

eitzos for emunah and bitachon

Posted by higher - 24 Oct 2019 17:33

i would be interested to hear anyone's personal tried and proven eitzos for strengthening their connection with Hashem. The times that ive felt close to Hashem i felt that i didnt want anything else. i think it can help in this struggle.

thanks in advance.

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Re: eitzos for emunah and bitachon

Posted by sleepy - 15 Dec 2019 06:19

[lampowerless wrote on 08 Dec 2019 05:04:](#)

HHi chevrah,

for me the one thing that has greatly improved my emuna and bitachon is working the 12 steps in a live group. "Learning to let go and trust hashem" and bringing hashem constantly into my life because "i can't but he could" has made me feel very connected with the ribono shel olam.

As my Rabbi a very well known rosh yeshiva told me when i discussed going to live 12 step meetings with him. "Yaakov the 12 steps are really just mega doses of emunah and bitachon" and when done in a meeting with other people who "have let go" and have seen that hashem manages their life way better than they did it's the perfect way for this message to properly stick.....

Guys unfortunately I see that within the GYE community there are a lot of people that have a lot of negative association as well as some interesting psakim from rabbanim who it seems don't really understand what the 12 steps are about. It's time we as a community accept the beauty and power of the 12 steps all it really is, is a chaburah of people injecting themselves with mega doses of emunah and bitachon.

Love Yankel

can you quote some posts that show alot of gye members have a negative opinion of 12 steps?also can you post some interesting psakin from Rabonim on the 12 steps?

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Re: eitzos for emunah and bitachon
Posted by DavidT - 15 Dec 2019 15:04

If a person is all alone and has an inclination to sin, and no one will ever know about it, that is when he can act with the greatest expression of emunah. He can turn away from that sin and say "Hashem I know You're here with me. I know You're watching me, and I'm going to make You proud by staying pure."

That is emunah. That is a Kiddush Hashem. And those types of acts are what bring Mashiach closer. We are in a fierce battle with the Saro Shel Esav. We all have our share of opportunities to resist his temptations, to stay faithful to Hashem. If we can do it, we could finish this battle and be'ezrat Hashem experience the greatest yeshuat yisrael with the coming of the Mashiach bim'hera b'ya

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Re: eitzos for emunah and bitachon
Posted by DavidT - 16 Dec 2019 17:10

Hashem knows when someone is in pain. He knows when someone feels like crying. If at that time the person can contemplate all of the blessings he has and recognize Hashem's ability to help him in the future and pray with a positive attitude, it will help him even more that the tears would.

Of course, a person can cry to Hashem if the tears will help him connect better. But the crying should never be from complaining, rather just as an emotion that will help him connect.

Hashem knows our feelings. He knows when it's difficult for us. If we could manage to continue living happily the way He wants us to live and pray with the joy that we have Him available to us

knowing that He can help us in an instant, that will give us great merits and be'ezrat Hashem bring us yeshuot.

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Re: eitzos for emunah and bitachon
Posted by Mark18 - 16 Dec 2019 18:17

[DavidT wrote on 16 Dec 2019 17:10:](#)

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very will said and a tremendous chizuk to me as well.

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Re: eitzos for emunah and bitachon
Posted by DavidT - 16 Dec 2019 18:21

[Mark18 wrote on 16 Dec 2019 18:17:](#)

[DavidT wrote on 16 Dec 2019 17:10:](#)

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@Mark18 when you reply to a post please put your comments outside of the quoted area - like thanks!

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Re: eitzos for emunah and bitachon
Posted by DavidT - 17 Dec 2019 17:25

When a person stands before Hashem to pray and recognizes who he is standing before, he should be filled with a joy far greater than that man. He should be thinking what siyata d'shmaya I have.

How lucky I am to be standing here right now. I just got a meeting with the most important, influential Being in the entire universe. ***He's giving me private time. I can speak to Him***

about whatever I want.

