



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

### שלח Seuda Shlishis Parshas

I was *zocheh* to hear a story from Rav Dovid Moshe Spiegel z"l who was a noted Chortkover chassid. His Rebbe, Rav Yisrael of Chortkov zy"a was a very intimidating Rebbe who was not easily impressed. However, the first time he met the *Imrei Emes* of Ger, he was very impressed. When his close followers asked him what he found so impressive, he told them how the Gerrer Rebbe introduced himself when they met.

The Chortkover attended a *Knessiah Gedolah* of Agudas Yisrael. He had never met the *Imrei Emes* and had no way of recognizing him. When they met, Rav Yisrael asked him who he was. The Gerrer Rebbe (who was the leader of thousands of *chassidim*) replied that he is a Jew from a little village outside of Warsaw. When the Chortkover discovered who that Jew was, he was impressed by the Rebbe's humility.

He went on to relate that he was especially impressed by a wonderful *peirush* that he heard from the *Imrei Emes*. He said that only a *manhig Yisrael*, a true leader of the Jewish people could have come up with such a *peirush*.

At the *Knessiah Gedolah*, many of the gedolim and tzadikim of the generation were assembled, and the Chortkover Rebbe, posed a question of the Radak. In *Sefer Yechezkel* (20:23), Hashem says,

גַּם אֲנִי נִשְׂאתִי אֶת יָדִי לָהֶם בְּמִדְבָּר לְהַפִּיץ אֹתָם בְּגוֹיִם וּלְזָרוֹת אוֹתָם בְּאַרְצוֹת

(I have also raised my hand towards them in the desert, to spread them among the nations and to scatter them among the lands).

The Radak refers us to a similar *pasuk* in Tehillim (106:26-27)



[1]

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וַיִּשָּׂא יָדוֹ לָהֶם לְהַפִּיל אוֹתָם בְּמִדְבָּר וּלְהַפִּיל זֶרְעָם בְּגוֹיִם וּלְזָרוֹתָם בְּאַרְצוֹת  
(He raised his hand toward them, to cast them down in the desert and to cast down their descendants among the nations and to scatter them among the lands).

The Radak asks a very basic question. Those *pesukim* refer to the punishment which Hashem decreed as a result of the sin of the *meraglim*. However, when we look at the *pesukim* in the Torah, there is no mention of scattering the Jewish people among the nations and the lands!

The *Imrei Emes* answered that in the *parsha* of the *meraglim* Hashem says; וְאֵלֶּם חַי אֲנִי וְיִמְלֵא כְבוֹד ה' אֶת כָּל הָאָרֶץ (And yet, I live and the *kavod* of Hashem will fill the entire world.)

Hashem promised that his *kavod* would fill the entire world. That can only take place if he scatters the Jewish people to the four corners of the earth, and they involve themselves in Torah and *kedushah* wherever they may be. Only a Jew has the ability to reveal *kavod shamayim* in the world.

When the Chortkover heard this answer, he was very impressed and declared that only a true leader of Am Yisrael could make such a statement.

I believe that the Chortkover was so impressed by the answer, because he knew that a true Jewish leader has a deeper understanding of events in Am Yisrael's history. He knows that Hashem doesn't punish Am Yisrael for the sake of punishment, but for purposes of *tikkun* (repair). Deep inside every punishment there is blessing, because Hashem wants to elevate and purify his people. When a regular person experiences *midas hadin*, he usually can't see beyond the pain and suffering of his situation. He can't find the *chessed*, the mercy, that lies deep inside Hashem's judgment.



[2]

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The *Imrei Emes* understood that when the *pesukim* describe the punishment for the sin of the *meraglim*, they also express Hashem's mercy. Because they will be scattered, they will be able to spread the *kavod* of Hashem to every corner of the earth. This noble task is a gift that can console and strengthen Am Yisrael in their exile.

The Chortkover realized that if the *Imrei Emes* was able to provide that answer, he must view the events of his own life from that perspective. The *Imrei Emes* experienced much suffering in his life, but was able to find the aspect of Hashem's mercy within every judgement.

R' Shalom Fogel z"l, the *meshamesh bakodesh* of Rav Aharon of Belz zy"a, told me a story that illustrates our ability to bring *kavod shamayim* to all places.

Once, while they were walking down a street in Tel Aviv, Rav Aharon stopped and asked R' Shalom if there were other people in the street. When R' Shalom replied that there was no one else in the street, the Rav covered his eyes, said *Krias Shma* with great fervor, and then whispered other words of *tefillah*. After quite a while, the Rav finally continued to walk down the street.

He told R' Shalom, "Who knows if in this place someone ever said words of *kedushah* or accepted *ol malchus shamayim* here?"

He lived with the awareness that Am Yisrael are meant to declare Hashem's *malchus* everywhere they go. Somehow, he sensed that in that particular place, no one had ever done so. Therefore, he said *Krias Shema* and accepted *ol malchus shamayim* in that corner of Tel Aviv.

This lesson doesn't only apply to leaders of Am Yisrael. Each of us, no matter how lowly or simple we may be, have to believe that even when we fall or regress, and even when we experience physical or spiritual suffering, Hashem designed those situations for our good. Even as we suffer, we must remember that deep within our situation Hashem is



[3]

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giving us *tov*, because דרך הטוב להיטיב, the way of one who is good, is to do good.

If a Jewish *neshamah* ends up far away from *Yiddishkeit* geographically or spiritually, even if he has fallen into the depths, the *yeridah* is for the purpose of *aliyah*. In ways beyond our comprehension, this Jew will also fill the world with the *kavod* of Hashem.

This realization can strengthen and console us so that we don't despair when we fall to the manipulations of the *yetzer hara*. On whatever level we find ourselves, we must understand that we still have a *shlichus*, and are able to bring *kavod shamayim* to the world in ways that others can't.

When we understand that we are never rejected, and that Hashem always have a mission for us, it will be easier to rise up and return even from the deepest and darkest places, as we continue to fill the world with *kavod shamayim* אכי"ר



[4]

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