

Thoughts and Vorts

Posted by Blind Beggar - 01 Nov 2010 18:53

---

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.

=====

Re: Thoughts and Vorts

Posted by shemirateinayim - 26 Apr 2011 21:06

---

Although we may all aspire to 'climb to the top', every step along the way is a "???????" in itself.  
[get it 12 ???????]

??? ??? ????? I heard this one from ??? ???? ShmirasEinayim

=====

Re: Thoughts and Vorts

Posted by Blind Beggar - 04 Jul 2011 09:44

---

Rabbi Chaim Freidlander zatzal wrote a great aitza for guarding our eyes. Look in Sifsei Chaim on Moados Chelek Alef in the section Derech Shel Aliya.

He says that if we give ourselves the choice of either enjoying the pleasure of looking at women or not giving ourselves the pleasure, we are in for a struggle. Enjoy or don't enjoy. A plate of ice cream or an empty plate. What we have to do is realize the positive benefits of guarding our eyes, the tremendous zechus and kedusha that we can gain from shmiras eynayim. Now we have a choice between one pleasure and another pleasure, between a plate of delicious treife ice cream which will eventually make us sick or a geshmake seudas Shabbos with our families. That is a much easier choice to make.

You can now go and buy the sefer or follow this thread where I intend to post highlights from the sefer every few days if I see people are reading it.

=====

Re: Thoughts and Vorts

Posted by ZemirosShabbos - 04 Jul 2011 15:55

---

thank you BB, looking forward to hearing more

=====

Re: Thoughts and Vorts

Posted by Blind Beggar - 05 Jul 2011 05:21

---

The sefer brings from Vayikra Rabba 24:6. The posuk quotes the Shunamis saying that Elisha was a ?????. The medrash says that was because she noticed that he did not look at her. The gemorah in Berachos gives other reasons, including the fact that he never had a wet dream, but we see that the medrash holds that by not looking at a woman one is fit to be called a ???? by the posuk.

=====

Re: Thoughts and Vorts

Posted by Blind Beggar - 07 Jul 2011 05:33

---

The Gemora in Shabbos 118b says that Rabbi Yehuda Hanossi was called Rabeinu *Hakadosh* because he never looked at his bris milah, which the Maharal says is kedushas hanefesh, and he never put his hands lower than his belt, which the Maharal says is kedushas haguf. Rabbi Menachem ben Simai is called "Benan shel Kedoshim" because he never looked at the shape of a coin.

*Today I will try to become worthy of the title "kadosh" by guarding my eyes and my hands.*

=====

Re: Thoughts and Vorts

Posted by ZemirosShabbos - 07 Jul 2011 17:16

---

thanks for sharing these divrei torah

=====

Re: Thoughts and Vorts

Posted by Blind Beggar - 09 Jul 2011 20:25

---

The Talmud Yerushalmi (Brochos1:5) quotes Hashem, "If you give me your heart and your eyes then I know you are mine." (If you do not belong to Hashem, you are not hefker, you belong to the sitra achara.)

*Do we want to belong to Hashem and be a soldier in his army? Guard you eyes from women and your heart from lust.*

*Isn't that better than looking and enjoying the view of the woman and not belonging to Hashem?*

=====

Re: Thoughts and Vorts

Posted by Blind Beggar - 19 Jul 2011 13:46

---

The Sefer ????? brings from Rabbeinu Yona in Igeres Hateshuva that someone who does not look at women is zoche, midda keneged midda, to see the glory of the Shechina in the future. The source is Chazal in Masechta Derech Eretz and the Medrash Rabba at the end of Parshas Acharei Mos. Seeing the Shechina in the future will be much more fulfilling than looking at the woman now. And someone who does not guard his eyes will not see the Shechina (Reishis Chochma Shaar Hakedusha 11:45).

=====

Re: Thoughts and Vorts

Posted by Yosef Hatzadik - 03 Aug 2011 14:18

---

In the same vein:

When we ask Hashem: *V'sechzena eineinu etc.*, we are including a tefila for help in Guarding Our Eyes, because unguarded eyes can surely not see Hashem!

=====

Re: Thoughts and Vorts

Posted by tehillimzugger - 24 Aug 2011 16:13

---

[Me3 wrote on 25 Feb 2011 15:32:](#)

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 than 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?

i always understood this to be reb elimelech's point, to die for hashem while still living

=====

=====

Re: Thoughts and Vorts

Posted by Blind Beggar - 11 Oct 2011 21:53

---

The seforim bring down that the floor of the sukka, and indeed the mikva, is alef, dalet, nun, yud; the Shechina.

