

Hashem doesn't want us to be "perfect"

Posted by YeshivaBoy555 - 12 May 2019 20:26

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Once, someone asked Rabbi Akiba: What is better, what people do or what Hashem does?

He replied: What people do is better.

-But Hashem did not create Heaven and earth, and created us? Obvious that what he does is better!

Answer Rabi Akiba: You're right. But Hashem did not make us perfect, since we have to do Brit Milah, I mean, we cut the body of Hashem.

And what's more, he does not call himself a Jew until he does the Brit. So, why did not Hashem make us perfect? He would have created us with Brit already done!

The answer is that Hashem did not create us perfect; He put us bad qualities like Anger, sadness, hatred, envy, etc.

What did he put it on for?

So that we work ourselves.

That is the message of the past Perasha: When Hashem wants us not to have revenge or to hold a grudge, we do not do it for them, but every time you hold on to something they do to you and do not hold a grudge, you are helping yourself.

You are building yourself, and you are fulfilling Hashem's will that we work ourselves.

And in truth Hashem does not want us to be perfect, does not want us to finish the Shas of Gemara, or know the whole Torah by heart, or be beings like angels, just perfect.

He just wants us to try, to give our best effort, as they say: Do your best and Hashem will do the rest.

If we trust in that, it will be so.

I also heard once: Hashem will not ask you why you did not finish, but why didn't you start, or did you try.

And one point in which it would be good to work is Shmiras Enayim, not only because it is immoral to look at women, it looks bad, it is not a good example to children, family, etc.

But the fact that you can control yourself, and not be a slave that whenever you see a woman, staying fixed, is something very high.

Tell me, when you see a woman, and you look at her, after that, what do you win?

It's not yours, you do not know her, and when she turns the corner, you do not see her again.

What did you gain from that? Only a small pleasure that lasts a couple of seconds.

Now, do you feel good knowing that you are a slave of your eye, that every time a woman passes you can not control yourself and you stay watching?

Do you think that someone who suffers from food addiction, enjoys not being able to resist in front of a hamburger? Or an alcoholic who puts a bottle in front of you, you know how much they would give to get a little self-control?

That they put that on and be able to control themselves?

Very much, right?

Now tell me, how much would you give?

That you could say: I'm free, I am not subjugated to everything I see, or I want. I can have a little control over me and resist not seeing, or not listening ...

That you can decide, not that someone chooses for you, but that you are the one who controls your decisions.

Which is better, after having eaten an extra portion of a steak, or having said: I could control myself and I did not eat more?

Do the experiment and realize that saying you could control yourself feels better.

And really, the word for quality in Hebrew is Midda, Middot, which means Measure. Hashem does not want us not to be totally envious, but to focus on it for good, like envying Torah.

Or in this case, not that now we do not see anyone, but that we channel it for good, like: You can see your wife perfectly. Look at her and enjoy her, but only her.

There is no problem seeing a woman dressed appropriately, for example the bank teller, If you have to talk to her. The problem is to gaze at her, which is forbidden.

There are ways in which everything can be done in a permitted manner.

So, Beezrat Hashem we can all get to control ourselves, since you do not do it for the next one, not even for Hashem; *But you do it **FOR YOU**.*

Do it now!

Thank you,

Yeshivaboy555

Any questions or comments, do not hesitate to put it here, or to my Email: Yeshivaboy555 (at) Gmail.com

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Re: Hashem doesn't want us to be "perfect"  
Posted by greenland55 - 23 Jul 2019 03:40

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OK so this is a concept which I sort of struggle with because there is the death penalty for things like desecrating Shabbos in the Torah. So on one hand Hashem could have made us incapable of flipping a light switch on Shabbos but didn't, but if we do we are eligible for the death penalty. So in some certain ways we are required to be perfect and in other ways not?

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