

WORLDWIDE
YES
INITIATIVE

Affiliate of
**GUARD
YOUR
EYES!**

With the
endorsement
of Gedolim

Yes we can!

YESHIVA SHOVAVIM

Worldwide Initiative

50 Day Program

Age 16+

Edition: 1.1



JOIN THE COMMUNITY

To be entered into the raffles and to get updates on events, sign up at shovavim.org.

Registration for Shovavim 5785 opens on Jan 1, 2025.

If you don't have access to the website or want to confirm your spot early, send a text message to 347-674-9367 or an email to yaakov@shovavim.org with your Name, Email and/or Phone number, and simply write "Join YES 5785".

INTRODUCTION

Shovavim is an acronym for the six weekly Torah portions *Shemot, Vaera, Bo, Beshelah, Yisro* and *Mishpatim*. The word Shovavim alludes to the *Pasuk* in *Yirmiya* (3:14), "*Shuvu Banim Shovavim*" – "Return, wayward children"... The Arizal taught that these weeks are especially auspicious for doing Teshuvah in the area of Kedusha since these are the *parshiyos* about the slavery in Mitzrayim and our subsequent redemption. It's a time when there is special divine assistance for every Jew who wants to be free of the shackles of the *Yetzer Hara!*

By working on this area together as a group, we all increase each other's strength!

Tzadikim have said that the redemption of Klal Yisrael, both as a people and as individuals, depends on our working in the area of Kedusha. This is the test of the final generation before Moshiach. Never in history have there been such challenges, and this is our ticket out of Galus! And on the individual level as well, a person is saved from depression and anxiety and achieves an inner peace. **אור זרע לצדיק ולישרי לב שמחה**. Without working on this area, it is impossible to merit true joy.

Some people think that *Shovavim* is a *tikkun* practiced only among mekubalim and chassidim. Below we quote from a letter of Rav Simchah Zissel (*Der Alter*) of Kelm to a group of *bachurim* who had undertaken special improvements in their *avodas Hashem* during these weeks.

(Kisvei HaSaba MiKelm, Chanukah U'Purim p. 29.)

I rejoiced upon learning that you have been inspired in the path of kedushah, to go in the way of righteousness during these holy weeks of **שוֹבְבִים**. If only I could become part of your wonderful group!

However, our generation is not like the generations of old, who afflicted themselves physically, as is well known. The suffering that we endure by avoiding evil, by controlling our desire... and by controlling our thoughts, whether during tefillah or as we go about our activities – this is more honorable and beneficial [than physical affliction].

... How pleasant is your lot, for you have bonded together to strengthen yourselves during these holy days. While it is not within our abilities to fast and afflict ourselves as in previous generations, without a doubt the discomfort of controlling our desires is more exalted and beneficial than the discomfort from withholding food and drink from ourselves.

THE MAIN IDEA BEHIND SHMIRAS EINAYIM

Rabbi Yosef Elefant shlit"א, a renowned *maggid shiur* at Yeshivas Mir Yerushalayim, shared with GYE what he felt is the main idea behind *shmiras einayim* and asked us to spread the message.

Why did Hashem put the *mitzvah* of *lo sasuru* (not to stray after the eyes) in the *parsha* of *Tzitzis*? The word *Tzitzis* comes from the word "*meitzitz*", which means to take a "deeper look". *Chazal* say that the *Techeiles* should remind us of the sea, which then reminds us of the sky, which in turn reminds us of the *Kisei Hakavod*. What is the deeper meaning of this?

Our essence is our *neschama*, and our body is the outer packaging of the *neschama*. The clothing that we wear is a metaphor for the body. *Adam Harishon* only felt naked after the sin, because before the sin his main essence was his *neschama*, and therefore he felt "dressed" in his body. But after the

sin, the *ikkar* became the body, so he felt undressed without clothing.

The *mitzvah* of *Tzitzis* is *davka* on our garments to remind us "*le'hatzits*", to look deeper. Hashem is teaching us not

There was a story in the *Yated Neeman* written by a Rosh Yeshiva who was present at the time. There was a boy who was kidnapped and they came to Baba Sali, and Baba Sali sent them to his son Baba Meir in Ashdod. Baba Meir took out a piece of paper and he drew some lines and said "the boy is on this and this street in London, number 12, on the second floor". They called the embassy and they found the boy. So the Rosh Yeshiva asked Baba Meir how he knew, and he replied that because he had never looked at anything he shouldn't see, that's why he's able to see.



to be superficial, not to stop at the *chitzonius*. What does the blue remind you of? The sea. Now look even deeper. The sea reminds us of the sky, and the sky reminds us of the *kisei hakavod*!

The *sfas emes* says that the word "*lasur*" means a superficial look, like it says by the *meraglim, lasur es ha'aretz*. The *Mitzvah* of *Lo Sasuru* is in the *parsha* of *Tzitzis* to teach us that if we get stuck at the flashing neon lights, we'll never see the things we are **supposed** to see, which is to see Hashem in His world and in His infinitely deep Torah.

Imagine getting a present wrapped in a beautiful package and getting so excited about the package that you forget to open it up!

Chazal tell us that *Adam Harishon* was created to see "from one end of the world to the other". But after partaking of the fruit about which it says וְכִי תֹאָוֶה הוּא לְעֵינָיִם - lustful for the eyes, he lost that ability.

