

Thoughts and Vorts

Posted by Blind Beggar - 01 Nov 2010 18:53

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I'm giving birth to this thread in parshas Toldos.

Here is a short explanation of the Tikkun Kholi that the emails tell us to say. I hope it is informative.

The whole world is built on ten sefiros: Keser, Chochma, Bina, Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus. The gemorrah in Pesachim 117 says that sefer Tehillim is composed from ten expressions of song, which we learn from the Zohar Hakodesh correspond to the ten sefiros.

Any collection of ten chapters of Tehillim which contain all ten expressions contain the essence of the whole sefer Tehillim and several mekubalim compiled lists of ten chapters of Tehillim containing all ten expressions to say everyday as a segula for various things.

It was also known that there are ten specific chapters which would fix the pegam of zera levatolo which is pogem in all ten sefiros, and many mekubalim tried to find them to help people fix their aveiros. Hashem did not want to reveal this secret until He decided that the time was right. He revealed it to the tzadik Rebbe Nachman of Breslov zt"l, a great-grandson of the Baal Shem Tov zt"l. The ten chapters are **16, 32, 41, 42, 59, 77, 90, 105, 137, and 150**. Since they fix all ten sefiros, they fix every pegam and every sin and therefore they are called Tikkun Kholi, the All-encompassing Remedy.

Rebbe Nachman zt"l explained briefly how they work and the great mekubal Rav Yitzchok Meir Morgenstern shlita explains at length how they work according to kabbolo in his sefer, Yam Hachochma.

The Tikkun Kholi cannot take the place of teshuva, but after one has toivled in a mikva, the Tikkun will remedy all the damage that was done. The Tikkun takes about ten minutes to say and is effective even if one does not understand the words, like all Torah shebiksav.

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Re: Thoughts and Vorts

Posted by Blind Beggar - 16 Nov 2010 16:09

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Parshas Vayishlach

Chazal tell us that if Yaacov had allowed Esav to marry Dina, she might have influenced him to do *teshuva*. Rav Chatzkal Leventstein zt"l points out that Esav had been entrenched in evil for over a hundred years, but it was still possible for him to change himself for the good.

Esav had over four hundred 90-day periods of deliberate evil. None of us is addicted to evil as much as Esav was; if Esav can do *teshuva* under the right influences, then we also can find ways and means to bring ourselves to *teshuva shelaymo*.

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Re: Thoughts and Vorts

Posted by Blind Beggar - 12 Jan 2011 06:05

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The following was in today's email:

"In the holy Zohar (Pikude 263b) it is written that there exists a celestial being called PATOT, and he induces humans to look at forbidden places, where there is no need to look. And after the person dies, when he is already buried, this same PATOT comes to the grave, and gives the soul back to the person. Then he breaks the bones that surround the eyes, and takes the eyes, and afterward he judges the person with heavy and severe judgments, G-d save us. (**Kav Ha Yashar 2**) "

The *seforim* also say that women who are not dressed with *tznius* generate this *klippo* which surrounds them and which draw men's eyes to look at them. That's why if you look up or out of the window you often see a woman - because the only reason that you looked up was because her *klippo* made you.

This is what we are up against. This is how we are *mekadesh shem shomayim*.

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Re: Thoughts and Vorts

Posted by bardichev - 12 Jan 2011 06:12

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BB

As my rebbe DOV says

"I don't care which lav suicide is"

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Re: Thoughts and Vorts

Posted by Blind Beggar - 19 Jan 2011 10:43

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The Chovos Halevovos (Shaar Yichud Hamaase beginning of Perek 5) has some very important pieces of advice on how we need to deal with the Yetzer Hora.

The yetzer hora tries to get us to do the smallest of sins so that he can use the fall as a step up to get us to do much bigger sins, therefore we cannot give into him even the tiniest bit. On the other hand, if we beat the yetzer hora even in the smallest test, e.g. we look away after taking 3 seconds to be alert to the situation, we should make a big deal about our victory because we can use that as a step up to beat him when he makes his next attack. (Alert, avert, affirm.)

And he will make another attack, because he never gives up.

