

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 - 08 Aug 2011 17:54

Part of our problem is we don't begin to comprehend the value of even the most simple of us when we do a good deed or not look at something unhealthy or even when we shift our thoughts from the negative to the positive

so that even when we pass a test, avoid looking at something inappropriate, we sometimes think to ourselves. SO WHAT??!! It doesn't mean much (because I fail more than I pass, because God doesn't care, because I'm a lost case anyhow, etc etc....)

this is the depth of what the crux of sinas chinam really is, it's just that these thoughts are sometimes projected on oneself and sometimes on others, but the result is devastating regardless

What is he really worth? nothing. What am I worth? nothing.

it's the Meraglim syndrome, we felt like grasshoppers in their eyes, in **our** eyes, so what's the big deal when us little grasshoppers feel unworthy of the miracle of having these big giants being mowed down by the bnei yisroel, but they were mistaken in their lack of belief in God's perception of us as being worthy of His Kindness

and so, it is not arrogance to believe that every Yid has invaluable worth, not just the tzaddik, because in truth the true tzaddik is there for us, not for his own individual spiritual achievements, but for our sake - for the sake of the simple imperfect flawed Jew who is trying best to cope in this crazy world we live in. (it's really not a crazy world but a very good one, but our society has wreaked terrible damage to it)

and so Tisha Baav, we undo this grasshopper mentality, God does care about how we behave and act, and takes great delight when we overcome difficulties and do the right thing

Grasshoppers cannot build a Bais Hamikdosh but we can

We start with the section of the Bais Hamikdosh in our heart, building it up, as the rest of Klall Yisroel builds theirs until it is One Unified Structure.

That's why you cant have sinas chinam because you need this other Yid's built piece in order to complete the Binyan

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Re: yechida's reflections

Posted by ZemirosShabbos - 08 Aug 2011 18:11

Yechida, thanks for sharing that, you are

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Re: yechida's reflections

Posted by yechidah - 08 Aug 2011 20:26

It requires courage

To serve God

In darkness

Yet when we do

We are given

A powerful gift

The capacity of

Night vision

To see clearly

In the dark

As if it is day

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Re: yechida's reflections

Posted by yechidah - 09 Aug 2011 14:54

as sad and as painful as this day is,we would not have it any other way

there is an inner sense of connection,we are tied to every Yid that has suffered through the generations

we are one with the soul of the one who saw the Bais hamikosh with thier own eyes,we are one with he who was murdered by the Crusades,we are one with she who was burnt at the stake during the Spanish Inquisition,we are one with all of those in the gas chamber as they breathed their last breath.

All these Yidin that suffered,they are not outside of us,they are within us, and that is both a terrible feeling but also an incredible hopeful one

A Yid never dies

The Yid lives forever.

we will be one again

we will see all the dead,all the murdered,all our dead grandparents and great-grand parents again,all those burnt in the ovens will rise up again and we will greet them, and we will rejoice together

no more anger,no more hatred,no more suffering.

As we live in the depths of galus,we need to have the geulah in our hearts

every time you look away from something evil,every word of prayer,of Torah, is building the Bais Hamikdosh in our hearts

With Achdus,everything can be accomplished much easier

we are one with each other,with all the generations of the past,we are not separate from them,we are one with them.

we did live through the Churban,through the Holocaust,we were born many years later but we were there because our soul has within it the connective soul of all of Klall Yisroel since the beginning of time

and we had the seeds of redemption within us too,we can see Moshiach in our day,God wants to send him here ,but we need to want to greet him together

and so suffering and joy are two sides of the same coin

we will rejoice infinitely because the suffereng has been so deep

Mosiach is born this afternoon,the keruvim embrace,the yom tov of Tisha Baav will be seen and felt by all

This day is a mini Yom Kippur,a day to decide how we will conduct ourselves until Rosh Hashana when God will bestow on all of us a new year of great blessing and healing to Klall Yisroel

Till Chatzos we mourn deeply over the past

After Chatzos,we turn our eye to the future,to hope,to our own personal renewal,and to our ultimate hope-God accepting us with open arms,telling us that all suffering is over,and that its time to rejoice

sons and fathers unite,mother and daughters embrace,brothers and sisters become best freinds,husband and wife become one once again

And it will be the way it was always meant to be

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Re: yechida's reflections
Posted by Dov - 09 Aug 2011 18:08

Indeed. Come, let's all put on tefillin together and let the light start to shine.

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Re: yechida's reflections

Posted by ben durdayah - 09 Aug 2011 21:12

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That was so beautiful...

Sorry I didn't see it before Tisha BeAv (for me it's already motzei).

OTOH, it's never too late.

May we be zocheh to see Nechamas Tziyon and Binyan Yerushalayim speedily in our times.

--EBD

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Re: yechida's reflections

Posted by yechidah - 10 Aug 2011 12:38

Torah is the Map

Of the world

We study the map deeply

For within it

Lies the secret wisdom

To navigate the soul

Where it needs to be

Unlike the physical map

Where destination is primary

The Torah map

Places great importance

Not only to its final destination

But on the journey itself

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Re: yechida's reflections

Posted by yechidah - 11 Aug 2011 12:30

The World is Perfect

Despite its disasterous state

How can this be?

Us mortal cannot comprehend

The inner meaning

Of the great suffering

In this world

But in the End of Days

When God's Master plan

Will be revealed

It will then be known and perceived

How since the beginning of time

The World has been traveling

Towards its ultimate perfection

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Re: yechida's reflections

Posted by yechidah - 12 Aug 2011 12:16

Rabbi Meir

No one could fathom

The depths of his mind

And yet,

The Mishnah is saturated

With his thoughts

Giving each one of us

The gift of a mind

That seems endless

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Re: yechida's reflections

Posted by yechidah - 12 Aug 2011 12:25

The ability of the student

Who could "purify" a Sheretz

Comes from beyond our world

Within the confines of halacha

A Sheretz Remains as Tumah

And yet the Chazal say

That the logic of its purification

Is absolute truth

This is so that we can reach

The Source

For within the Oneness of Hashem

Everything is pure

We see this concept

Within the "Merkava"

A lion on this world

Is impure

And yet,its source

Is pure

We see Dovid Hamelech described

As having “a heart of a lion”

Yehudah is compared to a lion

As well

Even the snake

As Dan is compared to

Has its pure aspect

The very opposite

Of the symbolic snake

Of today's world

We need to be careful

Steadfast

Within the confines of Halacha

This is why

We don't defile ourselves

With a Sheretz

And yet the very same Chazal

Who tells us that a Sheretz is Tumah

Also tells us

Of the inner reality

Of the aspects of purity

Within it

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Re: yechida's reflections

Posted by yechidah - 15 Aug 2011 12:08

Inner Essence

Of "Malchus"

Is peace

This is why Dovid

Was haunted all his life

With strife against him

The forces of evil

Fighting against his "Malchus"

Repudiate true peace

The essence of Dovid

Through Shlomo

When there was peace

In the world

And so too

It will be

When Moshiach Ben Dovid arrives

That will be the true revelation

Of "Malchus"

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Re: yechida's reflections

Posted by yechidah - 15 Aug 2011 12:16

important aish article for dating singles

How to know you're ready to tie the knot.

by Rabbi Dov Heller, M.A.

When you start thinking that he/she may be the one, make sure you ask these ten questions before you tie the knot.

#1: DO WE CARE ABOUT EACH OTHER AS GOOD FRIENDS DO?

When you're getting serious about someone, don't ask: "Are we in love?" The question to first ask instead is: "Are we becoming good friends?"

"Being in love" often means infatuation, romance, and high chemistry – things that are essentially selfish. This type of "love" is not a good reason to get married, but friendship is.

Friendship is not selfish. Real love is about giving to and caring about another person's life. As Shaya Ostrov says in his book, *The Inner Circle*, "I'm watching you, hearing you, paying attention to you. I've put it all together and have arrived at the conclusion that you and your life means something to me." That's why the essence of real love is friendship

In a Jewish wedding ceremony, the bride and groom are given seven blessings. Not once but twice, we bless the couple that they should become "beloved friends." Make sure you're friends first and then lovers. A lover who is not your friend can easily hurt you. A friend who is your lover will never hurt you. And if they do, they will make every effort to repair the hurt, just like you do with your best friends. Friends care about each others happiness and well-being.

#2: ARE WE EMOTIONALLY HONEST AND VULNERABLE WITH EACH OTHER?

Two people who cannot be emotionally open with each other can never have true intimacy and love. When we share our feelings with another we connect and feel close to them.

We tend to be afraid to share what we feel because expressing it makes us vulnerable; it's dangerous. With the person you're considering marrying you must be sure you feel safe.

How do you know if the two of you are emotionally open and honest? The next time you have a conversation with your partner, ask him or her, "What do you feel about me right now?" or, "How does what I just said make you feel?" If you can communicate like this with each other consistently, you have the potential for building an intimate relationship.

#3: DO WE CONSISTENTLY REACH WIN/WIN RESOLUTIONS TO OUR PROBLEMS?

To get married, you must be sure you have great communication. The reason is that marriage is nothing but problems! I know this doesn't sound very romantic, but it's very realistic. Couples often mistake good chemistry for good communication. Just because you can talk for hours on the phone and feel very connected, doesn't mean you have good communication. The only way you know if you have good communication is when you have problems. When there is a disagreement of any kind, small or large, this is when you find out how good or how bad your

communication is. The essence of good communication is that you can consistently reach win-win solutions to your problems and disagreements. This means when you are finished talking, both of you feel good about the solution. There are no bad feelings on either side.

Problems that don't get fully resolved turn into resentments. And when resentments build, love departs. The problem is not the problem. The communication about the problem is the problem.

#4: DO WE TAKE CARE OF EACH OTHER'S NEEDS?

