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

Vol. 10 No. 37 Parshas Vayeilech - Shuva 5780 **בס"ד פרשת וילך - שבת שובה תש"פ**


**וילך משה.**

The Even Ezra expounds, Moshe Rabbeinu went to each and every Shevet (tribe) to tell them that he is departing. They should not be afraid. He strengthened their hearts to the words of his successor Yehoshua (Joshua).

When Reb Yisroel Salanter ZY"A, was about to be Nifter (pass away) it is said he was in the company of his Gabbai. He explained to his gabbai that a dead person (R"L) is not a scary thing and he should not fear. From this story we see how Great Tzadikim, even in their most elevated moments, would consider the needs and emotions of their followers and all of Klall Yisroel.

**כל הגדול מחבירו יצרו גדול הימנו: סוכה נ"ב.**

He who is greater than his fellow, his [evil] inclination is greater.

The Baalei Mussar proclaim that this is also in "Time". The greater a time is, the greater the Yetzer Horoh [evil inclination] works to Chas Vesholom lesson a person's Avodas Hashem.

Let us use this occasion with strength and happiness that we are the children of Hashem.

Reb Zalmen Brizel ZT"L would say in the name of Karliner Tzadikim ZY"A. "Kol Hagodol – he who is great [in Avodas Hashem] – Meichaveiro, it is from his friend, Yitzro godol – he who has a great yetzer horoh, Heimenu – it is because he sits alone [without chaveirim (good spiritual friends)]".

**הגה: יש מדקדקים שלא לאכול אגוזים, שאגוז בגימטריא חטא, וכו': שו"ע או"ח הל' ר"ה סי' תקפ"ג סעיף ב'**

The Rema in Hilchos Rosh Hashonoh in Shulchon Oruch Simin 583:2, Says; that some are careful not to eat Egozim (nuts) since אגוז [Egoz] is the same numerical value as Cheit חטא - sin. The Kotzker ZY"A, added to this that Cheit is also the numerical value of Cheit, and therefore one must be extra careful not to sin during these elevated and cherished days. There are also various Minhogim (customs) concerning not eating sour or bitter food during these great days. [Some communities only refrain on Rosh Hashonoh, and some refrain from various sour foods until after Shmini Atzeres]. This all must reflect on every person not to be a sour or bitter person but to be נעים למקום ונעים לבריאות [ideal to Hashem, and ideal to people]. We should be suitable to Hashem and suitable to his people, especially during the ימי הרחמים והסליחות - Days of mercifulness and forgiveness.

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