

BSD

## Chaburah 1 – Derech Hashem – Chelek Alef, Perek 2

1. “Hatachlis Ba’Briah” – this is the starting point of Hashkafa.
2. “hayah L’Haitiv Mituvo Yisborach” – This is the most important one line in Yiddishe Hashkafa.

2A. It’s the line that’s most missing today.

2B. It’s the line that changes one’s perspective in life from negative to positive. It’s the line - that without it we’re in Galus, “galus ha’da’as”; with it - we come to a level of Geulah, “geulas Ha’da’as”.

2C. It’s the axiomatic belief of Yiddishkeit that most people don’t get to in their discussion of Hashkafa.

What it means is the following: That the overall, encompassing, true Hashkafic perspective of Everything we’re doing in life, is that the Goal of G-d for us – and our personal Goal of everything that we have ever done, are doing, or will do in life – is for the Purpose of one thing (“and one thing only”): It’s for the Purpose of Good.

Iyun 1: (Easily) UNDERSTANDABLE;

Iyun 2: WORDING – doesn’t change;

Iyun 3: CONTEXT – here, assumes only two existences before this statement: The Existence of Hashem (Who, according to our belief in Yiddishkeit is “Ain Sof Baruch Hu” – “Infinity Itself”); and our existence – “I’zulaso”.

He’aros: - [fyi] when I research today, on Yiddishe sites, “the reason for Hashem’s creation of the world”, there is a site (with very deep Hashkafa) that gives me four reasons. Problem: Every other reason, except for this one advanced by the Ramchal z”l, leads to a person adopting a negative perspective.

The implication that a person gives to himself in his nefesh (=subconscious) by viewing any other reason in the world other than this as the Goal in life, is that “I must ‘force myself’ to do ‘what G-d wants’, even though it is not natural to me, i.e. I do ‘feel’ pulled to do it myself. That perspective gives birth to an inner, hidden, **negativity**.

Source: Sefer Eitz Chaim, Shaa’ar Haklalim: wording of the Ari z”l – “k’day” – “for the purpose of”.

Chabura 1B – What would be the reason that we could understand as to why the Creator of the World would Want to Give of His Good to the created beings?

Source: 138 Pischei Chochma, Pesach 3