

Posted by battleworn - 30 Jun 2009 13:49

## First of all, what is NOT the Torah approach?

The Torah approach is not “just stop doing it” and it is not to just learn more Torah and mussar.

It is not to just do some segulos and it is not to largely stay the same person you were until now.

It is not at all:

to just learn the Torah Tricks, Torah advice, as long as they can remain the same Yid they are now and somehow solve this problem in the "beis medrash" together with a group of yidden.

So what then is the Torah approach? The Torah approach is (1) to recognize that as the Gemoroh says in Avodah Zorah 17a: חסד חסד חסד חסד חסד –once one got so entrenched in promiscuity, it is the same as “minus” in that that one that stops and does Teshuva, will die. I think we all agree that that’s a pretty heavy statement. Death is usually considered serious business.

So do we all have to die in order to stop?

The Rambam in Hilchos Teshuvah 2,4 provides an answer:

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???? ?????? ?????? ????? ???'

According to the Rambam's prescription the sinner indeed dies and a new, bigger and better, person is born instead. But the addict of today needs practical advice on how to accomplish this change. (It's crucial to understand that "crying always in front of Hashem" is not something to dread. It's the farthest thing possible from that. In fact it's paradise, it's ??? ????? ??? in this world. "???? ????? ?? ??? ?' "- you have to taste it to understand)

The Torah approach is (2) to make recovery the focus of your life.

The Torah approach is (3) to stop listening to the y'h's lies and to internalize the following truths:

- a) The purpose that Hashem sent you to this world was to work on this very issue!
- b) The reason we are given a lifetime is because that's how long it takes until we get it right. And it's not supposed to be easy!
- c) Hashem doesn't make bad investments and when He gave you this mission, He knew what He was doing!
- d) Everything depends on the eyes, the heart and the mouth!
- e) Every effort that we make is worth infinitely more than anything in this world EVEN IF WE FELL IN THE END!
- f) The only thing we have bechira on, is Ratzon (Hishtadlus is part of ratzon); success is only in the hands of Hashem!

g) Our job is to do everything that we can. What we can't do, is not our problem. And if we can't do anything, all we need to do is have pure Emunah and leave everything up to Hashem! The clear realization that ??? ??? has the power to bring tremendous Heavenly assistance and at the same time, it destroys the lust at it's source!

h) The only way to fight the y'h is to learn how to avoid him!

i) Not only is this nissoyon not a hindrance to your success, but in fact it's the only way possible for you to reach your goal!

j) Hashem is totally and completely on your side, and he's NOT disgusted with you!

k) Every yerida is always a preparation for an aliyah!

l) The greatest nachas ruach for Hashem is when someone who is in the grip of the y'h still tries to fight -This is the ultimate Shechinah Betachtonim which is the purpose of all creation!

m) Hashem does not expect you do it alone! In fact isolation breeds lust as it says in Mishlei ????? ???? That's why Hashem gave us this Holy Holy network!

n) Every effort and every good ratzon adds up, and at the end Hashem brings the yeshua in the zechus of everything together!

O) The great efforts that we invest in this area have unparalleled significance and have the power to merit things like Krias Yam Suf. It is called Midas Hayesod and it's the very foundation upon which all other Avodas Hashem is built!

p) Every time we hold back from sinning, is many many times more significant than the times

that we c'v stumbled. (There are a few reasons for this.) It's on these successes that we can and must build, while being careful not to concentrate on the falls (Except lito'eles). There's no place at all for the "All or nothing" attitude!

q) Hashem wants our hearts! We must realize how much lust distances us from Hashem and we must want to give it up completely. If we try to stop sinning and continue lusting, it won't work. This is the very core of Torah life!

r) All the lust is only a "levush" that the y'h puts on to our longing for Hashem. At the source, it's holy of holies – a powerful all-encompassing yearning to be close to Hashem. By constantly fulfilling this inner desire and always developing a closer and closer relationship with Hashem, the lust will disappear. It also follows, that by weakening this "levush", the inner desire (the longing for Hashem) will be able to shine through. We therefore need to work on both aspects at the same time.

s) We need to have "Bitachon" that Hashem will save us if we do our part. Bitachon means that we need to be calm and rely on Hashem, while at the same time putting in maximum effort. Stress is detrimental to your battle, besides being a contradiction to Bitachon. Effort is our only duty, results are up to Hashem! It also follows that even if we didn't "succeed", if we tried our hardest then it was indeed a total success!

