

וירא משה (ל"ט מ"ג)

What did Moshe Rabbeinu see? Moshe Rabbeinu saw the Malochim (angles) that were created from the Mitzvah that Yidden brought their donations for the Mishkon.

(העושה מצוה א' קונה לו פרקליט א' - אבות ד' י"ג)

(He who does a Mitzvah acquires an advocate) The following Malochim were whole, from a very high level. Moshe Rabbeinu understood from this that the Mitzvah was done truthfully, and as Hashem commanded, with the Holiest and purest intentions, therefore, he gave them a Brochah And Moshe blessed them.

- Birkas Shomayim, Der Torah Kvall

כִּי עָנַן ה' עַל הַמִּשְׁכָּן יוֹמָם וְאֵשׁ תִּהְיֶה לִילָה בּוֹ לְעִינֵי כָל בֵּית יִשְׂרָאֵל בְּכָל מִסְעֵיהֶם: (פרק מ' פל"ח)

For the cloud of Hashem was upon the Mishkon by day, and fire was on it by night, in the sight of Klall Yisroel, throughout all their journeys. {Shemos 40:38}

According to Rashi, their encampments are also called their "journeys". We can suggest that the same applies to all human endeavors. Often, a stop, to rest, as it were, is necessary for the journey to continue. Likewise, one's activities in earning a living may be considered an "encampment" in the journey of Torah and are considered part of that journey, even though currently he is not actively engaged in its study. In Bereishis Rabbah (63) Bar Kaporoh says: "Which is the one small Parsha which contains the basic principles of the Torah? "In all your ways know Him, and He shall direct your paths (Proverbs 3:7)." The concept of "know Him" is not limited to times that one is studying Torah and engaged in Mitzvos. Even when one is going בדרך (i.e. earning a livelihood), this too is part of the journey of Torah, for, as we know, אם אין קמח אין תורה

- Sefer Menachem Tzion

לזכר עולם יהי צדיק
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ב"ר אליעזר זצוק"ל
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יומא הילולא קדישא דמשה רעיא מיהמנא - זיעועכ"א

משנכנס אדר מרבין בשמחה

דער רבי ר' ברוך'ל האט געטייטשט, משנכנס אדר מרבין מארט מען אלדעס גוט'ס, מיט וואס, בשמחה. משנכנס אב ממעטין, ווינגערט מען אלדעס שלעכץ, מיט וואס בשמחה. (הרבי ר' ברוך פירש משנכנס אדר מרבין כל טוב, ע"י מה, בשמחה). גם זה מא"א מורי ורבי זצוק"ל: כתבי הרה"ק ר' ירחמיאל משה מקאזניץ זיע"א

The Rebbe Reb Boruch of Mezibuzsh said on the verse in the Gemoroh "Meshenichnas Adar Marbin BiSimchoh - When Adar comes in, we usher it in with more happiness (Taanis 29). "When Adar comes in, we increase all good with what? With more happiness, etc."

Shabbos Hafsokeh

שבת הפסקה

Tzadikim ZY" A expounded on the greatness of "Shabbos Hafsokeh" with great relish. As we find that these Shabbosim are a time to dwell on, between the great Shabbosim of the "Four Parshios". Which in their own respect have a greatness. And as every Shabbos, shall be observed properly. We can expound on this further. Just as Rashi quotes the Medrash, that Parshas Vayichi is "Stumoh - closed", since the eyes and hearts of Klall Yisroel were "closed" because of the impending "Shiebud - exile and suffering". So too, if we dwell on the great Shabbosim, breaks between the Arbah Parshios, we can attain them and reach new heights in Avodas Hashem, to acclaim not only these great Shabbosim but also the impending days of Purim and Pesach, which are "Yimei Nissim - Days of wonders", as Rashi says in Taanis, Daf 29. In the Zechus of observing Shabbos may Klall Yisroel be redeemed speedily in our days.

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

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