

Captain & Shtark&emotional's Secret90Day Challenge

Posted by captain - 04 Mar 2022 15:57

Captain and Shtarkandemotional's Secret 90 Day Challenge

Update: Here's a PDF of the main parts of this thread:

drive.google.com/file/d/1mmESpad4Y4NY78t8kR0fBVh5SB-CCNmq/view?usp=drivesdk

In the PDF, two very important changes were made: We only do a total of 10 self-talk statements, and each statement is said only once. This keeps it short (under 90 seconds), and keeps it from feeling weird from repeating statements. (Of course, it might take a little longer to see results, but that is a worthwhile sacrifice.)

The original posts in this thread were left the same.

Original post:

I was discussing with Shtarkandemotional, and we came up with the following idea:

Self-talk is an interesting idea. There has been lots of research that it actually works. The only thing is, nowadays not a lot of people are interested or able to sit down and do 30 minutes of self-talk every day.

I once read that you can achieve basically the same effect by recording the self-talk once and then listening to it. I think this is a great idea. We present a list of self-talk statements here, and you find a quiet place for a few minutes and record yourself saying them. It should only take about 5-8 minutes. Then listen to them every day for 90 days. Try for twice a day. And see what happens. This might just be the method you were looking for to help break free in an easy way! We can all try this together.

The next post will contain the self-talk statements, and upcoming posts will contain some commentary and suggestions. If you don't believe in a statement, you can still say it if you are comfortable with doing so, and if not you can learn a little about the topic (we will post notes in a post below) or just adjust the sentence to your liking.

How to Record: Read each sentence ten times, and then move on to the next sentence. Try to say each sentence confidently (you can try it in an emotionally excited tone or a calm tone), and to smile when saying it.

When to listen: You can really listen at any time. You don't even need to focus on it, because it is entering your subconscious mind. You can listen when you're walking, shaving, brushing your teeth, on the train, etc. Try to listen once in the morning and once at night, if possible. And it's best to use earbuds in both ears, though you can use just one ear if needed.

If you have any thoughts or any suggestions for a self-talk statement to add, please respond below. (Please use the quote button.) For now I will be viewing the comments and adjusting these first posts. So please come back to them and read them again later.

We will be starting the 90 days on Sunday March 13. So please record your list before then. And please let us know if you will be joining, and how this is impacting you.

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by bego - 10 Mar 2022 14:00

If this mehalech of self-talk has shown promise with two of our chaverim here, let's give it a chance and see what happens. It does not appear that there is anything intrinsically wrong with it - as far as emes - one's real self wants the right thing - similar to the explanation of "kofin oso ad she'yomar, rotzeh ani".... Of course, anyone who is uncomfortable with the idea should not utilize this strategy.

I enjoyed this HHM. You managed to straddle both sides of the debate and then conclude by

saying that anyway, it's all subjective and we should all do as we wish!

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by Trouble - 10 Mar 2022 14:25

[Hashem Help Me wrote on 09 Mar 2022 23:09:](#)

I think we all agree that there is no "one size fits all solution". Example - some of my closest friends here are major Taphsic guys, and are successfully staying clean with it, yet it simply does not speak to me. There are chevra that i have encouraged to go to SA, and others that do not belong there. There are guys with fetishes that learn to stay clean with acceptance; others come clean with analyzing the fetish's origins and erasing it to a large extent. Some chevra report killing triggers in the street from immodest women by davening for them (reminding oneself that they are people, not objects), while others kill the urge by internally yelling "Uch!!!"

If this mehalech of self-talk has shown promise with two of our chaverim here, let's give it a chance and see what happens. It does not appear that there is anything intrinsically wrong with it - as far as emes - one's real self wants the right thing - similar to the explanation of "kofin oso ad she'yomar, rotzeh ani".... Of course, anyone who is uncomfortable with the idea should not utilize this strategy.

and anyone who has questions on the idea can question it; this is an open forum and the authors invited discussion; let's not brainwash the brainwashed. and although there is no need to say this - of course, they are being given the chance!

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by Hashem Help Me - 10 Mar 2022 17:38

It is always admirable to question and to discuss. That is what forums are meant to encourage. Keep whichever debates tickle the mind ongoing, while having some fun too.....

