

Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber

Posted by shemirateinayim - 28 Dec 2009 02:36

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The 'sefarim hakedoshim' bring that when a person is being misgaver on his yetzer hara, and look away from someone/something assur, he is mitlabesh with an 'ohr', that shines from his neshama on earth all the way to shamayim (and tzaddikim have the koach to see that ohr). They are mevaeir: that when he is overcoming the tayva his chelek haneshama in shamayim is mitlabesh in the ohr created by the kivush hayetzer done by his neshama on earth. and davka during that time, it is a tremendous eiss ratzon....so take the opportunity and daven! The tefilot of everyone here have an extra potency, since unlike the tzaddikim of our dor, we have the opportunity to take advantage of this segulah every time we open our computers, newspapers, tv, etz (letza'areinu of course). let's daven for the end of the shidduch crisis. With the extent of our nissayon, even one tefilah should do the trick, don't you think?

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Absolute Mekor to Sexual Addictions From R Tzadok (Zohar)

Posted by shemirateinayim - 03 Jan 2010 03:31

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I'm sorry for the inaccuracies in giving this over, but I had to translate everything (I don't have hebrew lettering on my keyboard)

#### [R Tzadok in his sefer Pri tzedek, vayeichi, 4.](#)

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We say every shabbos, in pesukai desimra "hodu Lashem....Ki leolam chasdo". Within that kepitel of tehilim we say "leosei niflaot...", and subsequently go-on to mention brias haolam and yetzias mitzrayim, and finally kriyat yam suf. The question begs to be asked, how are these 3 an expression of "Leosei Niflaos"? I'll leave you to guess about brias haolam. But yetzias mitzrayim was a "peleh" of a geulah. In-that all other geolas, still left of with a stain of their respective gauls. As the gemara (megilah 14a) says, "we are still subjugated to achashveirosh", in that what his galus repented still scars klal Yisrael today. However when we left mitzrayim, hashem said "Lo Tosifu lirotam oid", not just their physical decaying bodies, but everything they represented and embodied. And not only will we not see it in them, but we will not see it in ourselves, in our actions, and natural inclinations. This great rebirth happened at Kriyas Yam Suf, and it was only at that great moment that we became freed. As we say every day in davening "Shira Chadasha shibchu geulim ... and when... Al Sfat hayam!"

The sefer ?Matnas kehuna? (mem,tuf"chaf) says that just as the geula of mitzrayim, and

likewise the geulah HaAsidah was a 'peleh', so too parnasah is a 'peleh'. In exactly what aspect do we find the comparison?

The obligation/curse for man to seek a livelihood, stems from the cheit of the Eitz hadaas. And says r tzadok, the nature of that cheit was not merely in food, but in all areas of lust. When we derive pleasure from something, intended to be a keli for kedush vetahara, and we solely lust after it. If we were to eat, merely for the nourishment that our bodies require, for the performance of torah and mitzvot, even if that were our only 'holy' intention, we would be attaining new spiritual levels with every bite! {see kuntres Eit haochel - after vayachi} But when we desire food, "ki tov haeitz lemaachal, Vchi taavah Hu LaEinayim, Vnechmad haEitz Lehaskil" we are fortifying the 'zuhama' instilled within us by the nachash. When man makes a 'kosher' livelihood, and when he spends his money in a 'kosher' way, he is perfecting himself in this area. He is rectifying the pegam that was instilled into mankind by the nachash!

And being that the pegam hanachash is not only in food/money, but in all areas of tayvah, for the sake of lust (R Tzadok somewhere in vayechi), it also applies to sexual addictions. Shabbos is a prime time to rectify ourselves in this area in regard to both food and sexual desires. I didn't make-up this correlation, r tzadok crings it from a zohar chadash in this parsha. by rectifying one's lust for food, he also rectifies his pegam habit.

