

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.

=====
=====

Re: yechida's reflections

Posted by yechidah - 24 Apr 2012 12:27

Dear "Regret",

You can remind me to improve

Can help me forge ahead

But please don't crush me

By causing me to despair

For life has to be lived to the fullest

Learn from our mistakes

But not to be chained by them

That fine delicate balance

Between a healthy sense of responsibility

And the excessive unhealthy scrutiny

That takes joy out of life

So, dear "Regret"

I appreciate you being in my life

But please be a gentle friend

Nudging me towards my better self

And to get me to the point

Where I need to be

=====

Re: yechida's reflections

Posted by yechidah - 25 Apr 2012 12:17

Blood congeals to become kosher Milk

Impure semen transforms into a pure child

Symbolizing the power of repentance

Turning the ugly into something beautiful

=====

Re: yechida's reflections

Posted by yechidah - 25 Apr 2012 14:48

This is from Rabbi Simon Jacobson from his website "www.meaningfullife.com"

It very important to internalize this for many reasons,for someone in therapy to understand what a healthy therapist/client relationship should be like,for a therapist to make sure they dont cross a line they shouldnt cross

But in truth these concepts are important in any interpersonal relationship showing a people how to help others in a healthy way and also how to be helped in a healthy way

THE BASIC PRINCIPLES OF THERAPY

(from a Torah perspective)

1. Problems are never what they seem to be. Aggravation and upsetness is never for the reasons people say or even think.
2. Inter-personal difficulties originate in intra-personal ones.
3. The root of all conflicts is the dichotomy between body and soul.
4. The subjective self is unable to totally rise above itself to discover the true root of his/her issues. One needs an objective and intelligent observer to help him examine himself (the necessary criteria for an observer, see below #10).
5. Every human being was created independent; a self contained entity with a unique role. In the image of G-d who is one and indivisible.
6. Every person's soul remains pure and intact. And good. Abuse and harm - all forms of distortion - can only occur in the channels that connect the soul to conscious or sub-conscious experience. The difference between people is not in their having a soul but in their awareness of it.
7. Every one has the capacity to access their unscarred soul. Every one must assume responsibility for themselves (rather than blame another for their problems). The help they need is only in accepting that responsibility and unraveling the distortions and resulting confusion, and charting a course toward positive growth.

8. The teacher and helper's (therapist's) role is just that: helping the individual achieve clarity, accept responsibility and learn the proper method to access their soul. Like a gardener, who tears out the weeds allowing the flowers to emerge.

9. Two major obstacles in this process are: a) Denial. The inability to recognize the existence of a problem, which of course compounds the problem many times over and has a snowball effect of adding on layer after layer of new distortions and complications. Half the cure is awareness of the illness. b) Confusion caused by the mix of healthy and unhealthy behavior mechanisms. This makes it extremely difficult to distinguish between the two, which in turn adds to the denial process.

10. The basic necessary requirements of a good teacher and therapist:

a) Care and sensitivity.

b) Empathy.

c) Wisdom.

d) Knowledge and experience, competence and skill, in the study of human nature.

e) Trusting.

f) Humility.

g) Absolute respect for human dignity and independence; that every person has to assume personal responsibility for his behavior. In Jewish terms: Complete faith in G-d and the divine soul in each person created in G-d's own image.

h) Total conviction that all human experiences are part of a process of growth.

i) Flexibility and imagination. Appreciating and respecting the differences between people and thus not fit them in to any mold (while not compromising #h).

j) Recognition of one's own limitations and subjectivity.

k) Methodology and technique.

l) Acceptance without question of all the above requirements.

The process of therapy generally breaks down into the following steps:

1. Establishing trust and opening a channel of communication.

2. Hearing the problems and helping define them from the student or client's perspective.

3. Guiding the client to slowly redefine the problems from a more honest and objective perspective. Including an examination of the client's responses and blind-spots.
4. Establishing that the client is responsible for himself [if he is not, than he needs another form of help]. Defining what that responsibility entails.
5. Specifying and defining unequivocally the roles of therapist and client. Making it absolutely clear that the therapist is trained only to help the client help himself. The therapist provides care and support, but is not a crutch and does not initiate the cry and need for help. It is not a personal, reciprocal relationship. These points have to be emphasized time and again, as deemed necessary.
6. Recognizing if this particular therapist-client dynamic is not going to work. This can be for a variety of reasons, including sometimes the humble recognition on the part of the therapist that the best therapist can only help one who is willing to help himself, which often needs the client to have hit rock-bottom and desperately seek help. No therapist can replace that cry for help.
7. Developing a process of movement and growth with the intended goal to rise up above yourself and relate to a higher reality. This must be done in a step by step basis, timed at the pace of the client, enabling him to internalize it.
8. Defining the objective in simple terms. Consistently reviewing the goal and illustrating how all the many elaborate steps in reaching the goal are but a means to that higher end. Establishing this is crucial in the process, firstly because it gives the client (and the therapist) a sense of direction and keeps him from wandering off due to different distractions. Second, it treats the client with respect, knowing that he is being guided to help himself, and empowers the client with the feeling of control over his own life.
9. Persistence and tenacity, never losing sight of the initial goal.
10. Consistency in the devotion and care for the client.
11. Assurance and reassurance of progress. Acknowledging the potential and, indeed, need for setbacks; but recognizing that the primary goal is not how quick and how far one reaches, but steady movement rather than inertia. Emphasizing that any movement, frontwards or backwards, any sensation, pain or pleasure, anger or joy, is better than lethargy and numbness.
12. Frequent review (with an objective party) of the therapist's decision-making process. With special emphasis on the therapist's attitudes and feelings.
13. Recognizing when to let go. When to allow the client to walk (or fly) on his own, even at the expense of falling. Only then can he truly learn to walk on his own. Actually this should be rephrased: During the entire therapeutic process the client should be walking (and falling) on his own with gentle guidance from the therapist. The therapist must recognize if the client is becoming to dependent on the therapist and then help him become self-dependent.

Pitfalls to be wary of from the client's side:

1. An overly manipulative client who wants to engage the therapist in battle or enjoys mind-games.

Solution: If the therapist is unable to make any progress due to the client's attitude - confront (sometimes gently) the client. Establish the reasons for his attitude and if it can be overcome. If not - make it clear to the client why the therapy cannot continue under such circumstances.

2. Overdependence on the therapist. This is a particularly sticky problem because: a) the client needs to trust the therapist and often has trust issues with a pattern of no one to depend on in life, b) of the frequent need for "transference."

Solution: Absolute faith and respect of an individual's personal space and responsibility, recognizing that no one (even with the greatest effort) can ever enter into the "alone" space (the most intimate space) of another individual. That is how G-d created humans. In the words of Hillel: "Im ayn Ani Le Mi Le," "If I am not for myself who will be for me." The trained and G-d-fearing therapist knows that "Im ani l'atzmi moh ani," "If I am for myself what am I," doesn't compromise the "I", but only comes to teach us that with the help of another one can learn to enhance and access their own "I".

Only with absolute acceptance of G-d can a human therapist learn to rise above himself and help another with total devotion, and give the client confidence that his dependence on the therapist will not compromise the client's "I". (see also below)

Pitfalls to be wary of from the therapist's side:

3. An overly manipulative therapist. Especially an intelligent one who can manipulate the client, even if it's in the client's best interest. Where do you draw the line between healthy and unhealthy manipulation?

4. The sense of control that a therapist assumes over the client's life hearing the client's most intimate issues, without any reciprocity.

5. The affirmation a therapist gets from the client's trust in him which can lead to a reverse dependence or "counter-transference."

