

The worst sin from which we cannot recover
Posted by ontheedgeman - 24 May 2011 19:15

I have heard that in the Zohar, it is said that the sin of wasted seed is the worst sin for which no recovery is possible. And further that relations with non-Jews attaches to us even in Olam Haba.

Not to say there aren't other factors, but these two things are like dark clouds hovering over my head. What are the defenses against these charges?

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Re: The worst sin from which we cannot recover
Posted by Kedusha - 26 May 2011 15:45

Neither z"l nor v'lo sasuru are yehareig v'al ya'avur. Any intimate physical contact with an Ervah (including any woman who is a Niddah) is yehareig v'al ya'avur.

On another note, the Rambam in Hilchos Teshuva says regarding certain Aveiros where Chazal say "Ain lo cheilek la'olam Habah" that it's only if the aveira is done habitually (and without Teshuva). The Rambam specifically mentions embarrassing someone publicly and giving someone a derogatory nickname. Of course, even for someone who did it habitually, if the person were to do Teshuva, he would regain his Cheilek la'olam Habah. Furthermore, even if he didn't receive Mechilah from the person, and would therefore need some type of punishment, it's not Mistaber that he would lose his Olam Habah if he otherwise did Teshuva [heard from, among others, HaRav Yaakov Weinberg, ZT"L].

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Re: The worst sin from which we cannot recover
Posted by heuni memass - 26 May 2011 15:48

You the best!

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Re: The worst sin from which we cannot recover

Posted by Dov - 26 May 2011 17:49

To clarify and then turn it all around:

I am not trying to minimize the cheit of sex with yourself (masturbation). The Zohar and Chaza"l say the truth, of course. Still, it is no reason for a Jew to give up on a great life and lose faith in Hashem's abounding love for him/her. And how can it always be halachically considered yehoreg v'al ya'avov - the case in the gemorah was surely a hora'as sho'oh for that person based on the circumstances.

But all this is not necessarily true for addicts. I know a beautiful chassidishe yid with about 20 years sobriety from lust whose acting out included prostitutes, etc., who says to his G-d every day, "Teiereh Tatteh, if I am going to act out today, then please, please take me first."

Many of us - whether sex and lust addicts or alcoholics, or whatever-aholics, have very low bottoms. Life is definitely not worth living as an acting out addict. So we truly prefer death to such a life. That is how precious our sobriety is to many of us.

This is not a madreiga, but a choice based on enlightened self-interest, plain and simple. We are so sick, that sobriety is more precious than anything else, period.

I guess that is the pnimius of "yehoreig v'al ya'avov", no? Is a Jew to die rather than do the big three *because Hashem says so* - or because he **needs** to die rather than do such things? I think it is the latter....though to those I feel are 'olam-haba-seeking goodie-goodies', the former is obviously their aspiration.

Nu. To each his own.

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Re: The worst sin from which we cannot recover
Posted by Kedusha - 26 May 2011 18:06

Dov,

I sympathize with the notion that losing one's sobriety can be a fate worse than death. I was speaking strictly according to the Halacha when I said that acting out (with oneself) is not Yei hareig v'al Yaavor.

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Re: The worst sin from which we cannot recover
Posted by shomerbris - 26 May 2011 23:23

Excuse my ignorance--there are a few terms with which I'm unfamiliar. Could anyone explain what the following are? Would be appreciated. Thanks!

Ervah (does it include shiksas?)

Mistaber

hora'as sho'oh

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Re: The worst sin from which we cannot recover
Posted by Dov - 27 May 2011 19:00

Dear Kedusha,

Yeah. I agree with you, but wanted to kind of talk about it within the "realities on the ground" perspective, that's all. Besides, you and others here are more knowledgeable about the actual

halocha than I am.

Dear shomerbris,

Ervah - the private body parts that typically "turn others (usually guys) on". Torah says that refers to all skin that he wants us to cover with clothing. Biblically, this refers specifically to genitalia. With one's wife, the normally covered skin is not referred to as 'an erva', except in the context of saying Sh'ma, brachos, and Torah stuff. On the other hand, anyone who is considered halachically prohibited for one to marry (or be sexual with in any way) is loosely referred to as "an erva" to him or her, too. And that would include shiksas, another Jew's wife, your mother, your father, etc. It's confusing, no?

Mistaber - "sensible", "likely" or "probable" (from *Shprintza-Feigah's Yinglish Dictionary for Lakewood Police Officers*, tofshinlamedaleph [goyish 1971])

Hora'as sho'oh - something that may normally be prohibited by halocha - but under special circumstances allowed just one time or for a single person (like Eliyahu betting on an open miracle at mount Carmel [my personally favorite mountain flavor]). It may also refer to the *prohibition* of something that is normally *permitted*, but as *that's not that much fun, they don't talk about that as much in the literature* ;D

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Re: The worst sin from which we cannot recover
Posted by Kedusha - 27 May 2011 19:48

Ervah also includes any Jewish woman who is a Niddah, which would be from around age 11 and up.

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Re: The worst sin from which we cannot recover
Posted by Dov - 27 May 2011 21:44

Oh, yeah.

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Re: The worst sin from which we cannot recover
Posted by shomerbris - 29 May 2011 05:09

Thanks so much, Dov! And good voch.

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Re: The worst sin from which we cannot recover
Posted by Dov - 29 May 2011 06:01

And what about thanking Mr Kedusha? Hmm?

...my mother made me write that.

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Re: The worst sin from which we cannot recover
Posted by TheJester - 29 May 2011 10:10

So I was actually following along with the *Haftorah* (Hosea 2:01-2:22) in *Shul* this week on Shabbos. I found it quite wild and schizophrenic. Some kind of mad tirade.

Then I looked down (yes, it was the Artscroll Stone Edition) into the commentary, and got blown away.

Summary of the story, paraphrased, and as explained by various sources:

A prophet is chatting to Hashem, and says "these people have been doing the worst sin, from which we cannot recover" - why not find another nation to be yours?

Hashem says, "Go and marry so-and-so" (a rather immoral woman, who sleeps around shamelessly), which he does, and has 3 kids, with odd names. Hashem then says, "OK - now send them away - after all, the kids probably aren't even yours."

Said prophet says, " I can't - I love them, even though they might not be mine".

Says Hashem, "Now you see why I cannot abandon my nation, even though they have done all these terrible things!"

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Re: The worst sin from which we cannot recover
Posted by shomerbris - 29 May 2011 23:38

Thanks, Reb Kedusha! My fault. Forgive me.

That's beautiful, Jester. And also demonstrates that there's halacha and hashkafa to every issue. Halacha that Hashem promised the bris is eternal and so He can't choose another nation, and hashkafa that he can't choose another nation for different ("emotional," if such can be ascribed to Hashem) reasons. Similarly with c"v giving up on life because we've committed the "worst sin," (halachic) or Dov's hashkafic reasons to live on! (of course, intention is not to demean the halacha)

[Kedusha wrote:](#)

Neither z"l nor v'lo sasuru are yehiareig v'al ya'avur. Any intimate physical contact with an Ervah (including any woman who is a Niddah) is yehiareig v'al ya'avur.

What constitutes intimate physical contact? Hugging? Handshaking?

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Re: The worst sin from which we cannot recover

Posted by Dov - 30 May 2011 01:39

Nope. I won't let you do it. We've been down the handshaking route before....

Just do a "search" ob GYE for "handshaking" and you will find a few weeks of discussion on the topic with some of the good 'ole GYE back-and-forth stuff.

Enjoy. But please don't bring it up here again so soon....I just ate dinner!

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Re: The worst sin from which we cannot recover

Posted by ontheedgeman - 30 May 2011 01:53

wow thanks for all the thought provoking comments. Dov I found your comment somewhat difficult to understand, and that which I did understand problematic. you mean to say that a person looks at me (or whoever) and would say, I would sooner choose death than what we've got! so in effect everyone in these rooms is a walking dead-man? Also, I heard the exact opposite of what you say - to wit, that our attitude to mitvot should be, "what can I do? This is what the Torah requires." i.e. not that chazir makes me sick, rather, I would like to eat chazir, however, it's proscribed by the Torah, thus, what can I do? so like, I have to give up my life for so and so, what can I do, that's what the law requires...

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