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

בס"ד פרשת יתרו תשפ"א

Parshas Yisro 5781 Vol. 12 No.17

וַיִּשְׁמַע יִתְרוֹ. ספר שמות פרק י"ח פ"א

And Yisro heard (18:1)

Rashi explains, what is it that Yisro heard and came? Kriyas Yam Suf and Milchemes Amoleik – The splitting of the Sea and the war of Amoleik. This is to say, Yisro heard that even after the great revelation which they had at the Yam etc. (Michilta Parshas Beshalach), nevertheless afterwards came Amoleik and instilled in them a Krirus – coldness in Emunoh – Faith. And that is since Chazal say (Sukkoh 52.) Kol Hagodol Meichaveiro Yitzro Godol – He who is greater than his friend, his inclination is greater. From this he realized that the only way is to come and be Mikabel (accept) The Torah, which will give him strength to stand against the evil inclination.

- Sefer Divrei Shmuel - Slonim

אִיעָצְךָ וִיהִי אֱלֹקִים עִמָּךְ. ספר שמות פרק י"ח פי"ט

I shall advise you, and may Hashem be with you (18:19)

As to say, my advice is that in all your endeavors, you shall see to it to come close with it to Hashem. You shall beg for His help, rely, depend on Him and His abundant kindness.

- Rav Michel of Lechovich – Sefer Toras Avos

אויף שמחה דארף מען הארעווען מער פון אנדערע מדות. ספר דברי אהרן - לקוטים ד"ה אמר

On happiness one must toil more than on other Middos – characteristics.

- Divrei Aharon – Sefer Ohz Tischazeik

עֶלְיוֹנִים שָׁשׂוּ וְתַחְתּוֹנִים עָלְזוּ. בְּקַבָּלַת תּוֹרָה הַכְּתוּבָה מִסִּינַי. תֹּאַר כַּלָּה מְאֹד נִתְעַלָּה. בְּקַבָּלַת יוֹם זֶה עֶשֶׂרֶת הַדְּבָרִים:

לימוד אור החיים הק' בחבורה ליל ששי 8:30pm

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Ah Guttin Shabbos Kodesh – Rabbi Naftali H. Ganzweig

כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹקִים. פירוש, כי זה שאמר הקדוש ברוך הוא בעצמו אנכי ולא יהיה לך, נרשם ונחקק בלב כל איש ישראל עד שאפילו הקל שבקלים מוסר נפשו על קידוש שמו יתברך וזה לבעבור נסות שתעמדו בנסיון: ספר קדושת לוי

For in order to elevate you has Hashem come; (20:17)

Meaning, the essence that Hashem [G-D] Blessed He, Himself said "Onochi – I Am Your Hashem, and Lo Yiyeh Licho – It should not be for you a foreign god", is symbolized and engraved in the heart of every Yid, until the point that even the low of the lowest, will be Mosser Nefesh – sacrifice his life, Al Kiddush Hashem – for The Name of Hashem Blessed He. And that is Levavur Nasos – To elevate Klall Yisroel, that they should stand in a Nisoyon – a tribulation.

It was in the height of WW2 the armies of Nazi Germany were overriding Polish towns without mercy. As the town of Kozhnith was destroyed the Shul of the Kohznitzer Maggid ZY"A was set aflame. The Sifrei Torah were saved from the Shul, but not for long. As the shul was burning the Germans approached the Mayor of the city, a Jew who was a Bundist. The general offered the Mayor to Chas VeSholom desecrate the Sefer Torah and thereby save himself. The Mayor stood aside the Burning Shul and he immediately jumped into the fire, giving his life Al Kiddush Hashem, rather than to Chas Vesholom forsake The Name of Hashem, even in his low and farfetched situation of Yiddishkeit. From this story we see the Heilige words of The Possuk and the explanation of the Heilige Berditchiver – The Kedushas Levi. As Onochi and Lo Yiye Licho were said from Hashem himself, it penetrated the depths of every Jewish soul, as we were all at Har Sinai, That Hashem is one and the only one. And that there is none besides Him.

This is alive with every single Yid to this very day, in every place and every situation.

A Yid once would come to The Beis Aharon ZY"A on a regular basis. He once did not come for three years. The Beis Aharon questioned him on this, to which the Chossid Answered "I heard the Rebbe say something that held me for three years". The Beis Aharon immediately called for the Koseiv – scribe to record this. The Chossid replied "Tzu Dienin Der Bashfer iz vie mehn iz, Vos mehnn iz, uhn Vehn mehn iz – To serve Hashem is where we are, what we are and when we are "!