



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 Bo 5762

When people asked my grandfather zy”a to *daven* for a woman who was experiencing difficulty in childbirth, he would refer them to the commentary of Rabeinu Bachye on a *pasuk* in our Parshah.

The *pasuk* (שמות י"א:כ) says,

וַיֵּרְדוּ כָּל עֲבָדֶיךָ אֵלֶיךָ אֱלֹהֵי וְהִשְׁתַּחֲוּוּ לִי לֵאמֹר צֵא אֵתָהּ וְכָל הָעָם אֲשֶׁר בְּרִגְלֶיךָ וְאַחֲרַי כֹּן אֵצֶא וַיֵּצֵא מֵעַם פְּרָעָה בְּחָרִי אָף

And all these servants of yours will come down and bow down to me saying ‘Go! You and all of the nation at your feet. After that I will go. And he went out from before Pharaoh in anger.’

Rabeinu Bachye writes:

“He (Moshe) said that I and Bnei Yisrael won’t leave your domain until you yourself send us out, and command us to leave. Then I will leave. With this *Yisrael* were sent out and released from their imprisonment by the power of the One above.

Therefore, the *shem* which is known (to help) a woman who is having difficulty giving birth, is derived from this *pasuk*. It has great power to open the bonds of the newborn infant who is imprisoned. It releases him from confinement to the air of the world so that he can have the merit to acquire Torah, for האדם לעמל התורה יולד – Man is born to toil in Torah. In the same way, Bnei Yisrael left their imprisonment in order to receive the Torah in the third month.



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

This *shem* is known to *baalei sheimos...*”

My grandfather the Tolna Rebbe zy”a had a variety of *hanhagos* in his application of Rabbeinu Bachye’s *peirush*, depending on the circumstances. Sometimes he would instruct the husband of the woman experiencing the difficulty to read the *pasuk*. Other times, he would instruct the expecting mother herself to read the *pasuk*.

With his holy power he was able to utilize this *segulah* to bring *yeshuos* to Am Yisrael in these matters. His power in this area was well known and many were saved by his efforts.

I once witnessed something amazing. I was in my grandfather’s house, when a man asked him to *daven* for a woman who was experiencing difficulty in pregnancy. The woman had been married for many years and had not yet been blessed with children. After receiving a *brachah* from my grandfather, she became pregnant.

When my grandfather heard of her difficulty, he called me over and asked me to read the *pasuk* together with him three times. While we were involved in this, the man clarified that in this case the problem was not that the due date had passed and she was having difficulty giving birth. The concern was that the child would leave the womb too soon and come into the world prematurely.

When my grandfather heard this, he thought, and said, “Once Rabeinu Bachye revealed that reading this *pasuk* as it is written is a *segulah* that facilitates childbirth, it stands to reason that reading the *pasuk* in reverse order, should help prevent premature childbirth.”

We immediately read the *pasuk* backwards and soon received a message that the danger had passed. A few months later the woman gave birth to a healthy baby boy. The husband told me that my grandfather had accomplished something wondrous, because at the time, the doctors said that there was no way to avoid premature



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

childbirth, and that it would be so early that the child would have no chance of survival.

From the *peirush* of Rabeinu Bachye we learn that this *pasuk* has an inherent power to free each person from his state of imprisonment and captivity, whether physical or spiritual. From my grandfather zy”a we learn an additional *chidush*. This *pasuk* is also imbued with a great *segulah* to ensure that things that are meant to be enclosed, aren't revealed and publicized.

Tonight, the *melaveh malkah seudah* of David Hamelech is also the *seudas sheva brachos* of a *chasan* and *kallah*. Let us read the *pasuk* three times in its original order, and three times in reverse order. By doing so we will have the *zechus* to bring *yeshuos tovos* in all of these areas. We will be able to both contain and protect that which should be enclosed, and also open the bonds of those who are imprisoned and restricted, releasing them from their captivity. Then, we will have the *zechus* to fulfill David Hamelech's request, הוֹצִיָאָה מִמִּסְגָּר נַפְשִׁי לְהוֹדוֹת אֶת שְׁמֶךָ - Release my *nefesh* from imprisonment to thank and praise your name. במהרה בימינו אמן.



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com