

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 Bochur 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 cordnoy - 19 Jun 2015 11:34

[Hashivalisesonyishecho wrote:](#)

[9494 wrote:](#)

Perhaps try to view it as exactly what it is: A business meeting between two adults, no big deal here. She dresses a certain way due to personal lifestyle choices. And you happen to be a healthy male who may notice her style of dress (or lack thereof).

Right, it might ease the problem if I take a chill pill. But the situation itself, even when chilled, poses a problem. The problem is my healthy maleness noticing and the thoughts that follow.

If you are chilled who says there will be thoughts?

That is obsessing.

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Re: From tragedy to redemption
Posted by Hashivalisesonyishecho - 19 Jun 2015 14:11

[shlomo613 wrote:](#)

Btw I'm loving this thread some good stuff coming up.

Really discussing relevant topical stuff in a practical way.

Thanks. That make me feel good to have a part in something of value.

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Re: From tragedy to redemption
Posted by serenity - 19 Jun 2015 21:28

Have a great Shabboos, Hashiva!

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Re: From tragedy to redemption
Posted by Hashivalisesonyishecho - 21 Jun 2015 15:01

I am in need of clarity. As I write, I will probably become clearer, and certainly by some clarity offered by the wonderful chaverim here.

I am presently in a mode of being able to be in the airport, a non frum hotel at this time of year, Manhattan etc. and not look where I shouldn't and not have a problem. But I have a non Jewish female worker whom I recently employed who poses an issue. She seems like a decent person, does good work, and I like her personality. If this was a man, all would be wonderful. I would give bonuses and praise his work as appropriate. If whenever I have such an issue I just create an Syag and and Issur, and I would say that I simply may not employ this woman, I'm afraid that the abundance of issurim would eventually not hold up and I would eventually break a syag and then break all rules chas vesholom. I want to be able to like this worker as a worker and even as a person without having bad thoughts. When she does a good job an something, I would like to be able to praise her without it having any 'other' meaning. Is this possible?

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Re: From tragedy to redemption
Posted by cordnoy - 21 Jun 2015 15:36

[Hashivalisesonyishecho wrote:](#)

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For you; yes

For me; no

b'hatzlachah

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Re: From tragedy to redemption
Posted by serenity - 21 Jun 2015 17:29

Thanks for sharing. I'm at a workshop being given by Dov btw. I can send regards if u want. The issue for me would not be worrying about having an affair with the worker. The issue would be the fantasy that I would entertain in my mind and carry with me. So far I have been doing okay as far as I can tell. I make clear boundaries in my mind and do not dwell on the thoughts. I think u r talking about the same issue. Even the possibility of anything other than work is not an option at all.

Hatzlacha

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Re: From tragedy to redemption
Posted by Hashivalisesonyishecho - 21 Jun 2015 17:48

Yes Serenity, it's this kind of advice that I'm looking for. For example, I just got a text message from her 'Happy Father's day'. That's maybe normal by goyim, but

Yes, please do give my regards to Dov.

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Re: From tragedy to redemption
Posted by serenity - 21 Jun 2015 18:37

Before I was in any kind of recovery, I had to make clear boundaries regarding my employees. I knew that any issue would be a disaster. What I did was follow whatever the halacha was regarding speaking to female employees. Although this didn't help my fantasies perfectly, I think it helped set boundaries in their mind as well. So I guess that's the minimum to do.

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Re: From tragedy to redemption
Posted by Hashivalisesonyishecho - 21 Jun 2015 21:21

[serenity wrote:](#)

Before I was in any kind of recovery, I had to make clear boundaries regarding my employees. I knew that any issue would be a disaster. What I did was follow whatever the halacha was regarding speaking to female employees. Although this didn't help my fantasies perfectly, I think it helped set boundaries in their mind as well. So I guess that's the minimum to do.

And after being in recovery?

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Re: From tragedy to redemption
Posted by Hashivalisesonyishecho - 13 Jul 2015 01:19

The fact that Goyim who try to better themselves can be better than some yidden is not a chiddush.

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And trying to stop engaging in practice which The torah forbids and thereby trying to fulfill that part of The Torah is certainly considered being oisek b'Torah.

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Re: From tragedy to redemption

Posted by cordnoy - 05 Aug 2015 21:57

[Dov wrote:](#)

[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"l 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.

Shlomo has this post in his signature titled "real." Lately, and after a conversation I had with my therapist, I have been thinking about what is "real." This post seems to deal with self-honesty, which may be the same.

So, without getting involved in specifics of my case....at least here, my issue was that since recovery, my desires have become more specific and exclusive to a certain area and things that would excite me in the past have fallen off. The observation seems to be as follows: recovery leads to reality, so even in fantasy land, our desires become fine-tuned to what appears to be more real, rather than stuff that is more fantasy.

I wrote in short, but does that make sense?

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Re: From tragedy to redemption
Posted by shlomo613 - 05 Aug 2015 23:10

If I understand you correctly it makes sense. So for example, if in the past you had fantasy x that was a bit off the charts (I'm not sure whether examples that come to mind might be too titillating for this forum), now it's simply for a nice pretty frum Jewish girl who might even not be married.

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Re: From tragedy to redemption
Posted by newlife - 05 Aug 2015 23:27

[Hashivalisesonyishecho wrote:](#)

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I can understand how it is difficult to give praise to a female employee for good work.

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Re: From tragedy to redemption
Posted by yiraishamaim - 06 Aug 2015 00:01

Even if it is possible, is having her employed a good idea or even mutar?

Remember the gemarah? If there are 2 ways to go. One way is a possible tayva and 1 is not. If the person takes the way with the possible tayva and passes the nisayon. Is he not still called a rasha for needlessly putting himself in tayva's way?

There must be good male workers. Here there is already a tayva for her.

Sounds like "head for the hills" and replace the woman employee.

It's a tough test though because she is a competent worker.

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