

yechida's reflections

Posted by yechidah - 29 Jun 2009 19:47

(any questions , insights & suggestions about this thread,feel free to email me at taryaga@gmail.com)

There are many reasons we need to be where we are and who we are,most are unknown.Why do we even have to be in a situation or have in our soul so much darkness and a pull toward self-destructing negative behaviors?

I saw once an amazing thought in a sefer.Moshe Rabeinu came from a union that after the Torah was given would have deemed him a mamzer(parents being an aunt & nephew).He could not boast of his lineage.This is one reason that let him be the greatest Anov that ever lived.

We who have to deal with the stuff that's in us that we would rather not have in the first place-this pain and shame over the course of time -makes us realize that even when we b'ezras Hashem pull out of the addictions-we will never look at another Yid that is struggling with this in a negative way

We catch a Yid looking where he shouldn't be looking and our hearts are full of compassion.We will daven for him,treat him with respect,gently try to get him out of it.We would never disgrace him-not even in our hearts-because we were there.We know what it's like.In our eyes he is a potential tzaddik.

This is surely one reason Hashem gave us this urge towards baseness with all it's shades of ugliness.Yes you are special-like every Yid is-but never ever judge harshly My son or daughter that is struggling-because I love him or her - he or she is part of Klall Yisroel.Just as indispensable as you are.

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Re: yechida's reflections

Posted by yechidah - 01 Sep 2019 10:50

Dvar Torah Parshas Shoftim

wishing you all a wonderful & meaningful week

<https://guardyoureyes.com/media/kunena/attachments/2149/shoftim-5779.pdf>

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Re: yechida's reflections

Posted by yechidah - 01 Sep 2019 11:03

Elul, with all its seriousness, is also a time of love & closeness & the hope of renewal.

it's not a time for depression or sadness over mistakes of the past

true, self -introspection & regret of the past is part of teshuva

however, that is only one aspect-& even that aspect is not meant to demoralize-its meant to motivate a person to renew himself or herself with joy & excitement

changing for the better-it does take work-its not always easy-but its not meant to be depressing or anxiety -ridden.

it's meant to fill a person with hope & trust in Hashem that He will receive us with Open Arms & with Infinite Kindness

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Re: yechida's reflections

Posted by yechidah - 08 Sep 2019 01:08

Dvar Torah-Ki Tatzai

Gut Voch to all!!

<https://guardyoureyes.com/media/kunena/attachments/2149/kitzasai-5779.pdf>

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Re: yechida's reflections

Posted by yechidah - 08 Sep 2019 10:36

Encouragement in Teshuva of Bein Adam Lechaviero

Many get disheartened by the fact that while Hashem forgives (with teshuva) all sins done against Him, He does not forgive sins between man and his fellow man. This causes many people anguish as they regret their past behaviors that hurt others but wither do not have the opportunity to ask forgiveness or lacks the courage to do so.

Rav Kook in his Oros Hateshuva give us hope & perspective & advice in regards to this. A lot (but not all) what is written below is brought down there

It is true that full forgiveness can only happen when the person you hurt forgives you. And a person should do what he or she can to break their ego & pride & ask forgiveness .

But while the courage is not yet there this is what you do

1) Ask Hashem to forgive you for the aspect of the sin against **HIM**. Loshon Horah or hurting someone is also a sin against **HIM**. So with true teshuva , Hashem forgives you for that aspect

of the Loshen Horah which weakens the sin greatly even if the aspect of "bein adom lechavero" is still there. **Nevertheless, the sin is very much weakened.**

2) Tell Hashem in your prayers that you deeply regret hurting His children. Ask Him for courage to correct by asking forgiveness. And in the meantime Ask Hashem to place in the heart of the friend you hurt to forgive you & for Hashem to be compassionate towards you while you make these efforts even if you didn't get muster the courage to actually ask forgiveness

3) Forgive a person who as hurt you even if he/she didn't ask you forgiveness. Then tell Hashem that while you understand that ideally you need to ask forgiveness from someone you hurt, but in the meantime to ask Hashem to soften your friend's heart towards you so that he will forgive you. Here there is a midda kneged middah. Just as you forgave others, you ask Hashem to open up the hearts of others to forgive you

