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אלה הדברים אשר דבר משה וגו': דברים פ"א פ"א

These are the words that Moshe spoke. [Devorim 1:1]

The Chozeh of Lublin ZY"A explained as follows. We clarify the Mishna (Avos 6:1) says,

העוסק בתורה לשמה, זוכה לדברים הרבה, ולא עוד אלא שקל העולם כולו כדאי הוא לו, וגו': אבות פרק ו' משנה א'

What is "Zoché – (merit)" we have explained as it says in the Mishnah in Brochos 1:5, Chazal have explained Lo Notzachti (I have not won), And that is "Zoché" to win many things and to nullify the Dinim (judgement) and hard decrees, and nullify the bad ideas of separation. And that is אלה הדברים it undoes the word (which is Din, as Dovor is a language of hard) through what; Asher Diber Moshe – That Moshe spoke. From here we see that thru the study of Torah one nullified decrees and brings good to the world.

- Sefer Zos Zikoron 205, and Divrei Emes 125 - Sefer Piskomin Kadishin

אלה הדברים אשר דבר משה: דברים פרק א' פ"א

It says in the Medrash, Hashem said, "See the tongue of Torah how dear it is, as it cures the tongue". From where do we know this, as it says "Marpeh Loshon Eitz Chaim" [Mishlei 15:4].

One may wonder, what is the relevance of the Medrash on this Possuk Eileh HaDivorim, Is the Possuk talking about Limud HaTorah: we can say simply, Eileh HaDivorim Asher Diber Moshe. It is that Moshe internalized the true words into Klall Yisroel, that they should steadily participate in Hashem's Torah and Avodoh. He taught them how to learn His Torah. And truthfully the words of Moshe, and the words of our holy Torah, they are everlasting words, and they stand steadily and forever and ever.

בעב"ר הירדן

That is, with the words he will say afterwards, one can go over all of the Yiridos (lowness). Meaning, all the extremely low things, and raising them to their roots. And now the Torah explains how, with what can this be done, the above mentioned

That is with the words of Torah and Tefillah.

במדב"ר

בערב"ה

That one shall speak the words of Torah and Tefillah with a great sweetness to accept a Chiyus (liveliness) from them.

- Sefer Beis Aharon

אלה הדברים אשר דבר משה אל כל ישראל וגו': (דברים פרק א' א')

These are the words that Moshe spoke to all of Klall Yisroel (Devorim 1:1)

Rav Bunim of Parshischoh ZY"A explained, that the words of Moshe Rabbeinu are relevant and pertaining to all of Klall Yisroel.

- Sefer Siach Sarfei Kodesh

אחד עשר יום מחרב וגו': (דברים א' ב')

Eleven days from Chorev (Devorim 1:2)

Rashi explains, Hashem quickened their arrival by three days (to 8 Av), as the day that Yaakov Avienu wrangled with the angel of Eisov was Tisha B'Av. Hashem did not want it to coincide with the days of the Meraglim, as it would be a doubling of Poruniyus (calamity).

- Sefer Toras Moshe – Chasam Sofer

בעבר הירדן בארץ מואב הוֹאִיל מֹשֶׁה בָּאֵר אֶת הַתּוֹרָה הַזֹּאת לְאָמֹר: דְּבָרִים פ"א פ"ה

On the side of the Yardein {Jordan River}, in the land of Mo'av, began Moshe to declare this Torah, saying, {1:5}

בשבעים לשון פירשה להם - רש"י

In the seventy languages of the world Moshe explained the Torah to them.

- Rashi

Why did Moshe Rabbeinu deem it necessary to explain the Torah in all seventy languages of the ancient world? There are unbelievers who claim that the Torah was intended only for the wilderness, far from other groups and nations, or only in the Holy Land, where the Jews dwelt among their own and where no one would interfere with their customs. These groups insist that when the Jews dwell among other nations, living in the midst of other cultures and civilizations, they must not remain aloof from their neighbors by clinging to the observance of the Torah and its commandments. It was to refute this argument that Moshe explained the Torah to the Klall Yisroel in all seventy languages of the world before they entered the Promised Land. He wanted to impress upon the Jews that they were duty bound to observe the Torah, regardless of where they would dwell, because the Torah is valid for all time and in all places and can never be changed.

