

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 - 16 Nov 2012 16:45

Thoughts on Parshas Toldos

Never give up.

Rashi says that Yaakov was entitled to the bechor since if you put two balls in a narrow tube the one going in first will come out last. One could wonder whether this is accurate since babies move around in the womb. Moreover Rashi already commented that there had been attempts by Yaakov to leave (when Rivka passed a Yeshiva). It would seem from Rashi that while Yaakov attempted to get in the front position his efforts were always prevented by Eisav. Yaakov never gave up. His name Yaakov defines that struggle and that he never gave up. The kochos the avos obtained by withstanding their own nisyanos were imbued within us. So the

next time you are faced with a struggle and you don't succeed don't give up because you are Bnei Yaakov and Bnei Yaakov don't give up.

Thank you Hashem for helping me through all of my struggles and for helping me get up even if I slip or fall.

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Re: Thank you Hashem

Posted by ur-a-jew - 14 Dec 2012 20:01

Thoughts on Parshas Mikeitz and Chanukah

Reb Yeruchum explains the Torah's use of the word "mekeitz" as opposed to simply saying "And it was two years" based on the midrash which quotes the possuk "keitz some lchosech" and he placed for darkness as referring to the two year period during which Yosef sat in the darkness of jail. Explains Reb Yerucham that darkness has a "keitz" it is a finite creation that has an end. In contrast stands Hashem's greatness about which the possuk says "v'legedulso ain chayker." The Torah is teaching us that there is a light at the end of every tunnel because the tunnel of darkness necessarily has an end. And once the end comes -- in Yosef's case after two years -- of necessity there will be light because once the darkness ends nothing more is needed for light. We all have moments of darkness that we think will never end. But the Torah is teaching otherwise.

Perhaps this is why we celebrate 8 days of chanukah even though there was enough oil for one day. The first light alludes to the fact that darkness and golus are not without an end. There always will be a pach shemesh a light at the end.

Thank you Hashem for taking me from darkness to light. May we quickly be zoche to Your Ohr Gadol. A wonderful Shabbos, Rosh Chodesh and Chanuka to all.

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Re: Thank you Hashem

Posted by ZemirosShabbos - 14 Dec 2012 20:32

beautiful! thank you rebbe reb uaj

i expect the publishing houses to start lining up outside your door..

a good shabbos, a good chodesh and a freilichen chanuka to you

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Re: Thank you Hashem

Posted by ur-a-jew - 31 Dec 2012 10:13

Thoughts on Parshas Vayechi

Yaakov personified the ?? of ??????. Thus, Yaakov told Reuvain "Kochi v'reishis oni" complete ?????? ??????. This could also explain why Yaakov had Yosef swear with his yerech. Rashi says why with respect to Avrohom but not Yaakov. Perhaps it was the chavivos for shemiras habris. Yaakov's excellence in this ??? is also reflected in the fact that ???? ??????. Also, Yaakov corresponds to the third brocha of shemona eisrai, the brocha of Kedusha. Yaakov passed on this koach to Yosef. (Could be Reuvain was supposed to get it until he was "chilell yutzai oviv", notice also that Reuvain's other cameo appearance in the Torah is by the ??????. Which also relate to the ??? of Yaakov; next in line would have been shimon and Levi they would seem appropriate after all they cried out ?????? ????? ?? ??????. But as explained by Reb Hirsch their methods were wrong. Shechem and his father deserved death. not an entire innocent city. I heard recently from Rav Aharon Feldman in the name of The Maharal that ?? ????? leads to ?? ??????. It could be the opposite is true as well. Hence they were not ????? either. Yehuda too had the ????? ???). It is Yosef who stood out. By not succumbing to ??? ?????? in essence Yosef became an "av" to klal yisroel in inyanai kedusha. Thus, I would suggest, Yaakov told Yosef "amusa hapam.... ki odecha chai" Now I can die because this koach hakedusha lives on in you. This can also explain Yaakov's request ?? ?? ?????? ??????. Don't let ?????? ??? ?????? get buried in mitzrayim, the country that was the anti-thesis of Kedusha. They were ?????? ???. Reb Hirsch too sees in Yaakov's request not to be buried in Mitzrayim a deeper message: "pharaoh and the Egyptians would not have taken it kindly had Yakov and his family left and emigrated from Egypt. So, too, the transfer of Yakov's remains to Canaan would not make a good impression, it would clearly show that Yosef's family still did not consider themselves citizens of the land and that they were still emotionally attached to their former country. But the motivation for Yakov's request may be more profound than that. during the 17 years that Yakov lived in mitzrayim he would have seen the powerful influence of ?????? ?? on his descendants; he must have seen that they began to regard the Nile as their Jordan, that they had ceased to regard their stay in mitzrayim as an exile. This was indeed sufficient reason for Yakov's entreaty that they should not bury him in mitzrayim." In other word, the mitzrayim saw in Yaakov not being buried in mitzrayim that klal yisroel was not submitting to their corrupt lifestyle. Yosef is the Av who can get us through golus. Even when we are surrounded by a society that is ?????? ??? Yosef has bequeathed us the power to withstand these temptations. And ultimately we will withstand and that is perhaps why chazal say Yaakov Avinu ?? ??.

Thank you Hashem for another sober day.

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Re: Thank you Hashem

Posted by ur-a-jew - 04 Jan 2013 20:34

Thoughts on Parshas Shmos

There are no stories in the Torah for story's sake. So if the Torah tells us "???" "???" "???" "???" "???" "???" the Torah is teaching us a lesson. The meforshim explain that each Yid has his own personal obligation to go from "???" to "???". That is we each have little of "???" within us. Yosef essentially sustained "???" and saved "???" from oblivion, yet in this week's parsha we find that "???" "???" "???" "???" "???" whether he was literally new or he made himself out as new, it is inconceivable that he didn't know Yosef. Instead, he made himself out "as if" he didn't know him. The RBSO sustains us too and saves us from oblivion. Yet, we (certainly I) make ourselves like "???", "as if" we don't know Hashem. Intellectually we know we are reliant on Him, but we conduct ourselves "as if" He doesn't exist. Like "???" we think "???" "???" "???" "???" we can outsmart "???" "???" "???" "???" "???" that is we build "???" "???" "???" security nets for ourselves seemingly thinking that we don't have to be reliant on the RBSO. The Torah teaches us that know that these "???" "???" "???" are not "???" "???" "???" they are not meant as a substitute for the reliance we need to place on Hashem. And, if we don't learn this lesson, the RBSO says I will bring you to a situation where you will bring about your own downfall. You will nurture the one who will bring the "???" upon yourself. And ultimately, even "???" will come to say: "???" "???" "???" "???" "???" "???" "???"

May we be Zoche to recognize the easy way how to truly "know" the "???" "???". Thank you Hashem for a wonderful and sober week.

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Re: Thank you Hashem

Posted by Gevura Shebyesod - 04 Jan 2013 21:27

Nice vort.

And it's interesting that Parao himself actually used those very words...

"???" "???" "???" "???" "???"

Fortunately, my last post was about Pharoah in Mitzrayim so I can just pick up with a belated thought from the Hagaddah.

Reb Zilberstein Shlita asks what was Pharoah thinking when he decided to chase after the Bnei Yisroel. His land has just been decimated by ten makkos, he forced the Bnei Yisroel to leave because he feared for his own life. Now he is chasing after the Bnei Yisroel and into the split sea as well. Did he really think the Yam Suf would remain split for him?

He answers with a teretz from Reb Chaim Kanievsky Shlita. The Yerushalmi says that if someone gets overcharged more than a shtus, the sale is bottul. The question is why can't the seller simply return the overcharge to the purchaser and let the sale go through. The gemara explains that if we permit the sale to go through everyone will say about this person, here's the sucker that will fall for anything. To avoid that embarrassment we are mevatel the sale completely. The same pride factor says Reb Chaim is what motivated pharoah to chase the Bnei Yisroel. Had he not run after them everyone would have said you see that Pharoah, anyone can take advantage of him. Just look the Bnei Yisroel "borrowed" from him all of mitzrayim's wealth , and look they are gone now. Pharoah would prefer to run into the yam suf then to bear that shame. In short, pride and the inability to admit that we were wrong can cause us even to run into a sea that is waiting to drown us.

What does this have to do with us? The Chovos Halevovos says that the inability to change comes from gayvah. One of my rabeeim explained that when a person changes he is effect making a statement, what I was doing until now was wrong. That acknowledgement is too much for the baal gayvah. So he prefers to remain complacent with his life rather than admit defeat. We eat matza "lechem oni" or "humble bread" to imbibe within ourselves a healthy dose of humility so that we can work up the courage to actually change.

Thank You Hashem for the all the good you have done for me and my family

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Re: Thank you Hashem

Posted by ZemirosShabbos - 10 Apr 2013 22:27

the press agent thanks you

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Re: Thank you Hashem

Posted by gibbor120 - 10 Apr 2013 22:29

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Beutiful thought, and true too

press agent as well
Re: Thank you Hashem

Posted by Dov - 12 Apr 2013 21:18

Hi UAJ!

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Re: Thank you Hashem

Posted by ur-a-jew - 15 Apr 2013 19:17

Thoughts on Parshas Tazria-Metzora

When describing negaim for houses the Torah says you will come to Eretz Yisroel and "v'nosati" I will place such negaim on your houses. The meforshim are bothered by this word since it implies that Hashem is telling us it will happen. Rashi explains that the goyim stored their riches in the walls of their houses and Hashem was telling us that I will give you negaim on your houses to enable you to discover those riches. Many of the meforshim are troubled by Rashi's pshat since negaim comes from sin and here this person seems to receive an award, and various answers are given.

Rav Pam in addition to answering the question makes an insightful observation with a tremendous lesson. He says you see from here the concept of the "poor millionaire." Imagine a couple they are living with a house full of kids in a one room hovel. Every month they scavenge around to scrap together some food, they run from one gmach to the next trying to pay their ever mounting bills. Meanwhile, in their walls unbeknownst to them is sitting two million dollars there for the taking. They are millionaires but they are poor. Sometimes it takes a tragedy like negaim for them to find out about their wealth.

Says Rav Pam there are spiritually "poor millionaires" too. Someone can have within himself tremendous kochos but he is unaware of them. He is a gibbor but he is clueless to it. Sometimes it takes a tragedy to bring it out. You see great mosdos that were established by someone who was a regular person who went through a tragedy and decided to act on it and found within himself kochos he never knew existed. You look at an organization and find that it was one man who build it. Rav Pam is teaching us through the parsha of negai battim that we don't have to wait until chas v'shalom a tragedy happens to realize that we are millionaires. You

don't have to wait until your wife finds out about your addiction to realize that you can stay sober. Look at people who have been sober for years on end, sometimes being forced to separate from their wives for months or longer. If you ask them now whether their lives are richer they will say definitely so notwithstanding the hardship. If you had asked them when it all started whether they thought they could be where they are now they would say it's impossible. Yet here they are now. The reality is they were millionaires and they didn't know it.

We all have kochos within is that are waiting to be tapped into. Don't wait for c"v the tragedy to come to discover them. Thank you Hashem for allowing me to hit rock bottom while still relatively speaking on top.

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Re: Thank you Hashem
Posted by gibbor120 - 15 Apr 2013 20:02

Beautiful!

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