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Re: Thoughts and Vorts

Posted by Me3 - 25 Feb 2011 15:32

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Needed a place to post, figured this thread was as good as any.

Question for Dov (who seems to read tzetel kotton) or anybody else who wants to chime in.

I was reading tzetel kotton this morning and he starts off by saying that you should spend your free time imagining a tremendous fire representing kedushas Hashem and you should imagine being moser nefesh to this fire.

Granted, that the ultimate sign of devotion to G-d is self-sacrifice. However, I understand it to be more worthwhile to live with G-d then to die for Him. In addition, imagining one's death on a regular basis, even if it's a glorious and appropriate death, doesn't seem to me to be a health way to go about ones daily activities.

Now, two paragraphs later he says that you should imagine that this this mesiras nefesh is more pleasurable then any physical pleasure that you can experience. So he isn't considering this morbid at all. I presume Reb Mailech wrote this for the average person, but he seems to be beyond me.

His Neshoma should have an aliya.

Thoughts?

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Re: Thoughts and Vorts

Posted by ZemirosShabbos - 25 Feb 2011 18:28

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very good question and i don't presume to have the answer, just want to add something i've heard which seems to have some truth to it.

*Rebbe Elimelech's sefarim are for tzadikim, Tanya is for beinonim, Breslov is for reshaim.*

if you learn Noam Elimelech you will see that the majority of what is discussed is 'tzadikim',  
tzadikim do this and that and how they should do things. ??? ?????  
so goes the saying... please don't shoot the messenger

so while of course there is so much to gain from learning his torah, even just the learning itself  
and even if you are not yored lesaf daato it is great for your neshoma, but it would seem that not  
everything he writes is directed at a 'simple' person

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Re: Thoughts and Vorts

Posted by Blind Beggar - 26 Feb 2011 19:45

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The correct version of what you quoted is this: The Tanya calls itself the Sefer of Beinonim. If  
you read Noam Elimelech you will see it is the Sefer for Tzadikim and Likutei Moharan is the  
Sefer for Roshoyim.

In Toldos Ahron they say that Shulchon Hatohor, on eating with kedeusha, is the Sefer for  
Tzadikim; Shomer Emunin on faith and trust is the Sefer for beinonim and Taharas Hakodesh is  
the sefer for Reshaim.

Taharas Hakodesh is a gevaldige sefer on our inyonim but it might be too shtark for some of us  
here. The GYE Attitude Handbook is a good first read before Mesechta Gehinnom in Reishis  
Chochma.

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Re: Thoughts and Vorts

Posted by kswaby10 - 21 Mar 2011 22:55

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This is so true.

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Re: Thoughts and Vorts

Posted by Me3 - 22 Mar 2011 15:55

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Which part is so true?

By the way welcome to GYE. Why in the world was this the thread that led you to make your first post?

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Re: Thoughts and Vorts

Posted by Blind Beggar - 06 Apr 2011 07:10

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In the *sefer Tomer Devorah*, Rabbi Moshe Kordevero zt"l (The Remak) explains the thirteen Attributes of Mercy found in *sefer Micha*. The seventh is .???? ??????

If someone angers his friend, even if he makes peace with him, the love will never be the same as it was before. If someone angers Hashem and does *teshuva*, Hashem draws him even closer than one who never sinned.

The Gemora in Menachos 29 learns this from the shape of the letter *?*. Hashem created this world with the letter Hay which is open at the bottom to allow anyone to fall out of the world and sin. The Yetzer Hora is on all sides and it is always possible to do the wrong thing. It is open at the top to allow penitents to come back inside after they have fallen out. The Gemora asks why they can't go back up the same way they fell out, and the Gemora says that it is not possible.

The Ramak explains that a tzaddik is at the bottom of the Hay close to evil which is because of the fact that he is constantly being tested by Hashem and passing his tests. He only needs to maintain his small fence and he can serve Hashem from down there. However, if someone breaks the small fence and sins then he cannot be down at the bottom of the Hay, but he has to build many strong fences and go to the top of the Hay as far away as possible from evil. (That is why I got rid of Facebook and Flickr.) After all his effort to get back inside the Hay he is much closer to Hashem.

