

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 MendelZ - 07 Jun 2015 17:55

post! I really

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Re: From tragedy to redemption

Posted by Dov - 07 Jun 2015 21:59

[kilochalu wrote:](#)

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

R' TzviMeyer Zilverberg shlit"a frequently relates these things (the connection between times and dates) throughout the calendar because, like the entire B'nei Yisoschar does, he likes to sharpen the focus on the special qualities of each time. Each time is special in it's own way and is a beautiful opportunity. But R' TzviMeyer is the among the most surrendered and self-honest men I have ever met (besides his Torah and yir'ah that I have no place to even describing because they are so far from my own. But I try to spend as much of my time in EY as possible).

But *saying* it isn't hocus pocus does not make it really so, in the heart of a man. Leiv yodeya moras nafsho and many of us are actually unaware of the ways we really think. And we substitute the ways we should think with the ways we really do. Therein lies the issue I was trying to be melabein. Not an easy task. But thanks for clarifying the way things should be with the beautiful idea brought down by the Apter zy"a!

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Re: From tragedy to redemption

Posted by aryehdavid85 - 11 Jun 2015 20:35
with him whenever we are there because it rubs off!

Dear Hashivalisesonyishecho, My prayer for you is that HASHEM open your eyes to emes! regarding the "Oilam" I will remind you of the saying "the Oilam is a Goilam"

Bracho V'Hatzlocho

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Re: From tragedy to redemption

Posted by yiraishamaim - 12 Jun 2015 04:17

A goilam with a big heart.

Please remember all is said here in the spirit of friendship with the goal of sobriety. We struggle together, laugh together and cry together.

some of us use warm and cuddly language, some silly, others have tough brooklynese but it all comes from a good place.

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Re: A tragedy of the human condition
Posted by sbj5775 - 12 Jun 2015 10:40

Wow! I wish I can one day say these magical words myself:

Please post more often - you are sorely missed

I no longer "regret the past nor wish to shut the door on it."

I just wonder how many tears and tumbles it takes to get there...

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Re: A tragedy of the human condition
Posted by pischoshelmachat - 12 Jun 2015 12:53

[sbj5775 wrote:](#)

Wow! I wish I can one day say these magical words myself:

I no longer "regret the past nor wish to shut the door on it."

I just wonder how many tears and tumbles it takes to get there...

I second that hope!!

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Re: From tragedy to redemption
Posted by shlomo613 - 12 Jun 2015 13:26

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Re: From tragedy to redemption
Posted by aryehdavid85 - 12 Jun 2015 16:14

thanks for the feed back . sorry if my post comes off as "tough Bklynese" I take it as a compliment since I am an out of town BT living in Bklyn who is a WannaBe yeshiva guy.

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I hope I don't regret te future

Re: From tragedy to redemption
Posted by Hashivalisesonyishecho - 14 Jun 2015 05:07

[Dov wrote:](#)

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 'hashivalis Sonyishecho') 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.

No, that is not true. But first, why did you slightly misquote me? why wasn't what I actually said sufficient to address. But in fact I didn't say she is disgusting or evil as I have no intention to judge her as it's totally not my issue, nor do I think she is evil. What I did say, in perfect clear honesty, is that she is repulsive but a woman none the less. My feeling about her is exactly that. The attraction is the regular lust toward women. The reason I find it important to point out that she is repulsive is that I understand with this that my attraction is simple animalistic lust and it is not rational at all. If she would really be a goddess then it would be a different type of nisoyon. It would be a nisoyon of abstaining from doing something which has a toeles but happens to be assur, like stealing money. But when we know that it is an irrational senseless lust then we know that it is like a sickness. So it is very important to point out that this woman is repulsive and yet I lust for her. And repulsive she is. The thought of touching her makes me think of needing to wash my hands thoroughly afterwards. And the thought of anything more then that makes me feel nauseous and disgusting. The fact that there is lust doesn't by any means indicate otherwise. I lust for her and cringe in disgust at the same time. We all know that after being with our wife, when the lust is over, we're in no rush to flee the scene because it's actually an honor to be so closely and intimately acquainted with a Jewish princess. But after being with, when the lust is over, the guy wants to get out of there ASAP and is feeling utter disgust. This is true the first time at least, because maybe eventually a person can become desensitized, but when he is not yet desensitized this is the way he feels. So why should we have to say that we think she's a beautiful goddess? Some people are attracted to mishkav behema, nebach. Do they also have to say that it isn't repulsive? It is vulgarly repulsive while at the same time, the person has an uncontrollable urge to do this self destructive behavior.

[Dov wrote:](#)

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

Let me remind you what I said.

[Hashivalisesonyishecho wrote:](#)

I had a business dealing with a repulsive ***** shikse but a woman none the less, and I didn't get a 100%. I don't think I even got an 80%. But I still kept up my daily dose of learning about these issues and divrei hisorerus and I know that I need to be more careful, so I don't give up just try harder. I have an upcoming flight in a few days and I need some extra zehirus and planning. I should plan to have certain passages of certain seforim on my mind constantly. I should also tell my travel companion that I will be looking down and avoiding looking at the pritzus. That way I will be ashamed to do differently than I said. I hope this will work. Any other ideas? What would a real sur mera and yerei chait do? And when I say yerai chet I mean someone who tzitters in his hoizen mamash from sin.

So you see that in fact I am talking about very practical methods, not at all magical as you say. The fact that I mentioned the chof Sivan thing is because it might add some incentive to be clean during the difficult travel experience and any hisorerus is good, as the folks say here 'whatever works' so why are you so against mentioning it?

By the way let me report here that my methods worked, besiyata dishmaya. I was more clean than I could have hoped for from when I left home until I returned. I had the Rabeinu Yona in my hand and in my mind.

I think the crux of our vikuach is whether one can be helped through sefarim like Shaarei Teshuva or if the only thing is attending meetings and following the 12 step program. You will not here me knock any approach that works for anyone. And if someone needs to attend meetings and neglects to do so then he is not taking the needed steps for his recovery. I feel that maybe if someone really follows the Shaarei Teshuva with as much care as some people follow the 12 steps, it might work, but when it comes to doing teshuva, everybody has nowadays bought in to the idea that just a bit of charata and merirus will do the trick, and people don't actually follow through much more than that. The Shaarei teshuva calls for constant and consistent work on the steps and levels that he discusses there. Who today is doing anything even near that, and then they have the 'broadness' to say that the Shaarei teshuva method doesn't work. We already find in Torah sources that lusting is compared to alcoholism. The Chinuch says so in mitzva 387. And he says there that it can be remedied. It's true that many people say that they haven't been helped through sifrei teshuva, but many have also reported that they haven't been helped by the 12 step program. I guess whatever approach you take, it all depends on how committed you really are to properly follow through.

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Re: From tragedy to redemption
Posted by serenity - 14 Jun 2015 05:33

Thank you for that long awaited response. Hatzlacha!

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Re: From tragedy to redemption
Posted by Bigmoish - 14 Jun 2015 13:47

I don't mean to be confrontational, but the words you used were "I had a business dealing with a repulsive shvartza shikse but a woman none the less."

What is repulsive about her? The fact that she is a "shvartze?" Are you aware that there are many from "shvartzes?" Are they also "repulsive?" Or maybe you meant that she is repulsive due to her being a shiksa? Are you on such a high madreiga to instinctively sense who is a shiksa and who is a nonreligious Jew? I don't think you have clearly explained yourself regarding your statement, and I feel it is insensitive at best, and perhaps even delusional.

All the best,

Moish

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Re: From tragedy to redemption
Posted by Hashivalisesonyishecho - 14 Jun 2015 14:35

[Bigmoish wrote:](#)

I don't mean to be confrontational, but the words you used were "I had a business dealing with a repulsive shvartza shikse but a woman none the less."

What is repulsive about her? The fact that she is a "shvartze?" Are you aware that there are many from "shvartzes?" Are they also "repulsive?" Or maybe you meant that she is repulsive due to her being a shiksa? Are you on such a high madreiga to instinctively sense who is a shiksa and who is a nonreligious Jew? I don't think you have clearly explained yourself regarding your statement, and I feel it is insensitive at best, and perhaps even delusional.

All the best,

Moish

What's repulsive about her? I don't know why you don't understand. You're putting me in to the position to articulate what is maybe best left between the lines but here goes. She's straight from the lowest part of the streets. And she's still part of those streets. Did you ever go to Harlem and feel like you're in a jungle and afraid for your life on those subhuman streets? Now imagine picking up someone from there, regardless of her looks. Maybe aids or who knows what diseases. Who knows who she's with, who she's been with, what her repulsive language sounds like, how she eats, what she eats, how she lives, what her apartment smells like, looks like, or if she washes her hands after the bathroom, need I continue? Tell me the truth. Did you ever shake the hand of a man from those parts and then afterwards be careful not to touch your face until you had a chance to wash your hands? And as far as other things are concerned, actually every zonah is repulsive at the thought of all those whom she's with etc. and to be with one is lowering oneself all the way down to the point of zero self respect. But there still is lust after all of that. So there you have it. Is it clear now?

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Re: From tragedy to redemption
Posted by Bigmoish - 14 Jun 2015 14:53

It is much clearer what you meant to say. To me, a lot of confusion laid in the fact that you were having a "business dealing" with her. It didn't quite sound like a drug deal or prostitution situation, so I understood that it was a somewhat respectable person you were dealing with.

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Re: From tragedy to redemption
Posted by cordnoy - 14 Jun 2015 15:18

Lust comes in all shapes, colors and sizes.

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