

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 - 31 Jan 2011 20:35

All single men

Looking for a beautiful woman to marry

All married men

Looking for a beautiful woman

That he does not see in his wife

And “thinks” he sees in another

Remember This:

“Hayafa BaNashim”

Which means “the most beautiful of women”

Has the numerical value of 502

It is the same numerical value as

“Arur Haman”-“Cursed be Haman”

Also 502

And yet it also has the same numerical value

As “Boruch Mordechai”-“Blessed be Mordechai”

Also 502

So proceed with caution, single men,

Take a step back, married men

You want a beautiful woman

Think of what you wish for

A bride befitting a Mordechai?

Or a witch befitting a Haman?

They may externally look equally exquisite

Both a whopping “502”

Yet one is the truest blessing

And the other is Hell on this earth!!!

Is it the Haman within you seeing her?

Or is it Mordechai within you that perceives her ?

So single men ,pray to God

So you can “see” clearly

The truth of beauty

And married men

See the beauty hidden in what is before you

And if you can't?

Then tap into the gift of Mordechai

Who saw in Esther

The "Chut Hachesed"

That made her beautiful.

And pray for that gift.

you will find

that you can draw to her

That "Chut Hachesed"

with your own words

and kind deeds

towards her

For without prayer,

You single one

Will see a "stunning" Zeresh

Thinking she is Esther

That is the Hell

You will live with

And without prayer

And lacking some very honest soul searching,

You married one,

Will be in mourning all your life

Thinking that you married a Zeresh

Not even dawning on you

That it was Esther all along....

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Re: yechida's reflections

Posted by yechidah - 01 Feb 2011 14:27

Even after bad choices

Were made

Screw-Ups

On a

Major scale

Nothing is lost

Life is Perfect

There is a space

Inner chamber of your soul

Where everything is

The way it was meant to be

He invites you inside

That space

Where no mistakes

Can enter

For when they do

They simply have no power there

That little room in your soul

No agony can touch

No regret can soil

No infection can fester

No disease can take hold

That is a place of

Pure Love

Healing and

Acceptance

We are too ashamed

To enter that warm place

To low to feel worthy enough

To experience it

And yet

This is God's gift to us

For by entering that sacred place

Within,

We are affirming God's Greatness

And Humility,

To accept us as we are

And from that acceptance

Comes true growth

And real change

So He pleads with us

No matter how "bad"

Or "low" you feel

We may think He is "angry" with us

Yet we must ignore such false voices

And enter into

That sacred room residing

Within each and every one of us

That room we have been avoiding

All our lives

To finally have the courage

To enter

For from that space

All healing springs forth

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Re: yechida's reflections

Posted by yechidah - 01 Feb 2011 19:42

for those who have a natural disposition toward enjoying nice clothing and the shopping and wearing of it, here is an interesting perspective on the deeper meaning of clothings and its effect on the soul

From Rav Kook

Tetzaveh: Clothes of Dignity and Beauty

"Make sacred clothes for your brother Aaron, for dignity and beauty. ... They will be used to consecrate him and make him a priest to Me." (Ex. 28:2-3)

Why Do We Wear Clothes?

Clothing has a dual purpose. Its first function is utilitarian, protecting us from the elements — the cold and the rain, the wind and the sun. In this respect, our apparel corresponds to the fur of beasts and the feathers of birds. Except that the animals have it better. They never need to change clothes, or worry about acquiring new garments when they wear out or no longer fit. Their wardrobe comes naturally.

The second function of clothing, on the other hand, is unique to humans. **Our attire affects our state of mind; it influences how we feel about ourselves and the image that we wish to project.** We feel unhappy when wearing unattractive or ill-fitting clothes, and feel good wearing apparel that is complementary. We feel comfortable in casual clothing, and dignified in formal wear.

This second aspect of clothing has great ethical value. It stresses those qualities that separate us from the animals and their simple physical needs. It enables us to attain a heightened sense of holiness and dignity. By covering our heads, wearing modest dress, and fulfilling the mitzvot of tefilin and tzitzit, we deepen our awareness of God's presence.

David's Punishment

When King David was old, living in his cold Jerusalem palace, he was unable to warm himself in the winter, no matter how many layers of clothing he wore (I Kings 1). Why was it that clothes no longer kept the king warm?

The Talmud explains that David was punished in his old age for a deed he had performed many years earlier. When King Saul was hunting for David in the caves of the Judean desert, David surreptitiously cut off the corner of the king's cloak while King Saul slept. For this act of disrespect towards clothing, David paid a heavy price. "One who treats clothing contemptuously, in the end will be unable to derive benefit from them" (Berachot 62b).

In light of our analysis of clothes, King David's punishment becomes clearer. The two aspects of clothing — its utilitarian and ethical functions — are interrelated. If we fail to appreciate clothing's contribution to human dignity and morality, raising us above the animals, then we have overlooked its principle benefit. It is only due to its spiritual value in acquiring refined traits that we also enjoy its physical benefit — providing warmth and comfort. If clothes were meant only to protect us from the elements, we would have been better off with a good coat of fur.

When David tore the royal garments, he belittled the key purpose of clothing. His punishment demonstrates that, stripped of its ethical function, clothing loses its true value. And then, even its utilitarian value is lost.

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Re: yechida's reflections

Posted by yechidah - 01 Feb 2011 21:36

Candle before me

So peaceful

Even as it strives

Upward,

There is serenity

Warmth & Love

Within its Fiery yearning

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Re: yechida's reflections

Posted by yechidah - 02 Feb 2011 14:26

Our Culture's root problem

Lies in the "static"

Constant movement outward,

More activity, actions, processes,

That noise that buries

The calm quietness that lies beneath

If only we can learn

To quiet that static

So that the soul

Can be heard

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Re: yechida's reflections

Posted by ZemirosShabbos - 02 Feb 2011 17:39

i enjoy your poems, yechida

thanks for sharing them

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Re: yechida's reflections

Posted by yechidah - 02 Feb 2011 21:42

Thank you Zemiros,

there is a child's rhyme:

Sticks and stones

May break my bones

But names will never hurt me.

An alternate version is:

Sticks and stones

May break my bones

But words will never hurt me

This is false

Here is a great passage from Virginia Woolf's book "To the Lighthouse", her second or third greatest book, that describes the inner power of words and the devastating hurt it can inflict on the human mind and heart

(Mr Ramsey had just made a sharp and insensitive comment towards his wife Mrs Ramsey in regards to their son, and this is the quote...)

"to pursue with such astonishing lack of consideration for other people's feelings, to rend the thin veils of civilization so wantonly, so brutally was to her so horrible an outrage of human decency that, without replying, dazed and blinded, she bent her head as if to let the pelt of jagged hail, the drench of dirty water, bespatter the unrebuked. There was nothing to be said...."

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Re: yechida's reflections

Posted by yechidah - 03 Feb 2011 18:15

Each one of us

Different abilities

Diverse tasks

Unique tracks

Leading to

The same destination

The King has

Many levels of subjects

Underneath him

Yet at his Crowning

They all bow down

Submit their will

Equally

As One

Rosh Hashanah

Is only once a year

But spreads across

The course of the year

We can tap into its energy

Each and every day

Connecting to the fountainhead

The source of everything

An inner submission

To the King of Kings

Connecting to Him

“Kabolos Ol”

Acceptance of His sovereignty

Deep in our hearts

Defying and overriding

Any human "logic"

That we have in our minds

The key

Of this submission

To be laced with

Inner Joy

How fortunate

And blissful it is

To be a subject

Of the King of Kings

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Re: yechida's reflections

Posted by yechidah - 03 Feb 2011 20:25

The Yahrziet of the Alter of Slobodka today

His main nekudah was to stress the greatness God bestowed on every single human being , the Tzelem Elokim , and we need to tap into this greatness,which even Non-Jews have, yet sadly most of the world does not know this.

I opened his sefer "Ohr Hatzafun" briefly last night and came across this point

"Hakoras Hatov" is not what people think it is. It's not a "beautiful" middah (though, in reality, it is

beautiful).

It's basic humanness, and without it we lack an integral aspect of what it is to be a human being - a Tzelem Elokim

From what I read of him (many artscroll biography books, Reb Yaakov & The Mashgiach to mention two, have a lot of discussion of him, as well as Hillel Goldberg "the Fire Within" and "Illuminating the Generations") he was a very private and complex person who had the ability to detect greatness in people and carefully developed a select few that would lead the next generation. Many Rosh Yeshivas either were talmidim of his or learned in his yeshiva following his derech.

May we merit to learn from his ways

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Re: yechida's reflections

Posted by yechidah - 04 Feb 2011 14:06

A great gift is

A father

A mother

Who does not

Take into account

Their personal likes

And dislikes

Removing prideful ego

Doing what is best

For their child

Acting in accordance

To what is healthy

For their offspring

Even when it doesn't feel good

For themselves

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Re: yechida's reflections

Posted by yechidah - 04 Feb 2011 16:38

We need to learn

The deeper dimension

Of "Teshuva"

Returning to God

Is not only

The repentance

Of ones sins

Not merely

The erasing

Of the flows

Of the soul

It's way beyond this

The “return”

Of the soul

To its source above

Its essence, its root

Not only to the state

The soul was in

Prior to its descent here

But even beyond that.

For the descent down here

Draws an incredible source

That is revealed Above

When the soul “returns”

To God

Even while we are yet still alive

On this earth

It's the collective powers

Of the soul that “returns”

Not just certain aspects of soul

But its entirety

Drawing the soul

To its greatest potential

It elevates

The complete Collective Soul

Of Klal Yisroel

Along with it.

This pristine form

Of 'Teshuva"

Requires "Achdus"

Undivided Unity

Bringing our Collective Soul

Of Knesses Yisroel

Back to its true Source

All the more beautiful

Precisely because of its

Descent down here

On this earth

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Re: yechida's reflections

Posted by yechidah - 07 Feb 2011 13:43

Feedback on the concepts of these series of notes are greatly appreciated-either via PM or at taryaga@gmail.com)

Light Notes # 2 “The Joy of Transformation” (Adar 1 5771)-Tezaveh

Dear Friends,

Not just any oil is suitable for the Menorah in the Mishkan & Bais Hamikdosh.

The oil must be specially refined.

Hand-crushed olives. The purest of the pure. So that it will “raise up the flames”- “raising” signifies a great elevation.

Rav Kook explains that our body is like a wick. It must be refined so that it does not resist the light, but rather works together with the soul.

The oil, which is absorb in the wick that will create the flame must be refined, so that the wick, the body, becomes a worthy vehicle and conduit for the brilliant light of the soul.

The crushing of the olive into this pure refined oil usually has an association with a great degree of suffering. That it is through pain and suffering that forcefully propels us to a more elevated and pure state of mind and soul.

Based on our very human perception, the “Kosis”, the crushing of the olive to pure oil is to our naked eye connected with a demeaning, degrading, horrible and painful process. It seems to us if an olive would be able to feel and talk, it would have been screaming in agony as it was being crushed.

Yet , it is very clear , that this is not so.

This is a terrible misconception.

Reb Moishe Fienstein ztl lamented on this error in our thinking. He has felt that many people from frum families had gone off the Torah path because it was ingrained in them from their youth hearing how “Ess Iz Azoy Shver Tzu Zien a Yid” – “Its so difficult to be a Jew!!!” So that there has been this message that is drilled very deeply into their belief system, a negativity associated with the “Yegiah”-the toil of doing Mitzvos and learning Torah. Often hard work and obligations and toil dampens our mood, drains us, drags us down, --no matter how lofty and beautiful the ideal we are striving for.

A lot of this attitude is our prior conditioning –requiring a new and fresh perspective—a different way of thinking than we have thought in the past.

There are fortunate ones that do not need to do this

I have never spoken with them, but it is safe to say that Rav Dovid Fienstein and Rav Reuvain Feinstein are great men in their own right. True Gedolim in every sense of the word. And yet, I am sure they will admit, that a lot of their Ahavas Hatorah and Simchas Hanefesh of doing Mitzvos is due to the very warm feelings about Yiddishkeit that their very special father instilled in them from a very young age.

Rav Moishe toiled and sweated and put in all his kochos in Avodas Hashem, writing, giving shiurim, answering Shaalos, effort on a superhuman level, And yet in his home it was a joyful and precious experience, and so his children felt the same way.

The warm feeling, the simcha, transforms the toil and the “crushing” of the olive, from a seemingly painful experience into a very joyful one.

