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

Vol. 11 No. 42 Parshas Devorim 5780 **בס"ד פרשת דברים תש"פ**

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה 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,

הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה, וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַאי הוּא לוֹ, וגו': אבות פרק ו משנה א'

What is "Zoche – (merit)" we have explained as it says in the Mishnoh in Brochos 1:5, Chazal have explained Lo Notzachti (I have not won) , And that is "Zoche " 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) thru 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 Pisgomin Kadishin

ה' אֱלֹקֵיכֶם הִרְבָּה 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 מסייען 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 Pisgomin Kadishin

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה: 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 Hashems 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 הירד"ן

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 raise 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 Tefilloh. **במדב"ר בערב"ה**

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

- Sefer Beis Aharon

Tikkun Chatzos in Kotzk

During the three weeks especially, and also all year around it is the custom of many Tzaddikim and Ehrliche Yidden (Pious Jews) to say Tikkun Chatzos. To mourn the destruction of the Beis HaMikdosh. A Yid once came to Kotzk at night and asked those learning in the Beis Medrash, "when is Tikkun Chatzos said?" He was told it would be later. The Yid waited until finally cake was served and the Chassidim sat to say Birchas Mezonos, & L'chaim. The visitor was still wondering, when will Tikkun Chatzos be said. The Chassidim then said a Brochoh Achronoh - Al Hamichyoh, in which it says,

"רַחֵם נָא ה' אֱלֹקֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ וְעַל יְרוּשָׁלַיִם עִירֶךָ וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ וְעַל מִזְבְּחֶךָ וְעַל הֵיכָלֶךָ, וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בִּמְהֵרָה בְיָמֵינוּ וְהַעֲלֵנוּ לְתוֹכָהּ וְשַׂמְּחֵנוּ בְּבִנְיָנָהּ וְנֹאכַל מִפִּרְיָהּ וְנִשְׂבַּע מִטּוּבָהּ וּנְבָרֶכְךָ עָלֶיהָ בִּקְדֻשָּׁה וּבְטָהֳרָה"

The visitor was told "This is the Kotzker Tikkun Chatzos!"

- Mipie Hashmuoh

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

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

- Sefer Likutei Torah (Chernobyl) - 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

שִׂיבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ. וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ:
וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת:

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig