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yechida's reflections Posted by yechidah - 29 Jun 2009 19:47

(any questions, insights & suggestions about this thread, feel free to email me at tarvaga@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 placethis 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 indispensible as you are.

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Re: yechida's reflections

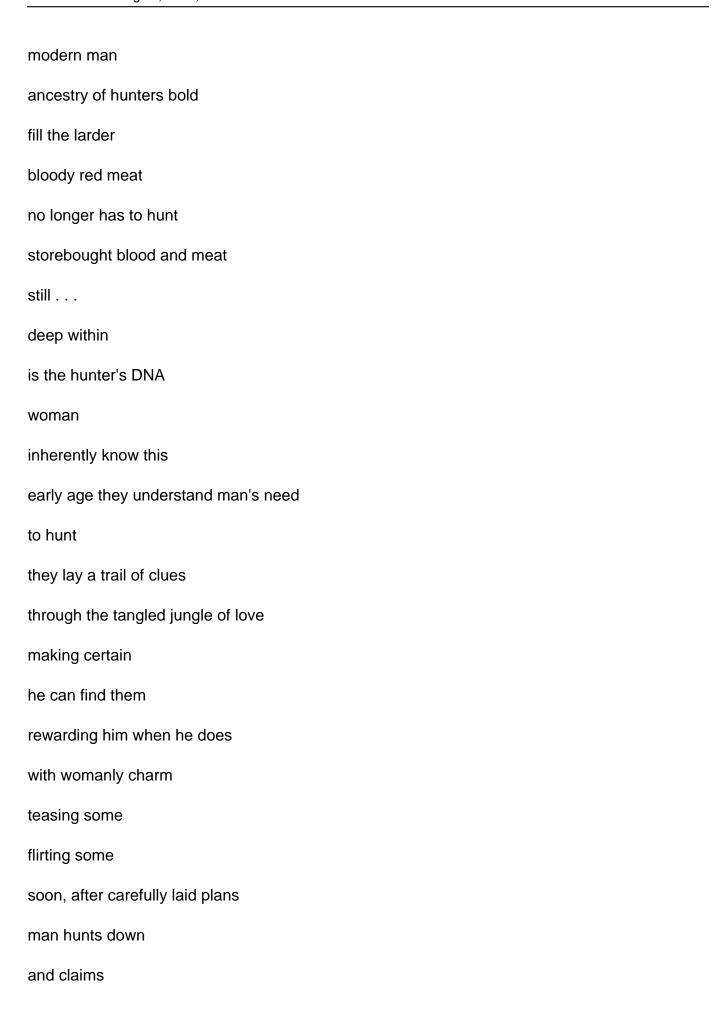
Posted by ZemirosShabbos - 15 Nov 2010 20:10

thanks, yechida, that was beautiful!
(what about ????? ????? ???, always struck me as an odd idea)
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Re: yechida's reflections Posted by yechidah - 15 Nov 2010 21:29
There is a reason Mr Yetzer Horah has us focused on our faults
"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our Light, not our Darkness, that most frightens us." Marianne Williamson
(this "powerful beyond measure" awareness is not the ego. It is the soul that is connected above to its Source, who indeed is "Powerful Beyond Measure" Awareness of this power and greatness is not ego, but true humbleness. because we know that this is a gift to us, not something we "earned", not something we "deserve". the greater awareness of our soul's power, the more humble a person becomes. This is what is says in this weeks sidrah "Katonti MiKol HaChasodim", as the Sfas Emes explains from the Chozeh of Lublin, even the "Kotonti", the humility, is a gift and chessed from Hashem)
Po: vochido's reflections
Re: yechida's reflections Posted by yechidah - 15 Nov 2010 21:44
from Antonio Machado (translated by Robert Bly)
Last night I dream-blessed illusion-

donorated. EL ragget, Ecco, 61.00
that I had a beehive here
in my heart
and that
the golden bees were making
white combs and sweet honey
from my old failures
=======================================
Re: yechida's reflections Posted by yechidah - 16 Nov 2010 21:29
It's true that as the Chofetz Chaim says,if you are not speaking in Torah or for what is importan in the function in life ("L'Toeles"),then it is better to remain silent.
Yet sometimes silence be devastating.
That is when a person's words are locked inside of him-unable to come out.
It is a chessed to encourage such a person to talk.and it is a greater chessed to really listen when such a person is finally ready to talk.
No Words To Say
by Chessly Lynn Nesci
I am always afraid I won't say the right thing so I don't say anything at all

Brain hurts from reading words
Trying to dissect the true meaning
I look deep and feel overwhelmed
Going back to take a second look
Finding more words that resonate
Heart is aching with mixed emotion
Wanting to write what I feel inside
Fearing they will smirk and laugh
Afraid my words are not adequate
So I shy away with no words to say
==== Re: yechida's reflections Posted by yechidah - 17 Nov 2010 20:41
men need to be careful and cautious in their interaction with women.
while some men use women for their own selfish purposes, they also fall into the trap in being used by the very same women that they think they are using.
so be careful
so be careful Love Game

love
by any other name
confusion to the nth
we perish in its name
kill
destroy
ignore it haughtily
especially men
man
the need for the physical
ephemeral cut and dried
man
Zono politorily otojo throughout the organ
Zeno solitarily stoic throughout the ages
flinty hearts
flinty hearts
flinty hearts giving only to take
flinty hearts giving only to take woman
flinty hearts giving only to take woman passionate woman
flinty hearts giving only to take woman passionate woman start early
flinty hearts giving only to take woman passionate woman start early dolls and playing house
flinty hearts giving only to take woman passionate woman start early dolls and playing house dusting the stoic nature from



voman	
hen wonders why a strange	
and shrewd	
smile creases her face	
	===
Re: yechida's reflections Posted by yechidah - 17 Nov 2010 20:59	
Don't Quit	
Anonymous	
When things go wrong, as they sometimes will,	
When the road you're trudging seems all uphill,	
When the funds are low and the debts are high,	
And you want to smile, but you have to sigh,	
When care is pressing you down a bit	
Rest if you must, but don't you quit.	
Life is queer with its twists and its turns,	
As everyone of us sometimes learns,	
And many a failure turns about	
When they might have won, had they stuck it out.	
Don't give up though the pace seems slow,	
You may succeed with another blow.	

Often the goal is nearer than,
It seems to a faint and faltering man,
Often the struggler has given up
When he might have captured the victor's cup;
And he learned too late when the night came down,
How close he was to the golden crown.
Success is failure turned inside out
The silver tint of the clouds of doubt
And you never can tell how close you are,
It may be near when it seems so far;
So stick to the fight when you're hardest hit,
It's when things seem worst that you must not quit
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Re: yechida's reflections Posted by yechidah - 18 Nov 2010 13:58
From Chabad.org
What's Wrong with Pornography?
By Tzvi Freeman

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()HOSTION	•
Question:	

Is pornography bad? If so could you please explain why it's bad and how it affects a person's life?

Answer:

Good question. Too often we just assume something is bad because everyone says it's bad, without thinking into the reasons.

Everyone knows that child pornography is bad because it's been demonstrated over and over that people who look at that stuff end up acting it out—and really destroy people's lives. That's beyond the unconscionably cruel exploitation of the children involved.

Other forms of pornography are harmful for a similarly oft-repeated reason: **Pornography** makes women into objects of desire rather than real people. We want to have relationships between person and person, not person-to-object.

But there's something much deeper than that in pornography, something that gets at the very core of being a man. A real man is someone who maintains control over himself. Animals can't do that—they just respond to their instincts. People are free in the sense that they can decide what is the right and proper thing to do.

But when someone is looking at pornography, he is actively undermining that inner strength of his, allowing himself to slip into being an animal. The eyes see, the hormones are triggered and the mind is washed away in a sea of biological tyranny. A grown human being becomes a slave of one tiny organ of his body. In his relationship with women, as well, he becomes enslaved in his passion for them—and a cinch for them to manipulate.

If you want to rise in life and become a whole and healthy human being, you need to maintain control of your mind. It's your mind, after all. And the first step in controlling your mind is to

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control your eyes. Keep them from staring at that which doesn't belong to you. Re: yechida's reflections Posted by yechidah - 18 Nov 2010 14:03 also from chabad.org related to this weeks parsha Why don't we eat the sciatic nerve? By Menachem Posner And Jacob was left alone, and a man wrestled with him until the break of dawn. When he saw that he could not prevail against him, he touched the socket of his hip, and the socket of Jacob's hip became dislocated as he wrestled with him...Therefore, the children of Israel may not eat the gid hanasheh, which is on the socket of the hip, until this day, for he touched the socket of Jacob's hip, in the gid hanasheh. (Genesis 32:25-33) Question: Why, in this case, do we remember something by not eating? In our tradition, we eat certain foods to remember events. On Passover we eat matzah to remember that we left in a hurry. On Chanukah we eat oily food and cheese to remember the miracles. So why do we not eat the gid hanasheh (as the sciatic nerve is called in Hebrew) to remember this event? Answer: Thank you for asking that question; it led me to a very interesting discovery:

The man with whom Jacob battled was actually the angel of his brother Esau. The Zohar1 describes Jacob's battle with the angel as an symbolic of man's struggle with his darker side. The entire night the battle remained even, as Jacob held strong.

As morning was approaching, the angel knew that he had to act fast, for soon the night—the time when he has power—would be gone, and he would be powerless. He therefore struck Jacob's thigh, the Zohar explains, in the place from which all sexual desire extends. And there, he was able to wound him.

The Zohar teaches us that in every struggle we are powerful and can overcome our evil urges if we so desire. There is only one place where the lust is so strong that even great men are powerless – the gid hanasheh. Its very name means to forget, because once it has been aroused, all rational thinking and religious scruples are left far behind.

The only way to win that war is to stay far away in the first place, for once the first flirt his been thrown out, there is no knowing where things can lead. For this reason the gid is not eaten at all but utterly avoided.

Yours truly,
Rabbi Menachem Posner
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Re: yechida's reflections Posted by yechidah - 18 Nov 2010 19:46
fathers and mothers sometimes can learn from their young innocent children.

if the parents are not careful, those innocent children may become like them, in ways that it

would be better that they wouldn't be,

It is all about breaking that vicious cycle

Love Birds

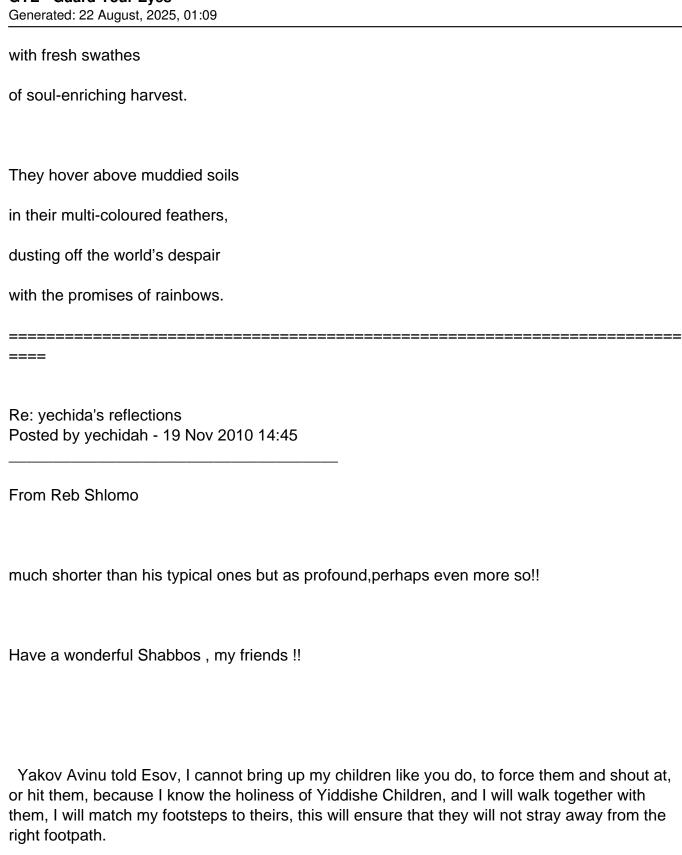
by Kate Burnside

LOVE BIRDS

Men with feet of stone
speak thoughts downcast –
rough words bruising the heart
and battering the mind.

