

some highlights

Posted by bear - 15 Jun 2017 17:46

Hi lots of good stuff in the Torah and Chizuk section of forum. Im ganna try to gather some of the ones i really liked here. Tons of really good ones. but only taking ones spoke to me most. Please add other posts you feel are highlights as well. Just so we can have all the heavy hitters in one section.Thanks.

Thanks to Markz for idea. Originally I just cluttered the GYE forum by posting below the posts to move them to top of forum so ppl will see them. Markz kindly pointed out to me that I should just copy them to one thread and not clutter forum. Thanks Markz, much appreciated.

[bear wrote on 15 Jun 2017 15:57:](#)

[E-Tek wrote on 27 Jun 2012 02:02:](#)

From Rav Elya Lopian, an amazing vort.

It says in Avos, Kach Hi Darka Shel Torah, etc, Chayei Tzar Tichye.

A life of pain you live.

And then it says Im Ata Oseh Kein, Ashrecha Baolam Hazeh, etc.

If you do it, you'll have an amazing life in this world.

Asks Rav Elya, how is it possible for a person to have a chayei tzar, AND an ashrecha baolam hazeh?

And he also asks, if this is the derech hatorah, presumably it is something everyone must do. Why does it say IM ata oseh kein, it should say KISHEATA oseh kein?

He answers, one who doesn't understand that difficulty isn't a contradiction to enjoyment of life is NOT doing it. If he was, IM ATA OSEH KEIN, he would understand the ASHRECHA.

Rabosai, if you are wondering whether or not to take the plunge, to clean house and commit, to give up your triggers, like I was doing, like many others on the forum did until they finally hit bottom, because you are worried- life will be painful, life will be hard...

I'm telling you, life is WONDERFUL. AMAZING. REAL. Yeah, it may be tough at times, but it's the good life. Take the plunge. Start enjoying life- real enjoyment.

Hatzlacha, all!

Meir

Wow!! Thanks for sharing!!

[bear wrote on 15 Jun 2017 16:08:](#)

[Chachaman wrote on 08 Apr 2013 07:50:](#)

Rashi in the beginning of Vayikra Perek 11 quotes the Midrash Tanchuma about why we were commanded kashrus:

A doctor has two patients, one of whom has hope of being cured and one who does not. To the one who does not, the doctor allows him to eat whatever he wants, because it doesn't make a difference. To the one who does, however, the doctor restricts what he can eat so that he will recover.

Jews have a hope of developing a relationship with HKBH, so what we eat makes a difference, and we were thus commanded; non-Jews don't share such benefits.

If so, we can apply this idea to the rest of the Torah--specifically zera levatala:

Every Jew has a hope of being cured. As long as you're Jewish, you're commanded, because there is yet hope that you will develop a relationship with Hashem and keep his Torah.

If you're Jewish, you still haven't lost hope.

Nice!

Very thought provoking!

[bear wrote on 15 Jun 2017 16:11:](#)

[syataDshmaya wrote on 18 Apr 2013 07:35:](#)

A saw a beautiful idea about dveikus in a sefer called Dorash Dovid.

He asks 'why did klal Israel only merit the level of prophecy that they did at the yam suf? How did this happen so soon after they were on the 49th level of Tumah in Mitzraim?'

He explains that in order to receive prophecy, one has to elevate himself above the physical, in order to be in a state capable of achieving an intimate connection with Hashem. This process is called dveikus. And the Meshech Chochma speaks about this:

'When a person knows that he is under the hashgacha of Hashem Yisborach, and when he knows that Hashem is capable of anything, and that **Hashem feels his concern or pain more than he himself does**, that person feels happy and calm. Because, he'll say, 'what is the use in worrying about these concerns, while Hashem feels them more than I do, and he is all powerful'. And this is called dveikus.'

At the sea, Klal Israel were surrounded on one side by a pursuing, mighty Egyptian army that had enslaved them for generations, and on the other by a vast and seemingly endless sea. When Klal Israel walked into the sea before it split - even until the water was up to their noses - so that they could follow Hashem and not go back to the Tumah of Mitzraim - they demonstrated they were willing to give up even their physical existence mamash for Hashem. That is how they achieved dveikus and came to the intimate connection of prophecy.

We should all be zocheh, with Hashem's help, to escape the grasp of Tumah by trusting in Hashem even when the situation seems impossible from every angle. We should always know

and feel that He feels our pain even more than we do ourselves, and we should give ourselves up to Him completely.

Love it!!

