

A Formal Introduction, and Elevations for Torah.

Posted by relgrzb - 24 Aug 2023 16:00

Hello all, I have received a beautiful message from a member on this site, in which I was encouraged to share my story.

While I have immense trouble giving and receiving love from people, I hope this topic can serve as a means to introduce myself, and become in the future, a place to write Divrei Torah and ideas, so they might have a better chance of being preserved.

I want to stress, that I am not deserving of praise, and I am not in immediate need of comfort or support. All of the following words that I give over should be taken as though they have no meaning or intent behind them. The last thing I want, is to bring harm to people struggling with addiction. Whether by making them lose hope, or by showing to them an Evil Eye.

I am NOT a righteous person, I am very aware of my current spiritual level, and in reality I am little better than a child in terms of knowledge, wisdom, and understanding. If you should receive something from my words, be it a holy insight, or even passive amusement that distracts you, I will consider it a great boon.

My story is very much like yours, eleven years of life, and eleven years of darkness, twenty two years. So too, we might forget the darkness, for 111 years of life, and elevate the darkness for 122.

During this age of darkness, my desires had grown, my body plummeted and descending further into twisted immorality. While my mind subconsciously scrambled to form a strategy to overcome it. With the help of Hashem, I had formed many good habits and learned many things that propelled me to my current place, such as starting a strict diet, and learning guitar and chess.

Earlier this year, I started praying to Hashem with two simple words 'Baruch Hashem', I told myself that while I know I am supposed to pray all sorts of things, I couldn't help but think that everything that happens is for the best, and thus I had nothing to pray for. In this way, I prayed

to my Creator, I placed Tefilin upon my arm and head, I meditated on Hashems greatness, and I reached out to feel Hashem's presence as though he were right in front of me, and I said two simple words, 'Baruch Hashem.'

I continued in this way for many days, focusing on feeling Hashem as though he were right in front of me, until I learned Shir HaShirim. I could see many insights into the hidden nature of darkness, and when I reached the end I heard a voice from Shamayim echo the word I spoke back to me, '????????????????'.

At this moment I knew, the presence I felt was not mere imagination. Hashem had sent me a message, that He wanted to hear my prayers. From that point on, I recited Tehillim along with my Shabbos learning, and made for each one a new song and melody that I dedicated to Hashem and all His hosts. I carried on in this way, learning each Shabbos more and more, until I had finally completed all of Tanakh. And along the way, my connection with Hashem had grown considerably. I felt as though I was growing my senses towards being able to perceive Shamayim itself, the deeper mysteries of psalms wherein 'Peh' comes before 'Eyin'.

While this was happening however, the darkness was rampaging in my body, growing hungrier with each day. Every time I fell to temptation, it left me desolate and disconnected with Hashem. It got to a point where being deprived of Hashem's presence left me in tears.

I tried harder and harder to stop P&M, some days I fell and was filled with the most intense pain, other times I would feel an overwhelming sense of resolve. I started thinking the Yeitzer Hara was inevitably meant to be transformed into a Yeitzer Tov, and as such, I reasoned with it,

'I know this battle and this dance are ingrained in your nature, let us use your darkness, let us make your desires urge me towards Torah, for otherwise, you will be left with nothing in Time to Come.'

In what I might call a merry dance with madness, I felt extremes and created the most

impossible of ideas. Highs and lows, mental anguish and euphoria. Until the day came when the intensity of my feelings drove me to stop P&M, as the immediate mental pain seemed to outweigh the pleasure. From that point on, I started going longer and longer without P&M. Of course it was impossible for me in my weakness to completely remove myself from the terrible evil I had subjected myself to for so long.

So at first I said to myself, 'You can do P&M as much as you like, but you cannot have release.' I started a practice used by certain foreign cultures, whereby I held the perineum tightly right before release, as hard as I could, to prevent release.

But this wasn't enough, I realized, while in the immediate aftermath it appeared as though I prevented disaster. In the minutes following, a small amount of fluid would come without me noticing. So I started only allowing myself P in places where I was not accustomed to release. Eventually I got to a point where I was looking at P, near entirely avoiding M. It was here I had my worst fall to date, after which I felt so terrible, that in a fit of rage and dismay, I deleted nearly all of the P related apps from my phone.

