

Is it Ratzon Hashem or Not? - Response to #508

Posted by Pintele Yid - 19 Jun 2009 14:21

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"So... maybe this addiction is actually the answer to my prayers! In other words, davka through this huge spiritual nisayon, Hashem wants me to draw closer to him! Isn't that an amazing thought?"

The handbook expresses the idea that Hashem can put us into this challenge just so we can grow and become better Jews. That has really uplifted me, because until now I didn't feel worthy to fight, worthy to become close to Hashem. But the handbook helped me put it in the right perspective; that it's a nisayon just like all others and that I will overcome it, just as I have overcome others. This is not about me, it's about a challenge and mission that I have, in order to serve the almighty even better."

Dear Heiliga Yid,

What you are expressing in other words is the Bechira vs. Yidiah issue. This issue discusses that if Hakodosh Baruch Hu knows that you are going to sin, and the bottom line is that we can never do anything that is against his will, then all of our sins were **his will** to begin with. So what does Hashem want from us since we never had **real Bechira** in the first place?

Although throughout the generations, this question has been discussed by many, I have read about it in depth in a sefer called *B'gan Emunah* from Rav Shalom Arush. I advise everyone on this forum to learn it. Rav Moshe Wolfson said that this sefer was written for **our generation**.

Although he doesn't attempt to answer the question, and says that the answer is beyond our comprehension, he said that we have to implement both sides of the equation. When we have a nisayon, we have to totally believe in the concept of Bechira, free choice. But after we fall R"L, he states what you so elegantly said "davka through this huge spiritual nisayon, Hashem wants me to draw closer to him!". Basically, this was the "Yidiya", the Ratzon Hashem and **you/we never had a choice but to sin**.

This concept not only helps ease the guilt that accompanies failure, but on the contrary, drives a person with Emunah Pshuta to meet the challenge that his holy tatte set out for him, because ultimately, if Hashem wanted him to fall, it was because he knew that this person can climb out

of the mess. This is clearly stated in the Gemorah in Avoida Zorah on Daf Gimel Umud Aleph.  
**Hashem doesn't give us a test that we cannot ultimately handle.**

Hatzlacha Rabbba! It is evident that you are extremely bright and Bezras Hashem, together with all your new friends on this site, you will succeed.

Pintele Yid

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by Ykv\_schwartz - 22 Jun 2009 21:09

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I have read this post with great interest. I will try not to stick my nose in too much as I think issues are being addressed properly by great people.

Pintelle, you write:

What I described, is a totally different answer that is given by Breslov Chasidus that I read in the sefer B'Gan Emunah by Reb Shalom Arush. This answer holds that when looking at something "after the fact", you never had Bechira in the first place, because Hashem runs the world and he has plans for everyone and you can't do anything to change it - period.

Does he bring sources directly from Rav Nachman? If so, please include. I am not a baki in Rav Nachman but have read quite a bit. I do not recall seeing that yesod. I will search through Rav Nachman's seforim for this idea.

I do plan to touch upon bechira in the succha discussions.

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by Pintele Yid - 22 Jun 2009 21:59

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[Ykv schwartz wrote on 22 Jun 2009 21:09:](#)

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Does he bring sources directly from Rav Nachman? If so, please include. I am not a baki in Rav Nachman but have read quite a bit. I do not recall seeing that yesod. I will search through Rav Nachman's seforim for this idea.

Reb Ykv,

He addresses this from Daf Reish Ayin Bais till Daf till daf Resh Ayin Zayin. He brings sources from Lekutai mitzvos perek Chuf Alef and Likutai Halochos Bais Bais"Ches. (I don't know what that means since I don't have one in front of me). I truly recommend to all of you to learn this sefer. I will give you a knew perspective of what Emunah is. It is also available in English entitled The Garden of Emunah.

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Re: Is it Ratzon Hashem or Not? - Response to #508

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Posted by TrYiNg - 23 Jun 2009 08:12

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[color=maroon]Dear pintele,

Assuming we believe in the second opinion,

What I described, is a totally different answer that is given by Breslov Chasidus that I read in the sefer B'Gan Emunah by Reb Shalom Arush. This answer holds that **when looking at something "after the fact", you never had Bechira in the first place, because Hashem runs the world and he has plans for everyone and you can't do anything to change it - period.**

WHAT ARE WE DOING HERE ? Puppets in a puppet show? What would be the tachlis of the world's existence? Why schar and onesh , if he was the one who caused it?

I quote you further,

The one caution is that you can't use this line of reasoning at the time you are having a Nisayon, because you will use this excuse to become a Rasha and say "I might as well fail the test, because my failure is the Yediah of Hashem."

How can we "become a Rasha?", if in actuality we are not *doing* anything. In fact , any line of reasoning will not alter the results, so why not? And , if we believe in something, we cant pick and choose. If it's a correct idea, why not use this line of reasoning whenever you want?

With this approach, we have the question that you astutely asked below.

