

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 yechidah - 24 Feb 2011 21:54

Laundry Day

by Robin Rumbolt

In prayer one day I could hear the washer running. As I was thinking about the laundry I was struck by how much cleansing my soul needed. This poem compares the cleansing process of laundry and the soul.

Laundry Day

It's laundry day today for my soiled soul

The process is a challenge but I know I'll come out whole

I've been in this stinking hamper in darkness for too long

Dirty, stained and wrinkled, the stench is getting strong

I hear the washer filling; the water's getting deep

I sit with other laundry all waiting in a heap

Detergent has been added; is that bleach I smell?

My eyes already burning; the water's hot as hell

I see the hot steam rising as I'm emptied in

I'm wishing for another way to eradicate my sin

The twisting and turning has me tangled in a knot

Can all this agitation remove every stain and spot?

Finally it stops, the dirty water drains

Cool water now pours in like the springtime rains

The reprieve is short lived, more twisting and turning

At least the water's cool, no detergent burning

The cycle stops again, the water all drains out

Hooray, I'm feeling clean, is what I want to shout

Then the spinning starts; I'm plastered to the side

I'm feeling cold and heavy; it was the wildest ride

In the dryer I go, its warmth is a relief

Soon the heat's intense; I pray the cycle's brief

When I'm taken out the dirt and stains are gone

Even wrinkles were removed; I'm ready to be worn

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Re: yechida's reflections

Posted by yechidah - 25 Feb 2011 13:33

Have a wonderful Shabbos

The teaching of "Modeh Ani"

Or the "Aleph-Bais"

To another Yid

Can bring a

More brilliant light

In all the Worlds

Than your delving deeply

Into the secrets

Of the Universe

For the Godliness

Within the simple

Is more brilliant

Than in the

Basking of the light

Of the Endless One

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Re: yechida's reflections

Posted by yechidah - 25 Feb 2011 14:09

From Rav Kook

VaYakhel: Two Layers of Wisdom

Two spun coverings stretched out across the roof of the Tabernacle (Mishkan). The inner covering was a beautiful work of fine linen and wool dyed indigo, purple, crimson. The outer covering, on the other hand, was a simpler affair, made solely of goat-wool. One might think that the magnificent inner covering was the greater of the two. Yet the Talmud points out that the outer wool covering required greater wisdom to make. How do we know this?

The Torah describes the women involved in spinning the multi-colored covering as being 'wise-hearted.' Regarding the simpler, outer covering, on the other hand, the Torah indicates that the women utilized a special, sublime wisdom: "the women whose heart uplifted them in wisdom ..." (Ex. 35:25).

What was this special wisdom? According to the Talmud, the wool was washed and spun — while it was still on the goats (Shabbat 99).

Two Forms of Wisdom

The details of the Tabernacle construction correspond to the configuration of the universe — physically, and especially spiritually. The Sages compared the building of the Mishkan to the creation of heaven and earth.

Rav Kook explained that these two Tabernacle coverings relate to two separate layers of sublime wisdom, the basis for spiritual light and holiness in the world. The first form of wisdom is abstract and general in nature; the second is practical and detailed. The abstract wisdom shines brilliantly with the multiple facets of the intellect and the varied hues of the imagination. This general wisdom deals with inner, sublime matters, and thus corresponds with the colorful, inner covering.

The practical wisdom, on the other hand, would appear to be a simpler matter, serving primarily to protect and guard the abstract concepts of the inner, hidden wisdom. But in truth, the wisdom of practical application of abstract principles is deep and rare. While spiritual abstractions may be revealed through normal prophecy and divine inspiration, the eternal Torah of deeds and mitzvot was revealed to the world only by means of Moses' unique prophetic vision.

"The women whose heart uplifted them in wisdom." These women were gifted with the

innermost wisdom. By virtue of its profound depth, they were able to elevate the entire heart, all of life, all senses and emotions, all actions and all deeds. Their wisdom reached the level of "they spun (on) the goats." Even the most mischievous, base forms of life — as represented by the goat — were bound and tied to the supernal light of eternity.

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Re: yechida's reflections

Posted by yechidah - 28 Feb 2011 13:34

Feedback on the concepts of these series of notes are greatly appreciated-either via PM or at taryaga@gmail.com)

Light Notes # 5-"Secret of Building "-(Adar 1-5771)-Pekudai

Dear Friends,

If I remember correctly, I brought up this concept here a while ago, but it is too important and profound not to emphasize again, with more detail, because this idea is one of those life changing concepts

The Bnei Yisroel brought the Mishkan , but it could not be put up.

Rashi explains that Moishe Rabbeinu did not do any work on the Mishkan. So Hashem allowed him the task to put it up. But he couldn't, No human being could. The Kerashim were too heavy. No person could set those heavy beams upright and secure them. But Moishe was told to do it. Now, it is true, it is brought down that Moishe was physically strong. To kill Og later he must have been very powerful. Perhaps for that war , he was given special powers. And yet, here, the Chazal tell us clearly that Moishe did not have the ability to put up the Mishkan. And he was not given any super human strength to do it. Moishe saw that this task was impossible. Moishe tells Hashem "How can any human put this Mishkan up?"

And Hashem tells him something profound .

It is worthwhile to look at this Rashi inside. It's worthwhile to hang it in your study or office. It's worthwhile to learn this Rashi right before you goes to the Chuppah. Before every child is born. Before undertaking any important task. Before starting Daf Yomi. And even if a relationship seems shattered, the situation seems bleak, and you need to start anew, look at this Rashi. Many great men and women after the Holocaust used applied this Rashi so that they could rebuild their lives. Or even for smaller things, and if I may say, **ESPECIALLY** for seemingly small things, look at this Rashi. For it is the small things that become great things. It's the simple that is really the most profound. It's worthwhile to study this Rashi when you have lost your job. Or in recovery from addiction. Or when a person had gone through the experience of a broken family via divorce or death, and needs to start rebuilding but he or she does not know from where to get the inner strength to do so,

Hashem tells Moishe, "Do what is in your hands to do. Let it appear as if you are putting the Mishkan up. And it will stand erect and stand **ON ITS OWN**." As it says "HuKam HaMishkan"-on its own.

This is such a liberating concept. A great stress reducer when applied properly. Moishe was told to start doing it, make the effort, go through the motions , and put his heart into it, and Hashem takes care of the rest. Impossible? Yes, it's impossible. But I'm not asking for results that are beyond your power. You do as I instruct you and I will take care of everything else. No reason to get discouraged.

It is interesting that Miriam instinctively knew this. I will reach out to get Moishe from the river. Can't do it? You are right .I can't. But I will do what I can. Let God take care of the rest. And Hashem will give you what you need. "on its own"

People make a big mistake here because these two examples had happy endings. The Mishkan was erected even though Moishe physically couldn't do it, and Moishe was pulled out of the sea even though Miriam physically could do it. But what about the so many stories that did not have such marvelous endings?

But the truth of the matter is that it makes no difference. Nothing is lost anyhow. Lets look at Dovid Hamelech. He so much wanted to build the Bais Hamikdosh himself. There Hashem said

"No". And yet the "No" was an astounding "Yes"!!! Hashem found his pure heart precious in His eyes. Hashem comforted him. Hashem told him that his tehillim was even more beloved than the korbonos.

And so ,in the true reality of things , Dovid's "failure" was no less of a beloved by God than Moishe's "success". Is the building of an orphan home or soup kitchen any less valuable in God's eyes if constructed in 1938 than in 2011??? The first would be destroyed and obliterated within a year while the second may be standing for 100 years!!! To us humans , we see the 1938 building of that very temporary chessed as a failure. As a waste. As a fruit tree that did not bear fruit. Why? because the Nazis destroyed it. Most of the precious Yidin who provided, and the precious Yidin who received would die in only a short while. So looking at the "bottom line" how much worth did that chessed structure have??

That is our flawed human thinking. God has a different view on reality. And He wants us, the Bnei Yisroel to appreciate the true nature of the our sincere and heartfelt efforts in doing God's will whatever the results may or may not be. But true value is not measured in those standards. Even a small chessed done in the Middle Ages has eternal value.

The point being that "results" are not in our hands. We need to make the effort. And even if the task seems impossible , we start it. Now, if Hashem decides its not going too far, so be it. But why should that discourage a person, it was never in human hands in the first place!! Because even when there was a major success , you didn't do it!! It was "Hukam Mayalov"-it was erected on its own. So no reason to have vain pride at the success and certainly no feeling of crushing defeat at the failure. Because the "result" was not your success and failure. All you need to ask yourself is whether you did your part.

This Rashi is the key to dealing with setbacks and adversity. For example, let say you spend countless hours trying to make peace between a husband and wife. And it helps only for a short while and they divorce. Or you raise money for a sick person's medical treatment but it doesn't work and he dies. You were a success. Of course if the marriage was saved and the sick person was healed ,you would feel 1000 times better about it. No greater feeling than that. You saved a marriage. You saved a life. But this Rashi is telling you the deepest truth. You did nothing. Other than your effort, The marriage or person was healed "on its own"

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Re: yechida's reflections

Posted by yechidah - 28 Feb 2011 21:27

May your stream

Flow outward

Sharing life's blessings

To all

As long as you are

Connected to the Source

You can achieve

Everything

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Re: yechida's reflections

Posted by yechidah - 01 Mar 2011 14:04

Highest Charity

Is the helping

Of putting a person

On his own two feet

Highest teacher

Is to give his students

The ability to inspire

Others

To become great teachers

Themselves

Highest father

Gives his son

The essence of fatherhood

Raising him

To become the best father

To his children

Highest mother

Nurtures

Loves unconditionally

So that the infant

Grown up

Will do the same

For all those

Who desperately need it

Highest Yid

Bring out the best

In all those

Whom God places

In his path

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Re: yechida's reflections

Posted by yechidah - 02 Mar 2011 16:41

Harsh Words

Has

No place

In a Jewish Home

Harsh Words

Unleashes a Holocaust

On a marriage

Devastates children

Harsh Words

Corrupts,

Decays,

Embitters

Crushes the spirit

Harsh Words

Created ugly divisions

Within our nation

Harsh words

Are not isolated

Nor contained

In a safe cage

Harsh words evolve

Become darkly sinister

As they become

Harsh deeds

Inflicting

Terrible harm

Harsh words

Are a major reason

Why we are stuck

In this most long

And extremely bitter exile

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Re: yechida's reflections

Posted by yechidah - 04 Mar 2011 13:20

If you don't

Love your fellow Jew

Then it's pretty clear:

You don't love God either

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Re: yechida's reflections

Posted by yechidah - 04 Mar 2011 13:45

When you develop

A "geshmack"

In a sugya

But feel no "geshmack"

In the goodness of

Your fellow Jew

Then your "geshmack"

Is an egotistical one

A product of the arrogant "I"

Misuse of a great gift

As a jewel buried in dung

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Re: yechida's reflections

Posted by yechidah - 04 Mar 2011 15:06

Before visiting the beautiful and scenic

Grand Canyon

Observe a pitcher of cold water

For the thirsty

That is the most beautiful sight

In the World

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Re: yechida's reflections

Posted by ZemirosShabbos - 04 Mar 2011 16:58

beautiful!

thanks yechida

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Re: yechida's reflections

Posted by yechidah - 04 Mar 2011 17:24

Very good that the MISHPACHA article is there, and this will hopefully allow people who need to help to be able to get it

But these sentences, though not completely untrue, are extremely offensive to me, even as a non-addict. And parts of it are just simply false.

First he describes the support groups that exists for overeaters, alcoholics, and gamblers

And then he says the following

"There are weaknesses, and most of us have some weakness. But Internet addiction is different. **It seemingly marks one as a total hypocrite**, living one life in public and another subterranean life, hidden from everyone else, above all the person to whom one is closest—his or her spouse."

Firstly, there are 2 definitions of hypocrite:

1: a person who puts on a false appearance of virtue or religion

2: a person who acts in contradiction to his or her stated beliefs or feelings

The second definition is clearly true in regards to all addicts. But the truth is that this definition can apply for anyone who has sinned. A God-fearing Jew, when sinning, even by a mistake, is at that moment acting in contradiction to the Torah which is his clearly stated belief. At the moment of sin, he, indeed, is a hypocrite, for he is "a person who acts in contradiction to his or her stated beliefs or feelings"

The first definition clearly does not apply to almost all the addicts whose posts I have read on this forum. When we are davening or learning or giving charity or doing a chessed for our wives, we are **NOT** putting up a false appearance of virtue and religion. 99% of the men here are very deeply religious, way deeper than the many superficial people out there. Read the Tanya, as well as many other seforim. There are 2 opposite forces warring within each and every one of us. You want every Yid who slips and loses a battle a hypocrite, I guess you can. But this is not reality. The desire to be close to God is real, way more real than our negative tendencies, even those tendencies that pull us collectively towards the shmutz of the internet.

And so the use of the word "hypocrite" (even with that very diplomatical and tactfully spineless word as "**seemingly**") is not completely true, and it is reprehensible to be used here

And if the men here are hypocrite , so are many well known Talmidei Chachomim that I have met,that from a distance (ie Torah Tapes,public speeches) sound so pristine and movingly beautiful,and yet when looking closer, the warts of this very "hypocrite" nature stand out and **seemingly** appear to "shine" forth very brightly

Such as an "Ish Emes" caught with tax evasion,an "Ish Kodosh" caught molesting a young teenager,an "Ish Sholom" that degrades and verbally abuses his wife,An "Ish Bal Medreigah" who scorns everyone who has weaknesses and flaws until he is forced to see it in front of his own face with his own child or grandchild.Such as a "Ish Klall" whose own houshold is a churban via his own hand,Such as a "Ish Madrich Haklall" who tells eveyone to limit there invitation quota at chasunas and then invites the whole world to his own,Such as a "Ish Kiruv Speaker" who talks about how every Yid is so so precious,and yet would becomes neuseaus when these Yidin come within his 4 Amos,and would find it very distastful for any one of his kids to have anything to do with them.

So,no, Internet Addiction is not different.

Yes,its a pervasive problem in our society,but leading a "double life" is not unique to Internet Addiction.

I have seen many many people with "double lives" way way prior to the internet.

So "hypocrite" is a terrible terrible word to use.

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Re: yechida's reflections

Posted by Me3 - 04 Mar 2011 17:44

True. But in our puritan society we all like to say "He's a porn addict!!!!!!", Wow, what a hypocrite" more about that then by other things, even if they are equally hypocritical.

And laugh derisively,

and look over our shoulders nervously...

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Re: yechida's reflections

Posted by yechidah - 07 Mar 2011 13:32

Light Notes # 6-"Humility within ones Mission in life "-(Adar 2-5771)-VaYikra

Dear Friends

When Hashem called Moishe to the Ohel Moed, Rashi says this was as an expressing of love and affection. And the small Aleph, the humility within Moishe for not entering until being called, was the crucial point as to why there was the great love and affection that Hashem felt towards Moishe Rabbeinu. The small Aleph expresses the "Chibah"

We see how Moishe ran away from leadership and from being a ruler over Klall Yisroel.

He felt he wasn't worthy. We see this at the very beginning. He did not want to go to Pharoh. But he was commanded to do so. And so he did.

And yet from the Midrash it seems that Moishe felt that was that. Hashem will see that he is not worthy anymore , so Moishe stood to the side. Until Hashem gave him the next Shlichus.

But despite his reluctance, little by little, Moishe took the Yidin out of Mitzrayim, split the Sea, brought them to the Midbar, brought down the Manna, the quail, got them water, organized the making of the Mishkan.

He was ready to retire after every Shlichus. And no, it was not laziness. He was ready to serve God humbly and quietly with all his strength. But in his humility, he felt he was unworthy of the task. And when God sent him on his next task he obeyed completely, But just because he was

worthy of one task does not mean he was worthy of the next one.

Perhaps Hashem will find someone better than him to take over.

This is the amazing part. When Moishe at the very beginning said “Mi Anochi”, Who am I? it was not a one time statement. This “Mi Anochi” was with him all his life.

And so no matter how many years passed, no matter how much he accomplished ,no matter how many times Hashem spoke with him, even inviting him to the Heavens,he did not take it for granted .Just because Hashem called to me yesterday, does not mean He will call me today. This is the deeper meaning in Rashi. That for every “dibros,amiro,tzivuyim” there was a prior “calling”. He never assumed in his humility that his unique position would continue even a minute beyond what he was assigned. That is why he always needed a new calling. A new Vayikra. Always with the small Aleph. Always not feeling that he was worthy. Always thinking that he finished my Shlichus as a Melech, now Hashem will appoint someone else. or perhaps deal directly with Klall Yisroel

We certainly can learn from Moishe. If life shines upon us and we are blessed with special privileges, we cannot assumed that we deserve them indefinitely. With humility we must have our hearts open to the “calling” to see that is indeed God’s will for us to continue. This is the soul’s sensitivity to know what our Shlichus is. And not to become egocentric or assume that we can assume a privileged role that we possibly were not meant to have

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