

The Ohr HaChaim HaKodosh in the first section on this week's Parsha, expounds on the first Possuk. He explains that "Bimokom Giloh Shom Tihei Ri'ohdoh - In the place of joy there must also be fear" (Gemoroh Brochos 30:). This is relative to what is written in the Zohar HaKodosh, quoted by The Ba'al Shem Tov HaKodosh ZY"A and in Sefer Nefesh HaChaim - "Kol Miluloh diless Bei Dichilu Urichimu Lo Porcha Li'Eiloh - Every action that is not done with fear and love for Hashem does not rise upwards to Shomayim".

A Tzaddik once entered a Shul and said "There is no room in this Shul, it is packed. A bystander was bewildered as there were empty places and it was not full. The Tzaddik answered it is congested with Tefillos that have not risen to Shomayim as they were not said with Kavonoh, or there was talking during Davening.

One can imagine that simply flicking on his Tallis and Tefillin, have an express ride through Davening, is not optimal. It is missing its true essence. It should be with a Hachonoh (preparation) and Kavonoh (concentration), then it is a true Nachas Ruach (pride) to Hashem.

We can further expound with a story that took place by Rav Yisroel of Rizhin ZY"A. The Heilige Rizhiner was once visited by a Meshulach from Eretz Yisroel. The Rizhiner questioned him, "What is the situation in Meiron on Lag BiOmer"? the Meshulach answered "Inside the Tzion of the Tannoh Rav Shimon Bar Yochai it is Yom Kippur and outside, in the Chotzer (courtyard) it is joyous as Simchas Torah".

This week's Parsha is a preparation for Geuloh. The Geuloh has already begun, as it is quoted in many Meforshim and Seforim. As Binei Yisroel are becoming Klall Yisroel through the revelation of the Ten Makos, Yetzias Mitzrayim, Kriyas Yam Suf and Matan Torah. From the words of the Ohr HaChaim Hakodosh, we can acquire that Hashem is instructing Moshe Rabbeinu how to elevate Klall Yisroel to great caliber of becoming the Am HaNivchor and Avdei Hashem.

לזכר עולם יהיה צדיק - יומא דהילולא קדישא של
הר"ר משה לייב סאסאווער - ד' שבט תקס"ז

וממשפחת נמשך זקיני אדמור"י שידלוב והמגיד מסטאשוב זיעועכ"א

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וארא. (שמות ו' ג') I appeared (Shemos 6:3) Rashi Hakodosh explains on this "Voheiroh el Ho'Ovos". The Admor of Krashnovitz ZT"L said in the name of HGH"K R' Simcha Bunim of Parshischoh ZY"A "I revealed myself you should know who I am : "אל"י אבות עכלייק ודפח"ח והמב"י:

- Sefer Siach Sarfei Kodesh

Seforim Hakedoshim give an explanation "Avos" can also indicate "want", Hashem reveals Himself to those who aspire for Him.

The Kotzker ZY"A said on "Ahyei Mikom Kevoidoi - Where is the place of His glory" (Kedushoh, Shabbos and Y"T) "Vie Men Lozt Ehm Nor Ahrein - Wherever He is Welcomed".

If a person elevates all of his actions to Hashem, (even and specifically those that seem mundane), then he is Crowning Hashem on all his actions.

Asks the Medrash (Shemos Rabboh 10), how did the Tzfardeyah (frog) enter the great houses, which were built of marble? Answers the Medrash, that the frog would say to the marble walls, "Make me an opening I should be able to go and do the will of my Creator", and the marble would split open! So too, must every Yid say to his heart which is clogged as a stone, "Split open, as to enable me to do the will of my Creator". As even for the frog the marble split open, when it was going to do the will of The Borei, Hashem Yisborach Shemo.

- Sefer Divrei Shmuel - Slonim

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Ah Guttin Shabbos Kodesh - Rabbi Naftali H. Ganzweig