

GETTING REAL:

LECTURE TWO:

The Art of Forgiveness: Gaining Forgiveness from Self & Others

(Excerpts from “Reclaiming the Self: On the Path of Teshuvah”)

Every negative action is a transgression against 1) Oneself. 2) Others. 3)The Creator.

From others:

Forgiveness (to give, and in the realm of our choice) vs. forgetting (to get, and not within the realm of choice)

“Forget about it”, or “I forgot about it”, means, his actions don’t really matter to you. To forgive, on the other hand is to do so even if it hurt and still hurts.

There are 3 types of wrongs:

- * Committed against you, but can be and has been compensated for
- * Committed against you and is irrevocable
- * Committed against another person, regardless whether or not compensation is possible.

From Hashem:

There are four categories of teshuvah:

- * *Teshuvah ha'ba'ah*- Teshuvah that comes
- * *Teshuvah ha'geder*- Teshuvah of refraining
- * *Teshuvah ha'mishkol* – Teshuvah of balance
- * *Teshuvah ha'kasuv*- Teshuvah of the verse

Forgiving oneself

“*V'chatasi negdi samid*/My sin is before me constantly” (*Tehillim* 51:5). “before” me, not “in” me, not who I am, not define you.

Following the episode of the golden calf *Moshe* tells the people to go bring the materials for building the *mishkan* (according to *Rashi for Teshuvah*.) The verse says that the wise elders came to *Moshe* and said, “*Marbim ha'am l'havia*/The people are bringing more than enough...” (*Shemos* 36:5). On a deeper level, the verse is saying that the inner work was “enough”.

Guilt:

In Biblical Hebrew there is a word for shame, *busha*, and for regret, *charatah*, but there is no word in the Torah for guilt.

There is a spiritual upwards and inwards movement from “I must” to “I am able”, and from “I have to” to “I can”; from “I feel forced to fulfill the *mitzvahs* because of an external injunction thrust upon me” to “I am able and would like to fulfill *mitzvahs* because it is who I am.”

The choice is a free choice, a choice that rises from deep within, “I am able” and yet the choice is so eminent, so powerful and real that you feel like there is actually no choice in the matter, as an “overturned mountain is suspended above our heads.” (Shabbos 88a)

So we move from the lower:

A) “I must, I feel forced” to the higher paradigm

B) “I am able, I feel free and open to choose” to the highest paradigm

C) “I must, it is so real to me it is as if I have no choice”.

These three stages parallel the Baal Shem Tov three stages:

Submission, Separation, Sweetening: *Hachna'ah*/submission.

Havdalah/separating. *Hamதாக*/sweetening

In Deep Breslov – Hashem is present even within the “sin”, within our darkness

In Deep Ishbitz (Radzin, Beis Yakkov) – there is no “sin” everything is from Heaven-meant to be.

In Deep Rav Kook –there is no “sinner” (Ruach Shetus)

In Deep Chabad – there is “nothing” no sin, and no sinner (besides Hashem)

From the place of Yediah – Yechuda Ila'ah there is “no sin” from the place of Bechirah there is.