

# באר היטב פרש"י בע' לשון. דברי תורה, שמחה וחיוזוק. Divrei Torah, Ba'er Heitev.

בס"ד פרשת בהעלותך תשפ"ה

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דבר אל אהרן ואמרת אליו בהעלותך את הנרת אל מול פני המנורה  
יאירו שבעת הנרות: במדבר פ"ח פ"ב

**When** you will want to elevate the Nishmas (souls of) Yisroel, it will be when you elevate the lights of the Menorah as it says, "Ner Hashem Nishmas odom (Mishlei 20:27) (A man's soul is the lamp of Hashem.) Therefore, it is incumbent on you to tie them to the Tzadikim, as they are the face of the Generation – look toward the face of the Menorah.

- Reb Menachem Mendel of Riminov, Divrei Menachem – Pninei HaTorah

**מדליק עד שתהא שלהבת עולה מאליה:**

**Since** Hakodosh Boruch Hu created the world Yesh Meiyain – (substance from desolate). And Tzadikim make Ain from Yesh (desolate from substance). And that is Madlik (to ignite), that they purify the Chomer (material) until it becomes completely Ruchniyus and that is, - "The flame rises on its own" without any separation of Chomer (materialism) whatsoever. It becomes totally Ruchniyus (spiritual).

- Sefer Beis Aharon

**Simcha**, Happiness is an Eitzla Klolus (General Advice) for all daily matters. For if the Avodah Shebileiv (service of the heart) is mixed with Atzvus and Yogon (depression and anguish) Chas ViSholom, then a person will have to find specific plans for every action individually (to do it properly). And that is,

עד אנה עשית עצות בנפשי יגון בלבבי [תהלים י"ג ג]  
And Simcha in one's heart is

מגינה ומצלת בכלל,

It is a protection and redeemer in general.

- Sefer Beis Aharon - Sefer Ohz Tischazeik

**והאיש משה ענו מאד וגו' במדבר פ"ב פ"ג**

**Once at a Shabbos Seudoh** by Hatzadik Reb Zalmen Brizel ZT"L, from Ziknei Yerusholayim, He said the following in the name of the Great Ropshitzer Rov ZY"A. The question is asked, how did Moshe Rabbeinu write on himself,

והאיש משה עניו מאד?

Says the Ropshitzer Rov as follows. When Moshe Rabbeinu went up to Shomayim he saw a great Ohr (light). He asked what is the light from? The Malochim told him it is the Ohr from the Mitzvah of Tzitzits. What is Tzitzits made from? The Malochim answered, "A cloth of wool from sheep is cut to four corners and strings of wool are tied to it, and that makes the Mitzvah of Tzitzits." Moshe Rabbeinu went further in Shomayim and saw another Ohr. He questioned what it is and was told it is the Ohr of Sukkah. How is a Sukkah made? From wooden walls and covered with vegetation. He saw another Ohr and was told it is the Ohr of Tefillin, which is made of hide of an animal with written parchment inside. If so (that these great Mitzvos can be utilized from mundane matter), said Moshe Rabbeinu, I too am appropriate to be the one to be Mekabel Torah for Klall Yisroel." Hence Moshe Rabbeinu was able to write והאיש משה עניו מאד.

אין הגליון מוגה כראוי וכדבעי

א גוטין שבת קודש - לה' הישועה

ויאמר משה לחבב בן רעואל המדיני חתן משה נסעים אנחנו אל המקום אשר אמר ה' אתו אתן לכם לכה אתנו והטבנו לך כי ה' דבר טוב על ישראל: ספר במדבר פרק י' פכ"ט

Moshe said to Chovov son of Reuel the Midianite, the father-in-law of Moshe, "We are setting out for the place of which the Hashem has said, 'I shall give it to you.' Go with us and we will be generous with you; for the Hashem has spoken of good for Klall Yisroel. (Bamidbar 10:29)

**In Lechovich**, on Erev Shabbos Bihaloschoh, before the onset of Shabbos, a parade was made to greet this great Shabbos. As this is the Shabbos in which we read in The Torah, Ki Hashem Diber Tov Al Yisroel, Hashem has spoken of good for Klall Yisroel."

**A person** shall not take for himself the trait of humbleness and lowness to the point that he will be low and disgraced. As then he will not serve Hashem Yisborach, as he will think that he is depleted and lost. To this it says "Harcheik Mishochein roh, v'al tischaber loroshoh" – Distance yourself from a bad neighbor; do not associate with a wicked person (Avos 1:7), which intends to say, that a person is also forbidden to consider himself a Roshoh.

- Sefer Avodas Yisroel - Sefer Ohz Tischazeik

**The Grandson** of the Beis Aharon, the Yenukoh of Stolin ZY"A said, "In the past the Yetzer Hora would focus on every aspect separately (to deter one from Avodas Hashem). Today, he found an easier way to throw one into Atzvus. And through that he will Chas VeSholom fall into everything.

## 23<sup>rd</sup> of Sivon

כ"ג סיון

(ח') ויקראו ספרי המלך בעת ההיא בחדש השלישי הוא חדש סיון בשלושה ועשרים בו וגו': (ט"ו) ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריך בוץ וארגמן והעיר שושן צהלה ושמחה: (ט"ז) ליהודים היתה אורה ושמחה וששן ויקר: (י"ז) ובכל מדינה ומדינה ובכל עיר ועיר מקום אשר דבר המלך ודתו מגיע שמחה וששון ליהודים משתה יום טוב ורבים מעמי הארץ מתהודים כי נפל פחד היהודים עליהם: מגילת אסתר פרק ח'

On the 23<sup>rd</sup> of Sivon, The Beis Aharon of Karlin ZY"A made a Seudah (festive meal). He asked the participants of the nature of this Seudah. As they did not have an answer, he replied as follows. "This day is respected, as on this day Esther HaMalkoh the Igeres HaShlishis - the third correspondences." [As is written in Megilas Esther, (8:16) "LaYehudim hoisoh oiroh visimchoh visoson viekor"].

- Sefer Birkas Aharon

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

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Ah Guttin Shabbos Koidesh - Rabbi Naftali H Ganzweig