

וְהָיָה אִם-שָׁמַע תִּשְׁמַעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֶנְכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר הִנֵּה אֶתְהַיְבֶה אֶת-הָאֱלֹהִים וְלִעֲבֹדוּ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנִתְתִּי מִטֶּרֶר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקָוֶשׁ וְאֶסְפַּת דְּגָלָה וְתִירְשֶׁה וְיִצְהַרְדָּה: וְנִתְתִּי עֲשׂוֹב בְּשָׂדֶה לִבְהֵמָתְךָ וְאֶכְלַת וְשָׂעֵתָ: הַשְּׁמְרוּ לָכֶם פֶּן יִפְתָּה לִבְבְּכֶם וְסִרְתֶּם מִעֲבֹדְתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַרְפֵּה' בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדְּתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר ה' נָתַן לָכֶם:

1. רמב"ם הלכות תעניות פרק א

It is a positive Torah commandment to cry out and to sound trumpets in the event of any difficulty "... This commandment is not restricted to such a limited scope; rather the intent is: Whenever you are distressed by difficulties - e.g., famine, plague, locusts, or the like - cry out [to God] because of them and sound the trumpets.

This practice is one of the paths of repentance, for when a difficulty arises, and the people cry out [to God] and sound the trumpets, everyone will realize that [the difficulty] occurred because of their evil conduct, as [Jeremiah 5:25] states: "Your sins have turned away [the rains and the harvest climate]." This [realization] will cause the removal of this difficulty.

Conversely, should the people fail to cry out [to God] and sound the trumpets, and instead say, "What has happened to us is merely a natural phenomenon and this difficulty is merely a chance occurrence," this is a cruel conception of things, which causes them to remain attached to their wicked deeds. Thus, this time of distress will lead to further distresses.

This is implied by the Torah's statement [Leviticus 26:27-28]: "If you remain indifferent to Me, I will be indifferent to you with a vengeance."

2. תלמוד בבלי מסכת ברכות דף ה עמוד א

אמר רבא ואיתימא רב חסדא: אם רואה אדם שיסורין באין עליו - יפשפש במעשיו, שנאמר נחפשה דרכינו ונחקורה ונשובה עד ה'; Rava, and some say Rav Hisda, said: If a person sees that suffering has befallen him, he should examine his actions as it is stated: "We will search and examine our ways, and return to God" (Lamentations 3:40)

3. תלמוד בבלי מסכת בבא מציעא דף נח עמוד ב

מה אני מקיים לא תונו איש את עמיתו - באונאת דברים. הא כיצד? אם היה בעל תשובה אל יאמר לו זכור מעשיך הראשונים... אם היו יסורין באין עליו, אם היו חלאים באין עליו, או שהיה מקבר את בניו, אל יאמר לו כדרך שאמרו לו חביריו לאיוב הלא יראתך כסלתך תקותך ותם דרכיך זכר נא מי הוא נקי אבד.

MISHNA: Just as there is a prohibition against exploitation [ona'a] in buying and selling, so is there ona'a in statements...

GEMARA: If torments are afflicting a person, if illnesses are afflicting him, or if he is burying his children, one may not speak to him in the manner that the friends of Job spoke to him: "Is not your fear of God your confidence, and your hope the integrity of your ways? Remember, I beseech you, whoever perished, being innocent"?

4. תלמוד בבלי מסכת ברכות דף ז עמוד א

Rabbi Yoḥanan Moshe requested three things from the Holy One, Blessed be He, at that time, all of which were granted him.. Lastly, Moshe requested that the ways in which God conducts the world be revealed to him, and He granted it to him, as it is stated: "Show me Your ways and I will know You" (Exodus 33:13). Moshe said before God: Master of the Universe. Why is it that the righteous prosper, the righteous suffer, the wicked prosper, the wicked suffer?

God said to him: Moshe...

