

Gut GeZogt!

Posted by tehillimzugger - 06 Feb 2012 17:16

"Gut GeZogt" means "Well-Said", it's a play on my username. I figured that I have so many Divrei Torah spread across my posts, I might as well bring them into the Beis Medrash.

See ya' all....

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Re: Gut GeZogt!

Posted by tehillimzugger - 06 Feb 2012 17:17

This is one thing I would like to share:

[TehillimZugger wrote on 25 Aug 2011 15:02:](#)

I came across this really old sefer called "yesod teshuva" and in the derech of really old sefarim, he gives you a list of aveirois and the proper "teshuva" [i.e., amount of fasts, type of yissurim one should inflict on himself and for how long etc.] so i'm scanning through the sefer and he has "teshuvos" for "ba al haniddah", "menashek niddah", "ba al hapniyah", "moitzi zera levatala" and everything in between you can possibly imagine. and in the derech of really old sefarim he outlines complex "teshuva plans" for each one of these aveirois

then, he surprised me :o ois 44 is about "*chet hamishgal*" i totally didn't get it, what about everything until here, wasn't that all different expressions of *chet hamishgal* ??? what puzzled me even more was the surprisingly light sentence he gives here:

"and if his soul has sinned with the lusts of mishgal he should intensify in his efforts to break the lust and remove the seal from upon his heart, for this is the 'cure' of this particular *chet* and he should distance himself very far away from it. and according to the greatness of his previous love of this, so shall be the disgust he now feels to it, and he should always remember the problems this created for him for this is a trap for man to lose his assets, his body and his soul!"

so what's going on here? what about all of the fasts a man has to undergo, where did they go?

i think that even the mechaber of this sefer, also recognized that a SA is simply sick, his problem isn't once being boiel a niddah or a pniyah, it's much deeper, he is simply **addicted** to lust "mishgal" in any and every size and form, the solution for him isn't standard teshuva, that won't help him at all, what he needs is to **intensify in his efforts to break and remove the seal from upon his heart** and to **distance himself very far away from it**

FOR THIS IS HIS CURE

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Re: Gut GeZogt!

Posted by tehillimzugger - 06 Feb 2012 17:32

Another thing from a really old sefer, this one called Shikchas Leket:

on page 19 he brings a zohar in vayechi, my translation:

Whenever a man falls, his heart troubles him and he cannot pray. Because his soul doesn't shine upon him, rather it leaves him and goes up before the Heavenly Court to testify about all of this man's thoughts [about his actions it need not testify, for they are written in the [strike]big[/strike] book ^{just checking if you're listening}]. And this is why a man feels excessively pressured [after he sins- because his soul is not in him].

AMAZING isn't it?

ZOHAR ROCKS

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Re: Gut GeZogt!

Posted by tehillimzugger - 08 Feb 2012 13:52

Matan Torah!

Hashem's glory revealed in all of its awesomeness!

Of course it's easy.

Reading how this week's parsha elaborates on the awesomeness of Maamad Har Sinai, we are all inspired.

Somehow though, real life isn't all thunder and lightning, drama and excitement...

Real life is the dumps man!

Real life stinks!

Real life is hard!

Oh Yeah?

Was Matan Torah really all lights and action? Was it really so geshmak? Or did we die like a million deaths just standing there?

The Baal Shem Tov explains that the reason Hashem intimidated Klal Yisroel by raising a mountain above their heads and threatening them, was so that throughout the ages we should remember, that even though we were forced into it, we still accepted it.

Don't feel like it?

Just do it.

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Re: Gut GeZogt!

Posted by tehillimzugger - 09 Feb 2012 13:17

There is a letter from Reb Chaim Kanievsky Shlita that has been circulating recently [see more [url=http://www.shtaygen.net/sprim/2012.pdf](http://www.shtaygen.net/sprim/2012.pdf)here[[url](#)]], b'zeh halashoin:

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Now anyone with a drop of intelligence reading this is like, WHAT!? what the gehinnom does "giyus banos" have to do with anything? Everyone understands why there should be an issur "yichud" on internet or why it can be compared to gilui arayos, without a fortiori [that's a really cool word artscroll sometimes uses for "kal v'chomer"] from "giyus banos".

Pshat is, that there is a teshuva in Besamim Rosh [brought down by the Chida in Tuv Ayin (18, 96)], where he asks how the rambam paskens that shalosh aveiros are yihareg v'al yaavor, if it's dinei nefashos.

In order to be moitzi from this s hittah reb chaim first brought proof that the chazon ish didn't agree and paskened questions of yihareg v'al yaavor and now he can also pasken so regarding the internet.

This, in my opinion is pashut pshat in reb chaim, and should be passed on to all those who print sforim from him with like a million he'aros on each word....

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Re: Gut GeZogt!
Posted by installed - 09 Feb 2012 14:12

Thank you for sharing the vort from the "really old sefer." I like it!

Regarding the quote from Reb Chaim Kanyeovsky Shlita,

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I'm assuming that this is written to kollel and yeshiva guys that do not *need* the Internet. Most working people need it... I generally find that the rabonim in Israel tend to declare blanket statements like the one above and are disconnected from reality (gzeira shein hatzibur yachol laamod ba) while the rabonim in US seem to realize that it isn't *all* bad and that one should get a filter/monitoring software etc. when needed. It also can't really mean that because a lot of their tzedaka money is derived from the Internet (giluy arayos). Either way, there is no stopping it. It is everywhere and we will need to deal with it and not avoid it.

I also find that everything is becoming cheapened by the marketing teams that publish these things (the drama, illustration, pictures, etc.). Psak halachas are becoming celebrity endorsements.

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Re: Gut GeZogt!

Posted by tehillimzugger - 09 Feb 2012 16:29

[installed wrote on 09 Feb 2012 14:12:](#)

Most working people need it... I generally find that the rabonim in Israel tend to declare blanket statements like the one above and are disconnected from reality

they're not disconnected from reality, who works here? ;D

to the guys that live in israel and work, you know it's a joke

but on a serious note. who knows what chazal would have paskened if they would have had the internet....

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Re: Gut GeZogt!

Posted by tehillimzugger - 09 Feb 2012 17:01

[TehillimZugger wrote on 16 Aug 2011 20:08:](#)

There is an amazing *pirkei heichalos* (i think- it's brought down in *Mishna Berura* and *Shulchan Aruch HaRav* siman 125, and mbd has a beautiful song on it)

????? ?????? go and tell my sons

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????? ????? ?????? ?????????? ?????????? ?????? ?????? and teach them that they should raise their eyes heavenward

????????? ?????? ?????? and raise up their bodies.

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????????? ?????????? ??????, ?????? ?????????? when their eyes are raised to me and i look back at their eyes!

?????? ??? ??? ?????? ??? ?????? At that time i grasp the throne of my honor

?????? ?????? in the likeness of Yaakov [which is engraved on the[i] kisei hakavod[i]]

????????? ?????????? ?????????? ?????? ?????? ?????????? I hug him and kiss him and remember his children's exile and hasten their redemption!

ad kaan.

So i thought of a *pshat*, that it's possible to say that the *teitch* here isn't about when *yidden* say *Kadosh Kadosh Kadosh* during *davening*, but rather ?????? ?????????? at the time when they want to **make themselves holy**, and they do this by raising their eyes to hashem- by *zugging ah bissel tehillim*- then, ***ein li hanaah baoilam!***

[this also explains "teach them to raise their eyes ?????? ??????", if we're talking about davening, of course it's [i]lebeis tefilasam [i]but the answer is that it's referring to when the man is in the greatest place of *tumaah*, *und doch* he raises his eyes to *hashem- ein li hanaah baoilam!*]

so my dearest holiest sweetest friends ZUG AH BISSEL TEHILIM

YOU WILL GIVE HASHEM THE GREATEST PLEASURE

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Re: Gut GeZogt!

Posted by tehylimzugger - 14 Feb 2012 17:38

[TehylimZugger wrote on 25 Aug 2011 17:17:](#)

i just read in midbar kedemos from the chida who brings from the holy arizal that when a person is in trouble he should be mazkir his zechuyos, the chida adds however, that sometimes your zechuyos can be used against you [for instance if we say i have a great zechus for that time i abstained from p**n, the satan can say, yeah but look at all the other times when he did fall] you should therefore only remind your zechusim beremez. so next time i have trouble i'm gonna yell loud and clear (while switching my truck gear with one hand and reachin' for my trusty old tehylim with the other hand)

WOODFORD!!

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Re: Gut GeZogt!

Posted by tehylimzugger - 19 Feb 2012 19:38

When I said Modeh Ani Shabbos Morning, something hit me,

I am thankful before you the living King for you have compassionately returned in me my soul

Rabbah Emunasecha!, Your trustworthiness is great!

And it hit me!

like a ton of bricks!

Hashem is Trustworthy!

and he proves it to us every single night!

we would never go to sleep if we knew g-d wouldn't give our souls back!

and yet every night we take the plunge and go to sleep, because g-d proved to us that he's worthy of our trust.

this is something we should think about each morning!

...and realize [first thing in the morning] that, yes! we **can** trust him in other areas as well, trust him to provide us with parnassa, shidduchim, and parking spots!

Just something to think about

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Re: Gut GeZogt!

Posted by abcd1234 - 19 Feb 2012 21:40

every post is amazing, thanks for sharing

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Re: Gut GeZogt!

Posted by tehylimzuggger - 23 Feb 2012 13:20

[TehylimZuggger wrote on 23 Feb 2012 13:20:](#)

This morning during *Hallel* a thought struck me-

The *Shla"h* writes that there is a difference between the meanings of the words *tuv* and *tov*. *Tuv* means unconditional good, while *tov* means noticeable good, that the good is noticed. Good is only noticed when it follows bad, therefore it is preferable to receive *tuv* rather than *tov*, because when receiving *tov*, bad precedes it.

The *Kedushat Zion* [Bobover Rebbe who was murdered by the Nazis [i]ym"sh[/i]] writes that according to this *Shla"h*, the correct *nusach* of *Birkat HaGomel* is to say: "*Mi shegemolcha kol tov*" (Because the man was saved from danger) "*Hu yigmolcha kol **tuv** selah*" (although the *Kedushat Zion* probably said "tiv" not "tuv"— during my latest *seforim* shopping spree I noticed that a new *sefer* has just been released, titled *Havooras HaChaseedim* it's about 5-600 pages long, just on this topic- whaddevah).

Based on this, I thought, "*Hodu laHasem ki tov*" so the question is, if he saved me from something which makes it *tov* as opposed to *tuv*- "*Hodu*"?! *Lo miduvshach velo miuktzach!!!* like Matisyahu said "the only who can get us out of this mess- the one who put us here"- did I ever ask him to get me into this mess?! Why in the world does he deserve my praise?

So the answer is "*Ki leolam chasdo*" Dude! *Mei'ito lo teitzei ha'raot!* g-d is good, he's awesome, even when it seems to us that it's *tov* not *tuv*-

LEOLAM CHASDO

ROCK ON!

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Re: Gut GeZogt!

Posted by tehylimzugger - 29 Feb 2012 19:32

Shabbos Zachor is coming up...

We have to remember what Amalek did, and focus on the mitzva of annihilating him.

Do we?

Do we work on eradicating the name of amalek??

Or do we hold him close and hug him tight?!?!?

Just a "hazkara"

[Heard from the Rebbe of Toldos Avraham Yitzchak at Shalisheedis this week.]

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Re: Gut GeZogt!
Posted by tehylimzugger - 07 Mar 2012 13:16

[TehylimZugger wrote on 24 Aug 2011 17:11:](#)

We say by davening: ??? ????? ???? ????? ????? ????? ???? ???? ???? ???? ???? ???? ????
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so the question is obvious, how is it possible for hashem to forget ??? ??? ????? ???? ???
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the answer my beautiful holy friends, is that the tefilla is not talking about hashem forgetting,
that ain't happening. we are asking that **we**, we should forget *velo yaaleh al libeinu leolam!*

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Re: Gut GeZogt!
Posted by tehylimzugger - 18 Mar 2012 16:41

In honor of the Yahrtzeit of the Aruch HaShulchan this past friday [He passed away 22 Adar II,
shnas "Chasarta" "HaKesser VahaKavod"[sup][i]I[/i]][/sup], otherwise known as 1908]:

What's the deal with Mincha?

Praying in the morning and at night is understandable, we have a Mitzvah of reading the Shema
then, so we add on some more prayers, but what's the deal in with this midday prayer?

Rabbi Yechiel Michel Epstein Author of Aruch HaShulchan, explains^{[i][u]}:

We Daven in the morning, we daven at night, because we have to. In the middle of the day, as an expression of gratitude to hashem, we stop what we're doing, and give him a gift, a *mincha*! [Just giving you guys something to think about during Mincha.]

Sources:

[For Yechida or anyone else]

I. Mekor Barukh, Epstein, Wilno 1918, Vol. III, end of volume

II. Arukh HaShulkhan, O.C. 232 § 1

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