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

בס"ד פרשת כי תשא - פרה - תשפ"א

Parshas Ki Sisoh – Poroh 5781 Vol. 12 No.22

The Chofetz Chaim – Rav Yisroel Meir Kagan ZY"A, dedicated his time and life to spread the teachings of Halochoh [Jewish law] in general and Shmiras Haloshon in specific, which is evident in his many Seforim (Holy Books). On one of his many travels, The Chofetz Chaim was once on a train, in his great humbleness he traveled alone and was not recognized by others. The Chofetz Chaim was sitting near a fellow Yid who started saying great praises about the Chofetz Chaim, as he is from the Gedolei Hador [elders of the generation]. In his great humbleness the Chofetz Chaim brushed aside these comments and in his modesty denied the praises, saying he may be a fine Yid, but a Godol Hador? The fellow traveler was in disrupt and out of disbelief he struck his neighbor on the train for making such comments about the Chofetz Chaim. As they approached the next town, a large crowd was awaiting at the train station in honor of the Chofetz Chaim. The neighbor on the train realized who he had been travelling with and what he had done. Out of great embarrassment he begged forgiveness from the Chofetz Chaim. The Chofetz Chaim replied to the fellow traveler that he is not at fault, for one is forbidden to say Loshon Horoh (slander) about himself too.

It is noteworthy that the Imrei Emes of Ger ZY"A would tell his Chasidim to wait for the Chofetz Chaim at the train station and help sell the Seforim of the Chofetz Chaim.

This week we shall BS"D hear the reading of Parshas Poroh, which is in the beginning of Parshas Chukas. In Sefer Avodas Yisroel, the Kohznitzer Maggid ZY"A says the following;
וכל כלי פתוח אשר אין צמיד פתיל עליו טמא הוא (במדבר יי"ט טי"ו) Any open vessel that has no cover fastened to it is contaminated (Bamidbor 19:15). As to say, a person who speaks all as he wishes, and he does not have a cover to his mouth, surely, he will not be guarded from speaking Loshon Hora, Richilus (gossip) and Nivul Peh (foul speech).

כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל לִפְקֻדֵיהֶם וגו': שמות פרק ל' י"ב

When you take a census of the Binei (Children of) Yisroel according to their numbers etc. Shemos 30:12

It is upon you to raise – uplift the heads of the leaders of the thousands of Klall Yisroel, in order that they be able to fulfill the needs of each individual of Klall Yisroel. Lifkudeihem – a language of Chisoron – their needs.

- Reb Tzvi Hersh of Riminov – Be'eros Hamayim – Sefer Pninei HaToroh

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: ספר שמות פרק ל"א ט"ז

The Children of Yisroel shall observe the Shabbos, to make the Shabbos an eternal covenant for their generations: Shemos 31:16

The Chidushei HaRim ZY"A said the explanation of Lidorosom is Dwelling. A person must dwell in the Shabbos. The Shabbos should encircle him, as one who lives in a dwelling.

- Sefer Siach Sarfei Kodesh

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