A person guided to the path that he wants to take. Since the Rebbe wanted to see only good, *min hashamayim* it was arranged that he wouldn’t have to see *chilul Shabbos*. It all depends on the person. If he wants to see the negative sides of people, *min hashamayim* it will be arranged for him to always see evil in every place and person. However, if he chooses to follow the path of Rav Aharon zy”a, *min hashamayim* it will be arranged for him to always see the good in every person and place.

The truth is that we must never forget that in every Jew there is a *nekuda* of light and good that will never be extinguished. If a diamond falls in the mud, it remains precious and desirable. So too, a Jew remains a precious jewel no matter what. We must always follow in the footsteps of the *tzadikim*, seeing the good in each person under all circumstances.

This also applies to parents whose children don’t always follow the path of Torah and *mitzvos*. They wander and sometimes stray in ways that the parents could never have anticipated. The child’s parents must seek, discover and focus on the good that they certainly have, and appreciate that goodness. Then, *im yirtzeh Hashem*, the *tov* will extend to other aspects of their lives until they eventually return to the path of Torah.

This was the way of David Hamelech, who saw the good in every Jew. In *Maseches Yoma*, Chazal tell us that a wellspring came out of the *Kodesh Hakadashim* and by the time it passed David Hamelech’s home it became a rushing river. All those who were *tamei* used to immerse themselves in those waters and become *tahor*. That water flowed in the merit of David Hamelech who cared about all who were *tamei* and helped them transition from a state of *Lo Ruchama* to that of *Ruchama*.



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This was always the way of my grandfather zy”a who never saw the negative aspect of any person. He always tried to judge each person favorably. We who are here in the *beis medrash* that he founded, must follow in his ways. As the Rebbe R’ Elimelech asked in his *tefilla*, “May we always see the *maalos* of our friends rather than their flaws.”

By doing so, Hashem will reward us *mida k’neged mida* by helping us become a nation called *Ruchama* rather than *Lo Ruchama*.

ויביא לנו גואל צדק שיגאלנו במהרה בימינו בעגלא דידן ובזמן קריב אכי”ר



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