4/16  Writings - on containing 1991?
On "Complaining:"
The Torah portion and reading on Friday, February 1991, was on the story of the Hebrew people bitterly "complaining" to Moses about the hardships, the pains, and insecurity of living and wandering in the desert. "Why did you take us out of Egypt?" "Yes, we were slaves—but we did not suffer hunger and pain, we were protected against the..."
Cold at night, and the heat of the day!"

Moses, in turn, complained to God about the ingratitude, and the lack of understanding of God's will for his people. As part of a new service, created and conducted on 2/191, by Shelley Platt and B.J. Altschul, a group of 4 or Ami members were asked to comment on that...
emotionally loaded word "complaining". Jody Kalen has there as the representative of the young ones in the congregation and I myself am not always so sure into which age group I belong — and so decided to look at that sometimes puzzling word "complaining" in light of my lifelong interest in etymology.
I took the word "complain" in my hands—and to Webster’s Dictionary—and let it "communicate" to me. The first thought that came was: "Oh, he (or she) never does anything but complaining.

The first syllable, "com..." means (or "con...") means and "annoying" as in "community, conference, commission, and "communicating". "Plain", the second
syllable, means "pain," (and hurt) as in "plain-
tive," and "plaintiff."

Holding the word
in my hands, the first
thought that came was:

"Oh, he (or she) never does
anything but complain-
ing!" And then it hit
me that I was "complain-
ing" myself.... about
the complainer.
That I was not listening
and I was not hearing
the complainer's pain,
his suffering, his grief!
But then the word grew too heavier in my hand, and I began to hear that, really, occurs when people are "complaining"? They are sharing their hurt, their grief (with me). Do it really nothing but "complaining"?

By now, I no longer felt that way. Because by now, the "com" syllable was telling me: The com-
planning person and I are in this together. It includes me. To share her pain, she must trust me; she (and he) must trust my opinion and my judgement.

The bond in my hand by now, is saying: "That, together, can you do about the pain. The unhappiness, the grievance, the complainant's need?"
"complaint"

The first word in my hand, the complaint seems to spread itself around the basic weighty issues of life and living. The very first sound the newborn child utters is his cry for breath, for life itself; it ends the announcement of his arrival. It is also his first complaint. From now on, until he can use language as he uses
his crying, his complaining, as the only means (or at least the main) means of communication—and even of contact with the He cries, i.e., he complains when he is hungry when he hurts; then he is cold (or too hot); then he is lonely and needs human touch. No human being can long survive without the human beings to provide the very basics of life.
Joel 672-4640

25 Sept
Health March 25
1:15 pm

bring shah to Pat

L

CeLe 276-0581
Complaining.

The Torah portion, and reading, on Friday, 1991 was—
—and part of a new service written by Shelley P. and B.J.
was on the story of the Hebrew people’s complaining to Moses about the hardships, pains, and insecurities of giving and gathering in the desert—blaming them...

I asked to comment on the meaning of the word “complaining.”

I took the word to compose Webster’s dictionary: to

"Complain" Utterance of, or..."
sheering of pain, displeasure, annoyance, grievance.

Contrary, commentary, contradiction.

Contact, communication, art and contact.

"plain", as in means

"pain", displeasure
insecurity, anxiety, and pain, as being comparable to those 40 years of the Israelites' wandering.
"complaining"

I took the word to
Webster’s Dictionary:
"plain" as in "plaintive"
and "plaintiff"
By now, the word "complaining" — still in my hand — has taken on the weight of the survival
"Complaining" in my hands, and let it 'communicate' to me. The first thought that came was: "Oh, he never does anything but complaining!" And then I was complaining (about the complaint) myself! That I was not listening, and I was not hearing his pain, his grief, his suffering.

But then the quarrel was in my hand, and I began to hear, and to think, really, is the complaining person doing this or is it real? Is it really nothing but complaining? By now, holding the word in my hand, I no longer feel that way. Because, by now, it includes me. To share her pain, she must trust me, she must trust my opinion and my judgment.

And the word in my hand tells me that she must, by now, say something to herself like: What, together, can we do about my pain?

The announcement of his arrival; it is also his first complaint.

From now on, until he can use language, however simple, he uses his crying, his complaining as the only means of communication and of contact. He cries when he is hungry, when he hurts, when he is cold (or too hot); when he is lonely and needs human
touch. No human being can survive without other human beings, to provide the very basics of life and living. 