=====
=====

Re: Captain & Shtarkandemotional's Secret 90 Day Chall
Posted by Captain - 11 Mar 2022 15:27

Yes, this is a long megillah. But that's what it takes to explain more about the program and address some of the concerns people brought up or are thinking about. And some people have never tried any self-talk, so they really need this understanding before they try.

The comments coming up are geared for people who 1) believe in Hashem, 2) believe in the Torah being true and given from Hashem, and 3) believe in the Torah Shebaal Peh. For those who don't, much of my list will not have much value, and you will have to mostly create lines that work for you based on what motivates you (ie. the reasons you came to GYE in the first place).

Types of self-talk lines: an Introduction to this discussion.

1) Some of the lines here are "matter-of-fact" statements, meaning that they are stating facts that we know intuitively to be true or that are stated openly in the Torah or Torah Shebaal Peh. Such statements are true, whether we have an easy or difficult time feeling their truth at the moment. I don't think there should be any issue with saying these statements and making it more real in my life.

(I will give an example here, but it's just an illustration and I ask that it doesn't turn into a public discussion. The Gemara says that Hashem determines how much money a person will make every year on Rosh Hashana. According to most commentators, this is only if the person does appropriate hishtadlus, but if he does, he will get whatever he was decreed to get. Now, if I have a thriving business and am making a lot of money with new genius ideas every day (may Hashem shower us all with blessing), it might be easy for me to "forget" this idea or not to feel it. If I do self-talk about this idea that all my money was pre-determined by Hashem, so that I begin to feel the truth of the Gemara's statement and don't start thinking otherwise, that's not lying to myself. I truly believe that all the Gemara's words are true, including this one. So if I start feeling otherwise, there's no problem with saying the Gemara's statement until I feel it. And this was actually much of the core of Rav Yisroel Salanter's mussar movement, which did this but focused more on statements about mussar and Hashem's judgment and did it in a mournful voice, etc.)

So any matter-of-fact statements that are supported by Chazal are fine with me. I am comfortable enough to say them until I “feel” them emotionally, because I believe them already logically just from the fact that they are written in the Torah or Torah Shebaal Peh.

2) On the other hand, statements about me or my feelings or how I will experience things require that I actually feel this way at least at some times. I need to deep down believe that they are true. “Deep down” means when I have clarity. Emotions bounce around, and surely when temptation hits we feel very differently. But when we are “calm” from desire, we feel differently. Or if we are usually somewhat affected by our years of giving in or by the years of brainwashing (Yes, the years of tv and social media and society, that even started when we were too young to have an opinion, is a much more extreme form of brainwashing and a much more sick form of brainwashing than self-talk), then it would have to follow when we have a clear moment, like maybe after a fall. That's the time to think about these “I feel” statements and see whether we agree or not. If we don't agree even then, that means those statements don't speak to us, and we should skip those lines.

3) The third group of statements are statements of “the way I act.” These statements are training ourselves how to react to temptation. These are similar to the previous category. If when I am clear I realize that this is the way I want to act, there's no reason not to train myself to think that I act this way, which then makes me more likely to actually act that way. (For example, professional basketball players use self-talk to say things like “I use the right form on my shot even if I am rushed or have an intimidating defender on me” to train themselves to do this in a game, even if their track record has not yet matched this.)

4) The fourth group of statements are identity statements, statements that describe how I identify myself. You decide the way you wish you would identify yourself, and you “give yourself a head start” on that identity from now. This is effective because identifying yourself that way causes you to act that way. People tend to act consistent to how they view themselves. This is supported by many different branches of psychology. (I'm glad they agree on something..)

This one could be difficult for some people, especially if their identity as the opposite is strong. If this makes you very uncomfortable, you should skip this for now (and it could possibly be a sign that you need to work with a therapist on your self-image and on breaking free). If you're only a little uncomfortable, try it anyway and see what happens.

With this introduction, we are ready to analyze the lines and see which are right for you and which aren't:

1) I am a fighter who works hard to overcome my challenges of desire. Hashem is very proud of me.

This is an identity statement. See introductory point 4 in the introduction part of this post.

2) When my yetzer hara tempts me and tells me that it would be great to give in, I calmly remember that I would much rather choose greatness by saying no.

This is a “the way I act” statement. See introductory point 3.

3) When it's hard and I say no anyway, I accomplish an incredibly great feat. All the angels in shamayim are cheering me on, and Hashem takes great pride in me.

