

90,000 Reasons

Posted by shneurzalman404 - 24 Nov 2016 01:25

Because your Tati shebashamayim loves you too much to let you do this.

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Re: 90,000 Reasons

Posted by Watson - 27 Nov 2016 12:14

[Shlomo24 wrote on 27 Nov 2016 05:04:](#)

The reality is that many people in program lower their Yiddishkeit.

I'm not sure what you mean by *lowering* yiddishkeit.

Dropping a chavruasah or a minyan for a meeting is one thing. Choosing a conception of G-d that is inconsistent with ikrei emunah is quite another.

Would you mind clarifying what *lowering* means in this context?

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Re: 90,000 Reasons

Posted by Watson - 27 Nov 2016 12:29

[YidFromMonsey wrote on 27 Nov 2016 01:06:](#)

before starting 12 steps my yiddishkiet was anyway out the window, so it's not like 12 steps would in any way get in the way of my yiddishkiet

I agree that pikuach nefesh is a big factor.

The purpose of the 12 steps is to establish conscious contact with G-d. Listening to G-d may have gone out the window during active addiction, but turning our wills and lives over to G-d's care is part of recovery. Maybe not over-night, it might take patience and work. It's difficult to turn my life over to the care of G-d while deliberately ignoring what He says in His book. Falling short is one thing, but stomping all over it is another. The steps are about living life on life's (G-d's) terms.

"Our real purpose is to fit ourselves to be of maximum service to G-d and the people about us."

How do you see it?

BTW, there's nothing wrong with putting G-d on your 4th step.

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Re: 90,000 Reasons

Posted by cordnoy - 27 Nov 2016 13:37

[Watson wrote on 27 Nov 2016 12:29:](#)

[YidFromMonsey wrote on 27 Nov 2016 01:06:](#)

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Oh, but if you replace God with something else and call this new thing god, he might not even have a book....thankfully.

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Re: 90,000 Reasons

Posted by Watson - 27 Nov 2016 13:46

I used to worship the god of porn. That didn't work out so well for me, despite it being a power greater than myself.

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Re: 90,000 Reasons

Posted by Shlomo24 - 27 Nov 2016 14:01

[Watson wrote on 27 Nov 2016 12:29:](#)

[YidFromMonsey wrote on 27 Nov 2016 01:06:](#)

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By lowering I meant decreasing dedication, like attending minyan less, maybe being a little more lax about kashrus...

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Re: 90,000 Reasons

Posted by YidFromMonsey - 27 Nov 2016 14:12

[cordnoy wrote on 27 Nov 2016 07:26:](#)

[YidFromMonsey wrote on 27 Nov 2016 07:08:](#)

I'm wondering, does anyone know of any posek or torah authority who looked into addiction and or the 12 steps from a torah perspective? If so, what's his opinion?

There are many articles on this site about this.

Additionally, Rabbi Tanenbaum published a pamphlet (and perhaps now it's a book) on this very subject. On my thread tryin', we have many excerpts and discussions.

Thanks cordnoy,

Wow, there's so much information there, will take some time to go thru it, seems like he deals with the issues that bothers me about 12 steps....

Thanks

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Re: 90,000 Reasons

Posted by Markz - 27 Nov 2016 14:55

[Shteeble wrote on 24 Nov 2016 16:30:](#)

[cordnoy wrote on 24 Nov 2016 16:19:](#)

After reading Rabbi Tanenbaum's essay on the 12 steps and posting extensively about it (I think on the tryin' thread), I do think that most of SA and the 12 steps are within the framework of our hashkafah. However, I do think that there are groups, specifically on the east coast, and individuals, who warp the concepts and take it to an extreme, in such a way that recovery trumps frumkeit, and many take a slide or a plunge while and after they are recovering, and it is truly sad, for I do not think that it needs to be that way.

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I kind of get the feeling that a lot of the "prayers" and "quote" and "sayings" in the big book and other aa/sa literature comes from christian teachings. Just a feeling.

[Dov wrote on 14 Jun 2009 22:22:](#)

The steps are *not a religion*, not an "OI" and clearly cannot work at all w/that attitude! Sure, it is uncomfortable to face the truth and may be hard to finally *do* what needs to be done, but it is never complicated.

My sponsor told me that if I'm working the program but still unhappy, I am probably not working it right! My Higher Power should actually be doing most of the actual work! My responsibility (to myself) is to simply work the steps in order to become **willing to let Him** remove my kin'ah, ta'ava, and kavod that lead me to alleh mishigassim and make life miserable. On the other hand, what a privelege it is to be sober even when the chips are down and I *am* feeling sad for some reason!

PS. For those interested in traditional AA stuff w/this approach, you may like the six CD series (or lttle AA book based on them), "A New Pair of Glasses" by Chuck C, an AA "elder". He was about 75 years old when he gave the original weekend series. Chuck clearly and repeatedly demonstrates through sharing his experience - not lecturing - principles like: admitting what my problem **really is**; **knowing**(not just having emunah - see RMBM) that G-d really *is* in charge of outcomes and learning what it means to actually *live* that way; understanding and accepting that G-d is *truly and completely on our side* unconditionally and forever; not taking **myself** too seriously and why humility makes self-pity very difficult; **making peace** w/the yesod that the whole point of life is: **what I give** and not what I *get* out of it; and other stuff basic to recovery. I cannot approach these yesodos as mitzvos/obligations at all, but as *derech erez*: simple, enlightened self-interest. They are **not madregahs for an addict**, rather, they are a recovering addict's oxygen, the *bottom line minimal requirments* for **functioning**, as he explains. Living w/them makes staying sober possible. He has no religious agenda and, in fact, clarifies a difference between religion and the steps that I find helpful. Though he (annoyingly) mentions christian verses two or three times (having been raised that way), another frum guy has told me that the religious ideas he expresses there are apparently based on Torah. I skip that stuff because it doesn't feel right anyway..boundaries are a good thing...yeah, I know some people may take issue with me about this whole suggestion, but it helped me so I'm passing it along

and sincerely hope no one is offended.

PS. For me, the ikkar of Torah and mitzvos come *after* the steps. In a similar way, my wife has told me that she considers the day I got sober the best day in our lives, **much** better than our chasunah day, and the new start of our marriage. I myself, changed my name from a choser to a moleh spelling since starting to recover b'Eezras Hashem. Yes, a yid must try to be moser nefesh to do the Torah and mitzvos while he is still very, very ill. But once we are no longer **regularly and naturally** doing things that endanger his life, are chayav misah bidei shamayim, Kareis, are just plain nuts, etc., it seems to me that our responsibility - rather, **ability** - to keep the mitzvos is elevated because we are more awake. We probably never fully awaken, except for tzaddikim...

Similar to the RMB'Ns BAD WORD REMOVEDtah regarding mitzvos in Chutz La'aretz. They of course apply there and are precious (and in some *specific* respects may be the *most* precious), but the ikkar kiyum of mitzvos is in Eretz Yisrael, he holds.

May Hashem help us care more about doing *His* will than ours and accept *living* His will with a whole heart!

PPS. BTW, Yes, Yiddishkeit Is an "Ol", yoke. But remember, Hashem **healed** all of us completely *before* he gave us the Torah. He then put the mountain over us to send the message that it is an "Ol" that needs to be accepted. It was important that we were no longer "sick" at the time of taking on such a responsibility.

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Re: 90,000 Reasons

Posted by Markz - 27 Nov 2016 15:09

[YidFromMonsey wrote on 27 Nov 2016 07:08:](#)

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[1. Torah-AND-the-12-Steps-https://guardyoureyes.com/forum/1-Break-Free/5930](#)

[2. Yiddishkeit and 12 Steps: The Rabbi's Opinion](#)

by Twerski, Rabbi Dr. Avraham

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Re: 90,000 Reasons

Posted by Markz - 28 Nov 2016 14:29

[Eyeglasses wrote:](#)

The phrase 'your Go-d/my Go-d' sound like 'your Getshka my Getshka', my god is like this and yours like that.

Eg I do not profess to know you, but I wanted to comment on the comment

I listened to the shocking / heartbreaking speech about Married adults "Diving off the Derech" leaving their families behind which was spoken about at the latest Agudas Yisrael convention - you can easily find that specific lecture on Torahanytime.com

I know firsthand of such a case where the wife is going OTD leaving her family behind r"I

One of the things Reb Shaya Cohn mentioned at the convention was that many of these adults even if leading a "kollel life", yet they lack a REAL relationship with Hashem

A comment like the one you wrote (at least superficially) borders on heresy.

I don't care how much a person learns and observes with all chumros in the world. If there's no relationship with Gd his yiddishkeit is seriously at risk

But hey I was there not too long ago, so no worries, you can BreakFree too.

I was a regular FFB but had no drive for 'my religion' even if externaly I was going thru all the motions

Then I discovered Yiddishkeit thanks to a world renowned speaker and my outlook changed

Did that stop me from porn? No

I have a big hunch that there's many many good Jews out there who unfortunately don't have that relationship. Then they discover SA meetings and Gd

All their years in yeshiva they never heard about Hashem, and now they finally discovered him. But not from a Rebbi of theirs rather from another faith.

Can it happen that their religious observance which was a matter of rote, diminishes? And is replaced with a new mindset which enhances personal relationships, kicks lust in the butt, but he's learning less than before?

I would understand that

Is there something he should do about that? Probably

If there's a choice between

- 1) No relationship with Gd, lots of lust, lots of dapim Gemara
- 2) SA, Real Relationship with Gd (Jewish one of course), less lust, less Gemara or Minyan attendance

I would think the 2nd is preferred. of course by sageous advice of your LOR. Because I feel such a person is a more stable Person / Jew

Later he will upgrade hopefully upgrade his observance.

my 2 cents - sorry for spouting too much and I hope I didn't offend anyone

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Re: 90,000 Reasons

Posted by Workingguy - 28 Nov 2016 15:22

[Markz wrote on 28 Nov 2016 14:29:](#)

[Eyeglasses wrote:](#)

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Markz,

I think that EG and other commenters (myself definitely included) were taking issue with whether this G-d that everyone is talking about is the Jewish one or not. I don't think anyone denies that a person is supposed to have a personal relationship with Him. I don't think EG had any questions about that.

I think the pushback was that you can't take just any conception of G-d and go ahead and make G-d whatever you or your sponsor wants him to be if it's not compatible with our hashkafa. And you can't do that even if you wouldn't be frum otherwise.

Even learning about our concept of HaShem from a non-Jew isn't simple at all, and the way I always operated in 12 steps was that whatever was said about the higher power I just took to refer to HaShem without turning to my sponsor for explanation.

And I'll tell you something else I noticed. While on one hand it did seem that amongst the group there was a certain emuna pshuta, a basic trust in G-d loving them and taking care of them, much of it was also silly and emunah tfeila. What I mean is that you had people deciding on step three in one week and now placing everything on G-d after years of acting out as if now G-d will make it go away. I don't know, but I was taught and R Wolbe in Alei Shur says this who knows how many times, that to get to levels of bitachon and emunah take time, practice, and focus. That's what he wrote his mussar vaadim for.

So one I saw people who all of a sudden had the highest levels of faith and trust in G-d in two weeks of working the program and getting to step three, or being expected to be there in a few weeks, I knew one thing- it doesn't take two weeks.

Again, no disrespect to 12 steps because it does have lots of honesty and personal growth, and

community support so go for it. But all that I saw all the rabbis who are pro 12 steps saying is that it's fine- their concept doesn't have to go against what we believe in, but I never saw Rabbi Tannenbaum, Taub, or Twerski saying that you should get your concept of G-d from them.

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Re: 90,000 Reasons

Posted by Eyeglasses - 28 Nov 2016 15:24

Hi MarkZ,

I don't disagree with you (besides Minyan attendance which every simple yid has to do no matter what)

I just wrote that when we express ourselves about Hashem we should watch our language & think twice before posting.

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Re: 90,000 Reasons

Posted by cordnoy - 28 Nov 2016 15:53

[Markz wrote on 28 Nov 2016 14:29:](#)

[Eyeglasses wrote:](#)

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Who are you to recommend either?

it is usually not so black and white anyway.

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Re: 90,000 Reasons

Posted by Watson - 28 Nov 2016 20:06

There are many addicts who acted out / got drunk / got high daily for years and decades, despite hundreds of attempts to stop. Then they entered the rooms and suddenly found that they were able to quit. Under these circumstances it is easier to have emunah peshuta, even

without understanding. "I don't know what's going on and I can't explain it, but something's different."

My problem was one of trying to figure it all out. As in, when I know Chovos Halevovos by heart, then step 3 will be easy. Well, I still don't know it by heart. But I have, by the grace of G-d, experienced what it's like to be lust-free. And I'm so grateful for that, even though I don't know what's around the corner. Just for today I'm willing to do whatever I can to preserve this feeling.

Man says show me and I'll trust you; G-d says trust me and I'll show you.

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Re: 90,000 Reasons

Posted by Shlomo24 - 28 Nov 2016 23:30

[Markz wrote on 28 Nov 2016 14:29:](#)

[Eyeglasses wrote:](#)

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