Thanks for posting

[bear wrote on 15 Jun 2017 16:22:](#)

[haramaz96 wrote on 21 May 2014 04:57:](#)

id like to share with u something nice i recently heard. we all wondr why it looks sooooo enticing to be hanging out with girls and to look at things we shouldnt. why does it appear to look like fun? and then after we act out, so to speak, we feel like dirt?

rav yissochar frand says in the name of rav pinchas ben yair: the tree of knowledge, in the times of adam and eve, was just a plain and simple tree. but wen g-d told adam "dont eat from it", the satan popped in and said to adam, "why listen to Him? why should u have any limitations? u have everything but this! and besides, the fruit from this tree besides for tasting amazing, is the remedy for anything and everything. itll giv u strength freedom fame u name it!... just eat it!". so adam and eve ate the fruit. but then suddenly they felt naked. it says ki airoomim heim. they werent physically naked! they felt naked of everything they gave up for falling to this small temptation. now lets look at ourselves. how naked and nasty do we feel after falling? why are we giving up to a stupid fruit? but lets look on the bright side. how amazing does it feel to stand up to the yetzer hara and say, "boom! take that! im not falling 4 ur garbage!" it feels amazing! stay strong guys!

Thanks for the chizzuk

[skeptical wrote on 19 Jun 2014 05:55:](#)

I was listening to a Jewish radio program in my car today by a Rabbi Barzilai. He talks about chinuch, and today's topic was perfectionism. I'm pretty sure he said that the following is from Gemorah, but I can't say for certain.

Every creature in this world is able to be self-sufficient within a few days of birth. Flies are created and they know what they need to do to survive. Cats, dogs, raccoons, birds, mice, etc. -

doesn't take them more than a few days to figure out what they need and they're set for life.

There's one exception - humans, the king of the "animal kingdom". It takes months before a human can eat food. It takes several more months before we can eat with a spoon without getting the food all over ourselves. Walking? Not so simple. To learn how to be self-sufficient takes years. How much schooling does it take? About 20 years, and even then we still don't have life figured out!

How can that be? Does it make any sense? The lowliest creature learns everything instantaneously and the one highest up the chain is floundering around for years??

The answer is very simple. Hashem sees very little value in things that don't require work. It comes naturally? You do it instinctively? Big deal. We weren't put in this world for that. We were put in this world to give it our best shot, to put in every bit of effort we have. It's not the achievement that matters, but the effort that was put in that Hashem really values. The effort itself is the target we should be aiming for. That is the goal.

Hashem could have made us perfect spiritual beings like Malachim. Instead, He made us as complicated imperfect creations, to show us that He wants us to make an effort to reach our goals. If we stumble and fall on the way, so be it. Our job is to keep pushing, one step at a time.

[peloni almoni wrote on 08 Aug 2014 06:18:](#)

The pasuk says: velo sasuru acharei levavchem ve'acharei einechem. Rashi brings from chazal: the eyes are scouts for the body. The eyes see, then the heart desires, and the rest of the body gets dragged into it as well. This raises an obvious question: the pasuk says einechem only after having said levavchem. If the chazal that Rashi brings is truly the torah sheba'al peh counterpart to this pasuk; if the lesson of this pasuk is, in fact, that first the eyes see and then the heart desires, why is the order switched?

There are many answers given. The following is very close to pashut peshat, and brings an important point home.

The cycle goes as follows: A person is walking, and something provocative catches the corner of his eye. Curious, his urge is to take a second glance, to turn his head, lift his eyes, and look. Says the torah: velo sasuru acharei levavchem ve'acharei einechem. We cannot control what leaks into the corner of our eye, or what pops into our direct line of vision. Aunoos, rachamana patreih. The ikkar is not to follow our heart and take a second look. Do you know why? Because

the eyes are the scouts for the body. The eye sees, and the heart wants, and leads the rest of the body to sin.

That is why the order is reversed. The pasuk is telling us the prohibition - do not follow your heart to take that second look. The corresponding chazal is warning us of what we know only too well - if you take that second look, the eyes will effect the heart, and pull the body into sin.

I think this is important for any male member of our species, especially us. It is something I am working on myself, as I have come to understand that it is truly the cornerstone to our struggle. Training our self not to take the second glance... and feeling good about it.

[bear wrote on 15 Jun 2017 16:53:](#)

[Positivity wrote on 26 Jul 2013 20:21:](#)

This may be famous...but I was inspired.

Rav Dessler (Chelek 1, page 42) brings a Gemara which tells of a man hiding in the walls of the house of a woman with whom he was having an affair. The husband came home and was about to drink water that this man knew was poisoned. At the point, the man jumped out and recused the husband.

Abaye says: It is certain that the man did not commit adultery with this woman; otherwise, he would have wanted the husband dead.

The Gemora asks: Isn't this obvious?

The Gemora answers: I might have thought that he preferred the husband alive in order to enjoy the woman as mayim genvim; km"l not so.

Tosafos asks: Maybe that is the case?

Tosafos answers: An adulterer is unaware of the concept of mayim genvim yumtaku.

Explains Rav Dessler: The vast majority of lust is the desire to have that which is not ours. We tell ourselves, "If only I had it, I would be happy." Once we do have it, it is now under our belt and part of us and therefore not special anymore. If we truly understood this, we would not run after lust. By definition, one who runs after a married woman believes that if she were muteres to him, it would be truly heaven on earth.

