

The Mark of Torah - Lust Chizuk

Posted by Markz - 02 Dec 2015 03:57

1. **TORAH TAVLIN:** a) Torah is not a blanket protection and can actually do the opposite [if not approached correctly](#). b) May not work for all forms of [Yetzer Hara](#)
 2. Gd wants our small [sacrifice](#) and [effort](#)
 3. **ODAAT:** [One Day at a Time](#). And a nice [source](#) for ODAAT.
 4. **DO SOMETHING:** When facing a personal challenge, We can't say "I tried, I cried, I prayed", No no no! [Do something positive!!](#)
 5. **BECHIRA:** The "main" bechira we have is to [avoid triggering situations in the first place](#)
 6. **THE 3 SECOND RULE:** [The pasuk is telling us - do not follow your heart to take that second look](#)
 7. **THE REAL PROBLEM:** To me it seems poshut that the problem is lusting [not shmiras eynayim](#)
 8. **WHITE KNUCLING:** Is not [the Torah way](#) so cut the [Confrontations](#). Which according to the Torah way [will not succeed](#)
 9. Is everyone in the world an [addict?](#)
 10. **WIFE:** Is she your [Pas Besalo?](#)
- Warning: Spoiler!**

11. **INTENT:** I'm a lustaholic and I want [Intimacy](#) leshem shamayim. Honest?
12. **TESHUVA:** Teshuva (the way we understand it) is [NOT recovery](#) but a ploy
13. in the Zohar, it is said the sin of wasted seed is the worst sin for which no recovery is possible. And that relations with non-Jews attaches to us even in Olam Haba. What are the [defenses against these charges?](#)

SCOURCES:

1. The prohibition of [V'NISHMARTA and V'LO SASURU](#)
2. including undressed unmarried [gentile women](#)
3. A wife is [like bread?](#)

HOLIDAYS

1. Chanuka - [ODAAT](#)
2. Thank Gd - [Al Hanissim](#)
3. The 3 Weeks - We are building the [Beis Hamikdash](#) with GYE

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The Mark of Torah - Lust Chizuk
Posted by markz - 25 Mar 2016 18:17

Cordnoy

If someone is hilarious it's you!

btw you don't need to use source at all to put a link, just click the 6th editing tool in the 1st row

Where did I say I'm an addict?

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The Mark of Torah - Lust Chizuk

Posted by markz - 25 Mar 2016 18:19

SE FOR SA

Shmone Esrei for Sex Addicts

[davidr wrote on 10 Oct 2013 09:13:](#)

I am a sex addict and am in SA (Sexaholics Anonymous), a 12 step program for sex addiction.

Lately, I am davening Shemone Esre with a new approach, thinking new meanings and prayers into the words. To be clear, I do not change any words of the actual Shemoneh Esreh. I believe that it is very holy and that every word has hidden and deep meanings. But I also believe that it is important for every individual to assign meanings to the words we say that are relevant to our lives. As a sex addict working on the twelve steps, I have become aware of the tremendous love Hashem has for me, and how only Hashem's power can save my life.

Below you can find the shemone esre translated into English with my kavono in parentheses.

(Instruction:)

While praying, concentrate on the meaning of the words and remember that you are tremendously privileged to stand before the Divine Presence. And remember that God loves you and is so happy to see you turn to him! Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly -- but audibly to yourself -- while standing with feet together.

(God, I am powerless. I am powerless over lust, I am powerless over my life. I may feel unworthy to stand before you and to connect with you. But what I cannot do for myself, you can do for me. So please...)

My L-rd, open my lips, and my mouth shall declare Your praise.

Bend Knees at "Blessed"; bow at "You"; Straighten at "L-rd our G?d":

(Thank you for being here for me..) Blessed are You, L-rd our G?d and G?d of our fathers, G?d of Abraham, G?d of Isaac and G?d of Jacob, the great, mighty and awesome G?d, exalted G?d, who bestows (not because I deserve it, but because you love me) bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer (from my addiction and their underlying causes) to their children's children, for the sake of His Name.

During the Ten Days of Penitence add:

Remember us for life, King who desires (true and addiction free) life; inscribe us in the Book of Life (without addiction, oh please God, keep me sober just for the day) , for Your sake, O living G?d.

Bend Knees at "Blessed"; bow are "You"; Straighten at "L-rd our G?d":

O King (my higher power who can and does keep me sober one day at a time) , (You are) a helper (when I'm triggered), a savior (when I'm about to act out) and a shield (protecting my eyes and heart). Blessed are You L-rd, Shield of Abraham.

(My addiction may be strong and old), but You are mighty forever, my L-rd; You resurrect the dead (and the dead feelings within me); You are powerful to save.

In summer say: (You have such gentle ways to make me grow) you make the dew to descend. In winter say: (But when necessary, you employ stronger methods to bring me close) You cause the wind to blow and the rain to fall.

(You) sustain the living with loving kindness (I therefore trust you and put myself in your care), (You) resurrect the dead with great mercy (you helped me find sobriety), (You) support the falling (you gently remind me to work on my recovery), (You) heal the (physically, mentally or spiritually) sick, (You) release the bound (you free me from the bounds of my addiction to experience joyful freedom), and (You) fulfill your trust to those who sleep in the dust (You care for me, think about me and trust me even when I am down and guide me back to you). Who is like You, mighty One (no power can take on my higher power)! And who can be compared to You, King, who brings death and restores life, and causes deliverance to grow (let my addiction be the seed for tremendous growth) !

During the Ten Days of Penitence add: Who is like You, merciful Father, who in compassion remembers His creatures for (a joyful and addiction free) life.

You are trustworthy to revive the dead (I've personally experienced the miracle of recovery). Blessed are You L-rd, who revives the dead (thank you God for every day of sanity).

When the Chazzan repeats Amidah, Kedushah is recited here.

We will hallow and adore You as the sweet words of the assembly of the holy Seraphim who thrice repeat "holy" unto You, as it is written by Your prophet: And they call one to another and Say, (Cong. and Chazzan:) "(I will turn my heart to God) Holy, (I will avert my eyes) holy, (I will help other recover) holy is the L-rd of hosts; (I will pray to you wherever and whenever I am triggered, because) the whole earth is full of His glory." (Chazzan:) Those facing them offer praise and say, (Cong and Chazzan:) "Blessed be the glory of the L-rd from its place." (Chazzan:) And in Your holy Scriptures it is written thus: (Cong. and Chazzan:) The L-rd shall reign forever; your G?d, O Zion, throughout all generations. Praise the L-rd.

You are holy and Your Name is holy, and holy beings praise You daily for all eternity (and I humbly ask to be allowed to join them). Blessed are You L-rd, the holy G?d. (During the Ten Days of Penitence substitute: the holy King.)

(My own "best thinking" got me into trouble, I need a new way of thinking) You graciously bestow sanity (to distinguish what is good for me and what is bad for me) upon man and teach mortals understanding. Graciously bestow upon us from You, insight (to know how to accept that which I cannot change), understanding (to know how to change my attitude) and sanity (to know the difference). Blessed are You L-rd, who graciously bestows sanity.

(You are my father and I am your child. But I lost my way, and cannot find my way back to you without your help because I am powerless. And I cannot do it alone, I need others on this journey with me. So please ..) Cause us to return, our Father, to Your Torah (show us how); draw us near, our King, to Your service (give us the courage); and bring us back to You in whole-hearted repentance (I really need to feel your love right now!). Blessed are You L-rd, who (not only accepts, but) desires penitence.

(Deep in my heart I am always yearning to be loved and accepted and understood and connected and whole. I am really looking for you, because connecting with you is the only real Connection I can have. When I act out, I feel so far away from you. And after I act out, I feel that it's so hard to come back to you because I turned away from you, sometimes even deliberately. But I know you have not given up on me and I will not give up on my connection with you either. Pardon us, our Father, because we have sinned (only you really know and understand that I was really looking for you all along); forgive us, our King, because we have transgressed; for You are a good and forgiving G?d. (You are infinite and your ability to forgive is infinite. Yes, I know I have asked you to forgive me before, but unlike me, you never lose your patience. So I am back again. Help me stay with you just for today) Blessed are You L-rd, gracious One who pardons abundantly.

