

## STORY

## Giving Hashem the greatest nachas



Itzik was the town's water carrier. A simple, pious unlearned Jew, serving his customers loyally. Day in day out, Itzik would trod

up and down the streets, door to door, delivering his precious commodity, like all water carriers of that time. But there was something different, something special about Itzik. Itzik loved Hashem and in-between deliveries from one house to the next, Itzik would sing a perek of Tehillim, a praise to Hashem.

One Motzei Yom Kippur, the fast day being over, all the congregants, including Itzik, davening along with Reb Boruch of Medzboz, he inched up to Reb Boruch for an exchange of good wishes for a good year. Reb Boruch stopped by Itzik and told him as follows: "You prayed to Hashem this Yom Kippur, that you should have the means to put down your water pails for good so you can sit all day in the Bais Medrash and say Tehillim".

Reb Boruch paused before he continued. "But in shomayim they answered, they don't need you for that. There are hordes of malochim that say shiros v'sishbochos,

song and praise, to Hashem all day. But the nachas ruach, the sheer pleasure that Hashem has, when a person provides for his family and in the middle of it all thinks of Hashem and says a perek of Tehillim, is one that all these malochim with their shiros v'sishbochos cannot match."

This is a most powerful lesson for many of us who've had to transition from the koslei bais hamedrash to the outside world of parnassah, which is full of nisyonos. How we long to be back between those shielded walls of a bais hamedrash! But if Hashem has other plans for us, we must strive to give Him a special nachas ruach, one which we might not have been able to do previously.

When it comes to Shmiras Einayim, denial, despair and weakness are commonplace on the minds and tongues of our peers. "We're living in a real world..."; "You can't win the battle anyway..."; "We just don't talk about it..." – these are all too common words of discouragement that we are prone to hear.

But if we persevere, we will find that there are many out there who have not given up. Thousands of Yidden, especially those who are part of the GYE community, take Shmiras Einayim seriously and are determined to work on it. And this, perhaps, gives Hashem the greatest nachas ruach possible!

## SMILE! IT'S CONTAGIOUS



People who think they know everything are very annoying to those of us who do.



If I had to pay a dollar for every smart thing a fool says, I'd save a lot of money!



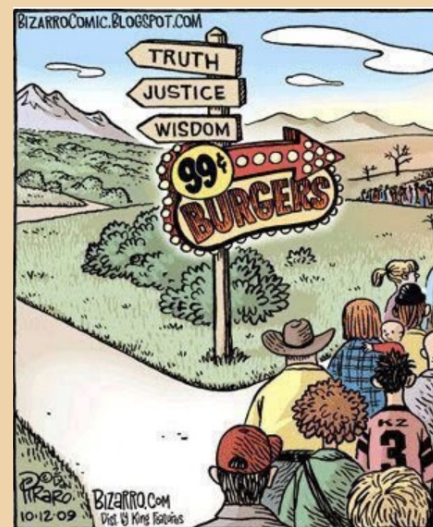
How do fleas travel? They itch hike!



Who invented the round table? Sir Cumference



Have you ever noticed that anyone driving slower than you is an idiot, and anyone going faster than you is a maniac?



## Prove to Me it's Assur

*"For bribes make wise men blind, and twist the words of Tzadikim"*

- Shoftim 16:19

Dear GuardYourEyes,

*I would like to discuss with a talmid chacham who will prove to me that it is "osser" to look at inappropriate things. If I know beyond reasonable doubt that there is no "heter", I will bezras Hashem be able to get myself out of it. Thank You.*



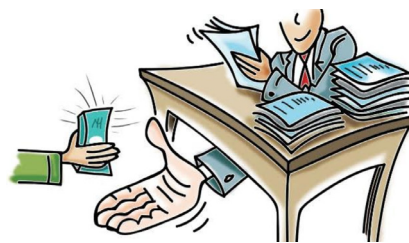
### GYE Answers:

Dear Anonymous,

A non-religious man once told the Brisker Rav that he doesn't believe in G-d because he has many questions. The Brisker Rav told

him, "you don't have questions, you have answers". So my friend, if this question you ask is really an "answer" to why you aren't working on yourself, then it will be hard to help you. However, I am confident that the fact you are asking us this question, especially now in Elul, is because you genuinely want to stop these behaviors.

The Torah says "You shall not go astray after your hearts and after your eyes which lead you astray,". This applies to any image that arouses one's Yetzer Hara. Chazal that anyone who purposefully arouses himself (kishui) is to be banished (Niddah 13A). The Gemara even goes as far to say "Better one's stomach should burst than he should touch the area of his bris (and possibly bring himself to an erection)". And another Gemara says "better to walk behind a lion than to walk behind a woman". And another Gemara says: "whoever brings himself to a kishui is destroying the world". This is not Mussar or Chassidus, this is regular Gemara. Chaza"l were fire about this! The Medrash says that anyone who is not careful with gazing at women will come to sin with them in the end. Viewing shmutz is also included in the prohibition of "Lo Sikrevu Legalos Erva, Ani Hashem Elokeichem" - "Do not come close to revealing those things, for I am Hashem your G-d". There is no other Mitzva in the Torah where such terminology is used. Even with idol worship, the Torah doesn't say not to come close! Only with these matters, the Torah exhorts us to stay far away from it. The eyes are the windows to the soul and they are the vessels to receive the light of the Shechina. One who has damaged these vessels will not be able to bask in the glory of the Shechinah in this world, nor in the next.



So with all these sources, why would someone find himself even asking such a question? The answer is in the Torah. "Ki Hashochad... etc..." .. "For bribes make

wise men blind, and twist the words of Tzadikim". The Yetzer Hara, who offers us bribes of false and fleeting pleasures, blinds us to the obvious truths and makes us think we have real "questions". But don't be fooled, these are not questions but really his "answers"! (R' Elchanan Wasserman used this very Pasuk in an essay he wrote, to explain how the multitudes of non-Jewish wise men and scientists from around the world, fail to see the obvious and glaring hand of Hashem in all of creation).

## INSPIRATIONAL IMAGE OF THE WEEK



**GUARD  
YOUR  
EYES!**

**If you need help -  
reach out!**



## Closeness to Hashem



It says in Parshas Shoftim:

***"When you will go out to war on your enemies and you will see horses and chariots, a***

***multitude greater from (than) you, do not fear them for Hashem your G-d is with you, who took you out of the land of Mitzrayim. And when you will come close to the battle... etc..."***

The holy Sefer Beis Ahron of Karlin explains as follows:

**"When you will go out to war on your enemies"** - this is the battle with the Yetzer Hara

**"And you will see horses and chariots, a multitude"** - this is all the klipot (impurities) that surround a person due to their sins. (Note: this includes the chemical pathways that have become ingrained in a person's brain through long-time bad habits).

**"Greater from (than) you"** - the words "from you" are used, to imply that all these impurities indeed come "from you", i.e. from a person's own sins. Still...

**"Do not fear them for Hashem your G-d is with you, who took you out of the land of Mitzrayim"** - just like in Egypt we were surrounded by the impure klipot and Hashem took us out of there.

**"And when you will come close to the battle"**, explains the Beis Ahron, "and when you will come close to Hashem because of the battle, for this is the main closeness to Hashem".

These are subtle but powerful words. The Beis Ahron is saying that the main closeness to Hashem that we can achieve specifically though the battle with the Yetzer Hara. That means - even more than davening and learning Torah!!

This is very profound. The most important thing to Hashem is not our progress in destroying the Yetzer Hara, but rather our dependence on Him, and our constant knowledge that we need Hashem every day anew to help us break free.

It is specifically us, those who are struggling with the Yetzer Hara so intensely and are in a daily battle, that have the biggest potential for real closeness with Hashem!

## Shoftim: Don't Let Your Desires Bribe You!

By Rabbi Abraham J. Twerski



*"You shall not accept a bribe, for the bribe will blind the eyes of the wise" (Deuteronomy 16:19)*

We are all judges, making many judgments every day. Every desire that one has is a bribe, affecting one's judgment to favor the desired act.

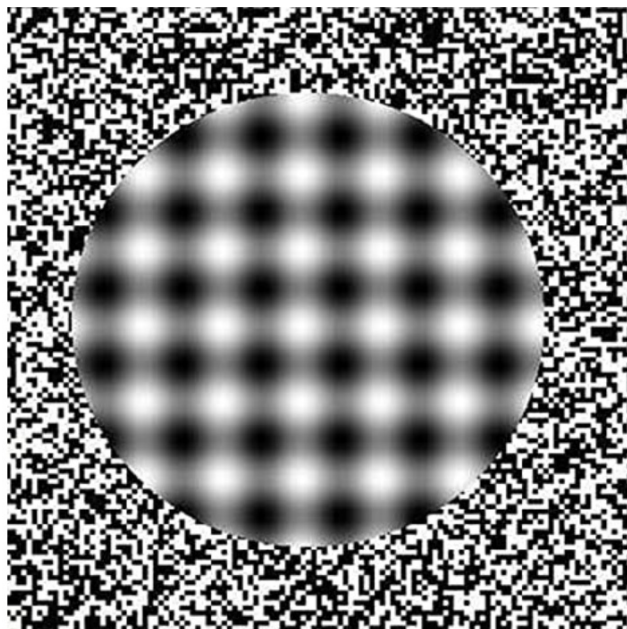
A recovering alcoholic said, "In all my years of drinking, I never took a drink unless I decided it was the right thing to do at the time."

Our capacity to rationalize is humongous. We are ingenious at justifying whatever it is we wish to do. The bribe of the desire renders us blind to the consequences of our act. We become the victims of our self-deception.

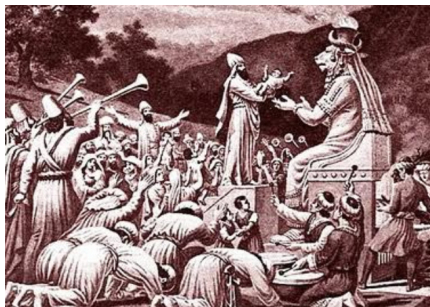
## DESIRES ARE AN ILLUSION

**Look around the outer perimeter of the box, do you notice the pattern in the middle seems to move?**

Our eyes are a tremendous blessing that allow us to perceive the world around us. However our eyes can trick us as well, making us believe that we need things that in reality it may be very bad for us. Let's train ourselves to use our eyes for good and not let them trick us to turn after our hearts desires!



## Walk with Him



I was reading this week's parsha and the following vort came to me:

Shoftim - Perek 18 Pasuk 9: *"When you come to the land that Hashem your G-d, gives you, you shall*

*not learn to act according to the abominations of those nations".*

Says Rashi - the pasuk does not say "You shall not act", but rather "You shall not learn to act..." Meaning, understand how destructive their acts are and instruct your children to stay away from such and such an act, for this is a ritual of the nations.

Rashi is clearly learning that when we and our children are in clear and present danger from 'abominations', we must be proactive and educate. We can't turn a blind eye, but must learn of the dangers and warn regarding them! This Rashi is clear proof of the need to warn our generation of the dangers of the internet, and not like those who say "better not to talk about it".

The next pasuk continues: "There shall not be found among you one who causes his son or daughter to pass through fire.." Can there be anything more dangerous than placing our children in a room alone with an unfiltered internet!! Surely they will get burned!!!

(Continuing the pasuk) *"Me'onain..."* What is a Me'onain? Rashi brings down the Sages who say 'these are illusionists'.

Rabosai, the greatest illusionist of all time is the Yetzer Hara! First he fills us with desire and promises us sweetness, but those who give in to him realize right afterwards how they had been fooled, and sold their souls for nothing but hot air!

But the illusion is so great, how can we not be drawn towards it? The answer is given to us in Pasuk 13: *"You shall be wholehearted with Hashem, your G-d."* Rashi explains: 'Walk with Him with wholeheartedness. Look ahead to Him and do not delve into the future. But rather whatever comes upon you accept with wholeheartedness, and then you will be with Him and of his

portion.'

Explanation:

'Walk with Him' - this can not be done alone. You need to give yourself and the battle over to Hashem.

'Wholeheartedness' - the Torah does not say 'be holy', but Tamim, meaning "be complete", telling us of the need to create a strong foundation to build on.

'Look ahead to Him' - don't focus on running away from the abomination, but rather focus on running towards Hashem!

'And do not delve into the future' - don't tell yourself "It's not possible for me to give this up forever". For the future is in the hands of Hashem and is not our concern.

'but rather whatever comes upon you' - live in the present.

'Accept with Wholeheartedness' - and take it one day (or even an hour) at a time.

'And then you will be with Him and of His portion'.

Good Shabbos and good Chodesh to everyone! May we be zoche to be with Him and of His portion (i.e: part of the Holy GYE army)

## PRACTICAL TIP OF THE WEEK

### Have a supportive environment



**Try to think how you can make your environment more supportive for staying clean. Having a good filter is not a fool proof solution, you still need to work on yourself internally, but it definitely makes life much easier. It's just like a smoker who is trying to quit smoking would avoid keeping a pack of cigarettes in his shirt pocket. Yes, he can still buy a pack in the grocery, but at least he is not tempted by it all day.**