



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

Melave Malka Parshas Terumah 5761

Next *Shabbos* we will read *Parshas Zachor*. There is an amazing *Midrash* (פדר"א פרק מ"ג);

“R. Pinchas says, after forty years Moshe wanted to say to *Am Yisrael*, ‘Do you remember that in this desert you said (שמות י"ז:ז) ה'־יֵשׁ אִינּוּ בְּקִרְבָּנוּ אִם אֵין - Is Hashem amongst us or not?’ However, Moshe said, ‘If I speak to them that way, I will embarrass them, and one who embarrasses his fellow Jew has no portion in *Olam Haba*. Instead, I will tell them a parable about Amalek’s attack and they will understand what is written beforehand. (ה'־יֵשׁ אִינּוּ בְּקִרְבָּנוּ אִם אֵין)’

This can be compared to a king who had an orchard and a dog was tied up in the entrance to the orchard. And the king stood in the tower of his castle, observing everything in the orchard. The king’s friend entered the orchard in order to steal the fruit, whereupon the dog attacked him and tore his clothes.

The king said, ‘If I ask my friend why he entered my orchard, I will embarrass him. Instead, I will say to him, ‘did you see how that mad dog tore your clothes? He didn’t understand that you are my beloved friend!’

So too, Moshe said, I will tell Yisrael the deeds of Amalek and they will immediately understand what is written immediately beforehand. This is why Moshe said, (דברים כ"ה:י"ז) זָכֹר אֶת אֲשֶׁר עָשָׂה לְךָ עַמְּלֵק

The *Sefer Hakadosh Pnei Menachem* wrote about this;



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“The greatest sin of all is forgetting and asking **ה' בְּקֶרְבָּנוּ אֵין**, for Amalek causes Am Yisrael to forget that they are the beloved friends of the King, and that Hashem is always among them. **זכר עמלק** is created by that theft of Am Yisrael’s memory. This is the “dog” that enters Bnei Yisrael, the portion of Amalek in each of us. It is incumbent upon each Jew to know and remember that *Hashem Yisbarach* is present, among Yisrael” (ליל שב"ק תצוה זכור תשנ"ד ד"ה זכור)

This is the primary truth that every Jew must remember at all times. He is beloved by Hashem. He must never allow his heart or mind to listen to the *Yetzer Hara* who tries to convince him that because he has fallen far from his previous *madreiga*, he is no longer beloved by Hashem. He must constantly remind himself that no matter which situation he has been cast into, he remains Hashem’s beloved, chosen son. Hashem will never abandon him and will never stop loving him.

When the *Midrash* tells us that Moshe Rabeinu didn’t want to rebuke Am Yisrael directly because he didn’t want to embarrass them, we are faced with an apparent contradiction. In Parshas Devarim, doesn’t Moshe Rabeinu rebuke Am Yisrael repeatedly? While at the beginning of the *parsha* he only hints to their sins, later in the *parsha* he rebukes them directly and harshly.

For example:

וְלֹא אָבִיתֶם לַעֲלֹת וּתְמַרּוּ אֶת פִּי ה' אֱלֹקֵיכֶם וּתְרַגְּנוּ בְּאֵהֲלֵיכֶם וּתֹאמְרוּ בְּשִׁנְאֵת ה' אֶתְנוּ
הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם (דברים א כ"ו:ז)

And you did no desire to go up and you rebelled the words of Hashem Elokeichem, and you complained in your tents and you said, it was because of Hashem hates us that he took us out of Mitzrayim

And

לִמֵּן הַיּוֹם אֲשֶׁר יֵצֵאת מֵאֶרֶץ מִצְרַיִם עַד בְּאַכֶּם עַד הַמָּקוֹם הַזֶּה מִמֵּרִים הָיִיתֶם עִם ה'.
(דברים ט:כ"ד)



[2]

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From the day that you went out of Mitzrayim until you came to this place, you were rebellious with Hashem

Why, in these *pesukim*, didn't Moshe Rabeinu hesitate to rebuke them directly for fear of embarrassing them? Why is it only when it comes to their doubting Hashem's presence among them before the attack of Amalek was Moshe Rabeinu reluctant to speak directly?

