



פרשת תרומה
Year 1, Issue 2

A weekly newsletter put
together by the members
of Guard Your Eyes

Help Us Help Others!

By: Lizhensk

“Daber El B’nei Yisroel, V ayikchu lee teruma mei’eis kol is hasher yidvenu leebo - Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering” (Shemos 25:1)

The *Gemora* in Bava Basra (11a) relates a story about Binyomin Hatzadik. He was the distributor of the *tzedaka* – charity funds, for his city. During a famine a woman came to him and asked for money. Binyomin replied that there was no money left in the charity fund. The woman replied, "If you do not sustain me, a woman and her 7 sons will die". Binyomin immediately took money out of his own pocket and sustained them. A short while later Binyomin became sick. While laying on his deathbed the *malachim* – angels, pleaded before Hashem, "Hashem, you have said that one who preserves one Jewish soul is regarded as if he preserved the entire world, Binyomin, who preserved a woman and her seven sons should die after such a short time"? Immediately, Binyomin became healthy again and lived for another 22 years.

Guard Your Eyes only asks for support once a year, between Rosh Hashanah and Yom Kippur.

However, after seeing this story, I have decided that since this isn't an official GYE newsletter and not under the auspices of the leaders of GYE, I will make my own fundraiser. An addict's life is, in some ways, worse than death. An addiction of this sort is the worst thing that can happen to the soul. There are currently more than 3000 members on GYE and we know there are many, many more out there who don't even know of this lifeline. Guard Your Eyes is responsible for saving hundreds of souls, and continues to do so, on a daily basis.

The *Mishkan* has been compared to a person. A person whose life is controlled by lust is a person who is not complete. We cannot build the real *Mishkan* today, but we can help rebuild the person who is broken by lust. The bodies and souls of members and non-members of GYE cry out for your help, "Save us!"

The **Zohar** says that all the *Shefa* – Abundance in the world came down when the *Mishkan* was built. How much *Shefa* will come down to this world if we help rebuild a Jewish person, who is so much more precious to Hashem that a building of wood and metal? Please take this opportunity to literally save the soul of a member of *Klal Yisroel*. GYE is a free website, and cannot continue to provide this crucial service without support for its activities.

Quote of the Week:

**“You are only as clean as
your weakest day”
-Bardichev**



Journey Through Tehillim

By: Tehillimzugger

This Shabbos is Rosh Chodesh Adar Aleph. The first of the month means we start Tehillim up to kapittel 9. For brevity we will be only citing a single theme for each kapittel. The reader is invited review the tehillim afterward to see how the ideas allude to fit into more verses of each kapittel.

Tehillim 1:1: *Great is the man who did not follow the counsel of the wicked, didn't stand in their path, nor sit in their presence.* In Avoda Zara 18b, Rabbi Shimon ben Pazi explains: If he did follow, he would end up standing with them, then sitting with them, and eventually engaging in wickedness. The first thing we learn starting out our tehillim journey is: GET OUTTA THERE! Stay away! Don't go near! Because all the yetzer hara needs is a tiny chink in the armor and then he's in.

Tehillim 2:7-8: ... Hashem said to

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Journey Through Tehillim (continued)

me, you're my son, today conceived: do not hesitate to request from me, I shall give! ... "Der Basbeffer lufft mich eibig!" - "Hashem always loves me!"

Hashem is telling me, "Not only are you my son, but you're a newborn! Don't be afraid that anything you may have said or done damaged our relationship. It's fresh every second. I'm always here for you!"

Tehillim 3:2-5: *How many are my enemies! ... I raise my voice to Hashem...*

I need not fear or resent anybody for, as far as I'm concerned, nothing in this world exists but Hashem and I. If there is anything that bothers me, I turn to Hashem. "From Hashem is my salvation, forever your blessings on your nation".

Tehillim 4:5: *Fear Hashem and do not sin, tell your heart, and keep quiet always.* The way to fear Hashem and keep from sinning even as people anger you and you experience RID [Restlessness, Irritability, Discontentment], shame and humiliation, as described earlier in the perek, is through telling your heart that it is not people that are in charge, but Hashem. If we let people dictate to us how to feel we will fall to temptation and sin. [Shabbos is the Yahrtzeit of Ibn Ezra, this idea can be extracted from his commentary to the passuk.]

Tehillim 5:8-9: *But I, in your immense kindness, come to serve you... Hashem direct me in your service, straighten your path before me.* The fact that I am in recovery, that I found GYE and am working on myself is but a manifestation of your immense kindness. Hashem, I cannot thank you enough for raising me up. I can take no credit whatsoever for serving you. All credit goes to You.

When There's a Will...

By: Cordnoy

The **Midrash** in the beginning of **Parshas Terumah** says that after a sale, the seller no longer has any connection with the object that was sold. However, when Hashem "sold" us the Torah, He sold Himself with it. The idea, the **Sfas Emes** explains, is that since Hashem is "in" the Torah, the more we desire to understand it, the more Hashem reveals Himself to us through the Torah. The **Sfas Emes** teaches us that to the extent that we desire to accomplish Hashem's will and trust in Him, He will help us. Our desire is the key to success.

