

From tragedy to redemption

Posted by Hashivalisesonyishecho - 08 Jan 2015 10:00

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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 - 06 Aug 2015 15:26

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[Hashivalisesonyishecho wrote:](#)

[Bigmoish wrote:](#)

There was no indication of there being a "point" other than to attempt to understand ourselves better.

The point was to bump the thread. That is truly a very important point.

Finally somethin' I can understand!

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Re: From tragedy to redemption

Posted by newaction - 06 Aug 2015 15:41

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[Hashivalisesonyishecho wrote:](#)

Thank you, Newaction. Now you're talking!

I think all of the hashkofos and ideas you say are wonderful words of wisdom, but you didn't just become a baal kishron yesterday with the capability of wise thoughts. Nor did you just yesterday begin to want things to be good in your life. And you at many points in your life could have done this or that better for a tekufa. But it had no extended kiyum. This time is different. It seems to be a lasting change this time besiyato dishmaya. So what is the real foundation of your change? I think it is the fact that you are bound to your changes by the fact that you have connected yourself with several people in connection to your growth and made schedules with them and thereby made yourself accountable to them. You put yourself into a setting which keeps you bound and connected to your growth

Baruch Hashem finally i said something !!

I feel this is just the beginning. I am still struggling and i still feel that "one day at a time" feeling, you can be sure about it.

Whatever you liked from what i said "finally", should be of much success for you and all our brothers in arms in this truly "holy war" of us. KUMT !!!

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Re: From tragedy to redemption  
Posted by Bigmoish - 06 Aug 2015 16:02

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[newaction wrote:](#)

I became a baal kishron yesterday ?????

B"H i never said that and that is so far from truth

As one of my bosses likes to say, "I was born at night, it just wasn't last night!"

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Re: From tragedy to redemption

Posted by newlife - 07 Aug 2015 02:21

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Wow, Lots of comments since I last checked this thread. Don't really have time to read all the long posts but they sounded serious.

And Hello NewAction from Newlife.

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Re: From tragedy to redemption

Posted by Hashivalisesonyishecho - 07 Aug 2015 03:11

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I wasn't able to speak with my chaver/sponsor today, so instead, and in order not to be mevatei the kvius, I'm repeating something that we discussed yesterday. We spoke about the seriousness of not sinning and that one should give away all of his possessions rather than commit a single transgression. We discussed this at length.

So you ask why is this helpful? The answer is that we really need chizuk in knowing how much damage we do to ourselves when we chas vesholom fall, and the old me didn't have a friend with whom he discusses this and didn't have a kvius to be immersed in such thoughts, and when a questionable issue arose, didn't have with whom to clarify it, ma she'ain kain now. It's the lifeline for my metamorphosis.

I hope.

And pray.

(I'm posting this to share with the chevra and maybe someone might have a toeles. I request that you don't respond to me telling me that it won't work or anything negative, because Only chizuk. After all there definitely isn't anything bad in what I'm saying, I think.)

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Re: From tragedy to redemption

Posted by cordnoy - 07 Aug 2015 03:40

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And what does knowing that damage help?

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Re: From tragedy to redemption

Posted by yiraishamaim - 07 Aug 2015 05:17

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When it comes to incentives not to engage in this behavior which is certainly sinning, what does work? what's effective?

For starters I think we can all agree that the motivation must be at a time when a person is not in the heat of lust. Rather, the person's emotional state is in the calm between the storms if you will.

However, once a person is in the midst of a lustful storm, to stop from acting out is exceedingly difficult. During that time all conventional - classic mussar doesn't help in the vast majority of times. Like thinking where you came from etc.(not that this gives anyone any heter)

Between such strong lustful feelings one can be motivated to be loyal to a program or way of behavior that has proven to be effective. Of course each person must fine tune their respective plan of action accordingly. A person can be so motivated to find a proper course of action and steadfastly be loyal to that course. Most people today and what I believe appears to be generally on our forum, gravitate to positive motivation and shy away and in some cases even run away from any negativity. Fear and guilt being looked at as stifling to the person and counterproductive.

However, the Torah is filled with incentives and motivation of the positive and the negative. Be it on a national level or toward the individual. The Torah was written for all times and therefore even in our weak generation there is place for mentioning the negative as well. For instance, to know that *shichvas zerah levatalahis misah biydei shamaim* is important to know. That doing teshuva for this will require yisurim of some sort. Rabeinu Yonah in his classic work Sharrei Teshuva in shaar rivii Par 11 writes that it is helpful to give tzedakah and and do acts of chesed

and of course to increase Torah study, this can help protect and be in place of ysurim, lo aleinu.

I remember years ago, I read in a book from Rabbi Dr. Twerski the difference between useful and non-useful guilt. How one is used as a springboard for self-improvement and the other to freeze and give up. All feelings could be employed in that way, fear for example.

Let's not become self-acclaimed wimps who cannot handle a little of the negative side. Let's understand that it is emes la'mito -that our destructive actions caused untold damage to ourselves and to others in countless ways and let that be utilized as a powerful incentive to become extra determined to follow the course that will help us be on track and stay that way.

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Re: From tragedy to redemption  
Posted by newaction - 07 Aug 2015 07:47

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[Hashivalisesonyishecho wrote:](#)

We spoke about the seriousness of not sinning and that one should give away all of his possessions rather than commit a single transgression. We discussed this at length.

So you ask why is this helpful? The answer is that we really need chizuk in knowing how much damage we do to ourselves when we chas vesholom fall

My "chizuk" to you is that this sounded more like a musar vaad; which it is not bad at all and if this helps you go ahead with it. But this is nothing new that i did not know all my life and still was involved with what i was involved; it did not help me. By the way the person who i sponsor because his shmiras enayim is very weak if any at all. Is a Talmid Chacham that can quote all Chazal"s and rishonim ,acharonim on the subject. And that he himself gives shiurim on...shmiras enayim. But he's hooked in such a way that all this knowledge does not come to his help when a plain female bicycle rider passes by.

I need to know first that Hashem Almighty Loves me endlessly without regard whether i do mitzvos or sins. I have a malady of the spirit , soul and body.This malady has specific ways to deal with it. Now , for a lot of people the spiritual 12 step program is the only medicine. Maybe you are among this group of people maybe not. But if you are like i believe i am. Sinning and damage and pegamim and The suffering of the shechina and the length of the golus and the many tragic deaths , etc. Is not what i have to hear. It will not help me and it will not promote a change of personality (or psyche). I need to change my "persona".

All of this was meant for chizuk Hashivali not for the opposite. If it makes you feel uncomfortable for any reason just discard it. Keep On Trucking ! (?? ?????)

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Re: From tragedy to redemption

Posted by Hashivalisesonyishecho - 07 Aug 2015 14:09

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[cordnoy wrote:](#)

And what does knowing that damage help?

I thought I answered that question but I am clarifying more in my response to Newaction's post below.

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Re: From tragedy to redemption

Posted by cordnoy - 07 Aug 2015 14:20

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[Hashivalisesonyishecho wrote:](#)

[cordnoy wrote:](#)

And what does knowing that damage help?

I thought I answered that question but I am clarifying more in my response to Newaction's post below.

Well, I didn't see it, or perhaps i didn't understand it.

Perhaps i can make one suggestion as you prepare your response to NewAction.....your first attempt should be three to four sentences, no more. No need to listen to me though.

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Re: From tragedy to redemption

Posted by Hashivalisesonyishecho - 07 Aug 2015 14:25

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[newaction wrote:](#)

[Hashivalisesonyishecho wrote:](#)

We spoke about the seriousness of not sinning and that one should give away all of his possessions rather than commit a single transgression. We discussed this at length.

So you a[i][i]sk why is this helpful? The answer is that we really need chizuk in knowing how much damage we do to ourselves when we chas vesholom fall

My "chizuk" to you is that this sounded more like a musar vaad; which it is not bad at all and if this helps you go ahead with it. But this is nothing new that i did not know all my life and still was involved with what i was involved; it did not help me. By the way the person who i sponsor because his shmiras enayim is very weak if any at all. Is a Talmid Chacham that can quote all Chazal"s and rishonim ,acharonim on the subject. And that he himself gives shiurim on...shmiras enayim. But he's hooked in such a way that all this knowledge does not come to his help when a plain female bicycle rider passes by.

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You quoted me with only the first part of my answer and you left out the continuation which is the ikar whcih is **and the old me didn't have a friend with whom he discusses this and didn't have a kvius to be immersed in such thoughts, and when a questionable issue arose, didn't have with whom to clarify it, ma she'ain kain now. It's the lifeline for my metamorphosis.**



No it isn't at all like a musar vaad. I must disclose every single thought that I had that day which was keneged haTorah. The discussion of the hefsed af avairos is merely the environment and the culture within which I wish to find my place, but the avoida here isn't 'LIMUD' of musar. It is living in a setting of wanting to better myself, and dealing with every issue that arises and not letting anything go undealt with. Obviously the discussion is about basic yesoidusdiker changes such as those you Newaction have posted recently in this and other threads, but I have been addressing and searching the way to remain committed to these ideals, and for that I have found this prescription from The Rebbe Reb Meilach of constant non ending dealing with shortcomings with the involvement of another person and the accountability thereof.

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Re: From tragedy to redemption

Posted by Hashivalisesonyishecho - 07 Aug 2015 14:28

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[cordnoy wrote:](#)

[Hashivalisesonyishecho wrote:](#)

[cordnoy wrote:](#)

And what does knowing that damage help?

I thought I answered that question but I am clarifying more in my response to Newaction's post below.

Well, I didn't see it, or perhaps i didn't understand it.

Perhaps i can make one suggestion as you prepare your response to NewAction.....your first attempt should be three to four sentences, no more. No need to listen to me though.

Too late, I already responded, sorry.

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Re: From tragedy to redemption

Posted by serenity - 07 Aug 2015 14:59

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I'm so glad that I found a simple program that has kept me clean from Z"L since October 19, 2014.

Searching for the solution in Torah didn't work for me for 40 years. I agree that the solution is in Torah, but I'm just probably just not smart enough to figure it out.

It's a good thing for me that in the 12 steps program, intelligence isn't necessarily an asset. The more intelligence I have, the more my ego is inflated, and the more my ego is inflated the more I run my life on self will. My life run on self will didn't work out, even when I truly believed I was following God's Will through the Torah. The truth is that, it was really running on my will all along. Unfortunately there really is no way to teach a spiritual awakening to someone. For me, I had to totally set aside all of my old ideas and grab onto the 12 steps program like a drowning person grabs onto a life preserver. Until I did that, I was just flailing around and grasping at straws.

Thanks for listening.

Yakov

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Re: From tragedy to redemption

Posted by yiraishamaim - 07 Aug 2015 15:49

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B'H

Whatever works, all the power to you. It also is THE program for addiction that has worked wonders for countless others.

Let's remember something we all agree on. A lust addiction is only partly to do with lust. There are multiple underlying reasons why a specific individual has this compulsion and has been acting out.

I believe that these underlying reasons which vary from person to person - are the causes of why different approaches work for different people.

For serenity -total hisbatlus to 12 step is the yeshua. It is true chochma and the proof of the pudding is in its taste

A Hashiva with his own set of needs, is going to look for an approach that is found directly in classic sources by a legitimate Gadol Batorah.

Let's each take our own medicine, yet celebrate together.

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