

Posted by battleworn - 30 Jun 2009 13:49

First of all, what is NOT the Torah approach?

The Torah approach is not “just stop doing it” and it is not to just learn more Torah and mussar.

It is not to just do some segulos and it is not to largely stay the same person you were until now.

It is not at all:

to just learn the Torah Tricks, Torah advice, as long as they can remain the same Yid they are now and somehow solve this problem in the "beis medrash" together with a group of yidden.

So what then is the Torah approach? The Torah approach is (1) to recognize that as the Gemoroh says in Avodah Zorah 17a: חסד חסד חסד חסד חסד –once one got so entrenched in promiscuity, it is the same as “minus” in that that one that stops and does Teshuva, will die. I think we all agree that that’s a pretty heavy statement. Death is usually considered serious business.

So do we all have to die in order to stop?

The Rambam in Hilchos Teshuvah 2,4 provides an answer:

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???? ?????? ?????? ????? ???'

According to the Rambam's prescription the sinner indeed dies and a new, bigger and better, person is born instead. But the addict of today needs practical advice on how to accomplish this change. (It's crucial to understand that "crying always in front of Hashem" is not something to dread. It's the farthest thing possible from that. In fact it's paradise, it's ??? ????? ??? in this world. "???? ????? ?? ??? ?' "- you have to taste it to understand)

The Torah approach is (2) to make recovery the focus of your life.

The Torah approach is (3) to stop listening to the y'h's lies and to internalize the following truths:

- a) The purpose that Hashem sent you to this world was to work on this very issue!
- b) The reason we are given a lifetime is because that's how long it takes until we get it right. And it's not supposed to be easy!
- c) Hashem doesn't make bad investments and when He gave you this mission, He knew what He was doing!
- d) Everything depends on the eyes, the heart and the mouth!
- e) Every effort that we make is worth infinitely more than anything in this world EVEN IF WE FELL IN THE END!
- f) The only thing we have bechira on, is Ratzon (Hishtadlus is part of ratzon); success is only in the hands of Hashem!

g) Our job is to do everything that we can. What we can't do, is not our problem. And if we can't do anything, all we need to do is have pure Emunah and leave everything up to Hashem! The clear realization that ??? ??? has the power to bring tremendous Heavenly assistance and at the same time, it destroys the lust at it's source!

h) The only way to fight the y'h is to learn how to avoid him!

i) Not only is this nissoyon not a hindrance to your success, but in fact it's the only way possible for you to reach your goal!

j) Hashem is totally and completely on your side, and he's NOT disgusted with you!

k) Every yerida is always a preparation for an aliyah!

l) The greatest nachas ruach for Hashem is when someone who is in the grip of the y'h still tries to fight -This is the ultimate Shechinah Betachtonim which is the purpose of all creation!

m) Hashem does not expect you do it alone! In fact isolation breeds lust as it says in Mishlei ????? ????? That's why Hashem gave us this Holy Holy network!

n) Every effort and every good ratzon adds up, and at the end Hashem brings the yeshua in the zechus of everything together!

O) The great efforts that we invest in this area have unparalleled significance and have the power to merit things like Krias Yam Suf. It is called Midas Hayesod and it's the very foundation upon which all other Avodas Hashem is built!

p) Every time we hold back from sinning, is many many times more significant than the times

that we c'v stumbled. (There are a few reasons for this.) It's on these successes that we can and must build, while being careful not to concentrate on the falls (Except lito'eles). There's no place at all for the "All or nothing" attitude!

q) Hashem wants our hearts! We must realize how much lust distances us from Hashem and we must want to give it up completely. If we try to stop sinning and continue lusting, it won't work. This is the very core of Torah life!

r) All the lust is only a "levush" that the y'h puts on to our longing for Hashem. At the source, it's holy of holies – a powerful all-encompassing yearning to be close to Hashem. By constantly fulfilling this inner desire and always developing a closer and closer relationship with Hashem, the lust will disappear. It also follows, that by weakening this "levush", the inner desire (the longing for Hashem) will be able to shine through. We therefore need to work on both aspects at the same time.

s) We need to have "Bitachon" that Hashem will save us if we do our part. Bitachon means that we need to be calm and rely on Hashem, while at the same time putting in maximum effort. Stress is detrimental to your battle, besides being a contradiction to Bitachon. Effort is our only duty, results are up to Hashem! It also follows that even if we didn't "succeed", if we tried our hardest then it was indeed a total success!

