

Chizuk from the parsha and yomim tovim

Posted by DavidT - 28 Feb 2020 03:27

I thought of this vort...The aron was made of wood inside between two layers of gold. Sometimes we meet a person that looks like gold from the outside but after becoming close to him and hearing his life story and his weaknesses, falls etc, it seems like a lot of plain wood inside. (Like the zohar writes, wood that the fire can't light up needs to be roughed up). But you need to go deeper and really get to know the truth of the person's struggles, wins and good will, then you'll see that it's pure gold...

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Re: Chizuk from the parsha and yomim tovim

Posted by DavidT - 04 Nov 2021 16:35

The reason that Yitzchok wanted to give the berachos to Aisav (it's true that Aisav managed to fool him to think he was a tzadik, but he certainly knew that Yaakov was the one who sat and learned Torah all day while Aisav had shortcomings) is that Yitzchok felt that only one who has nisyonos and challenges is worthy to get the berachos.

Therefore, Yitzchok felt that only Aisav could get the berachos because even though Yaakov actually learned more and may have behaved better, Aisav did have the nisyonos that would make him worthy.

In reality, Aisav was not worthy, because he had not overcome his nisyonos, and Yaakov's nisyonos were yet to come.

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Re: Chizuk from the parsha and yomim tovim

Posted by retych - 26 Nov 2021 12:51

From Torah Wellsprings Vayeishev 5782

We know Eishes Potifar thought she was acting Lshem SHamayim, having seen that she would have a descendant from Yosef. Divrei Shmuel says, Yosef knew this as well. He thought it meant he would end up sinning with her. He could have just given in, since he would be doing it anyway. But instead he said, at least this time I won't do it, I'll pass the test for now. And in the end he had Siyatta Dishmaya and never sinned.

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Re: Chizuk from the parsha and yomim tovim
Posted by omekhadavar - 26 Nov 2021 14:33

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Re: Chizuk from the parsha and yomim tovim
Posted by DavidT - 26 Nov 2021 15:09

For an entire year, the wife of Potifar had tried to seduce Yosef every day. Yosef had used his own righteousness and free-choice to avoid her for a full year. He had already done all he could do with his own free will, but his madrega wasn't "complete" because there was no way for him to avoid the feeling deep down of "I was able to overcome this great test"... As great a Tzadik as Yosef was, there was no way for him to not have a slight feeling of "Kochi Ve'Otzem Yadi" in his overcoming these great tests. Therefore, his great Madrega was still missing the true recognition that everything he had achieved was really from Hashem. In order to bring Yosef to the madrega of Tzadik Yesod Olam, he had to come to a complete recognition of this reality. And that was the purpose of this final test. Yosef was shown clearly that he could NOT withstand this last time without clear divine intervention. He saw that he indeed would have fallen had Hashem not stopped him. And with this recognition, Yosef was able to achieve the "Bitul" that completed his Madrega, and through this he reached the high level of Tzadik Yesod Olam.

This is the bechina of Moshiach ben Yosef. However, the Bechina of Moshiach ben Dovid required an even **deeper** internalization of this recognition, and that is why Dovid Hamelech was actually brought to sin by Heaven. In order to reach the level needed for Moshiach ben Dovid, he needed an even deeper recognition of this reality, and therefore he wasn't saved from the sin like Yosef was. He was brought to fall, and his Tikkun was accepting that it was brought about by Heaven. His struggle and test were not with the sin itself. That was preordained by Hashem. His test was what he would do AFTER the fall. Dovid retained his faith and didn't fall into Yiush - even though the shechinah left him for 20 years afterwards! That was Dovid's test - and his greatness.

Rav Yechezkel Levinson, the Mashgiach of Ponovitch, wrote in his sichos Mussar that everything that happens to us, including our sins, are really from Hashem. So Rav Yechezkel asks, if this is the case, what is asked of us? And he answers something amazing . What is asked of us is only to come to the recognition that our falls are from Hashem. As long as we feel WE did the sin, we are far from our Tikkun. Our Teshuvah is nothing more and nothing less than

coming to the true recognition that Hashem brought us to fall and not to give up. At that point we can have a true Tefilah to Hashem to take us back. The new "Retzonos" that we develop as a result of our fall, **that** is the real Teshuvah.

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Re: Chizuk from the parsha and yomim tovim
Posted by DavidT - 26 Nov 2021 15:30

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Chizuk from Parashas Parah
Posted by DavidT - 25 Mar 2022 15:38

In the yotzros of Parashas Parah we say:

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This can be translated, "How does one become pure? How does one stop sinning? The answer is ?? ??? ,by saying "No!" once and for always. Say "no" once, and you won't need to say no again.

To explain this idea, we share the following: An alcoholic recognized that his drinking was destroying his life, so he decided never to drink again. Around ten in the morning, he became thirsty for a drink, but he controlled himself and didn't take it.

At noontime, he started walking towards the bar, his old habits overtaking him. Midway, he reminded himself of his resolve and stopped himself. He wouldn't take a drink, and that was final. He returned home. He had several other tests that day, but he overcame each challenge. Ten o'clock at night, he told himself, "I had a very good day today. I deserve a drink to celebrate." So he went off to the bar and got drunk.

Tomorrow, if he decides once again to stay clean, he will need to say "no" again. Why? Because his first resolve wasn't strong enough. But the teshuvah we are talking about in the yotzros is ?? ??? ,when one says "no," once and for always. This is indeed an approach to teshuvah, but there is also the gradual approach.

The Midrash (Tanchumah, Behaloscha 10) says, "The Jewish people said to Hakadosh Baruch Hu, 'Ribono shel Olam, You know the great power of the yetzer hara... [How can we conquer him?] Hashem replied, 'Send the yetzer hara away, step by step in this world, and I will totally remove the yetzer hara in the future. Today, improve in one thing; tomorrow, improve a bit more until you acquire a second nature.'" This Midrash refers to the gradual approach to teshuvah.

When one sets out on becoming a better person, he isn't always able to make one final and firm decision to change. Often, one needs to change gradually, step by step, day after day. If he doesn't give up, he will succeed.

The Beis Avraham of Slonim zy"a, compared this to someone who drinks a cup of wine. It seems like nothing happened. He isn't drunk. He isn't even dizzy. Then he drinks a second cup, and then a third until he's intoxicated. Now he recognizes that the first cup also contributed to

The Tanya (27) teaches: "Whenever one is victorious over his yetzer hara, even for just a short moment...for example, he desires to eat, but he pushes it off for an hour or even for less than an hour, and during that time he studies Torah... Or when one remains quiet and doesn't say what he strongly desires to say...even if it is merely for a brief moment... it sanctifies him... As Chazal say: 'When a person sanctifies himself a little bit below, Heaven sanctifies him a lot from above.'

So, two things happen when one improves step by step: (1) Each time he overcomes the yetzer hara, he gradually becomes a better person. (2) Each small step in the right direction is significant because this small deed grants him siyata dishmaya. Hashem will sanctify him and help him win over the yetzer hara.

Re: Chizuk from the parsha and yomim tovim
Posted by DavidT - 02 Jun 2022 16:30



GUARD YOUR EYES!

WEEK 10 CHZ

Iron 41 • Iron Shot Thursday May 28, 2021 • 1 Hour 15



SEVUOS

A Kingdom of Priests and a Holy Nation

At the receiving of the Torah, Hashem said to the Jewish people: "for you are a Kingdom of priests and a Holy Nation." What does this really mean?

The world has 6 basic levels of evolution. The first level is DOMM - Dirt, Rock, Water, etc. The second level of evolution is ZODACHAH - plants, the grains and the vegetables. The third level is CHAY - living creatures, from insects to elephants and monkeys. And the fourth level is M'ADABAR - speaking human beings. But, Chazal tell us that there is a 5th level - the Jewish People. We are literally an entire step in the evolutionary ladder over regular human beings. Why is that? What makes us so special? After all, we also are born and die, we also eat, sleep and go to the toilet. So what makes us so much higher?