A week passed, during which I felt very good, as though I was actively progressing towards a state higher than the angels. And in my arrogance, I decided to catch up on the P site I enjoyed most.

Before Shabbos, I thought to myself, 'Let me observe the filth, so that I can greater feel the spirit of Shabbos' protection.' I read through the entirety of the indecent comic without M, then I calmly put it away, and went to sleep.

For the first time in my life, that night, I had a wet dream.

The amount of turmoil I felt, why did this happen? If I can sin from a mere dream, what hope do I have? After that Shabbos, I removed the rest of the evil from my phone, everything that I could think of, and haven't looked at it since. Steadily I have been removing the P from all my devices, and to serve as a reminder of it's despicable nature, I simply step outside.

To be out in the darkness of this world, to see the women walking brazenly upon the streets, stirs up the rage within me, and I am forced to close my eyes.

Three weeks went by from that point, where I was becoming more and more distant from P&M. The final Shabbos was arriving, the last of the Tehillim would be said, and my learning of Tanakh would be completed. In the following days I had planned to begin attending Minyanim, and learning at an intensity with which I had never attempted before. Shabbos came and went without issue, I spoke the final psalm, and I could feel a new understanding come over me. It was as though by reading all of Tanakh, I had absorbed all of it into my subconscious mind, where it could be continually unraveled by future commentaries and Oral teachings.

But wait, I finished all of Tanakh, surely that is deserving of a Siyum?

I decided to postpone my attendance of Minyanim, to spend a day catching up on all of my favorite tv shows. While they were often indecent, it surely wouldn't be a problem so long as I look away whenever something bad comes on screen. I spent the day watching these shows, often getting upset at the abundance of immorality and looking away.

That night, I had another wet dream.

Three weeks had passed incident free, I had removed all P&M, and still I was brought to sin, and was pushed away from Hashem against my will. At this point I felt completely broken, was it all over? Was I forever tainted to the point that I will continue to be a Zav for all time? Even if I managed to remove and distance myself from all of my desires, I could still be brought to sin from the memories of my sleep?!

If this was the case, my only choice was to become an unparalleled scholar, my only option was to learn until I forced heaven to accept me into its embrace. If I couldn't be accepted by Shamayim, then I would grow in Torah until I could change the very fabric of reality, and force my entry into upper chambers of Hashem's love.

In a delirium I signed up to GYE, I couldn't think, and I needed some kind of assurance. While I didn't resort to P&M after having the dream, I was still distraught, as though the nocturnal emission alone was just as bad as having M. Looking back, I might've been able to reach the same conclusion had my mind been clear of those emotions. But nevertheless, in my moments of panic, I received assurance from a GYE member that having wet dreams is normal during the

first few months of giving up P&M, that it is simply a form of withdrawal symptom.

That night I attended Maariv, and studied for the entirety of the night. I finished the Sefer Yetzirah and began Masechet Berachos, in the morning, I went to shul and davened Shacharis in front of the Aron Kodesh.

Since then, I have watched through most of the GYE F2F program, and have continued learning and davening as much as I could. I hope to continue growing spiritually with the help of Hashem. By reading the Sefer Yetzirah I had received a newfound sense of awe for Hashem, it was so powerful I was compelled to stop treating Him with such a sense of familiarity. However, I couldn't give up the connection of love I had developed, so whilst I saw the unbridled power with which Hashem created the world, I instead see it as an incredible boon that I am one of His children, to whom will receive the mantle of creation, to sustain and create worlds at His side.

If you have read this far, I would like to thank you for showing an interest in my ongoing struggles and successes. I hope you have received something of value from my words. Rest assured, the true Tzaddikim are those who struggle each day without the light of the Shechina to guide them. They are the ones who cling to Hashem, and they are the ones who should be praised.

Rabbi Akiva peered into infinite darkness and survived, by clinging onto his Creator. Who am I then, who have not been subjected to true darkness, as I have always had a trickle of light, whose understanding I could hold onto throughout my days.

Indeed I am lesser, and the blind of this generation will surpass me.

I would like to end with a poem I constructed, in honor of Hashem:

Orchard of plenty

Here lay the seeds of bloom

Petals varied

From whence, the life bloods flow

Beholden, to rain

The waters cleanly wade

Whom crystal drops

From whence, the life blood came

Ne'er was there, before You

Realities of truth

O'er King's pool, who hovers?

From whence, existence drew

Beholden to dew

Stretched upon the earth

The deep waters of knowledge

Descended

Awaken the sky

O' living ones, of worth

To perceive the Heavens

Graze upon the earth

May it be Your will, my Father and my King.

We shake the Heavens, when the gardens sing.

Thank you for reading,

May we merit the coming of Mashiach, speedily in our days.

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Re: A Formal Introduction, and Elevations for Torah.

Posted by Eerie - 24 Aug 2023 19:27

Welcome, my friend! It's wonderful that you have people here that you connect to! Please keep us in the loop, we are here to be your friends and brothers, we care about you and want to hear how you are doing, so please keep sharing! And of course, keep trucking!

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Re: A Formal Introduction, and Elevations for Torah.

Posted by frank.lee - 24 Aug 2023 22:45

Hi Relzrgb,

Hey there! Welcome to the forum! It's great to see you opening up and sharing your journey. We're all here to support and encourage each other. Your dedication to growth and spirituality is truly inspiring. Looking forward to hearing more from you as you continue on this path!

Your post really caught my attention. It's clear that you're on a profound journey of self-discovery and growth. Your dedication to spirituality and your willingness to share your experiences are truly commendable. Keep moving forward on this path, and remember that we're here to support you every step of the way!

Your story resonates with me, and it's impressive how far you've come, digesting SeferYetzira! I'm curious, what was your exposure to Judaism and religious texts before embarking on this transformative journey? It's also fascinating to know what your biggest motivating factor is for seeking the light and embracing this path of growth and spirituality. Your dedication is truly inspiring!

I saw you responded on another thread. Keep on sharing!!

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Re: A Formal Introduction, and Elevations for Torah.
Posted by EccentricComposer - 25 Aug 2023 01:06

Wow, absolutely incredible story, took a while to read though. Please keep us posted, we want to see your continual growth!

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Re: A Formal Introduction, and Elevations for Torah.
Posted by relgrzb - 25 Aug 2023 01:45

Thank you Frank.lee and everyone for your encouraging words, it is nice to know my story can resonate with people.

I attempted to allude to my prior exposure to Judaism with the opening phrase, 11 years of light, and 11 years of darkness. In other words, I grew up in an orthodox religious home and attended an orthodox school.

I had a lot of trouble with Hebrew, often times my classmates would sing a song in Hebrew and I would have no idea how to sing along. Luckily my analytical skills were advanced enough to cope for my linguistic incompatibilities.

To summarize, I had been introduced to Talmud, Torah, and Halakha from school, and introduced to Midrash says and Rabbi Nachman's wisdom from my Father. However, not much of it stuck with me as the language barrier was intense.

To make matters worse, for some reason in my head I deduced, that I shouldn't be learning Talmud or Halakha until I learned all of Torah.

Over the years I learned more and more Talmud under different Rabbi's of worth. But all the while I felt as though I were missing crucial information. Who were these Rabbi's, why was their logistical system so obscure (because many of the logical reasonings are directly tied with the nature of Hebrew text within Tanakh.) Where are all of these quotes coming from, and why do they keep jumping between ideas?

So while I was learning under tutelage of scholars, in my spare time I would attempt to read through Torah, Nevi'im, and Kesuvim.

But I attribute my love for Hashem to the teachings of my father, the stories he would tell of Tzadikim, and Rabbi Nachmans Wisdom. From these things, I gained a spark and a glimpse of Hashem's truth and love.

But the insights I gained from Shir Hashirim and onward are of a different caliber.

Upon reading it I started to form connections on how to attain wisdom, knowledge and understanding. I don't know if these insights were truthful or an illusion, but now that I am reading Masechot Berachos I feel a lot more clarity than I had the previous time I learned it.

Thank you again for your questions and support! And hopefully in the future, I can learn to make my responses shorter.