The Gemora ends by saying there is a little *tag* on top of the Hay signifying the crown that Hashem gives to the one who does *teshuva*.

The inspiration for this post is found

here: [www.guardyoureyes.org/forum/index.php?topic=2893.msg103309#msg103309](http://www.guardyoureyes.org/forum/index.php?topic=2893.msg103309#msg103309)

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Re: Thoughts and Vorts

Posted by Blind Beggar - 13 Apr 2011 16:53

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All the Kabbalistic and Chassidik seforim tell us that on the first night of Pesach we get a huge aliya as a present from Hashem, Issarusa Dilaylo. Then, when we start to count the Omer, we crash down into Mochin Dekatnus (restlessness, irritability and depression) and we have to serve Hashem as if we are walking through a sea of molasses for 7 weeks until Shavuos. It's enough to give anyone RID.

The Toras Chochom explains that we are missing a very important part of the picture. We are not comparable to a Rosh Yeshiva who becomes a cheder yingle again. The true moshol is the best talmid in a Torah high school who feels and is, top of the school in every area of Torah and middos. Then he leaves home and goes to a big, prestigious yeshiva gedolah and he is now the smallest bochur in the whole place in every area of Torah and middos. He is the smallest but he didn't lose anything.

We gain a huge aliya on Seder Night and we don't lose it. We go up from the top of our first level to the bottom of a higher level. We go up again on Shevuos night and again during Musaf, so the tikkunim that we do with our cheesecake on Shevuos morning are greater than the tikkunim that we do with our matzo on seder night. They are greater by 4 levels of shteiging which we gain with 49 days of avoda.

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Re: Thoughts and Vorts

Posted by ben durdayah - 13 Apr 2011 20:07

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I don't have the mareh mekomos right now, but this is a theme in avodah that repeats itself many times.

This applies to one of the difficulties that we find in all aspects of avodas Hashem. There are areas where we have had nisyoinos in the past and succeeded to the point where these were no longer nisyoinos. Then all of a sudden these nisyoinos come back with a vengeance. We tend to be confused and think that all of our past hard work has gone down the tubes. We tend to beat ourselves up because these struggles are seemingly beneath us.

The sefer (I think the piece that got this across to me was a shtickel Ma'or Vashemesh, but this is a theme that repeats itself all over the place, as it does in our lives...) explains that the way the spiritual worlds are built -each one with it's own complete system of ten sefiros -the lowest sefirah of the upper world (malchus) manifests itself in the highest sefirah (keser) of the world beneath it. Therefore as we reach the highest level in one spiritual world, we are actually entering the lowest level of the world above it in order to keep climbing upwards. Therefore, we start all over again with the saome nisyoinos but are actually on a higher level.

This is similar to one who is climbing the steps in a tall building, when he comes to a landing -it looks just the same as the landing of the floor beneath him, and when he starts the next row of steps -he starts on the bottom step. A person of average intelligence realizes, however, that this is a story higher than he was last time he found himself in a similar position, and he knows that he has to climb another flight of stairs in order to reach his destination. Only a simpleton would bemoan his fate, thinking that he is starting all over again.

Of course, when it comes to a spiritual ascent, most of us have no clue which floor we are on and where our ultimate destination is. But if we know the secret -that we haven't fallen from the ladder -we are just climbing to another level, we won't become confused to find ourself at the bottom of the flight of stairs yet again.

I hope that was expansion of your vort and not just repetition.

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Re: Thoughts and Vorts

Posted by Blind Beggar - 13 Apr 2011 20:42

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A great expansion!

Breslov has the same Keser-followed-by-Malchus idea as well. Rabbeinu z"l said no one ever knows what level he is on while he is still in this world.

If all this chassidus/kaballah is over someone's head, you should read the sefer ???? ?? which was written just for you.

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Re: Thoughts and Vorts

Posted by ben durdayah - 13 Apr 2011 20:46

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The Malchus becoming Kesser is international, not just Rebbe Nachman -it's just the way things are.

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