

INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by Lizhensk - 24 Jan 2014 16:39

If you would like to contribute, please do! PM me for my email. I will try to get as much as I can in every week. I intend for this to be a group work, with works submitted by everybody. If you have any ideas or anything that you think might add to this, please let me know.

(also if anybody can work on a nice design that would be greatly appreciated)

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Re: INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by TehillimZugger - 09 Mar 2014 09:37

[the.guard wrote:](#)

Parshas Vayikra

Thank you Lizensk and all those who contributed!

I contributed something that was not included due to space constraints but I think it's a very pertinent vort so I'm posting it myself:

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Rashi writes: Every coarse person is revolted by the stench of burning feathers, how does the verse call it "a pleasing aroma"?! But a poor man's sacrifice is pleasing in the eyes of Hashem.

If we try our best, if we give it all we've got- Hashem is satisfied. Even if we STINK.

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Re: INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by MBJ - 09 Mar 2014 12:01

I actually really liked that one, it was very short, but very to the point

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Re: INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by Lizhensk - 10 Mar 2014 17:52

[dms1234 wrote:](#)

I think if esther was as green as the shrek or the hulk, Achashveirosh would not have taken her.

The gemora in megilla says that this was one of the nissim of purim, that even though Esther was green, she still found favor in everyone's eyes, and especially Achashveirosh's. On top of that, Vashti was 18 at the time she was killed, 12 when she was married. Esther according to most meforshim was over 70 years old at the time of her marriage to achashveirosh.

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Re: INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by TehillimZugger - 10 Mar 2014 21:00

Uh... How old was Achashverosh?

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SPECIAL PURIM EDITION - AS WELL AS PARSHAS TZAV

Posted by the.guard - 14 Mar 2014 05:04

A special thanks to Lizensk for all his hard work in getting this out! - And to all who contributed.

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Re: SPECIAL PURIM EDITION - AS WELL AS PARSHAS TZAV

Posted by doingtshuva - 24 Mar 2014 14:18

I would like to thank "**Lizensk**" and all his great helpers, for such a nice weekly Tzetel. I print it out every week, and I enjoy reading it on Shabose. I felt so good when I saw my Vort One week

Btw for those who printed out the L"Y purim Tzetel, you missed out a page. so print out the 4th

I didn't receive Parshes Shminy? Does anyone know why?

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Re: SPECIAL PURIM EDITION - AS WELL AS PARSHAS TZAV

Posted by doingtshuva - 28 Mar 2014 17:09

In the Tzetel

I'm asking again if the Shabose Tzetel stoped?

Thanks if someone can let me know

page of the regular Gye Purim one . It's really funny (on the 12 steps)
Gilt Shabose

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Re: SPECIAL PURIM EDITION - AS WELL AS PARSHAS TZAV

Posted by the.guard - 28 Mar 2014 17:12

Lizensk had a baby this past week!! Mazal Tov.

He wrote me: "I feel bad. This week I had enough material but im in the hospital and couldnt keep my eyes open yesterday after being up for 72 hours straight. Oh well. I hope the oilam forgives me"

Do we forgive him? :-)

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Re: SPECIAL PURIM EDITION - AS WELL AS PARSHAS TZAV

Posted by doingtshuva - 28 Mar 2014 17:31

may Hashem send Lizhensk lots of healthy Naches.

What a Simcha in our family (Gye) I'm going to make a L'chaim.

We all forgive him for this week. But let him know that we are all waiting to see the Tzetel back quickly.

Git Shabose and a huge Mazel Tov For family Lizhensk

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Re: SPECIAL PURIM EDITION - AS WELL AS PARSHAS TZAV

Posted by TehillimZugger - 28 Mar 2014 18:03

I sure forgive him but he can post the material here without setting it up all fancy...
Mazel Tov

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Re: INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by skeptical - 28 Mar 2014 19:42

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Re: INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by skeptical - 28 Mar 2014 21:08

Parshas Tazria

Weekly Chizuk from the Shabbos Zemiros

By: ZemirosShabbos

Bemishna lechem vekidush raba.

Why is lechem mishna mentioned first if we make kiddush on wine beforehand? Mishna lechem can also be thought of as the word lechem twice, which is gimatria yosef. Through rectifying the inyan of yosef - yesod, we merit 'kidush raba' a great amount of kedusha. Tzemach Tzadik (viznitz)

Vera'a hakohen es hanega.

It is taught from this passuk by Rebbe Shlomo Karliner zy'a that when someone goes to a tzadik or a mentor, he should not present his best characteristics or good qualities. Rather, he should reveal his flaws and shortcomings, with the intent and hope that he can find succor for his ailing through the assistance and guidance of the tzadik.

