

Mikveh or not

Posted by frumfiend - 28 Mar 2010 13:16

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Here's a very interesting question. After being nichshol should I go to the mikveh? Having to go to the mikveh makes me feel dirty and that something bad happened. On the other hand when I go to the mikvah I feel cleansed Achla umachta es piha vamru lo poalti oven.

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Re: Mikveh or not

Posted by mifatfait - 13 Sep 2012 11:10

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Just a little mikva warning -

it can be dangerous for sobriety. the worst way to recover from a fall is to do an action (and maybe pay money) which suggests that i'm finished with my falls and don't plan on falling ever again. that's addict thinking, and that's what going to the mikva can do, cause hey, if i will fall again today or tomorrow i'm gonna have to do the whole thing over again. so i really don't plan on masturbating again, i plan on staying clean now forever. i'm literally washing myself off of the addiction. but no buddy, that won't work, i'm addicted and for all i know i'm gonna fall again in an hour.

so we gotta be carefull next time we run to the mikva right after a fall, that it shouldn't be "???"  
"???? ??????".

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Re: Mikveh or not

Posted by Dov - 30 Sep 2012 01:00

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CC! A very brave statement to make on a website that is likely to have at least a few "Tikun-Klali (TK) experts"! You know, like the people who are sincerely sure they are 'marriage experts' , there are some very frum and very sincere *staunch* TK experts...'experts' because *they say it practically every week after they masturbate.*

Alright, enough cynicism out of me...blah, blah, blah...

But really you are saying simple *seichel*. Everyone knows that a mitzvah can be done with very poor timing and therefore not actually be the ratzon Hashem at that time - or for that person. Doing a mayseh chessed **can** lead to divorce - if the person's chessed is repeatedly done when they *should* be with their wife or family. I personally know of misapplication of beautiful mitzvos and maisim tovim - that cause bitterness and destruction in real life. RMCh"L writes in his first chapter Nekiyus (I think) that it is important to see what bad repercussions may be resulting from the *good* deeds he is doing. Nu, maybe he is referring to a high madreigah there, but the laws of nature and relationships can be pretty merciless sometimes, and good intentions in the doer's mind do not actually counterbalance the pain in the heart of the affected person. Hashem yatzileinu mishgiyos!

Same with Mikvah (which I *am* a big proponent of, in general). As CC writes, going to the mikvah can be like throwing down the gauntlet at the YH and a challenge for 'the next time'. That would be a terrible idea, and tantamount to looking at a dirty magazine. It all depends on the heart of the doer, here.

It reminds me of what I read the Chozeh would say: "I prefer the rosho who knows he is a rosho, to the tzaddik who knows he is a tzaddik."

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Re: Mikveh or not  
Posted by stayrein - 30 Sep 2012 20:40

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Mikveh is definitely a great decision overall to enhance your state of mind. It should not be used only after being nichshal, rather it should be a set thing. After being nichshal, it should defiantly be used.

That's what I do. It's not an atonement, but it helps...

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Re: Mikveh or not  
Posted by E-Tek - 03 Oct 2012 01:58

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It is good to create emotional knowledge that m\*\*\* and p\*\*\* is wrong. After all, intellectual knowledge gets us no where, but emotional knowledge always works. Taphsic can work because it drives home the idea that m\*\*\* has consequences- something we obviously don't know emotionally. So when Eliezer/Alex would pinch his inner thigh when he took a drink, he was creating emotional knowledge that lust is bad.

So maybe the mik is good- but just like the pinch is not payback for a drink, \$100 to GYE is not payback for m\*\*\*. But it may get us to stop eventually.

Depends what you have in mind... Just like just about anything else in life.

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Re: Mikveh or not  
Posted by melost - 31 Oct 2012 16:49

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i feel pure and better after i go but im nicksul quicker then usal for some odd reason

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Re: Mikveh or not  
Posted by mr. emunah - 31 Oct 2012 18:16

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At the end of the day only the Lord can help us (he helps those who help themselves)

In my humble opinion, The Lord wants us to be clean and tahor.

