

The Mark of Torah - Lust Chizuk

Posted by Markz - 02 Dec 2015 03:57

1. **TORAH TAVLIN:** a) Torah is not a blanket protection and can actually do the opposite [if not approached correctly](#). b) May not work for all forms of [Yetzer Hara](#)
 2. Gd wants our small [sacrifice](#) and [effort](#)
 3. **ODAAT:** [One Day at a Time](#). And a nice [source](#) for ODAAT.
 4. **DO SOMETHING:** When facing a personal challenge, We can't say "I tried, I cried, I prayed", No no no! [Do something positive!!](#)
 5. **BECHIRA:** The "main" bechira we have is to [avoid triggering situations in the first place](#)
 6. **THE 3 SECOND RULE:** [The pasuk is telling us - do not follow your heart to take that second look](#)
 7. **THE REAL PROBLEM:** To me it seems poshut that the problem is lusting [not shmiras eynayim](#)
 8. **WHITE KNUCLING:** Is not [the Torah way](#) so cut the [Confrontations](#). Which according to the Torah way [will not succeed](#)
 9. Is everyone in the world an [addict?](#)
 10. **WIFE:** Is she your [Pas Besalo?](#)
- Warning: Spoiler!**

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Hi Mark,

Thanks, that was inspiring and interesting.

One question - how is it possible to have a day without a single mitzvah? What about ?????
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kidushin on condition he is a tzadik is valid because even a hirhur Teshuva qualifies.

Actually we just came across this recently in the end of Sotah. Elisha cursed the people who
were disrespectful and they were killed by bears. The Gemara says that he saw with Ruach
Hakodesh that there was not even a ???????? of a Mitzvah in them or any of their descendants.
This question bothered me then also.

Could it be there are different definitions of mitzvos here? Any and all new insight would be
appreciated.

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The Mark of Torah - Lust Chizuk

Posted by markz - 20 Dec 2015 02:41

[eslaasos wrote:](#)

Hi Mark,

Thanks, that was inspiring and interesting.

One question - how is it possible to have a day without a single mitzvah? What about ?????
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Hakodesh that there was not even a ???????? of a Mitzvah in them or any of their descendants.
This question bothered me then also.

Could it be there are different definitions of mitzvos here? Any and all new insight would be
appreciated.

im just a simple tailor, I hope you can find the answers in a different thread. Also I try to keep
this thread focused on the thing that's always on top of my mind...

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The Mark of Torah - Lust Chizuk

Posted by markz - 20 Dec 2015 02:48

[horiyos 10b wrote:](#)

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See what R' Yerucham zl expounds on this in P Yisro

The point is as follows

If my primary intent in tashmish is my selfishness then Im considered a posh(ea)

If my intent is to benefit someone else, I am considered a tzaddik

The result is enjoyable, eg tashmish, or eating pesach for the sake of mitzva. If you don't enjoy it you're sick

The question is - Why are you doing it?

If I'm more interested in myself and figured out a way to masturbate is with my wife, I don't know how much fulfillment of pru urvu is taking place, even when children are born

A great rabbi once said "I try fulfil the first Siman in shulchan aruch, so when i get to heaven, I don't get caught out the first minute"

For us?

Let's try fulfil the first command in the Torah, so we don't get caught out the first minute

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The Mark of Torah - Lust Chizuk

Posted by markz - 21 Dec 2015 02:37

[crakerjak wrote:](#)

I am writing to say that I am feeling really good this morning. Yesterday was a good strong day B'H. I pummeled the Y'H right where it hurts and he slunk away a beaten man. He tried so many times to entice me throughout the day in so many different guises. B'H each time I knocked him for six. I devised several different ways of controlling my eyes and thoughts one of which I find particularly helpful.

When I reach the traffic lights and stop for the red signal I invariably used to look/gaze at the drivers to my left and right and make eye contact with them. I would do this after shul on the way into the city to my office. The good Hashba'os from Shacharis would be obliterated by my careless looking at women in their cars. It would practically set the tone for the day and was a perfect kick start for the Y'H. Now he had me on a roll and then it was plain sailing for him once I got into work (with the thoughts of what I had seen on the way in) and before my PC in my private office.

Now, whenever I reach the lights, I look down at my tzitzis, count the strings and fiddle with the knots. I think of the reason why I'm wearing these and what they signify. I recall the words for which these holy strings were instituted - 'veloi sosuru acharei levavchem ve'acharei eineichem asher atem zoinim achareihem'. **I only move off once the fellow behind me sounds his horn.** I don't care making him mad at me for not moving the second the lights turn green. 'I am

engrossed in my private battle that I'm determined to win so you behind me can wait 2 more seconds before moving off' The best nachas is the fist he waves at me when he overtakes me! That's the Y'H's fist saying 'I'll get you next time'!

I don't think so sonny, have a rotten day and I hope you're unsuccessful in everything that you do!!

Where did I get the strength from? I never used to have the strength to be so powerful in my self-defence. Never before did I think that I would be able to beat him with such ease.

I'll tell you where I got the strength from; from the likes of ME, ELYA K, MEVAKESH, NICEGUY and all the other wonderful fellow warriors. I tell you, I'm not kidding - if it were not for this forum, I would never have had the ability to make a start on my missile defence programme!

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The Mark of Torah - Lust Chizuk
Posted by markz - 21 Dec 2015 19:31

This is geshmak, but DO NOT click the spoilers in this post if you're at work - unless you want to share it with your boss

[me wrote:](#)

....even if we say that Lo Sosuru is "only" an issur M'draban, this is in itself very severe, (I am not saying that I myself am not over on this)...but the chafetz chaim says in Shmiras HaLoshon, that a person must be prepared to give up "everything" that he owns just in order to to transgress a M'draban.

I found this on the web:

1) WHAT IS "HISTAKLUS?"

Warning: Spoiler!

2) THE PROHIBITIONS OF "V'NISHMARTA" AND "V'LO SASURU"

Warning: Spoiler!

So I'm writing separately to take away any hint that I'm suggesting "one who thinks a bad thought is a sinner." I would disagree violently with such a guilt trip, and assume that such a belief system could throw folks into unwarranted despair

My dear friend...here at GYE we don't hold by "guilt trips". They are just as destructive as any y'h, and they are also one of his strongest tactics.

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The Mark of Torah - Lust Chizuk

Posted by markz - 21 Dec 2015 22:21

[gibbor120 wrote:](#)

?? ?????? ?????? ?????? - ?? ?????? - Do not stray after your heart - this refers to heresy.

Why is heresy referred to as following your **heart**? Shouldn't it say - don't follow your **mind**? Isn't it the **mind** that causes one to stray?!?

Nope. A person's heart, his desires, cause him to stray. The mind just finds the rationalization for it afterwards. It *seems* to start in the mind, but it actually starts in the heart

[Ohr Sameach.edu](http://OhrSameach.edu) wrote:

"Do not follow the desires of your heart (Bamidbar 15:39)".

Our sages comment that this verse warns us not to stray from our belief in G-d. Reb Elchonon asks: Why the heart? Why not the mind? Why don't our Sages tell us not to make the intellectual mistake of heresy. What does the heart have to do with not believing?

Reb Elchonon answers that belief in G-d is Mankind's "natural condition." In lieu of external influences, every person would cling to his faith, and heresy would not exist. However, there are countless distractions and provocative challenges to our moral integrity. These opportunities for forbidden pleasures act as a bribe to our intellect. Suddenly our judgement becomes blurred, and we find ourselves looking to justify the illicit behavior. Not far down that path is the porthole to disbelief. The Torah's command not to follow the desires of our heart is a warning to not take the bribe offered by temptation, because its end is in apostasy

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The Mark of Torah - Lust Chizuk
Posted by markz - 21 Dec 2015 22:34

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Apparently according to the Sifri and Rabeinu Bachya, the heart is the vehicle that drives the eye - more to come iyH

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The Mark of Torah - Lust Chizuk
Posted by markz - 22 Dec 2015 19:48

Today's is the only fast that even if it happens to fall on Shabbos, we'd have to abstain from the beer and Cholent.

That would be a crisis, which the Rabbis saw in their ruach hakodesh would be untenable, so they preset the calendar so that it never fall on a Shabbos.

In what way is asara be'teves different to all others?

On this day we recall the first opening steps began the destruction of Gds home on the Temple Mount

The Jewish people were still going strong, but, since it's the beginning, it's the most significant

What's the lesson for us?

The beginning is the most significant

I found for myself that jumping on the Chart was the challenge, and plenty good came from there

I have other struggles which I need to begin small steps to beH

Today is a good day to plan one step for mankind

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The Mark of Torah - Lust Chizuk
Posted by markz - 22 Dec 2015 20:04

[bardichev wrote:](#)

In the Parsha of TZITZIS, the Torah Teaches us: "VE'LO SASURU ACHAREI LIVAVCHEM VIACHAREI EINICHEM - And you shall not stray after your heart and after your eyes".

Said Reb Lazer, VE'LO SASURU - you should not stray from the path of Hashem, ACHAREI LEVAVCHEM, V'ACHAREI AINEICHEM. The Torah is telling us, that even AFTER you already sinned, even AFTER you already started to go after your heart or eyes, DON'T CONTINUE the downward slide that the Yetzer Hara is trying to get you into even more than the sin itself!

So if you sinned, shake it off and continue on!!

HaGaon Reb Leizer Geltdzeler ZT"L:

FALL SHMALL SLIPPEDD SHMIPPED YANKEL SHMANKEL bARDICHEV SHMARDICHEV

YOU GET THE DRIFT

bardichev

[battleworn wrote:](#)

Don't untie your keshet with Hashem after(acharei) you went after your eyes and after your heart. The greatest nachas ruach for Hashem is when we keep fighting even after we've been beaten.

CHAZAK VEEMATZ!!!

[Machshovo Tova wrote:](#)

[Pidaini wrote:](#)

... we are not our [subconscious] thoughts that pop up without our direct will...

Just wanted to add that while we are not held responsible for those annoying thoughts that pop up, we need to do our part in ignoring and not dwelling on them. As the sforim explain the possuk:

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You shall not stray 'after' your hearts and 'after' your eyes.

i.e. the involuntary thought, or the involuntry look is not your fault, but be careful not to keep thinking or looking afterwards

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The Mark of Torah - Lust Chizuk

Posted by Markz - 23 Dec 2015 20:03

??? ????? ????? ????? ?????From the Sifri and R' Bechaya, it's apparent that the heart is the vehicle that drives the eye - so keep that I mind when choosing your truck :-)

Here's more;

WHAT IS TRULY OUR PROBLEM - The Mind or the Eye?

"WARNING

If you are Mr 'never lusted', this is the wrong website for you (checkout the prevention site guardyoureyes.com/prevention), also what I'm about to say later is graphic and inappropriate for you.

All others, read on.

We need a BRAIN-WASH!!! Cold Shower - Ah... Refreshing!

'Cos when our brainwaves are positive, lustful images won't affect us - AT ALL, like demonstrated in the 4 examples below.

But when our brain is in 'addict' mode, even legitimize kosher things can be detrimental to us

Examples of 'Mr Pornfree'

1) A famous Rabbi had a personal custom whenever he was at a wedding, to lift the bride and carry her on his shoulders tra-la-la, to add joy to the ??? and ???.

Guess what? It didn't lower his purity but was considered a ????

(An Amora - see Ritva end of kiddushin)

2) To stop from sin, another famous Jew went directly to the location that a man and woman were having sinful relations and witnessed the full act.

Guess what? Not only did it not affect him, He was raised to a position of leadership in our nation (happens to be he also shot them. Pinchas).

Imagine a famous ???????? Rebbe or the ??? ????? ??????"? ????? ??? ????? visit an Adult-only website to see an X-Rated video, (destroy it) and coming out greater?

3) There's a religious guy that his ????? is by spending time with women in a closed room looking at them partially unclothed. He's a gynecologist, and I heard a well known Rav compliment this fellow's ????.

Everyone's wife has been to one of these guys

4) The first couple walked around naked. And they were on the highest levels of ????? ?? until they listened to a stupid snake.

Examples of Mr 'Sexaholic'

To my struggling friend in a sleek Black James Bond Car (if I'm missing something about your personality please clue me in)

1) [You write](#) "I sit and read the forum posts about people lusting and it gives me thoughts" which is what gave the impetus to post 'No GYE after 9PM for ME'.

You know what? When I'm in the mood for casual reading, it would be downright dangerous for me to go to guardyoureyes.com - there's so much inappropriate material and stuff there I never knew existed (We could even promote GYE on Google as a great Porn Adult Website - You know I'm kidding, but my you got my point?)

Our brain needs to be in the mode of 1%+ recovery to come on this website, in order for it to assist us and not pull us down. As long as we have not begun, and are searching for ways of treatment - no website is safe NOT EVEN TORAH WEBSITES - I can give you sources in Talmud that will enhance your lust till you bust.

2) [You say](#) "I have a problem with SSA!"

Shlomo24 had a great response "guys with ssa sexualize non sexual things"

A Porn free guy is diametrically opposite "even lustful things can be viewed as non sexual" (We're far far from there)

To summarize;

When our brainwaves are not in control, then, like you admitted **"GYE after 9pm isn't safe, and taking a shower isn't safe, and SSA is a struggle"**.

We need help to change our brainwaves and the solution is going to be more than "no GYE after 9pm". If you'd have said no internet after 9pm, that would be amazing...

Conclusion:

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The following I'm quoting because it resonates with me in my life - I'm not saying it applies to anyone else at all

R Yonasan Eibeshetz wrote:

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The Mark of Torah - Lust Chizuk

Posted by markz - 03 Jan 2016 18:10

[eslaasos wrote:](#)

[elaalavinu wrote:](#)

what are you saying

I can't tell you what the great Mark was saying, but it sounds like he was saying something that I feel is right. I agree that Torah can feel like it's getting rid of some of the shmutz saved in your hard drive, and also Torah is Magen Umatzli, but we need to know that just Limud Hatorah alone is not what Hashem wants from us, and in many cases is not enough for us.

It could be that if we were to do nothing but be Omeil Batorah 24/7 for the rest of our lives, that would be good enough, but that's not possible, and also not why Hashem put us here.

More specifically what Mark was saying, if there is a root cause that drives us to escape with lust, we need to uproot it, otherwise it is likely that the images we erased may eventually be replaced with newer ones next time we find ourselves on the wrong side of the battlefield.

Mark, feel free to correct my interpretation of your post, but in any event this is my understanding.

2 small points

Yes I meant that - you always express it a lot better

The ?????? ??? mentioned above adds a different dimension

Another point, is the words of the Gra zl in *even shleima* that Torah alone doesn't purify at all without the right mindset, it can even do the opposite

The heads of the reform movement knew more Torah than all of us put together...

To be continued another time

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The Mark of Torah - Lust Chizuk

Posted by markz - 06 Jan 2016 00:13

[chasid wrote:](#)

What Torah commandments are involved in gazing at photos of undressed unmarried gentile women?

[the.guard wrote:](#)

Dear Chasid - welcome to our community!

A non-religious man once told the Brisker Rav that he doesn't believe in G-d because he has many questions. The Brisker Rav told him, "you don't have questions, you have answers". So my friend, if this question you ask is really an "answer" to why you aren't working on yourself, then I don't know if I can help you. However, I believe that the fact you are asking us this question is because you genuinely want to stop these behaviors. You just feel you need to understand more how dangerous and sinful it is, so that you can convince the Yetzer Hara to leave you alone.

There's no question that any Posek you will ask will tell you that it is prohibited. I would like you to realize that your question is really the "addiction" speaking, and that this is one of the tricks of the addiction. Rabbi Twerski, founder of an Alcoholic Rehabilitation Center, compared such claims to me once on the phone, to an addict who says "I was just trying beer, I wasn't drinking whiskey"...

As far as the prohibitions are concerned, anyone who is frum and has learned any Torah, should be aware of the severity of these sins. The Torah says "Thou shall not go astray after your hearts and after your eyes which lead you astray,". This applies to any image that arouses one's sexual inclination, and erotic images of any type are definitely forbidden. The Rabbis state that anyone who purposefully arouses his sexual organ is to be banished (Niddah 13A). The Gemara there even goes as far to say "Better one's stomach should burst than he should touch the area of his bris (and possibly bring himself to an erection)". And another Gemara says "better to walk behind a lion than to walk behind a woman". And another Gemara: "whoever brings himself to an erection is destroying the world". This is not Mussar or Chassidus, this is regular Gemara. Chaza"l were fire about this! The Medrash says that anyone who is not careful with gazing at women will come to sin with them in the end.

Viewing porn is also included in the prohibition of "Lo Sikrevu Legalos Erva, Ani Hashem Elokeichem" - "Do not come close to revealing nakedness, for I am Hashem your G-d". There is no other Mitzva in the Torah where such terminology is used. Even with idol worship, the Torah doesn't say not to come close! Only with sexual matters, the Torah exhorts us to stay far away from it. It is also interesting to note that the Torah uses the words "do not come close to reveal nakedness" and not "to sexual relations". This implies that "revealing nakedness" (i.e. even looking) is, on some level, as if one had already done the act.

This little test can be your meter - if an image triggers a sexual twitch, a stronger heartbeat, sweaty palms, or even a silent, "Wow!" then you are polluting your soul, damaging your "Da'at," the ability to know G-d, and cutting yourself off from the Divine Presence, the Shechinah. The eyes are the windows to the soul and they are the vessels to receive the light of the Shechina. One who has damaged these vessels will not be able to bask in the glory of the Shechinah in this world, nor in the next.

[chasid wrote:](#)

I have plenty of reason of why not to do such a deed. Reason much greater than the reason you have mentioned. I do not not know why you haven't mentioned these reasons because they are

clearly mentioned by the Rambam in his Pirush on Sanhedrin 7:4 and in Hilchot Teshuva.

My knowledge is limited and that is why I am asking. I want to know what Torah prohibition are involved in the case of gentile undressed women. The only one that I can think of is "you shall be holy." Which is a general prohibition. The prohibition of not straying after your eyes would apply to relatives, a niddah, a married woman. For this reason I asked about a unmarried gentile woman.

[bardichev wrote:](#)

wowee we have a lamdan on board

the ramban tells us the basics of yiddishkeit is NOT to be a NAVAL BERESHUS HATORA.

I am also a chasid and I learned some torah too but I don't have the correct TEITSH of the word NAVAL I think it can be loosely translated as a PIG in the permission of the Torah.

You can go down this road and get all cute with your diorayssos and dirabanans ultimately you will be a NAVAL. It may work in lomdus but your heart and mind will be GOYISH

Dear yid

You can choose any path you want in life it is yours to make or break. In the end you have one court to answer to. That is you being honest with yourself.

When you are listening to tekias shofar wrapped in your tallis holding your leather bound machzor swaying back and forth and the image of the gentile unmarried n****d women pops into your mind will you be so brazen and say oh cute no di'oraysa there. or when the whole shul is dancing with fervor in simchas tiorah and you cant keep your eyes off the ezras noshim imagining who knows what. what will you tell YOURSELF then???

CHERPAS NAVAL AL TISIMEINI!!!

there is a long Rambam regarding this so is there a rabbeinu yonah I don't have either in front of me know so I cant quote them.

See the or hachayim in the parshas arayis in achrei mos

Listen up end of the day you will have to look yourself in the mirror and honestly tell yourself I'm good I was only oiver drabbananan.

Besides there is a gemara in avodah zra 27 poretz geder yishchenu nachash

usually humble and usually happy

bardichev

[chasid wrote:](#)

Bardichev: Please do not reply to any of my posts till you learn how to read.

[bardichev wrote:](#)

boy can I read...

I won't respond to your post and I hope no one reads them .This a freindly place with people who want to be helped can be helped .

humbled

b

[the guard wrote:](#)

Barditchev Tzadik, I know you mean Leshaim Shamayim, but I think you misread Chasid. He also means Lishaim Shamayim. He is only trying to help us mention the most important reasons why we should encourage people to stop these behaviors.

Let's make all the effort we can on these forums to only be mekarev with Ahavah every Jew and be dan likaf zechus unless we are 100% sure that someone's intentions are not proper. And even if so, preferably contact me about it and I'll try to deal with it.

Chasid, please forgive us. We know you mean good.

I love all Yidden!!

[bardichev wrote:](#)

I apologize

sorry

I love all yidden too

Dov also had what to write [HERE](#) and he loves all yidden too

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The Mark of Torah - Lust Chizuk

Posted by markz - 06 Jan 2016 00:42

[ontheedgeman wrote:](#)

I have heard that in the Zohar, it is said that the sin of wasted seed is the worst sin for which no recovery is possible. And further that relations with non-Jews attaches to us even in Olam Haba.

Not to say there aren't other factors, but these two things are like dark clouds hovering over my head. What are the defenses against these charges?

[Dov wrote:](#)

OK, so lets say that you did understand the Zohar correctly. Now what? Does the Zohar mean that Hashem now hates you? Doe sit mean that you have no more meaning to Him? That you have no beauty and goodness in your life?

Sha"s says clearly that any person who embarrassess another in public has *no part in Olam Haba*. So if you once did that, and many of us certainly have, then what? What do you *do* about it? Do you kill yourself emotionally by giving up everafter on living a deep, happy, and fulfilling beautiful life as Hashem's favorite 'ontheedgeman'-guy? Bishvili nivra Olam does not apply to you any more? Rubbish. Just plain rubbish.

It's a stain, period.

Neeext! (or as Reb bards would put it: KEEP ON TRUCKING!)

I am serious. This is *avodas Hashem* we are talking about. It is your real life, not a religiously-contrived game of who is a "rasha" or "tzaddik", or who is *going* to gehinom or *not* going. And it needs to last about 80 or 90 **years**. Though we all suffer from it, the truth is that there is no real

place for self-pity in this life. It is destructive and ruins us. It needs to be rejected as an option once we wake up. I frequently have to reject it, so I may know just how you feel...

If you are headed to gehinnom or can't do Teshuvah, then what? The way I see it, now you can serve Hashem even though you will not get a big fat honor-prize from Him for it...for after all, you have this stain on you. Nu. So you can now do what He wants for Him, instead of just for you and your ticker-tape parade in Gan Eden. We all envision something like that, you know...a ticker-tape parade. "Make way and open the gates for the tzaddik Shomer Emunim!"

Read the RMB"N's iggeres. 2/3 of the way down. So? *Now* you finally have a way to really see others as having an advantage over you, instead of having to manufacture one. This is nothing new. If you read the letters of many great tzaddikim and many simple Yidden from the past you will see this theme: "b'avonosai harabim asher otzmu v'robu misa'aros roshi...etc." Well, now you can say that and really mean it.

And exactly what is so bad about that? I think it is a fine place to start out. See where He takes you from there. He is very good at rearranging things and working them out so life works better, you know. He does that for me and lots of other people I know and does a fine job.

I know most of the good people around here are uncomfortable with anything *but* a touchy-feely, 'feel-good' kind of yiddishkeit. But I don't need to start with that. I have a G-d who loves me even if I would be a rosha c"v, and certainly even though I'd be right on my knees in that bathroom with a magazine open on the floor and 'getting the old shameful job done'. Hey, He was right there, too, with me, no? **And He brought me *here* nonetheless!** Isn't that *love*?

And that's enough for me to be in allegiance to Him for the rest of my life. Ashirah laShem bchayay, azamroh leiloay b'odi, ye'erav olov sichi - anochi *esmach* baShem!!

PS. I am not suggesting that you must do this. I am only offering a way out for you - or rather, a way *through* (*durch*, in yiddish, I believe). Even your worst fears about this stuff can be a vehicle for you to live a **better** life.

I am not trying to minimize the cheit of sex with yourself (masturbation). The Zohar and Chaza"l say the truth, of course. Still, it is no reason for a Jew to give up on a great life and lose faith in Hashem's abounding love for him/her. And how can it always be halachically considered yehoreg v'al ya'avor - the case in the gemorah was surely a hora'as sho'oh for that person based on the circumstances.

But all this is not necessarily true for addicts. I know a beautiful chassidishe yid with about 20 years sobriety from lust whose acting out included prostitutes, etc., who says to his G-d every day, "Teiereh Tatteh, if I am going to act out today, then please, please take me first."

Many of us - whether sex and lust addicts or alcoholics, or whatever-aholics, have very low bottoms. Life is definitely not worth living as an acting out addict. So we truly prefer death to such a life. That is how precious our sobriety is to many of us.

This is not a madreiga, but a choice based on enlightened self-interest, plain and simple. We are so sick, that sobriety is more precious than anything else, period.

I guess that is the pnimius of "yehoreig v'al ya'avor", no? Is a Jew to die rather than do the big three *because Hashem says so* - or because he **needs** to die rather than do such things? I think it is the latter....though to those I feel are 'olam-haba-seeking goodie-goodies', the former is obviously their aspiration.

Nu. To each his own.

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