

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 - 25 Dec 2009 14:04

and the next post is the next piece of Tanya

have a wonderful Shabbos,my dear friends

and I daven that there should great progress in the awareness of this holy site at the Agudah Convention in Chicago

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Re: yechida's reflections
Posted by yechidah - 25 Dec 2009 14:07

Here is a quote of the next piece of chapter 26 which we will start explaining afterwards

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Sound advice has been offered by our Sages on cleansing one's heart of all sadness and any trace of worry about mundane matters, even a sadness or worry caused by the lack of such essentials as children, health, or livelihood.

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The advice is contained in the well-known saying of our Sages: 10 "Just as one recites a blessing for his good fortune ('Blessed are You, G d,Who is good and does good'), so must he also recite a blessing for misfortune."

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The Gemara explains¹¹ that this does not mean that he recite the same blessing (for the blessing in a case of misfortune, G d forbid, is “Blessed are You, G d, the true Judge”); rather, the implication is that one should accept misfortune with joy, like the joy in a visible and obvious good.

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For it, too, is for the good, except that it is not apparent and visible to mortal eyes, for it stems from the “hidden (spiritual) world,” which is higher than the “revealed (spiritual) world,” whence derives an apparent and revealed good.

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The latter emanates from the letters vav and hei of the Tetragrammaton (the Four-Letter Divine Name, composed of the letters yud hei vav hei), while the former derives from the letters yud hei.¹²

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This is also the meaning of the verse, ¹³ “Happy is the man whom You, G d (spelled yud hei), chasten.” Since the verse speaks of man’s suffering, only the letters yud and hei are mentioned.

Man sees misfortune only because he cannot perceive that which derives from a higher, hidden level of G dliness. In truth, however, the “misfortunes” are actually blessings in disguise. On the contrary, they represent an even higher level of good than the revealed good, since they originate in a higher world.

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For this reason, our Sages of blessed memory stated¹⁴ that the verse, ¹⁵ “Those who love Him shall be as the sun when it comes out in its might,” refers to the reward of those who rejoice in their afflictions.

G d always rewards man “measure for measure.” What is the connection, then, between rejoicing in affliction and “the sun”? Also, why are those who rejoice in affliction described as “those who love G d”? The Alter Rebbe now explains that since misfortune is really nothing but a disguise for the higher form of good that derives from the “hidden world,” the question as to whether it will bring man either joy or misery depends on his priorities. If he deems his physical life all-important, he will indeed be miserable, while if nearness to G d is his primary concern he will rejoice, since nearness to G d is found in greater measure in the “hidden world,” whence derives the good that is hidden in misfortune.

Those who rejoice in suffering are therefore called “lovers of G d,” and are rewarded by being granted the vision of “the sun emerging in its might.” Since in this world they disregarded externals and ignored the veil of misfortune hiding the good within, choosing instead to concern themselves with the deeper aspect of good and G dliness lying behind the veil, G d rewards them in the World to Come “measure for measure,” by casting off the veils that surround Him, and revealing Himself in His full glory to those who love Him.

For the Four-Letter Divine Name, signifying G d in His Essence, is compared to a sun, and the Name Elokim, signifying G d as He is clothed and concealed in the created universe, is compared to a veil shielding the created beings from the intensity of its rays; as it is written, ¹⁶ “A sun and a shield (respectively) are Hashem (i.e., the Four-Letter Name) Elokim.” In the World to Come, the “sun” will emerge from its “shield”, i.e., the Four-Letter Name will no longer be veiled by Elokim, and it will shine forth “in its might” as a reward for those who love Him.

This, in summary, is the explanation contained in the following paragraphs.

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For one’s joy in affliction stems from the fact that being near to G d is dearer to him than anything of the life of this world,

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as it is written: 17 "For Your lovingkindness is better than life"

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Now, the nearness to G d is infinitely greater and more sublime in the "hidden world," for 18 "there the concealment of His power is lodged"; and it is also written, 19 "The Most High abides in secrecy."

Both these verses indicate that the "hidden world" contains a higher aspect of G dliness than the "revealed world." Since the "hidden world" is the source of seeming affliction, he who loves G d rejoices in it, for it represents a greater nearness to G d than revealed good, which derives from the "revealed world."

