

Have you found something inspiring? Please share!

Posted by eyes - 12 Jan 2021 16:15

Dear Friends,

Do you find things inspiring?

Please share it

I found a hartzig niggun that I want to share

www.chabad.org/861887

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Re: Have something inspiring? Please share!

Posted by Markz - 13 Jan 2021 01:09

I found [this one](#) extremely inspirational!

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Have you found something inspiring? Please share!

Posted by eyes - 07 Feb 2021 12:33

Hi I found this interesting, while I was learning the tanya kadishe By the ba'al Hatanyah
V'hashulchan oruch

The central point of the above discussion was that through the occurrence of evil thoughts in one's mind and through one's battle against them, the sitra achara is subdued, causing great pleasure above.

The Alter Rebbe now goes on to say that this subjugation of the sitra achara and the consequent Divine pleasure are brought about not only by one's struggle against the sitra achara when it attempts to lead one to sin (as in our case, where the lack of a struggle against evil thoughts, and the continued meditation on them, would constitute a sin). Rather, one produces the same effect by struggling with one's nature in abstaining from permitted matters.

For as explained in ch. 6, any permitted action done without the specific intention of leading one to the serving of G-d (as, for example, eating in order to obtain strength for Torah study or performing the mitzvot) derives its vitality from the *sitra achara*. (This term simply means “the other side,” i.e., the absence of holiness.) Only an action so directed can draw its vitality from the realm of holiness. Therefore, whenever one refrains from doing even a permissible act (in which this intention is lacking) in order to subdue the *sitra achara*, he gives rise to Divine pleasure.

Furthermore, not only by fighting his evil thoughts does one subdue the *sitra achara*, but even in matters that are fully permissible,

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every act of sacrificing one’s impulse, even if only for a short while, i.e., if he delays partaking of even the permissible and essential with the intention of subduing the *sitra achara* in the left part of his heart, achieves this end.

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For example: when he wants to eat but delays his meal for an hour or less,

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and during that time, he studies Torah.

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For if he occupies himself with other physical matters, he does not subdue the *sitra achara* by postponing his meal, since he is in any case indulging his animal soul, but if he studies Torah during that time, then even when the delay of his meal does not gain him any time for Torah study, for he would have studied Torah regardless (as will soon be stated), and despite the fact that he eventually does eat, yet he subdues the *sitra achara* by the mere effort of postponing his meal, and thereby, he brings about the Divine pleasure caused by every subjugation of the *sitra achara*.

As the Gemara states: “The fourth hour [of the day] is when all men eat, but the sixth hour is the mealtime for scholars,”⁸

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because they would go hungry for two hours with this intention,

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although even after the meal, they would study all day.

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Similarly, if one restrains his mouth from saying things which he greatly desires to say concerning mundane matters—even where there is nothing wrong with the words per se, yet he refrains from speaking them precisely because he feels a desire to do so—

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and likewise regarding the thoughts of his mind, he suppresses an urge to think about some mundane matter.

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Even by the slightest subjugation of the *sitra achara* here below,

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the glory of G-d and His holiness is greatly elevated on high.

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From this holiness, a sublime holiness issues forth upon man below to assist him with a great and powerful aid in his service of G-d.

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This is what our Sages meant when they said: “If a man consecrates himself in a small measure here below, he is sanctified greatly from above.”⁹

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This is apart from the fact that when one sanctifies himself in permissible matters, he thereby fulfills the positive commandment of the Torah: “Sanctify yourselves, and be holy.”¹⁰

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Hence, apart from the consolation previously offered the beinoni—that through “turning away from evil” by combating evil thoughts and desires, he affords G-d a pleasure that tzaddikim cannot—his battle with the *sitra achara* also contains a positive quality in the category of “doing good” that is likewise not present in the divine service of tzaddikim.¹¹ This positive quality is the fulfillment of the mitzvah: “Sanctify yourselves...,” which applies only to beinonim, not to tzaddikim. For the intention of the commandment is that even one’s personal, permissible, and mundane matters should not be attended to out of the desire of one’s animal soul but for the sake of G-d. This directive cannot apply to tzaddikim, who are

unencumbered by desires of the animal soul, as the Alter Rebbe continues:

The meaning of “Sanctify yourselves” is: “You shall *make* yourselves holy.”

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That is to say, although in truth, one is not holy and separated from the *sitra achara*,

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for the *sitra achara* of his animal soul is still, as at birth, at its full strength and might, in the left part of his heart—the seat of the animal soul and evil inclination—

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The word kedushah (“holiness”) means “setting apart,” i.e., separation from the unholy.¹² The verse thus means: One should sanctify himself even if he must yet make himself holy and separate from the *sitra achara*, for at his present level his heart still desires those things that derive from it—

yet if even while at this level, he subdues and masters his evil impulse and makes himself “holy,” separate from the *sitra achara*, then, continues the verse:

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“You *will* be holy.”

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The words “be holy,” which, in their simple sense, voice a command, can also be understood as conveying a promise,

that is, that ultimately he will be truly “holy” and removed from the *sitra achara*,

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through his being “greatly sanctified from above,” as quoted earlier from the Gemara,

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and through his being aided from above to expel [the [i]sitra achara[/i]] from his heart, little by little, so that even in his heart, he will no longer have any desire for anything originating in the realm of the *sitra achara*.

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Re: Have you found something inspiring? Please share!

Posted by eyes - 07 Feb 2021 18:40

Dear Chevra,

I am inspired to share the following very personal story that happened with me. I have almost never shared it before.

I started on GYE in the summer of 2016, I just wanted to stop going on kosher websites that I thought would be a trigger for me. I also signed up for the daily emails.

One day I got a story in my email from GYE that shook me to my core. I most probably read it 2-3 times that day. At the end of the day I was machlit to give up my smartphone. I went that very day to my cellphone provider and bought 2 flip phones and they were both half price, because they were a return.

Well now it gets personal.

At that point we only had 1 child a daughter of whom I loved and I still do BH. We have an amazing relationship BH. But I really wanted another child especially a son. My wife had different issues, and we were not together on mikvah night for a few months. I really prayed hard for a son. Well to make a long story short and as clean as possible. BH from the day I bought my flip phone 10 months later we BH had a baby boy. I, as a father was so proud. In my eyes it was a clear indication from giving up my smartphone. BH he is the most beautiful child. He is so sweet BH. He goes to school and is now learning Aleph Bais BH. BH I am almost 5 years with a flip phone. I am some times the center of laughing stock as I have an antique phone. Other times I am respected for having such a phone.

What I am trying to bring out is this. Many of us have smartphones because that is the norm. Everyone has the newest iphone or android. Some of us need it and many of dont. There are many big doctors and lawyers that just use a flip phone.

I just wanted to share this with you.

Also to thank to lizensk for being so open with his life's story. I am blown over of what a mentch, and a real husband he is.

Eyes

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