As I sit outdoors (with my back and screen to the street) enjoying Day 45 (bli ayin Hara), I am in the process of internalizing that much of my life has been about achieving that which I don't have and then being bored once I acquire it. Whether in relatively innocent form - a better job, a promotion, a better car, a new position in the community - or in its more sinister form - the next image or story, the next lady-in-waiting (thank you Dov for that wake-up observation), or the next mb session - I have tended to always feel a lack for what is not yet a part of me.

I am working on realizing that true Chayim means recognizing and appreciating that I can give to the world that is external to me - give my all to the wife and children I have, to the job I have, to the friends I have; rejoice in their simchas and in the fact that they are building their own batim ne'emanim b'yisrael - and know that I am not missing anything; on the contrary, I am now able to coexist with HKBH and the world around me.

Just a thought, opposite of "the stolen water outlook" is "hasameach bechalko/happy with your lot". Just like the outlooks are opposite so are the results. One causes you to be sad, desire what you do not have, and make you feel like you are missing out. while the other makes you happy and enjoy life.

Heard a great recording of [Rabbi Noah Weinberg](#) on sameach bechelko.

Here is the link to the recording and article. www.simpletoremember.com/articles/a/way-27-happiness/

[bear wrote on 15 Jun 2017 17:06:](#)

[Avrom wrote on 07 Apr 2013 03:59:](#)

On lag baomer we joyfully sing: „Omar R' Akiva, Ashreichem Yisrael! Ma hamikva metaher es hat'meim kach Hkb'h metaher es yisroel“ Why was it necessary for R' Akiva to tell us this?? The torah in speaks in length about Yom Kippur – and in other places as well, long before R' Akiva came around, Tshuva is mentioned, so why make such a big deal of this omar R' Akiva??

The Lubavitcher Rebbe explains: As we know there are no extra words in Mishnayos. Therefore it may seem strange for R' Akiva so specify: “Ma mikva metaher - es Hat'meyim” isn't it obvious that a mikva is metaher tmeyim?? He should have said “Ma hamikva metaher – kach Hkb'h metaher..!?” (Some answer because then the song would be missing words:))

The gemara (-iforgot where) has a dispute: If someone becomes tuma by touching a sheretz or by seeing shichvas zera he must go to the mikva – and when night falls, he's tahor. If someone however touches a mess(corpse) he must go thru seven-day procedure that includes getting sprinkled with the ashes of the Poroh Aduma, only then he regains his tahara.

Here comes the question: What, if someone (that touched a corpse and) during the 7 days of purity touches a sheretz or sees shichvas zerah. Do we say “let him take care of the small tumah and then you can proceed “ or do we say “You anyways are impure, so what difference does this small impurity make? Plus: The greater impurity will be removed thru the ashes of the porah adumah – so why make an effort for something that will vanish anyway?”

R' Akiva viewed the first opinion as correct and is sending us a deep message: Of course a mikva makes a person tahor! However,

“Ma hamikva metaher es hatmeyim” – just like a mikva is metaher the tmeyim, even though he is possessed by a much greater tuma as above-

“Kach Hkb'h metaher es yisrael” -So too, we still may be deep in the mud, but even a small step towards Hashem is very valued by Him and will purify us . Often it doesn't seem to sense to make a small change, feeling that it is so insignificant and that greater action is needed for any result. R' Akiva teaches us to No way!

-Ashreichem Yisrael

Nlce. Awesome year round, not just lag baomer. Thanks!!

[bear wrote on 15 Jun 2017 17:12:](#)

[Kedusha wrote on 11 Dec 2014 20:35:](#)

I have posted (with permission) a number of clips from Irgun Shiurei Torah's Shovavim series and regular Q&A series, in which questions are addressed to Rabbi Yisroel Belsky. I am providing all the links below (all but the first three will require access to the married men's forum).

guardyoureyes.com/forum/1-Break-Free/244893-Going-Out-Into-the-World

guardyoureyes.com/forum/1-Break-Free/262936-Rabbi-Yisroel-Belsky-on-Shemiras-Einayim#262936

guardyoureyes.com/forum/1-Break-Free/265495-R-Belsky-on-Internet-Addiction--the-Twelve-Steps#265495

guardyoureyes.com/forum/17-Balei-Battims-Forum/245025-When-Ones-Wife-Dresses-Immodestly

guardyoureyes.com/forum/17-Balei-Battims-Forum/245020-Relations-When-Shalom-Bayis-is-Lacking

guardyoureyes.com/forum/17-Balei-Battims-Forum/243744-Preparing-for-Intimacy---Halacha-and-Hashkafa#243744

guardyoureyes.com/forum/17-Balei-Battims-Forum/243744-Preparing-for-Intimacy---Halacha-and-Hashkafa#244690

guardyoureyes.com/forum/17-Balei-Battims-Forum/242373-Falling-during-falling-in-love?limit=15&start=30#244694

