

BRAINWASHING

Posted by kohelp613 - 02 Sep 2025 19:37

I really believe a lot of this has "clicked" for me.

Here's my matzav - I am married and my wife is pregnant, bsha tova in a month or so - meanwhile she was having some early labor symptoms so we were told no intimacy - and we know that after the birth, there is no intimacy for a while due to halacha and also the stress of having a new born. So that means I probably will not be intimate for many months.

This was something that used to "freak me out." We also know it is difficult to be single and to wait and we know what the halachos are - such that Chazal recommend getting married as soon as possible - while also always remembering that Hashem judges a person completely fairly and exactly where they are on an individual level, plumbing down to the depths of their soul, and who they are, based on the entire universe and all of time, and all of this person's past lives - to the point that GR"A z'l, in his unmatched genius and dveikus to Torah - was completely amazed most at the depth by which Hashem runs every detail in the universe in order to create each and every person's nisyonos exactly custom tailor fit to their shores neshama and place in the world, and He arranges all of this for each one in a coordinated fashion in the context of the entire briya past present and future - so even though this nisayon has a very general aspect to it, it is also extremely personal and completely and 100% unique as well for each and every yid on an individual level.

So there are single people who are tested very specifically to them, and married men tested very specifically to them, and each one's test is really extremely unique and deeply personal.

HOWEVER, there is one inyan I think is definitely UNIVERSAL right now - and that is the **WORLDWIDE CULTURAL BRAINWASHING that a person DESERVES ORGASM *whenever they want it* - and/or that they CANNOT SURVIVE WITHOUT AN ORGASM FOR X AMOUNT OF DAYS, OR ELSE THEY WILL POP, ch'v, etc.**

It is very clear to me that this is absolutely CULTURAL BRAINWASHING. Look at this amazing Ohr HaChayim ha Kadosh in parshas acharei mos, in my mind the best description of the real sugya on its general level: www.sefaria.org/Or_HaChaim_on_Leviticus.18.2.1?lang=bi

Read through this very carefully, and it is extremely plain to see that the ikkar problem is the cultural brainwashing. Really ask yourself - do I have to have an orgasm at x frequency to survive? Do I "deserve" such a frequency? Is my life not a life - am I like a walking dead man - if I do not have my orgasm at X interval? Is my wife, or Hashem, not giving me what I deserve

if I don't have my orgasm at X interval or frequency, or by X calendar date?

Please understand that to even think any of these things are true is **societal cultural brainwashing** from the surrounding culture. To get rid of that brainwashing, to really question it, I think is the real ikkar to solve this whole thing.

Please email me at superfrumyid@gmail.com if you would like to discuss further.

Here are the beautiful words of the Ohr HaChayim HaKadosh - again pay attention to just how much cultural brainwashing that is entirely antithetical to what it really means to be a Yid is the real culprit in all of these:

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It is well known that a Jew is able to fulfil all the commandments G'd has demanded of His

people without suffering undue hardship and that he can develop a tendency to do so willingly. The only exception to this rule is the commandment to refrain from certain sexual unions. The ???, animalistic life-force within man, exercises a powerful influence over man urging him to disregard those commandments. The Israelite can successfully battle this urge only if he a) controls his visual contact with the opposite sex and b) if he controls his fantasizing. If a person fails to control these two senses he will fall victim to temptation. If a person does not limit his visual contact with the opposite sex, the fact that he does not think about it does not guarantee that he will not be aroused through visual contact. You may learn a valuable lesson in the psychology of sexual attraction from the following incident reported in *Kidushin* 81. Rav Amram who was the Rabbi of the pious, had a number of female prisoners whose freedom was bought by the community of Nehardea brought to his house. He gave them accomodation in the upper floor in his house and disconnected the stairs to that floor to prevent men from visiting there. It happened that one of these women passed the place where the ladder used to stand and Rabbi Amram felt as if he had seen a bright light, i.e. the beauty of that woman made a powerful impression upon him and he felt a strong attraction to her. He brought a ladder which was so heavy that it took ten people to move it and moved it single-handedly to climb to the upper floor. By the time he had climbed half the rungs of the ladder he managed to control his lust and cried out: "Amram! the house is on fire!" As soon as people heard him they came running and observed that Rabbi Amram was standing half way up that ladder. The rabbis scolded him for having caused them embarassment as it was clear to all of them what had prompted Rabbi Amram to call out. So he told them it was better they should be embarrassed on his behalf in this world than to have to be embarrassed by him when they would meet him in the Hereafter. He made the evil urge swear an oath to stop tempting him and the latter swore such an oath. Thereupon he said to Satan: "see here, you are fire and I am only flesh; I have proven now that though I am flesh I am stronger than you." The story proves that even though Rabbi Amram had not been able to control his thoughts, as long as he was not aroused by looking at the object of his lust he was able to fight his impulses. There is another story told in *Yalkut Shimoni parshat Vayechi* in which someone had himself blinded in order to withstand the lure of the evil urge to commit sexual offences. If exposure to even one of these causes of temptation is dangerous, how much more so is it impossible to fight off temptation which is the result of both a lively imagination and the visual allure of the object of one's fantasy. The author lists a few more examples of the deadly nature of combining fantasy with visual allure. When one is exposed to both these temptations they are almost impossible to resist. The author explains the statement in *Berachot* 34 that "in the place where the rehabilitated sinners stand, the perfectly righteous are not able to stand," as meaning that the perfectly righteous never had to battle his sexual urges, whereas the rehabilitated sinner "stood still," i.e. arrested his urge to run towards the object of his temptation only **after** a battle with his evil urge.

