

STORY

Hashem is with Me



A member just shared:

I have a filter on my phone, which is controlled by my friend. But not too long ago, I found a way to download an app that bypasses the filter. Obviously not a good recipe for a stalwart member of HaShem's army. I fell twice in the following days but quickly got a hold of myself. I contacted my friend via text and email, asking him to block the app but got no response. I resolved

to strengthen myself and ignored the app entirely for a few days. Last night I was feeling weak again and I tapped the app... Out of nowhere, my phone notified me that I got a message. I checked the message and it was my friend telling me that the app would be blocked shortly. Baruch HaShem I had not yet fallen. I texted my friend "Thank you!" and he immediately responded to me with a smiley!

If that's not hashgacha pratis, what is?

PRACTICAL TIP OF THE WEEK

A member just shared:



I just wanted to share with you guys a trick I did and it worked so well. I got the idea from Avigdor Miller on a speech about quitting smoking. The idea is to set aside a nice chunk of cash in a envelope (it could be \$25 for a Bochur or \$1,000 for a Bal Habayis) and set a time, like a month, and if you mess up you lose the money and you have to give it to a Charity. I did this on Chanukah with a \$1,000 set aside and it worked like a charm. And when Shovavim came around, I really wanted to stay strong this year Shovavim and not mess up at all, so I added another \$1,000 to really keep me in check. And b'h it really worked and I feel great. And as a side note, if I manage to stay

good until next year Chanukah, I want to use the original \$1,000 to buy a nice silver menorah, like the story you sent out a few years ago on the daily chizuk videos. (I find this works best only if you really set the money aside, as opposed to just making a neder that you are going to give the money).

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



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

GUARDYOUREYES.COM

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.

SMILE! IT'S CONTAGIOUS



I went to the airport and saw a sign that said "Airport Left" so I turned around and went home.



The man who smiles when things go wrong has thought of someone to blame it on.
- Robert Bloch



Time is a great teacher, but unfortunately it kills all its pupils.
- Louis Hector Berlioz



Son, if you really want something in this life, you have to work for it. Now quiet! They're about to announce the lottery numbers.
- Homer Simpson



If your wife wants to learn to drive, don't stand in her way.

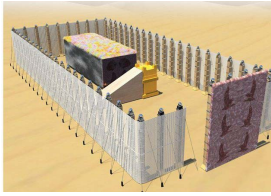


going to the bank



Finding Our Purpose

by Rabbi Yaacov Haber



The Talmud tells a story. Rabbi Tarphon was ill and his very important friends, Rabbi Akiva, Rabban Gamliel and others, came to visit. They met his mother at the door crying. She pleaded

with the Tzaddikim to “please pray for her son Tarphon - he is such a good son.” She proceeded to tell them how once she was walking with her son Tarphon and her sandal slipped away. Tarphon immediately kneeled before his mother, putting his hand under each of her feet as she walked, so that she would not feel the pain of the stones and the twigs. Rabbi Akiva upon hearing this story declared, “Tarphon has not even reached half of the obligation of a son to a mother!”

Such harsh words! What could be greater? What could you do more for your mother than walk backward before her on your knees with your hands under her bare feet?!

I heard a fascinating explanation for this in the name of Rav J.B. Soloveitchik z”l. If you would have asked Rabbi Tarphon why he was created and what his purpose in life was, he would certainly have told you that he saw himself as one of the Baalei Mesorah - which he was. It was his job to soak in Torah from the previous generation, analyze it, and transmit it to the next generation, which he did. Certainly a worthy purpose. But when the Gedolim heard of the exemplary way in which Tarphon treated his mother, they realized that his purpose was perhaps an even deeper one. He could be the paragon of *kibud eim*. His job was to set an example, and be a role model to the next generation, of how to treat a mother. This was to be Rabbi Tarphon’s special contribution.

Rabbi Akiva realized that perhaps he had so excelled in his mission that G-d was ready to take him from this world. Rabbi Akiva’s statement “Tarphon has not even reached half of the obligation a son has to a mother!” was really a *bracha*, namely that Rabbi Tarphon had not yet fulfilled his purpose, and so would go on living!

The People of Israel had just walked away from Mt. Sinai. Our hands were still calloused from two hundred and ten years

of working with bricks and mortar. G-d put forth an historical challenge: “Build Me a Mishkan.” It must shine with its beauty and stand out in its glory. Who is going to make it shine? Who will bring forth its glory?

A thirteen-year-old boy named Betzalel came forward. Everyone knew the family. His grandfather was Chur, the son of Caleb, who had been killed trying to stop the golden calf from being built. His grandmother Miriam, Chur’s wife, was Moshe’s sister, a prophetess and the redeemer of the Jewish people. But who was this wunderkind Betzalel?

Betzalel was a *gaon*. He was not only an expert craftsman and artist, he was a Kabbalist who understood how to design the names representing the attributes of G-d into his work. He inherited a sense of zeal and mission from both his grandparents. At thirteen years old he stepped forward, and was ordained from above as being “in the Shadow of G-d”. He designed and built the holiest and most beautiful structure in history - and then he disappeared. Throughout the rest of Tanach he is never mentioned again!

Betzalel had his unique purpose in the world. “There is no person that does not have his moment” (Pirkei Avos). In G-d’s world, there are no extras. There is a reason that every one of us was born. We each have our moment.

Everybody knows that the reason Esther became Achashveirosh’s queen was to save the Jewish people from Haman. It is clear to all of us now, but it wasn’t clear to Esther then. She was afraid to approach the king. She felt it wasn’t her place. Mordechai told her, “Perhaps that is why you became the queen.” Maybe! Esther didn’t realize it, and Mordechai posed the question. With the benefit of hindsight, we can all see it clearly.

None of us know why we were created. As we are called upon to do things in life and face certain tests, we cannot be sure if we are now realizing our purpose in life. Esther didn’t know. Perhaps even the great Rabbi Tarphon didn’t know! Often our minds are clouded by our own ideas of what we should be like, and G-d’s idea just seems to get in the way.

The lesson from Betzalel, Esther and, after them, Rabbi Tarphon, is that the next time you are tested, especially if it’s a test you struggle with mightily, step up to the plate! *Mi yodea* - who knows? Maybe it was for this very moment that you were born!

“And I will dwell among you”



The concept of the Mishkan is an astounding one. How can a structure, no matter the size, house Hashem in it? How can we attempt to contain the uncontainable?

The Mishkan symbolizes Hashgacha, the involvement of Hashem in our physical world.

In the Sefer “The afternoon offering” by Chana Benjamin it expounds on the inner concept of the Mishkan.

The Mishkan is the mirror of the Shechina that is within us, reflecting the inner dwelling of our souls. Our heart is the Mishkan. We invite Him in and He will come inside our hearts.

Today, we have no Mishkan. But we have no reason to feel lost. We have the Mishkan. It is within us. The Alshich says “We should not wonder how could Hashem have abandoned his holy Tabernacle, because Hashem considers the essence of the of the Mishkan to be the people of Yisroel”.

The purpose of the Mishkan is not to “contain” Hashem. The concept is to be an example to us how to reveal Hashem’s presence within the constriction of physical space and physical walls - and by extension, each one of us can become a residence for the Shechina

This is a compelling reason to drive lust out of our hearts. The embracing of the Keruvim demonstrates that in its proper place and time, the extremely powerful physical expression of love is in fact a very good thing. Not only does it not drive away the Shechina, but actually draws it into us, inside the hearts of both the husband and the wife who love each other. Hashem created this drive, in addition to bringing generations of children to the world, it is also an expression of the love of your soul to that specific soul that Hashem placed in your life to love and to bind with and to be as one with.

But when this expression is used in a way that is not Hashem’s plan for us, as enticing as it may seem, it is truly unhealthy for us, and Hashem cannot dwell within us if this drive expands to places where He will not be. We think it’s not fair sometimes, but Hashem answers back that I gave you this healthy body that allows you enjoyment and I am telling you that it can be a tremendous source of pleasure and happiness, but on My terms, not yours. We must plead with Hashem to help us keep it out, so that He can come into our hearts.

It’s hard. Tell Him it’s hard for you. He knows it’s hard but He wants you to talk to Him. Ask Him to grant you the gift of the healthy expression of this drive; the way He wants us to use it. But invite Him in. You can bring Him into your private office if you have one, or dining room, and talk it over with Him. Ask Him to stick around because it’s rough without Him. Tell Him this lust is so difficult and ask Him to help you deal with it. “Father, help me to get rid of the unhealthy elements of this drive, and allow me to express it in the proper way.

Bochurim who struggle must be assured that Hashem has intimacy as part of their life plan, and not a small insignificant part of the plan either. And by staying clean during their unmarried years (which is made much easier by the advice on the GuardYourEyes website) it will make the relationship with their future wife a much more rich and healthy intimacy when the time comes.

And if you are already married, you have no idea what is enhanced when you throw all this garbage out. Initial pain in dropping the bad, but what you get instead is the deepest, long term gift. These illusionary temptations were part of the reason that you did not see the good qualities in your wife that you see now.

And this is the purpose of the Mishkan. To teach us that although Hashem is Infinite, He wants us to create a “space” for Him to dwell. Even when we had a Mishkan, the primary Mishkan was within our hearts.

Do you realize how precious it is to build a space for Hashem? He does not need a fancy place. He is happy with your simple abode. He is not attracted to the style that is “in.” A simple spiritual table, a few chairs, and a comforting light that you yourself lit, and that simple light becomes the true comfort that Hashem will give you as He arrives in your humble home. “בלבבי משכן אבנה”

INSPIRATIONAL IMAGE OF THE WEEK



Remember what Amalek did



This Shabbos is Parshas Zachor. The Torah commandment states: "Remember what Amalek did to you by the way, when you were coming out of Egypt, how he met you by the way and smote the hindmost of you, all that were feeble in and trailing, when you were faint and weary, and he feared not G-d (Devarim, 25:17).

Just what is it that we are supposed to remember? That our enemies hate us? They themselves remind us of this all the time. That they attack us for no reason at all? This is a lesson that Jewish history teaches without the need for any additional reminder.

Rashi says that "karcha" should be understood as "keri," which is a lashon of tumah. Rashi explains that Amalek lured the Jews into gilui arayos, then cut off their "milos," the sign of their circumcision, and threw them up to the sky, as if to say, "This is what's left of Your holy nation." Rashi concludes that the protective Clouds of Glory spit out these Jews who were weak because of their immoral sins. These were the Jews whom Amalek killed.

The "Sfas Emes" explains that Amalek's principal goal in going to war against Israel was to banish kedusha and purity from the world, represented by the bris milah. This is why they cast the sign of the circumcision into the air. The bris milah is considered the seal of Hashem, stamping the Jewish People with the Name of Hashem, and distinguishing us from all of the nations. It is our adherence to the laws of kedusha which set us apart from the gentiles. In contrast, the nation of Amalek represents the spirit of evil in the world, the impure orlah, the husk that prevents the light of G-d from entering the world. This explains why the Name of G-d cannot be fully revealed until Amalek is obliterated. By fighting against the kedusha of Israel, Amalek pollutes the moral message of Israel, causing G-d's Presence to be hidden from the world ("Sfas Emes," Parshat Zachor, Year 5664).

DESIRES ARE AN ILLUSION

"Something here seems to be moving, no?"

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!