We may not have been as fortunate as them, but each one of us has the ability to reframe our experiences, so that with us as well, the “crushing” of the olive will be an experience full with Simcha.

It need not feel so tragic. It need not be racked with intense pain. It can be full of love and joy, even as it's hard work, as a young man or woman dancing with joy at their best friend's wedding. They are jumping, singing, helping to pick the chair of the chosson/kallah ,they are sweating buckets, and finally when they get home they are worn exhausted and tired and drained. And yet , they wouldn't have wanted it any other way. Their hearts are overflowing with joy, And they will remember this chasunah for a very long time.

An Olive is very nice. Some people put it in salads. It's one of the "Shivas Haminim" .Yet Chazal teach us that eating too much of it causes "Shikcha"-forgetfulness

What is absolutely fascinating is that after crushing the olive into pure oil ,it created the opposite quality!!! True, drinking olive oil straight up is very unhealthy. But in small dosages, in its proper application, it represents Wisdom and enhances memory-the very opposite of the Olive, which is the oil's Source!!!

We, in our natural state , are like the Olive.

"Edible" , but not in its ideal state.

There is so much potential inside, so much greatness ,a fiery yet loving flame, eternal, unique, beloved by God!!!

The Olive is crushed!!!

How can He do this?? How can He ask us to do this to ourselves???!!! Why do we need to destroy in order to build ?? How can we annihilate a precious creation, an Olive, for a higher and more noble cause?? It's cruel!! It's unethical!!

But in truth, this is not the case.

The Olive is not being destroyed. It is yearning to bring out its potential ,its true gift to the world. The Olive senses that oil within her, it sees the light that will burn brightly in the Bais Hamikdosh , it sees the precious oil, it's pristine flame within her as its light illuminates the very dark streets on the great beautiful nights of Chanuka.

As you are crushing the Olive, it is not crying ,it is not screaming in agony.

It's full of joy, It's releasing it's specialness, it's uniqueness, its essence,-- to the world.

It's only natural to feel some pain as its shedding its pulp, But that will have it's function as well, and the less refined oil within her is still being used for menachos. and yet her greatest joy is of the purest of the pure, the Oil of the Menorah, illuminating our souls with Godly light forever and ever!!!

We need to take good care of the wick which is our bodies. Keep as physically healthy as possible. "Crushing" the Olive does not mean the destruction of our physical self. Eat 3 healthy meals a day (talking to myself),get enough sleep (talking to myself) and exercise regularly (talking to myself).And yet, there is a "crushing" of our physicality that does not damage the body at all. It enhances it. A mile jog can be a strain on the body but very healthy for it. Guarding your eyes can be momentarily painful as something you are pulled to see passes by. Yet , you look way. This is the "crushing" of the Olive that after that momentary sting passes should fill you with great inner joy. And it will help yours eyes too. Not just in seeing spiritual realities and concepts, but even physically ,you will see the physical world in a much healthier and happier state of great clarity and deep understanding.

Next time you look at the Shabbos candles , contemplate this .Even if you use wax candles, not oil, you can see the great potential of your own flame within the flickering soft candlelight as it shines through you.

And so, I will conclude with this that wrote last week

"Candle before me

So peaceful

Even as it strives

Upward,

There is serenity

Warmth & Love

Within its Fiery yearning”

This is something we can learn from the candle

How to be serene and peaceful, even as we have this fiery yearning to strive upwards towards the Heavens

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Re: yechida's reflections

Posted by yechidah - 07 Feb 2011 13:45

The candle , mentioned in "Light Notes 2" ,will lead you to where you need to be lead

“In the Path

A person desires to go,

He is lead from Above”

This does not mean

The “desire” of the

End-point destination

Rather ,it is the “desire”

Of the journey itself

The roads, paths, highways, inns, trails

That will fulfill his soul

So that even

When you have so much further to go

A journey that will take a lot of time

A lot of forging ahead

He is at peace

Calm,joyful,appreciative

Full of love

Embracing

The life journey

He is embarking upon

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Re: yechida's reflections

Posted by yechidah - 08 Feb 2011 13:25

Helping Another

Creates a vessel

To accept Blessing & Success

For oneself

It's a paradox

But it works

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