

Salant Center d'var

Posted by chaimyakov - 01 Dec 2011 14:34

i have been getting these for a long time and today i thought i should share with the board.

i hope this is beneficial to all.

kol tuv,

chaimyakov

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah
bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE FAITH AND TRUST OF PSALMS_____119:176_____

"I have strayed like a lost sheep - Seek, your servant, for I have not forgotten Your Mitzvoth."

Under the blazing desert sun, a lost sheep searches for his flock. As the sheep wanders over the endless sands, the scorching heat quickly depletes his strength. Lacking the knowledge to find his flock, his only hope is for his shepherd to rescue him.

King David compared his spiritual situation to the lost sheep, "Just as the sheep lost his way, so too, I have lost the way and do not know the proper path that I should take. My situation is as hapless as a lost sheep in the desert. Just as the sheep thirsts for water to drink, so too, I have no water for my soul to drink."

Therefore, he cried out to HaShem, his Shepherd, "Seek, your servant, Meaning, I have lost the trail. Since I am your servant, please show me the way, "for I have not forgotten Your Mitzvoth."

Yet, if he has "not forgotten the Mitzvoth," why did he say that he lost his way?

Even though King David was a great and holy tzadik, nevertheless, he knew that at times the negative impulse influenced him in thought or deed. He felt that since he was missing total perfection, he was distant from the shade of Torah and the cool waters of its wells.

In his humility, he likened his situation to a lost sheep. He called out to his "Shepherd" to seek him out and return him to the correct path. May we observe the Mitzvoth and pray to HaShem to save us from the machinations of the yetzer hora. Consequently, He will purify our hearts and lead us to the upright path.

[Based on the commentary of the Metzudas David to Tehillim]

TODAY: Ask HaShem to illuminate for you the path of goodness.

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Re: Salant Center d'var
Posted by chaimyakov - 27 Dec 2012 22:31

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav
Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

FAITH AND TRUST IN HASHEM

Every day since the time of creation, the sun has risen each morning shining its life -- giving rays of warmth and light upon our earth. This continuous gift of light that greets us each day with all of its invaluable benefits is a clear revelation of HaShem and His abundant kindness.

Our Sages composed a moving prayer that expresses gratitude to HaShem for the wonders of daylight: "He has brought forth the sun from its place." That is, HaShem, may He be blessed, brings us the sunlight. There is no other force besides HaShem, alone, that assists in the illumination of the sun. It is His gift of pure kindness and compassion.

The prayer continues: "He illuminates the entire world and its inhabitants, which He created in the attribute of Mercy." Meaning, the sun is not the source of illumination. Rather, HaShem, Himself, is the source of illumination, i.e., "He illuminates the entire world."

The Zohar explains this concept by likening the sun to a mirror that reflects light. So too, the sun does not give off its own light. Rather, it reflects light. What light does it reflect? The light of HaShem Who illuminates His light upon the sun!

Therefore, the sun is not the source of illumination; rather HaShem illuminates the sun with His brilliant and holy light, "He illuminates the entire world in His glory."

May HaShem open our hearts to fully appreciate His great kindness and compassion of illuminating His holy light upon us every day of our lives.

[Based on Michtav M'Eliyahu of Rav Eliyahu Dessler]

TODAY: Look at the sun and rejoice in knowing that HaShem is shining His light upon you.

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Re: Salant Center d'var

Posted by chaimyakov - 27 Dec 2012 22:35

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

THE WISDOM OF THE TALMUD

Rabbi Akiva taught: A person should always accustom himself to say, 'Whatever the All-Merciful does is for the good.'

Rabbi Akiva was once traveling and he came to a town. He sought out a place to lodge but was refused everywhere he turned. He said, 'Whatever the All-Merciful does is for the good.' He went and camped out on a near-by field. He had with him a rooster, a donkey, and a flame. A gust of wind came and blew out the flame, a cat came and ate the rooster, and a lion came and ate the donkey. He said, 'Whatever the All-Merciful does is for the good.' That very night a group of marauders came and took the inhabitants of the town as captives. He said: Did I not say to you, 'Whatever the All-Merciful does is for the good.' (Brachos 60b)

In retrospect, Rabbi Akiva saw that if someone had given him a place to sleep, he would have

been taken into captivity along with the others. Likewise, if the rooster had crowed, the donkey brayed, or the candle had been burning he would have been discovered. Therefore, he reconfirmed the wisdom of his practice to always say, 'Whatever the All-Merciful does is for the good.'

