

Short Thought

Posted by everchange - 03 Jan 2017 04:01

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I just realized that the word ????? comes from the  
root ??? (past). The lust and "?????" from the aveira is transient.

It will be gone with the past faster than you can say

"Shalom Aleica Rabbi."

The word ???? is similar to the word ???? (found). The sechar  
and happiness of a mitzvah, on the other hand, will not  
fade as quickly and will stay with you both in this world  
and the next.

Hope this gives chizuk to someone!

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Re: Short Thought

Posted by Trouble - 03 Jan 2017 04:38

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I just realized that the word ????? comes from the root ???? (pregnant/expand). The lust and  
"?????" from the aveira will be even greater than you initially intended.

The word ???? is similar to the word ???? (squeeze). The sechar and happiness of a mitzvah,  
on the other hand, will be less than expected and it will squeeze the life out of you.

The above (which I wrote) is wrong, stupid and silly.

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Re: Short Thought

Posted by everchange - 03 Jan 2017 05:21

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I don't get it. What was your intention in your post?

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Re: Short Thought

Posted by Markz - 03 Jan 2017 05:35

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[Trouble wrote:](#)

I just realized that the word ????? comes from the root ???? (pregnant/expand). The lust and "?????" from the aveira will be even greater than you initially intended.

The word ???? is similar to the word ???? (squeeze). The sechar and happiness of a mitzvah, on the other hand, will be less than expected and it will squeeze the life out of you.

The above (which I wrote) is wrong, stupid and silly.

The extrapolation is silly and 'trouble'some, but the thought is great and whoever gives the right nimshal gets a free virtual KAR... wash

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Re: Short Thought

Posted by everchange - 03 Jan 2017 05:48

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Trouble,

Maybe I can twist you words to be Emet instead of Sheker.

The word Avera is similar to the word ???? (pregnant).

Every sin is pregnant with another that awaits the sinner.

This fits in with Chazal's words ????? ?????? !

(One sin leads to another)

In fact the first sin was done by Chava when she ate from the tree of knowledge. What was her punishment? Pregnancy!

Do you see the connection? hmmm...

The word ??? is similar to the word ??? (beast). Every person has a wild beast within them to do averot, but we have to realize that if we fall to the snake (yetser hara) then we will be punished with pregnancy - even more sins and challenges down the road.

The word Mitzvah is similar to the word ??? (squeeze).

When a person is under stress it helps to squeeze a stress ball. The Mitzvot are a person's stressball. When you are feeling under stress bc of the yetser hara grab onto the mitzvot and squeeze.

The word ??? can also mean expand. What is the one mitzvah that is boundless and expands infinitely? Yup, the Torah! Chazal say Hashem created the yetser hara (the ???) and he created the Tavlin (Talmud Torah).

No matter how much Torah you learn there will always be more to learn. Do you know the reason why? Chazal say that a person should not feel safe from his yetser

hara until the day he dies. There is a constant war! So  
therefore, we need a medicine that will always be there  
to counter our yester hara and help us win the nisayon!

The above (which I wrote is) Emet - my own Chiddush!

Hope this gives someone chizuk! Again!

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Re: Short Thought

Posted by the.guard - 03 Jan 2017 11:07

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[Trouble wrote on 03 Jan 2017 04:38:](#)

I just realized that the word ????? comes from the root ???? (pregnant/expand). The lust and "?????" from the aveira will be even greater than you initially intended.

The word ???? is similar to the word ???? (squeeze). The sechar and happiness of a mitzvah, on the other hand, will be less than expected and it will squeeze the life out of you.

The above (which I wrote) is wrong, stupid and silly.

But I will also try to twist his words into emes, and combine the two ideas.

The word ????? comes from the root ???? (pregnant/expand). The Yetzer Hara tells us that the lust and "?????" from the aveira will be even greater than you initially intended. However, the word ????? also comes from the root ??? (past). The lust and "?????" from the aveira is

transient. It will be gone with the past faster than you can say "Shalom Aleicha Rabbi."

The word ???? is similar to the word ???? (squeeze). The Yetzer Hara tries to convince us that the sechar and happiness of a mitzvah will be far less than expected and it will squeeze the life out of you. But the word ???? is similar to the word ???? (found). The sechar and happiness of a mitzvah will stay with you both in this world and the next!

