

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 mnman415 - 08 Jul 2011 02:53

[ZemirosShabbos wrote on 07 Jul 2011 19:42:](#)

Parshas Balak

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It is known that the primary kedusha of a person is achieved by guarding the eyes, as it says:
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Balak saw that the Yidden were guarding their eyes, ???? ?? ??? ?????. Bilaam, conversely, would carelessly indulge in forbidden sights, and that was his downfall, ???? ?????? ??????.

Tiferes Shlomo

beutiful!

thats why the eitzha was to get the BY to get involved with znus

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Re: Divrei Torah collected by Zemiros
Posted by Blind Beggar - 08 Jul 2011 06:48

Great vort as usual, Zemiros.

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 08 Jul 2011 17:53

Parshas Balak

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The tactic used by Bilaam is all too familiar to us. ?? ?????, starts with a ruach shtuss, blinding us to the nature and consequences of our action. That is followed by 'ad hagilgul', like a wheel, a galgal. A vicious cycle starts. A fall gets us depressed and despairing. So we need more comfort, medication and pleasure. So we fall again...

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Re: Divrei Torah collected by Zemiros
Posted by lookingforwisdom - 08 Jul 2011 18:03

Zemy this is really beutifull

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 11 Jul 2011 22:00

Parshas Pinchas

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The midrash says that the RBS"O asked Eliyahu Hanavi to go to every bris that yidden make. Eliyahu said what will happen if the baal bris did aveiros (in shmiras habris)? How can i go there, i am a kana'i and I cannot bear to be in the same place as such a person. Hashem answered i will be mochel the baal bris whatever he has done.

Eliyahu asked what about the sandek? Hashem said for him too.

Eliyahu asked what about the family of the baal simcha? Hashem said for them as well.

What about the guests? For them too.

That is the meaning of tachas asher kinay le'elokav, because he was a kana'i, that was the cause for vayachaper al bnai yisrael.

Shema Shlomo beshem Agra Depirka beshem Rebbe Shlomo Karliner zy'a

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 14 Jul 2011 21:09

A person should only eat when he has a true desire/need to eat (ta'ava amiti), not a false desire/need (ta'ava zara).

How can a person differentiate between the two? A true desire is when the stomach is empty and therefore food is needed. A false desire is when the desire is for a specific food.

Kitzur Shulchan Aruch, siman 32

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 15 Jul 2011 14:20

Parshas Pinchas

Why was kehuna the reward for Pinchas' actions?

Ish ki yikach es achoso chesed hu, the Baal Shem Tov explains that the supernal attribute of chesed, love, was drawn down and engaged in a lowly and fallen manner. Its essence stems from midas hachessed. The same applies for midas ha'gvurah, yirah, when a person does an aveira even in a totally secluded place he looks around to see if anyone is looking. Mashgiach min hachalonos meitzitz min hacharakim. That is the midah of yira in a lowly and fallen state. In truth Hashem **is** looking, but that idea cannot be experienced in its true form due to his lowliness.

Pinchas, by his heroic action stopped the downslide of Klal Yisrael into the temptations of the b'nos Moav and the 'exile' and desecration of the supernal mida of chesed. The Zohar teaches that a Kohain is associated with midas hachessed (and a Levi is associated with gevura), so the reward and effect of his action was to become bound up with midas hachessed by receiving kehuna.

Meor Einayim

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 18 Jul 2011 15:05

Parshas Matos

One warm summer Sabbath afternoon, Rabbi (Aryeh) Kaplan began to discuss the Torah portion, Mattos, which deals with the concept of nedarim. This is a technical subject, dealing with intricate halachas, the laws of vows and oaths. But there was nothing dry about this discussion.

With visible excitement, Rabbi Kaplan declared this to be the weekly portion which demonstrates the Torah's infinite scope. In this chapter, he explained, we see how everything in the universe can be brought under the umbrella of Halacha. That is, any individual who makes a vow concerning any object, or any activity, whether to use or perform, or even abstain from it, automatically brings it into the realm of applied Torah. Not in a

theoretical sense, but most actually and practically, any Jew can, through this mitzvah, activate the latent applications of the Torah to everything in the universe.

Nothing exists which could not be enveloped in the kedusha, the holiness, of the Torah. The idea clearly gave Rabbi Kaplan great simcha, tremendous joy.

Preface to Faces and Facets

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 19 Jul 2011 21:05

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

Sefarim say that Yerushalayim alludes to Yir'ah-Shaleim, complete and perfect awareness of Hashem.

Every person is born with certain areas he excels in and areas that he is weak in. A person's challenges and areas of struggle are where he is tasked with bringing out his latent energy and

to build his character and spiritual world. *Yerushalayim hab'nuya*, the challenge is to build, not to blithely use naturally endowed abilities.

A person might also think to himself, 'if only i would live in isolation and not have a spouse, children, friends, neighbors and others then I would be able to learn, daven, and do chesed the way i should'. That is not what Hashem wants, He wants you to get married, have children, have friends, neighbors, change diapers, go to the bank, change flat tires etc. *Ke'ir shechubra la yachdav*, Hashem wants the combination of you and family and friends and within that framework to serve Him.

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Re: Divrei Torah collected by Zemiros

Posted by ZemirosShabbos - 20 Jul 2011 15:16

May'ein olam haba, ikar ha'avdus lihiyos bikdusha hu bishmiras ha'ayin, ma'ein - through guarding your eyes, olam haba, you will merit to become a ben olam haba.

Tiferes Shlomo

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Re: Divrei Torah collected by Zemiros

Posted by Blind Beggar - 21 Jul 2011 05:27

Thank you, Zemiros. We all want to get a good place in Olam Haboh.

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Re: Divrei Torah collected by Zemiros

Posted by Yosef Hatzadik - 21 Jul 2011 15:07

[ZemirosShabbos wrote on 19 Jul 2011 21:05:](#)

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The answer is simple and quite self-apparent: When a person lives with emuna, he surely closes his eyes, so there's no need to command him to close his eyes. But, the heart incites a person to open his eyes, therefore the heart must be commanded first, as it is written, "You shall not stray after the heart and the eyes."

Because of the heart's role in tempting a person, the Torah also commands (Devarim, ch. 11), "Beware lest your heart tempt you to stray and serve false gods and bow down to them." The Baal Shem Tov of blessed memory explains that as soon as the heart tempts – in other words, a person allows himself to be tempted by the heart – immediately one strays and serves false gods, for he loses his connection with emuna. Losing one's emuna is tantamount to idol worship, for in spirituality, there's no middle ground.

The Garden of Yearning by Rav Shalom Arush

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Re: Divrei Torah collected by Zemiros
Posted by ZemirosShabbos - 27 Jul 2011 15:13

see attached for a great piece from the sefer Avodas P'nim by R' Aron Yosef Luria zt'l of Teveria
(Emuna & Bitachon 7)

this is pertinent to the discussion here as well:

www.guardyoureyes.org/forum/index.php?topic=4153.msg112385#msg112385

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