



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 Ki Sisa 5766

The *Chizkuni's* commentary on a *pasuk* in our *parshah* contains an important lesson for each and every one of us.

וַיֵּפֶן וַיֵּרָד מִן הַהָר וּשְׁנֵי לַחַת הַעֲדָת בְּיָדוֹ (שמות ל"ב: ט"ו)

And Moshe turned and went down from the mountain, and the two *luchos ha'eidus* were in his hands.

The *Chizkuni* explains;

“Even though he planned to break them, he brought them down so that Hakadosh Baruch Hu wouldn't look at them and see the words [ (I am Hashem your G-d... You should have no foreign gods)] written in them and remember their iniquity.”

The explanation of his concise comment is that when Moshe Rabeinu heard Hakadosh Baruch Hu tell him:

לָךְ יָרַד כִּי שָׁחַת עַמֶּךָ אֲשֶׁר הֵעַלִיתָ מֵאֶרֶץ מִצְרַיִם

Go down, for your nation whom you brought up from the land of Mitzrayim, has become corrupt.

He immediately decided to destroy the *luchos*, for he understood that *Bnei Yisrael* were no longer worthy of receiving the Torah. If so, that leads us to wonder why Moshe Rabeinu brought down the holy *luchos* for no other reason than to break them. Wouldn't it have been better for him to leave the *luchos* in the heavens, so that when *Am Yisrael* would do *teshuvah*, and be forgiven for their sin, he could once again ascend



[1]

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*Har Sinai* and bring the *luchos* to them? Why bring them down into the world simply to break them?

The *Chizkuni* explains that since the Mitzvos of *לא יהיה לך* and *אנכי ה' אלוקיך* were inscribed on the *luchos*, Moshe Rabeinu refused to leave them in the heavens. He feared that Hashem would see those words and it would awaken the memory of their wrongdoing.

Hakadosh Baruch Hu sees all, and certainly knows and remembers Am Yisrael's sin, even if those words aren't before him. Nevertheless, Moshe Rebeinu understood that Am Yisrael's guilt would be magnified if those words remained present and visible in the heavens. Therefore, he took the holy *luchos* and brought them down in order to shatter them.

Moshe Rabeinu's decision should be an example to all of us. Moshe Rabeinu's decision exemplifies the path that my ancestor the *Baal Shem Tov zy" a* brought into the world. We must distance ourselves from *limud chovah*, pointing out the guilt of Bnei Yisrael. Instead, we should do everything we can to ensure that their wrongdoings are forgotten. It is well known how hard the *Baal Shem Tov zy" a* fought against the approach of the *maggidim* of his day, who would travel from town to town speaking ill of *Bnei Yisrael*.

Moshe Rabeinu's approach is the one embraced by true leaders of *Am Yisrael* throughout the generations. They would defend Am Yisrael and try to minimize any connection they had to *aveiros*. They certainly took care not to reawaken the memory of their past wrongdoings.

Each of us has the responsibility to adopt this approach in our interactions with others. I often mention that each of us is a leader and *madrish* of his children, his students, and everyone he interacts with. It's important to remember that even if a child or student truly did something wrong and needs to be punished, you should never exaggerate their wrongdoing or remind the child or anyone else of those sins. It is



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forbidden to tell anyone, "זכור מעשיך הראשונים" - remember the sins of your past.

After administering the necessary punishment, you should do everything in your power to embrace him with ימין מקרבת - the right hand that draws close. Encourage him, strengthen his spirit, and always portray him in a positive light.

If we put effort into this important area of our עבודה, we will be *zocheh* to have Hashem draw us close with ימין מקרבת, and to the fulfillment of the *pasuk* הַשִּׁבְנוּ ה' אֵלֵינוּ וְנִשְׁוֶבָה חֲדָשׁ יְמֵינוּ כְּקֶדֶם (איכה ה': כ"א) אבי"ר.



[3]

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