

Want to use Chassidus

Posted by trying23 - 27 Mar 2025 21:29

I'm making this thread for people like myself who learned chassidus and want to use it to help, you can tell me why it doesn't but as you'll see in my post I won't listen...

As a lubavitcher I always connected what I learned in Chassidus with my struggle and it seemed that nothing fully helped, so some might say that it doesn't work and others might say that for me (who may be a addict) it won't work.

I don't like either approach, rather I think I may need help applying it Better or other techniques, I would very much like to do this and was wondering if anyone has input to share.

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Re: Want to use Chassidus

Posted by trying23 - 30 Mar 2025 23:19

I think it would be helpful if someone here who learned chassidus (chabad) and went to SA could figure out how to take the benefits of SA and describe how I can be done with Chassidus

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Re: Want to use Chassidus

Posted by youknowwho - 31 Mar 2025 14:38

[yoshev wrote on 28 Mar 2025 09:02:](#)

Tnx for starting this great thread!

In general ?? ?????? ?????? ?? ???, and any true ideas can be found in Torah - but sometimes there are barriers that make it easier to get the idea in a different format. But once you succeed, you can look back and find the ideas you used in seforim. Let's take Chassidus (Chabad) as an example.

Recovery is not just stopping P&M it's living a full life, living w/ satisfaction and meaning, and

Chassidus definitely helps with that a lot. It teaches how to live with a mindset of ein od milvado, bittul to Hashem, not being self-centered (the 12-steps has that theme), etc., so ultimately, *once you stop* acting out, there's a lot to live for. That's ultimately what ????? spoken about so much in Chassidus; it's not just a distraction - it's giving your full attention to holy things and living life - obsessing with your "green circle" rather than being consumed by the problem. It also gives you a very deep understanding of the cosmic value of even small wins (???? ?????? ?????? ?????? - ????? ?"?), and kal vachomer big ones. There is a ton about staying away from ?????, not obsessing over falls, having realistic expectations that our nefesh habehamis is here for life, and Hashem gets ??? ??? davka from those that struggle, etc.

So why doesn't it "fully" help? The reason might be because the struggle with P&M is unique. Even R' Amram **Chassida** needed practical solutions to resist the urge. ??? ?????? ??? ?????? kal vachomer for us. Tanya Perek Lamed talks about a Yoshev Kranos who is constantly triggered—that's life today for so many of us. ????? ?????? ?? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ??"? ?????? ??? ?????? ??? ?????? (see the Possuk there - it's referring to an obsession)... ?? ??? ?????? ??? ??? ??? ?? ?????? ??' ????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ?????? ??? ?' ????? ?????? ???...why did the Tanya pick that example? Because it's the most extreme type of fight. And he says even the greatest people usually don't fight as hard as that ????? ?????? needs to! Now for us, the sexualized street, and easy access to porn, we can get 100x more triggered than even that extreme ????? ??????... - which is why these things are called "supernormal stimulus"...

On the other hand, we're not victims, and we can avoid at least some of the triggers as a first basic step.

Also, In Perek 28 it talks about treating voices in our head as if they were foreign people that best just being ignored as fighting them would just backfire, which sounds like it could be written in a modern therapy book lehavidil, as well as an emphasis on basic strategies like ?? ????? ?? ??? (sounds a bit like CBT), ????? ?????, etc.

However, strategies could remain theoretical. Even the most brilliant true ideas take a lot of to apply, especially when there's a part of us that is very resistant. R' Amram used accountability. In Chabad, there's an emphasis on having Asei Lecha Rav / Mashpia that can keep you accountable and help you talk things out, as well as being vulnerable with one's Rebbe and asking for a tikun.

But it only works if you can be honest. Heart-to-heart conversations with a group (aka farbrengen) can also help a lot if it feels safe to be vulnerable, and that's a big IF, especially with these topics... the forums and especially talking to real mentors here fill that gap. This would all be true even if P&M were just stemming from a natural ????? ??? ?????. How much more so

when, on top of that, P&M becomes a coping mechanism for dealing with emotions, life problems, etc. - it takes discussion with real people and repeated attempts to untangle things and figure out the root issues, and then focus on applying the solutions for long enough that they really stick and become ??? ???.

L'chaim!

Reb Trying,

I would like to reiterate what @amevakesh said, this post I quoted is chock full of wisdom, a clear and nuanced breakdown of the topic. Lots to unpack in this gem of a post.

May I flip the question back to you? You write that you want somebody to explain how Chassidus can work in lieu of SA.

As a Lubavitcher chassid, surely you have had plenty of your own experience with studying chassidus...can you try to be more specific, which concepts would help you deal with this struggle?

Another question: How long have you been trying to "learn how to apply" those concepts, and what degree of success have you had while doing so?

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Re: Want to use Chassidus
Posted by m111 - 31 Mar 2025 18:21

[trying23 wrote on 30 Mar 2025 23:19:](#)

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Re: Want to use Chassidus

Posted by m111 - 31 Mar 2025 18:57

In continuation of the above post.

A big concept from the book.

"Bittul" means I don't take myself into consideration. Which means giving up control. I don't need to protect myself from uncomfortable feelings that are the triggers for addiction.

Addiction is a form of self protection, which is in essence a form of control. In the concepts of Tanya that is the opposite of "Bittul".

This is a real practical way this concept is applied, but notice perhaps not in the way you may be used to it.

In this context (and really that is how it is for real) Bittul is an emotional space that comes after real work of hisbonninus and application to our emotions.

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Re: Want to use Chassidus

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Another question: How long have you been trying to "learn how to apply" those concepts, and what degree of success have you had while doing so?

1 a lot of the concepts that I learn in chassidus I can use to address my struggle and I always tried to connect it.

2 I can't say I haTanya (Long term) success which is why I feel I'm being pushed towards SA, which is why I'm trying to figure out if there is a way I can avoid SA by perhaps taking the style they have but instead of taking lessons from the big book taking lessons from lehavdil tanya.

It could be that I'm fantasizing (I've done quite a bit of that) about something that would be very hard to arrange but that's the path I would like to go.

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Re: Want to use Chassidus
Posted by trying23 - 31 Mar 2025 23:34

[m111 wrote on 31 Mar 2025 18:21:](#)

[trying23 wrote on 30 Mar 2025 23:19:](#)

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Warning: Spoiler!

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Re: Want to use Chassidus
Posted by babayakob - 01 Apr 2025 00:48

dis the only way to go...

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Re: Want to use Chassidus
Posted by trying23 - 01 Apr 2025 01:23

[babayakob wrote on 01 Apr 2025 00:48:](#)

dis the only way to go...

What are you referring to?

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Re: Want to use Chassidus
Posted by youknowwho - 01 Apr 2025 02:25

I'm more confused than ever about how you wish to go about this.

You wrote that this is the path you want to follow, and that you "won't listen" to any attempt to dissuade you.

At the same time, you've acknowledged that the "many concepts" (you still have not specified *which* concepts, I'd genuinely love to understand more about it, not just vague answers) have not brought you success long term, and that you may be "fantasizing" about

having a path in the first place.

I also do not understand why SA is the only option after Chassidus. What about the many strategies utilized on this forum? Some of the things that people find helpful here, are also ideas used in SA culture.

) and reach out to some of the great mentors here? Have you spoken to anyone yet?

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Re: Want to use Chassidus
Posted by trying23 - 01 Apr 2025 02:59

What I mean by I won't be dissuaded is that I won't believe someone telling me that chassidus is abstract and doesn't have the right tools.

Why not temporarily put aside all this deep philosophizin' (I've been in touch with some mentors and have found it helpful but I still have a long way to go and the aspect of SA came up...

I can't tell you exactly which specific concepts spoke to me because I would say a lot did, why it didn't help I can also give some excuses for, like needing to think about it more and perhaps discuss it with someone in detail.

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Re: Want to use Chassidus
Posted by trying23 - 01 Apr 2025 03:10

I got to make 1 important disclaimer I'm a terrible writer so nothing comes out clear...

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Re: Want to use Chassidus

Posted by m111 - 01 Apr 2025 08:28

[trying23 wrote on 31 Mar 2025 23:34:](#)

[m111 wrote on 31 Mar 2025 18:21:](#)

[trying23 wrote on 30 Mar 2025 23:19:](#)

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Warning: Spoiler!

Dear Reb Trying23,

What you are looking for is in front of your nose. (sorry for being so blunt)

Yes, the book is about AA in general including SA according to chassidus.

See also here www.soulwords.org/videos/recovery/

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Re: Want to use Chassidus
Posted by yitzchokm - 01 Apr 2025 16:14

I think that you should use the Tanya to supplement S.A. and not as a substitute. Rabbi Twerski wrote the sources in Torah and Chazal for the 12 steps and although the Tanya may not mention the 12 steps the Tanya certainly agrees with the Torah and Chazal. If you can find sources for the 12 steps in the Tanya then go for it and if you can't find sources there then rely on the sources of Rabbi Twerski. I don't think that the 12 steps have to appear in the Tanya for them to work. Using the Tanya as a supplement is a great idea. Rabbi Twerski wrote very brief sources but I attached a pamphlet that has a very lengthy discussion about the Torah and the 12 steps. Coming from Chabad you may feel that all the answers should be in the Tanya and you shouldn't need anything else but addictions are an illness and just like you would go to a doctor for a sore throat even if you don't find a source for that in the Tanya you should be using S.A. for addictions even if the Torah source is somewhere else. You can ask your Mashpia in Chabad whether he agrees that you should go to S.A.

From GYE:

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Re: Want to use Chassidus
Posted by youknowwho - 01 Apr 2025 16:46

[trying23 wrote on 01 Apr 2025 02:59:](#)

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chassidus is abstract and doesn't have the right tools.

I can't tell you exactly which specific concepts spoke to me because I would say a lot did, why it didn't help I can also give some excuses for, like needing to think about it more and perhaps discuss it with someone in detail.

I've got nothing against using Chassidus, Mussar, or anything to live a sober life. If one feels he is growing and making good progress, we cannot be the judge of what is a path and what isn't.

Of course, Chassidus is not some abstract ideology. However, that is really irrelevant...the million dollar question is: Is it abstract to YOU? The tools that lie within its ideology, are they the right tools for YOU?

As somebody who's tried, for many years, to deal with my kedusha struggles with Chassidus, I just figured I'd share some of the potential pitfalls.

The problem is that our addict brains (please note that I am using the term "addict" loosely, point is you're desperate to stop the cycle but cannot) can sometimes convince us of all different types of rationalizations, all under the guise of "a journey in Avodas Hashem". So, as an example, addicts naturally love the concept of "*sheva yipol Tzadik*", because it normalizes a yeridah, while what's *really* happening is we are still caught in a hopeless **cycle** of falls.

A guy can be stuck in the same cycle for decades, even inching slowly towards worse stuff, and still be talking about "yeridah l'tzairach Aliyah".

So, that's the whole topic of the concepts of "chizuk" being misused, it potentially clouds honesty and accountability. It can obfuscate the *root* of real underlying psychological issues, while we still stay stuck at viewing it all as "*yetzer horah, Ra, etc.*"

Another key point: Becoming aware of our emotional landscape, being self-aware of what makes us tick, is so important to living a sober life. Understanding what makes us triggered, and how we cope with the uncomfortable realities of life.

Much of sobriety is about relearning how to live, how deal with life.

And, perhaps another potential issue. If we ignore the often-complex world of our feelings and emotions, we run the risk of becoming more than a little unhinged when trying to fight this. Because if you believe that your path in Avodas Hashem is supposed to be the answer to *everything*, and it's just not working (for whatever the reason) this can eventually lead to major

inner angst and resentment.

It can lead to anger and disillusionment with G-d.

Here we are, doing all the right moves, and because we don't deeply understand ourselves, we stay stuck in the mud despite all the promises of the big Tzaddikim...what is *wrong* with us?!

Shame, guilt, feelings of failure!

I've seen this happen to quite a few people. It happened to me too...

It is entirely possible that the Chassidus you know of addresses all of this, which is why I asked you to be more specific. I had honestly hoped to have an open discussion about it.

It is also possible that Rabbi Shais Taub's book deals with all of this, as @m111 suggested. I have no idea. Check it out!

I hope you will find this helpful. Much of this is just a rewrite of @yoshav's post.

Hatzlacha!

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