

Stress-Free

LESSON 3

ONE ACT AT THE TIME.

GLOSSARY

PROFILE

A short biographical account of the author noted in the body of the text

Exordium

A brief characterization of the known book

TEXT 1

Story

In 1970, a group of Israeli Chassidim traveled to the Lubavitcher in Brooklyn, N.Y. The highlight of their trip was to hear the Rebbe's public talk on Chassidic philosophy.

The time passed by quickly, and in a few short hours, they planned to catch a cab to the airport. Yet in the midst of their final preparations, they suddenly found themselves in a quandary. The Rebbe announced that he would now present an impromptu public discourse, which was a very special event.

Initially they, the guests, were overjoyed to have another opportunity to hear a talk by the Rebbe. However, upon considering the time, they faced a dilemma. Their flight was due to depart at 7 p.m. It was already late afternoon, and such a discourse could last several hours. They decided to go to the discourse, and if necessary, would quietly leave in the middle.

Throughout the discourse, the visitors stood in the crowd beset with anxiety. As the hours passed, they became increasingly uneasy. Finally, the time arrived when they had to leave. As the guests glanced at their watches, the Rebbe began to speak about the notion of being so completely focused on the moment at hand that one should be completely at ease. To make the point, the Rebbe described an incident when he served as the personal assistant to his father-in-law, the Previous Lubavitcher Rebbe.

When the communism attempted to uproot Jewish faith in Russia, the Previous Rebbe's "counter-revolutionary" activities were no secret to the police, who were waiting for a pretense on which to arrest him. "As I entered the Previous Rebbe's room shortly before his departure to Moscow," related the Rebbe, "I was astonished. There sat the Rebbe completely at ease. His calm features bespoke inner peace and serenity without a sign of worry."

Upon noticing his assistant's astonishment, the Previous Rebbe explained that "when a person is involved in something, they should not think or concern themselves with anything that came earlier or with anything that they must do later. In fact, they should see such things as if they don't exist. Because this is the attitude a person must have," said the Previous Rebbe. "A person will find that when they are involved in something, even for a moment, they will not be bothered by any extraneous thoughts that confuse and distract one from what they are presently doing."

Turning to the crowd that had gathered to hear the discourse, the Rebbe interjected: "There are those here who feel that they must quickly run and catch a plane. They are nervous, and they sit here looking at the clock. The only reason people feel like this is because they lack the correct understanding of G-d as he is propelling the world to be. For all that presently exists is the fact that we are here, right now, learning. And if some point in the future one will need their seat on a plane, then Hashem will create that scenario and cause it to 'be.' "

"However, until then, everyone would remain calm without any worries. For right now, at this very moment, the only thing in effect is but our current state of being, and from the perspective of our current state of being, there is no such thing as a plane. Nor is there such things as an airport called Kennedy. For these are things that, as of this very moment, have yet to exist."

"However," concluded the Rebbe with a smile, "since our guests do not seem to be holding on such a level, I will try to shorten the gathering as much as possible so they do not have to suffer ... "

Indeed, by the time the Rebbe's talk had ended, it was already 6:30, a mere half-hour before the plane's scheduled departure. The prospects of making the flight were bleak. The guests hurriedly fetched their belongings and rushed to the airport. To the surprise of all, they didn't miss their flight. For the flight was delayed, as if waiting for their contingency to arrive.

It dawned on them why the Rebbe was so insistent that their anxiety was so unnecessary. For it was as if—just as they left the Rebbe’s discourse in order to catch their plane—the blessing for such a trip first come to “be.”

From "Once Upon a Chassid," Festivals, Volume 2, Pages 95-89 to an emotional experience. In this course, the mental image created by the texts we analyze will be used to enable us to live more mindfully, to truly experience living in the moment.

NOTES:

TEXT 2

In this text, we can see the three-step process of living in the moment:

1. Focus on your deepest and truest self as you are unto yourself, with nothing else around.
2. Reawaken that feeling at any point in the day.
3. At that point, you will feel that nothing besides the moment at hand exists.

“ I once walked into to the previous Rebbe when he was in Leningrad (then, it was still called Leningrad, not Petersburg). It was during the times when there were chasings and decrees, etc., and that evening he was supposed to travel from Leningrad to Moscow ...

I saw that my father-in-law was sitting completely calm, as if it was in the middle of a day that didn’t involve these [dangerous] matters, and he was absorbed in whatever he was doing ...

The explanation is that at a time when he is busy with something that requires his full attention, even though in a short while he needed to go on a trip that had life-threatening consequences— not only for himself as an individual, but rather for him being a leader of the entire Jewish nation at that time—and [could jeopardize] everything he had been working on. Nevertheless this [trip] has yet to become a reality.

Therefore, a person can effect that [for instance], in a situation in which one may need to leave to catch a plane [to Israel] in another hour, they can [nevertheless], effect that in the meantime. It is as if the El Al plane is not in existence because it has yet to be created (as it states in [Tanya] Sha’ar haYichud V’Emuna). And when the time comes that one will [actually] need to be sitting and flying to the Holy Land, then G-d Almighty will recreate [the plane] from absolute nothingness! This is something that is clearly stated in [Tanya] Sha’ar haYichud V’Emuna, and everyone believes in this without any doubts. Nevertheless, a person can affect this in themselves that now the El Al [plane] doesn’t [exist]. And the Kennedy Airport doesn’t [exist]. And the plane tickets don't [exist]. For all that there [exists] is that we find ourselves [here] together in the four cubits of the Previous Lubavitcher Rebbe[’s shul]

Sichos Kodesh 5730, Part 1

לעב מוצע נעגאגעגניירא לאמא זיב דיא נעוועג זיא רע ר'ומדא ח'ומ ק"כ אלוליהה יווש סאד טאה טלאמעד (דארגנינעל זיא ס ווא 'וכו תוריזג יד טימ תופידר יד נעוועג נופ נראפ 'איז געווען אין די זמנים וואס ס'איז געהייסן לענינגראד גיט פעטערבורג) טפדאדעג רע טאה ברע ותואב...עווקסאמ זיא דארגנינעל

טציז רעווש רעד זא נעזעג זיא באה
זיא זיא סאד יוו טקנופ, הרומג החונמב ענייק תוכייש טינ זיא'ס סאוו גאט נטימ א
ענינים,

יא וואעכלעוו זיא זינעב טראד קסוע זיז ז
טאה רע זיך דעמאלט עוסק געווען....

טייצ יד זא, רואיב רעד נעוועג זיא סאד זיא ווא טעניבאק זיא זיז אב טציז רע סאוו נבאה פראד סאוו זינע מעד זיא קסוע זיז רע טעוו א זא וליפא נדנובראפ זיא כ'פעא ווא, בל וויע ווא בל תמיש שטאכ הטלחה רעד פיזא זיז פיזא נלעטש רע פראד עלייוו עצרוק א זי סאוו העיסנ א זיא נראפ ראפ ראנ טינ, לעופב תושפנ תנכס טימ סלא מיא ראפ ראנ יטרפ שיא א סלא מיא לכבו, אוהה רודה לכב לארשי גיהנמ א טריפעגנא טאה רע עכלעוו טימ ויתולועפ תואיצמב אטינ טלאמעד סאד זיא כייפעא. ולצא

—לא" רעד יוו וליאכ...נעילפקעוו טעוו רע —א ייב ז'לעופ זיז, נפראד סורא לטרעפ א טימ העש א זיא "לעזיא זא נסיוו זיז סאוו, נדי תואיצמב אטינ עלייוורעד זאן דוחיה רעש זיא טייטש סע יוו(נרעוו ארבנ זיז טעוו נעמ סאוו עגר רעד זיא)הנומאהו, שדוקה קרא זיא א טעוו טלאמעד טא טייטש!טלחומה ספאו זיאמ זיז שדחמנעילפ ווא נצעז נפראד רעטשרעביוא רעד מי

עלא ווא, הנומאהו דוחיה רעש זיא סאד, תוקיפס זיך נא תוששפב פורעד זיא נביילג רעטציא זא זיז אב ז'לויפ, כ'פעא רעבא ידענעק" רעד ווא, אטינ "לע—לא" רעד זיא "סטעקיט" יד ווא, אטינ זיא "דלעפ—טפול סאד טא טינרעמ אד זיא'ס — אטינ נעניז תומא ז' זיא נעמאזוצ זיז טניפעג'מ סאוו אלוליהה לעב מעד נופ

א קלח ל"שת שדוק תוחיש

NOTES:

Sefer Hasichos

From 1986-1992 (5747-5752), the Lubavitcher Rebbe developed and summarized his message in an unprecedented stream of public addresses, which he painstakingly annotated and prepared for publication. Sefer Hasichos is a compilation of these addresses in book form, with summaries and indexes.