If we're used to listening to rap music, we won't be able to appreciate a beautiful symphony. If we eat junk food all day, we won't be able to appreciate fancy gourmet food. When we allow our eyes to only see the *chitzonius* of the *techeles*, we're missing

the boat. And that's the real story behind *shmiras einayim*. If our eyes are sensitized to the packaging and not the content, we lose our ability to attach to anything, especially Torah, at a deeper, more *penimiusdig* level. But by guarding our eyes, we train ourselves *lehatzitz*, to look deeper, all the way to the *Kisei Hakavod*.





It all started in *Gan Eden* thousands of years ago, as it says:

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל
 וְכִי תֵאֵוָה הוּא לְעֵינַיִם
 וְנִחְמַד הָעֵץ לְהַשְׁכִּיל

And the woman **saw** that the tree was good to eat
 and it was **lustful for the eyes**
 and the tree was **desirable** for knowledge

The very first sin was partaking of the
 עֵץ הַדַּעַת טוֹב וְרַע
 "Tree of **Knowledge of Good and Bad**".

Gematria:

עץ הדעת טוב ורע = 932

אינטרנט = 329

Interestingly, **932** and **329** are the same digits, in just a different order.

The internet, which is the sum total of all human **knowledge** for both **good** and **bad**, is perhaps a new manifestation of the original **עץ הדעת טוב ורע**.

By learning to use today's technology as *Torahdik yidden*, only for **good** - while avoiding the **bad**, we are rectifying the original sin. This is the awesome responsibility and the tremendous opportunity that has been given to us; the final generation before Moshiach.

SO WHAT'S THE DEAL?

GUIDELINES: 50 DAY CHALLENGE

The idea is to follow the guidelines below for at least 50 days. These 50 days should ideally be consecutive, and can be anytime from the beginning of Shovavim until the final event (around Rosh Chodesh Nissan).



1. I will make sure that all internet-enabled devices that I use are filtered (phones, tablets, laptops, etc.) or I will only use a dumb phone (flip phone).

For 50 days I will, *bli neder*:



2. Make a conscious effort to guard my eyes. (I understand I won't be perfect, but I will put in real effort each day).



3. Read – and **try** to implement – the daily chizuk tips in this book.



4. **Shmirat Habrit.** *It gets easier the more we hold back!*

GUARD YOUR EYES!

Optional (but strongly suggested for those who struggle a lot):
Sign up at guardyoureyes.com (free & anonymous) to get access to the tools and support that have helped tens of thousands of Jews of all ages. See end of the booklet for more information about Guard Your Eyes.



For your convenience, we designed a 50-Day chart at the back of the book, to help you keep a log of your daily performance. (We suggest cutting out the page with the chart and keeping it in your wallet for privacy).

See the form at guardyoureyes.com/protection for an easy way to get your devices filtered, or visit a local TAG office (see the dropdown at tag.org for a list of TAG offices worldwide). For filters recommended by TAG, see shovavim.org/what-filter-should-i-get.

We suggest trying the **YESOD Defence** (see page 131) if you find that browsing the internet is causing you to see things you shouldn't. We also suggest listening to the Vayimaen daily chizuk at (929) 585-3982 or watching the daily videos (see more info on page 144).

During Shovavim, you can receive the tips each day via email, text, or Whatsapp by signing up at shovavim.org. Read the 50 day program online at shovavim.org/50-day-program.

GYE has a hotline for chizuk and tools to help you get through urges. Dial 646-GYE-6600 (646-493-6600) and then press 2, then 5.

WEEK 1

SHEMOS

The period of Shovavim begins with *Parshas Shemos*. The Jewish people, who until now had enjoyed a higher status under Yosef, are thrust suddenly into the melting pot of slavery and backbreaking labor. This symbolizes the untenable situation where we, the children of Hashem, find ourselves as slaves to our base desires. But, **וְכֹאשֶׁר יַעֲנֵנו אֱתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ**. The more the Yetzer Hara tries to subjugate us, the more our spiritual muscles are strengthened, as we cry out to Hashem and internalize more and more that this is not where we want to be. Hashem hears our cries, and promises us that he will bring us out of the bondage of the self. Not only that, **וְהָיָה כִּי תִלְכוּן לֹא תִלְכוּן רִיקָם**, the process of leaving Mitzrayim itself will cause us to leave **בְּרִכְשׁ גָּדוֹל** – “with great possessions”, as Hashem promised Avraham, forming us into a vessel to receive the Torah and ultimately enter the Holy Land.



DAY 1/50 > SUNDAY WHAT IS TRUE SLAVERY?

וְכַאֲשֶׁר יַעֲנוּ אֹתוֹ
כִּן יִרְבֶּה וְכִן יִפְרֹץ

But as much as they would
afflict them, so did they multiply
and so did they gain strength.

