

Salant Center d'var

Posted by chaimyakov - 01 Dec 2011 14:34

i have been getting these for a long time and today i thought i should share with the board.

i hope this is beneficial to all.

kol tuv,

chaimyakov

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah
bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE FAITH AND TRUST OF PSALMS_____119:176_____

"I have strayed like a lost sheep - Seek, your servant, for I have not forgotten Your Mitzvoth."

Under the blazing desert sun, a lost sheep searches for his flock. As the sheep wanders over the endless sands, the scorching heat quickly depletes his strength. Lacking the knowledge to find his flock, his only hope is for his shepherd to rescue him.

King David compared his spiritual situation to the lost sheep, "Just as the sheep lost his way, so too, I have lost the way and do not know the proper path that I should take. My situation is as hapless as a lost sheep in the desert. Just as the sheep thirsts for water to drink, so too, I have no water for my soul to drink."

Therefore, he cried out to HaShem, his Shepherd, "Seek, your servant, Meaning, I have lost the trail. Since I am your servant, please show me the way, "for I have not forgotten Your Mitzvoth."

Yet, if he has "not forgotten the Mitzvoth," why did he say that he lost his way?

Even though King David was a great and holy tzadik, nevertheless, he knew that at times the negative impulse influenced him in thought or deed. He felt that since he was missing total perfection, he was distant from the shade of Torah and the cool waters of its wells.

In his humility, he likened his situation to a lost sheep. He called out to his "Shepherd" to seek him out and return him to the correct path. May we observe the Mitzvoth and pray to HaShem to save us from the machinations of the yetzer hora. Consequently, He will purify our hearts and lead us to the upright path.

[Based on the commentary of the Metzudas David to Tehillim]

TODAY: Ask HaShem to illuminate for you the path of goodness.

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Re: Salant Center d'var
Posted by chaimyakov - 08 Feb 2012 21:01

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah
bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PIRKEI AVOS/THE ETHICS OF OUR FATHERS

"Do not believe that you have defeated the negative impulse until the day of your passing."

This teaching implies that a person has to be on a constant alert against the machinations of the negative impulse. Apparently, this cautionary warning applies to a person during his entire lifetime, i.e., "until the day of your passing."

Even more, since this statement is presented as a general rule, the warning pertains both to those who were originally immoral and then became good as well as those who have always been good.

Yet, the Talmud (Brachos 28) teaches the very opposite: "A person who is good will never become bad."

In truth, there is no contradiction between the Mishneh - which suggests "that even a good person should not believe that he has defeated the negative impulse until the day of his passing," and the teaching of the Talmud - that states that "a good person will never become bad."

The Talmud is referring to a person who has followed the good path from the beginning of his life. Since his very nature is good, he will never leave the good way. That is, he will never forsake his faith in HaShem and the Torah nor act with moral abandon.

The Mishneh agrees that it is impossible for a person who has followed the good from the beginning to become grossly immoral. Nevertheless, the Mishneh adds that even a person who was always good has to guard against the whims of the negative impulse. Meaning, even though it is impossible for a person who followed the good path from the beginning to become totally corrupt, nevertheless he still had to protect himself from committing misdeeds.

Additionally, the words "do not believe that you have defeated the negative impulse" implies - don't believe that you are capable of defeating the negative impulse. That is, a human being, alone, cannot overcome human nature.

However, if we strive to uphold the Torah and pray for divine assistance then HaShem will help us defeat the negative impulse. In turn, our deeds will be good and HaShem will bless us in this world as well as the World to Come.

[Based on the commentary of the Chidah to Pirkei Avos]

TODAY: Before you act - reflect on your choice of conduct.

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Re: Salant Center d'var

Posted by chaimyakov - 09 Feb 2012 14:10

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE WISDOM OF THE TALMUD\3a

Rabbi Yosi said, "Once, when I was traveling on the road I went into one of the ruins in

Jerusalem and prayed. Elijah the prophet came and waited for me at the entrance of the ruins until I finished praying. Then he said to me, "May peace be upon you, my teacher." In response, I said to him, "May peace be upon you, my teacher, and my master."

He asked me, "What voice did you hear in that ruins?" I responded, "I heard a Heavenly Voice, cooing like a dove and saying, 'Woe to the children of Israel, on account of whose sins I destroyed My house, and I burnt My temple and I exiled them among the nations of the world.'"

He said to me, 'My son, I promise you that not only now does the Heavenly Voice lament, rather it pours forth this cry three times each day. Moreover, whenever the Children of Israel go into their synagogues and academies of Torah study and say the prayer, 'May His great Name be blessed,' the Holy One, may He be blessed, accepts their prayer and says, "Happy is the king who is praised in his house. Woe to the father who had to banish his children, and woe to the children who were banished from the table of their father!"

Why did Rabbi Yosi merit a visit from Elijah and to hear the Divine lament for the Temple? In order to properly perform one's role in relationships, a person must fill his heart with care and thoughtfulness for others.

Accordingly, Rabbi Yosi contemplated deeply on the significance of the destruction of the Temple. He empathized with the anguish of the Divine Presence as well as the tragic exile of the Jewish nation. In addition, he felt the pain of his people who were distanced from the wondrous blessings and light that once were so manifest in the Temple. HaShem recognized the sensitivity of Rabbi Yose and revealed these great secrets of HaShem's eternal compassion for His beloved people.

May we reflect on the plight of the Divine Presence and the exile of our people. In turn, may HaShem's mercy be awakened to bring about the light and glory of the final redemption.

[Based on the commentary of the Ben Ish Chai]

TODAY: Reflect for a moment on how deeply HaShem feels the pains of His people and how much He longs for our redemption.

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Re: Salant Center d'var

Posted by tehillimzugger - 09 Feb 2012 16:38

www.guardyoureyes.org/forum/index.php?topic=4579.msg132621#msg132621

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Re: Salant Center d'var

Posted by chaimyakov - 13 Feb 2012 20:14

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PARSHA INSIGHTS\THE LIGHT OF MUSSAR\MISHPATIM

The vision was sublime and esoteric. At Mount Sinai, Moshe and the elders saw an image in Heaven of a "sapphire brick and the essence of purity." The "sapphire brick" symbolized the slavery of B'nei Yisrael, who were subjected to the backbreaking work of making bricks and

building cities. The "essence of purity" represented the joy and light of Israel at the time of their redemption.

HaShem - in His infinite mercy, caring, and compassion - keeps the sapphire brick before his eyes in order to constantly remember and empathize with the suffering of Israel, even after their liberation.

Yet, HaShem does not need the brick to remind him of the slavery that His people endured, for His memory is perfect. Therefore, His will alone, suffices to be cognizant of our hardships. Rather, the purpose of the brick was to teach us a profound lesson.

The defining quality of HaShem is compassion. So too, the crowning virtue of a human being, the Image of HaShem, is sensitivity to others. Yet full awareness of another person's sorrow is not an automatic response. Rather in order to sincerely feel our friend's pain, an action is required, as HaShem conveyed through placing the sapphire brick before His eyes.

In this light, in order to open our hearts to empathize with others we must actively imagine their suffering or see their troubles with our own eyes. In other words we must endeavor to be conscious of their suffering as though it were are own.

May we merit the precious attribute of sincerely feeling for others. That is, to empathize with them in their trouble and to rejoice with them in their triumphs. To achieve this awareness is to reach the essence of the human being. Even more, it is the ultimate in emulating the unbounded mercy and kindness of HaShem.

[Based on Chochmah U'Mussar of the Alter of Kelm]

TODAY: Think about the anguish of the Shechinah, which has been in exile for 2000 years - and pray for our immediate redemption.

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Re: Salant Center d'var

Posted by chaimyakov - 14 Feb 2012 13:34

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PIRKEI AVOS/THE ETHICS OF OUR FATHERS 2:4

Hillel said, "Do not judge others until you stand in their place."

There is a tendency in human nature to criticize others for their flaws, mistakes, and inadequacies. However, we usually are unaware of the factors that lead to their blunders. What's more, if we had the same pressures that caused our friend to err, we might foul up even worse than him!

For instance, Yeravam, who fell into idol worship, criticized King Solomon for a lesser sin. Specifically, when King Solomon completed the building of the Temple, he placed the Temple

keys under his pillow. In this way, he would be ready to awaken early and perform the morning service in the Temple.

However, Bas-Pharaoh, one of King Solomon's wives, draped a tapestry with bronze stars over his bed. King Solomon saw the stars and thought it was still night. Consequently, the opening of the Temple doors was delayed for four hours.

Yeravam came to King Solomon's door with a group of men. He criticized and mocked the king's indiscretion. However, a Heavenly voice addressed Yeravam: "King Solomon sinned unintentionally. However, you, Yeravam, are destined to commit a far graver, intentional sin."

May we view others with a kind and compassionate eye, especially when they make a mistake. In turn, our friends as well as HaShem will treat us with mercy, love, and respect.

[Based on the commentary of Rashi to Pirkei Avos]

TODAY: Refrain from all criticism and negative comments.

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Re: Salant Center d'var

Posted by chaimyakov - 16 Feb 2012 21:08

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

DERECH HASHEM\THE WAY OF G-D

Any deficiency or flaw is merely the concealment of HaShem's light. Therefore, the closer we come to HaShem's light, the more our deficiencies are rectified. By doing actions that bring us close to HaShem, we ultimately earn perfection. That is, HaShem let's us attach ourselves to Him and we experience the incomparable and eternal joy of Divine Light.

In addition, the very performance of good deeds and character improvement connects us to HaShem. Therefore, the process of earning HaShem's perfection through good deeds and attaching ourselves to HaShem, is one and the same.

Let's understand this. Only HaShem is perfect - and His very essence is perfect. He allows us to attach ourselves to His perfection, just as a branch is attached to the root. In this way, we enjoy all the benefits and delights of Divine Perfection.

Each time we do a Mitzvah or study Torah we are literally grasping Divine elements of perfection. Essentially, since these elements merit us with true perfection, the good deeds that we perform are like "grasping the branch of the tree." When we grasp a tree we connect to the root, so too, when we perform the elements of perfection, we grasp the root - HaShem, Himself.

This sheds new light on the significance of a good deed. A good deed is the vehicle that connects us to HaShem. Therefore, when we do a good deed we are connecting to HaShem because He is the Source and Root of this good.

The more good deeds that we accrue, the more we increase our attachment to HaShem. Ultimately, we earn perfection and we also attain the goal of experiencing HaShem - deriving pleasure and perfection from His goodness!

TODAY: When you do a good deed, know that you are in the healing-and illuminating - presence of HaShem.

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Re: Salant Center d'var
Posted by chaimyakov - 21 Feb 2012 14:26

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE AGADATTA OF THE TALMUD

Imagine if you were given the task to clean a live, dust-filled, barnyard chicken. It would be a great challenge, both for you and the chicken. As soon as you approach with the water hose, she would run in the other direction. Even if you managed to squirt some water on her, it will probably just turn the dust to mud. And how are you going to find and clean those hidden spots way under the feathers?

Believe it or not, one of our greatest Prophets gave the answer (Ishaiah 52:1): "'Shake off the dust and arise' - Rebe Acha said, This is like a chicken which shakes itself free from the dust."

The best - and easiest - way for the chicken to be cleaned is for the chicken to clean herself. She will shake, twist, and flap; with hardly an effort, the dust will fly off her in a matter of seconds.

The parable of the chicken alludes to the cleansing of our own souls. If another person attempts to "clean us" through constructive criticism, most people will react with resentment and defensiveness. If the criticism is delivered in a harsh way, it surely will backfire.

Rather, the best way for a person to cleanse their soul is to initiate their own cleansing process. As soon as we are motivated to spiritually awaken ourselves, we can accomplish our goal quickly and easily. Spiritual self-correction is a natural and efficient process, just as highly effective as our chicken shaking off the dust.

The daily study of Mussar is a non-invasive approach. Rather than being berated by an external source, we willfully engage in Mussar study to stimulate and cleanse our own souls. We enhance our spiritual growth at our own pace and within the protective privacy of our own thoughts. May HaShem help us in our efforts to "Shake off the dust and arise!"

[Based on Da'as Chaim of Rebe Chain Walkin, Shlita]

TODAY: As you study Mussar, envision all the impurities being released from your heart and soul.

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Re: Salant Center d'var

Posted by chaimyakov - 21 Feb 2012 14:28

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav
Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

RABBI YISRAEL SALANTER

Shalom Salant Center Friends!

Tomorrow is the 25th of Shevat the Yahrzeit of Rabbi Yisrael Salanter.

Customarily on his Yahrzeit, we ask our eMussar subscribers to send us new names to receive
eMussar.

Rabbi Yisrael considered the spreading of Mussar study the greatest merit and blessing!

Please send us names of your family members and friends who would also benefit and enjoy our daily lessons - salantorg@gmail.com

May we continue to enjoy the teachings of Rav Yisrael and walk together in his light.

Warmest blessings,

Rabbi Zvi Miller

In honor of Rabbi Yisrael, we are presenting a selection from the book "Ohr Yisrael." (Published by Salant Foundation and Targum Press):

On one occasion, Rav Yisrael was carrying a gift. A colleague asked, "Where are you taking the gift?" Rav Yisrael responded, "I am delivering it to a certain individual." His friend asked, "Why don't you send the gift with a messenger?" Rav Yisrael responded, "The Torah obligates me to personally deliver the gift." His friend was puzzled, "I am not familiar with any such law?"

Rav Yisrael explained, "The Talmud (Yevamos 78b) tells us that when HaShem judges a person for a misdeed, at that very moment He recalls the good deeds of the person. We understand from here that if we feel someone has done something wrong, it is important to reflect on their good deeds. In this way, we will not lose our perspective. Instead of magnifying their improper conduct, we will see them as a good person who made a mistake.

This is the reason I am delivering the gift. A certain Rabbi acted improperly and it is my duty to speak to him about his behavior. It is a Mitzvah to emulate the attribute of HaShem. Since I must tell him that he acted improperly, I must remember and mention that he is a Torah scholar. Therefore, I am honoring him with a gift, even though at other times I would not necessarily do so. Yet under the circumstances I am obligated because 'at the time of judgment is the time to mention his good deeds."

How elevated were his paths! How deep were his thoughts - to inspire him to find this precious attribute of HaShem and conduct himself accordingly. Human nature is just the opposite. When someone harbors resentment against someone, he will forget all of the person's good points."

May we realize the vital importance of keeping our perspective in our relationships by always mentioning and remembering the good qualities of others.

TODAY: Consider the good points of a person who you feel has acted improperly.

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Re: Salant Center d'var

Posted by chaimyakov - 21 Feb 2012 14:31

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE SAGES OF MUSSAR ON THE PARSHA

The Shechinah, i.e., the holy Divine Presence, dwelt in the Tabernacle that the Children of Israel built in the desert. Our sages tell us that the various vessels and structures that comprised the Tabernacle symbolized various attributes of man. For instance, the outstretched wings of Cherubim represented the lungs of man. The breathing process pours life into a person, which is reflected in the 'spirit of prophecy' which issued from the Cherubim. The ark that housed the luchos (the ten commandments), symbolized the heart as per the verse, "Write the words of Torah on the panels of your heart." The seven branches of the menorah alluded to the five senses, speech, and thought.

The secret of the Tabernacle's holiness is its likeness of man, i.e., the image of HaShem. In turn, the goodly attributes of man reflect the goodness and sanctity of HaShem.

Axiomatically, the created beings seek their Creator, just as the Creator yearns to draw close to His creations. The more a creation resembles HaShem, the more HaShem reveals Himself to that entity. Of all the creations, the attributes of man, the very image of HaShem, is most like HaShem. Therefore, HaShem reveals Himself to man, as per the verse, "Build for Me a Tabernacle so that I may dwell amongst you,"

The vessels of the Tabernacle were mere representations of man. Nevertheless, these inanimate symbols were powerful enough to draw the Shechinah to dwell amongst them.

How much more so, does man - the living image of HaShem - have the capacity to draw the Divine Presence upon himself. The highest attribute of HaShem is compassion. So too, compassion is the attribute of man that most resembles HaShem. Accordingly, the more compassion and mercy that we show to our fellows, the more the Divine Presence will dwell amongst us.

In this light, we understand why the Presence of HaShem rested upon our Patriarchs - their hearts and minds overflowed with mercy, kindness, and love. May we shine forth with goodness and compassion. In turn, the Shechinah will dwell upon us and illuminate the entire earth with light and joy.

[Based on Da'as Torah of Rav Yerucham HaLevi]

Today: Show compassion to others and know that you are drawing closer to HaShem.

