

FRUMFIEND'S. RANT

Posted by chaimhelp - 09 Apr 2012 06:23

I joined this Chevra erev pesach two years ago. I am in the exact same place as I was two years ago. It is for this reason that visiting this place makes me sick.. I am sick of reading about the endless slipping falling etc. It feels like I am holding up a mirror to my own life. I tried really hard for a year. I got no where. For the sake of honesty I would like to explain what I mean when I say that I have gotten no where. Through this site especially dovid Chaim, I have learned to love my wife and kids. I am a great father. I have learned to deal with people in a calm manner. I am happy. I have gotten no where in terms of sobriety. I act out just as much as before. I am not motivated to stop. I therefore say that I have gotten no where..

Chag kasher vsameach

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Re: FRUMFIEND'S. RANT

Posted by alexeliezer - 27 Apr 2012 14:55

Perhaps it is the humility of admitting that I can't do it alone that triggers Rachamei Shomayim. These people who believe in other deities don't know any better. This is what they were taught is right. The deities are substitutes for Hashem. As a believer in Gcd, and a Jew, I have the added benefit of connecting to Hashem through my constant need for him to intervene. But again, perhaps the ikkar is the humility.

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Re: FRUMFIEND'S. RANT

Posted by mifatfait - 29 Apr 2012 05:52

Hatzlochoh Rabah, Mixed Up. My heart is with you, I really hope you get back on the road to recovery (it's worth it, the pavement is made of gold).

I'm young and new, but maybe try to join again on a smaller scale, Iv'e found that part of "one day at a time" is also in quality (not just quantity), make recovery as simple as possible.

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Re: FRUMFIEND'S. RANT

Posted by Eye.nonymous - 29 Apr 2012 05:59

Hello Frumfiend,

I was thinking more about your question. I've got a few ideas, but first it would be helpful for me to appreciate where you're coming from if you could answer the following questions.

1. As you see it, what is a 12-step program and how does it work? (I don't mean specifically on this issue, but in a general sense.)

2. What has been your involvement and experience with a 12-step program until now? (even if you mentioned something before, in light of this question, I think a bit of a recap would be helpful).

Kol Tuv,

Elyah

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Re: FRUMFIEND'S. RANT

Posted by chaimhelp - 30 Apr 2012 22:15

I went through the book with dc and Steve in the morning. I have also listened to all the tapes of (forgot the name the famous pair). I have also listened to countless other aa tapes. My involvement has been about a year and a half. My question isn't just a pot shot at the program. I really believe this to be a serious issue. I don't believe that rabbi twerski is qualified to judge this. This isn't a question for someone with semicha. This is a question for a Adam gadol. I have personally seen that my sympathies toward other religions and especially Christianity have increased since starting the program. It is hard to feel an abhorrence towards them when I am using their words to describe spiritual concepts.

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Re: FRUMFIEND'S. RANT

Posted by mggsbms - 30 Apr 2012 23:47

Without getting involved in this argument regarding the merits of the 12 step program. i do feel very strongly that rabbi twersky deserves a lot more respect then you are giving him in ur rant.

keep on ranting but please don't belittle one of the great heroes of this cause.

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Re: FRUMFIEND'S. RANT

Posted by Eye.nonymous - 01 May 2012 11:29

[mgsbms wrote on 30 Apr 2012 23:47:](#)

Without getting involved in this argument regarding the merits of the 12 step program. i do feel very strongly that rabbi twersky deserves a lot more respect then you are giving him in ur rant. keep on ranting but please don't belittle one of the great heroes of this cause.

Well said. Rabbi Twersky didn't exactly get his smicha out of a cracker-jack box.

--Elyah

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Re: FRUMFIEND'S. RANT

Posted by Eye.nonymous - 01 May 2012 11:52

I used to think that when I had questions--especially those philosophical questions that really ate away at me and seemed like nothing short of direct prophecy from G-d could possibly resolve them, could not be answered by anyone short of the Gadol Hador (because I thought it was unrealistic to expect direct prophecy).

I have realized, though, that I'm not so big that I need such a big person so resolve my issues. It's not like I'm Rebbe Akiva Eiger or something; Despite as much as I have learned, I'm really still an ignoramus. Am I really a big expert in all of sha's and poskim, sifrei mussar, sifrei kaballa, sifrei chassidus (and even common sense) that my questions really, objectively, are all that sophisticated (though they truly seem extremely important and urgent and complex to me)?

To the contrary, I have at times taken my questions to Gedolim, either in person or painstakingly writing out long and detailed letters (with self-addressed stamped envelope). The result? With all due respect, I got pre-fab answers that weren't really all that helpful. These Gedolim, as great as they are, really know nothing about me and my circumstances, and even if they did, they

have no relationship with me that they could really properly guide me. Also, since they don't know who I am, they can't really write anything other than the party line, for who knows what I'm going to do with their answers. Here, also, if a Gadol has little experience with addiction and the 12-steps, as great as he may be in Torah knowledge, he can't really help all that much. (Rabbi Twersky is recognized as an expert in the field of addiction, and he is also recognized as a Talmid Chacham--and he's recognized for the former and the latter far beyond the dalet-amos of GYE).

I realized I'm a little guy, and so I don't need the biggest Rav in the world to help me. I have asked extremely complicated questions to Rabbonim of lesser stature than the Gadol Hador and gotten satisfactory answers. And, when the question was beyond them, THEY are connected enough with Gedolom to pose the question to them and get an appropriate response.

But, Frumfiend, it seems like if you get an answer (either explaining Torah hashkafa or the 12-steps) from somebody less than the biggest Gadol Hador--even if the answer makes sense, you won't be satisfied. And if that's the case, what can anyone here offer you?

--Elyah

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Re: FRUMFIEND'S. RANT

Posted by mifatfait - 01 May 2012 20:59

FF,

I was just pondering on the that the idea of mesorah - unique to Judaism - may be able to help you. Find a rebbe you can respect and trust in this area, and more importantly that you feel understands you, and you are linked straight to Moshe on Sinai. I've done it, it works - ??? ?? ??.

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MB

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Re: FRUMFIEND'S. RANT

Posted by ur-a-jew - 01 May 2012 21:29

[Mixedup wrote on 09 Apr 2012 06:23:](#)

I have gotten no where in terms of sobriety. I act out just as much as before. I am not motivated to stop.

FF/mixed up I feel for you. Since I think more than mixed up you are frustrated. The key to your frustration is I believe in your first post. Step One is recognizing your life is unmanageable. When you come to that recognition you will have a motivation to stop and your issues with the program will fizzle out.

I don't think I would be the first one to point out how we quickly question the halachic validity of a proven program of recovery that has been endorsed by at least some noted gedolim but have no qualms dabbling in occasional porn and masturbation which all agree is ossur.

If you truly feel your participation in the program needs the blessing of a Gadol hador then ask but I would suggest you do so only after you've decided that you need to stop and you are motivated to do so.

Much hatzlacha

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Re: FRUMFIEND'S. RANT

Posted by chaimhelp - 07 May 2012 14:36

Hi guys Thanks for taking the time to respond to my question. My response is going to be divided into three parts. It will also be a little long.

I would like to clarify my feelings towards Rabbi Twerski and What I meant by gedolei yisrael.

It is well known that semicha today doesn't mean what it meant in the time of chazal. In the time of chazal semicha meant you knew kol hatorah kulah and you were Mishamish Gedolei yisrael until they felt that the semicha candidate himself was a gadol.

Today semicha is a just a certification that you know certain areas of torah. There is semicha on yoreh deah which covers a limited area of yoreh deah. There is also semicha for gitin and choshen mishpat. These are similar to the concept of specialties in the medical field.. A podiatrist knows almost nothing about the heart. He may be more knowledgeable than a layman be he isn't qualified in the cardiac field. To say that a podiatrist isn't a cardiac doctor isn't a

putdown. In the same way to question rabbi twerski ability to rule in torah hashkafa isn't a putdown.

