

Thank you Hashem

Posted by ur-a-jew - 07 Sep 2010 17:24

Ahh what a feeling. 90 days. Thank you Hashem for sending me here and walking me along, to Guard for setting up the site and to all the wonderful members for giving me chizuk and advice all the way. I started writing this post after just being on the site for two weeks but it somehow got deleted and then I kept pushing it off. I figured once I got 90 days I would just write a whole long megilla as to what the GYE community means to me.

1. I once met a chasuva balabus who works with at-risk kids and he told me over a conversation he once had around Yom Kippur with one of these kids. He was telling the kid that on Yom Kippur we can do teshuva and our aveiros become zechuyos. The kid turns to him and says you explain to me how the XXX movie I just watched will be a zechus. The balabus turns to me and says I didn't know what to say but Hashem put the following in my mind which I told the kid. He said, I'll tell you. Because you're going to resole to change and you're going to become better and work on raising a jewsih family and you're going to meet a kid like you where who feels they were hopeless. At that point you'll tell the kid, never lose hope, you can never sink too low. I also saw the shmutz that you saw, I saw the same XXX movies, but look I was able to turn around. At that point says the balabus you'll understand how that XXX movie can be a zechus. The message hit home and the kid went on to change. All I can say is that there are a lot of interesting and unique "zechusim" on this site.

2. I've learned how to grow in Ahavas Yisroel. Just like the addiction does not discriminate neither does the site. All walks of yiddishkeit are here and the camaraderie that is displayed is trully remarkable.

3. My tefillos have improved. There are a lot of people to thank for this. Most promenantly is Dov who has encouraged me to talk to Hashem on a regular basis. Just two days ago, Jooboy wrote me something which gave me a tefilah that I now add. Hashem give me the ability to place my trust and my dependance only in You and not in any human including my wife.

4. I realize I am not alone.

5. I have hope. In the back of my mind I also had this fear that I had completely ruined my chances to be mekabel pnei moshiach and for olam haba based on my actions. Would I ever really be able to do teshuva. The site tells me that although it is hard work (as could be expected given the reward) teshuva is possible. It really is possible to stop.

6. The 12 Steps. In the past as part of my efforts to stop. I had always looked into ways to online SA meetings. It never worked in large part because I could not relate to any of the people that were members. Here I feel that I am amidst family since we are all bnei av echad. B"H I am making my way through the steps.

7. The knowledge that sex is optional. This is a hard one. But I am grateful for the knowledge and one of these years I hope to be truly able to implement it in my life.

8. Making shemiras einyayim part of my conscience. I can proudly say that for the past 90 days I have not picked up a New York Post or a New York or New Yorker magazine, all of which were part of my daily or weekly routine since they are readily available in my office. I have come to realize I don't need them and the potential triggers they bring with them.

9. A filter. After years of just saying I need one I know have one both in the office and at home.

10. No facebook. This was probably my biggest michshal in the past year. What a wonderful feeling when I click on a link that directs me to facebook and K-9 comes up to block it.

11. No youtube. Another source of anguish consumed by the canines.

12. A garden of peace. I found this book here. And anyone who has read it knows what I mean. Anyone who hasn't, what are you waiting for.

13. A better marriage. When I don't have all the baggage, things necessarily are better.

14. The daily chizuk emails, all three of them. Even if I don't always get to read them. There is a certain comfort knowing that they are there just for the looking. There is a noticeable absence when Guard is away.

15. The GYE Handbooks.

16. Virtual meetings.

17. Google chat to know that someone can check on me and the ability to offer chizzuk to others.

18. Rather than mention names and mistakenly leave someone out. I appreciate everyone who has helped me along this journey. You all know who you are. I hope to continue with you all to the next level.

My list can go on and on (and I hope to continue it but I got to work a little today). My tefillah to Hashem is that I recognize that this first 90 days is just a stepping stone along the path and that I merit to continue to stay sober day by day, and that I not forget that I was never able to do this alone so I should never think of moving away from the site and the wonderful people that I have met and continue to meet here.

Ksiva V'Chasima Tova to all.

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Re: Thank you Hashem

Posted by ur-a-jew - 31 Oct 2011 22:55

Some thoughts on Parshas Noach:

There is an extremely powerful lesson we learn from Noach's job in building the teivah. The Rishonim are seemingly troubled by Hashem's command to Noach to build one. The Ramban asks that if one were to calculate the various species of animals and birds it would be impossible for even 10 teivahs to hold them. The Ramban says that it was clearly a miracle that occurred. Which begs the question. If Hashem was going to make a miracle anyways why was it necessary for Noach to build such a big teivah. Says the Ramban, Hashem wanted to teach us that we have to do what we are capable of doing. You do your share and Hashem will take care

of the rest.

So Lesson Number 1: while you may seemingly be up against impossible odds, don't despair Hashem can accomplish for you even the impossible. So the next time you think to yourself how can I survive by never masturbating or looking at porn again. Remind yourself Hashem can help you accomplish the seemingly impossible task you just need to do your job which is staying sober today.

But it gets better I heard from someone who pointed out that Rashi is also troubled by the question. Hashem had many ways to save Noach why a teivah. Answers Rashi so that people can see Noach working on the teivah for 120 years, ask him what he's doing, learn that Hashem will be destroying the world, "and maybe they'll repent." Now we know and Hashem knew that nobody in fact did teshuva. Seemingly, the whole 120 years down the tubes. A complete waste.

Lesson number two: Its not your job to achieve results its your job to put in the effort. You may NEVER accomplish your desired goal but the Torah is teaching us that its irrelevant since your task is the work you put in. Hashem is in charge of results. Presumably that is why it took Noach 120 years. This is the ideal lifespan of a person (you should live to 120). Even if your whole life was an apparent failure all 120 years. You got to do what you to to do. So if you're are trying and putting in the effort and you fall remember Noach he seems to have fell too. 120 wasted years. But in reality someone puts in the effort their are no failures. Since those 120 "wasted" years made him the progenitor of all mankind.

Thank you Hashem for giving us a Torah to guide us through lofe.

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Re: Thank you Hashem

Posted by ur-a-jew - 01 Nov 2011 15:03

More thoughts on Parshas Noach

Reb Shamshon Rafael Hirsch says that the personalities of all future mankind were inherent in Noach's three sons. Cham comes from a lashon of heat because Cham represents "raw 'hot' sensuality." RSRH explains further that if we look at Noach's prophecy regarding Cham which he explains are from "the deepest and farthest reaching prophecies which ever a human eye was allowed to see of the future" we find an emphasis on Cham's status as an eved. Thus, we find Cham referred to as eved avodim, i.e., the epitome of avdus. And again in the next possuk Noach refers to Cham's status as an eved.

Explains Reb Hirsch that "Sensuality, uncontrolled licentiousness, is the bait by which one is led by strings into slavery. He who at all times is master of himself, who can easily control giving satisfaction to the urges of his senses, he cannot be bribed or enticed for his gold cannot

become golden chains; he can go under, die - but he cannot become enslaved."

I often think that if only had this particular tayvah I would be free and all my problems would be solved. But the Torah is teaching us that not only will I not be free but this is the thing that will enslave me, and not just simple slavery but eved avodim the epitome of slavery.

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Re: Thank you Hashem
Posted by gibbor120 - 01 Nov 2011 15:13

I like! Very true!

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Re: Thank you Hashem
Posted by ZemirosShabbos - 01 Nov 2011 15:41

beautiful!

thanks very much

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Re: Thank you Hashem
Posted by 1daat - 03 Nov 2011 01:29

"...Sheh'lo assahny ahved. You are making beautiful choices and giving us all priceless chizuk. This smells like freedom to me.

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Re: Thank you Hashem
Posted by ZemirosShabbos - 03 Nov 2011 14:20

[1daat wrote on 03 Nov 2011 01:29:](#)

This smells like freedom to me.

sniff, sniff

YEP!

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Re: Thank you Hashem

Posted by ur-a-jew - 03 Nov 2011 15:59

I have a rebbi who says that if you ask people how they know whether there is a God, they answer what do you mean it says in the possuk ??? ????? ????? ????? ?? ??? ???. He says the problem is that they know the possuk but they actually never took the time to look up and see this. This past weekend I thought about this a lot during our October blizzard after someone mentioned the problem with such an early snowstorm is that the leaves are still on the trees and the extra weight from the snow that they hold weighs down the trees. Driving around and looking at the destruction the storm caused far worse than Irene confirmed this fact. But it also made me realize that it was obvious that the World had a creator and that was why He created the season of Fall in which the leaves fell from the trees, to avoid this huge destruction. I had never really thought about it before. It pays to look up every so often. Thank you Hashem for your wonderful world.

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Re: Thank you Hashem

Posted by Gevura Shebyesod - 03 Nov 2011 16:03

We don't like the season of Fall around here.....

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Re: Thank you Hashem

Posted by ur-a-jew - 03 Nov 2011 16:09

[Gevura ShebYesod wrote on 03 Nov 2011 16:03:](#)

We don't like the season of Fall around here.....

It's a ?????? ?????? ?????

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Re: Thank you Hashem

Posted by gibbor120 - 03 Nov 2011 16:11

[Gevura ShebYesod wrote on 03 Nov 2011 16:03:](#)

We don't like the season of Fall around here.....

Ayein Sham www.guardyoureyes.org/forum/index.php?topic=3635.msg114420#msg114420

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Re: Thank you Hashem

Posted by gibbor120 - 03 Nov 2011 16:14

Thanks UAJ! Another good reminder. The older I get, the more I'm amazed that anyone can possible believe in *random* evolution. This INCREDIBLY complex world by accident!? How can so many people believe in something that so clearly makes no sense?!

I think i know the answer, but it's still amazing.

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Re: Thank you Hashem

Posted by ur-a-jew - 09 Nov 2011 01:44

A thought on parshas lech lecha/vayera

When Avraham tells Lot they need to separate he gives him a choice. You go one way and I'll go the other. Lot chooses Sodom. In this week's parsha we find that he is criticized for that decision. One could ask but didn't Avraham give him a choice? I once heard a pshat that if you examine the possukim closely you see that Sodom was never a choice. Avraham tells Lot if you go left, I will go right and if you go right I will go left. Targum Onkeles translates left and right as North and South. Anyone who knows Eretz Yisroel knows that for left to be north you need to be facing toward Yam Hemelech. What does Lot do when presented with those two options he chooses neither instead he lifts his face up, that is to the East, he sees Kikar Hayerden and chooses Sodom, something never offered by Avrohom.

Often times we are faced with a decision and we close our eyes to what's really the proper options available to us. Instead we pick something that should not have been a choice in the first place. And then when things go wrong we wonder how did we get in this mess in the first place.

One of the beauties of GYE and having a chevra to talk to is that it gives you the chance to see if your thinking is misguided and what you perceive are your options are really that.

It is a confusing and scary world and times we live in, Thank You Hashem for this small place of refuge and for helping me stay sober another day.

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Re: Thank you Hashem

Posted by gibbor120 - 09 Nov 2011 14:36

Thanks for that great insight!

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Re: Thank you Hashem

Posted by ur-a-jew - 11 Nov 2011 01:04

The following is an excerpt from Rabbi Leff's Sfas Emes email.

Sfas Emes, Zechuso Tagein Aleinu, Vayeira, 5632/33

The Sfas Emes begins this ma'amar with a quotation from the second paragraph of Medrash Rabba on this parsha. That Medrash Rabba, in turn, cites a pasuk in Iyov (19:26): "Ve'achar ori nikfu zohs; umibsari echezeh Eloka." (ArtScroll: "After my skin was stricken, they pierced me; and I see the judgment of God from my flesh.")

The Medrash -- which by definition is not the plain/simple/literal interpretation -- on this pasuk, feels that these words might just as well also have been spoken by Avraham Avinu after he had performed bris mila on himself. Viewing the pasuk in that context, the Medrash presents its reading of this pasuk: "After I performed the bris mila, many people circled around me to follow my path; and once I made this change in my flesh, I was able to see HaShem much more clearly."

The reaction of the Sfas Emes to this text signals his whole approach to this parsha. Kedarko bakodesh, the Sfas Emes presents what is, in effect, a Medrash on the Medrash. Thus, he tells us that a nekuda (a particle) of HaShem is present everywhere in the cosmos. This nekuda gives chiyus (vibrancy, vitality) to all creation. All we have to do is to remove the klipa (husk) which covers this particle, and HaShem's Presence is revealed. Just so, when the outer covering -- the foreskin -- is removed, our covenant with HaShem is evident.

Continuing with this line of thought, the Sfas Emes points out that the name of this parsha -- "Vayeira" ("And He appeared") -- tells the same story. That is, by performing the mitzva of bris

mila, Avraham pierced the outer covering that was hiding HaShem's Presence, and then (presto!) "And HaShem appeared."

I had a thought based on this Sfas Emes. Which is that this message was given davka on the mokom hamilah because when dealing with unbridled lust symbolized by the orlah we get this feeling that if we don't satisfy our desires we will die and life is not worth lifting. In reality, however, the opposite is true. It's when we remove that desire (by not succumbing to it) that we open up ourselves to Hashem's presence and real life.

On other fronts I'm in middle of a monotonous project at work that in the past would have driven me to browse and ultimately to browse for stuff I would later regret. The thought certainly crossed my mind today but just having access to the chevra and the site to come home to made browsing not even an option. So thank you Hashem (and His local emissaries Guard and everyone else here.)

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