When it comes to serving Hashem, many times we find ourselves overwhelmed by the sheer immensity of the task that lies before us. The truth is that fulfilling Hashem's will is an even greater task that we can imagine. It is actually beyond our capabilities. Hashem, after all, is infinite and we are finite. How

can we possibly satisfy the infinite? How can we even begin to understand it? The **Sfas Emes** teaches us that even if we do not know what path to take or what decision to make, we can always be absolutely clear and eager in our desire to achieve Hashem's will. Our will is the only thing over which we have complete control. It is this that Hashem requires of us. If we have a true desire to succeed in serving Hashem, not only will He help us, He will guide us.

This also applies to how we can keep ourselves out of the addiction. The *Yetzer Hara* is very strong and wily. We have no hope of standing up against it, especially in a *tayva* a strong as lust. In the Big Book, there is a phrase, "Let Go and Let God". It is only when we turn our hearts and thoughts to Hashem, and ask Him for help, can we hope to succeed.

The Outside Must Reflect the Inside

By: Kilochalu and MBJ

"V'tzeepeesah oso zahav tahor, m'bayis umibachutz titzapenuh, v'usesah lo zer zahav saviv" - **You shall overlay it with pure gold; from inside and from outside you shall overlay it, and you shall make upon it a golden crown all around.** (*Shemos 25:11*)

In this week's *parsha* we learn about the building of the *aron*. Hashem told Moshe that both the inside and the outside must be gold. **Rashi** brings down the *gemora* in *Yoma* that learns from here that a *talmid chacham* must be gold on the inside just as much as he is gold on the outside.

Many people have asked on GYE, "Why do I need the 12 steps or TaPHSiC, why isn't the Torah

enough?" The answer lies right here. If we are not gold inside, then the Torah, which is symbolized by the *Luchot*, cannot be placed inside that *Aron*. Our mind screams out in pain when we try to place the Torah into a vessel that is not proper.

We learn from **Pirkei Avot** that *Derech Eretz Kudmuh Latorah* – Proper behavior precedes the Torah. The 12 steps teach us *Derech Eretz*, so that we can become covered with gold on the inside, just as we are plated with gold on the outside. Only then can we place the golden crown on top of us, which **Rashi** brings down is symbolic of the *keter* – crown, of Torah.

Let's Stand Together

By: Kilochalu and MBJ

“V'usisuh es hakerashim lamishkan atzei sheetim omdim” - You shall make the planks for the Mishkan of acacia wood, upright (Shemos 26:15)

We learn in this week's *parsha* that the *Mishkan* was built of beams that were held together. The Holy **Baal Shem Tov** points out that *keresh* (קרש), has the same letters as *sheker* (שקר), which means falsehood. The *Gematria* - numerical value, of שקר is 600. Similarly, it is also the *gematria milui* (if you spell out each letter) of *emes*, (אלפ, מם, תו) which means truthfulness, plus the three letters of *emes*. We know that the letters of *sheker* all stand on one point and therefore we see that a lie can never stand forever. However, the letters in *emes*, all stand on 2 points and so we see that the truth will always stand forever. **Rashi** points out that the *kerashim* are placed standing up vertically. It is a

pillar that is 10 *amos* high and only 1 and a half *amos* thick. By itself it can never remain standing up. It is only when the *kerashim* are placed together in their sockets can they remain standing.

The same thing can be said about people with addictions. The person who lives a hidden life of addiction lives a life of lies. He lies to himself and he lies to loved ones. He lives a life in fear of his behaviors being discovered. This life of *sheker* can never be sustained. As all *sheker*, it will eventually crumble.

However, if the person takes the *sheker* and turns it into a *keresh*, he can stand together with all the other *kerashim* and build a structure of *emes*, a structure that is worthy of accepting the *Shechinah*. May we merit to come together and learn to accept the strengths of others to turn our lives of *sheker* into lives of *emes*.

Weekly Chizuk from the Shabbos Zemiro

By: Gevura Shebeyesod

May'ein olam haba, Last week, we learned that *may'ein* – from [watching] the eye, *olam haba* – we will be zoche to the World to Come. Another way to look at this, is that *May'ein* if spelled with an *aleph* means “to refuse”. So *May'ein* – if we refuse, *Olam haba* – we will merit the World to Come

A Special thank you to MBJ for his help with editing this week's newsletter

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Journey Through Tehillim (continued)

Tehillim 6:2-3: *Hashem, in your anger do not make me suffer ...because I'm miserable enough as is.* Someone wrote a letter to the Shevet HaLevi asking what sort of suffering he can take upon himself to atone for his many sins. **HaRav Vosner shlita** replied that the misery of breaking free from these sins is enough to atone for all our indulgence (he quotes this from **Yismach Moshe's** sefer on Tehillim - **Tefillah LeMoshe**).

Tehillim 7:7, 12, 18: *Bring on the judgments you have ordered... Judge me Elokim in your righteousness... I praise Hashem for his righteousness.* Whatever happens to me is Hashem's judgment. I accept Hashem's will for me. It is just.

Tehillim 8:1: *Hashem, our Master, Your name is great on earth.* The Midrash here tells the story of how the angels wanted the Torah. According to Rebbi Nechemia in the name of Rebbi Yehuda, Hashem told them: “You do not have *tumah* - impurity, you do not have illness, weakness, why do I need your service?!” Hashem doesn't want angels. He wants His name to be great on earth, with the dirt, with the *tumah*, with the weakness.

Tehillim 9: *Save me so that I may utter your praises... Man shall not raise himself... Let the nations know they're human.* I do not ask to be saved for myself- I am just a man. Rather I ask that you save me so that Your Name will be glorified. Let them all realize that all their attempts to glorify themselves are in vain. In the end, like me, they are just men, servants of our creator.