4) Going forward, pray for the welfare of the one you hurt & his family & actively find ways to help him/her . This is very powerful because Hashem now sees in a very active & tangible way that you deeply regret your past mistakes of hurting this other person. This will assist that you muster the courage to ask forgiveness and /or this person will forgive you on their own

Don't allow yourself to get discouraged even if you haven't yet fully kept your obligation to ask forgiveness from someone you have hurt. It's not all or nothing. These efforts listed above have great value in sweetening judgments & getting to the point to where you will actually be able to do what you need to do

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Re: yechida's reflections

Posted by yechidah - 15 Sep 2019 11:03

wishing you all a wonderful week!!

Dvar Torah-Tavo

<https://guardyoureyes.com/media/kunena/attachments/2149/tavoi-5779.pdf>

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Re: yechida's reflections

Posted by yechidah - 15 Sep 2019 15:43

Dvar Torah from Rav Kook ztl

The Torah portion opens and closes with the same theme: *simchah*, joy. It begins with the mitzvah of offering *bikkurim* (first-fruits) in the Temple, an exercise in appreciating what God has given us, as it says,

“You shall rejoice in all the good that the Lord your God has granted you and your family” (Deut. 26:11).

Afterwards, the Torah describes the terrible trials that will befall the Jewish people if they are unfaithful to the Torah’s teachings. This section concludes with the root cause for these punishments:

“Because you did not serve the Lord your God with joy (*simchah*) and contentment (*tuv leivav*).” (Deut. 28:47)

Not only does God expect us to keep the mitzvot, **but we are to perform them with joy and contentment.** What is the difference between these two emotions?

Joy and Contentment

Simchah and *tuv leivav* are two distinct levels of happiness. Interestingly, they are the result of contradictory perceptions.

What is the source of *tuv leivav*? **This is a sense of satisfaction that we feel good about our service of God.** We pray, study Torah, and perform mitzvot **out of a feeling that we are doing what we were created to do.** As one of God’s creations, it is natural for us to serve Him. We are grateful to have been blessed with the intellectual and spiritual capabilities needed to worship Him through Torah study and mitzvot.

Simchah, on the other hand, **comes from the perception that some unexpected boon has befallen us.** We feel joy in serving God when we are aware of the tremendous privilege in being able to connect to God — a gift far beyond our true level. Awareness of this amazing gift, while at

the same time feeling that our service is appropriate and suitable, allows us to feel both *simchah* and *tuv leivav*.

Cultivating Joy

How does one attain this *simchah* in serving God? The secret to developing and enhancing our sense of joy is to reflect on two thoughts:

- **Appreciating the significance and wonder of every medium - such as Torah study and mitzvot — that allows us to connect with the Master of the universe.**
- **Recognizing the Divine source of our soul and its inherent holiness, even though it may have become soiled through contact with the material world.**

We experience genuine joy in serving God when we are able to thoroughly internalize these two insights

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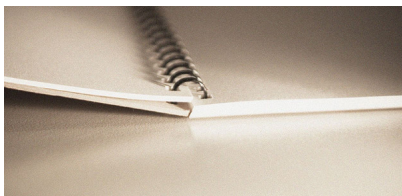
Re: yechida's reflections

Posted by yechidah - 20 Sep 2019 10:11

a case for journal writing

8 Reasons Keeping a Journal Can Help You Reach Your Goals

Written by joshua becker · [62 Comments](#)



“Always carry a notebook. And I mean always. The short-term memory only retains information for three minutes; unless it is committed to paper you can lose an idea for ever.” – Will Self

Our decision to become minimalist was intentional. It was based on the realization that our possessions were distracting us from things in life that were more important. Our possessions

were stealing too much of our money, time, energy, and focus. And as a result, we decided to get rid of everything we didn't need or love to focus on our greatest passions.

On the other hand, this on-line journal of our journey into minimalism was not intentional. Originally, the Becoming Minimalist website began as simply a humble means to inform our extended family of our goals. But somewhere along the way, it became an important piece in helping us achieve them.

Since then, I have used the discipline of keeping a journal to assist me in the pursuit of other life goals as well. And I have come to clearly recognize and appreciate its importance.

Benefits of Keeping a Journal

Consider these 8 ways keeping a journal can help us reach our goals:

1. Keeping a journal requires us to write out our goals. The importance of committing our desires to paper cannot be [overstated](#). It is a simple process, but it pays great dividends. Writing out our goals provides the opportunity to articulate them clearly and makes their achievement appear closer.

2. A journal serves as a permanent record of our progress. Success can be quickly forgotten. And when it is, it becomes easy to get frustrated with our pursuit. As with any pursuit, there are times we may feel like we have not accomplished anything despite all the invested effort and energy. During those moments, it is helpful to look back and be reminded of our past successes.

3. Writing requires us to think through the why's and the how's. When we sit down behind a blank computer screen or sheet of paper and begin to write out what we accomplished during the day, we are forced to think through our process on a deeper level. The discipline forces us to answer the difficult questions of "why," "how," or "why not?" The answers to these questions are not just helpful as we move forward to repeat successes and avoid mistakes, they can be therapeutic as well.

4. A journal proves we have solved problems in the past. Whether we are chasing a physical goal (26.2 miles), a career goal (start my own business), or a personal goal (become a better father), not every step in our pursuit is going to be easy... goals worth pursuing never are. At some point, we will be required to overcome adversity. But we will. And the next time we face it, we'll find motivation and strength in our written record of overcoming it in the past.

5. Keeping a journal naturally reminds us to articulate next steps. It is difficult to look back without also looking forward. As a result, when we journal, we naturally begin to look forward. And the next step becomes easier to see.

6. Writing reminds us to think beyond the obvious. Always looking for "material to journal" has caused me to see the value of simplicity and minimalism in areas I would not normally have seen it ? whether it be an article in the newspaper, an advertisement on television, or a conversation with a friend. Likewise, writing causes us to become more intentional in any pursuit ? and to find inspiration beyond the obvious places right in front of us.

7. Even a private journal provides accountability. As we script our journey, we find accountability ? not to the written word, but to ourselves. Our past success and perseverance compels us forward. We can see how far we've come, how much we have left to accomplish, and why giving up would be foolish.

8. A written account allows our story to inspire others. Our journal is our story. It is our account of moving from Point A to Point B. And rightly shared, it can inspire others to do the same.

Getting Started.

- **Find a form that is comfortable for you.** A journal should work for you ? not the other way around. You may feel most comfortable with a notebook, a computer processor, a [website](#), or an [on-line](#) writing app. Find a form that fits your personality and lifestyle. And embrace it.

- **Commit to writing every day.** The intention of sitting to write [every day](#) will compel your mind to manufacture and recognize progress. It is a bold plan. And you'll likely miss days. But don't let that stop you. Commit again to write the next day.

- **Care more about substance and less about style.** Write for yourself, not for others. As you do, write with the truest goal of putting onto paper your thoughts and action. [Don't worry](#) about spelling and grammar if those things tend to bog you down. Your goal is not to get an "A." Your goal is to articulate progress.

- **Don't be motivated by length.** There are some days where you'll be motivated to write much. Others days, only a little.

- **Recognize our need.** Your story is important and is meant to be shared. It may be unique to you, but we desperately need to read it. Make sure we can.

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Re: yechida's reflections

Posted by Hashem Help Me - 20 Sep 2019 11:26

Thanks for this post. In essence, writing on the forum is a good way to "journal". Besides personal benefits, it inspire others too.(#8) Possibly a private journal would have the benefit of comfortably writing more specifics. Also having a hard copy is more real.

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Re: yechida's reflections

Posted by yechidah - 23 Sep 2019 00:39

kesivah vchasimah tovah to all of you-wishing you all a year of physical,emotional & spiritual health with great overflowing blessings to all of our brothers & sisters -we are all one -we are all deeply connected!!!

very inspired by this poem from Chanie Gorkin that went viral several years ago & became famous & touched a lot of people

The Hasidic community of Crown Heights, Brooklyn, has watched one of its daughters shoot to international fame over the course of a week.

