

Rav Amram Chasida story

Posted by pomegranate - 25 Feb 2025 21:01

Greetings Rabbosai,

I've been wondering about the story about Rav Amram Chadia in Kiddushin 81a. He calls out "there's a fire in Amram's house" to stop himself from sinning. The Rabbanan came and said that he was embarrassing them and he replied that it is better for them to be embarrassed by him in this world than in the next. **This is a powerful support for the strategy of reaching out for help! (Thanks GYE and HHM in particular for enabling this).**

Were the Rabbannan suggesting that it would have been better to do the Aveira secretly than causing a Chillul Hashem by publicizing that he needed help to avoid sinning?

Rav Amram counters the Rabbannan with a seemingly novel concept that not by saying that his embarrassment in the next world would not be worth it but that the Rabbannan would be embarrassed of him in the next world if he would have committed the Aveirah secretly. Why should they be embarrassed by someone else's aveirah in the next world? Is there a concept of Kiddush Hashem in the next world?

The Gemorro concludes that after passing the nisayon he made a shvuah causing the Yetzer Hora to leave him like a pillar of fire and Rav Amram declared that despite the Yetzer Hora being a fire and he himself being flesh, he was better (by succeeding in this Nisayon) than the Yetzer Hora.

His declaration seems to be a proof that it is more important to focus and celebrate our wins than our weaknesses.

What is the meaning of taking a shvuah to cause the Yetzer Hora to leave him? Does this allude to any practical strategy that we can apply in our fight?

I'm eagerly looking forward to any refutations, validation, answers or further observations to any of these points.

Thanks for this forum, it's really uplifting to be able to post.

Hatzlocho to everyone out there!

=====
====