We are called a "Holy Nation," Holy means separate and above our animal instincts. We are human beings without the Torah are just complex animals. Yes, they are MEMBAR - Speakers, but they are just really intelligent animals. Without the Torah, we are just animal instincts, the same instincts that dogs and monkeys have. Of course humans are more pure than regular dogs and monkeys. But Hashem wanted by their desires. And that is why we were born from His Creation.

had a plan for evolutionists progress BEYOND just animal instincts." Hashem envisioned a creature that was able to transcend above nature, a people who would rise ABOVE their animal instincts and be a Kingdom of Priests and a Holy Nation - a Nation with a connection to a RELATIONSHIP with Hashem.

The Rambam writes somewhere in Sefer Hilchos Avodah 3:1 that it is not enough in the entire Torah to find something in people like obtaining a high level of intelligence, or a high level of morality, or a high level of spirituality, or even the prohibitions of Avodah, they accepted these mitzvos with gratitude and crying in the Jewish space. "Nachum Lemmelberg wrote: And our sages have said, "bless and praise the name of our deities even we and ours," this is a hard, but this was DEFINITELY the test of the world's spirit during their animalistic instincts. Lust is everywhere, displayed through shame, and the whole world revolves around it. But not, the Jewish people, we are different. We are the pinnacle of Hashem's work here on Earth. AND BECAUSE we hard work to overcome our natural instincts by following the light of the Torah, we are able to transcend beyond the natural desire of complaining about it being hard which I definitely do, we should rejoice in the great honor that we have been given to be a part of the Jewish people, and we should work to represent Hashem's ultimate plan for Creation.

SMILE!

IT'S CONTAGIOUS

Wearing a mask inside your home is now highly recommended, so please do so to prevent COVID-19 but to stop crying.

Whoever comes you meeting, go to their house now. They should be home.

"I always drive late at the office but I make up for it by leaving early." - Charles

"I'm in shape. Round is a shape." - George Carlin



No one should be allowed to drive and there are no late accidents for 18 consecutive days. There are no early going to school in certain classes, people who bring driving again, but at the end the posted speed limit is gone.

I hope they also blocked the entrance to this slide and it's not just of who's going to get out.

www.chamiguardians.org

Re: Chizuk from the parsha and yomim tovim

Posted by davidt - 03 Aug 2025 21:05

My friend, tonight we sit low, and we cry.

Not just for a Temple that burned in the sky.

We cry for the parts of us that broke,

For the lies we chased, the fire, the smoke.

The Bais Hamikdash didn't fall in one day

It crumbled slowly, when we lost our way.

And so it is with this fight you face:

No one crashes in one wrong place.

It starts with a glance, a click, a thought,

Until your soul feels tangled, caught.

But don't let shame define your name

You're not beyond return or flame.

Tisha B'Av is not just about tears,

It's a cry that echoes through the years:

"If you've fallen, you're not alone

Get up. Rebuild. Return Home."

Each time you say "no" when it's hard,

You lay down a holy building card.

Each tefillah, each clean night,
Is another stone in your soul's fight.

The Yetzer may tell you, "It's too late."
But Hashem never locks the gate.
He's waiting, watching, standing near,
Closer than you've ever feared.

So don't give up this pain you feel
Is not a curse; it's how you heal.
It means your soul still wants the light,
Still longs to turn this wrong to right.

Yerushalayim will rise again,
And so will you just say Amen.
This struggle doesn't make you less,
It's part of your unique holiness.

Cry today but cry with hope.
Don't let go of the rope.
Because the fire that once destroyed
Can also cleanse and fill the void.

You're not just fighting you're building, slow,

And one day soon, you'll truly glow.

A life of kedushah, pure and deep,

Born from the tears you dared to weep.

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