

Why Me, God?: A Jewish Guide to Coping with Challenges by Dr. Lisa Aiken Quotes

Likewise, nothing “frustrates” and “angers” God more than our self-destruction. If He didn’t care about us, He would never become “angry.” He gets “angry” only because He wants us to benefit fully from life, and we don’t let that happen.¹

Not only don’t we know with certainty in any specific situation why good or bad things occur, we don’t even know who is truly righteous or wicked according to God’s system of judgment... A man with a long, white beard who spends hours poring over holy books is not necessarily righteous, nor is someone whom we see doing negative things necessarily wicked by God’s standards.²

There is a wonderful saying, “Don’t pray to have an easy life. Pray to be a strong person.”³

Some people ask how we can trust God to provide when there are millions of people, including innocent children, who starve every day. One answer is that the Lord made the world imperfect, and we help perfect it by taking care of His needy children. The Lord

¹ 19 – 1996 edition 25 2012 edition

² 26 – 1996 edition 36 2012 edition

³ 49 – 67

provides more than enough food for everyone, but He wants us to earn merit by distributing what we have to those who lack. He gives humanity more than enough resources to feed the poor, clothe the naked, and take care of the needy. We have only ourselves to blame when people go hungry because we haven't distributed the blessing that He gave us, or because cruel and selfish people hoard what is supposed to be shared.⁴

Many dying people would like to talk about death but don't because it makes most listeners uncomfortable. While you can't prevent people from dying, you can be enormously helpful by letting them share their regrets, fears, unrealized dreams, and so on. It is very comforting to know that they don't have to face their fears alone. Ask if there's anything they'd like to talk about, then listen. If you feel uncomfortable seeing them cry, discuss their fears, or talk about death, don't say things like, "I see this is upsetting you. Let's talk about something else," or, "You're a good person, you have nothing to be scared about. You'll go straight to heaven," or "Don't get yourself upset by thinking about this," or, "Why are you talking about nonsense like death? Of course you'll get better." It's not your responsibility to take away people's fears; they'll feel comforted just sharing their feelings and getting support to work things out themselves. Let the person know how much you appreciate their

⁴ 54 – 74

sharing feelings and how willing you are to listen whenever they want to talk. Don't try to "fix" their feelings and cheer them up with superficial responses or philosophical platitudes. If they regret their mistakes, suggest that they redress them as best they can with God or with the appropriate people... While some dying people want to talk about death, others want to be cheered up. Let the person be your guide.⁵

In the past two decades, over two million American Jews have been spiritually exterminated through assimilation and intermarriage. Like the fish in Rabbi Akiva's parable, we can survive only by maintaining our religious integrity and relying on God's protection, not by assimilating to gain security, wealth, and comfort. People who are upset by the Nazis' destruction should ask themselves what they are doing to stem the Jewish spiritual Holocaust that continues worldwide today. It has claimed more than ten million Jewish souls since World War I.⁶

Note: I am hopeful that this book will soon be available on Kindle and Audible platforms. If you have any influence with the author, I kindly urge you to convey the myriad benefits of

⁵ 170-171 – 222.

⁶ 236 – 308.

offering the book in audiobook and Kindle formats. Such options not only extend the book's accessibility but are particularly beneficial for those who face challenges with traditional reading. Thank you for your consideration.

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