



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

Melave Malka Parshas Yisro 5773

In this week's *Parsha*, Moshe Rabeinu tells Yisro;

כי יהיה להם דבר בא אלי ושפטתי בין איש ובין רעהו (שמות י"ח:ט"ז) - When they have a disagreement, he comes to me and I judge between the man and his fellow man.

The *mefarshim* ask why the *pasuk* begins with the plural להם but then shifts to the the singular בא אלי. Each answers the question in a different manner.

I saw a *peirush* that is brought in the name of the Chasam Sofer zy" a.

When Yisro, Moshe Rabenu's father-in-law suggested,

ה'ה אתה לעם מול האלקים והבאת אתה את הדברים אל האלקים והזכרתה אתה את החקים ואת התורת והודעת להם את הדרך ילכו בה ואת המעשה אשר יעשו (שמות י"ח:י"ט – כ")

You shall be for the nation before Hashem and you will bring the words to Hashem, and you will warn them regarding the *chukim* and *Toros*, and you will inform them of the path they must follow and the actions they must perform.

His intention was that it isn't befitting for Moshe Rabeinu to descend from the mountain to the nation, and get involved in their interpersonal and financial disputes. Yisro felt that such cases should be adjudicated by local officials, the *sarei meios* and *sarei asaros* (officials in charge of



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hundreds or tens). This would enable Moshe Rabeinu to be exclusively involved with matters of *ruchniyus*, receiving instructions from *Hakadosh Baruch Hu*, and transmitting those instructions to *Am Yisrael*.

However, Moshe Rabeinu responded כי יהיה להם דבר בא אלי. When even one Jew is hurt and distressed because of a dispute with his fellow Jew, "בא אלי" - his individual pain penetrates to the depths of my soul. I am unable to delve into the deep secrets of Torah, or to teach Torah to thousands of *talmidim*, if even one Jew is suffering.

This was the *peirush* of the *Chasam Sofer*, *zy" a*. I would like to add a *remez* - hint to his *peirush*. The *gematria* of בא אלי equals that of דם. That equivalence illustrates the depth of Moshe Rabeinu's empathy with the pain of *Am Yisrael*. A Jew's pain entered the bloodstream that circulates through his entire being. This is why he incapable of immersing himself in matters of *ruchniyus*, when a Jew is plagued by the doubts and conflicts related to his case.

This must serve as a lesson to each and every one of us. We must learn from Moshe Rabeinu that the pain of another Jew should penetrate to the depths of our soul. We must feel his pain to the extent that we aren't capable of going through our day in peace and tranquility. Upon learning of another Jew's suffering, no one should turn his back and declare, "What does this have to do with me? I have to focus on my own wellbeing".

We must work on increasing our empathy, not only feeling another's pain but also doing what we can to help him with anything he needs, and encouraging him in his times of difficulty.

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