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Re: eitzos for emunah and bitachon
Posted by DavidT - 18 Dec 2019 15:10

Ultimately, the necessary prerequisite for Hashem's help is a deep desire to move beyond the ego, to move out of a selfish view of reality, into a place of complete focus outwards. This is an emulation of Hashem, whose sole purpose in creation was completely altruistic, with no need for any remuneration.

The key is developing a strong desire, at which point one is called 'one who is coming to purify himself.' **Only Hashem can pull us out, because if we maintain the belief that we can do it by ourselves, we are still stuck in ego!** One can not use ego to remove himself from ego! One has to completely nullify himself, first with a burning desire to exhume the evil inclination from within him, and then **turn to Hashem in recognition that only He can remove that from us.**

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Re: eitzos for emunah and bitachon
Posted by DavidT - 18 Dec 2019 17:21

The sefer Nafshi Cholat Ahavatcha gives us great advice that will ensure us of always getting the most out of every ounce of pain we have to endure in this world.

He writes, when we say the pasuk in Ashreh, "???? ?' ??? ??????" each morning, we should mentally declare: **I hereby acknowledge whatever I will go through today, I believe b'emunah shelemah that it is Hashem doing it because He knows it is for my best.**

He always deals with me the most righteous way possible. That mindset will then be applied each time we go through an inconvenience or difficult circumstance that day. One can also have this in mind to work for past difficulties as well.

Of course, to be able to say it and believe it each time something doesn't go our way is much better, but this will help a lot as well.

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Re: eitzos for emunah and bitachon
Posted by DavidT - 19 Dec 2019 16:55

There is a famous yiddish prayer which I translated (not word for word) into an English poem/prayer. Please let me your thoughts and feedback on it....

Master of the world, I beg from you, help all Jews and me too,

I trust not in anyone but in you, I hope not to anyone but to you.

I don't rely on the help of anyone but from you,

Your mercy and your kindness are so limitless, we don't even have a clue.

Master of the world, we need you every second all the time,

When times seem bad, and when it seems to be shine,

Master of the world, I beg of you to shield me from the Yetzer Horah's lies,

Oh help me, that I should be able to guard my eyes,

And the words of my mouth, be carefully weighed and comprised,

Help me, that my heart may be bowed to you with respect,

And all my deeds should be, proper and correct.

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Re: eitzos for emunah and bitachon
Posted by higher - 20 Dec 2019 18:11

[bego wrote on 05 Dec 2019 11:48:](#)

[higher wrote on 01 Nov 2019 17:02:](#)

[bego wrote on 25 Oct 2019 10:36:](#)

I would suggest going back to the rishonim and seeing what they have to say.

I would also suggest that feelings can be notoriously fickle. Feeling close to hashem might be as fake as a joint...

i would like to comment on this, even though it was posted a while back.

it is def. a good idea, and perhaps even a must, to be solidly based in terms of sources on the rishonim and Imaalah bakodesh, chazal.

that being said the actual mussar and hisorerus should come from a place that the person finds both relevant and that speaks his language to be nispael from.

there is much more to say on this topic and i will bl'n elaborate upon request.

Thanks for bringing this back up.

I had an ulterior motive for mentioning this - the majority of Rishonim that i have learnt are of the opinion that only taddikim have full blown 24/7 hashgocho protis. The rest of us might have differing levels and Hashem might intercede on occasions. I wouldn't normally bring a mussar sefer to prove this, but I will here as I know that nowadays people need to see things from a "Rabbi" to believe it - see rav Dessler in cheilek Beis on RH where he quotes the seforno. Then look up the seforno inside for good measure. I know chassidus disagrees. That's cool. But it has taken over!

To me, a pat on the back (as mentioned in a separate post) is nice, but it isn't Hashem. That doesn't mean i don't recognise that there are some weird things I can't explain, but then again, goyim have that too.

