

My Torah instead of falling

Posted by Chooseurname - 30 Jun 2022 23:57

Hi,

A difficult area for me is when I'm kinda just bored and sitting around. I end up just surfing the internet and end up in areas I don't want to be.

What I'm going to try to do instead is when I feel things are difficult I am going to try to write up a shtickel torah instead of wasting time on a slippery slope.

I will try to post the dvar torah here every time, as a public commitment.

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Re: My Torah instead of falling

Posted by Chooseurname - 01 Jul 2022 00:04

Here's the first one, fresh from today. Definitely didn't come up with any chiddush, but just sitting and writing something is such a mchayiv to pay attention and not get distracted with other stuff.

The Rama in orech chaim (s' taf kuf yud s'k zayin) brings a machlokes if you can salt many pieces of radish on yom tov. The mishnah berurah brings (from the Taz) that the reason of those who assur is because it is possible to salt one by one.

This din is hard to understand. Salting radishes is only a gezairah that it looks like bishul. How can we assur something-even something that doesn't need to be done--when the root issur is muttar on yom tov?

It must be that just like bishul shelo ltzorach is assur, we assur even things that look like bishul when there is no tzorach for it to look like bishul. The ossrim hold that that there is no tzorech here since you can do it in a way that doesn't look like bishul, while the mattirim hold that since

you want to eat it this way it's muttar (just like actual bishul is).

It just seems interesting how far we take this gezairah of looking like bishul.

That's all for now. No deep thoughts, but it really takes my mind away from distractions when I write down what I'm learning. ly" h I'll be able to keep this up.

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Re: My Torah instead of falling
Posted by Face the challenge - 01 Jul 2022 00:43

[Chooseusername wrote on 30 Jun 2022 23:57:](#)

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Sounds like a great idea!! Looking forward to hearing your torah thoughts and you should have hatzlacha in your journey!!

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?"? (?????) ?????? ?????? ??"? ?' 59 (??? ?)here is a link to the whole
sicha drive.google.com/file/d/1mG_TKVC06jzE2kUawPZnMev_fscuQKCS/view?pli=1

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Re: My Torah instead of falling
Posted by chooseurname - 08 May 2024 19:51

Resuscitating this thread. I feel like this thread should see a lot more action. To misquote a
gemara: "If the yetzer hara bumps into you, distract yourself with writing Torah thoughts on
GYE."

Mishna in shabbos 10:3. One who carries in the hem of his garment is patur because it is not a
normal way of carrying. I believe the gemara in the second perek discusses a tailor who goes
out with his needle stuck in his jacket. He is chayuv because it is a normal way of carrying for
him.

Something that becomes part of the beged though is mutar.

It's interesting to note that wearing clothes is not considered carrying at all, except for the
gezeirah by things that a person may take off.

I feel like this might be a sugya in bama isha yotzes, but is clothing allowed on shabbos
because it is not at all similar to carrying or because it b'etzem would be included as carrying
with a shinui but chazal allowed clothes as kavod habrios?

This was helpful.

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Re: My Torah instead of falling

Posted by horizon - 08 May 2024 21:31

Actually looks like you're resuscitating the whole forum nowadays... keep it up

Warning: Spoiler!

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Re: My Torah instead of falling

Posted by chosemyshem - 11 Jul 2024 15:25

Not really writing this instead of falling, but a good place to put this week's Rav Leuchter email. A really great analysis of one benefit of taking it One Day At A Time.

Rashi: "And the spirit of the nation was short from the path - from the toil of the journey, which was difficult for them. They said, now we were close to entering the Land, and we are turning back, just as our fathers turned back and were delayed thirty-eight years until this day. Therefore, their spirit was short from the discomfort of the journey... And anything which is

difficult for a person can be described as a shortness of spirit, like a person who is confronted with toil and his mind is not broad enough to accept it, and he does not have place in his heart where that pain can reside..."

One of the basic challenges of life is to be able to carry on even in painful or stressful situations. To a great degree, we have been trained to narrow our focus as much as possible, until we do not see the pain.

But Rashi here writes that pain and distress is to be dealt with not by limiting our focus, but rather with "???? ????"—broadmindedness. Now, ???? ???? does not mean that the person finds different ways to escape his pain; that would be clever, not broad. ???? ???? implies that the person is able to live with his pain. He has "place in his heart where that pain can reside". He trusts in the Borei Olam: not that it won't hurt, but that he can continue to live even now, and he is able to identify the possibility for Avodah in each and every situation. ???? ???? is the opposite of "shortness of spirit", where the person cannot accept the difficulty of his situation.

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There is, however, one source of pain that even the hearts of the "broadminded" cannot hold: the distress we bring upon ourselves through "????????", when we invent in our imaginations current or future calamities.

Klal Yisroel had traveled for quite some time—why were they overwhelmed by the difficulties of their journey specifically at this point, as they were circling around the land of Edom? Rashi writes that once they had been so close to Eretz Yisroel, and were now turning back, they feared that they would share the fate of the previous generation, to wander in the desert for another forty years. It was this worry, completely imagined, that brought them to a state of "shortness of spirit". A person receives a special "siyata deshmaya"—heavenly assistance—to deal with whatever life brings upon him. Whatever the difficulty is, he can always find "place in his heart". But there is no special siyata deshmaya for imagined misfortunes. Why should there be a siyata deshmaya, if he brought these worries upon himself? And thus, even though we are in truth able to withstand a great deal, we often crumble in the face of worries about the future which more often than not, never even come to fruition.

At any given moment, a herd of zebras may be attacked by a lion pride, and required to flee. Why is it, then, that zebras do not suffer from high blood pressure, from all that stress? One

neurologist suggested as a reason that a zebra does not worry about the future. If there is a lion, he runs. If there is no lion, he eats grass. I am not advocating "mindfulness", that we should live only in the present, like a zebra. Far from it. But we should recognize that very often it is not the actual difficulties of life that overwhelm us, but rather our own imaginations.

Not giving in hurts. Giving in hurts. But we can withstand that pain. It's the pain of tomorrow and tomorrow and tomorrow that sometimes gets us. And the way out of that is to ignore tomorrow.

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Re: My Torah instead of falling
Posted by pomegranate - 12 Feb 2025 21:37

Wow! That's so amazing that we don't get Siyaata Dishmaya for imagined worries because we don't need it!

Thanks so much:like:

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Re: My Torah instead of falling
Posted by pomegranate - 12 Feb 2025 21:54

Hey, does this mean there is nothing to worry about, if we need Siyaata Dishmaya, we'll get it and if we don't get it then the worry is just an imagination?

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Re: My Torah instead of falling
Posted by freepanther76 - 13 Feb 2025 12:57

Great point its machlokes in the achronim if there is an idea of bittul to the guf like we have in negaim , or this is simply not hotzah the Torah only sees extra items as possible hotzah.

All from memory don't have the time and patience to get you sources if you really want i can.

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