



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

Melaveh Malkah Parshas Emor 5766

In tonight's portion of *Tana D'vei Eliyahu*, we learn:

(בראשית ג"כ:ד) - וַיִּגְרֹשׁ אֶת הָאָדָם - And He banished the man. This teaches us that Hakadosh Baruch Hu divorced him as one would divorce a wife. (בראשית ג"כ:ד) - וַיִּשְׁכֵּן מִקְדָּם לְגַן עֵדֶן אֶת הַכְּרֻבִּים. - And He placed to the east of Gan Eden the *keruvim*. This teaches us that the *keruvim* preceded all the rest of *Maaseh Bereishis*. (בראשית ג"כ:ד) - לְשָׂמֵר אֶת דְּרָךְ. - to guard the way. This is *derech erez*. (בראשית ג"כ:ד) - עֵץ הַחַיִּים - this teaches us that *derech erez* preceded the *eitz chaim* which is Torah.

We learn an important lesson from the words of Eliyahu Hanavi. Even an event as negative as *Adam Ha'rishon's* banishment from *Gan Eden*, can teach us a positive lesson, namely that *Derech erez* precedes the Torah.

Similarly, even if someone has descended to such a level of negativity that he must be banished, we must always remember and know that we can learn something positive from him.

The *Ohr Hachaim* Hakadosh (כ"ד:י) writes that we find a similar idea in our *parshah*.

וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן אִישׁ מִצְרַיִם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנְצוּ בַּמִּחְנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי. וַיִּקַּב בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת הַשֵּׁם וַיִּקְלַל

And the son of an *Ishah Yisraelis* who was the son of an Egyptian man went out among *Bnei Yisrael*, and an *Ish Ha'Yisraeli* and the son of the



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Yisraelis quarreled in the camp. And the son of the *Isha Yisraelis* pronounced the name (of Hashem) and cursed.

The Torah doesn't mention the name of the *Ish Yisraeli* who quarreled with the *Ben Ha'Yisraelis* who cursed the name of Hashem. The *Ohr Hachaim Hakadosh* suggests that perhaps his name wasn't mentioned because it was his quarrel with the *Ish Ha'Yisraeli* that caused the *Ben Ha'Yisraelis* to curse.

Chazal teach us, (שבת ל"ב.) - מגלגלין חובה על ידי חייב - negative events are brought about through the actions of one who is himself guilty. So, it stands to reason that the *Ish Ha'Yisraeli* was also guilty of wrongdoing. Hakadosh Baruch Hu does not want to denigrate a person, especially in the Torah because denigrating a person in the words of the Torah leaves an impression that lasts forever. This is why the Torah conceals the identity of the *Ish Ha'Yisraeli*.

We learn an important lesson from this *peirush*. The *megadef* who cursed the name of Hashem, must have already been on an incredibly low level before this event. Chazal (ויקרא רבה ל"ב:ג הובא ברש"י כ"ד:י) , describe the negative behavior that led up to the sin.

“R. Brechya says, he progressed to this sin from the preceding *parshah* (*lechem ha'panim*). He scoffed at the Torah's instruction, ביום השבת יערכנו (The *lechem ha'panim* was arranged on the *Shulchan* each Shabbos and eaten by the *Kohanim* at the end of the week). He said, ‘Is it the custom of a king to eat hot, fresh, bread each day, or perhaps cold bread which is nine days old?’ (In certain circumstances, the *lechem ha'panim* was eaten nine days after it was arranged on the *Shulchan*).”

R. Brechya teaches us that the *megadef* was a person who mocked Hashem and matters of *kedushah*. A person capable of such mockery did not require the provocation of his conflict with the *Ish Ha'Yisraeli* to lead him to curse Hashem's name. Therefore, the *Ohr Hachaim Hakadosh* asks why the Torah even mentions the *Ish Ha'Yisraeli* who



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argued with the *megadef* before his transgression. It is quite possible that the *Ben Ha'Yisraelis* would have cursed even if that conflict never took place. He answers that the Torah holds the *Ish Ha'Yisraeli* responsible. This sin came about as a result of his actions, and Chazal taught us that negative events are brought about by negative people. Therefore, he too must have been guilty of wrongdoing.

However, we may question the *Ohr Ha'chaim Hakadosh's* classification of the *parshah* of the *megadef* as חובה - negative. It could be viewed as a *zechus* - positive, for it ends with the elimination of one who committed such a terrible *aveirah* and *chilul Hashem*. Hashem commanded Am Yisrael to execute him, and they fulfilled that command. By doing so, they removed a force of evil that was damaging to Am Yisrael and the entire world.

The *Ohr Hachaim Ha'kadosh* teaches us that this is NOT the way the Torah wants us to view these events. The proper response when someone mocks *kedushah* is not to scream at him and argue with him. Instead, we must choose one of two paths. We can remain silent and simply walk away. Alternatively, we can try to speak to the heart of the scoffer and find a way to ease the pain that leads him to such negative behavior. The response of the *Ish Ha'Yisraeli*, the *kanai* - zealot who argued and fought with the *megadef* was wrong, and his misdeed caused the *megadef* to publicly desecrate Hashem's name. The Torah holds the *Ish Ha'Yisraeli* so responsible that it equates him with the *megadef* by concealing both of their names.

We learn an additional lesson from the holy words of the *Ohr Ha'chaim Hakadosh*. Even though in our generation everyone feels entitled to wield the sword of *kanaus* - zealotry and use it to wound their enemies, the *Ohr Hachaim Hakadosh* had a different approach. He felt that if we hear someone scoffing and cursing even the One Above, we should not respond by screaming at him and arguing with him. Instead, we should do all that we can to ensure that those negative words will not proliferate and be heard by even more people. Someone who is



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sincerely zealous, and cares about the honor of Hashem Yisbarach will express his zealousness by ensuring that Hashem's name will not *chas v'shalom* be publicly desecrated.

We see that for thousands of years, Am Yisrael knows that there was once a person who cursed the name of Hashem. The inclusion of that event in the Torah demonstrates that it resulted in *chilul Hashem* that still influences our world today. If that anonymous zealot had understood that even if the scoffer had to be banished, he still had good in him, that terrible curse would not have been uttered.

At *Matan Torah* we find that Am Yisrael were united. וַיִּחַן שָׁם יִשְׂרָאֵל נֶגֶד – Am Yisrael camped opposite the mountain. Chazal (שמות י"ט:ב) (ויק"ר ט"ט:ט") taught us that the Torah's use of the singular form וַיִּחַן instead of the plural וַיִּחַנו tells us that Am Yisrael were כאיש אחד בלב אחד - like one person with one heart.

Rav Yitzchak of Vorka zy" a explained that the verb וַיִּחַן is related to the noun יָחַן which means favor or beauty. He explained that Am Yisrael achieved that state of unity because each person found favor in the eyes of others, and those others found favor in his eyes. It must be that even Dasan and Aviram, who had been criticizing and complaining for years, found favor in people's eyes, and people found favor in their eyes, for they too participated in *Matan Torah*.

We must work on this every day, and even more so as we approach *Matan Torah*. Hashem wants us to find the *chein* in every person. There may be circumstances that require us to distance someone, just as Hashem banished *Adam Harishon* from *Gan Eden*. However, even if that person is as wicked as the *megadef*, we must find the *chein* that exists within him, as it does within every Jew.

One Shabbos morning, when I was still a child, I was in the *beis medrash* of my grandfather zy" a. Before *davening*, some *kanaim* arrived and spoke with my grandfather about one of the men who regularly davened



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in his *beis medrash*. They claimed that on Friday night, they saw this man desecrate the *Shabbos*. They came now to publicly protest his behavior. My grandfather refused and told them that in no way or form would he agree to such a protest. He also told them that he did not believe their report. The discussion became so heated that my grandfather uncharacteristically raised his voice and told them that by the power of his *rabbanus*, he forbids them to say or do anything to that man. (This was one of the very few times that he utilized the power of his *rabbanus*).

The man whom they suspected heard the Rebbe raise his voice, (something that he would almost never do unless in *tefillah*) and came to see what was going on. When he approached, my grandfather warmly wished him good *Shabbos*, and asked him where he had been on *leil Shabbos*. The man responded that he had joined his elderly father for *seudas Shabbos* and decided to sleep at his father's house.

When the *kanaim* heard this, they realized that they had nearly made a terrible mistake. They had clearly misidentified the transgressor whom they saw in the darkness. The man they accused had not even been in the area. They left the *beis medrah* in shame.

My grandfather zy"va had no prior knowledge that the man wasn't in the neighborhood on *leil Shabbos*. Nevertheless, because of his great love for each and every Jew, he refused to accept the *lashon hara* of the *kanaim*. He was truly someone who found *chein* in every Jew.

Here, in his *beis medrash* we must learn from him, and follow his holy, good, and pleasant ways. לטוב לנו כל הימים אכי"ר



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