

eitzos for emunah and bitachon

Posted by higher - 24 Oct 2019 17:33

i would be interested to hear anyone's personal tried and proven eitzos for strengthening their connection with Hashem. The times that ive felt close to Hashem i felt that i didnt want anything else. i think it can help in this struggle.

thanks in advance.

=====
=====

Re: eitzos for emunah and bitachon

Posted by DavidT - 10 Feb 2020 17:26

The pasuk says in Tehillim, "??? ????? ?? ?' – we should place our hope in Hashem." Some people are afraid to get their hopes up because they don't want to be let down. To those people, David HaMelech says, "Get your hopes up – put them in Hashem." The rewards for recognizing Hashem's abilities and believing that He can help are unfathomable.

Having hope in Hashem is a mitzvah and when it comes to mitzvot, no matter how difficult they might be, we do them to the best of our ability. Some might say, "Why should we hope to Hashem? We're not worthy of being helped." The pasuk continues, "?? ?? ?' ????? – Hashem has so much kindness." He helps us not because we deserve it, but because He is kind and loves us so much.

But even then, people might think, "Why should we get our hopes up? There is no way for us to be helped anyway. We have explored every possible option, and there is nothing left to do." To that, David HaMelech says, "????? ??? ????? – Hashem has an abundance of salvation". He helps us in ways we would have never imagined. He doesn't need our help figuring out how to solve a problem. There is always a way to be helped because Hashem could do anything.

Hashem could help us with the big problems as well as the littlest issues. ??? ?????? ?? ?'. Our job is to hope to Him all of the time, because He is filled with kindness and knows how to help.

=====
=====

Re: eitzos for emunah and bitachon

Posted by higher - 17 Feb 2020 03:39

I have not been on for a while aside from lurking, (which im doing now), but its gratifying that this thread generated much interest. im feeling down now, and its nice to see the different contributions regarding bitachon.

=====
=====

Re: eitzos for emunah and bitachon
Posted by Realestatemogul - 17 Feb 2020 06:23

Higher, you have a huge zchus from everyone who comes on your thread and posts and get's chizzuk!

=====
=====

Re: eitzos for emunah and bitachon
Posted by DavidT - 18 Feb 2020 03:00

When a person comes down into this world, Hashem takes his *neshama* from under the *Kiseh HaKavod* and brings it all the way down here. Why? Because where the *neshama* was before, there was no way for it to grow. As well, in *Olam Haba*, there is no way for the *neshama* to grow. A person is given a small pocket of time, in all of eternity, to utilize to overcome *nisyonot* and achieve greatness. The opportunity is in this world, and Hashem gives each and every person their own set of tests, based on their background, their knowledge and their capabilities. The goal is to pass every test and thereby fulfill our full potential.

This world is the world of tests. Hashem makes each one of them tailor made for each person based on where he is holding in his life. If we are able to overcome them and stay loyal to Hashem, we'll utilize our opportunity in this world, we'll fulfill our potential and we'll enjoy for all of eternity.

=====
=====

Re: eitzos for emunah and bitachon
Posted by DavidT - 20 Feb 2020 03:27

Hashem wants us to know that each person is unique and nobody else in the world could do his job. When a person makes a beracha, he is making a tikkun in creation which no one else in history could have done besides him. When a person keeps strong in kedusha, says a perek of Tehillim, does an act of gemilut chasadim, each of those pe'ulot is creating spiritual worlds. We can't imagine how valuable even one day of life is. Even people sick in the hospital and unable to move are accomplishing so much enduring their yissurin. They are making tikkunim that nobody else can make. Some people get down on themselves because they feel that they have no purpose. If they would only know how much purpose they have, how much all of history is counting on them to fulfill their mission. **If someone understands he has a purpose, he can get through any situation in life**

=====
====

Re: eitzos for emunah and bitachon
Posted by DavidT - 24 Feb 2020 17:40

The pasuk says in Tehillim, "???? ??? ???????– widen your mouth and I will fill it." How does a person widen his mouth? The sefer Ki Ata Imadi brings an explanation from the sefer MiHashem Yatzah Hadavar, when a person smiles and is happy, that is how he widens his mouth. Kavayachol, Hashem is telling us in this pasuk, I want to see you smiling. I don't want you walking around in My world sad all the time. Hashem is ready to reward us by fulfilling our requests if we can overcome our nature and be happy in all circumstances.

Chazal tell us in Masechet Berachot, "???? ?????? ?? ????? ?????? ?? ?????? – we should constantly be thanking Hashem for everything that happened in the past and then, right afterward, pray to Hashem regarding the future." The question has been asked, if we immediately ask for help after we thank, doesn't that diminish the thank you? As if to say, we are only thanking so that we can ask for more. One explanation is, asking Hashem for help actually makes the thank you even better because it shows that we realize we can't even go another minute without Hashem's help.

The Seder Hayom gives a different explanation. He writes, when a person appreciates what Hashem does for him and thanks Him for it, it becomes an Et Ratzon, it is an opportune time to make requests from Hashem, and therefore, of course, we're not thanking Hashem in order to make requests of Him, but once we thank Him, we can't let the golden opportunity go by without asking. If by thanking Hashem for revealed good, it becomes an opportune time, how much more so when we thank Hashem when we don't see the good. That is when Hashem says, Please smile, widen your mouth and be happy so I could fulfill your requests.

