



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 Vayishlach 5766

In the *Parsha*, Yaakov Avinu says:

קטנתי מכל החסדים ומכל האמת אשר עשית את עבדך כי במקלי עברתי את הירדן
הזה ועתה הייתי לשני מחנות (בראשית ל"ב: י"א)

My merits have become small in light of all the truth that you have done
with your servant, for I crossed the River Jordan with my staff and now I
have become two camps.

It is said in the name of Rav Bunim of Pshischa zy" a and other *tzadikim*,
that Yaakov Avinu bemoaned the fact that when he crossed the Yarden
while on the way to Lavan's house, he feared nothing and had *bitachon*
in Hashem. Despite having nothing but his מקל - staff, (for Elifaz had
taken all his belongings), he crossed the Yarden happily and fearlessly.
Now, he was dismayed to find that he feared Eisav to the extent that he
divided his camp. He was disturbed by his lack of *bitachon*.

Rav Bunim was also known to say, געלד פארלוירען ניקסט פארלוירען, קוראזש
"פארלוירען אללעס פארלוירען" - If you have lost money, you have lost nothing,
but if you have lost courage, you have lost everything. Yaakov Avinu
wondered how and why he had suddenly lost his courage, the strong
bitachon, that Hashem will do *tzedaka* and *chesed* with him.

However, it also must be emphasized that sometimes "courage" may
lead a person to overconfidence that is based on arrogance rather than
bitachon. This is a very dangerous tendency.



[1]

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Once, a young *talmid chacham* came to the Gerrer Rebbe, the *Pnei Menachem zy" a* and asked him for a *haskama* (approbation) on a *sefer* that he had written on *Perek Merubeh* of *Bava Kama*. The Rebbe glanced at a few pages and told the young man to return in a few days.

I met with the Rebbe that same day, and he told me that while the young *talmid chacham* had written his *sefer* beautifully, he was concerned about the young man's arrogance. That is why he hesitated when it came to writing a *haskama*.

A few days later, the young man, who had been touch with me, informed me that he planned to return to the *Pnei Menachem*. I encouraged him to behave with *anava* - humility.

When he entered the Rebbe's office, the Rebbe asked him where he *davened*. When the Rebbe heard the name of the *shul*, he asked the *avreich* for his opinion about another young man who davened in the same shul. The *avreich* understood that the Rebbe wanted to hear the truth, so he said that the young man was a very simple person and provided examples that supported his opinion. The Rebbe then asked about another member of the shul. Once again, the *avreich* described the man rather negatively.

The Rebbe said, "You stand here and denigrate others, and you want a *haskama*? You must learn at least two ideas from your *sefer* with each of them, to the extent that they understand the material clearly. Only then will you receive a *haskama*."

The Rebbe's rebuke left him very discouraged. However, after a few days, he picked himself up and arranged to learn *b'chavusa* with each of the young men he had denigrated. Not only did they understand his *chidushim*, but each of them came up with *chidushim* that added another dimension to what he had written.



[2]

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As this was going on, the Rebbe left this world. Recently, the young man was in touch with me and told me that he lost the manuscript of the *sefer*. The only two pages that remained, were the two pages that he added in with the *chidushim* of those two young men. He understood that *min hashamayim*, he had been sent a clear message to work on his arrogance. He went on to do so and became a positive influence for those around him.

On the one hand, we have learned how careful one must be to avoid arrogance. However, on the other hand, we have learned how important it is to maintain courage that is based on *bitachon* in Hashem. If we do so
בוודאי יעשה עמנו אות לטובה ונזכה לאורך ימים טובים אכי"ר



[3]

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