Thanks

[bear wrote on 15 Jun 2017 17:25:](#)

[Mkhelp613 wrote on 22 Nov 2015 18:09:](#)

I found a beautiful explanation of sefer Mishlei from the Vilna Gaon that sheds light on how the yetzer hara, the evil inclination, can trap us. In chapter 7 of Mishlei, Shlomo HaMelech says about the yetzer hara, that it first comes to us like this:

?? ?????????????? ????; ?????????? ????; ???????? ????????, ?????????? ???. 13 So she caught him, and kissed him, and with an impudent face she said unto him:

?? ???????? ?????????? ?????; ???????, ??????????????? ????????. 14 'Sacrifices of peace-offerings were due from me; this day have I paid my vows.

The Vilna Goan asks what to peace offerings have to do with the yetzer hara? He says that with a peace offering its a mitzvah to eat the WHOLE thing, AND to be happy while you are eating it! Meaning, there is a real risk that through a mitzvah such as a peace offering, where there is a commandment to enjoy the physical world in a sense, there is a real risk that the yetzer hara will then take that experience and turn it to sins.

What's interesting is that I've noticed that I tend to fall with guarding my eyes after Shabbos, after I have enjoyed the physical world, when that enjoyment in a sense was a mitzvah! Here the Gra is teaching that even so, don't enjoy it so much to the point where the yetzer hara can then take that enjoyment of the physical world and isolate it from its spiritual root.

He says also there is a sense that when we do mitzvahs such as eating on Shabbos, we can think we 'paid our vows.' We did our part to enjoy the world in a spiritual way, and now we can take a "break" and enjoy it in a selfish way. Why do we think like that? Perhaps it is because we were wrong to think in the first place that it was ever ok, even on Shabbos, to enjoy the physical world as the physical world. Even on Shabbos, when we are allowed to indulge in pleasures that we normally aren't advised to enjoy during the week, it is still so important to keep in mind that this is still a spiritual form of serving Hashem, and that *it is never recommended to us to enjoy the physical world for its own sake*. Because once that happens, the yetzer hara says...

?? ???-???, ???????? ????????????; ???????? ??????????, ??????????????. 15 Therefore came I forth to meet thee, to seek thy face, and I have found thee.

?? ????????????, ???????????? ??????????; ?????????, ?????? ??????????. 16 I have decked my couch with coverlets, with striped cloths of the yarn of Egypt.

Here the Gra says that the the bedding represents the pleasures of this world that put us to sleep to our spiritual mission, and then the yarn of Egypt wraps us tighter in the pursuit of pleasure. This was all because the yetzer hara made us think that when we were doing 'pleasure mitzvah's like eating on Shabbos, that it was ever ok, in the first place, to enjoy these pleasures as physical. No, we were only ever allowed to have those extra indulgences by seeing the physical pleasure as rooted in the spiritual world, and in that way to realize Gd's unity on all levels. But it was never ok, even on Shabbos, to enjoy the physical world for its own sake. Then the yetzer hara says...

?? ????????? ??????????????-- ??? ?????????, ??????????????. 17 I have perfumed my bed with myrrh, aloes, and cinnamon.

Here he says 'perfuming the bed' means that the yetzer puts the person 'to sleep,' 'in bed,' asleep to his spiritual mission and to his post as a soldier fighting the yetzer hara. This is done through perfume, which has the same root as niuf, adultery. The yetzer hara is trying to steal us from our true spouse, our soul, by putting us into spiritual sleep.

Then it speaks about myrrh, aloes, and cinnamon. Here the Gra says that this represents the aspect that a person who does teshuva out of love is able to turn his sins into these beautiful fragrances. The yetzer hara knows that we want to grow and to teshuva, so it tells us that it is ok to sin by enjoying the world in a selfish way, because we can always do teshuva out of love and fix it. This is a big mistake, because we know that someone who says I will sin and then do teshuva will have a very difficult time doing teshuva. Not impossible, but much more difficult.

?? ?????? ????????? ???????, ???-?????????; ??????????????, ??????????????. 18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

Again, the yetzer hara says let's enjoy sins until the morning, until the end of life when we pass away,; when at that time we can "solace ourselves with loves," i.e. that we can fix the sins at the end of life by doing teshuva from love. But we know, it is a big mistake to think that way "l'chatchila!"

I just found it interesting, helpful, and inspiring that I was having trouble consistently on motzei Shabbos, after Shabbos, when we were allowed to enjoy the physical world for spiritual purposes. Perhaps I have been enjoying the physical world for its own sake on Shabbos. Then the yetzer hara could get me to think that it was ok to do physical sins after Shabbos. But if we never enjoy the physical world for its own sake, even on Shabbos, we don't give the yetzer hara any chance to make us think that that is ever ok. So it could be that guarding the eyes, according to this, really begins with eating properly etc. with holiness..

Wow, incredible understanding of Mishlei through the Gra. Shkoyach.

Have noticed feel on edge a lot after shabbas, and it is a common time I fell (just looked on my fortify battle tracker). Maybe it has something to do with this.

Thanks

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Re: some highlights

Posted by Trouble - 15 Jun 2017 18:17

I'd much rather you clutter the forum. This way, when I click "recent posts," I'd get a dose of Torah.....

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Re: some highlights

Posted by bear - 15 Jun 2017 18:21

Lol, I would but I am afraid I will get in **TROUBLE** !

Just messing thanks for the post though!

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Re: some highlights

Posted by bear - 15 Jun 2017 18:27

Guys also lets not limit this thread to only highlights from the Torah and Chizuk section. Rather any Torah and Chizuk Highlights you see in any of the other forums, please post here as well.

Thanks

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Re: some highlights

Posted by bear - 15 Jun 2017 18:29

[TzedekChaim wrote on 29 May 2017 19:26:](#)

you know we say that kohen gadol on yom kippur when he goes into the kodesh hakodashim he prays a short prayer so that the people shouldn't get nervous that he died. the gemara asks what does he pray for? IT answers that he prays for the rain to come down. What?! What a waste! He is the holiest guy, in the holiest place, on the the holiest day of the year and that is what he prays for! a few drops of rain! Why do we use such a strong prayer for this seemingly little thing? I heard in a shiur once the answer. In eretz yisroel they need the rain. However, if someone is walking on the road and it starts raining, they will pray for it to stop. Why do the walkers win out over the tziburs of yidden praying mashiv haruach? because they really mean it. They feel the cold water running down their back and getting in their eyes and they really mean it. When a jew really means something it is so powerful. This is why it takes the kohen gadol at such a powerful moment and place to counteract the prayer. Your prayer when you were going through the roller-coaster-heck (believe me, I've been on my own roller coasters to understand an inkling) is so powerful, sincere, dear, and lasting to Hashem Yisborach that I have no doubt in my mind that it has helped many a chasson!

Al ahas Kamma ViKamma all of the prayers that come from the heileger GYE chassidim on this site who are striving so sincerely to come close to Hashem. It's mind boggling if one thinks

Thank you for sharing and your constant encouragement!

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Re: some highlights

Posted by bear - 16 Jun 2017 05:31

"wantoimprove" post=275471 date=1453795050 catid=15I'm looking for the source that's posted encouraging making a shavua in matters of gelui arayos. I can't find the page; is the the Ohr Hachaim?

[eslaasos wrote on 26 Jan 2016 17:10:](#)

I can't take credit - Gevurah Shebeyesod emailed us with this from the Daf Yomi of a few days ago

[wantoimprove wrote on 27 Jan 2016 12:56:](#)

Ohr HaChayim Parshas Matos - Bamidbar 30:2. Here's the link:

www.guardyoureyes.org/wp-content/uploads/Ohr-Hachayim-Shvuos2.gif

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Re: some highlights

Posted by bear - 16 Jun 2017 05:42

[syataDshmaya wrote on 28 May 2013 20:48:](#)

Rav Schwab says that the word Modeh means to admit. When we thank Hashem, we admit that

what we thank him for comes from him.

When a person is given something that he likes, the automatic, animalistic response is, "more!" This causes the person to turn toward the source of this good stuff. This is how animals are trained. We give dogs treats, and they want more, so they try to figure out what made them get the treat.

If we had everything we needed or wanted, our automatic nature would over power us, and we would be totally self-absorbed. Hashem creates us with lacks, so that even by our animalistic nature we turn outside ourselves.

The next step, for higher beings, is to desire to give back. This can either be motivated by a desire to return to a state of self-absorption, or self-sufficiency, (by getting even), or it can be motivated by a desire to engage in the give and take of a relationship. Either way, a relationship is thereby established, which is the only way a person can be whole or complete (ie. by being other oriented, and not being alone, and allowing others into their lives.)

Perhaps this idea can be found in the blessing: Borei Nefashos Rabos V'Chesronan, Al kol ma shebarasa lehachayos bahem nefesh Kol chai. Baruch Chei Ha olamim.

Thank you for starting this beautiful thread.

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Re: some highlights

Posted by bear - 16 Jun 2017 05:44

In regards to Nocturnal emissions:

[jewishfiltergeek wrote on 02 Dec 2016 19:24:](#)

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"jewishfiltergeek" post=299024 date=1480810748 catid=15Git Voch,

I left out the most important gemara in Avodah Zara Daf 20.

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Hatzlucha Rabba!

