

From a deep pit to a tall roof

Posted by qi - 05 May 2013 15:38

Hello all,

I'm in my late 20s and have been masturbating since I was 12. By the time I found out it was wrong I was so used to it I couldn't stop. I saw lots of pornographic pictures online but wasn't addicted until I discovered pornographic videos. I tried hundreds of times to stop but when the inevitable fall happened I despaired of ever fully recovering. That changed about a year ago when I started really trying to stop and when I fell I got right back up.

However, I'm far from recovered. The longest I've gone is 40 days with no P or M. I found GYE a few weeks ago and joined last week. I think it's fantastic that we have a frum site on this. And, it's much better organised than goyishe equivalents.

So here I am trying to kick the habit of a lifetime for a lifetime. I'm interested in the 12 steps although I don't fully understand how they work. But here goes:

Hi, my name's Qi and I'm a porn addict. Porn has damaged my life considerably. It affected my school work when I stayed up till 2 am looking at it. It affected my learning when I needed to leave mid seder to M. It affected my shidduchim in a profound way. It made me depressed when shidduchim were hard. It affected my shteiging because nothing else matters compared to this. It affected my moods. It affected my relationship with my family. It affected my relationship with HKBH.

When I first found out it was wrong I still didn't know how bad it was. I'm ashamed to admit this but I actually masturbated on Yom Kippur once. HKBH please have mercy on me and forgive me.

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Re: From a deep pit to a tall roof

Posted by Joenoahide - 11 Mar 2014 23:46

When I'm on a tall roof i tend to push people away because I become supper cocky, and I tend to think im better than others. Plus I get very tensed to the point where people want to tell me to

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Re: From a deep pit to a tall roof
Fu** off. Its not fun having everyone be intimidated, but man is the confidence enjoyable,,
Posted by Dr.Watson - 19 Mar 2014 02:12

Sometimes I think that everything in my life depends on staying sober. A few times I've had hard mornings and I nearly fell but I worked the program and somehow I didn't. Then in the afternoon something good happened unexpectedly.

I don't want it to be true the other way round too, but this morning I started slipping. I'm not sure if I would have fallen had nothing happened, but something did. Mid-slip my wife called me and delivered bad news that had just happened.

I felt so guilty and felt that it was my fault it happened because I wasn't staying sober so I said a kepitel tehillim. Then, from nowhere I thought I should say vidduy. I used to say viduy a lot but stopped since I always found it harder to stay sober afterwards. But this time I said viduy. Suddenly, as if from nothing I burst out crying and I thought of all the stupid things I've done in this area and how many bad things I've caused. I just cried for ages. I have no idea if this is a good thing or a bad thing. I am sure that I'm now more at risk of falling and I have to be extra careful.

I'm doing step 1, writing out my addiction history. I'm 7 pages in and there's still lots to go. By rough calculation I've masturbated over 6,000 times. Even I'm quite shocked by that. I may well have spent 6,000 hours watching porn too, although that's harder for me to calculate, but that's basically enough time to learn all of shas twice.

And oy the stupid things I've done! I recognise the insanity of it now. No person in their right mind would put themselves in such situations. In a way I'm exceptionally lucky that I've never been caught. But looking back I can barely believe that I did some of the things. Wow, it's been an eye-opener.

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Re: From a deep pit to a tall roof
Posted by Dr.Watson - 21 Mar 2014 12:47

At an SA meeting last night someone said something so brilliant I just had to come on and share it. He said:

"I'm either in the solution or I'm in the problem."

Wow! That's so brilliant.

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Re: From a deep pit to a tall roof
Posted by Dr.Watson - 21 Mar 2014 18:58

B"H still sober since last Monday.

I'm getting the usual thoughts. "I just want to be on day 90 already! Why does time move so slow?" Followed by "I don't know how much longer I can keep this up for."

"One day at a time" is both helpful and irritating at the same time!

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Re: From a deep pit to a tall roof
Posted by Dov - 23 Mar 2014 10:31

Yeah, and *reality* is certainly both helpful and irritating at the same time, too. 100% agreed, man.