To quote Rebbi Nahman of Bres-love "Erst iz Mikva"

Dov- please don't shoot me!

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Re: Mikveh or not  
Posted by gibbor120 - 31 Oct 2012 20:02

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[melost wrote on 31 Oct 2012 16:49:](#)

i feel pure and better after i go but im nichsul quicker then usal for some odd reason

I wonder (out "loud") if it has anything to do with what Dr Sorotzkin says about perfectionism. They have high "highs" and low "lows". What they need is stability.

If you feel that going to the mikvah somehow has a negative affect and "causes" you to act out. It seems to be a davar pashut that you should not go. I know mikvah is considered very important, but the issur of acting out is certainly more important.

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Re: Mikveh or not

Posted by Dov - 31 Oct 2012 21:39

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[mr. wrote on 31 Oct 2012 18:16:](#)

At the end of the day only the Lord can help us (he helps those who help themselves)

In my humble opinion, The Lord wants us to be clean and tahor.

To quote Rebbi Nahman of Bres-love "Erst iz Mikva"

Dov- please don't shoot me!

OK, so I have no bullets in my gun - I do not even have a gun.

But there is a very important point to me that I want to make in light of your post. You seem to see me as some sort of anti-Torah or anti-religious person. But here is what I think the truth is - and it is the most important yesod for me.

Yes - I truly believe that Hashem is the only one who can help me. I cannot speak for you because religious dogma is obviously not what saves anyone here...for you all have tons of true religious knowledge of the true religion - and you are still unzipping your pants and masturbating yourselves when you really need to...right? That's why GYE is here, right? For people like us - frum people who watch naked people anyway and hate ourselves for it and wish we'd stop...but do not.

Which leads me to my point:

When you say "the L-rd" wants us to stop and be tahor, and when you quote Reb Nachman..are you really talking about *Hashem* - or to information about Hashem...and are you really referring to *Rebbe Nachman* - or to the principles of Rebbe Nachman? I do not know you and your issue with porn, masturbation or whatever. But I believe that the reason that frum people fail at using religious principles to succeed at staying 'tahor' is this:

They are worshipping the ideas and not the G-d himself. They *think* they have a relationship with Hashem but do not. They as yet only have a *theoretical* relationship. The absolutely correct concept...but no partner. We can have the right religion - yet have no success at life because we do not **have** a G-d yet. We have 'Elokim' or 'Havaya' - but do not have '**Elokai**'. And that is what it is **all** about per the Chovos halevavos, and everyone else. The Zohar calls the mitzvos taryag ittin - eitzos. Eitzos for what? For a relationship with Hashem *that works*. The Sfas Emess points out that in the last parsha of Sh'ma Hashem does *not* ask us to be kedoshim - He asks us to be *kedoshim layloKeichem*.

If I am still porning and having sex with myself (some call that 'masturbation' - or for more sterility, "zera levatola"), then I do not have a working relationship with my own G-d yet. No matter how many peyos I have and how I tie my techeiles or whether I cry my eyes out at every lecha Dodi or not.

I believe that in recovery people find the *real* G-d - a G-d they can (and do) call their own: Elokai. They make Him their own. And that is the only thing He really wants - a **true** dira batachtonim. And that is "the L-rd" you refer to. Not the *writings* of Hashem or the *teachings* of Rebbe Nachman.

I hope you know that I love you and have no gun. Please do not shoot me back, either, chaver.

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Re: Mikveh or not

Posted by mr. emunah - 01 Nov 2012 16:23

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As Meir Kahana once said "Every Jew, a .22" (no I don't pay membership dues to the NRA, and my real name is not George Zimmerman)

But down to your point, yes I agree that something is screwed up in our connection to the Lord, (although i guess a case could be made that just abot everybody's connection is screwed up somewhat) And i think that the whole 12 steps are based on God or a higher power - y'know we can't do it ourselves... Now us being Jews, are we allowed to take our own God as a higher power? or does it have to be a fluffy benovelent good guy/thing in our imagination? Now if we surrender to the God of the Jews does that mean that we should read his book and follow it to the best of our ability? will this be part of our surrender ie. Lord! i shall do your will- screw my will!

and if this is true, then are we - through extension- allowed to read the holy works of Rebby Nachman, and other great tsaddikim?

Thanks for your support!

BTW Dov, I am not declaring war or anything like that - one thing is for sure is that you have 15 years under you belt (pun intended?) and as Vince Lombardi once said "Never change a winning combination"

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Re: Mikveh or not

Posted by Dov - 01 Nov 2012 20:23

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Of course we Jews can 'choose' Hashem as our Higher Power! But that is not the answer. The program I know if is not about *which* G-d we choose - it is about whether we *really choose* Him. It is also not about yesterday - it is about right now. You see, this gets right down to the core of what's going on here on GYE and with so many religious addicts in general. We say "Hashem hu haElokim!"...but we really are just parroting the party line. And that is acceptable for normal Jews. In yiddishkeit (not in the Sforim, but in the real world you and I actually function in - that is a very important distinction) a person *can* get very, very far with a chitzoniyus relationship w/Hashem..we all do, actually. But in recovery it all hits the fan. We get nowhere. For a fake relationship with G-d - in other words, *a pretend god* - cannot keep us sober. It just does not work. And of course G-d is not fake just because He is fake *to us* - but it's the *relationship* that matters (see Bilvovi Mishkan Evneh, Chovos haLevavos and elsewhere).

To paraphrase your buddy Vince Lombardi: "The relationship isn't *everything* - it's the *only*

Now, as you mention, safah v'lachutz is substandard for *any* Jew. But for a Jew who *also* happens to be a drunk or a pervert - it doesn't work, at all. It yields a big, holy, Zero. He or she keeps doing idiotic, destructive things and sincerely wondering why G-d is not 'working'!

Haven't we all been there? Aren't we all sincerely *shocked* after we feel so 'right' after we learn really good, daven tearfully good, mekarev someone real good, have sincerely loving zivug with our wives, or cry through a gorgeous Lecha Dodi...and then go off the next day and masturbate *again*? Where is our G-d?

In his dying wish, Rabban Yochanan ben Zakai wished his talmidim - *who were holy tanna'im!* - that their fear of Heaven should become like their fear of **people**. They expressed their clear dissapointment with that 'brocha', and he explained to them that people (they/we) really do not have the connection we *think* we have with our own G-d. That was a madreiga - this is recovery. In recovery there is either a real relationship - like when we use our real names with eachother and meet face to face - or just a pretend one. The Kotzker (as usual) had the guts to say it straight: He asked his people where G-d is. They answered him with M'lo kol ho'oretz

Kvodo, Leis asar ponui menei klal, and maybe even with writings of Rebbe Nachman zy"a. He said, "No, no, no..." Then he said "Herr ztuch ein: G-d is *where you let Him in!*" This is my point exactly. Rabban Yochanan ben Zakai was talking to tanno'im...I am a boychik sitting in 2012 who barely knows which way is up. Mah nomar al ha'eizov bakir?

In other words, it's not about information, intelligence, religion, or brains - it is about honesty and humility.

And if we are really honest with ourselves, we will see that after spending the last 15 years masturbating our brains out to sweet porn every now and then...'getting it right' inside us - where it really counts - will definitely not happen by osmosis, will not happen because we *want* it to, will not happen by reading mussar sformim or recovery sformim or by liking ourselves better or by suddenly 'feeling good'.

It will require some real, patient work over some real time.

Do you get me? Did it feel like a 'sermon at gunpoint' to you?

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Re: Mikveh or not

Posted by mr. emunah - 01 Nov 2012 20:58

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[dov wrote on 01 Nov 2012 20:23:](#)

Now, as you mention, safah v'lachutz is substandard for *any* Jew. But for a Jew who *also* happens to be a drunk or a pervert - it doesn't work, at all. It yields a big, holy, Zero. He or she keeps doing idiotic, destructive things and sincerely wondering why G-d is not 'working'!

Haven't we all been there? Aren't we all sincerely **shocked** after we feel so 'right' after we learn really good, daven tearfully good, mekarev someone real good, have sincerely loving zivug with our wives, or cry through a gorgeous Lecha Dodi...and then go off the next day and masturbate *again*? Where is our G-d?

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Do you get me? Did it feel like a 'sermon at gunpoint' to you?

OH YEAH!

It says in the sforim (oh boy here we go again) that when you get real high<sup>TZ will provide the source</sup>, and great hitorerut, be careful to do AN ACTIO, A MA'ASEH - to make a keli to hold the spirituality- because this is a time when good ol' Lefty (y'know Sammy - the YH - the sitra akhra etc...) will throw you a curveball and knock you down. (sort of like a seagull picking up turtles in their beaks and raising them to great heights and dropping them to have them break on the rock down below . SPLAT.

Do not be satisfied with feeling good and high - think of it as a power-up in a video game, use it as a chance to kill more demons or shoot mor un-dead creepy things until it ends and don't be sad when its over.

God gives them to us from time to time, but make sure to capitalize on them and not squander them

(kinda like a Power Play, thereis nothing more demorilizing than a short handed goal)

And it's definately not about brains or information-

It's about DEDICATION and RESPONSIBILITY!

Back to mikva - if i beleive mikva has a magical power to purify and put me in the right mindframe is that good?

ONE IMPORTANT NOTE - IF FOR WHATEVER REASON YOU DO NOT GO, PLEASE DO NOY LEARN KABALLAH (ZOHAR?)

Please see sefer Maor Vashamesh who says this is the reason why Sabbetai Zvi and Kat Dilai went off the deep.

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Re: Mikveh or not  
Posted by Dov - 01 Nov 2012 21:41

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First of all, please PM Machshovoh Tovah and ask him about my kabolah problems. Second, I do go to the mikvah frequently though I have only had a wet dream once in the past thirteen or fourteen years, b"H. Does that mean a lot to me? No, not really. It's far more important that I have not had to have sex with myself or with anyone other than my wife for even longer than that, and that Hashem is the only one who could do that for me. So I can love Him even more, now. Mikvah could never, ever, have gotten me anywhere near the good life I have now, today. Never.



But what will really be helpful is this: Are you OK sharing when the last time you had to masturbate or use porn was? Please do. For getting honest about *that* is where the good stuff is.

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Re: Mikveh or not  
Posted by melost - 02 Nov 2012 11:32

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[quote=dov link=topic=2088.msg145401#msg145401 date=1348966841]  
CC! A very brave statement to make on a website that is likely to have at least a few "Tikun-Klali (TK) experts"! [/quote]  
the beis yisrael of gur said that tikkun klali is a big tikun but dosnt tell his chasidim as people will say ill sin and then say tikun klali

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Re: Mikveh or not  
Posted by mr. emunah - 02 Nov 2012 14:37

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[dov wrote on 01 Nov 2012 21:41:](#)

But what will really be helpful is this: Are you OK sharing when the last time you had to masturbate or use porn was? Please do. For getting honest about *that* is where the good stuff is.

Hellooooo! check out my thread - The path to the Gaurden of Emunah - all is documented there.

In regards to Mik or not, i was thinking a lot about it - me thinks it has a lot to do with your perception - if you R a Hasidic type of guy who goes to the Mik all the time erev shabbat - post zivug - monday /thursday - just for the heck of it - or even after wet dreams (sounds like something an alkie would have...) your mind doesn't automaticaly associate it with acting out, so it'e not such a big issue.

Second point - If you have hasidic beliefs (or you learn kabbalah) you will be totaly spooked out

by the prospect of not toiveling when needed, I know that if i need a mikva and can't get one i am OIS MENTCH

One last point regarding Shmirat Eynaim in the Mik, this is much bigger issue than people think, It is definately not good to go around checking out all the other visitors, and even by mistake a SA guy can get all the wrong thoughts...

also I think it's probably better to go when there are other people, as this is a shmira against acting out in the mikva

BTW Dov I really appreciate your interest - you are something of a hero to me so i feel very honored to be having a semi-intelligent discussion with you.

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