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Re: some highlights

Posted by bear - 16 Jun 2017 06:18

[HayomYom wrote on 22 Dec 2016 15:11:](#)

Welcome,

Your 'topic' sounds scary. But as the great R' Nachman says:

?? ??? ?????? ???????? ??????, ?????? ???????? ????

Hatzlacha

[GrowStrong wrote on 08 Jan 2017 21:54:](#)

Just watched this shuir from Rabbi YY Jacobson which is mind blowing!

I didnt realize until the end but the whole shuir is **so** relevant to addicts, especially the summation - I have to go re-hear it again now.

The Guard might consider uploading this to the safe video site.

<https://youtu.be/YCBzpDqU0c8>

[Yosef Tikun HaYesod wrote on 10 Jan 2017 16:25:](#)

I liked the shiur very much...and his delivery is very entertaining as well.

Thank you for posting this and letting me (and others) know.

Now enjoy this, from Yeshivas Ateres Shimon (someone here said to sign up for their email list):

"And Yakov Avinu sees the wagons that Yosef sent for him, and Yakov's spirits were lifted from this".

Zakt R' Levi of Berditchev, wagons, "Agalim", come from the lashon of "Igul", a circle.

The wheels of a wagon are what make the wagon go. The wheel was the point of inspiration

that Yosef sought to teach his father. Father, life is a "Galgali hachazer",

it's a wheel that goes around and around. Sometimes we are up and sometimes we are down.

Over the last 22 years you have been down, father because we have been separated.

But the wheel is about to turn. The tables are about to turn.

Life is about to change and things are going to be better.

This should serve as tremendous chizuk for each and every one of us.

Life never remains at the bottom of the wheel. Things always change.

In fact, the Sfas Emes says, "Elokeicha" with a hey, is gematria "galgal".

When it seems like Hashem is administering Midas haDin,

always remember that life is a wheel that goes round and round.

[AvigdorBenYisroel wrote on 09 Jan 2017 23:47:](#)

Topic: Bechira Mitzvos

"Rava said to his talmidim, I beg of you, don't lose both worlds!" One can lose his entire olam hazeh, killing himself for the torah... but if he does mitzvos without thinking, Rava is telling us, he lost his olam haba as well. It can't be helped, to get olam haba we have to internalize the mitzvos, we must do them with our whole heart and soul, otherwise... lose both worlds!

V'yasem mbelibeinu ahavaso v'yiraso, v'laasos retzono **ul'uvdo b'levav shalem!**, why?
"Lemaan lo niga lorik"! Otherwise it's all wasted! So the tip is:

THINK! when you do a mitzva!

[AvigdorBenYisroel wrote on 12 Jan 2017 00:45:](#)

Topic:Teshuva

The way to do teshuva is not to expect a complete change overnight. Malachim fly, but when they were teaching Yaakov, a human, to ascend to heaven, they showed him that he must ascend a ladder, slowly, step by step.

If someone smokes twenty cigarettes each Shabbos, and one week he smokes only nineteen, make no mistake about it, it's a very big deal! The fact that he gave up the twentieth is a great accomplishment.

Of course, he'll still get punished for the first nineteen, no question. But not smoking the twentieth is still a great accomplishment!

One should never think it's all or nothing.

One step, another step and another step, and little by little before you know it, you've ascended the ladder to perfection!

[AvigdorBenYisroel wrote on 23 Jan 2017 18:11:](#)

Topic: Positive Thinking

Think good thoughts! Most of your troubles are of your own making [your biggest enemy is your mouth by the way, but that's a topic for some other time]. Say a man is walking on the street and his mind is working overtime, he's thinking "last wednesday my wife didn't say hello when I walked in, what a chutzpa of her"! and he continues thinking about it until he gets sick he gets an ulcer or he gets diabetes. I knew a man who had a fight with his wife and he dropped dead of a heart attack in middle of the fight. People get so worked up over minor things, and for no reason other than thinking.

If the same man would forget about getting a warm smile from his wife, and instead he's walking on the street thinking gratitude. "Baruch Hashem I have a wife, baruch Hashem I have a family"

Oh does his life look different!

He's a happy personality.

I heard today a nice vort today from R' Fischel Schachter Shlita what he repeated from the Sfas Emes on this week's Parsha.

[Link to download video](#)

[illegible]

20 / 28

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 ??:

I heard a nice Word from '?' '???? ??????????' which might be a chizuk for all of us, so i figured ill share it.

there was a ??? who owned a huge vault of tons of gold, silver, diamonds and what not, but the vault was a total mess, so he asked one of his employees if he would like to be in charge, and clean up the mess, put everything in place, have an inventory count of everything, and besides being paid a nice salary he can take home what ever he wants, so the employee replied that he has to think it over, because its a very hard work, a lot of hours, and many more lazy answers, so ?' ??? asked, could that be more a ??? ??? of such a guy?

the ???? is, that hashem told us, that to fight ??????? is treasures, thats what he wants from us, and for every fight and win in our struggle is not only we get paid for the win, we get paid for the fight too, so could that be, more ??? ??? not to fight our struggle? its a double win..