{Important note: To a "goyishe kup" Hishtadlus-effort is a contradiction to Bitachon. If it's all in Hashem's hands, why fight? But we know that it's quite the opposite. Hashem gives us the nissayon, **because our fighting is worth so much in his eyes**. This fighting is a very integral part of the purpose of creation. The value of one second of fighting is more than the value of the whole material world in its entirety. And it has the terrific power of bringing us so close to Hashem and His Torah! It's the stress and the notion of ??? ????? ??? that we have to get rid of.}

t) We are Holy! Even if we sinned thousands of times, inside we are purely good. The obvious proof to this is that we are looking to brake free. The y'h's main objective when he makes us sin, is so that he can thereby "prove" to us that we are lowlifes. That way, he can weaken our avodas Hashem. We need to expose the fallacy, and keep reminding ourselves how holy we are!

u) We were chosen by Hashem for this sensitive mission (of revealing the Shechinah in the

darkest places). We are Hashem's special force soldiers and we should be extremely proud of it! We need to embrace this mission with great **Simcha Shel Mitzvah** and remember that we are emissaries of Hashem Himself!

v) When one sins, he is not "annoying" Hashem, rather he is hurting himself and distancing himself from the Source of all good. It's not "me and the lust" with Hashem on the outside, rather it's "me and Hashem" and the lust is the outsider.

w) When faced with a test, we must always think "What does Hashem want from me at this moment". The past and the future are not the point. When we realize that every moment is given to us by Hashem for the purpose of doing His will in that moment, without any dependence on the past and future, there's no room at all for "yi'ush"

x) If we find ourselves in the midst of a fall and we stop right in the middle, the accomplishment is even greater!

y) If we were doing well and we c"v had a fall, the gain was not lost. All we have to do is learn from the fall, bounce back up and continue going even higher.

z) If you searched hard and long and Davened your heart out for so long and still couldn't find help. This should not surprise you. Because Hashem in His infinite wisdom knew, that for our good there needs to be a tremendous all-encompassing darkness before Moshiach comes. (I'll be"H discuss this at length below) And by doing what we can and not giving up even in that situation, we are accomplishing the greatest "tikkun" in history and THAT is what will bring Moshiach!

(If someone could volunteer to compare this list with the GYE attitude and prepare a list of what's here that's not there, it would be a big zikui harabim. Thank You!)

The Torah approach is (4) to develop an intimate relationship with Hashem. R' Pinkus Zt'l used to say all the time: "Hashem is not waiting (to bring the Geula) for us to be more midakdek in Halacha – we're doing well enough in that. Hashem is waiting for us to have an intimate relationship with Him." (Whatever is true about the Geula of Klal Yisrael, is also true for each ones personal Geula)

The Torah approach is (5) to make use of any tool that can be effective.

The Torah approach is (6) to step up your Avodas Hashem in all areas as the Rambam, Quoted above, says.

The obvious question is: If this is the Torah approach, why isn't that common knowledge? Why do so many Rabonim not know all this? The answer is – of course- that this information was never organized or codified. Widespread addiction is a totally new phenomenon among Torah Jews. In fact, I'm sure that if you would ask a Talmid Chochom from a few generations ago, what a lust addict should do, he would say that he should cry until he dies like the simple meaning of the Gemoroh quoted above.

It's not, c"v, by accident, that this hit us unprepared. To the contrary, it's the very essence of "chevlei Moshi'ach" Before we quote some sources, let's look at a moshol. We know that the holy avos, served Hashem with perfect mesiras nefesh. We can't fathom at all, their total devotion to Hashem.

And then what happens? Hashem sends the family down to Egypt and they sink down to, one second short of, totally complete Tumah! Some of us might have said: "You see where that path gets you. Absolutely nowhere! Everything is gone – total loss!!!"

But looking back we know that it was all a preparation for the greatest thing that ever, ever happened in this world. Hashem married us at Har Sinai!!! Please try to really contemplate that before reading farther!

The same exact thing is happening right now. The Zohar says that before the great light of Moshiach comes, it will first get incredibly "dark"

The Gemoroh in Sandedrin 98b says: ??? ????? ????? ??? ?????????? ??? ??? ??? ????? ???

????????? and later on ??? ??? ??? ?????? ?????? ??? ?????????? The literal translation is “He should come and I shouldn’t see him” In other words they were saying that they don’t want to be alive when Moshi’ach comes. And the Gemoroh goes on to say that Hashem Himself will “kaviyochol” suffer great pain like a woman in childbirth. The ?????? explains: ?????? ?????? ??? ?????? ??? ??? ?????? ?????? ?????? as we find in many pesukim. And he continues: ?????? ?????????? ?????? ??? ??? ?????? ?????? ?? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?? ??????? The Gemoroh is telling us that our pain is going to be so intense, that ?????? it will be as if Hashem is in labor. This is more than it says about any other time-of-suffering that Am Yisroel ever experienced.

Although, as mere –very limited- mortals, we can’t understand why it has to be this way, we can indeed understand the mechanics of it. In order to merit the unfathomable light/pleasure of the Tikun Hashalem, we first have to exert superhuman efforts to search for that light while it’s hidden in the darkest of the dark.

The harder we search, the more rewarding it will be and the more we will appreciate it. Of course if we were given the choice we might say “no thank you”, spare me the pain and I’ll have less pleasure afterwards. But Hashem in His infinite mercy doesn’t give us a choice. Instead he just gives us what’s best for us without asking for our shortsighted opinion.

All this is a most basic rule of nature. Night comes before day and ?????? ?????? ?????? the shell comes before the “fruit” And the bigger the fruit is the bigger the shell seems to be. It’s really not nearly as big as it looks, because it’s just a shell. But boy does it seem huge.

When Moshiach comes it will be ?????? ?????? ??? ?? ?' ?????? ??? ?????? Such a great all-encompassing light, such a perfect state of existence, that there won’t even be the slightest possibility of any pain! There won’t even be the slightest possibility of lack of pleasure! Because, we will have such an open connection, with The Source of all good and all pleasure. Anything that we try to imagine is not even a thousandth of it!

And the only way to get there is to first deal with the huge shell that is covering that great all-encompassing light. Think about the size of this ??????. It’s big enough to hide that great complete all-encompassing light! That’s absolutely mind-boggling. But to us it’s nothing new. We had the “honor” to get to know this ?????? intimately.

We were chosen by Hashem for the greatest mission of all! To crack this great ?????? by not

giving up, even in the darkest of times. Even when everything seems hopeless. Klal Yisroel seems to be a bunch of dry bones (as illustrated in the prophesy of Yechezkel Hanavi) we can search and search and seem to get nowhere. The world is totally flooded with the lowest levels of tumah ???? ??? ?????, the pain and darkness are so great – completely beyond description. AND WE JUST DON'T GIVE UP! HOW STUBBORN COULD A PERSON BE? It's our job to answer that question. And we are doing a great job at it! This is the final frontier. This is what will bring the Tikun Hashalem!

I heard that R' Nosson the pupil of R' Nachman of Breslov said about the Gemoroh in Sanhedrin quoted above: "They were afraid of chevlei Moshiach because they didn't have R' Nachman. But now that we have R' Nachman we need not fear. Because he gave us the tools, to survive even in the darkest times." I'm not Breslover chasid and R' Tvi Meir taught me how to understand such statements in context. R' Nosson was a Talmid Muvhak of R' Nachman, so to him (and to most Breslover Chasidim) R' Nachman is everything. But to us, the bottom line is, that in the later generations Hashem provided us with what we need to survive.

He didn't give it to us on a silver platter. That would have defeated the whole purpose. But it most definitely exists. It exists in the words of all sorts of Tzadikim from various generations. It exists by a few "Yechidei segulah of our generation. And with this Holy network, we can work together to organize it and spread it to the world. There's a lot of work to do. The question is do we care enough to do what we can?

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The question was already asked, how do we go about developing an intimate relationship with Hashem? Of course the answer goes on forever just like applying it goes on forever. But perhaps we can try to give some outline on how to start.