When a mishap occurs, it is human nature to see it as a negative development. However, Rabbi Akiva knew that (1) HaShem is All-Merciful and (2) that all events are decreed by HaShem. Therefore, everything that occurs ultimately begets good.

Accordingly, Rabbi Akiva realized that the troubles he encountered were 'causes' sent by HaShem to establish a positive result. In this case, the seemingly bad chain of events, i.e., sleeping in the field and the loss of his possessions, were actually the factors that lead to his deliverance.

Imagine how much faith Rabbi Akiva had in the concept that 'Whatever the All-Merciful does is for the good.' Four times in one evening, he met with 'tough luck.' Nevertheless, he maintained his belief in HaShem's goodness. His steadfast trust in HaShem converted a potential disaster to Divine protection and rescue.

May we remember that everything that occurs in life is for the good. This attitude will bring us peace of mind, joy, and success in all of our endeavors.

(Based on the commentary of the Sefer Benaihu)

TODAY: Write the words, 'Whatever the All-Merciful does is for the good' - and keep it on your desk.

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Re: Salant Center d'var

Posted by chaimyakov - 28 Dec 2012 22:30

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PARSHA INSIGHTS\THE SAGES OF MUSSAR

Before his demise, our Patriarch Jacob gave his final blessings to his sons. He praised Yehudah for saving Joseph's life. As recorded in the Torah, Yehudah convinced his brothers to spare Yoseph's life. Similarly, Jacob praised Yehudah, for admitting that he had relations with Tamar - sparing her life - at the cost of his own embarrassment.

Subsequently, Jacob blessed Yehudah (Bereishis 49:10): "The scepter shall not depart from Yehudah", meaning that the kings of Israel shall descend from Yehudah, forever. The Sages of Mussar explain the connection between Yehudah's praiseworthy behavior and his worthiness to be the progenitor of kings.

Yehudah merited kingship because he ruled over his emotions, i.e., he was not influenced by the intense feelings that sparked in the hearts of his brothers. Rather, he controlled his feelings and convinced his brothers to act with discretion.

Jacob blessed Yehudah with kingship because he recognized that Yehudah possessed the attribute of resolute dedication to goodness.

In light of this, the Vilna Gaon explains that the concept of a Jewish leader is based on mastery of the self - not the manipulation of other people. Through ruling over his emotions and conduct he emerges as a righteous leader. Just as he rules over himself, so too, he influences others to act in accordance with goodness and ethics.

May we master ourselves and follow the path of Torah, kindness, and good deeds - and inspire our friends and family to walk in the path of purity.

[Based on Da'as Torah of Rabbi Yerucham HaLevi of Mir]

TODAY: Stand up for your spiritual convictions.

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Re: Salant Center d'var
Posted by chaimyakov - 26 Feb 2014 19:49

Salant Foundation Newsletter / eMussar

Tuesday, 25 February 2014 / 25 Adar 5774

The Secret of Peace of Mind

The most important factor of success is trust in Hashem -- the Source of Good. When we trust

in HaShem we attain the trait of tranquility and peace of mind. There is nothing more valuable and joyful. Just as a faithful servant of a king knows that the king will provide his material needs, so too, a person who serves HaShem is confident that HaShem will care for him and supply him with his every need.

Lesson: There is nothing more valuable, beneficial, and joyful than trust in HaShem.

App: Each day extend your trust in HaShem a little further. Connect to the Source of Good and attain success and peace of mind.

(Based on Duties of the Heart, The Gate of Trust)

NEW Salant blog:

"Stop Negative Thinking" salantvaads.blogspot.co.il/

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Re: Salant Center d'var

Posted by chaimyakov - 03 Mar 2014 02:45

Salant Foundation Newsletter / eMussar

Friday, 28 February 2014 / 28 Adar 5774

The Miracle of the Shechinah

Refuah Sheleimah to Henni bas Raizel Rivka

The Mitzvah of assembling the Mishkan contained the deepest secrets of the Torah. Yet, the mystery of how the Mishkan brought about the dwelling of the holy Shechinah, was beyond human comprehension. Nevertheless, the miracle of the

Shechinah occurred as a result of our unquestioning faith in HaShem's instructions.

Lesson: The pure observance of a Mitzvah -- like Shabbos, Tefillah, or hearing the Megillah -- grants us a wellspring of blessings, closeness to HaShem, and eternal reward.

App: Increase your joy and happiness by remembering that each Mitzvah that you do connects you to the holy Shechinah; and blossoms with wonders, miracles, and infinite goodness!

