

The Mark of Torah - Lust Chizuk

Posted by Markz - 02 Dec 2015 03:57

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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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Re: The Mark of Torah - Lust Chizuk  
Posted by Markz - 01 Jan 2017 05:20

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## Today's chizuk email

Learning Torah for the Sitra Achara?!

By an anonymous GYE Member

*I once saw a quote from Rav Shach, zatzal, (and later verified from someone who had heard him say it) that if the wife of a kollel yungerman wears short or tight-fitting clothes (and I suspect he would include some of the realistic and provocative sheitlach found today), then all the Torah the husband learns is going to the sitra achara. **Please try and share this...***

Dear email composer

Please share with the anonymous author that if he wants to give chizuk it should be with an open mind (I'm sponsoring free can openers) and understanding, that men and women have their own struggles.

I heard many awesome stories about Rav Shachs sensitivities and unless verified what he actually said, I will presume that if the wife doesn't dress a certain way, that his her issue alone, not her husband's (I'm talking from my experience) and cannot depreciate from his avodas Hashem.

So whoever needs, this is your chizuk for tonight ;-)...

Until the next email...

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Re: The Mark of Torah - Lust Chizuk  
Posted by Trouble - 01 Jan 2017 21:06

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It's a b'feirushe comment in YWN, written lihedy. There's even a tanya d'maseya lo from a kuntrus.

[www.theyeshivaworld.com/news/headlines-breaking-stories/184920/kol-koreh-a-call-for-maintaining-modesty-standards.html](http://www.theyeshivaworld.com/news/headlines-breaking-stories/184920/kol-koreh-a-call-for-maintaining-modesty-standards.html)

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Re: The Mark of Torah - Lust Chizuk  
Posted by Markz - 01 Jan 2017 21:16

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I love Kol koreh's

Its the YWN JHF section

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Re: The Mark of Torah - Lust Chizuk  
Posted by Trouble - 01 Jan 2017 21:22

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In all seriousness for a moment (if that's allowed at all), there was a time (granted, it was generations ago) when women used to listen to their husbands. Some husbands remain quiet regarding the clothing style of their wives and some even encourage it (those styles you mentioned above).

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Re: The Mark of Torah - Lust Chizuk  
Posted by Markz - 01 Jan 2017 21:33

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I like you, Mr trouble!!!

This is the quote from the email

Learning Torah for the Sitra Achara?!

By an anonymous GYE Member

*I once saw a quote from Rav Shach, zatzal, (and later verified from someone who had heard him say it) that if the wife of a kollel yungerman wears short or tight-fitting clothes (and I suspect he would include some of the realistic and provocative sheitlach found today), then all the Torah the husband learns is going to the sitra achara*

It would pass my esteemed approval if it was written as follows

Learning Torah for the Sitra Achara?!

*If the wife of a kollel yungerman is encouraged by her husband to wear short or tight-fitting clothes then all the Torah the husband learns is going to the sitra achara.*

Signed

Troublemaker#2

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Re: The Mark of Torah - Lust Chizuk  
Posted by Trouble - 01 Jan 2017 21:50

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Thanks.

I like you as well.

Yes, I understand your revision. You addressed the second part of what I wrote. In the first part, I just pointed out that we are living in a time where many wives do not listen to their husband's requests for a variety of reasons.

As an aside, I would like my wife to dress more "with it," but in recovery mode, I have gotten over this (fingers crossed). On vacation today in one of the premier Torah cities in America, it would seem that my wife dresses in the minority, and the tight dresses, knees showing, long sheitilech, and dare I say - the stockings with lines on back (I do apologize for that; just writing that can excite me), many were being worn by kollel wives.

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Re: The Mark of Torah - Lust Chizuk  
Posted by cordnoy - 02 Jan 2017 01:55

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Tis a true problem.

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Re: The Mark of Torah - Lust Chizuk  
Posted by thanks613 - 02 Jan 2017 02:08

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The answers will come if your own house is in order.

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Re: The Mark of Torah - Lust Chizuk  
Posted by Josephsbrother - 03 Jan 2017 17:35

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I~ it~ bit~ abit~ habit~ habitually: when I use to form a habit of vice. Every choice is apart of habit, and each choice can change that habit, The thought will become the ought, if I think often about it, Lust can be so powerful that it is the second thought toward it, that can often lead the rest of the way to the fall, we guard our eyes, the second look, bless Adoni, Amen, shall not be taken, this is my vow of vow~El. The vowel is what give meaning to the word, often verb determine past present and future. Hebrew meaning in word, and deed depends on the vowel. A vow of life dependent of living relationship with El, bless be He.

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Re: The Mark of Torah - Lust Chizuk  
Posted by Markz - 29 Jan 2017 04:28

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Here's an interesting twist

Mussar doesn't necessarily keep a sexaholic sober, however it can help an addict reach a rock bottom which will startup his recovery

[Rabbi Twersky on the Parsha - Va'era wrote:](#)

If, due to pressure, the alcoholic stops drinking before he has reached his particular rock bottom, he generally relapses. Sustained recovery occurs only if the person has reached what was for him rock bottom etc...

We all have a bit of the alcoholics tendencies with in us.

If instead of simply making a promise not to lose control of our temper, we did some serious, persistent study of the **mussar** work on rage, until we felt so crushed by the evil of rage that this episode constituted a rock bottom, we could make the necessary character transformation so that we would not subsequently relapse. We should not need to wait for the tragic, destructive, rock bottom to bring us to our senses

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Re: The Mark of Torah - Lust Chizuk  
Posted by GrowStrong - 30 Jan 2017 11:40

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The implication here is that if we learn about how bad ZL is we will surely reach rock bottom and scream for teshuva..

I think it might create a LOT more guilt, but would that then push someone to rock bottom...

I'm not sure, it needs thought.

I am not sure how Dov would respond to this...

I like the concept from a middot point of view, but addiction isnt just breaking bad middot... so not sure..

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Re: The Mark of Torah - Lust Chizuk  
Posted by Markz - 02 Feb 2017 17:49

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## **For Shovavim**

[mdmjerusalem wrote on 12 Jan 2009 13:31:](#)

Halachacly, no fasting is allowed on Rosh Chodesh or 15th of Shvat (???? ???? ???? ???")

Nevertheless our Guard is right about the whole concept of fasting.

Our rabbis have altered the way we atone for our wrongdoings

**Preferably B'Simcha** then B'Taanis

To skip breakfast or coffee in these days, decline your productivity, which is on the expense of your profession especially if you are a learner.

However we still have to break the Chomer to adjust our habits

We can achieve this by selecting one of the following methods:

### **1) Taanis Shoois :**

Not to eat for the [any time limit] from when you get home

Not to eat anything from 6 to 8 in the evening

### **2) Taanis Haravid:**

a) Put your utensil down between each bite

b) Don't eat food in the method you enjoy it most (Like colder or warmer temperatures, or separate from the foods you like mixed etc.)



**3) Taanis Dibur:**

Not to speak "in any way" for a "period of time".

Or, "a specific topic" for instance "Gaza war" for a day.

Or, to a specific individual, which whom you enjoy to schmooze with.

**4) much more**, you can envision them yourself

Warning: a Kabala ought to be **personalized** and **small**

**Personalized** subtract the routine from the thrust, divided by your aptitude, added to the main goal

**Small** even minute ones are usually tough enough since the kabala itself toughens the plight tenfold or more

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Re: The Mark of Torah - Lust Chizuk  
Posted by Markz - 20 Feb 2017 13:42

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**Powerful Powerlessness: Everything is in your hands; nothing is in your hands**

[Dov wrote on 23 Oct 2012 21:50:](#)

I do not know where to post this sweet thing I read from Rav Avigdor Miller zt"l, but it applies so deeply to the recovery derech I was taught in 12 steps (SA) that I just had to post it somewhere:

**Everything is in your hands; nothing is in your hands**

We see that there are so many fronts on which a man has to constantly exert himself. He has to guard his health constantly. He has to constantly be on guard regarding his personal relations with people. He should be careful not to talk carelessly, to not become angry. He has to guard his finances.

Then, after doing all the things on his own behalf -- after trying his best to be healthy, to live peacefully with people, to have Parnassa (livelihood); after all these efforts -- he is expected to say to Hashem, "Everything comes from Your hand." [As we say in the Shemoneh Esrai three times a day,] "Baruch atah rofai cholai amo Yisrael, "You are the One Who keeps me well." [And right after that we say,] "You are the One Who gives me Parnassa."

That is the great test to which everyone is subjected. The loyal Jew has two different tracks, and he has to constantly think about both and maintain his equilibrium.

How do many people solve this problem? They do so by ignoring one or the other. They go about their business as if everything was in their own hands. They merely do lip service to the other principle. Or, in some rare cases, they trust in Hashem and do not do what is necessary for themselves. But the tzaddik is expected to do both things, and to do them perfectly and at the same time. One should not contradict the other or encroach on the province of the other...

Life is not simple at all. We are constantly between two forces. Our happiness is in our hands. All our relationships -- to our family, to society around us, to our employers, to our neighbors -- are in our hands. Our health is in our hands. At the same time, we have to understand that nothing is in our hands...

It is remarkable how much of our happiness depends on us. (Rav Avigdor Miller on Emunah and Bitachon)

Dedicated For The Refuah Shlemah Of Meir Leib ben Sarah

This is very close to how I live with the idea of powerlessness - yet taking responsibility for taking actions of recovery. Some mistakenly say that following the 12 steps means a risk that the addict may absolve himself of personal responsibility. It - recovery for an addict - is exactly like parnassah for all Jews. All in our hands and yet totally out of our hands.

Teshuvah does not need to be that way, as it can be *all* in our hands - but Teshuvah is not the way addicts get and live clean. Addicts who actually *use* the ideas in 12 steps *do* depend on G-d completely...but the steps are full of action! Just like Parnassah al pi din Torah. For addicts,

recovery is completely in the realm of parnossah and health. It is about our survival in *Olam hazeh* - not about our Olam haboh. And we play the game that Rav Miller describes to the tee, one day at a time.

That is a *very* important distinction, I think. Thanks for helping me see that and write it here.

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Re: The Mark of Torah - Lust Chizuk  
Posted by Markz - 22 Feb 2017 22:49

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**Is understanding the halachic severity of the sin going to help us?**

[Dov wrote on 04 Feb 2010 23:39:](#)

[tshuvayid wrote on 04 Feb 2010 23:00:](#)

I simply consider undertaking a genuine tshuva starts by understanding the mekoros and ikarim of these issues. It is not only MY opinion but many rishonim and baalei hamusar hold like this.

you can get rid of an issur and a bad habit by shaping your mind to understand and automatically being aware at all times of the harm caused by our deeds.

You are talking about what the sforim and ba'alei mussar say about teshuva. You know this already. Then why is the struggle so hard if you know this already? Hashem doesn't want this for you. So

don't do it.

You are a precious child of His and His personal project. Right? Each of us is.

So why do it? I'm not talking about what's right - I'm asking you about what's with **you**. Not what's with the Torah. You is what matters because the Torah is not looking at porn or masturbating. Get me?

Let's not play games, neither of us.

Teshuvah is b'ikar about what you have done. What does teshuva have to do with not doing it any more? I know, I know...it's supposed to affect the future...then what's your shayloh?

How about not doing it any more for two months. *Then* talk about teshuva.

Not so simple?

I'm not talking about addiction here - just about you.

What is the difference in the nature of the issur as far as stopping and staying stopped is concerned, if you agree it is not what your very best Friend ever wants for you?

I **wish** I had someone ask me this very question 20 years ago. **Oh**, how I wish it.

Hatzlocha sweet yid!

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