



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

Melave Malka Parshas Devarim 5759

In our Parshah, Moshe Rabeinu tells Am Yisrael that each *shevet* must choose leaders. Among the criteria that he lists for these leaders, we find וידועים לשבטיכם - people who are known to your tribes.

Rashi explains this requirement;

ידועים לשבטיכם - That they will be recognized by you. For if he comes before me wrapped in his *tallis*, I don't know who he is, to which *shevet* he belongs, or if he is suitable. However, you know him, for you raised him. That is why the Torah says, וידועים לשבטיכם.

Rashi's *peirush* is very hard to understand. Moshe Rabeinu was a *baal ruach hakodesh*. In Parshas Yisro, when Yisro tells Moshe Rabeinu to choose *shoftim*, he tells him ואתה תחזה מכל העם (you will see from among the people). Rashi explains that תחזה does not refer to regular eyesight. Instead, Yisro told him to identify proper *shoftim* with his power of *ruach hakodesh*.

The *Zohar Hakadosh* (יתרו ע"ח:), elaborates further;

“It says תחזה rather than תבחר because תחזה is a term used for חזיון (spiritual vision). Moshe Rabeinu knew how to see someone with חכמת הפרצוף (the wisdom of seeing a person's character reflected in his face) and to truly discern the nature of the man standing before him.”

If so, how could Moshe Rabeinu say that he can't discern the nature of a person who stands before him, wrapped in his *tallis*. Why couldn't he utilize *ruach hakodesh*?



[1]

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The Gerrer Rebbe, the Beis Yisrael zy”a, brought an answer in the name of his grandfather the Chidushei Ha’Rim zy”a. Rashi meant that we can assume that anyone who was summoned by Moshe Rabeinu would first do *teshuvah* for any possible sins he may have committed. Therefore, each person who stood before Moshe, wrapped in a *tallis* truly was a kosher, upstanding Jew.

We know that Hashem only judges someone based on his actions at the moment of judgement. The Midrash, (בראשית רבה 53:14) quoted by Rashi tells us about the *malachim*’s objections when Hashem was about to save Yishmael from dying of thirst.

“R. Simon said, ‘the *Malachei Ha’Sharess* jumped to prosecute Yishmael. They said, ‘Ribono Shel Olam, you bring up a wellspring of water for a man who is destined to kill your children by thirst?’ Hashem responded, ‘What is he now, *tzadik* or *rasha*?’ The *malachim* answered that he is a *tzadik*. Hashem said to them, ‘I only judge a person as his is at this moment’.”

Moshe Rabeinu, who followed the ways of Hakadosh Baruch Hu, also judged someone who came before him, only as he was at that moment. This is why he said that he doesn’t know if the person is truly a worthy candidate for leadership.

This is why Moshe Rabeinu asked the *shvatim* to choose their leaders. He said, “You know him, because you brought him up from his youth.”. In other words, the *shvatim* know who this person was before he stood wrapped in a *tallis* before Moshe Rabeinu. They know if he was a person of exemplary *middos* who will be a good leader, or if he was an unworthy person with bad *middos* who was temporarily at his best when he stood before Moshe.

Moshe Rabeinu needed to hear the impressions of those who lived with the candidate and observed his daily behavior.



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This concept enables us to understand two *pesukim* in the beginning of the *parsha*.

ה' אֱלֹקֵינוּ דִּבֶּר אֵלֵינוּ בְּחֶרֶב לֵאמֹר רַב לָכֶם שָׁבַת בְּהָר הַזֶּה פָּנוּ וְסַעוּ לָכֶם וּבֵאוּ הָרָהָמְרִי....

(Hashem our G-d spoke to us at Chorev saying, “You have sat long enough on this mountain. Turn away, travel and come to *Har Ha'emori*.”)

Hakadosh Baruch Hu told Bnei Yisrael that after they have received the Torah at Sinai, they must face a test. How would they apply the Torah in their day-to-day lives, after they have left the elevated environment of Har Sinai? The phrase *סעו לכם* implies travelling in order to tend to your physical needs. As Chazal say (*Succah* מ.) *לכם לכל צרכיכם* - the word *לכם* means “for all of your needs”.

The word *פנו* can be understood to mean *פנים* - internal. Hashem told them, *פנו וסעו לכם*, - Maintain the same internal world that you developed at Har Sinai, while you are involved in all of your physical, mundane activities.

We find the same idea in the *Ksav Sofer* (בראשית י"ח"ט). He questions David Hamelech's choice of words in the *pasuk* (תהילים ל"ד"ב)

לכו בנים שִׁמְעוּ לִי יְרֵאתָ ה' אֱלֹמֶדְכֶם

“Go my sons and listen to me, I will teach you fear of Hashem.”

Why does David Hamelech say “Go my sons” rather than “Come”?

The *Ksav Sofer* writes;

“If a son has been trained to follow his father's guidance out of fear that his father will punish and chastise him, he will only maintain that behavior when his father is nearby. Instead, a father should speak with his son in a way that encourages his son to internalize the father's message. He should emphasize the reward that he will receive, not only in the next world but even in this world. The son will be inspired by this positive message even when he has moved away.



[3]

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We see this in Hashem's praise of Avraham Avinu (בראשית י"ח"ט) למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט (For he will command his household and his children after him to do keep the way of Hashem, to do *tzedakah* and *mishpat*). Avraham Avinu inspires his children to do *tzedakah* and *mishpat* even אחריו, after he is no longer with them.

This is why David Hamelech said בואו בנים rather than לכו בנים. He didn't want them to listen only when they are with him. He hoped to teach them *yiras Hashem* in way that would remain with them, and influence their behavior, even when they have moved away. Even from afar, שמעו, לי, they will continue to listen to David Hamelech." (Rav Meir Shapira of Lublin explained the *pasuk* in a similar manner)

The *Ksav Sofer's* approach is really the basis for *Melave Malka - Seudas David Meshicha*. This *seudah* is meant to extend the *kedushah* of Shabbos into the weekdays. Just as Am Yisrael after leaving Har Sinai had to channel the *kedushah* they had absorbed there into their daily lives, we have to extend the light and *kedushah* of Shabbos into the coming week.

In order to accomplish this, we need to develop the *middah* of ידועים לשבטים. The verb וידע אדם את חוה אשתו means connection, as in we care about each other, greet each other with joy, and unite with all other Jews, we will derive the strength needed to behave at home, as we do in the Beis Medrash, and in the weekdays, as we behave on Shabbos.

Participating in *Melave Malka*, the *seudah* of David Hamelech, together with others in friendship and joy, will provide each of us to extend the *kedushah* and *taharah* of Shabbos into the upcoming week.



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