

The 18 Wheeler

Posted by azivashacheit101 - 14 May 2025 10:46

In this thread I will b"n post from "The 18 Wheeler" and some other relevant 12-Step literature.

I will also post some of my own 2 cents, things that work for me, and some of my very limited ESH (Experience, Strength and Hope).

I would love to hear feedback; all feedback and questions are welcome but please identify yourself first as either a member of SA (or other 12-Step group) or a non-member in order to put things into context.

The 18 Wheeler is found in the back of the SA white book and titled "How I Overcame Lust" it consists of 18 ways that the author (Roy K.) overcame his lust.

To be clear The 18 Wheeler is not SA but tools that go along with SA and come from concepts within the 12-Steps.

If you are someone who really needs SA then The 18-Wheeler will be very limited in how much it can help you.

SA is working the 12-Steps with a sponsor; when done properly and thoroughly it can take months and even years to complete.

The Steps are never really complete and recovering addicts live with Steps 1,3,10,11 and 12 for a lifetime.

SA also involves going to inperson meetings and participating in fellowship.

In person meetings are 1000 times more effective than posting on the GYE forum.

The purpose of this thread is 3 fold.

1) For those who need SA it is to familiarize them with SA concepts and into becoming more comfortable getting to their first meetings.

2) For those who do not need SA, many of the methods posted here can still be helpful getting out of our head and dealing with the lust issue.

3) For those already in SA this thread can serve as a spring board to discuss how we understand and apply SA principles.

All **bolded words** are from 12-Step literature and non-bolded writing are my own opinions and not necessarily consistent with SA principles.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 24 May 2025 18:35

A few comments on the first of **The 18 Wheeler**:

1. The SA bottom line (if act out in this way then you reset your sobriety) is different than GYE's bottom line. GYE includes deliberately watching pornography in its bottom line while SA only includes masturbation (to finish) and sex with others. Of course SA includes *progressive victory over lust* which says we must abstain from all forms of lust from porn to second looks on the street to a few seconds of fantasy. The reason why the SA bottom line doesn't include porn is two fold:

a) If we constantly reset our sobriety especially in the beginning it will be much harder to get into solid sobriety time and get over that early hump of acting out and stopping over and over again.

b) Masturbation releases large quantities dopamine in the brain and is a much more powerful drug (scientifically) than watching some porn. We first get ourselves out of the more potent drugs and then work on the smaller ones. This not to say we advise watching porn in the beginning as we will see in number 2 of **The 18 Wheeler** we need to stop feeding the obsession right away. This is just to say that we don't reset our sobriety for watching porn without masturbation.

2. There is a difference of opinion among SA Old-Timers if we move up our bottom line to include other actions of lust as we progress in sobriety. There are those who say that the bottom line always remains the same, while others assert quite forcefully that we move it up with time. This issue is probably decided for each SA member by his individual sponsor. Roy K., the founder of

SA, reset his sobriety when he was 28 years sober to 18 years due to an action of lust that he took at year 10. He did not reset it at the time that he took the action at year 10 only later. If he would have reset it at year 10 would he have stayed sober? Who knows. Guidance on this is always given by a sponsor.

3. The point of the 12-Steps is not to stop acting out, but work on the reasons behind our acting out. We act out due to a level of insanity, an obsession to the unreal, our inability to deal with our emotions, our defects of character, and a deep spiritual emptiness and hunger. The 12-Steps works on these things and completely remakes the person into a new and better version of himself. The main point of the steps is not to get us sober, but to *keep* us sober and to give us recovery (relief from the problems mentioned above).

4. Do we get sober (for a week, 2, or 3) and then work the steps, or do we work the steps in order to get sober?

Again it depends who you ask, some sponsors will say that you must get some sobriety time under your belt first before starting to work the steps. We do this by going to many meetings, participating in fellowship, making tons of phone calls, using the 18 Wheeler, and in general just "white knuckling" it. Those who are of this opinion believe that it is only possible to properly work the steps when we are not drunk on our drug. Other sponsors will say that you need to work steps one, two, and three *in order to get sober*. These sponsors agree that working the steps while sober proves much more effective, but they hold that the first 3 steps will get us sober in the first place.

**** "White Knuckling" refers to just using force and willpower to stop.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 30 May 2025 12:21

Here is **18 Wheeler** number two, IY"H I will post comments on it in the near future.

2. Stop feeding the obsession. This meant eliminating from what was under my control all printed and visual materials (these days internet) and other symbols of my tyranny. I had to stop feeding my lust by looking around, in my use of television, movies, and music; and by using and listening to the language of lust.

I also had to stop living only and always inside my own head. That's one of the great fringe benefits of going to a lot of meetings. Most of us sexaholics really live on the inside of our heads; we're seldom in the real world.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 04 Jun 2025 15:46

comments on the second of The 18 Wheeler:

1. Many of us think that we will first stop acting on the the big fish such as porn and masturbation and then move on to smaller things such as street lust, YouTube lust and the like. While it's true that stopping the bigger things are much more important, we must realize that taking in any lust whatsoever is still feeding the obsession and making it more and more difficult to remove ourselves from it. We must give up and surrender lust altogether. (we will IY"H discuss surrender later) This does not mean we will never lust again or that taking in a little bit of lust is a reason to just give up and go act out; it means that the more we give up lust and stop taking it in the better and faster we will heal.

2. Living inside our head- This is one of our biggest problems yet very difficult to explain to the one who is still inside his own head. Until we have gotten out of our head for a bit and seen what that felt like, we cannot understand or realize how much we are eating ourselves up on the inside by living inside ourselves. Only after spending some time in SA do we realize how far we have come and how much better, good, and free we feel.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 08 Jun 2025 13:40

Here is the 3rd of **The 18 Wheeler**:

3. Participate in the fellowship of the program. I don't know of anyone who can stay sober and free of the obsession of lust without such a fellowship. I couldn't. *Fellowship* is where the action is, where the magic is, where connection is, where feeling *part of* is.

At first, all I could do was *attend* meetings. Then I followed the suggestion of getting involved in the mechanics of meetings: setting up, cleaning up, holding jobs such as literature chairman, treasurer, or secretary. Getting involved made me feel I could be *part of*, instead of *apart from*-my old nemesis. Later, I would be able to go out for coffee, start meetings with others one-on-one, and begin the painful but necessary process of growing up by coming out.

While what is written here mainly applies to addicts who are members of SA, non-addicts can also use this tool to a lower degree. The next post will IY"H speak to that.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 08 Jun 2025 21:00

SA fellowship is extremely important. While the actual meat and potatoes of the program are the 12 steps, fellowship has many benefits including but not limited to:

- Getting out of our own heads
- Bringing our lust to the light (in other words speaking about it clearly and not hiding "*light kills lust*")
- It helps us get sober
- It helps us stay sober
- It reminds us what acting out did to us when we see newcomers still suffering
- It helps us do the work as a group instead of alone
- It keeps us on top of our game and reminds us to actually work the program
- Sharing our emotional pains and discomforts instead of medicating them with porn and masturbation
- Sharing our defects of character and shortcomings which break the power they have over us
- Keeps us from getting lonely and sinking into despair

- Helps us help others which in turn keeps us sober
- Helps us internalize how insane our acting out is when we hear ourselves speak it out to another

There are many other benefits to participating in the fellowship of the program which makes it a crucial part of recovery.

GYE members who are not addicts (and also the ones who are addicts and did not yet come to the realization that they will not get sober without actually joining SA in person) can still use this tool to a smaller degree. There are many members who read posts on the forum but do not post on it themselves. Those people would greatly benefit if they come out of their shells and actually start posting. You will join the GYE family and feel *a part* of rather than *apart from*. People benefit from posting about their own struggles and also by helping others such as by leaving encouraging comments and giving helpful advice.

Those who are already posting on the forum can benefit to an even greater degree by posting in other ways. If you mainly post your own struggles (both lustful and in general) continue doing that but also consider starting to help others by leaving encouraging comments, thank yous and karma plusing. Those who are mostly helping others will benefit greatly by starting to post about their own struggles and bringing it to the light. Don't only post about sexual struggles, but also all emotional and life struggles which lead us to act out.

Many people on GYE privately exchange phone numbers and speak on the phone on a regular basis. Those who are really serious about changing their behavior should really consider doing so. (You won't die from risking your anonymity.) Privately message those who have posted many times on the forum and gained a bit of your trust and start making phone calls. Phone calls are a complete game changer and the benefits are enormous!

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Re: The 18 Wheeler

Posted by jonatrosse1024 - 11 Jun 2025 06:01

Hey.

My name is Jonathan R. Long time SAer and very new to GYE.

Thank you for sharing this content with everyone on this forum.

I hope everyone gets a chance to read these posts.

Take care.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 11 Jun 2025 14:07

The next two of the 18 Wheeler are #4 Powerlessness and #5 Surrender. Both of these are the bedrock of SA and we will spend a considerable amount of time on each of them. We will start with Powerlessness, which is really step 1 (**We admitted that we were powerless over lust — that our lives had become unmanageable**), and will include Step 1 as brought in The 12&12 and the White Book.

Afterwards I will IY"H share some of my own comments and limited ESH (experience, strength, and hope) on the subject. We will then get involved in the concept of unmanageability which is the second half of step 1. Finally, for all of us nudnicks (myself included) we will discuss a why admitting powerlessness can still be compatible with the concept of bechirah.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 11 Jun 2025 14:22

Here is the fourth of the **18 Wheeler**:

4. Admit powerlessness. At the very beginning, all I could do when the compulsion struck was cry out, "I'm powerless; please help me!" Sometimes a hundred times a day. Powerlessness was the most beautiful word in the world to me then as I was coming to experience the First Step at depth. It still is. Later I would discover that I was really powerless over *me*.

The more I had fought lust before, the more it fought back; all my willpower seemed to empower lust rather than hold it in check. Reading Step One in the *Twelve and Twelve* helped me see that my powerlessness was the "firm bedrock upon which happy and purposeful lives may be built" (p. 21) I finally stopped trying to stop. Only by admitting lust's power over me to others in the fellowship could I receive power over my lust.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 15 Jun 2025 13:06

From Step One in the **12&12**, remember this book was written about alcohol but w can just replace the word alcohol with lust.

STEP ONE

“We admitted we were powerless over alcohol (lust)—that our lives had become unmanageable.”

Who cares to admit complete defeat? Practically no one, of course. Every natural instinct cries out against the idea of personal powerlessness. It is truly awful to admit that, glass in hand, we have warped our minds into such an obsession for destructive drinking that only an act of providence can remove it from us.

No other kind of bankruptcy is like this one. Alcohol, now become the rapacious creditor, bleeds us of all self-sufficiency and all will to resist its demands, Once this stark fact is accepted, our bankruptcy as going human concerns is complete.

But upon entering A.A. we soon take quite another view of this absolute humiliation. We perceive that only through utter defeat are we able to take our first steps toward liberation and strength. Our admissions of personal powerlessness finally turn out to be firm bedrock upon which happy and purposeful lives may be built.

We know that little good can come to any alcoholic who joins A.A. unless he has first accepted his devastating weakness and all its consequences. Until he so humbles himself, his sobriety -if any- will be precarious. Of real happiness he will find none at all. Proved beyond doubt by an immense experience, this is one of the facts of A.A. life. The principle that we shall find no enduring strength until we first admit complete defeat is

the main taproot from which our whole Society has sprung and flowered.

When first challenged to admit defeat, most of us revolted. We had approached A.A. expecting to be taught self-confidence. Then we had been told that so far as alcohol is concerned, self-confidence was no good whatever; in fact, it was a total liability. Our sponsors declared that we were the victims of a mental obsession so subtly powerful that no amount of human willpower could break it. There was, they said, no such thing as the personal conquest of this compulsion by the unaided will. Relentlessly deepening our dilemma, our sponsors pointed out our increasing sensitivity to alcohol—an allergy, they called it. The tyrant alcohol wielded a double-edged sword over us: first we were smitten by an insane urge that condemned us to go on drinking, and then by an allergy of the body that insured we would ultimately destroy ourselves in the process. Few indeed were those who, so assailed, had ever won through in singlehanded combat. It was a statistical fact that alcoholics almost never recovered on their own resources. And this had been true, apparently, ever since man had first crushed grapes.

In A.A.'s pioneering time, none but the most desperate cases could swallow and digest this unpalatable truth. Even these “last-gaspers” often had difficulty in realizing how hopeless they actually were. But a few did, and when these laid hold of A.A. principles with all the fervor with which the drowning seize life preservers, they almost invariably got well. That is why the first edition of the book “Alcoholics Anonymous,” published when our membership was small, dealt with low-bottom cases only. Many less desperate alcoholics tried A.A., but did not succeed because they could not make the admission of hopelessness.

It is a tremendous satisfaction to record that in the following years this changed. Alcoholics who still had their health, their families, their jobs, and even two cars in the garage, began to recognize their alcoholism. As this trend grew, they were joined by young people who were scarcely more than potential alcoholics. They were spared that last ten or fifteen years of literal hell the rest of us had gone through. Since Step One requires an admission that our lives have become unmanageable, how could people such as these take this Step?

It was obviously necessary to raise the bottom the rest of us had hit to the point where it would hit them. By going back in our own drinking histories, we could show that years before we realized it we were out of control, that our drinking even then was no mere habit, that it was indeed the beginning of a fatal progression. To the doubters we could say, “Perhaps you're not an alcoholic after all. Why don't you try some more controlled drinking, bearing in mind meanwhile what we have told you about alcoholism?” This attitude brought immediate and practical results. It was then discovered that when one

alcoholic had planted in the mind of another the true nature of his malady, that person could never be the same again. Following every spree, he would say to himself, "Maybe those A.A.'s were right . . ." After a few such experiences, often years before the onset of extreme difficulties, he would return to us convinced. He had hit bottom as truly as any of us. John Barleycorn himself had become our best advocate.

Why all this insistence that every A.A. must hit bottom first? The answer is that few people will sincerely try to practice the A.A. program unless they have hit bottom. For practicing A.A.'s remaining eleven Steps means the adoption of attitudes and actions that almost no alcoholic who is still drinking can dream of taking. Who wishes to be rigorously honest and tolerant? Who wants to confess his faults to another and make restitution for harm done? Who cares anything about a Higher Power, let alone meditation and prayer? Who wants to sacrifice time and energy in trying to carry A.A.'s message to the next sufferer? No, the average alcoholic, self-centered in the extreme, doesn't care for this prospect—unless he has to do these things in order to stay alive himself.

Under the lash of alcoholism, we are driven to A.A., and there we discover the fatal nature of our situation. Then, and only then, do we become as open-minded to conviction and as willing to listen as the dying can be. We stand ready to do anything which will lift the merciless obsession from us.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 21 Jun 2025 18:34

Comments on Step one in **The 12&12:**

1: "**We have warped our minds into such an obsession for destructive drinking that only an act of providence can remove it from us.**"

Maybe I'm being over medayik, but notice how it doesn't say here that we need an act of providence to get us not to act out, but it says we need an act of providence to remove our **obsession** towards drinking (lusting). We will IY"H examine this more later, but this may be one of many mehalchim in dealing with the bechira question. Almost all old-timers agree that it is possible to white-knuckle it and not act out at least some of the time for at the very least some addicts. To argue on such a point would be stupid and against what is quite obviously demonstrated by the many addicts who get periods of sobriety by sheer force and will power.

One of the points of powerlessness (aside from we cannot control and enjoy which we will IY"H get to later) is that we have this insane obsession to lust and we are sick in the head. Even if we manage to stop by killing ourselves with self-determination, we will be far from healed, will never be happy, joyous, & free, and will almost for sure end up acting out again. We will still be obsessed with lust and walk on a constant tightrope of maybe turning back to our drug. We would never learn how to deal with our emotions and spiritual emptiness and will end up living a painful and sick life. Rabbi Twerski ZTZ"L writes extensively about the concept of a "dry drunk", this is someone who is dry and stopped acting out, but has not worked a program and is therefore still sick and suffering.

2: "Only an act of providence can remove it from us."

There are different ways of viewing and understanding the concept of an act of providence removing our lust from us, and there are legitimate ways to view it no matter what our hashkafic beliefs are.

Before addressing that, It may be wise to mention the difference between the "Bill W. experience" and the spiritual experience mentioned in 'Appendix 2' of the Big Book. Bill W, co-founder of A.A. and author of The Big Book, recovered from alcoholism in what we may refer to as a "sudden spiritual experience". In his story, written as chapter 1 of the Big Book, Bill relates how a friend and former alcoholic visited him and related how he recovered by accepting and practicing a new spiritual way of life. He laid down what was an early version of the 12-Step Program in a conversation that lasted a few hours. Over the course of the conversation Bill was convinced and had a sudden complete change of attitude, outlook on life and personality. He instantly grabbed hold of this new way of life and didn't let go until the day he died, thereby having what we call a sudden spiritual experience. Many of the original AAs had similar recovery stories.

In the back of The Big Book, in Appendix 2, it describes how while this may be the pathway of some it is a far cry from everyone's experience. Many and maybe most addicts have a slow and gradual recovery and that's totally fine and legitimate. In fact I could be wrong, but it seems to me that in SA it is much less common to have a Bill W experience than it is in AA. Most SAers it seems, have a slow and gradual spiritual experience. The reasons for this are irrelevant, but I believe one reason is because for us it is much more difficult to get away from our drug than it is for alcoholics.

For us, each time we take a second look on the street or fantasize for even a few seconds too long, we are like the alcoholic who holds a bottle of booze in his hand and sniffs & inhales the aroma. He may not be drinking but it's damn hard to get sober that way. If we lust a bit more, we

are like an alcoholic who swishes some bourbon around in his mouth and then spits it out. A bit more lust and we are just like the alcoholic drinking beer. We may not be formally acting out but the more actions of lust that we take the slower our recovery will be.

Now back to "**only an act of providence can remove it from us**", there are a few ways to understand this and some views will be more palatable to each individual addict than others. There is room for everyone in SA, take whatever works for you. I am posting the following opinions and experience of mine only for people who are bothered by this; if it doesn't bother you it's probably better to skip it.

- 1) G-d comes in with a purely unnatural miracle and removes the lust from us as soon as we turn to him.
- 2) When we turn to G-d, trust him and ask him for help he will come and expel the obsession from us-basic tefillah and bitachon like anything else.
- 3) The way Hashem is noheig with the world is that when we turn to him and give our lives over to his care he will come in save us from our lust.
- 4) The way Hashem created the world is that when we honestly turn to him and work on our defects of character, naturally the obsession for lust leaves us. (We don't need a special hashgachah more than everyone else like in ways 1&3.)
- 5) There is another thought process, I don't want to post it lest it confuse people, but if you're bothered by this you can PM me.

The Big Book constantly seems to imply that view #1 is the inner workings of the 12-Steps. It's also a possibility to easily fit understanding #2 into the pashut reading of the book. Here's the problem, yiddishkiet never guarantees that Hashem will perform miracles for each of us or that he will answer our teffilos. Step 2 requires only to believe that Hashem *could* restore us to sanity so that's not an issue. The problem is in the beginning of chapter 5 it is clear that part of the program is to believe "That G-d could and **would** if he were sought."

There is a famous machlokes if we can have enough bitachon and therefore receive or cause to happen whatever we are having bitachon on. This is a machlokes which goes into the basic understanding of what exactly bitachon is and is way beyond the scope of this post. The point is even according to R' Yisroel Salanter and the Mussar movement that "if we have enough bitachon it will happen", this would require extremely high levels of bitachon which none of us can ever dream of obtaining.

I personally struggled greatly with this question in my early days in program, on the one hand I see it working for millions of people across all 12-step programs on the other where is there a guarantee that Hashem will perform this miracle for us? Eventually I discussed this with a sober member who confirmed for me that understanding #4 is absolutely legitimate and therefore I should have no problems. (There is another huge question but I think it's better not to discuss it here anyone can PM me if they have any Qs). I believe in Hashem like anyone else therefore I can turn to him with mehelech #2 with tefillah and bitachon, but my assurance that it will happen that "G-d could and would if he were sought" comes from understanding #4 and the fact that it has clearly worked for millions of people.

I'm writing this to share my experience, because I struggled greatly with these questions in the beginning. Hearing from some old-timers that there is no need to deal with a few legitimate questions did not work for me. When I was able to discuss it with other old-timers and work out answers to my concerns, I had no more problem with these things. The reason why I needed answers, I was told by the first set of old-timers, was my sense of control and I just needed to let go. The problem was it simply wasn't true, my need for answers is because included in getting honest and sober was not replacing one lie of addiction with another lie of SA. Until I could work through a few simple questions I was still living a lie and could not recover. I was not getting honest with myself, but covering things up by working a program that I did not really believe in. Letting it go just meant "don't think about it" I was still living a lie.

The 12-Steps specifically are built not to be theology and works even if you "choose your own conception of G-d" if that's true it will for sure work with yiddishkiet. I do not have to change yiddishkiet and machshava to fit SA; SA fits into yiddishkiet. The Big Book spends a lot of time in the chapter "We Agnostics" explaining how 12-Steps can work for anyone with any belief system; that seems to tell me that it's absolutely legitimate to fit it into yiddishe machshavah which is our belief system. Why some frum SA old-timers fly off the rails when topics like this are brought to light is beyond me, although I have no doubt that their motives are pure. Luckily I have other 12-Step old timers who I can follow.

This is my experience and all I can share. I recognize that if certain old-timers would see this post, they would eat their hats, but I have other old-timers who I am following and that's what works for me. I'm sure there are 12-stepsers on this forum who will read this and venomously disagree; please post a response, a variety of viewpoints is good for everyone.

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Re: The 18 Wheeler

Posted by jonatrosse1024 - 25 Jun 2025 12:22

Hey! **Thank you** so much for sharing this! You're knowledge of the steps is vast and long time SAers like me appreciate you.

Keep sharing for there are some who will read this and also agree with what you share.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 25 Jun 2025 16:17

Here is Step One as brought in The White Book:

Step One

"We admitted that we were powerless over lust--

that our lives had become unmanageable."

"I GIVE UP!" It may have come with a loud cry or in a moment of quiet resignation, but the time came when we knew the jig was up. We had been arrested-stopped in our tracks-but we had done it to ourselves. If surrender came only from without, it never "took."
When we surrendered out of our own enlightened self-interest, it became the magic key that opened the prison door and set us free.

Arrest and surrender in order to be set free-what a paradox! But it was our self-proclaimed freedom that had been killing us, and we began to see that without limits we would destroy ourselves. But we were powerless to limit ourselves, and the more we indulged, the more unmanageable our lives became. Each lustful act or fantasy became another powerful ray penetrating the nucleus of our psyches and loosening the forces that held us together. Thus, in time we came to the growing realization that we were losing control. It was to this truth that we surrendered-the truth about ourselves.

"Something's WRONG with me, and I can't fix it!"

Awareness of the unmanageability of our lives was not apparent to us at first. But as we recovered from shock and spiritual blindness, we began to see how we were unable to function without lust, negative attitudes, and dependencies holding our lives together. Reaching the point of utter despair did not always come right away; it came to some of us only after we had been in the fellowship for awhile. The full effect of Step One seems to come gradually or in stages, with the unfolding realization of our unsoundness. It is out of this inner honesty with ourselves that the feelings of hope and forgiveness flow.

We were free to see and admit what we really were inside because we were finally free from having to act out what we were.

How long and how cleverly we had defended our right to wrong ourselves and others, and how long we denied there

was any wrong at all! But every wrong attitude and act stored up its own punishment against us from within, until finally, the cumulative weight of our wrongs brought us to our knees.

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Re: The 18 Wheeler

Posted by azivashacheit101 - 30 Jun 2025 19:06

In this next post(s) I will share what powerlessness means to me in my own (very limited) experience. To me powerlessness takes on multiple forms and I will try to express and explain some of them.

1: Powerlessness means I cannot control and enjoy lust. Once begin lusting the phenomenon of craving begins, I become insane, and it gets immeasurably more difficult to stop.

2: This addiction progresses and progresses until it kills me over time either physically or emotionally and spiritually.

3: Whatever I have tried previously to stop has not worked, I have tried to stop in a million and one ways and none of it worked -lust has defeated me.

4: when I start to act out I end up doing absolutely insane and crazy things that I would never dream of doing when I am in a sound state of mind.

5: when I start to act out I end up thinking and fantasizing about absolutely insane and crazy things that I would never dream of when I am clear minded.

6: I am powerless over the underlying insanity (the disease itself) which causes me to be like this.

7: I am powerless of the void and spiritual emptiness that I feel inside of myself which causes me to act out.

8: I am powerless over the fact that in my mind very often every day normal and regular situations, people, places, things and ideas somehow turns into a sex fantasy.

9: I am powerless to fight lust because when I fight it I lose; my only options is surrender.

10: I am powerless to fight lust because fighting lust and trying to beat it many times is really part of the game. It's part of the tease, the forbidden and the unreal. The fighting just feeds it further.

11: I am powerless over the dishonesty with myself regarding the nature of my acting out.

12: I am powerless over the fact that this disease progresses over time, my acting out gets worse and worse and I need more and more to get a hit.

13: I know it will kill me yet I still will do it and act out if I don't work a spiritual program.

14: As soon as I start conciously taking in lust my prioraties change completely, I want nothing to do with anyone unless it will help me further my lust.

15:

To be continued..... and I plan to add explanations to each one

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