The first step is to want to develop such a relationship. That means to come to understand how miserable it is to be distant from Hashem. How utterly foolish it is to do things that distance us from Hashem. How everything else out there, is nothing more than an empty illusion.

We have a head-start in this, because we saw where it leads to. We experienced how fake it all is. We learned the hard way how desperately pathetic "life without Hashem" is.

The second step is to begin to "live" whatever it is that we are doing. Perhaps start with any



one part of the day. On that one part of the day, concentrate on what you're doing. Whether you're saying a Brochah, spending time with your spouse/child, eating or whatever. Think what you're doing. E.g.: I'm feeding this body that Hashem gave me in order to serve him. Concentrate on the fact that you are doing Hashem's will. If you're saying a Brochah, concentrate on what you're saying.

It takes a lifetime to perfect this, but as soon as you start working on it, you start reaping the benefits. Also here, we have a major advantage. We learned the hard way where being passive leads to. We know that the y'h is always ready, very willing and able to take the steering wheel. With a bit of "hisbonenus" we come quickly to the conclusion that we have to start being active instead of just watching life go by.

Another first step, is to talk to Hashem often in a very personal way. R' Nachman, the Chofetz Chaim and other Tzadikim stressed this very much. The Chofetz Chaim himself spent -literally- hours every day doing this together with cheshbon hanefesh.

In general we have a great advantage in that as soon as we decide that we want to give up all lust and totally return to Hashem, we become ba'alei teshuva. This automatically brings us close to Hashem as it says ????? ????? ????? ?? ??? ??????. We can go on forever about this alone; so I think I'll stop here.

The Torah approach is (7) to make full use of ????? ????? - thought, words and action all at the same time, in order to effect the all-encompassing transition from "Baal aveiroh" to "Baal Teshuva"; and in order to redirect all our energy towards developing an intimate relationship with Hashem. For more on this see:

[rehab-my-site.com/guardureyes/forum/index.php?topic=614.0](http://rehab-my-site.com/guardureyes/forum/index.php?topic=614.0)

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Re: THE TORAH APPROACH!

Posted by Black Sniper - 24 Aug 2019 23:30

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Hi,

I'm not sure if this is the right place to write dumb question's (first time writing...yikes..) i just thought so because it's *torah approach* column.

I'm sure i'm not the the first one to ask but i'll go ahead anyway.

For starters...

1.I've heard and read/learned multiple times (forgot the ?????? at the moment) that at the end when moshiach comes, moshiach will be ????? every single jew even the lowest of the lowest. R' tzudik writes that even ????? ????? will come to his ?????.

If so that everyone will come to his ?????? ?????? why work so hard? just live life and at the end it will be great anyway, no? and if you'll tell me that it wont be **that** great, then your ????? the tzadikum mentioned above?

2. Whats the point of the battle of life? - if you'll tell me "so it shouldn't be ????? ??????", then please explain - 1) he who created all the matter and all the ways our mind think and our hearts feel, he could create the mind in a way that you shouldn't be ashamed, 2) it's still ?????, because ??"? say the reward of one mitzvah is more then the entire world (imagine all lust of all mankind in one person one second). It's like saying "please pour me a cup of water and i'll pay you a billion dollars" does that make any better???

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Re: THE TORAH APPROACH!

Posted by sleepy - 27 Aug 2019 00:42

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dont know if this is the right answer , but this that everthing will have its tikun, doesnt mean that everyone will be rewarded equaly.

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Re: THE TORAH APPROACH!

Posted by Black Sniper - 31 Aug 2019 23:25

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Might be your right, I don't know. But i thought to add to your answer.

But before i write it I want to share something else (a little related about the above question). - It's that we can't really know how Hashem calculates ??? ?????. 1. That's for sure that there is ??? ?????. As the Rambam writes in one of the 13 principles of faith that every jew has to believe in, otherwise he has the din of a ?????. And as the gemara say's ?? ????? ?????? ????? ?????? ?????, and many more sayings scatered all over chazal.

