

Mikveh or not

Posted by frumfiend - 28 Mar 2010 13:16

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Here's a very intresting question. After being nichshol shiuld I go to the mikveh? Having to go to the mikveh makes me feel dirty and that something bad happened. On the other hand when I go to the mikvah I feel cleansed Achla umachta es piha vamru lo poalti oven.

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Re: Mikveh or not

Posted by trying123 - 19 Apr 2010 15:36

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Oy Vey...

Nu Nu... the Avera is an Avera... but at least let the Mitzva also be a Mitzva...

At least he still learns...

His issue is not the learning... why knock him for that...

(Don't take this personal... You didn't say it... Besides, I have a track record of defending any good that a person does... regardless of the bad... Otherwise we'd all be screwed...)

Tried-Trying-Will Try

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Re: Mikveh or not

Posted by Yosef Hatzadik - 19 Apr 2010 15:45

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[dov wrote on 18 Apr 2010 17:08:](#)

Dear Me,

I love this point you bring up, and assume you are still *not* saying that a yid is not *yotzei* the mitzvah of t'fillin, shofar, kibud av vo'eim, etc., unless they attach themselves to the tzadikim, right? I presume that the eitza you are talking about is addressing the d'chilu ur'chimu issue, only. For example, I don't recall the Derech Pikudecha (B'nei Yissochar) listing the kavono you mentioned as a *requirement* for being yotzei. I guess we agree that we are talking about a deeper, but still essential, aspect of kiyum hamitzvos.

There is a difference between being *Yotzei*, & accomplishing what a mitzva has the potential to accomplish.

The mere act of winding the leather straps of Tefillin around your arm, your eardrums processing the sound that gets emitted by the Shofar, absolves your obligation to do those deeds today. You don't have to do it again. You were *Yotzei*.

But we know that there is much more to it. The Seforim Nefesh Hachaim (Litvish) & Me'or Veshomesh (Chasidish) [among many others] explain the Mishna *Da mah lema'aleh mimcha*, Know what is above you. We all know that Hashem has an innumerable amount of spiritual "Worlds". Each one loftier than the one before. We live on the lowest one, the most base. We also know that Hashem controls everything according to our deeds. So they explain the mishna to be read: *da mah lama'aleh - mimcha*, Everything that happens in the Upper Spheres is from YOU, our deeds control all the upper worlds!

A mitzva done with all the deep kavanahs will go much farther than one done without thought and feeling.

I am not writing to dispute or contradict your words. I am only elaborating on them.

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Re: Mikveh or not

Posted by Yosef Hatzadik - 19 Apr 2010 15:53

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[Tried-123 wrote on 19 Apr 2010 15:36:](#)

Oy Vey...

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Tried-Trying-Will Try

SURE!!!!

By all means, we **MUST** learn Torah. We **MUST** do so every single day. Otherwise we have **NO** hope of ever getting out of the clutches of the Yetzer Horah!

The Rebbe was saying (as I understand it), just don't go to bed at night patting yourself on the back that I am a good guy. I am tzaddik. I should continue on the path that I am travelling on. I am doing what I am supposed to be doing.

(... and all the Frummies, the ones that are busy all day serving Hashem and are constantly on the lookout not to slip at all, they are **OVERDOING** it. They are just plain crazy. There is no need to be so obsessive-compulsive with guarding our eyes & minds)

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Re: Mikveh or not

Posted by Dov - 19 Apr 2010 16:37

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Wow, it reminds me of the judge who heard the litigant and said, "you're right." The defendant cried foul and went on to say his peace, and the judge said, "you're right."

The witness then said, "Your Honor, they can't both be right!"

The judge said, "Nu, so you're *also* right!"

Who would want *that* job? Thank goodness we are just "hyssop in the wall"!

Far from knocking anyone for learning, the Rebbe tz"l may have just been lamenting the fact that sometimes, a mitzvah - even learning Torah - can facilitate one's postponement of teshuvah. Maybe even indefinitely. It seems to me that at the root of the problem, though, is the fact that this fellow (talking to myself, not just the guy on the beach) is motivated to do teshuvah out of guilt - *absolve the guilt and no more motivation for teshuva!* I need to rid myself in every

way I can today of my self-serving and slowly grow to being among the *meshamshin es haRav*  
**shlo** al m'nas l'kabel pras! Looking to be useful as a motive - now **that's** geshmak living!

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Re: Mikveh or not

Posted by Yosef Hatzadik - 19 Apr 2010 16:41

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... and Rabbi **Dov** is right too!

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Re: Mikveh or not

Posted by Yosef Hatzadik - 19 Apr 2010 16:46

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[Tried-123 wrote on 19 Apr 2010 15:36:](#)

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Tried-Trying-Will Try

**YOU** should be the one calling yourself **Bardichev**!

Oh! There is a Bardichev already?

How about trying **Bardichev II** ?

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Re: Mikveh or not

Posted by bardichev - 19 Apr 2010 16:52

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THE MORE THE MERRIER!!!!

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Re: Mikveh or not

Posted by Dov - 19 Apr 2010 17:02

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**How *does* he *do* that!?!?!?**

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Re: Mikveh or not

Posted by trying123 - 19 Apr 2010 17:19

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Or maybe I should be BARDICHEVinISRAEL :D

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Re: Mikveh or not

Posted by Yosef Hatzadik - 19 Apr 2010 17:26

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When you go to Israel remember to take me along, please.

Isn't that what the *original* Yosef Hatzadik asked?

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Re: Mikveh or not

Posted by trying123 - 19 Apr 2010 20:52

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Hey not so fast...

The original wanted.....HIS BONES :o :o :o to be brought to Israel.... :D :D

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Re: Mikveh or not

Posted by Yosef Hatzadik - 19 Apr 2010 22:48

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[Tried-123 wrote on 19 Apr 2010 20:52:](#)

Hey not so fast...

The original wanted.....HIS BONES :o :o :o to be brought to Israel.... :D :D

The following was posted before pesach in the *Yosef Hatzadik's Ha'oros* thread:

[Yosef Hatzadik wrote on 25 Mar 2010 22:59:](#)

**K'riyas Yam Suf:**

*Vayikach Moshe es atzmos Yosef imo ki hashbei'a hishbi'a es Bnei Yisroel* (Beshalach 13:19)

Moshe took the *atzmius*, the essence of Yosef. The midah of Yosef, Midas Yesod, shmiras

habris.

*Hashbei'a hishbi'a* can be read as loshon of *Sova*. *Eiver koton yesh be'adam, masbio ra'av, marivo sava* <sup>(Sukkah)</sup> Immediately upon entering Mitzraim that was the avoda of Yosef, that is what K'lal Yisroel was holy in the whole time that they were in Mitzraim [i]Achas hoisa upirsama hakasiv[/i]. When K'lal Yisroel left Mitzraim, they took those lesson along with them.

*Hayam ra'ah vayonos - mah ra'ah? Arono shel Yosef ra'ah.* <sup>(Midrash)</sup>. Was the sea afraid of a wooden box (or was it copper?) containing a mummy? It was afraid of the kedusha of Yosef! K'lal Yisroel was carrying Yosef's kedusha boxed up in their hearts & minds!

The gemoro says (Where???) that whoever touches his ever with his hand is as if he brought a Mobil, flood, to the world. If a breach in this matter brings a Great Flood and destroys the world, than someone who is strong in this matter can enter the wild sea and he will come to no harm. All the waters of the world cannot destroy him. The yam saw K'lal Yisroel as a great and HOLY nation. They were pure & clean. The sea fled!

On a different note:

Can the above be connected somehow with the *How and Why* a mikve works??

I am thinking along the line, that when someone submerges himself completely, thereby cutting himself off from all air, he is undergoing a *Mobil*, sort of....

...or maybe, when someone did do the *tumah* actions, he is taking upon himself a miniature *mobil*, so-to speak??



Anyone wanna try to help out?

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Re: Mikveh or not

Posted by DovInIsrael - 20 Apr 2010 00:10

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mikveh -

a person realizes that they cannot function in this world without Hashem, in the same way a person cannot live under water without air.

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Re: Mikveh or not

Posted by silentbattle - 20 Apr 2010 01:51

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[Tried-123 wrote on 19 Apr 2010 15:36:](#)

Oy Vey...

Nu Nu... the Avera is an Avera... but at least let the Mitzva also be a Mitzva...

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Actually, what many people don't realize is that very often, the issue IS the learning. Or the teshuva. As several other people have pointed out, people can do all kinds of things that are unhealthy to an extreme (and also terrible aveiros, by the by), but they can feel that they've balanced things out, because of their big mitzvos.

More commonly, you'll see people who feel intense guilt, and want to do an equally intense teshuva - so they punish themselves in various ways, and they DO have a really intense teshuva. Which lasts until the next time they feel, when they start the process over again.

And it saddens me, but does not surprise me. When you feel a strong sense of doing something wrong, you've gotta do something to change that feeling. And as painful as some of the things people do, in its own way, it's not as difficult as real, long term effort and change. Slow and steady. It's not as dramatic, but it means changing a lot of things that have been a part of you for so long.

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