It all started when Chanie Gorkin, who is apparently an 11th grader at Beth Rivkah High School in Crown Heights, submitted a clever poem called "Worst Day Ever?" to [PoetryNation.com](https://www.poetrynation.com).

Because of her talents for music and rhythm, Chanie Gorkin has always had an appreciation for poetry. She especially enjoys the works of Shel Silverstein and other poets whose styles include humor and clever twists. Chanie lives with her parents and siblings in the Chassidic Community of Crown Heights, Brooklyn. Chassidic philosophy stresses that God is good, and since He is the cause of everything, everything is essentially good. Look for the good in all things and you literally create positive energy and a good reality for yourself. It all depends on how you look at it.

Today was the absolute worst day ever

And don't try to convince me that

There's something good in every day

Because, when you take a closer look,

This world is a pretty evil place.

Even if

Some goodness does shine through once in a while

Satisfaction and happiness don't last.

And it's not true that

It's all in the mind and heart

Because

True happiness can be attained

Only if one's surroundings are good.

It's not true that good exists

I'm sure you can agree that

The reality

Creates

My attitude

It's all beyond my control

And you'll never in a million years hear me say that

Today was a very good day.

Now read it from bottom to top, the other way,

And see what I really feel about my day.

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Re: yechida's reflections

Posted by yechidah - 06 Oct 2019 21:56

various quotes I saw in regards to Yom Kippur (& some comments at the end for clarification)

1)Think of Yom Kippur as a lookout on the top of a mountain that you have been climbing all year. See your days and their moments spread out before you. Be willing to look now at this big picture of your life. Your ultimate goals. Your beliefs. See each person in your life as part of that picture. What lesson have they taught you even if you had to learn it through pain? What message is God sending you by putting this person in your life?'

2)'Every Yom Kippur, Jewish tradition requires a strict spiritual inventory. You aren't supposed to just sit around feeling guilty, but to take action in the real world to set things right' (unhealthy guilt-no. but expressing regret on the past & vidui-yes. but with a sharp clear positive view on the present & future)

3)'The entire world is God's message of love to us. Yom Kippur is the time when we are most open to receive this message' – Rabbi Noah Weinberg

4-Yom Kippur is not about personal resolutions and private reflection. It is about standing up and talking to God. It is about apologizing, about reestablishing our connection with our Creator. We must tell God who we are, where we are holding in life, and what we know needs improvement'(true private reflection is having ones soul's destiny & path in minds & to be used to connect deeply with God)

Came Yom Kippur : A Hank Greenberg Poem

Hank Greenberg was a baseball player. A team leader. A league leader. A Jew. Both Rosh Hashanah and Yom Kippur fall in the regular season and in 1934 Greenberg's Detroit Tigers were involved in the pennant race. Greenberg wrote in his autobiography, "The team was fighting for first place, and I was probably the only batter in the lineup who was not in a slump. But in the Jewish religion, it is traditional that one observe the holiday solemnly, with prayer. One should not engage in work or play. And I wasn't sure what to do." Greenberg's rabbi said that Rosh Hashanah was a "festive holiday" and playing would be acceptable. Hank played and hit two home runs including a ninth inning game winner.

"I caught hell from my fellow parishioners, I caught hell from some rabbis, and I don't know what to do. It's ten days until the next holiday — Yom Kippur." Those words, and his choice not to play on Yom Kippur due to its significance, inspired Edgar Guest to pen the following prose.



"Suppose I stay out of the game and we lost the pennant by one game?" - Hank Greenberg

Came Yom Kippur

A Hank Greenberg Poem

Author: Edgar Guest ©. Published: 1934. Appeared In: Detroit Free Press

"Came Yom Kippur — holy fast day world wide over to the Jew,

And [Hank Greenberg](#) to his teaching and the old tradition true

Spent the day among his people and he didn't come to play.

Said Murphy to Mulrooney, 'We shall lose the game today!

We shall miss him on the infield and shall miss him at the bat

But he's true to his religion — and I honor him for that!"