Reshis Chochma Shaar Hakedusha perek 8 is all about shemiras einayim. He says the eyes contain yod, kei, vov, kei and the ground is always alef, dalet, nun, yud. So whenever we look at the ground we are being meyached the 2 shaimos which is a yichud Kudshe Brich Hu (yod, kei, vov, kei) and the Shechina.

So get your eyes down to the floor whenever women are around, especially pretty guests in your sukka.

=====

=====

Re: Thoughts and Vorts

Posted by tehillimzugger - 12 Oct 2011 01:41

---

just the thought of being meyached these two awesome sheimos make me feel holy already!

thanx

=====

=====

Re: Thoughts and Vorts

Posted by Blind Beggar - 16 Oct 2011 18:24

---

The Sefer ?????? brings a very big chizuk from the sefer Taharas Hakodesh (Shemiras Einayim chapter 4). Chazal say in Masechta Derech Eretz and the Medrash Rabba at the end of Parshas Acharei Mos "?? ?????? ??? ?????? ?????? ?? ?? ?????? ?????, ????? ?????? ??? ??????" He points out that ?????? is present tense, which teaches us that whenever we see a woman who we are attracted to and we look away, our soul sees the Shechina at that moment even

though we do not realize it while we are still alive.

This is a wonderful time to say a prayer which will go straight to the Shechina. One prayer we can say is from SA, "God, please help me to find in You what I would like to find in that woman". Alternatively, one could write his own prayer. Here is one that I wrote myself from pesukim in Tehillim:

- 1)??? ? : "??? ???? ???, ?????? ?? ?? ?????".
- 2)?"? ?" : "? ???? ? ? ?????, ???? ???? ? ? ?????".
- 3)?"? ?" : "? ???? ? ? ??????, ? ? ? ?" .
- 4)?"? ?" : "???? ???? ????? ??, ????? ????".
- 5)?"? ?" : "? ???? ,????? ?????? ??????".
- 6)?"? ?" : "? ???? ???? ??, ????? ???? ????? ?????".
  
- 7)?"? ? : "???? ???? ??????? ? ? ? ,??? ???? ????? ? ? ?????".

1) Is praise, and 6) is thanksgiving, which is how Chazal tell us to start and end prayers. To say 3) correctly, you will need to add vowels. The Bais Yosef in Siman 1 explains the order of 3) and 4): We first ask Hashem to remove the things we have already seen from our minds, and then we ask Hashem to guard us in the future.

I added 7) for when I say it at the end of ????, right before ??? ???? ? . One of the punishments of zera levatola is not to be ???? ???? and the Tur in Siman 122 says the reward for saying those four ??? ???? prayers is to be ???? ???? , so I say this posuk to help.

=====

=====

Re: Thoughts and Vorts

Posted by tehillimzugger - 17 Oct 2011 16:35

---

[Blind Beggar wrote on 16 Oct 2011 18:24:](#)

The Sefer [???? ?????](#) brings a very big chizuk from the sefer Taharas Hakodesh (Shemiras Einayim chapter 4). Chazal say in Masechta Derech Eretz and the Medrash Rabba at the end of Parshas Acharei Mos "?? ????? ?? ???? ????? ?? ?? ????? ???? ,???? ????? ?? ?????" He points out that [???? ?????](#) is present tense, which teaches us that whenever we see a woman who we are attracted to and we look away, our soul sees the Shechina at that moment even though we do not realize it while we are still alive.

This is a wonderful time to say a prayer which will go straight to the Shechina. One prayer we can say is from SA, "God, please help me to find in You what I would like to find in that woman". Alternatively, one could write his own prayer. Here is one that I wrote myself from pesukim in Tehillim:

- 1)?"? ? : "???? ????? ???? ,?????? ? ? ?????".
- 2)?"? ?" : "?? ????? ?? ? ???? ,???? ???? ? ?????".
- 3)?"? ?" : "?? ????? ? ???? ,??? ? ??" .
- 4)?"? ?" : "???? ????? ???? ,???? ?????".
- 5)?"? ?" : "?? ???? ,?????? ?????? ??????".
- 6)?"? ?" : "?? ????? ???? ???? ,???? ???? ????? ?????".
  
- 7)?"? ? : "???? ????? ?????? ? ? ? ,??? ???? ????? ? ? ??".



1) Is praise, and 6) is thanksgiving, which is how Chazal tell us to start and end prayers. To say 3) correctly, you will need to add vowels. The Bais Yosef in Siman 1 explains the order of 3) and 4): We first ask Hashem to remove the things we have already seen from our minds, and then we ask Hashem to guard us in the future.

I added 7) for when I say it at the end of ????, right before ??? ????? . One of the punishments of zera levatola is not to be ????? and the Tur in Siman 122 says the reward for saying those four ??? prayers is to be ?????, so I say this posuk to help.

NICE....

=====

=====