{Important note: To a "goyishe kup" Hishtadlus-effort is a contradiction to Bitachon. If it's all in Hashem's hands, why fight? But we know that it's quite the opposite. Hashem gives us the nissayon, **because our fighting is worth so much in his eyes**. This fighting is a very integral part of the purpose of creation. The value of one second of fighting is more than the value of the whole material world in its entirety. And it has the terrific power of bringing us so close to Hashem and His Torah! It's the stress and the notion of ??? ????? ??? that we have to get rid of.}

t) We are Holy! Even if we sinned thousands of times, inside we are purely good. The obvious proof to this is that we are looking to brake free. The y'h's main objective when he makes us sin, is so that he can thereby "prove" to us that we are lowlifes. That way, he can weaken our avodas Hashem. We need to expose the fallacy, and keep reminding ourselves how holy we are!

u) We were chosen by Hashem for this sensitive mission (of revealing the Shechinah in the

darkest places). We are Hashem's special force soldiers and we should be extremely proud of it! We need to embrace this mission with great **Simcha Shel Mitzvah** and remember that we are emissaries of Hashem Himself!

v) When one sins, he is not "annoying" Hashem, rather he is hurting himself and distancing himself from the Source of all good. It's not "me and the lust" with Hashem on the outside, rather it's "me and Hashem" and the lust is the outsider.

w) When faced with a test, we must always think "What does Hashem want from me at this moment". The past and the future are not the point. When we realize that every moment is given to us by Hashem for the purpose of doing His will in that moment, without any dependence on the past and future, there's no room at all for "yi'ush"

x) If we find ourselves in the midst of a fall and we stop right in the middle, the accomplishment is even greater!

y) If we were doing well and we c"v had a fall, the gain was not lost. All we have to do is learn from the fall, bounce back up and continue going even higher.

z) If you searched hard and long and Davened your heart out for so long and still couldn't find help. This should not surprise you. Because Hashem in His infinite wisdom knew, that for our good there needs to be a tremendous all-encompassing darkness before Moshiach comes. (I'll be"H discuss this at length below) And by doing what we can and not giving up even in that situation, we are accomplishing the greatest "tikkun" in history and THAT is what will bring Moshiach!

(If someone could volunteer to compare this list with the GYE attitude and prepare a list of what's here that's not there, it would be a big zikui harabim. Thank You!)

The Torah approach is (4) to develop an intimate relationship with Hashem. R' Pinkus Zt'l used to say all the time: "Hashem is not waiting (to bring the Geula) for us to be more midakdek in Halacha – we're doing well enough in that. Hashem is waiting for us to have an intimate relationship with Him." (Whatever is true about the Geula of Klal Yisrael, is also true for each ones personal Geula)

The Torah approach is (5) to make use of any tool that can be effective.

The Torah approach is (6) to step up your Avodas Hashem in all areas as the Rambam, Quoted above, says.

The obvious question is: If this is the Torah approach, why isn't that common knowledge? Why do so many Rabonim not know all this? The answer is – of course- that this information was never organized or codified. Widespread addiction is a totally new phenomenon among Torah Jews. In fact, I'm sure that if you would ask a Talmid Chochom from a few generations ago, what a lust addict should do, he would say that he should cry until he dies like the simple meaning of the Gemoroh quoted above.

It's not, c"v, by accident, that this hit us unprepared. To the contrary, it's the very essence of "chevlei Moshi'ach" Before we quote some sources, let's look at a moshol. We know that the holy avos, served Hashem with perfect mesiras nefesh. We can't fathom at all, their total devotion to Hashem.

And then what happens? Hashem sends the family down to Egypt and they sink down to, one second short of, totally complete Tumah! Some of us might have said: "You see where that path gets you. Absolutely nowhere! Everything is gone – total loss!!!"

But looking back we know that it was all a preparation for the greatest thing that ever, ever happened in this world. Hashem married us at Har Sinai!!! Please try to really contemplate that before reading farther!

The same exact thing is happening right now. The Zohar says that before the great light of Moshiach comes, it will first get incredibly "dark"

The Gemoroh in Sandedrin 98b says: ??? ????? ????? ??? ?????????? ??? ??? ??? ????? ???

???????? and later on ??? ??? ??? ????? ?????? The literal translation is “He should come and I shouldn’t see him” In other words they were saying that they don’t want to be alive when Moshi’ach comes. And the Gemoroh goes on to say that Hashem Himself will “kaviyochol” suffer great pain like a woman in childbirth. The ?????? explains: ????? ?????? ?????? ?????? ?????? ?????? as we find in many pesukim. And he continues: ????? ?????? ?????? ?????? ?????? ?? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? The Gemoroh is telling us that our pain is going to be so intense, that ?????? it will be as if Hashem is in labor. This is more than it says about any other time-of-suffering that Am Yisroel ever experienced.

Although, as mere –very limited- mortals, we can’t understand why it has to be this way, we can indeed understand the mechanics of it. In order to merit the unfathomable light/pleasure of the Tikun Hashalem, we first have to exert superhuman efforts to search for that light while it’s hidden in the darkest of the dark.

The harder we search, the more rewarding it will be and the more we will appreciate it. Of course if we were given the choice we might say “no thank you”, spare me the pain and I’ll have less pleasure afterwards. But Hashem in His infinite mercy doesn’t give us a choice. Instead he just gives us what’s best for us without asking for our shortsighted opinion.

All this is a most basic rule of nature. Night comes before day and ?????? ?????? ?????? the shell comes before the “fruit” And the bigger the fruit is the bigger the shell seems to be. It’s really not nearly as big as it looks, because it’s just a shell. But boy does it seem huge.

When Moshiach comes it will be ?????? ?????? ??? ?? ?' ?????? ?????? Such a great all-encompassing light, such a perfect state of existence, that there won’t even be the slightest possibility of any pain! There won’t even be the slightest possibility of lack of pleasure! Because, we will have such an open connection, with The Source of all good and all pleasure. Anything that we try to imagine is not even a thousandth of it!

And the only way to get there is to first deal with the huge shell that is covering that great all-encompassing light. Think about the size of this ??????. It’s big enough to hide that great complete all-encompassing light! That’s absolutely mind-boggling. But to us it’s nothing new. We had the “honor” to get to know this ?????? intimately.

We were chosen by Hashem for the greatest mission of all! To crack this great ?????? by not

giving up, even in the darkest of times. Even when everything seems hopeless. Klal Yisroel seems to be a bunch of dry bones (as illustrated in the prophesy of Yechezkel Hanavi) we can search and search and seem to get nowhere. The world is totally flooded with the lowest levels of tumah ???? ??? ?????, the pain and darkness are so great – completely beyond description. AND WE JUST DON'T GIVE UP! HOW STUBBORN COULD A PERSON BE? It's our job to answer that question. And we are doing a great job at it! This is the final frontier. This is what will bring the Tikun Hashalem!

I heard that R' Nosson the pupil of R' Nachman of Breslov said about the Gemoroh in Sanhedrin quoted above: "They were afraid of chevlei Moshiach because they didn't have R' Nachman. But now that we have R' Nachman we need not fear. Because he gave us the tools, to survive even in the darkest times." I'm not Breslover chasid and R' Tvi Meir taught me how to understand such statements in context. R' Nosson was a Talmid Muvhak of R' Nachman, so to him (and to most Breslover Chasidim) R' Nachman is everything. But to us, the bottom line is, that in the later generations Hashem provided us with what we need to survive.

He didn't give it to us on a silver platter. That would have defeated the whole purpose. But it most definitely exists. It exists in the words of all sorts of Tzadikim from various generations. It exists by a few "Yechidei segulah of our generation. And with this Holy network, we can work together to organize it and spread it to the world. There's a lot of work to do. The question is do we care enough to do what we can?

The question was already asked, how do we go about developing an intimate relationship with Hashem? Of course the answer goes on forever just like applying it goes on forever. But perhaps we can try to give some outline on how to start.

The first step is to want to develop such a relationship. That means to come to understand how miserable it is to be distant from Hashem. How utterly foolish it is to do things that distance us from Hashem. How everything else out there, is nothing more than an empty illusion.

We have a head-start in this, because we saw where it leads to. We experienced how fake it all is. We learned the hard way how desperately pathetic "life without Hashem" is.

The second step is to begin to "live" whatever it is that we are doing. Perhaps start with any

one part of the day. On that one part of the day, concentrate on what you're doing. Whether you're saying a Brochah, spending time with your spouse/child, eating or whatever. Think what you're doing. E.g.: I'm feeding this body that Hashem gave me in order to serve him. Concentrate on the fact that you are doing Hashem's will. If you're saying a Brochah, concentrate on what you're saying.

It takes a lifetime to perfect this, but as soon as you start working on it, you start reaping the benefits. Also here, we have a major advantage. We learned the hard way where being passive leads to. We know that the y'h is always ready, very willing and able to take the steering wheel. With a bit of "hisbonenus" we come quickly to the conclusion that we have to start being active instead of just watching life go by.

Another first step, is to talk to Hashem often in a very personal way. R' Nachman, the Chofetz Chaim and other Tzadikim stressed this very much. The Chofetz Chaim himself spent -literally- hours every day doing this together with cheshbon hanefesh.

In general we have a great advantage in that as soon as we decide that we want to give up all lust and totally return to Hashem, we become ba'alei teshuva. This automatically brings us close to Hashem as it says ????? ????? ????? ?? ??? ??????. We can go on forever about this alone; so I think I'll stop here.

The Torah approach is (7) to make full use of ????? ????? - thought, words and action all at the same time, in order to effect the all-encompassing transition from "Baal aveiroh" to "Baal Teshuva"; and in order to redirect all our energy towards developing an intimate relationship with Hashem. For more on this see:

rehab-my-site.com/guardureyes/forum/index.php?topic=614.0

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Re: THE TORAH APPROACH!

Posted by bardichev - 05 Jul 2009 18:09

TZEISCHEM LISHALOM

READ COUNTRY YIKESS

GIVE US YOUR INPUT

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Re: THE TORAH APPROACH!

Posted by battleworn - 13 Jul 2009 13:35

Reb Dov, it may be that at this point our goals in sobriety are more diverse than our approaches to dealing with the addiction. Lemaaseh, I need some time to think about how to continue. In the meantime I'll PM you the reply that I want your feedback on.

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 18 Aug 2009 03:39

Shomaim News - Headlines.

Heaven & Earth are waiting to see if Battelworn will continue & finish the long awaited "Torah Aproach" even after having a little set back by some other Gedoilem on GYE that might disargree with some minor (even thou I know you see them as major) details that can be worked out. The Malochim are hoping that it can be worked out diplomatically as Eilu V'Eilu Divrei Elokim Chaim.

E.L.

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Re: THE TORAH APPROACH!

Posted by the.guard - 18 Aug 2009 08:51

I agree. I think the Torah approach is AMAZINGLY powerful and well written, and I made it "sticky" so that everyone who comes to the forum will check it out FIRST.

Battleworn's wisdom is truly inspiring, and he is **helping so many Yidden and saving them from sin** with his invaluable chizuk.

May each yid find Hashem by following his Neshama. When we let our Neshamos shine, they are drawn to *emes* by default! (as Battleworn always says)

Chazal say that in the world to come, Hashem will make a Machol (circle) for the tzadikim. Each one will point to the middle and say "zeh Hashem kivinu lo". Why a circle? Because each Tzadik in the circle is pointing in a slightly different direction than the one next to him. And the Tzadikim on opposite sides of the circle are pointing in seemingly opposite directions!! **Yet they are all pointing to Hashem.**

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Re: THE TORAH APPROACH!

Posted by battleworn - 18 Aug 2009 10:24

Guys, I want you to know that I understand Dov's derech very well and I have a heck of a lot of respect for him. I had a very long private conversation with him over a couple of weeks. Although we didn't reach a lot of maskonos, we did get to know each other very well. I see his derech the same way as he does - as a last resort for someone who is so sick that he's not ready to listen. I was taught to have a lot of faith in a yiddishe neshomoh and that is really the point where we don't see eye to eye.

But all that is not the issue. The issue is that the success of this holy forum which is growing from day to day, is based on certain attitudes many of which are outlined in the GYE Attitude. These include: BEIEVING IN YOUR SELF, THE CHASHIVUS OF OUR SHLICHUS TO BE MIGALEH THE SHECHINA IN THE DARK OF THE DARK, THE GADLUS OF EVERY BIT OF EFFORT, THE GREAT NACHAS RU'ACH THAT WE MAKE BY HOLDING BACK EVEN IF WE FALL IN THE END, IGNORING THE FALLS AND BUILDING ON OUR SUCCESSES, SIMCHA

SHEL MITZVAH IN THE FIGHT, RECOGNIZING THAT THE BAAL TAIVOH IS NOT THE REAL ME-THE REAL ME WANTS ONLY TO DO RATZON HASHEM, ETC.

Reb Dov agrees that all these things are true, but in order to do his mehalech you need to look AWAY from these truths instead of looking towards them. If you think I'm wrong, I beg you to first ask Dov before you reply.

It makes no sense at all that I or anyone else should continue working our hardest to get these messages through to people in every way possible (including poetry, songs, meshalem, divrei Torah etc.) only to have one of the best writers and most knowledgeable people of the forum come and contradict the whole message. This has nothing to do with philosophical debate. It just makes no sense from a practical point of view.

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Re: THE TORAH APPROACH!

Posted by the.guard - 18 Aug 2009 10:55

Battleworn's version:

BEIEVING IN YOUR SELF

The 12-Step version:

- *powerless does not mean helpless.*
- *powerless is never an excuse to continue*
- *we are responsible for our recovery*
- *we cannot think our way out, we need to **act** our way into a new pattern of thinking.*
- *Determination is completely up to you.*

Battleworn's version:

THE CHASHIVUS OF OUR SHLICHUS TO BE MIGALEH THE SHECHINA IN THE DARK OF THE DARK

The 12-Step version:

We found G-d where we never thought to look.

Battleworn's version:

THE GADLUS OF EVERY BIT OF EFFORT

The 12-Step version:

Even when a new behavior seems insignificant, acting AS IF we truly believe in the importance of what we are doing. This leads to real changes in thinking and behavior. When a test comes, we acknowledge our feelings, but choose not to pursue them.

Battleworn's version:

THE GREAT NACHAS RU'ACH THAT WE MAKE BY HOLDING BACK EVEN IF WE FALL IN THE END

The 12-Step version:

Each time you choose not to follow old addictive pattern, you are turning over your life to the care of G-d.

Battleworn's version:

IGNORING THE FALLS AND BUILDING ON OUR SUCCESSES

The 12-Step version:

Any new skill requires practice. Recovery is no different.

Battleworn's version:

SIMCHA SHEL MITZVAH IN THE FIGHT

The 12-Step version:

Recovery teaches us how to flow with life, not fight against it.

Battleworn's version:

RECOGNIZING THAT THE BAAL TAIVOH IS NOT THE REAL ME-THE REAL ME WANTS ONLY TO DO RATZON HASHEM

The 12-Step version:

-Realizing we were acting insane. It's not sane to repeat self-destructive behaviors.

- Recognizing how insidious the addiction is, how it continues to tell us lies, getting us to continue to act out again and again.

- Acting out will never be the same, once you know you CAN recover.

Are they really SO different?? Yes, the 12-steps don't contain the aspects of "Simcha shel Mitzva", since they treat the steps a tool **to heal** from **a sickness**, - so we aren't looking to get **schar** here really. But that still doesn't conflict! Yes, it's great that **we yidden can get schar too** for getting better!! And of -course it helps to know what a Nachas Ruach Hashem has from our struggle, but that doesn't conflict - it only HELPS.

I don't know what discussions you had with Boruch, but as I said before: **GYE views the 12-Steps as an important set of tools and principles to help us make our Emunah, Bitachon and "living with Hashem" more real, and how to get out of "self-centered" thinking. Period.** (And this in turn, can not only help us break free of the addiction, but it can take our Yiddishkeit to a new - and much more "real" level as well).

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Re: THE TORAH APPROACH!

Posted by battleworn - 18 Aug 2009 11:01

I was talking about Dov's posts. I apologize for not being clear. Please forgive me.

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Re: THE TORAH APPROACH!

Posted by the.guard - 18 Aug 2009 11:07

Dov does not disagree with anything I wrote above, and if you understood his posts as disagreeing, you probably misunderstood what he was saying. Dov does not have his own version of the 12-Steps. There is only one version.

Please Battleworn, in GYE our derech is to look for diamonds ***EVEN*** in a pile of rubbish, rather than looking for a piece of rubbish in a pile full of diamonds.

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Re: THE TORAH APPROACH!

Posted by battleworn - 18 Aug 2009 11:19

Again I apologize for not being clear. I wasn't talking about his beliefs, I was talking about his POSTS.

It makes no sense at all that I or anyone else should continue working our hardest to get these messages through to people in every way possible (including poetry, songs, meshalem, divrei Torah etc.) only to have one of the best writers and most knowledgeable people of the forum come and contradict the whole message. This has nothing to do with philosophical debate. It just makes no sense from a practical point of view.

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Re: THE TORAH APPROACH!

Posted by the.guard - 18 Aug 2009 11:37

You are being FAR to vague when writing that "one of the best writers and most knowledgeable people of the forum come and contradict the whole message". Obviously you mean Dov. But no one has any CLUE about what you see in his posts that "contradict the whole message".

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Re: THE TORAH APPROACH!

Posted by battleworn - 18 Aug 2009 11:45

You could ask him. Show him the list that I wrote above and ask him what his message about these attitudes, is. I made a mistake when I wrote "Baruch" in the begining, I meant to say Dov and I was reffering to him and only to him the whole time.

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Re: THE TORAH APPROACH!

Posted by battleworn - 18 Aug 2009 11:50

This disscusion was started by this:

Quote from: Holy Yid on August 12, 2009, 02:35:35 PM

Quote from: kutan shel hachabura on August 12, 2009, 10:37:09 AM

A big tzadik... was known to walk over to teenagers learning Sharei Teshuva and advise them to stop. He would tell them "Sharei Teshuva is for Sinners".

He knew they were not tzadikim. But he was a long time mechanech, and knew that today the avoida is to realize that we are NOT sinners, that we are special.

This thought is mentioned by Rav Pam also. He writes in Atara Lamelach that today we cannot do teshuva by focusing on how bad sin is. That would only hurt us and drag us down more. Rather we should focus on our miylos and how chashuv we are as the descendants of the Avos and as the bearers of Yiddishkeit and strive to improve ourselves.

Dear yidden who are on many different paths -

I am uneasy with this approach. Not with the facts - I agree 100% with everything said above - technically speaking. Where I differ is in the approach. That is, how these facts are used, specifically when applied to addicts....

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Re: THE TORAH APPROACH!

Posted by Dov - 18 Aug 2009 13:21

Have no time to reply right now, but will be "H this afternoon. In the meantime - just for the record - I do *not* agree with most of what R' Battleworn stated above regarding my approach toward recovery. My experience and the understanding of it has been colored by my life, which includes Torah, my Neshomah, and my experiences - including lots of acting out and suffering as an addict. Just as anyone else here. I never intend to set myself up as an authority on the 12 steps nor on the Torah approach. If people trust what I say as "truth" rather than seeing it as simply another man's experience *that my help them in their struggle, too*, that is not my fault. This is why I have not gotten involved directly in the GYE policies, approach, or anything. I ahven't even read most of that material, cuz *for me* it's poison, even though I believe it's great for most folks, I'm afraid it'd lead me to "understand too much". It seems that sharing my experience and letting the chips fall where they may is the only approach I can safely take, lest I get all knotted up and crazy. I truly envy *anyone* who is able to remain sober while getting all involved with philosphy and shittos. My way is action and experience and it'll stay that way w/Hashem's daily help, as long as He wants it to be so. I can't handle anything more right now. My gut tells me so (and the collective experience of many AAs tells me to trust my gut on this). Love,

Dov

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 18 Aug 2009 13:31

Reb Dov,

We hear you, Loud & Clear!

How about we just accept that Reb Battleworn & Reb Dov have different Shitas & should stay strong to their approaches on their own thread this way we can avoid any harsh feelings that might come out even in a Machlokes L'Shem Shomaim?

If we can see anything productive coming out at the end of the day then lets go at it.

But if we cant, then it just makes more sense to each of us to go Down/Up the road that will get us closer to Hashem.

Can we do that? Please?

E.L.

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