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

בס"ד פרשת אמור תשפ"א

Parshas Emor 5781 Vol. 12 No. 31

Rav Uri of Strelisk ZY"A, a Talmud (disciple) of Rav Shlomo of Karlin ZY"A was extremely poor. He would sit in the Beis Medrash (Synagogue) all day immersed in Torah and Tefilloh (Torah study and Prayer to Hashem). One day a fellow townsperson approached him in wonderment, "From where do you have substance to feed your family"? Rav Uri answered, "Ich hub tzvei kieyen – I have two kieyen" (cows in Yiddish). The next day the townspeople gathered at the house of Rav Uri to patronize the Tzadik (righteous man) in their midst and provide him Parnossoh. When the Rebbetzin answered the door, confronted by the crowd, she responded to them that she was not aware of any cows in their possession. The townspeople headed to the Shul and questioned the Rebbe about this. "where are the Keyin? To which Rav Uri answered my Keyin are, "Ki Vo yismach libeinu, ki Bisheim Kodshoi botochnu – For in Him will our hearts be glad, for in His Holy Name we trusted" (Tehillim 33:20).

On a similar note, a wealthy man was in the need of a Zechus (merit), as his daughter was ill. He presumed he would go into the shul and find a needy Talmud Chochom (Torah Scholar) learning and by giving him his financial support it would be a Zechus for his child's Refua (recovery). As he entered the Beis Medrash, he found Rav Uri in a state of need and graciously gave his support. Upon returning home, he found that his child was healed, surely to the Zechus of the Tzadik. The father wanted to see what the Tzaddik was doing that the child merited a quick recovery. When he entered the Shul, he found Rav Uri feasting a meal, he was expecting to see Rav Uri engrossed in Torah and Tefilloh, so to his great astonishment, he questioned this conduct. To this Rav Uri answered "If I were to engross in Torah & Tefilloh as a merit for your child, it would not be Chiddush in Shomayim (surprise in Heaven), but now that I have made this Seudoh, in Shomayim they are inspecting, from where is this, that is why you were Zoche to a Refua.

Rav Mendel of Kossov ZY"A, once visited his brother-in-law Rav Uri and questioned him regarding the dire financial straits of his Chasidim (followers). "Why aren't you Mashpia them Parnossoh"? To which Rav Uri answered, "Let us see what they want". Rav Mendel called over a Chossid and asked him what he wishes. To which he answered "I want the Rebbes Boruch Sheh'omar! (in beginning of Pesuka Dizimra, Shachris).

The Tefilloh of Boruch Sheh'omar as all of Davening, was said with great voice length and enthusiasm, that anything mundane is irrelevant to it.

Such are the great ways of Tzadikim and their followers. May we be Zoche to emulate their ways in Avodas Hashem, Torah, Tefilloh and Mitzvos.

בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעַרְכֶנּוּ לִפְנֵי ה' תָּמִיד וגו': ויקרא פרק כד פ"ח

Each and every Shabbos he shall arrange them before Hashem continually, etc.: (Vayikroh 24:8)

I heard in the name of HRH"K of Shinev ZT"L, in the name of our great Rebbe the Rebbe of Klall Yisroel of Lublin ZY"A: In every city there must be at least one who is chosen and respected to place on his Shabbos table twelve Challos. This is in similarity to The Mishkon, as it says in the Possuk "Biyom HaShabbos Yarchenu" and this is symbolized in the Lechem HaPonim which was twelve Challos. The Possuk says "Tohmid" (steadily) meaning, that also in the time of Golus (exile) when the Mishkon and Beis HaMikdosh are not standing, it should be done in each and every city, each and every Shabbos, as there is not an issue that is not hinted in The Torah.

- Sefer Chamieshoh Oros, Mamar Toras Shabbos Parshas Terumoh – Sefer Pisgomin Kadishin

אין שמחה כהתרת הספיקות

There is no joy as the acquittal of uncertainty.

As we have bountied thirty days of after the first days of Pesach and Chol HaMoed, in which we stop saying "Mashiv Horuach" and "Tal Umotor" in Shemonoh Esrei. Therefore, one who is not sure if he said the proper recitation, it is assumed he davened correctly.

תּוֹרָתוֹ מָגֵן לָנוּ, הִיא מְאִירַת עֵינֵינוּ,
הוּא יַמְלִיץ טוֹב בַּעֲדֵנוּ, אֲדוֹנֵנוּ בַּר יוֹחָאי.

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig