

Chizuk from Rabbeinu Yonah

Posted by Mr. Smith - 01 Sep 2009 10:47

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Shaarei Teshuva 3:9: If one is presented with an opportunity to sin and he has a taavah for ervah and he conquers his inclination, this is from the fundamentals of fear of G-d.

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Re: Chizuk from Rabbeinu Yonah

Posted by Noorah BAmram - 06 Sep 2009 03:59

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[Mr. Smith wrote on 01 Sep 2009 10:47:](#)

Sharei Teshuva 3:9: If one is presented with an opportunity to sin and he has a taavah for ervah and he conquers his inclination, this is from the fundamentals of fear of G-d.

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Sweet Holy Tzadik,

Thanks for sharing this RY! How important for all us here. Consequently we can say "How much Yiras Shomayim can be found on this holy forum where the whole purpose is only to conquer the YH of arayos!"

In the same vein the Stiepler writes in a letter that he who conquers this particular YH just once

is holy like the holiness of Yosef HaTzadik and will ultimately prevail in his own personal battle to completely vanquish this YH.

With a burning love to a brother warrior

Noorah

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Re: Chizuk from Rabbeinu Yonah  
Posted by Kollel Guy - 09 Dec 2009 21:58

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There is no greater form of avodah if you think about it - than giving up an experience you desire, simply because it's the will of H-shem that you refrain from it. Even the most strenuous efforts to actively DO things, cannot compare to withholding ones-self from desire (especially one of this nature).

We see that notwithstanding all the avodos of the avos hakdoshim, and all the levels the reached, the yiddin still would not have lasted in mitzrayim, were it not for Yosef Hatzaddik, who laid the groundwork and made their survival possible, by standing up to the nesayon of: temptation in it's most extreme form vs H-shem's will. The Meam Loez bring down from the Yifeh Toar, that his agony was even more severe than that of Yitzchok Avinu at the Akeidah!!

If you think about it, it makes perfect sense. All nisyonos of both sur me'ra and aseï tov, are just extensions of that first nesayon of the eitz ha'daas - which was a nesayon of temptation. And it is this nesayon which technically DEFINES a jew (the nation which has the role of rectifying the eitz ha'daas) as we see by Avraham, that H-shem singled him out from the rest of the world, to begin the history of the people who would carry out the name of H-shem through the generations, by giving him the mitzvah of the Bris Milah.

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Re: Chizuk from Rabbeinu Yonah  
Posted by Noorah BAmram - 09 Dec 2009 22:08

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Warmest Shalom Alichem to a new warrior on the forum!

Chazak Chazak Achi!

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