לעילוי נשמת בערל אהרן בן יהודה • נלב"ע כ' סיון תשפ"ג - תנצב"ה

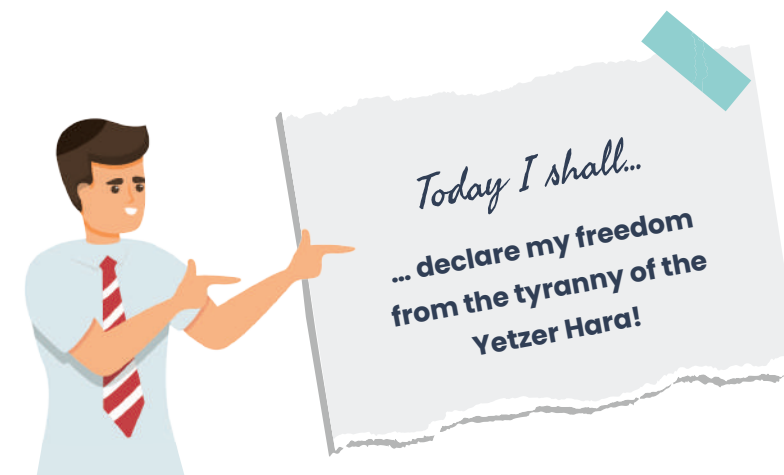
The weeks of Shovavim are particularly opportune for working on freedom from the yoke of the Yetzer Hara. Tzadikim tell us that "The *kriyah* (the Torah reading) awakens the *z'man* (time)", and in the weekly Torah portions we read about the slavery in Mitzrayim and our subsequent redemption.

This is not just a story about what happened to Klal Yisroel thousands of years ago; it is the story of each of our souls coming down to this world into the physical world, and the process by which Hashem helps us grow and free ourselves from being subservient to the body.

This process is so central to the Torah's message, that *Yetzias Mitzrayim* is mentioned no less than 50 times in the

Torah! Not only that, but we have a *mitzvah* to remember *Yetzias Mitzrayim* every day and every night of our lives!

The word Mitzrayim is related to the word "Yetzer" meaning "instinct, impulse and urge" – which in turn causes us "*Meitzar*", meaning "distress" and "oppression". No enslavement and no tyranny are as ruthless and as demanding as slavery to physical desires and passions. Someone who is unable to resist a craving, and who feels he must do whatever the body demands, is more profoundly enslaved than someone subject to a human tyrant. But through Teshuvah and divine intervention, one can succeed to break free of the bondage to the body's desires and become a servant of Hashem.



DAY 2/50 > MONDAY
**“BUT IT’S
 SO HARD!”**

וַיַּעֲבֹדוּ מִצְרַיִם אֶת
 בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.

And the Egyptians
 enslaved the children
 of Israel with back
 breaking labor.

The greater the challenge, the more one’s potential is brought forth, the more *kadosh* one becomes, and the more benefit he ultimately receives. *Rashi* on *Kiddushin* 39b writes that there is no greater mitzvah than when one is challenged to sin with a *d’var ervah* (*p’gam habris*) and overcomes the challenge.

Rav Mordechai Tropper, zt”l, the Mashgiach of Yeshivas Chofetz Chaim, would use this *Rashi* to give encouragement to *bachurim* struggling. He would emphasize that *Rashi*, like the *Rambam* and the *Chinuch*, had his own “*minyan ha’mitzvos*” (mitzvah count) and *Rashi* could not find any *mitzvah* that was greater than overcoming the temptation of a *d’var ervah*!

* Harav Elya Brudny, shlita, shared this insight and encouraged us to include it in the tips we share with the *bachurim*.

Every attempt, no matter if it’s large or small, to keep our eyes and minds pure, engage in positive pursuits, and battle our *yetzer hara*, gradually (and often imperceptibly) makes us more refined, virtuous, righteous, and *kadosh*. This is true even if we fall; we must dust ourselves off and rise to fight again.

This is one of the primary reasons that the physical hallmark of a Jew, the *bris milah*, which is referred to as the *os bris kodesh*, is on this part of the body. Using the *eiver* specifically in the manner that the Torah prescribes, distinguishes us and manifests our great *kedushah**.



DAY 3/50 > TUESDAY

THE MANIPULATIONS OF THE YETZER HARA

הָבֵה נִתְחַכְמָה לוֹ

Come, let us deal shrewdly with them.

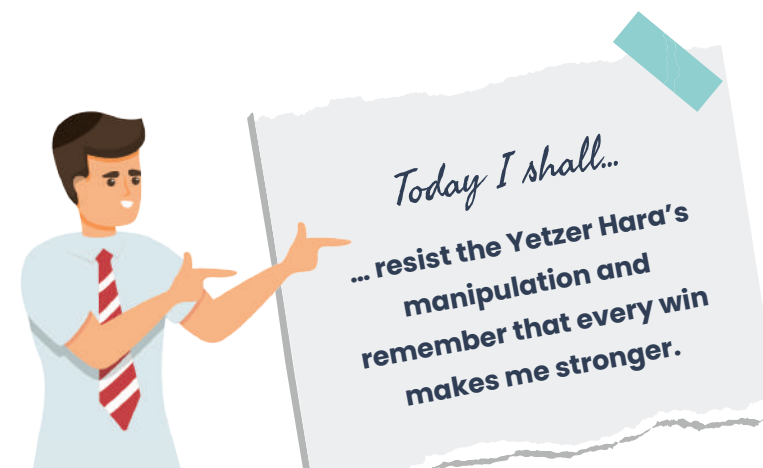
The Jewish people were considered high-class in Mitzrayim from the days of Yosef. How did Pharaoh manipulate them into slavery? Chazal tell us that Pharaoh began by offering rewards, slowly pulling them into his servitude more and more.