Women with hands of steel have tongues like knives, hacking flesh from bone and filleting idea.

But children of air
feed on the wing,
rise on inspiration's whispers,
dispersing seeds of change
that cultivate the earth



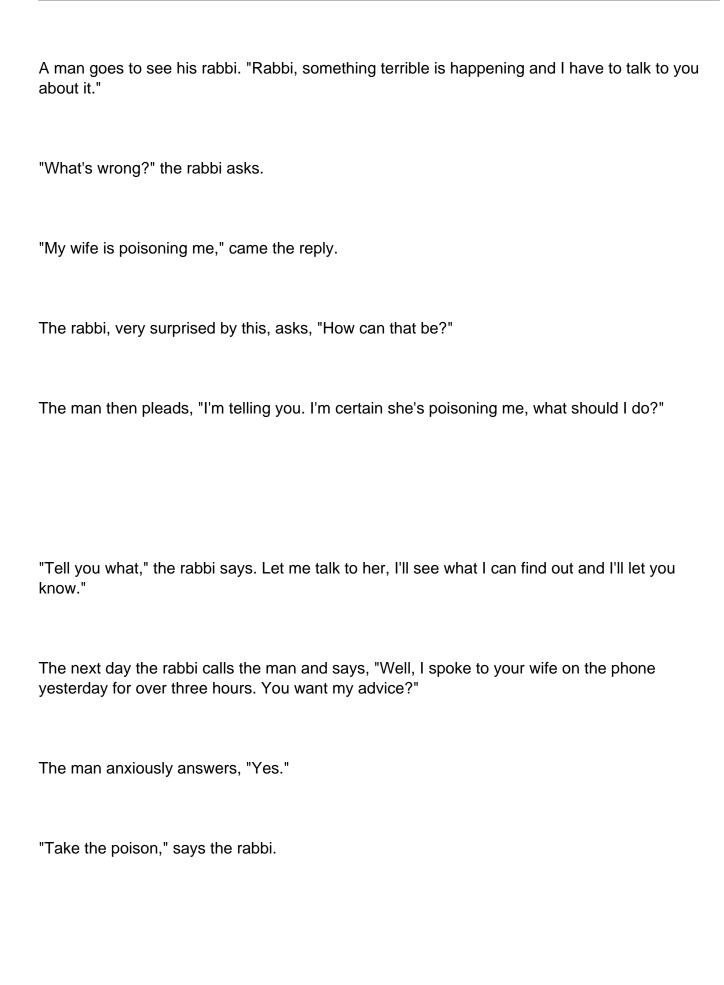
So we see last week, how did Yaakov know that Rochel was his soulmate? ... The Midrash says a gevalt Torah: When Yaakov came to see Lavan, suddenly he saw a girl and he saw her with the sheep, and it says she came with the sheep. So the Midrash says that usually a shepherdess had a big stick and the sheep are running all over the place, and she is running after them, yelling at them, hitting this sheep, hitting that sheep, telling this sheep to go this way,

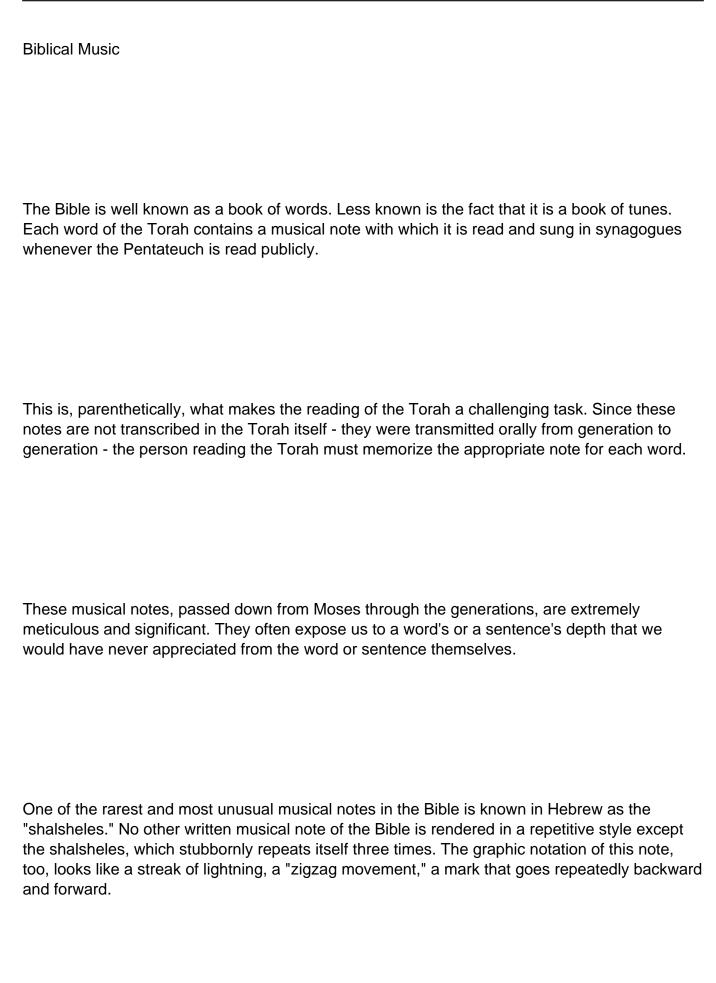
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You may have heard this old "horrible" joke:

and telling this sheep will you please follow the other sheep, and she's yelling all the time, and Yakov saw Rachel and he saw the sheep, but there was no stick in her hand – mamash no yelling, she was walking with the sheep because would any sheep miss just walking together with Rachel???

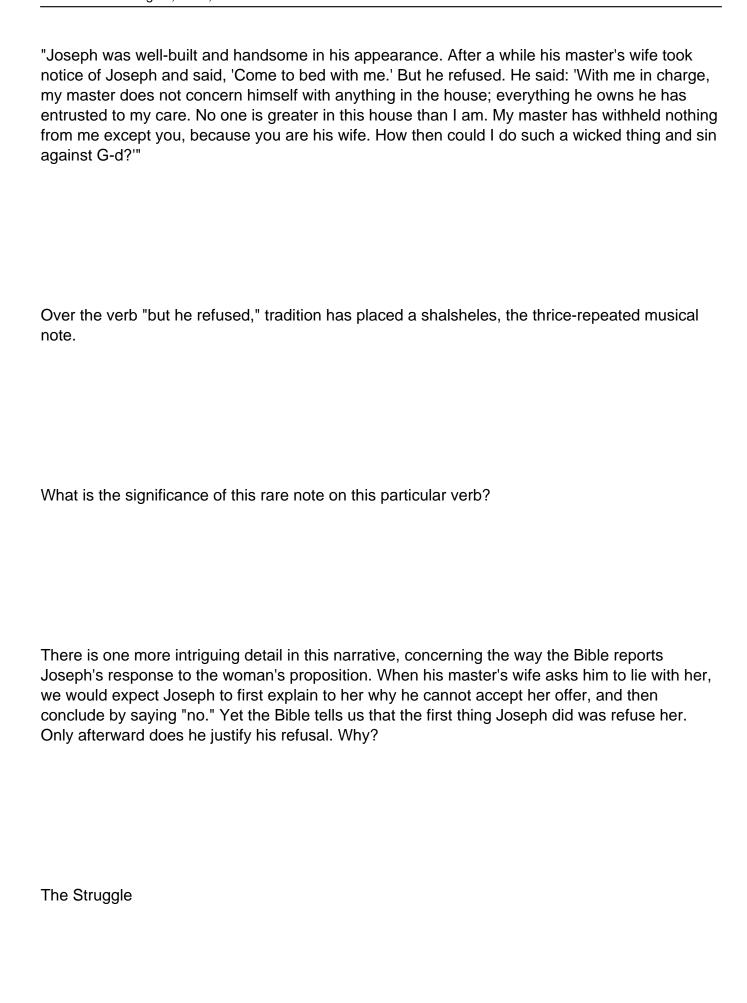
So I want to bless you that you should be privileged that the children should follow you so much you should never have to yell at them, you should never need a stick, like our holy mother Rochele, and you should just be blessed with walking with the children till mashiach is coming, and we should all be blessed to see this, and we should be there together.	
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Re: yechida's reflections Posted by kutan - 19 Nov 2010 17:46	
Classic R' S.	
===	
Re: yechida's reflections Posted by yechidah - 23 Nov 2010 17:19	
Essay from R YY Jacobson-Parshas VaYashev	





This unique musical note appears no more than four times in all of the Torah, three times in Genesis and once in Leviticus (1). One of them is in this week's portion, Vayeishev, at a moment of high moral and psychological drama.
The Refusal
Here is the story:
Joseph is an extremely handsome teen-ager and his father Jacob's favorite child. He is sold into slavery by his brothers, who loathe him. Displayed on the Egyptian market, he is bought by a prominent Egyptian citizen, Potiphar, who ultimately chooses the slave to become the head of his household. There, Joseph attracts the lustful imagination of his master's wife. She desperately tries to engage him in a relationship, yet he steadfastly refuses her.
Here is the Bible's description (2):

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Joseph's refusal, we must remember, was not devoid of ambivalence and struggle. On the one hand, his entire moral sense said: No. It would be a betrayal of everything his family stood for its ethic of sexual propriety and its strong sense of identity as children of the covenant. It would also be, as Joseph himself explained to the woman, a betrayal of her husband and a sin to G-d.

And yet the temptation, Tradition tells us (3), was intense. We could understand why. Joseph is an 18-year-old slave in a foreign country. He does not even own his body; his master exercised full control over his life, as was the fate of all ancient slaves. Joseph has not a single friend or relative in the world. His mother died when he was 9 years old, and his father thought he was dead. His siblings were the ones who sold him into slavery, robbing him of his youth and liberty. One could only imagine the profound sense of loneliness that pervaded the heart of this gifted and handsome teen-ager.

A person in such isolation is not only overtaken by extremely powerful temptations to alleviate his solitariness and distress, but very likely may feel that a single action of his makes little difference in the ultimate scheme of things.

After all, what was at stake if Joseph succumbed to this woman's demands? Nobody was ever likely to find out what had occurred between the two. Joseph would not need to return home in the evening to face a dedicated spouse or a spiritual father, nor would he have to go back to a family or a community of moral standing. His family's reputation would not be besmirched as a result of this act. He would remain alone after the event, just as he was alone before it. So what's the big deal to engage in a snapshot relationship?

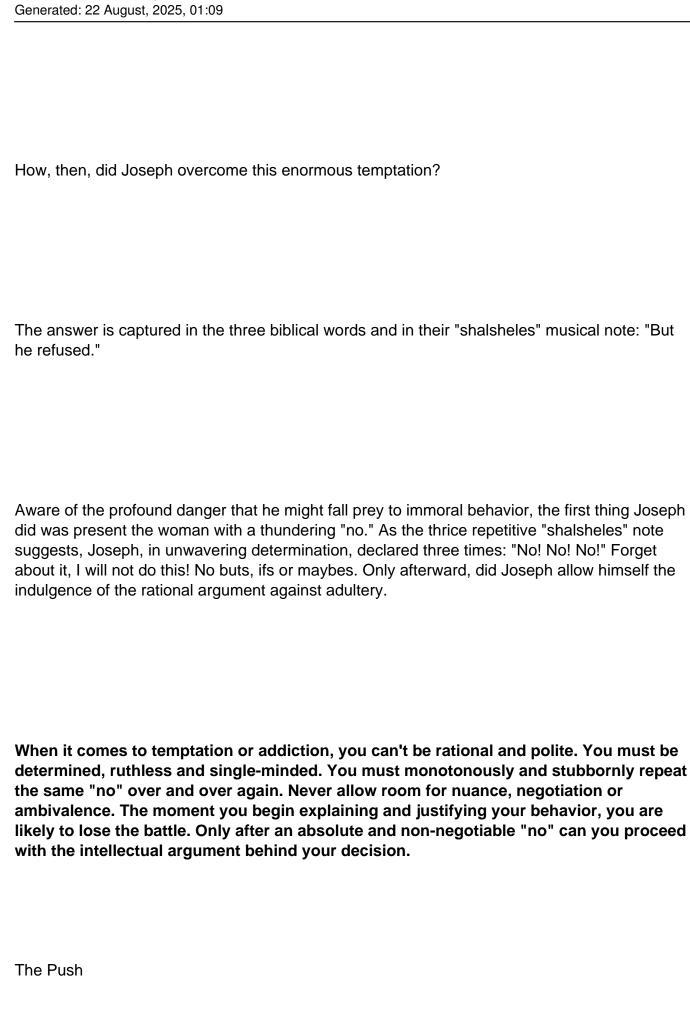
In addition, we must take into consideration the power possessed by this Egyptian noblewoman who was inciting Joseph. She was in the position of being able to turn Joseph's life into a paradise or a living hell. In fact, she did just that, having him incarcerated for life in prison in an Egyptian dungeon on the false charges that he attempted to violate her. (At the end, he was freed after 12 years.)

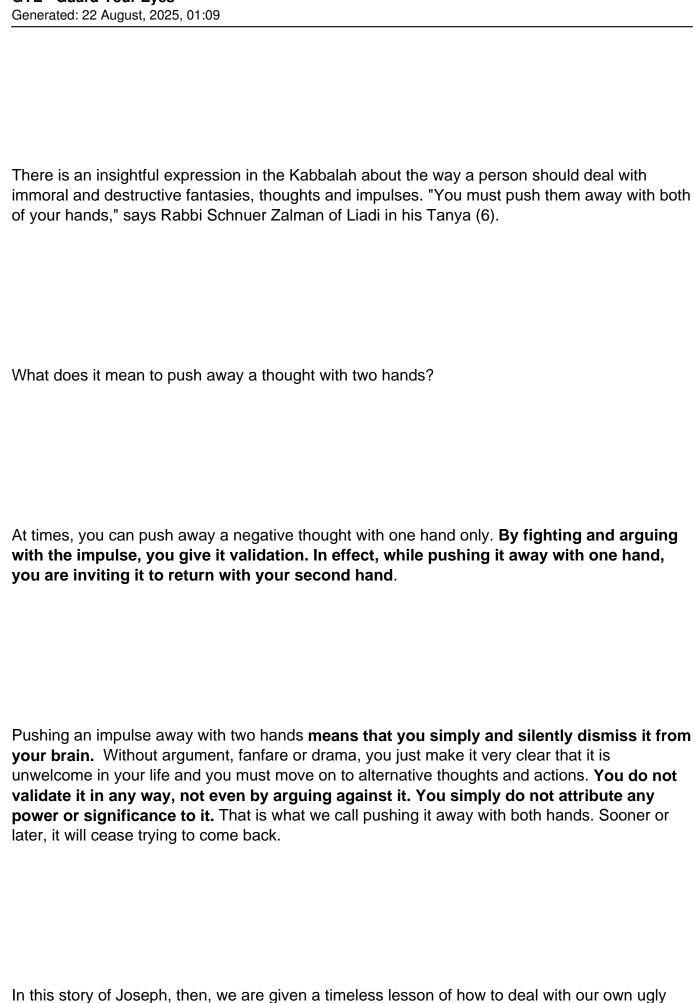
The Talmud (4) describes the techniques the woman used in order to persuade Joseph. "Each and every day," the Talmud says, "the wife of Potiphar would attempt to seduce him with words. Cloth she wore for him in the morning she would not wear for him in the evening. Cloth she wore for him in the evening she would not wear for him in the morning. She said to him, 'Surrender yourself to me.' He answered her 'No.' She threatened him, 'I shall confine you in prison...I shall subdue your proud stature...I will blind your eyes," but Joseph refused her. She then gave him a huge sum of money, but he did not budge.

Joseph's rejection required tremendous fortitude. The Talmud (5) gives a graphic description of his inner torment:

"The image of his father appeared to him in the window and said, 'Joseph, your brothers' names are destined to be inscribed on the stones of the [high priest's] apron, and you will be among them. Do you want your name to be erased? Do you want to be called an adulterer?"

A Thundering No





lusts and inclinations. Your demons are smarter than you think they are; do not try to strike deals with them. Just say: No! No! They will accuse you of being ignorant and stupid. So what? You will come out with a happy marriage and a meaningful life. (7)	
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Re: yechida's reflections Posted by yechidah - 02 Dec 2010 20:56	
God bless you my freind	
wishing you the very best	
====	
Re: yechida's reflections Posted by yechidah - 03 Dec 2010 15:03	
I have read many anecdotes over the years and his one would make my top ten list for sure.	
Are we "low" Jews?	
perhaps	
we are like a leaky bucket	
but chanuka ,the darkness turning into light,should tell us that there are great gifts that a "leaky bucket" can give to the world	
we learn that we are truely blessed to be "low" Jews,to be in places where God finds it very	

important to come down to and be with us and that is a revelation that is given to us on Chanukah, He goes lower than ten tefachim, to us.

For some strange inexplicable reason, He desires our company.

He takes great pleasure to be with us

and gives us very unexpected great gifts as the gift that came forth from the very leaky bucket

THE LEAKY BUCKET

In the very olden times, there was once a great queen. This queen had many, many servants to take care of every task. One particular servant was responsible for bringing water from the well to the queen's table. However, it was a long journey from the castle to the well from which fresh, clean and pure water could be obtained. As this was the time before cars and other convenient machines, the servant carried two buckets - one attached to each end of a long stick - to transport water back to the castle. One of the buckets was new - it shone in the sunlight and it was perfect in every way. The other bucket was older and it had a small hole on one side which caused water to leak from it onto the ground, along the road back to the castle.

Thus, whenever, the servant arrived back to the castle, although he had filled 2 buckets of water, he had only 1? to present to the queen. This caused the leaky bucket great distress. Twice a day when the servant picked up the buckets to go to the well, the older one would look longingly at the new one, "Oh, why can't I be as shiny and flawless as the other?" the bucket would bemoan. The leaky bucket would cast envious looks at the new bucket since not a single drop fell from its new, glistening metal. It tried every possible way of shifting its weight, of rotating its sides to minimize the leakage, but all to no avail. It could retain no more than 1/2 bucket through the long walk back to the castle.

One day, the leaking bucket was distraught and cried out to the servant, "why don't you just throw me away? I'm of no use to you. I can do barely 1/2 the work of your new bucket. You have to walk such a long way back and forth to the well and I leak out half of the water you fill

me with. The queen is such a good, noble, divine queen. I want to serve her as well as your new. But I can't; I can't even give her a full bucket of water."

The servant was very wise (sometimes wisdom lies hidden in places where we don't expect it). He said to the bucket, "Look down. Look below you on the path to the castle, the path upon which you leak your water." The bucket at first was too ashamed to look and see drops of precious water scattered on the ground. When it finally looked, however, it noticed a thick row of beautiful flowers - so many lush, blossoming varieties - lining the path with vibrancy and beauty.

"Every day I pick these flowers to decorate the queen's table and her room," the servant said. "When I noticed that you were leaking, I planted seeds all along the path on your side of the road. Then, twice a day you come and water them. Now, they have grown and blossomed into the queen's favourite centerpiece. She says their fragrance calms her mind and brings peace to her heart. So, you see, you are not useless at all. Rather, you are serving two purposes - both to bring water (albeit half a bucket) and to bring beautiful flowers to the queen's castle

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