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Re: Salant Center d'var
Posted by chaimyakov - 23 Feb 2012 17:37

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PIRKEI AVOS/ETHICS OF THE FATHERS _____

The greatest of all virtues is the attainment of a "good eye". That is, a completely positive view of others - to always see the good in every human being.

If a person invalidates people, he weakens the bond of universal brotherhood. While the essence of a human being is good, nevertheless, he is still vulnerable to the influence of the negative impulse. Therefore, if a person acts inappropriately, rest assured that he regrets his lack of discretion.

In addition, let's consider that if we were in his shoes, we might have acted worse than him. Accordingly, we should never invalidate another person, regardless of what they have done.

King Solomon said (Mishlei 22:9): "One who has a 'good eye' will be blessed." Therefore one who maintains a positive view of others will be blessed - continuously and abundantly - throughout his entire life. Just as he wishes for the good and rejoices in the success of others, so too, HaShem will bless him with countless blessings, success, and abundant happiness. Indeed, he will never lack anything for the 'kindness of HaShem will surround him'.

Regarding the 'good eye' there is no middle ground. If we do not view others in a positive light, then by force of human nature, we will see them unfavorably. Therefore, we should attach ourselves - exclusively - to the trait of a 'good eye'. By viewing our brethren in positive way, the wonderful treasures of HaShem will flow into our lives and illuminate our souls with joy and peace.

[Based on Har Yira, of Rav Arye Finkel]

Today: Focus on the good in every person that comes into your life.

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Re: Salant Center d'var

Posted by chaimyakov - 23 Feb 2012 17:39

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE FAITH OF AND TRUST OF PSALMS

Each time we make a blessing, we begin with the words, "Blessed are You, HaShem." The significance of the word, "You," is to convey that HaShem is right here with us. We are talking to Him, just as intimately as we talk to a loved one or friend.

During our existence in this material world, we have a unique opportunity. Here in this dimension we can improve ourselves by seeking HaShem's help through prayer and Torah study. For instance, when Avraham and Sarah were elderly, HaShem answered their prayers and blessed them with a son.

This idea is illustrated by the following parable. A prominent hotel owner, Mr. Mallow, is slandered by his rivals, and accused of a crime. His attorney tells him that his only hope to be redeemed is to ask for a presidential pardon. The next day, the president, traveling incognito, checks into this very hotel. He stays a few days and then checks out, without anyone discovering his identity. A few weeks later Mr. Mallow discovers that the president stayed in his hotel. You can imagine how upset he was at this lost opportunity!

HaShem, our merciful King, is right next to us in this world. We have constant and immediate access to him. We can ask him for anything we want, for the "fullness of the world is His." May we take advantage of our amazing and unique opportunity to connect to the blessings, deliverance, and help of HaShem.

[Based on the writings of the Chofetz Chaim]

TODAY: Know that HaShem is right beside you and ask Him to help you to succeed in all of your endeavors.

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Re: Salant Center d'var

Posted by chaimyakov - 24 Feb 2012 14:53

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

AROUND THE SHABBOS TABLE\TERUMAH

Being close to HaShem - His holiness, goodness, and loving-kindness - is the ultimate pleasure, blessing, and yearning of our soul. The Mishkan, i.e., the Tabernacle, was the dwelling place of Shechinah, as the verse conveys (Shemos 25:8): "And you shall make for me a Sanctuary, and I will dwell amongst you."

Yet, wasn't the Tabernacle the place where the Shechinah dwelt? Therefore, the verse should have read, "And you shall make me a Sanctuary, and I will dwell within it." If so, what secret is the Torah revealing to us by stating, "I will dwell amongst you?"

At Mount Sinai HaShem was accompanied by a great gathering of angels. Indeed, the presence of HaShem embraced the entire camp of angels. The People of Israel saw this holy vision and lovingly desired for HaShem to dwell amongst them, just as closely as He dwelt amongst the angels.

In response to their longing to be close to HaShem, He answered, "And you shall make for me a Sanctuary, and I will dwell amongst you." Meaning, just as I embrace the entire camp of angels, so too, make the Sanctuary and I will illuminate My Presence "amongst you," i.e., I will embrace the entire People of Israel.