=====

====

Re: eitzos for emunah and bitachon
Posted by DavidT - 03 Mar 2020 17:50

The sefarim hakedoshim tell us that Purim is a time that is auspicious for yeshuot. Before we read the megila we are going to make a beracha declaring that Hashem made miracles ?????? ???– in those days – ?????? ??? – and He makes miracles nowadays. People who have been going through difficulties should strengthen themselves and pour out their hearts to Hashem during these days.

Hashem could take the most hopeless situation and, in an instant, turn it around- ?????? ??? May everyone receive the yeshuot they are hoping for during these glorious days.

=====
====

Re: eitzos for emunah and bitachon
Posted by DavidT - 12 Mar 2020 16:10

Many times in life we are faced with nisayonot. We know the right thing to do, but it seems too hard. Whenever we are in a struggle with our evil inclination, we should think, it's worth it to overcome this right now because the rewards for it are endless. The harder the test is the greater the reward will be.

The greater the test is, the greater the reward is. Whenever we find ourselves struggling to do what's right, we should remind ourselves about the great opportunity we are being given to overcome and reap the great rewards.

=====
====

Re: eitzos for emunah and bitachon
Posted by DavidT - 26 Mar 2020 16:09

Today is Rosh Chodesh Nissan and Chazal tell us “????? ?????? ?????? ?????? ??????” – This is the month that is auspicious for Geula. At this time there are so many people anticipating the Geula. The Gemara says in Masechet Sukkah on the pasuk, “????? ??? ?????? ??? ??,” that in

order for the Mashiach to come, people have to want him to come and, now, we are all feeling that need.

The Midrash in Shir HaShirim Rabbah (chap. 2) says, “???? ????? ????? ??? ????? ?? ????? – Right before the Mashiach comes, a big plague will strike the world.” Has the world ever seen a plague that has affected so many countries? This is another sign of the Mashiach. Throughout history, there have been many opportune times when Mashiach could have come, but we didn’t take the steps that we needed to during those times and therefore he didn’t. This time also seems to be an opportune one, but it is up to us to make it happen. Everything that happens in the world is a message from Hashem to us, His People.

Now is the time to make those moves. B’eizat Hashem, if we do, we’ll be zocheh this year to eat from the Korban Pesach in Yerushalayim Ir HaKodesh with the binyan Bet HaMikdash. Amen.

=====
=====

Re: eitzos for emunah and bitachon
Posted by DavidT - 06 Apr 2020 16:22

We are a few days away from the holiday of Pesach, the holiday of emunah. A holiday where we are going to appreciate how much Hashem does for us. Some people have enormous challenges that they are currently experiencing. Some have lost relatives, some are ill, some are struggling to stay afloat financially and some are experiencing all of the above. If they can take chizuk from David HaMelech who had the most difficult life, who said about himself “?? ?????? ????? ??? ?????”– any tragedy that anyone in history will go through, he had already experienced. Instead of getting down, he sang mizmoreh Tehillim with joy to Hashem and he became the great David HaMelech as a result. He became the fourth leg of Hashem’s Divine Chariot.

The harder a person’s challenge is, the greater he will become if he’s able to accept it with emunah. We hope very soon the Mashiach will be here and we will be present at that grand seudah for the Tzaddikim where Hashem will explain how everything was for the best, including what we are going through now. But if we could believe it before it’s revealed, that will make us the great people that we are capable of becoming.

=====

====

Re: eitzos for emunah and bitachon
Posted by DavidT - 21 Apr 2020 16:14

The Or HaChaim asked in his sefer Chesed Hashem, how could a person accept hardship with joy? He answered, the person should think, the will of Hashem is being fulfilled through me right now. What could be better than fulfilling the will of my Creator? This is called having complete love for Hashem. During the most difficult times of life is when a person could accomplish his greatest growth and achievement in fulfilling his purpose here.

To be able to wholeheartedly accept the will of Hashem in difficult times is very difficult and is extremely valuable. Not every situation is going to be as extreme as Rabbi Akiva, but every person in his hardship and his struggles has a great opportunity to soar to tremendous heights if he could proclaim his love to Hashem during his difficult times.

We pray not to encounter difficulties because we are afraid of not responding properly, but if the challenge arises, a person should utilize it to its fullest, proclaim his love to Hashem and become someone who could truly be called an eved Hashem.

=====
====

Re: eitzos for emunah and bitachon
Posted by Elya K - 24 Apr 2020 13:19

**Trusting a Higher Power From the Book,
Hey What About Me.**

Faith holds together all the characteristics...
Path of the Just

Trust is the number one-character trait where all others are intertwined. When you have faith there is no need to get angry, scared or depressed. Accepting where you are in life is where you are supposed to be, is the path to serenity. Living in the present moment, not

reliving your past or worrying about your future, is the path to emotional sobriety, peace of mind and freedom. When you trust in a Higher Power, you will become independent, not needing to place hope in another person or in yourself. You will not have to please other people to make them like you or have to flatter them to please you. You will be free to express yourself because you don't have to depend on them for your self-worth.

