

הַגֵּה בְּרֹךְ לְקַחְתִּי וּבְרֹךְ וְלֹא אֲשִׁיבָנָה: במדבר פכ"ג פ"ב
The great Chozeh of Lublin said on this Possuk. It is hinted that one should not increase in Teshuva (repentance) excessively, as he should not weaken his heart.

- Sefer Mishmeres Eisomer - Sefer Pishgomin Kadishin

כָּעֵת יֹאמֵר לְיַעֲקֹב וּלְיִשְׂרָאֵל מִה פֶּעַל אֵל-ל: במדבר פכ"ג פכ"ג

Even now it is said to Yaakov and Yisroel what Hashem has wrought: [Bamidbor 23:23]

Ko'eis means like this time. A person works and exerts himself in this world. Such will it be said LiYaakov, LiYisroel Mah Po'al KeL. Meaning, it will be said to him, and he will know there in the World to come, Mah Po'al Kel - What Hashem has produced.

- Sefer Beis Aharon

לֹא יִשְׁכַּב עַד יֵאָכֵל טָרֶף וּגו': במדבר פרק כ"ג פכ"ד
...It will not lie down until it consumes prey, etc...
Explanation, An Ish Yisroel (Jewish man) will not lie to sleep until he rectifies all that he needs to rectify in the world in today's day. And that is the verse,

טָרֶף נָתַן לִירְאָיו וּגו': ספר תהילים פרק קיא פ"ה
He provided food for those who fear him. Tehillim 111:5

- Sefer Beis Aharon

In the name of a Tzaddik, it says

וּרְאוּ כָל עַמֵּי הָאָרֶץ וְכו' וּיְרֹאוּ מִמֶּךָ: דברים פכ"ח פ"י
which means, the people were Mekabel (attained) Yiras Shomayim when they will look at your face - of the Tzaddik. והבן:

- Sefer Siach Sarfei Kodesh

On Simcha one must Horeveh (exert strength), more than other middos.

- Sefer Divrei Ahron, Likutim

One must distance himself from Atzvus and Moroh Shechoroh (sadness and bitterness) etc. One must be steadily happy, during Torah and Tefilloh. During happiness, happy, and during Teshuva (repentance) truly in happiness. And then Hashem will surely be in his help. He added in Yiddish "Noh Sertzeh Freilach Freilach, Lebidge Lebidge" [please select (choose) Happy Happy, Lively Lively]

- Sefer Imrei Pinchos, Simcha Ois 133
Sefer Ohz Tischazek

When the Shabbos Kodesh comes one must be enthusiastic with a holy fire, to burn all the desires and passions, and that is the language of Kodesh. As it says in Devarim 22:9. **לֵּט הַגְּדֹלַת הַזֶּרֶעַ, לֵּט הַמְּלֵאָה** Lest the growth of the seed, let full devotion – a language of Tukad Aish - kindling of fire. That is the Inyan (subject) of Ner Shabbos Kodesh.

- Sefer Avodos Pinim

Before the Petirah (death) of our Rebbe (Reb Shlomo of Karlin ZY"A) he hinted to his Talmud (disciple) Rav Uri of Strelisk to travel after his Petirah to the elder Rebbe of Neshchiz, upon arriving to the Rebbe of Neshchiz, he saw how the Rebbe accepts those who come with great warmth and instills in each one his Brochos (Blessings).

Between the guests Reb Uri saw a wealthy man who came to the Rebbe to consult in his business dealings and accept his Brochos. The Tzaddik greeted him with happiness, and a shining face and listened to his request. Reb Uri looked at the face of the wealthy man and saw on his face signs of sins of terrible sinning that he transgressed, and his heart burned within him.

How is it possible to be Mekareiv (bring close) a person as such? And how does such a person have the audacity and is not embarrassed to come before the Rebbe.

The Rebbe of Neshchiz detected that the attitude of Reb Uri was burning within him, and in an instant, it is possible for him to reveal the evilness of the Gevir (rich man) before everybody.

The Rebbe turned to Reb Uri and commanded leave!

What are you seeking in my chamber? Reb Uri left with great distress, worn out and tired from his travel and from the episode that befell him, and he found his way to a Beis Medrash in the city. When the Gevir left the Tzaddik, the Rebbe immediately sent messengers to find Reb Uri and bring him. When he arrived, the Neshchizer told him "I to my brother, know what you know, but do you know why your great holy Rebbe of Karlin sent you here? In order that you learn to understand that a man that does not have Ahavas Yisroel (love for a fellow Jew) anchored in his heart that much, until even when he sees a fellow Jew that transgressed a great sin he will love him, such a person has not reached to half of the Avodoh (service) in Avodas Hashem. For if you will reach out to him, he will surely do complete Teshuva (repentance) and he will be greater than a complete Tzaddik as a Ba'al Teshuva. This is besides of an evil person that you recognize as a sinner to anger Hashem. Reb Uri kept silent and understood the greatness of the Rebbe of Neshchiz, and the purpose of what he was sent there, and he stayed to be from his Talmidim.

- Sefer Shema Shlomah

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

A Project of Cong. Tiferes Zvi – Mailing address

714 Park Ave Lakewood NJ 08701-2025

Fax: 1-732-730-1588 Tel: 1-732-901-6225

ברשות ובהדרכת גדולי התורה chizuk620@gmail.com

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