

Likutei battleworn

Posted by battleworn - 24 Aug 2009 10:32

Rabosai, at the chanukas habayis of the B"M, Rabeinu Guard said that I should collect the Divrei Torah that I posted on the forum, and put it all here. So now I'll try be"H to do it.

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 10:35

Dear me,

The Tanya in perek 29 explains the idea of yelling at the despicable, disgusting menuval. He says (if I remember correctly) that really the menuval dosen't have much of his own existence but he makes himself really big. When you give him a good yelling at and really put him in his place, he shrinks back to his real size. The Baal Hatanya brings a proof from the story of the meraglim. You should see it if you could, it's very interesting. By the way, although it's been a few years, I remember that when I was learning that sefer it helped me alot in fighting the cruel, evil menuval. And honestly, I don't think anyone can imagine how much I hate him. And that's also how much I love all you guys that are busting his brains out

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 10:38

I read that someone once came to the "Steipler Gaon" to complain about this problem. So the Steipler asked him "Are there times that you're misgaber" so he answered "usually I fail". So the Steipler asked again "And are there times that you're misgaber" so he answered "Yes, but rarely" so the Steipler explained to him that every time you pass the test it's a Kinyan that's yours to keep. The times that you fail are erasable. This the exact opposite of what the devious, sly menuval always tells us: that it's all worthless if we eventually fall. Don't believe him, it's a big lie.

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 10:43

Dear EVERYONE,

In the Haftoroh of Parshas Noach Hashem tells us that this is the last galus and after the geulah there will be no more trouble at all. And it says "Ki mei noach zoys li...as I swore not to bring mei Noach again so to have I sworn..." The famous question is why is the Mabul called mei Noach, Noach of course was the one who didn't cause the Mabul. The standard answer is that Noach is held somewhat accountable because he didn't daven for the people of his generation. But on Shabbos I saw a pshat which I think is perhaps poshut pshat.

The Midrash says that when Noach left the Taevah he saw a new world. Just think about it: Before the Mabul the world was completely corrupt and unstable. It was only after the Mabul that the world was really established and it was only then that Hashem promised not to bring another Mabul. So actually the Mabul brought a degree of menucha to the world and that is why it's called "Mei Noach". (I just realized that this is also an additional meaning of "Zeh yinachameinu" that was said when Noach was born.)

This is the reason why we read Parshas Noach at this time of year. After the Yomim Tovim are over and the cold winter is starting many of us feel confused or unsteady. The message of the parsha and Haftoroh is "Take heart be strong the darkness is just a preparation for the light."

The Zohar says very clearly "There is no light other than that which emerges from dark and there is no good other than that which emerges from bad". Of course this is all very important to remember throughout the year (that's why we read it in the beginning of the year). It's particularly relevant to us over here. There was a discussion on one of the threads about superficiality, so I want to say my bit on that. It's very very important not to look down on these people (which for me is a big struggle). It's davka from us that Hashem expects more. That's why He put each of us through his own personal ruchniyesdike mabul, and didn't let us just live out our lives on auto-pilot. And of course it's our job to light the way for everyone else.

When I was telling the vort about mei Noach to my family, it occurred to me that perhaps that's why it doesn't say k'mei Noach but rather ki mei Noach. Ki means because. Hashem is saying to us that this galus is necessarily the final one because it's just like the Mabul. Just as the Mabul cleansed the world thereby making it a better place which will never experience another mabul, so to this galus and the geulah that will come from it, will cleanse the world completely and bring it to it's perfect state and there will never be any pain at all.

And until then let's remember: The struggle is not the problem, rather it's the solution. The Baal Hatanya said that you can't win a war with a sad song. You need to go with a joyous robust march. So let's start singing, we'll sing and sing until we devastate, demolish, destroy, clobber, mutilate, pulverize, and kill the demonic, horrific, merciless menuval, Biveas Goyel Tzedek Bimhera Viyamenu.

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 10:45

Dear Holy Brothers, Precious Yidden, great warriors,

Yesterday we read in the Haftoroh, "Shuva Yisroel ad Hashem Elokecha Ki Chashalta Baovonecha". The Gemoroh points out that avon refers to sinning intentionally while chashalta (you stumbled) implies that it was unintentional. The message is that once we've sinned we're bound to keep stumbling. And the solution is to return all the way till Hashem. Don't try to go half way, because it won't work. We don't need to turn off our passion, rather we need to turn it to Hashem.

The "Reishis Chochma" in shaar haahava tells this story. There was a man who got this crazy crush on the king's daughter. He managed to tell her that he wants her, so she answered that they'll meet in the cemetery. She meant that only when they're dead will he get anywhere near her, but he understood what he wanted to understand. So he went to the cemetery to wait for her and he of course waited and waited. Eventually he came to his senses, but then something interesting happened. He took all that passion and desire that was welled up in him, and he redirected it to Hashem. He became a very great tzadik and all his berochos would be fulfilled.

And then the Reishis Chochma says that one who has never had desire for a woman, is like a donkey and even less than that.

The powerful drive that we have is not a "problem" that needs to be cured. The same is true about the curiosity. We are just very very potent people. If we use it in the right way, the wicked menuval won't even be able to get near us. If we learn to experience spiritual pleasure the despicable menuval has no chance of enticing us with his garbage. When we have an intimate relationship with Hashem, we don't get depressed, anxious, bored or unfulfilled etc. (Of course the war is never over and he will do anything he can to get you out of that position of being

close to Hashem.) Now is the time, "Dirshu Hashem bihemutzo" is referring to the Aseres Yimei Teshuva, grab the opportunity. Perhaps find a dynamic rebbe or at least a sefer that can change your life (they most definitely exist) You might end up being shocked when you see what a great person you can become.

This is what Hashem is waiting for, and this is the greatest Nachas Ruach for Him: To go from the lowest of the low to the highest of the high. And I believe we can all do it.

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Re: Likutei battleworn
Posted by battleworn - 24 Aug 2009 10:50

The "Beer Mayim Chayim" says that, in the army when they would want to test a great soldier to see if he's fit to be a general, they would put him on a wild horse that it's impossible to not be thrown off from. The whole test was to see how fast he can get back up after he was brutally thrown down and wounded.

That, he says, is the way Hashem tests His "Special Force" soldiers. He sometimes put's you in to a situation where you have no way to succeed (like before you found GYE) only to see how fast you can get back up after you were thrown down. It's the getting back up that makes the great generals.

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Re: Likutei battleworn
Posted by battleworn - 24 Aug 2009 10:53

R' Itzele Peterburger (Kochvei Ohr, near the beginning) says that Zikui Harabim is the only mitzva that a person doesn't have to worry about using up his sechar in this world. As it says "Umatzdikei harabim kikochavim laad". The reason is that just like any amount of ofyesurim in this world can't be mechaper on chilul hashem-which is causing others to sin, all the more so (midah tovah meruba) no amount of sechar in this world can pay for zikui harabim.

What Rabeinu Guard is doing here is, in addition to the regular zikui harabim, he's helping others do zikui harabim. And he's giving us the tremendous opportunity to turn our sins in to merits by using our experience to help others. **WHAT GREATER ZIKUI HARABIM COULD THERE BE!!!**

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 10:56

The following is from R' Tzvi Meir.

Chazal learn from a posuk that the fire to kindle the Menorah in the Beis Hamikdosh, is taken from the Mizbeiach Hachitzon. The Sfas Emes says that the fire of the Menorah which is a fire of light, represents the fire of Ahava and "chamimus" in avodas Hashem. The fire of the Mizbeiach is a fire of burning and consuming and represents the battle against the Y"H. The above Halocho teaches us that the source of the fire of light, is the fire of consumption. Just as we need fuel to make light or heat, so to we need "fuel" for light and "chamimus in avodas Hashem. The fuel consists of all our weaknesses, our dark areas, our taivos etc.. So when we are feeling we weak or low or in the dark, we should rejoice and say "Thank you Hashem for this great gift -for this powerful fuel (Personally, I usually get nuclear fuel)

The Tiferes Shlomo says a tremendous chidush. The pasuk says (in last weeks Haftoro) that when Dovid Hamelech was old he couldn't warm up. So he explains that as we know Dovid killed his Y"H. As a result he had no fuel for his fire of avodas Hashem, velo yicham lo. The pasuk continues "Vayichasuhu Bibgadim" bigadim is a lashon of bigida-betrayal. It means to say they tried to give him nisyonos, but it didn't help. So they came up with a very extreme plan which demanded an extreme level of "hisgabrus" and this finally solved the problem. Of course this is way out of our musagim, but the lesson for us is clear. We are absolutely dependant on our nisyonos and weaknesses, without them we would be nothing.

