

**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 יעשה עוד כן ונשבע שישתדל שלא יעשה עוד כן ונשבע שישתדל שלא יעשה עוד כן* –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 יעשה עוד כן ונשבע שישתדל שלא יעשה עוד כן ונשבע שישתדל שלא יעשה עוד כן*

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???? ?????? ?????? ????? ???'

According to the Rambam's prescription the sinner indeed dies and a new, bigger and better, person is born instead. But the addict of today needs practical advice on how to accomplish this change. (It's crucial to understand that "crying always in front of Hashem" is not something to dread. It's the farthest thing possible from that. In fact it's paradise, it's ??? ????? ??? in this world. "???? ????? ?? ??? ?' "- you have to taste it to understand)

The Torah approach is (2) to make recovery the focus of your life.

The Torah approach is (3) to stop listening to the y'h's lies and to internalize the following truths:

- a) The purpose that Hashem sent you to this world was to work on this very issue!
  
- b) The reason we are given a lifetime is because that's how long it takes until we get it right. And it's not supposed to be easy!
  
- c) Hashem doesn't make bad investments and when He gave you this mission, He knew what He was doing!
  
- d) Everything depends on the eyes, the heart and the mouth!
  
- e) Every effort that we make is worth infinitely more than anything in this world **EVEN IF WE FELL IN THE END!**
  
- f) The only thing we have bechira on, is Ratzon (Hishtadlus is part of ratzon); success is only in the hands of Hashem!

g) Our job is to do everything that we can. What we can't do, is not our problem. And if we can't do anything, all we need to do is have pure Emunah and leave everything up to Hashem! The clear realization that ??? ??? ????? has the power to bring tremendous Heavenly assistance and at the same time, it destroys the lust at it's source!

h) The only way to fight the y"h is to learn how to avoid him!

i) Not only is this nissoyon not a hindrance to your success, but in fact it's the only way possible for you to reach your goal!

j) Hashem is totally and completely on your side, and he's NOT disgusted with you!

k) Every yerida is always a preparation for an aliyah!

l) The greatest nachas ruach for Hashem is when someone who is in the grip of the y'h still tries to fight -This is the ultimate Shechinah Betachtonim which is the purpose of all creation!

m) Hashem does not expect you do it alone! In fact isolation breeds lust as it says in Mishlei ????? ????? That's why Hashem gave us this Holy Holy network!

n) Every effort and every good ratzon adds up, and at the end Hashem brings the yeshua in the zechus of everything together!

O) The great efforts that we invest in this area have unparalleled significance and have the power to merit things like Krias Yam Suf. It is called Midas Hayesod and it's the very foundation upon which all other Avodas Hashem is built!

p) Every time we hold back from sinning, is many many times more significant than the times

that we c'v stumbled. (There are a few reasons for this.) It's on these successes that we can and must build, while being careful not to concentrate on the falls (Except lito'eles). There's no place at all for the "All or nothing" attitude!

q) Hashem wants our hearts! We must realize how much lust distances us from Hashem and we must want to give it up completely. If we try to stop sinning and continue lusting, it won't work. This is the very core of Torah life!

r) All the lust is only a "levush" that the y'h puts on to our longing for Hashem. At the source, it's holy of holies – a powerful all-encompassing yearning to be close to Hashem. By constantly fulfilling this inner desire and always developing a closer and closer relationship with Hashem, the lust will disappear. It also follows, that by weakening this "levush", the inner desire (the longing for Hashem) will be able to shine through. We therefore need to work on both aspects at the same time.

s) We need to have "Bitachon" that Hashem will save us if we do our part. Bitachon means that we need to be calm and rely on Hashem, while at the same time putting in maximum effort. Stress is detrimental to your battle, besides being a contradiction to Bitachon. Effort is our only duty, results are up to Hashem! It also follows that even if we didn't "succeed", if we tried our hardest then it was indeed a total success!

{Important note: To a "goyishe kup" Hishtadlus-effort is a contradiction to Bitachon. If it's all in Hashem's hands, why fight? But we know that it's quite the opposite. Hashem gives us the nissoyon, **because our fighting is worth so much in his eyes**. This fighting is a very integral part of the purpose of creation. The value of one second of fighting is more than the value of the whole material world in it's entirety. And it has the terrific power of bringing us so close to Hashem and His Torah! It's the stress and the notion of ??? ????? ??? that we have to get rid of.}

t) We are Holy! Even if we sinned thousands of times, inside we are purely good. The obvious proof to this is that we are looking to brake free. The y'h's main objective when he makes us sin, is so that he can thereby "prove" to us that we are lowlifes. That way, he can weaken our avodas Hashem. We need to expose the fallacy, and keep reminding ourselves how holy we are!

u) We were chosen by Hashem for this sensitive mission (of revealing the Shechinah in the

darkest places). We are Hashem's special force soldiers and we should be extremely proud of it! We need to embrace this mission with great **Simcha Shel Mitzvah** and remember that we are emissaries of Hashem Himself!

v) When one sins, he is not "annoying" Hashem, rather he is hurting himself and distancing himself from the Source of all good. It's not "me and the lust" with Hashem on the outside, rather it's "me and Hashem" and the lust is the outsider.

w) When faced with a test, we must always think "What does Hashem want from me at this moment". The past and the future are not the point. When we realize that every moment is given to us by Hashem for the purpose of doing His will in that moment, without any dependence on the past and future, there's no room at all for "yi'ush"

x) If we find ourselves in the midst of a fall and we stop right in the middle, the accomplishment is even greater!

y) If we were doing well and we c"v had a fall, the gain was not lost. All we have to do is learn from the fall, bounce back up and continue going even higher.

z) If you searched hard and long and Davened your heart out for so long and still couldn't find help. This should not surprise you. Because Hashem in His infinite wisdom knew, that for our good there needs to be a tremendous all-encompassing darkness before Moshiach comes. (I'll be"H discuss this at length below) And by doing what we can and not giving up even in that situation, we are accomplishing the greatest "tikkun" in history and THAT is what will bring Moshiach!

(If someone could volunteer to compare this list with the GYE attitude and prepare a list of what's here that's not there, it would be a big zikui harabim. Thank You!)

The Torah approach is (4) to develop an intimate relationship with Hashem. R' Pinkus Zt'l used to say all the time: "Hashem is not waiting (to bring the Geula) for us to be more midakdek in Halacha – we're doing well enough in that. Hashem is waiting for us to have an intimate relationship with Him." (Whatever is true about the Geula of Klal Yisrael, is also true for each ones personal Geula)

The Torah approach is (5) to make use of any tool that can be effective.

The Torah approach is (6) to step up your Avodas Hashem in all areas as the Rambam, Quoted above, says.

The obvious question is: If this is the Torah approach, why isn't that common knowledge? Why do so many Rabonim not know all this? The answer is – of course- that this information was never organized or codified. Widespread addiction is a totally new phenomenon among Torah Jews. In fact, I'm sure that if you would ask a Talmid Chochom from a few generations ago, what a lust addict should do, he would say that he should cry until he dies like the simple meaning of the Gemoroh quoted above.

It's not, c"v, by accident, that this hit us unprepared. To the contrary, it's the very essence of "chevlei Moshi'ach" Before we quote some sources, let's look at a moshol. We know that the holy avos, served Hashem with perfect mesiras nefesh. We can't fathom at all, their total devotion to Hashem.

And then what happens? Hashem sends the family down to Egypt and they sink down to, one second short of, totally complete Tumah! Some of us might have said: "You see where that path gets you. Absolutely nowhere! Everything is gone – total loss!!!"

But looking back we know that it was all a preparation for the greatest thing that ever, ever happened in this world. Hashem married us at Har Sinai!!! Please try to really contemplate that before reading farther!

The same exact thing is happening right now. The Zohar says that before the great light of Moshiach comes, it will first get incredibly "dark"

The Gemoroh in Sandedrin 98b says: ??? ????? ????? ??? ?????????? ??? ??? ??? ????? ???

????????? and later on ??? ??? ??? ?????? ?????? ??? ?????????? The literal translation is “He should come and I shouldn’t see him” In other words they were saying that they don’t want to be alive when Moshi’ach comes. And the Gemoroh goes on to say that Hashem Himself will “kaviyochol” suffer great pain like a woman in childbirth. The ?????? explains: ?????? ?????? ??? ??????? ?????? ?????? ?????? ?????? as we find in many pesukim. And he continues: ?????? ?????????? ??????? ?????? ?????? ?????? ?? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?? ??????? The Gemoroh is telling us that our pain is going to be so intense, that ??????? it will be as if Hashem is in labor. This is more than it says about any other time-of-suffering that Am Yisroel ever experienced.