2. ????? in heaven is not a punishment, it's a ????? of what you did. Meaning - Anology: If someones let's say makes a nice parnassah of million \$ per year through a big supermarket that he own's, and that's the only income he has. One day he goes and burns down his supermarket for the fun of it. Now he is poor and does not have a single penny to his name. This that he is now poor is not a punishment, it's a ????? of his deed that he did.

Same thing in heaven, when you sin and make dirty your ????? you can't get your ??? because you are not able to. It's like let's say they want to give you a mansion for your reward, but through your bad deeds made your eyes of your ????? blind, so what pleasure will you have from the mansion if your blind. They'll first need to go heel (*gehenaim* or the alike) your eyes in advance in order you should be able to enjoy your mansion.

3. The ??? in ????? ????? writes that hashem doesn't calculate let's say you did 10 ????? and 5 ????? so it's  $10-5=5$  and you'll only get rewarded for 5. He will give you ????? for the 5 ????? and he will pay you in full for the 10 ?????..

4.The tzadikum write that it's worth coming down to this world for 70 years only to do 1 *mitzvah*, and even the biggest angle in heaven would give everything up to be able to do one *mitzvah*. (I am assuming even if you sin all the rest of the time, because what the ??? mentioned in # 3 writes)

5. ??? is calculated according the circumstances. Meaning - for example there is this story in the gemara that ????? saw in his dream that in the world to come he will sit next to a certain man from a certain town. He woke up the next day and traveled to the town to see what a big tzadik that man is. He asked around until he met him. After talking to him he found out that this guy is a *push\*ter yid* no big masmid or tzadik, but he has elderly parents who need to be taken care of, and all day he is busy with them.If you think a little, it's mind boggling?! The big holy ????? would sit next to that guy. But the commentary's explain, that yes! he will sit next to ?????, because everyone has their *nisoyon* and their *shlichos* on this world, and if you fulfill it it's the same *avodah* of the big tzadik.Sometimes a *shmiras anayim/bris nisoyon* to over come for one guy might be equivalent like for a different guy learning 18 hours non stop!! We don't know how

to measure these things, only the one above that know's whats going on in our hearts and mind, and he knows our weakness, only he could know and measure it.

6. The Ramban in *shar hagmil* writes that one second in *gehenom* is more pain than 70 years pain of ????? and ??? ????? that one second in *gan eden* is more pleasure than all pleasure's from this whole entire world combined.

7. Every little thing is calculated in heaven. The *Zohar* writes that even every little thought (good or bad) is kept in heaven. There is this famous story about 2 women who went to collect together for tzedukah. They made up between themselves that whoever dies first would come tell the other one what goes on in heaven. When the first one died she came to her friend and told her, that she can't explain how it works in heaven since she wont be able to grasp it while on this world. But one thing she could tell her, that one day when they went around collecting they were looking for a certain house on a street, and she pointed her finger to show where the house is. The ??? she got just for pointing her finger is something she won't be able to imagine.

Now going back to the above answer - I don't know but maybe as you said, everyone is going to get to their tikun - thats to clean them from their sins, but reward is according how many good deeds you have (like mentioned in #3).

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Re: THE TORAH APPROACH!

Posted by Captain - 01 Sep 2019 04:34

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Well said. There's a lot we can learn from this. Thank you.

Check out this ebook: <https://guardyoureyes.com/ebooks/item/the-battle-of-the-generation>. You'll like it. Especially see Chapters 22-23 and 33 which discuss related points and how to have the right attitude.

Hatzlocha!

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Re: THE TORAH APPROACH!

Posted by Black Sniper - 01 Sep 2019 19:37

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Thanx Captain!

I would like to add a different answer with a little different approach for the question asked above, about why we should work hard if everything will come to it's *tikun* anyway.

That it might be that you'll come to your *tikun*, doesn't mean that it will only fix your sins and rewards will only be given for the good deeds you did (like mentioned in previous answer),

It might be, that hashem loves us so much that he'll force us to have merits in order to take reward. Meaning - that let's he wants you to have another 100 LBS of merits, he will wait for you to get it by yourself and in an easier and happy way. But if he see's that for some reason you don't, then let's say he'll send you pain and take away your money, or in an other way like making you hit rock bottom so you should want to do *tshuvah* (and then everything could turn over to *mitzvos* <https://mail.google.com/mail/e/1f601>) so you should have more merits in the world to come (through the pain you went through on this world), so not only will it take away your sins, it will also add merits to your account (and he does it out of love, because he knows the truth that it's worth suffering in this world in order to take reward in the world to come). Bottom line: he'll force and push you by all means, good or bad in order you should come to your place that's designated for you to come.