[TrYiNg wrote on 22 Jun 2009 08:26:](#)

I just had one more question and was wondering if anyone can help me. You wrote;

you/we never had a choice but to sin

[color=navy]How do we reconcile this with tshuvah. If after the sin were supposed to think that we had no choice but to sin, where does tshuvah come into the picture? For what?

we can answer the question, since one has to believe that Hashem wanted you to sin because for whatever reason, **he wants from you at this point to come close to him by doing Tshuva for this specific sin that you committed. In other words, your Tikun Neshama is best performed by you doing T'shuva on this sin.**

Thank you . It is such a profound and beautiful answer.

***"But if I had to choose between both answers," ---***

I think the answer needs to be consistent, **before AND after** an act . I can't make myself think **one thing** before committing a sin and then **another** once I've done it. That isn't being truthful. I also would hate thinking of myself as a mere actor in someone's script.

That is why I said that this is such a liberating concept, and guilt is therefore totally removed.

Very convenient.

In the first line, hashem is a good fortune teller. In the second line hashem's will is absolute and we can never do anything to change it.

To explain the first position a bit better, it doesn't view the Ribono shel olam as a mere fortune teller. His greatness isn't that he knows, but rather that he gives us **the chance** and **therefore the ability** to deserve even a tiny amount of his never ending love and chasadim .

**Hashem's power and will is absolute. Ein Od Milvado. His will** is that we should have the ability to choose between good and bad , (so when we do the right thing it's because we really wanted to.)

We takke can't change hashem's will. We don't have the power to actually do anything at all. It's all an illusion. But I believe that the only thing we can do , is the decision in our minds which way to go, and the rest is up to him. **(If we can never change anything, what are we doing on GUE anyway,? Let hashem run his world.)**

sorry about rambling on and on, just really can't internalize that viewpoint.

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TrYiNg to understand....

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by TrYiNg - 23 Jun 2009 08:15

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[battleworn wrote on 22 Jun 2009 11:33:](#)

Charata means regret. When you regret that something happened it just means that you didn't want it to haapen. It does not mean that it's your fault. Vidui means admitting(recognizing) that it was bad and discussing it all with Hashem.

We find in a number of places that saying "there was nothing wrong with what I did" is a big aveiroh. [obviously it totally prevents a person from doing teshuva.] But saying I was powerless is totally something else. Blame is not part of teshuva.

WOW. Thank you so much. That made so much sense. ;D

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by the.guard - 23 Jun 2009 12:44

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I can't make myself think one thing before committing a sin and then another once I've done it.

We discuss this issue in [this page](#) of our FAQ.

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by Ykv\_schwartz - 23 Jun 2009 17:25

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Thanks for the sources. Can you double check the source "Lekutai mitzvos", I have never heard of that one.

Bais Bais"Ches == basar B'chalav. Does he say which siman?

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by Pintele Yid - 25 Jun 2009 19:46

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**GUE anyway,? Let hashem run his world.)**

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TrYiNg to understand....

(Hey, if we can't change anything, you won't change my mind either.

TrYing - You ask very good questions and that is why this is such a difficult concept to internalize.

On one hand, we are all pupets. Not only us, but also the greatest people in history as it says "Lev Milachim Visorim Biyad Hashem." Hashem controls the hearts of kings and nobles.

But that shouldn't disturb you since the bottom line is that you shouldn't be concerned with Hashem's plans. You can be comforted by the fact that he knows what he is doing. The only thing you have to worry about is the decisions you make and how they follow the Ratzon Hashem, the will of Hashem. **Your adherence to Hashem's will be the basis of reward and punishment. Hashem won't buy the argument of the Rasha that "ultimately I did your will so I should be absolved from any wrongdoing" because you had no idea of Hashem's will at the time you made your choice.**

By realizing that everything that happens to a person is the will of Hashem you end up with:

1. No guilt - just motivation to fix yourself up so you make a better choice in the future
2. No anger at anyone who wronged you - since they were just a stick (This is an old concept

quoted by many)

3. Love for Hashem - Since you know that he is dealing with you on such a personal level

I can also understand your feeling that such a dichotomized view is inconsistent, but if you think about it more, you will realize that the one consistency is the will of Hashem. Before the Nisayon, the will of Hashem was there but you didn't know what it was. After the Nisayon, you find out what his will dictated.

I think in your last paragraph, you actually admit that we cannot change anything. Internalizing this concept is difficult. Once you do, then the question of what are we doing on the GUE website is answered. We are doing what we can to help us make the right decision when we are presented with a Nisayon. What happens when we are presented with one is ultimately up to Hashem, but we will get schar for trying to prepare ourselves in the event of a Nisayon, and ultimately a ton of schar when we either pass the test or dust ourselves off and get back in the ring after we fall.

Pintela Yid

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by me - 25 Jun 2009 20:45

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I personally will recommend as well that the olam read this sefer Gan Emunah, in Hebrew or English.

Everyone will be surprised to see that we are not holding on any level in emunah p'shuta. If you read the sefer, you will see what I mean. AND....it will help you to build this connection that we are all in need of.

