



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 Noach 5763

Once, a *chasid* came to Rav Mordechai of Lechovitz zy”a and poured out his troubles. Recently, circumstances had forced him to move to another city, and in the new city he hadn’t been able to find a place that was suitable for his spiritual *avoda*. He complained that his *tefilla* wasn’t *tefilla* and that his learning wasn’t learning. His heart broke every time he recalled the way that he used to daven and learn in the city he had left not long ago.

The Rebbe answered:

“In Parshas Noach the Torah says, עַד כָּל יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקָר וְחֹם וְיָבֵשׁ וְיָם וְיַבָּשָׁה - As long as the earth exists there will not cease the seasons of planting, harvest, cold, heat, summer and winter, and day and night. (בראשית ח:כ”ב)

Chazal (סנהדרין נ”ח:) learned from this *pasuk* that חייב מיתה – a non-Jew who keeps the Shabbos forfeits his right to life. He, like the seasons and all creations in the world (aside from *Am Yisrael*), exist within the covenant, לא ישבותו, - never ceasing to function.

Let’s imagine a non-Jew who decides to keep *Shabbos*, but in the most *goyish* way possible. He devotes the entire day to gluttony, drunkenness, and sleep. The statement חייב מיתה – a non-jew who keeps *Shabbos* is liable for his life, applies even to this non-Jew and his materialistic, unspiritual observance of *Shabbos*.



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It therefore stands to reason that a Jew, who is commanded to keep Shabbos, will be rewarded in *Gan Eden* even if he devotes his *Shabbos* to gluttony, drunkenness and sleep,

This conclusion teaches us that the *zechus* of any Jew is so great that his observance of *Shabbos*, even without *kavana*, will earn the reward promised to those who keep *Shabbos*, נחלה בלי מצרים - a limitless inheritance.

The Rebbe then told the *chasid*, “This should help you overcome the tendency to feel sad when your learning and *davening* in the new location isn’t the way you would want it to be. You will receive great reward for your *avoda*, even though it lacks *kavana*!”

This lesson should encourage each and every one of us. *Baruch Hashem*, none of us devote our *Shabbos* to gluttony, drunkenness and sleep. Each of us tries to the best of his ability to increase *kedushas Shabbos*, whether by learning Torah, or by *davening* with *kavana*. Therefore, our reward is certainly exponentially greater!

The awareness of this lesson can help us overcome the tendency to lapse into sadness or depression when we feel dissatisfied with our *avoda*. Even more importantly, it will enable us to constantly serve Hashem joyfully, בשמחה ובטוב לבב מרב כל אכיל



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