



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

Melave Malka Parshas Shoftim 5775

In tonight's portion of *Tana D'vei Eliyahu* (פרק ד אות ב) we learn;

“...As reward for Moshe the *Tzadik* who stood in *tefilla* in forty-five locations and saved Yisrael from death, the Torah relates to him as if he gave birth to them. As it says, (ישעיה ס"ג:י"א) - **וַיִּזְכֹּר יְמֵי עוֹלָם מֹשֶׁה עַמּוֹ** - And he remembered the days of old, Moshe, his nation. So too, each and every *chacham* in Yisrael who has within him true *Divrei Torah*, and bemoans the state of Hakadosh Baruch Hu's honor, and that of Yisrael all his days, and who values and yearns for and anticipates the *kavod* of Yerushalayim, and the *Beis Hamikdash* and the *yeshua* that will develop soon in our days, and the ingathering of the exiles, he is immediately imbued with *Ruach Hakodesh*. As the *pasuk* continues, **אֵיִה הַשֵּׁם בְּקִרְבּוֹ אֵת** - **רוּחַ קְדֹשׁוֹ** - Where is the one who places in him his *Ruach Hakodesh*.”

Through *hashgacha pratis*, the same concept appears in this week's *Parsha*. The *Midrash Rabba* (ה"י"ג) says:

The *pasuk* says (איוב כ"ב:כ"ח) - **וַתִּגְזֹר אֹמֶר וַיִּקֶּם לָךְ** - You decreed with your words and they were fulfilled. The *Rabbanan* say that this *pasuk* refers to the time that Hakadosh Baruch Hu got angry with Yisrael, at the time of the *eigel ha'zahav*. Hakadosh Baruch Hu said to Moshe, **אֲכַנּוּ בְּדִבֶּר וְאוֹרְשָׁנוּ** (במדבר י"ד:י"ב), I will strike them with plague. What does that mean? Hakadosh Baruch Hu said to Moshe, “What do they think, that I need swords and spears to kill them? Just as I created my world with words, as it says (תהילים ל"ג:ו') **בְּדִבֶּר ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּיו כָּל צֶבָאִם** (תהילים ל"ג:ו'), so too, I can utter a word and kill them.



[1]

© כל הזכויות שמורות למכון 'המאור שבחורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

When Moshe heard this, he began to plead for Hashem to have mercy on them. What did Moshe say at that time? 'אֲשֶׁר עֵין בְּעֵין נִרְאָה אֹתָהּ ה' (במדבר י"ד:י"ד). What is meant by עֵין בְּעֵין? R. Acha said in the name of R. Shimon ben Lakish, Moshe Rabeinu said, "Ribbono Shel Olam the *Midas Hadin* faces an evenly balanced scale (כף מאזניים מעויין) You say, 'I will strike them with a plague', and I say, 'Forgive them', let us see who will win, you Hashem, or me?" R. Berechia said, "Hakadosh Baruch Hu said to Moshe, 'By your life, you have cancelled mine, and yours remains. From where do we know this? Because the *pasuk* says, וַיֹּאמֶר ה' סְלַחְתִּי כְדַבְרְךָ - And Hashem said, I have forgiven them as you said. This is what the *pasuk* עֲלֶיךָ וְנִתְּגַזַּר אֲמָר וַיִּקָּם לָךְ refers to."

The true test of a Jewish leader is whether he will follow in the footsteps of Moshe Rabeinu the *Raaya Me'hemna*, the loyal shepherd of Am Yisrael. Such a leader must be *moser nefesh* for Am Yisrael and even argue on behalf of each and every Jew, not only for *talmidei chachamim* and *tzadikim* but even for sinners. Moshe Rabeinu advocated and fought with all of his strength for the Jews who sinned at the *eigel* and the *meraglim*. These were Jews who lacked *emuna* and who rebelled against Hashem and his servant Moshe.