In the same way, the Yetzer Hara pulls us in by convincing us to give in "just once" And then one more time. Unfortunately, these falls lead to bad habits and sometimes even to addiction.

The *aitza* is to use the Yetzer Hara's ploy against himself. When the Yetzer Hara tempts you, respond, "Just for now, I don't want to give in". Each time you win is in itself a tremendous *zechus* and makes you stronger,

which makes it that much easier for you to win again. As Chazal say in regard to this desire: "If one feeds it – it is hungry, if one starves it – it is satiated" (*Sanhedrin 107a*).

The Gemara says: "He who comes to be purified, they help him," and Chazal also say: "In the way a person wants to go, they lead him." Why does the Gemara speak always in plural form: "**they** help him," and "**they** lead him"? The Maharsha explains that every resolution and every effort that a person makes creates an angel. And when the army of angels gets large enough, it has the power to help one overcome all the obstacles and lead him to where he wants to go!



DAY 4/50 > WEDNESDAY

FOCUSING ON THE POSITIVE

אֶעֱלֶה אֶתְכֶם מֵעֵנִי מִצְרַיִם
אֶל אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ

I will bring you up out of the affliction of Egypt to – a land flowing with milk and honey.

The Steipler Gaon writes:

“The holy *sefarim*, in the hope of holding back the potential sinner, have written at length that this sin [*p'gam habris*] causes the Heavenly influence of one's good deeds to be snatched away [by the *Sitra Achara*, the side of impurity]. However, these *sefarim* have been brief in discussing the great **merit** of those who struggle [to control their passion].

“(Even) if one has stumbled in this sin many times, *r"l*, but has also overcome his passion many times and *not* sinned, then each time

that he has conquered the passion that burns within him, he draws upon himself and upon the Upper Worlds a light of *kedushah* that is extremely powerful. Through this he rescues a portion of the “holy sparks” that were snatched away by the *Sitra Achara* and returns them to the side of *kedushah*.

“One cannot imagine the lofty level of holiness of this person, who controls himself in the heat of passion. At that moment, he is like Yosef HaTzaddik.”

(*Kereina D'igrasa* Vol 1)



DAY 5/50 > THURSDAY

THE ONE SECOND RULE

 PRACTICAL TIP

רְאִיתִי אֶת הַלְּחֶץ אֲשֶׁר
מְצַרִּים לְחַצִּים אֲתֶם

I have also seen
the oppression that
the Egyptians are
oppressing them.

We can't desire that which we don't see. Imagine you had to fight a professional wrestler. You know you don't stand a chance, so you cover your body in slippery oil. Everytime the wrestler grabs you, you succeed to easily slip out of his grasp! It's the same with this struggle. The Yetzer Hara is much stronger than us, but that's only once he gets us to look at things we shouldn't. If we train ourselves to quickly turn away, he'll never succeed in pulling us down!

However, it's important to realize that what we see by accident is not our fault. What *is* our choice is how we *respond*. We can choose not to take a **second look** and not gaze intentionally for pleasure.

Here's a practical *aitza*. As soon as you notice an attractive person, **count to one**, look away, or look slightly upwards or downwards, and don't look back at them!

This way, you can avoid turning that person into an object of your desire. This strategy might be hard at first, but eventually, it will become second nature.

Of course, the best thing to do is to avoid the challenges in the first place, like not using the internet when it isn't properly filtered, and not frequenting areas that you know will have *shmiras einayim* challenges. Avoiding challenges is like staying out of the wrestling rink altogether. If we simply don't enter the rink, the Yetzer Hara can't even touch us!

Remember, this isn't about being perfect, working on *shmiras einayim* is a life-long process for everyone. However, by doing our best to guard our eyes, we will discover that it is a game-changer which helps us remain strong in *shmiras habris*.



DAY 6/50 > FRIDAY

BUILDING THE PROPER APPROACH TO MARRIAGE

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי
וַיִּקַּח אֶת בַּת לֵוִי

A man of the house of Levi went and married a daughter of Levi.

Rabbi Chaim Dov Stark, Mashgiach Ruchani of Yeshivas Aderes Hatorah, tells over:

One *leil Shabbos*, when I was around 18 years old, a great *rav* came to speak to a small group of *bachurim* in my yeshiva. He looked like a *malach*. We sat down and listened to him speak, and it was not at all what we expected.

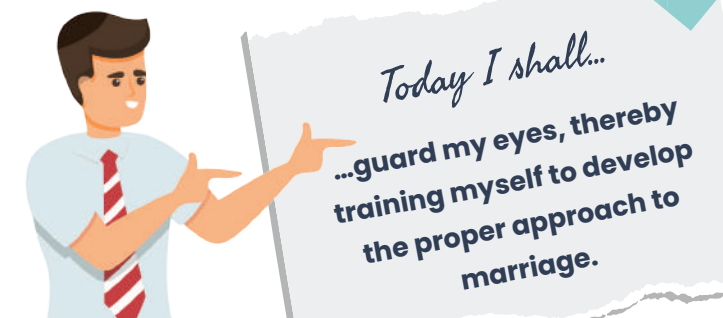
“You know,” he began, “my wife is not the most beautiful woman in the world.” He jokingly pretended to check the *ezras nashim* as if to make sure she wasn’t listening. We were a bit taken aback. Then he continued, “My wife is also not the smartest woman in the world.” At that point we were feeling really uncomfortable; this wasn’t the way we thought a person is meant to talk about his wife. Then he added the words that have stayed with me for my entire life: “But you know what? My wife is the **only** one for me.”

I don’t remember if he continued speaking for another hour or only for a couple of minutes, but those words have never left me. In fact, much of the wisdom I have gained from my *rabbeim* and from *seforim* on these *inyanim* can be summed up by this approach to marriage: “She may not be the most beautiful

and she may not be the smartest, but she is the only one for me.”

A Torah-based marriage is one in which the husband and wife sincerely believe that there is no one else in the world for them, in which he has eyes only for her, and she has eyes only for him. There can be no one else.

If a bachur is accustomed to looking at things that should not be seen, then when he jumps into married life, it will be impossible for him to feel that his wife is the only woman in the world. This man has never prepared himself for this kind of relationship! He is used to exploring “options,” always being on the lookout for something new and exciting. How can we expect a person with this mentality to be happily “stuck” with just one woman and pretend that there is no one else? In his warped way of seeing things, he will find married life uneventful and boring. He won’t be able to avoid thinking, “How can I enjoy being married, when there’s a whole world out there?”



DAY 7/50 > MOTZEI SHABBOS WILL MARRIAGE RESOLVE MY STRUGGLE?

וַיִּתֵּן אֶת צִפּוֹרָה
בְּתוּ לְמֹשֶׁה

And he gave his
daughter Zipporah
to Moses.

Everyone wants to know if marriage will help them overcome their *taavos* (desires). The answer is that it depends very much on the individual. If a person's problem is *taavas nashim*, the natural drives that every man has, then marriage will make things a lot easier. In every healthy marriage, a man is excited about his wife. His *eishes chayil* is his only address. When properly channeled, the natural desires that can create major *nisyonos* (struggles) will be harnessed to fulfill the *mitzvah* of *v'simach es ishto* (and he shall make his wife happy). That is how marriage functions optimally. But in order for this to work, one must develop the correct attitude toward marriage.

If a *bachur* has the mindset of an "explorer," his attitude will not change automatically

when he gets married. His habits will not change, his eyes will wander outside his home, and marriage will feel like a prison to him. He will constantly compare his wife to other women and think about all the others he sees, has seen, or can imagine. Sadly, this happens all too often.

Someone in this predicament might convince himself that if he finds an exceptionally beautiful wife, it will solve his problems in this area. This is his "brilliant" solution for keeping his eyes focused on his own home. What he doesn't realize is that even marrying the most beautiful woman in the world will not change his distorted way of thinking. Once that woman becomes his wife, the chase will be over, and eventually he will find her boring as well.



Today I shall...
...avoid an "explorer"
mindset so that I can have
one day a happy & loving
marriage one day.

WEEK 2 VA'EIRA

In the second week of Shovavim, *Parshas Va'eira*, Hashem brings plague after plague upon Pharaoh, making him doubt if having the Jewish people as slaves is really worth it. He promises again and again to let the Jewish people go free, only to keep renegeing on his promises. This account symbolizes the process where each and every one of us learn how being slaves to the Yetzer Hara just isn't what we want. We promise ourselves and Hashem again and again that we will leave Mitzrayim and finally serve Him, but when it really comes down to it, we find that we're just not really ready to fully "let go" of the self and the desires.



DAY 8/50 > SUNDAY

THE FANTASY WORLD OF THE SCREEN

וּמְלֵאוּ בָּתֵּי מִצְרַיִם אֶת הָעָרֹב וְהַפְּלִיטִי בַיּוֹם הַהוּא אֶת
אֶרֶץ גֹּשֶׁן אֲשֶׁר עָמִיד עָלֶיהָ לְבִלְתִּי הִיּוֹת שָׁם עָרֹב

And the houses of Egypt will be filled with the mixture of noxious creatures ... And I will separate on that day the land of Goshen upon which my people stand, that there will be no mixture of noxious creatures there.

In our generation, there are people who cling to their fantasy worlds even in their married lives. At times, these fantasies lead them to relate to their wives as objects rather than people. They are accustomed to the type of life portrayed on the "screen," and they try to pull their own marriages into this imaginary world. Tragically, instead of wanting a true *eishes chayil*, they seek the type of relationship that is depicted on the internet, *Rachmana litzlan*.

When these individuals come to discover that **real married life and real relationships bear no resemblance to the fantasies depicted on the screen**, they are overcome with extreme frustration and disappointment.

This is the destruction that fantasies bring upon us.

A married man who is trapped in fantasy will live a life of loneliness, detached from the one person who is closest to him. Instead of forging a stronger bond of love and devotion with his *eishes chayil*, he will continue to pursue artificial companionship and cheap thrills that disappear as quickly as they come.

Marriage, by definition, is an opportunity to develop a genuine relationship of love, devotion, and deep emotional connection. It provides us with the greatest and most rewarding gift—the ability to connect and to create a bond of complete unity.



Today I shall...
...remember that the
fantasies bear no
resemblance to real life
and only erode it.

DAY 9/50 > MONDAY

THE YETZER HARA'S TRAP

וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מִקְּצֹר
רוּחַ וּמַעֲבֹדָה קָשָׁה

But they did not listen to Moshe because of [their] shortness of breath and because of [their] hard labor.

Yesterday is History:

It is crucial for us to not fall into the *yetzer hara's* trap when he tells us, "Look, you are too far gone, it doesn't matter," "You tried and failed so many times." The Pasuk in Devarim (10:12) says **v'atah** *yisroel ma hashem elokecha sho'el mei'imcha...* And **now** *Yisrael, what does Hashem as of you...* Chazal teach us that the word "ata - now" is a *lashon of Teshuvah*. This is because the root of *Teshuvah* is to focus only on the NOW. Whatever happened in the past is **out of our hands**. We only have **now**, and if we focus on doing better in the present Hashem will surely take care of fixing our past. Remember this great saying: "Today is the **first** day of the rest of my life".

Tomorrow's a Mystery:

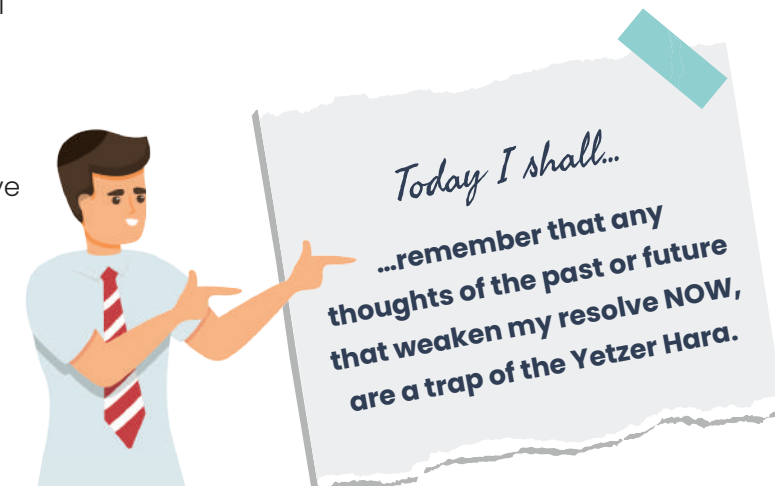
The *yetzer hara* will also persistently try to get us to give up before we even start. He will say things like, "You know you won't be able to stay strong forever, so why bother even starting? Again, the Pasuk says in Devarim (6:6) "If you will listen to my *mitzvos* that I have commanded you TODAY". We *truly* only have today. Think about it, can we eat or sleep

now for *tomorrow*? Can we stay strong today for tomorrow's *shmiras habris*? The only real way to succeed is to take it "one day at a time", and before we know it - we'll already be at day 50 on this Shovavim program, and onwards forever!

Today is a Gift, that's why it's called "Present":

We need to always be asking ourselves, "What is the best that I can do right now, in this Divinely customized moment and situation?"

The reward for any positive effort is **infinite**, and nothing, even a negative outcome, nullifies our positive accomplishments or efforts. Appreciate every positive effort and never get discouraged by the enormity of the challenge. Hashem is with us even in our most challenging and darkest moments, and He always cherishes us and all our efforts!



DAY 10/50 > TUESDAY

THE SIGNIFICANCE OF OUR DAY & AGE

וּבְכָל אֶרֶץ מִצְרַיִם תִּשְׁחַת
הָאָרֶץ מִפְּנֵי הָעֶרֶב

And throughout the entire land of Egypt, the land was destroyed because of the mixture of noxious creatures.

Previous generations were surely greater in “*Aseh Tov*” (do good), but with the enormous *nisyonos* we face, there’s probably never been a generation with the greatness of “*Sur Mera*” (avoid bad) like our day and age!

Despite the *yetzer hara*’s constant bombardment of temptation and in spite of the many pitfalls, disappointments, and setbacks they face, the *bnei Torah* of our days keep moving forward, getting back on their feet and continuing the battle. They constantly seek guidance from their *rabbeim* and role models and regularly strategize to advance further in the area of *kedushah*. Just the fact that you’re part of this initiative shows that you are a fighter!

We know that Hashem would never set us up for failure; if He placed us in this generation, He must believe that we can accomplish great things. If our *neshamos* were put into this period in history, we must be capable of dealing with any obstacle that is placed in our path. The *Ramban* interprets the pasuk “*Hashem tzaddik yivchan*—Hashem tests the righteous” to mean that a person will be tested by Hashem only with a *nisayon* he is capable of overcoming. This holds true even for someone who was exposed to harmful and indecent material. The world we live in is a tremendous challenge for everyone in our generation, but along with those challenges, Hashem has also provided us with the tools we need to succeed.



Today I shall...
...remember that Hashem loves every Yid in this generation, knowing that we are struggling with a *nisayon* the likes of which Klal Yisrael has never faced before.

DAY 11/50 > WEDNESDAY

YOUR INHERENT WORTHINESS

וְלִקְחָתִי אֶתְכֶם לִי לְעָם
וְהָיִיתִי לָכֶם לֵאלֹהִים

And I will take you to Me
as a people, and I will be
a G-d to you.

One of the primary weapons of the *yetzer hara* is *dimyon* – the illusion that doing a specific act or acquiring a specific thing will give someone the positive feelings that he seeks. This is particularly true of *kedusha* challenges, which are often rooted in fantasy. The *yetzer hara* conjures up fantasies which seem like they will provide the person with what he is lacking, such as love, intimacy, acceptance, power, being desired, being pleasing to others, etc.

The healthier a person's sense of self, the better he will inherently feel, and the more he will be able to experience pleasure and satisfaction from reality – the (non-illusory) regular, healthy, and *mutar* experiences of life. Self-worth enables a person to feel good just "being" – conscious of who he actually is and in touch with his innate wholesomeness and value, which is independent of "doing." When "being" is pleasant and fulfilling, it minimizes the

allure of the illusions portrayed by the *yetzer hara*. Therefore, continuously working on experiencing one's innate *chashivus* and *gadlus* is a crucial *avodah*.

Gedolim across the spectrum from *Litvish* to *Chassidish*, emphasize that the best general *shemirah* from *aveirah*, is feeling good about oneself through a deep sense of one's innate *chashivus*. Recognizing the truth of one's essence – that he is a beautiful, worthy, beloved, *tzelem Elokim* – is the foundation of *Yiddishkeit* and healthy living. It is crucial to remember the absolute truth: that even with all of one's challenges, shortcomings, and *aveiros*, he is inherently holy, a pure *neshamah*, and remains beloved by Hashem.



Today I shall...
...remember that my essence
is inherently worthy of being
loved and cherished, and
I will resist the "dimyon"
that forbidden fantasies will
provide these positive feelings.

DAY 12/50 > THURSDAY

LIST & REMEMBER YOUR REASONS

PRACTICAL TIP

הַעֲתִירוּ אֶל ה' וְרַב מְהִיֵּת קִלְתְּ
אֱלֹקִים וּבָרַד וְאַשְׁלַחָה אֶתְכֶם

Pray to Hashem, and let it be
enough of Hashem's thunder and
hail, and I will let you go...

Pharaoh kept getting *makos* (plagues) until ultimately he was **motivated** to let the Yidden go! The key word is MOTIVATED. Making any major change is the same. You need to increase your motivation to a level where in spite of any pleasure the behavior may bring you, you feel that it's not worth it for you to continue with it, and that it makes sense for you to change.

A great way to boost your motivation, is to make list of all the reasons why you're committed:

- **What bothers you most about your current behaviors?**
- **What will you gain most if you're able to minimize or stop these behaviors?**

Here are some actual examples of what Bochorim wrote:

- ⚡ "I am worried in regard to raising a family with such issues"
- ⚡ "I see older people who are struggling with these issues and I see how it's ruining their lives and marriages."

⚡ "I never feel good after!"

⚡ "I feel like a slave"

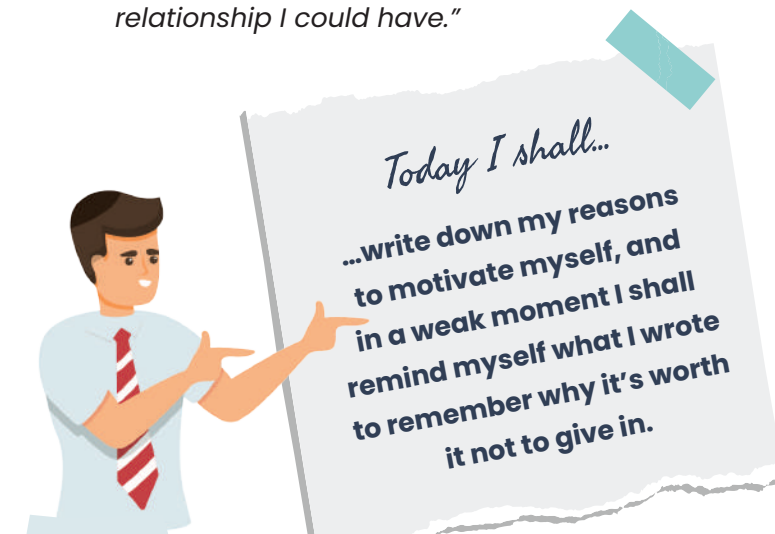
⚡ "I WANT TO GET ALL THIS OUT OF MY HEAD, SO I CAN FOCUS ON SHTEIGING HIGHER!!!!"

⚡ "I truly love learning Torah and this is a big thing that holds me back."

⚡ "These horrible things come to my mind during tefillah and learning which is a big distraction."

⚡ "I feel I'm living a double life, on one side a shtark guy in a shtark yeshivah, on the other somebody who can't control himself"

⚡ "As I get closer to marriage age, I am scared that this will hurt any future relationship I could have."



DAY 13/50 > FRIDAY BEAUTY IS SKIN-DEEP

וַיֵּרָא פַּרְעֹה כִּי הִיְתָה
הַרְוּחָה וְהִכְבִּד אֶת לִבּוֹ

And Pharaoh saw that
there was relief and he
hardened his heart.



The Gemara in Shabbos (152a) brings on the Pasuk **כִּי הוּא אָמַר וַיְהִי** "For He spoke and it became": *This is referring to (the taava for) women, for it is nothing but a barrel filled with excrement and the "mouth" is filled with blood, yet all run after it.*

Physical beauty goes only as deep as the skin. We must recognize the truth of the pasuk (Mishlei 31:30) *Sheker Hachen Ve'hevel haYofi* - "False is charm, and beauty is folly, only a woman with fear of Heaven deserves praise."