We all know this well, but why not say *davar beshaim omro*? The zohar in noach (219,2) says that everything can be rectified with teshuva, except for this (*bar Miha*). *Ay but ain davar omeid bifnei hatshuva*??? So R tzadok bring another zohar (noach 73, 2) "if you do it once it leaves a mark, when you repeat it [SA] it strengthens its mark, when you do it a 3rd time the stain spreads from one side to the other, as it says "*nechtam Avonecha*". Pretty scary, huh? Since the pasuk the zohar bases "addiction" on, implies that it cannot be undone. So r tzadok is *medayeik* in the pasuk. {sorry I don't know the source, check in a better printing} "*ki im tiochabseini bineter vitarbi lach borit nechtam avonecha lifunai*" if we try to 'clean' this stain, not only will we be unsuccessful, but the addiction/aveira will be permanently *lifnei hashem*!!! Since "*Sheain moil hatshuva mitzad ha'adam livado rak tzarich levakeish mahashem yitborach shehu yitharenu*" And if we use that approach, then "*Ubikeish Tichabseini Umisheleg albin*" !

If merely breaking free of our destructive addiction were not enough, R tzadok makes a beautiful *diyuk* in the *lashon* used by the pasuk to define our tshuva, "*misheleg albin*". If I am not mistaken, in the levels of *tzara'* as the whitest of them is '*sheleg*'. When hashem tells us of the level we can attain by putting ourselves in his hands, he says we will be 'whiter than snow', whiter than the purest of whites. This level, says r tzadok, is the *Sha'ar HaNun* of Bina that even *moshe rabeinu* couldn't reach. Because in order to attain it one must do *teshuva meAhava*. He must be 'a light emerging from the darkness'. As r Tzadok frequently quotes the zohar "*leis nehora Ela DiAsi migo Chashucha*"

When we reach this level of kedusha, and teshiuva meahava, even our aveiros will count for zechoyos! We will rectify the pegam hanachas, and bring the geula.

Sorry but I'm out of time. A guttah voch, and a Gutta kosher SHOAVIVIM!!!

[Whomever is capable of learning r tzadok is advised to learn it. I had to 'cut-out' all the references to kabbalah when posting. but the full vort is actually very powerful.]

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by Kollel Guy - 05 Jan 2010 22:58

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Absolutly beautiful Reb SA,

Keep'm coming!

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 11 Jan 2010 16:26

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R shimshun pinkus brings from the zohar. That in the Ikvasah Dimeshicha (the final period b4 mashiach) the world will be a "vaad Liznus".

cool, no? If only it had some more meaning. The translation of Vaad, is an 'asifas chchamim' an gathering of men of intellect, for the furthering of intellectual pursuits. Yes, i know that this makes a humorous defenition, but give me a second to show you the truth in it.

In our current day and age, the advancements in technology are so fast paced, that few things are thought of as impossible. It is merely a matter of time until someone writes the software, or

increases the efficiency of existent hardware. There still remains a vibrant industry in technologies outside of the entertainment center, primarily focused on improving productivity. But the single greatest feild of scientific advancement is entertainment. TV VIDEO, INTERNET, ELECTRONICS you name it. And people are so caught-up in the pursuit of these, that everyone takes issue with the "uselessness" of NASA. Are we crazy, the great advances that they have achieved in the study of astrology dwarfs anything that secular science has ever known. The advent of telescopes, the hubble included, shame our previous way that we have related to them as mere "constellations". today we can see their colors hues shapes and movements. and in vivid color!

Yet despite all this, many people see these studies as a waste of money. The reason behind this, is that we DON'T CARE about a Vaad for sciences, since all we desire is a VAAD LEZNUS. We want to see our greatest minds and talent give us a reason to laugh and smile, and feel the thrill of znus. Whether it be in dirty jokes, vivid videos of celebs or merely watching actors portray their "bedside manners". We see this as the single greatest goal that science can attribute to.

This is the mindset of our generation, as delineated in the ZOHAR in the time of R Shimon Bar Yochai.

If you have enjoyed this article, or any of the other divrei torah on my threads, and would like me to speak at your function. Please send me an Email complete with the time and date, and a brown paper bag (my hat size is 54).

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 11 Jan 2010 20:22

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The gemara in kiddushin writes that Bechol Yom Yitzro Shel adam Misgaver Ulav Umitvakeish Lehameeso ...Every single day one's Yetzer Hara overpowers him and wants to kill him...Veilmalai Hakadosh Berush hu Ozrop aino Yuchal lo...and if it where not for G-D helping him, he would not be able [to overcome his yetzer hara]. Our yetzer hara is supposed to be this insanely powerful.....not only that but Kol Hagadol mechaveiro Yiotzro gadol Haimenu...whomever is greater than his freind , his yetzer hara is greater too. But we have to daven for help to overcome it. hashem wants to test us. he wants to make us kedoshim Vitehorim. The Kli Yakar wrote (?Parshas Pinchas?) that every Geder La'arayos brings to kedusha. Hashem gives us these Nisyonos to make us holy! we are capable of being great and powerful spiritual giants, if we just overcome the daily lusts of our workday. No ice cold mikva needed, sleep through the naitz minyan and you can still be a haileger Yid, a kadosh vetahor. Not only that, but the sefarim write that davka in the the nisyonos we find the hardest lie the

greatest treasures, when Bnei yisrael has Tzaraas on their homes...it was to reveal the treasure hidden in those walls by their previous inhabitants. When we struggle over such vile, degrading, and beastly temptations...it's because are spiritual treasures lie just there, in overcoming it. The Slonimer rebbe in Nesivos Shalom brings that hashem wants us to have spiritual ups and downs. That we should serve hashem when we are up, and still preserve despite the spiritual decay we suffer in our downs. Not only that (unknown source) but hashem makes us purposely stumble sometimes, to put us into these ruts, because he wants our avodah to be in fixing the klipot on this level....down in the gutter. Hashem can even lower a tzaddik to such levels, because they must be fixed by someone on that level.

P.S. (from Taharas Hakodesh) davka during a moment of sexual temptation is a HUGELY opportune time to daven.

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 11 Jan 2010 20:23

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R Efraim Waxman Shlita, bring (in the '3 weeks segment' of the chazak line) that a ratzon for RA is really a Kisuy for a ratzon Tov. And a Ratzon is a very powerful thing. For example, behind every thought or action that has ever been done in history, was a ratzon that preceded it...the ratzon Hashem. When we ask hashem for something we say "yehi Ratzon Milafanecha". If we only had a Ratzon for Tov, we would be unstoppable! Therefore every Ratzon for Tov MUST have a Kisuy (covering) of RA (bad), otherwise our ability to do good would be unstoppable. In addition, the Likutai Maran says that when someone sees a weakness in his character (a Negah Tzara'as on an area of himself) it's Davka in there that he has a treasure (the potential for greatness). We see this from when Bnai Yisrael came to Eretz Yisrael, and when someone would get tzara'as on their house, in addition to the opportunity to do teshuva on the lashon hara that he said, it was an opportunity to uncover the treasures that the emorim had hid behind that part of the home's walls. If he hadn't been tested by hashem in the avaira of lashon Hara (the weakness in character trait), he would never have uncovered the (physical) treasure buried in the walls of his house. Additionally (my addition) the kli yakar (parshas ? Pichas) says that every Geder La'arayos is Maivee Liydai Kedusha! The fact that Hashem exposed us to the worst the internet has to offer, gives us here on this forum the opportunity to attain levels of kedusha that we would never have had the opportunity to work on. But how? In the shulchan aruch, hilchos lyshus, the parameters of shemirat einayim are given very bluntly. Chazal have the authority/responsibility to make Gedarim to safeguard us from avairos, and every single person should make gadarim for himself. We who have so many more things to stay away from, have the opportunity to make so many more gedarim. The Average bachur who notices that a tzniusly dressed beis yakkov girl is walking down the street will (hopefully) just ignore her. But I'm much more sensitive than he is, and I would make an active an deliberate attempt to make sure that I don't have her even enter my field of vision. By the very fact that I come from such a rut, I have the ability to far surpass him in levels of kedusha.

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 11 Jan 2010 20:24

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Moshe Shapiro Shlita:

The very fact that a Rasha is alive, is a raiya that he can do teshuva!

The Rambam in hilchos teshuva (perek 3) states that when a person has Roiv Avairos..."Meyad Hoo Mais." And the Raiyvid asks on him , ay we see rashaim who are still alive? So the Brisker Rav (Maran Hagriz) brings from a seforno that the Midas Erech Apayim that allows a rasha to continue living, and not suddenly drop dead, is only so long as there's a possibility for him to do teshuva. But when someone who has Roiv Aveiros is beyond teshuva (e.g. the dor hamabul) they drop dead. The very fact that you are alive and reading this, confirms beyond any doubt that even if you would indeed be a rasha, there is still hope for you. You can still do teshuva. We can rest assured that we will never come to the stage where we can justifiably be meya'aish from correcting our ways, if we where indeed there, we would already be dead.

