

It's all in the name

Posted by eerie - 24 Nov 2022 19:25

Hi there all my anonymous friends!

I am on here for a while, most of the time just to sign in and update where I'm holding, but from time to time I do read around some posts on the forums, and I am really at a loss of words when I try to describe what I think about all of you. I'm simply awed into silence. You guys are all amazing, fighting the terrible urges, sometimes in such difficult circumstances, from complicated pasts, I stand humbled. I am so proud to at least be part of the same nation, even if I don't come close. Keep up the fight and may Hashem be with all of you and may you feel his closeness.

And now, Hi! I gave myself the name eerie because that's what I think about my situation. I am blissfully married to a really special person,(which, I learned from the posts on this site, is not to be taken for granted. It's something that so many of my dear friends here struggle with, their addictions creating issues in their marriage and the problems in their marriage further exacerbating their addictions) and we have a few wonderful kids. I really cannot imagine a better marriage, we respect each other, love each other, communicate beautifully, and my intimate life is wonderful. I believe my wife would say the same. I am a seriously respected member of my community, I am in a position of chinuch (and I think I do a pretty good job:)), so why oh why on earth am I here? What would the people think if they knew? Would I still have a wife? Would they let me talk to my kids? At that point would I even care about my job or my life's mission? I BH had a wonderful upbringing, loving and caring parents who are very proud of their "successful kli kodesh" son. What would they think if they knew? These thoughts were on my mind as I created my account and the feeling I had was "This is eerie. A mechanech. A talmid chacham. Sought after maggid shiur. This is totally eerie." So there you have it. It's all in the name.

A little about me. I think many of you would disagree but I don't think I'm addicted to P&M. I have normal urges like all healthy people. I have no smartphone (if you would only hear me speak about the downfalls), no computer at home. So where and when do/did I fall? I called a talk line by mistake, I was trying to reach a company. I was horrified. I hung up and told my wife about it. But, of course, my curiosity plus urge got me to call. This was probably 10+ years ago, called maybe 10 times total. Can't remember the last time I did that. Then my wife got a smartphone, and we blocked the browser entirely through parental controls, with each of us having half the code. Of course, when I was down I tried a few times and of course I figured out her half. Here and there I would go on really bad sites. Not long thereafter we got rid of that phone. That was also 10+ years ago/ But every once in a while I fall. I once found that one computer in the Yeshiva (!!!!) where I work had no filter. You read that right.. No filter, in the yeshiva computer! I would estimate that once in 2-3 months I went on really bad stuff there. One day I just realized that I need accountability, so I came to GYE. I know I have to answer to someone, I'm going to write it if I fall, and that helps me.

Now you might wonder, what am I writing this for? I am writing it first of all because I feel a kinship and I feel like it's "therapeutic" to tell my story someplace. Because even the people that I really trust, I can't tell them any of this. I sometimes wish there was an anonymous phone line where I could call and tell a Rav what I struggle with, to get it out of my system. When I was

bachur I was really close to my rebbeim, and I shared with them even my deepest secrets and struggles, I would tell my Rebbe if I M'd. BH I didn't struggle with that much, but I did do it a few times in my bachurische years, and my rebbe knew/knows about it. Maybe I'm weird that I shared that with my rebbe, but that's me. If I felt an attraction to a bachur I told him, and he understood me, always helped me, never judged me. There's no question that having such a person in my life changed me in unimaginable ways. Alas, I don't think I'll ever have the nerve to go to anyone and discuss my normal struggles and mistakes at this point. What would a rav or even my rebbe, whom I am still very close to 20+ years later, think if a person in my position came and said "I struggle with this. Once in a while I can fall into watching P." I can't do that, so I'm saying it here. I'm a healthy person with normal urges and desires and it can happen that I fall sometimes. I try to avoid unfiltered machines, when I'm at my parents' house I don't touch their devices, I told them to never let my kids touch their things and I warn my children to stay away, not even to look at Grandma's phone. But I know that every once in a while I'll find a device, and my urges, desires and curiosity (yes, I am still curious as to what some tags on some sites are supposed to mean. Curiosity is powerful.) can get the better of me. I joined GYE so I have to give an accounting, and I even had a fall since I joined, which I reported. I have a life's story, like everyone else, and here I shared some. Maybe some more another time.