- Sefer Kesav Sofer

Many times we find ourselves in circumstances in which it is unclear what we must do. What tool can we use to decide the correct course of action? The Sefas Emes establishes a fundamental principle regarding lack of clarity. The ultimate reality is Hashem. To Hashem there is no such thing as a lack of clarity. Any lack of clarity, therefore, is an illusion. It is an external block preventing us from seeing clearly. The way to gain clarity of vision is to remove the block. Removing the block is essentially connecting with Hashem. And since Hashem is everywhere and in everything, everything has the potential of clarity. All that is necessary is to remove the block thus connecting with the G-Dliness in that which lacks clarity. How is this done? We find a clue in this week's Parsha. Referring to difficulties judges may have in rendering judgment, Moshe Rabbeinu tells the Klall Yisroel, מִכֵּן תִּקְרְבוּן, "אלו וישמעתי". And that, which is too difficult for you, bring it to me and I will hear it." The Kesser Shem Tov gives this Possuk a broader application according to the Ramban. Although addressing the issue from the perspective of rendering judgment, the same principles apply in any situation where a person needs to decide what to do. Here, "תִּקְרְבוּן אלי," alludes to and implies bringing the unclear thing to Hashem since Moshe Rabbeinu is the perfect tool for giving over Hashem's teaching. The Sefas Emes explains that bringing something close to Hashem means connecting with the G-Dliness within the unclear thing. How? The Kesser Shem Tov explains according to the Ramban that one must remove any personal bias. When our personal bias is no longer a factor and our entire motivation is only to know the will of Hashem, we will see the truth and know what is required of us.

- Sefas Emes - 5631

ה' אֱלֹקֶיכֶם הִרְבֵּה אֶתְכֶם וגו': דברים פרק א' פ"י

Hashem, your G-D has multiplied you (Devorim 1:10).

The Chozeh of Lublin ZY"A explains as follows, As it says in the Gemoroh (Shabbos 104.) הבא לטהר מסייע לו

He who comes to purify is helped out. It is explained in the name of the Arizal, that it is connected to him souls in the Sod Ho'eibur, to help him against his Yetzer (evil inclination). For if not so, he would not have the ability against it. And with this Hashem helps him. And that is Hashem, multiplied you, and you are "today", but for the Umos Haolom it is night etc....

- Sefer Zos Zikoron, Sefer Piskomin Kadishin

The Avodoh BiSimchoh (to serve Hashem in happiness) is very great. For when the Beis HaMikdash stood, they would obtain Ruach HaKodesh with Simcha.

- Sefer Likutei Torah (Chernobyl) - Sefer Ohz Tischazeik

It is the great kindness of The Creator Blessed Be He, that He does not estrange from his nation the Bnei Yisroel, even if they are in the lowest level. Even as such, He rests in the inner of their hearts.

- Sefer Tiferes Shlomo Parshas Beshalach - Sefer Ohz Tischazeik

In Eichoh it says Koroh Ohlai Mo'ed – He proclaimed a set time against me [Eichoh 1:15]. We also know, the place of Hashro'as HaSchinoh is called Ohel Mo'ed - Tent of Meeting [Shemos 28:43]. Tisha B'Av is a day when we meet – convene with Hashem. On Tishoh B'Av we do not say Tachnun, as it is a Mo'ed. The Aveilus [mourning] of Tisha B'Av is actually a day of yearning, and closeness to Hashem. It is the time that we mourn the Destruction of The Beis HaMikdosh, its Sacredness, and yearn for it to be rebuilt, in its Splendor and Kedusha, speedily, in our days.

- Mipie Seforim ViSofrim – See Sefer Avodas Yisroel [Apter Rov ZY"A] and many others

Usually, the Seudas Hamafsekes during which we have our final meal before the fast of Tisha B'Av, is one of mourning. We eat an egg dipped in ashes, while it is eaten sitting on the floor. This year however, as Erev Tisha B'Av is on Shabbos, the custom of many communities is not to break the happiness of Shabbos and therefore even the Seudas Hamafsek is conducted in a way it does not have a practice of mourning on Shabbos Kodesh. This variation of customs is already discussed in Sifrei Halochoh and Minhog (Sages of Jewish law and customs) of the yesteryear and earlier generations. Everyone must adhere to their custom and communities.

It is surely noteworthy to note the Hanhogoh of the Chozeh of Lublin ZY"A, who would stop eating at sunset, but continue Sholosh Seudos late into Tosfos Shabbos, with song and dance. This is because the time of Shabbos which would extend itself into the time of Tisha B'Av is lifted indeed.

In Yerushalayim, the Toldos Aharon Rebbe ZT"L, would lengthen his Sholosh Seudos late after dark, with song to Hashem. Across the street of Meah Shearim is the Breslover Shul which had already started the recitation of Eichoh. This created a controversy, upon the request of the Breslover Chasidim the Toldos Aharon Rebbe started to go to Tzfas in future years when Tisha B'Av fell on Motzei Shabbos.

