



Adapted from the sefer חמין במוצאי שבת a collection of maamarim on
Tana D'bei אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Matos-Masei 5760

Tonight, in the Tana D'vei Eliyahu, we learned that the Pasuk from Shir Hashirim, "משכני אחריך נרוצה", refers to Am Yisroel, who ran after Hakadosh Boruch Hu, and experienced, "הביאני המלך חדריו". Hashem bringing them to his innermost chambers that no other nation can enter.

This posuk also connects beautifully to the themes of our parsha, and to the days of Bein Hametzarim. In Midrash Shir Hashirim, R. Yochanan and R. Yossi both explain that the word משכני, refers to Eretz Yisroel as a משכון, collateral. The Midrash Shir Hashirim continues, "משכני אחריך, נרוצה", "We run after you because of the collateral that you have taken from us, as R. Menachama says in the name of R. Yochanan, חבל חבלנו לך (נחמיה א, ז), this refers to the First Churban, and the Second Churban that were taken as collateral because of us (In the Torah, לחבול, refers to collateral).

It is well known that, during the Three Weeks, chassidishe kehilos especially encouraged "שבת אחים", gatherings of friendship and brotherhood. The חצר of my ancestor, רבינו דוד מטלנא זיע"א, emphasized this to the extent that Jews in Europe would say, "מי שלא ראה תשעת, הימים בטלנא לא ראה שמחה מימיו", (One who did not see the Nine Days in Tolna, never saw true simcha in his lifetime).

My grandfather זיע"א, used to share something that he often heard from old chassidim who were fortunate enough to spend time in the חצר of R. Dovid of Tolna זיע"א. There was a "meshulach" from Eretz Yisroel, who used to travel around the Ukraine, collecting tzedakah for the poor. Each year, he would spend the Nine Days in Tolna, and Simchas Torah in



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Skver. He used to say that the joy of Simchas Torah in Skver, couldn't compare to the Simcha of the Nine Days in Tolna.

It is important to clarify that the חצר of Tolna was full of Jews who were talmidei chachomim and yirei shomayim. Among the chassidim were many rabbonim and dayanim. Certainly, they, or any of the chassidishe kehillos, didn't chas v'shalom, treat halachos of the Shulchan Aruch, lightly. They knew how to fulfill the halacha, "ראוי לכל ירא שמים להיות מצר", while at the same time maintaining the mida of Simcha.

Many of the early tzadikim, for example the Maor Vashemesh, (פרשת) as משנכנס אב ממעטין בשמחה (תענית כ"ו:), explain the Mishna (וישב ד"ה ויהי), instructing us to minimize צער ודאגה, through the power of simcha. The Sfas Emes (ויקרא תרל"ו) quotes the Chozeh Mi'Lublin זיע"א who explains "צד הקדושה", as increasing the "משנכנס אדר מרבין בשמחה", with simcha, and "צד הטומאה", as decreasing the "משנכנס אב ממעטין בשמחה", with simcha.

Certainly, these tzadikim did not mean to reverse the pshat of Divrei Chazal, who instruct us to feel pain and concern over Churban Hamikdash. They wanted to ensure that we also follow the halacha, brought in the Shulchan Aruch, of accepting Hashem's judgement with simcha.

"One is obligated to make a ברכה on negative events, with דעת שלמה (full intention, and willing spirit), in the same way that he makes a ברכה with simcha on positive events. Since Avdei Hashem accept Hashem's decrees with love, even negative events are שמחתם וטובתם. By accepting Hashem's decrees with love, they serve Hashem, and that service is their simcha." (שו"ע או"ח סימן רכ"ב סעיף ג')

Those who follow Toras Habaal Shem Tov זיע"א, emphasized that halacha of simcha, and guided their talmidim to implement the halacha to the best of their ability.



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Mourning and Simcha can coexist in our hearts. I often bring a proof for this principle from the Neviim who lived at the time of the Churban. On one hand, their prophecies were laden with pain, agony, tears and crying. On the other hand, Chazal clearly stated, "אין השכינה שורה מתוך" (The Shechina does not rest in a state of sadness, but rather in a state of Simcha shel Mitzva). In order for those Neviim to receive and transmit those sad prophecies, they had to be in a state of "Simcha shel Mitzva". The two emotions do not contradict each other. They can and do coexist. The Zohar Hakadosh (ח"ג ע"ה), says "בכיה תקיעא בליבאי מסטרא חדא, וחדוותא בליבאי מסטרא אחרא". (Crying exists in one side of the heart, and joy in the other).

During Bein Hametzarim, we must observe all of the halachos and customs of mourning, while maintaining Simchas Halev.

Tzadikim taught that in the days of Bein Hametzarim, Hashem's love for Bnei Yisroel is awakened even more than other times of the year. The Tana D'vei Eliyahu explained that משכני אחריו נרוצה, refers to Bnei Yisroel. We find that Yirmiyahu said (ל"א,ב") "אהבתיך על כן משכתיך חסד מרחוק". By connecting those two psukim, Eliyahu Hanavi teaches us that especially when Hashem appears to us, מרחוק, from a distance, his love for us increases and he draws close with chesed.

Similarly, in Maseches Brachos, (ג.), "Tanya - R. Yosi said, once I was travelling on the road, and I entered one of the ruined buildings of Yerushalayim in order to daven. Eliyahu Hanavi zachur latov came and guarded the entrance for me. He asked me, 'My son, what voice did you hear in this ruin?' I told him that I heard a Bas Kol, crying like a dove and saying, 'Woe to the children, for because of their sins, I destroyed my home, burnt my palace, and exiled them among the nations'. He told me, 'By your life, not only at this moment does that voice cry out. It calls out three times a day, every day. Also, whenever Am Yisroel enter Batei Knesses and Batei Midrash, and say יהא שמיא הגדול מבורך, Hakadosh Boruch Hu nods his head and says, 'Fortunate is the king whose children



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praise him in his home. Why did the father exile his children? And woe to the children who were exiled from their father's table.'”

During Bein Hametzarim, my grandfather would share the words of his ancestor הרה"ק האוהב ישראל מאפטא זיע"א. “I was once asked to explain the Midrash (בראשית רבתי פרשת ויצא עמ' 131 ד"ה והיה) that says, ‘There was never a מועד for Am Yisroel like the day that the Beis Hamikdash was destroyed.’ By applying the mind and awakening the heart, one can explain this Midrash as parallel to Chazal’s statement (חייב יבמות ס"ב) "אדם לפקוד את אשתו בשעה שיוצא לדרך" (a man is required to attend to his wife before he travels). The Ohev Yisroel concludes, "והמשכיל יבין", (a wise person will understand).

The Bnei Yissaschar, (מאמרי תמוז אב מ"ג אופן א") expands on this idea. “According to this teaching, we can understand the answer of הרה"ק (the Magid of Mezeritch), to his talmidim. They asked him to explain the Gemara in Maseches Yoma (נ"ד), “When the enemies entered the Beis Hamikdash, they found the כרובים embracing like man and wife.” However, in Maseches Bava Basra (צ"ט), we find that the כרובים only faced each other when Am Yisroel performed Hashem’s will. When they didn’t perform Hashem’s will, they faced away from each other. How could they face each other at the moment of the destruction that was caused by our sins? The Magid explained that especially at the moment of parting, Hashem reveals his love and affection for Am Yisroel more powerfully than ever.

This lesson is particularly appropriate for a Melave Malka during Bein Hametzarim. The Midrash Shir Hashirim brings the following story in connection with the posuk, “משכני אחריו נרוצה, הביאני המלך חדריו, נגילה, נשמחה בך”. “A man married a woman and they were childless for ten years. They went to R. Shimon Bar Yochai and asked him to arrange their divorce. He told them, ‘Just as you married with eating and drinking, so too, you should only separate with eating and drinking.’ They followed his directions, arranged a festive meal, and drank more than usual. The husband told his wife, to take any precious item that she wants, and



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bring it with her when she returns to her father's house. What did she do? After he fell asleep, she told her servants to carry him in his bed to her father's house. In the middle of the night, he woke up sober, and asked his wife, 'Where am I?'. She responded, 'in my father's house'. 'What', asked the husband, 'am I doing in your father's house?' She answered, 'Didn't you tell me to take the most precious item from our home and bring it to my father's house? There is nothing in the world more precious to me, than you'. They returned to R. Shimon Bar Yochai, who stood up in tefilla for them, and they conceived."

The Midrash concludes, "Is it not a Kal V'chomer? A woman of flesh and blood, in the merit of telling her flesh and blood husband, that nothing in the world is more precious to her than him, conceived. How much more so, Am Yisroel, who anticipate ישועת השם every day, and declare that nothing in the world is more precious to them than Hashem."

The Midrash then brings another parable. "Once, there was a queen, whose husband, the king, and all of their son's and sons in law travelled to a country beyond the sea. When they told her that her sons returned, she answered, 'What does it matter to me? let my daughters in law rejoice.' When they told her that her sons-in-law returned, she said, 'what does it matter to me? let my daughters rejoice.' When they told her that her husband, the king, returned, she said, 'this is complete happiness, joy upon joy'. So too, in the future, the Neviim will come and tell Yerushalyim, "בניך מרחוק יבואו", (Your children have come from afar), and she will say, 'what does it matter to me?' "בנותיך על צד תאמנה", (your daughters are by your side), and once again she will reply, 'what does it matter to me?'. When they tell her "הנה מלכך יבוא לך צדק ונושע", (Your king is arriving), she will respond, 'This is complete happiness'. The posuk describes this, "גילי מאוד בת ציון (שם)", (Rejoice greatly daughter of Tzion), and "רני ושמחי בת ציון", (sing out and rejoice Bas Tzion). Yerushalayim responds, 'שוש אשיש בה', (I will rejoice in Hashem. My soul will exult in my G-d). (ישע' ס"א, י")



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The Geula that we yearn for depends on the awakening of Am Yisroel's desire for Hashem to redeem them. As R. Yehuda Halevi writes in Sefer Ha'Kuzari, "When they awaken their love for the Holy place, will they receive great reward, and achieve that which they aspire to. As it says in Tehillim (כ"ב, י"ד-ט"ו) "אתה תקום תרחם ציון כי עת לחננה כי בא מועד. כי רצו". This teaches us that Yerushalyim will be rebuilt when Bnei Yisroel yearn for it so intensely, that they value even its stones and dust.

המאמר
שבועה