

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!**

11. **INTENT:** I'm a lustaholic and I want [Intimacy](#) leshem shamayim. Honest?
12. **TESHUVA:** Teshuva (the way we understand it) is [NOT recovery](#) but a ploy
13. in the Zohar, it is said the sin of wasted seed is the worst sin for which no recovery is possible. And that relations with non-Jews attaches to us even in Olam Haba. What are the [defenses against these charges?](#)

SCOURCES:

1. The prohibition of [V'NISHMARTA and V'LO SASURU](#)
2. including undressed unmarried [gentile women](#)
3. A wife is [like bread?](#)

HOLIDAYS

1. Chanuka - [ODAAT](#)
2. Thank Gd - [Al Hanissim](#)
3. The 3 Weeks - We are building the [Beis Hamikdash](#) with GYE

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The Mark of Torah - Lust Chizuk
Posted by OTR - 24 Feb 2016 02:37

[markz wrote on 24 Feb 2016 02:05:](#)

[OTR wrote on 24 Feb 2016 01:28:](#)

Thought I would share one more thought:

I am not a big mussar advocate (with regard to addiction that is) but this thought really lifted my spirits. What a person can see in a day in these times is more pritzus than their great grandparents could maybe see in 70 years. It follows then that a second of guarding your eyes in THIS generation is more than the shmiras ainayim of the people in the earlier generations.

Gemara Sanhedrin 98b

'Ulla said; Let him [The Messiah] come, but **let me not see** him.

??? ?? ??? ?? ??? ?? ?? ?????? ?????? ?? ?????? ?????? ?????? ?????? (???? ?, ?) ??? ????? ??
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??? ??????????

Can we say the following?

These *amoraim* knew that how difficult the test of Guarding Our Eyes would be that they said -
Let the Days of Moshiach come, and **let me not see** - blindfold me, because the test is too
great

Guys - we are here

We can do it

Lets bring Moshiach Now bb"a

Mark this gem was actually a recycled vort from the old Bardy who is no longer on the forum. I found it while searching for something else entirely and took chizuk from it. I can show you the original post. Something so amazing I now have a perspective of- What we do here really does remain and can inspire others for the good.

And it works the other way too.. A guy who posts his chizuk, his striving etc..on the forum and then goes off c'vsh and begins acting out again... Let's say he leaves the forum entirely in frustration or depression... But does he also realize that a new fellow walked in as soon as he left. That guy took chizuk from what he had written earlier. MAYbe a year later if he would come back and see that his old post inspired someone to be clean for a year he would see how much his efforts did.

It's an amazing power this thing. Not just in getting out of isolation. But in recording our conversations, our efforts and seeing b'chush- that the good we do does not go away, even if we slip as individuals, what we have done can and does continue on.

I have some old friends from my first group. I see their posts here now and they are not sober now. So of course as people inside now we look and say- too bad.... look at them they are lost now... And that is true, they are not happy. BUT, their struggles and words can still inspire people here... It is amazing.

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The Mark of Torah - Lust Chizuk
Posted by markz - 24 Feb 2016 23:18

[gibbor120 wrote on 25 Jan 2014 00:31:](#)

[dd wrote:](#)

how can i still do ????? before shabbos and know for once that its real .please chevrah i need you guys to help me.

There's a great sefer called ?????? ?? ??? ???. I think that is the one you are looking for.

Warning: Spoiler!

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Take it easy. Really, Teshuva is not an "event" it is a "process". Worry about one day at a time. Take recovery actions, and sometime down the road you will realize that you have been sober for 10 years and you are not quite sure how that happened.

Obsessing about doing teshuva today for an aveirah you have been doing for years (i can't remember your exact history) doesn't seem reasonable to me.

Keep on truckin, do the things that have helped others. Reach out to real recovering people.

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The Mark of Torah - Lust Chizuk
Posted by markz - 28 Feb 2016 00:31

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And finds a new life with new friends on gye, some of whom will remind / teach him to be an
???? ????? ???

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The Mark of Torah - Lust Chizuk
Posted by OTR - 28 Feb 2016 22:08

[markz wrote on 19 Jan 2016 14:07:](#)

[bardichev wrote:](#)

Beshalach-Shabbos SHIRA tuf shin ayin alef

KEEP ON TRUCKING

By:bardichev

This dvar Torah is dedicated to my good chver Zemiros Shabbos

May he see bracha vihatazlacha in all his endeavors

The place:Somewhere near Egypt

The time:chol hamoed

Pesach

The yidden are trapped in the deset

The Egyptian Cavalry all of it and all their legions. The entire Egyptian army are bearing down on the Jews

The jews are between a rock and a hard place

The only place they can go is forward

Slight issue homo-sapians are not amphibians.

What is there to do

No retreat

No where to turn

So the Jews do what Jews always do they pray!

Gevaldiggggg??

Nisht!

Hashem says why are you screaming

??

Speak to the people and tell them to get moving

YAYISOO-ee (vayisa-uu)

KEEP ON TRUCKING!!

Fregt bards

What was wrong with prayer?

There is a huge lesson here

Huge

When facing a personal challenge

We can't say

I tried

I cried

I prayed

No no no

Do something positive

Drive forward

Even if it means jumping into the sea

Vayisa-uu!!

Too often I see here on the forum. People are haunted by their own demons

Leave them behind you!! Ayyy they are chasing you?! Just keep on trucking!

Of course tefilla!but like Hashem says tefilla plus action

Like the Rupshotzers kugel

The rupshizer roov reb naftali horovitz talmid of the (chozeh)Lubliner

His rebbetzin was a bit stingy but a big tzaddekes

So she made a small kugel one potato. A small onion. She put it in the oven. Took out her tehillim and began to daven that the kugel should "gelung"

While she was davening. The rebbe. Grabbed a sack of potatoes some huge onions a dozen eggs. A jug of oil. Salt feffer ahhh

He added his rebbetzin bite size kugel to a huge kugel for all the chassidim

The rebbetzin finishes davening

Looks into the oven and beams as she says ,

Naftali ILook my tefilla worked!

The rebbe says "yes your tefilla along with my massim tovim"

Keep on trucking

With

All

The

Love

In

The

World

H&H

bardichev

Good Shabbos

I wish Bards would at least do PHONE calls. I'd call in for abardichever kumzitz, or a shot at bardys pub...

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Posted by markz - 03 Mar 2016 18:01

[MBJ wrote:](#)

Sorry if this will rub people the wrong way, but I have to get this off my chest.

Every time I read someone writing pas besalo I get angry. Like I want to reach through the web page and smack the guy around a bit. If I could erase this horribly abused phrase from everyone who has even glanced at gye I would. There is a phrase from a certain type of porn I used to watch called '*** *****' (moderators feel free to redact that but I wrote it for a reason). And every time someone says pas besalo here, that is the first word association for me, because that is what they mean.

Don't get me wrong I know the phrase is from the gemara and is quoted in rishonim and sifrei halacha, but it has been so distorted from its original intent.

It reminds of the passuk ??? ??????????. Which used to make me angry, why is my wife not desiring me? Where is the curse? Me in my lust warped brain thought that meant my wife should be waiting for me every night in bed with lingerie begging me to have sex with her. But of course Hashem was talking to chava and not to adam, and she understood what He meant. That she needs the love and validation from her husband. as Rav Arush repeats several times, the husband is like the sun and the wife like the moon, reflecting her husband's light.

So to with pas besalo. Lust addicts read that and say I can do whatever the heck I want. I can fantasize, I can stare because I have my wife to use as a sex toy. The real gemara that started this phrase is as follows on yuma 67a:

????? ?? ?????? ??? ??? ??? ?????? ????? ?? ??? ?? ?? ????? ??? ????? ?? ?? ?????

Meaning when a person has no food available he will be more desperate, when he knows where his next meal is coming from he is less desperate to find food.

Translated to your wife it means that a NORMAL married person should be less easily aroused because he knows that his wife is there. So he can be slightly less cautious when peeing for example.

The messed up addicts think it is no big deal if I get myself aroused because my wife is there. And if I get myself aroused she had better damn well be there to save me from the sin of hashchatas zera levatala.

I promise you there is no mishna gemara chazal responsa or chasidisha vort anywhere that says it is ok to lust and fantasize and stare at women in the street if you are married because a holy jewish wife has to save her holy jewish husband from sinning by being his [outlet].

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The Mark of Torah - Lust Chizuk
Posted by Mesayin - 03 Mar 2016 20:19

No comment ;-)

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The Mark of Torah - Lust Chizuk
Posted by markz - 04 Mar 2016 14:04

[the.guard wrote:](#)

7Up sent me this awesome PM:

Rage wrote to me last night about his fear of being in a hotel room with TV and open filter. This is part of what I replied. Thought we could all gain from Rav Taubers perspective:

Your comment about the TV and internet reminded me of a shiur I once heard from Rav Ezriel Tauber:

He too was traveling, and was delayed overnight after a long hard day. The airline put him up in a fancy hotel with a huge TV screen and internet access. Being Rabbi Tauber, these posed no real challenge for him though, and he took out his sefer, sat on the couch and proceeded to learn. Within minutes he was fast asleep! After a significant period of time, he woke up and started to cry. "Tatty, my (great?)grandparents were workers. They rose at dawn, put in a whole day of hard physical labor and returned home totally spent. But what did they do a soon as they got home? They went to the shul and spent the next few hours learning, regardless of their exhaustion. Their learning came at tremendous personal sacrifice. And me? I spent my day traveling and speaking, not backbreaking anything, yet I cant even give You the pleasure of a few hours learning?? "

But then he stopped and put it back in perspective. "Previous doros served You with "asei tov". I will serve via "sur me'rah". Here I am Tatty, faced with a huge TV screen and full internet access. I am all alone so no one will ever know if I turned them on. No one but You and I. And this is my gift to both You, and myself. My karbon of self sacrifice will be not touching those 'on' buttons."

Every second that we withstand the nisayon and dont give in to our personal teivos, is no less precious to HKBH than all the karbonos our grandparents brought in the Beis Hamikdash. 'Sur me'rah' is the challenge of our dor.

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The Mark of Torah - Lust Chizuk
Posted by markz - 13 Mar 2016 18:58

Seeking the Light in the Darkness

[By Shlomo](#)

I heard some tremendous Chizuk from Rabbi Efriam Wachsman in a shiur titled "Megilas Esther: Discovering the Depths of Our Neshomos":

(Note: In general, Rabbi Wachsman's shiurim often give chizuk to those who struggle with the Yetzer Harrah. To hear his Shiurim, call the Yeshiva at 845-426-3488. There is an extension for the tape and CD library.)

The Rizhiner explains that in one way, Purim is greater than Yom Kipur (Yom Ki- Purim. A day that is only "like" Purim, but not as great).

Yom Kippur atones for the Shavim (Those who return - i.e. repent), while Purim atones for the Shavim **and** the Aino Shavim (those who return and those who do not return).

What does it mean that Purim atones for the Aino Shavim, those who do not return?

The Rizhiner explains that Purim is a holy day for those who repent but yet continue to fall. They are labeled "Aino Shavim" because they continually have to face their struggle. Purim is all about seeing the light in an atmosphere of total darkness. It is about seeking out Hashem even if we feel we are in total darkness and may be feeling ashamed or low. Hashem says "Anochi Hastir Astir Panai ("I will utterly hide my face from you"), yet in that same pasuk is the remez (hint) to Esther , our salvation. Hashem rejoices when we reach out to him, and when we rejoice in our effort to seek Hashem out.

GYE is about seeking out the light in the dark world around us. It is about confronting struggles that have plagued us for years. We may have continued to fall many times, yet we - as a family - are seeking out the light to overcome our addictions. We are finding Hashem in the darkness. That is the true holy essence of Purim, and that is why Purim is the happiest day of the year.

May we all tap into the holy day of Purim. May we all find Hashem in the darkness. May we all have extra Siatah Dishmayah to overcome our illness and may we all rejoice in re-discovering ourselves.

A Freylich Purim!

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The Mark of Torah - Lust Chizuk
Posted by markz - 15 Mar 2016 22:21

[Kedusha wrote:](#)

Rav Moshe Feinstein held that a manuscript allegedly written by a Rishon was forged because, among other reasons, of the following question and answer contained in the manuscript: Q.) Why is Mishkav Zachor forbidden by the Torah? A.) Because engaging in such behavior is a bitul of pirya v'rivya.

For starters, says Rav Moshe, the very question is making light of what the Torah calls a to'eiva. And the answer does the same thing - if the entire problem were a bitul of pirya v'rivya, then why does the Torah describe it as an abomination?

Rav Moshe, therefore, held that it is forbidden to publish this manuscript, even without the offending passages, because, who knows what other statements keneged the Emes are contained therein, which have yet to be discovered? (I have heard from a reliable source that Rav Shlomo Zalman and, ybl"c, Rav Elyashiv, allowed the sefer to be published, provided that the offending passages were removed).

In our case, we're, at least, talking about a behavior that is not against nature (Kederech Kol Ha'aretz). But, we need to remember that, by asking what's wrong with it, we're (unintentionally) making light of something that should be utterly repulsive to us.

On that note, Rav Avigdor Miller said over that someone once presented him with the following logic: The Rambam says that we shouldn't say that chazer is disgusting, rather we should say that chazer may well be delicious, but, what can we do - the Torah forbids it. The person argued that we should feel the same way about Gilui Arayos - it's wonderful, but what can we do - the Torah forbids it.

Rav Miller responded that this is not the Torah Hashkafa. We should be repulsed by chazer and by arayos, for the very reason that the Torah forbids them. The Rambam is simply saying that we shouldn't pretend that chazer tastes bad or that arayos involves no short term pleasure. But we should be totally repulsed by both, because the Torah forbids them.

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The Mark of Torah - Lust Chizuk
Posted by markz - 16 Mar 2016 22:36

I viewed porn. Am I normal?? Do I need filters????

[gibbor120 wrote on 29 Apr 2015 17:00:](#)

I've seen in seforim that the "main" bechira we have is to avoid triggering situations in the first place. That doesn't mean we have no bechira after that point. Only that it becomes extremely difficult (and in some cases, we may in fact not have bechira at that point)

I wanna ask Gibbor120 for more on this topic, but this is what I have on my 'desk'

"I feel like a piece of garbage - I feel terrible for viewing porn, and Mast etc..."*

Actually that may not be the worst thing we did

What's more serious, is that I kept the door open, to enable those outcomes.

We all have a beast inside us that when confronted with porn, the beast attacks (Some of us have a more violent beast, and this post isn't necessarily for those members)

Who has a lust beast? All men, without exception (besides for a negligible minority)

Reb Amram Chasida ("Pious Amram") in the Gemara that was normal like this. When he was alone with eye tempting women, his beast gave him unnatural adrenaline to access them, until he defeated the beast with a "partner call". R Meir too (kiddushin 81a)

[Steve wrote on 21 Jan 2010 22:58:](#)

Famous story of Rav Aaron Kotler, ztk"l. He went w/ gabboim to see a gevir in a penthouse suite in a Florida Hotel. During the elevator ride up, a woman in a bathing suit comes on, to get to her floor. Obviously all 3 men avoided looking. Downstairs later, trying to leave, the gabboim couldn't find R' Aaron. Finally they found him, sitting in a chair, against the wall facing a corner of the lobby, crying. They overheard him saying "Ribbono Shel Olam!! - What did I do to deserve such a test!!!"

Even TZIDKUS doesn't completely remove the YH for these inyanim. Could mere AGE stand a chance?

Hence the creation of 'fences' to protect from encountering that universal beast

This is unlike deterrents that actively protect you from evil. A fence is not an active deterrent, but a passive shield putting you out of harms way. Like Gevura's analogy - who compares it to a fence by the edge of a cliff, which deter anyone that decides to circumvent the fence

Fences come in different forms, eg white-list, filter, accountability partner, 3 second rule, device time lockdowns etc

Since this is your beast, it's your responsibility to set those fences for yourself / your children

For many of us I venture to say that **Having a fall is less of a sin to Gd than skipping "filters etc."**

Because Restrictions are in our hands,

The tests are in Gd's

???? ??? ?????? ??? (???? ??:?)

(????? ?? ????? ?????? ????? ????? ?????? (????? ??: ????? ?????????? ??:)

???? ?????? is the ?????? of 2016.

If they request filters etc, it can be more severe than ?????? ??????????

Warning: Spoiler!

There's 2 types of YH. Internal, and external (Vilna Gaon). Which is easier to conquer?

R' Yerucham of Mir zl demonstrates from the insistence of the Torah to repeatedly restrict external temptations, that the external is much more difficult to overcome

?? ????? ?? ? ? ? ?

I have a feeling this is regarding ???? ?????.

If you put your teenager in dangerous location, eg drugs etc. the onus is primarily on the parent, although the child has their own responsibility to do their best like Yosef haTzadik.

Unfortunately nowadays the ???? ????? has infiltrated our homes and is ?????

May we merit to bring the Shechina ?????, which is the true meaning of ?????? ? ? ? ? ? ? ?

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The Mark of Torah - Lust Chizuk

Posted by markz - 21 Mar 2016 12:56

?? ??? ? ? (?? ? ? ? ?) ? ? ? ? ? ? ? ? ? ? ? ?

[yechidah wrote on 31 Jan 2011 20:35:](#)

All single men

Looking for a beautiful woman to marry

All married men

Looking for a beautiful woman

That he does not see in his wife

And “thinks” he sees in another

Remember This:

“Hayafa BaNashim”

Which means “the most beautiful of women”

Has the numerical value of 502

It is the same numerical value as

“Arur Haman”-“Cursed be Haman”

Also 502

And yet it also has the same numerical value

As “Boruch Mordechai”-“Blessed be Mordechai”

Also 502

So proceed with caution, single men,

Take a step back, married men

You want a beautiful woman

Think of what you wish for

A bride befitting a Mordechai?

Or a witch befitting a Haman?

They may externally look equally exquisite

Both a whopping “502”

Yet one is the truest blessing

And the other is Hell on this earth!!!

Is it the Haman within you seeing her?

Or is it Mordechai within you that perceives her ?

So single men ,pray to God

So you can “see” clearly

The truth of beauty

And married men

See the beauty hidden in what is before you

And if you can't?

Then tap into the gift of Mordechai

Who saw in Esther

The "Chut Hachesed"

That made her beautiful.

And pray for that gift.

you will find

that you can draw to her

That "Chut Hachesed"

with your own words

and kind deeds

towards her

For without prayer,

You single one

Will see a "stunning" Zeresh

Thinking she is Esther

That is the Hell

You will live with

And without prayer

And lacking some very honest soul searching,

You married one,

Will be in mourning all your life

Thinking that you married a Zeresh

Not even dawning on you

That it was Esther all along....

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Posted by eslaasos - 21 Mar 2016 14:32

This is why this is one of the few threads I keep myself subscribed to.

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The Mark of Torah - Lust Chizuk

Posted by markz - 25 Mar 2016 03:46

[peloni almoni wrote:](#)

The pasuk says: velo sasuru acharei levavchem ve'acharei einechem. Rashi brings from chazal: the eyes are scouts for the body. The eyes see, then the heart desires, and the rest of the body gets dragged into it as well. This raises an obvious question: the pasuk says einechem only after having said levavchem. If the chazal that Rashi brings is truly the torah sheba'al peh counterpart to this pasuk; if the lesson of this pasuk is, in fact, that first the eyes see and then the heart desires, why is the order switched?

There are many answers given. The following is very close to pashut peshat, and brings an important point home.

The cycle goes as follows: A person is walking, and something provocative catches the corner of his eye. Curious, his urge is to take a second glance, to turn his head, lift his eyes, and look. Says the torah: velo sasuru acharei levavchem ve'acharei einechem. We cannot control what

leaks into the corner of our eye, or what pops into our direct line of vision. Aunoos, rachamana patreih. The ikkar is not to follow our heart and take a second look. Do you know why? Because the eyes are the scouts for the body. The eye sees, and the heart wants, and leads the rest of the body to sin.

That is why the order is reversed. The pasuk is telling us the prohibition - do not follow your heart to take that second look. The corresponding chazal is warning us of what we know only too well - if you take that second look, the eyes will effect the heart, and pull the body into sin.

I think this is important for any male member of our species, especially us. It is something I am working on myself, as I have come to understand that it is truly the cornerstone to our struggle. Training our self not to take the second glance... and feeling good about it.

This is amazing amazing - I love this original pshat

I'm gonna ask guard to post it in a future email

Keep them coming!!!

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The Mark of Torah - Lust Chizuk
Posted by markz - 25 Mar 2016 12:02

[peloni almoni wrote:](#)

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I love this original pshat, which I think applies to "non addicts"

Step one - The eyes see accidentally, no problem, nada!

Step 2 - will your heart run wild with it?

For those of us with an addicted mind, the passuk is actually simpler - checking your lust heart rate is Step one, since we don't need sights to turn us on in the first place (although living life doesn't mean constantly checking your lust rate, as dov has mentioned)

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The Mark of Torah - Lust Chizuk
Posted by cordnoy - 25 Mar 2016 17:15

[markz wrote on 25 Mar 2016 12:02:](#)

[peloni almoni wrote:](#)

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Now, you are an addict? See [here](#) and [there](#) (where you spell it out ever clearer) and [here](#) and [there](#) (which was a hilarious post) and [over here](#) as well (my apologies if the links do not work, I do not know how to use source code).

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