By now, the word "complaining" in my hand, has taken on the weight of the survival of the world and of the human race. "War and tyranny, freedom and peace — without the re-

sponsibility and the gift of complaining of sharing our pain and our suffering with compassionate others, our higher life — as we know it — would not exist."
On "Complaining."

The Torah portion and reading on Shabbat, Friday, 1991, was on the story of the Hebrew people's bitter complaining to Moses about the hardships, pains, and insecurities of living and wandering in the desert—blaming him: "Why did you take us out of Egypt?" Yes, we were slaves there, but we did not suffer hunger and pain; we were protected against the cold at insecurity, and anxiety, as being comparable to those forty years of the Israelites' wandering in the desert with much of its pain and complaining.

Almost a year later, as part of a new service, created and conducted by Shelley Platt and B.J. Altschul, a small group of OR AMI members were asked to comment on that emotionally loaded...
night and the heat of the day." Moses, in turn, complained to God about "this ungrateful people" and their lack of understanding of God's will for them. Last year, at Passover time, we invited the refugees who had recently arrived from the Soviet Union to Dr Ami's Shabbat service, sharing with them how we could well understand their feelings of homesickness.

I loaded word—and concept—"complaining." Tody Katzen spoke as the representative of the young ones in the congregation. Not always too sure to which age group I belong, this is my comment. With a life-long interest in love, etymology, I took the word "complaining" in my hands—and to Webster's Dictionary and let it communicate to me: The first
yllable, "com..." (or con...) means "together," and "sharing," as in community, conference (compare communicate, etc.) -- plain the second syllable, means (among others) "pain," and hurt, as in "plaintive" and "plaintiff." Holding the word in my hands, the first thought that came to my mind was: "Oh, he (or she) never does anything but complaining!" And then

The "con..." syllable in my hand -- and in my mind -- was telling me: The complaining person and I, the listener, are in this together. To share her pain, she is trusting me, my opinion, and my judgement. And that, by now, takes on the meaning of: what, together, can you do about the pain, the unhappiness, the grievance, the complainer's need? And now,
it hit me that I was complaining myself --- about the complainer! Then, the word grew heavier in my hands, and I began to hear: "What really occurs when people are complaining?" "They are sharing their pain, their grief, their disappointments --- maybe even their hopes and wishes. Does it really nothing but "complaining"?"

By now, I no longer felt that way. By now, it seems to take on a new meaning.

- heip-

the word complain in my hand seems to spread itself around the basic, weighty issues of life, and living. The very first sound the newborn child utters is his cry for breath --- for life itself. It is his first communication: the announcement of his arrival! It is, also, his first complaint. From now on, until he can use language, he uses his
crying, his complaining, as the only (or, at least, the main) means of communication - and even of contact. He cries, i.e. he complains, when he is hungry, when he hurts, when he is cold (or too hot); when he feels lonely and needs human touch. No human being can long survive without other human beings to provide the very basics of life and living.

I wonder, how the Exodus story with all Israelites' complaints would have ended in the Torah? Or has it ended? And does the Israelites' complaining to Moses now mean that they were willing to share with him, and with God - some of the responsibility for their lives and their future?
1) Come with me, I have something to complain
utterance of, or sharing of pain
displeasure, annoyance

grievance
law: a charge, or
accusation
helpful word in my hand and let it
communicate talk with me.
When I got beyond: "She does nothing but complain."
What does she do? She is sharing her pain, her hurt, her grievance, her annoyance with me. Isn't really nothing but complaining? By now, holding the word,
I no longer feel that way. Because, it now includes me. She must trust me, to share her pain, she must trust me, trust my own opinion, trust my judgement. And the word in my hand tells me—
she must, by not say to herself something like:

What, together
there exist syllable
con, that together can we do
about my grievance,
your pain, my unhappiness, my pain, my need.
I continue to hold the word “complain”—and now speech gets heavier and seems to spread itself around the basic, weighty issues of life and living.

Suddenly the first sound the young child uttered...
his crying with
his first breath
the his announcement
of his arrival
is also his first
complaint. From
now on, until he
can use language,
he uses his crying
his complaining
as the only means of
7) He cries when he is hungry, when he hurts, when he is cold, and when he is lonely. He complains or cries, but he needs no human being can survive without other human beings to provide the very basics of life, and
By now the word "complaining" has taken on the weight of the survival of the human race.

or freedom — without the gift of complaining, of

har and tyranny —
91 sharing our pain and our suffering with compassionate others higher being a life as we know it would not exist