Perhaps it is because Am Yisrael's battle with Amalek is never-ending. As the *pasuk* says: (שמות י"ז:ט"ז) מִלְחָמָה לֵה' בְּעַמְלֵק מִדֹּר - Hashem's war with Amalek is from generation to generation.

Moshe Rabeinu looked to the final generations and saw that just before the *geula*, Jews will be weak of mind and heart and lacking the strength needed to withstand benefit from harsh criticism. Such rebuke will simply weaken them further and cause them to abandon *Yiddishkeit* entirely. He saw that the Jewish heart will no longer be a vessel that can absorb true *tochecha*.

Therefore, when he wanted to remind Am Yisrael of the misdeeds that led to the attack of Amalek, Moshe Rabeinu decided to convey the message with a parable. "Did you see how that mad dog tore your clothing?". Moshe Rabeinu taught us that in our generation, that is the way to reach the hearts of Am Yisrael.

The primary *avoda* in these generations is the aspect of ימין מקרבת - the strong right hand that draws a Jew close and reminds him that he is the beloved son of the King, and the King's love for him never diminishes. Even if he falls and descends to the lowest forms of behavior, Hashem's love for him remains constant. Even if he has trespassed and stolen fruit from the King's orchard, and the mad dog has shredded his clothing, he is still the beloved friend of the King.

The Rambam *paskens* (הלכות מגילה ב:י"ז);



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It is better for a person to give more *matanos l'evyonim* than to spend more on his *seuda* and *mishloach manos* to his friends. For there is no greater and splendid *simcha* than to gladden the hearts of the poor, orphans, widows and *geirim*, for one who brings joy to the hearts of these unfortunate people, resembles the *shechina* as it says, לְהַחְיֹת רוּחַ שְׁפָלִים (ישעיה נ"ז:ט"ו) - To bring life to the spirit of the lowly and to bring life to the hearts of the downtrodden.

Evyonim are defined as someone who has need of everything. The greatest state of *evyonus* is when a person's *daas* is impoverished. As *Chazal* said, אין עני אלא בדעת - A person who is truly poor is one who is poor in the realm of *daas*.

This can refer to someone whose spirits are so low because they mistakenly believe that Hashem no longer loves them, and that they no longer deserve to be called "children of Hashem". They are convinced of this because they know that they have committed serious transgressions. *Chodesh Adar* is the most auspicious time to encourage them and strengthen them. Each of us has to help the other understand that every Jew is, and remains, the beloved son of the King, and that the greatness and preciousness of his *neschama* is immeasurable.

When I was young, I heard a powerful story from a man named Rav Schultz, who lived in *Bayit Vegan*. He had the *zchus* to host the *Kedosh Hashem*, Rav Aharon of Belz zy"א, during the summer of תש"ז (1946). One day, Rav Aharon saw a young boy with long *peyos*. This was a very uncommon sight in those days. Rav Aharon called the boy over and drew him close, expressing his wonder that after all that Am Yisrael went through in the war, as the *reshaim* tried to erase the entire Jewish people, he sees a *yiddish kind* with long *peyos*.

A few moments later, he asked his *meshamesh* to please bring him water for *netilas yadayim*. After washing his hands, he said that he had to penalize himself for what he had said. Is it only because of the evil persecution of Am Yisrael that he acknowledged the preciousness of that



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Jewish boy? Isn't it true that אלע יודישע קינדער זענען גוט - That all Jewish children are good? He expressed his deep regret for having made such a statement, and then instructed his *meshamesh* to repeat together with him, three times, אלע יודישע קינדער זענען גוט! - All Jewish children are good!

We too must repeat those words again and again. All Jewish children are good. All Jews are *bnei melachim*, *ahuvei HaMelech*. We must be ever thankful to *Hashem Yisbarach* for his eternal, unconditional love, as the *pasuk* says, (מלאכי א:ב) 'אהבתי אתכם אמר ה' - I love you says Hashem.

We must do all that we can to be *mekarev*, support, and encourage every Jew, with the ימין מקרבת - The right hand that draws close.

ובמידה שאדם מודד, בה מודדין לו, ובזה נזכה אנו שישפיע עלינו הקב"ה שפע אהבה וברכה, להחיות רוח שפלים ולב נדכאים, ולשמחנו בביאת משיח צדקנו בב"א



[5]

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