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 11 Jan 2010 20:26

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The sefer cheshbon Hanefesh actually advises (as part of it's amazing system) that one write an essay on the middah they want to work on, then summarize that into one pasuk/sentence, then summarize that one powerful sentence into a made-up gibberish word and whenever that person need to conquer that midah he should say his gibberish codeword (no-one will know what he's doing, and verbally stating one's goals help on both a ruchnius and lehavdil a physiological level\*)

If anyone is wondering how i found these, it's a simple copy-paste from  
<http://www.guardureyes.com/GUE/userTips/Shmirat%20Ainayim.asp>

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber

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Posted by shemirateinayim - 12 Jan 2010 22:37

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copied from: « Reply #3 on: January 10, 2010, 12:49:05 PM »

The medrash, and gemara say make a derasha on the pasuk of "Vhol adam loyihyeh beohel moed..." WHY say Kol adam , therre's only one type of human. So the gemara darshens, even malachei hashareis aren't allowed to be there.

R tzaddok hakohen takes this medrash one step further. When the Kohen gadol entered the beis kodesh hakadashim. he was entering the most elevated area of 'space' in the briaah, at the most elevated 'time' (within the yearly cycle of time, time in one aspect renews itself. the sun every 365.25 days), and he himself was the most elevated 'nefesh'. The neshama of the kohen gadol is the nefesh hakoleles, in that is is kolele (encompaces) the aspects of every single neshama of klal yisrael. THAT kohen gadol. whom when he left the kodesh hakadashim was described as being like the lighting bolts that emanate from the countenance of the chayos hakodesh!! (Kibrakim hayotzim meziv hachayos... mareh kohen)

That kohen gadol was not allowed to go to sleep, because HE may see KERI !!!!!!!!!!!!!!! We shouldn't let the Yetzer Hara get us depressed over an oines no matter how big we are, would we be fit to be a kohen gadol, and even he had to take precautionary measures against a mikre laiyla

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 20 Jan 2010 19:36

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I hope to update this when I get my hands on a gemara, and discuss all the stages in full: This may be wrong, I don't have a gemara on hand to be medayeik if it lears well in the sugya:

The gemara in many places (sukkah, kedushin, brachos, others) says "barasi Yetzer Hara Barasi Lo Torah Tavlin". My personal understanding, and mehalech in life, is that yes "mashcheihu lebais hamedrash" but that's only if your learning is with such a fire that "ukepatish yefotzeis selah", or if you are SO engrossed in Chachmas hatorah that you leave no area of your consentration available for distractions (rambam). And true reading Krias Shema is supposed to work, but you have to honestly be "mekabeil OHL malchus shamayim" and be

ready to die sooner than be "bah al haNIDAH" even '70 attractive besulos'! remember that hugging/kissing and 'mesaper meachorei hageder' is YEHAREIG VELO YA'AVOR. So a PROPPER kias shma is a declaration that you will do exactly the opposite of your desires.

And just some food for thought, a breslov guy, from a bombshelter -edited- showed me this. The shach in Yoreh Deah 157 has a nice bit on yehareig velo yaavor, in which he brings from the rishonim that looking at a woman for the purpose of hana'ah is a chiyuv yehareig velo ya'avor...when it is capable of leading to biah. I asked my posek if this applies to a shikshah, and he says that "rov rishonim hold that it does." And about pictures he said "it isn't one step away from the actual biah, so it won't be yehareig velo ya'avor".

I will not tell you who my posek is, since only his talmidim can ask him shaylos, and if anyone from my yeshiva is on here.... I would be more than easily identified. And if anyone does know who I am, **pls** be kind enough to send me a pm, so I won't reveal too much about myself on here

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 25 Feb 2010 19:57

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I was nissoreir to the following mussar, as I was snacking on a package of 'Chips Ahoy' (chewy). In an effort to increase earnings, Nabisco inc reshaped the products packaging. But in order put their consumers at ease, they printed a disclaimer on the packaging "same amount of cookies less packaging!" At first I wondered, why risk losing customers, for the few pennies saved. The previous packaging, although mostly air, sold itself with its impressive size. Why not simply write-off the additional volume as Advertising?