Similiarly, when we open up to others, either in person, via phone, chat or even through the forum of GYE, there is no point in sugar coating what we have done. Minimizing or hiding our past mistakes and flaws only makes us feel better about ourselves, it doesn't actually make us better. Only when we lay bare our flaws and seek help openly and honestly can we hope to make a real improvement to ourselves.

Journey Through Tehillim

By: TehillimZugger

Shabbos is the 27th of the month, Tehillim is 120-134. The fifteen "Shir hamaalos", the songs of the steps. [Doubtlessly some of you are disappointed not to find twelve steps, rather fifteen]. Midrash on chap. 134 tells us of the opinions of the Tannaim as to what Yaakov busied himself with while living in Lavan's home for twenty years. Some say he recited all of Tehillim, while others say it was these fifteen chapters that he said. We can't be geonim like Yaakov Avinu, but it always pays to be a tehillim zugger. See also what we wrote last week about the tehillim authored by Moshe Rabbeinu, same applies to the words said by Yaakov Avinu.

120:5-7

???? ?? ?? ????? ??? ?????? ?? ????? ????. ??? ????? ?? ????? ?? ?????? ??????. ??? ????? ??? ???
 ??? ?????? -

Woe is to me for I have lived in Meshach I have dwelled in the tents of Kedar. For a long time my soul dwelt with those who hate peace. I am at peace, but when I speak, they come for war.

I used to look at life as a long road stretching endlessly before me. I was always desperate to skip over a substantial portion of it. Life can be long and tedious that way. Oyah li kee garty meshech - woe unto me if I live in a meshech, a stretch, or something which drags on endlessly. Rather I choose, shachanty im ohalei kedar - I live in tents of Bedouins; one day here one day there never dwelling on anything for too long. If rabas shuchna la nafshi, if my spirit rests too long, im sonei shalom, that is the biggest enemy to my serenity. Because left to my own devices, ani shalom. Intrinsically there is shalom in me, but I chase it away.

We can understand with this why David calls each of these songs "song of the steps". Each song belongs to but one step. While this is true, we need to remember that there is not just one step, there are many steps, but we need to take them one at a time.

121:1

??? ?????? – Song to the ascents

All other songs here are ??????-of the steps, this one is to the steps. This kapittel gives up directions to ascend. What are the directions? "Ezri mei'im hashem": I must admit that I am powerless and recognize Hashem as my higher power. This is the way to begin ascending. [Rabbi Samson Raphael Hirsch]

122:1

????? ??????? ?? ??? ?' ??? – I rejoiced when they said to me “Let’s go to the House of Hashem”

The Midrash [and Gemara] tells us that David knew that he would never see the temple built; only his son Shlomo would build it. Nevertheless, he said Somachti beomrim li beis hashem nelech. People of the time said, "When shall this old man die so that we may go to the House of Hashem". David heard them and rejoiced.

In his book the Rabbi and the Nuns, Rabbi Abraham J Twerski recounts a story of his youth. A young mother had undergone an extremely difficult pregnancy and was now watching her child die. She cried to the young Rabbi/Doctor, Rabbi, how can G-d allow this?! Rabbi Twerski could not answer her. Later, he went to his illustrious father the Rebbe of Hornosteipel/Milwaukee and told him that he's extremely bothered by what this woman said. She was right, how can G-d allow this?! His father asked him to reconsider. Are you genuinely bothered by this woman's plight, or are you bothered that in both your capacities, as a doctor and as a rabbi you had no way of helping her?

Sometimes we imagine that we have lofty goals and aspirations. But really it's all based on our own selfish interests. David Hamelech desperately wanted the House of Hashem to be nachon brosh harim – entrenched at the tops of the mountains. He couldn't care less whether it came to fruition through him or through his son.

123:1

???? ?????? ?? ????? – To You I raise my eyes.

We raise our eyes to you Hashem. I give up my right to use my eyes as I wish. I wish to see only what you allow me to see.

127:2

??? ??? ??????? ??? ?????? ??? ?????? ??? ?????? ?? ??? ??????? ??? –

It is futile for you to arise early, those who sit late eating the bread of toil, so will He give to he who banishes sleep.

There are people who think it their duty to take care of themselves. They cannot sleep when faced with worry. The early morning finds them out of bed already and late at night they're still pacing with their worries.

We know that we're powerless and can accomplish nothing save for Hashem's grace. We have bitachon, but we know we must also do hishtadlus. When we do hishtadlus we know that in reality it is still the bitachon taking care of the problem, not the hishtadlus as it seems.