We find a similar, powerful description of a Jewish leader in the *Tiferes Shlomo* on our *Parsha*. There, Rav Shlomo of Radomsk writes:

שׁוֹם תְּשִׁים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקְרֵב אַחֶיךָ תְּשִׁים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לִתֵּן עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא אַחֶיךָ הוּא

You shall place upon yourself a King who Hashem your G-d will choose. From among your brothers you shall place upon you a King. You cannot place upon yourself a gentile who is not your brother.

We must carefully understand why the *pasuk* says מִקְרֵב אַחֶיךָ - from among your brethren, rather than simply saying מִבְּנֵי יִשְׂרָאֵל. We also need to ask why the Torah feels it necessary to say אִישׁ נָכְרִי - Did the Torah think that we would choose a non-Jewish king *chas v'shalom*?



[2]

© כל הזכויות שמורות למכון 'המאור שבחורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

It seems to me that this can be explained in light of the *pasuk* וְנָשָׂא אַהֲרֹן אֶת שְׁמוֹת בְּנֵי יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל לְבוֹ - And Aharon will bear the names of Bnei Yisrael in the *Choshen Mishpat* on his heart

The *pasuk* teaches us that one who has the aspect of *Tzadik Ha'dor* must be on the *madreiga* of Aharon, who was *moser nefesh* for *Bnei Yisrael*, and took upon himself any evil that was to befall *Bnei Yisrael chas v'shalom*. He was *moser nefesh* to save them from any judgement...

So too, the Torah writes:

יִפְקֹד ה' אֱלֹקֵי הָרוּחֹת לְכָל בָּשָׂר אִישׁ עַל הָעֵדָה אֲשֶׁר יֵצֵא לִפְנֵיהֶם וְאֲשֶׁר יָבֹא לִפְנֵיהֶם
(במדבר כ"ז:י"ז)

Let Hashem the G-d of spirits for all flesh appoint a man over the congregation who will go out before them, and who will come in before them.

This *pasuk* also teaches us that the leader of *Bnei Yisrael* must be *moser nefesh* for them.... And Aharon was such a leader as the *pasuk* says לְכָל בְּנֵי יִשְׂרָאֵל - and it will be for the sons of Aharon, for each one as for his brother. For the *mida* of *kehuna* is the aspect of *chesed*, to awaken *chasadim* on behalf of *Bnei Yisrael*. In order to do so, one must have this aspect of *chesed*, that each and every one of *Bnei Yisrael* will really be to him as a brother, with *Ahavas Yisrael* and willingness to be *moser nefesh* for them.

This is what *Chazal* meant in their *drasha* שִׂיחָא אִימְתּוּ - שׁוֹם תִּשִּׁים עֲלֶיךָ מֶלֶךְ - that the fear of the King should be upon you. (סנהדרין י"ט:). This means that the King's fear of punishment and evil *gezeiros*, should only be *out of care for you*, without caring about himself at all. מֶלֶךְ אֶחָד - also refers to this, that in his heart should be *mesirus nefesh* for *Klal Yisrael*. מֶלֶךְ אֶחָד - means that he is prepared to sacrifice himself (קרבן = מקרב) on behalf of *Klal Yisrael* with *mesirus nefesh*.



[3]

© כל הזכויות שמורות למכון 'המאור שבחורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

מִקְרֵב אַחִיךָ - also means that he should view each and every one of Am Yisrael as his brother. This is one who is worthy to be King.
לֹא תוּכַל לִתֵּת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא אַחִיךָ הוּא - refers to someone who does not have this *bechina*, and views you as a נכרי (someone foreign to him), and is not prepared to be *moser nefesh* on your behalf.

About this (the proper King), the Torah promises, לִמְעַן יֵאָרִיךְ יָמִים עַל - meaning that his *mesirus nefesh* won't harm him at all. To the contrary, because of it, he will have *arichus yamim* in his reign, he and his sons among Am Yisrael"

While this is a lesson for every Jew, it especially applies to teachers, whose *talmidim* depend on them. A teacher must be prepared to be *moser nefesh* on their behalf, and not *chas v'shalom* view them as אִישׁ נָכְרִי - someone foreign. He must feel their pain and suffering, and be *moser nefesh* in all ways in order to help, support, encourage, and strengthen them. He even must be prepared to sacrifice his own *Olam Haba* for them!

