

Chizuk from the weekly Parsha

Posted by Reb Yid - 28 Jan 2011 02:16

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Hey Guys,

I was thinking that it would really help me if in addition to all the hard work we all put into the handbooks, attitudes, fighting the urge etc.... we would have a place to go to get some quick Chizuk from the greatest source of Chizuk - the Torah itself.

I am hereby inviting all to read, reply, post, comment etc... about a Dvar Torah from that week's Parsha each week, specifically geared towards our particular struggle. By reading, we will get Chizuk that we will think about through the week and remind ourselves of it when listening to the Parsha on Shabbos. By posting, it will force us to THINK Torah thoughts about our struggle, which may help keep us focused. I will attempt to write the first and May Hashem help us to get the chizuk we need to succeed in our battles with the YH.

Please Note: I reiterate. Torah study is Not the only answer. Once we have graduated to the status of "addict", we need more powerful tools and attitudes to reverse ourselves. However I feel that in addition to that, the Torah can provide that extra measure of chizuk that can make all the difference.

Hatzlacha!!!!

In this week's Parsha we find many different essential Halachos on a plethora of different topics. One of the most famous is the Pasuk of "Midevar Sheker Tirchak" - to stay far away from falsehood. It is (one of) the only times that the Torah tells us to stay "Far away" from an Aveira. (incidentally another is when the Torah says not to come close to Erva). Why is it that specifically by sheker are we warned to stay far away!! What's so bad about sheker?

Unfortunately, here at GYE, we know all about the dangers of sheker. When we first began our problems, it is almost a guarantee that we would never have began if we would have been forced to reveal our actions to all who knew us. But we were able to hide it. Which allowed it to grow. And grow. And grow. Even now as we suffer, we constantly look for private time to "fall" because it is so much easier.

If in fact it is sheker that can lead to the worst falls spiraling out of control, then it just may be that Emes is our ticket to freedom. I know that one of the greatest feeling I've experienced was the day I was liberated from my prison and I was able to finally express openly my struggles. I can now work to improve, knowing that I will have to answer honestly to my wife, (who is very supportive) and my GYE buddies. Emes is the way to go.

I want to end with one last thought. The most important aspect of Emes is being true to YOURSELF. We are all better than we have acted. We all have betrayed our TRUE SELVES, to

act like someone we are not. Let's be honest to ourselves and let the True "US" shine through.

OK. That's what I got for this week. I hope this topic will stimulate some thought and help us in our Milchemes Hashem.

Good Shabbos.

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 28 Feb 2011 05:34

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**Parshas Pakudei**

In this week's Parsha the Torah sums up all of the donations that the Jews made to the Mishkan, both for the Keilim as well as the Bigdei Kehuna. The first question we must ask ourselves is, why is it so important to have an exact count of everything that was gathered? We know it was a lot, and we know it was more than enough, so why bother with exact numbers?

Harav Moshe Feinstein says that we see from here a very valuable lesson. When Hashem gives us things, He gives them to us to use to serve Him. In the Mishkan they wanted to keep exact records in order to make sure that they would use everything that they received without wasting a thing. So too in our own lives. Hashem gives us health, wealth, a family that loves us, Rebbeim, friends, and all the good things in the world. Why? So we should use them to get closer to Him. Therefore, we must take an exact account of all the good that Hashem gives us and make sure to use it properly.

I try to remember this vort when I feel myself slipping. Most of the times, when things are going well I have a much easier time handling things. It's the down times and the depression that kills me. By keeping in mind all the wonderful things that I *do* have, and how kind Hashem *has* been to me, it makes it somewhat easier to stay positive and upbeat, and not allow myself to fall.

Hatzlocha!!!

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 01 Mar 2011 04:51

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**Parshas Pakudei**

A common theme in this week's Parsha is that bnei Yisroel did "as Hashem commanded them to do, so they did." Is it not obvious that they would do it right? And even if it was necessary to tell us, why say it over and over again? If it was right once, it could be assumed that it was right always!!

We could answer this with the following example. Imagine you were playing baseball and the coach told you to hit the ball to a certain spot where nobody would catch it. So, you try to hit it there, but you miss the spot by about 12 inches. As long as you still got a base hit, nobody would care that you weren't perfect, because you did your job "good enough". Our Parsha is teaching us that real life is not like baseball. If Hashem wants us to do something, then it must be done "as He commanded us to do it", and "good enough", is just not good enough.

This lesson is all the more prevalent when fighting an addiction. If we expect to overcome, the commitment from our side must be 100% if we hope to get the help needed from Hashem's side. Hashem knows our hearts and minds and if we are truly dedicated, He will help out. But a half hearted attempt, like "i'll post a little, and learn a little, and really try", without taking the necessary steps to actually DO SOMETHING to break that trend, will not lead us to our final destination - sobriety.

Hashem is there for us. But we must do our part. We must be willing to change our lifestyles, our relationships, our attitudes, and/or anything else that is necessary to get it done. And remember - good enough, is just not good enough!!!

Good Shabbos!!

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Re: Chizuk from the weekly Parsha  
Posted by dovekbashem - 04 Mar 2011 17:54

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Rebbe,

I needed to hear this. Thank you so much.

Be in touch

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 10 Mar 2011 18:32

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### **Parshas Vayikra**

Usually, when the Torah refers to somebody in Klal Yisrael doing something, it will use the word "Ish". Why at the beginning of the Parsha is the word "Adam" used instead? Rashi explains that the reason is because it is referring to Adam Harishon. Just like when he brought Korbanos to Hashem on the first day of creation from non - stolen animals, since he was the only man and everything belonged to him, so too we must be careful to only bring Korbanos from our own personal animals. We can still ask: Why does the Torah have to mention Adam in order for us to know not to bring stolen animals as Korbanos?

The Sefer Birkas Ish explains that once the Torah compares it to Adam for one thing, we can compare it to him for other things as well. The first Korban brought in the Parsha was an Olah. Usually the Olah was brought as a Nedava to show Hashem how much we appreciate all that he does for us. But, the question is, do we really appreciate all that He does? When we walk out in the street and we see trees growing, do we thank Hashem for their beauty which makes the world a more pleasant place to live in? Do we thank Him for the oxygen being produced by the trees which allows us to live? Do we thank Him for the shade that they provide? Unfortunately, most of us do not thank Him enough for these things, because we are so used to seeing them around from when we were too little to understand what they really do for us, and so we take them for granted. Imagine though, if you came to a distant city where shoes were growing from the trees. Would we not be fascinated and thank Hashem for this wonderful miracle tree? So, too, if we think about it, it is no less a miracle when apples or oranges grow from trees!!

Adam was created as an adult. When he first saw all of the wonderful creations of Hashem, he was old enough, and smart enough to understand what great miracles they all were, and so when he brought Korbanos, he was truly appreciative of all he had been given. That's why we are mentioning Adam over here. We must learn to strive to reach the level of appreciation that Adam had, before bringing a Korban.

As I've mentioned before, I find that keeping a positive attitude and outlook on life, it helps me stay level headed and focused on what's important, and on fixing what I need to fix. Let's try to take a few short minutes everyday to focus on what we do have, and appreciate all the

wonderful things and people that are around us. The Chovos Halevuvos says that we first need to master the Sha'ar Habechina, before graduating to the Sha'ar Avodas Elokim. Let's keep our eyes open, and hope it will help us to stay focused on what's important - getting closer to Hashem.

Good Shabbos

Link to "Time to say Thank You" [www.guardyoureyes.org/forum/index.php?topic=3632.0](http://www.guardyoureyes.org/forum/index.php?topic=3632.0)

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 18 Mar 2011 16:38

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### **Parshas Tzav**

This week's Parsha begins with the word "Tzav" which means command. Why over here specifically did the Torah feel it necessary to command Aharon, while by other Korbanos it simply said "Daber" which means to speak?

Rashi explains that the Torah uses the word Tzav when it is afraid that the people will not listen. It therefore says it much stronger. "Make sure to listen!!" Since here we are discussing the Korban Olah which is completely burnt, and the Kohanim get no part in it, the Torah was afraid that they may not be so careful and they wouldn't do it right.

This is unbelievable!!! We should suspect that Aharon Hakohen would not perform the Avodah properly, because of a silly thing like not getting the meat of the Korban?!! This is AHARON HAKOHEN we are speaking about!!!

We can learn from here a very important lesson. We think that it is only *us* who suffer from the YH. The Gedolim, and the "really frum" people don't suffer from these disgusting things that we suffer from. It's only because of our lowliness that we deal with these problems. WAKE UP!!! Everybody suffers from their own YH. Even Aharon, the first Kohen Gadol, and one of the greatest leaders in history, needed extra encouragement and support - the command "Tzav" - to ensure that he fulfill his role in Avodas Hashem.

I try to keep in mind that just because I do something terrible, and I have a very strong YH that I am fighting, does not make me unique. Every member of Klal Yisroel has their own special tailor made YH. My job is to work to conquer and defeat him. And if I do that, then my Nisayon has

elevated above the average member of this great nation.

Good Shabbos and a Freilichin Purim!!!!

