

STORY

Avoiding Pitfalls



I had consented to my well meaning mother's wishes for me to use Bein Hazmanim for a 'change of scenery' to refresh my kochos for the next zman. Chol Hamoed plans were being made for a family outing and I would join. The place my mother thought of as a kosher place because lots of Yiden go there, was really not for me or any frum person. It was a geshmake place but used by Goyim also.

I was in for the thrill like most teenagers, but Rebbe made us aware this z'man, that Shmiras Einayim shouldn't take a back seat ever. I tried explaining my concerns but my mother couldn't understand. "You don't have to look". "So many frum families go". In the end my mother did settle on another place.

But I knew that the only thing that made this place more Kosher than the first is that even more frum families go there. Again I wasn't happy and was being considered

overly frum. I couldn't possibly explain my feelings. My father, a generation older than me, was indifferent and would go along with whatever the family decided. What should I do? I turned my eyes to Shomayim.

Hashem surely understands me. I asked Him for help without deflating my mother's good intentions. I davened Mincha, and at 2:00 we set out on our Chol Hamoed outing. The line was out the door, an estimated hour and a half just to get in! Being close to the ocean, we dropped the original plan and moved onto the boardwalk and had a good old fashioned afternoon in the nearby park. Races, ball games, swings, it was great! When we got home my mother said she hoped I wasn't too disappointed that we ended up in the park instead of our original plans. I told her it was fine, it was L'Chatchila and I thanked her profusely. And I thanked Hashem even more.

SMILE! IT'S CONTAGIOUS



Patient: Doctor! Will I be able to play the violin after the operation?

Doctor: Yes, of course.

Patient: Great, I've always wanted to play violin!



Patient: Doctor! I keep losing my memory.

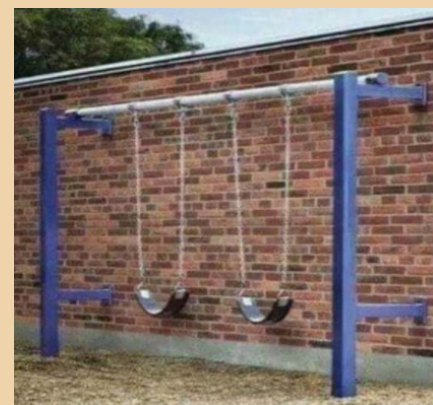
Doctor: When did you first notice that?

Patient: When did I first notice what?



Patient: Doctor, I've swallowed my pocket money!

Doctor: Take this and we'll see if there's any change in the morning.



Working 'Kineged' the Yetzer Hara



Treasure or Trash?

In the Parsha of Yefas To'ar, Rashi brings Chazal: "The Torah was only speaking 'kineged' the Yetzer Hara". The word 'Kineged' can be understood in two ways. Either "because of" or "against". Interestingly, in this Parsha it seems that both ways are profoundly true!

Hashem is letting us know that He understands the nature of lust, and that a person cannot always be expected to control themselves. As Rashi says, "if Hashem wouldn't have allowed it, he would marry her even though it was prohibited". And as we saw in last week's Parsha, the people who went to war were Tzadikim who were not afraid of any sin. Even so, we see how powerful lust can be; to the point that Hashem knows that he would sin if it wasn't permitted. This is the simple understanding of the word "kineged" - meaning "because of". In other words, the Heter (permission) of Yefas To'ar was given "because of" the powerful nature of lust.

However, the other meaning of the word "Kineged" means "against". In this case, Chazal can be understood as saying the following: "Why did the Torah write the Parsha of Yefas To'ar? To teach us how to work AGAINST the Yetzer Hara".

Hashem knows that lust can be super-powerful. We can't always just say "no" to the Yetzer Hara and walk away from an overpowering feeling of lust. So what hope is there for us in such a situation? Comes this Parsha - in Hashem's infinite wisdom, and tells us what to do in such a case. If we can't just walk away, here's what we CAN do instead: "Vahaveisah el toch beisecha" - Take her into your home, but... WAIT. Don't give in to the lust right away. "Vigilcha es roisha" - Let's shave off her long flowing hair, cut off her pretty nails, we'll dress her up in clothes of mourning, etc... Hair, nails and clothing all represent the "chitzonius" i.e. the "outer trappings" that don't let us see the real person underneath... Ok, now we can start to see her for who she really is; a bald, weepy eyed woman, dressed in shmatehs.

And we can do the same thing if we feel overpowered with lust. If we feel unable to just let go of it, we can take the image inside

our mind - but instead of relishing it, we should imagine that we shaved off her hair and nails, and dressed her in rags! Then, there is finally hope that we'll let go of the lust.

But if we still don't want to let go of it and insist on indulging the lust in spite of the fact that it has already cooled down, the end will be bitter. As Rashi writes, he will come to hate her; i.e. he will end up hating the lust.



Beware of Being Captured!

In this week's Parasha, we are given the mitzva about יפת תאר - the beautiful woman. Why does our Holy and pure Torah can speak about such things?

Our Sages describe this as לא דברה תורה אלא כנגד יצר הרע. The Torah spoke only in response to the Evil Inclination!

Now please take a careful look at the most peculiar language of all:

“...and you will Capture its Captivity!!”

What does this mean? How does one actually "Capture its Captivity?"

What we can learn from this, is that Lust is a form of Captivity. As the expression goes "captivated by their beauty". Hashem is **warning us** to beware of being "Captured (by) its Captivity," i.e. not to be held captive by the lust that captures us!!

Indeed, without help, it is too much for us. But there is ONE who has all Power - that ONE is G-D!" As the famous saying goes, "Let Go and Let G-d"

Most of us would probably be very pleased to Let God take care of all our problems and our enemies. BUT FIRST, the biggest hurdle we have to overcome is making the decision and taking active steps to "Let go" and let Hashem run our lives!!

Thanks to *Ki Seitzie*, now I really understand the piece of advice I received from friend who taught me:

"No G-d...No Peace. Know G-d... Know Peace."

Ki Setzei: When in Love, Think Twice

By Rabbi Abraham J. Twerski



"You shall not plow with an ox and a donkey together."

(Deuteronomy 22:10).

Chinuch explains that the two animals pull at different rates, and one or both will suffer. Chinuch explains that this applies to human relationships as well. Two people

with conflicting personality types should not become partners in a business nor in a marriage.

A farmer who is eager to get his plowing done may overlook the fact that pairing an ox with a mule will result in harm to the animals, and the loss will ultimately be greater than the gain.

We are vulnerable to infatuation, and this may result in failure to see incompatibilities.

FOR THOSE WHO STRUGGLE WITH SHMIRAS EINAYIM. NOW IS HARDER THAN EVER!

Being confined to home without work, feeling anxious and stressed, as well as constantly checking our computers and phones, are breeding grounds for the Yetzer Hara.

Sign-Up to GYE's *Viral Chizuk* during these trying times by email and Whatsapp:

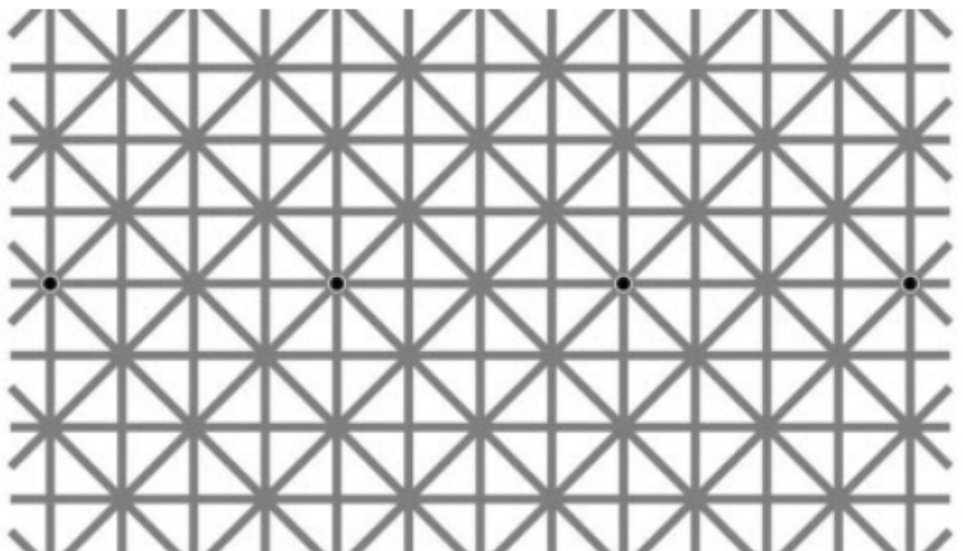
GUARDYOUREYES.COM

DESIRES ARE AN ILLUSION

Gaze at one of the black dots along the center of the image.

Do you notice how the other black dots seem to disappear?

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!



How to Deal with Destructive Emotions



In the Kabbalistic literature, our faculties of cognition are commonly referred to as “parents,” while our faculties of emotions are described as “children (4).” The significance of this metaphor

is vital: The relationship between the mind and the heart, it suggests, must reflect a healthy relationship between parents and children.

When your child begins to holler, you must acknowledge his or her predicament, and examine the cause for their outburst. Yet you cannot run to call the ambulance based on the screams of a child alone without examining it on your own first. A clear distinction must be made between de-legitimizing your child’s tears, which is cruel, to allowing these tears to dictate your home and life.

A similar relationship must exist between the mind and the heart. Emotions, instincts, moods and feelings are children. They are cute, spontaneous, vibrant, immature and wild. Sometimes they are on to something very real and serious, other times they exaggerate or distort reality. We ought not to de-legitimize, suppress or deny them. We must be keenly aware of their existence within us. Just like children, we must attempt to educate and refine them. Yet we ought not to worship them and allow them the exclusive right to define our life. As voluble as emotions are, the moral sense of right and wrong must be given precedence over “I do not feel up to it.”

As Dov wrote on the GYE forum:

My sponsor used to say to me, “feelings are just: feelings. Not reality at all. Just feelings, not the way things are.” (Oh, how I hated when he said that! :-)

INSPIRATIONAL IMAGE OF THE WEEK

Watering the tree of desire



PRACTICAL TIP OF THE WEEK

The problem of instant gratification



One of the ways to gradually strengthen ourselves is by limiting instant gratification. Each time we give in to a desire, whatever it may be, instantly we feed the Problem of Instant Gratification (PIG) and the PIG becomes bigger. When we resist that impulse, the PIG becomes smaller. This means that over time, the urges will become weaker and less frequent. As Chazal say, מרעיבו רעב, מרעיבו שבע. When we feed it, it is hungry. And when we starve it, it feels satiated.