

ATTITUDE #6 It Is Not Your Fault

Posted by Shteeble - 04 Oct 2010 02:03

6. It is not your fault

Although the spiritual damage we cause by acting out is very great, we must accept that Hashem

brought us into this situation and that it's not our fault. Let us never dwell on how it happened, or

on past falls. This will cause us to feel down and lead to future falls. The Chidushei Harim (in

Likutei Yehudah) tells his followers never to look back, claiming that if we look back we remain in

the mud.

Everyone has dirty laundry. We don't have to be ashamed of our laundry unless we let it pile up and never clean it. (Listen to this wonderful Shiur from R' Yisrael Reisman, Shlit"a, which provides some excellent perspective and yesodos on this struggle).

We must also realize that we didn't always have free will in the past. This is clear from various Sefarim and in various places in Chazal. "Ain Hakadosh Baruch Hu ba beterunya im habriyos" – "Hashem doesn't come with complaints to his creations." As the Pasuk says: "He created together all their hearts and understands all their deeds," and he knows that almost all men stumble in this sin at some point in their youth.

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There's a well known adage that, if Hashem gave us a test, we must have the ability to overcome

it as well. R' Tzadok says, though, (in Tzidkas Hatzadik) that this is not as simple as it sounds. It

is true that we all have free choice to do what Hashem expects of us in this world over the course

of our lifetimes. However, in the process of our journey, there are many times when a person is

considered an onus.

After the sin of the golden calf, the Midrash says that Moshe said to Hashem, you gave them gold

and sat them down on the doorstep of a Beis Zonos – “ma ya’aseh haben velo yecheta?” -

“What can the son do and not sin?” In other words, we find in Chazal that there are times when a person may not have full Bechira.

See also the Rambam Hilchos Issurei Biyah 1:8 – “for the Yetzer and human nature forced her to

want,” and see Tosofos in Sanhedrin 26b where they discuss how someone suspected of illicit relations may still be a Kosher witness, since it could be that his desires simply overpowered him.

And see the Gemara in Brachos, 32b at the very top: “Asher Hari’osi” : Hakadosh Baruch Hu acknowledges to Eliyahu Hanavi that He was the one who had turned the Yidden’s heart away from him.

The Steipler too, in regards to a specific behavior that someone had difficulty controlling, writes:

“He is not a Ba’al Bechira now in this area, and the only thing he can (and should) do, are Tikkunim that will help him over time.”

Once we understand that we didn’t always have free will in the past, we will prevent the guilt from

dragging us down into a vicious cycle of despair and continued falls. And guilt can be even more

dangerous than the falls. As they say: "It's not the one cookie you ate that broke the diet. The diet

ended when you felt bad about that one cookie, and then went on to finish the entire BOX!”

And even if we may have had some freedom of choice at the time we fell, it could be that we had

very little. The sins we did are only judged according to the circumstances and the level of free will that we had at the time. Only Hashem knows if we could have done better or not.

But when we talk about the present moment, we can never know how much free will we have and we must always try our very best.

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Re: ATTITUDE #6 It Is Not Your Fault
Posted by mnman415 - 05 Oct 2010 03:36

wow. this is so so true.. i remember the first time i ever did it. you can call it an accident. i didnt know what i was doing.

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Re: ATTITUDE #6 It Is Not Your Fault
Posted by Shteeble - 18 Oct 2010 14:19

My personalized edition:

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this is still under construction.

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