

Home of Gibbor120

Posted by gibbor120 - 18 Aug 2011 21:06

Hi,

I introduced myself, not long ago, [Here](#). But I have grown since then, and have outgrown my small house in the "Introduce Yourself" part of town. I am a Jr. Member and soon will be a "Full Member" IY"H, so I decided I needed to build a new house in a new neighborhood. I looked around at different neighborhoods and saw some spectacular houses in "Wall of Honor". I see that [Zemmy](#) and [Bards](#) have built here among others, so I decided to plant myself here as well. I will hopefully build some walls of honor myself, and continue to make great friends along the way.

I plan to use this as my main posting thread. So please come in and make a l'chayim, or enjoy some chocolate babke and fresh brewed coffee, or just stop by to say hello.

It's a privilege to dwell among such chashuve yidden!

=====
=====

Re: Home of Gibbor120

Posted by belmont4175 - 30 Nov 2014 07:51

Mazel Tov!

Although I'm quite new here, its an inspiration to know that yes IT IS POSSIBLE to reach sobriety if only.....

May you be Zoche to many more great accomplishments in life.

BeHatzlacha

=====
=====

Re: Home of Gibbor120
Posted by ineedchizuk - 30 Nov 2014 12:29

Mazel tov, gibbor!

Thanks for being such an inspiration.

Your comments are gold!

=====
=====

Re: Home of Gibbor120
Posted by cordnoy - 30 Nov 2014 16:24

I echo the above mazel tov's, and I am constantly in awe of your ~~perfectionism~~ clarity and inspirin' and well-pointed posts.

b'hatzlachah

=====
=====

Re: Home of Gibbor120
Posted by ZemirosShabbos - 01 Dec 2014 22:45

Mazel tov!

what a beautiful occasion!

keep up your great work. you post such well-thought posts and help so many people with your analysis, insight and encouragement!

=====
=====

Re: Home of Gibbor120
Posted by gibbor120 - 01 Dec 2014 23:23

Thank you all for your well wishes! It means a lot to me.

=====
=====

Re: Home of Gibbor120
Posted by Shlomo24 - 02 Dec 2014 22:20

wow amazing!

=====
=====

Re: Home of Gibbor120
Posted by dd - 03 Dec 2014 17:18

Like cordnoy already said i echo all the above Mazel tovs!!!

and you sure are a inspiration for all of us.

KOMT!!!!

=====
=====

Re: Home of Gibbor120
Posted by Kedusha - 04 Dec 2014 20:43

Mazal Tov, Gibbor!

Welcome to the club for

Warning: Spoiler!

=====
=====

Re: Home of Gibbor120

Posted by gibbor120 - 16 Dec 2014 00:12

It's been a while since this best seller has been mentioned in GYE's hallowed halls. For the benefit of those who never knew, as well as those that would like a review....

WARNING: Once you start, you may not be able to stop!

[The Original Harry's Son:](#)

[Harry's Son Without Commercials :\)](#)

=====
=====

====

Re: Home of Gibbor120
Posted by Kedusha - 16 Dec 2014 03:08

There are no words to describe what fond memories this brings back.

We miss you, Heiliger Bardichev!

=====
====

Re: Home of Gibbor120
Posted by Dov - 17 Dec 2014 01:57

Sweet! Thanks

=====
====

Re: Home of Gibbor120
Posted by cordnoy - 06 Jan 2015 09:24

[gibbor120 wrote:](#)

I'm not sure where to post this because it is in regards to SSA which I do not have a problem with B"H. I have loads of other things to worry about, but SSA is not one of them.

However, I heard something on a Dr. Sorotzkin MP3 about it that I thought was interesting. He says, that contrary to popular thought, there is no evidence that it's cause is genetic or biological. Until the gay rights groups took over, he says that it was well documented that SSA is caused by a person not developing a proper gender identity. Most often because of a distant/cold father and an over controlling mother.

I don't want to start a controversial topic. I just thought that it might help some people. So

pleeeeeease don't use this thread to debate the topic. I am curious if some of the people dealing with SSA identify with what Dr Sorotzkin said.

Have nothin' smart to add; just one word: Wow!

And many after this post agreed and understood it.

b'hatzlachah to all

=====
=====

Re: Home of Gibbor120
Posted by cordnoy - 16 Jan 2015 15:47

[gibbor120 wrote:](#)

I saw a great quote:

***"Good decisions come from experience
Experience comes from bad decisions"***

I have a helluva of experience then.

=====
=====

Re: Home of Gibbor120
Posted by gibbor120 - 16 Jan 2015 23:03

rabbiavishafran.com/private-matters/

Private Matters

by Rabbi Avi Shafran

It comes as something of a revelation to many to confront the Rambam's treatment of kiddush Hashem, or "sanctification of Hashem's name" for the first time. One definition of the concept in Hilchos Yesodei HaTorah, 5:10 – perhaps its most essential one, has nothing to do with readiness to give up one's life or to act in a way that presents a good image of a Jew to others.

To be sure, that the Torah commands us to be willing to perish rather than violate certain commandments (or any commandment – even custom – in certain circumstances) is well-known to most Jews with a modicum of Jewish knowledge. And the understanding that living an upstanding life, exemplifying honesty and sterling demeanor, is also a form of kiddush Hashem is likewise widely recognized. The Gemara in Yoma (86a) famously describes various amora'im's examples of such projection of Jewish personal values, labeling them kiddushei Hashem.

What is surprising is the Rambam's statement that kiddush Hashem is something that can be accomplished as well entirely in private. In fact, particularly in private.

"Anyone who violates, willingly, without any coercion, any of the precepts of the Torah..." reads the Rambam's psak, "has profaned the name of Hashem..."

"And likewise," the halachah continues, "anyone who refrains from a sin, or performs a mitzvah, not because of any this-worldly concern, nor threat, nor fear, nor the seeking of honor, but only because of the Creator, praised be He, has sanctified the name [of Hashem]."

It would seem that the core of kiddush Hashem isn't an act's effect on others, which it needn't have, but rather the fact that it has been freely chosen, out of pure, selfless devotion to the Creator. Dying al kiddush Hashem, in other words, is but a manifestation of such selflessness. But it is selfless devotion to the Divine that itself truly defines kiddush Hashem.

Elsewhere (Peirush Mishnayos, last commentary in Makkos), the Rambam writes that such performance of any mitzvah, or refraining from any sin, out of pure selflessness and desire to do Hashem's will is the key to Olam Haba. "It is of the fundamental beliefs in the Torah that when a person fulfills a mitzvah... fittingly and properly, and does not join with that performance any ulterior motivation... but for its own sake, with love... he has merited eternal life [Olam Haba]."

The Rambam there presents that idea to be what Rabbi Chananya ben Akashya meant in his famous Mishnaic dictum about Hashem's gifting us with many mitzvos as a means of affording afford us merits.

It's not easy, of course, to do something purely out of altruistic, Hashem-focused motive. We do myriad mitzvos daily, but their very daily-ness allows them to easily be muddled by habit. There are tefillos recited but with scant thought about their meaning, brachos recited as mumbled formulae, tefillin that we sometimes notice suddenly on our arms and heads, with meager memory of having consciously donned them. Even "Lisheim Yichud"s – intended to focus our attention on what we're doing – are themselves relegated to rote.

We are, moreover, constantly subject to the pressure of our peers – the knowledge that it just won't do to eat at that restaurant with the less-than-ideal hechsher, or to miss a tefilla b'tzibbur or regular shiur. And even in the relative privacy of our homes, well, we want our spouses and children to think well of us, no?

But when those moments of potential pure choices appear, when decisions to act, or to not act, are unaffected by rote and impervious to considerations of honor or other's expectations, they are gold mines of potential kiddush Hashem.

That our contemporary world offers us such moments was the message of Rav Avrohom Schorr in his Motzoei Shabbos message at this past year's Agudath Israel national convention. He noted an irony: modern technology presents us with challenges that are, by very virtue of their ease and privacy, free from influences like fear or honor. The only motivation we have to stand up to and overcome such challenges is yiras Shomayim, our freely chosen and sincere choice to accept Hashem's will.

Rabbi Schorr asked the large gathering to consider why Hashem has given us such challenges,

which did not confront any Jewish generation until our own. The answer, he said, is clear: "Because He wants to bring about the time of nisgadalti viniskadhashti"; He wants to offer us the opportunity to accomplish kiddush shem Shamayim.

It's in our hands in a way it has never been in any other ones, ever.

=====
=====