



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 Vaeschanan 5762

"עלה ראש הפסגה ושא עיניך ימה, וצפונה ותימנה ומזרחה וראה בעיניך כי לא תעבור את הירדן הזה." (Go up to the top of the cliff and raise your eyes west, north, south and east, and see with your eyes, for you will not cross this river Yarden).

Why was it necessary to repeat ראה בעיניך, when the pasuk began with שא עיניך? The Ohr Hachaim Hakadosh explains that there are devices (such as a telescope) that enable one to see things that are far, as if they were close. With the words ראה בעיניך, Hakadosh Baruch Hu instructed Moshe Rabeinu to see Eretz Yisrael with his actual eyes, and not with the assistance of any device.

We need to think deeply in order to understand this chidush of the Ohr Hachaim Hakadosh. On the surface level, it's difficult to understand what difference it would make if Moshe Rabeinu would see Eretz Yisroel through a telescope, or with his eyes alone. In both cases, it would seem that he fulfilled Hashem's command that he see the land.

A peirush of R. Tzadok Hakohen of Lublin זיע"א helps clarify the message of the Ohr Hachaim Hakadosh. After Hashem tells Moshe Rabeinu to see Eretz Yisrael, he tells him That Yehoshua will bring Am Yisroel אל הארץ "אל הארץ" (to the land that you will see). R. Tzadok explains, "your act of seeing the land, will infuse the land with "האור כי טוב", and enable Yehoshua to connect each Jew to the particular aspect of Eretz Yisrael, that corresponds to his chelek of Torah Shebaal Peh.



[1]

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R. Tzadok reveals that Moshe Rabeinu's "seeing", was not passive, but transformative. Only after Moshe Rabeinu saw the land, could each Jew enter Eretz Yisrael and receive his unique portion. This transformation would not take place, if Moshe Rabeinu saw the land through some type of device.

Our generation can understand the relevance of this lesson even more than our predecessors. We depend on so many devices that enable us to see faraway people and events. In the past, parents and teachers understood that the obligation to protect, and interact with children required physical proximity. Today, the prevalence of technology has convinced us that we can protect and interact with our children, through a screen.

Though we may not realize it, utilizing a device to watch over a child from afar, means that we are abandoning that child. Children need to see their parents or teachers physically standing near them and focusing all of their attention and ability on the safety and development of the children under their care.

Similar questions arise in many areas of halacha. Recently, Poskim were asked if it's possible to perform "Bedikas Chometz", via cameras and screens. The Poskim unanimously decided that such "distance Bedika" does not fulfill the obligation of Bedikas Chometz. Each person must be physically present and actually search for Chometz in his home.

When we put our body and soul into the performance of mitzvos, we receive special "Siyata D'shmaya", help from above. A mitzva performed with the help of technological devices, whose screens separate us from the mitzva, will not merit the same Siyata D'shmaya.

This is what I meant when I said that the words of the Ohr Hachaim Hakadosh contain a message that is particularly relevant to our generation. When we need to do anything, we must invest our full



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physical presence in the event and avoid relying on technological screens that separate us from the true experience.

Im Yirtze Hashem, if we do all that we can to live this way, we will merit great Siyata D'shmaya, that will help us succeed in all of our physical and spiritual endeavors אכי"ר.



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