The I recalled once hearing that American Airlines saved \$40000 in 1987 by putting one less olive in each salad in first class (thanx google). To the best of my knowledge First Class offers an open bar, with a variety of beverages. The airline offers their passengers the ability to drink \$100 of fine alcoholic beverages, while at the same time tightening their belts, with one less olive?

Then I understood the message Hakadosh Barush Hu was teaching me. Even if one is involved in many terrible aveiros. And even if he has gone too far to stop. By taking one little 'kezayis' from the avaira, even though it pales in comparison to his actions. None the less, every little bit adds up.

In tehillim, (22) the tefilah of Ester Hamalka upon her entry to the throne of Achashveirosh, the pasuk says ?? ?? ??? ??? ??? ????. The [Medrash ????](#) elaborates with 4 stories. Each story deals with a different level of mesirus nefesh. By ?????? ?????, the value of the ?????



was in the mesiras nefesh of the ??? in that his ????? could seemingly be understood the cause for his poverty. We see this from his argument, ??? ??? ????? ?? ?????? ??? ??? ?? ???????. "If these were not destined to be a ?????, then apparently until this day" the ??? said "I been denying himself of half of my parnasa".

In the story of the ???, the contribution of the ??? did not even consist of an animal! Yet in playing it's role in bringing the ??? to approach the ????? it is viewed as more chashuv than the ????? itself.

In the story of the ??? ??? who brought barley, mere animal food, the karban of a woman who immorally secluded herself with another man, after her husband explicitly warned her. Yet even a ????? with such a lowly reputation, is valued far beyond a karbon, about which it is written "????? ?? ??????", that one offers himself as a ?????. Since her ????? comes with the mesirus nefesh of giving of her own food, the sustenance than nourishes her very ???. In doing so she denied herself the nourishment and vigor food provides (much like the opportunity a ta'anis provides us), and thus literally offering herself as the ?????.

In the story ????? ??? who suffered the disappointment of his ????? being used for personal consumption. The great schar he received was not even for the ?????? , but for the anguish of the additional flower not being utilized to it's ideal potential.

In our personal battle against the Yezer Hara, we must recognize that the tiny strides we take, and the minor accomplishments we have, are our fulfillment of ????? ?? ??????. Every single yid, on his own level, can be makriv his ?????. And we must recognize that even smaller attempts, and even if done with only half a heart, all add up to an astonishing figure. We share an addiction, a medical issue, a disease, and we cannot expect/hope to cope with it by simply stopping. As addicts, we lack the proper emotional responses to our triggers, either by our own fault or due to the circumstances Hashem has given us. And whereas a healthy person might be able to simply stop, he have no such 'cure'.

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 02 Mar 2010 05:44

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Ain davar HaOmeid bifnei haratzon. Every single action event or occurrence is preceded by a ratzon, the ratzon Hashem. And Hashem decreed that Haba letamei poschin lo, he let's us, HKB"H find us a way to do it. Our own ratzon is futile in these matters, since we do not suffer from a mere 'middah', this is a 'machala'. We are neurologically conditioned to seek a FIX, to any of a variety of triggers. To each his own, yet some are unversial. The only reason that there is no issur yichud on a computer, is because it didn't exist in the time of chazal. We simply cannot allow ourselves to be misyacheid with a computer. And before we start making hetairim, we must realise that we are all classified as Prutzim, and the computer is something that LOibo Gas

Bah. simply put, we cannot 'just stop'. If we smash the computer, Hashem will find us something else.

Our only choice is to cure this disease. We must first BREAK the neurological pattern, for 90 days. We must re-create for ourselves a healthy way of dealing with our triggers. And if we have a computer, we must have a foolproof filter and reporting software.

