

From tragedy to redemption

Posted by Hashivalisesonyishecho - 08 Jan 2015 10:00

I am a middle aged person, highly talented, but leider unaccomplished. I seem to have some strengths but not the strength and the resolve to do what it takes to use my talents to be what I can be. I have had lot's of tzaros in my life which have gotten the better of me and eventually removed me from my learning and my general Ruchnius success. I was not omed benisoyon. I am ashamed of myself. On the outside I still seem like a basically Choshever person but nobody knows what I really am. When I was a Bochor and a young yungerman, everybody was sure I would turn out to be one of the Gedolim. That hasn't happened(yet). I would never tell anyone of my worst failings, but this failing of me not succeeding to fulfill my potential is known. I guess people may have long ago forgotten what was supposed to become of me but looking at me now they see nothing but an empty wasted soul. I haven't forgotten the original plan and somewhere deep down I still hope Hashem will give me back my neshama. My Boosha is maybe a good thing in a way because it keeps things from getting more out of hand. But it makes it impossible for me to get the support and encouragement that might help me do what I should. Maybe I could get the support here. I am middle aged but my mind knows that it isn't too late. I need my heart to know it too.

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Re: From tragedy to redemption

Posted by Hashivalisesonyishecho - 05 Jun 2015 04:12

It is written that the way one is on Kaf Sivan,that's the way he will be on Yom Kippur. And the remez is Ki yad al ***Kais kah*** Kais isKaf Sivan and Kah is Yom Hakipurim.

On that day I am iy'h travelling on a flight so I will have airport and airplane nisyonos. If I do well I'll have a good Yom Kipur.

I daven that Hashem should help me. So help me g-d.

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Re: From tragedy to redemption

Posted by yiraishamaim - 05 Jun 2015 04:17

Amen

not to burst your bubble or anything but -seems like a segulah- which would tend to mean helpful and sure go for it but nothing near a guarantee.

As well, isn't that way a little too simplistic. And perhaps a little out of character for the deep thinking intellectual that you clearly are?

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Re: From tragedy to redemption

Posted by Hashivalisesonyishecho - 05 Jun 2015 04:24

It is written that the way one is on Kaf Sivan, that's the way he will be on Yom Kippur. And the remez is Ki yad al ***Kais kah*** Kais is Kaf Sivan and Kah is Yom Hakipurim.

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Re: From tragedy to redemption

Posted by Hashivalisesonyishecho - 05 Jun 2015 04:30

Serenity, yes shamefully I did. And you're right it's good to keep in mind the repulsiveness of being that way. That's like Yazkir lo yom hamisa - a moment of reshaim afilu bechayehem kruyim maisim, and da meayin basa mitipa serucha. But if only we would remember that at the right times. I suppose when a person is expecting to be in a nisoyon, that is when he should take up this ammunition to be mistakel (think about) meayin basa and leom ato holech - yom hamisa.

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Re: From tragedy to redemption

Posted by Hashivalisesonyishecho - 05 Jun 2015 04:40

[yiraishamaim wrote:](#)

Amen

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As well, isn't that way a little too simplistic. And perhaps a little out of character for the deep thinking intellectual that you clearly are?

Thanks for the compliment.

I used to understand all maamorim of chazal or rishonim and achronim in a sechel way, but lately I don't limit it to that. I believe that there is much more to it than just what we can understand. For example is says mitzva goreres mitzva so the Bartenura says first the sechel understanding that it is natural that when you do a mitzva you're bound to do another. But then he says a second pshat which goes beyond that. He says that there is a special siyata deshmaya that one gets after doing a mitzva. And he clearly means not just more of the first pshat but a whole new aspect. Like what you call a segula. So If this maamar which I mentioned has a good source, which I remember that it does, (maybe someone could tell us where it says), then it is true beyond what I can understand with sechel. just watch. Remember how Kof Sivan went and see how Yom Kipur goes and you'll be surprised how things work which we don't comprehend.

P.S. And I'm generally not a segula follower, as you, yiraishamaim, correctly assumed.

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Re: From tragedy to redemption
Posted by yiraishamaim - 05 Jun 2015 04:46

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Re: From tragedy to redemption
Posted by shlomo613 - 05 Jun 2015 04:51

Guys, you're getting me all nervous about chaf Sivan. I even just got up to check when it is. It can only help. Bli Nader, I too will jump on the kaf sivan bandwagon. Was hoping it was today but now I've got the anxiety of next few days..

I might say I don't do segulos but boy I can't help but be choishesh for them. Who here hasn't davened for his esrog on tu bishvat?

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Re: From tragedy to redemption
Posted by shlomo613 - 05 Jun 2015 04:58

I don't know much torah but the Rambam said something famous along the lines of : if you have the mesikus of toirah in your mind, that's the way to go. Maybe a project of daily mishnayos or Gemara that you live in, then if you happen to have learned it the day before or even that day, or you have a task of writing down the points you learned while in the terminal etc.

I don't pretend to have done this but the little learning I've sometimes done and felt the mesikus hatorah - and I get what the Rambam is saying.

I wasn't being modest about how little I've done that, it's the truth but it's a response that popped into my head in response to your question.

Have a safe flight and a productive trip.

Shlomo

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Re: From tragedy to redemption
Posted by Dov - 05 Jun 2015 18:41

All this Torah is beautiful!

And before we can be mekayem *lo sasuru*, we need to add a little caveat. I'd like to share some simple Emess - a little "*sichoson shel avdei ovos*" that Hashem probably loves more than "*Torason shel bonim*". Please let me suggest the following, based on my experience:

The woman you refer to (who Hashem made and has a purpose for) is obviously *not* repulsive to you at all... no matter how loudly you call her "a disgusting, repulsive *****". Hashem knows that to you (whatever your real name is, not 'hashivalissonyishecho') she is hauntingly attractive, maybe even beautiful. Otherwise you wouldn't be drawn to her image so powerfully. Hashem - who's seal is Emess - knows the truth: that you are enthralled by her tzura and somewhat obsessed with her.

Why fight it and deny it ad k'dei kach that you are mevazeh a person who *may be higher than you* in Hashem's eyes? We do not know what she was brought up with and how. You do not know how you would have come out if you'd have been born in her exact place. Maybe you and I would have come out far worse than she chose to become.

You are a good man and a good yid, b"H! But calling her "temeya" - does not make her so *to you*. Sorry, chaver.

And writing and expounding on [what you interpret as] the Torah's attitude toward her - obviously does not make it *your* own attitude. Sorry there, again.

Fantasizing about a woman (or a man) you are enthralled by, is fantasy. Admitting you find something about her pretty is not a shame at all. It's not dangerous, either - if it is the truth.

Call it what it is and you will be closer to the page that *Hashem* is on. Hashem does not live in

fantasy - not even in religious fantasy. If there is anything repulsive here, it is our desire and obsession, not her.

R' Yaakov Hillel bemoans the fact that Kabala study often attracts from people who basically prefer magical thinking to being normal: pretending (just a bit) that they understand gilgulim, what's 'their tikun', fantasizing about protim of chochmas hapartzuf, that they really *know* the midah keneged middah in their own lives or in the lives of others, etc. Magical thinking may have truth in it - but it's still magical and not the path of sanity and temimus with Hashem. He writes about holding tight onto the ikkar: being normal, not magical. And of all people! He is a great mekubal. So geshmak.

Please consider together with this, just why you grasp onto magical thinking like the 'chof Sivan' business. Now, you may not believe it, but I probably believe in Torah and kabolah at least as much as you do and learn and love them and chassidus as much as you do, as well. But why do you 'nemm ohn' davka such a thing?

Because - just like the repulsive shvatza - it's magical. This day, **makes** that day. Magic. Really bavourning the ikkar: just be normal and simple with G-d.

And by the way, R Yaakov Hillel's sefer on being normal is called just that: "Tomim tihyeh in Hashem Elokecho".

And the 12 step program is all about precious temimus.

You are a very good man. Please don't ruin it by mixing up with nahrishkeit'n...even if they have truth in them, they are not a derech avodah that lends itself to *sanity*.

And **sanity** is very, very precious...even for Torah-yidden. Sometimes we fantasize that with enough 'Torah', sanity becomes not so important, you know? But it is always essential. For **if you and I have enough simple *sanity*, the women we see will appear as they are: as people - instead of the way this black women is appearing to you now and to all of us when we obsess about them: as goddesses.**

Leave this woman alone in your head, chaver. Just let her be. She is Hashem's, *not yours*. Not yours to judge and not yours to possess in fantasy and not yours to hate. She's just not yours at all. And Tatty has a very good plan for her that you and I are not privy to. Just leave her alone for good or ill, is what I suggest.

Please pardon me for being so very blunt, but I feel that *someone* needs to say this here.

PS. If you decide to takeh pray for her, then the *worst* thing you can do for yourself is to mainly daven that *she* do Teshuvah for being 'so evil and repulsive', etc. Please consider just davening for her to get all the brocho that Hashem has planned for her in her life for the tachlis that He made her and He only, knows. Health, safety from violence, emotional pain, a hard life and a hard death. All these things you can ask Hashem to give her - for she surely needs them as we all do. And you do care for her, if you have a human heart. For if she were in a burning car would not any Jew run to try and save her or her child? Honestly, please. You would, as many tzaddikim have saved random goyim from tzaros because rachamov al kol maasov is just the truth.

With your tefilah *for her*, you can just put her into Hashem's hands and leave her there. She will be fine - and so will you.

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Re: From tragedy to redemption
Posted by serenity - 05 Jun 2015 22:14

Thank you Dov. My eyes were tearing up by the time I got to the end.

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Re: From tragedy to redemption
Posted by Hashivalisesonyishecho - 05 Jun 2015 23:54

Thank you Dov for challenging me like that, but I totally disagree. It's erev Shabbos and Sunday I have a planned trip, but I plan to respond when I can. Then we will let the Oilam judge.

Gut Shabbos

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Re: From tragedy to redemption
Posted by kilochalu - 06 Jun 2015 23:25

[quote="Hashivalisesonyishecho" post=256125][yiraishamaim wrote:](#)

So If this maamar which I mentioned has a good source, which I remember that it does, (maybe someone could tell us where it says), then it is true beyond what I can understand with sechel. just watch. Remember how Kof Sivan went and see how Yom Kipur goes and you'll be surprised how things work which we don't comprehend.

P.S. And I'm generally not a segula follower, as you, yiraishamaim, correctly assumed.

not taking any side in the machlokes lesheim shamayim here,

the mekor is from the Apta Rov in the end of his sefer Oheiv Yisroel,

they say it has to do with being the time to start focusing more on the yomim noraim which are around the corner (the Kloizinberger Rebbe said it has to do with being 130 days before the end of tishrei which is the end of the yomim noraim)

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Re: From tragedy to redemption
Posted by kilochalu - 06 Jun 2015 23:38

lfi zeh it is not some hocus pocus to just be on your best behavior that day and you will live happily ever after. adraba it means if you start now you will come better prepared to the yomim noraim. how should you work on it? maybe 12 steps, maybe some other way...

maybe 14 steps then it is mefurash in the pasuk yad(yud dalet) al cais kah

either way kesiva vachasima tova to all

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Re: From tragedy to redemption
Posted by serenity - 07 Jun 2015 02:47

The day you see the emes in what Dov is saying, will be the day you get recovery. May you find it soon.

Hatzlacha!

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Re: From tragedy to redemption
Posted by Dov - 07 Jun 2015 13:44

[Hashivalisesonyishecho wrote:](#)

Thank you Dov for challenging me like that, but I totally disagree. It's erev Shabbos and Sunday I have a planned trip, but I plan to respond when I can. Then we will let the Oilam judge.

Gut Shabbos

I hope the oilem's judgement doesn't matter. Sof maiseh, only what *you* come to believe or know, is what matters. As they told us: "im ein ani mi, mi li?"

The judgement regarding all I wrote is not whether it is a sefer says it is the way it *should* be, whether sources in Chaza"I would agree about the subject in general terms that describe the

Torah's approach to the topic. No, that's not what Hashem cares about, at all. The thing that matters is whether it is the truth about you or me right now.

I am not accusing you of anything, but usually what happens in these 'Torah-based' discussions is that people hide behind what *should be*, instead of allowing acceptance of *what is* with them. As though admitting that they are obsessed with her because they adore what she's got is an issur of some kind! Heh. It's really just shame and embarrassment, that's all. No biggie. Accepting the truth is **not** a danger to avodas Hashem. It never is. It's actually the only way to start it.

And don't worry - accepting what *is*, is not the end of the matter. *The Torah* is the only end of the matter.

When Chaza"l say Derech Eretz kodma laTorah, they also mean self-honesty is precious and good - *especially* if the truth about me or you is "*against*" the Torah. Honesty about that truth actually converts it to Torah. It is the core of the real vidui that sforim tell us switches 'midas hadin to midas harachamim'. Self-honesty. Self-honesty that is against all the sforim and the Torah - the truth about how we feel and what our motives are right now. It opens us to real avodas Hashem. It is also how dinnim are 'nimtakim b'shorshom', in a respect. This honesty thing is very big stuff, indeed.

Like the Kotzker put it, on the words: "Emess m'erezt titzmoch". "Where exactly does the Emess grow? From the exact spot that the sheker is buried."

Hope you hear me. This is not a debate. It's not about the Torah or how things should be or what we should believe as yidden. It's all and only about you and me and where we are really holding right now. That's what He wants. Liba - my heart right now, sick and dirty as it may be. My real heart...not the deepest heart that is pure and good. *That* heart He *always* had and sees! And as perfect as it is, it does us no good.

He wants the truth *right now* about me and you. Derech Eretz. Only then, does Torah become of real value.

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