

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 - 23 Dec 2010 19:59

Olas Shabbos

by Rabbi Eliyahu Hoffmann

Parshas Shemos

Sharing the Pain of Others

After telling the story of Moshe's birth, the Torah skips over the details of his upbringing in the palace of Pharaoh, and jumps to a time during Moshe's transition to adulthood, when he first came into contact with his Jewish brethren (2:11-13):

And it was in those times when Moshe grew up; he went out to his brothers, and observed their burden.

Moshe had grown up in great comfort as a member of Pharaoh's household. Still, as soon as he came of age – and found out he was a Jew – he abandoned his position of comfort and stature, and chose to cast his lot with his brethren. (Ramban)

One might think that Moshe's 'observation' of his brethren's suffering was circumstantial; he happened to leave the palace, and happened to notice their situation. Rashi dispels this approach:

“And he observed their burden,” Moshe concentrated with his eyes and his heart to suffer together with them.

The Midrash (Shemos Rabbah 1:27) expands on this:

Seeing their anguish, Moshe too would cry, saying, “My brothers – I can’t bear to see you like this. Would that I would die for you.” And he would bend down, and help everyone with their loads.

Chazal, our Sages in the Mishnah (Avos 6), would later describe the process of sharing other people’s pain (and their joy) as, “Carrying the burden together with one’s friend,” a clear allusion to Moshe.

This period – with the exception of Moshe’s marriage (which incidentally also came about as a result of his desire to help others) – is all we hear about his life until the age of eighty, when Hashem instructs him, from a bush, to redeem the Jews from Egypt. Clearly this incident, which describes how Moshe nurtured his deep attachment to his people, is a seminal moment in Moshe’s path to becoming a leader.

Rav Yosef Shlomo Kahaneman, the Ponevizher Rav zt”l, was in his youth one of the brilliant young students of the famous Yeshiva of Telz. At some point, he decided to transfer from Telz to the fabled yeshiva of Novardok. On his way, he passed through the town of Radin, where the renowned tzaddik the Chafetz Chaim lived, and decided to visit the elderly sage.

He entered the Chafetz Chaim’s home during the early evening, and the rebbitzin told him to take a seat, saying the Rav would be with him shortly. Suddenly, there was a great cry and screaming. R’ Yosef Shlomo bolted from his seat to see what had happened. “Don’t be alarmed,” the rebbitzin said. “Someone just came to tell my husband that his wife is going through a difficult childbirth. He is praying for her.” On the spot, the Ponevizher Rav made up his mind to remain in Radin and study under the Chafetz Chaim.

Suffering together with one’s friends, emotionally and physically, is obviously a noble trait. But

why is it the defining characteristic which led to Moshe guiding the Jews out of slavery and giving them the Torah? And why is it one of the 48 critical character traits without which one cannot properly study Torah?

In its essence, the Torah is not a collection of laws and stories. It is the light of the Infinite One, constricted through prism after prism. While anyone can read the Torah and study its words at a very basic level, tapping the infinite light requires that man, somehow, shed his corporeal existence.

This sounds very lofty. One would think it would require living a life of abstinence atop high mountains, separated from anything physical. Nothing could be further from the truth.

We are commanded, to the extent we can express it, to “cleave” to Hashem (“u-Vo tidbak”). This is accomplished, Chazal explain, by cleaving to His ways: He is kind, so you be kind. He is compassionate, so you be compassionate.

Likewise, Meshech Chochma explains, Hashem is described as “suffering together with man.” Moshe understood that emulating Hashem must include bearing the pain of his fellow Jew, emotionally and physically. It was this, more than all his other positive traits, that made Moshe worthy of leading Hashem’s nation and giving them the Torah.

Tomer Devorah notes that we’re called She’eris Nachlaso, the last remainder of Hashem’s inheritance. The term She’eris also means “relative” – meaning that Hashem treats us like family. Am Kerovo – each Jew is Hashem’s close relative.

This is why the Torah refers to Moshe going out to “his brothers.” The expression is often thought of as a colloquialism, but it is not. If one were to hear about a terrible calamity that happened to someone he does not know, he might still be terribly upset. Who was not horrified when imagining the plight of the cadets trapped on the fiery bus in the Carmel a few weeks ago? But now imagine you knew someone on the bus – perhaps a business associate, or a close friend. And what if – G-d forbid – your brother, or your son, or father had been on the bus? Might your reaction have been different?

