

4G CHARITZUS PROGRAM



DECISIVENESS? RESOLUTION? DILIGENCE? WELL WHAT IS IT?

res·o·lu·tion

/ˌrezəˈlooSH(ə)n/

noun

1. a firm decision to do or not to do something.
"she kept her resolution not to see Anne any more"
synonyms: intention, resolve, decision, intent, aim, plan; More
2. the action of solving a problem, dispute, or contentious matter.
"the peaceful resolution of all disputes"
synonyms: solution to, answer to, end to, ending to, settlement of, conclusion to
"a satisfactory resolution of the problem"

Some things to think about:

Referring to Daily Dose #1: The גר"א (Proverbs 12:24) defines Charitzus as someone who is steadfast in his beliefs and actions in the ways of the Torah. How does this quality of decisiveness reflect itself in diligence and doing something with a certain fervor?

Is diligence the same thing as stubbornness? Is it the opposite side of the same coin?

Referring to Daily Dose #2: The Jewish people are known as עמא פויזא, the stubborn people. (Gemara Shabbos 88a). Sometimes this is used derogatorily. However, other times it is said as a praise, and something that Jews pride themselves on.

How could the trait of being stubborn be viewed positively?

Referring to Daily Dose #4: Our sages teach us that a righteous person is described as a strong wall. They use imagery, based on the verses in song of songs.

שיר השירים פרק ח פסוק ט - י

(ט) אם-חומה היא נבנה עליה טירת כסף ואם-דלת היא נצור עליה לוח ארז:

"If she be a wall, we will build upon it a silver battlement; If she be a door, we will panel it in cedar."

Our sages teach us that there are two types of Jews—some that are walls and some that are doors. What does that mean? The way they define the righteous person is that they are a חר"ץ.

What is the connection between this and the idea of decisiveness?

Referring to Daily Dose #5: *"Go to the ant, lazy one; see it's ways and become wise."* (Proverbs 6:6)

Part of our job in this world is to learn from everything around us. If there are ants, there is what we could learn from them and how we could translate that into a better service of God. What is the message we are supposed to learn from the ant? Why is that the message? And why specifically from an ant?

The Psychology of Emunah

BY: RABBI SHAYA COHEN

The human being is composed of body and soul, mind and heart. As one observes the human condition, he can't help but to realize that for the best motivation and functioning, all of these elements must be actively involved and their needs satisfied. Addressing the needs of the body without addressing the needs of the soul, leaves the human in a condition disturbed by a spiritual emptiness that frustrates, and often depresses the individual. The opposite is also true. When the needs of the body are not fulfilled, even with spiritual fulfillment, the bodily cravings disturb the total human balance. This is often true not only for neglected bodily needs, but even for some unfulfilled bodily desires.

The same applies to the mind and the heart. They must work together in order for a person to fully accept, believe or even properly carry out a directive emanating from one or the other. Many people mistakenly believe that the mind has a "mind of its own" and don't realize that the heart, the emotions and through them the body, often have overwhelming influence on what we call intellectual decisions.

Referring to Daily Dose #7: ***Why do we need to have the midda of Charitzus? Why be decisive? Can't we have faith that Hashem will help us? Why do we have to try so hard and still continue to be determined?***

A man was once caught in rising floodwaters. He climbed onto the roof of his house and trusted that Hashem would rescue him. A neighbor came by in a rowboat and said, "The waters will soon be above your house. Hop in and we'll paddle to safety." "No thanks" replied the man. "I've prayed to Hashem and I am sure that He will save me." A short time later the police came by in a motorboat. "The waters will soon be above your house. Hop in and we'll take you to safety." "No thanks" replied the man. "I've prayed to Hashem and I am sure that He will save me." A little time later a rescue services helicopter hovered overhead, let down a rope ladder and said. "The waters will soon be above your house. Climb the ladder and we'll fly you to safety." "No thanks" replied the man. "I've prayed to Hashem and I am sure that He will save me." All this time the floodwaters continued to rise, until soon they reached above the roof and the man drowned. When he arrived in heaven, he asked, "Hashem, why am I here in heaven? I prayed for You to save me. I trusted You to save me from that flood." "Yes, you did" replied Hashem. "And I sent you a rowboat, a motorboat and a helicopter. But you never got in." This man was waiting for Hashem to save him. He did not put in any effort to save himself.