My Uncle Rav Mordechai Ganzweig ZT"L, would say Eichoh on Motzei Shabbos wearing his Spodik (Poilisher Shtreimel). He related to me, "It is the greatest Aveilus & Golus HaSchinoh, to sit with the Shtreimel on the floor".

To sum up these great Hanhogos of our predecessors, we must seek the Pinimius (inner meaning) of these various customs and its achievement to us. Shabbos is so great, that on a year that Tisha B'Av coincides with Shabbos it is moved forward to Sunday. If so, we may say, the day of Tisha B'Av in it's Pinimius is very great, but it is under a cover of Aveilus (mourning). When it is in a cover or extension of Shabbos, its greatness shines out.

Once, it came the orphaned sons of a certain Tzaddik before the great holy Rebbe of Kotzk ZY"A. They came begging and pleading before him, that they were lacking bread, and did not have Parnossoh R"L. Answered to them the Rebbe of Kotzk the Possuk (Tehillim 37:25) לא ראיתי צדיק נעזב וזרעו מבקש לחם I have not seen a righteous man forsaken, with his children begging for bread. Afterwards it became good for them in all, and it was fulfilled the words of the mouth of a Tzaddik.

- Sefer Siach Sarfei Kodesh

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קרא עלי מועד וגו': ספר איכה פרק א' ט"ו

He proclaimed a set time against me. (Eichoh 1:15)

Tishoh B'Av is a Mo'ed. – As we mentioned before, set time. On Tishoh B'Av we convene with Hashem, The Shechinoh is with us on the ground, it is hidden, but we are together.

- Seforim HaKedoshim

Reb Zalmen Brizel ZY"A, Meinikiyei HaDaas ShebiYerusholayim would say, "Ribboinoi Shel Oillom, Du hust mir gigiben vein oif Shabbos, RBSH"O Du hust mir gigiben Challos oif Sif Shabbos, RBSH"O du hust mir gigebin fish uhn fleish oif Shabbos, RBSH"O gitz mir Shabbos oif Shabbos!" [Hashem you gave me wine, Challos, fish and meat for Shabbos, Hashem give me Shabbos for Shabbos!]

This is a very important aspect to know and internalize as we approach and observe Shabbos Chazon, which this year falls out on the day of Tisha B'Av itself.

Tzadikim ZY"A expound in Seforim HaKedoshim, that this Shabbos, Shabbos Chazon, is the greatest Shabbos of the year. The Pinimius of the day of Tishoh B'Av is "Korah Olay Moed – a day of set time, a meeting. The Sefer Beis Aharon says on numerous occasions, that in the Shabbos before a Yom Tov it is enveloped the complete Yom Tov. On a usual year it is masked with Aveilus – mourning. But on a year when it falls out on Shabbos, the Aveilus is not present and therefore we have only the Pinimius – the internal section of the day which is "Korah Oley Moed – He proclaimed a set time [Eichoh 1:15]."

Therefore, this year, may we be Zocheh (merit) to a Geuloh Shleimoh (speedily redemption) will surely be a happy one.

If it will still be, One must stop eating at sundown, but the Aveilus starts at "Borchu" the beginning of Maariv. Therefore, it is said on the Chozeh of Lublin ZY"A and other Tzadikim that they would lengthen Sholosh Seudos until late at night with singing and dancing, as they were comprehending the greatness hidden in this Shabbos.

Rav Dov Ber of Mezritch ZY"A said, "He who always walks on the straight path of righteousness feels no special pleasure in it. He does not know there is a crooked path. But he who has at first walked on the crooked path and later finds the direct path rejoices greatly in his discovery. Likewise, a repentant appreciates righteousness more than a righteous who has never transgressed".

One must surely know the words of the Mishnah, Yumoh 8:9, האומר, אֶחָטָא וְאֶשׁוּב, אֶחָטָא וְאֶשׁוּב, אֵין מִסְפִּיקִין בִּידֵי לַעֲשׂוֹת תְּשׁוּבָה. אֶחָטָא וְאֶשׁוּב, אֶחָטָא וְאֶשׁוּב, אֵין יוֹם הַכִּפּוּרִים מִכָּפֹר. [משנה יומא פרק ח' מ"ט] "One who says I will sin and repent, he is not given the chance to repent, I will sin, and Yom Kippur shall atone, Yom Kippur does not atone". One must keep this in mind during the relaxed summer season. Do Teshuvoh now, beat the Elul rush!

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