O behold our poverty (I am completely powerless over lust) and (so I ask you to) wage our battle (This is not just my battle, it's also yours. You desire my return just as much as I desire to be whole with you. But I can't win this battle, and you can. It's all yours. I will let go and let God);

redeem us speedily (I am asking just for one day at a time, but please make it today) for the sake of Your Name (so that the miracles you do for us will encourage others to seek you), for You G?d are the mighty redeemer. Blessed are You L-rd, Redeemer of Israel.

(I am completely powerless over lust and it's causing me and the people around me so much pain and suffering. You are the only one who can help me and so I turn to you, praying not just for myself but also for my friends and for all those who are still suffering.) Heal us, O L-rd, and we will be healed (no other healing will truly heal my spiritual illness, my strong yearning to connect with you); help us and we will be helped (I recognize that I will not recover all at once, so I beg you to help me stay on the path of recovery); for You are our praise. Grant complete cure and healing to all our wounds (especially those I inflicted on others as a result of my malady. Help me fix what I broke and heal me of the underlying resentments, fears and insecurities that caused me to hurt others); for You, Almighty King, are a faithful and merciful healer (I trust you to help me make amends in the least painful way possible). Blessed are You L-rd, who heals the sick of His people Israel.

Bless for us, L-rd our G?d, this year (help us stay in recovery thru all the changing seasons) and all the varieties of its produce for good (may my recovery be a blessing to all the different people I come in contact with); and bestow (During the summer season say:) blessing (During the winter season say: dew and rain for blessing) upon the face of the earth. Satisfy us from Your bounty and bless our year like other good years (I know merited to experience what sanity feels like and I want more of it!), for blessing; for You are a generous G?d who bestows goodness and blesses the years. Blessed are You L-rd, who blesses the years.

Sound the great shofar for our freedom (I can't wait to experience the ultimate freedom and closeness with You with our final redemption); raise a banner to gather our exiles, and bring us together from the four corners of the earth into our land (help me unite all the conflicting parts of my soul and bring them home). Blessed are You L-rd, who gathers the dispersed of His people Israel.

Restore our judges as in former times (restore my sanity and my judgement) , and our counsellors as of yore; remove from us sorrow and sighing, and reign over us, You alone, O L-rd, (please don't let my addiction rule me anymore) with kindness and compassion, with righteousness and justice. Blessed are You L-rd, King who loves righteousness and justice. (During the Ten Days of Penitencesubstitute with: the King of judgment.)

Let there be no hope for informers, and may all the heretics and all the wicked instantly perish; may all the enemies of Your people be speedily extirpated; and may You swiftly uproot, break, crush and subdue the reign of wickedness (within me that is ruining my life) speedily in our days. Blessed are You L-rd, who crushes enemies and subdues the wicked.

May Your mercies be aroused, L-rd our G?d, upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, upon the remnant of their sages, upon the righteous proselytes and upon us. Grant ample reward to all who truly trust in Your Name, and place our lot among them (let me learn from others how to trust you again, I want to place my life in your care); may we never be disgraced (I don't want to go back the day when I could not face myself), for we have put our trust in You. Blessed are You L-rd, the support and security of the righteous.

Return in mercy to Yerusholayim (the city of Yerusholayim is at the center of the world and the name is composed of the words Yirah Sholem, may I be whole again and feel your presence in the center of my being), Your city and dwell therein as You have promised; speedily establish therein the throne of David Your servant, and rebuild it, soon in our days, as an everlasting edifice. Blessed are You L-rd, who rebuilds Jerusalem.

Speedily cause the scion of David Your servant to flourish, and increase his power by Your salvation, for we hope for Your salvation all day (I need your help throughout the day, because I am completely powerless). Blessed are You L-rd, who causes the power of salvation to flourish.

Hear our voice, L-rd our G?d; merciful Father (have mercy on me and all those I harmed) (Note: Pray in your mind for yourself, your family members and anyone you may have harmed or who you have resentments against), have compassion upon us and accept our prayers in mercy and favor (don't let me die a spritual death, let me live to pray to you on this and every day), for You are G?d who hears prayers and supplications; do not turn us away empty-handed from You, our King, (and I pray to you without shame) for You hear the prayer of everyone. Blessed are You L-rd, who hears prayer.

Look with favor, L-rd our G?d, on Your people Israel and pay heed to their prayer; restore the service to Your Sanctuary and accept with love and favor Israel's fire-offerings (when I surrender my burning lust to you) and prayer; and may the service of Your people Israel always find favor.

On Rosh Chodesh and Chol HaMoed, (Our G?d. . . may there ascend) is recited here.

Our G?d and G?d of our fathers, may there ascend, come and reach, be seen, accepted, and heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of

On Rosh Chodesh: Rosh Chodesh

On the holiday of Passover: the Festival of Matzot

On the holiday of Sukkot: the Festival of Sukkot.

Remember us on this [day], L-rd our G?d, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and Compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, G?d, are a gracious and merciful King.

May our eyes behold Your return to Zion in mercy. Blessed are You L-rd, who restores His Divine Presence to Zion (thank you for being in my life again, one day at a time).

We thankfully acknowledge that You are the L-rd our G?d and G?d of our fathers forever (Thank you for always being there for me, even if everyone else abandoned me). You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily (thank you for the daily miracle of my sobriety and grant me one more day), and for Your continual wonders and beneficences (thank you for all the little ways you show me your love and caring throughout the day). You are the Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You.

On Chanukah and Purim, the following is added.

And [we thank You] for the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the wonders which You have wrought for our ancestors in those days, at this time

On Chanukah continue here:

In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget Your Torah and violate the decrees of Your will. But You, in Your abounding mercies, stood by them in the time of their distress. You waged their battles, defended their rights and avenged the wrong done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah. You made a great and holy name for Yourself in Your world, and effected a great deliverance and redemption for Your people to this very day. Then Your children entered the shrine of Your House, cleansed Your Temple, purified Your Sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great Name.

On Purim continue here:

In the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them, and sought to destroy, slaughter and annihilate all the Jews, young and old, infants and women, in one day, on the thirteenth day of the twelfth month, the month of Adar, and to take their spoil for plunder. But You, in Your abounding mercies, foiled his counsel and frustrated his intention, and caused the evil he planned --- to recoil on his own head, and they hanged him and his sons upon the gallows.

And for all these, may Your Name, our King, be continually blessed, exalted and extolled forever and all time.

During the Ten Days of Penitence add:

Inscribe all the children of Your Covenant for a good life.

And all living things shall forever thank You, and praise Your great Name eternally, for You are good. G?d, You are our everlasting salvation and help, O benevolent G?d. Blessed are You L-rd, Beneficent is Your Name, and to You it is fitting to offer thanks.

Bestow (inner and outer) peace, goodness and blessing, life, graciousness, kindness (may I be kind to others always) and mercy (may I feel compassion and not be judgemental towards others), upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance. For by the light of Your countenance You gave us, L-rd our G?d, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace (teach me how to make peace with myself, the people around me and with you in every difficult situation throughout my day).

During the Ten Days of Penitence add: And in the Book of life, blessing, peace and prosperity, deliverance, consolation and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace.

Blessed are You L-rd, who blesses His people Israel with peace.

May the words of my mouth and the meditation of my heart be acceptable before You (replace my lustful thoughts with thoughts that are pleasing to you), L-rd, my Strength and my Redeemer.

(I cannot change what other people think or say of me, help me learn to accept what I cannot change. And may I not be tempted to harm other people in any way. So ..) My G?d, guard my tongue from evil and my lips from speaking deceitfully. Let my soul be silent to those who curse me ; let my soul be like earth to all (may I be as accepting as the earth which never fights back. May I never cause harm like the earth which doesn't burn, corrode or destroy. May I be a blessing to all like the earth which takes small seeds and returns a great bounty). Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as

chaff before the wind; let the angel of the L-rd thrust them away. That Your beloved ones may be delivered, help with Your right hand (the hand of love and generosity) and answer me. Do it for the sake of Your Name (let my recovery bear witness to your care and power) ; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness (let me be holy, because your holy spark is inside my holy soul). May the words of my mouth and the meditation of my heart be acceptable before You, L-rd, my Strength and my Redeemer.

(Let me remember to always be humble before you.)

Before reciting the following verse one should bow, and in this bowed position, take three steps backward. While still bowing, he should turn his head to his left saying, "He who makes peace in His heavens"; bow forward, saying, "may He"; turn his head to his right, saying, "make peace for us"; and finally bow forward, saying, "and for all Israel; and say, Amen".

He who makes peace (During the Ten Days of Penitence say: the peace) in His heavens, may He make peace for us and for all Israel; and say, Amen.

May it be Your will, L-rd our G?d and G?d of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.

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Posted by markz - 29 Mar 2016 23:16

This covenant eyes article was partially quoted in a recent gye email, and I wanted to share it here with you - with slight edits

Cure For Porn Addiction: Move to Iceland?

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Perhaps you've heard the news. **Iceland is gearing up to ban Internet pornography.** It won't only be a crime, it would be straight-up impossible to look at porn with government filters in place. Soon, your first step to freedom could be to move to Iceland. I've priced tickets. Your flight will be less than \$1000. Here's the question, though: does banning something actually help?

Answer: **no.**

?Rewriting Gan Eden

Now, Iceland is considering this ban for entirely humanitarian reasons. They want to ban pornography because of the negative effects on women and children. Addicts who struggle, though, could find a ban appealing for entirely different reasons. It would be nice to be in a “temptation-free” zone. It would be nice to not have to worry about having accountability partners or that humble prayer, “God, it’s me again...sorry.”

Unfortunately, too many of us attribute our struggles to external causes. We blame our struggles on the overuse of sex in advertising, the immodesty of people at the store, or the latest blockbuster replete with sex scenes. If everyone else in the world got with the purity program, we would be fine.

How many times have you tried to rewrite Gan Eden? I know there have been times when I have said, “God, if I were You, I would have surrounded that tree of wisdom with a barbed wire fence and zapped that snake.”

Why would God put temptation smack in the middle of the Garden and make it “pleasing to the eyes” and desirable? At the very least He could have created a fruit that was ugly, difficult to chew, and stunk. If He had done that, then Adam and Eve wouldn’t have had this problem, and then we wouldn’t have this problem.

We do the same thing now. “God, if I were You, I would have given me a switch or something. Why would you put me smack in the middle of temptation and make it so beautiful? Why couldn’t all the Uplifting religious movies be well-made and the romantic ones be cheesy?”

We are the problem

We want this life of freedom to be easy. We get frustrated with God when it is hard: if it wasn’t so available; if society didn’t accept it so freely; if it wasn’t so mainstream; if God would intervene and just wipe out the Internet and set us back a couple millennia...then I would be fine. Here’s the problem: **Temptation is not the problem. For that matter, pornography is not the problem.**

Ban it all you would like. Restrict all access. But don't forget that sexual immorality was present in the Midbar, and they didn't have Internet.

Is pornography a problem in society? Yes. Does pornography have damaging effects on individuals, women, children, and men alike? Yes. **But pornography is not the problem—we are the problem**

As long as we try to externalize our struggle and blame it on everything else under the sun, we will never find true freedom. Filters, bans, and accountability all have their place. Like crutches to a broken leg, they support and make the process to healing much better, but they do not fix the leg. Likewise for us, our struggles stem from our own fallen nature. Does society have an influence in our struggle? Certainly.

Does the ease of access of pornography make our struggle more difficult? Yes. Can bans and filters ease that difficulty? Certainly. But they do nothing to fix our problem. Our problem can only be fixed by the mercy and kindness of the true Gd . That power can only act when we acknowledge that we actually need it. It is in our nature to blame and to try and strong-will our way out of things. At the end of the day, though, our willpower can never get us freedom. In fact, our strong will usually ends up getting us in more trouble.

So, before you make plans to pack your bags and head to Iceland, do something else first: Acknowledge your responsibility in this struggle. Regardless of the temptations of the world around you, you are misusing the desires Hashem granted you. All the bans in the world won't bring the healing you need. Only He can do that, but only if you **get out of the way and let HiM**

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Posted by markz - 01 Apr 2016 02:57

Here's my first music post and not the last iyH

BEHS just completed the introduction to Mesillas Yesharim

You may enjoy the tune for

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Copy this link into your browser

<http://zeevhatorah.org/index.php/more/extras/regesh-music>

Pause the first song that automatically starts

Search (Ctrl+F) for "04 Yesod Hachasidus", and click the **green button** to play

It's a matter of taste - Let me know if you enjoy it

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The Mark of Torah - Lust Chizuk

Posted by markz - 01 Apr 2016 15:44

[Reb Yid wrote on 04 Apr 2011 02:23:](#)

Parshas Shemini

In this week's Parsha we learn about the animals, fish, insects, and birds that we may not eat. The Torah describes them as "Toeiva" - an abomination. We are taught that by eating these things we are destroying our Neshamos, and the damage is very great. Why is it that these things are so dangerous, and if it is, why do they only affect us, and not people from other nationalities?

The answer is simple. Just as a child would not be able to eat certain foods that are difficult for their sensitive stomachs to digest, while that same food is ok and maybe even beneficial for an adult who's stomach can handle more, so too by a Yid versus a Goy. The Kedusha of a Yid is so great that these types of abominable foods can throw the system out of whack. But by a Goy,

being that his level is significantly lower, he will not be affected at all by their consumption.

Here on GYE, there are many things that we may not be able to do, while other non-addicts, may not have a hard time with them. As a married man, there are some things that are halachically permissible for me with regard to my wife, which I refrain from doing because of the sensitivity of my situation. As Bochorim, there may be a job or a store that is Be'Etzem not bad, and maybe even a good place to be, but because of your sensitivities, it's advisable to stay away.

In short, everything is relative. Just as one food may affect one person more than another, so too certain actions may be more dangerous for one over another. As responsible people, it would be wise for us to pay attention to our specific tendencies, and cater a program of avoidance specially for us.

Hatzlocha!!

Eslaasos sent me a really nice elaboration on this today as follows, and I quote;

It matches what my therapist has said - you have to know where you need to draw your red lines that are specific to you. I find it sometimes stressful because I am often second-guessing myself, and don't like making decisions (I used to think I was indecisive but I'm no longer sure), and this is a decision that no-one can make for you, but that doesn't make it less true. I recently picked up the book "What the angel taught you" from R' Noach Weinberg and I'havdil Yaakov Salomon, and in the intro he says that one of the advantages of having learnt the whole Torah in utero is that when you come across the truth you will recognize it. The Nesivas Sholom says something similar; that the neshomo really knows what's right. I may be misquoting it as my memory is fuzzy. It's a slippery slope to rely on "gut" or "intuition". The YH and our own bad choices create interference that prevents us from seeing the truth, but intense focus on learning acts as a cleansing agent (see Nefesh Hachaim Shaar 1). Being indecisive is the surest way to get nothing done, so tachlis - I think (only because the YH still ahs enohg of a hold on me that I can't be more definite) that my main battleground right now is: sur mera - avoiding all secular novels and movies/TV shows aseI tov - keeping a positive attitude, and sticking to sedarim.

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Posted by markz - 03 Apr 2016 04:42

[Gevura Shebyesod wrote on 03 Apr 2016 04:35:](#)

I'd like to nominate "truckingness" as Word Of The Year.

Very deep

My Trucking is totally a Ness!

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The Mark of Torah - Lust Chizuk

Posted by abie - 11 Apr 2016 05:50

[markz wrote on 10 Jan 2016 02:00:](#)

selfishness feeds lust which feeds selfishness... ... - an endless circle

Which is why the common ???? of ???? and ???? is ???

They are intertwined one another

Rabbi A Schorr ?????

You can start from minute 11, and if you like gematria there are some pearls to be found

Thanks to Torahanytime

Forgive me for lowering the sound quality to be able to upload

?????? ????? ?????????, he didn't mean the grammatical ???, he meant the "root" of ??? and
???? is the same i.e. self-centeredness.

(?????? ????? ????????? ????? ??? ?-?-? ????????? ????? ??? ?-?-?)

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The Mark of Torah - Lust Chizuk
Posted by markz - 12 Apr 2016 22:55

Anonymous - To be or not to be

The power of Anonymity, and Non-Anon

[bardichev wrote on 24 Sep 2009 14:09:](#)

Reb Levi Yitzchak and Chametz

One year, shortly before the first Pesach Seder, the holy Rebbe, Reb Levi Yitzchak of Berditchev, took several of his

students into town. He knocked on the door of a local store and asked to buy cigarettes. The storekeeper replied, "I

don't have any. Don't you know that they are illegal?" Reb Levi Yitzchak was persistent and again asked to buy

cigarettes. After several requests, the storekeeper produced the cigarettes and was willing to sell them.

Reb Levi Yitzchak then approached a man walking down the street and asked if he had a cigarette. "Don't you know

that they are illegal? I can get thrown in jail for possession!" Again, after several requests, the gentleman displayed his

stash and offered one to the Berditchever.

Reb Levi Yitzchak then sent his attendant to a Jewish home to ask if they had a small piece of bread. "G-d forbid!" was

the reply, and not knowing why the attendant was asking, continued to explain, "On Pesach we are forbidden to have

any bread or chametz in our home." The attendant went to a second home and a third home, and the reply was the

same.

When the attendant returned empty-handed to his Rebbe, Reb Levi Yitzchak held his hands up high and

exclaimed, "Master of the Universe! The Czar forbids the importation of these cigarettes. He has soldiers and policemen to

help enforce this law. But yet these cigarettes are on the streets and available to all, somehow smuggled across the

border.

"Three thousand years ago, You commanded Your children not to bring bread into their homes on Pesach. **You have no**

soldiers or policemen, yet there is no bread to be found in all of Berditchev.

See how powerfully Your children love You!!"

Rabbi Abraham Twersky explains that the human spirit has the control to be in power without

relying on animal instincts. An animal can only be restrained by the force of danger. He gives an example; A sexaholic that refrains from illicit relations for fear of disease, is no different than an animal that runs to save its hide

There's no shame factor in an anonymous name at all! No one knows you!!

The only thing that gives an anonymous member staying power is the radiance of the human soul. There are no police or soldiers around. This was Bardichevs Bardichever thought

As a side note; I have left that group, for better waters, and for great friends - hey I hope to meet some too!!!!

In my wildest dreams, I never would have seen myself doing this 6 months ago when I joined Gye

TRUCKING REVERSE... VROOMMMMM!!

The reverse is also true

One that needs to come out of anonymity, for the sake of sobriety, and does so - disregarding the embarrassment, is one that allowed the human spirit to override, and is following in the "Steps" of Barditchev

So I wish all you guys the best trucking experience!!!!!!!!!!

Mark

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The Mark of Torah - Lust Chizuk
Posted by markz - 18 Apr 2016 11:53

[chacham atik wrote:](#)

ive been wondering since i started gye why everything has to be associated with gd and Judaism.

i know this is a jewish website and we are basically all jewish and its all about the fight with yetzer horah...

why cant we look at the fight a health thing or a regular rehab why does gd have to mixed in?

ps:nothing against gd at all im frum yeshuva bocher learning hard shomer torah and mitzvot

just wondering why this website is so cheesy?

That's how we deal with fleishige I's

[Something I wrote:](#)

IMHO in low level addiction to Porn and Mast like myself, if we take Gd out of the equation I'd never have looked to change my life, which is why there's more religious guys here than elsewhere

Acc to my little research the non jewish / irreligious world, Masturbation isn't condoned at all

A religious life with Hashem has granted me a better physical life, but I only came here bc of Hashem

[doingtshuva wrote:](#)

The twelve steps wasn't set up by a Jew, but still many goiem + yiden around the world are benefiting from the 12 steps. In the 12 steps, and for those who are working the steps, use sentences or phrases of one giving your-self over to god or to an higher power.

My [personal recovery](#) is partially a product of Torah based ideas, eg. restrictions, which the Rabbis of our days have recommended

More importantly, Rabbi Abraham Twerski, an addiction specialist, constantly advises keeping spirituality in ones daily life for recovery, as does [cordnoy](#) and others, although they use many other important sobriety tools

Guys Just

KOT

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The Mark of Torah - Lust Chizuk
Posted by markz - 20 Apr 2016 19:32

Palestinian Thoughts

From 2 of this week's emails

Covering everything with foil?!

Obviously, we understand that instead of covering the entire world before Pesach, we simply guard our mouths carefully from eating Chametz!

The same goes for issues of lust.

We live in a world that is full of promiscuity. Muslim extremists take the zealous approach of having their women covered from head to toe and never appearing in public. They also insist on

"world domination" so they can "fix" the rest of the world as well. But as Jews, we recognize that the best approach of all is simply to GUARD YOUR OWN EYES :-) **And when we fix ourselves, we are fixing the world as well.**

What indeed is mesiras nefesh?

Many people think it means throwing oneself into a fire 'al Kiddush G-d'. This is true as well, but there is a common misunderstanding regarding this concept. After all, there are many terrorists who are willing to detonate suicide belts and kill themselves for "Allah". What differentiates them from a Jew who is ready to die for G-d?

The answer is simple, yet profound. Messiras Nefesh has nothing to do with what you are willing to sacrifice, even if it is your very life. As long as you are sacrificing it ultimately for your own self, it is a selfish act.

When a terrorist blows himself up, he believes that he will go straight to Heaven and be given 72 virgins. He is actually doing the most selfish act possible - that of killing other human beings for what he imagines is his own personal ticket to eternal bliss. This is the very opposite of Mesiras Nefesh!

The words Messiras Nefesh mean "Giving over of the soul" and this does not require death or pain to be real. It can be achieved even during the highest levels of Simcha (joy). It is simply the desire deep in the Jewish soul to give everything away to G-d, to let completely go of the self, as Dovid Hamelech said "to you G-d, I lift up my soul"

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The Mark of Torah - Lust Chizuk
Posted by markz - 21 Apr 2016 15:05

[skeptical wrote on 25 Mar 2013 07:11:](#)

Chametz and Matzah are very similar words. Chametz (spelled Ches, Mem, Tzadik) and

Matzah (spelled Mem, Tzadik, Hey) have a difference of one letter - a Ches and a Hey. Dough when it rises too much becomes chametz. If you look at the difference between a Hey and Ches, a Ches is a Hey in which the line "grew too much" and reaches the top. Meaning that when we let our egos, our sense of self, rise - when we let our own selfish desires rule us instead of doing what Hashem wants of us, we have an issue of chametz. Someone recently told me that ego stands for **E**asing **G**-d **O**ut.

Tonight as we have searched for the chametz in our homes, let us also search for the chametz inside of us.

Tomorrow as we burn the chametz that we have found, let us also burn the chametz that we have found inside of us until it is an unrecognizable mass of ash.

As we celebrate Pesach this year, let us each be liberated from our own sense of Mitzrayim, the things that are holding us back from fully doing Hashem's will.

As we were brought out of Golus Mitzrayim all those years ago, may we be brought out of this golus, this olam hasheker, so that the essence of our neshamas may shine and we can serve Hashem without any hinderance

Skep, If I may add, the difference between the ? and the ?, is the small opening to "let go and let Gd" in

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The Mark of Torah - Lust Chizuk

Posted by Gevura Shebyesod - 21 Apr 2016 15:37

There's actually something along those lines in the Gemara, I can't remember the source. That you can fall out the bottom into Gehinnom but you can also climb back in through the side.

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The Mark of Torah - Lust Chizuk

Posted by markz - 21 Apr 2016 15:45

Menachos 29b, but do you not think that's a little too serious for this thread?

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The Mark of Torah - Lust Chizuk

Posted by peloni almoni - 21 Apr 2016 15:47

[markz wrote on 21 Apr 2016 15:45:](#)

Menachos 29b, but do you not think that's a little too serious for this thread?

brought in rashi to parashas beraishis

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