Divrei Torah, Ba`er Heitev באר היטב

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בס״ד פ׳ ויצא תשע״ו

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה: פרק כ״ח פ״י

And Yaakov departed from Beersheva, and went toward Choron.

The going of Yaakov Avienu to Chutz Li'oretz was a preparation for Gollus. We too should be able to act correctly, and properly, al pi Torah in Chutz Li'oretz, in Gollus too. - Sfas Emes.

When Yaakov Avienu left on his journey, he went alone, without money as the Medrash explains he was somewhat in a helpless situation. It was then that Yaakov Avienu proclaimed, "Ezri May'im Hashem" my help is from Hashem.

...צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ צִיָּה וְעָיֵף בְּלִי מָיִם: כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ: תהילים פרק ס״ג פסוק ג׳ – ד׳

...my soul thirsts for you, my flesh longs for you in a dry and thirsty land, where no water is. To see your power and your glory, as I have seen you in the sanctuary. Tehillim 63:3-4

According to the great will and yearning that a person has for Avodas Hashem. In a desolate place, "without water", so too can he be open to secure himself to the Kedusha [Holiness] when it shines to him a slight light.

This, the Hisgalus HaShchina, was the comfort when Yaakov Avienu had to go to Chutz Li'oretz, to the desolate land.

Hence that Yaakov Avienu merited, though the yearning and thirst. He was able to proclaim, "I have seen you in your holiness, Hashem." Since his thirst was such, so to was his clinging to Hashem in this revelation. With that the Possuk continues, וַיִּשָּׂא יַעֲקֹב רַגְלָיו [39:1] Yaakov Avienu was able to go further once he was promised good tidings, As Rashi says.

So to, in every aspect in this world, we can merit to be connected to Hashem in the world to come. The same is to be said that according to a person's yearning in the turbulent weekdays, will he merit to have a connection to Hashem on Shabbos Kodesh, Which is May'ein Olam Haboh to see in the sweetness of Hashem. - Sfas Emes

Shabbos Kodesh is May'ein Olam Haboh, a slight portion of Olom Haboh. Tzadikim said, that the word May'ein can also be said "Mayon" a spring, a fountain of Olom Haboh.

This week symbolizes the power of Tefilloh. When Naftali was born, Rochel Imeinu said, נַפְתּוּלֵי אֱלֹקִים נִפְתַּלְתִּי , Rashi explains that I have made a lot of requests to Hashem, and I was answered.

The Chizukuni expands on the Possuk וַיִּזְכֹּר אֱלֹקִים אֶת רָחֵל וגו׳ . Great are the Tzaddikim that they can switch from Middas HaDin to Middas HoRachamim.

The Sepurna, the Malbum, and the Netziv, all add to explain the words in this Possuk. וַיִּשְׁמַע אֵלֶיהָ אֱלֹקִים , that after Hishtadlus, and Masim Tovim, It was thru Tefilah that Hashem answered Rochel Imeinu, and listened to her Tefilos.

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig