

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 yechidah - 06 Jan 2010 20:19

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Paid In Full

John (Gibby) Gilbert

Canadian Radio Announcer

A little boy came up to his mother in the kitchen one evening while she was fixing supper, and he handed her a piece of paper that he had been writing on. After his mom dried her hands on an apron, she read it, and this is what it said:

For cutting the grass: \$5.00

For cleaning up my room this week: \$1.00

For going to the store for you: .50

Baby-sitting my kid brother while you went shopping: .25

Taking out the garbage: \$1.00

For getting a good report card: \$5.00

For cleaning up and raking the yard: \$2.00

Total owed: \$14.75

Well, his mother looked at him standing there, and the boy could see the memories flashing through her mind. She picked up the pen, turned over the paper he'd written on, and this is what she wrote:

"For the nine months I carried you while you grew inside me: No Charge.

For all the nights that I've sat up with you, doctored and prayed for you: No Charge.

For all the trying times, and all the tears that you've caused through the years: No Charge.

For all the nights that were filled with dread, and for the worries I knew were ahead: No Charge.

For the toys, food, clothes, and even wiping your nose: No Charge.

When you add it up, Son, the cost of my love is: No Charge."

When the boy finished reading what his mother had written, there were big tears in his eyes, and he looked straight up at his mother and said, "Mom, I sure do love you."

And then he took the pen and in great big letters he wrote: "PAID IN FULL".

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Re: yechida's reflections

Posted by imtrying25 - 06 Jan 2010 23:15

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Beautiful. Im gonna have to keep that one. Yechida you made me cry. :( :( :(

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Re: yechida's reflections

Posted by yechidah - 07 Jan 2010 13:41

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Tanya 26 – part 11

Rav Jacobson related that he was by the dentist

The dentist told him that he brushes his teeth wrong.

Why?

Because you brush the face of the tooth

That makes it yellow.

You are supposed to brush between the gum and the tooth.

Don't worry about the face of the tooth. It's naturally white

(yechida aint no dentist but something tells me that it isn't just brushing that makes teeth yellow)

The brushing is to get rid of the bacteria which conceals itself between the gum and to tooth.

So Rav Jacobson asks the dentist "Why should you brush the face of the tooth, perhaps the bacteria crawled its way up that way?"

So the dentist answers him

IF YOU WERE BACTERIA, WOULD YOU GO THERE?? NO!! YOU WOULD GO INTO CREVICES AND CONCEALED PLACES.

The yetzer horah is the bacteria. He hides himself in concealed places, ESPECIALLY in concealed places, in those spiritual feelings at the wrong times

All of a sudden he is "Mr Teshuva"

But he is full of baloney.

He is trying to destroy you with sadness. He is preparing a sight on the street or a situation that will derail you. and he needs you to feel down and depressed and worthless so that you should fall and fail the test.

So you tell that phony "No thank you, Mr Teshuva. I will do Teshuva with its tears and it's sadness in My time. When I am davening to Hashem about these things, when I am alone, or right before I go to sleep, That is when I will cry and feel sad.

Not before

Not after.

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Re: yechida's reflections

Posted by yechidah - 07 Jan 2010 13:55

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for those here that have a parent that has serious emotional or behavioural problems, please read "loving the father I hate" on the aish website.

there is no simple solution, but there are ways to learn how to cope, and to handle such individuals, even when you are under their supervision.

stress with a difficult parent can indirectly aggravate addictions with lust, because this is indeed a serious stress in life, and often a very complicated one

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Re: yechida's reflections

Posted by yechidah - 07 Jan 2010 14:29

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if a father is known as a frum upright person to the community, those close to him may have some ambivalent feelings when they see deeper that the rest of the world does as to what the true reality is.

this is why it is so important for each person to work on himself/herself.

and to grow in inner emunah and connection with Hashem.

no matter what is wrong around them.

Early on Kierkegaard realized that there was a strange inconsistency

between his father's piety and his inner unrest. In another

journal entry he writes:

The greatest danger for a child, where religion is concerned, is not that his father or teacher should be an unbeliever, not even his being a hypocrite. No, the danger lies in their being pious and Godfearing, and in the child being convinced thereof, but that he should nevertheless notice that deep within there lies hidden a terrible unrest. The danger is that the child is provoked to draw a conclusion about God, that God is not infinite love

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Re: yechida's reflections

Posted by yechidah - 07 Jan 2010 17:48

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## Beauty Tips

by: Author Unknown, Source Unknown

A dear old lady was asked what she used to make her complexion so beautiful and her whole being so bright and attractive.

She answered:

"I use for my lips, truth

I use for my voice, kindness

I use for my ears, compassion

I use for my hands, charity

I use for my figure, uprightness

I use for my heart, love

I use for any who do not like me, prayer

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Re: yechida's reflections

Posted by yechidah - 07 Jan 2010 20:23

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I Asked God

by: Author Unknown, Source Unknown

I asked God to take away my pain.

God said, "No, It is not for me to take away, but for you to give it up".

I asked God to make my handicapped child whole.

God said, "No, her spirit was whole, her body was only temporary".

I asked God to grant me patience.

God said, "No, patience is a by-product of tribulations; it isn't granted, it is earned".

I asked God to give me happiness.

God said, "No, I give you blessings. Happiness is up to you".

I asked God to spare me pain.

God said, "No, suffering draws you apart from worldly cares and brings you closer to me".



I asked God to make my spirit grow.

God said, "No, you must grow on your own, but I will prune you to make you fruitful".

I asked for all things that I might enjoy life.

God said, "No, I will give you life so that you may enjoy all things".

I ask God to help me love others, as much as He loves me.

God said, "... Ahhhh, finally you have the idea".

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Re: yechida's reflections

Posted by yechidah - 07 Jan 2010 20:40

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Letting Go

by: Dee Edgett, Source Unknown

There was once a lonely girl who longed desperately for love. One day while she was walking in the woods she found two starving song birds. She took them home and put them in a small glided cage. She nurtured them with love and the birds grew strong. Every morning they greeted her with a marvellous song. The girl felt great love for the birds. She wanted their singing to last forever.

One day the girl left the door to the cage open. The larger and stronger of the two birds flew

from the cage. The girl watched anxiously as he circled high above her. She was so frightened that he would fly away and she would never see him again that as he flew close, she grasped at him wildly. She caught him in her fist. She clutched him tightly within her hand. Her heart gladdened at her success in capturing him. Suddenly she felt the bird go limp. She opened her hand stared in horror at the dead bird. Her desperate clutching love had killed him.

She noticed the other bird teetering on the edge of the cage. She could feel his great need for freedom. His need to soar into the clear, blue sky. She lifted him from the cage and tossed him softly into the air. The bird circled once, twice, three times.

The girl watched delighted at the bird's enjoyment. Her heart was no longer concerned with her loss. She wanted the bird to be happy. Suddenly the bird flew closer and landed softly on her shoulder. It sang the sweetest melody, she had ever heard.

The fastest way to lose love is to hold on too tight, the best way to keep love is to give it --  
WINGS!

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Re: yechida's reflections

Posted by yechidah - 07 Jan 2010 21:02

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Love is Circle

by: Manny Feldman, Source Unknown

Love is a circle, coming back to you,

When your love is given, with a heart that's true.

Love is a circle, going up then down,

Reaching to the heavens. returning to ground.

Love is a circle, take my hand, my friend,

Love is a circle, love will never end.

Love is a circle, setting people free,

Love is a circle, love is you and me.

Love, once it is given, has no end,

Circling forever thru all time.

Bringing love wherever man may be,

Going on for all eternity.

