



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

Seuda Shlishis Parshas Shlach
(חדוותא דזעיר אנפין עמוד קע"ה)

In this week's *Parsha* after *Am Yisrael* are told:

וְנִסְלַח לְכָל עַדְת בְּנֵי יִשְׂרָאֵל וְלָגַר הָגַר בְּתוֹכָם כִּי לְכָל הָעָם בְּשָׁגְגָה.

In his *Sefer Sheiris Yaakov*, Rav Yaakov Moskovitz *zt"l*, a *talmid* of *Yeshivas Chachmei Lublin*, included the *hesped* delivered by the *Rosh Hayseshiva Hagaon Rav Meir Shapira zt"l* after the *histalkus* of *Maran Hagaon Hachafetz Chaim zt"l*. In the course of the *hesped*, he said the following.

“I heard much from him. However, the lesson that left the most powerful impression on me, was something that I heard when I spent *Shabbos Parshas Shlach* with him.

The *Chofetz Chaim zt"l* taught. “Before he was *niftar*, *Moshe Rabeinu a"h* said, ‘I provided a *tikun* for everyone. However, I have not yet done anything to help the *rotzeach b'shogeg* - one who has killed inadvertently.’ Therefore, he turned to Hashem with that request, and was told to establish *arei miklat* - cities of refuge for them. *Moshe Rabeinu* immediately and joyfully did so.

After he set up the *arei miklat*, *Moshe Rabeinu* said to himself, ‘True, I have provided a *tikun* for the *shogeg*, one who sinned inadvertently, but I haven't yet done anything to help the *meizid* - one who has sinned intentionally.’



[1]

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Hakados Baruch Hu responded to *Moshe Rabeinu's* concern for the welfare of the *meizid* with the *pasuk*:

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכְכֶם כִּי לְכָל הָעָם בְּשִׁגְגָה.

The *pasuk* means that just as Hashem forgives the *ger*, so will He forgive all *Bnei Yisrael*. In other words, if someone who has just recently converted, commits an *aveira* that he hadn't been aware of, he is blameless for he had been living among non-Jews. He simply didn't know. So too, if any Jew who committed an *aveira* had truly known the magnitude of the *Torah's kedusha* and the extent of the reward for fulfilling a *mitzva*, he never would have sinned.

Therefore, even a Jew who sins intentionally resembles a *ger* who hasn't yet learned that area of *Torah*. *Moshe Rabeinu's* love and care for every Jew brought about the *tikun* that enables even the *meizid* to be viewed as *shogeg*."

These words of the *Chafetz Chaim* are a great source of *chizuk* for our generation, which is hopefully the last before the coming of *Mashiach*. We especially need *chizuk* in the summer months where we face many *nisyonos*, whether *bein adam laMakom* - in matters of *kedusha* and *tahara*, or *bein adam l'chaveiro*, such as jealousy, hatred, *lashon hara* and *rechilus*.

In matters of *bein adam laMakom*, the *Chafetz Chaim zt"l* revealed a great *limud zchus*. Even if we fall again and again, repeatedly committing the same *aveira*, we are always able to achieve *teshuva shleima*. *Hakadosh Baruch Hu* will accept our *teshuva* with joy for, like one who has recently converted, we are always viewed as *shogegim* - inadvertent sinners.

Nevertheless, we must add that when it comes to transgressions *bein adam l'chaveiro* the *Chafetz Chaim's* method of judging us favorably doesn't produce the same result. Even if Hashem knows that we are *shogegim*, *Chazal* teach us, (ב"ק כ"ו.) - In the world of *bein adam l'chaveiro*, a human being is always viewed as having been forewarned. There is no exemption of *shogeg* for someone who harms another.



[2]

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Therefore, when it comes to *bein adam l'chaveiro* we must be extremely careful to start by seeing the holy potential of every Jew. Even if we see, G-d forbid, some negative aspect of our fellow Jew, we must remember that every Jew, even one who sins repeatedly, can return and achieve *teshuva shleima*.

It is especially important to bear this in mind as we approach the month of Tamuz when we mourn the destruction of the *Beis Hamikdash*. Chazal tell us in *Maseches Yoma (:ט):*

“Why was the *Mikdash Sheini* destroyed? While it existed, Am Yisrael were involved in *Torah, mitzvos, and gemilus chasadim*. Despite that, it was destroyed because there was *sinas chinam* - baseless hatred. This comes to teach you that *sinas chinam* is equivalent to three *aveiros* - idolatry, forbidden relations, and murder.”

Clearly, we must strengthen our diligence in avoiding the behaviors that brought about the terrible *churban*. These efforts can hasten the *geula* and the coming of *Mashiach Tzidkeinu* who will redeem us.

We must also remember that it is forbidden for a person to judge his fellow Jew at all. As the *Mishna* says in *Pirkei Avos* (ב:ד) אל תדין את חברך - עד שתגיע למקומו - Don't judge your friend until you reach his place (i.e. his exact situation). The *Sfas Emes* in his commentary on *Maseches Avos* explains;

“The intention of the *Mishna* is that it is impossible to ever be in the *makom* of someone else, because the *deios* - the inner worlds of people aren't the same. Therefore, never judge your fellow Jew at all.”

If one does judge his fellow Jew, he should only judge him *l'kaf zechus* - favorably, and never negatively. As we learn in *Pirkei Avos*, (א:ו) הוידן את כל האדם לכף זכות - judge every person favorably. The *Sfas Emes* in his commentary quotes the *Chozeh Mi'Lublin zy" a* who taught that if you speak favorably about your fellow Jew, this is the way he will be judged *min hashamayim*, for the decree depends on what is said by those in our lower world.”

We must also remember that the *Baal Shem Tov* taught that if it was arranged *min hashamayim* that you see your fellow Jew commit an *aveira*



[3]

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of any type, it must be that you have some aspect of that *aveira* within yourself. Otherwise, you wouldn't have seen that event.

The final letters of *מילה* כי לכל העם בשגגה spell the world. If we approach the *pasuk* as the *Chafetz Chaim* did, we can add another dimension to Moshe Rabeinu's request. Even if a Jew transgresses intentionally *rachmana litzlan*, he at the very least bears the sign of the *bris kodesh*. He shouldn't be viewed as less than the *ger* who just now received the *bris mila*.

We can also see this idea in the *pasuk* וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל (דברים ד:מ"ד) - And this is the Torah that Moshe placed before *Bnei Yisrael*.. The *Midrash Rabba* (שמו"ר כ"ג:י"ב) explains that the word *זאת* refers to the *bris mila*, as the *pasuk* says:

זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ (בראשית י"ז:י).

In other words, even if a Jew descends to the lowest levels imaginable, he should never lose hope. When *Moshe Rabeinu* placed the Torah before *Bnei Yisrael* he wanted them to understand that even in the merit of the *bris mila* alone, he retains his connection to the Torah.

As in all matters, the positive *mida* is far more powerful than the negative one. Therefore, when we learn to see the good in our friends and to judge them favorably, we will repair the damage caused by *sinas chinam*.

ובכך נזכה בעזהשי"ת לקרב את הגאולה שתבוא בעזהשי"ת במהרה בימינו אכי"ר



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