

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 tehilimzugger - 03 Feb 2012 13:19

the confrontation is painful in its intensity

the hurt is numbing

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Re: yechida's reflections

Posted by yechidah - 06 Feb 2012 13:24

God is simple

Men complex

Often entangled in a web

Of their own making

Faith in God untangles this maze

To make us clear & simple again

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Re: yechida's reflections

Posted by yechidah - 07 Feb 2012 14:21

Endless Yearning of Soul

Placed in Physical Form

Infinite within Finite

Creating Eternal Light

Within space & time

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Re: yechida's reflections

Posted by yechidah - 07 Feb 2012 16:32

Light Notes # 13-Internet

The Ohev Yisroel (the Opter Rav) brings forth a tremendous insight that can help us understand how we are to handle many aspects of our lives that have potential dangers.

How do we deal with the Internet and its devastating effects? It's very confusing.

The Ohev Yisroel writes as follows: In Eicha (3,38) it's written "From the mouth of the Most High ,no evil comes forth" Hashem only gives us all types of good. All kinds of blessing to all of His Creation. It's only that there are variances dependent upon the recipient ,each one in accordance to his or her individual capacity

He brings an analogy. The sun shines upon the earth in equal measure for the sun only knows to give forth its warmth and light and that is what it does. Yet the effects of the sunlight varies in regards to the objects it reaches. For example, lard will melt from the heat of the sun. Wax will harden (of course in a very hot day, wax will melt as well, but barring extreme heat, lard will melt and wax will harden.)Flax turns white.Other substances turn black. Yet the sun shines equally.No difference between the sunshine received by the lard (melting it) or the sunshine received by the wax (hardening) or the sunshine received by the flax (whitening it) or the sunshine received by a beachgoer (darkening him or her).Sun provides Vitamin D (among many other healthy benefits).Sun also causes skin cancer (among many other negative results).The same degree of sun will cause some plants to grow and thrive and others to wither and die

All these changes are in accordance to the "mekablim". But Hashem in His goodness bestows on His creations only good, giving the full flow of His benevolence. Giving each and every aspect of each one of us His full flow of Goodness & Kindness. But the recipient has the responsibility of accepting this flow of sheaf in a way that will help him and not harm him

There is another beautiful concept in the Ohev Yisroel that I will Bezras Hashem elaborate on at a later point. But it's this yesod, once internalized can give the person the proper attitude and mature handling of the Internet, of the overall sex drive, and all those aspects of our lives that can and often does create turmoil for us. Is Internet horrible? Well, there is no denying that there is lots of devastation in its wake, tons and tons of corruption, spiritual disease in the forms of porn, pedophile, adultery, and real sick sick stuff. And yet so much good!! A kollel wife with some business sense can support her husband and run a company within the 4 amos of her

home. With being careful with guidelines , filters etc , a press of a button her and poof!! Goods get shipped, another click and a record of delivery, another click and payment received and a great Shefah of parnassah comes into the home and very possibly in the exact design and "Keli" that Hashem Himself designed. Countless shiurim on the internet. Wealth of Torah on the Internet. Baali Teshuvah created by internet exposure of many wonderful websites that open up a new whole world for them. Partners in Torah. Tzedakah raised via Internet. GYE itself. Even in the secular world no everyone uses the Internet in a negative way. Medical advice, marriage advice, access to therapeutic tools and a wealth of real wisdom used correctly.

And so, Internet comes from Hashem. Of course, if a human being can thrive and not use it at all then I'm very happy for him. But for the most of us, it's a real reality in our lives that cannot be avoided altogether. And so, we are left with a choice. It can become a real great gift for us to reach great heights or it can be a real stumbling block into destruction. We have the responsibility of accepting this flow into a source of berachah and not the reverse. This can be said of internet ,of having sex, of eating, of drinking, of sleeping, or relaxing, of every function in our lives. Hashem gives us all of this for our benefit. We need to learn how to accept it properly.

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Re: yechida's reflections

Posted by yechidah - 10 Feb 2012 14:26

Mezuzah

Contains kedusha within home

Encourage us to isolate ourselves

From harmful influence

Though seemingly restrictive

Actually brings abundant blessing

Light & Warmth

Within the home itself

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Re: yechida's reflections

Posted by yechidah - 16 Feb 2012 14:39

From the yeshiva.net

How to Deal with Addiction

The Fear of Setting Yourself Free

By: Rabbi YY Jacobson

Rage Therapy

A man visiting a bar each evening, would routinely throw glass cups at the bartender and at the people sitting around and drinking. Yet he always made sure to follow up his violence by pleading for forgiveness. "I suffer from uncontrollable rage and I am deeply ashamed of it; please forgive me for my embarrassing and unforgivable behavior," he would always say.

Finally, the bartender made an ultimatum with the man. He could not come back to the bar unless he underwent therapy for a full year. The man consented. He did not show up at the bar any longer.

After the year finally passed, the man showed up at the bar one evening. Lo and behold he took a glass and threw it right at the bartender.

“What’s going on?” the bartender thundered.

“Well, as you have suggested, I went to therapy,” the man replied, “and now I am not embarrassed anymore.”

Animal Laws

This week's Torah portion (Mishpatim) deals with the laws of animals that damage other people's animals or property (1). Say, for example, your domesticated usually well-behaved dog goes berserk and it suddenly attacks and bites another person's or dog in a public place. Or your domesticated bull suddenly and uncharacteristically gores and kills another bull. What's the law?

For the first three incidents, says the Torah, the owner of the bull pays for only half of the damage. Since it is unusual for the bull to let loose and gore somebody, the owner of the bull was not expected to be vigilant against it. Therefore, he is not deemed completely responsible for the loss and he splits the loss with the owner of the wounded animal.

This is true only for the first three incidents. After three incidents of such aggression, it is now established that this bull (or dog) is of a destructive nature and the owner is expected to guard his animal and is fully responsible for all damages done as a result of his failure to guard it (2).

Is "Repentance" Possible?

How about reorientation?

Can a bull or any other animal that went astray, resume their original status of innocence?

Yet, says the Talmud (3). This can be achieved in two ways. Either the owner rigorously trains his animal until its disposition is transformed from an aggressor to a restful animal. Another option states the Talmud, is to sell the animal or grant it as a gift to another person. With a new owner and new patterns and schedules, the Halacha (Jewish law) assumes the animal, coming from a species that is usually domesticated and well behaved, to be nonviolent until it is proven destructive again (4).

The Psychological Dimension

We pointed out numerous times that each law of the Torah contains in addition to a concrete, physical interpretation, also a psychological and spiritual rendition. This is one of the primary functions of the Jewish mystical tradition -- Kabbalah and Chassidism -- to explain the metaphysical meaning behind each law and Mitzvah of the Torah and the Talmud.

How can we apply the above-mentioned set of laws to our personal lives?

The Mystical Animal

Each of us possesses an animal within, an earthy and mundane consciousness that seeks self-preservation and self-enhancement. In the Jewish tradition, in contrast to some other traditions, the human animal is not seen as inherently evil and destructive, only as potentially evil and destructive.

Originally, when we are born, the animal within our psyche is innocent and even cute, like a cute little puppy. Its primary goal is merely to preserve its existence, to gratify its natural quests, and to enjoy a good and comfortable life. However, if our animal consciousness is not educated, cultivated and refined, this cute innocent animal can become a self-centered beast; sometimes the beast can turn into a monster, prone to destroy itself and others in its quest for self-enhancement and self-aggrandizement. Sometimes our animal can become addicted to various things (food, drugs, nicotine, alcohol, sexuality etc.) to desperately fill a void it's experiencing.

Many people's animals do indeed become, at one point or another, damaging forces, causing pain to themselves or to others. Yet there are two categories of damaging human animals. One

who's moments of aggression are seen as unusual deviations, and one in whom these destructive patterns become common behavior.

In cases where the animal is generally moral and decent and its act of destruction is an unusual anomaly, the Torah states, we ought to be more understanding of the "owner" of the animal. Nobody is entitled to gore or bite another human being ever, yet practically speaking we need to remember that even the most gentle husband could lose himself and raise his voice in rage and even the most loving woman may, in a moment of stress, make an obnoxious comment. It is painful, mends must be made, but it's not the end of the world.

As long as the offender acknowledges his or her wrongdoing and accepts accountability for it, understanding and forgiveness should follow.

To be human is to err. Our goal is not perfection but accountability. Life will sometimes throw a curveball your way and in the shock that follows you may lose yourself and begin to "gore." As long as you are accountable for your actions and words, your negative behavior is considered an "anomaly," an aberration to your natural self.

But, if the incidents of abuse and destruction persists -- for example, if a husband continuously shouts at his spouse or children, or a person in leadership position shatters the lives of people under his control, or a wife has only derision for her husband, or a person cannot control their food or sexual addiction -- this behavior should not be condoned. We are dealing with an animal whose selfish, destructive and unhealthy inclinations have become the norm.

Making mistakes is part of life. But when these mistakes become regular habits, without being controlled and stopped, they are dangerous. Now they have turned into a life style, a routine, sometimes an addiction. The owner of this kind of animal cannot excuse himself or herself by saying, "I did not realize, I did not know." He or she must take the bull at its horns (pun intended) and control it.

But how does such an animal return to its original innocent status? How does an animal gone wild regain the trust of the people it has hurt so badly? How can you change your life around?

Two Paths to Recovery

Two roads are available.

The first is a rigorous process of self-refinement, in which the animal learns to confront and challenge its deepest fears and urges and to de-beast its abusive character.

Yet, even before you manage to work through all of the dark chambers of your wild animal, the teachings of Judaism present another alternative as well: To change the jurisdiction of the animal.

Take your animal and submit it to the higher power, to the property of G-d. Even before elevating your animal to a higher realm, surrender it to the higher reality. Take your rage, your addictions, your depression, and your fear and submit them to G-d.

From G-d's perspective, the universe is created anew at every single moment. You, I and all of existence are being re-created at each and every moment. So right now at this moment you can put your past demons to rest and start anew. You are a fresh newborn.

Talk to your animal, and reflect together on the following truth. Yes, I know that you have a complicated past and I am not denying that; I know you believe that you are prone and addicted to all types of behavior. But right now, my dear animal, we will look to the present, and we will live in the present. You and I were just created anew. With a clean slate. So let us finally begin to live. For real.

Yes, I know it is scary to really feel that you do not have luggage from the past and that you need to take full responsibility for your future, but please let us muster our courage and view ourselves from the perspective of existing in G-d's domain. In His world, everything is recreated each moment. We can liberate ourselves from our past and defy ominous predictions of our future, as long as we do it now.

If you are serious, your animal will listen.

The Prisoner's Dilemma

I read this fabulous story: ([click here for the full story & article by Dov Greenberg](#))

In the 16th century, an innocent Jew was thrown in prison by a feudal baron who gave him a life sentence. For some reason, this tyrannical baron decided to show the man a bit of mercy. He told him, "Look Jew, you're my prisoner for life, there's nothing that will change that. But this I will do for you: I will grant you one day of freedom a year during which you can return to your family. Do whatever you want. I don't care which day you choose. But remember, you have only one day a year."

The man was conflicted. Which day should he choose? Should he choose Rosh Hashanah, to hear the sounding of the shofar? Yom Kippur, the holiest day of the year? Passover, to celebrate a seder? His wedding anniversary?

This prisoner, not being able to make up his mind, wrote a letter to one of the rabbinic leaders of that generation, the Radbaz, asking for his advice.

The Radbaz said the prisoner should choose the first available day. Whatever it is, grab it now, don't wait — be it a holiday, a Shabbat, a Monday, a Wednesday.

A Flood of Positive Energy

This was a marvelous reply. More important, it holds true for us as well.

Practically speaking, take your self and your animal and submit them to G-d, by submerging yourself in goodness and holiness. Fill your days and nights with meaningful and good behavior, with the study of Torah, the observance of Mitzvos, with acts of goodness and kindness and with a life of productivity and meaning, and much of the evil of the animal will wither away.

Posted by tehillimzugger - 16 Feb 2012 16:58

where's the link for the full story and article?

Posted by ZemirosShabbos - 27 Feb 2012 22:59

thank you yechida, i printed this out to read later

Posted by yechidah - 28 Feb 2012 13:18

About our “livelihood”

Re: yechida's reflections

Posted by tehillimzugger - 28 Feb 2012 17:06

hmmmm

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Re: yechida's reflections

Posted by yechidah - 29 Feb 2012 13:39

Warm Socks

Freezing day

Comfort & delight

Soothing warmth

Often overlooked

Yet a very special gift

In life

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Re: yechida's reflections

Posted by yechidah - 01 Mar 2012 13:44

Soul in driver's seat

Body in passenger seat

For when Body takes the wheel

The Road will lead to Hell

And yet the Soul driver

Cannot neglect & ignore her passenger

They need to work together

Towards a pleasant ride

Leading to the Gates of Heaven

Body trusting Soul's intuition

Driver/Soul encouraging Passenger/Body

With words of wisdom and encouragement

Allowing stops for rest, food and drink

All along the journey

Towards their glorious destiny

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Re: yechida's reflections

Posted by ontheedgeman - 01 Mar 2012 14:33

Whooooa!!! Awesome.

[yechida wrote on 01 Mar 2012 13:44:](#)

Soul in driver's seat

Body in passenger seat

For when Body takes the wheel

The Road will lead to Hell

And yet the Soul driver

Cannot neglect & ignore her passenger

They need to work together

Towards a pleasant ride

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Re: yechida's reflections

Posted by yechidah - 02 Mar 2012 13:29

Barren Trees of Winter

I see you in my mind's eye

The glory of your Spring Past

Warming my heart

To the full beauty of your Spring to Come

Your current state of silence

Having its own beauty

Appreciating your essence

Even when your fullest expression is hidden

Beneath the surface

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