

Kabalos and Using Shaim Hashem advised in the Handbooks

Posted by KiviYVY - 23 Nov 2010 15:55

---

I was reading the handbooks recently and was kinda shocked by the suggestion made among the tools regarding Kabalos. I am mostly referring to the following

The TaPHSiC method involves making a Shavuah in the name of Hashem (and actually pronouncing Hashem's name) that AFTER we fall (on our bottom-line behaviors) we will do x,y, z. Most frum addicts would keep this Shavuah. 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. 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"?

This seemed to fly in the face of what I had learned and I was wondering if this was suggested by a Poseik of stature and whether Guard or someone could tell us who it was.

Sorry to raise controversy but Lilmod Ani Tzarich - Thanks

=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks

Posted by Me3 - 23 Nov 2010 16:28

---

And how about the fact that last year when you said Hataras Nedarim you specifically nullified in advance all promises you might make during the year?

=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks

Posted by KiviYVY - 23 Nov 2010 16:31

---

Good point - now you've pointed out that it maybe even ineffective.

=====

====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Kedusha - 23 Nov 2010 16:47

---

The nullification in advance only works (if it works at all - see next paragraph) if it slips your mind at the time of the neder or shvuah. However, if you remember the nullification at the time of your neder/shvuah, your neder/shvuah serves to nullify the nullification. So, you would want to make sure to mention that you are taking the neder/shvuah despite having made the nullification on Erev Rosh HaShanah.

Besides, many Poskim question whether the nullification really works, so you would not be permitted lechatchila to violate your neder/shvuah in any event.

It is true that frum Jews try to avoid taking a shvuah, because the issur of violating a shvuah is very severe. However, it is definitely permissible to take a shvuah to help avoid doing an Aveira (I don't have the source handy, but I believe, for example, that Boaz did so when he was alone at night with Rus - see below, reply #5). You just need to make sure not to violate the shvuah.

That's why you would not want to make a shvuah that you're not going to act out, because who knows if you will be able to keep it? However, if you make a shvuah that you will give \$100 to tzedaka if you act out (and \$100 is something that you can afford), then you can make sure to keep the shvuah. Since you're using the shvuah as an incentive to help you avoid doing an aveira, it would be permissible.

=====  
=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Me3 - 23 Nov 2010 16:56

---

If I recall correctly the Poskim question if the retroactive nullification works, not if the future declaration does, although you are right that if you have in mind when you are making a Shevoua that you want it to take effect despite your declaration, thn it will.

=====  
=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks

Posted by Kedusha - 23 Nov 2010 16:59

---

What is written below, taken from an earlier version of the GYE Handbook, should provide much clarification. Note that Rav Aharon Feldman, Shlita, reviewed this version of the GYE Handbook and wrote in his Haskama to GYE: "I have seen the materials and handbooks which this program distributes and have only praise for its methodology and approach to the problems of the addicts. Everything which I have seen conforms to the highest standards of Torah values."

Vows In order to ensure that our fences are strong, we can use a very powerful tool called Nedarim or vows. Normally making vows is frowned upon by our sages as with someone playing with fire, but when it comes to girding oneself from these temptations, we find that making vows is praised by the Torah and by Chazal. As the Pasuk says "Nishbati va'akayeima, lishmor mishpatei tzidkecha - I have vowed and will uphold it, to guard your righteous laws". And as 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 Chazal also say that Bo'az swore to guard himself from transgressing when Ruth came to him at night, as it says: "Chai Hashem, Shichvi ad haboker - In the name of G-d (a vow), lay here until the morning".

However, as important and helpful vows can be in fighting addiction, they are also just as dangerous. The addiction is very often more powerful than vows. Therefore, it is vital that we learn how to make vows in a way that will work and be safe. Instead of fighting the addiction head-on through the vows, we can make vows that will help us "walk around" the addiction. For example, we can try to make a vow for two weeks that before we give in, we will first do the things that we wrote on our list (mentioned above), or make a vow to give a generous donation to Tzedaka in the event of a fall.

=====

=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks

Posted by KiviYVY - 23 Nov 2010 17:00

---

[Kedusha wrote on 23 Nov 2010 16:47:](#)

It is true that frum Jews try to avoid taking a shvuah, because the issur of violating a shvuah is

very severe. However, it is definitely permissible to take a shvuah to help avoid doing an Aveira (I don't have the source handy, but I believe, for example, that Boaz did so when he was alone at night with Rus). You just need to make sure not to violate the shvuah.

That's why you would not want to make a shvuah that you're not going to act out, because who knows if you will be able to keep it? However, if you make a shvuah that you will give \$100 to tzedaka if you act out (and \$100 is something that you can afford), then you can make sure to keep the shvuah. Since you're using the shvuah as an incentive to help you avoid doing an aveira, it would be permissible.

I believe you - I'm just curious whether this advice was written with the guidance of a Poseik of stature. I would hate to play with such fire without the backing of such a Poseik. I guess I could ask a Shaylah myself if I wished to employ this method, but I was kinda shocked that it was in the handbook written as a Davar Pashut.

=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Kedusha - 23 Nov 2010 17:01

---

[Me3 wrote on 23 Nov 2010 16:56:](#)

If I recall correctly the Poskim question if the retroactive nullification works, not if the future declaration does, although you are right that if you have in mind when you are making a Shevoua that you want it to take effect despite your declaration, thn it will.

I don't understand - Hataras Nedarim is retroactive nullification. Who questions whether Hataras Nedarim works?

=====

=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Kedusha - 23 Nov 2010 17:02

---

YvY,

See above, reply #5.

=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by KiviYVY - 23 Nov 2010 17:05

---

Thanks Kedusha - I read both of your posts now. If you say Rav Feldman reviewed every word of the handbooks and didn't just give a general Haskama after flipping through it then that's enough for me. Also - I like the earlier version of the Handbook better.

=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Me3 - 23 Nov 2010 17:06

---

Real Hataras Nedarim works; this blanket Hatara that we do in front of Dayanim with questionable qualifications may not.

=====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Kedusha - 23 Nov 2010 17:09

---

The Rosh Yeshiva told me that he did read the handbooks (he was given hard copies), which is certainly implied by his explicit mention of them in his Haskama.

=====

====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Kedusha - 23 Nov 2010 17:17

---

If you prefer, you can take the shvuah without using Shem Hashem. It still has the din of a Shvuah.

=====

====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Kedusha - 23 Nov 2010 19:11

---

I recently heard an explanation as to why we can assume that the Hataras Nedarim of Erev Rosh Hashana is effective. The potential problem is that you're supposed to specify the neder, which we don't do. However, this halacha, that you're supposed to specify the neder, is Midrabanan. The reason the Rabbanan required specifying the neder is because, without that, we may attempt to be matir a neder which, al pi halacha, may not be nullified. Therefore, in the Hataras Nedarim of Erev Rosh Hashana, where we clearly state that we are not being matir any nedarim that, al pi halacha, may not be nullified, there is no need to specify the nedarim.

=====

====

Re: Kabalos and Using Shaim Hashem advised in the Handbooks  
Posted by Yosef Hatzadik - 03 Feb 2011 18:46

---

[Kedusha wrote on 23 Nov 2010 17:09:](#)

The Rosh Yeshiva told me that he did read the handbooks (he was given hard copies), which is certainly implied by his explicit mention of them in his Haskama.

[Kedusha wrote on 23 Nov 2010 16:59:](#)

Note that Rav Aharon Feldman, Shlita, reviewed this version of the GYE Handbook and wrote in his Haskama to GYE: "I have seen the materials and handbooks which this program distributes and have only praise for its methodology and approach to the problems of the addicts. Everything which I have seen conforms to the highest standards of Torah values."

Does this mean that the Rosh Yeshiva read every single page in detail? Does it mean that every word that Guard Shlita wrote is as if it comes from Rav Feldman's pen? Does it mean that he weighed all aspect of every point in the handbook for its halachik validity?

His choice of words, "...*have only praise for **its methodology and approach..... Everything which I have seen** conforms to the highest standards of Torah **values***" is not exactly saying that.

=====

====