

KaNesher's Journey

Posted by kanesher - 12 Aug 2009 20:39

Hello friends.

Here I go. I'm finally tired - no, better yet, exhausted. I'm sick of it. I'm sick of making commitments I know I'll never keep, of seeking admiration in others eyes and knowing that it's lies. Worse, I'm sick of buying into that false image that I present to others so well - that of the brilliant Talmid Chacham - the Ari Shb'chabura - and buying into so completely, because I've given up on real truth so long ago. But eventually the lies must, the music stops, and eventually we are just left with ourselves, starring at ourselves in the mirror and wondering *Master Of The Universe, when did this all happen?*.

Bosti V'Nichlamti, L'Harim Roshi elecha

But I've made a commitment - this time, I'm tempted to believe it. Let me explain. I had a horrid childhood. Details perhaps I'll speak of later - but now I that my parents were sick people themselves - perhaps as I am today. I wonder if they ever got a chance. And so , it was passed to onto me. One cannot live a lie to their children.

I was walking with my one and a half year old the other day - and I realized - if I don't conquer this - myself, my essence, my addiction - my own pain - then who knows what I will pass onto to my children.

So it's enough. It's not about me anymore.

Friends, I beg for your help. In none can I confide. Interestingly, it says in Iyov that the ribono shel olam gave the satan reshus to take everything from Iyov save his life.

And so, Iyov's children died. His fortune was taken, and merciless boils covered his body. But oddly enough - his friends - remained unharmed. The answer is clear in the Gemara in Bava Basra (end of HaShutfin) - *Oh chavrey k'chavrey d'iyov oh misusah*.

I hope that you will be those friends from far off.

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Re: KaNesher's Journey

Posted by aaron4 - 18 Aug 2009 20:06

Learning - you say I should lower my expectations. I disagree with you there; battleworn's Torah Approach thread deals with this as well, and I think I appreciate where he's coming from - we need to remove the hechrech - the desperateness to our goals, but not lower them. The ikar is to focus on the effort, and not the result - but our efforts must be pointed towards the goal of actualizing ourselves. But I think this machlokes is also on he had with Dov, both very intelligent people.

I've been following the Battleworn vs. Dov discussions and I believe they're not really arguing, the difference is all semantics. If you treat human beings like a flow chart and label each box on the chart and clearly define each label, and then say that box X leads to boxes Y or Z but box A leads to B or C then you're stuck. There's no way for X to lead to B or C. Then the "right answer" depends on how you answer the questions for the individual (just follow the chart) – is he a "loser at lust" or can he "work on himself", should we/can we learn from Roman Catholics or not, etc, etc. At the risk of oversimplifying (I do not mean to negate the whole discussion, just the idea that it's one or the other) I don't subscribe to the flow chart theory and don't think it's healthy or helpful to try and assign specific labels to people and then say, because you're in THIS boat, you should try THAT. The key is to figure yourself out and do what works for you. Battleworn and Dov did, and that's why they have so much to say. There's no shortcut, we all need to do the same and hope we can one day understand ourselves the way they understand themselves (or even a fraction of that).

As far as the question of whether to lower your expectations or just ease the pressure, I don't think **you** have to worry. You (and me) spent far too long thinking it's all or nothing. It's not. It doesn't mean you'll become simple and satisfied with a simple life – that part is hard wired, your strengths and talents are part of your makeup and your neshama will guide you to its own fulfillment. We need to find the balance between self confidence and accurate self assessment (I'm doing a good job, making progress, I'm on the right track, I have a lot of strengths) and recognizing that there's an limitless amount yet to be done and our work is never finished. I believe in our case (and have heard this applied to the entire generation), the scales have tipped too far in the direction of "I haven't even scratched the surface!" and therefore we need to spend more time recognizing our own achievements so that we end up right in the middle, with the correct balance.

I'll leave the monetary question to you and others with more practical experience in your situation than I have as I've been in the working world for a long time already.

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Re: KaNesher's Journey

Posted by battleworn - 19 Aug 2009 09:47

There's no shortcut

This is so true. But there's nothing in the world more satisfying! This is what I posted a few months ago during a discussion over here : rehab-my-site.com/guardureyes/forum/index.php?topic=430.90

Please correct me if I'm wrong, but it seems to me that one of the most basic benefits of the groups has not been given enough emphasis over here.

First a hakdomoh: One of the greatest obstacles that stop a person from changing, is the notion that it can be done without a lot of investment. We live in the generation of instant results, and we come to expect that whatever needs to happen should happen quickly. (This is a big sugya and this is not the place to elaborate on it) Furthermore, we tend to forget that our whole purpose on this world is to change and improve. We tend to look at any weakness that we have as an "inconvenience" that needs to be gotten out of our way (or ignored) while in reality it's Hashem's personal message to us telling us exactly what He sent us to this world for.

So what happens is, that it usually doesn't even occur to a person to really spend time, energy and "focus" on improvement and particularly on recovery. Hashem tells us "T'na b'ni libcha li" -give me your HEART, it means your whole heart. When Hashem makes it obvious to you what you have to work on, it logically follows that it should be the main focus of your life. But we

usually don't get the message. Yes, we try, we may even post on the forum, but often we are not willing or not able to really invest concerted effort. We may even be moser nefesh (as in the story with the freezing cold mikvah) and we may even be contemplating suicide - chas ve'sholom.

But we can only be successful when we except the mission that Hashem has given us, instead of trying to dodge it. And that means to patiently -with yishuv hadaas- invest our "focus", our time and our effort on that mission.

For most people, it may very well be impossible to do that without a group that's concentrating on exactly that. Joining a group is a commitment and at the same time provides an ideal framework for serious focused persistent work.

[This yesod (and the value of working as a group) is one of the many great yesodos that I learned from R' Tvi Meir. After hearing him speak about it a few times, my whole way of thinking began to change. I don't think this short post gets the message across, but at-least I tried.]

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Re: KaNesher's Journey

Posted by kanesher - 29 Sep 2009 16:10

I've decided to continue my own thread, though I'm part of group 3 - successfully.

I'm not sure really were to go from here. On day 16, but I came close to falling today.

The fundamental question in my mind still needs an answer; why not lust? I don't mean act out, I mean why not desire someone who is not your wife? Whatever it is - she's prettier, happier, younger - or even not so, and she is desirable - what is the rationale - and not "it's assur" - we all know it's forbidden; I'm talking on a deeper level then that - why is it not tov? Does it just mean I'm unhappy in my marriage - does this question fall away in a successful marriage? Now, of course, I understand from a practical standpoint; lusting leads to tension etc.

But does the Torah just want us to be like the farmer who never knew of white bread - so what,

he can't have it. But it's there - doesn't it make sense to want it? Why should we look away - it is pleasant to look at her - whoever HER is.

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Re: KaNesher's Journey

Posted by Rage AT Machine - 29 Sep 2009 16:44

[kanesher wrote on 29 Sep 2009 16:10:](#)

The fundamental question in my mind still needs an answer; why not lust? I don't mean act out, I mean why not desire someone who is not your wife? Whatever it is - she's prettier, happier, younger - or even not so, and she is desirable - what is the rationale - and not "it's assur" - we all know it's forbidden; I'm talking on a deeper level then that - why is it not tov?

I guess the way I think of it is as follows:

A person thinks that he can lust after a certain woman and it will add "tov" or pleasure to his life...it's a no lose situation...you have your life, which is limited in its "tov" to a certain level...the person wants to increase the "tov" in his life so he takes pleasure in the girl you imagined...you therefore lust thereby adding to you cache of "tov" and increasing the pleasures in your life..

i have found this to be a completely mistaken belief system (lets just say i put in a lot of trial and error into my empirical research)...this is a mistaken approach because when a person lusts it is TRUE that he is adding tov to his cache but it is NOT free...it is at the expense of the tov you already have acquired....in other words, for every tov that you acquire by lusting you are giving

away three or four times that tov from your cache...and the more you lust, the more you want to acquire more lust and the costlier the price becomes...you want a "really really nice tov" its not gonna cost you the three or four tovs you gave up at the beginning of your lust conquest but now it will cost you 100 tovs from your cache...you reach a point when youre gaining less than you have...eventually running into severe tov debt...your life then becomes meaningless and void of any happiness...for me its not at ALL about the assur (see my back and forth with mori verabi money in the break free thread called "thought about teshuva")...its is purely about this world and this life...if you want to be a better happier living person you need to remove this addiction entirely....then you can make a determination whether or not you are in a happy and healthy marriage...if not there WILL be things that you and mrs kanesher can do to get to your happy place but until then (1) you can never tell if you are or not and (2) if you are not in a happy marriage there will be absolutely nothing that you can do to fix it....

So keep fighting because it will make you a better YOU (which is really what the torah is all about anyway, no?)

Keep fighting

ratm

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Re: KaNesher's Journey

Posted by kanesher - 29 Sep 2009 17:08

Rage - PIM

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Re: KaNesher's Journey

Posted by bardichev - 29 Sep 2009 19:03

there was an ohr hachaim hakadosh

im sure the guard can re-post it

it was posted around the time of the ohr hacaims yahrteit

it answers every one of your questions

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Re: KaNesher's Journey

Posted by the.guard - 29 Sep 2009 20:52

I'm talking on a deeper level then that - why is it not tov?

This "Kaneshher" dude is a very deep philosopher... (He's much deeper than most people here on the forum probably realize)... So I'll have to bring out some "Ba'al Hasulam" to deal with these deep questions...

The Ramchal and all the Tzadikim explain that Hashem created the world **ONLY** to be able to bestow His good upon us... The Ba'al Hasulam explains that the evil inclination is nothing more than "the desire to receive for the self". This desire was implanted in us by Hashem in order to make us separate from him, and in order that he be able to bestow his good upon us. After all, you can't give something to someone else if he is really **YOU**. He has to be separate from you before you can give him something... So how could Hashem give anything to anyone? After all, in essence, everything in the universe is Hashem! Our bodies, our minds, our hearts, and all our belongings, are really "Hashem". So he gave us a desire to receive. The **only thing** that separates us from Hashem is this "desire to recieve", which G-d **does not have**. This is in essence what makes us "creations" of Hashem, and not just a part of him.

However, at the same time that this "desire to receive" is necessary for our "existence" (otherwise we would just be part of Him and not separate), it is the "opposite" of Hashem -because Hashem has no desire to receive anything. Hashem has only a desire to "give", and we exist only by virtue of our desire to "receive". And being opposite of Him does not allow us to become truly close to Him. Because in spiritual terms, the more similar you are to something, the closer you are to it. And the more different two things are, the farther apart they are. There is no "distance" in Heaven.

So what is our job? We can't just negate the "desire to receive" or we would cease to exist as an entity separate from Hashem (this may not fit in so well with Zen, BTW). Also, if we destroyed our desire to receive, G-d would no longer be able to bestow his good upon us, which was the whole purpose of creation! So - the Ba'al Hasulam explains - that our job is not to destroy the "desire to receive" but rather to elevate this "desire to receive" to the point where we want only to receive *for Hashem's sake* and not for our own sake. The more one trains himself to emulate the attributes of the creator, the closer and more similar he becomes to the creator. By receiving only to "give" to the creator, we achieve the best of both worlds. Not only can G-d bestow his good on us, but we don't feel the shame of being different and separate from the creator through the receiving, since we are receiving only for his sake. This allows G-d to bestow his good on us, because the pleasure we receive is still enjoyed, but the enjoyment is for the sake of the great King, and not for the sake of the "self". The receiving becomes, in essence, "giving".

Ultimately, this also makes the enjoyment much greater in the end, and that is why we need to work so hard to get to that point. G-d wants our enjoyment to be **infinite**, and if the enjoyment was only for the "self" it would be limited to the capacity for enjoyment that we were created with. Once a cup is full, it simply can't receive anymore. So if the taking is for ourselves (the cup), so then once we got all we wanted, it would be all over. However, if our enjoyment is for the sake of the King, then **the greater the king is in our perception, the greater the enjoyment is**. And since the greatness of Hashem has no limit, so too, our enjoyment will have no limit. In the world to come (and some Tzadikim reach this level even in *this* world), G-d keeps revealing a little bit more of his greatness each day, and this in turn makes the pleasure that they receive from G-d - by giving to Him - more pleasurable each day, since their receiving is for the sake of a King who never stops getting greater in their eyes!

But this type of receiving (for the sake of the king) is a very high level, and in order to reach it one must first be willing to forgo any receiving for the self at all. For example, if one fasts a whole week, then maybe on Shabbos he will be on the level where he can eat a few bites and enjoy it truly for the sake of Hashem. The more we are willing to **give up** our desires for Hashem's sake over the course of our lifetime, the more we will one day be worthy - *and ABLE* - to accept all the good Hashem wants to give us for HIS sake. And this is MUCH more pleasurable than if we received it for our own sake.

And that is the secret of the Yetzer Hara, and of all the 613 Mitzvos.

So to answer your question: it's all "good", it's all Tov, and it's all for US - at the end of the day.

But for it to be *really* Tov, we need to learn to take *for HIM*. (That is why the Satan/Yetzer Hara is called "Tov Me'od" - it's more than good, it's VERY good).

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Re: KaNesher's Journey

Posted by kanesher - 23 Oct 2009 10:31

All right, I'm using my thread again and keeping it going now. I fell again - and I feel that I'm losing everything I've gained here. Oddly, my shemiras haeynaim has kept up. I'm at wit's end.

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Re: KaNesher's Journey

Posted by the.guard - 23 Oct 2009 11:53

Probably just RAGE withdrawal...

No seriously. Welcome to the wacky world of the addict. We don't understand *ourselves* very well, do we?

I suggest joining Duvid Chaim's calls.. Have you tried that? If *that* doesn't work, you may need the "live group support" of a real SA group...

If you go to therapy, ask your therapist about being evaluated for SSRI meds... They can really help take the edge off the obsession.

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Re: KaNesher's Journey

Posted by kanesher - 23 Oct 2009 11:55

Nah guard, I was all ready to join DC but my therapists told me to hold off. I've frank with him

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about where I'm holding

Re: KaNesher's Journey

Posted by kanesher - 23 Oct 2009 12:01

OK - simple goal. Clean till motzeh shabbos. I have to rebuild myself; I was holding at 20 and the like. One victory at a time - Today is going fine, and shabbos parshas Noach will be two. We'll talk about three then.

One and then two. Not so hard. Did it before. B"H my shermias enayim is good, no porn, just dealing with old memories which are somewhat fading and getting boring. One, then two. Mainly the issues is my aimlessness and pressure and I'm with that aggressively in therapy. If only it didn't cost so much (even with a kind sliding scale).

One, and then two.

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Re: KaNesher's Journey

Posted by the.guard - 23 Oct 2009 12:25

I fell again - and I feel that I'm losing everything I've gained here. I'm at wit's end.

Someone wise once posted about a GPS:

A person loses his way, once, twice, again and again and he's thinks he's never get there - but the Ribono Shel Olam watches him, and again and again show's him his path from were he is - recalculating the route over and over again"

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Re: KaNesher's Journey

Posted by Kedusha - 23 Oct 2009 12:47

May the Ribbono Shel Olam give you much Hatzlacha ignoring this "siren call," known as the y"h.

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Re: KaNesher's Journey

Posted by kanesher - 24 Oct 2009 17:34

Haha! One , then two!

now for three!

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