

Here for selfish reasons

Posted by milehashem - 06 Sep 2011 12:13

Hi everyone,

I was learning some chassidus and read that there is a direct connection between how much money one receives, and shmiras habris.

That's why I'm here. I want money.

Prieki Avos says "Calculate the cost of a mitzvah against its reward, and the reward of a sin against its cost." (2:1)

I enjoyed self-pleasure, but would rather have great wealth instead.

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Re: Here for selfish reasons

Posted by obormottel - 13 Sep 2011 23:47

Dov, finally! You're late to a party, and apparently you've been drinking coolaid.

None of the hard-liners have suggested that the guy buys himself an "I am an addict" badge and displays it on his hat right next to the Moshiach flag. He is not an addict, by his own admission, and that's the only admission that really counts, isn't it right?

Nobody, not even the Guard, is *chasing* him out of the forum.

But I do see that whoever edited the guy's post did a disservice to the entire community (sorry to whoever it is I'm offending right now), because even the great Dov doesn't see anything wrong with the attitude that unleashed these hard-liners on a poor soul who found a way to make a living by not ejaculating on his lap.

This entire thread and especially the last post by the author (before it was edited) is meant to belittle the struggles that a lot of guys here are fighting. Not the process by which we fight it, but the fight itself.

By G-d, I wish I met milehashem earlier in my life.

Mastrubating is not ossur! I am breaking my head trying to quit it, turns out it's a waste of time. I can be enjoying myself with my p***s in my hand, unless I want money or dveikus or both.

I don't want either, so I think I'll be off to pleasuring myslef any minute now.

Unless I want to live.

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Re: Here for selfish reasons

Posted by milehashem - 14 Sep 2011 16:09

patur is still "patur aval assur" - not saying it's a great mitzvah to do it, just that it's not what the Zohar HaKadosh is talking about. The Zohar is talking about specifically what Onan did in the Chumash - intentionally preventing the conception of a child.

Anyway, I've seen advice in this forum that if one falls, he shouldn't get depressed or worried about it, but just be happy and resolve to do better next time. Wouldn't that be a lot easier if the guy didn't think he just committed a sin equivalent to murder???

I fully agree, if someone is looking at indecent material, that is an addiction in and of itself, even if (by some miracle) the watcher never did anything else.

Anyway, I obviously don't belong here, so shava tova to all, hatzlacha with your treatment, and kol ha kavod to the webmaster.

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Re: Here for selfish reasons

Posted by gibbor120 - 14 Sep 2011 16:15

There are 3 approaches a person can take.

1- It's mutar, what's the problem?

2- It's like murder, I am a murderer, and have no hope.

3- It's a serious issur, and I need to take steps to overcome it.

Both 1 and 2 are treif. Don't make it mutar, and don't get depressed. Do something to help yourself.

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Re: Here for selfish reasons

Posted by the.guard - 14 Sep 2011 16:29

Very well put Gibbor!

I would add a 4th approach (which is only for addicts though).

4 - To quote Dov: "I do not particularly care exactly which "lav" suicide is. I'm not interested in it for other reasons!"

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Re: Here for selfish reasons

Posted by alexeliezer - 14 Sep 2011 16:33

Milehashem,

Thanks for the Shana Tova wishes. V'chein l'mar.

On Yom Kippur eve, take a look at Tfilas Zakka (in your machzor before maariv.)

This will be, b'ezras Hashem, the second Yom Kippur in my life that I will say regarding MZ"L "sometimes intentionally" knowing that I didn't.

That's why I'm here.

Love,

Alex

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Re: Here for selfish reasons

Posted by gibbor120 - 14 Sep 2011 16:39

Interesting that you mention tefillah zakah. I have never been able to bring myself to tears on yom kippur. The last 2, I was in tears reading tefillah zakah. I'm glad I had a tallis over my head.

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Re: Here for selfish reasons

Posted by alexeliezer - 14 Sep 2011 16:53

With a clean mind it is much easier to feel. Feeling is being alive.

L'Chaim!

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Re: Here for selfish reasons

Posted by Dov - 14 Sep 2011 22:36

Whenever I 'brought myself' to tears it always felt a bit empty. Like a bit of a 'show'. And I felt good about it, like I had *accomplished* something and was now putir gevoirin. "I made it! (drip, drip...)" It was nice, yeah, but still left me feeling like an actor.

Maybe it's just me, but I think that the best kind of tears are the ones we do not have to 'bring ourselves to'. If we are doing things right, then eventually our tears will flow, and we will know that we are being moved by His 'hand' and that something is finally 'right with us'. It will happen. of credit for it. And to me, that is what makes all the difference!

The entire thing - first the teshuvah, the recovery, the character defects and the improved living, the hurt and repairing relationships, the horrible things we did, and eventually our childhood and being born at all - it all gets re-framed through His Chessed. It's as though He miraculously unravels our present, and eventually our past, into a tapestry that is really very nice to see. And when it does, we will not be able to take a drop. Every ugly blemish serves some sort of purpose, every bit of our horrid experience becomes more valuable than gold to the newbies who come after us, and eventually even to ourselves.

It's sort of like the Sfas Emess on Avraham Avinu seeing a "birah *dolekess*". The Sfas Emess teiches dolekess from the lashon of "*dolakto* acharai" by Yaakov avinu, meaning "*chasing*" or "*striving*".

Avraham Avinu somehow saw in this world that everything was chasing Kedusha - each thing at each level of the briyah was trying to identify with the level *above* it. Asiyah to yetzirah, etc. He saw that and realized, "There must be One Thing at the top!," and asked his famous question, "mi ba'al habirah?"

Hashem, through our recovery, re-frames our addiction into something that does His Will, even though it was *aveiros*! He *gives* us a Teshuvah meAhavah, where it all become zachuyos. It's a gift.

Enough darshening, sorry if I went gaa-gaa, there. It's all about living spontaneously, not acting a role. Just letting Him in, and living. "Getting Lost in *living* and finding yourself in G-d," is the way Chuck C., the old alkie would put it. So beautiful.

Have a nice day.

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Re: Here for selfish reasons

Posted by milehashem - 15 Sep 2011 05:29

Dov,

I agree. I don't force tears.

Rav Lazer Brody (I think paraphrasing Rebbe Nachman said)

"When you pray with tears, the gates of Heaven open. When you pray with joy, there are no gates!"

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Re: Here for selfish reasons

Posted by Yossi.L. - 15 Sep 2011 12:58

[milehashem wrote on 15 Sep 2011 05:29:](#)

Dov,

I agree. I don't force tears.

Rav Lazer Brody (I think paraphrasing Rebbe Nachman said)

"When you pray with tears, the gates of Heaven open. When you pray with joy, there are no gates!"

Could you expound on that, because i dont understand why genuine prayer from tears is worse then genuine joy

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Re: Here for selfish reasons

Posted by milehashem - 15 Sep 2011 13:06

I once heard ("outside", sorry) that who does a mitzvah b'tzar gets 100x the reward of a mitzvah done easily, but that one who does a mitzvah b'simchah gets 1000x the reward of an easy mitzvah.

Despair is an illusion. It's borderline avodah zarah. Crying from a place of despair is like saying that there is no Being who can fix things.

Rebbe Nachman says, the yetzer hara wants you to be depressed over your sin, more than it wants you to sin!

When you remind yourself that Hashem Hu Elokim, the most natural reaction is happiness and joy.

Serve G-d with joy!

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Re: Here for selfish reasons

Posted by ZemirosShabbos - 15 Sep 2011 14:13

[gibbor120 wrote on 13 Sep 2011 16:09:](#)

[Excerpt From Rabbi Frand](#)

Our Sages tell us that after the destruction of the Temple, "all the Gates (which prayers travel through) were closed, except for the Gates of Tears"[Bava Metzia 59a]. It is much more difficult for our prayers to penetrate the Heavenly Court after the destruction of the Temple. But there is one Gate that remains open -- the Gates of the Tears.

It is said that the Kotzker Rebbe asked: if the Gates of Tears never close, then what is the purpose of the Gates? A gate implies that some get in and some do not. He answered that tears of desperation don't get through. **When a person cries because he feels he needs the help of G-d, when the tears represent the innermost and purest of a person's thoughts ('the sweat of the soul') those tears have terrific power.** But not if they are tears of helplessness and hopelessness -- those tears don't get in and that is why the gates are necessary.

(emphasis mine)

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Re: Here for selfish reasons

Posted by gibbor120 - 15 Sep 2011 14:17

[dov wrote on 14 Sep 2011 22:36:](#)

Whenever I 'brought myself' to tears it always felt a bit empty. Like a bit of a 'show'. And I felt good about it, like I had *accomplished* something and was now putir gevoirin. "I made it! (drip,

drip...) It was nice, yeah, but still left me feeling like an actor.

That was kinda my point. I simply can't "bring myself" to tears. Somehow, the last couple of years, tefila zakah just struck a cord, and :(:(:(.

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Re: Here for selfish reasons

Posted by alexeliezer - 15 Sep 2011 15:32

Maybe this is stating the obvious, but this addiction has a numbing effect on our neshamos. If tears are the sweat of the soul, it's no surprise no-one's sweating in the fridge. Besides, many of us had our various childhood experiences that gave us our tough shells.

This past Sunday (9/11) I was driving to work and flipped on the radio to hear a tape of people reacting as the second plane hit. A woman cried "OMG" and I started to cry right there in the car. I didn't cry once during the event 10 years ago. So maybe after a couple years of sobriety, my neshama is peeking out, warming up to real life. Which includes feeling. It's new.

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