This is a “matter-of-fact” statement. See introductory point 1. Sources: Avos d'rebbi Nosson perek 3 “1 time when difficult is greater than 100 times when easy.” And there are at least 20 other sources to this idea in Chazal.

4) My identity is that I am a person who stands strong against the yetzer hara. I don't give in no matter what. And whatever I did in the past is not relevant.

This is an identity statement. See introductory point 4 in the introduction to this post. “whatever I did in the past is not relevant” means that my identity is based on the way I want to act now and not on what I did in the past. Not that my past actions did not make a difference.

5) I stay calm, even when tempted. I don't lose my equilibrium. I stay in control.

This is a “the way I act” statement. See introductory point 3.

6) There will be times when I am tempted. But I will win them. This is what separates the men and the boys, and I am a man.

This is an open statement of the way I want to act and the way I plan to act. It's similar to a “the

way I act” statement but is even more clear.

7) By winning this battle, I am becoming a great person.

“Matter-of-fact” statement. See introductory point 1.

8) My greatest desire is to win battles of temptation and to become a great person.

This is a statement of how I feel. See introductory point 2. The disclaimers mentioned there apply to this statement.

9) I am committed to keeping anything Hashem said to do. I don't do anything forbidden even if my yetzer hara causes me to feel that I want to.

This is a “the way I act statement.” See introductory point 3. The disclaimers do apply. If you don't feel committed to keep the Torah in general, I doubt this line will work for you. (Meaning commitment to keep the Torah in other areas, such as being honest, keeping shabbos, not insulting others. Possibly even on anonymous forums? Or is that too much? Lol.)

10) I don't miss out on anything when I say no to temptation.

“anything” here does not mean that there's no pleasure that was missed out on. It means overall you don't feel you miss out, when factoring for pain and regret and the loss of becoming a person you actually think highly about.

This is a statement of how I feel. See introductory point 2. This has the most disclaimers. When calm, do you feel this line to be true? If not, this line is probably not for you, at least not yet.

11) My yetzer hara tells me that this pleasure is the greatest thing in existence. But he oversells

things. While it is pleasurable, it is not the highest thing in life. And I am fine without it.

This is also a statement of how I feel. See introductory point 2. This has the most disclaimers. Again, when calm, do you feel this line to be true? If not, this line is probably not for you, at least not yet.

12) I don't involve myself in any fantasizing or gazing for pleasure (if married, add: other than for my wife), even if it is more "minor."

This is a "the way I act statement." See introductory point 3. The disclaimers do apply. If you feel that you just want to avoid porn but want to continue lusting, this sentence won't be for you. (Please keep in mind though that acting that way makes it much harder to succeed.)

13) There is no need to release. My body will be fine without it. It will calm down and go back to normal.

This is a matter-of-fact statement. It comes from Hashem Help Me's posts. This topic has been discussed many times on these forums. Please see those discussions for more on this.

(As an aside, if there's one thing we can all agree on, it's that HHM Shlita is all 36 hidden tzaddikim wrapped into one!)

14) I calmly avoid triggering situations. I do my best to prevent myself from being tempted. But I don't rely on this. And if Hashem decides to test me, I will stand strong and show my commitment to Him.

This is a "the way I act statement." See introductory point 3.

15) I am careful not to speak in an improper manner. This causes my desires to get a little weaker every day.

This is a “the way I act statement.” See introductory point 3.

Regarding the idea that it will lower your desire by not talking lustfully or listening to such talk or songs, this is discussed many times by Chazal. (You can check out Chapter 42 in The Battle of the Generation.) And try it. It's far from a cure-all, but it's helpful, like with avoiding any form of lusting.

16) If thoughts of temptation enter my head, I don't make a big deal about them. I just ignore them and move on to a different topic.

This is a “the way I act statement.” See introductory point 3. This happens to be the best way to react to random thought of temptation that come up.

17) I am so excited about where I am headed. I am so proud of the person I am becoming.

This is an “identity statement.” See introductory point 4.

18) Hashem is helping me, and We will win this battle together!

This is a “matter-of-fact statement. See introductory point 1. This is clear in the Gemara Kiddushin 30b and Sukkah 52b.

