



Adapted from the sefer חמין במוצאי שבת a collection of maamarim on  
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

### Melave Malka Parshas Mishpatim 5759

There is a longstanding minhag to drink wine at Melave Malka. Many seforim suggest reasons for this practice. I would like to add another explanation. In Masseches Shabbos (ק"ט:) R. Avahu says that Yerushalayim was destroyed because of those who neglected Krias Shema in the morning and the evening. The pasuk in Yeshayahu says "Woe to those who wake up and pursue alcohol...They are involved with the kinor, nevel, tof, chalil, and drinking wine, but they pay no attention to acting as Hashem wants ...therefore, my nation will go into exile because they have no understanding."

The Maharsha points out that Yeshayahu connects their omission of Krias Shema to their drinking. "This is the way of those who get drunk on Motzaei Shabbos in honor on Melave Malka. They skip Krias Shma at night, and the next day, the pain of their "hangover" causes them to miss the zman of Krias Shma."

Surprisingly the Maharsha attributes the problematic drinking to Melave Malka, while the gemara itself did not mention any specific time or seuda.

My grandfather zy"va used to quote a clever saying of the old chassidim of Voholin. They would say that it's impossible to be a chossid in America. In the zemiros of Melave Malka, we find the song איש חסיד היה. One of the lines in the song says יום ראשון במפעלים (Sunday is a day of work). Since, in America, no one works on Sunday, you can't be an איש חסיד as described in the zemer.

There is depth in this quip of the old chassidim. A true oved Hashem understands that after Shabbos goes out, he has to prepare himself for יום ראשון במפעלים, a hard day of work on Sunday.



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A person often imagines that some of his practices fulfill Hashem's will on the highest level. He may even believe that he unifies Hashem's name, and creates "tikunim" in the higher worlds. Unfortunately, he is deluding himself. Hashem doesn't want his long Melave Malka, even with beautiful zemiros, if he will miss saying Krias Shma in the proper time on Sunday morning. As it says in Koheles, לכל זמן ועת, everything has its proper time. A true Oveid Hashem, has his seuda in the proper time, and wakes up in the proper time.

Perhaps this is why the Maharsha gave the example of people who stay up late drinking wine in honor of Melave Malka. On one hand, he wanted to portray them in a favorable light. The gemara wasn't talking about mindless drunkards, but of people who intend to fulfill Hashem's will with their Melave Malka. Nonetheless, the gemara concludes that even with those lofty intentions, their inability to wake up on time Sunday morning, led to the Churban. When we finish Melave Malka at a time that enables us to wake up and serve Hashem, we repair the damage that was caused in the time of Yeshayahu.

In Maseches Brachos, we find that Eliyahu Hanavi taught R. Yehuda the brother of R. Sala Chasida "לא תריו ולא תחטי", (Do not get intoxicated, so that you will not sin). Eliyahu Hanavi, who is destined to announce the future geula, instructs R. Yehuda, that while one can drink wine in the proper amount and manner, intoxication leads to behaviors that bring churban to the world.

On this Motzaei Shabbos Mevorchim Adar, we are מרבין בשמחה. On Purim itself we find the obligation חייב איניש לבסומי בפוריא, to drink wine at the Purim seuda. Each individual must understand that even the drinking of Purim has a proper limit and measure, that must be observed. The wine of Purim should never lead to missing Krias Shma or other mitzvos. An Oveid Hashem knows that each day has its avoda, and prepares himself for יום ראשון במפעלים, the next day's hard work. We should live by Chazal's instruction הנולד את הרואה חכם, איזהו חכם, (Who is wise? One who anticipates what might develop.), and calculate how each of our actions can affect the future.



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