(Based on the commentary of Da'as Torah, Rav Yerucham Levovitz)

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Re: Salant Center d'var

Posted by chaimyakov - 04 Mar 2014 21:47

Salant Foundation Newsletter / eMussar

Tuesday, 4 March 2014 / 2 Adar B 5774

Absolute Trust and Tranquility

Observation of life shows us that HaShem takes care of all of His creations. For instance, the embryo miraculously develops even though it is enclosed inside the mother's womb. Therefore, it must be HaShem, Who showers His kindness on the tender fetus. So too, HaShem sustains the bird in the air and the fish in the water.

Lesson: A person who trusts in HaShem is strong in his faith that HaShem will provide his sustenance, just as He provides for His creations in every time and place.

App: Consider that you were once an embryo who HaShem lovingly sustained. Trust in HaShem with absolute trust and tranquility that he will surround you with His never-ending kindness, care, and compassion.

(Based on Chovos HaLavavos, Sha'ar HaBitachon)

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Re: Salant Center d'var
Posted by chaimyakov - 05 Mar 2014 16:05

Salant Foundation Newsletter / eMussar

Wednesday, 8 March 2014 / 3 Adar B 5774

The Gift of Compassion

King Solomon placed a special throne next to his own, for Ruth, the family matriarch. At this time she was four-hundred years old! What was the merit of her amazing longevity? Even though Ruth was a Moabite princess, she gave up her wealth and prestige to escort Naomi back to Israel. Just as she showed remarkable mercy to her widowed and impoverished mother-in-law, HaShem had compassion on her and blessed her with a remarkably long life.

Lesson: The more mercy we show to others, the more mercy, kindness, and blessings HaShem will shower upon us.

App: Consider people you know who are enduring hardship. Feel for them and go beyond yourself to help, comfort, and support them.

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Re: Salant Center d'var
Posted by chaimyakov - 06 Mar 2014 19:30

Salant Foundation Newsletter / eMussar

Thursday, 6 March 2014 / 4 Adar B 5774

The Secret of Humility

Two wonderful attributes lead us to the path of humility. First, is the realization that every human being is deserving of honor because HaShem created him with His infinite wisdom. Second, is opening our hearts to love every person. We learn to love others by focusing on their good points and choosing to avoid their negative traits.

Lesson: By training ourselves to respect and love all people, we will attain the invaluable trait of humility. Then, we will sincerely value and cherish every person.

App: View each person -- including yourself -- as a creation who is precious in the eyes of HaShem.

(Based on Tomer Devorah, of Rav Moshe Cordevaro, Chapter 2)

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Re: Salant Center d'var

Posted by chaimyakov - 07 Mar 2014 22:33

Salant Foundation Newsletter / eMussar

Friday, 7 March 2014 / 5 Adar B 5774

Dedicated to Sara bas Tzivia for Brachah and Hatzlacha

Drawing Close to the Shechinah

HaShem invited Moshe to enter the Mishkan and delight in the holiness, light, and joy of the Shechinah. What gave Moshe the merit to be so honored by HaShem? Moshe dedicated himself to bring every person close to HaShem and Torah observance. Therefore, just as Moshe drew people close to HaShem, so too, HaShem drew Moshe close to His splendorous light.

Lesson: The more we care about the spiritual welfare of others, the more HaShem will elevate us and bring us close to Him.

App: Draw others close to HaShem; each person according to his level and perspective. Rejoice in knowing that each effort you make to strengthen people, will bring you closer to the Shechinah.

(Based on the commentary of the Orech Chaim to Vakira 1:2)

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Re: Salant Center d'var

Posted by chaimyakov - 18 Mar 2014 17:07

Salant Foundation Newsletter / eMussar

Tuesday, 18 March 2014 / 16 Adar B 5774

Dedicated to Alan and Marlene Zavodnick for Brachah vHatzlachah!

Grab the Lifeline

Habakuk, the Prophet, condensed the entire Torah into one tenet: "The tzadik will live by his trust in HaShem." This principle applies particularly to us, the people who live in the turbulent times prior to the Messianic age. "Trust in HaShem" is the remedy and rescue for our souls.

Lesson: No matter what challenges and tests we face, trust in HaShem is the lifeline that everyone can grasp.

App: Never give up! Grab the lifeline of trust in HaShem and connect yourself to life and light!

