

Tryin'

Posted by cordnoy - 23 Jun 2013 09:41

Shalom

I am in my 40s married with children

Recently, I decided to get help on a serious level with my addiction .

My mind wanders and the tayva builds.

It would be easy to blame this on the lack of excitement in marriage intimacy, but I had done this at times before marriage, and at times, when marriage bedroom was good, I'd still fall. Perhaps it still is the reason, but marriage stuff is probably not gettin' better anytime soon.

I have more to write, but as this is my first post, id like to hear some suggestions first please.

Thank you so much

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Re: Tryin' to 12 Steppin'

Posted by cordnoy - 16 Nov 2014 18:20

For I live a hidden life (and not one that I would be proud to share with her).

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Re: Tryin' to 12 Steppin'

Posted by Watson - 16 Nov 2014 18:38

Apologies, Avrohom answered a question I deleted on editing which was "why do you feel shame?"

Thank you for helping me understand step 5 better. "We admitted...the **exact nature** of our

wrongs."

If it's not specific it's too easy to avoid the issue by hiding behind profound words.

As Harvey says "you can't be too dumb to get this program, you can only be too smart to get this program".

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Re: Tryin' to 12 Steppin'
Posted by cordnoy - 16 Nov 2014 18:51

I am startin' step 1 with a sponsor, and workin' the program religiously for the first time. Perhaps eventually I will know what you mean.

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Re: Tryin' to 12 Steppin'
Avrohom, I'm worried that you're suffering from an acute case of intelligence
Posted by Watson - 16 Nov 2014 19:04

[cordnoy wrote:](#)

I am startin' step 1 with a sponsor, and workin' the program religiously for the first time.

Amazing!! Congratulations!!

Baruch Hamokom boruch hu she'ein lefonov masoy ponim.

May He guide you every step of the way.

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Re: Tryin' to 12 Steppin'
Posted by cordnoy - 16 Nov 2014 19:07

Amen.

Although accordin' to SA rules, like we have discussed privately in the past, I cannot, at the present moment, be an honest member of the Club.

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Re: Tryin' to 12 Steppin'
Posted by DuddyM - 16 Nov 2014 19:28

[cordnoy wrote:](#)

I am startin' step 1 with a sponsor, and workin' the program religiously for the first time. Perhaps eventually I will know what you mean.

so ur a real ??? ????

well u know what we r promised:

???????? ??

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Re: Tryin' to 12 Steppin'

Posted by cordnoy - 16 Nov 2014 23:26

???? ???? ?' ??????? ???? ?????? ??????? ??????? ?? ????!!!

which means that the source of my struggles.....we have parted ways!

Done!!!

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Re: Tryin' to 12 Steppin'

Posted by DuddyM - 16 Nov 2014 23:55

wow wow

just to prove the

???????? ??

wow

we just need to start

?' ?????? ???????

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Re: Tryin' to 12 Steppin'

Posted by kilochalu - 17 Nov 2014 03:48

[cordnoy wrote:](#)

[b][size=4] the source of my struggles.....we have parted ways!

Done!!!

Aha! **she** is the source.

clear road ahead, you think

maybe you shouldn't get off of the tank yet

Hatzlacha

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Re: Tryin' to 12 Steppin'

Posted by cordnoy - 17 Nov 2014 03:53

[kilochalu wrote:](#)

[cordnoy wrote:](#)

[b][size=4] the source of my struggles....we have parted ways!

Done!!!

Aha! **she** is the source.

clear road ahead, you think

maybe you shouldn't get off of the tank yet

Hatzlacha

Please explain

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Re: Tryin' to 12 Steppin'

Posted by kilochalu - 17 Nov 2014 04:46

no chidushim

just the nusach sounds like she was the issue not me even though thats not really what you meant to say

also

the Done!!! with the 3 exclamations, even though obviously you just meant it is a relief and a major step,

and like i emailed you kol hakavod for that,

but

we always have to make sure not to become overconfident, and as much as we are sure that we know that and we won't,

somehow it starts creeping up on us (the becoming confident) that now , finally , this is it Done!!!

(as far as the b size 4, that must be some formatting thing from the quote maybe from your boruch shepitarani)

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Re: Tryin' to 12 Steppin'

Posted by cordnoy - 17 Nov 2014 04:53

Someone asked me that if I am referrin' to her, it should say "onshah" her!?

I replied: I am the one who is at fault and to be blamed.

Thanks

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Re: Tryin' to 12 Steppin'

Posted by cordnoy - 18 Nov 2014 03:01

However, suppose he isn't going to be embarrassed but he will get angry or upset. Imagine a case where by asking forgiveness, he is merely opening up old wounds that were already forgotten about. Is it better to just forget about it and not approach the man who we upset, or is it better to approach him and remind him of something upsetting we did to him even several years back? Does it matter that in the name of asking this man forgiveness I am upsetting him even more? What does Halacha say about a case like this?

The classic Jewish answer is of course, that this is a matter of dispute. It gets even better-there is a dispute amongst later sages whether this was a matter of dispute or not!

There are actually two distinct cases:

a) Where the victim doesn't even know that I harmed him in some way and if I reveal it to him now, he will get upset; it is possible that if the victim knew what happened but now forgot, it is as if he never knew

b) Where the victim is aware that I harmed him but by bringing it up with him now it will make him upset.

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Re: Tryin' to 12 Steppin'

Posted by cordnoy - 18 Nov 2014 21:50

Below, I quote opinions that support step nine in the case where the victim doesn't know that the alcoholic harmed him:

The Chofetz Chaim may argue on this point with R' Yisrael Salanter (source-see sefer Piskei Teshuvos on Orach Chaim 406, letter 4, p. 256 who quotes sefer Az Nidbaru vol. 7, response 66 and sefer Moadim Uzmanim vol. 1, 54; quoting theChofetz Chaim in sefer Chofetz Chaim Klal 5, 12; however, this is according to the report that there is a letter from the Chofetz Chaim

to R' A. A. Kosovsky which supposedly says that he argues with R' Yisrael Salanter; this historical piece of information is found in Mishna Brura Dirshu edition, Orach Chaim 406, 3 in footnote 10; and see Halichos Shlomo in Asseres Yimay Teshuva, note 5, which says that R' Salanter directly argued with the Chofetz Chaim in a face to face manner, and they refer the reader to see "Dugma LiDarchei Avi" authored by R' Leib, the son of the Chofetz Chaim, p. 111; veyeish liayin).

However, not everyone agrees that the Chofetz Chaim argued with R' Salanter about this.

R' Nissin Karelitz is of the opinion that they had no argument about this whatsoever (source-see Mishna Brura Dirshu edition, Orach Chaim 406, 3 in footnote 10 quoting sefer Chut Shani, Hilchos Yom Kippur 106).

If the Chofetz Chaim and R' Yisrael Salanter argued about this, then the Chofetz Chaim may argue with step nine in the case where making amends to somebody would harm them and make them angry and upset, while according to R' Yisrael Salanter the Halacha would forbid you from asking forgiveness so as not to upset the man, which is exactly like step nine; and if we go like R' Nissin Karelitz that these two Torah leaders never even had a dispute about this, then both the Chofetz Chaim and R' Salanter would be extremely supportive of this clause in step nine.

R' Shlomo Zalman Auerbach (source-see Halichos Shlomo in Asseres Yimay Teshuva), living one generation after this supposed dispute, rules like R' Salanter that holds the person wanting to ask forgiveness should not do so in a case where the person does not know about the harm caused, and by revealing it to him it will make him upset. This also supports step nine in cases where the victim does not know about what the alcoholic did to him.

Certainly, step nine is rooted on the opinion of one of our major contemporary Torah leaders in the case where the victim doesn't know that the alcoholic did something to him.

What about in a case where the victim does know that you harmed him, but by asking him forgiveness it will make him angry and there's a large chance that nothing will be accomplished? Even if you know that eventually something will be accomplished, does that justify angering him now? Is it permitted now? Similarly, what if the victim forgot what happened, even though he technically knew about it at one point? By asking him forgiveness it will cause the victim to remember the misdeed and get upset-is a person required to ask forgiveness in

this case?

Although I have not finished doing an extensive research on these questions at this time, I did consult with two Rabbis who both immediately confirmed my hunch that even in these cases one would not be permitted to ask forgiveness, since, according to R' Yisrael Salanter's rationale, one's obligation to do teshuva and ask forgiveness does not justify making somebody else upset, and therefore "it is not in his power" to ask forgiveness in all these circumstances. According to this outlook, step nine is congruent with Halacha even in the case where the victim knows about what was done to him.

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