

Rebbetzin Heller

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He quotes the Gemara. A person who purposely brings himself towards thoughts of desire, that person can't be within the same encampment of Hashem. It is evil in the eyes of Hashem and it says in another context that Hashem does not desire wickedness and He does not dwell with evil. He is going to explain what is so bad about hirhor.

In a certain sense, a person with desirous thoughts is worse than a person who sins in the world of practicality, if the hero wasn't some self developed because if a person ends up doing a bad deed, it doesn't mean that he in essence is bad, he just was trapped by his passions of the moment. But a person who purposely brings himself to thoughts of desire, his essential self is affected. Concerning this person it says evil shall not live within you. A person who is evil (which means lacking) can't dwell with Hashem who is goodness and this person is called evil because he himself brought about his negative thoughts.

Let's talk about negative thoughts, thoughts in general and essential evil. The soul has three garments, thoughts speech and action. None of these are the soul in essence. Each garment however moving from the outside in gets closer to the essential soul, so deed is the most external. So although deed is the main thing. We were put into this world to do deeds – tikkun olam. The fact is that you can't see through a deed who the doer is, we can't see who the doer is in essence. If you see three people kill, it could be widely different. The essential person is defined by intent rather than action itself. Intention matters. A person with fantasies or desires, what is that coming from? It is coming from an empty space within them that should be full with good, with light, with the desire for tikkun hatvi and tikkun olam. Without that, there is darkness and people try to fill that darkness with something. This is where fantasy comes into play, especially sexual fantasy. While for men, the deepest yetzer has to do with the physical covenant with Hashem, sexual desire, for women there is also the covenant of speech, the need to express, the need to say. So if a person's speech and their inner descriptive powers (hirhor) are misguided and misdirected, if a person thinks or speaks badly of others, they are filling that same empty space with evil. That is something to consider.

The gemara tells us, that the yetzer hara seduces a person in this world and testifies against him in the future world. He brings the proof pasuk, the one who spoils (seduces) someone from their youth, by the time a person gets to their end, he will be milyon. What does that mean? The word for witnessing is sometimes milyon.

Rav Huna adds the spirit of sinful relationships causes them to be lost and that same spirit of a sinful relationship is within them. At first it causes them to stray and in the end it is within them. A person should not be attentive to the words yetzer hara as if it is a worthy opponent. We sometimes end up with inner debates...on one hand this and on the other hand that...the yetzer hara should not be an equal contender to the yetzer tov. We should not allow that sort of equality within us to take place.

The idea is as follows. The yetzer hara in this world is attached to us and meaning its voice resonates as true, as a true possibility, whereas in the next world it is no longer attached to us and we are who we are and it testifies against us from a place of detachment. An example using speech is as follows: We sometimes have a litany of complaints. There is not real frum literature although there are novels. This is because when you write for the frum audience, you can't be honest, which means that we can't put down on paper what we really think and feel because it is so far from what the Torah idealizes that it will never make it past the self-censorship that we impose upon ourselves. And it is true. We can't write about illicit affairs or temptation to murder. The question is why is that called honest. The reason is that those voices resonate as being more authentic than the message love people, see what is good about them, don't let yourself fall into the cliché's. Because the yetzer hara sounds real, it resonates as being ourselves, so shutting up the yetzer hara is like shutting up ourselves. And the truth is in this world the yetzer hara is attached to us. But in the future, there is no such attachment and what now seems honest and authentic in resonance is really just superficial which is a terrible awakening for people to have.

It is like a person who sees something from close, then distances himself from it. You have the up close witness and the distant witness. In this world the yetzer hara is part of us, is attached to us and therefore resonates and his job is to draw the person after them that they also become ra, meaning that they become consumed by their feeling of lack and emptiness. But in the future, the yetzer hara views the person with greater detachment and gives detached testimony. What does this mean? In this world, it is attached which is why it resonates as being true. Let's make up a person. Imagine someone who lives alone in a tiny apartment in Brooklyn, with a job, but it is not particularly fulfilling. It keeps her sustained, but it is not marvelous and she feels her life is unbearable. What she is telling herself is that she has no future, she is not making a contribution, and all of these things resonate as true because there is a certain level of chisaron that is in her life at this time. Here is what the yetzer hara is too involved for her to see. But if she were to see herself from the perspective of someone in hiding in 1945, that person would see her life as full of possibility – she can say brachas, change the world. Both people are seeing with some accuracy, but the first person is seeing through expectations rather than reality. That is where the yetzer hara came in. The yetzer hara's job is to keep you out of reality.

He brings another gemara. The yetzer hara is like a fly that sits on the two openings of the heart. The first amora compares it to a fly because a fly is despicable and has a short life span. No one takes a fly seriously though. The yetzer hara of taiva (the other is kovod) is despicable. Imagine how ridiculous we look when we see how much emotional effort we put towards reaching goals in the world of desire that really don't get us anywhere and really don't give us that much pleasure. We look ridiculous. We are supposed to enjoy this world, but don't get emotionally engaged in it...it is not that important if it is this way or that way. There was a man in a restaurant who was very particular about his sunny side up eggs and finally the waiter brought it too him and the man sent it back because the edges were too brown. What is the problem here? The man is going to forget this shortly. Why be so involved in sunnyside up eggs?

When you go to a fancy restaurant, you often have to wait when there are no tables. There are people who don't wait for anyone, but they will wait ½ hour to sit because they have an emotional desire for what they want based on nonsense like they are important or love themselves. Reb Amnon Yitzchak says food is relevant for the time it is in our mouth, but then it is gone, but we let it take on emotional significance. So in the other world we see how nonsensical this is and sometimes we see it in this world too. All forms of promiscuity are in the same category.

Nothing is cleaner than a cleanser and nothing is more repulsive than a fly. He is taking us off onto a tangent, he says to understand what appeals to us in evil we have to go something more basic –what appeals to us at all? There are two views, opposites attract. A person who is warm might be drawn to a cooler person, but there are also some who say similarities attract. What people really want is to become more complete. In the opposite, we want greater completion. Different or similar, these are the two. The yetzer hara, a fly, will find itself in something despicable. It is repulsive and we are drawn toward it for that reason alone. The fact that it is despicable and small and transient has its own attraction and magnetism. The yetzer hara that is despicable and repulsive is drawn to things that are despicable and repulsive. So he is saying there is another possibility. We are in a certain sense clean and drawn because it is opposite...we like excitement. We don't want to have a clean slate, we want something not quite so shiny. So that is the machlochos, are drawn to yetzer hara because it resonates and the part of us that is matus is something that affirms that? In psychology, sometimes a person will do an act because a person is capable of doing that act. A person will act awkwardly and then people will treat him that way, and affirms their feelings, we have self-fulfilling prophecy. A person who feels disgusted with themselves, and they may do things that are indeed disgusting. This plays out with the it doesn't matter anymore mentality. Another form of the yetzer hara where a person is aware of their own inner purity, and they want excitement and difference they don't want to be a goody goody and they are drawn because the yetzer hara is something else. Picture two people who are about to go to a pornographic site on the internet..one because they feel dirty and the other because they want to see something they have not seen before. This is the machlochos.

He tells us a chiddush. We are not that good, we are not that squeaky clean. There is a part of us that is lacking no matter who we are. That is the part that says see the forbidden. Don't think for a moment it is because goodness creates a lack...goodness does not create a lack. G-d is infinite and we can go higher and higher and never have a moment of boredom or emptiness. The part of a person that says but I want to try something else is the part that is already pagum, the part that is already lacking. The yetzer hara that says you are too narrow, that part of you is the part that is not too narrow but is already experienced in lack.

To understand this in light of the miemar (at the beginning of the essay), the yetzer hara goes after Jews more than any other nation and goes after the scholars more than anyone else. Why? Because if you are almost perfect, the little black spot that is there that decreases the shelamos is felt more acutely. So the part that wants something that

resonates with that is the part that says try it, do it, go there. This is why the more we want shelamos and the closer we are to shelamos, the contrast between that which is familiar and the hishtod to evil, which is not, causes the evil to be very empowered.

This is the opinion of Shumuel that it is like the cleanser and this is why it is more than with anyone. Now he explains the machlokis more. According to the view that sees the yetzer hara like a fly, the chisaron is in the essential self. When a person has a place within themselves that is despicable, a burden of guilt, they disguise themselves in their identity as injured, they give up on themselves and do whatever they will do out of disgust with themselves. Oftentimes when dealing with kids who are off the derech, you are dealing with a pivotal moment, such as the first time they broke Shabbos, or indecent behavior with girls.. The thought process that goes with that moment is I am nothing anyway, I am despicable anyway so I can do whatever I want.

A true story. In a family, the politic was that the child ended up in the role of loser. Third daughter after several sons, no academic star. The father said things to hurt her feelings, but he thought he was being a good parent who is putting her in her place. She could not rebel at home because the atmosphere at home was such that it was inconceivable to not do what her father wanted. At school, she rebelled, and came to school with short socks, anklets, so far from the school rule that it was off the charts. The teacher said to her, you are not a Bais Yaakov girl, she at 16 walked out and never went back to any school. Why did that happen? The teacher was affirming what the girl already believed about herself...you are despicable. Her wearing the short socks at most was like the fly and that took her to do things that were much worse, and she fell very far and it took a long time before she got a grip on herself. That is one kind of yetzer hara. It was in the image of the girl, and that was why she was able to let herself fall. It was the similarity. This tells us two things. We can never be pogeah in someone else' pogeah. Their essential self is never anything less than beautiful.

Someone came to talk to Reb Freifel. The parent was saying that the parent was doing so poorly in school, they wanted to take him out and put him in the veggie bin. Reb Friefel banged on the table. I belong in the veggie bin, not him. I was not always good at learning. What Reb Freifel got across to the father was that he could not go into the identity of the child. There is another kind of yetzer hara, of the chomer, where the self image is okay, but they are drawn because their body has desires, they want a bit more, because there is something lacking. They think they are exploring. They don't notice that they are not being driven by the shelaim part. We are living in unprecedented times of materialism. People associate success with money. If you don't have beautiful things, you must be a person who lacks, and this is a whole other kind of yetzer hara.

The yetzer hara is in both places, but the root of the person, the rot is there in the person's root, in the heart. When he talks about the spiritual trait that the word heart embodies is binah, understanding one thing from another thing, moving into the world of looking at the other and not just at truth. This is the source of interaction and the source of exploration and where evil comes in most easily.

Perek Gimel

Any person who slaughters the yetzer hara and confesses is as if he honors Hashem in this world and in the other world. As it says, a person who slaughters a gratitude offering has honored Me, with two nuns, which hints that there are two sorts of honor, here and in the next world. Now we go to something different. Until now, we spoke about the voice of the yetzer hara and how we can identify it in ourselves and others, we spoke about chisaron and lack of shelmos. What if you deal with the yetzer hara and do not ignore it? He tells us it brings honor to Hashem. This tells us what happens to a person who overcomes his yetzer hara. What overcoming the yetzer hara means is not what we think. It does not mean not coming to temptation. He takes it a step further. For a person to say I overcome my yetzer hara does not mean not doing the action, it means confessing before Hashem that what they did happened and it was wrong. The person has honored Hashem in this world and the future world. The idea is that any time a person sins, it is a certain level of chilul Hashem because they promote evil in this world and it gives the illusion that there are two power sources, good and bad. Let's look at Saddam Hussein's execution. All the people were looking at the noose around his neck. For many people, this was the end of the story, the circle is closed. But there are many people who did not see that - his victims didn't live to see that. For them, the story did not have a happy ending. Until Moshiach comes there will be loose ends, but whenever a person sins, they promote the illusion that there is no closure of the circle, that there are two power sources, G-d and something else, which is in virtually every other religion what people believe. Even Islam, which is monotheistic has this. A Muslim lives in a world where there are believers and deniers and the deniers are a power source, which is why they have to die, according to the believers.

As the heretics would say, you can't have one source from which both good and evil come. So therefore heretics say there are two beginning sources, one good and one bad. We see that there is a desire for evil that feeds on chisaron, which is the yetzer hara, and the desire for good which feeds on shelamos, which is the yetzer tov, it looks like there are two power sources, chas v'shalom. So therefore he says a person has to have the yetzer hara involved in his fight against the yetzer tov. The yetzer tov has to anger the yetzer hara, he says - anger and don't sin. And if this works, great. And if not, study Torah. So if a person wants to make a horrific phone call and pour out lashon hara, let the yetzer tov into the picture. Try to build something. Move yourself from the mentality of chisaron and taking to the mentality of shelamos and giving. If that doesn't work, go learn Torah. From tehillim 4, say this in your heart. But if not, say the shema, because it asserts Hashem's unity. The reason you want to speak yetzer hara, lashon hara is because you saw something in someone, they harmed you or damaged you and you want to release your own negative feelings about someone because you think they are empowered, but there is only one power source, Hashem. If that works, good. If that doesn't work, remember the day of your death. Would you like your last words to be "He is such an idiot". Of course not. Be silent.

Why would the shema cause the yetzer hara to depart? Because recognizing that Hashem is one, the unifying force of all reality causes evil to depart. And if evil goes then there is

only good left. And at that point, the person's own experience is that all there is that is real is good and is testimony to Hashem's existence. Thus a person honors Hashem as the source of all good. What we are saying is that if in that situation you recognize everything is from Hashem and whoever hurt you, that person is taking you right now to a higher level than you could have been, in that moment of cognizance and reliance on Hashem's transcendental wisdom, makes you closer to him so that what is left, what fills the vacuum now is devekus instead of evil. But when the opposite happens and the yetzer hara makes you do an action that seems to show that Hashem is not in the world and there is another force, evil, when that person slaughters the yetzer hara, they take away this false image of two sources of control and they honor Hashem in both worlds.

He says, even though the person, their yetzer hara doesn't exist in any case in olam haba, how did he honor Hashem in olam haba? When a person takes himself away from the yetzer hara here and now, his here and now has a certain vantage of olam haba. Olam haba is the world of truth and this world is the world of falsehood. The biggest falsehood in this world is that there is control outside of Hashem's rule, that there are two control sources. In olam haba, we see things as they are. If a person confesses, I sinned, not I was bseder and I meant well. NO! I saw that there was another source of control and followed, and when a person rejects this, they bring olam haba into olam hazeh, so that both worlds are one. And therefore a person who does this honors Hashem in both worlds.

The real issue is one issue. All forms of yetzer hara, in the chomer (identity) or in the uma (material) or not, seduce us to think that there are two power sources. I am outside G-d's reality, I am so despicable and small that I am outside of G-d reality. There is G-d and me and I am outside. The delights of the material world are somehow outside of G-d's authority, and if I want pleasure, I have to take G-d out of true picture and that is possible!

The real issue is always achdus Hashem.

Because of this to conclude, we have the methodologies we are supposed to do. Bring the consciousness of Hashem into your world by wanting good, by saying I reject this, I am not going to live with this illusion of two control sources, I am going to put my faith into the good. Let's say someone robbed you, ripped you off. You bought something, it has guarantee, and there is no repair man, and they are waiting for guarantee to end. I can easily get upset with them and blame them or I can see that there is something bigger, that perhaps I don't have the right amount of money that belongs to me. Think there is something bigger, there is a whole circle there, that part of it involves what is rightly my parnasa, or a nisayon of looking at an imperfect Jew and not being mikatrich and ask rachamin for this person who has gone far. If I can see the bigger picture, to move toward good, then I would have dealt with the sefira within me that tells me there are two power sources - G-d and the repairman! (as the power sources). If that doesn't work, then learn Torah so as to distract myself with goodness so my mind expands. In the great world of heter and issur, in the great world of Torah, this is small. Or say the shema and verbally

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talk about Hashem's oneness. Or picture myself on the day of death and think about how petty this will look in Olam Haba where there is only truth. Tov.