

“Designate for yourselves men who are wise, understanding and well-known to your tribes, and I shall appoint them as your leaders.” (1:13)

Rashi explains that the tribes among whom the leaders grew up and lived would know them better than Moshe *Rabbeinu* did. Moshe said, “If each of them were to come before me wrapped in his *Tallis*, I would not know who he is, from which tribe he has descended, and if he is worthy.” In other words, apparently Moshe had difficulty discerning the pedigree and true nature of each judicial candidate. This seems inconsistent with the *pasuk* in *Sefer Shemos* 18:21, in which Moshe is told to “seek out men of ability,

G-d-fearing men of truth who hate improper gain.” *Rashi* explains that he should search out these men by using his Heavenly endowed powers of *Ruach HaKodesh*, Divine Inspiration. If Moshe is able to discern “who is who” by using his spiritual powers, why did he ask the people for their input?

Horav Yaakov Galinsky, zl, teaches us an important lesson, which sadly, all too often, proves itself valid. He explains that Moshe himself circumvented this question when he said, “For if he will come before me covered in his *Tallis*, I will not know who he is.” Indeed, *Yitzchak Avinu* was certainly endowed with *Ruach HaKodesh*, yet *Eisav* was able to pull the proverbial wool over his eyes. How did he do it? *Chazal* teach us that he came before his father dressed in his finery – clothing that quite possibly concealed the real *Eisav*. He would present himself to his father dressed as a Torah scholar, bent over in humility, speaking with spiritual refinement. In other words, *Eisav* disguised himself when he came to *Yitzchak*.

Likewise, Moshe was concerned that a potential candidate would disguise his true self. The people with whom he had grown up knew how he really dressed, what his habits, true religious leanings, and moral compass were.

Chazal teach that *le’asid lavo* in *Olam Habba*, the World to Come, *Eisav* will enter dressed in his *Tallis* as everyone else and claim his seat right next to *Yaakov Avinu* – after all... This is the meaning of *misatef b’Talliso*, wrapped in his *Tallis*, concealing his many moral and spiritual faults.

Rav Galinsky relates that he once had occasion to ask information from the **Gerrer Rebbe, zl**, the *Bais Yisrael*, concerning one of his *chassidim*. “What would you like to know?” the *Rebbe* asked. “I would like to know about his level of *yiraas Shomayim*, fear of Heaven,” *Rav Galinsky* replied.

“How should I know?” asked the *Rebbe*. “Concerning *yiraas Shomayim*, only two know the real truth: Hashem and his wife!”