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Therefore he is found worthy of seeing "the sun emerging in its might" in the World to Come, when the "sun" will emerge from the "sheath" in which it is hidden in this world, and will then be revealed.

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This means that what is presently the “hidden world” will then be revealed, and it will shine forth and glow in a great and intense revelation upon all who seek refuge in Him in This World, taking shelter in his “shadow”, the “shadow of wisdom,” which is presently in a state of “shade” as opposed to revealed light and goodness. I.e., they find shelter and refuge even in that which presents an external appearance of “shade” and darkness, whereas the light and goodness contained in it is concealed. This is sufficient explanation for the understanding.

To return to our original point: When one considers that whatever appears as suffering is actually a higher form of good, he will no longer be saddened or worried by it.

Rav Jacobson said that this is a very very difficult piece of Tanya to explain.

Not because it is hard to understand, but because in light of pain, you can take rational thought and philosophy and throw it in the garbage.

As beautiful as an explanation on suffering can be, when a person is in pain, these explanations do not ring true, it is not something that registers in the heart.

Like this story of this Rosh Yeshiva who was also a very wealthy businessman. His business was in lumber, and he made a huge investment and purchased a large amount of lumber and put it on the ship to sell.

And the ship sunk.

Which basically means that in an instant he lost all his money and also now had great debts.

They were afraid to tell him the bad news.

The town chose a Talmid to tell him.

He approaches his Rebbe and asks him this question. The Gemora says that you have to accept the bad with joy, I don't understand, how is this possible?

So the Rebbe without skipping a heartbeat, starts to explain how Hashem controls everything, and He is good. so everything is good etc. etc.

The Talmid protests "but it feels bad?"

The Rebbe keeps at it "True, it feels bad, it's a challenge, but this is what a Yid is supposed to do, to see the good in everything, even seemingly bad things"

"But I still don't understand"

So the Rebbe patiently explains it again.

Then the Talmid says " I still don't understand but let me give a practical example. Let's say someone would tell you right now that all your lumber sunk in that ship you sent, and you became a pauper and a debtor overnight, would you have to accept this with joy just like a real happy occasion?"

"Yes" the Rebbe says. "Absolutely"

The Talmid persist "you mean to tell me that you would have to accept that news that you would dance with joy? because it really really really is good, so you would dance with great great joy?"

“Absolutely”

So the Talmid tells him

“REBBE, START DANCING!!”

And the Rebbe grasps what he is being told, that he lost everything, and he FAINTS.

When the Rebbe revives ,the first words out of his mouth was:

“Now I don’t understand the Gemora either”

Rav Jacobson related that he was in Yerusholayim at a conference where a professor gave a beautiful lecture for a hour and a half on why evil exists in the world, why it makes sense, and why a human being can accept this with grace.

An 18 year old girl was there.

She raises her hand.

She says “Professor, have you ever been in a cancer ward for children”

He says “No”

She says “ I have just come from that cancer ward for children. I was there for 2 months. Why don’t you go to that ward and give your lecture there?”

That hour and a half of a magnificent edifice of a beautiful exotic and brilliant lecture was shattered to smithereens.

And justifiably so.

He was never there. He cannot give the lecture.

Because brilliance cannot shed light on suffering.

Only personal experience can.

Pain is a different planet. It is a world onto itself. A world on its own.

You have to be cautious with people in pain, and you have to be very humble when dealing with such a human being.

Just as people who have not experienced the Holocaust who philosophize about why or why not it happened.

Even the biggest talmid chacham, the biggest Rosh Yeshiva in the world is a first class JERK for even making such an attempt..

A man who was in Aushwitz, in Treblinka, in Dachau-he can talk about it, he could believe, he could not believe, because he has paid a dear price for his believing or not believing.

Only a person who went through this hell, like the Klausenberger Rebbe, he could debate with a survivor and try to convince him to believe and to keep mitzvos, because if the the survivor yells at him, how do you expect me to believe, they hung my father, they gassed my mother, they shot my brother, they burned my child, the Rebbe can talk to him because he can tell him they did that to me too. My whole family was wiped out too. All ashes and dust There is a deep link. They are in a sense in the same world of pain. They could talk to each other. He has a right to talk, to convince, to give comfort, to advise, to direct.