So put a smile on your face, with simcha you will succeed!

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 11:03

The following was written in answer to someone that complained about how dirty his mind is. I'm not sure it belongs in this thread but I'm putting it here anyway.

I can testify that the damage is not permanent. I was particularly disturbed by the forms of shmutz that I got used to - some of the lowest stuff possible. I promise, that you can turn it all around -zedoinos naasim zechuyos and you can become a bigger tzadik than anyone who hasn't fallen as low. There is no question at all about it.

People like us have a tendency to brake through normal barriers and this is an extremely powerful trait. When the brain doesn't control the heart, this trait is very dangerous. But when you do teshuva and get in control you have such a tremendous power, that others can't even fathom.

Im lo achshov aimusai!! Start the journey now before you miss the chance. But keep in mind, Hashem always expects us to do the best we can -no more and no less. The best we can, varies greatly -sometimes we can win 100%, sometimes x% and there are even times when we can't win at all. At those times all Hashem wants from us is to try our hardest. And if we do, we will succeed!!!

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Re: Likutei battleworn
Posted by battleworn - 24 Aug 2009 11:07

We know that the Bichiya shel chinam in the story of the miraglim is what caused the Churban Beis Hamikdash. The reason why they cried, is because they said "lo nuchal" and they wouldn't listen to Kalev that said "yachol nuchal". Had they agreed that Yachol Nuchal, we wouldn't be suffering today. The tikun for that avaira, is in the hands of Hashem's "special force" soldiers like YOU. Just by saying "I CAN! AND I WILL" you will already have accomplished a monumentous tikun.

Tzadikim have pointed out, that if a person realizes that without Hashem I wouldn't be able to do anything and it's only Hashem that gives me strength. And Hashem is Kol Yachol, nothing can stop Him. Then how can I say "lo nuchal" I'm relying on Hashem to give me strength to do His will, and He will come through.

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 11:09

Some yesodos about shmiras einayim.

1)R' Avigdor Miller zt'l said that shmiras einayim is pointless, if you are not also trying to guard your thoughts. {please see clarification in reply #35 and #39}

2)The mindset has to be that it's all a bunch of nothing and stupidity. Not guarding your eyes allows the menuval to get in and make something out of nothing. But if you think "It's paradise out there but I'm not looking" then you're doomed to failure.

3)Your life's focus must be on the positive. You absolutely can't go around the whole day concentrating on what you're not going to do. Someone who does that is simply not living and of course it can't work. The first thing is to make sure you know what you are trying to do with your life and then you can concentrate on accomplishing that goal and start living. When you think of guarding your eyes as a means of getting where you want to in life, you won't have that problem. It's tested and proven.

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 11:13

Keep in mind that when Hashem invested in you, He knew what he was doing. He knows exactly who to choose for the very sensitive and dangerous mission, of penetrating the enemy's territory (see today's email) . If he chose you, then you can definitely succeed. And remember it's a tremendous honor to have been chosen by Hashem for this mission. R' Tvi Meir always says: Chazal tell us, that the malachim said to Hashem "Don't give the Torah to lowly people, Tna Hodcha al Hashamayim--the torah should be for the malachim". So Hashem answered "Do you have a yetser haroh; if not the Torah is not for you, but rather for the people that have a y"h. So we see that our claim to the greatest gift of all -the Torah Hakidosha, is based on the fact that we have a y'h.

And whoever has a bigger y'h, has a greater claim and a greater right to the Torah Hakidosha!!!

REJOICE! we are the ones that will bring Moshiach!