There are 3 things HKB"H called "rah" (bad), and the yetzer hara is one of them. I think it's the aruch laner that explains this gemara. One one hand, the pasuk by the 6th day of creation says "Vayar Elokim ki tov meod" which chazal expound that "tov" is the yetzer hara, "meod" is the yetzer tov (lited 2nd since it only comes into a person at 13). The abbiility to fight, the pottential to wage an ongoing milchemes hayetzer is a GOOD THING. That's why the passuk calls it "tov". However, "ki yetzer lev ha'adam Ra minurav" reffers to the Y"H as bad? the Aruch laneir reconsiles the contradiction like this. When the Y"H provides one with the ability to wage an ongoing battle, and progressively win (men die on both sides of a battle, whomever loses less.....wins) it is a very good thing. However if one doesn't fight it, and suffers a crushing defeat. HKB"K "regrets" bringing it upon us.

Yet even in such dire circumstances the gemara goes-on to give us a ray of hope.

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Since we are the "handiwork" of hashem, he is -lehavdil- "obligated" to fix us. And hashem will remove our current desires, freeing us tfrom the bonds of our Y"H. And removing from within us the lust and desires he has etched within our mindet. And even with all this there remains the chance that we can relaps, lacking the drive to grow in ruchnius. So for this Hashem promises

to give us a new heart, a new yearning for torah mitzvos and avodas hashem. And since we still run the risk of lacking the geshmak in our avoda, and thereby lacking the DRIVE that will propel us to tzidkus.... thus R papa adds

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 03 Mar 2010 06:18

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The Or Gedalyahu brings (by the 3 weeks) that the difference between the luchos Rishonos and the luchos shniyos, is that the first ones were written for bnei yisrael on their level of "Ani Amerti Elokim Atem Uvnei Elyon Kulchem". and on such a level we could have learnt torah shebichtav, and all of torah sheba'Al peh would have been nisgaleh to us 'memaila' from the pesukim. But when klal yisrael "slipped" with the eigel hazahav, and were no longer holding like 'adam harishon kodem hacheit'. They needed to have a different Lucos. Since only someone so exalted like the Avos Hakedoshim who kept kol hatorah kuloh, even without it being revealed. Or someone on the level of bnei Yisrael at har sinai, could attain torah sheba'al peh through torah shebichtav alone.

When we lost that grand level, and the ability to perceive the ohr hatorah of torah sheBaal Peh, which is ganuz in the torah sheBichsav. We necessitated a new 'derech halimud'. With this new derech, one must be miyageiah in torah, amailus, and through that amailus he will both attain the torah sheba'al peh (halacha lema'aeh) and he will uplift himself from the low he has attained, to regain his composure as meleches kohanim veam kadosh.

Through amailus one can even attain the level of torah from the luchos rishonos. They say about the GRA that besof yamav, he would learn strait from a sefer torah. According to this vort (of the Or Gedalyahu) he attained the darga of the luchos rishonos!

And thus we have a new understanding of "asher shibarta' yasher kochcha sheshibarta!!" for if we retained those, then we would never have been able to attain any measure of a grasp in torah sheba'al peh. Only those few who have attained the proper measure of kedusha vetahara would be zocheh to a revelation of torah sheba'al peh!

Now meinyan leinyan. With Pesach fast approaching (is anyone's wife cleaning yet?) I might as well tie-in a vort for pesach. The Ba'al Haggadah writes "ilu Kirvanu Lifnei Har Sinai, velo nasan lanu es hatorah....dayeninu!" or more accurately "Dah-Yei-Nu \*melody\*" Now does this make

any sence to you? The medrash in Beraishis says on the pasuk of "Vayehi evrev Vayehi boker Yom **Hashishi**" Melameid sheHisneh Hakadosh Baruch Hu im ma'aseh beraishis. Sheim mekabl'im es hatorah mutzv, Veim lav, ani machzir es haolam letohu vavohu!! And we sing "dayeiu?? No really G-D, it's too much, I simply can't ask it from you. No really you have already done so much for us, can we ask for anything more.... SHOTIM!! Did we forget about "Kefah Alaihem Har Kegigis. Im mekabl'im es hatorah mutav, veim lav sham tehyei kevurtaschem!!!! HELLO? dayeinu?