But another reason I write this is because I look at what other people have written here, and I realize how small I am. I, the guy who sits up front at dinners, the guy whom you may have even heard at a dinner or some other place, I look at you in awe. Because I am not torn to shreds like some of you are, I have a happy marriage, and so many of you are working so hard to just keep the pieces in place. You are brutally honest with yourselves, and in spite of being in places I have only read about, doing things out there....in spite of that you are here, trying mightily to get only closer to Hashem, to be good, to be clean. I also struggle, but nowhere nearly as much as most of the people here. And I wish I could shake your hand and tell you how proud I am of you. I am so proud, and I know that I can't imagine how proud Hashem is. Keep it up!!! In this world I'm at the head table at the dinner, but believe me, at the se'udas livyason you guys will be up there, I hope I'll at least be in the crowd!

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Re: It's all in the name

Posted by Human being - 06 Dec 2022 00:17

[cordnoy wrote on 05 Dec 2022 22:34:](#)

I generally do not talk Torah on this site and I certainly do not weigh in on philosophical nuanced stuff, however....

The Torah says: Lo sachmod, accordin' to many that means: do not covet/desire thin's that are not yours or that are wrong.

I am addicted to lots of stuff. I have acted upon those addictions as well. It is my responsibility to fix both those thin's. I may not equate the two and I may be more guilty of one more than the other, but even if God gave me those desires, which I have no way of knowin', He still would rather that I work on them somehow.

Yes, the Ibn Ezra, beis halevi, and more.

Godspeed to all

I don't think that would apply to sexual desire that cant just get worked on and "fixed".

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Posted by cordnoy - 06 Dec 2022 01:32

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Re: It's all in the name

Posted by cordnoy - 06 Dec 2022 02:07

[Eerie wrote on 06 Dec 2022 00:09:](#)

dear cordnoy, just wanting somebody else's stuff is not an aveirah. One is oiver only if he forces the owner to give it to him or somehow forces the situation to get what he wants. That said, it is not a middah toiva to covet somebody else's things. here we are discussing a different desire altogether. We are talking about sexual desire, which is not among the things the Torah says to eradicate from your heart. Of course, one must not harp on those desires or think about them in a way that he grows those desires. That's part of what I meant when I wrote that what IS my job is to control those desires. Not only control from doing terrible things, but also to do my best to not cultivate that desire and cause it to grow. As much as possible to not think about it. Not look at things that are triggers. Also, we are talking here about the feeling that many people have that desire makes them bad, and that is not true. The desire is not something that they bring upon themselves, so it in no way defines them. and whatever desire is there naturally is not something that one must get rid of. I would love to hear what you have to say

Your first two sentences are both wrong. In the second sentence, you are mixin' up "lo

sachmod" with a chamsan.

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Re: It's all in the name

Posted by Human being - 06 Dec 2022 03:05

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torah.org/torah-portion/ravfrand-5770-yisro/ -one of the many pshatim in lo sachmod.Parshas Yisro"Lo Sachmod": Two Approaches

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 712, The Kiddush Club. Good Shabbos!

The tenth of the Asserres HaDibros ["Ten Commandments"] is Lo Sachmod: "Do not covet your neighbor's house; do not covet your neighbor's wife, nor his slave, his donkey, his ox, or anything that belongs to your neighbor" [Shemos 20:13]. A person is not allowed to be jealous of his friend's possessions.

The Ibn Ezra wonders how the Torah can legislate against a person's desires. It is very natural for a person driving a jalopy to be jealous of a person who has a new car and does not have to worry about leaking oil and whether the car will start each time he turns the key in the ignition. If this is readily understandable in terms of our neighbor's car, it is certainly understandable in terms of more meaningful things in life. We see their families, we see their position, etc., etc. How does the Torah command a person not to be jealous?

The Ibn Ezra cites a parable which allows us to understand the proper approach to the prohibition of not coveting: No commoner ever thinks he will marry the princess. He knows that the princess is out of his league. It is human nature that one only has desires for things he can relate to. A person does not covet things which are so far removed from him that he considers them to be "out of his league". When the villager goes into the big city and sees the King's palace and sees the King's beautiful daughter, he does not even think "Oh, I wish I could marry her." He knows that such an occurrence is strictly beyond the realm of possibility in terms of his lineage and background. It is just not going to happen.

The Ibn Ezra says that an intelligent person must realize that people do not acquire spouses or possessions based on their wisdom or cleverness, but only based on the Will of G-d to grant him such. If a person has a beautiful house or car or wife, it is because the Almighty wanted him to have that. For whatever reason, it is G-d's Will that Reuven have these things and Shimmon not have them. The antidote a person must employ to avoid coveting, says Ibn Ezra, is Emunah [faith]. Namely, the faith that all his possessions are what G-d wants him to have and all of his neighbor's possessions are what G-d wants his neighbor to have.

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[Human being wrote on 06 Dec 2022 03:05:](#)

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Posted by Human being - 06 Dec 2022 03:27

[cordnoy wrote on 06 Dec 2022 03:19:](#)

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Re: It's all in the name

Posted by Hashemschild.1 - 06 Dec 2022 04:44

And I hope that people reading this will realize that what they see there is not the normal way people connect. It is not the way a human being connects to his spouse. Every wife has her choice of deciding what she likes, **but what's there is not the natural way**. I hope that some people will learn from my mistake and spare themselves and their marriages the trauma.

How do we really know what's natural and what's taken from 'there'-(as you call it)?

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Re: It's all in the name

Posted by bego - 06 Dec 2022 11:25

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The Ibn Ezra doesn't say what you said. Cords is right.

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Re: It's all in the name

Posted by jackthejew - 06 Dec 2022 11:50

[Human being wrote on 06 Dec 2022 03:05:](#)

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From the APA (American Pediatric Association) website on CBT (Cognitive Behavioral Therapy)

CBT is based on several core principles, including:

1. Psychological problems are based, in part, on faulty or unhelpful ways of thinking.
2. Psychological problems are based, in part, on learned patterns of unhelpful behavior.

3. People suffering from psychological problems can learn better ways of coping with them, thereby relieving their symptoms and becoming more effective in their lives.

From Psychologytools.com:

The 'CBT way' of understanding emotions says that what we feel is a result of what we think and how we act. It suggests that if our goal is to manage how we are feeling then we will need to make changes in our thinking and behavior. CBT has a repertoire of techniques for exploring and changing the ways we think and act.

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Re: It's all in the name

Posted by chancy - 06 Dec 2022 16:45

We have gone widely off topic here.

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But cords, what are you saying that we are suppose do do? shoot ourselves in the head?

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Posted by cordnoy - 06 Dec 2022 17:02

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Thank you.

The first thin' we must do is not warp or distort what the Torah or the commentators say (I'm not sayin' to agree or follow or whatever, just misconstruin' them is not justifiable.)

The Ibn Ezra does attempt to answer the question, Beis Halevi and others as well, but it's a difficult task.

We need to live life, so figure out what works. I have at times, but other times, not so much.

Godspeed to you

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Re: It's all in the name

Posted by Eerie - 06 Dec 2022 17:48

Yes, we have gone wildly off topic, but we have some things to clear up here.

I guess I wasn't clear enough with what I meant when I differentiated between the desires. Allow me to explain. First of all, The rambam writes in Sefer hamitzvos-my translation- (lo saseh 265), "The Torah has commanded us not to do anything (????? ??????) in order to buy something that our friend has...and these are the words of the mechilta "one might think that if he covets with words alone he is oiver, the pasuk says...so, too, here he is only oiver if he does an action. We see from here that this lav is warning us from resorting to actions that will bring us the thing that we covet." ?? ??? ????? ??????"

It is very clear that one is only oiver lo sachmoid if he does actions to get the thing he covets, and coveting alone is not lo sachmoid. You were right that I was referring to the din of chamsan, but that **is** lo sachmoid, they are not separate things. That being said, the Rambam in the next aveirah lists lo sis'aveh, which he explains to mean to desire someone else's thing and he goes on to explain that the difference between lo sachmoid and lo sis'aveh is that lo sis'aveh is referring to coveting somebody else's thing in your heart. The Rambam explains clearly that the reason why the torah forbade coveting in our hearts is because the desire in our heart for somebody else's thing will bring us to steal or force him to sell it. In the technical sense, (and all halachos of the Torah have technical parameters), the issur of lo sachmoid and lo sis'aveh are

only when coveting **somebody else's thing**, and the Torah commands us to work on ourselves to eradicate that desire. The Ibn Ezra explains how to work on it, be it from the angle of Bitachon, or the Bais Halevi's way, but again, the Torah is referring to desiring **somebody else's things**. When I pointed out that we are discussing sexual desires I was not saying that sexual desires are untouchable, I was saying that when it is not desiring somebody else's things then it is not lo sachmoid. You seem to be very bothered when people twist the Torah's words, and rightfully so. But where does it say that desiring something forbidden is lo sachmoid? It seems you went a little far with it. Now, we can possibly extrapolate that the Torah wants us to work on our desiring specific things that are assur to us. And there are ways to do that, along the lines of the Ibn Ezra and the Bais Halevi or otherwise. But that would definitely not be the issur of lo sachmoid in a technical sense. The Rambam in Shemone Perakim, where he discusses which is greater, having a desire and overcoming it or not having a desire, differentiates between eishes ish and other arayos. He writes that for an eishes ish a person should not have a desire, as he should realize that it is totally off limits, (the Rambam includes it in the list of the mitzvos she'haseichal m'chaivon, which he says one should not desire) but with other arayos it is natural to have a desire, and the Torah wants you to overcome it. The Rambam seems to indicate that there is no din to eradicate the desire of things that are assur but are not wrong from a logical standpoint. Another important point is that many times I, and I'm sure others, think we are bad because of the desire in and of itself, not desiring something which is clearly assur, but just plain feeling the urges within. That desire, which is something that we all have, and must have in order for the continuation of the world, is something we must all learn to control. But the desire, drive, base urge, that is not something that we find the Torah wants us to eradicate. Work on not desiring forbidden things? Yes. Lo sachmoid? I don't see it. Work on controlling our desires? Absolutely.

Sorry if I wrote too many g's:)

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Re: It's all in the name

Posted by Eerie - 06 Dec 2022 18:15

[Hashemschild.1 wrote on 06 Dec 2022 04:44:](#)

And I hope that people reading this will realize that what they see there is not the normal way people connect. It is not the way a human being connects to his spouse. Every wife has her choice of deciding what she likes, **but what's there is not the natural way**. I hope that some

people will learn from my mistake and spare themselves and their marriages the trauma.

How do we really know what's natural and what's taken from 'there'-(as you call it)?

Dear Hashem's child (I love that name! We have to keep remembering that we are Hashem's beloved children)

I would say 2 ways. Maybe others have more. 1- Have an open and honest conversation with your wife. Ask her what she likes. Ask her what she does not like. I have written another thread in the BB forum recording some of what I learned that way. But the point is not for me to educate anybody on how to be intimate. My point is that we should all realize that we have learned tons of garbage that does not belong and we have to get rid of it. So, although what my wife likes or dislikes might not hold true for yours, you have to get rid of what you're doing wrong. So sit down with her, during the day, not in the bedroom, and discuss what she likes and dislikes. be honest with her and with yourself. Make sure that she feels no pressure to say something specific, she feels comfortable to say the full truth. You'll be surprised. If she likes it and it's ok halachically(ask a rav if you have specific questions), then it can stay. If she doesn't like it, stop. If she's pareve and you feel it might come from the wrong place, refer to point 2.

2-discuss with an appropriate person, be it one of the people that GYE can connect you to, a rav who understands, a frum sex therapist. You have to be open and truthful about your situation. It is not comfortable, but it is an amazing resource. Can't think of much that compares. They can help you see what you can't see alone, they can guide you, teach you. A human being that you speak to is the best resource. If you would like ideas of specific people that I think can help, pm me

hatzlacha! Keep up the fight my dear brother! Together we WILL make it!

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