Simcha and a positive attitude are the key to success. Rabeinu Yona says in Yesod Hateshuva, "On that day [that you make up your mind to do teshuva] throw away your past and consider yourself like a baby that was just born"

Take some time to think about how chashuv you obviously are in the Eyes of the Master Of The Universe, if he chose you for this mission. And then put on some good music (guardureyes.com) and DANCE!!! Transform yourself from a worrier in to a warrior!!! (the spelling is very close, it's like the little difference between chamets and matzah)

CHAZAK VEEMATZ!

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Re: Likutei battleworn

Posted by battleworn - 24 Aug 2009 11:17

1) Hesech Hadas and simcha are necessary for fighting the drive. Of course it's very tricky to keep your guard up and keep davening and at the same time not to think about it to much. Here are a few tips: The Baal Hatanya and many other tzadikim said that a person needs to make up specific times for remorse for his sins, and the rest of the time he should only concentrate on the simcha. These special times have to be far enough apart, that they don't interfere with your simcha. (For some once a week for some once a month and for some once a year.) The same is true for Davening to be saved from the meuvul. While you're davening, daven your heart out, but as soon as you're finished stop thinking about it.

Even while you're davening it's important to remember that the taiva is really just a bunch of hot air, only the menuval blows it up way out of proportion. It's that sheker that you're davening to be saved from. The same exact mindset is also crucial for shmiras einayim.

The main tool for hesech hadas is to keep your mind busy. I believe there are hundreds of people like you that go to R' Tvi Meir's shmoosen and by concentrating on self improvement they keep the menuval out.

2) Every Tefila that you daven is saved up for the time that Hashem knows it will help you most. The Zohar Hakodosh says that no good ratzon is ever lost.

3) MayHashem mitzadei gaver, Hashem obviously wants to push you to take steps that you would not have taken otherwise.

4) Our job when we have a nissoyon, is not to win but rather to try our hardest. I must have heard R' Tvi Meir hundreds of times saying "Hashem wants from us the little that we are able to do [in our situation]". There's a special kind of nachas ruach for Hashem when someone keeps fighting as best as he can even though he doesn't have the good feeling of success. In fact, making this special nachas ruach, is obviously one of the main purposes of our lowly generation. And if someone keeps trying his hardest, then in a short time he will become a tzadik.

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Re: Likutei battleworn
Posted by battleworn - 24 Aug 2009 11:19

One of the great tzadikim (I think it was the Rishener) taiched the pasuk "Velo sosuru acharei levavchem ve'acharei eineichem" as follows. Don't untie your kesher with Hashem after(acharei) you went after your eyes and after your heart. The greatest nachas ruach for Hashem is when we keep fighting even after we've been beaten.

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Re: Likutei battleworn
Posted by battleworn - 24 Aug 2009 12:42

The Me'or Einayim and many other tzadikim, explained: The Gemoroh says, that we must light Ner Chanuka 1)at night 2)Lower than 10 tefachim

3)outside 4)on the left side 5)we start at the end of the month (when the moon, which represents Am Yisroel, is disappearing) 6) It's also one of the longest nights of the year (sometimes the longest)

All these things represent darkness, distance and weakness. The night, of course, represents darkness and galus. Lower than 10 tefachim is the place where, the gemoroh says, the Shechina never goes. Outside represents distance and tumah and "Reshus Harabim" is, according to kabalah, the place of the sitra achara. Left represents weakness and harshness.

We are told to go davka to that place and at that time, and to light a candle. Not to banish the darkness, though that will indeed be the end result, but just to light a little candle. The darkness is still there and the candle even burns out. But tomorrow we'll be back, ignoring yesterday's seeming lack of success, and we will light two candles...

It is these little lights in the darkness that will bring to the world the ultimate light - "B'orcha nireh or".

And it's these little lights, that Hashem was referring to, when He told Aharon Hakohen, "Shelcha leolam kayum" - even in the darkest of the dark there will always be the little lights. And this pacified Aharon, because he knew the super power of these little lights.

Guard, his projects and friends are the Ner Chanuka of the world, and the stronger the wind blows the more we will be mischazek together!!!!!!!!!!

And by doing that we most definitely will prevail!

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