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Re: THE TORAH APPROACH!

Posted by Black Sniper - 01 Sep 2019 19:40

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I would also like to add to the question asked above about ???? ?????? , that - it's still ????? since the reward is like paying Billion dollars for pouring a cup of water?!

It might make a bit easier if you think that the opposite is also true. Meaning that if you'll spill a cup water on the floor, then you'll go to jail for lifetime (since *chazal* tell us about the punishment for a small sin is more than 70 years the pain of ?????). It just makes it a bit more

even <https://mail.google.com/mail/e/1f604!>

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Re: THE TORAH APPROACH!

Posted by Black Sniper - 01 Sep 2019 19:41

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I saw that Wornbattle has some type of connection to R' Tzvi Meir (im not sure if Silberberg or Morganstien or a different one), but i would like to share with my fellow gye friends a nice vort i saw from R" Tzvi Meir silberberg. I think it will give some more depth to what r' Battleworn wrote in the beginning of this thread (especially for letters E,K and the alike),

(it is probably scattered over this site explained in different way's, but ??? ??? ??? ???? ??? ????)

He said that there is this famous story about the big Tana R' Akivah, that when he was still a shepperd he once saw water dripping on a rock, and after years of dripping it managed to make a hole in the rock. He made the calculation that if after so many years and trying water could make a hole in a rock, then so could the torah make a hole in his heart and it will start flowing in.

Regularly when you hear this story ??? is, that you have to continue trying until in the end you will succeed. But he explained that the *seforim* write that R' Akivah saw something else, he made a calculation that why did the millionth drop manage to make a whole and the first drop did not? both drops are the same small and the same weak for the stone!? So he came to the collusion that it must be that the hole started already by the first drop, and it made some type of crack already by the first drop, and every drop added on until at the end, after million drops adding some sort of crack, only then did it become a hole.

So he said the same is with *avodas hashem* , hashem let's say gives for someone the *nisoyon* of *shmiras enayim* (in order to give him reward when he over comes it), and he also write for every one how many times he will have to try (read) **and fall** until he will be able to overcome his *nisoyon*. So let's say he wrote for someone in order to overcome the *nisoyon* he'll have to try and fall 1,000 times. Now every time this guy tries and falls (beside the reward he gets for every second of trying and for retrying again after the fall) it's not like - "ok, i tried and i fell, but next time i'll try harder and i'll succeed". ??? is - that this trying and falling made you closer to your goal of succeeding, and **without** this try and fall you would **not** be able to succeed, hashem wanted you to try and fall and then pick yourself up and try again,

and **only** after trying 1,000 times will you succeed. So the fall is not a fall! it's a step closer to your goal! because you must fall in order to succeed.

Now obviously you could ask, if he wanted me to fall and without it i wouldn't be able to succeed, why will i get punished for the fall? it's not my fault? this touches the famous question about ????? and ?????, that will have to be discussed a different time.

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Re: THE TORAH APPROACH!

Posted by DavidT - 23 Dec 2019 14:53

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Peretz who was born from a pregnancy which was inappropriate, nevertheless Poratz, he pushed through. **The energy of Moshiach is that you have to be able to push through challenges.** Peretz pushed through starting off when he was in a situation with being born with things stacked against him, with difficulty and he pushed through and he made himself into a great person. So too, the people said to Rus and Boaz, even though their marriage was somewhat questionable, with Moavi V'lo Moavis, the whole way the marriage came about, people might question. ( ?? ????? .through push should child the) ??????? ??????? ??????? We have a rule Ze L'umas Zeh Asa Elokim, when G-d gives someone a difficulty that makes Avodas Hashem more difficult, the flipside is that when he is Poratz Peretz, when he pushes through, it comes with a tremendous Beracha. If you look in the Chofetz Chaim Al Hatorah in this week's Parsha it is extraordinary. He points out that Moshiach comes from many of these types of marriages or births and pregnancies. Moshiach comes from Peretz, Yehuda, from Dovid and Basheva. Moshiach comes from a series of unlikely events. It comes from Lot and his daughters. Moshiach comes from that. Incredible!

This is because sometimes the greatness comes from not when it is given to you on a silver platter but when you are able to push through the way the Chofetz Chaim says sort of through hiding , being able to hide from the Satan

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Re: THE TORAH APPROACH!

Posted by Mark18 - 23 Dec 2019 15:34

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[DavidT wrote on 23 Dec 2019 14:53:](#)

Peretz who was born from a pregnancy which was inappropriate, nevertheless Poratz, he

pushed through. **The energy of Moshiach is that you have to be able to push through challenges.** Peretz pushed through starting off when he was in a situation with being born with things stacked against him, with difficulty and he pushed through and he made himself into a great person. So too, the people said to Rus and Boaz, even though their marriage was somewhat questionable, with Moavi V'lo Moavis, the whole way the marriage came about, people might question. ( ?? ???? .through push should child the) ?????? ?????? ?????? We have a rule Ze L'umas Zeh Asa Elokim, when G-d gives someone a difficulty that makes Avodas Hashem more difficult, the flipside is that when he is Poratz Peretz, when he pushes through, it comes with a tremendous Beracha. If you look in the Chofetz Chaim Al Hatorah in this week's Parsha it is extraordinary. He points out that Moshiach comes from many of these types of marriages or births and pregnancies. Moshiach comes from Peretz, Yehuda, from Dovid and Basheva. Moshiach comes from a series of unlikely events. It comes from Lot and his daughters. Moshiach comes from that. Incredible!

This is because sometimes the greatness comes from not when it is given to you on a silver platter but when you are able to push through the way the Chofetz Chaim says sort of through hiding , being able to hide from the Satan

....thank you dovidt as usual very profound and gives a lot of chizuk. Our downfalls and the fact we try to get up again and again can bring the geula. Its really unbelievable.

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Re: THE TORAH APPROACH!

Posted by DavidT - 23 Dec 2019 15:41

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[Mark18 wrote on 23 Dec 2019 15:34:](#)

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If I may correct you "Our downfalls and the fact we try to get up again and again ~~can~~**WILL** bring the geula."

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Re: THE TORAH APPROACH!

Posted by Mark18 - 23 Dec 2019 16:11

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DavidT wrote:

If I may correct you "Our downfalls and the fact we try to get up again and again can WILL bring the geula."

.... I fully accept your correction. You are 100% on target.

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Re: THE TORAH APPROACH!

Posted by Mark18 - 23 Dec 2019 22:22

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[DavidT wrote on 23 Dec 2019 15:41:](#)

[Mark18 wrote on 23 Dec 2019 15:34:](#)

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Re: THE TORAH APPROACH!

Posted by DavidT - 24 Dec 2019 18:12

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Chanukkah has been a beacon of light for the Jewish people throughout the generations. In one historic era after another, we have drawn on its light to rededicate and renew ourselves, to rise up from imposing physical and spiritual challenges and infuse ourselves with renewed inspiration and strength. The remarkable thing about Jewish history is, simply put, that we are still here. We have stood the test of time. No other nation has survived under such difficult circumstances; no other nation has endured such dispersion, with its value system and its identity and its vision for the future intact. The energy of re-dedication and renewal has powered the Jewish people through history.

**And the light and energy of Chanukkah is there for us to draw on in our personal lives.** Each one of us goes through times when we start to lose our way, when we feel flat and uninspired, and disconnected from the light of Torah.

**Contained in Chanukkah is the power to bounce back, to refresh and reinvigorate ourselves, and our connection to God and His Torah.**

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Re: THE TORAH APPROACH!

Posted by DavidT - 23 Jan 2020 19:36

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## **Rav Avigdor Miller on Outsmarting the Yetzer Ha'rah**

**Q:**

Should we ignore the yetzer ha'rah or should we look to outsmart him?

**A:**

The yetzer ha'rah, you have to know, is able to wage war on all fronts. You can't ignore the yetzer harah; it's impossible! But what you can do is to put your mind on what's important. That's not called ignoring. Like the Rambam says, a man who has Torah in his mind, he's not as vulnerable to the foolishness of the yetzer ha'rah as a man with an empty head is. A man with an empty head, he's the one who is easy pickings for the yetzer ha'rah.

When your mind is full of Torah and idealism it's a different thing altogether. You're walking down the avenue thinking about the chesed Hashem in the briyah, you're thinking about the Avos and the Imahos, about yetzias Mitzrayim— there's so much to fill your mind with. And once your mind is filled, there's no room for the foolishness of the yetzer ha'rah.

But just ignoring it? No, there's no such thing. But by going ahead and filling your head with what's right, that kind of ignoring, absolutely you should do. That's the real way to fight the milchama against the yetzer ha'rah! You fill your mind with ideals, with mussar, with yiras shamayim. You fill your mind with what it means to be an ish shaleim, even in lomdus.

A man who's anxious for lomdus, he's not thinking about the foolishness of the ??????????, the empty fellow, who has nothing to think about and therefore all the foolishness of the world, enter his head. What is this thing that's so enticing? There's nothing to it! It's only imagination, nothing but dimyonos, nothing but imagination. But if you have an empty head, then nature abhors a vacuum, and your head will fill up very quickly with all the foolish dimyonos of this world.

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Re: THE TORAH APPROACH!

Posted by DavidT - 26 Jan 2020 03:15

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## The most famous Ramban is in Parshas Bo...

The Ramban (Nachmanides, 1194-1270) 13:16 discusses why so many of the *mitzvos* (commandments) serve to remind us of the Exodus from Egypt. He cites verses 8:18, "So you shall know that I am Hashem in the midst of the land," and 9:29, "So you shall know that the world belongs to Hashem," explaining that the purpose of the miracles was to show that there is an omnipotent G-d who created the world and He continues to control everything that goes on. When Hashem comes and turns the Nile River to blood, covers the land with frogs, turns the dirt to lice and so on, we see clearly that there is a Supreme Power controlling world events. So each time we do a commandment in remembrance of the Exodus, we remember these basic tenets of faith: one, that there is a G-d who controls the world and two, that He continues to control everything that happens here. With this understanding, we can answer our original question, why we needed the miracles to begin with. **The purpose of the Exodus experience was not merely to take us out of Egypt but to teach us these tenets of our faith.**

The Ramban continues with an extremely profound statement. "From the open miracles one comes to recognize the hidden miracles, and this is the basis of the entire Torah." What does this mean? Which hidden miracles are the Ramban referring to and how do we see them through the open miracles? And why is this the basis for the Torah?

Says the Ramban, the purpose of open miracles is to get us to think about what is going on. How does this happen? The Nile River turns to blood, which makes us think about and appreciate water. What is water made out of? Two gasses, hydrogen and oxygen. Somehow these two gasses turn into a liquid which is needed for all of us to survive.

One of the plagues was darkness. What makes the world light? The sun. The sun is in the perfect position to keep the universe at a habitable temperature. A little closer and we'd all be fried. A little further and we would freeze. The sun's rays give us vitamin D, give plants nutrients to grow and so on.

This is what the Ramban means when he says that from the open miracles we come to recognize the hidden miracles- i.e., the wonders of nature. And this is what the Chovos Halevavos means when he says we must contemplate the workings of nature to see the goodness of Hashem to us, that He designed a world that is pleasant for us to live in. The more you study each aspect of "nature"- how the body works, our ecosystem, etc.- the more we see

how good Hashem is to us.

And perhaps this is what the Ramban means when he says, “this is the basis of the Torah.” That is, to recognize that Hashem created the world to be good to mankind. And once you understand that, then we perceive the Torah in a different light. The Torah is not a list of dos and don’ts and G-d trying to trip us up. The Torah is teaching us how to utilize the world in the best way possible, how to maximize our experience here by coming close to and developing a relationship with Hashem and by earning a share in the World to Come. **The basis of the Torah and the service of Hashem is to understand that we are the ones benefiting from it.** G-d is not telling us what to do because He is a control freak or evil dictator. He’s just looking out for our best interest.

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