Came Yom Kippur A Hank Greenberg Poem by Edgar Guest

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Re: yechida's reflections

Posted by yechidah - 23 Oct 2019 18:19

Healthy Eating

Even as we work hard to control our eating habits-we still can celebrate meaningful partial successes in refining our eating habits & correcting ourselves spiritually.

so for example-even when we did fall in to overeating or eating without thinking-we still have the beracha achronah or birchas hamazon to elevate what we ate

& even after that-while the food is still yet to be digested-we can tell Hashem that you will try to do better next time but may the energy I received from the food.

the main thing is not to get discouraged & value bounce backs after fall as well as partial belated successes-as long as they are sincere-Hashem treasure them & they are stepping stones to move forward.

i am not talking from the high ivory tower. I am by nature an emotional eater & often fall into eating without thinking or overindulging in unhealthy foods

so I speak as one who is yet far from the ideal-who still has a long way to go in working on this

Nevertheless, I have found that the above advice & meditation has helped me greatly.

In addition, every night, admit to Hashem the failings during the day in regards to eating, ask Him for guidance, Thank Him for providing you with food & Ask Him for help to have a better day the next day in regards to healthy (physically & spiritually) eating

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Re: yechida's reflections

Posted by yechidah - 25 Oct 2019 10:04

Good Shabbos Everyone!!

Practical application of the above post

1-lets try this shabbos & the upcoming week to concentrate on making a bracha with thought & feeling before eating-& to feel grateful to Hashem for giving us food to eat

2-to try to eat with thought =enjoy the food =but also think of Hashem allowing us to experience the tastes of the food & to remove any hunger pangs-& that BH we have food in abundance that we can eat & enough water to drink & that its extremely rare to be perpetually hungry or thirsty due to lack of food

3-to try to make a beracha acharona with thought & feeling-whether or not we were successful with # 1 & # 2

4-at the end of the day-before going to sleep-to Thank Hashem again for all the food He provided for you during the day & to be able to use the energy to serve Him with devotion & gratitude

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Re: yechida's reflections

Posted by yechidah - 27 Oct 2019 21:22

Deeds of Goodness

While external

Deeply affects the internal

So Treasure always

Positive acts

Love them

Cherish them

As best as you can

Yet-together with Good Deeds

Do not stop

At the Border

Of Action alone

It needs to be infused

With lofty thoughts

Holy intent

In mind, heart & soul

For these inner thoughts

As are salt

To outer Deeds

Refining them

Preserving them

To avoid mindless repetition of acts

Which weaken them significantly

Treasure each & every Good Deed

No matter what

For it produces

Tangible concrete

Goodness & Light

In this World

Yet-

Partner the Deed

With the mindful intent

Of focused goodness of thought

Unify

Thought, Speech & Action

As One

Summary

1-Power of Good Actions-even without inner thought

2-Power of Thought-effecting the Action exponentially

3-Never Neglect a Good Deed-even if at the moment you lack the inner thought or intent-even if its "robotic"

4-But always try your best to infuse Good Thoughts behind the Good Deeds before doing them

5-Don't allow this paradox to confuse you. (ie-ever hold back from doing good deeds eve if devoid of inner thought & at the same time do your best to infuse inner good thoughts to your good deeds)

With faith follow these guidelines

a) when you are unable to muster the inner thoughts & intent-do the good deed anyway-they have unbelievable power even as is-it does shape your inner essence & refines it-whether you feel it or not

b)when you are able, muster as best as you can the inner love & awe , the inner good thoughts & intent-before doing the good act & while doing the good act

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Re: yechida's reflections

Posted by yechidah - 03 Nov 2019 18:01

Please see inside the Torah Ohr of the Bal Hatanya (Anochi magen Loch on parshas Lech Lecha)-the post here is based on that teaching-but its best to get the full picture from studying his holy words.

Avraham's Chessed was pure & expansive & all goodness. That is why his wish was that Yishmael should live & have eternal life despite the deep rooted issues of immorality & evil. & Hashem responded that while the Chessed manifested in you (Avraham) is pure & good, it runs

the risk of flowing into places that it shouldn't go. If your Chessed has no boundary, then as it flows freely to Yishmael it will lead to the unholy chessed of prostitution (& ultimately brutal murder as is manifested on our day). Therefore while your Chessed of Avraham is pure completely-I need to create a protection around it

Anochi Magen Loch-I will create a Magen-a shield- to protect your Chessed -to block it when needed-so it doesn't spread into unholy places.

