

Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by KiviYVY - 01 Jun 2011 21:18

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Tavlin is medication (I seriously think that's the Pshat). We addicts have chosen to medicate with empty wonder drugs while Hashem has promised us all along that the Yetzer Hara is best treated with Torah. What's Torah? Sitting at a Gemara and shuckling? Dozing off at a Shiur? How about seriously racking your brain over a Tosfos or a R' Chaim? They're aspects of Torah, but they're not the Ikar. Ikar of Torah is M'Lashon *Horaah* - guidance. Hashem's WILL.

Ma zeh "WILL"??

"Made a decision to turn our **will** and our lives over to the care of God..."

"...praying only for knowledge of God's **will** for us"

Why hasn't Torah "done it" for us this whole time? Because we thought Torah was about "Sitting at a Gemara and shuckling, Dozing off at a Shiur" and certainly "seriously racking your brain over a Tosfos or a R' Chaim" would pass for "Torah" - right? Not quite - that's the trees, but we missed the forest.

**IT'S HIS WILL!**

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Re: Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by KiviYVY - 19 Jun 2011 05:02

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I saw a beautiful piece of Nesivos Shalom (end of Parshas Shelach) over Shabbos that offers another perspective:

Lo Sasuru Acharei Eineichem is a Lo Sa'aseh on Hirhur Halev. How could there be a Lo Sa'aseh if Chazal say that a negative Machshava H' doesn't consider a Ma'aseh Aveira? R' Chaim Vital explains that a Chet is a combination of 4 things - Thought in the Brain, thought in the Heart, Speech, and Action. So thought can be in the brain or in the heart. A thought can

pass through the brain and never make it to the heart. For that there's no Lo Sa'aseh, H' does not consider that a Ma'aseh Aveira. The Aveirah is only if the thought goes to the heart.

Now, how could we be commanded to control the thoughts of our heart? Can we control them? Yes, we can - with Torah. Avos D'Rebbi Nosson (20) says, if one puts the words of Torah on their heart it gets rid of the thoughts of Aveira. Barasi Y"H, Barasi Torah Tavlin (Kidushin 30b) - by saturating our mind with Torah, thoughts of Aveira will dissolve. The Rebbe of Kuvrin learns this from the Ramah at the beginning of Shulchan Aruch that says when one takes to heart the fact that HKB"H, Whose existence fills the world, is standing over him, watching every action, he will instantly achieve Yirah - fear of heaven. **But haven't many tried without success? If it remains only a thought it won't have any effect. It has to penetrate the heart. This also effects the thoughts in the heart - if you allow the thought of H's constant watch over you to enter your heart those thoughts will disappear.**

Another Avos D'Rebbi Nosson (24) says that Torah gets absorbed in the blood - that's how you become a Metzuius of Torah. In that way the Torah is Tavlin against the Y"H, by entering the HEART.

Torah taken to heart creates a spiritual light that shines within a person. Tzitzis has a similar effect, but on the body. Tzitzis creates a protective light around a person's body and even effects their thoughts. The Bracha on the Talis (the Arizal would make this Bracha on Tzitzis too) is "Lhisatef BaTzitzis", because the effect of Tzitzis is Misatef - it completely surrounds the body. This is why the Seforim say it's an Inyan to wear Tzitzis at night too - not to break this protection. The Mitzvah of Tzitzis corresponds to a fulfillment of all Mitzvos because its effect is all encompassing, on all parts of the body. The famous story of the man who was meticulous with Tzitzis who was saved from Aveirah in Menachos 44a supports this idea.

In these 2 ways we are protected from the thoughts of the heart, and avoiding this Lo Sa'seh is within our reach if we allow Hashem's Torah and the special Mitzvah of Tzitzis to enter our heart, our bloodstream, and completely envelop us. To the degree that we do this we will be protected - that's Hashem's promise.

[The question I have had, and that many others have had, is how can I have impure thoughts if I learn Torah, if I know that H' is always watching? What happened to the special power of Torah to protect us from this? "Hamaor Shebah Machziro L'Mutav." Has all my Torah learning helped? Why am I still spinning with impure thoughts and actions?

The answer is that Torah does have a special power to keep us pure, but not if it only remains in the mental state, as a thought in our mind. For Torah to protect us it must enter the heart, it must make an emotional connection. I think that's why Chazal compare Torah to a Tavlin - a medical remedy. Medicine has an effect when it enters our bloodstream - when the heart pumps it throughout the entire body. If it remains localized it has little effect. If we connect with Torah emotionally, not just as a mental activity, then the medicinal powers of Torah will rid us of all impurities in thought, and consequently in action. ]

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Re: Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by the.guard - 24 Jun 2011 13:28

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When you post a nice piece like this, send me a PM with a link, maybe I'll include it in a chizuk e-mail!

