

Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 13 Dec 2010 19:32

a place to put some nice divrei torah i've come across. i hope others can benefit from them as i have.

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 04 May 2011 15:18

Pirkei Avos

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Nedarim se'yag la'prishus, vows are a fence for abstinence.

The word '*nedarim*' denotes a plural (as opposed to '*neder*'). To start with a far-reaching and difficult objective is usually doomed to failure from the beginning. Start with a feasible goal and once that has been attained make a new vow and keep setting the bar higher, working your way up, using progressively more challenging vows.

R'ma Mi'pano

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 04 May 2011 15:34

All remedies come from (plants that grow from) the ground, therefore when the earth sprouts with new blossoms and renews itself, which is in Iyar, all remedies have added strength, because they receive their power from the ground at that time, which is the month of May. (see also Gemara Shabbos 147:)

Likutei Moharan 1, 277

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 04 May 2011 16:10

Pirkei Avos

We learn *Pirkei Avos* between *Pesach* and *Shavuot* to purify and cleanse ourselves and to bring us to *teshuva*. *Pirkei Avos* has 5 *perakim*, which are the primary numerals of 50, each one being composed of 10, which correspond to the *Nun Sharei Binah*, the 50 Gates of Understanding, which is the world of *teshuva*. That is why this month is called '??' (May) by the nations. It has the numerical value of 50. The nations also agree that this time is especially auspicious for healing. May we all be healed in body and soul.

Ohev Yisrael by the Apter Rov

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Re: Divrei Torah collected by Zemiros
Posted by Yosef Hatzadik - 04 May 2011 16:13

Wow!

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 05 May 2011 18:26

Rav Moshe Zoberman at his shiur in Bobov said:

The Kedushas Zion came to a person - R' Meir Frankel, who worked as a caterer - in a dream during WWII

Told to him to get out of the building he is in.

He went out just as the Germans ym"s burned the whole building down!

The Kedushas Zion also said in the same dream:

V'chara af Hashem bachem.

Even if it is 'Vchara af', still, "Hashem bachem"!!!

Hashem is still with you! / in you!!!

heard from someone who heard it from someone at the shiur

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 18 May 2011 21:59

Parshas Bechukosai

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Rashi says that a special bracha will be found in the bread and a small amount of food will satisfy you.

Why is this necessary, considering that there will be no lack of food?

There are two benefits in this bracha. One is that a person won't need to spend so much time eating and pursuing bodily needs, thereby enabling him to use his time in higher pursuits. Another is that the possibly addictive and compulsive use of physical indulgence will be minimized by the satisfaction one will have from a small amount and won't require a deep attachment and involvement in physicality.

Darash Moshe by Rav Moshe Feinstein zt'l

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 20 May 2011 16:44

Parshas Bechukosai

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Chazal say that the world was created with ten utterances (*asara maamaros*), to give reward to *tzadikim* who sustain the world created with ten utterances and to punish those who destroy the world that was created with ten utterances.

This seems to sound like Hashem is out to get the *resha'im*. Why make the world with ten utterances in order to punish them, wouldn't it be better to make the world with one utterance and thereby minimize their punishment?

Chazal say that if a person feels high and mighty then he is told that the smallest flea was created before you. If the world would have been brought into existence in one stage then all creatures would have been created simultaneously and that element of humility would have been missing.

A person cannot be constantly in a state of lowliness (*shiflus*), because he will not be joyful. So it is necessary to introduce some amount of uplifting and confidence, '*vayigba libo bedarkei Hashem*'. That is why the *mishna* says first '*lehipara min harsha'im sheme'abdim as haolam*', and then '*litain s'char tov latzadikim etc.*', first we need the element of *shiflus*, but not to dwell in it, rather to move on to a positive and uplifting spirit, to look at yourself in a positive light, as a *tzadik* who sustains the world.

'*Venasati gishmaichem*', your *geshem*, meaning your physicality, like rain which flows to the lowest place, '*be'itam*', in it's correct time. You wont be overwhelmed with guilt and bad feelings, rather you will use the *shiflus* as a springboard to move higher and higher. *Venasna ha'aretz es yevula ve'aitz hasadeh yitain piryo*.

Bas Ayin

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 01 Jun 2011 14:44

Shabbos

"Some people think very low in their weekday pursuits.

Their activities are devoid of even a spark of sanctity.

Then, when Shabbos comes and work is prohibited, they try to change from their spiritually 'extinguished' mode to one of spiritual fire and warmth.

The Torah tells us, -'You must not kindle a fire . . . on the day of Shabbos'.

One should not light a fire - even a spiritual flame on Shabbos. He must imbue his weekly activities with warmth and sanctity as well, so that when Shabbos comes and he increases sanctity, he is not just beginning to create the fire."

The Chasam Sofer Zatzal quoted in Sefer Torah Tavlin

loveisthemotive.blogspot.com/2011/05/chizuk-corner-some-people-think-very.html

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 13 Jun 2011 20:08

Parshas Sh'lach

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Chazal say that the word '*acharei*' signifies something being considerably after the preceding, not just immediately following (*acharei muflag*).

If a person chances upon a forbidden sight then he is not held accountable for the first glimpse as it was done unintentionally. Only for continuing to look is he held accountable, after he realized that what he is doing is a problem.

Rav Moshe Kobriner zy'a in Toras Avos

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 13 Jun 2011 20:14

Parshas Sh'lach

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Eretz Yisrael is connected with the trait of humility (*hachna'a*). Chazal say in pirkei avos '*me'od me'od hevai shefal ruach*'. Eretz Yisrael is *mesugal* for the mida of '*me'od me'od*'.

Rav Mordechai of Lechovitch zy'a in Toras Avos

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 23 Jun 2011 20:20

Parshas Korach

The primary shortcoming of Korach was that he sought great levels in avodas Hashem, which is why he desired the kehuna gedola. A person should feel that the even the seemingly minor avoda is something for which he is not truly deserving or worthy.

Moshe said to Korach "Rav lachem", you are constantly seeking the highest levels, rav. "Hame'at mikem" is your current avoda paltry in your eyes?

"VeAharon ma hu", Aharon feels unworthy and undeserving of the avoda he does.

Rebbe Avrohom of Slonim zy"a, the Yesod Ha'avoda, in Toras Avos

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 24 Jun 2011 17:36

Parshas Korach

One of Korach's followers was Ohn ben Peles. His wife, with her intervention, saved him. She told him, what do you stand to gain? Either Moshe or Korach will be the leader - not you! He agreed.

Asks Rav Meir Chadash, zt"l, but what happened to his claims about the tzitzis and mezuzah? These were fundamental and ideological questions that seemingly proved that Moshe Rabbeinu must have made up the Torah?!

The answer, he explains, is that so long as one has ulterior motives or the like, he has questions - nothing makes sense. However, when a person's motives are taken away, and he has an objective outlook, the questions disappear as well. This is a very important lesson for all of us in decision making during our lifetimes

from an email by Rabbi Yitzchok Mordechai Feder, Aish Kodesh Youth Director

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 30 Jun 2011 16:30

Parshas Chukas

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Why was the n'chash han'choshes made of copper (nechoshes)?

The ramban answers because Moshe reasoned 'lashon nofel al lashon', they sound similar.
What is the meaning behind that?

The people spoke about Moshe Rabeinu, which caused the n'chashim to come and bite them.
They didn't start immediately with lashon hara, first it was seemingly innocent jokes about him.
It progressed to real lashon hara. It was lashon nofel al lashon, a progression of lashonos,
hence the copper.

Degel Machaneh Ephraim

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 30 Jun 2011 17:32

The Missing Horse

This is a story heard from Rav Moshe Weinberger, in the name of Reb Simcha Bunim of Peshischa, called "The Missing Horse" in reference to the importance of the sefer Bilvavi Mishkan Evneh at this point in history.

There was a g'vir in Poland who very much wanted to have the most expensive and beautiful horse in all of Europe. He therefore spent a fortune on purchasing this horse. However, once he had purchased the finest horse available, he realized that he had to have a fitting place to keep the horse. Therefore, he had the finest and most expensive stable built to house this excellent horse. But without security, this stable would not adequately protect the horse, so he bought the most expensive lock to place on the stable. But just to be sure, he also hired guards to watch the stable 24 hours a day.

On the first night, the g'vir was both excited and apprehensive about the new guard who he expected to stay awake throughout the night. He went to bed at night, but he couldn't sleep, worrying about whether the guard had fallen asleep at his post. So he got up and went out to check on the guard and sure enough, the guard was still awake. So he told him he was doing a good job, and asked him how he was able to keep himself awake. The guard answered him that he was pondering a difficult question. So the g'vir asked him what the question was. And the guard answered that he was wondering about where the wood that a nail pushes aside goes to, when a nail goes into a piece of wood. The g'vir congratulated him for working on this and suggested that he keep thinking about it, and to let him know in the morning when he comes up with an answer.

The g'vir went back to bed but still kept tossing and turning, wondering whether the guard had fallen asleep. So a couple of hours later, he goes out again to check on the guard. And sure enough, the guard is still awake. "How did you stay awake into the middle of the night?" The guard answered that, again, he was thinking about a difficult problem. So the g'vir asked him what the problem was that he was thinking about. So he says that he was thinking about when people make bagels, where does the part of the bagel where the hole is, disappear to? The g'vir again congratulated the man on coming up with a problem that is so perplexing that it keeps him up through the night and he encouraged him to continue working on it and to let him know in the morning if he came up with an answer.

Very late at night the g'vir finally gets to sleep a little bit, but wakes up just as the morning breaks. In a panic, wondering whether the guard had fallen asleep, the g'vir runs out to the stable, and finds that the guard is still awake. Relieved, the g'vir asked him how he was able to stay awake throughout the whole night. So the man answers that he was working on a difficult problem. What's the problem? He was wondering: "You bought the most beautiful horse in the world. And for that horse you built to most expensive stable in the world. And for that stable you installed the most expensive lock in the world. And not only that, you hired guards to watch the

stable 24 hours a day. So I'm wondering, with all of that, how could the horse have disappeared?! End of story.

To explain the nimshal, the message, of the story, some alter chassidim of Reb Simcha Bunim clarified what they thought the Rebbe was teaching. We may have all of the right things in Yiddishkeit. We have our yeshivos, our Bais Yaakovs, our Shuls, our Mikva'os, our Daf Yomi shiurim, our Batei Midrash, our knee-highs and our jackets and hats. But why do we have all of these things? What is their purpose? What is their tachlis!? Their purpose is to make us proper keilim, vessels, for the kedusha of hashro'as haShechina, the Divine Presence. But if the horse is missing, if Hashem is absent from our lives, then everything else is pointless!

dixieyid.blogspot.com/2008/09/when-means-become-ends-lament-on.html

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