The ability to rule in torah hashkafa isn't something that you can get in a course. The people who have always ruled on issues of torah hashkafa have always been the Gedolei yisrael. A gadol byisrael doesn't have to be the person that is in the newspapers. A gadol is someone who for starters has spent his life steeped in torah. Of course this isn't enough. Generally speaking even today a true adam gadol has been recognized as such by his peers. It seems quite obvious that rabbi twerski doesn't meet these qualifications.

It is well known that when Ben gurion met the Chazon Ish he asked the Chazon Ish where in the torah does it say it say that giyus habanos is yeharaig vaal yaavor. The Chazon Ish pointed to his heart and said right here..

Reb Elyashiv ruled that certain spiritual healing is avoda Zara. Many so called experts have said that they disagree. However only an expert in torah like Harav Elyashiv can rule on issues of this sort.

I may be wrong about my questions about the twelve steps but rabbi twerski although he is an expert in the twelve steps isn't an expert in torah hashkafa. This is analogous to the rabbi doctor deciding on his own that a certain fertility treatment isn't a problem. He just isn't qualified.

There are three arguments that are bandied about on this forum.

The first is that how dare we sit at argue about the halachic status of the steps. They ask did you ask a rabbi about the pornography that you viewed? This argument is very silly. The gemara says someone that ate garlic should eat more garlic? This means just because you do one thing wrong doesn't mean that you should do another thing wrong.

The second argument is that we can find sources for all the steps in chazal and seforim hakedoshim. I think this argument is almost as bad as the first one. Every hashkafik issue has always been based on chazal. The question was always the application or the interpretation of chazal. Even in the the machlokes between the chasidim and misnagdim there was no issue with the truth of ivdu es hashem besimcha. The question was the stress and application of the concept. Every torah enemy today comes armed with chazal. The in turn goes back to the first point that only a true gadol can interpret chazal. The machlokes between chasidim and misnagdim wasn't taken up by every semicha toting rabbi. This was a issue of torah hashkafa that only the biggest could decide.

The steps are taken from the Oxford sect. This was a very strict christian sect. When one is using the steps he is basically using their religion minus the j man. A quick check on google will show that the prayers that we say as part of the program are church prayers.

The argument presented on gye is that the Christian religion is based on Judaism and therefore all these concepts are essential Jewish.

This argument is very faulty. Just because the Christian religion started from Jewish concepts doesn't mean that things weren't added and changed. I never heard even the most modern rabbi say that they feel a lot of commonality in Jewish and christian concepts. That statement that they took it from us, lends itself to the impression that besides the j issue the core elements of Christianity are Jewish. I don't know that much about Christianity, but I do know that how they relate to sin is very different than us. They believe that everyone is doomed to sin and needs to be saved by believe in j.. If someone is coming from such a mentality, it is very easy to accept

the first three steps since they are the key elements of the Christian religion. For a Jew that knows hakol biyidei shamayim chutz me yiras shamayim, which means that a person has free will in aveiros and mitzvos the three first steps are very difficult (not impossible) to understand in the context of free will. The chazal that is quoted here that says ilmalei hakadosh Baruch he ozro lb yuchal lb, isn't understood by any classical source as intending to minimize free will. I believe that the steps are full of universal truths. A lot of doctors feel the only way to find recovery is through the steps. Even other methods share many of the key elements of the steps. However we have to find a way to distilled out the elements that may be contrary to torah hashkofos. I don't think that we need specifically recovery through torah, but we do need recovery that isn't contrary to the torah.

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Re: FRUMFIEND'S. RANT

Posted by mifatfait - 08 May 2012 05:14

FF,

I happen to agree to some of your 3 issues. But I still believe you must find a personal Rebbe and ask what he thinks, why is the Gadol Hador better than the Mishna of ??? ?? ???

I also was and am still bothered about some of your issues, but I have found that if I break everything down and judge each thing by itself, there is much that I can take from GYE.

