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

Vol. 11 No. 38 Parshas Korach 5780 **בס"ד פרשת קרח תש"פ**

בֹּקֶר וְיֹדַע ה' אֶת אֲשֶׁר לוֹ וגו': ספר במדבר פרק ט"ז פ"ה

One who lays on his bed at night like a Yid, and he thinks of Hashem, then his awakening in the morning will be as befitting for a Yid to awaken. Furthermore, he will act all day like is appropriate for a true Yid. In this it is Merumoz (hinted), "Boiker viyodah Hashem ess asher loi", meaning, from a person's actions by day we can know how his heart was with Hashem when he laid on his bed by night.

- Sefer Divrei Shmuel – Slonim

היוצא לנו מזה...

From this we must conclude, that every person must know, that the elevations of all the upper worlds, are weighed in the actions of this world. Every person must see to it, there should not be any Miniyoh (withholding) Chas VeSholom his part. As I heard from my father and teacher (Reb Osher of Stolin) ZT"L, it was once spoken before him about Moshiach, and he said. "Such you should know that from Hashem and from Tzadikim there is not any Miniyoh (withholding) for the coming of Moshiach. Rather the main Miniyoh is from simple people as us. And every person must see to it to place a various wick for Moshiach, and see to it to have a portion in the light of Moshiach, and quicken his coming, also, thru his hands. And if every person will do such, surely it will be the Geuloh Shleima IY"H. And all the worlds will elevate (Limaloh ulihaskil) to above and comprehension. Etc.

- Sefer Beis Aharon

One Should be careful from Atzvus (unhappiness) until the extreme end. Even from worries of Aveiros. One should only brighten his eyes with stories of happiness. And on worries of sin he should have thoughts of Teshuvah (repentance) thru love of Hashem.

- Sefer Darkei Tzedek – Sefer Ohz Tischazeik

...וְהָיִיתָ אַךְ שָׂמֵחַ ספר דברים פרק ט"ז פט"ו

The great elderly Rebbe, Reb Yisroel of Aleksander ZT"L, said in his Kedushoh (holiness). ו'היית א"ך ש'מח composes the Roshei Teivos (first letters acronym) שוא – False. Meaning to say, it is better a false Simcha (happiness), than a pious bitterness.

- Sefer Me'oron Shel Yisroel – Parshas Re'eh – Sefer Ohz Tischazeik

צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ. - סדר שחרית ליום שבת

A Yid, in whatever situation he finds himself, must be full of Simcha (happiness) that he is privileged to be that merited, to be a Lizeicher Malchusoy (Mention of His reign) of Hashem. Meaning to be able to mention, that there is a creator of all the worlds.

- Sefer Divrei Shmuel – Slonim

Once at a Chasunoh, my uncle Rav Gavriel Finkel ZT"L (who was then a Kollel Yungerman in Beth Medrash Govoha – Lakewood NJ), had the privilege to drive the Rosh HaYeshiva Rav Schneur Kotler ZT"L to a Chasunoh. The Rosh Yeshivas intention was to return to Lakewood immediately after the Chuppoh. The Chuppah was over, and the Rosh Yeshiva spent more time at the Chasunoh, and after some time they left the Chasunoh. Afterwards the Rosh Yeshiva related to Rav Finkel his actions. As there were many other Roshei Yeshiva and Rabbonim at the Chasunoh and Rav Schneur was not given a Kibbud (honor), an immediate departure may be interpreted as a feeling of being slighted. The Rosh Yeshiva therefore stayed longer as not to hurt the feelings of the Ba'aley Simcha.

- Mipie Hashmuoh

<u>Appendix to Parshas Shelach</u> <u>השלמה לפרשת שלח</u>

The most important of the Chiyus (life) and Kedusha of Klall Yisroel is drawn from Moshe Rabbeinu, both in the past and also in the future. Since Ispashtusoh (the presence) of Moshe is in every generation. And the most important is with Gedolei Yisroel and those who respect them. Therefore, it says Shelach Lecha Anoshim - those that are relevant to your levels.

- Sefer Beis Aharon

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לזכות ולרפו"ש דודי הרב רפאל אליהו בן אסתר בתשח"י
לזכות ולרפו"ש דודי הרב דוד בן קילא בתשח"י

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig