

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

C

=====  
=====

Re: Tryin'

Posted by cordnoy - 27 Mar 2016 20:47

---

[thanks613 wrote on 27 Mar 2016 20:18:](#)

Love the post, thanks. I hope to study it further in your absence. And of course, I agree with the conclusion.

One question - people often share about their experiences to "get it off my chest". How would you say that differs from "cleansing"?

What conclusion?

=====  
=====

Re: Tryin'

Posted by cordnoy - 27 Mar 2016 20:48

---

[thanks613 wrote on 27 Mar 2016 20:28:](#)

[Gevura Shebyesod wrote on 27 Mar 2016 18:09:](#)

If I remember correctly the gemora appears twice and in one of the places Rashi says that.

Rashi Sotah 7B - "One who reveals (specifies) his sins. To the public, for he appears as if he is not ashamed and disgraced by it."

Don't know how to write hebrew, but "lerabim, nireh she'eino (B"CH adds bosh v-) nichlam bedavar"

Would that mean ten?

=====

Re: Tryin'

Posted by cordnoy - 27 Mar 2016 20:50

---

[stillgoing wrote on 27 Mar 2016 20:31:](#)

[Harav cordnoy wrote on 27 Mar 2016 16:50:](#)

Just remember one thing from all of this-that step five is fine in Halacha.

[stillgoing wrote:](#)

I clearly remember cordnoy once saying something to the effect of that he never reads a post thats more then two lines. Being that i'm trying to emulate the great cordnoy.... there aint no way that i can focus on that post unless its on one those sights that are now blocked from my phone.

Nice to see all those intelligent sounding responses though.

Markz Wrote:(what happened to the post?)

Read his last line, the rest is pirush

Got it! Thanks. I'm still on 4, so I wouldn't know, but I've often wondered that even if it was not in perfect sync with halacha, is it really worse then viewing p--n etc...

That is why I wrote in my intro that I don't particularly care, but I will be asking a question on this....when I have time.

=====

Re: Tryin'

Posted by thanks613 - 27 Mar 2016 22:58

---

[Harav cordnoy wrote on 27 Mar, 2016:](#)

Just remember one thing from all of this-that step five is fine in Halacha

That conclusion, both for the reasons you gave in your post and like markz says - it can't be worse than the alternative.

=====

Re: Tryin'

Posted by stillgoing - 27 Mar 2016 23:31

---

[cordnoy wrote on 23 Mar 2016 11:17:](#)

So, if you are plannin' on viewin' pornography, go meet a girl instead.... Hmmm....So says the GYE chizuk emails. Perhaps guard has been drinkin' early.

Well, what Does it mean? Was he really drinking? Or maybe it was supposed to go to the ssa chizuk email... not a bad idea :-)

=====

====

Re: Tryin'

Posted by cordnoy - 28 Mar 2016 17:21

---

i truly do not have time, but i said i would, so i will simply write short:

There are seforim that compile these mareh mekomos:

1. Yuma 86b says not to publicize one's sin in public, for that will decrease the kevod shamayim.
2. chachmas shlomo 607 says that there are times on account of the obligation of tesdhuvah and viduy that one must reveal his sin, and on the contrary, if he doesn't, he hasn't fulfilled his obligation.
3. there might be a proof that one can tell another his sins in order to guide the other on the path of teshuvah. the explanation might be based on rashi who explains the prohibition as it is an indicator that he is not ashamed; if, however, he is doing it for the other to repent - that would not apply. [Nesivos on eichah palgei mayim 1:18; beis halevi vayera]
4. Tiferes Yisroel 4:21 writes that the kohen gadol can confess with a loud voice, and some explain that it is permitted for that is the nusach of the viduy.
5. Question: How can one bring a female goat as a chatas, for everyone will realize that he has sinned?
6. Reb Shlomo Kluger says that it would be preferable to bring a different animal as a chatas, where people will not realize that he sinned.
7. netziv cites Reb Refoel hamburger that on the contrary! If he brings a female goat, all of his sins will be forgiven, for he is even more ashamed.
8. Reb Elyashiv asks this question and he answers that this prohibition doesn't apply by an unintentional sin.
9. Magen Avraham says it applies even on a shogeg.
10. From the Rambam it seems that the prohibition is only if he specifies the exact sin.
11. Panim Meiros says this entire prohibition does not apply by a korban.

From this past discussion, it would seem that they all do not say that it is permitted because he is doing this for atonement.

v'adayin tzarich iyun.

=====  
=====

Re: Tryin'

Posted by cordnoy - 03 Apr 2016 14:01

---

Love isn't hard to find; trust is!

=====  
=====

Re: Tryin'

Posted by stillgoing - 03 Apr 2016 14:16

---

[cordnoy wrote on 03 Apr 2016 14:01:](#)

Love isn't hard to find; trust is!

How true, but imhi, 'found love' is not true love as opposed to 'built love', much like 'built trust'.

=====  
=====

Re: Tryin'

Posted by cordnoy - 11 Apr 2016 00:50

---

[ineedchizuk wrote on 03 Sep 2014 03:32:](#)

For background, here's part of our conversation the other day from DD'S thread:

[cordnoy wrote:](#)

there is nothin' ever to apologize to me for.

I will not delve more into the tzadik gamur issue, except to say that I do not consider myself one; nor do I consider myself a baal teshuvah, and this part is actually important to me, for I have not done at all the charatah al ha'avar and I do not think too much about the kabbalah al ha'asid, although that is beginnin' to creep in. Azivas hacheit is there. Viduy also not.

thanks

[cordnoy wrote:](#)

Azivas hacheit means one thing and one thing only (and by the way, that's why there are four components and not just one).

I could give an example, but instead I will talk about myself (like others should as well, but that's their business):

I stopped or am stoppin' because my life was/is unmanageable.....that happens to be azivas hacheit.

I do not have charatah on the past, and I have not accepted to not sin in the future; so I am still missin' those two components.

ly"H, that will fall into place one day.

[ineedchizuk wrote:](#)

Holy bruthu Cordy,

'My life was unmanageable' is charata. Charata is regret. Not guilt. When you truly are aware that it's ruining your life, as you constantly (and humbly) remind us, saying 'I couldn't go on like this- I don't want this', that's charata lichatchila!

Committed to being clean TODAY without getting overwhelmed by what the future will bring is true kabala al heusid- it's a solid plan. It also means I'm humble enough not to think the nisayon is gone forever. (The sketchy letting go is the opposite- what many share when they join as part of the vicious cycle: ie. 'I told Hashem I promise I'll never do it again')

Azivas hacheit- that you acknowledge.

So thanks for teaching me how to do tshuva!

[cordnoy wrote:](#)

While I appreciate what you wrote, it would seem to me that according to Rabbeinu Yonah, it is not correct (and I can't believe that I am bein' baited into this, or perhaps, I did it to myself): He writes that charatah is understandin' in one's heart that it's rotten and bitter that he left Hashem, and realize that there is punishment and vengeance from Hashem, and that one should say, "What did I do? how could I not have had the fear of God before me? Why did I not accept rebuke on this, and all for a momentary pleasure? what have I done to my pure soul?"

this is all included in charatah....all these things did not/does not enter my mind. Like I wrote before....iy"H it will, but realizin' that my life was unmanageable is not charatah al ha'avar that is an ikar component of teshuvah.

thanks again



They ganged up on me then as well.

=====  
=====

Re: Tryin'

Posted by realsimcha - 11 Apr 2016 06:04

---

[cordnoy wrote on 11 Apr 2016 00:50:](#)

[ineedchizuk wrote on 03 Sep 2014 03:32:](#)

For background, here's part of our conversation the other day from DD'S thread:

[cordnoy wrote:](#)

there is nothin' ever to apologize to me for.

I will not delve more into the tzadik gamur issue, except to say that I do not consider myself one; nor do I consider myself a baal teshuvah, and this part is actually important to me, for I have not done at all the charatah al ha'avar and I do not think too much about the kabbalah al ha'asid, although that is beginnin' to creep in. Azivas hacheit is there. Viduy also not.

thanks

[cordnoy wrote:](#)

Azivas hacheit means one thing and one thing only (and by the way, that's why there are four components and not just one).

I could give an example, but instead I will talk about myself (like others should as well, but that's their business):

I stopped or am stoppin' because my life was/is unmanageable.....that happens to be azivas hacheit.

I do not have charatah on the past, and I have not accepted to not sin in the future; so I am still missin' those two components.

ly"H, that will fall into place one day.

[ineedchizuk wrote:](#)

Holy bruthu Cordy,

'My life was unmanageable' is charata. Charata is regret. Not guilt. When you truly are aware that it's ruining your life, as you constantly (and humbly) remind us, saying 'I couldn't go on like this- I don't want this', that's charata lichatchila!

Committed to being clean TODAY without getting overwhelmed by what the future will bring is true kabala al heusid- it's a solid plan. It also means I'm humble enough not to think the nisayon is gone forever. (The sketchy letting go is the opposite- what many share when they join as part of the vicious cycle: ie. 'I told Hashem I promise I'll never do it again')

Azivas hacheit- that you acknowledge.

So thanks for teaching me how to do tshuva!

[cordnoy wrote:](#)

While I appreciate what you wrote, it would seem to me that according to Rabbeinu Yonah, it is not correct (and I can't believe that I am bein' baited into this, or perhaps, I did it to myself): He writes that charatah is understandin' in one's heart that it's rotten and bitter that he left Hashem, and realize that there is punishment and vengeance from Hashem, and that one should say, "What did I do? how could I not have had the fear of God before me? Why did I not accept rebuke on this, and all for a momentary pleasure? what have I done to my pure soul?"

this is all included in charatah....all these things did not/does not enter my mind. Like I wrote before...iy"H it will, but realizin' that my life was unmanageable is not charatah al ha'avar that is an ikar component of teshuvah.

thanks again

They ganged up on me then as well.

Confused. If addiction is a disease not to be compared to yetzer hara [as you wrote on another thread [unless i misunderstood], what is the teshuva for? Do you do teshuva for cancer? I sense that there is a difference and there is a place for teshuva even with the disease definition of addiction but I am having a hard time putting it into words. Can you share your thoughts?

=====

Re: Tryin'

Posted by cordnoy - 11 Apr 2016 13:12

---

Answer in short, very short....

We all make or made choices, some were big ones, others were small. Although many have reached a point where they couldn't overcome, there were and are choices along the way as well.

Nevertheless, stopping is the first priority, and that comes by living life the way it was meant to be.

=====

Re: Tryin'

Posted by Workingguy - 11 Apr 2016 15:05

---

[realsimcha wrote on 11 Apr 2016 06:04:](#)

[cordnoy wrote on 11 Apr 2016 00:50:](#)

[ineedchizuk wrote on 03 Sep 2014 03:32:](#)

For background, here's part of our conversation the other day from DD'S thread:

[cordnoy wrote:](#)

there is nothin' ever to apologize to me for.

I will not delve more into the tzadik gamur issue, except to say that I do not consider myself one; nor do I consider myself a baal teshuvah, and this part is actually important to me, for I have not done at all the charatah al ha'avar and I do not think too much about the kabbalah al ha'asid, although that is beginnin' to creep in. Azivas hacheit is there. Viduy also not.

thanks

[cordnoy wrote:](#)

Azivas hacheit means one thing and one thing only (and by the way, that's why there are four components and not just one).

I could give an example, but instead I will talk about myself (like others should as well, but that's their business):

I stopped or am stoppin' because my life was/is unmanageable.....that happens to be azivas hacheit.

I do not have charatah on the past, and I have not accepted to not sin in the future; so I am still missin' those two components.

ly"H, that will fall into place one day.

[ineedchizuk wrote:](#)

Holy bruthu Cordy,

'My life was unmanageable' is charata. Charata is regret. Not guilt. When you truly are aware that it's ruining your life, as you constantly (and humbly) remind us, saying 'I couldn't go on like this- I don't want this', that's charata lichatchila!

Committed to being clean TODAY without getting overwhelmed by what the future will bring is true kabala al heusid- it's a solid plan. It also means I'm humble enough not to think the nisayon is gone forever. (The sketchy letting go is the opposite- what many share when they join as part of the vicious cycle: ie. 'I told Hashem I promise I'll never do it again')

Azivas hacheit- that you acknowledge.

So thanks for teaching me how to do tshuva!

[cordnoy wrote:](#)

While I appreciate what you wrote, it would seem to me that according to Rabbeinu Yonah, it is not correct (and I can't believe that I am bein' baited into this, or perhaps, I did it to myself): He writes that charatah is understandin' in one's heart that it's rotten and bitter that he left Hashem, and realize that there is punishment and vengeance from Hashem, and that one should say, "What did I do? how could I not have had the fear of God before me? Why did I not accept rebuke on this, and all for a momentary pleasure? what have I done to my pure soul?"

this is all included in charatah....all these things did not/does not enter my mind. Like I wrote before...iy"H it will, but realizin' that my life was unmanageable is not charatah al ha'avar that is an ikar component of teshuvah.

thanks again

They ganged up on me then as well.

Confused. If addiction is a disease not to be compared to yetzer hara [as you wrote on another thread [unless i misunderstood], what is the teshuva for? Do you do teshuva for cancer? I sense that there is a difference and there is a place for teshuva even with the disease definition of addiction but I am having a hard time putting it into words. Can you share your thoughts?

I have never heard anyone say that addiction started OUT as a disease. Even in the big book, he started drinking and enjoying and by the time he realized that it was killing him, he couldn't get out.

In everyone here's case, there was a point they could have stopped. The addiction only came after a certain amount of a prohibited behavior. For some, it may have been looking at naked ladies once or masturbating once- but they could have chosen not to do it then.

Also, and I believe Rabbi Twersky says this, you do Teshuva because you should have gotten help. We might not be mad at someone with cancer, but if he refuses his pills we'll be furious.

=====

Re: Tryin'

Posted by realsimcha - 11 Apr 2016 22:26

---

Cords and Workingguy,

I hear what you are saying. Thanks for the added clarity. In terms of what you mentioned Workingguy, I am not sure that it is always the case that we were able to stop in the beginning. In my case, I had no understanding of what was happening to me. Why I was acting this way and why I couldn't get it under control. In fact for me any element of "control" came later after I started to understand what it was that was going on inside me. That's my experience. I am sure that for a lot of people it went exactly the way you described, that it was a guilty pleasure in the beginning that morphed into an obsession and an addiction. What Cords wrote speaks to me. Even in a world of no control nothing is absolute. And there are a lot of layers and I can still make amends for the areas the times and the ways that I could have refrained from making a mess of things.

another thing. Even when it comes to making amends to spouses, family or friends, we aren't saying that we had control. We are saying that our situation caused you damage and pain. And we are taking responsibility for that. Maybe I did have control and maybe I didn't, but I still have to take responsibility for what I did. In that case is it crazy to say the same thing to Hashem? "I was out of control. But I made a mess of things and didn't live up to my mission of bringing honor to You. For this I need to make amends." For many of us, as Cords said, our actions - i.e. working a program - speak louder than words.

=====

Re: Tryin'

Posted by Shlomo24 - 12 Apr 2016 04:56

---

In my case, irrelevant of the hashkafic argument, I find it hard to do teshuva right now. When I think of all that I have done I get very depressed and down. It's not good for me right now, maybe in the future I will be ready. What I try to do is make "living amends," live life how I

beleive my higher power, (aka Hashem), wants me to right now. I don't believe that God needs my amends, however I need my amends. And this is how I am achieving that for now.

=====

=====