

Think Good

Posted by think good - 08 Mar 2009 14:38

Hi Everyone,.

This is a little difficult taking the first step and making a post.

Let me start with a short introduction.

Firstly, this is my 10th clean day. Actually not a big deal for me, as I have reached 10 days literally hundreds of times. Going from 11-20 is much much harder. I know if I can do 10 why not more? but

I have "lived" with this problem for over forty years! Many years before anyone had heard of the internet. I even stayed clean for over 7 months, but that was a long time ago when I was learning full time in Yeshivah.

Internet porn is very rarely my problem, I took out the internet at home, and my only connection is at work. It is very difficult to view porn at work when my large screen can be seen by anyone, (BH). However, if I happen to be in the office very late at night (which is rare), by yatza hara may well gain control.

My main problem is an tremendous attraction to women. As the Germon says "even a women's little finger can arouse...". From married women, young girls with long hair etc etc almost

Amazingly, I never did anything with a women, just bad thoughts and zera vbatola.

Of course I have had many ups and downs there are times when I see women with no effect,

and at other times be so hot I am an embarrassment to the Torah.

OK, I think that's enough for an introduction.

I will try in future posts (bn) to go into more details of my very long fight. I have some interesting tips and advice which may help others..

I will leave with a small tip. My forum name "Think Good" is very fundamental in winning the war. The Germor is Soter says a women does not commit adultery until "a spirit or folly enters her". The same is true of most avaras. If one is able to fill ones mind with good thoughts and prevent the "folly" from entering, one will never sin.

Doing this in actuality is very hard.

=====

Re: Think Good

Posted by tehillimzugger - 13 Nov 2012 20:13

[dov wrote on 13 Nov 2012 18:01:](#)

Indexed.

Jerusalem-Talmud Learners Reunion

or

Jerusalem, Talmud-Learners Reunion?

=====
=====

Re: Think Good

Posted by Machshovo Tova - 13 Nov 2012 20:48

[TehillimZugger wrote on 13 Nov 2012 17:45:](#)

JTLR!!

Indexing...

ummm.... what does that mean Dov?

Reminds me of the Rebbe Reb Burech of Mezhibizh. Hershel Astropolier once asked him, "Tell me O Rebbe, what is the difference in Kabbalah between 'roozin' and roozin deroozin'?" The Rebbe replied, "I don't know". To which Hershel replied, "I think I know. 'Roozin' are secrets which the Rebbe understands and I do not. 'Roozin deroozin' are secrets that even the Rebbe does not understand."

MT

=====
=====

Re: Think Good

Posted by Dov - 13 Nov 2012 22:42

I just made it up and the only criterion in the letters was that they did not spell out a dirty word.

Guard would never let me forget it...

=====

=====

Re: Think Good

Posted by Gevura Shebyesod - 13 Nov 2012 22:53

Just Truck, Live Right!

=====

=====

Re: Think Good

Posted by think good - 14 Nov 2012 10:11

'Roozin" I don't understand

'Roozin deroozin" I don't know that I don't understand

=====

=====

Re: Think Good

Posted by tehylimzugger - 14 Nov 2012 16:44

[Think wrote on 14 Nov 2012 10:11:](#)

'Roozin" I don't understand

'Roozin deroozin" I don't know that I don't understand

Raisins?

=====
=====

Re: Think Good

Posted by Gevura Shebyesod - 14 Nov 2012 16:58

[TehillimZugger wrote on 14 Nov 2012 16:44:](#)

Raisins?

...taste like purple jellybeans

=====
=====

Re: Think Good

Posted by ZemirosShabbos - 14 Nov 2012 17:05

two scoops!

=====
=====

Re: Think Good

Posted by tehillimzugger - 14 Nov 2012 17:41

ahhhh the good old days are back!

=====

Re: Think Good

Posted by think good - 15 Nov 2012 16:52

Raisin Bran!!!!

=====

Re: Think Good

Posted by Dov - 19 Nov 2012 22:34

Dear TZ and company. Hi there! I have no place to post this vort...I looked at the Beis Hamidrash, but the last activity on it was quite a while ago...

Hmm...

So:

) that a prime mandate of avodas is "*Kadeish atzm'cha b'mutar lach*". A certain chassidishe sexaholic was complaining to me that he finds no cheifetz in his avodah any more. He feels that this "sobriety uber alles" thing is not even coming *close* to real avodas Hashem. He felt pathetic and a bitter that his program people were telling him to "just make your first priority quitting your masturbation, your sex with hookers and your porn" (he was doing all those). He wanted to be a kadosh already! It was depressing! (He was also a big baby, but I didn't tell him that of course :-X - hey, I love the guy. He's an addict!)

So be"H, I pointed out that Chaza"l say "*Kevan she'odom ovar aveoro v'shonah boh, naa'soh lo k'heter*". Hmm...Na'asah lo k'**heter**. That means that though he is intellectually aware that it is still forbidden, to his own heart (his practical reality), it is in the category of 'heter'. Naturally, that is the main reason the habit is so hard to stop.

It doesn't take much to see that an addict is an extreme example of avar v'shono - ad absurdum, actually. And if it is in the realm of heter to him, then Chaza"l indeed **do** consider it *avoda of Kedusha* for him to stop using his porn, masturbation, and prostitutes. This is plain, for they say "*Kadesh atzm'cho b'mutar loch*". Why b'mutar **loch**? Why not "*b'hamutar*"?!

Because they clearly meant that this avodah of being mekadesh ourselves is dependent on what we consider heter on an individual basis. And this is a different aspect of b'makom

sh'ba'alei Teshuvah omdim, ein tzaddikim gemurim y'cholim la'amod. For what is actually considered an *avodah of Kedusha* to this ba'al teshuvah - or in this case, the addict - is completely assur to the tzaddik. He cannot make Kedusha out of it. While the BT can.

And though recovery is **not** the same as teshuvah (for recovery is about Derech Eretz), the recovery of an addict from alcohol, heroin, or porn, are all the same in this respect: staying clean for the addict is considered by Chaza"l as *kadesh atzm'cho* even though it is a thing that is indeed pathetic for normal people.

So addicts have another things to rejoice over! True, there is nothing we can possibly do to prevent Hashem from loving us, but now we can even see ourselves as sneaking into the avodah of kedusha even though for *normal* yidden it would not be considered kedusha, at all!

We are perhaps the most fortunate segment of humanity, I figure.

=====
=====

Re: Think Good

Posted by Gevura Shebyesod - 19 Nov 2012 22:57

Dov, that is just amazing!

=====
=====

Re: Think Good

Posted by nederman - 20 Nov 2012 00:39

[dov wrote on 19 Nov 2012 22:34:](#)

) that a prime mandate of avodas is "*Kadeish atzm'cha b'mutar lach*". A certain chassidishe sexaholic was complaining to me that he finds no cheifetz in his avodah any more. He feels that this "sobriety uber alles" thing is not even coming *close* to real avodas Hashem. He felt pathetic and a bitter that his program people were telling him to "just make your first priority quitting your masturbation, your sex with hookers and your porn" (he was doing all those). He wanted to be a kadosh already! It was depressing! (He was also a big baby, but I didn't tell him that of course :-X - hey, I love the guy. He's an addict!)

So be"H, I pointed out that Chaza"l say "*Kevan she'odom ovar aveoro v'shonah boh, naa'soh lo k'heter*". Hmm...Na'asah lo k'**heter**. That means that though he is intellectually aware that it is

still forbidden, to his own heart (his practical reality), it is in the category of 'heter'. Naturally, that is the main reason the habit is so hard to stop.

It doesn't take much to see that an addict is an extreme example of *avar v'shono* - ad absurdum, actually. And if it is in the realm of heter to him, then Chaza"l indeed **do** consider it *avoda of Kedusha* for him to stop using his porn, masturbation, and prostitutes. This is plain, for they say "*Kadesh atzm'cho b'mutar loch*". Why *b'mutar loch*? Why not "*b'hamutar*"?!

It's an interesting vort but pretty thin.

Because they clearly meant that this *avodah* of being *mekadesh* ourselves is dependent on what we consider heter on an individual basis.

Only an apostate has individual laws. The rest have the regular Torah. I think an addict is almost an apostate, because he believes that his acting out *_should_* be permitted to him. In other words, G-d is wrong. However since his self-esteem is based on what kind of *tzadik* he is he fools himself into believing that he has no choice. I think this rationalization probably makes him a bit better than an apostate, but G-d knows the truth in the end.

I don't think Chazal were just telling fools to sanctify themselves, I think they were telling everyone.

The idea of sanctifying yourself by withdrawing from what's permitted is separation, *prishus*. A person who thinks he has no choice but to act out can never reach *prishus* because he never reaches *nekius*, as explained by the *Mesillas Yesharim*:

THE IDEA behind the trait of Cleanliness is that a person be completely clean of bad traits and of sins, not only those which are recognized as such, but also those which are rationalized, which, when we look into them honestly, we find to be sanctioned only because of the heart's being still partially afflicted by lust and not entirely free of it, so as to incline us towards a relaxation of standards.

Meaning if you need a neder to be sober, or you need to make the phone call, you are still rationalizing. Once you accept your own reality you no longer need those things.

And this is a different aspect of b'makom sh'ba'alei Teshuvah omdim, ein tzaddikim gemurim y'cholim la'amod. For what is actually considered an *avodah of Kedusha* to this ba'al teshuvah - or in this case, the addict - is completely assur to the tzaddik. He cannot make Kedusha out of it. While the BT can.

As I said above the addict never makes kedusha (by which in this case is meant prishus) because he is not clean yet. Once he is clean of the belief that everything should be the way he wants and that he no choice but to lust, he can then withdraw from sex if he so desires. Now he is working on kedusha.

And though recovery is **not** the same as teshuvah (for recovery is about Derech Eretz), the recovery of an addict from alcohol, heroin, or porn, are all the same in this respect: staying clean for the addict is considered by Chaza"l as *kadesh* atzm'cho even though it is a thing that is indeed pathetic for normal people.

Chazal do call the nazir a kadosh despite the fact that he is not clean, but I think that designation has to do with the fact that he has extra halachos. But a person does not have to be an addict to be a nazir.

So addicts have another things to rejoice over! True, there is nothing we can possibly do to prevent Hashem from loving us, but now we can even see ourselves as sneaking into the avodah of kedusha even though for *normal* yidden it would not be considered kedusha, at all!

We are perhaps the most fortunate segment of humanity, I figure.

No, we are just a bunch of mama's boys who gain no real sustenance from spiritual endeavors but who think that we have to be spiritual to be worthwhile.

=====
=====

Re: Think Good

Posted by ur-a-jew - 20 Nov 2012 01:17

I'm not exactly sure of the point in your post. But I would question one of your premises. I don't have the marei mokom but Reb Yisroel Salanter says that if we where to work on perfecting zehirus before we moved on to zerizus we would never be done. Instead, we have to try and chose a little bit from each middah. So yes we can engage in acts of kedusha even if we have yet to master nekius.

=====

====