Rabbi Yoḥanan's opinion, that God granted Moshe all three of his requests, disagrees with that of Rabbi Meir, as Rabbi Meir said: Two of Moshe's requests were granted to him, and one was not granted to him. ... But God did not reveal to Moshe the ways in which He conducts the world. As it is said: "And I will be gracious to whom I will be gracious"

5. Rabbi Soloveitchik, Man and his world / from the storm

I know, on the one hand, that this metaphysics of evil has done wonders, or created miracles for our people, for the historical Jewish community, whose history is a continuing tale of torment and suffering. The Jewish community found in this metaphysics of suffering, hope, and strength of the soul. Still, what seemed to be

proven and simple to our forefathers, inspired by strong faith and passionate, transcendental mystical experiences, proves to be a very complicated matter for a contemporary, self-centered man uprooted from his roots, wandering in the labyrinths of spiritual disintegration ... **I confess In all honesty, that I personally have never succeeded in my efforts to bring this metaphysical message to people in distress**

6. Rabbi Soloveitchik Kol Dodi

At this stage man begins to examine suffering and to ask weighty questions. He searches for the rational foundations of suffering and evil, and he endeavors to find the tranquility and harmony that lie between the positive and negative and thus to remove the edge from the tension between the thesis, "good," and the antithesis, "evil," of existence. From the question and the inquiry, the solution and the answer, he arrives at a metaphysical formulation of evil through which he comes to terms with evil and attempts to gloss it over. The sufferer employs the powers of rational abstraction (with which the Creator endowed him) to the point of self-deception: denial of the existence of evil in the world.

Judaism, with its realistic approach to man and his status within existence, understood that evil does not lend itself to being obscured and glossed over... Evil is a fact that cannot be denied. There is evil in the world. There are suffering and agony, and death pangs. ... It is impossible to conquer monstrous evil with philosophical-speculative thought...

When the "Child of Destiny" suffers, he says in his heart, "There is evil, I do not deny it, and I will not conceal it with fruitless casuistry. I am, however, interested in it from a halakhic point of view; and as a person who wants to know what action to take. I ask a single question: What should the sufferer do to live with his suffering?" In this dimension, the emphasis is removed from causal and teleological considerations (which differ only as to direction) and is directed to the realm of action. The problem is now formulated in the language of a simple halakhah and revolves around a quotidian (i.e. daily) task. The question of questions is: What does suffering obligate man to do? This problem was important to Judaism, which placed it at the center of its Weltanschauung... We do not wonder about the ineffable ways of the Holy One, but instead ponder the paths man must take when evil leaps up at him. We ask not about the reason for evil and its purpose, but rather about its rectification and uplifting. How should a man react in a time of distress? What should a person do so as not to rot in his affliction?

...The halakhah teaches us that an afflicted person commits a criminal act if he allows his pain to go for naught and to remain without meaning or purpose... How pitiful if man's sufferings do not bring him to a spiritual crisis, and his soul remains frozen and bereft of forgiveness. How pitiful is the sufferer if his soul is not warmed by the flame of suffering, and if his wounds do not spark "the Candle of God" within him. **When pain wanders in the wide world as a blind force without purpose, a stinging indictment of the man who squanders his suffering issues forth.**

7. "אחינעם יעקבס מתוך 'ייסורים ואהבה'"

Every time I heard statements that demanded from me something in the field of faith, or ones that wanted to explain, to make order, or to give a good meaning to Rotem's illness, I would rebel from within... do we know everything that we need to know about humans that we can presume to say things about God and His ways in the world?! After all, this is not about a lecture or mussar class in the yeshiva, it's a young, dear and beloved girl, and her family, who sees her suffering and embraces her in her agony.

The torments must be accepted with love." They would strike at me... This sentence would echo in my head, and my whole being would scream and rebel from my insides. If a person wants to accept his sufferings with love, let him accept, but how can one accept another person's sufferings with love? How can a mother accept the suffering of her daughter with love? ... This sentence, with its various versions, sometimes it infuriated me, sometimes it invoked sadness, I never understood it and was unwilling to respond to it. Until one day, as our agony intensified, the meaning of the phrase became clear to me. Like a blind person whose eyes had opened, I discovered that until now I had not understood the teaching of the sages at all. I suddenly understood that what is written here is that when suffering comes upon a person and those who are close to him, one must inhance and strengthen oneself in regard to the matter of love. the only thing we could give (and receive) with no limit was love ... The only thing we could do in the face of suffering was to love. to accept the torment by adding more love to Rotem..

"We must accept suffering with love." With great love, for others. For humans. This is the best, most

beautiful and compassionate advice I have received. And this love grew purer, it grew stronger and stronger. The less we were able remedy the body, the greater and stonger our love became. until eventually it depended on nothing at all, not even on life itself

אהבת עולם אהבתך I have loved you with an everlasting love

8. בית יעקב לר'יעקב ליינר מאיזביצא, תזריע, ויקרא סה.:

For on the part of those who think that the world is by chance, what anger could he have and at who would he direct his anger, if the world does not act as he wishes. And only those who know that G-d rules everything and watches everybody all the time, he can sometimes find in his heart questions about the leadership of the blessed one that seems to him not for the better ... For he who truly know that there is nothing but for the will of God Almighty, he really has true reason to scream

9. Brene Brown The Power of Vulnerability

I interviewed dozens of people that suffered great loss. What I heard them say over and over was: it's not that I miss the extraordinary moments, it's not that I miss the extraordinary moments that were not going to happen now. What I really grieve for the most are the ordinary moments that I never payed attention to when they were here. If I could only hear my kids fighting again if I could only hear my wife complaining again that I bought the wrong kind of bread...if I could only get another crazy text message from my mother- she never understood how text worked – I never stopped to look at my phone and thought look my mom is trying so hard, I have no idea what this says or means but my mom is trying so hard.. I asked them how do we hold a more compassionate space for you? The answer over and over again was: if I could see you being grateful for what you have, that helps me heal. Because when you honor what you have you honor what I lost.

10. עמנואל לוינס: לאהוב את התורה, מסה על מכתבו של יוסל רקובר לאלוקים Imanuel Levinas

I have just read a text that is both beautiful and real, as real as only a story can be. An anonymous writer published it ... This text is imprinted in the seal of Jewish scholarship, gently hidden but confident, and expresses a profound and authentic experience of spiritual life.

What is the meaning of the suffering of the innocent? Does it not testify to a world devoid of God, a universe in which man is the only measure of good and evil? The simplest, most common response will be the choice of atheism. It would also be the most logical reaction of all those who until now have perceived God as a kind of kindergarten deity, awarding rewards, punishing or forgiving mistakes, and, most often, treating humans as eternal children. But I have to ask these people: What kind of narrow-minded daemon, what kind of strange wizard has inhabited your sky, you, who proclaim today that this sky is really empty? And why do you continue to search, under this empty sky, a world that is logical and good?

Yosl Rakover experienced the certainty of God's existence with new intensity, under an empty sky. For if Yossel exists, in such solitude, it is so that he can feel all the responsibility of God rests on his shoulders. On the road leading to the one God there is an intermediate station that has no God. True monotheism owes itself to the legitimate demands of atheism. The God of an adult man is revealed exactly in the vacuum of the childish sky ...

11. שיחות הר"ן מא- מג.:

A broken heart, and depression are not the same thing at all. Because the broken heart, it is in the heart, but the sadness of depression comes from the spleen, and the sadness that comes from the spleen is Sitra Achra and Hashem hates it. But the broken heart is loved by Hashem, a broken heart is precious indeed. It would have been good to be broken hearted all day, but people like yourselves might be carried away from a broken heart to depression...

*footprints in the sand...

רב נחמן ליקו"מ קמא קצה' 12.

בצור הרחבת לי (תהלים ד)

that means that in the trouble itself, in the narrow place, God expands some room for us. If one were to look at the graces of God, he would see that even when Hashem puts him in narrow places, Hashem expands special grace to him' within the trouble itself ,.

היננו שגם אפילו בהצרה בעצמה, השם יתברך מרחיב לנו, כי אם יסתכל האדם על חסדי ה'. וראוה, שאפילו בעת שהשם יתברך מצר לו, גם בהצרה בעצמה, השם יתברך מרחיב לו, ומגדיל חסדו עמו, וזה: "בצור הרחבת לי", היננו אפילו בתוך הצרה בעצמה, נתת לי הרחבה בתוכה, מלבד מה שאנו מצפים שהשם יתברך יושיענו בקרוב מפל הצרות, ויטיב עמנו מאד, אך אפילו גם בהצרה בעצמה מרחיב לנו: