

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 the.guard - 31 Oct 2010 15:36

Beautiful. This would make a good Chanukah e-mail - the dark of winter brings forth the light.

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Re: yechida's reflections

Posted by yechidah - 02 Nov 2010 20:31

Hard Shell

by Shervin Hojat, Ph.D.

Do not let the hard shell of your loved ones fool you.

Within the hard shell

a soft heart is residing.

The hard shell was necessary to protect their heart.

Our loved ones have survived due to

the protection of their hard shell.

They have survived,

but may have forgotten the identity of who they really are

and the potential(s) hidden within them.

With the hard shell

emotional hurts can be blocked.

Your parents may have trained you to be like them.

As a sign of their love

they taught you to protect yourself like

they protected themselves.

You may have a tough shell like they do

and you may resent it.

Perhaps, as a child,

expressing your emotions

was like walking on egg shells.

The hardest words for you may be

“I love you”

or

“I love myself”.

Saying, “I love you”

may be a sign of weakness in your family.

Saying, “I love you”

may create a fear of an expectation that

you are not able

to live up to.

Saying, "I love you"

may create emotions within you that

you do not know how to cope with.

Do not allow yourself to be distracted

by their short falls.

It is your ego's way of protecting itself.

Your ego may allow you to compromise,

letting you say the magic words

over the phone

with your eyes closed,

or via an email.

Start by doing something.

Intend to crack open the hard shell.

Crack open the hard shell with

“I love you”

“Thanks for being there for me”

and

“I understand.”

The hard shell is ready to be cracked open.

Use the magic words.

Hear the cracking sound of your own shell.

You have stopped perpetuating the hiding of your heart.

Be hopeful

to hear their hard shell to crack as well

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Re: yechida's reflections

Posted by ZemirosShabbos - 02 Nov 2010 20:39

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mmm yechida, after a couple more like that we will all be official flakes

Re: yechida's reflections
Posted by frumfiend - 02 Nov 2010 20:56

flake or no flake that was beautifull. Besides were all flakes. Try saying the word hashem did xyz for me in our regular sophisticated society.

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Re: yechida's reflections
Posted by yechidah - 02 Nov 2010 21:02

whatever flake means or doesn't mean,authentic is the key

a non-jew observing us shaking a lulav in all directions is certainly going to conclude that we are off our rocker

hitting the hoshanus on the floor and he will be sure that we have all lost our minds

but we are authentic,so are these acts

that is all that counts

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Re: yechida's reflections
Posted by bardichev - 02 Nov 2010 21:03

YECHIDA ONE MORE POST AND YOU WILL HIT 1000

FLAKE LOIT ALL SHITTOS!!

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Re: yechida's reflections
Posted by ZemirosShabbos - 02 Nov 2010 21:03

100% with you on that FFTS. we **should** all be flakes. the cold dark world steals our flakiness and replaces it with suspicion and fear. we need to trust and believe and get in touch with our soul.

keep them coming yechida (in all seriousness)

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Re: yechida's reflections
Posted by Dov - 02 Nov 2010 23:37

When I start flaking, I use a better quality shampoo at the mikveh.

I love being silly with you goofballs, y'know....

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Re: yechida's reflections
Posted by yechidah - 04 Nov 2010 16:17

This is on aish right now. Don't know if this article is old or new but it up front on thier website

Is the 12-step program kosher?

by Dr. Abraham J Twerski

The 12-step programs have been a very effective method of overcoming the scourge of a variety of addictions — alcohol, drugs, food, gambling, sex — and several others. Some opinions have been voiced regarding the propriety of these programs for Torah-observant Jews, and I'd like to bring some clarity to the issues.

Since the majority of meetings are held in church basements or social halls, some feel that these are Christian programs. The sad fact is that very few synagogues have made themselves available to program meetings. Inasmuch as the various addictions have seriously affected many Jews, it would be a mitzvah for synagogues to open their doors to meetings.

It may be argued that the first of the 12-step programs, Alcoholics Anonymous, was the outgrowth of a Christian group. This is true. However, as we shall see, the content of the 12-step programs is not only compatible with Torah, but actually seems to have been adopted from Torah sources. I cannot understand how the founder of AA, Bill Wilson, had access to concepts that we find in the Talmud and the mussar (personal growth) writings. The fact that they were adopted by a Christian group hardly disqualifies them, just as the kedusha prayer in the amidah was not disqualified by its adoption into the Lord's Prayer.

Let us now look at the 12 steps.

Step #1: We admitted that we were powerless over alcohol — that our lives had become unmanageable.

Step #2: Came to believe that a Power greater than ourselves could restore us to sanity.

This is essentially the Talmudic statement (Kedushin 30b) that one's yetzer hara (evil

inclination) increases in strength every day, and were it not for the help of God, one would not be able to withstand it. In other words, without the help of God, we are powerless over the yetzer hara. Indeed, the Talmud relates that two of our most righteous rabbis were tempted by Satan and were actually in the process of submitting to the sin, and were saved only by the intervention of God. (Kedushin 81a).

Without God's help, we are powerless. The Talmud refers to sin as due to temporary insanity (Sotah 3a). Thus, just as we are powerless to resist the temptation to sin without God's help, so the alcoholic is powerless to resist the temptation to drink, and only a Power greater than oneself (which we define as God) can prevent the insane behavior.

Step #3: Made a decision to turn our will and our lives over to the care of God as we understood Him.

The phrase "God as we understood Him" has been a source of confusion. It was meant to avoid reference to the deity of any religion. The Jew should say, "Made a decision to turn our will and our lives over to the care of Hashem." This step expresses two Torah concepts. (1) Set aside your own will in favor of the will of Hashem (Ethics of the Fathers 2:4) and (2) "Cast upon God your burden, and He will sustain you" (Psalms 55:23).

Step #4: Made a searching and fearless moral inventory of ourselves.

Classic Jewish literature repeatedly stresses the importance of chesbon hanefesh, a personal accounting which could not be expressed any better than "a searching and fearless moral inventory of ourselves." This must indeed be fearless, because it takes great courage to honestly search oneself and confront parts of our character and personality whose existence we may be reluctant to acknowledge.

In doing a moral inventory, we must list our assets as well as our liabilities, our merits as well as our faults, because only this way can we achieve a true self-awareness. If a person is unaware of his faults, he doesn't know what he must correct. However, a person who is unaware of his character strengths is even in a more sorry state, because he is unaware of the tools he has to live a proper life.

Step #5: Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

This step has been misconstrued as being the Catholic confession. This is not so. In his guide to proper living, Rebbe Elimelech of Lizensk says that a person should avail oneself of a trusted friend, to whom one can admit everything has done, and even the objectionable thoughts and desires one has harbored. Verbalizing these breaks the hold of the yetzer hara, the evil inclination.

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Step #6: Were entirely ready to have God remove all these defects of character.

Step #7: Humbly asked Him to remove our shortcomings.

We generally can control our behavior, but we may have little or no control over some of our feelings. It is evident from the Talmud that we are born with some character traits, some of which we can sublimate and redirect to positive goals. We may not, by our own efforts, be able to extirpate some undesirable traits.

The saintly Chafetz Chaim was known to pray tearfully at the Ark of the Torah that God relieve him of his feelings of anger. The Chafetz Chaim never exhibited anger because he was in control of his behavior, but he could not eliminate feeling angry, and he prayed that God remove these.

Obviously, we must do our homework to rid ourselves of objectionable traits, and this is how one becomes “ready to have God remove all these defects of character.” Once one has done whatever is within one’s power, one can then “ask God to remove our shortcomings.”

Step #8: Made a list of all persons we had harmed, and became willing to make amends to them all.

Step #9: Made direct amends to such people wherever possible, except when to do so would injure them or others.

The Talmud says that whereas a person's sins are forgiven on Yom Kippur, this does not apply to offenses committed against another person. Divine forgiveness is granted only if one has genuinely sought forgiveness from the person one harmed or offended.

It is of interest that there is a difference of opinion between ethicists whether a person should seek to make amends if doing so would be displeasing to the victim. A man asked me to forgive him for having spread a bad rumor about me. I did forgive him, but I wished that he had not told me about this, because now I was worried about what bad rumors might be circulating about me.

In such cases, Rabbi Yisrael of Salant said that one would be better off not asking for forgiveness, because this aggravates the person. The Chafetz Chaim, however, said that one must ask forgiveness nevertheless. I was amused that Bill Wilson had gravitated to the opinion of Rabbi Yisrael of Salant.

Step #10: Continued to take personal inventory, and when we were wrong, promptly admitted it.

In Alei Shur, Rabbi Shlomo Wolbe says that one should carry a notebook and record occurrences of a moral or ethical nature, and review them at the end of the day.

Are the 12-steps kosher? I think they reach the highest standards. One cannot emphasize strongly enough "when we were wrong, promptly admitted it." The natural tendency is to defend a mistake and rationalize it. This is a gross error. Recent political events have proven that "cover-ups" do not work. One will have much better results if one overcomes the tendency to defend a mistake, and admit it promptly.

Step #11: Sought through prayer and meditation to improve our conscious with God, praying only for knowledge of His will and the power to carry it out.

Classic Jewish literature is replete with this principle.

Step #12: Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

Torah teaches us that we have a duty of mutual responsibility for one another. There is a Scriptural mitzvah of giving reproof for improper behavior. Indeed, if one has the possibility of positively influencing another person and fails to do so, one is held responsible for the other person's misdeeds.

The Talmud says that there is one verse on which all of Torah depends: "Know God in all your ways" (Proverbs 3:6), Torah rejects the idea "Give unto God that which is His and unto Caesar that which is his." We do not have two standards, one for religion and the other for the secular. We are required to practice the principles of Torah "in all our affairs."

Are the 12-steps kosher? I think they reach the highest standards.

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Re: yechida's reflections

Posted by yechidah - 05 Nov 2010 16:33

often , in order to change and become better,we need to see life from a broader,clearer,and truer perspective.

it takes alot of courage to do this

there are a lot of hidden corners off ourselves that we are terrified to look at

but here is the most amazing thing

when we force ourselves to look at the ugly aspects of ourselves and expose them to ourselves,we also begin to notice a unique special sparkling gift that is yours,it was always there,and it was also hidden in that very same deep dark corner that you were too scared to look at----until now.

A Question Of Perspective

by Kate Burnside

A QUESTION OF PERSPECTIVE

Seeing straight

is like a curved ball:

Parallel lines from arc of eye

which trace curled spine of earth.

Sight that has no

blind corners;

Vision that is without

hidden angles.

Focus that's adjusted

to life outside the box.

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Re: yechida's reflections
Posted by kutan - 05 Nov 2010 17:38

R' Yom Tov Glasser is speaking in BP this Sunday night... 1606 52 st. at 7:30 (i.e. 8PM Boro Park time)

mechitza.

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Re: yechida's reflections
Posted by yechidah - 05 Nov 2010 18:03

kutan-I'm going away Sunday-Tuesday

It promises to be a flake convention.
please get the tape for me if you can

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Re: yechida's reflections
Posted by yechidah - 05 Nov 2010 18:12

Bittersweet Gift

by Dawn Anderson

autumn bleeds the last of color

upon a carpet green as the sun

imparts its final rays of warmth.

bittersweet this closing gift

for soon the cold descends,

my spirit dormant in the icy

winter chill.

yet, reminders of golden springs

replay in memories soft, nature's

comfort to feed my wistful soul.

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Re: yechida's reflections

Posted by yechidah - 05 Nov 2010 18:32

Beautiful Mind

by Kate Burnside

Knowledge

without understanding

is dead

and hard-edged as stone:

unfeeling,

unseeing,

unyielding.

Understanding

applied with feeling

has wisdom's true beauty

and a touch

as soft as

love itself.

Wisdom

is to be valued

more than beauty

that fades,

or gold

that diminishes

the more it is spent.

The love of wisdom

forever grows

a gracious bounty

that overflows

incessantly

to bless the lives

of many.

A beautiful mind

casts rainbows

into the skies

of others,

colouring their heavens

with an iridescent treasure;

bestowing

priceless wealth

beneath their feet.

GYE - Guard Your Eyes

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