So before going on ,

please keep this in mind.

Because this piece of Tanya is explaining the good with suffering.

But not as that philosopher giving that lecture at a conference.

This is a lecture within the Cancer Ward itself.

With humility, with sensitivity, with great empathy.

And it is a normal for anyone in pain not to want to listen to anyone who tells him that the pain is good for him or her.

That is why one has to really be humble when speaking to someone in pain about what they are going through.

It takes a special person to be able to do this.

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Re: yechida's reflections

Posted by yechidah - 25 Dec 2009 17:21

Obstacles? Deal with Them Now

by: Brian Cavanaugh

An old farmer had plowed around a large rock in one of his fields for years. He had broken several plowshares and a cultivator on it and had grown rather morbid about the rock.

After breaking another plowshare one day, and remembering all the trouble the rock had caused him through the years, he finally decided to do something about it.

When he put the crowbar under the rock, he was surprised to discover that it was only about six inches thick and that he could break it up easily with a sledgehammer. As he was carting the pieces away he had to smile, remembering all the trouble that the rock had caused him over the years and how easy it would have been to get rid of it sooner.

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Re: yechida's reflections

Posted by yechidah - 25 Dec 2009 17:34

this is powerful

and gives us hope despite the fact that we see that streak of darkness within us

Weakness or Strength?

by: Author Unknown, Bits & Pieces, August 15, 1996, Economic Press Inc

Sometimes your biggest weakness can become your biggest strength. Take, for example, the story of one 10-year-old boy who decided to study judo despite the fact that he had lost his left arm in a devastating car accident.

The boy began lessons with an old Japanese judo master. The boy was doing well, so he couldn't understand why, after three months of training the master had taught him only one move.

"Sensei," the boy finally said, "Shouldn't I be learning more moves?"

"This is the only move you know, but this is the only move you'll ever need to know," the sensei

replied.

Not quite understanding, but believing in his teacher, the boy kept training.

Several months later, the sensei took the boy to his first tournament. Surprising himself, the boy easily won his first two matches. The third match proved to be more difficult, but after some time, his opponent became impatient and charged; the boy deftly used his one move to win the match. Still amazed by his success, the boy was now in the finals.

This time, his opponent was bigger, stronger, and more experienced. For a while, the boy appeared to be overmatched. Concerned that the boy might get hurt, the referee called a time-out. He was about to stop the match when the sensei intervened.

"No," the sensei insisted, "Let him continue."

Soon after the match resumed, his opponent made a critical mistake: he dropped his guard. Instantly, the boy used his move to pin him. The boy had won the match and the tournament. He was the champion.

On the way home, the boy and sensei reviewed every move in each and every match. Then the boy summoned the courage to ask what was really on his mind.

"Sensei, how did I win the tournament with only one move?"

"You won for two reasons," the sensei answered. "First, you've almost mastered one of the most difficult throws in all of judo. And second, the only known defense for that move is for your opponent to grab your left arm."

The boy's biggest weakness had become his biggest strength.

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Re: yechida's reflections
Posted by yechidah - 25 Dec 2009 18:25

Like Barley Bending" by Sarah Teasdale

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Like barley bending
In low fields by the sea,
Singing in hard wind
Ceaselessly;

Like barley bending
And rising again,
So would I, unbroken,
Rise from pain;

So would I softly,

Day long, night long,

Change my sorrow

Into song.

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Re: yechida's reflections

Posted by Momo - 27 Dec 2009 08:31

YOU ARE SOMEBODY SPECIAL!!!

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Re: yechida's reflections

Posted by yechidah - 28 Dec 2009 13:23

Thank you Momo

may we see the specialness of every Yid

this one I have heard many times but it rings just as true as the first time I heard it

Stone Soup

Author Unknown

Many years ago three soldiers, hungry and weary of battle, came upon a small village. The villagers, suffering a meager harvest and the many years of war, quickly hid what little they had to eat and met the three at the village square, wringing their hands and bemoaning the lack of anything to eat.

The soldiers spoke quietly among themselves and the first soldier then turned to the village elders. "Your tired fields have left you nothing to share, so we will share what little we have: the secret of how to make soup from stones."