Refer to the following Daily Doses:

- 23: Sometimes because we put in so much dedication into something we forget that in the end it all comes from Hashem. If this is true, why do we need to have decisiveness and resolution in the first place?
- 24: The Mekor Baruch says that one of the names we give to a place of learning is the house of order

because it is the place we learn how to order our time with a sense of decisiveness. Why is this character trait so important that it is one of the main goals of what a yeshiva or Beis Medrash is trying to accomplish to the point where we call it after this trait?

- 25: There are certain areas of Jewish law where the purpose of the law is not for the law itself but in order to safeguard other mandates. Additionally, many Rabbinic Mitzvot are just made in order to safeguard and ensure that we do not violate any Torah commandments. What does this tell us about the extent we need to go to in order to put in our due decisiveness in order to serve Hashem? What could we do to be more decisive?

Kohelet's Conclusion on Decision Making

Rabbi Elazar ben Azariah started out and said [sermonized]: It is said, "The words of the wise are like goads, and implanted nails, masters of gatherings, given by one Shepherd" (Ecclesiastes 12:11). Why were the words of the Torah likened to goads? -- to tell you: just as the goad directs the cow to its furrows to bring life to the world [i.e. by providing food] so too the words of the Torah direct their learners from the ways of death to the ways of life. But [you might say] just as this goad is disturbing [not fixed] so too the words of the Torah are disturbing, so it says "like nails" that are fixed in place. But [you might say] just as the nail decreases and does not increase [the substance it is attached to] so too the words of the Torah decrease and do not increase [substance] so it says are planted, so too the words of the Torah cause flowering and cause increase. [Why does it then say] "masters of gatherings", these are the scholars who sit in gatherings and engage in the Torah, some say a thing is impure but some say the thing is pure, some say a matter is forbidden but others say a matter is permitted. Lest a man should say "how can I learn Torah" [as there are so many disagreements among the scholars] so it says "given by one shepherd" to tell that they all were given by one shepherd, one God gave them, one provider [i.e. Moses] said them, from the mouth of the Master of all deeds [they come from God] as it is written (Exodus 20: 1),"and God spoke all these things" [i.e. the language is plural in Scripture, that is to imply all things, all the changes and disputes] so too you make your ears like an earpiece [to hear everything] and obtain a heart [mind] to hear the words of those making impure and those making pure, the words of those who forbid and the words of those who permit [i.e. hear everyone as part of your decision making process].

End with the Charitzus Essay:

"Imagine yourself as a visitor in a foreign land where no one knows who you are. This place is a place that has none of the morals that you stand by. It has none of the values that you hold dear and try to live by. Next, imagine everyone around you was bullying you to do something that you knew was wrong. You are somewhat compelled to join in but you know you really shouldn't. You know what you are doing is wrong. Finally, imagine everyone in the entire world thought that you were wrong. But in your heart, you knew you were right. What would you do in any of these instances? Would you give in to the pressures? Or, would you be resolute in what you believe? Would you be a charitz, חריץ?

Big questions, we know. But don't worry: the Midda of Charitzus is in your blood. Our first forefather, Abraham believed in a God when no one else did, when everyone thought that he was crazy. But he stayed true. Yaakov went into the house of Lavan, a house of immense immorality but was able to say afterwards, **עם לבן גרתי תריג מצוות שמרתי**. He was able to remain a Jew. And if you are a kohen, you may have a double dose of this charitzus in your blood. From the onset, the tribe Levi stood up for what he believed in."



Gaslighting

 Reviewed by Psychology Today Staff

Gaslighting is an insidious form of manipulation and psychological control. Victims of gaslighting are deliberately and systematically fed false information that leads them to question what they know to be true, often about themselves. They may end up doubting their **memory**, their perception, and even their sanity. Over time, a gaslighter's manipulations can grow more complex and potent, making it increasingly difficult for the victim to see the truth.