Solution (to #3-5 above): In addition to the obvious methods of constant case review particularly with an objective supervisor, the Torah requires of the therapist an uncompromising selflessness, total egolessness, to the extreme that the therapist has to be the harshest judge of himself, and he must subject himself to total scrutiny by someone he respects and trusts.

The therapist's approach in dealing with a client must be with the greatest awe and humility, recognizing the enormous responsibility he carries of being allowed to enter into the most sacred, intimate recesses of the soul of G-d's child. He has to visualize G-d standing over him at all times and watching carefully: how are you dealing with my child? Nothing less is required of the therapist.

=====
=====

Re: yechida's reflections

Posted by yechidah - 26 Apr 2012 18:55

Bitter Olive

Breeds forgetfulness

But don't avoid the Olive

Take it, transform it into Oil

Bringing light, memory and wisdom

For all this was in the Olive itself

Oil did not come from an outside source

So too, we have bitter Olives in our soul

Those tendencies that cause us to stray

To forget our way of life

Yet we are told not to ignore it

Work on it, transform it

To become a source of bright light

This is a great mystery

How what seemingly is the source of our problems

Becoming the greatest gifts

Grateful for the brilliant light

Within the bitter olive

=====

Re: yechida's reflections

Posted by yechidah - 27 Apr 2012 12:32

Every moment

A gift of life

Appreciating the present

Joy of awareness

That we are here

For a sublime purpose

Being grateful to our Creator

For this very moment

=====

Re: yechida's reflections

Posted by yechidah - 30 Apr 2012 12:11

Tefillin

Worn every weekday

Gratefulness

Through contemplation

Upon taking them out to wear

As our privilege

To be given the gift

Our badge of honor

To live by

=====

Re: yechida's reflections

Posted by yechidah - 01 May 2012 12:52

Empty Chuppah Room

Excellent learning time

Mind filled with Torah

As the guests file in

Preparing the heart

To be in the right place

As Chosson & Kallah arrive

=====
=====

Re: yechida's reflections

Posted by jewish jew - 01 May 2012 14:03

yecheda i am a new comer so maybe others wrote it too but where did dovid hamelech come from? from yehuda and tamar (i won't say union because there are explanations why it wasn't a union) Rabbi Dr. Akiva Tatz writes about it in one of his books

=====
=====

Re: yechida's reflections

Posted by yechidah - 01 May 2012 14:54

from yehuda & tamar,& later from boaz & rus

it seems that the light of moshiach & malchus bais dovid has to come about in very mysterious & unusually cloudy ways

=====
=====

Re: yechida's reflections

Posted by jewish jew - 01 May 2012 15:00

you have hit the nail on the head!! that is what Tatz writes about and explains

=====

Re: yechida's reflections

Posted by tehilimzugger - 03 May 2012 12:34

[yechida wrote on 01 May 2012 14:54:](#)

from yehuda & tamar,& later from boaz & rus

it seems that the light of moshiach & malchus bais dovid has to come about in very mysterious & unusually cloudy ways

Aim HaBonim Semeicha elaborates on this and claims that this is why the Geulah must come through the Zionists

64 years and counting....

=====

Re: yechida's reflections

Posted by yechidah - 03 May 2012 12:57

His sefer Mishnas Sachir came out on the Parshiyos & Yomim Tovim.Beautiful Seforim.A very unique & special tzaddik who had the courage to speak the truth

=====

=====

Re: yechida's reflections

Posted by jewish jew - 03 May 2012 13:01

i just checked who he was. Now i will have to see his seforim maybe i will like them too

=====

Re: yechida's reflections

Posted by tehlimzugger - 03 May 2012 15:40

[yechida wrote on 03 May 2012 12:57:](#)

His sefer Mishnas Sachir came out on the Parshiyos & Yomim Tovim.Beautiful Seforim.A very unique & special tzaddik who had the courage to speak the truth

His teshuvos are awesome too.

[hey- 800th post!]

=====