Divrei Torah, Ba`er Heitev. פרש"י בשבעים לשון. דברי תורה וחיזוק. באר היטב

Nitzovim Vayeiech 5780 Vol. 11 No. 49 בס"ד פ' נצבים וילך תש"פ

פרשת נצבים

לְעָבְרְךָ בִּבְרִית ה' אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה' אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם: ספר דברים פרק כ"ט פי"א

For you to pass into the covenant of Hashem, your G-D, and into His oath that Hashem, your G-D, seals with you today. [29:11]

A Bris (convent) is sealed between Hashem and Klall Yisroel, that he will not exchange us, and we will not exchange Him, Chas VeSholom. Included in this Bris is if a Yid feels a detachment from Hashem Yisborach, - Zohl ehr zich gleich tzurik chapin – he should immediately attach himself - to Hashem.

- Sefer Divrei Shmuel - Slonim

פרשת וילך

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא וגו': ספר דברים פל"א פי"ח

But I will surely have concealed My face on that day etc. [31:18]

Once The Rebbe Reb Bunim of Parshischa ZY"A, asked The Heilige Chozeh of Lublin ZY"A, "Is it true as the Rebbe says that if a person realizes his worth and the judgement of his soul, it is as the world says – in the time that one makes his calculations with his friends, after the calculation it is like half paid? – Calculated is half payment". The Chozeh ZY"A, answered "Yes", it is a Svoroh (analysis). Just as one has stock from out of the country, (treife schoiroh). If the King puts his seal on it becomes Kosher, so too, one who recognizes himself what he truthfully is, then it is called upon him the Name of The King of all Kings Hakodosh Boruch Hu, whose seal is truth and he becomes Kosher. והבן כי עמוק הוא . (understand since it is deep)

- Sefer Siach Sarfei Kodesh

ONLY RUCHNIYUS!

The Beis Aharon of Karlin ZY"A, once took pride after the Yomim Noro'im, that during the month of Tishrei he recieved thousands of Kvitlach, and not one is concerning Gashmiyus.

- Kisvei Reb Menashe Hakohen Rosenfeld Z"L – Mateh Aharon, Pinsk Karlin

תכלה שנה וקללותי' - ת'הא ש'נת פ'ורקנה א'מן

Haftoroh - שוש אשיש - Shivoh Dinichemtoh

בְּכָל צָרָתָם לֹא {לוֹ} צָר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גְאָלָם וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל יְמֵי עוֹלָם: ספר ישעיה פרק ס"ג פ"ט

In all their troubles He was troubled, so an angel from before Him saved them. With His love and and with His compassion, He redeemed them, He lifted them, and bore them all the days of the world. [63:9]

The written is "lo with an Alef (no)", and the reading is "lo with a Vov (to Him)". Since it is "Loi tzor" Hashem Yisborach is pained with us in our troubles. He is with us in our exile. It is therefore "Lo tzur" (not a pain), it is not a trouble and exile, since Hashem is with us, therefore the trouble is not a trouble. If our Father is here with us, the child does not have what to fear.

גַּם כִּי אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי וגו': ספר תהילים פרק כ"ג פ"ד

Though I walk through a valley of deepest darkness, I fear no harm, for You are with me etc. [Tehillim 23:4]

- Sefer Divrei Shmuel - Slonim

I had the Zechus to spend Shabbos Parshas Pinchos 5755 in Meiron, at the Tzion of the great Tannoh Rabi Shimon Bar Yochoiy ZY"A, together with the Rebbe ZT"L, and Chasidim of Pinsk Karlin. At the day Seudoh on Shabbos Kodesh, Hatzadik Reb Zalmen Brizel ZT"L spoke as follows. When The Ruhziner ZY"A was arrested by the czars army he said as follows;

גַּם כִּי אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא אִירָא

Though I walk through a valley of deepest darkness, I do not fear רָע כִּי אַתָּה עִמָּדִי It is bad, that You The Shechinoh {Hashem} is also with me, that the Shechinoh is in Golus (exile), and is suffering my pains.

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

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לקבל הגליון, הן בלשון הקודש "על התורה ועל העבודה" והן הנ"ל, ושיעור באידיש או בענגליש, וכן להקדיש גליון לזכות, לרפו"ש, לע"נ, או לזכות את הרבים - אחב"י באלפי מקומות בעולם קע"ה כ"י להתקשר להנ"ל - ידידכם נפתלי הירצל גאנצווייג

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig