

G-d vs Me

Posted by zalmandovid - 26 May 2010 17:34

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I have been grappling with this question. If Hashem runs the world and has a plan for me, how can I find out what that plan is? How can I know which pathway to choose and what is right for me.

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Re: G-d vs Me

Posted by yechidah - 26 May 2010 17:59

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some gedolim say what you struggle with and what your main weakness is-is what your main purpose is-to overcome it and transform it

Rav Pam ztl did not see it that way

He said Hashem doesn't expect superhuman things from humans. Rather, it is your good points, your strengths that should be the main focus of your life. To use your gifts and advantages to your fullest potential. The specific mitzvos your soul yearns for is the main direction that your life should take.

I thought a lot about this and I think both opposite statements are true.

we focus on the gifts and good points that Hashem gave us naturally. We do our best within what was given to us and that gives us the koach to overcome what is difficult for us.

small example

learn what your heart desires. so you like midrash or tanach because you enjoy it. but you don't like learning halacha. yet I know I must overcome this dislike because I must know halacha to live like a Yid. So you don't forsake your beloved midrash and tanach, but you actually use that

love to fuel your other learning that is initially difficult. you learn it within the framework of your love of Midrash. You take what the Midrash tells us about the beauty of Shabbos and all of a sudden those "dry" and "boring" Borrer halochos are not so "dry" and "boring" anymore. because you infused it with the inner beauty of Shabbos that you indeed enjoy intrinsically.

There are specific mitzvos that Zalman Dovid enjoys. There are specific good middos that Zalman Dovid has, perhaps more than others. There are certain spiritual realities that Zalman Dovid naturally yearns for. or even physical things that Zalman Dovid enjoys that could and should still be enjoyed but in a more refined and elevated manner. That is a good place to start, that is the beginning of the path.

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Re: G-d vs Me

Posted by bardichev - 26 May 2010 18:14

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ZD

U really can't know

Sorry

Oib azoi how do we live??

We are mechazik our emunah

We thank hashem Hamaychin Mitzadai Gaver

The mishnah teaches us kol shehu tiferes li-osehu utiferes lo min haaadam

And Keepontrucking!

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Re: G-d vs Me

Posted by DovInIsrael - 26 May 2010 18:45

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ZD -

are you sure you want to know Hashem's plan for you?

or are you just trying to figure out if YOUR plan, is also what Hashem was thinking?

He wants you to come closer to Him - get to know Him, and follow in His ways.

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Re: G-d vs Me

Posted by Ineedhelp!! - 26 May 2010 18:57

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ZD,

You can spend youre whole life trying to figure that out (and wint succeed) or you can come to terms with the FACT that ypu will never find out and go with the flow. "Whatever God has in store for me today" NOT "Whst does God have in store for me today". Dont try to figure it out. Try to live life for Hashem to the best of your abilities and let Him do the rest.

-Yiddle

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Re: G-d vs Me

Posted by yechidah - 27 May 2010 19:34

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Teruma - Finding Our Purpose in Life

By Rabbi Yaacov Haber

Whatever happened to Betzalel?

The Talmud tells a story. Rabbi Tarphon was ill and his very important friends, Rabbi Akiva, Rabban Gamliel and others, came to visit. They met his mother at the door crying. She pleaded with the Tzaddikim to "please pray for her son Tarphon - he is such a good son." She proceeded to tell them how once she was walking with her son Tarphon and her sandal slipped away. Tarphon immediately kneeled before his mother, putting his hand under each of her feet as she walked, so that she would not feel the pain of the stones and the twigs. Rabbi Akiva upon hearing this story declared, "Tarphon has not even reached half of the obligation of a son to a mother!"

Such harsh words! What could be greater? What could you do more for your mother than walk backward before her on your knees with your hands under her bare feet?!

I heard a fascinating explanation for this in the name of Rav J.B. Soloveitchik z"l. If you would have asked Rabbi Tarphon why he was created and what his purpose in life was, he would certainly have told you that he saw himself as one of the Baalei Mesorah - which he was. It was his job to soak in Torah from the previous generation, analyze it, and transmit it to the next generation, which he did. Certainly a worthy purpose. But when the Gedolim heard of the exemplary way in which Tarphon treated his mother, they realized that his purpose was perhaps an even deeper one. He would be the paragon of kibud eim. His job was to set an example, and be a role model to the next generation, of how to treat a mother. This was to be Rabbi Tarphon's special contribution.

Rabbi Akiva realized that perhaps he had so excelled in his mission that G-d was ready to take him from this world. Rabbi Akiva's statement "Tarphon has not even reached half of the

obligation a son has to a mother!" was really a bracha, namely that Rabbi Tarphon had not yet fulfilled his purpose, and so would go on living!

The People of Israel had just walked away from Mt. Sinai. Our hands were still calloused from two hundred and ten years of working with bricks and mortar. G-d put forth an historical challenge: "Build Me a Mishkan." It must shine with its beauty and stand out in its glory. Who is going to make it shine? Who will bring forth its glory?

A thirteen-year-old boy came forward. Everyone knew the family. His grandfather was Chur, the son of Caleb, who had been killed trying to stop the golden calf from being built. His grandmother Miriam, Chur's wife, was Moshe's sister, a prophetess and the redeemer of the Jewish people. But who was this wunderkind Betzalel?

Betzalel was a gaon. He was not only an expert craftsman and artist, he was a Kabbalist who understood how to design the names representing the attributes of G-d into his work. He inherited a sense of zeal and mission from both his grandparents. At thirteen years old he stepped forward, and was ordained from above as being "in the Shadow of G-d". He designed and built the holiest and most beautiful structure in history - and then he disappeared. Throughout the rest of Tanach he is never mentioned again!

Betzalel had his unique purpose in the world. "There is no person that does not have a moment" (Pirkei Avos). When one goes to the movies one sees hundreds of people. Some are stars, and some are extras. But in G-d's world there are no extras. There is a reason that every one of us was born. We each have our fifteen minutes (at least) of fame.

Everybody knows that the reason Esther became Achashveirosh's queen was to save the Jewish people from Haman. It is clear to all of us, but it wasn't clear to Esther. She was afraid to approach the king. She felt it wasn't her place. Mordechai told her, "Maybe that is why you're the queen." Maybe! Esther didn't realize it, and Mordechai posed the question. With the benefit of hindsight we can all see it clearly.

None of us know exactly why we were created. As we are called upon to do things, we cannot be sure if we are now realizing our purpose in life. Esther didn't know. Perhaps even the great Rabbi Tarphon didn't know! Maybe our minds are clouded by our ideas of what we should become, and G-d's idea just gets in the way.

The lesson from Betzalel, Esther and, after them, Rabbi Tarphon, is that the next time you are called upon to do a task, however uncomfortable, for your family, your friends, or your people - rise to the call. Do it like a hero. Mi yodea - who knows? Maybe it was for this very moment that you were born into the world

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Re: G-d vs Me

Posted by yechidah - 27 May 2010 19:50

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this powerful insight from a blog

I saw a fascinating Mei Hashiloach on Parshas Vayechi on the pasuk in Bereishis 49:27, "???????????? ???? ????," Binyomin is a wolf that tears." There, he explains that Yaakov is giving a great bracha, blessing, to his son Binyomin, the father of the tribe of Binyomin. He is saying that just as a wolf consumes its prey, the people of Binyomin consume the good from amidst the nations of the world and brings that good into the Jewish nation.

A footnote over there points to another Mei Hashiloach in Parshas Truma, dibur hamaschil "U'mileisa bo," (on Bereishis 28:17) which explains each of the 12 stones of the Kohen Gadol's Choshen Mishpat in light of the meaning of that stone and its relationship to the tribe to which it corresponds. For Shevet Binyomin, he says that the ????????, the Yashphah stone, corresponds to the tribe of Binyomin because it is a contraction of the words "yesh" and "peh," or "there is to him a mouth." This means, says the Izbitzer, that "he has a mouth to swallow and to receive all good things which are found among the nations, and to gaze at the the good things [about] the nations and to bring them into the Jewish people.

It is interesting. I wonder if Rav Mordechai Yosef of Izbitz connected this teaching to himself. Mordechai was from shevet Binyomin and Yosef was Binyomin's only other brother from their mother, Rochel. I wonder if he saw his own tafkid as, at least to some extent, drawing in the sparks of holiness from among the nations and returning them to their proper place, within the Jewish people. Perhaps Binyomin would be a good name for a ger to take on as well, since he would also be returning kochos that were originally found among the nations, to the Jewish people.

May we all merit to find and fulfill our tachlis in life!

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Re: G-d vs Me

Posted by yechidah - 27 May 2010 19:54

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Written by Benjamin A Rose

"Hu Aaron Umoshe" (6:26); "Hu Moshe ViAaron" (6:27) Rashi points out, that there are places where the Torah places Aaron before Moshe and there are places where it places Moshe before Aaron. This is to teach us that they are of equal significance (Shkulim Haym). The obvious question is, how can we say that Aaron was equal to Moshe? Doesn't the Torah say that there never was or will be a Navi as great as Moshe?

R' Moshe Feinstein offers an answer . Of course Moshe was greater than Aaron even at this point. They were of equal significance in the aspect that each one of them fulfilled his Tafkid (potential) in this world. Hashem does not look how great one is, rather if he was able to "be all that he could be". If one reaches that level, he achieved the highest level. Aaron reached that level; therefore in this sense he was as great as Moshe who also reached the level of fulfilling his total potential. This is a comforting thought for all of Klal Yisroel. We too have the potential to be as great as Moshe in this sense. .

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Re: G-d vs Me

Posted by silentbattle - 28 May 2010 03:07

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I don't think that there is a way to "know." Sorry. However, I think that we're supposed to find things that we're good at. That we enjoy doing. And sometimes we find that we're led in the direction of things (assuming that those are good things, muttar, etc).

Your goal is to serve hashem, and to find a way of doing that that suits you. So you've gotta get to know yourself, first of all, and figure out what your strengths are.

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Re: G-d vs Me

Posted by yechidah - 28 May 2010 14:02

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I don't disagree that we do not have a way to actually "know" with 100% certainty what specifically our tafkid is.

we don't have a navi or malaach tell us anything

however, and I can speak for myself only, Hashem does give you general directions. Take the 95 North till Albany and I will tell you there which junction to take etc etc...., and yes, it's unclear what you do when you get there, but you'll get the next phone call for the next highway to take.

We cannot fool ourselves though

because sometimes, we say, since we don't have direction, what the heck, I'll do what I feel like, and then you end up doing things that you definitely know lead to nothing.

so while I admit I get very confused sometimes about what exact path to take, I know the general direction.

If I need to get to Canada, I know not to go southbound on the New Jersey Turnpike

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Re: G-d vs Me

Posted by Yosef Hatzadik - 28 May 2010 19:04

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If, at every moment, you think into all of those little decisions that life is made up from. If you constantly think, "What does Hashem want me to do now?" You will be led by Him along the journey of your life's purpose. (That in itself may be your life's purpose ;D )



My Rosh Yeshiva Shlita (Can't name him in an anonymous forum, sorry) once said the following in a shmuess:

Ein adam nokef etzbo'oh lematah elo im kein machrizin osso lema'alah, if at every junction you look out for His subtle directions, you will find your way. R' Avroham ben HaRambam explains the possuk *Ossah hochachtah le'avdechah leYitzchok*. He says *Hochachtah* is a form of the word *Tochachah*- rebuke. She You have rebuked/educated for Yitzchok's sake. By constanly observing Hashem's 'pointers', Rivkah followed the correct path,- despite her father & brother's influences.

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