

Fallen

Posted by willnevergiveup - 04 Apr 2011 18:21

Hi,

Boruch hashem I have kep internet use under control with Webchaver which is a fantastic tool.

My post here is to put forward the discussion how webchaver and any filter will not work unless one increases Yirei shomayim drastically. Filters and forums are good for when we have them but they are not the ultimate answer.

I am still discovering this day by day. When I go on business trips I have my laptop with Webchaver and it is a very useful tool BH.

But what about Strip bars, dance clubs etc etc. If you are in a foriegn country without a jew for 2000 miles the temptation is so great because no other Jew in the world will walk in on you, premium channels television, KTV lounges, the list just goes on.

Being a holy Jew is so much more than internet filters nowadays. As a traveling Jewish Businessman the temptation is around every corner.

The reason I am writing this and found this site, is I have had a recent business trip and during a business meeting I was introduced to the suppliers sister, over a couple of drinks things happened and she ended up spending the night in my room and more

I can here you all shouting how can you, your a sick vile individual. I know I am , but I just did not feel at the time I was doing anything wrong. My wife (don't disown me yet) is the most special individual in my life and we BH have an exeptional marriage, but the problem was I just did not feel it being disloyal. It felt like I had a yeridah and looked up something bad on the interent. She is still the only one I love in my life and have and will not have any feelings to this shiksah. I didn't even enjoy it much.

I have now come back to the USA and I feel like I am meeting Hashem again, and I can't face him, I can't look at myself in the mirror.

The question is what now..

Have I thrown my life down the drain. (I don't feel i have, maybe I should feel like that?)

Have I been thrown out of the Jewish nation till I have done Teshuva (how and what)

To me I feel this is a huge learning opportunity and to prepare myself adequately for any future similar challenges. But I think this is part of the problemm. This is a shocking most disgusting thing I have done. I can't just carry on life. I have to make a massive change in my life!! I can't just carry on a s normal./ I am desperate this does not affect my marriage in even the tiniest way. But why should Hashem be this kind to me. Thanks for listening.

=====

Re: Fallen

Posted by Rising Up - 06 Apr 2011 03:18

I find it quite ironic that a discussion about how bad cheating on ones wife is, turned into a heated battle over whether one can shake the hand of a woman!!!!!! ??? ??? ??? ??? ??? ???

Anybody with me??

=====

Re: Fallen

Posted by Kedusha - 06 Apr 2011 03:19

Dov,

I'm with you on this. I also greatly prefer not shaking hands with women, and try to avoid it. However, I would not avoid returning a handshake at all costs, but would, rather, rely on those who permit it. Again, this is a question of Halacha, and I'm not Paskening for others, bein l'chumra u'vein l'kula. It's also not the place of GYE to take a position on this issue, unless a person finds it triggering.

I will say, however, that holding hands is a completely different matter, and I don't see how it can ever be permitted, whether one is at an SA meeting or not.

=====

Re: Fallen

Posted by ur-a-jew - 06 Apr 2011 03:27

Actually it has everything to do with it because it shows how crazy and irrational we are. I don't shake. Yes its caused some awkward situations but that's life as a jew. BUT at the same time

I've looked at naked woman. So what does that tell me. It says that Yiras Shomayim is not going to keep me sober. It says to me that if the right situation presents itself and I leave my addiction unchecked I could end up sleeping with a shiksa even though I won't shake her hand. These are fundamental lessons for me.

=====

Re: Fallen

Posted by pinokio - 06 Apr 2011 08:57

I am young , low and sleazy, and have forgotten all of my learning, but i DO recall the sefer of R karelitz chut shani on even haezer 21 that regardless of anything, if something triggers you, it is assur, even according to the maikilim for business. If one gets triggered by looking at an asparagus, then it is absolutely forbidden to look at one.

this is pure logic-i cannot think of almost anyone in the world who would not get even the tiniest hit from shaking a woman's hand

maybe this is because i am so addicted, you tell me

the chazal describe a man who gazes at the hand of a women seller counting out his change and chazal say lo yinake midina shel gehinom.

these words, literally mean "even purgatory will not cleanse him"

yikes

chilull Hashem is NOT defined by what a person thinks, rather by what God thinks

this was discussed when a few years back a certain jewish institution brough christian officials into their bm while they were wearing crosses

the behavior was justified because "otherwise it would have been a chillul Hashem"

R C D Keller of the moetzess responded in an article that kiddush hashem is halacha, and halacha is that certain people are forbidden to enter a bais medrash

maybe im just too much of an idiot, but if a person can make successful business deals with his fast talking and dale carnegie skills, why cant he come up with a sly way to tell someone "i apologize, my religion forbids any man to have physical contact with another gender, please understand and do not take offense, i say this only out of my integrity and beliefs in my religious practices"

nowadays, same sex marriages are legal, and there is a gay movement, and that is NUTS

and people have to act nice to them, so they will respect me too

hatzlocho

=====
=====

Re: Fallen

Posted by pinokio - 06 Apr 2011 08:59

i just hope they respect idiots also....like me....

=====
=====

Re: Fallen

Posted by ben durdayah - 06 Apr 2011 10:54

I respect idiots **like** you!

I just don't respect **you**, that's all...

*Just Kidding... Gosh, how did he get that RPG missile through my living room window so **quickly** for crying out loud! Good Grief! :o*

=====

Re: Fallen

Posted by the.guard - 06 Apr 2011 11:16

[willnevergiveup wrote on 05 Apr 2011 15:27:](#)

Thank you for all the messages and chizuk. Some people posted last night with some very good comments that I had not read yet, this morning they had disappeared. Anyone knows what happened to the server over night?

Yes, we had some trouble with the server but now it's fixed... I believe that my post to you indeed disappeared. Nu, it's all from Hashem. Here it is again:

Hi. Welcome to our forum. I am the admin of GYE. Your fall was harsh, but you can use it as a spring-board to reach new heights. Often Hashem brings us to a big fall to awaken us, so we can achieve new levels of Kedusha. I want to bring you here what we wrote in Chizuk e-mail #982 from a wonderful Shiur I heard:

The Zohar Hakadosh says that on the day Yosef ran away from Eishes Potifar he achieved the highest level of Tzadik Yesod Olam...

There is a Medrash that says that when Yosef came to do "his work" that day, he was actually going to sin. But then he saw the image of Yaakov Avinu and stopped. There is actually another Medrash (Medrash Abkir - which we don't have today, but is quoted by the other Medrashim) that says that even the image of Yaakov Avinu wasn't enough to stop him. He was also shown the image of his mother Rachel, and only then did he finally run out. But the Medrash Akbir goes on to say that he was overcome with such a strong desire that he actually turned around

and headed back towards the house. At that point, Hashem himself appeared to Yosef and told him that if he sinned the world would have to be destroyed. Only then did Yosef finally turn and run away.

The question is asked: What Jew would continue to sin even if he saw the face of Yaakov and Rachel? And what human being - even a non-Jew - would continue to sin even after Hashem Himself came and said that the world will be destroyed if you sin?? So why did this test lift him to the high level of Tzadik Yesod Olam? Anyone would have refrained in such a situation!

And here is the answer that he said over from Tzadikim, which I found truly beautiful:

The entire year prior to that fateful day, the wife of Potifar had tried to seduce Yosef every day. Chazal say that she encompassed the powers of seductions of all women of all times. She was the greatest "Klippah" of this temptation, and Yosef had used his own righteousness and free-choice to avoid her for a full year. He had already done all he could do with his own free will, but his madrega wasn't "complete" because there was no way for him to avoid the feeling deep down of "I was able to overcome this great test"... As great a Tzadik as Yosef was, there was no way for him to not have a slight feeling of "Kochi Ve'Otzem Yadi" in his overcoming these great tests. Therefore, his great Medrega was still missing the true recognition that everything he had achieved was really from Hashem. In order to bring Yosef to the madrega of Tzadik Yesod Olam, he had to come to a complete recognition of this reality. And that was the purpose of this final test. Yosef was shown clearly that he could NOT withstand this last time without clear divine intervention. He saw that he indeed would have fallen had Hashem not stopped him. And with this recognition, Yosef was able to achieve the "Bitul" that completed his Madrega, and through this he reached the high level of Tzadik Yesod Olam.

Wow!

But there's more...

The shiur went on to explain how this is the bechina of Moshiach ben Yosef. However, the Bechina of Moshiach ben Dovid required an even deeper internalization of this recognition, and that is why David Hamelech was actually brought to sin by Heaven. In order to reach the level needed for Moshiach ben David, he needed an even deeper recognition of this reality, and therefore he wasn't saved from the sin like Yosef was. He was brought to fall, and his Tikkun was accepting that it was brought about by Heaven. His struggle and test were not with the sin

itself. That was preordained by Hashem. His test was what he would do AFTER the fall. David retained his faith and didn't fall into Yiush - even though the shechinah left him for 20 years afterwards! That was David's test - and his greatness.

The speaker then quoted from Rav Yechezkel Levinson, the Mashgiach of Ponovitch, who wrote in his sichos Mussar for Elul that everything that happens to us, including our sins, are really from Hashem. So Rav Yechezkel asks, if this is the case, what is asked of us? And he answers something amazing. I couldn't believe it when I heard it. He said that what is asked of us is only to come to the recognition that our falls are from Hashem. As long as we feel WE did the sin, we are far from our Tikkun. Our Teshuvah is nothing more and nothing less than coming to the true recognition that Hashem brought us to fall and not to give up. At that point we can have a true Teffilah to Hashem to take us back. The new "Retzonos" that we develop as a result of our fall, that is the real Teshuvah.

It is for this reason that all new spiritual levels are preceded by a fall. We need a Yeridah Letzorech Aliyah to help us renew our "Retzonos" and yearning. Hashem doesn't need our great deeds and great strength in "overcoming tests". Instead, he wants our "Ratzon". And it often takes a fall for us to have a renewal of our spiritual "retzonos". When we are able to recognize that our climbs - and even our falls come from Hashem, we can rekindle our yearnings and cry out from the heart: "Father, take me back. I want You and nothing else!".

=====

Re: Fallen

Posted by the.guard - 06 Apr 2011 11:38

[tzaddik90/Special Weapons And Tactics wrote on 06 Apr 2011 08:57:](#)

the chazal describe a man who gazes at the hand of a women seller counting out his change and chazal say lo yinake midina shel gehinom.

these words, literally mean "even hellish purgatory will not cleanse him"

yikes

I think it means "he will not be clean (meaning patur) from the din of gehenom" - not that it won't cleanse him. It will.

>

=====

Re: Fallen

Posted by pinokio - 06 Apr 2011 11:57

So take heart everyone. A few hours in the flames and we'll be good as new! ??? :-[

tzidkas hatzadik 40 says also,

tshuva meahava is to recognize even the falls are from God, and when we sin it is ratzon Hashem.....eyin sham....from the Arizal....

i agree to your interpretation of the chazal.

i did not find yet a source for mine

will-

bottom line,

we never give up

wer'e all here growing each day, serving Hashem

his love is not at all shaken

your part in klal yisrael is of the most important-when u will fix this,

it will rectify on some level all the people who did this sin and didnt do tshuva-taharas hakodesh from besht

we are all here because wev'e sinned in these areas

by working on them, we are collectively crushing the yetzer harah into pulp

the tanya says several times from zohar that God gets more nachas from this, over Torah, over 100 brachos a day, over tefillin...

because when we crush ourselves to remain pure, it creates

an arousal up above

and GOD lowers the sitra achra

and brings the whole purpose of creation much closer, lihayom sheyeebala hamuvess lanetzach, and mashiach will come, and olam hattikun

not because of most other things, like torah

torah is great, without it the world coulnt exist

but it wont bring mashiach

fighting lust will

its all in the tanya, eyin sham

so you, me, everyone here are part of a big Godly vision

gotta go,

never look back,

just grow,

love,

tz90

=====
=====

Re: Fallen

Posted by Kedusha - 06 Apr 2011 14:38

As stated earlier, there is a proof from the Yerushalmi in Sotah [3:1, in light of the Psak of the Rambam, Hilchos Sotah 3:15] to allow shaking hands with women. Rav Aharon Soloveichik, ZT"L, a real Brisker, was Matir to return a handshake based on this Yerushalmi, as discussed here: www.ottmall.com/mj_ht_arch/v24/mj_v24i15.html#CDQ. (It is well-known that Rav Shimshon Raphael Hirsch, ZT"L, and other German Rabbonim were/are lenient as well).

Those who forbid it, presumably, have a way out of this proof. But, those who are Matir have what to rely upon.

My point is this: if you want to be stringent, Kol Hakavod. Tavo alecha bracha. But, recognize that those who are lenient to return a handshake have what to rely on. Also (and for this reason, I think this discussion is within the scope of the GYE forum), those who are lenient should not view themselves as sinners, which may cause them to throw in the towel and engage in behaviors for which there is no Heter whatsoever. Just don't be lenient when it comes to Shemiras Einayim and Shemiras HaBris!

=====

====

Re: Fallen

Posted by ur-a-jew - 06 Apr 2011 15:37

[Kedusha wrote on 06 Apr 2011 14:38:](#)

As stated earlier, there is a proof from the Yerushalmi in Sotah [3:1, in light of the Psak of the Rambam, Hilchos Sotah 3:15] to allow shaking hands with women. Rav Aharon Soloveichik, ZT"L, a real Brisker, was Matir to return a handshake based on this Yerushalmi, as discussed here: www.ottmall.com/mj_ht_arch/v24/mj_v24i15.html#CDQ. (It is well-known that Rav Shimshon Raphael Hirsch, ZT"L, and other German Rabbonim were/are lenient as well).

Those who forbid it, presumably, have a way out of this proof. But, those who are Matir have what to rely upon.

My point is this: if you want to be stringent, Kol Hakavod. Tavo alecha bracha. But, recognize that those who are lenient to return a handshake have what to rely on. Also (and for this reason, I think this discussion is within the scope of the GYE forum), those who are lenient should not view themselves as sinners, which may cause them to throw in the towel and engage in behaviors for which there is no Heter whatsoever. Just don't be lenient when it comes to Shemiras Einayim and Shemiras HaBris!

Since we are back into this it is worth pointing out that Reb Moshe in no less than three places says that it is ossur (Igors Moshe O"C I - 113, E"H I 56 and E"H IV - 32.9). Moreover the Steipler in Karyana Digrisa 172 and 173 says very clearly that it is an issur d'oryasa and he says according to the Chazon Ish it Yehorag V'Al Yaavor. I have no doubt that there are maykilim in this. My point is this, whether or not you shake, I don't think that on something so important you should be relying on an internet blog to do so. This is why you have (or should have) a Rav. Ask your LOR.

As an aside the din that Kedusha brought down from the Yerushalmi is quoted in the Rav on

Sotah (3:1) and it appears to be dervied from a possuk. As a result, I'm not sure what the raayah is from the case of sotah. But assuming Reb Rafeal Solovcheik said that it is muttar based on that gemara I know he is much smarter than me, so I am sure there is an answer. The bottom line is ask your LOR (but as one Rov says, albeit half-jokingly, that if you are going to rely on Rav Moshe to eat Cholov Stam than you shouldn't be shaking a ladies hand). Personally, I would rather have the ice cream.

=====
=====

Re: Fallen

Posted by Dov - 06 Apr 2011 15:51

So back to the tachlis...where is the dude who started all this? Is he past the silly handshaking issue and back on to the recovery issue yet?

That is where I need to be. If I am in the right frame of mind, all will be OK with the details.

=====
=====

Re: Fallen

Posted by Kedusha - 06 Apr 2011 16:03

Rav Moshe has three Teshuvos on shaking hands with women. He forbids initiating a handshake (which, indeed, all, or virtually all, Poskim forbid), but is Melameid Zechus on those who are lenient to return a handshake, concluding, however, that such leniency is difficult to rely upon. That falls short of saying that the practice is Ossur, although Rav Moshe does not say it is Mutar either. (Clearly, Rav Moshe would not hold that the practice is Yeihareig v'al yaavor. Indeed, when I spoke to Rav Reuven Feinstein about this topic 2 years ago, he dismissed the possibility that it would be Yeihareig v'al yaavor, stating "how is it shayich Yeihareig v'al yaavor on a Machshava?").

The 3 Teshuvos are summarized here:

www.aishdas.org/avodah/vol10/v10n045.shtml#01 (and, yes, I did learn them in the original).

Part of the problem with being lenient is that some people won't know where to draw the line. Some people have foolishly suggested that, nowadays, a kiss on the cheek or a hug are not Derech Chibah v'Taivah any more than a handshake is. So, one who is lenient has to be

careful not to allow shaking hands to become a slippery slope.

I was once at a goodbye party at work, and the female honoree wanted to hug me. I felt my entire eternity flashing before me, and I recognized that I was dealing with a genuine case of Yei hareig v'al yaavor according to all opinions. I simply responded "I can't." "Why," she asked, "do you have a cold?" "Yes," I responded quickly (I didn't), and that was the end of the matter.

=====

Re: Fallen

Posted by Dov - 06 Apr 2011 16:08

Oh, for crying out loud, ***will you knock it off already!!***

Love,

Dov

=====