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Re: A Formal Introduction, and Elevations for Torah.

Posted by bright - 27 Aug 2023 13:19

The message of somehow using the negative energies from the YH for good is priceless. keep posting

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Re: A Formal Introduction, and Elevations for Torah.

Posted by relgrzb - 27 Aug 2023 15:36

It seems I had attempted to write something restricted. Two times it was erased, and so with this third attempt, I have attempted to obscure it.

Thank you for coming and for enjoying my words. I have unfortunately suffered my third nocturnal emission on Friday night. And so now, I give over a lesson of hope.

Come and hear.

Berachos; When a man is afflicted (with nocturnal emission), but cannot find fault (as he is an ignoramus), and cannot learn Torah (because of Takanas Ezra). It is an affliction of love.

Ezekiel 16:6;

'I saw you wallowing in your blood. And I said to you, by your blood you shall live. And I said to you, by your blood you shall live'

Tehillim; (107: 23-28.)

Behold, if the Levyasan should continue its maddening scream, the traverser of darkness need only raise their voice.

May it be Your will, Hakadosh Baruch Hu, these involuntary emissions be treated as afflictions of love, that You redeem us with Chai and bless us with Chai, and that our prayers be a reminder of calm waters.

May we eat of the Levyasan, speedily in our days.

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Re: A Formal Introduction, and Elevations for Torah.

Posted by bright - 27 Aug 2023 19:20

Unintentional hotzaas zera is not your fault (usually). Focusing on it is detrimental to the healing process. Just chill, dont make a big thing about it. Thats what Hashem wants from you. The Steipler talks even about it happening on Yom Kippur, and he laughs about bachurim being nervous about it. (He only mentions learning taharos bec of missed tahara of tfilas yom kippur)

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Re: A Formal Introduction, and Elevations for Torah.

Posted by relgrzb - 28 Aug 2023 14:46

Hello all, a good day to you. A thought came to me I wanted to share, but it was too long. So here I would like to post Sof HaDavar. For those interested in how I got to the conclusion, you can find it in a separate topic titled, 'Nonsense of REL'.

I thank Hashem, for giving me clarity of mind, to put together so many connections. Although I cannot attest to their validity, I am grateful to have a taste, and an assurance, that I might understand the truth of the Torah completely through the help of scholars, in Time to Come.

May all of Israel merit to achieve higher levels of truth and clarity, that we might elevate the Torah continuously with each other.

Sof HaDavar- 2

A method to perfect repentance is one where a man feels the wailing of a eulogy at his own tainted mind, and seeks Teshuva. This will take a person halfway, and to get the rest of the way, the man can simply learn Torah while meditating on these holy thoughts of repentance.

When the Mashiach comes, he will reveal a secret method to skip the need for thoughts of Teshuva. Allowing for the masses to become completely Tahor through Torah study alone.

May we merit the coming of Mashiach speedily in our days,

REL.

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Re: A Formal Introduction, and Elevations for Torah.

Posted by bright - 28 Aug 2023 18:53

[relgrzb wrote on 28 Aug 2023 14:46:](#)

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Teshuva. Allowing for the masses to become completely Tahor through Torah study alone.

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REL.

Dont know what will happen once moshiach comes, but in this area most people need practical strategies. Kabbala, learning and good middos along with the holiest thoughts of repentance jump out the window when faced with the test. These things definitely help, but as the baalei musar always say we need the practical as well.

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Re: A Formal Introduction, and Elevations for Torah.

Posted by relgrzb - 30 Aug 2023 14:05

A poem, in honor of Hashem:

O' Hashem Selah!

Your light permeates through storm clouds.

Lightning and rain ascended, fire and water over the earth.

Beset in the eye of the storm, Your Shamir cut through stone.

A glimpse upon Your gates, adorned with bells and roses.

And passed beneath the gate of springs.

Your Tzadikim shone radiant.

Let me see, let me see it!

Until the stone is liquid flame.

Let me perceive Your hidden worlds!

O' seven sons and three daughters.

Stillness, and perceive Ahavah.

Your protections have not been removed!

O' Hashem Selah!

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