

The TaPHSiC Method

The Physical Spiritual Combination
One of the most powerful tools on GYE!



By





To listen to a 40 minute shiur that explains the TaPHSiC method in detail, click [here](#).

To listen to the shiur by phone, dial the playback number (857) 957-1119. After dialing the number, put in this PIN Code: 651874#.

Then press reference number 3# to begin the shiur.

You can fast forward or rewind 30 seconds using the number 1 and 2 on the keyboard. Press 5 to pause and to continue.

The farther we have fallen into this addiction, the more extreme measures we will need to take to break free of its clutches. TaPHSiC stands for “The Physical & Spiritual Combo” Method. (“Tafsik” also means “Stop!” in Hebrew). This tool has worked well with many Frum addicts in helping them stop these destructive behaviors completely. It may not work for high-level addicts or for people with no *Yiras Shamayim*, but for most frum addicts this method has worked wonders, and it has freed many people from the obsession.

We often feel like two different people. After each fall we ask ourselves, what repercussions will it take to finally stop me? Do I have any hope? How can it be that I am a frum Yid in all other areas besides for this? Do I have *Yiras Shamayim* - ***or don't I?***

Part 1: What *Doesn't* Stop Us?

The first thing we need to do is to face the truth about ourselves.

“Abstract” spiritual repercussions don't generally stop me, even though I believe that:

- This is one of the most serious aveiros.
- I am destroying my soul.
- I am creating other destructive souls.
- I am losing *Siyata Di'shmaya* in all of my life (as the pasuk says, “*ki yireh becha ervas davar veshav me'acharecha*”).
- I am cutting off my connection with Hashem.
- I am desensitizing myself to spirituality.
- I am making it ever harder to do Teshuvah.
- It is making me feel like a hypocrite in all other Mitzvos I do.

- I am destroying the “Yesod – foundation”, of my entire spiritual structure.
- My kids and wife can likely ‘sense’ that I am not sincere in my Yiddishkeit, overall.
- These behaviors may likely spiral into worse aveiros.
- I am/will likely end up cutting myself off from the World to Come.
- Moshiach is coming soon; how will I face him?

In spite of the above, my *Yiras Shamayim* will generally NOT stop me from:

- Looking at shmutz
- Being *Motzi Zera Livatala*
- Even if I would make a *shvuah* to stop/avoid it, I’ll end up breaking it sooner or later; the desires are just **too** powerful.

Don’t feel bad that your *Yiras Shamayim* is not strong enough to stop you. It doesn’t mean you don’t have any. When Rav Yochanan Ben Zakai blessed his students before he died he said, "May your fear of heaven be equal to your fear of man". And his students asked him: "Rebbi, is that all?". And he answered: "*Halevai!*". And even Rabbi Akiva wasn’t able to stop himself when faced head-on with a powerful lust. See Kidushin 81/a where the Gemara tells how Rabbi Akiva started climbing up a tree to sin – until the Satan himself had to stop him from sinning. Imagine! This is the same Rabbi Akiva who cried ‘Shma Yisrael’ with joy as they combed his flesh with iron combs! (See principle 2 of part 2 of this handbook for more on this idea).

The non-spiritual “SHORT TERM” repercussions don’t stop me either, even though:

- It makes me depressed.
- I lose time from work.
- I lose sleep.
- I lose money.
- I lose a close connection with my wife.
- I feel distant from my children.

- I don't have time for anyone but "me".
- My whole life revolves around my next "fix".
- I feel like a slave to my desires.

The non-spiritual "LONG TERM" repercussions don't stop me, even though:

- My behaviors may be found out.
 - I can lose my good name.
 - I can lose my job.
 - I can lose my marriage.
 - I can lose my children.
 - My children may have a hard time with shidduchim as a result.
 - My children may need therapy one day for the trauma they may go through.
 - My behaviors will likely get worse.
 - I can end up in jail.
 - I can catch diseases.
 - I can end up suicidal or dead.
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Part 2: What Would Stop Us?

Now that we have faced the truth about ourselves, we need to ask: What spiritual and non-spiritual repercussions *WOULD* stop us?

Spiritually speaking, what WOULD stop me?

- I would not be Mechalel Shabbos to view shmutz, no matter how bad I wanted it. I would be able to wait 24 hours.

- If the only way to get my fix in the coming 24 hours was by eating a Ham sandwich first, I probably would hold out and not do it for 24 hours.

- After I finish fully giving in to my desires, I don't want to throw the rest of my Yiddishkeit away. I feel bad about it and I really do want to "come back" to Hashem. If I had a choice to push a "**Stop These Aveiros Forever**" button, I would press it then.

What does this all show me? That I still do have a holy spark within me, and that my Yiras Shamayim is still **existent**. It may not be enough to stop me in general, but it is strong enough to make me want to get rid of these behaviors AFTER the act. And even *before* the act, it is strong enough to enable me to hold out for a while - when the spiritual repercussions are BIG (like Chillul Shabbos or eating Treif). What we can see from this is that there ARE spiritual repercussions that *would* stop us, if they were only BIG enough, and especially when we're not under the spell of lust.

Now let's look at the non-spiritual side of the coin. What WOULD stop me?

- If I was about to act out and someone walked into the room, would I continue?

- If every time I acted out, I would become racked with pain, would I continue?

- If there was an electronic eye following me, and every time I acted out, my wife or Rebbe would see me doing it, would I continue?

- If every time I acted out I would feel sick and I would have to take a bus to the hospital, stay there for 2 hours, and get a shot to return me to normal, would I continue?

What does this all show me? It shows that there ARE repercussions that would stop me, if only they were BIG enough.

To sum up: Although the "normal" repercussions, both short term and long term, are not enough to stop me, there still do exist both spiritual and non-spiritual repercussions that WOULD stop me, if they were big enough and *immediate* enough.

Part 3: Finding the Perfect Formula

So all we have to do now is find the perfect formula; a **combination** of spiritual and non-spiritual repercussions that ARE big enough to stop us.

We have seen that AFTER the fact (when the desires have been quieted), we are much more willing to do what it takes to stop the NEXT occurrence. And we have *also* seen that we are able to hold out better when the spiritual repercussions are BIGGER.

So let's try this:

If we made a *shvuah* in the name of Hashem (and actually pronounce Hashem's name) that AFTER we act out (on our bottom line behaviors) we will do x,y or z – **would we keep this *shvuah*?** Most frum addicts would. After all, it is AFTER the acting out. The desires have already been silenced and we feel bad. We don't want to throw away the rest of our Yiddishkeit. So would we not keep a *shvuah* that we made in the name of Hashem? Will we transgress one of the 10 commandments "*Lo sisah es Shem Hashem Elokecha lashav* – Do not swear in G-d's name in vain" (and as the pasuk continues, "for Hashem will **never cleanse** he who swears in His name in vain")?

We have to make the *shvuah* to do something hard and painful. Not too hard that we might come to even break the *shvuah* in Hashem's name c"v, but hard enough to make us not want to act out next time. Something we know will hurt, but something we know we can keep.

For example, one guy wrote that he vowed to give \$200 to tzedaka after every fall. Within 4 falls, he was free of his addiction. Another person (in Israel) wrote that he succeeded breaking free by making a vow for one year that every time he fell, he would have to take a trip by bus to the Kotel and stay there for 90 minutes. This ultimately helped him to stop completely, because each time he felt that he was about to give in, he would remember what he would have to do and be deterred.

Some other examples might be: "***I swear in the name of Ado-nai – for one week, that if I am motzi zerva livatala, then within the following 24 hours, I will:***

- ***tell my Rebbe***
- ***tell a close friend***
- ***fast the following day from "alos hashachar" until nightfall. (If it's Shabbos or Yom Tov, I will fast the day after.)***

At first, these *Shvuos* should be for short periods of time, as in the example above. If we see that this is working well for us, we can extend the *shvuah* for longer periods of time. If we see that the deterrent turns out not to be strong enough for us, we might need to find something a little more

painful. (See Tool #7 - "Making Fences" above, for an example *shvuah* that we helped someone set up. If we make that same *shvuah* in the name of Hashem, we are taking this fence to a higher level).

Part 4: The Double-Fence TaPHSiC Method

An even more powerful form of the TaPHSiC method is to make it into a **double fence** by using it for both before *and* after the fall.

For example: Make a list of things to do **before falling**, such as taking a half hour walk, reaching out by phone to a friend from GYE for help, etc. Then, make the *shvuah* that if you act out **before** doing the things on your list, you will have to do something **very** painful (say, give \$500 to Tzedaka). But if you act out **AFTER** doing the things on your list, you will only have to give \$50 to Tzedaka. In this way, you will feel obligated to do the things on your list before giving in, because you know that once you give in and the lust has past, you won't be able to ignore the *shvuah*. The genius of this is, that by the time you are finished doing the things on the list, the lust attack will usually have dissipated. And often *before* giving in, even thinking of the things you will have to do will make you drop the whole idea in the first place. This double-fence TaPHSiC method has been shown to be one of the most powerful ways for frum addicts to break the addiction for the long term.

