



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 5762

The *Peirush Ha'tur* asks why Yaakov Avinu referred to the Yarden as הזה. He also notes that Yaakov Avinu wasn't standing by the Yarden at that moment. He was standing by מעבר יבוק which Rashi identifies as the name of a *nachal*.

Every time the Torah refers to something as זה it means that someone is pointing his finger at it and identifying it. This is the way Chazal explained Am Yisrael's declaration at *Krias Yam Suf* - זה א-לי ואנווהו. The *Mechilta* (and the *Hagaddah*) explain that the phrase בעבור זה teaches us that the Mitzvah of *Sippur Yetzias Mitzrayim* must be fulfilled when מצה ומרור מונחים לפניך - the Matzah and Maror are actually in front of you.

How then could Yaakov Avinu refer to הירדן הזה when he was located elsewhere?

We can explain his choice of words by understanding the power of כח המדמה, the power of imagination, that Hakadosh Baruch Hu provided to human beings. It is a wondrous power that enables a person to concentrate and imagine that he is standing in a particular place at a particular time. In his mind's eye, he can visualize an event that was very beneficial to him. He can see the good that people did for him and how they honored him. As he focuses on this image, he can actually experience the same emotions as he did back then. As he relives the event, he can thank Hashem wholeheartedly for what took place, even though it happened long ago.



[1]

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We see that Chazal understood the power of imagination, and required us to utilize it on Pesach. In Maseches Pesachim (קטז:) we are told, in each and every generation a person is obligated to see himself as if he went out of Mitzrayim. Initially, this obligation surprises us. How can a person be expected to see himself as if he left Mitzrayim, if he never stepped out of his *arba amos shel halacha* in Yerushalayim?

Once again, if we take into account the tremendous power of the imagination, we understand that the Torah's requirement is both understandable and feasible.

As the *Sfas Emes* says (מטות תרל"ב)

“ולזאת מי שמייגע עצמו לבוא לנקודה האמיתית אף בדמיונות הוא אמת לאמיתו. כי בעולם הזה דשקרא צריך להיות על ידי דרך זה שהרגל נעשה טבע עד שמגיע אל האמת”

“Therefore, someone who exerts himself to arrive at the point of truth, even in his imagination, it is *Emes l'amito*. For in this world of falsehood it has to be this way, that habituation will become second nature, until he reaches the truth”.

Really, every action that is performed in this world, leaves an impression that lasts forever. This is described in the *sefarim* of the *mekubalim*. In our generation, the study of physics has discovered that every motion or action that we do in this world leaves an impression that remains, even as the world goes on..

When Yaakov Avinu said, כִּי בְּמַקְלִי עָבַרְתִּי אֶת הַיַּרְדֵּן הַזֶּה he pictured in his mind the moment when he miraculously crossed the Yarden. That is why he said הַזֶּה even though he wasn't actually standing by the Yarden. That image was so vivid, that he was able to channel his emotions into *tefilah*, asking Hashem to help save him from Eisav, just as he saved him when he needed to cross the Yarden.



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As Chanukah approaches, we prepare to say the *brachah* שעשה ניסים
לאבותינו בימים ההם בזמן הזה. We want to reawaken the power of those
days when the many were defeated by the few, the טהורים by the טמאים,
reshaim by the *tzadikm*, and זדים ביד עוסקי תורתך. So that we too, in our
days, will be able to experience those miracles.

By utilizing our imagination to bring the events of those days to life we
will be able to awaken the powers of the נסים ונפלאות that took place
during Chanukah.

ונוכל להגיע לדרגא זו שנוכל להראות באצבע, ולומר זה אלוקינו, קוינו לו ויושיענו אכי"ר.



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