



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

### *Melave Malka Parshas Matos - Masei 5762*

In *Maseches Shabbos* (נ"ח:) we find the following *halacha* which is based on a *pasuk* in our *Parsha*.

"אמר רבי שמואל בר נחמני אמר רבי יונתן, מנין למשמיע קול בכלי מתכות שהוא טמא? שנאמר (במדבר ל"א, כ"ג) כל דבר אשר יבא באש תעבירו באש – אפילו דיבור יבא באש"

R. Shmuel bar Nachmani said in the name of R. Yonasan - From where do we know that a metal *kli* that produces a sound becomes *tamei*? From what is said in the *pasuk* "Every *davar* - item that comes into fire you should pass through fire - even *dibur* (speech) should come into fire.

In general, a metal *kli* that has no receptacle does not become *tamei*. However, if it can produce a sound, it can become *tamei*.

This *halacha* teaches us an important lesson in *avodas Hashem*. We know that מידה טובה מרובה ממידת פורענות - a good attribute is always more powerful than the corresponding negative one. Therefore, if the ability to emit sound can enable a simple piece of metal to become *tamei*, it should have exponentially more power to elevate a person from a state of *tumah*, not only to a state of *taharah* but even to the highest levels attainable.

Every Jew has the ability to produce such a sound. Even a *kol pashut*, a simple sound that doesn't contain or express wisdom or understanding is immeasurably powerful.



[1]

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We need to apply this lesson in two different ways. The first applies to a person's relationship with himself - אדם עם עצמו. Sometimes, the *yetzer hara* overwhelms a person with negative thoughts, showing him everything he has done wrong, and convincing him that he will never achieve anything in the realm of Torah, *yirah*, *avodas Hashem*, and elevated *midos*. The *yetzer hara's* victim then sees himself through a lens of such negativity that he fails to identify even one positive aspect of his personality or actions. Eventually, this demoralization causes his defenses to crumble and he finds himself entrapped in the net of the *yetzer hara*.

When the *yetzer hara* assaults a Jew in this way, he must remember the lesson of the aforementioned *gemara*. Just expressing the simplest sound of *tefillah* or Torah, even with no lofty *kavanah* or understanding, has the power to lift him from the darkest depths to the loftiest heights. By remembering that he, and every Jew always has that special holy power, he will realize that the toxic portrait painted by the *yetzer hara* is a forgery.

The second lesson applies to the world of *bein adam l'chaveiro* - interpersonal relationships. People often disregard someone who isn't particularly clever or talented, or who has no wealth or *yichus*. In fact, it is specifically such a person who can utilize his simple voice to produce the sound that can save the entire world. People who are clever, talented, wise or *meyuchasim* usually lack that ability.

Many people are familiar with the powerful story told about my ancestor, the Baal Shem Tov zy"l. Once, on Rosh Hashanah, the Baal Shem Tov davened with all of his strength and *dveikus*. The *talmidim* sensed that he was trying with all of his strength to annul a dangerous decree that would endanger Am Yisrael. Eventually, the Baal Shem Tov's face lit up and the *talmidim* understood that the decree had been cancelled.

After Rosh Hashanah, the Baal Shem Tov told them that Am Yisrael were indeed facing the danger of a terrible decree. At one point, a simple,



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ignorant, Jewish chicken farmer entered a shul. He was so ignorant and illiterate that he didn't even know *Aleph-Beis*. When he saw everyone *davening* and crying, he began to crow like a rooster with all of his strength. That crowing was a sound that he was familiar with and that he loved. The simple sound that emanated from the depth of his heart, pierced every barrier in the heavens and shattered all of the *satan's* accusations. This was the power that defeated the *yetzer hara* and annulled the decree.

This story illustrates the power of a simple, true cry that is free of arrogance and self-interest. That pure, simple sound has far more power to overcome prosecution and annul decrees than even the sound of the combined *tefilllos* of Am Yisrael. No Jew ever loses the ability to produce that sound. However, a *Yehudi pashut*, a simple Jew, who feels that he can do nothing more than cry out to Hashem, is far more able to actualize that potential than others.

The realization that each and every Jew always retains the power of *hashmaas kol* should lead us to recognize the inestimable value of every Jewish soul.

In the three weeks of *bein hametzarim*, as we remember that *sinas chinam* - baseless hatred caused the *Churban*, we must devote time and effort to strengthening and deepening our appreciation of even the simplest Jew. We should follow the instruction of Rav Elimelech of Lizhensk zt"l in his *tefillah kodem tefillah* - שנראה כל אחד מעלת חברינו ולא - to see the "pluses" of our friends rather than their "minuses".

הנה בזה נזכה לקרב את הגאולה ולהחיש לנו ישועה בביאת משיח צדקנו בב"א



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