

Torah thoughts from an honest mouse

Posted by an honest mouse - 15 May 2010 23:39

I thought it was silly to keep starting a new topic with every dvar torah so I decided to put them all in one place. Here goes....

PARSHAS BAMIDBAR

Rav Chaim Shmulevitz says in Sichos Mussar that we can learn a tremendous lesson from the fact that the Levi'im were counted separately. Rashi says (1:49) that H'shm foresaw that He would decree death against the 20-60 year olds that were counted in this week's parsha and He wanted to count the levi'im separately so they shouldn't be tangled up in the decree. We see from this that when there is a gezairo against the tzibur it doesn't matter if people are righteous, there's no differentiation made and everyone is given the same treatment as the tzibur.

He goes on to say that the opposite is true as well. When Elisha offered to daven specifically for the 'shunamis woman' on Rosh Hashono, she answered that she'd rather stay with the tzibur cause she would be judged with the whole tzibur for the good instead of being scrutinised personally (melachim 2: 4:13) .

The whole world is chasing shmutz and if we stay as part of that tzibur we will c'v risk being punished with the midas hadin that doesn't differentiate between good and bad people. But conversely, if we're part of GYE, then not only are we surrounding ourselves by positive influences, we are also joining the tzibur which is clocking up more zechusim than we can even imagine!!

May H'shm give us the koach and the ability to wholeheartedly move our allegiance over to the right tzibur!!!

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Re: Torah thoughts from an honest mouse

Posted by StrugglingGuy - 13 Aug 2010 22:02

easier said than done, mouse. (I like the thought, though.)

This is especially when society throws suggestive material in our faces wherever we look. I hate to blame others for my shortcomings but sometimes SOCIETY shoves the 'first sip' in our faces...

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 15 Aug 2010 22:47

yeh i hear you, i was just noticing an obvious source for the fact that we have to work on fixing ourselves on the inside, in our hearts as well as our actions. Not easy, but thats the goal...

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Re: Torah thoughts from an honest mouse- Ki Seize
Posted by StrugglingGuy - 19 Aug 2010 15:46

Ki Seize

22:4- "you see your friends donkey suffering **with the owner**....help him!"

Rashi- "with him": only together with the owner.

However, if the person is watching the animal, you don't have to help.

Chafetz Chaim- it applies to avodas Hashem, as well. we have to help ourselves out to get others to help us. We can only ask Hashem for help if we do some hishtadlus as well.

I think those that are on the site understand this concept, BH.

have a great shabbos

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Re: Torah thoughts from an honest mouse
Posted by StrugglingGuy - 19 Aug 2010 15:49

To clarify: If the owner himself is sitting and watching his animal suffer from the load and asks you who happens to be there : " Can you please help my animal out?" ... the person that comes by and responds "I will help you out, but only you as the owner try **yourself!**"

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 19 Aug 2010 22:43

not at all, thanks for the idea! its so true.

PARSHAS KI SEITSEI:

The parsha of yefas toar always got my lustfilled mind excited, look the Torah knows its too hard so there's a certain way out, where its all mutar... WRONG!! look at the torahs way to do it, wait a month, make her disgusting, thats the outlet! and then you have to marry her! The same is true with the parsha of rape which is also this week, the rapist has to marry the girl forever, he cant divorce her!

I think what the torah is teaching us, is that there are consequences to our lusting, far reaching consequences that cant be outdone. the addiction is lying, there is no such thing as a one off fling where you walk away from her - you have to keep her forever - thats the torah view on following lust through to the end - real, lifelong consequences. Is it worth it for an extremely fleeting moment of pleasure??

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 26 Aug 2010 23:05

PARSHAS KI SAVO:

two points of chizuk from Bikurim. Firstly, Rav Moshe Feinstein asks, Why does the person bringing his bikurim have to say *he* has come to the land (*ki vosi el ha'aretz*26:3)? His ancestors came to the land and had been there already for hundreds of years! Rav Moshe learns from here that each day is brand new, he has to feel that he just arrived in eretz yisroel that day. This teaches us an important lesson - each day must be evaluated independantly, if i was successful today, doesn't mean ill neccesarliy be so tomorrow and vice-versa. Even if i fell big time today, i could be great tomorrow (i personally had this experience just this week!) and even if i was great tomorrow that doesn't mean tomorrow is gonna be easier - **one day at a time!**

Second - The malbim is bothered with the same possuk, that 'i have declared' in past tense ('*higaditi*'). Why past tense, i didnt say anything yet? He answers by saying that actions can also be declarations, like in teffiloh lemoshe, "the sky declares the handiwork of Hashem". Therefore, this guy who went all the way to the bais hamikdosh to take his first ripened fruits which he planted with his own hands and give them away is making a big statement. He shows that he believes it all comes from Hashem. So he didn't get to the mitsva yet, but its considered that he already started the declaration just by taking the journey.

So im still falling, i still am controlled by my rid, but you know what, i started a journey, i joined steve's phonecall and therefore i have started my declaration of recovery!

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 31 Aug 2010 22:36

YA'ALEH VEYAVO HA'OROS WITH YOSEF HATZADIK:

recap: ahm posted - that we say in shmoneh esrei "we should be able to see the shechina with our eyes" (vezechezeno). How could we deserve to see the shechina with the same eyes that we used for shmutz?! we've gotta guard eyes before we can be zoche to such a thing.

yh posted - maybe ya'aleh veyavo has a special power to facilitate that because chazal put it right before vezecheno.

Maybe the pshat is like this. We say at the end, "in the matter of *salvation* and compassion, have pity, be gracious and be compassionate with us *and save us for* **OUR EYES ARE TURNED TO YOU...**" in other words, we're acknowledging that we can only be saved if Hashem saves us and we turn our eyes toward Him instead of the shmutz. that means we have admitted powerlessness and are searching for Him in A&W moments, we are talking to Him and are focusing on Him. That is what will get us to a place where we can be zoche to see the shechina with our eyes, because that is how they will stay clean. More than that, middoh keneged middoh, *because we searched for Hashem's presence we'll be zoche to see it in its full glory.*

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Re: Torah thoughts from an honest mouse
Posted by Yosef Hatzadik - 01 Sep 2010 15:11

Your eyes saw what mine couldn't see! 8)

I searched in the tefilla of Ya'aleh veyavo for a connection but I was unsuccessful. A person

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 01 Sep 2010 22:33

but it was your ha'orah which made me think about it. That is exactly why we need a chavrusa and boy - what a chavrusa i was zoche to!

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Re: Torah thoughts from an honest mouse
Posted by Yosef Hatzadik - 02 Sep 2010 16:08

The feelings are mutual!

Boruch Hashem!!!!

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 06 Sep 2010 21:51

PARSHAS NETZOVIM VAYELECH:

(31:17) *'umetsauhu raos rabos vetsaros veomar bayom hahoo haloh ki ein elokai bekirbi metsauni haraos haeileh'* 'many evils and distresses will encounter them and they will say on that day, is it not because G-d is not in my midst that these evils have befallen me?'

The simple meaning here is that Hashem will punish us for serving other gods and not Him and we'll realise that's what we're being punished for.

Perhaps a deeper meaning, is that life's trials and happenings which come our way will be painful for us, greatly distressing, why - because we don't have G-d in our midst! our lives are painful *because* we don't live with G-d in our lives. It's not that life will actually change for the better if we bring Hashem into our lives, but we won't be in so much pain because we'll be living with the realisation that Hashem has the better plan, not us.

In other words, without Hashem being a truly practical part of our lives, there will be **R**estlessness, **I**rritability & **D**iscontent and just general pain, when we bring Him into our lives on a personal level there is more tranquility and serenity because we start to trust that He knows what He's doing.

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 13 Sep 2010 22:31

THOUGHTS FROM DAVENING:

(in ezras avoseinu) : *'poideh anavim'* Hashem redeems the humble. We are locked up in our addiction, slaves to it, we need redemption, well we have an indication of how to do it - Hashem redeems the humble - we gotta replace that EGO with humility.

(l'keil orech din - yomim nora'im) *'Itaher chosov badin'* 'to the One who purifies those who trust Him in judgement'. Hashem will purify us if we trust Him, if we let go of our plan and rely on His will for us instead of our own. Let go and let G-d!

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 14 Sep 2010 22:23

THOUGHTS FROM DAVENING:

In Hashivo shofteinu, we say *'vehoser mimenu yogoin vo'anocho umeloich aleinu meheiro atoh Hashem levad'cho'* 'remove from us sorrow and groan and rule over us You Hashem on Your own.'

The more we let Hashem rule over us alone without other things ruling over us, the less sorrow and groan we will have. Ie, more spirituality = less RID.

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Re: Torah thoughts from an honest mouse
Posted by an honest mouse - 15 Sep 2010 22:44

THOUGHTS FROM DAVENING:

(pesukei dezimra) *'uveyadcha legadel ulechazek lakol'* 'And it is in Your hand to make great or to strengthen anyone'. We should never ever feel like the job is too hard or the road is too long

GYE - Guard Your Eyes

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because we have Hashem on our side and He has the power to strengthen *anyone* and to make *anyone* great, no matter how tough or unlikely it seems. We just have to train ourselves to believe it.

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