In the words of Duties of the Heart, *if one trust in G-d, his soul is at rest, his heart tranquil, untroubled by decrees.... But one who does not trust in G-d, even when he is prosperous, he is always troubled and in a state of continual anxiety, mourning and grieving (because of his lust) to increase and multiply his possessions and hoard them.*

According to Abraham Amsel in *Judaism and Psychology* (84, Feldheim, NY, 1969), *"trust presupposes the belief that G-d molds circumstances in accordance with His will, that He wills the good of man and that He is completely just in His reward and punishment, the latter attribute, presupposes the free will of man."*

People who openly deny the existence of G-d and therefore cannot put their trust in a Higher Power greater than themselves, cannot enjoy genuine peace of mind, tranquility and contentment. They are enslaved by fears and anxiety because they have no real power to hold onto for security. They hold on to the belief that they can control themselves and don't need anyone to give them help or a crutch to push forward. They become the gods of their own understanding.

Imagine if you were given the task of forming a living planet with trees, fruits, vegetables, humans and animals. Use your imagination and figure out what new types of fruits and vegetables could you create. What would they look like, smell like, taste like? Then imagine you were the higher power and you could

create and do whatever you wanted. Of course, you would be an all loving god because that's what we all want to envision. Anything and everything is permitted in your society. There are no laws, rules, decrees, customs, consequences or punishments. No natural disasters, just everyone does as they please until someone gets upset at someone else and kills them, or runs a red light, wrecks a car, or someone falls from a three- story building and injures themselves. Now what are you going to do? Just say, *oh well, you can do whatever you want to whomever you want and there are no consequences?* What kind of world would that be? Then make sure the sun rises in the morning and sets in the evening and you'll have to create seasons so the vegetables and fruit you create can grow. Or, you could just go on perpetual vacation and let the chips fall where they may. How long do you think this society would last?

Trust in G-d does not mean standing around in busy traffic and getting run over, or sitting on your porch all day, hoping someone will shower down money upon your household. No. You still have to put in the effort to work and put food on your table. The extent of abundance is out of your control. You have to put in the work and trust G-d with the results. Otherwise, constant worry will never bring peace of mind and tranquility of spirit. A person who trusts G-d does not get upset when his requests are not granted. Do you ever tell your children NO? Then why is it so difficult for you to accept no from a Higher Power who has your best interest at heart?

How am I supposed to have trust if I grew up with abuse and trauma?

People have free will to do as they please and therefore we cannot blame G-d for what people do to others. We find people in society who are willing to suffer for the greater good of society, like firefighters, doctors, and soldiers. But sometimes people suffer against their will and it could be for the sake of keeping free will

present in society. If every time someone decided to do evil and G-d prevented it, there would be no free choice.

A person might ask, why me? And that's a question that cannot be answered with any form of certainty. G-d gives us many tests in life, some we understand and some we cannot. You are alive today, despite the abuse and trauma. You are a survivor, not a victim any longer. Your task in life from now on is to heal from past trauma and abuse and move forward in breaking the generational chain which has so captivated your mind.

According to Rabbi Shmuel Waldman in *"Beyond A Reasonable Doubt," Sorrow possesses great potential power to expand our lives, enlarge our vision, and deepen our understanding. Grief can also help purge us of immature pettiness and selfishness. It can build our strength back with patience and a new understanding of human nature.*

=====
=====

Re: eitzos for emunah and bitachon
Posted by DavidT - 06 May 2020 16:19

Some people may say, "I know Hashem could help me, but I don't think He's going to because I'm not worthy of being helped." The Gemara tells us, someone who prays the Amida every day, after reciting the beracha of Ga'al Yisrael, is considered a Ben Olam HaBa, merits the World to Come. Rabbenu Yona asked, why such a great reward for such an easy task? One answer, he said, is when a person mentions the miracles that Hashem did for our ancestors in Mitzrayim and he believes that Hashem continues to make miracles for His People and then, right after that, he goes and asks Hashem for help with his own problems and his own life, that shows real bitachon - he believes that Hashem will help him - and bitachon is rewarded heavily.

Prayer accomplishes, good deeds are rewarded, those who cling to Hashem prosper. These are basic facts which often become challenged through life experiences. Some people have given up on prayer, and some people feel that Hashem doesn't appreciate their efforts. To be successful in this world requires emunah, to believe beyond what meets the eye and truly feel

that Hashem has an eternal love for every individual that can never be broken.

=====
=====

Re: eitzos for emunah and bitachon
Posted by DavidT - 16 Jun 2020 16:51

Man is able to make a hishtadlut in any way he feels, but the ultimate decision of what actually transpires is always only up to Hashem. Many times we may feel that our actions are going to cause a certain outcome, but Hashem has completely different plans in mind.

We involve ourselves in hishtadlut, but Hashem determines outcome. What we may think is bad, He knows is good. If we could trust Him along the way, it will help us both emotionally and spiritually.

=====
=====