

From the lubavitcher rebbe

Posted by Moshiach5777 - 24 May 2017 16:51

TAZRIA-METZORA

THURSDAY, APRIL 27

1 IYAR, 5777

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WHEN YOU COME TO THE LAND OF CANAAN... AND I WILL PLACE A LESION OF TZORA'AS UPON A HOUSE IN THE LAND OF YOUR POSSESSION. (VAYIKRA 14:34)

Treasure Land

When tzora'as appeared on a person's skin, its initial and most obvious effect was an impurity so severe that the person must "dwell isolated, outside the camp" (13:46), separate even from other impure people. At the same time, however, the Rambam (Laws of Tum'as Tzora'as 16:10) explains tzora'as as a G-d-given "sign and wonder prevalent among the Jewish people, to warn them against lashon hora, undesirable speech," and to motivate them to repent from such behavior. Hence, despite the lowliness of its impurity, tzora'as ultimately facilitated the great ascent of teshuva, of which our sages say, "Where penitents stand, even the wholly righteous do not stand!" (Talmud, Berachos 34b)

In a similar vein, the occurrence of tzora'as on the walls of a person's home, which required the house to be demolished, signified the presence of both extraordinary spiritual filth and astonishing wealth. On the one hand, the Zohar (vol. 3, 50a) attributes the tzora'as to an exceedingly impure spirit brought upon the home by the idolatrous inhabitants who dwelled there previously. G-d caused tzora'as to appear there, because only total demolition of the house would drive away that particularly impure spirit. Yet paradoxically, Rashi (on Vayikra 14:34) writes that, "The Amorites had hidden away treasures of gold inside the walls of their houses throughout the forty years that the Jews were in the desert. As a result of a lesion of tzora'as [appearing on the walls of the home], one would demolish his house and find the treasures." Spiritually, this means that the homes most affected by idolatry were actually home to troves of spiritual wealth so abundant that it became manifest even in physical wealth—golden

treasures that were discovered upon the homes' destruction.

These paradox-laden phenomena of tzora'as demonstrate that precisely in the lowest of situations lies the potential—through teshuva—for the greatest heights.

—Likutei Sichos, vol. 27, pp. 107-110

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Re: From the lubavitcher rebbe
Posted by Trouble - 24 May 2017 22:44

Which one?

Wrong parsha.

Stay away from lashon hara, and we will all be spared from pegam habris.

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Re: From the lubavitcher rebbe
Posted by bear - 26 May 2017 05:49

Wow, nice.

Years ago someone asked me whats pshat, ppl speak loshen hara than find money in their house and become rich. How does that make sence? Now I have an answer. Shkoyack, very inspiring!!

Love it

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Re: From the lubavitcher rebbe
Posted by Moshiach5777 - 26 May 2017 15:54

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Re: From the lubavitcher rebbe
Posted by cordnoy - 26 May 2017 16:23

[Moshiach5777 wrote on 26 May 2017 15:54:](#)

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It's like a propaganda blog.

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Re: From the lubavitcher rebbe
Posted by Mesayin - 29 May 2017 18:47

[cordnoy wrote on 26 May 2017 16:23:](#)

[Moshiach5777 wrote on 26 May 2017 15:54:](#)

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It's like a propaganda blog.

Chassidus is for everyone.

Chassidim, not so much.

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Re: From the lubavitcher rebbe
Posted by Hakolhevel - 02 Jun 2017 03:05

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Re: From the lubavitcher rebbe
Posted by Moshiach5777 - 08 Sep 2017 18:18

the king is in the field in chodesh elul. learn the attachment. for the whole maamer, its in melukat 4 / elul.

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Re: From the lubavitcher rebbe
Posted by Hakolhevel - 14 Sep 2017 06:21

Yah but we are in the desert.
Says Cords who seems to be stuck at 770 days clean

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Re: From the lubavitcher rebbe
Posted by Moshiach5777 - 14 Sep 2017 13:14

When the king is in the field it gives us strength and arouses us to go out of the desert to the field and meet the king

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Re: From the lubavitcher rebbe
Posted by Hakolhevel - 15 Sep 2017 05:30

do you have another word you can use.

But on a more serious note, just looking for your own words - In other words how this maamar talks to us in the situation we are in.

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Re: From the lubavitcher rebbe
Posted by Moshiach5777 - 17 Sep 2017 21:27

Joyful Remorse?

I'm on this site to not get aroused

With regards to *teshuvah* – returning to G?d, atoning for past misdeeds – the common notion is that it wholly consists of tears and intense remorse. After all, if one really feels bad for a wrongdoing, it is only natural to cry.

Let me tell you a story. Before entering a private audience with the Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, it was customary to write a note wherein one would detail all that he or she wanted to discuss in the audience, as well as anything for which he or she wanted a blessing.

During one of my private audiences, after the Rebbe read and responded to everything in my note, he lifted his head, looked me in the eyes and asked, "Do you have anything else to ask?"

I would always try to include everything I wanted to discuss or ask in my note, and here the Rebbe is looking at me waiting to hear any other question I might have... My heart began to race; what did I leave out? My mind went blank.

The Rebbe gently asked me a second time, "Do you have anything else to ask?"

The Rebbe responded, "It looks like you do not wish to repent out of happiness!" I was totally shaken, I could not think of anything else.

Then a third time: "Do you have anything else to ask? I want to finish answering all your questions before I begin to speak about matters that I wish to discuss..."

This time I broke down sobbing. I couldn't think of anything in particular to ask... What, then, could I say that is all encompassing? Between tears I blurted out, "Help me, Rebbe, to do *teshuvah*!"

To which the Rebbe responded, "It looks like you do not wish to repent out of happiness!"

Then the Rebbe immediately turned to the other matters that he wanted to discuss.

Later I wrote to the Rebbe the following question: Isn't crying totally appropriate when you do *teshuvah* and feel total remorse for past deeds?

The Rebbe responded (paraphrased):

"Every single mitzvah that we merit to do must be performed with joy. Repentance is a mitzvah like any other, and therefore must be done with joy."

"Every single mitzvah that we merit to do must be performed with joy. Repentance is a mitzvah like any other, and therefore must be done with joy." The Rebbe continued saying that, in fact, repentance is greater than every mitzvah. Its purpose is to correct the transgression of all other commandments, it must fill the spiritual "gap" that the lack of observance engendered. *Teshuvah's* ability to do so stems from the fact that it emanates from a higher spiritual source than all the others (as explained at length in the chassidic texts). And "the greater the mitzvah, the greater the joy."

The Rebbe explained that according to Jewish law, even a thoroughly evil individual can repent in one moment and then be considered a righteous person. With one simple thought – "G?d! I want to be what You want me to be" – a person is completely transformed. Though this is only the beginning of the process that leads to total atonement, that does not change the fact that he's already reconnected to the Source. Therefore, the Rebbe wrote, "The ensuing joy must be incomparably greater than the joy involved in the performance of any other mitzvah!"

Where is the Joy?

Repentance – or as *teshuvah* is correctly translated, "return" – means a commitment to now act as I always should have—i.e., connecting to G?d and attaining great holiness through fulfilling G?d's commandments.

When I look at my life, however, I see that I am not deserving of this possibility; why should I be given another chance after I've botched up so badly? Nevertheless, G?d chose to give me the special mitzvah of *teshuvah*. I could start observing G?d's commandments now; I could be connected to G?d now.

Imagine a child who rebelled against his parents, and then one day returns to them and they greet him warmly and with open arms. Undoubtedly, he'll feel great satisfaction and boundless joy. So, too, when G?d lovingly greets and welcomes us, His children, after we repent, of course that's cause for rejoicing!

So do we need to feel remorse? Absolutely! That is integral to *teshuvah*. We need to shed tears, recognizing how our past deeds distanced us from G?d and from our holy core. But then we need to rejoice and dance, for G?d is giving us the opportunity to return.

Small Resolutions

The Rebbe also wrote that I should not take on long-term resolutions. Because in the long term, one does not have the same level of inspiration as at the time of the actual commitment. Once the inspiration disappears, the resolution can quickly follow suit... Therefore the Rebbe advised me to make short-term resolutions, two or three weeks at the most. Then, according to the situation in two or three weeks, to make a new resolution based on the situation at the time.

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Re: From the lubavitcher rebbe
Posted by Moshiach5777 - 17 Sep 2017 21:31

Some think life is all about doing good and keeping away from evil.

To them, struggle has no purpose of its own—to have struggled is to have failed. Success, they imagine, is a sweet candy with no trace of bitterness.

They are wrong, tragically wrong. Struggle is an opportunity to reach the ultimate, when darkness itself becomes light. In the midst of struggle, an inner light is awakened. Light profound enough to overwhelm the darkness, encasing it and winning it over.

But if darkness never fights back, how will it ever be conquered?

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Re: From the lubavitcher rebbe
Posted by Moshiach5777 - 17 Sep 2017 21:39

I've Sinned. Now What?

I have been “bad.” I have given into a habit I am trying to quit; a habit I’ve struggled to quit since I was a teenager. I base my self-worth largely on whether I give in to the urge or am strong enough to hold myself back.

Now, yesterday was Shabbat, and this habit happens to violate a *halachah* (Jewish law) of Shabbat. Yet I felt I could not stop myself. There I was: a so-called observant woman, with the hot tray, urn and lights left on, not could not stop myself problem, but helpless in the face of my compulsive urge.

Aware I was breaking Shabbat—even as I continued to exercise this fanatical and futile habit—I was bombarded by thoughts like “It’s too late,” “It’s done,” “Why stop now?” The perfectionist in me is a big believer in all or nothing and felt despondent by the already tainted-ness of Shabbat. Hand in hand, my *yetzer harah* (evil inclination) was throwing out comments like “You’re so weak,” “Hypocrite!” “You’ll probably never overcome this habit,” “Something big will have to knock you into shape—one day,” “What’s the point of starting again now, as this Shabbat and week ahead have been ruined.”

The Lubavitcher Rebbe taught that the most powerful mocker is the one within yourself.

But for a split-second, the lights go on inside, and I see clearly the flawed nature of these thoughts and how I am captive to them as if they are truth. For I know, on a deeper level, we are all imperfect human beings making mistakes, and hopefully, getting back up and trying again—and again.

Suddenly, it’s obvious that the voice spurring me on to not try at all is actually what is evil, and not the act itself. There is always hope and possibility. Sure, some challenges are harder than others, for reasons that run deep. But we can change direction at any moment.

The Lubavitcher Rebbe shared: “Know that We can change direction at any moment what you did a moment ago is irrelevant. All that matters is what you will do right now. Any voice that holds you back from moving forward—no matter how justified it may sound—any such voice is a voice of destruction and decay, not of growth and life.”¹

With this in mind, my aim is to really listen to these voices that I allow to rule and ruin me. When it is the loud voice of doom or gloom, or shame and blame, I clearly need to oust that voice from its position and replace it with the voice of truth, love, understanding, empathy and support. The voice that whispers to us that we are OK, that our *neshamah* (soul) is whole despite our imperfections, that we are always connected to G?d, that we are always capable of choosing the high road and that we should do so right now.

Despite what took place even a second ago, now is when and where I have the power to script my life—and I can do it.

FOOTNOTES¹. Tzvi Freeman, *Bringing Heaven Down to Earth: Meditations on the Wisdom of the Rebbe*, Book One (CreateSpace, 2011), p. 89.

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Re: From the lubavitcher rebbe

Posted by Moshiach5777 - 18 Sep 2017 16:10

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