TEXT 3

It is a known saying from the Fifth Lubavitcher Rebbe, “A 'pnimi' [an inwardly motivated person], everything that he does, he completely places himself there.” The meaning is as follows, in a Jew’s service [of G-d], everything should be done to perfection. Even something that is only a preface to another thing—at the time that a person finds themselves still in that situation, they should place themselves completely there. “This is a general principle [of life], wherever a person is, there a person should truly be, where one is, one should be there, etc., and all the while that I am doing this [there], [there] is where I should be.: And then afterwards, when a person comes to the second thing (for which the first thing was a preface), he will do that thing to perfection ...

Everyone should increase in their service [of G-d] to “Make here Israel,” each and every person—men, women and children—in [whatever] their place and situation is, and do this to the ultimate perfection in all thought, speech and action—and through this a person will become accustomed to the state of perfection of Redemption [Geulah] ...

Everyone should become accustomed to the Redemption [Geulah] and put themselves into a situation and feeling of Redemption [Geulah], by making their personal day a “personal day of Redemption [Geulah Pratis]” and make their personal place “The Land of Israel,” by doing one’s service [of G-d] to the ultimate perfection at this moment and in this place.

Sefer Hasichos 5751, Pages 700-707

עיינ (ב"שרוהמ) :צנאגניא מעד ניא רע טגיל, טוט רע –ןיבר מעד נופ מגתפ רעד עודיכ סאוו קלא, ימינפ א זא

נופ הדובע רעד ניא זא, זיא הנכות סאוו א

דאז א דאנ וצ המדקה א זיא סאוו, בצמ מעד – איז אפילו ווען עס רעדט זיך וועגן אן ענין אידן דארף ער יעדער זאך טאן בשלימות. מעד ניא נעמ פראד לאז זיא'מ ואוו זא, לודג רקיע א סאד זיא פראד זיא'מ ואוו" ניא דאנ דייז טניפעג'מ תעשב ללכב". צנאגניא נגיל "תמא א טימ דייז נעמ סאד אט דיא נמז לכ, ויכ דייז נטראד נעמ נעמ טעוו דאנרעד נוא, "דייז אד דיא פראד נכלעוו וצ) וינע נטייווצ, מעד וצ נעמוק דאז ענעי נאט נוא, (המדקה א זיא סאד ילשבמות...

דייז ניא נבענוצ רעמכאנ רערעדעי פראד לכ, "לארשי קרא אד דאמ" נופ הדובע ומקמב, פטו מישנ מישנא, תהאו דחא תילכתב סאד נאט נוא, אוה ובצמו

ולש השעמו רוביד הבשחמב תומילשה רעד וצ נעניאוועגניא דייז מעד דרוד נוא – שלימות פון מצב הגאולה...

דיז דיא רעדעי פראדוצ נעניאוועגניא

יטרפ – ניא נלעטשניירא דייז נוא הלואג רעד דייז נכאמ דרוד, הלואג לש שגרו בצמ) תיטרפ) הלואג" א גאט קיד'תויטרפ קרא" א מוקמ דייז נכאמ נוא "גאט יד טוט רע סוו מעד דרוד, "לארשי תילכתב הז מוקמבו הז עגרבו ולש הדובע תומילשה

והישה רפסת תשנ"א ע' 700-707

By Rebbetzin Gavriela Frye

For

Beit Shalom Messianic Congregation, Pozzuoli, Naples, Italy

KEY SUMMARY

Step 3 Meditation

When a person reaches this point, he or she will internalize each moment and experience as if nothing else exists; nothing existed before this moment, and the future is yet to be. This person is fully present with every fiber of their being in the moment at hand— enabling them to act and experience the moment deliberately and intentionally. And once that moment or experience is over, they approach the next one exactly the same way, eventually getting into a rhythm of approaching everything in life as if it's the only thing that exists right now.

NOTES: