Divrei Torah, Ba ʿer Heitev באר היטב

פרש"י בשבעים לשון. דברי תורה וחיזוק.

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בס"ד פ' דברים תשע"ט

בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בֵּאֵר אֶת הַתּוֹרָה הַזֹּאת לֵאמֹר: דברים 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 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. – Kesav Sofer

לֹא תַכִּירוּ פָנִים בַּמִּשְׁפָּט כַּקָּטֹן כַּגָּדֹל תִּשְׁמָעוּן לֹא תָגוּרוּ מִפְּנֵי אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹקִים הוּא וְהַדָּבָר אֲשֶׁר יִקָּשֶׁה מִכֶּם תַּקְרִבוּן אֵלַי וּשְׁמַעְתִּיו: דברים פ"א פי"ז

***You** shall not respect persons in judgment; but you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgment is Hashem's; and the cause that is too hard for you, bring it to me, and I will hear it. {1:17}*

A child's hearing is better than an adult's in that what he hears is "engraved" and not forgotten easily. On the other hand, children cannot always understand the deeper meanings and nuances of what they have heard. By contrast, an adult who hears something has a greater understanding and judgment of what has been said. On the contrary, though, adults may have a harder time remembering what they have heard, since they have heard a great many things over a longer period of time, and consequently cannot remember everything. As the Mishnoh says in Avos 4; "An adult's learning 'is comparable to ink written on rubbed and unclear paper'." It is for this reason that the above verse states "you shall hear like a child and like an adult", meaning that your hearing should include the two characteristics together- that of an adult for deep understanding and that of a child that the things remain "engraved" in you forever. – Menachem Tzion

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 Sfas 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, וְהַדָּבָר אֲשֶׁר יִקָּשֶׁה מִכֶּם תַּקְרִבוּן אֵלַי וּשְׁמַעְתִּיו. "And that, which is too difficult for you, bring it to me and I will hear it." The Kesser Shem Tov gives this Posuk 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, "תַּקְרִבוּן אֵלַי / bring it to me" alludes to and implies bringing the unclear thing to Hashem since Moshe Rabbeinu is the perfect tool for giving over Hashem's teaching. The Sfas 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

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 penitent appreciates righteousness more than a saint who has never transgressed. – Reb Dov Ber of Mezritch

לימוד אור החיים הק' בחבורה ליל ששי 8:30 pm

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig