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maamarim

given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### ***Melave Malka Parshas Haazinu 5760***

It is a great privilege to sit together at the *Seuda of David Malka Meshicha* on the night of Erev Yom Kippur. David Hamelech elevated and established the power of *teshuva*. In *Maseches Moed Katan* (ט"ז:) R. Shmuel Bar Nachmani says in the name of R. Yonasan, "What is the meaning of the *pasuk* נָאֵם דָּוִד בֶּן יִשָּׁי וַיֵּאָמֶר הַגִּבֹּר הַקָּמַם עָלַי - These are the words of David ben Yishai and the words of the man who was established on high? These are the words of David who established the power of *teshuva*. (על - referring to תועלת - Rashi)

In *Tana D'vei Eliyah* (רבה פ"ב אות ג-ו) we learn;

“ואֵלֶּה דְּבָרֵי דָּוִד הָאֲחֵרִים” - And these are the last words of David (שם). He said, ‘Ribono Shel Olam, just as you forgave me for the first transgressions, so forgive me on the later sins (אחרונים).’

Others explain - And these are the last words of David. It was said that during the twenty-two years that *ruach hakodesh* departed from David *Melech Yisrael*. He shed tears each day and ate bread dipped in ashes...

Others explain - He said, “Ribono shel Olam, accept me with *teshuva shleima* so that you will acquit the *reshaim* in *olam haba*. You will tell them, When David *Melech Yisrael* committed a very serious sin before me, he did *teshuva* and I accepted his *teshuva*. The same will occur to you if you do *teshuva*.”



[1]

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This lesson connects to this week's *parsha*, *Haazinu*. In the *pesukim* from *Shmuel Bet* quoted above, David Hamelech is referred to as נעים זמירות ישראל - the sweet singer of Yisrael. Rashi explains that אין ישראל משוררין - In the Beis Hamikdash, Am Yisrael sing only his *shiros* and *zmiros*.

This requires clarification, for Chazal said in *Maseches Rosh Hashana* (ל"א.) that when the *korban musaf* was brought on Shabbos, the *Leviim* would sing portions of *Parshas Haazinu*, which certainly wasn't composed by David Hamelech. How can we reconcile this with Rashi's statement that only the songs of David Hamelech were sung in the Beis Hamikdash?

However, it is possible that Rashi's deep intention is connected to the Torah's description of *Parshas Haazinu* as a *shira*. Without David Hamelech, we never would have been able to understand that title. He was the first to sing to Hashem even in the times of the darkest *tzaros*. He ascended to such a high level that he was able to sing to Hashem while fleeing from his son Avshalom who wanted to kill him. It's hard to imagine a more painful situation. Nevertheless, David never stopped singing to Hashem. As the *pasuk* says (תהלים ג"א: "מזמור לדוד בִּבְרָחוֹ מִפְּנֵי (הַלֵּלִים ג") - A song composed by David as he fled from his son Avshalom.

Until the *shira* of David was heard in the world, Am Yisrael weren't able to fathom why the Torah gives *Parshas Haazinu* the title of *shira*. The *Parsha* contains frightening descriptions of what will happen to Bnei Yisrael if they don't follow the Torah. For example, אֶסְפֶּה עָלֵימוֹ רָעוֹת חֲצִי, אֶכְלֶה בָם. – I will heap evils upon them, I will expend my arrows on them. (דברים ל"ב: כ"ג). Or, אֶמְרָתִי אֶפְאַיֶּהֶם אֶשְׁבִּיתָהּ מֵאַנּוֹשׁ וְזָכָר, – I said that I would scatter them, and eliminate their memory from mankind. (And there are many more such *pesukim*).

However, David Hamelech teaches us how to view even such frightening *pesukim* as part of a *shira*.



[2]

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לְדוֹד מִזְמוֹר חֶסֶד וּמִשְׁפָּט אֲשִׁירָה (תהילים ק"א) - a *mizmor* of David, I sing kindness and judgement. Chazal (ברכות ס:) explain that David Hamelech declared, ואם חסד אשירה, ואם משפט אשירה - "If I experience Hashem's lovingkindness, I sing, and If I experience his judgement, I sing."

In another *perek* (תהילים י"ח:א) David Hamelech presents another example of his *shira*:

לְמַנְצֵחַ לְעֶבֶד ה' לְדוֹד אֲשֶׁר דָּבַר לֵה' אֶת דְּבָרֵי הַשִּׁירָה הַזֹּאת musician, (a song) of the servant of Hashem, David, who spoke to Hashem the words of this song.

The *Midrash Tehillim* on that *perek* asks, "Which *shira* is הזאת?" Rav Yudan says that it refers to what David Hamelech said in another *perek* (תהילים ע"א:ז) – כְּמוֹפֶת הָיִיתִי לְרַבִּים - I became an example for the masses. David Hamelech said, I didn't say *shira* until I was scorned.

In other words, David Hamelech served as an example for *Am Yisrael* by teaching them that even *tochecha* contains a song. He declared the righteousness of Hashem's judgement and then sang in עת צרה, his periods of adversity. His example enabled *Am Yisrael* to understand the mystery of *Parshas Haazinu* being called a *shira*. When Rashi said that only the songs of David were sung in the *Beis Hamikdash*, this includes the portions of *Parshas Haazinu* that were sung during the *musafim*, because only David Hamelech taught us the *shira* aspect of *Haazinu*.

By gathering together for the *seuda* of *David Malka Meshicha*, and learning *Tana D'vei Eliyahu*, our *kehilla kadisha* has acquired two "defenders" who will assist us when we stand before the King in judgement. Then, *im yirtzeh* Hashem, at the completion of Yom Kippur, we will be told, לֵךְ אֲכַל בִּשְׂמֵחָה לַחֲמֶד וּשְׂתֵה בְּלֵב טוֹב יִינֶה כִּי כָּבֵר רָצָה הָאֱלֹקִים - Go eat your bread with joy and drink your wine with a good heart, for Hashem has already desired your deeds.

אמן כן יהי רצון



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