Although, as mere –very limited- mortals, we can’t understand why it has to be this way, we can indeed understand the mechanics of it. In order to merit the unfathomable light/pleasure of the Tikun Hashalem, we first have to exert superhuman efforts to search for that light while it’s hidden in the darkest of the dark.

The harder we search, the more rewarding it will be and the more we will appreciate it. Of course if we were given the choice we might say “no thank you”, spare me the pain and I’ll have less pleasure afterwards. But Hashem in His infinite mercy doesn’t give us a choice. Instead he just gives us what’s best for us without asking for our shortsighted opinion.

All this is a most basic rule of nature. Night comes before day and ?????? ?????? ?????? the shell comes before the “fruit” And the bigger the fruit is the bigger the shell seems to be. It’s really not nearly as big as it looks, because it’s just a shell. But boy does it seem huge.

When Moshiach comes it will be ?????? ?????? ??? ?? ?' ?????? ??? ?????? Such a great all-encompassing light, such a perfect state of existence, that there won’t even be the slightest possibility of any pain! There won’t even be the slightest possibility of lack of pleasure! Because, we will have such an open connection, with The Source of all good and all pleasure. Anything that we try to imagine is not even a thousandth of it!

And the only way to get there is to first deal with the huge shell that is covering that great all-encompassing light. Think about the size of this ??????. It’s big enough to hide that great complete all-encompassing light! That’s absolutely mind-boggling. But to us it’s nothing new. We had the “honor” to get to know this ?????? intimately.

We were chosen by Hashem for the greatest mission of all! To crack this great ?????? by not

giving up, even in the darkest of times. Even when everything seems hopeless. Klal Yisroel seems to be a bunch of dry bones (as illustrated in the prophesy of Yechezkel Hanavi) we can search and search and seem to get nowhere. The world is totally flooded with the lowest levels of tumah ???? ??? ?????, the pain and darkness are so great – completely beyond description. AND WE JUST DON'T GIVE UP! HOW STUBBORN COULD A PERSON BE? It's our job to answer that question. And we are doing a great job at it! This is the final frontier. This is what will bring the Tikun Hashalem!

I heard that R' Nosson the pupil of R' Nachman of Breslov said about the Gemoroh in Sanhedrin quoted above: "They were afraid of chevlei Moshiach because they didn't have R' Nachman. But now that we have R' Nachman we need not fear. Because he gave us the tools, to survive even in the darkest times." I'm not Breslover chasid and R' Tvi Meir taught me how to understand such statements in context. R' Nosson was a Talmid Muvhak of R' Nachman, so to him (and to most Breslover Chasidim) R' Nachman is everything. But to us, the bottom line is, that in the later generations Hashem provided us with what we need to survive.

He didn't give it to us on a silver platter. That would have defeated the whole purpose. But it most definitely exists. It exists in the words of all sorts of Tzadikim from various generations. It exists by a few "Yechidei segulah of our generation. And with this Holy network, we can work together to organize it and spread it to the world. There's a lot of work to do. The question is do we care enough to do what we can?

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The question was already asked, how do we go about developing an intimate relationship with Hashem? Of course the answer goes on forever just like applying it goes on forever. But perhaps we can try to give some outline on how to start.

The first step is to want to develop such a relationship. That means to come to understand how miserable it is to be distant from Hashem. How utterly foolish it is to do things that distance us from Hashem. How everything else out there, is nothing more than an empty illusion.

We have a head-start in this, because we saw where it leads to. We experienced how fake it all is. We learned the hard way how desperately pathetic "life without Hashem" is.

The second step is to begin to "live" whatever it is that we are doing. Perhaps start with any



one part of the day. On that one part of the day, concentrate on what you're doing. Whether you're saying a Brochah, spending time with your spouse/child, eating or whatever. Think what you're doing. E.g.: I'm feeding this body that Hashem gave me in order to serve him. Concentrate on the fact that you are doing Hashem's will. If you're saying a Brochah, concentrate on what you're saying.

It takes a lifetime to perfect this, but as soon as you start working on it, you start reaping the benefits. Also here, we have a major advantage. We learned the hard way where being passive leads to. We know that the y'h is always ready, very willing and able to take the steering wheel. With a bit of "hisbonenus" we come quickly to the conclusion that we have to start being active instead of just watching life go by.

Another first step, is to talk to Hashem often in a very personal way. R' Nachman, the Chofetz Chaim and other Tzadikim stressed this very much. The Chofetz Chaim himself spent -literally- hours every day doing this together with cheshbon hanefesh.

In general we have a great advantage in that as soon as we decide that we want to give up all lust and totally return to Hashem, we become ba'alei teshuva. This automatically brings us close to Hashem as it says ?????? ?????? ?????? ?? ??? ??????. We can go on forever about this alone; so I think I'll stop here.

The Torah approach is (7) to make full use of ?????? ?????? ?????? - thought, words and action all at the same time 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 lamed vavnik - 22 Nov 2009 20:11

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there is a lot of room for people to get help who are not at the point of saying they have lost all bechira in lust . a person needs to come to terms with this shaylah and see if he is out of control

or not . sometimes a little bit more does help . and openness and positive thinking and a good attitude and a hobby etc . theres more to say on this .

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Re: THE TORAH APPROACH!  
Posted by oofaratzta - 24 Nov 2010 05:44

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Just read this for the 1st time.. Simply wonderful!

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Re: THE TORAH APPROACH!  
Posted by bardichev - 24 Nov 2010 06:00

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Welcome aboard !!

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Re: THE TORAH APPROACH!  
Posted by abie14 - 09 Jan 2012 04:28

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are there any gemaros that discuss the extremity of this aveira or the praise of the one who conquers his yetzor hara that any one knows of? please share

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Re: THE TORAH APPROACH!  
Posted by gibbor120 - 09 Jan 2012 21:56

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I'd suggest subsribing to the emails. There is plenty of material there.

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Re: THE TORAH APPROACH!  
Posted by Dov - 11 Jan 2012 00:52

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I can find you sform and exact mar'ei mekomos to learn this.

**But** what good do you think that knowledge would do you? You obviously already know that it is a very serious aveiroh, and yet you are *still* doing what brings these 'drops' you are finding.

Exactly how bad *does* the punishment have to be, for you to get scared or guilty **enough** to (somehow) be able to stop?

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Re: THE TORAH APPROACH!  
Posted by interveltnik - 18 May 2012 06:26

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Whoever guards his eyes when faced with a nisoyon, is zoche to be mekabel pnei hashchinah when moshiach comes. (midrash I think parshas achrei)

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Re: THE TORAH APPROACH!  
Posted by Dov - 24 May 2012 20:43

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Your sincere concern for Yir'as Shomayim comes through here, and the quote is important. I love those Chaza"l's.

...but I have sweet a question for you to consider when *really* trying to understand what they mean. Imagine:

A guy (say you or me) stands on a street corner and lifts his eyes or closes them when a perfect-bodies girl walks by. Wow. He is in that sug of people who will be mekabel p'nei haShechinah....or is he?

The same guy masturbates at home that night to the same old familiar fantasy images in his mind...is he still among those lucky good people who "will be mekabel p'nei haShechinah"? He bitterly cries over his masturbation. Is he reinstated?

He goes to the mikvah and says the proper Tikkun Klali. Is he now in the *mizrach vant* of those people?

Oh, but the next day he masturbates after fantasizing his brains out - with a struggle, of course (as we all put up) - or exposes himself - or listens to a sex phone call or looks ate porn on the computer...is he sitting outside again now?

*And an hour later - with sincere feelings of great self-sacrifice - this sweet yid **closes his eyes** when she walks by....or he closes his eyes at the last image after watching porn for twenty sweaty, shallow-breathing and shaky minutes of inner hell - ...is he back in the same sug of people now who "will be mekabel p'nei haShechinah"?*

Can even G-d Himself figure out what category to put this guy in? I mean, is he **in**, or is he **out**? Or...**does it all boil down to what he ends up doing the very last day of his life - then he is kept on the list of "mekabel'ers....is that** how we figure it works? A big scorecard in shomayim with lots of erasers or white-out...no wonder so many yidden are accountants. They

I am trying to point out that the entire way of thinking - "am I **in** that sug of people, am I **not**, etc...how Hashem looks at me, am I **in**, or am I **out**...it is all nuts. NUTS! It is nothing but a sick holy roller-coaster.

And lived in it for years. Do you understand what I am getting at?

It all makes for a good, frum, sincerely religious....self-centered and self-absorbed goofball. In recovery Hashem gives us something very different, b"H.

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Re: THE TORAH APPROACH!

Posted by gibbor120 - 24 May 2012 20:55

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[dov wrote on 24 May 2012 20:43:](#)

need them all up there to keep those "status" books straight! :o :

It all makes for a good, frum, sincerely religious....self-centered and self-absorbed goofball. In recovery Hashem gives us something very different, b"H.

Great quote!

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Re: THE TORAH APPROACH!

Posted by E-Tek - 25 May 2012 00:03

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I heard from Rav Yitzchok Berkowitz, B'Sheim Rav Meir Chodosh ZTZ"L,

"Our problem is that we think Hashem gives us schar for narishkeiten. He doesn't."

He (Rav Meir) was quoting plenty of mamorim such as the one that got Reb Dov mad, and laughing at them. And he basically finished by saying, of course Chazal are right- but they don't mean it literally, they only mean it if the action taken was WORTH something to Hashem. The scenario above is not worth nearly as much as the award- so obviously Chazal are talking about a bigger nisayon than that, and whatever that tremendous nisayon is, that will allow a person to be ro'oh pnei haShchina.

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Re: THE TORAH APPROACH!

Posted by Blind Beggar - 25 May 2012 04:59

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[dov wrote on 24 May 2012 20:43:](#)

He closes his eyes at the last image after watching porn for twenty sweaty, shallow-breathing and shaky minutes of inner hell

No wonder so many yidden are accountants. They need them all up there to keep those "status"

Two great quotes. "sweaty, shallow-breathing and shaky minutes of inner hell"

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Re: THE TORAH APPROACH!  
Posted by Dov - 29 May 2012 03:10

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Beautifully put E-Tek. The nahrishkeit of the totally self-absorbed roller-coaster needs to end... or it doesn't, I guess. But I don't get mad at all about any of this stuff, really. It just means a lot to me because of where I have come from (the nauseating holy roller-coaster) and where I am going (the *mishor* He makes for us in the desert, when we get out of His way).

One day about twenty or so years ago, I was (again) preoccupied with meeting women in 'certain venues' (keeping it PG, here) and arranged for that with one. I came to her office and she led me upstairs, around a hallway through a few doors (by this time it was yichud, I guess, hmmm...) and into a little room, where we discussed the plan for the next hour. I was clear about what i wanted, and paid her....

But as I was getting started with the early preliminaries, I stopped. I of course, had removed my tzitzis before I got in the building, so it was not my tzitzis that slapped me in the face or anything like that. But I stopped. I just couldn't go on with it.

I told her that I could not do this, that I was a married man (she obviously figured out that i was a Jew, by then, cuz of the beard - boy, how stupid we figure all these people are! But we like to *think* we are fooling them so *it is not a chilul Hashem*...oh boy, how sick in the head I get...) She told me she admired me for that (sheesh, how two-faced *all* parties here were!) but that I would not get my money back for the time we spent, but did get dressed back up and left the room...walked to my car and drove back home, shaking.

**I was the RMB"M's baal teshuvah *gemurah!*** I was with a similar woman in the similar place for the similar purpose...**and overcame it!** Hooray. I had apparently 'arrived'. The sun was finally rising.

The only trouble with all that was that nothing changed in my behavior, and nothing changed in me. I kept acting out my lust worse and worse for about another four or five years. YEARS. So, for the next few years I was not just a tzaddik, but even better than a tzaddik, and not just a ba'al Teshuvah, but a ba'al Teshuvah **gemurah**...and masturbating to nudes in my porn.

Wonderful.

The thing that made for a real difference in me was when I finally acted out enough to see that I was beaten, and really got the help I really needed. I was really ready to do anything necessary. Since I had tried everything else already, for me that meant going to (*live*, of course) SA meetings every single week for a few months - never missing one even if I was sick or even though my wife threatened to lock the doors when I got home (cuz she really did *not* want me to go). It also meant begging everyone there who was sober to teach me what they did - even if they were goyim - it did not matter at all. I *needed* to stop.

And after a few months, it became clear to me that I would need to do whatever it took to stay sober the rest of my life, if I wanted to **keep** this thing I got (a few months of sobriety). So I *still* go to meetings every week today, and *learn* from others rather than try to *teach them* what to do...

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Re: THE TORAH APPROACH!  
Posted by cordnoy - 08 Nov 2015 07:10

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ummmm.....

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Re: THE TORAH APPROACH!  
Posted by Josephsbrother - 20 Sep 2016 18:41

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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.

A few of the English lines I have a start, in the above words, the heartbeat of my purpose as a human, seed of knowledge understood, and measure by our Maker to me, so He will help me understand how to apply to me, and where and who I live with, that all may be abundant. blessings of relationship with HaShem.

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