

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 Kedusha - 09 Nov 2009 14:21

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You read the Zohar during lunch? No wonder you're known as the Heiliger Guard!

Re: yechida's reflections

Posted by yechidah - 09 Nov 2009 14:22

Guard

Thank you for sharing this

and I like your taste of the something you read while you munch

the concept of Hashem as friend is very relieving to me personally and I'm sure to many of us here as well

I'm happy that our Friend showed you this Zohar

which means He also like the taste of the something that you read while you munch

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Re: yechida's reflections

Posted by Kedusha - 09 Nov 2009 14:34

I believe that one of Rashi's explanations of Hillel's statement: "Mahn d'Sani Lach, Lechavrach Lo Sa'avid" (what you don't want done to you [literally, what is hateful to you], don't do to your friend) is that "your friend" refers to the Ribono Shel Olam.

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Re: yechida's reflections

Posted by letakain - 09 Nov 2009 14:51

a song once sung in a choir i heard

"without a friend

how can one live

noone to share with

noone to give

we're all part of a whole

that brings us all together

we're klal yisroel!"

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Re: yechida's reflections

Posted by yechidah - 09 Nov 2009 16:22

There is a book called "You are not alone" by Esther Gross about dealing with anxiety
(Haskama by many, including Rav Twersky)

It comes with a worksheet

Including 20 "Positive Self-Talks"

And here they are

The day you were born the world became a brighter place

You are beloved. You were created in the image of Hashem

View the world as having been created especially for you

You are a wonderful and worthy person

You deserve to be treated with respect

You deserve to feel good right now

You may be vague about the details of your journey, but choose the pathway of life. Hashem will usher you along the way.

It is easier to have courage when someone believes in you. I believe in you

You are more capable than you imagine yourself to be

You can face your fears and work to overcome them. Hashem has given you amazing strength to heal

If you feel brokenhearted, realize that Hashem has the ability to save you in the blink of an eye

The world around you is full of radiant beauty and abundance, so that you will have a constant reminder of Hashem

You have all the resources you need to have a joyous life

It's possible to become whatever you choose (yechida's not sure about that one)

Your courage to do Hashem's will in the face of grief increases your merit

Hashem is always with you, when you are awake and when you sleep

Whenever you feel overwhelmed, surrender your worries to Hashem

You are an individual WITH YOUR OWN TIMING FOR GROWTH AND DEVELOPMENT (my "bardichev" font-very important)

It's possible to acquire inner peace

I treasure you

It's a very good book

If you know anyone who has anxiety issues, buy this book for them

(and no, as far as I know I am not related to author)

Another very good book is "When Panic attacks" by David Burns

(not related to him either)

Anxiety is also a big trigger for many of the unhealthy behaviors discussed here

We run to what we perceive is safe, when we want to run away and block out what is really causing you to panick

Can't deal with something, you try to escape

And we escape to a bad place.

So we learn to find a pleasant healthy place to run to.

Our Friend made that place for us

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Re: yechida's reflections

Posted by yechidah - 09 Nov 2009 17:03

Anxious

by Laurie J Jeanneret

Thursday, October 31, 2002

Please look away from me

before I start to cry

No there doesn't have to be a reason

and I can't tell you why

No, nothing happened

No one caused me pain

Don't stand there and look like that

While I scream out in the rain

You don't understand

and I can't make you see

You don't know what it's like

this hell inside of me

It cries and it screams

It twists and it turns

It flails and it writhes

and deep inside it burns

I want the inside out

I want the outside in

I want to make it go away

but just how do I begin

I talked to counselors and doctors

I tried even family and friends

but no matter how they tried to help

I always reach dead ends

I yearn to have friends near me

but I scream to be alone

I want to go and live a life

but from the safety of my home

The nights - they hurt the most of all

It's worse when I'm alone

My soul cries out to be set free

It chills me to my bones

Can't someone help me?

Someone help me please?

I beg for your forgiveness

I'm down on bended knees

I see the knife and the pills

It's me I think of first

but I can't do it not again

it's them I'll hurt the worst

I want to die alone for me

but it's for them I live

Their love and heart they offer me

They have so much to give

I see their smiling faces

I feel their warm embrace

How could I think of leaving them

No, I'll stay here in this place

They say the road is long

and I've found that it's uphill

Each step I slide a half a step

but I'll make it up I will

Still the hell is mine to bear

You've done all that you can

and every day I'll take a step

but will you hold my hand?

you think these

feelings are not common
among our brothers and sisters of
Klall Yisroel?of all ages,
but especially our youth?
and if don't hold out for them the right hand,
they will desperately grab the wrong one,
and we know where that path leads.

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Re: yechida's reflections
Posted by letakain - 09 Nov 2009 18:41

oh, man....
that was totally written for me before gye.....
wow.
keep them coming yechida- they're gold!!!

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Re: yechida's reflections
Posted by habib613 - 09 Nov 2009 18:42

did you read my mind?

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Re: yechida's reflections
Posted by yechidah - 09 Nov 2009 20:10

If These Walls Could Talk

by Christelle Duvenage

If these walls could talk,
you'd know my body is dead,
my mind has been taken over,
that's why I am so scared,
I can't control it,
anger is making me blind,
I've been left here on my own
chained to a hate of some kind.
If these walls could talk.

If these walls could talk,
you'd know about my fears,
about all those nights I screamed for help,
about all my fallen tears.
You'd know about the demons
haunting me at night,
you'd be able to help me
keep my fire alight,
if these walls could talk.

If these walls could talk
they would say that it's all right,
God sends His angels
to look over me at night.
They'd encourage me,
say though I am alone
it doesn't mean I'm on my own.
He watches me, from above
and showers me with all His love,
if only these walls could talk.

end of poem

the walls are screaming,
crying for that precious child in you,
echoing the voice that cannot speak anymore,
but no one else hears,
the walls scream and scream,
no one hears,
so the child in you leaves,
and frantically takes hold of that hand,
the wrong hand,
that will lead to an escape,
into oblivion,

where you can't hear the walls screaming anymore

I'm not sure why I am doing this

I can't take much more of it

the walls are screaming

take the right hand!!

where is it?

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Re: yechida's reflections

Posted by yechidah - 09 Nov 2009 20:40

I love moishe flinker

since that day many years ago when I read his diary

I will never forget Moishe Flinker

my brother

Excerpts from YOUNG MOSHE'S DIARY

by Moshe Flinker

written when he was sixteen years old; two years later he died in Auschwitz.

Chanukah in Nazi-occupied BelgiumM

December 4, 1942

"Now I end today's notes. I hear a heavy sigh coming from my mother. I had thought that in honor of Chanukah, salvation, or at least a part of it, might have come; instead, we get new troubles.

December 7, 1942

During the last few days nothing important has occurred, either to me or around me. We lit the fifth candle tonight, and Chanukah, the Feast of Lights, is drawing to a close. I cannot hope any longer for miracles on this Chanukah. Every day more and more Jews are being deported- now from one place, now from another. They say that the Germans have special personnel who go around town trying to find out where Jews are living, and they show the Germans these locations, and the Germans come and take our brothers away.

December 12, 1942

Thursday was the last night of Chanukah. My father, young brother, and I lit the candles which we had obtained, though not without difficulty. While I was singing the last stanza of the Chanukah hymn "Maoz Tzur", I was deeply struck by the topicality of the words;

Reveal They sacred mighty arm

And draw redemption near,

Take Thy revenge upon that

Wicked people that has shed the blood

Of those who worship Thee.

Our deliverance has been long overdue,

Evil days are endless.

Banish the foe, destroy the shadow of his image.

Provide us with a guiding light.

All our troubles, from the first to the most terrible one, are multiple and endless, and from all of them rises one gigantic scream. From wherever it emanates, the cry that rises is identical to the cries on other places or at other times. When I sang "Maoz Tzur" for the last time on Chanukah, I sang with emphasis- especially the last verse. But later when I sat on my own I asked myself: "What was the point of that emphasis? What good are all the prayers I offer up with so much sincerity? I am sure that more righteous sages than I have prayed in their hour of anguish for deliverance and salvation. What merit have I that I should pray for our much-needed redemption?"

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Re: yechida's reflections

Posted by yechidah - 09 Nov 2009 20:43

From the Diary of Moshe Flinker on Why the Jews are

Suffering

Dutch born Moshe Flinker (1926-1944) was from a wealthy, orthodox

family. His parents fled with Moshe and his six siblings to Brussels,

there they survived most of the war. In his diary, Moshe expresses the

pain he feels for the spiritual plight of his brethren.

Moshe and his family were sent to Auschwitz, where he and his

parents perished.