Naturally the villagers were intrigued and soon a fire was put to the town's greatest kettle as the soldiers dropped in three smooth stones. "Now this will be a fine soup", said the second soldier; "but a pinch of salt and some parsley would make it wonderful!" Up jumped a villager, crying "What luck! I've just remembered where some's been left!" And off she ran, returning with an apronful of parsley and a turnip. As the kettle boiled on, the memory of the village improved: soon barley, carrots, beef and cream had found their way into the great pot, and a cask of wine was rolled into the square as all sat down to feast.

They ate and danced and sang well into the night, refreshed by the feast and their new-found friends. In the morning the three soldiers awoke to find the entire village standing before them. At their feet lay a satchel of the village's best breads and cheese. "You have given us the greatest of gifts: the secret of how to make soup from stones", said an elder, "and we shall never forget." The third soldier turned to the crowd, and said: "There is no secret, but this is certain: it is only by sharing that we may make a feast". And off the soldiers wandered, down the road.

"The miracle is this - the more we share, the more we have." - Leonard Nimoy (THIS IS MR SPOCK TALKING)

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Re: yechida's reflections
Posted by yechidah - 28 Dec 2009 13:48

Tanya 26-part 6

There are stories in the Gemora about “Gam Zu LeTovah” And about “Everything that Hashem does is for the best”

Rav Jacobson reviewed some of those stories in the shiur. And then he said as follows(some of the words are mine)

These stories seem negative, but there was hidden good in them, and then everyone is happy, because the good is revealed.

But we have a hard time relating to these stories

1-Many of these stories have an open miracle connected to it. Sand becomes Arrows. A servant is really Eliyahu.

2- A few days after the crisis, everything is fine and dandy-the problem disappeared.

But we sometimes face problems that do not go away quickly or not at all. Whether it is health issues, parnassah issues, children issues ,and morality issues, character issues, that are ongoing, that have consequences for a very very long time and even for generations. A sensitive person can go insane just reading the tragedies recorded in the news, who cannot cry when a bus of Yidin is blown up , leaving many dead and many devastated families. We have a hard time relating to stories where though stressful in the beginning, everything turns out just fine in the end. Because in real life, it could very well be that Yanky commits suicide, his father dies of a heart attack and the mother become a mere shell of herself. and the Rebbe sinks into some sick behavior and is kicked out of his school. and of course another school accepts him to wreak havoc on a new group of students and has the privilege of meeting some nice new mothers, whom of course it is his task to give chizzuk to, because your husband may not appreciate what a true Aishes Chayil you are, but of course I do.

Until Moshiach comes, and Hashem reveals Himself to us in an open way, we will find that

many things that occur in this world are not understandable to us frail small human beings.

And to explain this previous mentioned Tanya is not an easy task.

It is based the EXTREME EXTREME doctrine ,empathized by the Baal Shem Tov about how far reaching “Hashgacha Pratis” works in this world.

We say the words all the time.

But we often do not see it.

We see chaos.

And requires a lot of Emunah to really really internalize that even what looks to us as chaos is really “Hashgacha Pratis”- Divine Providence.

Even the color of the tissue box that you use to blow your nose.

There are 2 worlds.

A hidden world, and a revealed world.

The revealed world is our world , and even the many spiritual worlds are in a revealed state.

Then there is the hidden world.

Yud Hei-hidden worlds

Vav Hei- revealed worlds

Rav Jacobson explained in kabalistic terms why this is so in detail

But the core of what he said was that just like a human being cannot be defined by the fact that he gave a good speech.

Why not?

because there is a deep deep well beneath in a human being that goes way way beyond his power of speech, and certainly way way beyond one good speech that he gave.

Same is true with Hashem

Hashem is not define by one good Speech He gave.

His good speech are the created revealed worlds. This is all we see .

His essence, which is the deepest part of Himself, is the hidden worlds.

Until Moshiach comes, we cannot grasp this part of Him.

So when that “hidden” world comes into ours, it appears to us as DARKNESS..

“Yotzer Or U’Borei Choshech”

Light is connected to the world of Yetzirah, a lower world. (the tefillin of the hand)

Darkness is connected to the world of Beriah, a much higher world (the tefillin of the head)

Darkness comes from higher inner world. The light is so blinding that we cannot see anything.