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Re: Short Thought

Posted by Yosef Tikun HaYesod - 03 Jan 2017 11:43

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I like the short dvar Torah, Guard.

You simply made Everchange's first post the reality of how it is,

(how our unclouded yetzer tov sees it),

and Trouble's post into how the yetzer hara tries to convince us is reality.

I guess this is even hinted at from their user names.

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Re: Short Thought

Posted by Trouble - 03 Jan 2017 13:33

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[everchange wrote on 03 Jan 2017 05:21:](#)

I don't get it. What was your intention in your post?

To show that when you use your own thinking, you can come up with anything.

Try quoting from a sefer.

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Re: Short Thought

Posted by everchange - 03 Jan 2017 17:01

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All of my posts so far are from my own thinking.

If you have a problem with it then you don't have  
read them. I am simply trying to give chizuk in  
new ways that people haven't heard of before.

If my posts aren't material that give chizuk than I  
can remove them.

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Re: Short Thought

Posted by Trouble - 03 Jan 2017 19:04

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[everchange wrote on 03 Jan 2017 17:01:](#)

All of my posts so far are from my own thinking.

If you have a problem with it then you don't have  
read them. I am simply trying to give chizuk in  
new ways that people haven't heard of before.

If my posts aren't material that give chizuk than I  
can remove them.

Also why are you and the guard copying my post?

I can't tell if its an inside joke or if its a mockery

that I am presenting my own chidushim instead of

quoting from a sefer.

This is true indeed. One is not obligated to read them. I pointed out that if one uses his own thinking of two similar words, he can come up with anything, hence nothing.

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Re: Short Thought

Posted by everchange - 03 Jan 2017 20:23

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There is a reason why Hashem created that the words

should fall upon each other's lashon. No?

If you are true to yourself then you can find the connection.

Some people are not true themselves or are occupied

with the yetser hara so they need to read the truth from

a sefer. It's two different madregot. Just because you are

not on one doesn't make the other false chas veshalom.

**Edit:** by true to yourself I mean by looking for the positive

or good instead of the corrupted; your extrapolation of the

words was intended as the corrupted version the yetser hara

would tell you. I am simply trying to tell you what the yester

hatov can tell you.

Christians are experts at twisting words to fit their arguments.

They are not true to themselves. The person of truth can recognize this right away but the person who is not on that madrega needs someone to tell him so. Now I am not saying that my vorts are any where close to the vorts you can find in a sefer but I am being true to myself when I write them. I only want to see how people can see the connection so they can be inspired or strengthened.

I understand that you have an argument that I am noone to make the connections and I am not saying I am. Just please respect the thoughts of others and if you don't like other's posts then don't make rude comments questioning the validity or legitimacy of their posts.

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Re: Short Thought  
Posted by Markz - 03 Jan 2017 20:27

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[Trouble wrote:](#)

[everchange wrote:](#)

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If you have a problem with it then you don't have read them. I am simply trying to give chizuk in



new ways that people haven't heard of before.

If my posts aren't material that give chizuk than I  
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Also why are you and the guard copying my post?

I can't tell if its an inside joke or if its a mockery  
that I am presenting my own chidushim instead of  
quoting from a sefer.

This is true indeed. One is not obligated to read them. I pointed out that if one uses his own  
thinking of two similar words, he can come up with anything, hence nothing.

1) Everchange - please keep on Trucking and disregard the hecklers

2) Trouble, our thinking is what brought many of us onto this forum, and we are still stuck in our  
own thinking and therefore getting nowhere with breaking free

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Re: Short Thought

Posted by Dov - 03 Jan 2017 21:35

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Trouble has a great fake name and I feel that he is making a valid point, naughty as it may be.

Once we step into unbridled imagination, drushos can be made any way we want - for good or  
ill. And what might start out seeming very frum and proper-sounding may end up messing  
another person up terribly. Our good intentions are not always the best guide to goodness or  
good drushos.

That having been said, I read something deeper in Trouble's comment - a thing I know may not  
be there at all - but *may* be. So it might be worth recognizing and accepting without criticism:

He may have been burned by his failure to stay fully 'kosher' (that's why we are here, right?). He might be sensitive to drushos that people say to give us 'chizzuk' and convince us that "we can really finally stop if only we become good-enough yidden!". Naturally, many of us come here rather tired of yet another 'great vort', or another mussar schmooze. Those who really are at this stage need to be helped to give up and get real help, rather than 'pass the ammunition and keep fighting what is **for them** a silly, ego-based and *losing* fight that Hashem *can't possibly* really want them to fight any more. Enough already!

It is possible that he is a battle-worn loser, as I was for about 20 years (before recovery) and is coming to terms with that nasty-sounding fact. It hurts, and chizzuk is just teasing. especially if it appears joyfully oblivious and fanciful. Everchange is not to blame an iota, of course! He may be one of those people for whom the chizzuk is precisely what he needs! But here on the forum we have a collision of many different vehicles, so to speak.

On the other hand, Trouble might be none of that at all. He may be perfectly fine (besides the schmutz he is here for getting help with, I assume) and just likes to be a bit cynical or critical of the playful drusha tendency some people have. Nothing horrible about that. Nu.

Many drushos have been made and Toiros taught that did not help the struggling Jew. I was given **very** bad advice many times by very good rabbonim who I hold to be great yidden. They just didn't know better. They did not have a clue about addiction, I did not really clearly tell them all the dirty truth about what I was doing anyhow, and so all they did was confuse me further. My bad choice of following their advice (and I know that the choice was *my* responsibility, not theirs) was motivated by my deep commitment to keep right on doing what I felt I needed to do (sex and lust), at the time. I made many drushos back then, and some were technically true! But all were worthless to me, and so, BS. Like brochos levatolos. They are all true sh'vachos of Hashem! But worthless, and so, better not said al pi Halocha.

With all that having been said, believe it or not, I have a drusho I would like to make on the two words that everchange mentioned, too! :laughing: And (I think) they are based on B'nei Y'soschar, and I like them:

It seems to me that the word Aveiro is a remez to the ikkar word of selichos: **vaya'avor**. See the same sefer for that word and how he interprets that word in relation to kaporas avonos and why it keeps coming up in the Torah related to it. Mesilas Yeshorim says Hashem's mechila comes from His changing history to make it as though it never happened. This time-travel thing is what the word *vaya'avor* is about. Now, we say brochos 'oiver la'asiyoson', right? "Oiver" means **before** in time and place...correct? But have you seen the gemoras that are the mekor for that

din? They quote pesukim that make it virtually impossible to tell if the word 'oiver' actually means 'in front of' (before) or 'after' the thing...check it out.

This is because the word 'oiver' - *ayin, veis, reish*, is a time-travel word. It also relates to both time and place and itself means 'avar' - 'past tense'. Hey...I thought we make brochos **oiver la'asiyoson** and there, oiver **means before!** Why does the word itself then mean **past tense?!**

Weird, no?

Also, Hashem refers to that word in His main posuk about kapora (the 13 middos) where it says 'vaya'avur al ponov vayikroh...[13 middos]' and he changes TIME - as Mesillas Yeshorim says kapora works - because in mechilas and kaporas avonos He interprets vaya'avur the way He chooses: either referring to the past or referring to the future, and changes history with kaporas avonos. He is the Master over Time (and the existence of what we relate to as Time is davka shayich to the oilam of Teshuva - Binah, correct?).

Have some fun with that one.

So that is one drusha that one might be able to say about the word 'aveira' referring to a sin.

And as far as a drusha on the word 'Mitzvah', all I have is a sweet thing the Mahara"l says: it is from the shorash 'tzava' meaning 'connecting things' or deveikus (Chaza"l use that word [tzavsa] to mean *a tweezers*, that pinches together). I like that drusha, for the Zohar calls the taryag mitzvos. "*taryag ittin* (eitzos) to connect with Hashem." Mitzvos are connectors.

Are any of these drushos the Emes? I surely do not know. But they work for me and seem to have the ring of truth to me, personally. So I like them. And thanks for letting me share them here on your thread, **everchange!**

And I hope the oilem goes easy on Trouble...we are all well-aware that we have been in more and I bet he is a really nice fellow.

- Dov

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Re: Short Thought

Posted by Markz - 03 Jan 2017 21:53

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Dov did you see the thread title?

You're trespassing...

Or maybe that's one of your shorter ones??

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Re: Short Thought

Posted by Dov - 03 Jan 2017 21:57

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You are right, of course, but at least I apologized in the end of the post, no? Hope that makes it not as great a no-no.

Besides, that wasn't nice...aren't you afraid I'll mess with your karma rating chas vesholom?

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