

Stress-Free

LESSON 4

TOMORROW IS GOING TO BE GOOD.

GLOSSARY

PROFILE

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

Exordium

A brief characterization of the known book

Likkutei Sichos

Likkutei Sichos—literally, “a collection of talks”—is a 39-book series of the Lubavitcher Rebbe’s collected talks over the course of the 40 years of his leadership. The talks in this series are presented as mini-essays, each entry having undergone laborious editing, referencing and footnoting overseen by the Rebbe himself. Likkutei Sichos gives the reader a glimpse into the Rebbe’s weltanschauung (worldview or philosophy), and maps out his revolutionary vision for the Jewish world.

5. The above questions can be resolved by first explaining an adage of the Tzemach Tzedek (quoted frequently by my revered father-in-law, the Rebbe) who gave this reply after someone begged him to plead for Divine mercies on behalf of a person who was dangerously ill: Tracht gut, vet zain gut (“Think positively, and the outcome will be good”). It is apparent from the Tzemach Tzedek’s words that thinking positively (having bitachon [in G-d]) will bring about a good outcome (in revealed and manifest good) ...

When a person truly trusts in G-d alone from the depths of his soul to the extent that he has no worry at all, his arousal [of trust] itself causes G-d to conduct Himself with him in an appropriate manner, granting him kindness (even when [on his own accord] without taking this trust into account, he is not worthy of such kindness) ...

6. Based on the above, it is possible to say that this is the intent of the verse in our passage that speaks about Moshe’s fear when he heard [his fellow] Jew say: “Will you kill me ... like you killed the Egyptian?” The intent was to teach us this fundamental message [with regard to the quality] of bitachon: that bitachon itself will lead to and bring about G-d’s salvation. The opposite is also true. When a person is not saved from distress, the reason is that his bitachon is lacking. This is the intent of the verse: “And Moshe became frightened and said: ‘Certainly, the matter has become known.’ ” (And directly after that [it tells us]:) “Pharaoh heard ... and he sought to kill Moshe. And Moshe fled” The fact that Moshe feared for his life and did not trust G-d that no harm would befall him because of his positive efforts [to save a Jewish man from the Egyptian who was beating him and to rebuke the two Jews who were quarreling] was itself the cause for “Pharaoh [to] hear of the matter and to seek to kill Moshe.” [Moshe’s lack of trust] caused him to have to flee [for his life]. It is possible to explain that this is the intent of the wording of the verse: “And [he] said: ‘Certainly, the matter has become known.’ ” Not only did Moshe think these thoughts within his heart, he expressed them in speech. This increases the emphasis on his lack of bitachon. For in addition to having these suspicions in his mind, he spoke about them. Were he to have had complete bitachon in G-d, and not have worried at all about the situation in which he found himself (that “the matter had become known” and would be discovered by Pharaoh), that would have caused the matter to have been forgotten and for him to have realized apparent and manifest good. When a person encounters obstacles and encumbrances in his observance of the Torah and its mitzvos, he should realize that the elimination of these obstacles is dependent upon him and his conduct. If he has absolute faith in G-d, that G-d will help him so that the situation will be good until he is utterly serene without any worry at all, [his bitachon will bear fruit]. (Needless to say, he must also do whatever he can in a natural way to remove these obstacles, [but it is his bitachon that will shift the flow of the paradigm].) [He will see the realization of] the promise: “Think positively, and the outcome will be good.” This will become manifest. All of the obstacles and encumbrances will be eliminated, and he will enjoy actual good that is apparent and manifest to all.

By Rebbetzin Gavriela Frye

For

Beit Shalom Messianic Congregation, Pozzuoli, Naples, Italy

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חמצה וניבר ירד יפ לע הז ובויו. ה דובכ ידי לע מימעפ המכ ואבוהש (קדצ הנעש), ר"ומדא ימחו ירומ תשודק לע סימחר ררוע-ל ולצא ונחתהש דחאל טכ־ארט" — מולשו סח וכוסמ הלוח 'יהיו בוש בושח" (טוג וייז טעוו — טוג הבשחמה- מצעש, וירבדמ עמשמו). "בוט טובט- תואצותל איבת) ווחטבה) הבוטל

(הלגנהו הארנה בוטבו)...

קמועבו תמאב דמוס מדאהש ידי לע וניאש דע, דבל ה"בקה לע קר ותמשנ תלעופ אפוג וז תוררועתה ירה, ללכ גאוד ביטמש, הז נפואב ומע גהנתמ- ה"בקהש ...) הזל יואר וניא תאז אלול מא מג) ומע

יהוזש, רמול שי ליעל רכזנה יפ לע. ו. לע רפסמש, ונתשרפב בותכה תנווכ ירבעהמ עמששכ השמ לש ותארי "ירצמה תא תגרה רשאכ- 'וג ינגרהלה" תדמב ליעל רכזנה דוסי ונעימשהל — איבמה אוה ומצע ווחטבהש, ווחטבה עמוש התא זה ללכמו, 'ה תעושיל מרוגו הז ירה הרצמ קלחנ אל מדאהש הזד, ואל. ולש ווחטבב רסח 'יהש ינפמ

וכא רמאיו השמ ארייו" בותכש המ והזו עמשיו) הז ירחאל פכיתו) רבדה עדונ חרביו השמ תא גורהל שקביו 'וג הערפ ושפנל ארי 'יה השמש וויכ: "וג השמ קזיה מוש אובי אלש משהב חטב אלו וגהל] תבוטה ויתולועפמ- מולשו סח, ותוא הכהש ירצמהמ- לארשי שיא לע ירה, ["מיצנ מירבע מישנא ינש" חיכוהלו הזה רבדה תא הערפ עמשיו"ש מרג הז חורבל דרצוהו "השמ תא גורהל שקביו ווחטבב חטוב 'יה מא נכ ויאש המ. ונממ בצמהמ ללכ גאוד 'יה אלו, משהב רומג לכוויו "רבדה עדונ נכא"ש) וב אצמנש 'יה אפוג הז ירה,) הערפ ינזאל עיגהל ול בוט 'יהו, 'וכ חכשנ רבדה 'יהש לעופ... הלגנהו הארנה בוטב

לע מיבוכיעו תועינמב עגופ מדאשכ, תעדל וילע, תווצמו הרותה תרימש יולת ולא מיבוכיעו תועינמ לוטיבש רומג ווחטב ול שי מאד ותגנהבו וב, בוט 'יהיש רוזעי דרבתי אוהש, משהב

מוש ילב הרומג החונמב אוהש דע השוע, הז מע דחיב, ובומכו] ללכ הגאד תועינמ לטבל עבטה דרדב וב יולתה לכ טוג טכ־ארט" ונחטבוה ירה — [וללה ולטבתיש-, לעופל 'יהי נכש, "טוג וייז טעוו לעופב ול 'יהי בוטו, מיבוכיעו תועינמה לכ, רשב יניעל, הלגנהו הארנה בוטב, שממ

מיחפט הרשעמ הטמל.

מע ול קלה תוחיש יטוקל 4-6

NOTES:

TEXT 2

Faith as an aspect Of human faculty

Trust in G-d is not an aspect of blind faith. But rather, it is a skill on its own right that, when cultivated, allows one to experience the ultimate. It is an inherent part of our being, part and parcel of human faculty. When the brain processes information and emotions serve to inspire, the power of faith allows one to reveal the inner good of the world. Therefore, faith is a powerful, positive force in our lives no less integral to human experience than the faculty to think or feel. For faith is faculty that recognized truths that are infinitely greater than ourselves. Truths

that otherwise will be incomprehensible, yet nevertheless, through the faculty of faith, a person is now able to experience them as if they were real. Everyone is born with a faculty the faith. It is neither required nor taught, for it is one of the natural states of human experience. Take the example of a young child. Tell him a fantastic tale and, even though he senses it isn't true, he still believes. An adult, however, would never believe. For as a person grows older, they stop accepting things at face value. It doesn't mean to say that an adult lacks the faculty of faith, but rather, with maturity, one's faith becomes obscured by reason. As a person grows older, they become more cynical about their faith for they start to realize how so many people abuse faith by filling the power to believe with falsehood. After years of negative experiences, an adult comes to doubt that things can really be good. After years of being lied to, an adult eventually comes to distrust their own inner voice. As such, they start to reject things they know are true but cannot prove. In order to protect themselves, they rely on reason alone to process ideas and establish principles of law. Eventually, some may even come to reject the very notion that a reality that cannot be grasped with the hand, observed by the eye or understood with the mind. Learn to cultivate the inner voice of faith. For a person need not always allow reason to drown out that which they know to be true. A healthy mind recognizes the innate limitation of reason. As such, one must acknowledge that there is a reality outside the scope of what can be understood.

'Toward a Meaningful Life', Rabbi Simon Jacobson p 224 – 226

NOTES:

Tanya

Rabbi Shneur Zalman of Liadi, commonly known as the Alter Rebbe or Baal HaTanya, was a student of the Mezritcher Maggid and founder of the Chabad movement. Despite being the youngest of his 120 colleagues he forged his own path within the Chassidic model of Divine service, championing an intellectually rigorous approach over the emotionally oriented focus of his contemporaries. His broad contribution to Jewish thought - his legal prowess documented in his Code of Jewish Law, as well as his revolutionary spiritual guidance recorded in the book of Tanya - places him as one of recent Jewish history's most influential leaders.

TEXT 1

The clarification of this matter [is as follows]:

This [can be achieved] only [when there is] an absolute belief in the Yotzeir B'reishit. This means that the creation of yesh ["that which exists"] out of the state of ayin [lit., "nothingness"], which is called reishit Chochmah [i.e.,] the Divine [Sefirah of] Chochmah that is not apprehensible to any created being. This creation occurs at every time and moment at which all created beings come into being ex nihilo [yesh me'ayin] through G-d's wisdom, which animates everything. Now when a man will contemplate in the depths of his understanding and will [moreover] picture in his mind how he comes into being ex nihilo at every single moment, how can he entertain the thought that he is suffering or has any afflictions related to "children, life [i.e., health] and sustenance," or whatever other worldly sufferings? For the ayin that is G-d's Chochmah is the source of life, goodness and delight. It is the Eden that transcends the World to Come, except that, because it is not apprehensible, one imagines that he is suffering, or afflicted. In truth, however, "No evil descends from above," and everything is good, though it is not apprehended [as such] because of its immense and abundant goodness ...

For by such a faith, in which one believes that what manifestly seems to be evil in fact receives its entire vitality from the Supreme Good, (i.e., from G-d's Chochmah which is not apprehensible, and which is the Eden that transcends the World to Come)—by this faith, the imagined evil is truly absorbed and sublimated in the concealed Supreme Good.

Tanya Igeres Hakodesh, Chapter 11

תִּימָא הַנוּמָא קָרְ אוֹה יִנְעָה רוֹאִיבוּ הַאִירְבֵּהֶשׁ וְנִיִּהֵד אוֹה תִישְׂאָרְב רְצוּיֵב אִיְהוּ הַמְכַח תִישְׂאָר תֵּאֲרַקְנָה, וְיֵאֵמ שִׁי אֲרַבְנ מוֹשֵׁל תְּגִשׁוּמ הַנִּישְׂאֵשׁ וְתִמְכַח עֲגָרוּ תַע לִכְב אִיְה תֵאזָה הַאִירְבֵּה וְתִמְכַחַמ וְיֵאֵמ שִׁי מִיאֲוֹרְבֵּה לִכ מִיִּוְהַתְּמַשׁ מְדָאָה וְנִוְבְתִישְׁכ לִכָּה תֵא הִיחַמָּה דְרַבְתִּי שִׁי וְתִיִּוְוָה וְתַעֲדָב רִיִּיצִיּוּ וְתִנְבָּה קְמוּעֵב הַלְעִי דִיֵּאָה שְׁמִמ עֲגָרוּ עֲגָר לִכְב וְיֵאֵמ, יִנְבִּמ מִירוּסִי מוֹשׁ וְא וְל עֵר יִכ וְתַעֲדָ לַע יִרָה מְלוּעֵב וְירוּסִי יִרָאֵשׁ וְא יִנְוִזְמוּ יִת רִוְקִמ אוֹה, דְרַבְתִּי וְתִמְכַח אִיְהֵשׁ, וְיֵאָה הַלְעִמְלֵשׁ דְּעָה אִוְהוּ גְנוּעָהוּ בּוֹטָהוּ מִיִּיחָה וְכָל, גְּשׁוּמ וְנִישְׂאֵשׁ יִנְפִמ קָר אֲבָה מְלוּעֵמ וְיֵא, תִמְאֵב לְבֵא מִירוּסִי וְא עֵר וְל מְדָנ וְנִישְׂאֵשׁ קָר בּוֹט לִכָּהוּ, הַלְעִמְלֵמ דְּרוּי עֵר ...וּבּוֹט בְּרוּ וְלִדּוּגֵל, גְּשׁוּמ

הַמְדָּנָה עֵרָהֶשׁ וְיִמְאֵמֶשׁ, וְז הַנוּמְאֵבֶשׁ אִיְהֵשׁ וְוִילְעָה בּוֹטִמ אוֹה וְתוּיח לִכ יוֹלְגֵב אִיְהֵשׁ תְּגִשׁוּמ הַנִּישְׂאֵשׁ, דְרַבְתִּי וְתִמְכַח הַנוּמְאֵב יִרָה אֲבָה מְלוּעֵמ הַלְעִמְלֵשׁ דְּעָה הַמוּדְמָה עֵרָה תִמְאֵב הַלְעִתְמוּ לִלְכֵנ וְז זּוּנְגָה וְוִילְעָה בּוֹטֵב

א"י קרפ שדוקה תרגא אינת

NOTES: