Divrei Torah, Ba`er Heitev באר היטב

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בס"ד פרשת בשלח תשע"א

וַיֹּאמֶר ה' אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִסָּעוּ: שמות פרק יד פט"ו

To worry over sin is itself a sin. It leads to melancholy [sadness], which makes true penitence – Teshuvah, impossible. – Sipurei Chasidim

עָזִּי וְזִמְרָת יָהּ וַיְהִי לִי לִישׁוּעָה זֶה אֵ-לִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ: שמות פרק ט"ו פ"ב

The *Might and the vengeance of Hashem [Rashi]. Hashem is my Might and Song [Targum]; was salvation for me. This is my Hashem and I will build Him a Sanctuary; The Hashem of my Father and I will exalt him. Shemos 15:2*

An alternative rendering is: "This is my Hashem, and I will make Him a habitation" (the Hebrew verb אנוהו, "And I will glorify Him", is related to the noun נוה, "habitation"). This means "I will make myself into a habitation for Him; I will sanctify and purify myself so that my body may become a dwelling place for the Holy Presence." Reb Shamshon Raphol Hirsch

הלל – בצאת ישראל וכו'

The Haggadah puts the beginning of Hallel before the meal of Shulchon Oreich and its end after the meal. This teaches us that if our meal is a proper, festive meal, it is not an interruption in the course of the Hallel. Eating itself is an act that should be so full of holiness as to be like a song of praise to Hashem. When we begin Hallel, then continue it with our meal, it becomes one continuous song of praise to our Creator, which we then finish after the meal, as it is all one continuous song. - Tiferes Shelomo, Yeino Shel Torah

The Beis Aharon of Karlin was once leaving the Beis Medrash after a lengthy "Hislavusdig" [fiery - uplifting] Davening. He exclaimed "Chatzie Lochem [half to ourselves (of Yom Tov obligation)] we have already fulfilled, now we have to fulfill Chatzie LaHashem! [with the Yom Tov Seudah].

וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם: שמות פרק יב פי"ז

The word "Chomeitz" means both "leavened" and "sour." When you have a chance to do a Mitzvah, do not turn it sour - don't do it with a sour face and begrudgingly. Do your Mitzvos happily, energetically, and with a willing heart. – Yeino Shel Torah

מַעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן וכו': הגדה של פסח

It took place that Reb Eliezer, Reb Yehoshua, Reb Elozar ben Azaryah, Reb Akiva, and Reb Tarfon (Pesach Haggadah)

The Haggadah uses the term מעשה as the Talmud does when it cites a story as concrete proof for a Halachah principle. In this case, the principle that "all who increase telling the story of the Exodus are praiseworthy" is supported by the story of these Tannaim (Mishna-era Rabbis), who were sages, full of understanding of the Torah and men of renown who knew the entire Torah; [yet] they were telling the story of the Exodus the entire night. – Vilna Goan

רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ - הגדה של פסח

I *made you as populous as the plants of the field (Pesach Haggadah)*

"Like the growth of the field": Just as the growth of the field grows more when it is cut more frequently, so too Israel would be more fruitful and multiply more as the Egyptians afflicted them more. – Ritvah

A wise Rabbi in a small village was once informed that a certain individual had died of hunger. "What do you mean, he died of hunger?" said the Rabbi. "He could have swept the streets or carried water and earned enough for food." "But," they replied, "he was a respected householder, and such work was beneath him. "Correct!" exclaimed the rabbi. "Just as I said; he did not die of hunger -- he died of pride." – Sipurim

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig