

"The Physical & Spiritual Combo" Method

TaPhSiC Method ("Tafsik" means "Stop!" in Hebrew)

A powerful method for Frum addicts

We all want to stop. Whenever we think of the "big picture", both spiritually and physically, we realize that sooner or later we HAVE to stop. But we often feel like two different people. We ask ourselves, do I have Yiras Shamayim or don't I? What repercussions will it take to finally stop me? Do I have any hope?

Here is a method that has worked well with many Frum addicts, in helping them stop these destructive behaviors completely. It may not work for high-level addicts or for people with very little Yiras Shamayim, but for most frum addicts this method has worked wonders, and it has freed many people from the obsession.

So how does it work?

~~~~~

#### **Part 1**

#### **What *Doesn't* Stop Us?**

The first thing we need to do is to face the truth about ourselves.

**"Abstract" spiritual repercussions don't generally stop me, even though I believe:**

- This is one of the most serious aveiros.
- I am destroying my soul.
- I am creating other destructive souls.
- I am losing *Siyyata Di'shmaya* in all of my life (as the pasuk says, "*ki yireh becha ervas davar veshav me'acharecha*").
- I am cutting off my connection with Hashem.
- I am desensitizing myself to spirituality.
- I am making it ever harder to do Teshuvah.
- It is making me feel like a hypocrite in all other Mitzvos I do.
- I am destroying the "Yesod – foundation", of my entire spiritual structure.
- My kids can likely 'sense' that I am not sincere in my Yiddishkeit, overall.
- These behaviors may likely spiral into worse aveiros.
- I am/will likely end up cutting myself off from the World to Come.
- Moshiach may come soon, and how will I face him?

**In spite of the above, my Yiras Shamayim will generally NOT stop me from:**

- Looking at porn
- Masturbating
- Even if I make a shavuah to stop/avoid it, I'll end up breaking it sooner or later; the desires are just **too** powerful.

Don't feel bad that your Yiras Shamayim is not strong enough to stop you. It doesn't mean you don't have any. When Rav Yochanan Ben Zakai blessed his students before he died he said, "May your fear of heaven be equal to your fear of man". And his students asked him: "Rebbe, is that all?". And he answered: "*Halevai!*".

And even *Rav Amram Raban Shel Chassidim* (*Kidushin 81/a*) wasn't able to stop himself when faced head-on with lust, without resorting to drastic measures. And as the Ohr Hachayim Hakadosh - **whose Yartzeit is today** - [writes in Parshas Acharei Mos 18:2](#), that the addictive nature of these behaviors is so strong that without special "G-dly Strength", it is practically impossible for someone who has started these behaviors to stop, regardless of how much Yiras Shamayim they may have. (For a translation of that Ohr Hachayim in English [click here](#) to download a PDF file.)

**The physical "SHORT TERM" repercussions don't stop me either, even though:**

- It makes me depressed.
- I lose time from work.
- I lose sleep.
- I lose money.
- I lose a close connection with my wife.
- I feel distant from my children.
- I don't have time for anyone but "me".
- My whole life revolves around my next "fix".
- I feel like a slave to my desires.

**The physical "LONG TERM" repercussions don't stop me, even though:**

- My behaviors may be found out.
- I can lose my good name.
- I can lose my job.
- I can lose my marriage.
- I can lose my children.
- My children may have a hard time with Shidduchim.
- My children may need therapy one day for the trauma they may go through.
- My behaviors will likely get worse.
- I can end up in jail.
- I can catch diseases.
- I can end up suicidal or dead.

~~~~~

Part 2 **What *Would* Stop Us?**

Now that we have faced the truth about ourselves we need to ask: What physical and spiritual repercussions *WOULD* stop us?

Spiritually speaking, what *WOULD* stop me?

- I would not be Mechalel Shabbos to view porn, no matter how bad I wanted it. I would be able to wait 24 hours.
- If the only way to get porn in the coming 24 hours was by eating a Ham sandwich first, I probably would hold out and not do it for 24 hours.
- After I finish fully giving in to my desires, I don't want to throw the rest of my Yiddishkeit away. I feel bad about it and I really do want to "come back" to Hashem. If I had a choice to push a "**stop these aveiros forever**" button, I would press it then.

What does this all show me? That I still do have a holy spark within me, and that my Yiras Shamayim is still **existent**. It may not be enough to stop me in general, but it is strong enough to make me want to get rid of these behaviors AFTER the act. And even *before* the act, it is strong enough to enable me to hold out for a while - when the spiritual repercussions are BIG (like Chillul Shabbos or eating Treif). What we can see from this is that there ARE spiritual repercussions that *would* stop us, if they were only BIG enough – and/or when we're not under the spell of lust.

Now let's look at the physical side of the coin. What WOULD stop me?

- If I was about to act out and someone walked in to the room, would I continue?
- If every time I acted out, I would become racked with pain, would I continue?
- If there was an electronic eye following me, and every time I acted out, my wife or Rebbe would find out right away, would I continue?
- If every time I acted out I would feel sick and I would have to take a bus to the hospital, stay there for 2 hours, and get a shot to return me to normal, would I continue?

What does this all show me? That there ARE physical repercussions that would stop me, if only they were BIG enough.

To sum up: Although the "normal" physical and spiritual repercussions, both short term and long term, are not enough to stop me, there still do exist spiritual and physical repercussions that WOULD stop me, if they were big enough and *immediate* enough.

~~~~~

### Part 3 **Finding the Perfect Formula**

So all we have to do now is find the perfect formula; a **combination** of spiritual and physical repercussions that ARE big enough to stop us.

On the spiritual side, we have seen that AFTER the fact (when the desires have been quieted), we are much more willing to do what it takes to stop the NEXT occurrence. And we have *also* seen that we are able to hold out better when the spiritual repercussions are BIGGER.

So let's try this:

If we made a Shavuah in the name of Hashem (and actually pronounce Hashem's name) that AFTER we act out (on our bottom line behaviors) we will do x,y or z – **would we keep this Shavuah?**

I believe we all would. After all, it is AFTER the acting out. The desires have already been silenced and we feel bad. We don't want to throw away the rest of our Yiddishkeit. We would NEVER be Mechalel Shabbos now just because we acted out 5 minutes ago. So would we not keep a Shavuah that we made in the name of Hashem? Will we transgress one of the 10 commandments "*Lo sisah es Shem Hashem Elokecha lashav* – Do not swear in G-d's name in vain"? Surely we will try very hard to keep our Shavuah.

(Note: Normally making vows is frowned upon by our sages as with someone playing with fire, but when it comes to girding oneself from sexual temptation we find that making vows is praised by the Torah and by Chaz"al. As the Pasuk says "*Nishbati Va'akayeima, lishmor Mishpatei Tzidkecha* - I have vowed and will uphold it, to guard your righteous laws". And also it says "*Nishba Lehora Velo Yamir - Oseh eileh lo Yimot Le'olam* - He who swears to prevent bad and does not nullify... he will never falter". And Chaza"l also say that *Bo'az* swore to guard himself from transgressing when *Ruth* came to him in the silo at night, as it says "*Chai Hashem, Shichvi ad haboker* - "In the name of G-d, lay here until morning".)

So now we need to address the PHYSICAL side of the equation. What will we make the Shavuah to **do**?

It has to be something hard and painful. Not *too* hard that we would be willing to even trample on Hashem's name c"v, but hard enough to make us not want to act out *next* time. Something we know will hurt, but something we know we can - and *will* - keep.

Some examples might be: "***Shvuah bisheim Ado-nai - for one week, that if I masturbate, then within the following 24 hours, I will:***

- tell my wife
- tell my Rebbe
- take a bus to the kever of a tzadik and stay there for 2 hours before coming home.
- fast for 24 hours
- give 'x' (a painful) amount of money to Tzedaka. (This doesn't always work well for everyone).

At first, these Shavu'os should be for short periods of time (like the example above – i.e. one week). If we see that this is working well, we can extend the Shavuah for longer periods of time. If we see that the deterrent turns out not to be strong enough for us, we might need to find something a little more painful.

It's a delicate balance, but with careful thought and *siyatta dishmaya*, most Frum addicts can find the formula that really works for them, over time. And once we have found it, we will know. There will be a sudden feeling of joy - a tremendous new freedom in our lives. We will feel like we have literally been freed from the self-imposed "prison" that we have been living in for so many years!

~~~~~

WARNING: Although TaPHSiC method is very powerful, finding the perfect formula is delicate and DANGEROUS business. If we vow to do something *too* painful, we run the risk that we'll break our vow, which besides for the serious sin, can lead to deterioration since the person can *chas veshalom* feel that if he has transgressed this terrible sin, there's no hope for him anyway!. On the other hand, if it's not painful *enough*, there's always the risk of continued falls. Feel free to [send your Shavuah ideas to us](#) before making them, for advice.

~~~~~

**NOTES:** The **TaPHSiC** method is like putting an electrified fence at the edge of a cliff. If you come close to the edge, you will be “shocked” and back away. However, it goes without saying that if someone continues to walk alongside the edge of the cliff, the repeated shocks will start becoming very painful. At some point, he may just turn the electricity in the wires off, which will lead to a fall soon after. Or at some point, even the electricity won’t help and he’ll stumble and fall through the fence.

Therefore, in conjunction with this powerful method, it is vital to put up other fences as well; fences that will keep us **far away from the “edge of the cliff”**. This means installing a good filter. And on top of that filter, we need to install an “Accountability system” as well, such as [eBlaster](#) or [Webchaver](#) which sends reports of our internet usage to someone we would be ashamed to disappoint. This makes the “physical repercussions” all the more real, and keeps us far from even trying to find loop-holes in our filter.

We also need to learn to keep busy and to replace our acting out with alternative fulfillment, such as finding hobbies that interest us, spiritual discovery and growth, and reconnecting with life more; with our wives, kids, family, friends and community. (See our [Kosher Isle](#) for some great ideas on hobbies, activities and spiritual growth.)

Also, for some “higher-level” addicts, the withdrawal symptoms can become excruciating. Therefore, it is advisable to have a support system in place before trying the **TaPHSiC** method; either a therapist or a live SA group where we can share our pain in withdrawal, or even a good friend (from [the forum](#) perhaps) who we can call and “talk it out” with when times get tough.

Also, for some addicts, living suddenly without the “drug” we have come to rely on can lead to serious depression or a deep feeling of inner void. A psychiatrist can evaluate us and prescribe temporary medication that can take “the edge” off these feelings. For example, there are SSRI medications today that have almost no side effects and can be taken for just a year or so, until we are more balanced and more used to living life without our “drug”.

**The bottom line is**, that although this method is like putting a strong electric fence at the edge of the cliff to stop us **when all else fails**, we need to continue to use the many tools of [the GYE handbook](#) to keep ourselves safely away from the edge.