



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of
maamarim
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Melave Malka Parshas Mishpatim 5762

In *Maseches Brachos* (ט:), R. Ilaah said to Ula, “When you travel there, ask about the wellbeing of my brother Rav Bruna in the presence of the whole *chabura*, for he is an great man who rejoices with *mitzvos*. Once, he was סומך (גאל ישראל) (began the *Amidah* immediately after the *bracha* גאולה לתפלה) and he didn’t stop smiling all day.”

Chazal tell us (מגילה ו) that in the case of a leap year where we have two months of Adar, the *mitzvos* of *Purim* should be fulfilled in the second Adar so that the *geula* of Purim will be adjacent to the *geula* of Pesach. The month of Nisan also corresponds to *tefilla*. According to the opinion that the world was created in the month of Nisan, it is a month of *tefilla* because *Rosh Hashana* is יומא דצלותא - a day of *tefilla*.

Therefore, by connecting the *geula* aspect of Adar to the *tefilla* aspect of Nisan, Am Yisrael, like Rav Bruna, connect *geula* to *tefilla*. This enables us to rejoice for the entire month of Adar.

The month of Adar is also imbued with *simcha* because it is associated with the tribe of Naftali. (ספר יצירה, כתבי האר"י הקדוש). In *Parshas V'zos Ha'bracha*, Naftali is described as נַפְתָּלִי שָׂבַע רָצוֹן וּמֵלֵא בְּרַכְתָּהּ (דברים ל"ג:כ"ג) - Naftali is sated with desire and filled with the blessing of Hashem. The *simcha* associated with the month of Adar and with Naftali, can explain why Chazal recommended the following;

“R. Yochanan said in the name of R. Eliezer the son of R. Shimon, ‘One who wants his possessions to endure should plant them in Adar, as the *pasuk* says (תהילים צ"ג:ד) - אדיר במרום ה' - Hashem is mighty (*adir*) in the heavens. Also,



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because of the meaning of the word אדרא, as people say, 'What is *adra*? Something that lasts for generations." (מסכת ביצה ט"ו:)

The *Midrash Tanchuma* (שמות ט') teaches us that a person's primary "possessions" are his children. We can therefore interpret the *Gemara* as follows. "Someone who wants his descendants to endure for generations, should implant them with Adar." In other words, he should infuse them with *simcha* and establish his home on the basis of *kav ha'simcha*, seeking *simcha* with all of his might, in all situations. This will enable the saplings that he plants to strike deep roots, enabling them to withstand all the winds of the world. His possessions/descendants will then endure for generation after generation.

This brings to mind a story that my grandfather zy" a used to tell about his ancestor the Rebbe of Rizhin zy" a. In his time, there was a *maskil* who strayed far from the way of *Yiddishkeit*. There was virtually no *aveira* that he didn't transgress. He lived in Odessa, a city so *tamei* that *tzadikim* warned their followers to beware of even breathing its air. This *apikores* was a talented joker who always found ways to amuse himself and others with clever quips and sarcastic comments.

When the *Rhizhiner Rebbe zy" a* heard the news that the *maskil* had died, he thought for a moment, and said זאגן אפילו ביי אזא "וויסט זיך אויס אז א שמחה האט צו זאגן אפילו ביי אזא "אפיקורס" - It seems that a *simcha* has what to say even for such an *apikores*."

Gedolei Hachasidim explained that the Rebbe must have seen that when *Beis Din shel Maala* judged the *maskil*, the fact that he raised people's spirits counted in his favor.

If an *apikores* achieved so much with *simcha*, imagine what a Jew who keeps Torah and Mitzvos can accomplish with *simcha*. *Simcha* has the power to help a Jew correct and improve his behavior, and to extricate him from all trouble and pain. This is the *yeshua* described in the *pasuk* (ישע' נ"ה: י"ב) - כי בשמחה תצאו - with the power of *simcha* you can escape from all of your troubles. אכי"ר



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