

Words of Chizuk and inspiration that works for me

Posted by Noorah BAMram - 16 Jun 2009 03:25

Im starting this thread with the purpose to post *chizuk* that inspired me and insights that gave me clarity, with the hope that if it had an effect on me, maybe some of the other holy warriors will also benefit from it. I will only post something that touched me. Absolutely no lecturing ch"v nor any *Gihenom* and brimstone type of *chizuk*, that never worked for me (I'm not holding there yet!!!)

The[i] great *tzadik* [b]R Noach Weinberg ztsa"l[/b]/i] once said

"CLARITY MOTIVATES"!! .

meaning the clearer thing are in my mind, the more motivated I will be TO ACT ON THEM!

Of course feel free to post your own *vertlach* of *chizuk* that touched *your heart* !!!! maybe you

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!

Posted by 7yipol - 26 Jul 2009 21:15

There is more to quote. But you will need to join me on tisha b'av for greater elaboration. I am just giving a small glimpse.

Rabbeinu Yaakov, that was a tease. Will you be giving shiur here on GYE?

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!

Posted by 7yipol - 26 Jul 2009 21:42

I've been sitting here in front of my computer for a while now, not quite sure what to write. So much is going through my mind, and so many emotions are vying within me.

I am having difficulty formulating my questions, insights and emotions. Please bear with me if I sound disjointed.

Reb Yaakov, I have read and reread your explanation to R'Noorah's question. On one hand it makes all the sense in the world, and brings such nechama. But for some reason, I'm not managing to internalize it. I think I must have missed the point somehow.

I hear, and *feel* the connection between bitachon and simcha.

I just don't understand how anyone can be b'simcha, regardless of bitachon. **OUR TATTE IS HOMELESS.** How can we not be in tremendous agony over that? Not only is He forced to roam the universe, but He is in this state *because of our / my aveiros*. I DID THIS TO HIM! Gevald! The pain is crushing. Where is there place for simcha in this? I cry as I write this. I have the zchus of owning land in Eretz Yisrael, of living in a Yerushalayim apartment, of raising my children in Hashem's holy land.

And my Tatte?

I sit with my feet up while my Tatte roams the streets. :'(

Ribono Shel Olam, with all my heart I beg of You, PLEASE PLEASE, *COME HOME NOW*

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!

Posted by Ykv_schwartz - 26 Jul 2009 23:05

7up,

Sorry for the tease. Perhaps I will try to add a few extra encouraging thoughts tomorrow.

The hour is late (close to 2AM) so I will be brief. What you wrote is very true and deep. Rav Chaim Volozin elaborates on this yesod you mention in his drashos(1812). He gives a parable to explain. The gist of the drasha and his parable is to explain that WE kicked hashem out of his own house. He was so kind to raise us and love us. And we betrayed him by kicking him out. He is out in the cold rain knocking on the door to let him in. But we do not let him in. He is crying in pain. But we do not let him in. Oy, the tears in my eyes as I write. And the nimshal, like you explained is that due to our aveiros it is as if we kicked him out.

The sefer chareidim explains how he, the Arizal and the beis yosef, and others used to visit the kever of Rabbi Shimon Bar Yochai and cry for hours over the pain of Hashem.

This is very deep. And the fact that that your soul feels it is once again a sign of greatness. May we all be zoche to feel that pain and greet Hashem back into his house.

It hit 2.05AM. I am going to bed. Good night.

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!
Posted by 7yipol - 27 Jul 2009 12:49

R' Yaakov,

I hope you get to share more whenever you have time. I love reading your insights - I feel as if Im being allowed a glimpse into your very neshama. But I know you are super busy, so no pressure (of course, if you wanted to tell us where you will be speaking so we can come hear in
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The mashal of Hashem without a home relates to our GYE family very directly I think.

As it says in Shir Hashirim, Hashem is our lover; head over heels in love with us. As a way to express His feelings and adoration, He built us a beautiful house, where we would live together forever; a place where our love for each other would grow and mature as the generations passed. And never once did He stray or betray us in any way. Through thick and thin, he was there for us, holding our hand, leading the way along the clearest and smoothest of paths. He literally moved mountains just so the life of his beloved would be sweet and pleasant.

And us? We accepted His gifts, His words of love and every expression of affection that He showered on us. But even while we held hands, and accepted His hugs and embraces, our eyes roamed, searching for 'bigger' and 'better'. We paid lip service to His expressions of love, and token 'thanks' to His never ending gifts and presents.

And then, we left.

We offered ourselves as cheap lovers to others who abused us and betrayed us after 'using' us for their vulgar pleasures.

And Hashem? He sat in the beautiful home He had custom built for us. All alone. And He cried with a pain so deep that the whole world shook from the emotion. He sobbed over the bride He had dedicated His whole world to, and who had left Him in exchange for emptiness. Empiness! Not even for a "worthy" opponent. For mere emptiness we left the palace in order to voluntarily live in the gutters!