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Re: Salant Center d'var

Posted by cordnoy - 01 Jul 2015 20:37

[chaimyakov wrote:](#)

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

AROUND THE SHABBOS TABLEPARSHAS BALAK

A nobleman heard that a doctor in a distant country had formulated an ointment that renders a person invulnerable. Since he often traveled through dark forests, he made his way to the inventor and purchased the ointment. Before leaving for home, he applied the ointment to every part of his body.

On the path home he was attacked by a group of thieves. They fell upon him and beat him from head to toe, but found that he was impervious to their blows. Thinking that their must be a

magic spirit protecting their victim they left him and fled in terror.

They were quite shocked when he called out to them and offered them some brandy to drink. They asked him why would he be so kind to them when they had just sought to rob and kill him? He replied, "I went to great trouble and expense to purchase an ointment which renders a person immune to attack. However, I had no way to know if the ointment was effective until your futile efforts to attack me proved that I had not been cheated."

The people of Israel, like the nobleman, presumed that they were immune to all black magic and sorcery, as the verse says (Bamidbar 23:23): "For there is no black magic against Jacob and no sorcery against Israel." Their ancestor, Jacob, had served Laban for 20 years, and during that entire period Laban attempted to cast evil spells on Jacob, but to no avail. Jacob could not be harmed. The descendants of Jacob assumed that they had inherited this same protection, but they had no way of confirming whether they were truly insurmountable.

However, after they saw that not only were Bilaam's vain attempts to curse the people ineffective, even more, his curses were turned into blessings-then they saw living proof that they were just as protected from evil as was their Patriarch, Jacob. Thus the end of the verse says: "In due time it shall be said to Jacob and to Israel: What had HaShem done [for you, i.e., placed His blessing of protection upon you]." The reality of our existence despite 2000 years of exile is a living confirmation that HaShem protects Klal Yisrael. May we walk with confidence and joy, knowing that throughout the ages, HaShem safeguards the people of Israel.

[Based on the parables of the Maggid of Dubno]

TODAY: Feel a sense of tranquillity knowing the we are sheltered by the Divine blessing.

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nice vort

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Re: Salant Center d'var

Posted by cordnoy - 01 Jul 2015 20:52

[chaimyakov wrote:](#)

L'zecher nishamos Rav Yochanon Motel ben Rav Ephraim and Moras Esther Leah bas Rav Yehudah Yoseph B"H

The Salant Center

Mussar - A Healing Spirit for the Heart and Soul

PARSHA INSIGHTS THE SAGES OF MUSSAR

The Torah states: "And Balak the son of Zippur saw all that Israel had done to the Amorites." Israel's defeat of the Amorites was a major military victory. Therefore, all the other nations in the region certainly heard about the downfall of the Amorites. If so, why does the Torah single out Balak's seeing: "Balak....saw all that Israel had done to the Amorites"?

The ancient kingdoms believed that victory in battle was not contingent upon superior military capability. Each nation aligned themselves with "forces", i.e., idols or sorcery, which they believed empowered them. It was reputed that the Amorites were allied with the strongest idol and therefore they were considered invincible. Nevertheless, when Klal Yisrael swiftly defeated the Amorite troops, only Balak grasped the true implication. He understood that there is a Supreme Power-and that Klal Yisrael is connected to that force.

Balak then hired Bilaam, an occult master, to invoke powers against Klal Yisrael. He reasoned that since Bilaam was a prophet-albeit of evil-he was connected to HaShem. Therefore, Bilaam should be capable of contending with Moshe.

Despite Balak's strategy, Bilaam proved to be powerless against the Jewish people.

While Balak recognized the omnipotence of HaShem, he did not apply the new information to adjust his own distorted world outlook. He was blind to the implications of his insight because he was consumed with a passion for power and self-indulgence, and thus devoid of any sense of morality. Balak saw HaShem as another force to be exploited for his own benefit. The concept of Divine Service never occurred to him.

How fortunate is Klal Yisrael, for we aspire for Holiness and Purity. The essence of our lives is the service of the Almighty. Therefore, HaShem favors us with mercy and Divine intervention. Thus, He subdues our enemies and helps us grow in righteousness so that we may merit Eternal life.

[Based on the Magid Mesharim of Rav Yoseph Cairo]

TODAY: Reflect that from the time of Avraham the Divine Presence dwells amongst and protects Klal Yisrael.

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Perhaps us addicts can also take a lesson that many times we have distorted views of things, and when somethin' or somebody comes along and presents us with a different way of lookin' at it, we don't swat them away, but rather, we take it in and truly analyze the pros and the cons....not easy, but it never is.

b'hatzlachah

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