

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 - 07 Feb 2011 16:13

Parshas Terumah

Vechen taasu, rashi: im yoivad oy keshetaaseh klei bais olamim.

The Torah is giving instructions how to create a place where the Shechinah will rest, how to construct the necessary components. The Torah is telling you from the very beginning that you might need to fix broken keilim or replace lost ones. You will need the spare part inventory and the construction knowledge for all time. Do not expect to build it and never need to repair and reconstruct.

And by doing that, by constantly repairing and replacing, you will reach the state where what you create will no longer be temporary, like the portable Mishkan, rather it will be like the Bais Hamikdash - klei bais olamim, by staying in the fight and never giving up no matter what.

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 07 Feb 2011 16:17

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is the opposite of dal and evyon a nadiv? isn,t the opposite a rich man?

many people are rich but do not feel rich or satisfied. True satisfaction and fulfillment is when you do something for someone else. To be a nadiv, a benefactor, with a smile, a kind word, an ear, etc., that is the opposite of a dal and evyon, when you can help someone else that is true pleasure and riches.

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Re: Divrei Torah collected by Zemiros
Posted by Yosef Hatzadik - 07 Feb 2011 17:09

Git gezugt! :-*

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 08 Feb 2011 18:56

Rav Hutner asked how the Rambam can say that sheidim do not actually exist and are only a figment of people's imagination (?????) if the gemara is replete with stories about sheidim doing all kinds of things.

He explained that a person's body parallels creation. there is 'pi haaretz' 'eini haaretz' 'ervas haaretz' and so on. the sheidim are the parallel of the imagination. that is also how they are brought into existence, by the detached imaginings and fantasies of people which result in life-force being wasted. their name is related to shadayim as well, because when a baby nurses it can taste whatever it imagines, and the same goes for Monn, which was called 'leshad hashamen" because it's taste was dependent on imagination as well.

Between Berlin and Slobodka and audio shiurim of R' Akiva Tatz

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 08 Feb 2011 22:20

Parshas Tetzaveh

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Why doesn't it say the usual ????? ?' ?? ??? ?????

When it is necessary to bring an ???? - even on someone like Paraoh - Hashem says to Moshe: ??? ?????? ?? ?????, as if Hashem Himself does not want to associate himself with the task. Hashem is the source of good and any evil or punishments or bitter decrees are necessary vehicles for Hashem but not his essence. So He distances Himself from the implementation of the punishments.

Chazal say that ????? ???? all of klal yisrael will merit to do the ????? in the Bais Hamikdash, not only kohanim and leviyim. In our current state the avodah is only done by kohanim and leviyim. When Hashem started telling Moshe the parsha of the kohanim and excluding the rest of klal yisrael from the avodah He did not want to associate His name directly with that and said to Moshe: ????? ?????, as if to say, "you do it, I cannot bring myself to do it", out of his love for all of klal yisrael.

Kedushas Levi

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 09 Feb 2011 20:47

Parshas Tetzaveh

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The Chasam Sofer in Toras Moshe brings from Rav Shamshon Ostropolier a beautiful vort.

[It is talking about deep Kabbalistic issues but it shows a glimpse of the awesome depth and beauty of the Torah. How a seemingly technical and mundane detail of the clothing worn by the kohanim is alluding to the deepest depths.]

???? ???? ???? ???? - ???? ????? ????"

???? ???? ?? ?? ???? - ???? ????? ????"

these are the male and female manifestations of the Sitra Achra.

Between them and preventing their union is the word ???, which is a Shem (Holy Name), alluded to in the pasuk: ???????? ?? ???

Chasam Sofer - Toras Moshe

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 11 Feb 2011 17:41

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Tehilim 119

if you are 'shomer' the bris and the mitzvos then you reach the ahava of the torah and mitzvos, but not just a simple level of ahava, rather a level of 'me'od', the same intensity as the passion of aveiros, you will feel that you receive life and vitality from connecting with Hashem. Me'od is the yetzer hara, who stokes the passions for lust. You can turn that around and use the very same emotions for a much higher and purer calling.

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 14 Feb 2011 20:30

Parshas Ki Sisa

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The pasuk also says "vediber Hashem el Moshe panim el panim kasher yedaber ish el rei'aihu", sounds like a stira.

Hashem's presence only dwells on klal yisrael when they are be'achdus. If they are 'kasher yedaber ish el rei'eihu' they speak with honesty and love between themselves then 'vediber Hashem el Moshe panim el panim'.

but after the Cheit Ha'Aigel, where there was aveira and a lack of achdus, 'ki lo yirani ha'adam' meaning another person does not share the same vision, then 'upanai lo yay'rau', Hashem's presence does not dwell even on Moshe and he can only see the back (keveyachol) and not pnei Hashem.

Bas Ayin

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 14 Feb 2011 22:22

Parshas Ki Sisa

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The Gemara explains the word 'vayinafash' as vai avda nefesh, when Shabbos departs we lose our nefesh yesaira. The question is why do we say this on Shabbos? it would be more fitting to say this after shabbos.

Rebbe Simcha Bunim from Pshischa gives a different understanding. On shabbos the nefesh loses the 'vai', the greif and pain melt away.

Siach Sarfei Kodesh

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 16 Feb 2011 21:21

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For anything you want to achieve in Yiddishkeit it is imperative that you attach yourself to Hashem. Whether it be to correct a midah or to do teshuva from the aveiros you have done it is not possible to be done unless you constantly strive and work to attach your mind to Hashem. That is the lashon of 'teshuva', to return to Hashem.

Sefer Yosher Divrei Emes quoting the Mezeritcher Maggid zy'a

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 16 Feb 2011 21:44

Parshas Ki Sisa

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Rashi explains that Moshe Rabeinu had difficulty understanding what was meant until Hashem showed him a vision of a fiery coin.

What was so hard for Moshe to understand that Hashem needed to show him a fiery vision?

Moshe's question was how was it possible for a small coin to be a kofer nefesh, an atonement for a person's soul? A person would give everything he has to preserve his life.

Hashem showed him the fiery coin which is the fiery force of the Yetzer Hara who works to keep you from giving even a small thing away. That is why even a small coin can be a kofer nefesh.

Rebbe Moshe Kobriner zy'a in Toras Avos

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Re: Divrei Torah collected by Zemiros
Posted by Yosef Hatzadik - 16 Feb 2011 22:18

Are you saying that with every 'urge' we are struggling against the mighty force of the fiery Yetzer Hora?

That even a small step away from lust that can be a *Kofer Nefesh*?

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 17 Feb 2011 18:39

sounds very good!

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 17 Feb 2011 19:44

Parshas Ki Sisa

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Rashi explains that any time Hashem brings a punishment on klal yisrael it includes partial punishment for the Chait Ha'aigel.

Rebbe Chanoch Henoch of Alexander zy'a explained it this way:

Every time Hashem punishes klal yisrael He is telling them, look at the Chet Ha'aigel, how terrible and disloyal it was, and even so the yidden did teshuva and their teshuva was accepted. Is what you did now any worse, that teshuva cannot be done?

Siach Sarfei Kodesh

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