-- by Manny Feldman

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Re: yechida's reflections

Posted by yechidah - 08 Jan 2010 13:52

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Tanya 26(conclusion of chapter)

A beautiful, beautiful essay by an anonymous author, conveying some of the concepts we discussed here

When all the words have been written, and all the

phrases have been spoken, the great mystery of life  
will still remain. We may map the terrains of our  
lives, measure the farthest reaches of the universe,  
but no amount of searching will ever reveal for certain  
whether we are all children of chance or part of a  
great design.

And who among us would have it otherwise? Who  
would wish to take the mystery out of the experience  
of looking into a newborn infant's eyes? Who would  
not feel in violation of something great if we had  
knowledge of what has departed when we stare into  
the face of one who has died? These are the events  
that made us human, that define the distance  
between the stars and us.

Still, this life is not easy. Much of its mystery is darkness. Tragedies occur, injustices exist. Bad things befall good people and sufferings are visited upon the innocent. To live we must take the lives of other species, to survive we must leave some of our brothers and sisters by the side of the road. We are prisoners of time, victims of biology, hostages of our own capacity to dream.

At times it all seems too much, impossible to accept.

We must stand against this. The world is a great mysterious place, and it's possibilities are infinite, governed only by what our hearts can conceive. If we incline our hearts towards the darkness, we will see darkness. If we incline them toward the light, we will see the light.

Those of great heart have always known this. They have understood that, as honorable as it is to see the wrong and try to correct it, a life well lived must somehow celebrate the promise that life provides. The darkness at the limits of our knowledge; the darkness that sometimes seem to surround us is merely a way to make us reach beyond certainty, to make our lives a witness to hope, a testimony to possibility, an urge toward the best and the most honorable impulses that our hearts can conceive.

It is not hard. There is in each of us, no matter how humble, a capacity for love. Even if our lives have not taken the course we had envisioned, even if we are less than the shape of our dreams, we are part of the human family. Somewhere, in the most inconsequential corners of our lives, is the opportunity for love.

If I am blind, I can run my hand across the back of a shell and celebrate beauty. If I have no legs, I can sit in quiet wonder before the restless murmurs of the sea. If I am wounded in spirit, I can reach out my hand to those who are hurting. If I am lonely, I can go among those who are desperate for love. There is no tragedy or injustice so great, no life so small and inconsequential, that we cannot bear witness to the light in the quiet acts and hidden moments of our days.

And who can say which of these acts and moments will make a difference? The universe is vast and is a magical membrane of meaning, stretching across time and space, and it is not given to us to know her secrets and her ways. Perhaps we were placed here to meet the challenge of a single moment; perhaps the touch we give will cause the touch that will change the world.

(and again , for some reason, I love this essay , and respect greatly the frame of mind and heart of the one that wrote this)

Have a wonderful Shabbos,

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Re: yechida's reflections

Posted by yechidah - 08 Jan 2010 17:27

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some people think this way

judgemental about why we have our struggles

It is good that they are not God

I think by Sara Crandall

I think it is odd

How you roll your eyes

At my ignorance

Thats what you say it is.

I think it is odd

How you talk with your back

To my face

Thats how we communicate.

I think it is odd

How the words off your tongue

Are so sharp

Like a snake waiting to bite.

I think it is odd

How you have no respect

For a 'creature' like me

Thats how you act around me.

I think it is odd

How you cannot understand

That I am what I am

And thats that.

Sara Crandall

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Re: yechida's reflections

Posted by yechidah - 08 Jan 2010 17:49

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The Tangle of Physical Life by R Kook

Do not be affected by the fact that at times your heart is drawn to some lust or some character trait that is inappropriate. Do not conclude that the supernal expression of the wisdom of holiness is not suitable for you. This is a deception.

We are placed constantly in the tangle of physical life. But the wisdom of God sanctifies our life and expands it as well. At times, fantasies and undesirable tendencies rage within our heart. But they stand ready to be annulled before the glory of God, which appears in our soul in the glory of holiness.

Arpelei Tohar, p. 78

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Re: yechida's reflections

Posted by yechidah - 08 Jan 2010 17:53

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When Your Will Rises by R Kook

When your will rises to that supernal level of holiness, it is cleared of all bad traits and all bad actions that exist in the world-even of the most inconsequential matters that most people ignore.

One might desire illicit relations more than life itself, because sexual relations are embedded in one's drive to give life to all generations. But through sexual holiness, you can rise to the level and archetype of the righteous man of all generations.

Similarly, one might experience the desire to steal: for what one possesses can support generations to come as an inheritance. the love of evil acquisition exceedingly degrades one's care for future generations. But the goodness within holiness can rise to the heights of life and elevate it.

Orot Hakodesh III, p. 298

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Re: yechida's reflections

Posted by yechidah - 11 Jan 2010 13:23

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Tanya 27-part 1



In the previous chapter the Alter Rebbe stated that sadness hinders one's service of G d in general, and his battle with the Yetzer Hara in particular. He therefore discussed means of overcoming sadness caused by material concerns, and by anxiety over one's sins.

In this chapter and the next, he will discuss another type of melancholy, that caused by concern over one's sinful thoughts and desires. This category itself may be further subdivided into two: (1) Where these thoughts occur while one is occupied with his material affairs, and (2) Where these thoughts disturb his service of G d in Torah study, prayer and the like.

In this chapter the Alter Rebbe discusses the first situation. He states that not only are these thoughts no cause for sadness, but on the contrary, they ought to give rise to joy.

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If, however, his sadness does not stem from anxiety over sins that he has committed, but from the fact that sinful thoughts and desires enter his mind, then:

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If these thoughts occur to him not during his service of G d, but while he is occupied with his own affairs and with mundane matters and the like,

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he should, on the contrary, be happy in his lot; for although these sinful thoughts enter his mind, he averts his attention from them.

It is clear that here we are speaking of one who does not wilfully dwell on sinful thoughts, for if he does so he is a sinner, and the previous chapter has already dealt with sadness arising from sins.

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By averting his mind from sinful thoughts he fulfills the injunction, 1 "You shall not follow after your heart and after your eyes, by which you go astray."

Only when sinful thoughts enter one's mind can he fulfill this command. For the intention of the verse is not that one be at a level where such thoughts would not occur to him: this is the level of tzaddikim, who have eradicated all evil from their hearts. Surely, then this verse is not

addressed to tzaddikim. The verse refers rather to one who does have such thoughts, and he is commanded to banish them — as the Alter Rebbe continues:

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The above verse surely does not speak of tzaddikim, referring to them (G d forbid) as “going astray,”

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but of Beinonim like himself, in whose mind there do enter erotic thoughts, whether of an innocent nature [or otherwise],

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and when he averts his mind from them, he fulfills this injunction.

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Our Sages have said: 2 “When one passively abstains from sin, he is rewarded as though he had actively performed a mitzvah.”

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Consequently, he should rejoice in his compliance with the injunction just as he does when performing an actual positive precept.

Thus not only should the occurrence of these thoughts not grieve him, but it ought to bring him joy, for only thereby is he able to fulfill this commandment.

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On the contrary, such sadness is due to conceit.

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For he does not know his place, and that is why he is distressed because he has not attained the level of a tzaddik,

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to whom such foolish thoughts surely do not occur.

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For were he to recognize his station, that he is very far from the rank of tzaddik,

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and would that he be a Beinoni and not a rasha for even a single moment throughout his life (i.e., this is what he should be striving for at present, rather than vainly desiring to be a tzaddik),

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then surely, this is the due measure of the Beinonim and their task:

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Indeed the Zohar, in Parshat Terumah (p. 128), extolls the Divine satisfaction that occurs when the sitra achra is subdued here below,

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for “thereby G d’s glory rises above all, more than by any other praise, and this ascent its greater than all else, etc.”

