



Adapted from the sefer חמין במוצאי שבת and חדוות דזעיר אנפין collections of
maamarim
given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Bamidbar 5770

I would like to speak about an amazing letter that was written by the
Gerrer Rebbe, the *Imrei Emes zy"a*.

This is the text of the letter:

B"H 22 Kislev to my honored and beloved relative, the special *avreich*
Moreinu Yitzchak Meir shlita

I received your letter and I write to you for the second time, do not travel
without the permission of your father-in-law and your wife. As regards
your explanation that you wish (to travel) in order to accept upon yourself
עול מלכות שמים, this is also possible in your home, as the *pasuk* says, בשבתך
בביתך. I apply to this the *pasuk* יָחֲנוּ כֵן וַיִּסְעוּ - as when they camp, so
too when they travel. (במדבר ב"י"ז)

The introduction to and foundation of *Chasidus* is for a person to establish
within himself *midos tovos* - positive character traits - *ayin tova*, a humble
spirit, and to relate to your family with *anava* as it says in *Tana D'vei*
Eliyahu (רבה י"ג). And to distance yourself from negative *midos*, irritability,
anger, arrogance etc. And this requires many years of hard work.

These are the words of your friend who seeks your welfare and that of
your father-in-law

A.M. Alter



[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

It seems that the relative who wrote to the *Imrei Emes* wanted to travel to the Rebbe in order to be *mekabel Ol Malchus Shamayim*. It also seems clear that this led to conflict between the relative and his wife and father-in-law, who didn't want him to travel.

The *Imrei Emes* responded that he shouldn't travel without their permission and that he can work on *Kabbalas Ol Malchus Shamayim* at home. The Rebbe applied the *pasuk* כִּי יִסְעוּ יִחְנוּ כֵּן to the situation, meaning that what can be accomplished by travelling to the *Tzadik* can also be accomplished while "camping" at home.

The Rebbe told his relative that the introduction to and foundation of *chasidus*, is the acquisition of positive *midos* and distancing negative ones. By reminding him of this in the context of his letter, the Rebbe emphasized that first and foremost those good *midos* must be acquired and applied at home.

I often refer to a lesson that I learned from the *Beis Yisrael zy"א*, when he put me in charge of a group of *bachurim* whom the Rebbe had sent to strengthen the Sochatchov Yeshiva in Bayit Vegan. The Rebbe agreed to allow the *bachurim* to spend Shabbos with him once in every three or four weeks. One Sunday, after the group had spent the Shabbos with the Rebbe, the Rebbe asked for my opinion about that group of *bachurim*.

Somewhat confused by the question, I said, "But they were with the Rebbe for Shabbos. The Rebbe himself must know how they are progressing." The *Beis Yisrael* laughed heartily and said that I had reminded him of something that elder *chasidim* had told him in the name of his ancestor the *Chidushei Ha'Rim*.

In *Parshas Devarim*, Moshe Rabeinu tells *Am Yisrael* הָבּוּ לָכֶם אֲנָשִׁים חֲכָמִים וְנָבִיִּים וְיָדְעִים לְשִׁבְטֵיכֶם (דברים א:י"ג). Bring for yourselves men who are wise, understanding, and known to your tribes. Rashi explains why Moshe Rabeinu asked for *Shoftim* who were יְדוּעִים לְשִׁבְטֵיכֶם - known to your tribes.



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"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

“That they will be known to you, for if he comes before me wrapped in his *tallis*, I don’t know who he is, what *shevet* he comes from, or whether he is a proper person. However, you know him for you brought him up.”

The *Chidushei Ha’Rim* asked, “Was Moshe Rabeinu, the greatest of all *neviim*, less capable than *tzadikim* throughout the generations who were able to discern the nature and deeds of a person by means of their *ruach ha’kodesh*? How could it be that because the person standing before him is covered by a *tallis*, Moshe Rabeinu knew nothing about him?

The *Chidushei Ha’Rim* explained that Moshe Rabeinu’s *madreiga* was so elevated that whenever any Jew approached him, the power of Moshe Rabeinu’s *kedusha* awakened thoughts of *teshuva* that transformed anyone into a kosher Jew. The image of being “wrapped in a *tallis*” represents *yiras shamayim* and *mitzva* observance, as the *pasuk* says, וְרֵאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת כָּל מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם. And you shall see it (the *tzizis*) and you will remember all the *mitzvos* of Hashem and you will fulfill them.

Since everyone in the presence of Moshe Rabeinu was in a state of *teshuva*, he didn’t know how they behave in other settings. It could well be that when that same person returns home, his negative desires and tendencies will reawaken. That is why Moshe Rabeinu sought *shoftim* who were ידועים, known to behave properly even in their homes and neighborhoods.

The *Beis Yisrael zy”a* explained that this is why he asked me to share my impression of the *talmidim*. He saw how they behaved when they were with him on Shabbos, but he also wanted to know how they behaved in Yeshiva. He understood that they may behave very differently when not under his influence.

Travelling to a *tzadik* is a fundamental aspect of *chasidus*. Throughout the generations *chasidim* undertook arduous and perilous journeys under the worst conditions in order to spend time in the presence of a *tzadik*. Nevertheless, a *chasid’s* primary *avoda* lies in his efforts to acquire



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"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

positive *midos* and extricate himself from the grip of negative *midos*. First and foremost, that *avoda* must take place in his own home.

More than any other *Yom Tov*, Shavuos has always been a time when great numbers of *chasidim* travel to their Rebbe. The weather is pleasant, and in *Chutz La'aretz* it is only a two - day *Yom Tov*. Therefore, in preparation for Shavuos, everyone must remember the *Imrei Emes*' application of כאשר יסעו יחנו כן יסעו, and bring home what he has learned from the *tzadik*. The influence of that journey should be felt in every regular weekday that follows the special *Yom Tov* that he spent with his Rebbe.

If we remember this, we can benefit from both יחנו כאשר יסעו and כן יסעו.

להתקרב אליו ית"ש ולעובדו בלב ונפש חפצה כל הימים אכ"ר.



[4]

© 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