

Road 2 Freedom, it all started when I was about 13

Posted by Emes-a-Yid - 23 Nov 2022 13:59

Hi, I want to begin sharing how this all came about and get myself back on track, being vulnerable is hard, but seeing that people like you reading, which is the emes is the only Path that's opened, so without further or do..

I was 13 years old about to take the city bus in 7th grade after school as usual. I normally walk a block to the stop where it will pick me up, and wait about 5-10 minutes. So one afternoon, me and a few friends were there, and all I was doing was listening in and I am telling you I didn't even say anything in the conversation. All I heard was someone saying to the other about "porn", to my knowledge I was just curious to here such a word and didn't know what to make of it. They didn't really say much just those words were spoken as if I was left out of the group and I felt like an idiot not knowing of what it was. So immediately I decided once I get home I will ask google and it will help me find out about what that word is and then I wouldn't be the guy left out. However, once that was put into research I had innocently started my road of Lo-Aleinu. It was just a show then another, and all of a sudden overtime I realized that I had just created a very big secret that no-one knew about, "just me". Even when I turned 15 when people said it again on the way going home, and they asked if I knew anything and with a pause I didn't answer. I was the good kid and from then I realized that no-one would know and that this is something I (the good boy) did. But in reality I was no different then them, and I remember thinking why in the world are they so public about it. I never knew but all that what sayd with me from then was a pile of my worst nightmare that I created.

My cellphone at the time was tagged and thank g-d prevented me to be doing it much more, so the times I would do it, was going to a laptop and seeing such sites. It was so bad that me the good kid would be late during lunch break or so and be late to daven or class. And this happened about 1ce a week. Each time I go in, like I said I was innocent and never planned on it, bit tended to happen that a I get stuck.

Skipping till I was about 18-19, graduated and now in my 1st and 2nd year E'Y beis medrash. I continued failing even in the holy land, which at first I held back because I knew it can't be that I can do such a thing here, (it was my first time there). i then got Tag and then Genteck for specific sites only.

In Short, I kept up the program of SHOVA"VIM and got rewarded and celebrated, one year being 8 weeks and the other 6 weeks, I kept to it and misshaped accidental in my sleep about few times. That feeling of accomplishment and reward was imaginable and indescribable.

Soon after I saw myself keeping like 5 months after, where I was excited, I started doubting myself is this real, there's no way this is real and that's when I realized it can't be true, where I would fail a few more times.

As you can see, I failed and got up, it's hard but you must push and grind and eventually YOU WILL YOURSELF SHTIGHEN MORE!

The next few years I had been in yeshivah where it's impossible to use the internet, so the times I would fail was ben hazmanim, I need a partner for summer to be active so those days were good and the others not good!

Please feel free to comment, I appreciate every feedback!

Hashem has his ways and I want to B'emes get there, I so far deleted an app I was glued to, as in time consuming, but eventually lead me doing something. else not good thanks.

I am now working my way to get back to being fully clean, I have to shteigh in this inyan.

I know that I usually fail only when I have my device opened without a filter, all other times are very mynuute, so I just got to make that stopage at home, I am a bochur with a flip phone, just when I go home since during my breaks I have nothing to do, I then search online either shopping or gaming and then eventually leads to the Lo-Aleinu. I have had some etzah from someone here, which worked but I am not doing those exciting things in a Ra'Giel basis so I mi'mellah fall because I return to my normalcy in those breaks. I need to shtigh on and on, and want to build myself to be a good bachur and hopefully get married without such a issue coming with me. I want to get solved like I did in the past and I know it's possible so B;H with the oilam, I can do this!?

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Re: Road 2 Freedom, it all started when I was about 13
Posted by Vehkam - 19 Mar 2023 05:58

They are both true. We avoid situations in order to maintain our protection but we also work on our relationship so that we don't feel tempted should the situation arise.

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Re: Road 2 Freedom, it all started when I was about 13

Posted by 1084 - 19 Mar 2023 12:40

the quote from R' Noach Weinberg is actually taken from here... here's the whole paragraph.

Instinct never fully leaves us, no matter how disciplined or refined we become. Therefore, we must always be careful to avoid arousing the instinctive desire for physical pleasures. Playing by the edge of an unprotected cliff is always dangerous, and so is spending time in places where our base desires are likely to be stimulated. Some people mistakenly think that the real hero is the one who faces temptation and resists it. In truth, the real hero is the one who avoids temptation in the first place.

The Vilna Gaon once prevailed upon the Dubno Maggid to give him mussar. The Maggid reproached him by saying,

"What's the great kuntz (trick) of sitting here in your room and knowing all of Torah? If you would go out and be among people and still be a gaon, that would be a kuntz!"

The Vilna Gaon replied, "We are not kuntz machers."

We're not here to perform tricks.

We're not meant to put ourselves into difficult situations and then exercise self-control. The point isn't to withstand temptation, but to avoid it, as the Talmud teaches, A person should never put himself to the test (Sanhedrin 107a) Whenever possible, we should avoid a confrontation with the body. Tempting our selves is never productive and always dangerous. Even David HaMelech stumbled when he put himself into a situation of, tempta-

(see Shmuel II 11:2 and Sanhedrin 107a).

Our body's desires are instinctive, fierce, and primal, and therefore the best strategy is to plan ahead and avoid arousing them. Make a list of the places in your life where you are exposed to - Or, worse, tempted by - inappropriate physical stimuli, and make a plan for how you can minimize your exposure to those places and their negative influences.

Excerpt taken from "Constant Connection" - deepening your Emunah through the six constant Mitzvos - R' Noach Weinberg

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It is well known that all the mitzvos that Hashem issued to His holy nation are mitzvos whose challenges a person can withstand, by directing himself to act according to his higher will, which is to fulfill the mitzvos, and to reject his physical desires that may conflict with a mitzvah.

This is with the exception of the mitzvah to abstain from immoral acts, for it is something that man's instinctive nature craves, and this craving practically compels him to engage in them.

The only way for a person to prevent himself from sinning, is by making every effort to distance the two means of approach to immorality; these are: (1) he must avoid immorality with the sense of sight, i.e., he should not look at anything inappropriate; and (2) he must avoid the component of sinful thought, i.e., he must never focus on matters of immorality.

If one does not do both of these things, one cannot rule over this impulse toward immorality and rid himself of it. For as long as he does not distance his sight from seeing immoral things, even if he avoids the component of sinful thought and does not focus on such things, he will not be able to control himself and will not be able to rid himself of the compelling desire.

You can learn this from the incident recorded in the Gemara (Kiddushin 81a) that occurred with Rav Amram, the master among pious men, who, although entirely removed from immorality in terms of his thoughts, **was nevertheless overcome by the component of sight.**

You also see this from the incident with R' Masya ben Charash (Yalkut Shimoni 161), who chose to blind his eyes **out of concern that the urge generated by the sight of [his eyes] would bring him to commit a sin**, even though he was certainly free of the component of immoral thought, as is evident from his actions.

Conversely, even if a person should be free of the component of immoral sight, if he does not also avoid the component of immoral thought, his thoughts will compel him to seek and be driven to the act. You can learn this from the incident related in the Gemara (Avodah Zarah 22b)

regarding a certain idolater who purchased a meat-thigh, carved it, and "cohabited" with it.

It emerges from this that through either of these two things, i.e., seeing tempting sights or engaging in sinful thoughts, **a person will lose his self-control with regard to this matter.**

And it goes without saying that when these two things, seeing tempting sights and thinking sinful thoughts, are joined together, **a person is certainly too weak to fight against his desire**, and will succumb to it. And it certainly goes without saying, that if a person has stretched out his hand and "eaten" even a bit of this forbidden "food," i.e., he has once succumbed to this temptation, with that sinful act, he becomes controlled by his desire, and it is especially difficult for him to avoid immorality again.

Thus, the strategy a person must employ to wage battle against this kind of temptation is composed of **completely avoiding both of these things, immoral sights and immoral thoughts.**

In this way the person can develop the nature not to be driven toward this sin, and he will enable his higher will, which is to comply with Hashem's commandment, to control his lower natural craving for this sin.

This idea, that once one is exposed to this sin, he becomes strongly drawn to it, is the basis for the statement of our Sages], of blessed memory (Berachos 34b), that in the exalted place where penitents stand, even the completely righteous cannot stand; that is, in one sense, those who have sinned and repented are greater than those who have never sinned. This is because the higher will of the completely righteous overcomes the instinctive craving for immorality without a need for intense effort on their part, since they are removed from the experience of immorality, in action as well as in sight or thought. This is not so for those who have sinned and repented, they are forced to constantly fight against their natural craving, which is intensified due to their past sins. For them to conquer their desires requires much greater effort than it does for the completely righteous.

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Posted by Vehkam - 19 Mar 2023 15:18

[1084 wrote on 19 Mar 2023 13:13:](#)

[Vehkam wrote on 19 Mar 2023 05:58:](#)

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i am familiar with the ohr hachaim. everything there reconciles with what i wrote. One should certainly strive for a level of ahavas hashem that will preclude him from following the path of sin if he is tempted. one should also not rely on that ahavas hashem and should always ensure that there are safeguards to avoid temptation. a person should know that he is capable of coming to a level where being alone in a room with an unfiltered computer will not be a major test. that does not mean that he should be foolish in his setting up proper safeguards....

also see The Battle of the Generation page 287

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Re: Road 2 Freedom, it all started when I was about 13
Posted by 1084 - 19 Mar 2023 16:19

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