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 04 Apr 2011 02:23

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### **Parshas Shemini**

In this week's Parsha we learn about the animals, fish, insects, and birds that we may not eat. The Torah describes them as "Toeiva" - an abomination. We are taught that by eating these things we are destroying our Neshamos, and the damage is very great. Why is it that these things are so dangerous, and if it is, why do they only affect us, and not people from other nationalities?

The answer is simple. Just as a child would not be able to eat certain foods that are difficult for their sensitive stomachs to digest, while that same food is ok and maybe even beneficial for an adult who's stomach can handle more, so too by a Yid versus a Goy. The Kedusha of a Yid is so great that these types of abominable foods can throw the system out of whack. But by a Goy, being that his level is significantly lower, he will not be affected at all by their consumption.

Here on GYE, there are many things that we may not be able to do, while other non-addicts, may not have a hard time with them. As a married man, there are some things that are halachically permissible for me with regard to my wife, which I refrain from doing because of the sensitivity of my situation. As Bochorim, there may be a job or a store that is Be'Etzem not bad, and maybe even a good place to be, but because of your sensitivities, it's advisable to stay away.

In short, everything is relative. Just as one food may affect one person more than another, so too certain actions may be more dangerous for one over another. As responsible people, it would be wise for us to pay attention to our specific tendencies, and cater a program of avoidance specially for us.

Hatzlocha!!

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 04 Apr 2011 02:44

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### ***Parshas Tazria***

Some of the most fascinating halachos can be found in this week's Parsha. The laws of Nega'im are really eye opening on so many different fronts. But one Halacha always stood out more than any other in my mind. If a person has a Nega on his body, the Kohen will lock him up for a week. If when he returns it has spread, the man is Tamei. If it goes away, it is Tahor. And here comes the clintcher. If it spreads to his whole body, covering the man from head to toe, then he is TAHOR!!! How can such a thing be? The mefarshim give many explanations for this phenomenon, and they are all nice. But there is one more thing that is striking to me. If in fact the man would be Tahor if it disappeared, why would Hashem choose instead to make it spread to his whole body? If he deserves to be tahor, just let it go away!!

I had a Machshova on this that i wanted to share. Why was this person plagued with a nega to begin with? We know it is because of Lashon Hara. What causes us to speak Lashon Hara? It is our "Ayin Ra'ah" when we see negative in the people around us. So maybe this was the message that Hashem was sending the Metzora. When the Kohen looks at him, and he sees some good skin, and some bad skin, then he has been proven capable of seeing good in others, and so he could say "Tamei". BUT IF ALL THE KOHEN CAN SEE IS BAD, THEN HE IS NOT ABLE TO PASKEN AND SAY THE WORD "TAMEI".

Obviously, it is not the Kohen's fault at all. But the message for the Metzora is clear: "When looking at others, if all you see is the bad in them, with no good at all, then there is something wrong with *you*, not them. What an amazingly powerful message!

So I apply this to us here on GYE. When we are going through hard times, and we slip, or Chas Veshalom fall, we tend to get very hard on ourselves. We all want to be good. We all are trying. But the YH wants us to get depressed and beat ourselves up. Just remember: There is always something good in everybody, even ourselves!!! If we look at ourselves in the mirror, and only see bad, then we know there is something wrong with the way we are seeing ourselves, and we must work to see the good in us as well!!!

Hatzlocha!!

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Re: Chizuk from the weekly Parsha  
Posted by geshertzarmeod - 11 Apr 2011 06:10

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Reb Yid, you're a treasure!

kep on posting!

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 03 May 2011 02:51

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I have been busy and away from the site for a little while, so I have fallen behind in posting here. I am going to post as many Parshiyos as I can to try and catch up. Just wanted to be Modiah the Olam that this stuff is new, even though it is on previous Parshiyos. Stay tuned.....

(Now I just have to figure out what to say.....)

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 03 May 2011 03:13

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**Parshas Metzora**

In this Parsha we find a very important concept with regard to GYE. We can see the tremendous kindness, and pinpoint Hashgacha of Hashem. When the Kohen comes to look at the house to determine if it is Tamei or not, the Torah instructs him to first have the owner



remove everything from the premises. The reason is because if it is in fact a Nega, and it is Tamei, all things in the house would become Tamei as well. Therefore, to avoid this, we remove everything *before* the Kohen can be Metamei it, so as to prevent them from becoming defiled.

Let's look at this with a little perspective. This man got a Nega for an infraction that he committed. If in fact it is Tamei, then he is even worse than originally thought. If it's so bad, his entire house would need to be taken down!! And yet the Torah says "Be careful not to make his stuff Tamei!" Who cares if they are Tamei? Is that really his biggest problem right now?