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 saying that he is unable to control his thoughts in this manner, the Torah introduced this
 commandment by the repeated ??? ?? ??? ?????? ?????? ?????? ??? ?? ?????????, "speak and say
 to the children of Israel I am the Lord your G'd," that while it is quite true that the human species
 as such finds it almost impossible to control their fantasies regarding their sexual passions **this**
is not so in the case of Israelites seeing that the Lord is our G'd. Our affinity to G'd
enables us to master drives which are of a purely biological nature. As soon as an
Israelite has agreed to cleave to G'd this means that G'd in His turn dominates his nature,
i.e. that the ???? ?????? ??????, "mind controls matter." This is in accordance with the
 statement of our sages in *Beresh't Rabbah* 34,11 that the hearts of the righteous are under
 their control whereas the wicked are controlled by their hearts. What the *Midrash* means is that
 the heart is the seat of man's desires whereas the seat of his will-power is his mind, his brain.
 G'd has granted man two separate levels of decision-making power. In matters of the libido the
 heart is the dominating factor, though the will situated in and controlled by the brain is capable
 of overriding the urges of the heart and prevent it from carrying out its urge. You find that people
 are able to impose fasts on themselves through sheer will-power though they have a strong
 urge to eat and drink, an urge that originates in their hearts. The same is true of people's ability
 to overrule their hearts' craving to indulge their sexual urges. The righteous always conduct
 themselves in this manner, their hearts being controlled by their will-power in spite of any urges
 originating in their hearts which they may experience. Their ???, intelligence, i.e. their soul,
 makes the choice of how to act. If, moreover, G'd has warned us not to indulge in certain
 activities or that He has made it plain that certain categories of activities are abhorrent to Him,
 the righteous will desist from indulging his urge even if He did not spell out any specific penalty in
 that context. As a result, the will of a righteous person does not experience any difficulty in
 curbing the craving to indulge in such an activity. The wicked, on the other hand, are so captive
 to the urgings originating in their hearts that their will is not powerful enough to restrain their
 hearts. Perhaps this is due to their not possessing a ????, soul, (in the case of Gentiles) or that
 their soul has already become too contaminated by their behaviour so that it has submitted to
 other forces within the personality of the body it inhabits. G'd said: ?? ??? ?? ?????????, that due
 to our ????? in which some divinity resides, we the Israelites are able to successfully combat the
 cravings of our libido. Compare Psalms 78,60: ??? ??? ?????, "the tent He set within man." In this
 verse G'd refers to the soul in man as a form of Tabernacle. It is this which lends the Israelite
 the strength to cope with even the strongest temptations of the evil urge.

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?????????????????:Let us now go back to the main subject under discussion, the Israelite's imagination as applied to matters concerning his libido. The more he thinks about this subject the more his desire becomes aroused making it harder for his ????, will, to control his emotions, the urges rooted in his being flesh and blood. Whereas normally, one needs to concentrate on the subject of G'd's commandments in order to ensure that one fulfils them in the best way possible, **in this case one must avoid even thinking about it so that one does not see the object of one's desire with one's eyes. The moment one looks upon the object in question one places one's innocence in jeopardy.** We know that King David fell victim to his carnal urges as a result of looking at Bat Sheva (Samuel II 11,2) bathing on the roof of her house. Up until that moment David's heart which had been devoid of lust had not been aroused. He did what he did only as a result of what he saw with his eyes. **The moment one begins to think carnal thoughts one's temptation is reinforced, and as a result this makes preoccupation with carnal thoughts appear as something natural.** The wise Solomon was fully aware of this and this is why he wrote in Proverbs 1,10: "my son, if sinners entice you, do not consent." **He meant that one should not engage in arguing with anyone who tries to entice one to sin. (I am adding - do not argue with the cultural brainwashing described above...)** The mere fact that one argues about it already strengthens the forces of temptation. When David said in Psalms 19,9 that the precepts of G'd are clear and brilliant, he referred to the expressions ????? and ?????? respectively, i.e. that on the one hand G'd gave clear directives, i.e. like the decree of a king, ?????; on the other hand, **He also phrased this commandment as ??????, as a soft-spoken one, the kind of tone one adopts with highly placed people and He asked Moses to tell them that He is their G'd, i.e. to bestow His Holy Name on them. There is no greater tribute G'd can pay to a people.**

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Re: BRAINWASHING

Posted by aryeh1 - 02 Sep 2025 21:15

This is a really "shtarke shtikel", thank you for sharing it!

I feel for you in your matzav, I am in a similar one (BH only for good reasons:grinning:)

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