

Solutions for Tonight

Posted by waydown - 16 Aug 2015 22:06

Guys I need some ideas how to overcome my yetzer for tonite. As I have posted before I normally fall asleep via J/O. And if I wake up in middle of the nite I'll do it again. Any ideas how not to? So far for starteres read something clean before sleeping.

I will be on only for another hour or two. I do not want log in to the internet once I get home from shul even if its just for GYE. Its just too dangerous. Thus the urgency

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Re: Solutions for Tonight

Posted by MBJ - 26 Nov 2015 07:42

Can I just say that this whle time I thought you meant a metaphorical itch, not a real itch. I am itchy all the time, but not because I am horny, it is a sweaty place that is prone to skin problems, at least for me. It is true if I spend too much time down there I may get other ideas. But associating physical itchiness with arousal is new to me. Perhaps you do have a skin condition.

As for the 90 days, I see it as a chance to remove the repetitive processes that we have done for so many years and replace them with healthy ones. Not about stopping addiction for an addict, more about getting into good habbits.

As for the wife being the outlet and undermining the 90 days, I can't speak to that, I just didn't have sex with my wife. But that is another story.

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Re: Solutions for Tonight

Posted by waydown - 26 Nov 2015 17:34

MBJ,

So after speaking to many helpful guys on GYE here is how I will define the "itch". No its not skin like condition. Rather its an inner craving for an orgasim that's strongly felt in the Asu Makom. Its so strong sometimes that if you told me OK you can have that orgasim via fantstzing about a wall I would grab that opportunity as well. I wanted to argue that therefore, its not simply lust. But its a silly argument. Orgasim and lust is one in the same. You can't separate the two. An orgasm is the climax of lust. So I can argue OK I just need that climax I don't need the whole lead up. Its true some people feel the need for that lead up and I don't. I don't feel such a strong urge to watch porn as much as to climax. So its like a shikkur who doesn't care what kind of bozz he drinks. He just needs to get drunk. But at the end of the day that is lust. The creature of masterbation is to cliamax after lusting.

I hope I make sense to you all.

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Re: Solutions for Tonight

Posted by MBJ - 26 Nov 2015 18:47

Thank you. I hear you, for me porn was just a way of getting to my release, I didn't enjoy it for its own sake. (Not that that makes it any better.) I remember I used to have times when my hands would literally start shaking because I wanted to masturbate so badly. They just wanted to go down there. I still feel like that sometimes. B"H, it never became part of my sleep ritual like you are dealing with.

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Re: Solutions for Tonight

Posted by Hashivalisesonyishecho - 27 Nov 2015 17:20

[MBJ wrote:](#)

Thank you. I hear you, for me porn was just a way of getting to my release, I didn't enjoy it for its own sake. (Not that that makes it any better.) I remember I used to have times when my hands would literally start shaking because I wanted to masturbate so badly. They just wanted to go down there. I still feel like that sometimes. B"H, it never became part of my sleep ritual like you are dealing with.

In connection to the 'itch'

Ramba"m

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And I saw in the Big Book

Though we work out our solution on the spiritual as well as
an altruistic plane, we favor hospitalization for the alcoholic
who is very jittery or befogged. More often than not, it is
imperative that a man's brain be cleared before he is
approached, as he has then a better chance of
understanding and accepting what we have to offer.

Ad can leshono

And I don't think he means to say that the person shouldn't be stoned when approached
because that goes without saying. I think he means that he shouldn't have the bottle near by
and therefore be preoccupied by the thought of drinking. So in the same way I think with Lust
the person can't be in the matzav described by The Ramba"m above while trying to recover. He
has to get out of that mode first somehow.

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Re: Solutions for Tonight

Posted by cordnoy - 27 Nov 2015 17:30

Look in white book page 64 & 65.....we stop first, then we can bring God in and begin to work on recovery.

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Re: Solutions for Tonight

Posted by Hashivalisesonyishecho - 27 Nov 2015 17:33

[cordnoy wrote:](#)

Look in white book page 64 & 65.....we stop first, then we can bring God in and begin to work on recovery.

I'm just barely starting the hakdama of the big book so I have to learn from a diuk that which says befairush once you start reading the real stuff.

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Re: Solutions for Tonight

Posted by Hashivalisesonyishecho - 27 Nov 2015 17:40

[cordnoy wrote:](#)

Look in white book page 64 & 65.....we stop first, then we can bring God in and begin to work on recovery.

But really I'm saying something additional. That stopping must consist of not even having the itch.

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Re: Solutions for Tonight

Posted by waydown - 27 Nov 2015 18:31

"But really I'm saying something additional. That stopping must consist of not even having the itch."

All I know is that my biggest struggle is that my body is hooked on getting the orgasm. It craves for that climax. For me this is the biggest struggle. If you tell me stop the "trimmings" Ok thats doable. Yes its more exciting to watch porn and/ or flirt on-line. But that fairly controlable. However, tell me don't climax, then the addictive cravings kick in. Thats why I compare it to a shikur. Tell him ok first thing is don't go to a bar or stop buying those expensive bottles. I don't know but I would assume some would say OK I can do that. But they still need the state of drunkenness. So yes they can trim the excitement surrounding drinking but can they actually trim off the drinks or state of drunkenness?

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Re: Solutions for Tonight

Posted by cordnoy - 27 Nov 2015 19:20

[Hashivalisesonyishecho wrote:](#)

[cordnoy wrote:](#)

Look in white book page 64 & 65.....we stop first, then we can bring God in and begin to work on recovery.

But really I'm saying something additional. That stopping must consist of not even having the itch.

Good luck on stoppin' then.

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Re: Solutions for Tonight

Posted by markz - 29 Nov 2015 12:31

[cordnoy wrote:](#)

[joniteshuba wrote:](#)

Hi.

I have a question. My partner and me were talking about especially leaving only pornography and not the Zera levatala. Because leaving porn and ZL is very difficult. if we can leave the porn(the principal motor of zera levatala)and we can have control in ZL until get married. it's going to be easy leave ZL when we get married if you be able to leave the addiction of porn(in my opinion)

We want to use our energys only leaving the porn and bh in the future with the help of hashem we be able to leave ZL.

What is your opinion about this?

[some guy wrote:](#)

If you stopped looking at porn and never touched the place of the bris again, but still thought about immorality, then you are making no progress. You would still be using lust to relieve build up stress. This is fundamentally what an addiction is: the use of unhealthy a behavior to relieve the stresses experienced in daily life.

Trying to solve your lust addiction by swearing off of porn, but keeping zera levatala, is like an alcoholic swearing to never drink vodka, but will drink whiskey. The actions you take do not matter; if you do it to relieve stress through lust then your acting out.

This is the reason why getting married does nothing to solve your addiction. Instead of pleasuring yourself because you want to get rid of stress, you would be manipulating your wife into pleasuring you.

Ditto.

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Re: Solutions for Tonight

Posted by Hashivalisesonyishecho - 29 Nov 2015 16:08

[waydown wrote:](#)

"But really I'm saying something additional. That stopping must consist of not even having the itch."

All I know is that my biggest struggle is that my body is hooked on getting the orgasm. It craves for that climax. For me this is the biggest struggle. If you tell me stop the "trimmings" Ok thats doable. Yes its more exciting to watch porn and/ or flirt on-line. But that fairly controlable. However, tell me don't climax, then the addictive cravings kick in. Thats why I compare it to a shikur. Tell him ok first thing is don't go to a bar or stop buying those expensive bottles. I don't know but I would assume some would say OK I can do that. But they still need the state of drunkenness. So yes they can trim the excitement surrounding drinking but can they actually trim off the drinks or state of drunkenness?

Let me clarify more. Again the quote from The Big Book:

Though we work out our solution on the spiritual as well as

an altruistic plane, we favor hospitalization for the alcoholic

who is very jittery or befogged. More often than not, it is

imperative that a man's brain be cleared before he is

approached, as he has then a better chance of
understanding and accepting what we have to offer.

What is the accomplishment of hospitalization? What can they do in the hospital that he can't do at home? But in the hospital there is no way in the world to get hold of alcohol. It is completely out of his reach and therefore it makes it possible to have it out of his mind. Like the mashal of the Besh"t of the simpleton who doesn't lust for the bas melech because he knows for sure that that's completely out of his reach. (I don't understand that particular Mashal so well but my point is to understand the point he is making that when something is really clearly out of reach by any stretch of the imagination it can also be out of mind) But when the person isn't in a place where the alcohol is completely out of reach his mind will keep going there and it isn't a situation which is conducive to recovery. So as cordnoy wrote: "Look in white book page 64 & 65.....we stop first, then we can bring God in and begin to work on recovery." And I think that stopping means having it out of mind totally. So that's the function of syagim etc. that is to bring it to a complete stop. But that won't be a long term solution. It's only a necessary preparation for the recovery work.

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Re: Solutions for Tonight
Posted by eslaasos - 30 Nov 2015 23:42

[eslaasos wrote:](#)

[markz wrote:](#)

eslaasos and Shlomo, sorry I should've written it a little lighter. But the point was valid

[eslaasos wrote:](#)

please back it up with a source

R Yisroel Salanter

Mark, thanks for the source. Tzrich iyun godol, and I don't just mean I don't have an answer for you, which is also true, I mean that I don't think it's as straightforward as you present it, but I don't have the yedios to answer. I'll keep this in mind in my future travels.

Markz, just a thought that was discussed on Shabbos. One aspect of Avrohom Avinu's biggest test was to be an achzor, the opposite of his middah of chesed. However he (perhaps primarily) invested his efforts in utilizing his inborn middah of chesed as his way of serving Hashem.

There is a Gemara that brings this out, but I don't want to make this a long post. If you think this will become a separate conversation, maybe open a new thread in the Beis Hamedrash section.

Waydown, sorry to interrupt your conversation, please carry on. I just wanted to respond to Markz on his post from R' Yisroel Salanter that happens to be a few pages back in your thread.

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Re: Solutions for Tonight

Posted by Hashivalisesonyishecho - 01 Dec 2015 02:05

[eslaasos wrote:](#)

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[markz wrote:](#)

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Avraham avinu **utilized** his natural middah to perform his avoda which was full of mesiras nefesh. For example he was one person bringing amunah into the world against everyone else. This was an uphill battle involving mesiras nefesh mamash. He harnassed and utilized his best faculties in this avodah so he used his midas hachesed which was a natural strength. Had he tried to do it with midas hagvurah he would have been less effective because that was not his greatest strength. When it was necessary, of course, he worked with that middah too, like by the akaida. But for a person to just kind of sit back and let his nature lead him in the course of no resistance, that's what Reb Yisrael Salanter is referring to. And this has infinite levels, and to the extent that a person pushes himself beyond his natural comfort zone to do mitzvos, so is the chashivus of his avoda. We should all do mitzvos utilizing our strengths but demanding of ourselves to go the extra mile.

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Re: Solutions for Tonight
Posted by eslaasos - 01 Dec 2015 15:37

[Hashivalisesonyishecho wrote:](#)

Avraham avinu **utilized** his natural middah to perform his avoda which was full of mesiras nefesh. For example he was one person bringing amunah into the world against everyone else. This was an uphill battle involving mesiras nefesh mamash. He harnessed and utilized his best faculties in this avodah so he used his midas hachesed which was a natural strength. Had he tried to do it with midas hagvurah he would have been less effective because that was not his greatest strength. When it was necessary, of course, he worked with that middah too, like by the akaida. But for a person to just kind of sit back and let his nature lead him in the course of no resistance, that's what Reb Yisrael Salanter is referring to. And this has infinite levels, and to the extent that a person pushes himself beyond his natural comfort zone to do mitzvos, so is the chashivus of his avoda. We should all do mitzvos utilizing our strengths but demanding of ourselves to go the extra mile.

That makes a lot of sense, thank you for the elucidation.

I still don't like the original comment that the learning and davening of a luster may not be worth anything. First, I don't think it's possible to stay consistent with shemiras hasedarim and tefillah btzibur without mesiras nefesh.

My second issue that there is inherent value in learning and davening even if it does become more habitual and requires less sacrifice seems to be the subject of the quote. The quote initially seems to go beyond your understanding - "The obligation is to strive in Avodas Hashem, not to only keep what his nature allows, **and what is a little difficult**...this can be termed a Porek Ol". However the next sentence seems to be more in line with your understanding - "if he does not put **any** effort into his Avodas Hashem".

I'm not familiar with the style of this author to be able to be medayek the nuances, so unless someone has more to add I'm fine with your interpretation.

Agav, I believe Rav Dessler has a concept that true lishmah is when the mitzvos become so naturally a part of you that you can't envision yourself not doing them. The same way you wake up, get out of bed and get dressed, part of the morning process is washing your hands and saying Modeh Ani. This requires no mesiras nefesh.

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