The thing that gives them unrest is the fact that they don't see their powerlessness. Accepting our powerlessness gives us a chance to rest. When we note that we're fully powerless and see no hishtadlus available, we know that we can rely on bitachon to take care of us. Only then can we rest peacefully. [Rabbi Hirsch]

128:3-4

???? ????? ?????? ?????? ????? ?????? ?????? ?????? ???????. ??? ?? ?? ?????? ??? –

Your wife will be fruitful like a vine in the innermost parts of your house; your sons will be like olive shoots around your table. Behold, so will a man be blessed.

This is how a man should be blessed. We shouldn't bless someone to go on vacation, away from his haggling wife and cranky kids. The greatest blessing is to enjoy being tucked away quietly with your modest wife, watching your growing children.

130

??? ?????? ???????? – Song of ascents, from the depths

On the steps or from the depths? When we are on the steps we must also remember the depths.

?? ?????? ????? ??' ??' ?? ??????. ?? ??? ?????? ?????? – If you keep our transgressions G-d, Hashem who can stand? For forgiveness is with You, so that You will be feared.

You might think that Hashem has a special account waiting out for you and He's just waiting for the right time to swoop down and administer his revenge. Here's some news for you. You're not unique. Mi yaamod. There is no one in the world that doesn't deserve to be blasted to smithereens. Everyone has their own brand of aveiros and no one can claim to be a special rasha. Despite that Hashem waits for each and every one of us to repent and return, for forgiveness is with Him.

Weekly Chassidus

Chizuk from the weekly portion of the Tanya

By: Nitzotzeloki and skeptical

We previously explained that by doing mitzvos that require action and speech, we elevate our animal soul and body. This is because the person could not have done the mitzvah without his body and animal soul

Perek 38

According to what we have explained, we can now understand the halacha which states that hirhur (thinking) is not k'dibbur (speech), meaning, if a person thought Shema in his mind and heart alone even with full concentration, but did not say the words, he does not fulfill the mitzvah. Conversely, if a person only said the words and had no kavana he **does** fulfill the mitzvah after the fact (except for the first bracha of Shema and the first bracha of Shemona Esrei). This is because the G-dly soul does not need to perfect itself but comes into the person's body to perfect the body and animal soul. This is accomplished through the **action** of the body (i.e., speech) Nevertheless, it is said that t'fillah without kavana is like a body without a soul.

All living things possess a body and a soul. Hashem gives life to both body and soul. Even inanimate objects have a G-dly life force preventing them from returning to nothingness, however you cannot compare the G-dly life force which sustains the body to the G-dly life force which sustains the soul. True, both are an equal light in the aspect of haster panim and the garments which clothe and conceal the light. In this world, both body and spirit are formed from the light of G-d which goes through concealments and descents until it clothes itself in Klipas Noga (the intermediary Klipa) which gives life first to all permissible matter, and then to those things which are not permissible.

That being said, the **illumination** of G-d's light is not the same for all. In inanimate objects, G-d's light is found in unparalleled concealment. In the vegetable world, less so. In the animal kingdom there is even less than that, and even less by man.

Just as the illumination of G-d's light is different by each of these, so too is the illumination of G-d's light greater in a mitzvah with kavana than a mitzvah without. This is not because the man-generated attachment to G-d is greater than the attachment which comes from the mitzvah itself, rather because G-d's will is that mitzvos should be done with kavana.

Just as physical matter is split up into four categories (Mineral, Vegetable, Animal and Man), mitzvos and kavana are split up into four categories. Mitzvos are split into two: mitzvos that are performed through action, and mitzvos that are performed through thought or speech. Kavanos are split into two: one corresponding to the level of soul in the animal kingdom and one to the level of the soul in man.

A person, who is able to know G-d and reflect on His greatness, awakens a love and awe for G-d and a desire to connect with Him. This kavana corresponds to the soul of man, who possesses intelligence and free will.

The second level of kavana refers to people who don't have the capacity to reflect on the greatness of Hashem. His mitzvos are motivated by recalling the natural love and fear of Hashem, hidden in his heart, which is inherited from our forefathers. With this kavana he brings to conscious thought, his willingness to devote his life to the service of G-d.

This corresponds to the souls of an animal, as animals possess love and fear naturally, not as a product of understanding.

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Re: INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by inastruggle - 31 Mar 2014 01:50

Message from our dedicated Editor in chief:

However busy I will be this week I would still love to get the newsletter/tzetel out. However, if I get the vertleach late, I wont have enough time to put it together. I also cannot look for my own vertleach. So please contribute and contribute early so over the week I will be able to put It together.

Thank you

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Re: INTRODUCING... The GuardYourEyes Shabbos Weekly!

Posted by the.guard - 04 Apr 2014 15:23

Thank you to Lizensk and all who contributed!

Good Shabbos

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