I suppose He could have remained in His beautiful palace even once His beloved bride had left. But roaming through each room, the memories overwhelmed Him. Each spot held a precious memory of happier, more innocent times. And the echo of empty chambers deafened Him, and mocked Him as each cry verberated through the vast, empty rooms.

So He left. A 'voluntary' exile which really wasn't voluntary at all. And because He still loved us, He chose not to build another house for Himself; one empty of memories. Instead, He too chose to roam the streets; maybe, just maybe we would see Him there one day, and recognize Him as our lover, and want to return.

For unlike human lovers, Hashem cant hold a grudge. He wont refuse to allow our return, despite the pain we inflicted on him. His love is just too pure, and His desire for his beloved is stronger than any other emotion ever created.

The nimshal is clear I think. BUT we at GYE need take this one step further.

Hashem can forgive, and even forget the pain of Am Yisraels disloyalty and straying. Our human spouses cant. Lets try extra hard this time of year, to gaurd our eyes and thoughts. For the first step to disloyalty begins with roaming hearts, and roaming eyes.

May we be zoche to recognize our beloved out here on the streets with us, and may we run to HIs ever-waiting embrace yet today.

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!
Posted by Ykv_schwartz - 27 Jul 2009 19:03

7up,

You write so beautifully and from the heart.

I hope you get to share more whenever you have time.

I will add a few more of my favorite quotes.

1)Yeshaya 62.6: ?? ??????? ??????? ??????? ??????? ?? ????? ?? ?????

English: On the walls of Yerushalyim, I have appointed guardsmen all day and all night.

Who are these Guards? The Radak explains that these are the people that mourn Yerushalyim. Anyone that mourns yerushalyim is a guard over yerushalyim and is keeping it protected. In addition, all of bnei yisroel, by the fact that we daven and yearn for yerushayim we are acting as guardsmen. We should realize the power of mourning. By expressing our desire for Yerushalyim and mourning over it, we not only expressing our emotion, we are having a very real impact.

2) Bereshis 37,35:????? ??????

Yaakov Avinu could not be comforted over losing Yosef. Rashi explains that only for the dead does one get comforted. But since Yosef was still alive, he could not be comforted. The reason is because the concept of 'forgetting' is only declared on the dead not on the living.

Many meforshim point out that the connection to our mourning. Yerushalyim, the beis hamikdash and bnei yisroel are still alive. That is the reason we cannot be comforted. The fact that we continue to mourn year after year is a proof that we are still alive.

3) Shulchan Aruch ?????: We do not say Tachanun on Tisha B'Av because it is called a moed.

Some explain the idea behind the moed is based on the above. The fact that we continue to mourn causes great joy. This is proof that we are alive as a nation. This is a proof that there is hope. This day gives us great strength and chizuk. When we realize that through all the hester panim hashem still loves us. He keeps us alive. We continue to keep mitzvos. This is a miracle. This is what keeps us going.

4) Hoshea 2,25: ?????? ??? ??? ??? ???

English: And I will say to 'not my nation' you are my nation

Background: Hashem told Hoshea to have a bunch of children with a zonah. The purpose was to show Hoshea what it is like to have such children. That no matter what, a father always loves his children. He rebuked hoshea for not having that compassion towards klal yisroel. Each child symbolized something negative about klal yisroel. One of the children was call ?? ??? (not my nation). This symbolized how much Hashem wanted to distance himself from us as a nation for our actions. However, he told Hoshea that eventually there will be a Geula and each child will have a new name. So In the above Pasuk hashem says to ?? ??? (one of the children) "you are my nation". Superficially this means that Hashem will once again accept us. One could suggest the following beautiful idea. Through the fact that Hashem acted towards us as not his

nation we can see that in fact we ARE is beloved nation. He threw us into Galus, which looks like ?? ???; we are not his nation. But, the fact that he protected us throughout all the years and brought unbelievable miracles is proof that in fact we ARE his nation. So through the ?? ??? we can see ??? ???.

I will try to add more tomorrow.

-yaakov

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!
Posted by 7yipol - 27 Jul 2009 21:17

R'Yaakov,

When you write, I always feel a sense of nechama; regardless of the topic or time of year.

Thank you

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!
Posted by Pintele Yid - 29 Jul 2009 17:43

[Noorah BAmram wrote on 26 Jul 2009 04:22:](#)

This has been bothering me a while and I'm sure that holy seforim speak about it. Please my dearest friends help me out here!

We all know that prophecy can only flow if the Prophet is a certain state. One of the conditions

is the requirement of Simcha - joy as it says "vhoyoh knagein haminagien" Ain hashchina shore eloh mtoch simcha"

How is this compatible with prophecy of eicha?

" Palgey mayim yordah einey al shever bas ami" rivers of tears flow down my cheeks for the brokenness of my nation

How is ther even any remote relationship to the Torah concept of Simcha?

With joy that I'm a JEW and love to all the holy chevreh

Noorah

Holy Fire,

Your question pierces like a razor.

I will be gratefull in this world and in the next world to all who point me in the right direction

Every response on this thread is Kodesh Kadashim. 7 Up - your description was so touching.

I can only answer your question because I experienced special closeness to Hashem on Tisha Baav. I think there is a special segula for those who truly try to mourn, to be able to have a real "mourning" experience.

There were several times on Tisha B'aav that I really wept for the destruction of the Bais Hamikdash. During that time, I didn't feel depressed. I felt incomparable closeness to Hakodosh Baruch Hu for his loss - and for ours. I couldn't have been happier during those moments because there is no happiness more real than feeling one with Hashem.

As I am recalling these moments, tears are forming in my eyes. Tears of hope that I will be zoche among all of my brothers and sisters in Klal Yisroel to feel close again to Hashem this Tisha Baav. Hopefully, because he will finally bring Moshiach. But Chas V'sholom if not, at least let us bust the shells that are surrounding our Nishamos and really feel him.

The seforim Hakidoshim say that Yirmiyahu was once Shlomo Hamelech in a previous gilgul. He built the Bais Hamikdash and he was sent down again as Yirmiyahu to see it destroyed. If anyone was able to comprehend the churban, it was Yirmiyahu looking at the Churban through the eyes of Shlomo Hamelech.

If we feel closeness to Hakodosh Baruch Hu when we cry, it is because we are Zoche to bust our shells and let Hashem in. Yirmiyahu had no shells at all, and he was filled and probably consumed by the spirit of Hashem. He wasn't depressed - he was in spiritual ecstasy. He was therefore able to write Eicha - even while he was crying. **Correction - not because "he" was crying, because there was no "he". Hashem, who had consumed his essence was crying.**

Maybe that is why Tisha Baav is called a Moed. Moed also means to "meet". Hashem comes close to us on Tisha Baav so we can feel his pain and connect our pain with his - giving us the pleasure of his closeness.

She'yibaneh Bais Hamikdash BimHaira Byamainu.

Pintele Yid

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!
Posted by Noorah BAmram - 30 Jul 2009 22:09

Which heart can be so hardened as not to let loose a tear when reading all the previous posts.

Thank You Rebitzin 7 UP for your most inspiring moshol vnimshal so well thought out.

Thank you Reb Yaakov for your special inspiration, I feel like I actually attended a live tisha baav shiur !!

Thank you Rabeinu Pintelle, I too echo your feelings regarding the special closeness that comes when the untrollable tears start to flow while reciting the kinos.

ALmight-y G-d Creator of the Universe, look down and see what an awesome holy nation you have, One in the world!!

I heard once in the name of one of the great chasidic masters, that when Basya the daughter of Paharoh heard the cry from Moshe and she exclaimed "this child is from the Hebrews" it was from the cry itself that she was able to tell that the baby was a jewish child, for it was a Jewish cry!

U may ask what is the definition of a "Jewish Cry"?

The "Jewish cry" is a cry that expresses longing for closeness to Hashem and the strongest of HOPE for the future, not merely sadness for a past long gone!

With a Longing heart, full of PRIDE and Joy to be a lowly soldier in the Nation of Israel

Noorah

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!

Posted by 7yipol - 31 Jul 2009 09:19

SHABBOS NACHAMU

MASHIACH IS ON HIS WAY

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Re: Yirmiyahu, Eicha, Tears and Joy! Help PLEASE!!!
Posted by Pintele Yid - 31 Jul 2009 19:14

7 Up,

You and TrYiNg will be in the first row of the Ezras Nashim to greet him!

Pintele Yid

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Re: Words of Chizuk and inspiration that works for me
Posted by 7yipol - 01 Aug 2009 18:26

Haleveil!

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Re: Words of Chizuk and inspiration that works for me
Posted by Noorah BAMram - 26 Oct 2009 01:02

Noach after the mabul - a danger zone and a lesson for us:

Rav Wolbe ztsl points out that after th mabul Noach was over 600 years old, who was also a prophet, whom Hashem Himself testified that and call noach a Tzadik. He just lived thru more then a year in the teivah, an intensely spiritual year [a full year with nonstop unimaginable acts of chesed]

Yet he fell and got drunk!!

We learn from here that anytime a person reaches a level of spiritual accomplishments, extreme caution is called for, lest he loose it by getting involved in the mundane acts of planting vineyards!

This lesson hit me in a big way and I felt I had to share.

Rav Wolbe says this is why right after Yom Kippur we get busy straight away with building of the sukka, not to go straight from the spiritual highs of the yomim noraim to the mundane.

Love to all

Noorah

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