

yechida's reflections

Posted by yechidah - 29 Jun 2009 19:47

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(any questions , insights & suggestions about this thread,feel free to email me at [taryaga@gmail.com](mailto: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 Dov - 10 Dec 2009 22:56

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[yechida wrote on 10 Dec 2009 18:05:](#)

the ego holds me back from letting Hashem into the nutty gritty physical aspects of our lives.

In the back of our head, we tell Hashem, as we close the door of our bedroom:.

"Thanks Hashem, but you could stand guard outside the door, and make sure the house is protected, but no need to come inside. I'll see you in the morning"

He takes this personally

us not inviting Him in.

Actually, as occurs frequently on GYE, thanks are in order. Your post above and what flowed from it has made this part of our relationship with Hashem more clear for me. How can I ever thank you enough? May He help us grow in this - lema'aseh today.

B"H I need not think about tomorrow...it's hard enough being great today! ;D

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Re: yechida's reflections

Posted by yechidah - 11 Dec 2009 13:50

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Dov

trust me on this one.

I receive from your daily doses more than anything I could possibly give.

and thank you for that.

and Hashem only expects us to deal with today , not tommorrow.

It was never about tommorrow

even planning for tommorrow is about Today

and on the closing the bedroom door on Hashem,some people do this, thinking that by inviting Him in,it's spoiling some of that good that you are expecting to receive,or even to give.like chas v'sholom a nudnick crashing a party.

False.

And besides,who do we think created this whole scenario in the first place?

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Re: yechida's reflections

Posted by yechidah - 11 Dec 2009 15:38

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I Almost Told Her Once

Albom's book page 212

The Rabbi (He is called the Reb in the book) tells Mitch Albom the following

“You know, in our tradition, we ask forgiveness from everyone—even casual acquaintances. But with those we are closest with—wives, children, parents—we often let things linger. Don’t wait, Mitch. It’s such a waste”.

He told me a story. A man buried his wife. At the gravesite he stood by the Reb, tears falling down his face.

“I loved her,” he whispered.

The Reb nodded

“I mean...I really loved her.”

The man broke down

“And...I almost told her once”

The Reb looked at me sadly

“Nothing haunts like the things we don’t say”

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Re: yechida's reflections

Posted by yechidah - 11 Dec 2009 18:25

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## The Meaning of Love

Love is the only way to grasp another human being in the innermost core of his personality. No one can become fully aware of the very essence of another human being unless he loves him. By his love he is enabled to see the essential traits and features in the beloved person; and even more, he sees that which is potential in him, which is not yet actualized but yet ought to be actualized. Furthermore, by his love, the loving person enables the beloved person to actualize these potentialities. By making him aware of the what he can be and of what he should become, he makes these potentialities come true.

Viktor Frankl

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Re: yechida's reflections

Posted by yechidah - 11 Dec 2009 18:26

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"And...I almost told her once"

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Re: yechida's reflections

Posted by imtrying25 - 12 Dec 2009 16:41

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So true Yechida so true. I once posted something that someone sent me and one of the lines said something to the effect tell those who you love that you love them. Say it now, so you wont have to cry it later. Thanks Yechida once again.

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Re: yechida's reflections

Posted by 7yipol - 12 Dec 2009 18:01

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Channuka Poetry hijack.

Hope you forgive me YECHIDA:

THREE PLY

They stand together

Side by side

Heart to heart

Generation to generation –

A Zaide, a Tatty, a Yingel.

Gathered by the doorway

Zaide strikes a match.

Flame touches wick

As all gaze on;

A son watching

Over the shoulder of his father

Grandson peering

From beneath his outstretched arm.

One by one they light their menorahs

A father, a son, a grandson.

Three stars twinkle

In the dark sky above,  
Three pairs of eyes twinkle  
In the flickering glow  
Of three candles.  
Three sparks of light  
Dispelling the darkness of  
A winter night,  
An endless Golus,  
Longing hearts.

They stand together –  
Side by side  
Heart to heart  
Generation to generation –  
A Zaide, a Tatty, a Yingel.

A three ply wick  
Not easily broken.

(c) M Borinstein 1998

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Re: yechida's reflections

Posted by the.guard - 12 Dec 2009 18:55

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Beautiful Mom!

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Re: yechida's reflections

Posted by habib613 - 12 Dec 2009 23:25

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that was really nice, mom

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Re: yechida's reflections

Posted by Dov - 13 Dec 2009 22:20

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This thread (and even the whole site) seems to really bring out something special in us yidden,  
doesn't it?

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Re: yechida's reflections

Posted by 7yipol - 14 Dec 2009 10:15

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[dov wrote on 13 Dec 2009 22:20:](#)

This thread (and even the whole site) seems to really bring out something special in us yidden,  
doesn't it?



YECHIDA's true essence helps us find the beauty within ourselves.

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Re: yechida's reflections

Posted by yechidah - 14 Dec 2009 13:58

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beautiful poem 7UP

and how befitting for this very special third day of chanuka

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Re: yechida's reflections

Posted by silentbattle - 14 Dec 2009 14:12

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Wow...beautiful and powerful imagery and message.

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Re: yechida's reflections

Posted by yechidah - 14 Dec 2009 14:14

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Beauty of Yefes in the Tent of Shem 2

In relation to the bringing in of the beauty of Yefes in the Tent of Shem, I saw a wonderful essay by Rav Samson Rafael Hirsh in the Collected Writings (Volume 2,Kislev 2,page 199-211) that I will quote from. His words are pure gold.

Not for nought did God clothe the world with the garment of beauty, formed the law of harmony into shapes and sounds, and opened the eyes and ears of mankind to grasp these harmonies and to enjoy them intellectually and spiritually.

Every perception of the loftiness as demonstrated by the star-studded sky, by the rays of the rising or setting sun, every joy experienced by the grace and beauty of the flower, elevates man to a level of lofty concepts and ideals. Ennobled by the appreciation of beauty, man will learn to appreciate the joys of his earthly existence and thereby, the prophetic vision of the triumph of the “Yefes” spirit over the other states of mind will become a reality. (later, he will qualify that the Yefes spirit is only true in the moral tents of Shem)

“Yefes” culture offers man his own pleasures, his own sense of grace and beauty as the motive and measure for his own perfection; but it also leaves him subject to human shortcomings and weaknesses, errors and delusions.

The opposite belief (cristianity) denies the possibility of man’s ennoblement (original sin) and robs life on earth of all justification and happiness.

The law of Shem however, establishes God’s will as the motive and measure of man’s ennoblement

It teaches him what is pure and impure, refined and unrefined, holy and profane, that which pleases God and that which displeases him.

I do not own the volumes of R Hirsh’s Collected Works. Last Monday, I went to a shul that had it, and before Mincha I read it, and wrote some of it in my notebook, and this is the essay that caused me to think a lot about what I wrote in the previous post about the beauty of Yefes in the Tents of Shem. and I did not have time to write the whole beautiful piece , so if you have it, please look at it .

But I did have time to write the above, as well as this final paragraph, and a powerful sentence.

The last paragraph says the following;

“Thus if a glimmer of the false Hellenistic spirit challenges the dominion of the timeless spirit of the Jewish law over the dwelling and heart of Judah; if it estranges Judah’s daughters and sons from the splendor of God and the Divine light and make them fall prey to the beguiling sensuality of the Greek culture, if they are made to abandon truth and insight, harmony and beauty, and to adopt empty superficiality and the sensual gratification of Hellenism—then let us kindle the light of the Chashmanoim in our home as a tribute to God’s law and rise triumphantly and victoriously over the futile opposition and antagonism of an erring world”.

The beauty of Yefes has its true home in the Tent of Shem

And if that is achieved ,

then

“The harmony is achieved between the sensual and the spiritual, the human and the divine, the secular and the sacred”

Which tells me one thing,

My dear brothers and sisters,

You don’t need to tear up you body to reach your soul.

May the light of Chanuka give us the hidden light of our soul that will shine through our physical body that Hashem gave you.

He needs both to be healthy.

He wants to teach us

That the Jewish body and soul could get along just fine.

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