And, as we learned from the *Tiferes Shlomo*, leaders of *Am Yisrael* have been promised that in the merit of this *mesirus nefesh* they will have *arichus yamim*.

Throughout the generations this was the approach of all true leaders of *Am Yisrael*. They were *moser nefesh* in all ways for each and every Jew. They always applied their eyes and hearts to feel the pain of other Jews and to find ways to help, support, and strengthen them. They always looked for ways to lighten the burden that weighed down their fellow Jews. In previous generations, the Rebbe who lead *Am Yisrael* were called גוטע יודען - Good Jews, because they were good to all, and constantly sought ways to bring good to any Jew. Disregarding their own spiritual and physical welfare, they were willing to sacrifice both their *olam hazeh* and their *olam haba* in order to be *mekarev* or to strengthen Jewish *neshamos*.



[4]

© כל הזכויות שמורות למכון 'המאור שבחורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

Just recently, the *tzadik* and *kadosh*, the Toshi Rebbe zy"va left us. I heard a wonderful story about him.

Many years ago, he travelled to a distant city in America in order to raise funds for his institutions and holy endeavors. On the last night of his two-week stay, one of the local Jews came to him and told the Rebbe that he finds himself in a nightmarish situation. He worked in investments and many members of the local Jewish community gave him money to invest. While still holding their money, he was robbed and the thieves took every last cent. Because he had no way to repay investors, he was so ashamed that he couldn't even walk in the street. He asked the Rebbe for a *bracha* and the Rebbe gave him many *brachos*, strengthened him, and encouraged him.

After the man left, the Rebbe called over his *gabai*, opened the drawer of the desk and took out all of the money that he had collected for his institutions over the past two weeks. He told the *gabai* to hide his beard, disguise himself, and present himself to the victim as a member of the gang who had stolen the money. The Rebbe instructed him to tell the man that they feared the repercussions of stealing from a Jew, and are returning even more money than they had stolen.

The *gabai* tried to convince the Rebbe against giving all of the money to some Jew whom they didn't know at all. He complained that the Rebbe would be throwing away all the hard work he invested in raising those funds. He also reminded the Rebbe of how desperately the institutions need that influx of funds. The Rebbe refused to listen to any of his arguments.

The *gabai* had no choice but to disguise himself and fulfill the Rebbe's wishes. Upon receiving the money, the joy and relief of that Jew were indescribable.

Ten years later, the Jew who had been robbed travelled to Montreal, and went to *Kiryat Tosh* to get a *bracha* from the Rebbe. While he was



[5]

© כל הזכויות שמורות למכון 'המאור שבחורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

waiting to go in to see the Rebbe, something about the *gabai* caught his eye, and he stared at him for a few minutes. Suddenly he remembered where he had seen that *gabai*, he was the gang member who had returned the stolen money!

When he entered the Rebbe's office, he said that there was something he needed to tell the Rebbe in private. Once they had privacy, he told the Rebbe that he just discovered that the Rebbe's own *gabai* was a criminal. He warned the Rebbe to take care to protect himself and his possessions, because the *gabai* belonged to a very dangerous gang of thieves.

The Rebbe listened to every word, and reassured the man that he would deal with the issue. He then blessed him and sent him on his way.

This is a wonderful story about a true Jewish leader who gave everything he had to help a Jew whom he hadn't met before! May his *zechus* protect us.

If we strengthen our resolve to walk in his wondrous ways, drawing every Jew close with *ahava*, *achva*, *shalom* and *reius*, feeling their pain, and rejoicing in their *simcha*..

נזכה בעז"ה להמשיך עלינו משמים הנהגה זו, שובע שמחות ברכות וישועות אכי"ר



[6]

© כל הזכויות שמורות למכון 'המאור' שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com