



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

Melave Malka Parshas Haazinu 5763

Tonight we learn the following portion in *Tana D'vei Eliyahu*;

(שפכי כמים לבך (איכה ב"י"ט) - Pour out your heart like water.

Just as these waters flow through the river and don't return, so to, every individual Jew who instigated a feud with his fellow Jew, must not retain feelings of jealousy or revenge in his heart, or prevent that Jew from acquiring *divrei Torah*. As it says in *Mishlei* (כ"ה:ח) **אל תצא לרב מהר פן מה** . תעשה באחריתך .

How so? A person sins this year. Once *Yom Hakipurim* arrives and he says *viduy*, confessing his sin, *Hakdosh Baruch Hu* forgives him. Therefore, in the following year, no one should remind him of that sin anymore. As the *chachamim* taught us in the *Mishna* ("ב"מ ד:י") "If he was a *Baal Teshuva*, no one should say to him 'Remember your previous deeds'. And if he was a child of non-Jews no one should say, 'Remember the deeds of your fathers'. As the *pasuk* states "וגר לא תזנה" (שמות כ"ב:כ), and also "לא תלך רכיל בעמך (ויקרא י"ט:ט"ז) (תנא דבי אליהו רבה פרק י"ח ע"ט – מ")

This portion of *Tana D'vei Eliyahu* teaches us a very timely lesson on *Motzaei Shabbos Haazinu - Shuva*, for it is certainly a time to focus on *aveiros bein adam l'chaveiro*.

According to some *Rishonim*, these transgressions can prevent a person from receiving *kappara* at all.



[1]

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Parshas Haazinu, which we have read on the *Shabbos* preceding Yom Kippur, also directly addresses matters of *bein adam l'chaveiro*.

כִּי לֹא דְבַר רֶק הוּא מִכֶּם כִּי הוּא חַיִּיכֶם וּבְדִבְרֵי הַזֶּה תֵּאָרִיכוּ יָמִים עַל הָאָדָמָה...
(דברים ל"ב:מ"ז) - "For it is not an empty pursuit for you; rather, it is your very life, and by means of this thing, you will lengthen your days upon the land into which you are crossing over the Jordan River to possess."

In the *Talmud Yerushalmi* (פאה א,א), *Chazal* explain;
"R. Mana heard all of the following from this *pasuk*:

כִּי לֹא דְבַר רֶק הוּא מִכֶּם - This refers to *Talmud Torah*.

כִּי הוּא חַיִּיכֶם - This refers to *Kibud Av V'em*.

וּבְדִבְרֵי הַזֶּה תֵּאָרִיכוּ יָמִים - This refers to *Gemilus Chasadim*

עַל הָאָדָמָה - This refers to bringing *Shalom Bein Adam L'chaveiro*.

We are sitting at *Melave Malka*, the *seuda* of David Malka Meshicha who suffered greatly from those who mistreated him. From his youth, his father and brothers suspected that his lineage wasn't kosher. Later, *Doeg Ha'Edomi* told *Shaul Hamelech* the *lashon hara* that incited him to pursue David and try to kill him. Therefore, this is certainly a fitting time to focus on ways to improve our behavior *bein adam l'chaveiro*.

The *Brisker Rav zt"l*, noted that so many Jews who, throughout the year, are distant from Torah and *mitzvos*, fast on *Yom Kippur*, and even come to *shul*. He explained that the fear and awe that Torah observant Jews experience on *Yom Kippur* are so powerful that even those with minimal connection to Torah are inspired and influenced to observe *Yom Kippur*.

The *Rav* added that if we treated the *issurim* of *Shabbos* as seriously as the *halachos* of *Yom Kippur*, that would also transform the attitude of other Jews toward *Shabbos* observance. The frightening implication of his words is that the widespread *chilul Shabbos* that we observe, is actually due to the lackadaisical approach of *frum* Jews to *Shabbos*.



[2]

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Following in the Rav's footsteps, we can certainly add that if we treated *aveiros bein adam l'chaveiro* as seriously as we do *aveiros bein Adam la'Makom* this would be reflected in the behavior of those around us, whether young or old. Unfortunately, these *mitzvos* are, in *Chazal's* definition, "the loftiest matters in the world, yet people take them lightly". Because of that attitude, people who are "*Chareidim l'dvar Hashem*" in some areas, may repeatedly hurt others without even noticing.

This is especially prevalent in our inner desire to take revenge on those whom we feel have wronged us. People mistakenly feel that it is permissible to judge and sentence someone who wronged them years ago, and hold on to those feelings for years. Even if they don't actively persecute the "wrongdoer", the desire for revenge burns inside their hearts.

Eliyahu Hanavi reveals to us that if we would forgive those who wronged us, and forget their misdeeds, *min Ha'shamayim* our sins also won't be remembered.

We ask, *Avinu Malkeinu chamol aleinu v'al olaleinu v'tapeinu* - Our Father our King, have mercy on us and on our infants and children. Everyone is aware of how many young people have died this past year. So many fathers and so many mothers have gone and left orphans in a broken home. We are *maaminim bnei maaminim* who know that all of this is decided on *Yom Hadin*. Who of us can say with confidence that we are totally innocent of wrongdoing?

Our hope is *Hakadosh Baruch Hu's* promise

כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יהוה תטהרו (ויקרא ט"ז:ל).
- "For on this day He will forgive you, to purify you, that you be cleansed from all your sins before *Hashem*."

However, there is a condition. In order to benefit from this promise, we must purge all thoughts of vengeance from our hearts, and banish the



[3]

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memories of people hurting us to the depths from which they will never arise again. Then, our *aveiros* will also be erased, never to be remembered.

We aren't only obligated to forgive those who have hurt us, but we must also take the initiative and proactively go to appease those who feels that we have harmed them. We can't simply assume that since they have also learned how important it is to forgive others, they will certainly forgive us.

Therefore, I would like to take this opportunity to ask each and every one of you who is here, and those who are listening, that if I have *chalila* hurt or harmed any of you in any way, I totally regret doing so.

On the other hand, I forgive each and every one of you with a whole heart, as if any wrongdoing has been washed away by water, and will never be remembered.

I would like to conclude with the words of the *Pesikta Rabasi*.
(ל"ה- רני ושמחי)

“גַּמְלָתָהּ טוֹב וְלֹא רָע כָּל יְמֵי חַיֶּיהָ (משלי ל"א:י"ב) - She brings him good and not evil, all the days of her life. *Hakadosh Baruch Hu* said to the *Malachei Hasharess* 'Come and I will let you know the righteousness of my children. For I have burdened them in this world with many *tzaros*. I have caused them to suffer time after time in every generation, and rather than reject that suffering, they call themselves *reshaim* and stand before me and declare that I am the *tzadik*.'"

They say, 'We have sinned, rebelled and abandoned your *mitzvos* and your *mishpatim*. It was not worthwhile for us. You are justified in all that has befallen us, for you have acted with truth and we have been wicked'

In the merit of conquering thoughts of anger, jealousy and revenge, and forgiving those who have hurt us, we will be treated *mida k'neged mida*



[4]

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from above, and *Hakadosh Baruch Hu* will banish our sins to the depths of the sea, from where they will never be remembered or counted. Just as the waters of a river flow by and don't return.

ונזכה כולנו אנו וכל אנשי ביתנו עוללינו וטפינו, לגמר חתימה טובה ולשנה טובה ומתוקה,
. אכי"ר



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