We can learn from here a tremendous lesson. When Hashem decides that we deserve a punishment, or a test, or a reward, or anything else, He, in His infinite wisdom, calculates exactly what we need, and He will not allow us to get one drop more, or less than that amount. If we were supposed to lose \$20, we would not lose even a penny more. And if we were supposed to be tested with a certain Nisayon on a certain level, we will never be tested even one drop more than that. So just because he was guilty, and just because he deserved to even lose his house, we still do not want him to lose even one shoelace more than that.

Sometimes when we are faced with very difficult tests we may wonder to ourselves "Hashem, what do you want from me? You had to add such and such to the test? It wasn't enough as it was originally?!" We may begin to believe that there is more added on to the challenge, that makes it unbearable. It's important to keep in mind that every single aspect of the challenge, from beginning to end, with all the details, was specifically planned in its entirety by Hashem Himself. That doesn't mean that we can always succeed at completely overcoming, but we are capable of achieving whatever it is that Hashem had in his plans for us to accomplish.

Remember - He is directly involved in all aspects always. And He is rooting us on!!

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Re: Chizuk from the weekly Parsha  
Posted by Reb Yid - 03 May 2011 04:43

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### **Parshas Acharei**

At the end of this Parsha we find the Inyan of the Arayos. How appropriate. But by way of

introduction to this topic, the Torah tells us not to be like the Goyim. "Like the ways of Mitzrayim where you left from, and like the ways of Cena'an where I am taking you, you should not do". On this Pasuk, Rashi comments:

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Rashi is telling us that the land of Mitzrayim, and specifically Goshen, was the worst land in the world. As was the land of Cena'an where Hashem was bringing us to. I have 2 questions here: 1 - Why would Hashem put us specifically in lands and among people who are the worst in the world, and then ask us to fight it? 2 - Why would the Torah mention that concept over here?

It is interesting to note that throughout the world, and throughout history, wherever there has been a tremendous amount of Kedusha, there has always been an equally bad amount of Tumah. Go back to Greece, Spain in it's glory days with the late Rishonim and early Achronim, Europe throughout the ages, culminating with the holocaust. Look what happened in those eras. The Misyavnim, the inquisition, the crusades, the enlightenment, the reform and Maskilim which precluded the holocaust, communist Russia, and the list goes on. If we look even today at some of the cities where there is a large amount of Bnei Torah - Yerushalayim, New York, New Jersey, California.... These cities all have some of the worst reputations for Zenus and immorality. What's the Peshat?

It would seem from all of this that Hashem wanted to teach us a lesson through this. Everything in the world must remain balanced. Symmetrical. Both physically, and spiritually. When a city is overloaded with Kedusha, the Koach of Tumah has an equal hand to match it and keep the balance. This is why it seems that the more we grow, and the more we succeed, the greater the power the YH weilds over us, and the harder the challenge becomes. It is a law of nature. But there is an exception. Look at the city of Bnei Brak. There may not be a city in the world with more Kedusha, and yet, somehow, they defy the laws of nature and remain till this day virtually Tumah free. What is their secret?

I believe the secret lies in the Medrash in Parshas Vaera. The Medrash says that the Koach of Tumah comes from the ground, and if the Mechashefa is not "grounded", she has no power. What a concept!! If we don't let any Tumah get a foothold in the city, it can not grow, and the balance will be upset in the favor of Kedusha. In Bnei Brak there is no element of Tumah at all,

so therefore they remain pure. But in all those other cities throughout history, even though the level of Kedusha was very high, there was also a Tumahdigge presence, and so it manifested itself into an equally balanced entity.

I seem to have gotten too deep for myself!! So let's simply and summarize: Where there is Kedusha, there is an equal balance of Tumah in proportion. Unless there is no Tumah at all, which will result in the Tumah having no ground to connect to, rendering it helpless to balance out the Kedusha.

The lesson for us at GYE is quite simple. **ADDING KEDUSHA ALONE, WILL NOT HELP US FIGHT OFF THE TUMAH OF LUST!!!** Of course we must try to add as much as possible. But the key to our success is in the safeguards that we make for ourselves. Once we let the YH in the door, all our Kedusha will be instantly balanced out, and we don't stand a chance. Our only hope is to keep the YH out!!! Don't give the Tumah an opening of any kind, and only then can we overcome our challenges. The key is in the safe guards. Our eyes first and foremost, our thoughts, where we go, who we hang out with. It is only through safe guards that we stand a chance.

Hatzlocha!!

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