

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: חסידים רבים נהרגו בשביל שיש להם עונות רבות –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 nissoyon, **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 it's 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?

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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](http://rehab-my-site.com/guardureyes/forum/index.php?topic=614.0)

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Re: THE TORAH APPROACH!

Posted by the.guard - 18 Aug 2009 14:13

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Yes Guard; with all due respect, you too.

**7Up in the wild west, are you crazy? I'll have me'self a big glass of Woodford on the rocks!**

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Re: THE TORAH APPROACH!

Posted by 7yipol - 18 Aug 2009 14:34

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[guardureyes wrote on 18 Aug 2009 14:13:](#)

Yes Guard; with all due respect, you too.

**7Up in the wild west, are you crazy? I'll have me'self a big glass of Woodford on the rocks!**

Now were getting somewhere!

Bardichev, time to get GUard drunk so he will chill out a bit.

Bardichev?

Woodford SOS!

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Re: THE TORAH APPROACH!

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Posted by the.guard - 18 Aug 2009 14:44

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Hic.

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Re: THE TORAH APPROACH!

Posted by battleworn - 18 Aug 2009 15:14

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Reb Dov, I'm waiting. I would really like to know where I went wrong. Perhaps, at this opportunity you can also answer this:

Quote

I believe their success is purely because they were ready to hear.

Great! So the big question is, who's ready to hear. I believe that the overwhelming majority of the posters (perhaps all of them) are ready to hear and ready to turn their lives around. Do you disagree?

Actually since you posted your original comments on Uri's thread, let's take him for example. Do you think that he is an addict who's not ready to hear and change? Do you think that he needs to be warned against using the very tools that have been working so well for us here on this holy network?

Yes, of course it's hard for him to let go of lust! But don't you see where things are headed? Just like rest of us, he is coming to realize that "It's either me or the lust -either I go the way my Neshomoh is pulling me or the way my guf is pulling me; otherwise I'll get torn in two!"

His withstanding Thursday night's test was Limaalah miderech hateva by all standards. How did he do it?

The answer is because he's in touch with his Neshomoh! And when a Yid is in touch with his Neshomoh, he's close to Hashem!!! This is the kind if guy that you find around here! This is what's been happening on this holy forum and it's only getting better and better!

This is the source of the bardichev style simcha and this is what makes us The Chabura of Winners. I agree with you, R' Guard and R' Twerski, that if someone can't make it with the winner approach, then it's time to try the loser approach. But I just wish that we could pool our resources more, to improve on the winner approach.

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I think you are a tremendous asset to the GYE network; you have so much to offer and you are so good at giving it over. I just ask of you to recognize what's going on over here. Look what pure Neshomos make up this holy chabura. These guys have fallen so much and tried so much but they still come shining through. Not only don't they give up, but they display such tremendous power and willingness to do whatever it takes. They are ready to change their lives around from being self-centered and gashmiusdig, to being "Hashem - centered" and ruchniusdig

Personally I believe, as Norrah once wrote "all the Jews who come to this makom kodosh want to stop...even if they themselves don't know it!!...." And if we spotlight the Neshomoh of the person and appeal to his good side it will shine forth in all it's strength! And I have good reason to believe this.

With tremendous love and respect, battleworn

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 18 Aug 2009 17:19

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Please Reb Battelworn,

We wont get anywhere like this but the dumps.

So Lets just focus on your mehalech over here & Reb Dov on his thread & Sholom Al Yisroel.

Reb Dov I give you the right not to reply L'Maan Hasholom.

Please kids! Behave!

E.L.

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Re: THE TORAH APPROACH!

Posted by battleworn - 18 Aug 2009 18:17

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Efshar you can tell me "sholom" between who and who?

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 18 Aug 2009 18:49

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Well sholom on the site.

I know that you are not fighting with Reb Dov but the ongoing debate that is making as much progress as the Middle East Peace Process just makes some people on GYE uncomfortable as in not that peaceful/Sholom.

E.L.

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Re: THE TORAH APPROACH!

Posted by battleworn - 18 Aug 2009 18:53

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O"K No problem. You should know that when I set up the "crux of the issue" thread I really thought it would bring to increased understanding and Achdus. Oh Well, kol mah di'ovad rachmonoh, letav ovad.

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 18 Aug 2009 19:03

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I realized that & commemorate you for that.

Its not what you or anyone was saying, its just the ongoing, never ending debate that creates this Uneasiness that is not necessary or accomplishing anything or much.

Its like 2 chassidim or a chossid & litvak arguing with all the love in the world for on another about who's derech is the right one.

At the end of the day all we get it 2 guys with hoarse voices oisgemitshit and everyone holding strong to their belief which is fine.

Just a waste of time & energy.

E.L.

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Re: THE TORAH APPROACH!

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Posted by 7yipol - 18 Aug 2009 20:44

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I dont think anyone here who knows anything about the main players, can question for a second that there is mutual respect and admiration for each other.

But Efshar is correct. This has come up over and over, and no one but the yetzer is really enjoying.

Cant everyone express themselves just the way they do, but separately?

Eilu v'eilu divrei Elokim chaim.

With all the respect in the world to each and every one,

7up

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Re: THE TORAH APPROACH!

Posted by Dov - 19 Aug 2009 00:21

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Dear 7up, Efshar Letakein, and anyone else w/o anything else to do right now:

You *may* be right that no one but the YH is really enjoying machlokes here. And I agree w/Battleworn when he he says that my experience is just plain different than the approach that many take here on GYE. But I have come to see that that's a *good* thing for all parties. I have a *lot* to learn.

What moved me to first post on GYE was that I felt I *had* to let people know that if they are not succeeding in quitting, they may need to switch from just trying to get more dedicated to Torah/inspired, or using tricks (even from Torah sources) and start to learn how to just look inside themselves. I use the steps to look inside and see the truth about myself, not to learn or understand what G-d says I should do. That is what the *Torah* is for and Chazal say "**Derech Eretz Kodmah Latorah**", and I see it exactly as that in my own life. [For those into it, see s'forim on Yesod/Malchus - Derech/Eretz - as s'michas geulah (kodeh) l'tefillah, but I digress! ;)] The ultimate teacher for me was my acting out **itself** (perhaps like Haman's ring!). This is why AA (the book) struck such a chord with me and still does. I learned this "in the crucible of my own experience" and from watching, sponsoring, and sharing with many other addicts over

the years. *Not* by sitting in the Beis Hamedrash. I had tried that already. For many folks, sitting in the beis Hamedrash may nonetheless be exactly the eitzah, though!! Just look and see that you are doing that the way you really *need* to rather than c"v watering a weed (Gr"a).

Now, I sit and learn in Beis Medrash and have a blast (even w/o Woodford!)

I no longer feel a need to *use* the Torah to "explain" or "define" **my recovery**, just as I feel no need to explain or figure out **my acting-out** al-pi Torah, l'havdil al-pi psychology, or al-pi any *other* way! And that's quite a change for me, for in my *acting out* years that was my main occupation (besides acting out!): to finally *understand* this stuff and how my YH was working and then "beat it" with that knowledge! Sadly, it got me nowhere - except to make me much sicker and to deeply infect my avodas Hashem w/an addict's twisted perspective on everything I learned and did. Notwithstanding, mind you, I did **not** become one of those guys who thinks Torah/yiddishkeit is useless, thank G-d. On the contrary, it (addiction and recovery) is growing my avodah and I use my illness *and* sobriety as the opening through which I come to avodas Hashem. The first 2-3 years were difficult, though. But for precious things, it's worth the struggle. Same with marriage - sobriety does not mean sholom bayis right away!

I try to remember to approach Hashem **as an addicted Yid**. I am a sick person who needs Him desperately, **no matter how many decades of sobriety I may have**. I open my eyes to focus on Hashem's proven love and power *for me*, not on my mistakes or on the illness itself - I just use the recognition of the extent of my frailty as the proof to myself that I'm dependent on Him! My tendency for years of acting out was to forget Hashem as the source of my life, and will not go back there today. When Hashem says we'll forget Him ("veromm levovecha...veshochachtoh..." in devorim) He is talking to *frum* people - with problems. I was frum - and acting out - but I have learned in recovery that I can *only* act out if I forget Hashem. This is important:

I do not view living within this framework as "living in Mitzrayim". I believe I use my past as Dovid hamelech does when he says "anochi tola'as velo ish," and "meroshi ve'ad ragli ein bee mesom", and as Hashem does when He says (50 times in His Torah) "vezochartah ki eved hayeesa b'ereitz mitzrayim...and I took you out!" he wants me to remember that, to never forget the avdus. Apparently he knows people tend to leave Hashem out once they have enough evidence that *they've* got the power. And my heart tells me that I'd do *just that* (and act out - and eventually die) if I didn't treat myself as an addict any more (by "addict" I mean "having the real tendency to get nutty over lust and act out just as in my past - *and worse*"). And since then, I have not personally met anyone who got better by putting Torah (figuring it all out) *before* the derech eretz (accepting the truth about themselves), either. So, when I found something that got me somewhere (SA), and the somewhere turned out to be pretty good (real life), I was very  
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As far as successes in the GYE chevra is concerned, (since Battleworn *asked*) I just believe/figure/guess that those who get better here are either

1- doing it via a completely different path than I was given, or that



2- they *have* undergone a *quiet* process of admitting their true state already and were using GYE and its fantastic chevra-schaft to stay in the game and learn a better way to live w/o their drug, or

3- some may actually have a YH problem and are using the many great tools given on GYE to stay afloat and avoid the destruction of lust and addiction, or

BH for each and every one of us!

As Efshar Letakein implies, the main point of anything posted needs to be to help peoples' recovery. I believe our failure also helps people recover, because it helps folks learn that no one is perfect and to see that in recovery we **get right up and move on after falling, too**. So there is *no shame here*, and that is tremendous! There are lots and lots of beautiful, innocent, hurting folks out there who watch and read but do not (and may never) post here. They may be turned off by machlokes. Surely some will be. So I had long conversations w/Battleworn via PM about 4- I just have no idea and it isn't any of my business, anyway! his concerns with my approach. I poured my heart out. It became plain to me that we simply see things with different glasses.

I see all the points he listed as ikarim of his approach to recovery (we *are* winners, focus on the Neshoma, etc. - see his response to Guard) as only p'ratim in the klal that starts and centers upon admitting the truth about myself. I was a *progressive failure at controlling-and-enjoying Lust*. Period. It will eventually kill me if I try to use it, so I accept that I'm *powerless* over it. I have an *allergy* to lust because using it (at all) changes my whole perspective on things. It is natural for me to be self-centered and - in lust - this is magnified ridiculously, for one thing. And it came down to living Hashem's way and living, or mine and getting worse (and maybe dying), there were no longer any peshora's. They ran out for me. So I decided to give up struggling with lust (which was - and still is - a slow learning process) and my life is now totally different. I can't argue about this, it's the way I live. If you like it, try it.

When I said the 12 steps are bidi'eved I meant exactly that - but **being an addict is bidi'eved**, and I needed to accept that. If you *can* control yourself, then gezunterheit! It may be bidi'eved to leave the Beis Hamedrash, at all! But if I'm an addict, I'm seriously ill. *And the first thing an ill person needs to do is admit his illness to himself!* Certainly it is **exactly** what Hashem wants of that sick person, so what kind of bidi'eved are we really talking about here? A nice one, I think!

I really hope this was helpful to some reeeeeeal tzaddik who can get through it! :D

May we all find what works for us!! No arguing is needed about what we try if it works. Let's all drink to that, OK?

Love,

Dov

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 19 Aug 2009 01:29

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Wow! Reb Dov,

I might have had nothing better to do, but I didn't have this much of nothing better to do. That was one long Megila.

but I got through it anyway.

Point well made.

E.L.

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Re: THE TORAH APPROACH!

Posted by battleworn - 19 Aug 2009 09:20

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Reb Dov, thank you very much for that post! I don't think anyone can recover without admitting their true state. And I fully 100% agree that remembering that you were in your own personal Mitzraim and Hashem took you out, is crucial (I mean that literally as in mi'ahev) to staying sober.

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Re: THE TORAH APPROACH!

Posted by the.guard - 19 Aug 2009 12:35

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Even to Avraham Avinu Hashem says "I am the G-d who took you out of Ur Kasdim". Why does He always bring these things up? The answer is, that Hashem's connection with us is contingent on our feeling a "need" for him. This is clear in many places in the Torah and in Chazal. That is why Hashem mentions Yetzias Mitzrayim no less than 50 times in the Torah. It is this "darkness" that we were in and that he took us out from - both on a national level as well as on a personal level - that gives us the eternal connection to him.

Most of us are still in our personal mitzrayim's (even those who broke free from lust; think "ratzon likabel"). And without Hashem taking us out of it and giving us "keilim of Hashpa'ah" (which is limalah min hateva), we are lost. The ba'al Hasulam goes as far to say that a yid who wasn't given yet a matana by Hashem of keilim of Hashpa'ah - hasn't even reached the level of nefesh di'nefesh and has no keshet with ruchniyus! We need Hashem desperately to take us out of Mitzrayim. But we don't feel it enough. Happy is the Yiddele that always remembers his personal Mitzrayim! **His connection to Hashem is one of true d'veikus!**

P.S. Thank you Battleworn for bringing out these pearls from Dov. *Yishakeini mineshikos pihu!*

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