Please don't swamp me with mussar seforim that argue with this, I am aware of them. And PLEASE don't quote me heintegge English books that are for the masses to make them feel good.

thanks for your post.

getting clear here.

?your referring to mussar seforim saying that a pat on the back is Hashem? and your saying its not....? (aside from any other point your trying to bring out.)

thanks.

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Re: eitzos for emunah and bitachon
Posted by DavidT - 23 Dec 2019 15:25

This Maharal tells us an incredible Chiddush. We know there is a Yeitzer Hora to be jealous, there is a Yeitzer Hora to get angry, there is a Yeitzer Hora for all kinds of things. There is also a Yeitzer Hora to feel bad for yourself. There is also a Yeitzer Hora to weep and cry over things that happened that you are not happy about. It is a specific Yeitzer Hora. Nobody likes complainers. Somebody who is constantly complaining, even if he is right and he has something to complain about, does not draw himself close or make himself inviting to other human beings. It is a very important thing to know that it is a Yeitzer Hora to constantly express your frustrations, your sadness, your disappointment. Olam Hazei is a place of disappointments. A person needs to be optimistic, needs to be positive. In Yoreh Dai'a we find in Siman 394 one is prohibited from expressing pain, from feeling pain on someone who died more than is normal. Why is that so? If someone feels pain he feels pain. Why is this? If this person is extremely close to the person who died you feel pain. The answer is in the words of the Maharal, Yitzro Takif Alav. It is a Yeitzer Hora to constantly feel bad for yourself. A person is into himself too much when he is constantly thinking about his own disappointments in life.

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Re: eitzos for emunah and bitachon
Posted by DavidT - 23 Dec 2019 17:12

There is a story about a certain informer who was destroying the lives of so many people in the community. A few leaders of that community went to a great Tzaddik to seek council about what to do with this informer. They showed the Rebbe the name of the informer written out on a piece of paper. The Rebbe, who was able to tell all about a person by just looking at his name, said, "He looks like a good person to me. I don't see any evil in him." The people couldn't believe it. They knew how evil he was. They came back to the Rebbe the next morning and once again showed him the name. This time the Rebbe saw pure evil. They inquired what that man was doing the previous night at the time the Rebbe was looking at his name and they found out, at that moment, he was lighting the Menorah. **This means the kedusha from the mitzvah of lighting the menorah was so strong it was able to cover up this person's evil for that time.**

Every mitzvah we do radiates kedusha which provides so many benefits to us.

Our deeds and prayers are very powerful. They radiate kedusha. We don't have the eyes to see that kedusha, but it's there. The mitzvot are our treasures. The better we perform them, the better off we'll be.

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Re: eitzos for emunah and bitachon
Posted by Captain - 03 Jan 2020 18:00

I'm just curious: which Rishonim hold that only taddikim have full blown 24/7 hashgocho protis? Besides for this Seforno, I only remember seeing the Ralbag hold of this. Curious to here where else so I can look them up. Thank you

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Re: eitzos for emunah and bitachon
Posted by DavidT - 05 Jan 2020 16:13

[Captain wrote on 03 Jan 2020 18:00:](#)

I'm just curious: which Rishonim hold that only taddikim have full blown 24/7 hashgocho protis? Besides for this Seforno, I only remember seeing the Ralbag hold of this. Curious to here where else so I can look them up. Thank you

Moreh nevuchim 3:18 (rambam)

Providence is not the same for all people but rather differs from one person to another in proportion to the differences in their respective degrees of perfection....Concerning the disparity of providence for pious men and degenerate fools, the verse says, "He will guard the feet of His

pious ones while the wicked will be silenced in the darkness, because a man will not prevail with strength” (Shmuel/ Samuel I 2:9). The verse informs us that the reason that some individuals are saved from disaster while others aren’t is not because of their physical strength and natural dispositions. Rather, it depends upon their degree of perfection or deficiency, i.e., their nearness to or distance from God...There are innumerable verses which indicate this principle that providence is proportional to perfection and piety.

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