Amazingly, the only criterion to draw close to HaShem is the desire to do so; just as the Nation of Israel desired closeness to HaShem and consequently HaShem dwelt amongst them. May we reflect on the incomparable opportunity to be close to HaShem, the Source of Blessings, Happiness, and Peace. In turn, HaShem will dwell amongst us and the entire People of Israel.

[Based on the commentary of the Ohr HaChaim HaKodesh]

TODAY: Envision the Shechinah dwelling amongst the angels and be inspired to yearn for HaShem to draw close to you.

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Re: Salant Center d'var

Posted by chaimyakov - 24 Feb 2012 14:54

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE WISDOM OF THE TALMUD

Rabbi Chiya bar Aba taught in the name of Rabbi Yochanon: All of the great and glorious prophecies found in the Torah that describe the splendor of the World to Come, give us a glimpse of the reward for those who are associated with Torah, i.e., provide support to a Torah scholar, etc. However, the reward of the Torah scholars, themselves, is incomprehensible, as per the verse, "No eye has ever seen the future reward."

What is the meaning of the verse "No eye has ever seen the future reward?" Rabbi Yehoshua ben Levi said, "This is filtered wine together with its grapes, which was prepared prior to the six days of creation." (Brachos 34b)

There are two special qualities of wine: (1) it gladdens the heart, and (2) it helps a person forget his troubles. The reward for Torah study is likened to wine because the happiness in The World to Come is pure joy and delight, free from all trouble and worry.

Our world is not a place of unadulterated pleasure. Rather, life in this world, as good as it might be, is accompanied by hardship and ends in death. Axiomatically, anything that was created during the six days of creation is mixed with an innate element of difficulty and dilemma.

Therefore, the reward for Torah study "was prepared prior to the six days of creation." That is, HaShem created the wondrous delight of The World to Come from pure, eternal joy. Accordingly, the pleasure is likened to "filtered wine," i.e., filtered from all semblance of worry and distress.

We, who live in this world, cannot imagine absolute pleasure, i.e., free from all trouble and anxiety. Consequently, the supreme happiness which HaShem bestows in The World to Come is incomprehensible to a person who is still in this dimension of existence. Therefore, "no eye has ever seen" the incomparable reward for Torah study - which HaShem prepared prior to creation.

May we strengthen our commitment to Torah study, so that we will merit enjoying the vintage wine that HaShem has set aside for our eternal delight. (Based on the commentary of the Rashaba to Brachos)

TODAY: Envision yourself entering the splendorous dimension of pure joy.

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Re: Salant Center d'var

Posted by chaimyakov - 20 Mar 2012 14:14

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE SAGES OF MUSSAR ON THE PARSHA

The Midrash (Vayikra Raba 1:15) says: "If a Torah scholar does not have a sense of discretion-a non-kosher animal is better than him. We learn the importance of discretion from Moshe. He was the father of wisdom; the father of the Prophets; he took the Jewish people out of Egypt; he brought forth many miracles in Egypt; he split the Red Sea; he ascended to the Heavens and taught the Torah to the children of Israel; and he assembled the tabernacle-despite all of this-he did not enter the tabernacle until HaShem called to him! As the Torah (Vayikra 1:1) says: And He called to Moshe."

Concerning the trait of discretion, Rabbi Moshe Chaim Lutzato writes (The Path of the Just, chapter two): "A person should contemplate and reflect on his ways and deeds...he should not follow his routine habits."

The foundation of discretion is to master oneself-so that he controls and supervises all of his personality traits and natural tendencies. In light of this, if Moshe had not withheld himself from entering the tabernacle before HaShem beckoned to him-all his numerous worthy attributes would have been nullified. For the essential quality of man is his ability to master his nature in order to act with sensitivity.

The Divine Service in the tabernacle rendered the ultimate closeness to HaShem. We can imagine how enthusiastic Moshe was to enter this unique dimension of holiness and oneness with HaShem. Nevertheless, he displayed the respect and decency to wait for HaShem to grant him permission to enter the inner sanctum.

In light of this, the secret to successful relationships is sensitivity and control of our whims and emotions-in order to best benefit others. A good sense of discretion paves the way to a harmonious interaction with the world at large, and with our friends and family, in particular.

Today: Before acting-consider how your deeds or words will affect others.

[Based on Da'as Torah Rabenu Yerucham HaLevi, Parshas Vayikra]

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