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

בס"ד פרשת וארא תשפ"ב

Parshas Voh'eiroh 5782 Vol. 13 No. 14

אֲנִי ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרָיִם: ספר שמות פרק ו' פ"ז

I am your Hashem your Almighty, who takes you out from under the burdens of Mitzrayim (Egypt).[6:7]

This Possuk is explained by Rav Henoch of Aleksander as follows. The greatest Gollus is the fact that The Yidden sunk into a situation that they were Soivel – *accepted* the Gollus, as if it were "status quo" for them. Says The Possuk,

הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרָיִם;

I, Hashem is the force, redeeming you from this awful situation of *acceptance* of this terrible Gollus Mitzrayim

The Chidushei Ho'rim gives a similar explanation, on the Possuk וַיִּרְא בְּסִבְלֹתָם (שמות ב' י"א)

They were Soivel (accepted) the Gollus. Such a position is the worst ,מצב situation that a Yid could find himself in, "status quo" – in Gollus.

As Rav Shlomo of Karlin ZY"A said. "The worst tragedy is when a Yid forgets that he is a Ben Melech – Son of The King – Hashem, Our Father".

At the Burial of Yaakov Avienu, Eisav the brother of Yaakov Avienu (who sold his Bichorah – firstborn rights to his younger brother Yaakov Avienu) started to "make trouble", claiming that the plot in The Me'oras Hamachpeilah in Chevron belonged to him. A heated debate erupted between The Shevotim (Sons of Yaakov) and Eisov, regarding the ownership rights. Naftoli the son of Yaakov Avienu was immediately sent

back to Mitzrayim to bring the contract of ownership – the proof of the sale of the Bechorah. Chushim the son of Don, who was deaf, was observing the situation. Seeing what was happening Chushim who was not involved in any negotiations, took action in his hands and beheaded Eisov.

From here we can learn that when we separate ourselves from foreign society, we are then more secure, as there are no two sides to the coin, we know the truth and we are not in any way swayed to ideas that are strange to us.

- Rav Chaim Shmuelevitz.

Explains the Chasam Sofer ZY"A, Avos אבות can also be interpreted as "The Seekers", those who want (from the language of לא יאבה). Hashem shows himself only to those who want that He should show himself to them. So to, interprets the Rambam, אהקה אשר אהקה, I will be with those who want that I should be with them.

- Der Torah Kvall

The Medrash asks how did the frogs enter the great marble palaces of distinguished Egyptians, during Makas Tzfardeyah. Answers the Medrash that the frog proclaimed to the marble "open a passageway for me that I may enter and fulfill the will of my creator". The marble split open as a passageway for the frogs. Expounds The Divrei Shmuel, so to must every Jew say to his blocked (heavy) heart, open up that I may fulfill the will of Hashem.

A young Cheder boy was not excelling in his studies; it seemed as if his abilities were limited. The boys' parents were greatly distressed. On the 21st of Adar the roads led to Lizhensk, Poland to pray at the holy burial place of the great Rebbe Reb Elimelech of Lizhensk ZY"A in the company of thousands of fellow Jews. Hours were spent engrossed in prayer to which the tear soaked Tehillim attested.

After Pesach the boys' Rebbi contacted the boy's parents asking if all was as usual in the boys' environment, did anything special happen?

A bochur did unsatisfactory on his yeshiva entrance exam; the Menahel conveyed this to him to which he replied I'll be Mispallel (pray) to reach achievement. The Menahel could not refuse him, and he did not regret it.

My Father Shlit"a quotes the Chazon Ish ZY"A explaining, that Torah and Tefilloh are like twins, and one cannot be without the other.

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Ah Guttin Shabbos Kodesh - Rabbi Naftali H. Ganzweig