I just learned a nice word on the parshe, from ?? ??????? ???????, the medresh says, there was a perfume street pedlar who was announcing in the streets, "who want to buy medicine which

guarantees life" "who want to buy medicine which guarantees life" so R' Yane came out, that he want to buy, so the pedler told him that's not made for him, he took out the ?????? and showed him "?? ????? ????? ?????, ????? ?????? ??? ?????? ????? ?????, ??? ??? ????? ???.

What did this pedler sell, he was selling perfume, a ????? is selling perfume, what is the signs of a good food and of a rotten food? the smell, good food smells good, and rotten food smells bad, so when someone is spoiling his ?????? and his ????? he gets a bad smell, because his ????? is getting cut off, if someone is not watching on his speech, he is disconnecting him self from his ????? the ?????? says on ????? ??? - ????? ?????? and if someone is not watching on his ?????? ?????? he is also disconnecting him self from life, as known that ?????? ??? comes from all parts of the body.

and that's what the ????? was selling, who wants to get perfume, which shows sign of life, a good smell? ????? ?????? ???, watch on your speech, ??? ??? ????? ??? watch on your ?????? ??????, the you will have a life, a good smell.

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Re: some highlights

Posted by bear - 16 Jun 2017 06:28

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/13840-Likutei-battleworn

Likutei Battlewron=high yield

Also:

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/55261-PURIM%21%21%21

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/39497-Control

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/41416-Whats-special-about-the-Torah-approach

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/18513-WHO-AM-I-%E2%80%93-3-A-PERSONAL-MESSAGE-TO-EVERY-MEMBER-AND-GUEST-ESPECIALLY-YOU%21

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/20344-YOM-KIPPUR-IS-COMING%21

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/19532-AVINU-MALKEINU%21

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/17610-TESHUVA

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/18017-ES-HACHAIM-VES-HATOV-ES-HAMAVES-VES-HARAH

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/8157-Kol-Mitzvosecha-EmunahTorah-Tavlin

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/40188-WHAT-IN-THE-WORLD-DOES-HASHEM-WANT-FROM-ME%21%21

guardyoureyes.com/forum/15-The-Torah-amp-Chizuk-Approach/7739-THE-TORAH-APPROACH%21

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Re: some highlights

Posted by bear - 18 Jun 2017 19:44

"gevurah" post=89589 date=1292591206 catid=15The first Nesivos Sholom-(Slonim) in the Parshah V'Yechi is Gevaldig

A Must Read!!!!

[ninetydays wrote on 11 Nov 2011 18:11:](#)

Hi All -

This just hit me and I am sure it is spoken about by everyone. Sometimes the Torah refers to sex and "knowing" and sometimes it refers to it as "lying down" or "to bring her in" or "to come on her".

This really describes the two reasons people are intimate. To develop and emotional connection or pure physical pleasure.

I did not go through the times in the Torah where there leshonos are used but I will begin doing that this Shabbos.

ninety

[cleanisrael wrote on 05 Nov 2011 18:31:](#)

Shortly before Sukkos, I bought Shlomo Katz's new live CD. There's a story on the CD that blew me away when I heard it, and continues to completely reshape how I look at the world and at my life. I'm sure there are a number of people who would really benefit from this story

One of the Rebbe's from the dynasty of Slonim was traveling to a distant town. He stayed at a particular inn while he was staying in the town.

One night while in the lobby of the inn he saw another Yid walk in. This Yid immediately caught his attention because his face was shining like Moshe coming down from Har Sinai.

The rebbe thought, "this must be an amazing tzadik, to have such a radiant, vibrant face."

We went over to him and said, "Rav Yid - if you don't mind my asking - who are you? Your face is glowing like the sun"

The Yid was a little taken aback that this great rebbe would be asking him such a question. He regained his composure and answered.

"I don't know what you're talking about. I'm no one special. I'm just a simple Jew who tries to do his best in the world."

"What do you mean?" asked the rebbe.

"Well you see I don't really learn. And I don't really daven - you see I can't read. I go to shul and try to daven shacharis. I mumble a few words, but then leave because I just can't do it. Same thing by mincha. Same thing by maariv. I'm telling you, I'm no one special."

"But you must be!" exclaimed the rebbe. "Only an amazing tzadik could have the aura that you have. When you walk into a room it literally brightens with your presence!"

"Well there is one thing," the Yid said. "But I'm sure it's nothing special. I'm sure everyone does it."

"Tell me," insisted the rebbe.

The Yid said: "Every night before I go to sleep, I say "Master of the World, there's only one thing that I request of you. If you don't believe, if you don't think that tomorrow I can't do all that you need me to do in the world. If you don't think that I can't get the job done, the job for which you brought me into this world...don't wake me up.