Sober today, too, by Hashem's Grace (Chessed, most call it).

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Re: From a deep pit to a tall roof
Posted by cordnoy - 23 Mar 2014 22:03

Great to hear, but why is 90 even in the equation?

When people say "one day at a time," they don't even mean, "one day."

They are saying simply: When a situation arises, do the right thing!

They are not saying to think about that situation beforehand.

Yes, if you must remove triggers, do the best you can beforehand, but don't focus on it.

We just wanna make the correct decision once!

b'hatzlachah

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Re: From a deep pit to a tall roof
Posted by shivisi - 23 Mar 2014 22:24

[Dr. Watson wrote:](#)

Why I want to recover:

Just change work out for 30 minutes for not fallen for one week.

I fell again today, but less than last month:

docs.google.com/spreadsheet/ccc?key=0Aih3MiAjSuHTdDliYi1VX056T3I2LUNhOHQwcktMSVE&usp=sharing

CAN A MODERATOR OR SOME1 REMOVE THE BOTTOM HALF OF THE PHOTOGRAPH

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Re: From a deep pit to a tall roof
Posted by Dov - 23 Mar 2014 23:56

Wow, I missed that one, thanks for requoting it so that I saw the picture! And thank G-d the lower half does not bother me enough. I can just not look at it if I do not want to. Yes, there are hairy and fat-bellied people like I am and there is still hope for us.

Is it something else? Don't be afraid. Just say it. After all, aren't we all anonymous - even to each other - here? There can't possibly be any shame here, cuz nobody here knows who you are, so just say what it's about, man.

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Re: From a deep pit to a tall roof
PLEASEEEEEEASE???
Posted by Dr. Watson - 24 Mar 2014 00:13

Sorry Shivisi, it never occurred to me that someone would find that picture problematic. Deleted.

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Re: From a deep pit to a tall roof

Posted by kilochalu - 24 Mar 2014 02:31

hama'avir al midosav ma'avirin memenu al kol psha'av

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Re: From a deep pit to a tall roof

Posted by shivisi - 25 Mar 2014 22:23

Thank you very much.

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Re: From a deep pit to a tall roof

Posted by Dov - 26 Mar 2014 03:22

Thanks for that post, kilochalu. I need some of that. Please pray for me to do that more with Hashems help if you don't mind, seriously.

And BTW, regarding the beautiful Chaza"l u quoted. '*Ma'avir al midosav*' means one thing, to me: **Surrender**. Also known as Mesiras nefesh. Surrenderring to His Will, right now in this thing that's happening or not happening. *Mesiras* - means giving over, surrendering it over to another [look it up 'surrender' in a dictionary :)], and *Nefesh* - means my wants ['nefesh' means personal preference, as in "im yeish es nafshechem," "nafsheinu kotza b'lechem haklokeil," and many other references in the Torah]. Surrendering my pride, honor, fear, expectations, or whatever I am feeling desperate to *hang onto* or *get* at that moment is what I can be ma'avir on. They are my middos, or measures of self. And most often they are not evil in any way. But I agree with the AA's that they block G-d in me for they are ego.

), I 'd like to... Thanks:

The gemora in Brachos has a drosha to explain the place of saying brachos before we eat. There are two pesukim: One says the earth and all in it belongs to Hashem - the other says the heavens belong to G-d, but the earth is given over to people. A contradiction.

It answers that the first posuk is "*before* a brocha" and the second is "*after* a brocha". The brocha makes the food change from being G-d's, to belonging to the person.

If I can just darshen a thingy that is near and dear to me (nafshi!

Now I ask you, what exactly happens in the formula of a brocha that *accomplishes* that for a yid (or maybe even a gentile?)? And furthermore, isn't it sad? Here we could be eating food that so much more holy. It's G-d's! And yet, He wants us to make a brocha first, then it is no longer His, but ours - and only then can we eat it. If it is now ours it is certainly of less kedusha now. C'mon, is He stingy?

So let's see: Does the brocha say anything about *gratitude*? No, it does not. "Boruch atoh" clearly does not mean 'thank you'. Does it ask for *permission* at all? Not really. It is very focused on one simple thing: It declares that this stuff is made by G-d.

But so what? What is so important about the fact that He made it? And secondly, didn't we plant it, harvest it, and even bake it, too (as in baking bread, which we then say He "brings forth out of the ground" (really now?!)? Don't we get *some* credit? Why pretend we really did nothing at all and just ignore *our* part in the food's existence in the form it's present form?

I propose that the brocha says one thing, and that thing changes it all. It says: You, G-d made the stuff this is made of - so it is your property. "Konei hakol" means the buyer/owner of everything. He made it, so it is *intrinsically* His (just as much as we are). When we make a table,

it does not *need* us to continue to exist, at all, because we did not make it. We just *formed* it. So we do not have a natural relationship with it, either. And that is all a brocha is saying. No 'please' and no 'thank You'.

But why does that change ownership and allow us to 'have' it? Especially given that *here we are, saying it is **not** ours!?* And if even we are as much His as are the food - what does us 'having' it really mean? Mah sh'konoh eved kono rabbo, no?

The answer that I like best is Hashem's gift to us in the beautiful 3rd step:

We **can** give everything (or at least *some* things) to Him. Whether it's all His, or not, does not really matter. This is not a religious, ritual, or philosophical issue. It's all and only about what we accept. If we agree to start giving our lives to Him and His (always and only) loving care - then we truly have our own lives. If we do not, then we are just struggling with Him for power and control...and we always lose, whether we are addicts, or not. Nothing is then really ours. Rather, we belong to **it**.

But is this this Practical? Yes.

Practically speaking, this is very, very simple. See, I like my morning coffee with the right amount of cocoa, milk, and coffee. The proportions have to be right, otherwise I do not really like it. And that's all fine. G-d loves me, and I assume it is usually His Will for me to have a nice cup the way I like it. Seriously.

But what if I make my beloved concoction with great care...and trip, spilling it all on my way to the car?

Oy, I have no time to make another one or will be late to work. It's gone.

What is my immediate, inner reaction? I am not asking how I react with people watching. This is a purely leiv yodeya moras nafsho kind of question.

Now, if I am working step 3, I am growing in the direction of reacting by saying - and feeling - that it was not my cup of coffee to begin with. It was G-d's property that He likes to allow me to take every morning - but not this morning, for some reason. And truly doing that is very, very hard. It is rare and precious. And it is, was, and always will be the very basis of every gentile or Jew working the program in AA, NA, SA, etc.

As a sexholic in recovery, I find brachos such a 3rd step gift! Every time I say a brocha on that cup of coffee, beer, cold milk, or whatever - I admit this very cup in my hand never was and never will be mine - *so now I have the capacity to truly have it!* Meaning: I am now free from my own bondage to self. If the cup falls I will miss drinking it - but it ends there. The loss will not anger me, for I know and accept that it is not mine and was never mine to have. This is a different way of living, and is not specifically Jewish, at all.

If I do feel angry about it when it falls, then it proves to me that I am not saying a brocha, and the food is not really given to me in the first place! The proof is in how I react in my heart *in the moment* when I lose things, R"l: when my wife does not want to have sex with me tonight; when the kids keep me up and I can't get the sleep I was sure was mine to have; when the boss at work is mean to me or someone doesn't give me the respect that I felt was due me; when I realize I have less money than other guys do, etc. Feeling sad about it is normal and healthy - but do I feel a twinge (or more than a twinge) of anger, fear, resentment, do I get edgy with people afterward? Does it hurt badly when I lose it? Do I say "%#@ \$" under my breath when the light turns red?

If it does, then my 3rd step is lacking.

And that is the way we are! Growing people who are still imperfect, fearful, prideful, and selfish. But **growing**. And it seems that's all we need to do - if we have any hope at all to remain sober.

I use brachos this way, though it is not easy, and it helps me in staying sober one day at a time.

I love brachos!

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Re: From a deep pit to a tall roof

Posted by shivisi - 26 Mar 2014 11:19

Dov Said:

I admit this very cup in my hand **never was and never will be mine** - so now I have the capacity to truly have it! Meaning: I am now free from my own bondage to self. If the cup falls I will miss drinking it - but it ends there. The loss will not anger me, for **I know and accept that it is not mine and was never mine to have**. This is a different way of living, and is not specifically Jewish, at all.

Shivisi Responds:

Thank you Dov for a truly beautiful insight!

As a supplement to your vort, I would like to quote what my father would often say [and which I continue to pass on to others] when we arrived at a bus stop only to realize that "our bus" had just pulled out, leaving us to wait for the next bus. If we expressed displeasure, my father would say, "if a bus of a different line had just left would you also feel bad?, of course not! Because 'it's not your bus!' so too, you must realize that if Hasgocho caused that bus to leave without us, then "'it's simply '**not our bus**'!!

Dov Said:

If I do feel angry about it when it falls, then it proves to me that I am not saying a brocha, and the food is not really given to me in the first place!

The proof is in **how I react in my heart** in the moment when I lose things, R"l: when my wife does not want to have sex with me tonight; when the kids keep me up and I can't get the sleep I was sure was mine to have; when the boss at work is mean to me or someone doesn't give me the respect that I felt was due me; when I realize I have less money than other guys do, etc. Feeling sad about it is normal and healthy - but **do I feel a twinge (or more than a twinge) of anger, fear, resentment**, do I get edgy with people afterward? Does it hurt badly when I lose it? **Do I say "%#@\$!" under my breath** when the light turns red?

Shivisi Responds:

And in extension to this, I'll relate a story I heard from Rav Shimshon Pincus zatzal which happened to him:

He was scheduled to travel from Ofakim to Tel Aviv (about an hour ride) for an important appointment. When he was ready to leave Ofakim, a family member pointed out to him that it was already quite late and by the time he would reach Tel Aviv he would miss his appointment time, so there was no point in making the trip. (The situation obviously was that he must come on time or not at all).

Upon hearing this R' Shimshon sighed with disappointment, and said "oy, chaval".

Later that day, a student who had known of the Rav's cancelled plans related to him that he heard on the news that there had been a "cheifetz chashud" (bomb scare) at the office building where R' Pincus had intended to go, and they had locked down the building and kept everyone outside for 2 hours. By the time all was cleared, it was closing time and all those who had waited were sent away. "So", said the student, "Hashem has saved the Rav from traveling for nothing by delaying his departure until it was too late to make the trip". R' Shimshon thanked the student profusely for relating the news, and relieving him of his disappointment.

After the student left, the Rav's family noticed that he was upset about something. When asked for an explanation he replied "I feel bad that just because 'Shimshon' didn't have enough emuna that '*kol ma d'ovid rachmono l'tav ovid*' (all which Hashem does is for good), until Hashem had to show it to me clearly through the 'cheifetz chashud', it had caused all those other people who were there to suffer."

I never stop being amazed at this story. Now how's THAT for "lack of" Emuna???

And this comes from R' Shimshon Pincus, who once said to a group of students "I just love to eat meat!" When they expressed surprise at a person of his caliber making such an exclamation, he explained: "whenever I eat meat, I know that for the next 6 hours, Hashem's will controls what I should eat. I can't have a coffee with milk, I can't eat bread with butter etc. etc. I just LOVE the feeling of being controlled by Hashem's will!

Thanks again for the inspiration. (p.s. all of it).

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Re: From a deep pit to a tall roof
Posted by kilochalu - 28 Mar 2014 05:17

[Dov wrote:](#)

Thanks for that post, kilochalu. I need some of that. Please pray for me to do that more with Hashems help if you don't mind, seriously.

thanks for the beautiful emmese shtikel

i only meant to commend the dr. for backing off where he had every right to stick up for himself,

i did not mean to give you tochacha, i am definitely not in a position for that, but i will daven a tfilas hedyot that we should all be zoche to practice opportunities to surrender to Hashem, as you already do for the many silly posts that you do pass on w/o being mehaneh us with your precious comments

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