Moshe teaches us the true meaning of “bearing the load together with our friends.” He saw

their burden – not like a person looking at a display in a museum. Not a groan or a perfunctory “tsk tsk.” Moshe cried with his brothers. He bent down and bore their load with them, literally. It is this, and no less, that the Torah expects of us. Have a good Shabbos.

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 29 Dec 2010 21:00

Parshas Vaera

???????? ???? ???? ????? ?????

Hashem says I will redeem you from your spiritual exile, the fact that you can tolerate = ????, the filth of Mitzrayim. You will reach a state where you cannot tolerate the degradation and defilement of Mitzrayim.

Likutei Imrai Chaim

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 29 Dec 2010 21:04

Parshas Vaera

???? ?' ?? ?????? ???

Only to those who are like "??", like nothing, with no blown up ego, to those Hashem reveals His name.

???? ???, my name, ??, to those who are humble, ?????? ???.

Likutei Imrai Chaim

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 29 Dec 2010 21:26

Parshas Vaera

????? ??? ?? ?? ??? ?????? ??? ????? ?? ??? ?????? ??? ??????? ???

Rebbe Meir from Premishlan explains what Rashi says at the beginning of the parsha, ??? ????
???? ?? ?????? ????? ?????? ??? ?????? ???, as follows: Moshe Rabenu saw the state the yidden
were in, how things went from bad to worse and how they were questioning whether the mission
from Hashem was helping them at all. So he went and put himself into their level as well, by
asking Hashem ??? ??????, even though he knew that he should trust Hashem, but his mercy
and feelings of solidarity caused him to push the limit.

Hashem said to him, ??? ?????, ??? meaning you are worthy of being a leader and a Shofet,
because you identify and are loyal to your people, ??? ?????, you deserve the position of Judge
and Leader.

Accordingly, ?????? ??? "???" ?? ??? ??????, similar to the pasuk ?? ????? ?????? ??????, meaning
they are justified in their inability to listen and accept my words, because of their terrible plight,

????? ??? ??????? ???.

Likutei Imrai Chaim

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 29 Dec 2010 22:47

Parshas Vaera

????? ?????? ?? ??? ?????? ????? ??? ?' ???

Why does it say 'vayomer alov', it seems repetitious, and why does it say 'vayedaber' and then 'vayomer', why the change of terminology?

(i am quoting the lashon here verbatim)

???? ?????? ??????? ??? ?? ?????? ?????? ??, ?????? ?????? ?? ?? ?????? ??? ??? ?????? ??? ???
?????? ?? ?????? ?????? ??????, ?? ?????? ?????? ??? ??? ?? ?????? ??? ?????? ??? ??????? ?????, ??
?????? ?? ?????? ??? ???????, ??????? ?? ?????? ?????? ?????? ???.

The primary dwelling of the Shechinah is on people who have broken hearts, the level of baalei teshuvah. After a person does an aveirah and his heart is broken and he does true teshuvah he draws upon himself the light of teshuvah. This is very precious and dear in the eyes of Hashem.

The pasuk starts off ????? - ????? ???, when Hashem rebuked Moshe for saying ??? ?????? , Moshe's heart broke and he immediately did teshuvah. Hashem then spoke to him with a tender tone, ????? - ????? ???

Bas Ayin

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 03 Jan 2011 21:15

Parshas Bo

?? ?? ????? ?? ??? ?????? ?? ???

The '???' , the ego, arrogance and being self-centered is what makes the heart heavy and sluggish, ?????? ?? ???

Toras Avos

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Re: Divrei Torah collected by Zemiros
Posted by Yosef Hatzadik - 04 Jan 2011 23:03

Hichbadity ess lbo.

I made his heart full of Kovod.

Hakina'ah, hata'avah, v'hakovod motzi'in ess ha'adam min ha'olam.

(Yosef Hatzadik's Ha'oros)

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 05 Jan 2011 18:38

shkoyach!

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 05 Jan 2011 18:39

[tomid besimcha wrote on 05 Jan 2011 12:46:](#)

As Tzadikim say: ??????? ??? ??????? ????? ????? ?????????? ?????????? ??????? (Tehilim 139)
The we ask hashem that he should look at our ways in avodas hashem and see if we do it
Be'atzvus, with pressure, pushing too much etc. and not with simcha, then ??????????
?????????? ??????? let me be like everybody, without any big sheivois just a plain simple Yid.

