

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 - 08 Oct 2013 21:03

[ZemirosShabbos wrote:](#)

remember to take down your sukkah before it snows

I get the hint. Life has certainly been interesting and busy lately. Boruch Hashem despite a

number of different trips to Hospitals and doctors for various reasons these past few months, my family and I are Boruch Hashem alive and healthy. Thank You Hashem for that.

My good friend who shall remain nameless send me a post from MBJ about acceptance and it was a reminder wake-up call. I have been fantasizing a lot lately (about the wife) and its leads to nothing but disappointments and frustration. Whereas acceptance leads to peace and normal living.

Thank You Hashem for all of the brocha in my life and for a wonderful group of friends.

The sukkah is down already, one of the perks of having grown children, although at the same time there is no money left in the bank. So its a tradeoff.

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Re: Thank you Hashem
Posted by ZemirosShabbos - 08 Oct 2013 23:57

it's great to hear from you

i identify with a lot of what you wrote. the need for acceptance, the fantasizing, the lack of money. good wonderful nameless friends. (how about ZalmanBoruchItcheChaimYonason?)

keep on trucking.

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Re: Thank you Hashem
Posted by tehylimzugger - 09 Oct 2013 02:16

[ZemirosShabbos wrote:](#)

(how about ZalmanBoruchItcheChaimYonason?)

You want another "Male Protagonists" Zems?
next year your kids should take down the sukkah for free

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Re: Thank you Hashem
Posted by ZemirosShabbos - 09 Oct 2013 18:46

just for the record, the nameless friend UAJ meant was me. lest you think he meant any female protagonists. but i do welcome any and all of your literary creations, which are known for their high fiber content and nutritional value. but we better stop hijacking UAJ's thread or he will come after us with a shotgun. maybe

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Re: Thank you Hashem
Posted by tehylimzuger - 10 Oct 2013 06:20

I'll make it real quick then:

Zalman, Boruch, Itche and Chaim Yonason walk into a bar. Zalman orders a beer, Boruch orders a Absolut and Cran, Double-Short, Itche orders a Tanqueray and Tonic Single-Tall, Chaim Yonason looks the bartender in the eye and asks for

Warning: Spoiler!

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Re: Thank you Hashem
Posted by ur-a-jew - 11 Oct 2013 19:51

Thoughts on Parshas Lech Lecha

I saw the following story this morning and I was wondering what lesson is there in it.

Man who appeared in court is legally dead, judge says

An Ohio man who appeared in court on Monday is legally dead, a judge has ruled.

Donald Eugene Miller Jr. was declared dead in 1994, eight years after he disappeared from his home in Arcadia, the Courier reports. On Monday, Judge Allan Davis of Hancock County said Miller is still legally dead because a death ruling cannot be changed after three years have passed. UPI and Yahoo News noted the story.

Miller, 61, told the court he was an alcoholic and he left town because he lost his job and he was unsure what to do. He wants to reverse the death ruling so he can get a driver's license and reinstate his Social Security number.

Miller's former wife, Robin Miller, opposed Miller's attempt to reverse the ruling. She has been receiving Social Security death benefits for her children and she says she can't afford to repay the money.

The Torah concludes last week's Parsha by stating that ????. Rashi explains that Terach had not really died, he was just legally dead in the eyes of the Torah. ????. ?? ??????? ?? ??????? ??????? ???. Yet, let say this legally dead person wants to come back to

life. In the United States it appears he cannot. But the Torah is different. Hashem gave us a gift called Teshuva and it allows us to be Mechaya ourselves. Indeed, the Torah tells us that this is precisely what happened with Terach. The Torah tells us in this week's parsha that Hashem promised Avrohom "???? ???? ?? ?????? ??????", explains Rashi Hashem informed Avrohom that Terach his father did teshuva. He may have been legally dead before but he did Teshuva and now he's alive again.

Most of us came here because we had overdosed ourselves on a drug called lust and we may have killed ourselves from it. But one can come back from the dead. We just can't let the opportunity slip our grasp.

Thank You Hashem for giving me the opportunity to come back, please help me live up to that potential. A wonderful Shabbos to all.

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Re: Thank you Hashem
Posted by ur-a-jew - 15 Oct 2013 19:32

Thoughts on Parshas Lech Lecha and Vayera

After there was a disagreement between the shepards of Avraham and Lot, Avraham informed Lot that they had to part ways. The Torah tells us that "???? ??? ?? ?????? ????? ?? ?? ??? ??????". The Midrash explains that the entire "???? is an allusion to ?????". In other words what ??? saw was the ability to engage his lustful desires. But, what is interesting is that ??? doesn't go straight to ?????. Instead, the Torah tells us "????? ?? ?????". Many if us know this feeling, we want to fulfill our "???? but the guilt element kicks in, so we don't go all the way. We just go up to the line ??? ?????". Inevitably however there is no going up to the line. Because once you go to test the line, you've already crossed it. So the next thing we find about ??? is "???? ?? ?????". He was in ????. Once we've tasted ??? it's now even harder to extract ourselves. As a result, even after Hashem saves ??? from ????? what do we find, not only can ??? no longer extract himself but he's even more enmeshed in ????. Thus, the next time we learn about ??? we find "???? ?? ????? ????? which Rashi explains "???? ????? ?????? ????? ??????". Now he was not simply a resident of ????? but a leader. But it gets worse. Hashem saves him again. ??? has thoughts if regrets. He wants to get as far away from ????? as possible. Thus, ??? did not want to stay in ????? because as Rashi explains "?? ?????? ?????? ??????". It was too close to the ways of ?????. Unfortunately however we can get "???? so engrained in ourselves that we can bring "???? within us. As the Torah tells us "????? ?? ????? and "?????? ??? ??? ?? ?? ?? ?? ????? ??? ??? ??????". How does one come to the point that even while attempting to run away from ????? they can knowingly do a "???? ?????? It starts with "????? ?? ?????". An "innocent" look is all it takes. Hashem watch over us please from that first "innocent" click.

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Re: Thank you Hashem
Posted by ZemirosShabbos - 15 Oct 2013 20:40

wow. thats a moiredige shtickel!

thank you

somewhat on a similar line, i saw yesterday in Toras Yashar, Lot was nichshal with his daughters possibly because he was ready to give them away for licentious purposes when the people of Sdom came searching for his guests.

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Re: Thank you Hashem
Posted by ur-a-jew - 15 Nov 2013 21:29

Reb Matisyahu Solomon ?????? said an important vort at the Agudah Convention last night. He said many of us have a misconception about what ?????? means. Most translate it is a free will the ability to do what I want. He said that is a mistake. The possuk says ?????? ?????? ?? ?????? ??? If ?????? is what separates a man from an animal then it cannot mean exercising free will and the ability to do what we want since a ?????? in that regard is no different. A ?????? does what he wants when he wants. If man does whatever he wants far from exercising ?????? he is the embodiment of a ??????. Instead says Reb Matisyahu ?????? is when I do what I don't want to do. It's cold and I'm tired but I get out of bed anyways to go and daven. That is when I am exercising ??????. I'm walking down the street and there's a racy picture or a beautiful woman. I want to look but instead I do what I don't want to do and I turn away. I am exercising ??????. For today let's try and be real men and do what we don't want to do. A wonderful Shabbos to all.

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Re: Thank you Hashem
Posted by Machshovo Tova - 15 Nov 2013 21:58

Shkoyach for sharing that gevaldige raayon.

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Re: Thank you Hashem

Posted by ur-a-jew - 10 Mar 2014 21:05

It's been a long time since I've been on the forum but as the following vort demonstrates the failure to live up to my potential is not a reason to give up.

Thoughts on Parshas Vayikra

I saw a wonderful insight from Rabbi Galinsky Zt"l which is very relevant to our struggles. We all know the Baal Haturim (even if we didn't know that it was the Baal Haturim who says it) why Vayikra is written with a small aleph. Explains the Baal Haturim that when Moshe sat to write the word Vayikra there was a dialogue between HKBH and Moshe. Moshe out of humility wanted to write Vayikar that Hashem happened upon him, Hashem said no you have to write Vayikra a term of endearment. Moshe said at least let me write it with a small aleph. Says Rabbi Galinsky there is a tremendous lesson here: in the quest for perfection, don't give up just because you are not able to reach perfection. Moshe could have said shleimus in humility requires me to write Vayikar the RBSO doesn't want so I'm done. Instead he said let me strive for less than perfect, and he asked Hashem let me write a small aleph and in this he succeeded.

Rav Galinsky reinforced this with an incident involving the Chofetz Chaim. The Chofetz Chaim once met a former prized talmud who was now engaged in business and who the Chofetz Chaim knew was no longer kovaya itim. In response to Chofetz Chaim's inquiry as to why he didn't devote at least a little time to Torah study the person responded that it was the Chofetz Chaim's fault; it was the Chofetz Chaim who had arranged for such a wonderful maggid shuir like Reb Naftoli Trop who taught them to navigate through the Yam Hatulmid delving into every facet and detail. As a result, when he first sat down to the Daf yomi shuir in his local shul he was appalled since they were obviously fooling themselves in thinking they knew the Gemara. How can one breeze through a daf of gemara in a mere hour. And, since he didn't have time to delve into the sugya he devoted no time to learning because he obviously could not devote an hour to something that was not "real" learning.

The Chofetz Chaim smiled and responded with a moshel. There was a man who worked hard all week. Shabbos came he still had no rest since he had to tend to his family responsibilities. The one pleasure in life he had was Erev Shabbos he would go to the bathhouse relax in the shvitz and then go into the cold mikveh to cool down. There came a point where he wasn't feeling well and he went to the doctor who told him he had a heart problem and he would have

to make certain changes. The person said whatever it is don't take away from me the shvitz. The doctor said that's the first thing you can't do. You go there you're a dead man (although Reb Galinsky sticks in the doctor offered his patient the consolation that it is a good sign for a person to die on Erev Shabbos). The man was devastated. One week passed, two weeks passed he restrained himself, the third week he couldn't take it and he went into the shvitz. Sure enough as the doctor predicted he immediately started to feel faint. With his last strength he ran to go into the cold mikveh to cool off. But alas the cool mikveh this week was completely empty. Someone seeing this ran and brought him a small bowl of cold water to cool off his face. He looked at the small bowl of water and said a bowl, I go into the an entire mikveh, I don't need a bowl of water. The person responded don't be an idiot, an entire mikveh is the ideal but if you are dying you take what you can get.

Concluded the Chofetz Chaim, the Torah is compared to water. We need to submerge ourselves completely into the waters of Torah but if we don't have a mikveh of water at least take the bowl and revive yourself as best you can.

Often times in our own struggle we cannot reach perfection but a little aleph we all have it in our power to do. You've slipped, maybe you even fell, one time even a hundred times, it's not over. It just means that you won't have achieved 100% even Moshe Rabeinu didn't achieve that, but what he taught us is that you don't give up take at least a little bowl of water and revive yourself.

Thank You Hashem for everything You have given us until now may we continue to merit your protection.

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Re: Thank you Hashem
Posted by Dov - 27 Mar 2014 14:42

I like that, thanks Chaver. The best part for me is that the CC smiled. He (I believe) knew that this was sweet. The idea that a man walks away from the shiur knowing he did a poor job compared to what is best - that is so precious!! I neither need nor *want* a cheilek in the nechomah that comes from needing to pretend I *ever* do a perfect job. Humble, undeserving, honest service of Hashem is so much more fun than the old romantic struggle for madreigos, anyway!

You understand.

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Re: Thank you Hashem
Posted by ur-a-jew - 27 Mar 2014 19:34

Thoughts on Parshas Tazria

There is a unique Rashi in this week's parsha. Rashi on the words "וְהָיָה לְךָ אֵת" says "וְהָיָה לְךָ אֵת" "וְהָיָה לְךָ אֵת". I don't understand how to explain it. I know of Rabbeim who make their class memorize this Rashi. Since there is a fundamental lesson in it. We don't have answers or explanations for everything no matter how great we are. I was thinking that perhaps the Torah taught us this lesson particularly here. One of the root causes of lashon hora is a lack of "וְהָיָה לְךָ אֵת". The person whose "וְהָיָה לְךָ אֵת" requires "וְהָיָה לְךָ אֵת" is one who has a "וְהָיָה לְךָ אֵת" but the "וְהָיָה לְךָ אֵת" is not "וְהָיָה לְךָ אֵת" from the white which Rashi says is unexplainable since it flies against the laws of nature. Perhaps the Torah is sending a message to this person on what to contemplate during his seven days of "וְהָיָה לְךָ אֵת": not everything is for us to understand. Sometimes we need to just be thankful for what we have and not try to understand what we don't have.

Thank you Hashem for all the goodness you've given me. Please help me appreciate it all.

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Re: Thank you Hashem
Posted by Dov - 01 Apr 2014 21:34

Wow, that was gorgeous, chaver. Thanks. I am proud to consider you a friend and remember our times working together 'back in the day'.

The thought I keep coming back to in this parsha is that when the tzora'as covers the entire body, the yid is tahor - but "on the day that an area of flesh develops (an area w/o tzora'as on it), he is tomei" and sent out of the camp.

Why? Isn't a little flesh progress towards teshuvah/cleaning up of the tzora'as? Why punish progress? And why is *complete* tzara'as tahor at all?!

OK, so Dovid Hamelech says a funny thing to Hashem in Tehilim. He seeks to get close to Him so he says, "From my head to my foot I am full of blemishes (literally, 'there is no unblemished area')". That's a way to ask for His pity? Very strange sounding.

But the idea is the same as right here, and exactly parallel to the program's 1st step:

Yes, the *normal* derech of living is certainly the one personified in Mesilas Yeshorim that so many newbies here harp on over and over: We are in a battle - the great battle - and stand in the middle of a great question. Sin and lose and draw the world down with you, or overcome and win the reward while uplifting the world...etc.

But there comes a time (or times) in even a *normal* person's life (certainly in an addict's life!) when that is not the derech. What is required is surrender. That time is when we see we are completely undeserving, that whatever we do is imperfect, that we cannot be zocheh baDin at all. It is time to surrender and say to Him the truth: "*From my head to my toes I am a mess, and You know this so well, dear G-d! You are my only hope and I throw myself onto You in complete expectation of Your mercy. I love You, Tatty.*"

In other words, there is a type of metzora who is covered from head to toe with tzora'as. As long as he is recognized to be hopelessly covered - he is tahor.

"But on the day that an area of un-tzora'as flesh appears" - that is, as soon as he starts to see himself as making it on his own just a little and 'fighting the good fight'...**he is tomei**. And tum'ah is complete, there is no 'partial tumah'.

I am a sexaholic, powerless over all the outcomes in my life and certainly powerless to control and use lust. As soon as I start to see myself as 'making it out of this mess', I am a loser. I will step right back into His way and foul things up. As long as I stay out of G-d's way because it is OK to admit that I am the loser that I really am - then I remain a winner.

Funny, but true. I love that thought on those p'sukim. And they have worked for me one day at a time so far, b"H.

Finally (sorry it's a 'langeh arichus' again), the psukim in today's Hallel point this derech to me, as well:

"Pischu li sha'arei tzedek...zeh hasha'ar laShem..." means to me that the sha'ar laShem is sincerely asking Him to "pischu li" - open the gates for me. Who needs the gates opened? The one who is *still standing outside!* As long as I see myself as still starting, as still outside in some respect, trying to come *into* Avodas Hashem, I will be on the path of tzaddikim ("zeh hasha'ar laShem tzaddikim yavo'u bo"). As soon as I consider myself deserving of respect and madreigos or deveikus, i am suddenly nowhere again.

The good news is that this realization *itself*, that my natural gayvoh pushes me away from Him and that I so far...returns me to the humility needed to get back to reality and the sha'ar laShem!

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Enjoy!