Thus, it is the evil thoughts which enter the mind of the Beinoni that enable him to fulfill G d’s command in averting his attention from them, thereby subduing the sitra achra.

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Therefore one should not feel depressed or very troubled at heart (— he ought to be somewhat troubled by the occurrence of these thoughts, otherwise he may become indifferent to them and will cease to wage war against them; but he ought not to be sorely troubled by them),

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even if he be engaged all his days in this conflict with the thoughts which will always enter his mind.

Though he may never rise to the level which precludes their occurrence, yet he should not be depressed.

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For perhaps this is what he was created for, and this is the service demanded of him — to subdue the sitra achra constantly.

This Section of Tanya was a life saver for me. I took me years to accept what is said here and it was for me a very bitter pill to swallow. But when I finally accepted it, I felt like a big load was taken off me. Here is where I first understood for real the concept of accepting myself for who I am, and to accept that there are negative aspects to my inner world that cannot be changed. I'm not talking about mitzvos and aveiros , because in that realm we can change and must change .But very often that dark and ugly war within ourselves is meant to be there.

Because here is discussed the sadness that comes from the NEVER ENDING tendency within us towards the evil that is in the depths of our soul. We wish we wouldn't have these ugly tendencies within us. Truly, we don't.. But it is there. And often, we cannot do anything about it.

We are not discussing actual sins here. That was discussed in Chapter 26. That sadness has its place at specific times.

Here is a different sadness altogether. It is a depression that that comes from the TENDENCY to sins, that that we succumbed to sins. We are in agony because these ugly cravings are within us. The very nature of the dark sick struggle, day in and day out, night in and night out, drives us crazy and into an overwhelming despair even if you won this particular battle, you don't rejoice in it, because it is a phony comfort to you. because this fierce battle will creep up at you again, and again, in an hour, tomorrow, next week, next month, in three months, in a year.

This is a spiritual anxiety caused by something else entirely, not by sins itself, but by the INHERENT negative condition that we have within us and not just because of the bad choices we made.

We pull through a day of the ugly battle, we pass the tests, we do not give in, and we do not sin.

But we are sick to the stomach that we have to deal with this garbage all day long.

This crushes us into throwing in the towel and waving the white flag.

So here comes the Bal HaTanya and tells us that this sadness comes from a totally erred perception of what our mission in life really is.

You must know that it is true that sins themselves are indeed true causes for sadness as discussed in chapter 26. It is just that you must deal with that sadness under your own terms, at specific times, and then you must move on and rejoice, because Hashem has forgiven you. But at least there, sadness has a certain valid role in your serving Hashem

But here is a sadness that is wrong.

Because you must know that this INHERENT condition of these ugly tendencies are NOT BAD AT ALL, and even more so, it is cause for CELEBRATION.

So here we will discuss bad thoughts and ugly cravings that occur in business or other mundane tasks, personal tasks (not during learning and davening)

Here you should rejoice when negative thoughts come to you out of the blue.

If these thoughts occur to him not during his service of G d, but while he is occupied with his own affairs and with mundane matters and the like,

he should, on the contrary, be happy in his lot; for although these sinful thoughts enter his mind, he averts his attention from them

By averting his mind from sinful thoughts he fulfills the injunction, 1 "You shall not follow after your heart and after your eyes, by which you go astray."

So there is no reason for being sad. This is a great mitzvah you came across here. Like not eating on Yom Kippur. Like not cooking on Shabbos Like not eating chometz on Pesach. You do not give in to that sudden thought or craving that comes to you unexpected, then you have performed a great great mitzvah. as if you just gave a large sum of tzedakah. you just put on tefillin. you just said Shema.

This mitzvah is no less precious

Even more precious

Because it took a much stronger effort on your part to perform it.

Tzaddikim, as high and as lofty as they truly are, do not have this zchus, this great light

But you do.

Because Hashem did not make you a Tzaddik.

You were never meant to be one.

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