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 05 Jan 2011 20:48

Parshas Bo

???????? ??????? ????????????? ??????? ????????????? ??????? ??????? ?????????? ?????????? ??????????
???????? ?????????? ?????-???????????? ??????? ?????????? ???????????

The yidden were only in Mitzrayim for 210 years, how do we understand this posuk that says they were there for 430?

The pain and tribulations of each Jew in Mitzrayim, besides for the pain they caused each individual they were also felt by each person identifying and carrying the burden of the pain of his friends and fellow Jews. The pain was therefore doubled. 210 times 2 equals 420.

The 9 years Yosef Hatzadik was in prison makes it 429. The unit (the kollel) makes it 430.

When the yidden went down to Mitzrayim it says ????? ???, they were called 70 souls, but the word 'nefesh' says in the singular, to show how they were united and cared for each other and carried each other through the good times as well as the bad times.

??? is the numerical equivalent of 430.

Bas Ayin

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 05 Jan 2011 21:18

Parshas Bo

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Amalek is determined to destroy klal yisrael. one of his primary weapons is to contaminate their personal holiness, the os bris kodesh. ??? ??? ?????, from the same root as ???, as Rashi says on that pasuk.

Hashem says ??? ??? ??? ????, His Name and throne are incomplete until Amalek is eradicated from the world. The Name is missing the letters vuv and hay. The throne is missing the letter alef.

??? ????? refers to one who guards his holiness (the primary time of temptation is at night). The will cause "???" ????", the letters hay vuv alef will be returned to the Name of Hashem and to His throne.

Likutei Imrai Chaim

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 06 Jan 2011 19:26

???? ?? ????? ??? ????? ?? ????? ?-?. ?? ????? ??' ?????? ?????? ???. ????? ?? ?????? ????? ??
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sometimes a person can think that there is so much to do in order to be a good jew. 613 mitzvos and 7 derabanan and don't forget midos. where do we start?

the gemara in Makos says that Chavakuk established emuna as the foundation of all the mitzvos. kol mitzvosecha emuna. emuna means a lot more than 'belief'. emuna comes from the shoresh 'ne'eman' which means trust and loyalty. so emuna in Hashem means trusting in Him and being loyal to Him and not creating foreign objects of worship, including yourself, lust, and any captivating obsession.

a person who believes in Hashem and recognizes that Hashem is constantly providing and protecting and customizing a life-experience just for you will be extremely grateful to Him. he will thank Him for everything and show his appreciation to Him.

the pasuk starts off pischu lee shaarei - plural, denoting that there seem to be many avenues of

access to Hashem. avo vam odeh kah, once you enter you see that it all centers around acknowledging and appreciating Hashem, and you realize - zeh hashaar lashem, this is 'the' gate, in singular, this is the one gate to Hashem. as you progress you see - odcha, belashon nochach, talking directly to Hashem, ki anisani, you have 'responded' to me, directing and guiding my personal life-affairs, and not only that, but - vat'hee lee lishua, everything You have done for me is all for my true benefit.

this one was not collected by zemiros, just baked by zemiros

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 10 Jan 2011 17:47

99% of an aveira is stupidity

1% is evil

torah is machkimas pesi. Removes the stupidity

99% of teshuva is for the future

1% for the past

Sipurei Ramach beshem the Yesod Ha'avodah - Slonim

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 11 Jan 2011 17:04

???????? ???? ???? ???? ???? ?

Why does it say ??????

isn't the point that we should do a complete teshuvah? what is added by saying ??????

When Paroh asked Moshe to remove the ???? he said ?????? ?? ??? ????? ????? ?? ?? ????? ???. He was not interested in forming a connection or a relationship with Hashem. He was just a consumer. He needed to get rid of the locusts and Hashem could get the job done so he asked Moshe to daven.

Even if a person is coming to Hashem and asking for teshuvah we need to see where that request is coming from. Is it because you cannot live with yourself knowing that you have a 'rap sheet' and only Hashem can get rid of it? Are you coming to Hashem as a consumer who only wants to 'get the goods' and move on? Or are you coming as a potential client who will form a relationship that grows over time?

When we ask for teshuvah we are not just asking to 'get' teshuvah and move on. We are asking that Hashem help us live 'with' Him, ?????.

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