And Avraham was successful in using this Shield to his Chessed. He used his Chessed to convince his guests to bless Hashem (or else-you will have to pay for the food) , he fought wars against evil (strictness even though he embodied kindness) , he was willing to sacrifice Yitzchok & circumcise himself -all these are boundaries & shields -not to counter or mitigate chessed-but rather so that his chessed can be revealed in its truest form!!

1)Ever time we control a temptation-whether overeating or anything else-its not to be looked at as being strict or oppressive -but rather it's a shield so as to express True Kindness.

2) when you love a friend-even unconditional love-you may sometimes have to tell him in a kind way to stay away from bad behaviors -this telling-may externally seem from the side of severity-but its really a shield of True Kindness-to save him from pain & to allow him to live healthier

3)Every Fast Day can be looked at with this perspective-its purpose is not to torture you -despite the fact that there can be real discomfort & weakness of body-its purpose is to heal-to repent-to eat with joy the rest of the year

4) Similar concept as you are forced to discipline children-externally denying them a kindness of the ice cream or candy-forcing them to receive a vaccination-making them swallow unpleasant medicine for strep throat-all this is not inflicting severity-its the placing a shield to your Kindness to them.-because that bitter medicine given then will have you hug that healthy child that is before you now

5). Every time you are forced for practical purposes to express strictness (im not taking that second potato kugel that im desperately craving now-how cruel can I be to myself to deny this from myself? & especially in Shabbos!!) not as a severity but as a shield to True Kindness (I love you-& enjoy that one piece of kugel-the 2nd . 3rd 4th pieces stay on the tray because I truly love you-not just your soul-but your body too)

These are just 5 examples but they are endless. It is so much easier & uplifting to create a healthy restriction-not by looking at it as a strictness or punishment-but rather as building the Shield to protect your True Kindness that in reality is truly Overflowing.....

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Re: yechida's reflections

Posted by yechidah - 10 Nov 2019 00:33

This is a dvar Torah from aish-a tremendous yesod about how to deal with past failings.

I will add one point here. & that is that while it is true that one of the conditions of teshuva is "regret"-this "regret" needs to be infused with the end purpose of moving forward. we primarily need to be living in the present in a positive way with an eye to a brighter future. If this regret drags a person down, when he/she is stuck in the murky waters of the past-then the "regret" has very little value

We say "selach lanu" 3 times a day. & it is a custom as well, before going to sleep to again ask for givenness for the past -the past day, week ect

These are very powerful tools of teshuva and is admirable & allows us to keep focus on our self correction

But at the same time. Aside for the 3 daily selach lanu's, & the nightly "regret"-the rest of the day & night-ones thoughts & feelings are to be positive & light-filled & hopeful & filled with positive actions, thoughts & deeds.

The true purpose of "charatah"-or feelings of painful regret-it NOT to be haunted & chained by them-its to move forward-to get it out of your system & to live a hopeful & full life in the present & future

Here is the article

We've all made mistakes and bad decisions in life and unfortunately we sometimes have a problem getting those mistakes out of our system. This week, the Torah warns us that looking back and focusing too much on the past can result in spiritual and physical stagnation.

Lot's family was warned not to look back when they leave the city of Sodom, a city that was being destroyed for its total lack of morality (Gen 19:17). Instead of focusing on the past, they needed to focus primarily on the future.

Lot's wife ignored the warning and looked back. As a consequence she was turned into a "pillar of salt." Salt is the ultimate preservative; she is essentially mummified -- frozen into the same position for all of eternity, never able to grow or change.

A person needs to be able to admit to his failings, make amends, roll his sleeves up, and start over. To focus any more than necessary on the past will inhibit the opportunities presented to us

to maximize our potential and move forward into the future. King Solomon says it all when he teaches, "A bad person will fall once and never again get up, whereas a righteous person will fall seven times and get up again each and every time."

(Based on the teachings of Rav Avigdor Miller)

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