A member shared on our forum how the double-fence TaPHSiC method works for him:

I made a commitment that if I wanted to look at shmutz online I would first do one of 4 things, (1) talk through how I'm feeling with my wife, (2) go for a 30 min run or exercise, or (3) learn Torah for 30 min, or (4) read about the holocaust for 30 min. Then I made a shvuah that if I did anyone of these 4 actions before looking, then I would only have to give \$75 to Tzedakah. But if I did not do any of these 4 actions but just went right ahead and looked, I would have to give \$750 to Tzedaka. I am unemployed now (so a lot of time on my hands), and so taking a \$750 hit is just not possible for me right now. When the Yetzer Hara gets us in the moment, he makes us forget all consequences. With this method, it's just much harder to forget the consequences. B"H I haven't looked at any shmutz online since I made this commitment. It helps me a lot and I hope it can help you too.

We can keep making minor adjustments as we go along. That is why it's best to make the vow only for a week at a time at first, and then maybe a month... (We must make sure to renew the *shvuah* BEFORE it expires. Often the addiction convinces us that we're doing OK, only to catch us off guard when we suddenly realize that the *shvuah* has expired!). Once we are confident and

comfortable with the vow and see that it really works for us, we may need to make this vow only once a year!

It's a delicate balance, but with careful thought and *siyatta dishmaya*, most Frum addicts can find a formula that really works for them, over time. And once we have found it, we will know. There will be a sudden feeling of joy – a tremendous new freedom in our lives. We will feel like we have literally been freed from the self-imposed “prison” that we have been living in for so many years!

Getting Started

Before we can use the generic TaPHSiC shvuah *Nusach* (on page 6) by simply filling in the blanks, we have to first decide for ourselves 4 things:

- 1) Until when are we making the Shvuah? (*In general we don't suggest making the shvuah for more than a month at first, so we can adjust it if necessary*).
- 2) What distractions will we impose upon ourselves before we allow ourselves to fall? (See below for some examples of "Distractions". You can choose one or more of the suggestions, or make up your own).
- 3) What "Normal Knas" will we give ourselves if we fall AFTER doing the distraction/s that we imposed upon ourselves? (See below for some examples of "Normal Knas").
- 4) What "Heavy Knas" will we give ourselves if we fall WITHOUT doing the distractions that we set for ourselves? (See below for some examples of "Heavy Knas")

Once we have decided these 4 things, we can jump straight to page 3 and simply fill in the blanks!

Examples for Distractions Before Falling:

1. I listened to a Shmiras Ainayim phone conference. (There are over 200 recorded shiurim on our system. Each one is about 20 minutes. Call 209-647-1999 any time and enter the PIN: 616701#. Then put in any number between 1 and 200 to listen to a shiur).
2. I went for a 20 minute walk
3. I called my partner, sponsor, or a fellow GYE member who knows me, and I told him that I feel I want to fall, and I stayed on the phone with him for at least 5 minutes.

4. I did exercise for 15 minutes (sit-ups, push-ups, jumping jacks, etc).
5. I spoke with people who know me, by phone or in person, for at least 10 minutes
6. I scrubbed the toilets at home/work and picked up the garbage around the home/office for 15 minutes.
7. I put away sefarim in the beis-medrash/shul for 15 minutes.
8. I said Tehilim for half an hour.
9. I learned Gemara for 20 minutes.
10. I was Mavir Sedra for half an hour.

Examples for 'Normal Knas':

1. I will donate \$50/100 to Tzedaka (GYE)
2. I will take a cold shower with no warm water at all.
3. I will go for an hour walk.
4. I will take a bus to the kever of the Tzadik/Kotel and stay there for at least an hour.
5. I will clean the floors of my home, scrub the toilets, and put away clean laundry.
6. I will fast from dawn until nightfall (in the coming 3 days).
7. I will say the entire sefer Tehillim.

Examples for 'Heavy Knas'

(Warning: It must be something you are 100% sure you CAN and WILL do if you have a fall c"v)

1. I will donate \$1000/2000 to Tzedaka (GYE).
2. I will take a bus to the kever of a Tzadik/Kotel and stay there for at least 6 hours.
3. I will fast from dawn until nightfall for two days in a row (within the coming 7 days).
4. I will tell my Rav/wife that I had a fall.

Generic Nusach for the Double-Fenced TaPHSiC Method

Ani Nishba (I swear), *besheim Ad----* (in the name of G-d) that until _____ *[Fill in the end date we decided above]*

If I have a fall, which is defined by one of the following things:

Either

(a) I intentionally *motzi zera livatala* (masturbate) while fully awake (and while not touching my wife)

or

(b) I intentionally obtain in any way adult sexual material of any sort, digital or printed (including magazines, DVDs, etc.)

or

(c) I intentionally go to any websites or web pages, pictures, videos, chats or forums, for the purpose of viewing adult sexual content (including any type of adult oriented images, drawings, videos, audio, or erotic reading material) and I actually viewed or listened to inappropriate content

or

(d) if I initiate contact with - or respond positively to - any woman other than my wife for a sexually related purpose (including by e-mail, chat, webcams, etc.)

or

(e) if I partake of any illicit sexually oriented services of any kind (including calls to adult phone lines, massages)

Then, if _____ *[Fill in Distraction 1 that we decided above]*

Or/And _____ *[Fill in Distraction 2 that we decided above. This is optional]*

Or/And _____ *[Fill in Distraction 3 that we decided above. This is optional]*

within the 90 minutes preceding my fall, then

within the next 36 hours (*or other time frame*) I will _____ *[Fill in 'Normal Knas' that we decided above].*

for each day (*or 3 hour period*) in which I fall.

If I did not do any (*or all*) of these things in the 90 minutes preceding my fall, then

within the next 36 hours (*or other time frame*) I will _____ *[Fill in 'Heavy Knas' that we decided above].*

Some disclaimers to say immediately after making the *shvuah (Toch Kidai Dibur)* :

- I will only have to do a knas if, at the time of the fall, I remember that I made this shvuah and I realize that the situation I am in will require me to do a knas, and I intentionally decide to fall **anyway**.
- If I am honestly not sure that I had a fall, or I honestly forgot completely about this shvuah at the time of my fall, I will not have any *KNAS*.
- If I had to do [*Normal Knas*] 3 times, the shvuah should no longer be binding on me.
- If I had to do [*Heavy Knas*] even once, the shvuah should no longer be binding on me.

You may also want to add something like this at the end:

If I do not renew this shvuah before it ends, I will keep this very same shvuah for another month. However, if I **do** renew this shvuah before it ends, I can adjust the time-frame, knasos and conditions of the shvuah to suit my situation better, according to my understanding. The new conditions will apply only from when this current Shavuah ends (*obviously*). Each time I renew the shvuah for another month, I will be able to make adjustments to the shvuah for the following month. And any time I do NOT renew the shvuah, it will automatically continue with the conditions of the previous month. This cycle should continue for 3(?) months from now, at which point I can decide whether or not to renew the shvuah again at all.

Advanced Tip: If you find a specific situation to be a major stumbling block (for example, if you found a loop-hole in your filter which is tempting you to fall more than anything else) you can use the TaPHSiC shavuah to help you make this particular loop-hole **not even an option** in your mind, by adding the following words in bold (at the end of the Shavuah above):

If I did not do any (*or all*) of these things in the 90 minutes preceding my fall,

[Or if I use ‘a given loop-hole’ to fall],

then within the next 36 hours (*or other time frame*) I will _____ [*Fill in ‘Heavy Knas’*]

By making the consequences of your particular stumbling block into a ‘heavy knas’ **regardless** of what you did before falling, it makes this particular method of falling no longer an option in your mind.

Cautionary Notes:

Although the TaPHSiC method is very powerful, finding the perfect formula is delicate and DANGEROUS business. If we vow to do something *too* painful, we run the risk that we’ll break our vow, which besides for the serious sin, can lead to deterioration since the person can *chas*

veshalom feel that if he has transgressed this sin, there's no hope for him anyway! On the other hand, if it's not painful *enough*, there's always the risk of continued falls. Feel free to send your *shvuah* ideas to us by email (gye.help [at] gmail [dot] com) before making them, for advice.

It is important to write up a list of the vows for our records, and also to enable us to review them carefully before making them each time. In addition, having a list of the vows will help us refine them as we discover the ones that worked for better or for worse, and we can then use this refined list to make the vows again for progressively longer periods of time.

It is also important to understand that the TaPHSiC method is like putting an electrified fence at the edge of a cliff. If you come close to the edge, you will be "shocked" and back away. However, it goes without saying that if someone continues to walk alongside the edge of the cliff, the repeated shocks will start becoming very painful. At some point, he may just turn the electricity in the wires off, which will lead to a fall soon after. Or at some point, even the electricity won't help and he'll stumble and fall through the fence.

Therefore, in conjunction with this method, it is vital to put up other fences as well; fences that will keep us far away from the "edge of the cliff". This means installing a good filter, as discussed in previous tools. And on top of that filter, we need to install an "Accountability system" as well, such as eBlaster or Webchaver which sends reports of our internet usage to someone we would be ashamed to disappoint. This makes the repercussions all the more real, and keeps us far from even *trying* to find loop-holes in our filter.

The bottom line is, that although this method is like putting a strong electric fence at the edge of the cliff to stop us when all else fails, we need to continue to use the many tools of the GYE handbook to keep ourselves safely away from the edge.