



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 Re'eh 5770

In this week's *Parsha* we find the *mitzva* לֹא־תִשְׂמוּ קֶרֶחַ בֵּין עֵינֵיכֶם לְמֵת (דברים י"ד:א) - Do not create baldness between your eyes for the dead.

It is brought in the name of Rav Shlomo Karliner zy"א, that the phrase לֹא־תִשְׂמוּ קֶרֶחַ explains the imperative that precedes it, בֵּין עֵינֵיכֶם לְמֵת. The Torah reminds us that only to our flesh and blood eyes does it appear that someone close to you has died. The truth is that the person is not only still alive, but even more alive than before. The life they live now is eternal, and far superior to their lives in *Olam Hazeih*.

We are *maaminim bnei maaminim* that this world is simply a *prozdor* - a corridor, that leads to the *traklin* - the banquet hall that is our ultimate destiny, *Olam Haba*. *Rishonim*, commenting on our *pasuk* emphasize that *Olam Haba* is also referred to as *Olam Ha'emes* - the world of truth, as opposed to *Olam Hazeih* - a world of falsehood.

Similarly, Rav Pinchas of Piltz zy"א in his *Sefer Sifsei Tzadik* comments on the *pasuk* וְאַשְׁבַּרְם לְעֵינֵיכֶם (עקב ל"ו) - And I broke them (the *luchos*) before your eyes.

"This should be understood in the same way that Chazal explained the *pasuk* that describes Yosef *Hatzadik* imprisoning Shimon, וַיִּאָּסֶר אֹתוֹ (בראשית מ"ב:כ"ד) - And he imprisoned him before their eyes. He only imprisoned them while they were watching. Afterwards, he released them. So too, the breaking of the *luchos* only took place before their eyes, so that their hearts would melt when they saw the results of



[1]

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their sin. The pain they felt would enable them to do *teshuva* from the depth of their hearts. However, in truth, the holy eternal letters (didn't cease to exist), they simply flew away."

These *peirushim* help us remember the Torah's testimony that Am Yisrael are always Hashem's children and that our lives are eternal. Therefore, it isn't appropriate for us to mourn in the same way that the nations of the world mourn their dead (as the *Rishonim* explain the *pasuk* (לא תתגודדו)

After death, the *nefesh* of a Jew goes up to a world that is entirely good. The *nefesh* basks in the illumination of the *shechina*, and even pities those of us who still dwell in the material world.

Of course, we treasure and take advantage of our life in this world. As *Chasidim* say! געלעבט זאל זיין געלעבט! - As long as we are alive, we must truly live! However, we must also remember that even one who left this world at a young age, and has fulfilled his destiny by completing his task in this world, is truly fortunate.

We can now understand the deeper meaning of a story brought in *Sefer Abir Ha'Roim* (ח"ב סימן שנ"ה):

R' Yitzchak Meir Elbinger z"l of Warsaw recalled:

"Once, when *Rabeinu Hakadosh* the *Avnei Nezer* was in Otvotsk, I accompanied him when he went to be *menachem* the well-known *tzadik* Rav Bunim of Vorka zt"l, who was sitting shiva. The Rebbe told Rav Bunim in the name of the *Magid Mi'Kozhnitz* zt"l that the word used for someone in mourning, אבל is an acronym for the phrase אֵין בֵּין לוֹסְטִיג - I am joyful.

The Rebbe explained that the *Magid's* statement can be understood in light of the Gemara in *Maseches Sukkah* (כ"ה.) that differentiates between *aninus* - the first and deepest stage of mourning, and *aveilus*.



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Aninus is in the heart, whereas *aveilus* comes to show *kavod* to the one who died. Rashi explains (ד"ה טירדא דרשות):

שאע"פ שחייב לנהוג אבילות וכו' אינו חייב להצטער, אבל בלבו אינו חייב להתאבל That even though he is obligated to behave with *aveilus*... he isn't obligated to suffer, an *avel* isn't obligated to mourn in his heart."

As we explained, since the true life of a Jew is the eternal life of *Olam Haba*, and not the momentary life of *Olam Hazei*, *Am Yisrael* must not mourn as intensely as other nations do.

Our *kehilla*, just lost, on the 18th of Av, a pure and righteous soul, who was a *baal yisurim* - one who endured great suffering, R. Avraham Yehuda Kurdish zt"l. Throughout most of his forty-two years, he was paralyzed to the extent that he could barely move on his own. Nonetheless, he was always in a state of *simcha*. Now that he has left us, we know without a doubt that he is certainly experiencing the joy of basking in *Ziv Ha'shechina*.

Even though we miss him so much, for there is no way to replace him, we must also rejoice in the knowledge that he no longer suffers as he did in this world, and now lives *b'simcha* in closeness to the *Shechina*. We must also thank and praise Hashem for the great *zechus* of living with him and learning from him for so many years.

We too, must try to awaken the appropriate feelings of *simcha* for all of the gifts that we receive every day from Hashem's treasure-house. These gifts come to us, not as reward for our good deeds, but simply from Hashem's *midos* of *chesed* and *rachamim*.

A person must rejoice in each breath he takes, in his power of sight, and his ability to stand, because deep in his soul, he knows that he doesn't "deserve" any of those abilities. They are all gifts.



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Everyone should experience renewed *simcha* each moment of the day by appreciating the gift of life itself, that can't be taken for granted. Chazal teach us that no one can declare that he "deserves" life, let alone any specific type of life.

מה יתאונן אדם חי גבר על חטאיו (איכה ג:ל"ט) - Why should a living man complain? a man for his sins?

Abba Shaul said, this is written about one who complains about Hashem's *midos*. This is what it means to say. What complaint can he have about Hashem's *midos*. Did he overcome his sins? Life itself that I have given him should be enough for him!" (קידושין פ:)

However, every Jew should always rejoice not just in being alive but in being a Jew! He is part of Am Yisrael, the nation that Hashem has sanctified in so many ways. A Jew has not only physical life, but spiritual life that will continue for eternity in the world that is totally good. Therefore, any Jew, even if he has descended to the lowest levels, can and should always rejoice in his *zechus* of being a Jew.

I often relate how, when we were children, my grandfather zy" a would sometimes come over to our house at night, wake us up, and bring us *negel vasser* to wash our hands. Then, he would dance with us, joyfully singing גוי עשני (I am lively and joyful for He did not make me a Goy). This experience helped us internalize the excitement and *simcha* that a Jew must have simply for being a part of Hashem's nation, *Am Yisrael*, and that there is no greater *simcha*.

We are now approaching the month of *Elul* and the *Yamim Noraim*. The realization that all will be judged causes our hearts to tremble with trepidation. Each of us is concerned not only for himself and his family, but for all of his friends, and all of *Am Yisrael*.

Nevertheless, even in these fateful days we are commanded to be *sameach* ourselves, and to be *mesameach* others to the best of our



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ability. Only by means of *simcha* will we be able to properly influence the hearts of our children and those around us.

The more a person's face expresses joy, the more Hashem will relate to him with "a joyful face".

ויזכה במידה כנגד מידה, שגם הקב"ה יראה לו פנים שוחקות ויאיר לו פנים, ויזכהו בשנה טובה ומתוקה, אכי"ר



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