This idea of "before" the chet, and "afterward" is a difficult concept for many.

**Before the Chet.....**we are obligated to everything, and anything not to transgress Hashem's Torah!!!

**After the Chet.....**we failed, we sinned. We can either fall in to Atzvos, depression which is what the y"ח wants and benefits him in finishing us off, OR, we can say that Hashem actually sent me this N'filah for my best. Just as we learned previously.....N'filah L'tzorech Aliyah. Hashem KNOWS, (he knows all, and wants only our best), he knows that this "n'filah that HE gave us will make us turn around and.....help us to go all the way up!! (Of course we still...(after the Chet) must do our tshuva, i.e. vidui, charata etc. But, then we immediately go vaiter.

Example: Maybe someone has problems with Gayva, Ka'as etc, and Hashem knows that this N'filah,(push downwards) will humble us.

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by me - 26 Jun 2009 08:29

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Do I really have bechirah when I am faced with an aveira? Is it really ALL up to me???

We have a Gemora that says that **Hakol Min Hashamayim Chutz M'Yiras Hashaymim**. We learn from this that I....yes I am the one responsible to get enough Yira so that I will be successful in beating the y"ח.

Then we have another Gemora:

It says in the Gemora that **the y"ח is so strong that E'lemaleh..(if it wasn't for Hashem's help we could not possible beat him.(kiddusin 30B)**and, it continues that "**Hashem will not leave him in the hands of the y"ח**". So, we see that we are dependent upon **Hashem** helping us to beat this demon. So, kum tos, we are NOT the one's doing it alone because....we can't.

So we CAN therefore say that we see from the above that I need **Hashem to help me**, and if I lost a battle, it must/could be that Hashem **did NOT help me** in this case.

The Marshah asks:

There is a contradiction between these 2 Gemoras. One states that it is completely dependent upon our bechira....our bechira to acquire enough Yiras Hashemayim in order to beat the y"ח, and Hashem doesn't help, and yet the other Gemora states that if Hashem did not come to help us, we could not possible win.

The Marshah answers:

The Gemorah in Kiddushin that states, "If Hashem were not to help him he could never beat him, this is referring to Habo L'Taher.....missayin Lo. The one that comes to purify themselves....Hashem comes to their aid.

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by Pintele Yid - 14 Jul 2009 19:34

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[Pintele Yid wrote on 25 Jun 2009 19:46:](#)

[Ykv schwartz wrote on 23 Jun 2009 17:25:](#)

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Bais Bais"Ches == basar B'chalav. Does he say which siman?

It actually was brought down as "lamed mem". Do you know what it could be? He also didn't bring down a siman. Sorry.

Ykv,

Lamed Mem is Lekutai Maharar.

Sorry.

Pintela Yid

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Re: Is it Ratzon Hashem or Not? - Response to #508  
Posted by Pintele Yid - 01 Sep 2009 15:15

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TrYiNg ,

Considering our previous discussion in this area, any thoughts on ths Chizuk e-mail #199?

" How can I ever start again fresh?

Q. I stopped looking at forbidden things a while ago. But they are still in my memory. Even if I do teshuva, my aveiros can never be erased completely. The eraser marks will still be there. The images are implanted in my memory and will never go away. I'm sick over it. Your website is like a rope being thrown to a drowning person. But it will take a lot of convincing for me to believe that there's hope. I want the memories erased. I want all my past mistakes erased without a trace, like a brand new piece of paper. I don't know if that's possible.

A. The fact that you had the will power to stop looking at forbidden things already shows that you have greatness inside you. How many people in today's world are willing to work on themselves in these areas and admit their mistakes? This is very precious in G-d's eyes.

Chassidus teaches us that a Jew has to look at the past and future as out of their hands, and to look at what we did in the past as what G-d wanted to happen. Strange as it may seem, our sins in the past were G-d's will. Only the present is in our hands. In the present, it is in our hands to decide if we want to change and do Teshuvah on the past. We can change the past only by changing our present. What that means is, that the situation you are in at this present time is exactly the situation that G-d wants you to deal with now. Look at it as if you were born at this moment, with all the images and memories already engraved in your head. G-d wants you to deal with this situation, and davka this situation.

This is also a chance for greatness, to be able to serve G-d even though the mind was already influenced by the past. If we all had pure minds and had never sinned, we wouldn't have the opportunity for growth and for Teshuvah that we have today. We wouldn't have the opportunity to pave new paths of Teshuvah and give G-d true joy. And that's why Chaza"l say; "Where Balai Teshuvah stand, even perfect Tzaddikim can't stand". This can be understood in two ways: (1) Because the Ba'al Teshuvah has a greater challenge to deal with, having already a damaged past, and (2) if the Ba'al Teshuvah succeeds in doing a true Teshuvah, then not only have they erased their past sins, but they have uplifted the sins and turned them all into holy angels, (as Chaza"l say "Zedonos nasin lo ki'zechuyos - the sins become merits")."

Pintele Yid

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