One of the most important principles of marriage is: If it's important to you, it's important to me. Taking care of each other's needs is about wanting to give each other pleasure. Being a giver is probably the most important character trait to have for getting married. People are naturally takers. It takes a great deal of effort to become a genuine giver. Giving in order to get something back is being a taker. .

An important question to ask yourself is, "Do I enjoy giving to this person or do I find it burdensome?" Gary Chapman in his book, *The Five Love Languages*, suggests that each of us has a dominant love language or emotional need that makes us feel loved when another "speaks" that language to us. They are: gifts, quality time, acts of service, words of affirmation, and physical touch. What is your partner's love language? Do you enjoy taking care of this need? Giving builds love. Taking destroys it.

#5: DO WE ADMIRE AND RESPECT EACH OTHER?

We need to respect and admire the person we marry. We respect a person's good character, meaningful aspirations and goals he/she is committed to, and the good deeds he/she has done, not the way he/she looks.

How do you talk to each other? If you truly respect someone, you talk to that person with respect and dignity. Do you criticize or put each other down? Are you patient or impatient with each other? Do you make jokes about the other person in front of others and then try to cover it by saying, "I was only joking?"

One of the biggest ways that couples demonstrate a lack of respect for each other is by playing games. Playing games is immature and childish. Mature people who respect each other don't play games. They are consistently up front, open, and honest.

#6: FOR THE MAN: ARE YOU READY TO TAKE RESPONSIBILITY FOR A WIFE AND FAMILY?

When my three sons told me they wanted to get married, the first question I asked each of them was, "Are you ready to take on the responsibility of taking care of a wife and family?" If you're not ready to be fully responsible, you're not ready to get married. For a man marriage isn't about getting his needs met. It's about taking on responsibility and being a giver. Judaism understands that the essence of being a man is to give and provide. Boys are takers. men are givers. Are you ready to be a man?

The strongest need of a woman is to be cherished. The three A's of cherishing a woman are: Attention, affection, and appreciation. Neglect destroys a woman's spirit. Making your wife feel loved and cherished is not just a nice idea; it's a Torah obligation.

#7: FOR THE WOMAN: DO YOU BELIEVE IN HIM?

Your man needs your respect and support. He needs you to believe in him. Men today are under so much pressure and so many demands are being made of them. The one place he doesn't need to feel more pressure is at home. He needs you to believe that he is trying hard to provide for you and the needs of the family. The cruelest thing a wife can do is nag her husband. If he's a good man and he's trying hard, give him your love, not your list of demands. So before you commit your life to him, make sure you don't have any hidden agenda or unexpressed expectations. Be up front. And if you decide to be his wife, then be his friend as well. Don't turn on him.

#8: DO I TRUST THIS PERSON COMPLETELY?

The emotional foundation of love is trust. Without complete trust, you can't build love. (I highly recommend Dr. John Gottman's new book, *The Science of Trust*.) The essential issue of trust is

captured in the question, "Are you there for me?" A solid marriage is built on solid trust. Can I trust that you will provide a safe home for my feelings and needs? Can I be sure I can be vulnerable with you? Am I afraid you will abandon, reject, or shame me?

A key way to build trust is by respecting and validating another person's feelings. Listening to another person's feelings is one of the greatest acts of kindness we can perform. If you don't trust each other with your feelings, think twice about getting married.

#9: DO WE WANT THE SAME THINGS OUT OF LIFE?

One of two things happens in a marriage: People either grow together or grow apart. Spiritual compatibility is one of the best ways to insure you'll grow together. This means you are on the same page in terms of your values, priorities, and life goals. Rabbi Noah Weinberg, of blessed memory, would often teach that life's most important question is "What am I living for?" He maintained that until you can answer this question, you have no business getting married. A soul mate is a goal mate. Marriage is risky. Two people who don't know what they're living for may have a difficult time growing together and staying together over the long run.

#10: DO I HAVE PEACE OF MIND ABOUT THIS DECISION?

To have peace of mind you have to identify and resolve the things that bother you about getting married or about marrying this person. To identify everything that bothers you, you must be ruthlessly honest with yourself and listen to your feelings. If you don't have peace of mind about marrying this person, track down the reason. If you are diligent, you'll discover the reason why you are dragging your feet. And if you can't track it down through your own efforts, see a competent therapist to help you.

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Re: yechida's reflections

Posted by ZemirosShabbos - 15 Aug 2011 21:36

thank you Yechida both for that great article and for your beautiful poems

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Re: yechida's reflections

Posted by yechidah - 16 Aug 2011 12:30

and multi vitamins for myself as well....

The Baal Shem Tov says

There are times when a soul

Comes down to the world

For 70 or 80 years

So as to do one good deed

Towards his fellow man

Spiritually or physically

This does not mean

That one should be complacent

Or to hang up your hat and retire

After your first good deed

But what this lesson shows us

how infinitely valuable

Even one good deed

How precious and pure it is

In the eyes of Hashem

Remember this:

No Yid

Is devoid

Of value

Every Yid

Has infinite potential

Even within

The most humble kind deed

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