This is not a Darkness that is lower than light; to the contrary, it transcends light, it transcends our world, we are not vessels that contain this light, so we only see absolute darkness.

Just as we cannot stare straight into the great light of the blinding sun.

Hashem’s greatest blessing on this earth.

Sun.

Warmth ,Light, and Happiness

But you cannot look at the sun directly.

We would go blind.

To much exposure to the sun, and there is a big risk of skin cancer.

We are unable to accept the full beauty of the sun in all its power and intensity.

At that level , the sun is DARKNESS.

When Moshiach comes we will be able to accept the brilliance of the sun in its full power and glory. Not only will it not damage us, but it will heal us completely. But now, we cannot benefit from it.

On those hot scorching days of bright sun ,we cannot take it, we want to hide from it.

Close the blinds, put on the air conditioner, and stay inside.

As bright as it is outside, it is darkness to us.

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Re: yechida's reflections

Posted by yechidah - 28 Dec 2009 14:40

Faults

They came to tell your faults to me,
They named them over one by one;
I laughed aloud when they were done,
I knew them all so well before, --

Oh, they were blind, too blind to see
Your faults had made me love you more.

Sarah Teasdale

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Re: yechida's reflections
Posted by letakain - 28 Dec 2009 16:28

hope ur havin a good day!

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Re: yechida's reflections
Posted by bardichev - 28 Dec 2009 16:33

[yechida wrote on 28 Dec 2009 14:40:](#)

Faults

They came to tell your faults to me,
They named them over one by one;
I laughed aloud when they were done,
I knew them all so well before, --
Oh, they were blind, too blind to see
Your faults had made me love you more.

Sarah Teasdale

yechida i must be "moideh" this is the first poem i read in a long time

just long enoughe before my ADDDDDDDD kicks in

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Re: yechida's reflections

Posted by yechidah - 28 Dec 2009 19:14

Boredom is the root of all evil - the despairing refusal to be oneself.

(Soren Kierkegaard)

there is truth to this. Alot of yeshiva bochurim in the last year of high school and first year of bais midrash suffer from this dangerous boredom

(some of us have the opposite problem-too little time, and alot of stress from many responsablities but this is a different issue,not the one here)

if a boy cannot sit and learn all day,and does not yet have college or work to keep them in the productive mode,then we have a serious problem that escalates into real major internal issues.

Boredom with yourself means that in reality you do not feel good about yourself and where you are heading. There is nothing wrong with wanting "free" time. But people that know themselves and are happy being themselves know how to fill up that free time to fulfill what they need to do and even enjoy doing. There are a lot of very healthy and very enjoyable things to do. Not every enjoyment is of an unhealthy kind. Not at all.

I heard that a Rosh Yeshiva told a boy who was not learning well, but loved to draw, to cut second seder but to go to an empty classroom, or his dorm room, and draw away. and that afterward the Rosh Yeshiva wanted to see his talented drawings and artwork.

This Rosh Yeshiva understood what this particular neshamah needed at that point in time.

A positive outlet

And an escape from that dreaded and deadly boredom.

this "bittul torah" is the mitzvah of "pikuach nefesh"

because boredom triggers a lot of the behaviors that cause many of the unhealthy addictions that plague our youth.

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Re: yechida's reflections
Posted by bardichev - 28 Dec 2009 19:40

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Re: yechida's reflections

Posted by yechidah - 28 Dec 2009 19:45

Thank you heilegah bardichev

My dear brothers and sisters

There is a creative power within all our souls that can break that boredom discussed above

Daven to Hashem to let Him allow your soul to open up and be truly free

Breadth of Thought by Rav Kook

When your soul is creative, you must create ideas and thoughts. You cannot restrict yourself to superficial learning. The flame of your soul spontaneously rises. You cannot restrict its progress.

Breadth of thought is the unceasing demand that every creative person requires of himself.

Superficial learning can restrict thought and muddle it at birth. Constant learning with superficial constancy increases the malady of narrow-mindedness.

With all our strength, we must be redeemed from that. We must deliver our soul from the oppression of its straits. We must deliver it from Egypt, from the house of slavery.

Orot Hakodesh I, p. 177

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