All of us are amazing people, and all of us have a reason for being here. And the knowledge that the fact that I'm alive right now, means that I have a reason for being here is enough to know that I've have purpose and that I'm an important person.

Everyone who's struggling should here this message and have knowledge and confidence to know that Hashem, our father, 100% believes in you, that you do what you're supposed to do.

On a side note, I highly recommend the CD, it will take you to another place.

[geshertzarmeod wrote on 28 May 2012 13:17:](#)

I came across the following on shavuous. I thought the tzibur would appreciate it.

The Nesivos Shalom says that there are certain things that a yachid cannot accomplish on his own.

Only when he is part of a tzibur is it possible.

Kabala's HaTorah for example could only be accomplished by our being unified as a tzibur.

Similarly, all the inyanim of kedusha are written b'lashon rabim.

because the yachid on his own can't overcome it on his own.

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so you see we as individuals cant beat this thing. Its only thru joining a tzibur like GYE that gives us the ?? to win this battle.

[Shivisi Hashem wrote on 08 May 2017 01:48:](#)

Breaking Free Chizuk # 1664

The torah part, about ?? ??????-???????, ????? ?????-????? is an unbelievable pshat, i love it,

The ????? ????? says it too last week, parshas Kdoshim, that ???" says that this parshe was said ?????, when all the yidden were all together, so he asks, that all the ????? were said ?????, there is no ????? was said seperately to one jew or a seperately part of jews, so he answers that by kedosihm someone can think that the best way to be holy is when he is a loner, goes only by him self, so thats what he says, that in order to be ??????, you must be ?????, you must be together with friends, so you can learn from each other how to be and sgay holy....

[giboir wrote on 06 Jan 2011 22:48:](#)

I heard a good vort at shiur yesterday which gave me a lot of chizuk especially in regard to our struggles.

The first Mitzvah that was given to Klal Yisroel is in this week's sidrah which is the Mitzvah of Rosh Chodesh. However, the first Mitzvah that involved an action is the Mitzvah of Korban Pesach, also in this sidrah.

What is the importance of this Mitzvah? Part of the commandment was to put the blood on the doorposts so that the Yidden would not be affected by Makkas Bechoros. Why should the Yidden have been more at risk from this Makkah as opposed to all the others which did not affect them at all? Also, why should blood on the doorposts help?

In the Hagadah we read that Makkas Bechoros was carried out by Hashem Himself and not through a Malach, Saraf or messenger. We can imply that the other Makkos were in fact carried out by Malachim and other heavenly messengers. The reason that the Yidden were not affected by the first nine Makkos is because these heavenly beings have no power over the Yidden as the Yidden are greater creatures (even when they are on the 49th level of Tumah). To give an example, it is as if the Malachim etc. are pouring dirty water down from the ninth floor of a tower building. The Yidden are on the tenth floor and therefore are not in the 'firing line' and cannot be harmed. However, Makkos Bechoros was carried out by Hashem. He is a much higher source and therefore the Yidden were at risk as well.

The only way that the Yidden could be protected was by becoming part of Hashem's camp. Putting the blood on the doorposts signified that this home was a Mikdash Me'at and part of Hashem's territory. It is a similar concept to an embassy building. For example, the Israeli embassy in England is considered as Israeli territory despite the fact that it is situated in London. Therefore, in Mitzrayim, the Jewish homes were not considered as being within Mitzrayim and were Passed Over. Hence the name of the Yomtov is Passover as this was the key element.

This is the fundamental of Mezuzah. By putting a Mezuzah on our door we are declaring that our home is no longer in the territory of the goyim of England, America etc but in fact it is the territory of Hashem. Our homes become a Mikdash, totally separate from the schmutz around us.

If we bring the schmutz of the street into our homes we are totally contradicting the message of the Mezuzah. If we do this our homes become the same as those of the goyim and may not be 'Passed Over'.

On a separate note, the first Mitzvah is that of Kiddush Hachodesh. The posuk says 'Lochem' which signifies that we have control over setting the month.

What is the significance of this Mitzvah as the first Mitzvah given?

The answer is in relation to the issue of time. A slave is not in control of his own time. He gets told what to do and when. Whilst we were slaves to Pharoah we were not in control of our own time. At the time of the Geulah we became free and therefore gained control over our time and our activities. This is the message of Kiddush Hachodesh. Now that we are no longer slaves, we have control of our time and have to use it wisely in the service of Hashem.

How many of us waste hours and hours of time as slaves to our addictions. May we all have a full Geulah soon.

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Re: some highlights

Posted by bear - 18 Jun 2017 19:50

I think I went on all the threads in the Torah Chizzuk section. And above is all the ones I found that I felt were highlights. If I missed some highlights (which I probably did) please post them here. Also if there are other torah and chizzuk highlights from other sections please post them here also. (except for Beis Medrash section because hopefully will be another thread for just the Bies Medrahsh highlights.)

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