

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיךָ הַיּוֹם בְּרָכָה וּקְלָלָה: סֵפֶר דְּבָרִים פָּרָק י"א פכ"ו

Once on Shabbos Kodesh Parshas Re'ey, The Rebbe Reb Yitzchok of Vorkey ZY"A, spent Shabbos by a simple villager. The villager asked The Rebbe to say Torah, but the Rebbe responded that the villager should say Torah. The villager responded that he does not know anything, only on the definition of the Possuk "Re'ey Onochie", he can explain. He said as follows, Re'ey Onochie, as translated in Polish, "Patch sabiyeh - meaning - look into yourself". And this Torah the Vorkoh Rebbe would say every year, in the name of the villager.

- Sefer Siach Sarfei Kodesh

אֵת הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל מִצְוֹת ה' אֱלֹקֵיכֶם אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם: דְּבָרִים פִּי"א פכ"ז

The explanation is, that is exactly the Brochoh. Even though in this world it is a life of struggle, but with this a person acquires Eternal life of Olom Habboh (the world to come). And the curse is, if you will not listen, that is the actual curse, even if it is a life of pleasure. For that itself is a greater curse, since he is being payed such for his Zechusim (merits), and he will sin additionally than if he was living a life of poorness and struggle. The conclusion is that a life of pleasure is a curse to a person.

- Sefer Dorash Moshe - Rav Moshe Feinstein ZY"A

The Great Rebbe of Kotzk ZY"A, once met a childhood friend in front of his great estate, as the Kotzker passed by in a simple wagon. The childhood friend exclaimed "Rebbe look at my Olam Hazeh (present world)! The Kotzker replied, "That is not your Olom Hazeh, it is your Olom Habboh (World to come), [as he is eating the rewards of any Mitzvos he may have done in this world.

לֹא תַעֲשׂוּן כֵּן לַה' אֱלֹקֵיכֶם: סֵפֶר דְּבָרִים פִּי"ב פ"ד
In the name of the great Rebbe of Kotzk ZY"A, "for the sake of Hashems name we do not do "such"". Meaning, one shall not do Mitzvos carelessly, Mitzvas Anoshim milumodoh - as without any intention. Rather, one must do Mitzvos in a way that there is a preparation beforehand. Vihovein (and understand).

- Sefer Siach Sarfei Kodesh

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

לזכר עולם יהי' צדיק

הרה"ק ר' יואל ב"ר חנניא יו"ט ליפא זצוק"ל מסאטמאר נלב"ע כ"ו אב תשל"ט - זיעוועכ"א

הרה"ק ר' אליעזר זוסיא ב"ר ישראל אברהם זצוק"ל מסקולען נלב"ע כ"ט אב תשמ"ב זצוק"ל - זיעוועכ"א

לְשַׁכְּנוּ תִדְרְשׁוּ וּבֹאֵת שָׁמָּה: דְּבָרִים פָּרָק י"ב פ"ה
If - Sidrishu - you will seek and yearn to come close to The Mishkon of Hashem Yisborach, you will surely be able to approach it - Ubossoh Shomoh. Since, "Habboh litaher misayin osso - he who comes to cleanse is helped out".

- Toras Moshe - Der Torah Kvall

וְאָכַלְתָּ לֶפְנֵי ה' אֱלֹקֶיךָ בְּמָקוֹם אֲשֶׁר יִבְחַר לְשַׁכֵּן שְׁמוֹ שָׁם מֵעַשָׂר דְּגָנְךָ תִירְשֶׁה וְיִצְהַרְךָ וּבְכַרְתָּ בְּקֶרֶךְ וְצֹאנְךָ לְמַעַן תִּלְמַד לִירְאָה אֵת ה' אֱלֹקֶיךָ כָּל הַיָּמִים: סֵפֶר דְּבָרִים פָּרָק י"ד פכ"ג

In the name of the Chidushei HaRim ZY"A, The Gemoroh in Yevomos (Daf 93.1), teaches, these are Shabbosos and Yomim Tovim, meaning, just like Ma'asar Sheini which was eaten in Yerusholayim, to show that its eating is also Avodas Hashem, so too, one must understand Oneg Shabbos and Yom Tov, to eat Lisheim Shomayim, and it will be considered to the Avodas Hashem. As Chazal say Bechol derochechoh Do'ehu - In all your ways you shall know Him.

- Sefer Siach Sarfei Kodesh

נִתּוֹן תִּתֵּן לוֹ וְלֹא יֵרַע לְבָבְךָ בְּתִתְּךָ לוֹ: דְּבָרִים פִּט"ו פ"י

If you naturally have the trait of being stingy, and it is hard for you to give Tzedakoh, you should accustom yourself, "Nosson Titein", to give again and again, until "Vilo yerah livovchoh bisitcho lo" it will no longer be hard for you to give. You will be able to give. Kli Chemda - Der Torah Kvall

Minhag Chasidei Lelov, and other Kehillos, is to call out the Molad of Ellul and Tishrei, on Shabbos Mivorchim Ellul, since before Chodesh Tishrei there is no Shabbos Mivorchim.

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב
A Project of Cong. Tiferes Zvi - chizuk620@gmail.com
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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

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