(November 30, 1942)

Now I return to the question mentioned above and its solution: what can God mean by all that is befalling us and by not preventing it from happening? This raises a further question, which must be settled before we can proceed further with the main problem. This second question is whether our distress is part of the anguish which has afflicted the Jewish people since the exile, or whether this is different from all that has occurred in the past. I incline to the second answer, for I find it very hard to believe that what we are going through today is only a mere link in a long chain of suffering. I find it difficult to believe this primarily because of the effect that the restrictions and persecutions are having on me, but I know that it is very difficult to base the solution to a problem of such importance solely on personal feelings. Doubtless the Spanish persecutions of the Chmelnicki massacres in 1648, for example, or other periods of anguish also affected our people greatly, as they were happening. Possibly the impression made by those events was even greater than today's events make on me – this may be assumed from the appearance of false messiahs, etc. But personal impressions are not all-important, because there are sometimes events of minor importance whose repercussions are very great, and vice-versa. We should therefore compare our sufferings and theirs in order to find the difference between them. First of all, we see that in former times the persecutions were always localized. In one place Jews were very badly treated, while in another they

lived in peace and quiet. Secondly, and perhaps more important, is the official character of our oppression today, and the organization created solely to persecute us. This difference is really very obvious. Unlike the Spaniards, for instance, who gave our religion as their reason, the Germans are not even trying to justify their persecutions; it is enough that we are JEWS. The fact that we were born Jews is sufficient to explain and justify everything.

To the first difference, we may add another; that today it is quite possible to destroy the entire people of Israel. The following example may explain this better. In the Middle Ages when an enemy besieged a city, he attacked it with fire and hurled stones into it, and also tried to breach the walls with large and sturdy battering rams. The strongest of the soldiers would grasp the ram and begin smashing at the walls. The people of those time thought that this was the height of strength and power. At the most, when a few dozen more men came to demolish the walls, the enemy reached the limit of its manpower and strength. But today we see that even a small child could destroy a whole city. One only has to connect a bit of dynamite to an electric current, and a mere touch of a finger can destroy the strongest wall in an instant. So it is with respect to our sufferings. In olden days – for example in Crusader times – our ancestors thought that the climax of persecutions had been reached; but today, without swords or weapons, we see persecutions a thousand times more severe. The explanation is that today everything is highly organized. They arrange and organize and arrange, until perhaps only one in a thousand is able to flee or hide. And why can they now organize everything in a manner

that was not previously possible? The reason is, and here we return to our second main difference, that with the Germans everything is official, everything is done according to the law. The law condemns us. Just as there is a law against stealing, so there is a law to persecute the Jews. So we thus see that there really is a difference between our sufferings since our exile and our anguish in these terrible times. And because of this difference we have reason to ask: Why does the Lord not prevent this, or, on the other hand, why does He permit our tormentors to persecute us? And what can be the result of these persecutions?

The answer to these questions does not seem difficult to me. We know that we were expelled from our country for our great iniquities; therefore, if we wish to return we must first completely repent of our evil ways and then we shall be able to go back to our land. However, the prophet foretold that we would not return because of our righteousness but as a result of the evildoing of our enemies and of our agony at their hands (such as happened in Egypt). It would have sufficed had God let us suffer the simple miseries we have borne until now. There is, however, one further difficulty, namely that even if we already deserve to be redeemed because of our great sufferings, there is the danger that the Jews themselves will not want to be redeemed. I have often asked my Jewish acquaintances what they think the state of affairs will be after the war, and I have always received the same answer – that everything will be as it was; we shall continue to stay where we now live and life will go on as before. But this is not God's will, and He has therefore removed the

Jews from the houses and cities where they lived, and now they all
wholeheartedly desire to return to our Holy Land, the Land of Israel.

Source: Young Moshe's Diary, Yad Vashem, Jerusalem 1971, pp. 26- 29.

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Re: yechida's reflections
Posted by yechidah - 09 Nov 2009 20:54

From the Diary of Moshe Flinker Comparing Tisha B'Av to
the Plight of the Jews

Dutch born Moshe Flinker (1926-1944) was from a wealthy, orthodox
family. His parents fled with Moshe and his six siblings to Brussels,
there they survived most of the war. In his diary, Moshe expresses the
pain he feels for the spiritual plight of his brethren. Moshe and his
family were sent to Auschwitz, where he and his parents perished.

Tisha'bAv 5703

August 10, 1943

Today it is two thousand five hundred and twenty-nine years since the
destruction of our first Temple. On this day we recall our people, from the
defenders of the walls of Jerusalem to the victims of the Gestapo, who have
fallen in the name of their people and their Lord.

On this day our thoughts go to all our people, wherever they may be, and
especially to that part of our precious few who bear the greatest and heaviest
load of the burden of exile. Only a few years ago, when we had attained the
apparent quality of civil rights, it seemed that the burden borne by Israel for so

many years had disappeared completely.

That it is why it has struck us again with greater cruelty and force. Today the majority of our people is suffering. These people, who only a few years back were living comfortably in their cities of exile, are now God knows where.

Perhaps they are laboring in the mines of Silesia; perhaps they are slaves on the fields of Russia. Who knows, and who can tell us? On this Tisha b'Av, in these days of incomparable trouble, we are united with all Israel, united in agony and pain.

On this Tisha b'Av of the 5703 our eyes shall fill with tears but we shall not cast down our heads.

Our troubles and our plight shall replace our prayers, and they shall come before the throne of the Lord to intercede for His people.

On this memorial day we shall lift our heads and straighten our backs, for we most assuredly know that the blood of our people which has run like water, will not remain unavenged; vengeance shall certainly be exacted.

On Tisha b'Av 5703 the only prayer which we lay at the feet of the Lord is that the magnitude of His mercy will equal the immensity of the troubles which have assailed and continue to assail our unfortunate people.

In one of the thousands of pamphlets from the agony of exile, which are microcosms of the entire Diaspora and which demonstrate the universality of our affliction, I found the following lines (May God hear them):

Sunken portals

Erect anew

Temple and hall,

Upon foundations

Because of Thy awe – inspiring deeds

The Eternal People will trust in Thee

Thy power shall be exalted forever

As in the time of their redemption.

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Re: yechida's reflections

Posted by yechidah - 09 Nov 2009 21:54

yecheda will never forget 16 year old Moishe Flinker

Moshe Flinker wrote his last entry in September 1943 near the time of

Rosh

Hashanah:

"I am sitting facing the sun," he wrote. "Soon it will set; it is

nearing

the horizon. It is as red as blood, as if it were a bleeding wound. From

where does it get so much blood? For days there has been a red sun, but

this is not hard to understand. Is it not sufficient to weep, in these

days

of anguish? Suffering stares at me as on every side and in every

direction,

and still further troubles appear before your eyes. Here a man and

woman,

both over seventy, are taken away. There you meet a Jew who has been

hiding

and has no money to live, and elsewhere you meet a Jew whose fortune has

gone because he invested it in dollars, which for some unknown reason

have

become worthless. Trouble never ends . . . And every time I meet a child

of

my people I ask myself: 'Moshe, what are you doing for him?' I feel

responsible for every single pain. I ask myself whether I am still

participating in the troubles of my people, or whether I have withdrawn

completely from them."

(_Young Moshe's Diary: The Spritual Torment

of a Jewish Boy in Nazi Europe_ [Jerusalem:

Yad Vashem, 1979], p. 122 [ellipses in the

original].)

This from a young man who had been marked for death along with the other

Jews in Europe! And yet *he* felt "responsible for every single pain."

Moshe Flinker gives new meaning to the ancient teaching _melamed shekol

Yisrael arevim zeh bazeh_ (all Jews are responsible to one another). The

question he asks himself at the end of his diary is the one that all

Jews

must ask themselves this evening and in the ten _yamin noraim_ to

follow.

L'shanah tovah.

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Re: yechida's reflections

Posted by yechidah - 09 Nov 2009 22:17

September 6, 1943

[.] Now that I have reached the end of the first notebook of my diary, feelings of thankfulness come over me: first to our Lord, the Lord of Israel, who has protected me and my family in such terrible times, and who has given me the privilege of understanding and knowing His divine guidance and heavenly protection; and second, my thoughts turn to my teacher, my master, and my guide-Mr. Grebel-whose memory has not left me from the moment I left the Hague, and about whom I have written little because I did not feel that my soul was pure enough to speak of this most beloved and dear man.

My Lord, so close art Thou to me and yet so far. I search for Thee constantly, my thoughts go out unto Thee, and my acts as well. My Lord, my Lord, do not abandon me. Hearken to my pleading voice, and have mercy and compassion on me.

this Yid.....it's like I know him

makes you proud to be part of Klall Yisroel

I remember him quoting chazals and pesukim of tanach in his diary

I forgot the detail because it was many years ago

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