(Feel free to replace any “I don't” with “I no longer” if that is more comfortable for you. As you move along and feel that your mindset has changed, you can record it again with “I don't.”

Also, you can tailor the sentences for your specific struggle. For example, “I don't miss out on anything when I say no to temptation.” could be changed to “I don't miss out on anything when I choose not to masterbate.”)

I am opening this all up for further discussion. I make the following requests: 1) Please quote

the part of this post that you are commenting on in the beginning of your post. 2) Please try to make clear comments that people can understand (as opposed to only sarcasm and jokes without a clear point also indicated first). And please try to make your point clear in your first 2-3 sentences. If you want to write a lengthy or sarcastic or attacking post, please make your point clear within the first 2-3 sentences, and then write whatever you want. 3) Please try to keep an open mind and see if maybe this would make sense for you. I request that you don't make comments just to ridicule and mock the idea or to make fun of me. Please act your age. And maybe this will work for someone else, so even if it won't work for you, why would you want to disrupt someone else's recovery? Quite honestly, that's a sick thing to do.

This will make the discussion easier to follow. Thank you.

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by Captain - 11 Mar 2022 19:38

Just recorded my self-talk. Looking forward to starting on Sunday!

Doing 10 times each line will work best, but if it's too much for you, try 5 times each instead.

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by Captain - 13 Mar 2022 13:01

Hey guys,

Today is the first day of our challenge.

?Welcome to all those who are joining us.

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by Shtarkandemotional - 13 Mar 2022 18:11

Day #1 of this life-changing program! welcome all. The few minutes each day of self-talk will be the beginning to fighting an easy battle, and we will have clarity! And it's only a few minutes each day, I'm truly looking forward to all of us growing together. (I recorded mine and I'm already feeling so excited! With the consistency of each day I know I'm gonna feel so different on day 10,20,50,90 This stuff works!) Guys, join along there's nothing to lose there's no such thing as doing it right or wrong It's simple. It's a few minutes a day and the consistency will change your life!

=====
=====

Re: Captain & Shtarkandemotional's Secret 90 Day Chall
Posted by lee1999 - 19 Mar 2022 20:54

Its such a great idea how about recording many for people to download mp3 it would be awesome

the goyim believe in these things for meditation

it works

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by Captain - 20 Mar 2022 04:28

This is a great idea. I would like to find someone who can record it professionally. If anyone has any ideas, please PM me.

It works a little different than meditation, but there are some similarities. I've been busy, but maybe I will get time to post a little more about how this works. There is a great book about it, where I got the idea about the recording from. It's called What to Say When You Talk to Yourself, by Dr. Shad Helmstetter, PhD.

?A basic idea mentioned in the book that I think is very relevant to us is that a person has lots of programming within him. The book is discussing that a person might have had thousands of thoughts about how bad he is. That's why a lot of self-help only helps in a limited way, and especially when the person stops reading the self-help book most of the benefits leave. This is because he has thousands of times of "programming" about how no good he is, and then a few

thoughts otherwise are weak compared to all that programming. So when he stops reading, the old programming overpowers all the new things he read.

I think on the topic of taivah this is much stronger. All of us have experienced thousands of messages about how taivah is the greatest thing ever. Every movie, commercial, social media message, thought we had when someone walked by, and a lot more, created very strong programming. (Some people were talking about "brainwashing" before. Quite honestly, we've been brainwashed in the wrong way for a long time. Maybe it's time to "brainwash" ourselves back to normal.)

The way this technique works is to take things that you deep down know (or at least knew) logically to be true, and then you hear it many times and it re-programs you with new programming that is stronger and lasts. Give it 30-45 days and you will already start seeing results.

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by Shtarkandemotional - 25 Mar 2022 17:17

As we all know, the more clarity the easier the fight is. What self-talk does is it makes you live the clarity each day! With consistency! This method has shown a tremendous amount of success. Unfortunately, many feel it's hard to do it because it needs consistency.. of course it's much easier to just make a one time commitment that I'm not falling anymore and dream that there will be clarity along the way, and that there will be superpowers in my body to withhold temptation but that hasn't shown much long term success. Has it? Guys, Try this method! It's working incredible for so many! And the best part is, the consistency of doing self-talk has nothing to do with the amount you fall. Regardless if you fall or not during this self-talk program the self-talk doesn't get affected. The 90 days has nothing to do with how many falls you have.

=====
=====

Re: Captain & Shtark&emotional's Secret90Day Challenge
Posted by Lchaim Tovim - 12 Jul 2022 16:27

Just read through this. Has anyone tried it? Did it help for anyone?

=====
=====

====

Re: Captain & Shtarkandemotional's Secret 90 Day Chall
Posted by yippidoo - 28 Apr 2023 15:14

What are the odd, I literally came across that video Yesterday, thanks for posting, must be Hashem wants me to see it again.

=====
====

Re: Captain & Shtarkandemotional's Secret 90 Day Chall
Posted by hehochma - 18 Dec 2023 03:33

[Captain wrote on 11 Mar 2022 15:27:](#)

Yes, this is a long megillah. But that's what it takes to explain more about the program and address some of the concerns people brought up or are thinking about. And some people have never tried any self-talk, so they really need this understanding before they try.

The comments coming up are geared for people who 1) believe in Hashem, 2) believe in the Torah being true and given from Hashem, and 3) believe in the Torah Shebaal Peh. For those who don't, much of my list will not have much value, and you will have to mostly create lines that work for you based on what motivates you (ie. the reasons you came to GYE in the first place).

Types of self-talk lines: an Introduction to this discussion.

1)Some of the lines here are "matter-of-fact" statements, meaning that they are stating facts that we know intuitively to be true or that are stated openly in the Torah or Torah Shebaal Peh. Such statements are true, whether we have an easy or difficult time feeling their truth at the moment. I don't think there should be any issue with saying these statements and making it

more real in my life.

(I will give an example here, but it's just an illustration and I ask that it doesn't turn into a public discussion. The Gemara says that Hashem determines how much money a person will make every year on Rosh Hashana. According to most commentators, this is only if the person does appropriate hishtadlus, but if he does, he will get whatever he was decreed to get. Now, if I have a thriving business and am making a lot of money with new genius ideas every day (may Hashem shower us all with blessing), it might be easy for me to "forget" this idea or not to feel it. If I do self-talk about this idea that all my money was pre-determined by Hashem, so that I begin to feel the truth of the Gemara's statement and don't start thinking otherwise, that's not lying to myself. I truly believe that all the Gemara's words are true, including this one. So if I start feeling otherwise, there's no problem with saying the Gemara's statement until I feel it. And this was actually much of the core of Rav Yisroel Salanter's mussar movement, which did this but focused more on statements about mussar and Hashem's judgment and did it in a mournful voice, etc.)

So any matter-of-fact statements that are supported by Chazal are fine with me. I am comfortable enough to say them until I "feel" them emotionally, because I believe them already logically just from the fact that they are written in the Torah or Torah Shebaal Peh.

2) On the other hand, statements about me or my feelings or how I will experience things require that I actually feel this way at least at some times. I need to deep down believe that they are true. "Deep down" means when I have clarity. Emotions bounce around, and surely when temptation hits we feel very differently. But when we are "calm" from desire, we feel differently. Or if we are usually somewhat affected by our years of giving in or by the years of brainwashing (Yes, the years of tv and social media and society, that even started when we were too young to have an opinion, is a much more extreme form of brainwashing and a much more sick form of brainwashing than self-talk), then it would have to follow when we have a clear moment, like maybe after a fall. That's the time to think about these "I feel" statements and see whether we agree or not. If we don't agree even then, that means those statements don't speak to us, and we should skip those lines.

3) The third group of statements are statements of "the way I act." These statements are training ourselves how to react to temptation. These are similar to the previous category. If when I am clear I realize that this is the way I want to act, there's no reason not to train myself to think that I act this way, which then makes me more likely to actually act that way. (For example, professional basketball players use self-talk to say things like "I use the right form on my shot even if I am rushed or have an intimidating defender on me" to train themselves to do this in a game, even if their track record has not yet matched this.)

4) The fourth group of statements are identity statements, statements that describe how I identify myself. You decide the way you wish you would identify yourself, and you "give yourself a head start" on that identity from now. This is effective because identifying yourself that way causes you to act that way. People tend to act consistent to how they view themselves. This is supported by many different branches of psychology. (I'm glad they agree on something..)

This one could be difficult for some people, especially if their identity as the opposite is strong. If this makes you very uncomfortable, you should skip this for now (and it could possibly be a sign

that you need to work with a therapist on your self-image and on breaking free). If you're only a little uncomfortable, try it anyway and see what happens.

With this introduction, we are ready to analyze the lines and see which are right for you and which aren't:

1) I am a fighter who works hard to overcome my challenges of desire. Hashem is very proud of me.

This is an identity statement. See introductory point 4 in the introduction part of this post.

2) When my yetzer hara tempts me and tells me that it would be great to give in, I calmly remember that I would much rather choose greatness by saying no.

This is a "the way I act" statement. See introductory point 3.

3) When it's hard and I say no anyway, I accomplish an incredibly great feat. All the angels in shamayim are cheering me on, and Hashem takes great pride in me.

This is a "matter-of-fact" statement. See introductory point 1. Sources: Avos d'rebbi Nosson perek 3 "1 time when difficult is greater than 100 times when easy." And there are at least 20 other sources to this idea in Chazal.

4) My identity is that I am a person who stands strong against the yetzer hara. I don't give in no matter what. And whatever I did in the past is not relevant.

This is an identity statement. See introductory point 4 in the introduction to this post. "whatever I did in the past is not relevant" means that my identity is based on the way I want to act now and not on what I did in the past. Not that my past actions did not make a difference.

5) I stay calm, even when tempted. I don't lose my equilibrium. I stay in control.

This is a “the way I act” statement. See introductory point 3.

6) There will be times when I am tempted. But I will win them. This is what separates the men and the boys, and I am a man.

This is an open statement of the way I want to act and the way I plan to act. It's similar to a “the way I act” statement but is even more clear.

7) By winning this battle, I am becoming a great person.

“Matter-of-fact” statement. See introductory point 1.

8) My greatest desire is to win battles of temptation and to become a great person.

This is a statement of how I feel. See introductory point 2. The disclaimers mentioned there apply to this statement.

9) I am committed to keeping anything Hashem said to do. I don't do anything forbidden even if my yetzer hara causes me to feel that I want to.

This is a “the way I act statement.” See introductory point 3. The disclaimers do apply. If you don't feel committed to keep the Torah in general, I doubt this line will work for you. (Meaning commitment to keep the Torah in other areas, such as being honest, keeping shabbos, not insulting others. Possibly even on anonymous forums? Or is that too much? Lol.)

10) I don't miss out on anything when I say no to temptation.

“anything” here does not mean that there's no pleasure that was missed out on. It means overall you don't feel you miss out, when factoring for pain and regret and the loss of becoming a person you actually think highly about.

This is a statement of how I feel. See introductory point 2. This has the most disclaimers. When calm, do you feel this line to be true? If not, this line is probably not for you, at least not yet.

11) My yetzer hara tells me that this pleasure is the greatest thing in existence. But he oversells things. While it is pleasurable, it is not the highest thing in life. And I am fine without it.

This is also a statement of how I feel. See introductory point 2. This has the most disclaimers. Again, when calm, do you feel this line to be true? If not, this line is probably not for you, at least not yet.

12) I don't involve myself in any fantasizing or gazing for pleasure (if married, add: other than for my wife), even if it is more “minor.”

This is a “the way I act statement.” See introductory point 3. The disclaimers do apply. If you feel that you just want to avoid porn but want to continue lusting, this sentence won't be for you. (Please keep in mind though that acting that way makes it much harder to succeed.)

13) There is no need to release. My body will be fine without it. It will calm down and go back to normal.

This is a matter-of-fact statement. It comes from Hashem Help Me's posts. This topic has been discussed many times on these forums. Please see those discussions for more on this.

(As an aside, if there's one thing we can all agree on, it's that HHM Shlita is all 36 hidden tzaddikim wrapped into one!)

14) I calmly avoid triggering situations. I do my best to prevent myself from being tempted. But I don't rely on this. And if Hashem decides to test me, I will stand strong and show my commitment to Him.

This is a “the way I act statement.” See introductory point 3.

15) I am careful not to speak in an improper manner. This causes my desires to get a little weaker every day.

This is a “the way I act statement.” See introductory point 3.

Regarding the idea that it will lower your desire by not talking lustfully or listening to such talk or songs, this is discussed many times by Chazal. (You can check out Chapter 42 in The Battle of the Generation.) And try it. It's far from a cure-all, but it's helpful, like with avoiding any form of lusting.

16) If thoughts of temptation enter my head, I don't make a big deal about them. I just ignore them and move on to a different topic.

This is a “the way I act statement.” See introductory point 3. This happens to be the best way to react to random thought of temptation that come up.

17) I am so excited about where I am headed. I am so proud of the person I am becoming.

This is an “identity statement.” See introductory point 4.

18) Hashem is helping me, and We will win this battle together!

This is a “matter-of-fact statement. See introductory point 1. This is clear in the Gemara

Kiddushin 30b and Sukkah 52b.

(Feel free to replace any "I don't" with "I no longer" if that is more comfortable for you. As you move along and feel that your mindset has changed, you can record it again with "I don't."

Also, you can tailor the sentences for your specific struggle. For example, "I don't miss out on anything when I say no to temptation." could be changed to "I don't miss out on anything when I choose not to masterbate.")

Just read through this thread. Thinking of trying this wonderful idea R' Captain.

Just wanted to say that this post with it's breakdown is worthy of being a shiur klali - awesome breakdown!!

=====
=====

Re: Captain & Shtarkandemotional's Secret 90 Day Chall
Posted by Boy1234 - 04 Jan 2024 22:32

[Thx wrote:](#)

More about the self-talk lines above:

The comments coming up are geared for people who 1) believe in Hashem, 2) believe in the Torah being true and given from Hashem, and 3) believe in the Torah Shebaal Peh. For those who don't, much of my list will not have much value, and you will have to mostly create lines that work for you based on what motivates you (ie. the reasons you came to GYE in the first place).

Four different types of self-talk lines are used here:

1) Some of the lines here are “matter-of-fact” statements, meaning that they are stating facts that we know intuitively to be true or that are stated openly in the Torah or Torah Shebaal Peh. Such statements are true, whether we have an easy or difficult time feeling their truth at the moment. I don't think there should be any issue with saying these statements and making it more real in my life.

So any matter-of-fact statements that are supported by Chazal are fine with me. I am comfortable enough to say them until I “feel” them emotionally, because I believe them already logically just from the fact that they are written in the Torah or Torah Shebaal Peh.

2) On the other hand, statements about me or my feelings or how I will experience things require that I actually feel this way at least at some times. I need to deep down believe that they are true. “Deep down” means when I have clarity. Emotions bounce around, and surely when temptation hits we feel very differently. But when we are “calm” from desire, we feel differently. Or if we are usually somewhat affected by our years of giving in or by the years of brainwashing (Yes, the years of tv and social media and society, that even started when we were too young to have an opinion, is a much more extreme form of brainwashing and a much more sick form of brainwashing than self-talk), then it would have to follow when we have a clear moment, like maybe after a fall. That's the time to think about these “I feel” statements and see whether we agree or not. If we don't agree even then, that means those statements don't speak to us, and we should skip those lines.

3) The third group of statements are statements of “the way I act.” These statements are training ourselves how to react to temptation. These are similar to the previous category. If when I am clear I realize that this is the way I want to act, there's no reason not to train myself to think that I act this way, which then makes me more likely to actually act that way. (For example, professional basketball players use self-talk to say things like “I use the right form on my shot even if I am rushed or have an intimidating defender on me” to train themselves to do this in a game, even if their track record has not yet matched this.)

4) The fourth group of statements are identity statements, statements that describe how I identify myself. You decide the way you wish you would identify yourself, and you “give yourself a head start” on that identity from now. This is effective because identifying yourself that way causes you to act that way. People tend to act consistent to how they view themselves. This is supported by many different branches of psychology. (I'm glad they agree on something..)

This one could be difficult for some people, especially if their identity as the opposite is strong. If this makes you very uncomfortable, you should skip this for now (and it could possibly be a sign that you need to work with a therapist on your self-image and on breaking free). If you're only a

little uncomfortable, try it anyway and see what happens.

Later in this thread (on page 3), I did a more detailed version of this post where I go through each line and discuss it. My sense is that lines 9-11 are not for everyone, but could work for many people. See the discussion later.

Also, the word "anything" in line 10, that I don't miss out on "anything" when I don't give in, does not mean that there's no pleasure that was missed out on. It means overall you don't feel you miss out, when factoring for pain and regret and the loss of becoming a person you actually think highly about.

=====
====