



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

Seuda Shlishis Devarim 5777

In this week's *parsha*, Moshe Rabeinu describes *Am Yisrael* approaching him with the request to send spies before they enter *Eretz Yisrael*.

And you all drew close to me - ותקרבון אלי כלכם (דברים א:כ"ב)

Rashi explains that this phraseology implies that they approached Moshe as a tumultuous mob, בערבוביא. He then compares this to Moshe Rabeinu's description of *Am Yisrael* approaching him at *Matan Torah*.

וַיְהִי כִשְׁמַעְכֶּם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ וְתִקְרְבוּן אֵלַי כָּל רֹאשֵׁי שְׁבֵטֵיכֶם וְזָקְנֵיכֶם (דברים ה:כ) – And it was when you hear the voice from within the darkness, and the mountain was burning with fire, and all of the heads of your tribes approached me.

“This approach was proper. The young honored the old by sending them first, and the elders honored the leaders of the community by letting them go first. Here, however, everyone approached Moshe as a chaotic mob. The young pushed the elders, and the elders pushed the leaders of the community.”

If *Am Yisrael's* approach at *Matan Torah* is an example of a proper, respectful gathering, we have to wonder why it appears in *Parshas Devarim*, in which Moshe Rabeinu chastises *Am Yisrael* for their wrongdoings.

A variety of *mefarshim*, (*Kli Yakar*, *Toras Moshe*, *Chidushei Ha'Rim*) explain that when Moshe Rabeinu described the orderly gathering at



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Matan Torah, he was also chastising *Am Yisrael*! For when it comes to learning Torah, it would have been more appropriate for a person to push and squeeze himself in as close as possible, in order to hear better and learn more. Instead, *Am Yisrael* approached in an orderly manner, with each person letting others go before him.

However, when it came to sending *meraglim*, their fervor led them to push each other and approach Moshe as an unruly mob.

We can now understand why Moshe Rabeinu includes both incidents in his *tochecha* of *Am Yisrael*. Their chaotic approach in the story of the *meraglim* revealed their enthusiasm for *aveira*, whereas their orderly approach at *Matan Torah* displayed a lack of proper enthusiasm.

We have the *zechus* of שְׁבִיט אֲחִים גַּם יחד - sitting together in brotherhood. Such gatherings serve as a *tikun* for the incidents described above, because we crowd together with *simcha* and enthusiasm to hear *divrei Torah*.

It is particularly appropriate on *Shabbos Chazon* which precedes *Tisha B'Av*. *Shabbos* is meant to be dedicated entirely to Torah, and the *Sefarm Hakedoshim* teach us that *Mitzva* of *Shabbos* was never affected by the *Churban*. For *Shabbos* is מעין עולם הבא - similar to the next world, which remains untouched by any *Churban*.

I remember that in one of the years that I learned in *Yeshivas Tchebin*, *Tisha B'Av* came out on *Shabbos*. All of the *talmidim* sat together with the *Rosh Hayeshiva*, the *Gaon Rav Baruch Shimon Schneerson* zt"l for *seuda shlishis*. He told us that one year, when he was a young *talmid* in *Yeshivas Chachmei Lublin*, *Tisha B'Av* came out on *Shabbos*. All of the *talmidim* gathered for *shalosh seudos* together with the *mashgiach*, the *Gaon Rav Shimon of Zelichov* zt"l hy"d.

The *mashgiach* was in a very elevated state of great *simcha*, and he instructed the *talmidim* to sing *zemiros* and *nigunim* of *simcha*. He still



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wasn't satisfied, so he then instructed them to get up and dance on the tables and benches. The *talmidim* were still singing and dancing with great fervor up to the time that the Jews of Lublin were about to go to *shul* with books of *kinos* in their hands to *daven maariv* and hear *Megillas Eicha*.

Rav Baruch Shimon Schneerson zt"l followed in his *mashgiach's* footsteps and urged us to sing and dance. We continued that *seuda shlishis* with singing and dancing until the sun had nearly set.

This has been the way of *chasidim* throughout the generations. They put great effort into developing and maintaining *simcha* in all situations. They explained the *pasuk* (ישע' נ"ה:י"ב) *כי בשמחה תצאו* to mean that with *simcha* we can extricate ourselves from our *tzaros*.

The *Baal Shem Tov zy"a* explained the *Mishna* משנכנס אב, ממעטין בשמחה (תענית ד:ו) (usually translated as, when the month of Av begins we minimize *simcha*)- to mean that from the beginning of Av, we decrease our *tzaros* and the *Churban* by means of *simcha*!

As we said above, this is the *tikun* of the damage caused by ותקרבון אלי, כלכם, *Am Yisrael* converging upon *Moshe Rabeinu* asking him to send *meraglim*. We join together with enthusiasm and unified hearts שבת אחים. We hope to reach great *madreigos* of *simcha* and have to *zechus* to see the fulfillment of *Yeshayahu's* prophecy:

וּפְדֻיֵי ה' יָשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וּשְׂמֵחַת עוֹלָם עַל רֹאשָׁם שִׁשּׁוֹן וּשְׂמֵחָה יִשְׁיִגוּן כְּסוּ יִגוֹן וְאִנָּחָה. (ישע' ל"ה:י)

“And those whom Hashem has redeemed will return and come to *Tzion* with song, and the joy of past years will be on their heads, they will achieve gladness and joy, and sorrow and sighing will flee” אכ"ר



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