Thank you GYE!

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Re: FRUMFIEND'S. RANT

Posted by Eye.nonymous - 08 May 2012 14:13

Sorry if I missed something, but your post looked like one long part. Does this mean that you have two more posts on the way?

--Elyah

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Re: FRUMFIEND'S. RANT

Posted by Dov - 08 May 2012 16:46

Dear Mixedup,

I can connect you to a few recovering sexaholics who are talmidei chachomim. Would that help you out? Or does that pasul them? How about all the frum guys I know who are in successful recovery (like me so far)...would meeting some of them help you? Let me know if you like.

I know a bit about the Oxford Movement, too, and have struggled with the ideas you bring up. Though I see the solution as rather simple and have things I'd like to respond to in your posts, there are a few things I'd need to know first, for the answer will mean nothing to you otherwise:

1- Are **you** absolutely certain that you are a sex or lust addict? I doubt most of the posters on GYE are addicts, and know that *very* few of those who enjoy porn or masturbate are addicts, either. Lots of normal people have sex struggles. So how do you see yourself, based on your track record or other self-evidence? (I am not asking for the proof - just what your own heart tells you.)

2- Are you sober now? Until we get sober and remain sober for a while, we do not even begin to see the true extent of our sick-ness. It's a blessing both ways. And the emunah-issues remain a huge priority - for those who are not yet sober. I needed to be sober for about a year and a half before I could start to see my part in my problem - till then I was "a victim" and till then, I blamed my parents, women in the street, guys in shul, my supervisor at work, wife *and* my G-d for much of my inner, true problems with life. Working my 4th step with my sponsor started to change that for me, be"H.

So I ask you to share what's doing in your *sobriety* today, if you are OK with that.

3- I, and others here, deeply respect what you are doing. So what recovery **actions** have you been actively taking (besides reading about AA or listening to tapes, which is all a great help to be sure!)? Even though you are obviously very serious about your recovery, if you have not been meeting other successfully recovering sick people *in person* yet, then that means *something*.

Especially if the people in the phone-meetings you are working with only know you by your "username". This means something, too. If you *are* using your real first name with them, speaking and sharing the truth about **you** with them, then that means to me that you have been taking very, very significant recovery actions. If not, then that's OK - but it means *something* in my experience. I'd need to relate to you to open up about the religion thing, so I ask where you are, that's all.

I am sorry - I have not read your first posts yet. But clearly you have had a lot of pain and struggle, so far. But could you please answer these questions for me so I could share my solution to the problems you bring up? If not, I respect that, too.

Hatzlocha amigo (whatever your real first name is)!!

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Re: FRUMFIEND'S. RANThi

Posted by chaimhelp - 08 May 2012 20:24

i Thank you guys for taking the time to reply.

Here is a very condensed version of my acting out history. I am very sick I have been lusting and thinking about how to get more Porn since I was sixteen. I masturbate at least once a day. I cannot fall asleep without it. If I wake up in the middle of the night I got to do it again. The longest I have ever gone without acting out is two months.

My recovery attempt began with finding gye. I managed to go about two months without acting out. After falling I got angry at the whole thing and left for a while. I came back again and joined dovs (I will send you a pm Who I am) group and dc. I worked at it about a year. In the middle I fell a few times. As I described in my first post at some point I got tired of the whole thing and I left. I don't exactly know why I cam back.

Now that I'm back I want to make a new start on this forum, so I made a new name and referenced my old presence bremez.

Maifetz As you can see from my history I tend not to stick with things, although in real life I do manage to be alittle stable. I have had many rabeim but always eventually left them. At this point I don't think I have anyone to ask my questions. I have always looked for guidance but eventually found fault and left them. DO please write me answers. I really want to get back on. My experience with the program was wonderful. I have a different life after experiencing it. I am just stuck with my questions. The program started to change the way I viewed certain things and I felt it wasn't how Judaism sees them. The questions I posted are just the tip of the iceberg. I have much deeper issues but let's start with what I already wrote.

Thanks alot guys

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