But with what I mentioned above (in passing). Before we received the torah, there already was an Efsharus to keep it. Just ask the Avos Hakedoshim, SHEm Vaeiver too. The Ohr Hachayim Hakadosh says that there has to be someone keeping shabbos- EVERY SINGLE WEEK- since the world only gets the koach to exist, from the previous week (brias haolam there is a vort for-but I forget). SO he lists adam and metushelach and noach as keeping shabbos too. SO how did they know the halachos?

I'll first ask a 2nd question. WHEN we said na'aseh venishma last week. and rashi says "davar acheir, Amrar Haladosh Baruch Hu, mee Gilah Levanay raz Zeh Shemalachei hashareis mishtamshim bo? SO nu where is the answer? Do we have one? again Or Gedalyahu (I know a guy who doesn't stop quoting the sefer). No we don't have one, so ela mai the answer is in the question! A raz, is a secret which can only be understood and comprehended by someone who is already "in-on-it". Eg one cannot explain color to a blind man. Since he has no such hasaga. (light he can unerstand, bederech 'kaasher yimasheish haiver ba'afeila, in daylight people can help him see). And in order to understand the RAZ of NaAseh Venishma, we had to have already attained and chapped that madreiga on our own. And thus the answer to the wuastion, is MI Gila? well it's a RAZ, and in such we where megaleh it ourselves by attaining the neccesary level of kedusha. And now it's not just a question. But a tremendous shevach that H' has given us.

We attained that RAZ by our physical guf being so in-tune with our neshama, that HaKB"H was meyld "ani amarto elokim atem, Uvnei Elyon Kulchem!" And on such a level we perform mitzvos "naturally" and on 'auto pilot' (except for tefillah). Veraiya ledevarav. By the akeidas Yitzchok, the pasuk says **Yayishlav es yedav** Vayikach es hamaAcheles Lishchot es bno." WHY state the obvious? No the vort is that since the ratzon hashem was only to be "vaAleihu leolah", his body refused to reach for the knife. His body was too attuned to ratzon hashem to do such a thing. But naturally he blamed it on his Y"H, and did what he was [purposefully-correct me if I'm wrong] lead to beleive as the true ratzon hashem.

By har sinai, B4 the eigel, we where fully capable of fullfiling torah uotzvos on this madreiga! and thus, dayeinu. But NO, hashem provided us with the ability to have a framework of kiyum hamitzvot and limud torah shebaal peh, even when we loose that level (apparently, if we didn't

sin wiioth the eigel hazahav, it would have been the start of a new era, in which the Y"H would not have been able to make us fall from our darga. But after the cheit, we where then within a framework of ups and down, downs and ups, and now we needed the luchos shniyos)

PS: related to part of the vort above: The Baal Shem tov would look into a chumash while answering those who saught his council. Why? Because the or haganuz, is ganuz in torah shebichtav.

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by shemirateinayim - 03 Mar 2010 14:08

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R Volba, in one of his vaadim (Ulay Shor) wrrites that in the midah of "halomeid mikol adadm", at one level one must be capable of learning something from the clerk at the makolet. Even if he is an arab, or a total am ha'aretz.

Today I saw (mistama a tipesh) who never understood the purpose of a washing machine's rinse cyle. And when they realised that their load was "running out of soap". They overturned the entire bottle of laundry detergent, thankfull that they "caught it in time".

Sometimes we are just like that pea-brain hic, ever-trying to do our part, when it's realy hashem who is "pulling the strings". We fail to realize how he runs the world (laundry machine), and we continue to make an effort, even when it is both unnecesary and detrimental. If we only took the time to read the instructions clearly visible on the underside of the washer's lid...we might have learned something valuable. They even dumbed it down for people of our 'intelect'.

And remember, that a washing machine is not a bathtub, so please heed the warning printed on the underside of the lid. They didn't write it for nothing! (someone probbably sued them by now for doing just that)

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Re: Likutim ViHa'aros Melukat Misfarim uMekomos Shonos, Vchidushai hamechaber  
Posted by aish kodesh - 05 Mar 2010 04:31

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i heard a nice moshel re your last piece ,

a father was driving his car on the road his little son in the back seat is crying he wants to to drive the car ,the father had a extra steering wheel so he gave it to son who started to steer as if he is in control ,so are we holding that wheel thinking we control it all ,so leave the driving to hashem and we will get to were we have to go.

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