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Re: Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by KiviYVY - 24 Jun 2011 13:43

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Thanks for noticing! I didn't want to toot my own horn. I figured you have a team of moderators combing the site for good stuff and that this would turn up eventually. Oh well -- I guess I have to start tooting!

I also figured that Tzitzis and Torah Tavlin are pretty universal topics, appropriate any time of the year.

All the Best - YVY

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Re: Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by Yosef Hatzadik - 29 Jun 2011 19:10

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Another pshat?

[Yosef Hatzadik wrote on 29 Jun 2011 17:50:](#)

*Barasi Yetzer Horah, brasi Torah tavlin kinegdah!*

This is generally understood to mean that the Torah is an antidote against the Yetzer Horah. Torah will fight it & lessen its power.

If so, how are the words *Tavlin kinegda* understood? A flavoring/spice?  
Opposite/Across/Against her? ?? ?? ??

There are two options for us:

[ZemirosShabbos wrote on 24 Jun 2011 17:15:](#)

Daily Dose of Bards:

Living versus Life:

Living is an involuntary action. Breathing. Heart beating. Ppl in jail. Ppl in hospital. Ppl in the clutches of addiction are also alive.

But life is to **LIVE!**

We can have the REAL life & all that it encompasses;

OR

We can have the pseudo-life that Yetzer Horah tries to push on us.

The Yetzer Horah paints the latter in glittery glitz! He sweetens it with all the saccharin at his disposal. He pumps it up until it looks magnificently enticing. He tries to make us think that the other life, the REAL life is the bland option.

He is right!

Life is very bland & boring.....without the Torah, that is.

Living a Torah'dig life is by far much much sweeter than all high fructose stuff that the 'entertainment' world has to offer!

As we see in this testimony:

[jack wrote on 29 Jun 2011 17:12:](#)

dear all, it says sur mayra vaasey tov, first, turn away from bad, and THEN, and only then, do good.what does this mean for us? it means that you can't start enjoying the benefits of what a clean life means if you're still acting out.so, in the 12 step groups, they want you to be sober BEFORE you start working the program.rabbi twerski gave me advice to turn to the Torah instead of lust. but i couldn't begin to see how Torah would replace the lust until i was clean for

a time.now, after almost 3 years (with only a small number of slips), i am only BEGINNING to realize how anything can replace the tremendous physical pleasure that is lust.

*Barasi Yetzer Horah* = The Yetzer Horah makes his stuff seem tasty;

*Brasi Torah tavlin kinegdah!* = The Torah enhances the opposite choice so that it is a formidable opponent to the Yetzer's persuasions!!!

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Re: Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by MAALIN BAKODESH - 05 Jul 2011 23:29

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Tavlin as pointed out earlier is a spice. The only way the torah could be effective is if its learnt with such a geshmak that it fills up your whole world. Its like an awesome marinated steak.once we leave yeshiva its very difficult to feel that feeling of there is nothing more to live than another reb akiva eiger.we're left to learning a shtikel daf yom from artscroll.

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Re: Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by KiviYVY - 06 Jul 2011 02:47

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I believe in this context Tavlin means remedy/medicine, but one is certainly welcome to Darshen why the term Tavlin is used instead of Som, Refuah, etc. Tavlin would mean medicine since medicine is a combination of spices (herbs, etc.).

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Re: Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by tehillimzuger - 16 Aug 2011 20:58

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[YVY wrote on 01 Jun 2011 21:18:](#)

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**IT'S HIS WILL!**

i don't chap :-[ . isn't mutchening urself on a tosafos considered hashem's will?

the tanya says that learning shor shenagach es haparah is more chashuv leinyan deveikus hashem than learning chovos halevavos, because it involves ur brain more=more deveikus

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Re: Barasi Yetzer Hara, Barasi Torah Tavlin  
Posted by KiviYVY - 16 Aug 2011 21:07

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[TehillimZugger wrote on 16 Aug 2011 20:58:](#)

[YVY wrote on 01 Jun 2011 21:18:](#)

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Certainly that's His Will, if it's done right. What I'm talking about is not forgetting that the content of the Torah you are learning is the actual expression of His Will. Unfortunately many people learn and forget they're learning Dvar Hashem. They treat it like an intellectual *exercise*, or worse - a habitual activity that I blindly perform like a robot.

This would fit well with what you quoted from the Tanya - Shor Shenagach is a DIRECT expression of His Will and when you involve your mind you're making His Will your will. Make Rotzoncha K'Ritzono - I believe that's in Avos somewhere.

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