

It is said in the name of Rav Yisroel Salanter ז"ל כל זמן שהנר דלוק יכול לתקן ז"א As long as the light is burning one can rectify. The meaning of this is as long as one is living, one can fix himself. Surely one must also keep in mind the words of the Rambam, האומר אחטא ואשוב אין מספיקים לעשות תשובה He who says I will sin and repent, it is not given into his hands to repent. So, as long as one has proper intentions, he will have the Siyatosh DiShmayoh {Heavenly help} to achieve in Avodas Hashem of Torah and Mitzvos with Ahavah and Yiras Hashem.

Rav Binyomin Adler Shlit"א, of Yerusholayim Ir HaKodesh related to me the following story. A Kotzker Chossid ז"א already in his eighties, gave his Tefillin to a Sofer to be checked. When he returned to the Sofer, the Sofer told him "I have news for you, your Tefillin are not Kosher, they did not become Possul [unkosher] yesterday rather they have never been Kosher, since your Bar Mitzvah." Upon hearing this the Kotzker Chossid broke out in a dance, exclaiming; "Although I have not fulfilled the Mitzvah of Tefillin since my Bar Mitzvah until today, but today I will be able to fulfill the Mitzvah of wearing Tefillin for the rest of my life."

This must be a lesson for every Yid, that he has and can attain his capability, what his ability and what is his portion in the Torah is. No one is acquired to do what he cannot do, As the Rebbe Reb Zieshe said "Zisheleh Zisheleh, you will not be asked why you were not the Rambam, Rashboh and Ritvah, you will be questioned if you are Zieshe!

לע"נ זקני הרה"ג ר' מרדכי בן הרה"ח ר' יונה קארפנשפרונג זצ"ל - נלב"ע ט' טבת תשי"ח

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לקבל הגליון, בלשון הקודש "על התורה ועל העבודה" והן הנ"ל, ושיעור באידיש או בענגליש, וכן להקדיש גליון לזכות, לרפ"ש, לע"נ, או לזכות את הרבים - אחב"י באלפי מקומות בעולם קע"ה כ"י להתקשר להנ"ל - ידידכם נפתלי הירצל גאנצווייג

ועתה אל תעצבו ואל יחר בעיניכם כי מכרתם אתי הנה כי למחיה שלחני אלקים לפניכם: {מ"ה פ"ה} Now therefore be not grieved, nor angry with yourselves, that you sold me here; for Hashem - G-d sent me before you to preserve life. Bereishis 45:5

One must never fall into sadness. One must make every effort to keep away from this dreadful character trait, for it causes one to sin. Dovid Hamelech told us: (Tehillim 38:19) "I will declare my sin, I will worry about my transgression." This should be understood as: "I will declare my sin, which is worry. This is my transgression."

- The Maggid of Mezritch

רב עוד יוסף בני חי {מ"ה כ"ח}

My son Yosef is still alive

The great Happiness of Yaakov Avienu was not that Yosef Hatzadik was ruler of Eretz Mitzrayim (land of Egypt). Rather it was that my son is alive, that it did not die by him the צלם אלקים (Divine Image) and he was before. As it is known that the righteous men that have not blemished are called Chai - Alive.

- Sefer Divrei Shmuel - Slonim

In the name of Reb Boruch of Mezibuzsh ז"א, it was accustomed to say, "The weeks that we read the Parshios Vayeishev, Mikeitz and Vayigash, which starts from half Kislev through the beginning of Teves, are the greatness of Rosh Hashonoh, Yom Kippur and Sukkos." The Remez to this is, in the Haftorah of Vayeishev (Amos 3:6) {A Remez to Rosh Hashonoh}. Parshas Mikeitz (Bereishis 41:9) {A Remez to Yom Kippur}. And in the Haftorah of Vayigash (Yechezkel 37:17) {A Remez to the Arba Minim - Sukkos}.

- Sefer Butzinoh Dinhoroh

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig