

**THE TORAH APPROACH!**

Posted by battleworn - 30 Jun 2009 13:49

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In this thread I want to discuss (among a few other things) what the "Torah approach" to dealing with lust addiction is. Of course I don't have any sort of monopoly or superiority on Torah knowledge and everyone's Torah input is welcome.

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: *אדם שמתעורר לרעה ונעשה עבירה ונפטר ממנה ונשבע שישתדל שלא לעשותה עוד ונשבע שישתדל שלא לעשותה עוד ונשבע שישתדל שלא לעשותה עוד* –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:

*אדם שמתעורר לרעה ונעשה עבירה ונפטר ממנה ונשבע שישתדל שלא לעשותה עוד ונשבע שישתדל שלא לעשותה עוד ונשבע שישתדל שלא לעשותה עוד*

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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 Brochoh, 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 Brochoh, 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 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 boruch - 01 Jul 2009 17:23

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[battleworn wrote on 01 Jul 2009 14:24:](#)

Yes Rabeinu, I saw Boruch's reply and it's very encouraging. Hashem should direct us in the right way and save us for all the different forms of ma'aseh soton.

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Has anyone seen the hakdomo of the Remo to Darkei Moshe on the Tur?

The Remo writes how he was in the process of preparing a peirush on the Tur when Rav Yosef Karo published the Beis Yosef on the Tur and he describes how he was very demoralized because of the thoroughness and depth of the peirush of the Beis Yosef.

The Remo describes how he davened to Hashem, that he too should get a chelek in the brocho (using the words of Eisov!!!). Then the Remo writes that Hashem showed him three reasons for his own peirush on the Tur, that we know today as the Darkei Moshe Ho'oruch (the Darkei Moshe Hakotzer was not shortened by the Remo himself, it was a publisher's invention, wherever an early publisher thought that the Darkei Moshe Ho'oruch overlapped with the Beis Yosef he excluded it for convenience, often taking out too much)

One of the three reasons the Remo gives for writing his peirush is mind-boggling. The Remo writes that the Beis Yosef abandoned the practice of the Rambam to always write concisely and to the point. He says that as a result the Beis Yosef is far too long and tedious for he, the Remo, to be able to use it!!! He writes that he is creating a simpler and shorter peirush for people like himself who cannot use the Beis Yosef because it is too long!!!

So, I have in mind a simple program of multiple steps that can be summarized by,

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Those are the ????? ???????, the general rules.

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Re: THE TORAH APPROACH!

Posted by the.guard - 01 Jul 2009 17:48

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Hi Boruch, remember writing this to me once?

*In my opinion, due to the existential threat the internet poses, a Charedi SA-type group such as DERECH YESHORO (HA = hirhurei aveiro) could be the most successful of all 12 Steps in the Charedi World*

*In addition DERECH YESHORO (TI = taavas internet), DERECH YESHORO (TA = taavas achila), DERECH YESHORO (TM= taavas momon), DERECH YESHORO (TKo=Taavas kovod), DERECH YESHORO (TKi=Taavas kino), DERECH YESHORO (TI= taavas ishun), DERECH YESHORO (TS= taavas samim=drugs) would be additional possibilities.*

*All of these would be run very similarly to AA/SA etc. entirely based on the Aleph Beis of living with Hashem, as apparent even to drunk atheists, groups that would follow the AA Traditions and Concepts, inside funding, self-supporting, no political alignment etc. Like AA they would have online presences, conference bridges and face-to-face meetings.*

*Literature would be entirely written by Frum Yidden, with haskomos issued separately, as we already discussed. etc. etc.*

*But before we re-invent the wheel, let us find out what has worked, what we can learn and gain from SA and then we could decide after we know as much as we need to whether to get SA affiliation and/or the create Derech Yeshoro groups.*

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Re: THE TORAH APPROACH!

Posted by boruch - 01 Jul 2009 18:25

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[guardureyes wrote on 01 Jul 2009 17:48:](#)

Hi Boruch, remember writing this to me once?

*In my opinion, due to the existential threat the internet poses, a Charedi SA-type group such as DERECH YESHORO (HA = hirhurei aveiro) could be the most successful of all 12 Steps in the Charedi World*

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*But before we re-invent the wheel, let us find out what has worked, what we can learn and gain from SA and then we could decide after we know as much as we need to whether to get SA affiliation and/or the create Derech Yeshoro groups.*

Well, right now I am active in three fellowships, SA, OA (Overeater's Anonymous, I am back at the amount I weighed when I got married, 20 years ago, which is 71 lbs less than my all-time high weight of 1 1/2 years ago), DA (Debtor's Anonymous, for the first time in my life I am living with a budget). I think that there are many frum yidden who could do with help in at least one of these three areas and if we can be mekarev libon laavinu sheboshomayim by **programs that are free of the influence of NYC Liberals**, be they programs modeled on early AA in Akron and Cleveland or be they programs modeled on the religious program of GYE then we are really on to something big.

Naturally others who could qualify for other fellowships, Nicotine Anonymous, Clutterers Anonymous, Gamblers Anonymous, Cocaine Anonymous, Narcotics Anonymous and others would have a model to use too...

In the meantime, it is avodas Hashem, one day at a time, passing it on to one addict at a time

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Re: THE TORAH APPROACH!  
Posted by the.guard - 01 Jul 2009 18:58

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Battleworn, do you think we should focus on building a program for ALL addictions, or should we focus on Lust addiction alone for now, and one day we might be able to use the same pattern to help Yidden in other addiction as well?

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 01 Jul 2009 20:37

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Reb Guard,

The Gemoro Says,

"Tofasto Meribo Lo Tofasto, Tofasto Mi'ut Tofasto!"

It's Not My Opinion, it's the Gemoro's

E.L.

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 01 Jul 2009 20:41

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Reb Battle,

Like NB said, "This is The Elevator to the top!"

But don't stop because the Y"H keeps on adding floors faster then we can walk the steps.

E.L.

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Re: THE TORAH APPROACH!

Posted by the.guard - 01 Jul 2009 20:46

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E.L, I agree, but if we design a Torah program that gets to the root of ALL addictions, it is not that we are undertaking a LARGER project that will require MORE material and more work, rather it simply means that we may be able to find the core underlying issues of what makes **anyone** act in addictive, self-destructive manners, **regardless** of the addiction. And once we find that, we would actually be SIMPLIFYING things, not undertaking TOO MUCH at once. Do you get my drift?

But it may be worthwhile still to focus only on Lust addiction now, since perhaps there are many things about the various other addictions which won't all work with the same strategy. I don't know... That's my question for Battleworn and Boruch... (I am open to either way).

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Re: THE TORAH APPROACH!

Posted by me - 01 Jul 2009 20:57

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PLease keep in mind the fact that in every/any type of illness, the differences between each and every person can be....unlimited. What I mean to say is...if you are looking to build a new shita, there is no "one" approach that will be good for everyone. It's the same as a "new diet book". The author is sure that his diet, which made him healthy is "the" diet for everyone. So, he writes a book. Then others eat his diet and get sick. Why, his body, his metabolism, his blood, his nervous system are all unique to him. It is difficult to make a "shita" that will work for all.

NOt that I am negged to the idea, but the above is a metzios. Everyone is different, and unique,and needs "their" diet so to speak.

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Re: THE TORAH APPROACH!

Posted by Efshar Letaken - 01 Jul 2009 21:11

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Reb Guard,

I love your attitude.

I wish I was so willing to help and go out of my way for people like you do.

Take On The World & May Hashem Back You 120%

E.L.

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Re: THE TORAH APPROACH!

Posted by battleworn - 02 Jul 2009 10:24

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Rabbeinu, I want to answer your question together with Me's point. We are not trying to develop a new shitoh, we're trying to make the Torah's shitoh available to everyone. It's true that there are different sorts of addictions and different sorts of people. But if we are successful be"H in laying out the Torah approach "kishulchan aruch"-like a set table ready for the meal, then the overwhelming majority of what every person needs to break free of any addiction will automatically be included. Different types of people [and people with different types of addictions] will just relate to it differently and apply it differently.

P.S. I have to try to keep away from the forum for a couple of days in order to concentrate on a different aspect of this, so don't expect to see me here.

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Re: THE TORAH APPROACH!

Posted by the.guard - 02 Jul 2009 12:06

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if we are successful be"H in laying out the Torah approach "kishulchan aruch"-like a set table ready for the meal, then the overwhelming majority of what every person needs to break free of any addiction will automatically be included.



Perfect. That's GREAT.

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Re: THE TORAH APPROACH!

Posted by battleworn - 02 Jul 2009 12:27

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I really don't belong here now, but I just have to get this big Yesod off my chest. (I was going to post it in Yaakov's thread in the B"M but it doesn't fit in there right now)

It's common knowledge that we live in a generation of superficiality. Our hearts are like stone and our avodas Hashem can be "Mitzvas anashim milumodoh". A person can easily live his whole life like that and never even realize that something is wrong.

That's all until Hashem sends the addiction in to the picture. The addiction forces us to change our attitude to our whole avodas Hashem and life in general (which are really one and the same). This BTW has been one of my main messages since the early days of the forum.

I believe this is true for **everyone**, and I believe that we all agree on this. If ANYONE disagrees, it's very important for us to hear your opinion, so please speak up.

To sum up, **every** addict needs an overhaul.

[until here, I think there's universal agreement.]

The Torah has the power to make that overhaul, when used according to the Manufacturers instructions. {Not all these instructions are obvious to all, from the words of Chazal. Hashem sent Tzadikim in the recent generations that were given the specific task of interpreting the instructions to the people of these generations.} One of the main instructions that's so crucial is that you should WANT the Torah to make the overhaul. (This is BTW also an answer to the "Torah Tavlin" question, see here: [rehab-my-](#)

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

When Reb Yaakov or anyone else posts something practical from a Torah source, he's not just building the top floors and he's definitely not trying to build the foundation with glass. Rather he's using the Torah to overhaul the whole business. We can discuss what the prerequisites are, in order for it to help. We can discuss what it takes for the chitzonius to be miorer the pnimius. We can discuss if and how and when action can effect ratzon. But if we think he's trying to build the top floors then we are totally missing his point. That's my humble opinion. Now I'm ready to hear yours.

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Re: THE TORAH APPROACH!

Posted by the.guard - 02 Jul 2009 14:36

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Until now I had misunderstood what Yakov and battleworn were trying to accomplish. Now that I understand, I am very excited about it because I think we may be onto something BIG.

As our beloved Dov just posted now to Boruch:

*I do not, it turns out, believe SA meetings are that important. I think I have posted precious little about meetings, as a matter of fact. As for me, I went to only one meeting regularly per week for the first few years and do the same now. For me, meetings, step-writing assignments, making calls, and davening, too, are all be-etzem half-measures. What seems to make them **work for me** and others I know, is only whether **through them** we obtain an **honest relationship with the Ribono Shel Olam**. Nothing else really helps. "Meetings" are not SA, but going to meetings certainly appears to break the lies I told myself that I was really, be-etzem "OK" and just had "a problem". I have more to say about this from a Torah perspective but this post is long enough...*

To make this project really work though, I think we will need something that SOUNDS almost impossible, or unbelievable, but if we want to SHMASH the biggest Yetzer Hara in the history of Klal Yisrael, we need to be ready to do this. Are you ready to hear?

Ok, what we will need for this project is the complete ACHDUS of a team of people, that until now THOUGHT their approaches were completely different, but I believe they are really one

and the same, and we will need ideas from **both sides of the spectrum**. We will need the following team of five:

- Guard (that's me, no not "me", me)
- Battleworn
- Yakov Shwartz
- Boruch
- Dov

If we can convince these amazing people to join our project and work with us, and work TOGETHER with love and mutual respect, then I believe we can come out with something BOMBASTICLY powerful. We need Talmidai Chachmim like Battleworn, Yakov, Dov and Boruch on one side, and we also need people with lots of 12-Step experience to know "WHAT IS IT THAT WE ARE LOOKING FOR IN THE TORAH APPROACH THAT WORKS SO WELL WITH MILLIONS OF OTHERS". So on this side, we'll have Dov and Boruch. That's enough for me. (And I'll be the "middle-man" who moderates this project and brings any unsolvable questions to Rabbi Twerski for a decision).

Be warned: The Satan will not let this happen easily though. He already tried to pre-empt this revolution with Machlokes recently. He felt it coming. He is feeling the heat. His end is near!! But it is up to us. We CAN do it. YES WE CAN!

This is an official invitation to all parties involved. Please post your answer below. Are you willing to work with us on this for Klal Yisrael's sake? Are you willing to work together with mutual love and respect? (If there are any disagreements that may lead to debate, send them to me to moderate. I will be the go-between. No debate on this thread of any kind, only discussion).

### **Mi La'Hashem Alai!**

P.S. I would like that at least some of us read Rabbi Twerski's book called "Self Improvement? I'm Jewish!" which he claims is the same as the 12-Steps from a Torah perspective. This could be very useful to us in this project. Anyone have the book? If not, can anyone commit to try and buy it? (It's hard to get in Israel I think, so Boruch or Dov might be the best bet...)

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Re: THE TORAH APPROACH!

Posted by Dov - 02 Jul 2009 17:08

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Dear Chevra -

"Even moasu habonim - huysa lerosh pinah"

Dovid hamelech refers to himself here. He was despised by so many, and precious few (including himself) thought he'd amount to anything. This helped him learn "leis lei migarme klum". He chose to *maintain* that midah *his whole life* no matter what the success. Ironically, this was *precisely* the way Hashem helped him bring the midah of Malchus (leis lei...) to actually function in our world.

Addicts are perceived as quite low in society. It is funny how these days being sober in AA is almost something you'd put on your resume! Not so with lust addiction! It just isn't respectable...perhaps it should remain so. It helps us feel more like young Dovid hamelech felt...

Nevertheless, Hashem *has* elevated us to **stay clean**, through whatever derech He helped us find, as described in our posts - machlokes included. (and berdichever helps keep the elevation going!)

If we can all work together to share what we have *experienced* and make our experience strength and hope available to others I'd like to be part of that, please. Our experiences are different, but R' Guard has written that our goal is the same. Getting comfortable with the fact that we will each need to maintain our integrity to maintain our usefulness may not come easy. For example, AA has 12 **traditions** they learned - *all the hard way*. They had terrible problems in the first years but matured and emerged into a recovery movement that has helped millions, including many of us. It is perhaps time that this occurs *as a movement* among yidden, rather than a "one-man-show" in R' Twersky.

Two *suggestions*:

1- let us each think and PM eachother what our personal goal in sobriety/staying clean really is, *for ourselves* today

..and even if they come out to be slightly different:

2- let each contributor agree on what makes us *similar* and make that clear in writing, for

ourselves, and perhaps as a JA (jewish addicts) motto. I think these are a good basis for working together. What do you think?

May Hashem help us remain clean today and be close supports to each other *first*, and then to the rest of the needy of klal yisroel.

with respect, hope and love,

Dov

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