

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 gibbor120 - 30 Nov 2011 16:27

[Confidence wrote on 30 Nov 2011 15:46:](#)

this is some powerful stuff. i'm going to try and work on perfectionism a lot more.

Try not to do it... um.... perfectly. That's the problem. When we "work on it" we try to be
 . It's just a mess. Just work on accepting yourself with all your limitations

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perfectly imperfect

Re: Thank you Hashem
and imperfections, Hashem does.
Posted by ur-a-jew - 02 Dec 2011 17:34

Several quick thoughts on Parshas Vayetzei: The possuk says that the Malachim were ????

?????? ???. Rashi points out that first they were going up and then going down. I think Rashi is giving a mesage of chizzuk. In order to fall one must go up first. So if you do fall know that there must have been an aliyah first. Rather than focus on the fall, focus on the fact that you had an aliyah.

Another thing. Both ???? and ?????? are spelled choser without a vav. This is for those who strive for perfection. First, even the molochim don't have perfect aliyahs, so don't kick yourself when your aliyah is not perfect either. And if you do fall, know too that there is no such thing as a perfect fall. There is often some redeeming factor that can be found and while it may be unfortunate that there was a fall, there is something to take out of it to help you grow, so that even the downs in life are a means to go up.

The possuk says ??, ?? ?????, ?? ??? ??-?????, ?? ???-????? ?? Rashi on the words ?? says that means ?? since this was the first time that Hashem had spoken with Yaakov. If you think about this, Yaakov was 77 years old at the time, he spent the last 14 years learning day and night without sleep and yet this is the first time Hashem is speaking to him. We often think that oh we've been clean for x amount of time (like three days or even three years), and things are still looking glum, my life hasn't turned around, does Hashem love me? How much does he want from me? If we would expect Hashem to show his presence to anyone it would be Yaakov, yet the RBSO did not appear to him right away. But know that even if you don't see "Hashem" in your daily lives, Hashem says "???? ???"

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Re: Thank you Hashem
Posted by Dov - 02 Dec 2011 17:58

Thanks for that UAJ!!

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Re: Thank you Hashem

Posted by gibbor120 - 02 Dec 2011 18:23

Yes, great thoughts. I need to hear them!

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Re: Thank you Hashem

Posted by ur-a-jew - 05 Dec 2011 17:28

Somebody shared the following with me, and it gave me a tremendous insight into our own relationship with Hashem. A child was speaking to a therapist for issues relating to the child's self-centeredness and chutzpah. During one session, the parents commented how after they had discussed some recent incidents with their child as to how the situation could be handled differently, the child refused to hear that they had done anything wrong. In the child's mind which they expressed as much, her parents were controlling and dysfunctional.

At the next session, the therapist walked the child through one incident showing how the child had failed to live up to a condition that child had agreed upon and proposed in the therapists own office.

The therapist then turned to the child and said there is a more fundamental problem, however, which calls into question all of the work we have been doing these past few weeks, which is the fact that you could feel, let alone that you have a right to express to your parents and tell them that they are controlling and dysfunctional. Now no doubt you are wondering here I'm forced to go to therapy because I'm controlling and I am being told how I have to deal with these issues because otherwise I won't be able to have good relationships later in life yet my parents do the same things, they are just as self-centered as I am. It's not fair. This got the child really animated since that was exactly the child's teenaged worldview.

The therapist then turned to the child and said what do you need your parents for? At first the child just blurted out an "everything" then she said certainly her physical needs. The therapist told her it would be a good thing to figure out what else she needs her parents for. But then the therapist told the child what do you parents need you for. In reality they don't need you. Sure its nice to have you around but they don't need you and that fact is critical. You need them for

everything or nearly everything they don't really need you for anything. Which means that you don't have the right to treat them like your equal. And until you recognize as much no amount of therapy will help since you will always believe that you can treat them and are entitled to complain about their purported dysfunctionality and controlling nature.

I heard this story and realized that this is critical with our relationship with Hashem. We need Hashem for everything we have. Our entire existence is dependant on Him. Hashem needs us for nothing. The result of this dynamic is that we are not in any respects on equal footing with Hashem. We therefore have no right to complain about the situation that Hashem may have put us in. (I use "may" because usually it is our own actions which produce the consequences that we have to deal with). Until a person comes to this recognition, further working on himself will be pretty much impossible, because he will always look at the situation as unfair, and that he has some say into how the situation should really be. But, the fact is that we don't. Hashem decides how our lives should be, what we should and should not get. With this perspective it gave me new meaning about why kibud a'vum is so important and why it's counted in the first five of the aseres hadibros. Because it really does effect and is a stepping stone to our relationship with Hashem.

Thank you Hashem for this amazing lesson. And for giving me a father and a mother to teach me how to properly interact with You.

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Re: Thank you Hashem

Posted by ZemirosShabbos - 05 Dec 2011 18:46

UAJ, i printed out the beautiful divrei torah on the parsha you wrote and i ~~accidentally~~ purposely left it lying on the couch after i read it..

the piece about learning from the parent child relationship is gevaldig

thank you for sharing those

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Re: Thank you Hashem

Posted by Dov - 05 Dec 2011 20:25

[ur-a-jew wrote on 05 Dec 2011 17:28:](#)

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Thank you Hashem for this amazing lesson. And for giving me a father and a mother to teach me how to properly interact with You.

It would be a pity to allow this to remain just a really nice "D'var Torah". We are all chachomin, all nevonim. We spent years in Yeshuvah, most of us. But you are pointing in a new direction, one that is *not* natural for many of us - and that makes it so precious!

UAJ dropped a diamond here. But one cannot **eat** a diamond. One will *starve to death* locked in a room **filled** with diamonds. It can't feed us a single calorie until we **cash it in**.

I can only cash it in by writing down and talking over with another person *exactly what I really need Hashem for*. Not what "people" need Him for, or what *you* need Him for, or what the *Torah* says I should need Him for. The only thing that really means *anything* to me is what *I* need Him for.

And the important point is not "my this *part*, that *person*, and my those *objects* that I need Him to give me, but the *inner* things, the joys, the value, meaning and satisfactions I get from experiencing *this part, that person, and those objects*.

Thanks UAJ. I have a wastebasket *full* of nice vorts, so I will not relegate what your message to that pile.

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Re: Thank you Hashem

Posted by ur-a-jew - 05 Dec 2011 21:01

[dov wrote on 05 Dec 2011 20:25:](#)

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UAJ dropped a diamond here. But one cannot eat a diamond. One will starve to death locked in a room filled with diamonds. It can't feed us a single calorie until we cash it in.

I can only cash it in by writing down and talking over with another person exacty what I really need Hashem for. Not what "people" need Him for, or what you need Him for, or what the Torah says I should need Him for. The only thing that really means anything to me is what I need Him for.

And the important point is not "my this part, that person, and my those objects that I need Him to give me, but the inner things, the joys, the value, meaning and satisfactions I get from experiencing this part, that person, and those objects.

Thanks UAJ. I have a wastebasket full of nice vorts, so I will not relegate what your message to that pile.

When this was all playing out and I realized the enormity of what I was hearing, I said to myself this is so so huge, that if I take it to heart I should be conducting my life in a completely different manner. Needless, to say, I still came late to seder this morning. I therefore agree that there is a long way between hearing the truth and knowing it.

Kind of reminds me of a conversation that I had with a friend of ours recently. He was telling me that he had spoken to daas torah that he holds of regarding his "problem" who told him to say uz yoshir with more kavanah. I asked him so nu, did you say it with more kavanah, did you look up the meforshim on uz yoshir and try to get a complete understating of uz yoshir, after all if this is the key to getting better. I didn't receive an affirmative answer. And the reason I believe is that whether or not saying uz yoshir can work is really irrelevant. It's what steps we take to bring what we are hearing into action.

But as usual you hit it on the nose: "it is totally useless....unless we think it over and understand it." Rather than quitting my job and attempting to spend my day in learning, I would go much further, if every day I took two minutes to remind myself of the observation that I had made and brought it home to me, think about it and apply it to how I should conduct myself differently today because of it. If I were to do that, I can probably stay sober through mussar, the 12 steps or even uz yoshir.

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Re: Thank you Hashem

Posted by Dov - 05 Dec 2011 22:40

If there is any way that what I wrote could sound like criticism, then I must change it. So I will. I like what you wrote very much, as well as how you wrote it. So woops! Edit time...

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Re: Thank you Hashem

Posted by ur-a-jew - 05 Dec 2011 23:01

[dov wrote on 05 Dec 2011 22:40:](#)

If there is any way that what I wrote could sound like criticism, then I must change it. So I will. I like what you wrote very much, as well as how you wrote it. So woops! Edit time...

Well i've changed what I've wrote in light of your edits but I'm keeping this line which you omitted: "It is totally useless....unless we think it over and understand it" because this in my view is the difference between learning mussar that has the potential to change a person's life and learning mussar that will make no difference when you wake up the next morning. Taking an idea and reviewing it again and again until it becomes a part of you (mussar bihisraelos). Halevai I should be zoche one day to do that. Thanks for the reminder Dov.

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Re: Thank you Hashem

Posted by ur-a-jew - 19 Dec 2011 14:31

Some thoughts on Parshas Vayeshev

The difference between kedusha (holiness) and kedaysha (a zonah) is the letter "vuv" a straight line. I'm sure one can say many explanations as to the significance but it seems to me that it's all about knowing where the line should properly be drawn.

Yosef was omed a tremendous nisayon. I would tell myself after something like that, I'm really good, the RBSO really should acknowledge me by making things really good for me now. I mean I could understand why until now I had money problems, marriages issues and the like but now look what I did for You RBSO. And what happens to Yosef he gets thrown into a dungeon for 12 years. Is it fair? How can Hashem do that? But the whole question and attitude is based on a false premise. That we are actually doing something for Hashem. That He needs us. The reality is that our existence every second of our lives is a chesed from the RBSO which we will never ever be able to repay Him for. The least we can do is be makir tov to Him by performing his mitzvos and being omed bnisayon. If we do that we are not deserving because of it. It's our obligation. And certainly the RBSO doesn't owe us for it.

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Re: Thank you Hashem
Posted by ZemirosShabbos - 19 Dec 2011 22:45

beautiful! thank you UAJ

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Re: Thank you Hashem
Posted by ur-a-jew - 19 Dec 2011 22:56

[ZemirosShabbos wrote on 19 Dec 2011 22:45:](#)

beautiful! thank you UAJ

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Re: Thank you Hashem
Posted by Gevura Shebyesod - 19 Dec 2011 23:17

ur-a-syrian-hacker?

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