

# Why is it so difficult to find encouragement in our simple faith that everything is for the best?

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Most often, people try to find encouragement through telling stories which relate Hashem's wonders; stories that tell of pain and hardship that in the end became a means for everything turn out for the best. The stories of Esther and Rabbi Akiva with the candle and rooster, etc. are such a type of story.

Every person, too, if he were to think into his life would be able to see how in the end, everything always turned out for the best. If he still doesn't see, it's only because he's

still in middle of the process. Even someone who doesn't give up and despair in regard to spiritual falls, but rather continues to keep starting again from new, will merit seeing how the fall itself brought him to the greatest heights and to a new understanding of Hashem.

But the truth is that even after all this, we still have to figure out why this idea usually stays only in the stories, and why is it so difficult for us to actually live with the feeling that everything is for the best. It seems impossible for us to have a lofty perspective, to live above the constrictions in which we find ourselves, to only see Hashem's great mercy, and that there really is no difference between what seems to be harshness and kindness.

Why indeed, if everything is for the good, is it impossible to recite *Baruch Dayan HaEmes*, Blessed is the True Judge, with the same great joy as if we have just received the greatest good? Because our hearts are constantly eaten up by everything we experience spiritually and materially. Even if there are better times in which we see good things happening, still, at any given moment we are busy checking our mood- are things going good for me right now or not, is my life in order or not?

When will we get out of thinking like this and start to live a happy life, with the knowledge that there is really no difference for me since everything is for my best?

This is what the Rebbe refers to when he reveals that everything depends on acceptance of the yoke of heaven, that a person accepts upon himself to enthrone Hashem and perform His Mitzvos. The Mitzvos of the holy Torah contain within them such a great holiness that when a person performs a Mitzvah he draws upon himself Hashem's Kingship, and the holiness descends upon him and spreads throughout his bones, sanctifying his body and making it into a part of the holy Torah.

The more Hashem's Kingship is complete by a person, the more he is able to elevate himself above materialism and to see Hashem's Unity, and how everything is run only with kindness and mercy.

Opposed to that, a person who blemishes himself in a sin causes the letters which make up that commandment in the Torah to be reconstructed in a negative way, and that becomes etched into his bones. This is what avenges a person and breaks him. His entire being descends into perceiving only difficulties, harshness and punishments. Automatically he is unable to elevate himself to realize and praise Hashem even for perceived evil.

For this reason sin is called '*Averia*'— since it passes, *ever*, into a person's bones from one side to the other, unlike a Mitzvah which is *tzevet*, connects one's bones.

Therefore, in order to realize that everything is for the best, we must return the Kingship to Hashem and rectify our sins.