

Tatti, Tatti, please, just for today

Posted by 1daat - 30 Jun 2010 03:35

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"hi; I moved here from the Introduce Yourself thread cause I'm already introduced."

--Briuit's suggestion for starting my new thread.

Anyway, here I am, day 31. Fast is over in 12 minutes. But who's counting. I've been on GYE for a couple hours. More than is probably ok for me, but when I need it I need it.

Making some real friendships, no secrets, just chizuk, love and reminders that when all is said and done, we are left with hishtadlus and bitachon.

It's relatively quiet on the yh (no caps. I wouldn't give it the kovod, malach or not) front. Thank you all for reminding me not to be caught off guard, lulled into some sense of "having won" the battle. Please, keep reminding me!

ok for tonight. Maariv and eatz.

Chazak Chazak chevra.

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Re: Tatti, Tatti, please, just for today

Posted by nederman - 11 Oct 2012 04:12

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I have removed some of my yetzer hara. For example I used to resent my wife quite frequently for many things, now I only feel resentment very rarely.

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Re: Tatti, Tatti, please, just for today

Posted by think good - 11 Oct 2012 08:27

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Sorry I don't get it.

How does reading Feeling Good remove the yetzer hara?

So you feel good about yourself,wife life .... but the yetzer hara is still there!

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Re: Tatti, Tatti, please, just for today

Posted by nederman - 11 Oct 2012 08:45

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No. The book just applies cognitive methods to depression. I don't care about depression, although it's important, I do care about the cognitive methods.

Consider the following quote from the Mesillas Yescharim:

ONE WHO WISHES to watch over himself must take two things into consideration. First he must consider what constitutes the true good that a person should choose and the true evil that he should flee from; and second, he must consider his actions, to discover whether they appertain to the category of good or to that of evil. This applies both to times when there is a question of performing a specific action and to times when there is no such question. When there is a question of performing a specific action, he should do nothing before he weighs the action in the scale of the aforementioned understanding. And when there is no such question, the idea should take the form of his bringing before himself the remembrance of his deeds in general and weighing them, likewise, in the scales of this criterion to determine what they contain of evil, so that he may cast it aside, and what of good, so that he may be constant in it and strengthen himself in it. If he finds in them aught that is evil, he should consider and attempt to reason out what device he might use to turn aside from that evil and to cleanse himself of it. Our Sages of blessed memory taught us this in their statement (Eruvin 136), "It would have been better for a man not to have been created... but now that he has been created, let him examine his deeds. Others say, 'Let him "feel" his deeds.' " It is to be seen that these two versions constitute two sound beneficial exhortations. For "examination" of one's deeds refers to an investigation of one's deeds in general and a consideration of them to determine whether they might not include certain actions which should not be performed, which are not in accordance with God's mitzvot and His statutes, any such actions to be completely eradicated. "Feeling," however, implies the investigation even of the good actions themselves to determine whether they involve any leaning which is not good or any bad aspect which it is necessary to

remove and to eradicate. This is analogous to a person's feeling a garment to determine whether its material is good and sturdy or weak and rotted. In the same respect he must "feel" his actions by subjecting them to a most exhaustive examination to determine their nature, so that he might remain free of any impurities.

Now consider the following list of cognitive distortions which often create our feelings, such as cravings, panic, fear, anger etc.

All-or-nothing thinking: You see things in black and white categories. If your performance falls short of perfect, you see yourself as a total failure.

Overgeneralization: You see a single negative event as a never-ending pattern of defeat.

Mental filter: You pick out a single negative detail and dwell on it exclusively so that your vision of all reality becomes darkened, like the drop of ink that discolors the entire beaker of water.

Disqualifying the positive: You reject positive experiences by insisting they "don't count" for some reason or other. You maintain a negative belief that is contradicted by your everyday experiences.

Jumping to conclusions: You make a negative interpretation even though there are no definite facts that convincingly support your conclusion.

Mind reading: You arbitrarily conclude that someone is reacting negatively to you and don't bother to check it out.

The Fortune Teller Error: You anticipate that things will turn out badly and feel convinced that your prediction is an already-established fact.

Magnification (catastrophizing) or minimization: You exaggerate the importance of things (such as your goof-up or someone else's achievement), or you inappropriately shrink things until they appear tiny (your own desirable qualities or the other fellow's imperfections). This is also called the "binocular trick."

Emotional reasoning: You assume that your negative emotions necessarily reflect the way things really are: "I feel it, therefore it must be true."

Should statements: You try to motivate yourself with shoulds and shouldn'ts, as if you had to be whipped and punished before you could be expected to do anything. "Musts" and "oughts" are also offenders. The emotional consequence is guilt. When you direct should statements toward others, you feel anger, frustration, and resentment.

For example, cravings are an instance of magnification (see list.) This is just a list of well-known ones.

So if you read the book you see that what the Mesillas Yescharim says is possible (actual cases) and you see how to do it.

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Re: Tatti, Tatti, please, just for today  
Posted by Dov - 11 Oct 2012 16:13

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Dear Think Good,

[Think wrote on 11 Oct 2012 08:27:](#)

Sorry I don't get it.

How does reading Feeling Good remove the yetzer hara?  
So you feel good about yourself, wife life .... but the yetzer hara is still there!

Great question!

Here is a post of mine a while back  
<http://www.guardyoureyes.org/forum/index.php?topic=5649.msg144861#msg144861>, but the part I want to share w/you here is this (with a few adjustments):

And finally, a bit on being happy:

AA teaches that 'feeling good' is not the point of it all. And, of course, so does the Torah. And no, the directive to serve G-d with joy is not 'putting happiness as the goal'. Quite to the contrary, many tzaddikim (the Mesillas Yeschorim 300 years ago, and modern ones are Rav Noach Weinberg and Avigdor Miller, zt"l among many others) have told us that happiness is a *byproduct* of living right. They explain that the function of true happiness is to 1- let one know they are on the right track, and 2- to energize right-living with real power. Zest comes from happiness. Hashem wants our zest! B'chol levavchem, shteit. Happiness is nothing but power, energy - it is not life itself. Even Rav Noach, who taught the "Five levels of Pleasure" and that G-d *created* us for happiness, explained (as does Mesillas Yeschorim at great length) that the only Happiness we were *really* created for is the Greatest Happiness - Deveikus in Olam haboh. All else is nice, but ultimately false as a goal in and of itself. As Shlomo haMelech wrote: "and I

said of simcha, mah zo osah? - What does it do?" He means what does it **do** - it does not actually *do* anything. Rather, it helps you do, for it energizes whatever we do, but it has no intrinsic value in the long run. Hey, this is Torah, here. Torah is about the long run - doing G-d's Will. Living right. Not "being happy". This is called growing up for me.

And as both my rebbis and I'havdil my goyishe sponsor told me, "if you are living sober and *still* not happy, it probably means you are going about things the wrong way. Change the way you are doing it and get some help. Maybe it's chemical, or maybe it is something else that you do not see at all yet." Change (not just the cash kind of change!) is G-d's *gift* to us. Feeling unhappy is the 'burr under the saddle'. It's not that much more, really.

So let's be sober *and* happy.

Dear Nederman,

That list of cognitive distortions was a great one, and b"H I learned each of them from my SA sponsor and buddies. Sure, I *heard* them at times in shmoozen, with therapists or in sformim or books...but I started to actually **learn** them in my own recovery from my sponsor. Learning how to let go of certain silly or dysfunctional inner beliefs is central to the recovery I was mekabel from the AA's, too. So thanks for that list of some of them.

Rav Leibeleh Eiger was asked by his father why he went to the Maggid (or someone, there are different versions of this story). He answered that he learned there is a G-d in the world. His father then called in the cleaning lady and asked her who made the world and she said "Hashem, of course!" and turned to his son and said something like, "apparently, you wasted your time there. You could have learned that from her right here, too!"

Rav Leibeleh answered, "She says - I *know*."

Books *tell* us - even the Torah only *tells* us. Learning from real people in the real adventures of daily living allows us to really know the great things you refer to. So let's keep posting about our struggles in living with these things today, calling and PM'd each other about them, and really

growing together.

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Re: Tatti, Tatti, please, just for today  
Posted by nederman - 11 Oct 2012 17:12

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Are you then saying that reading Feeling Good is at least somewhat helpful?

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Re: Tatti, Tatti, please, just for today  
Posted by 1daat - 12 Oct 2012 05:39

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Nedsky,

In my book, if you can controil your urges with cognition (talking to yourself, mussar,etc) then you're probably not an addict. Being an addict is not such a wonderful badge, ya know.

guys, I know I write these waaay tooo long posts. I think something got lost. Lemme repeat: I'm now over two years clean. Not yet sober, as Dov's post on "happiness" proves--If I'm unhappy, then I'm doing something wrong. But two whole years is the kind of thing I can putin my pocket when I get one of nederman's distorted thought about having wasted my life.

Now, if you didn't respond on purpose, can I get a little honesty around here? Why did you skip that. You're giving me another complex here (it's just a saying, nederman).

Today I heard a funny joke and had a great big laugh. so I did something right.

Short form:

Priest, minister, rabbi being interviewed. What would you like them to say at your funeral. Priest: That I was a faithful servant. Minister: That I taught brotherly love. Rabbi thinks for a second and says, "At my funeral I'd like them to say....'I think he's moving'"

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Re: Tatti, Tatti, please, just for today  
Posted by Dov - 12 Oct 2012 18:02

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Yeah, 1daat. Your posts are way too long.



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Re: Tatti, Tatti, please, just for today  
Posted by 1daat - 14 Oct 2012 04:26

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Dov, waaaay toooo cool! yukyukyuk thanks

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Re: Tatti, Tatti, please, just for today  
Posted by 1daat - 15 Oct 2012 04:26

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I give up (sorry nedsky). Today I was happy all day long. Now what do I do?

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Re: Tatti, Tatti, please, just for today  
Posted by Gevura Shebyesod - 15 Oct 2012 10:35

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don't worry, be happy! ;D

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Re: Tatti, Tatti, please, just for today  
Posted by 1daat - 16 Nov 2012 22:50

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Sheesh! I just reread this and it's another megillah. Sorry, guys, it just spilled out.

Update: More on happiness:



Quote from Dov: "And as both my rebbis and I'havdil my goyishe sponsor told me, "if you are living sober and still not happy, it probably means you are going about things the wrong way. Change the way you are doing it and get some help."

More from Dov: "Change (not just the cash kind of change!) is G-d's gift to us."

Even mo Dov: "AA teaches that 'feeling good' is not the point of it all. And, of course, so does the Torah. And no, the directive to serve G-d with joy is not 'putting happiness as the goal'. Quite to the contrary, many tzaddikim (the Mesilas Yeshorim 300 years ago, and modern ones are Rav Noach Weinberg and Avigdor Miller, zt"l among many others) have told us that happiness is a byproduct of living right."

End of Dov. Start of Joel.

So I've been keeping an eye on this abiding river of unhappiness that runs as a context in my life flowing always in the background, underground in my living my day to day life. I have not been "working" on my unhappiness river. I've been davening about it, combing through GYE posts, reading Besht quotes, etc. Here's what's been revealed so far:

The unhappiness is a state of mind that I lived inside of my whole childhood, and then with the "help" of drugs and sex (not much R&R) I blot out the unhappiness.

Something has started to change. Over a few days time I remember specific scenes from childhood where I was unhappy all the time. There was nothing I could do. Life for this little guy was unhappy. That's what I've been feeling and watching over and now have memories about.

The most important part of all this, though is that along with these memories of the unhappiness in childhood, I also start remembering very specific scenes where I was talking with Hashem--in the front yard when I was twirling a weight on a string, playing army with the little green sodiers, making mud cities and rivers. Just a little boy playing and talking with Hashem. Not davening. Not praising, thanking or asking anything from Him. Just un-selfconsciously happily hanging out with Him, **HAPPILY**. It wasn't an escape from my unhappiness, from the abuse and chaos and all the rest. It was just where I hung out. Then, getting older, I remember davening at my Bubby and Zeda's house and He was there too. Not davening at cheder, but at my grandparents house, they should both be at the highest aliyya, at Hashem's very footstool. I was SO happy.

Then the abuse started. And I had to keep the anger going so i could keep myself from falling apart and crying and begging her to stop. I remember something very bad happening (possibly triggering, so deleted), and my saying to myself "I will absolutely not give her the satisfaction of crying. that's what she wants." And to keep myself strong, I had to keep the anger and resentment alive. I had to keep myself being rigid and unhappy.

All this I didn't sit down and think about. Or go to a therapist. I just davened for help to be happy. And I knew not to mess around with trying to *make* myself happy.

Nederman and all you guys who are able to correct irrational thinking. That just doesn't work for me. I've tried it and tried it. It's all left me powerless and there's been no change in the

unhappiness. There's been no change in my being unhappy because I WANTED to keep myself unhappy. I needed to keep myself resentful, or I'd break down and cry and get more shame and powerlessness. I needed to keep myself powerful.

I forgot about hanging out with Hashem and playing happily, just talking with him. I couldn't risk being soft and innocent and close to Hashem.

Now He comes and shows me the stuff above. In pictures, that I can understand. And I remember it all. and I can comfort this little guy, not for the abuse, etc, but that he had to live this way for so many years. Probably around sixty years.

At this point I wouldn't say I'm running around happily with Hashem. But a lot is changing. Davening means more. I talk with Him more. I am happy more. Not forever and ever (until Moshiach comes speedily in our days), but for pretty good hunks of time, more days than not.

How do you thank such a G-d? Parnassah's still hand to mouth; I'm still in physical pain every single day, though that's better. And with all the "stuff" still pretty much the same, I'm starting to get little flashes of "gam zoo l'tovah". Hashem, Hashem, you break me down and lift me up. You soften me and let me cry. You give me myself back a little at a time so I can handle it (v'yishmerecha). How great You are. How much chesed you shower me with after all those years of judgement. You sweeten me. You surround me with the protection and love from the guys at GYE. Even in this virtual community, it's only by virtue of Your love that it works and we feel the chizuk, the love the brotherhood. You let us pray for each other, and know that our prayers matter, they make a difference. You bring me real live people that I can share my past, all my past, and get clean with them, and share what You've brought for me now as well. Please read my heart. I cannot thank you in words.

a good Shabbos. Purim's coming. G-d willing, b'simcha.

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Re: Tatti, Tatti, please, just for today  
Posted by 1daat - 18 Nov 2012 05:49

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well I just did a totally stupid thing. I consciously and on purpose searched for and opened a bad website. I took one look and then clicked off. but that I'd get that far tells me something's totally up with me and I gotta take a look at myself and get a better filter.

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Re: Tatti, Tatti, please, just for today  
Posted by Blind Beggar - 18 Nov 2012 06:56

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I once did a totally stupid thing also. :-[ You clicked off after one look, which is a totally good thing to do. :D I hope I (we) can learn from you, Joel.

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Re: Tatti, Tatti, please, just for today  
Posted by think good - 18 Nov 2012 10:16

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a good Shabbos. Purim's coming. G-d willing, b'simcha

I really feel for you.

Lately I have some good simcha days intermingled with a down day. The down days all due to family issues which I influence but cannot control.

I try to do my own thing.  
Give help and advice when I can and give up to HaShem if nothing else works.

Not easy.

Have a simchadick day

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