The idolization of physical beauty in the non-Jewish world is illustrated in the horrific account of the execution of Rabbi Yishmael the *kohen gadol*, who was blessed with a strikingly handsome appearance. The daughter of the Roman emperor could not bear to see his beauty go to the grave, so her

father agreed on a terrible "compromise": Rabbi Yishmael's skin would be flayed and his face would be preserved for her to gaze upon.

This is highly perplexing. How could she have possibly been satisfied with looking at an empty shell of the man he was?

The emperor and his daughter had a warped and shallow understanding of beauty. They wanted to take Rabbi Yishmael's physical face and strip it of all of its *pnimiyus* (inner meaning), leaving it empty and dead. This brought his daughter great happiness because this was her own perverse perception of beauty as well—as something that is purely skin deep. On the other hand, as Yidden, we know that it is the **soul** of the person that really shines.



Today I shall...
...remember that physical
beauty is only skin deep,
and I will try not to allow
myself to be taken by it.

DAY 14/50 > MOTZEI SHABBOS

THRIVING IN AN UNFILTERED WORLD

וַיֹּאמֶר ה' אֶל מֹשֶׁה רְאֵה
נִתְּתִיךָ אֱלֹהִים לְפָרְעֹה

And Hashem said to Moses,
See! I have made you a lord
over Pharaoh...

Against his will, Yosef had been thrust into a society that was very much like the world of unfiltered internet of today. He lived among the *Mitzrim*, who are described by *Chazal* as “flooded with *zimah*.” The *Mitzrim* created a whole society centered around disturbing forms of *arayos* and the basest and most animalistic *taavos* fathomable. *Mitzrayim* was the ancient equivalent of the dark world of *tumah* on the internet.

Yosef was trapped in this country for years and had no choice but to breathe its contaminated air on a daily basis. Even more than that, his master’s wife tormented him and attempted to entice him day in and day out, and he had nowhere to seek refuge.

Yosef had every reason to claim that this was an unfair test. He was a young *bachur* who had been thrown into *Mitzrayim* on his own, with no prospects for a *shidduch* in

sight. Yosef taught us that even in a decadent world with all its *nisyonos* and with all the “options” that are so readily available to us, it is possible to do the right thing and not make excuses for ourselves. Yosef proved that we, too, can survive in an unfiltered world and maintain our standards of *kedushah* and *taharah*.

Living in an unfiltered world means that we will find ourselves facing challenges when we least expect them. Even when we have tried hard to set up proper *gedarim* to protect ourselves, our fences can still fall down. Yes, our devices need good filters, but the reality is that we live in an unfiltered world and there is a limit to our ability to protect ourselves. If we are committed to dealing with surprises at every bend, we will emerge victorious in the *nisyonos* of our generation.



Today I shall...
...remember Yosef and not
make excuses for myself,
in spite of the fact that we
live in an unfiltered world.

WEEK 3

BO

In the third week of Shovavim, *parshas Bo*, the effects of the plagues finally reach their peak. Pharaoh, i.e. the *Yetzer Hara*, desperately tries to hold on to whatever he can, first insisting we serve Hashem while still remaining in Mitzrayim (i.e. while still holding onto our desires). Then he insists that only the men should leave (i.e. only to serve Hashem when we feel strong). And finally he tries to at least keep our **animals** in Mitzrayim (i.e. that at least our physical acts like eating, sleeping and procreation should not be used for serving Hashem). But Moshe responds that nothing at all shall remain, *כי ממנו נקח לעבד את ה'*, *davka* from our animalistic side we shall take to serve Hashem! Finally, Pharaoh has no choice but to let us go free to serve Hashem, and the Jewish people leave Mitzrayim and follow Hashem into the wilderness on faith.



DAY 15/50 > SUNDAY

ACKNOWLEDGING OUR VULNERABILITY

וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו עַד
מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ

And Pharaoh's servants said to him, "How long will this be a stumbling block to us?"

Some might mistakenly believe that only small and weak people need filters and other such *gedarim*. They feel that it is much more impressive to learn how to be "responsible" with unfiltered internet and make the right decisions on our own. But this line of thinking is false. Are we any better than the great Rav Amram Chassida (the pious one)? This great tzaddik was once alone and suddenly found himself facing an intense *nisayon* of *arayos*. To prevent himself from sin, he screamed, "Fire in Amram's house!". His call caught the attention of a group of Chachamim, who hurried to his home to rescue him. It was their presence that prevented him from stumbling (Kiddushin 81a). Rav Amram knew that he was not able to rely on himself, and that is what made him great!

The ultimate *chassidus* is the act of acknowledging one's vulnerability and doing everything in

one's power to deal with it. Rav Amram was called a *chosid* because he was willing to suffer public embarrassment by exposing his vulnerability in order to overcome a *nisayon*. He was not concerned with keeping up his image; his only concern was remaining faithful to Hashem and His Torah.

We should take this lesson to heart. We might be concerned that if we tell a parent, *rebbe*, or friend what we are struggling with, they will think less of us. We would rather give off the impression of being the "perfect *bachur*" than get the help and support we so desperately need.

The truth is, however, that the type of *bachur* who is truly worthy of respect is one who is aware of his own shortcomings and has the courage to deal with them. A *bachur* who takes responsibility for himself and does everything in his power to avoid stumbling shows true signs of *gadlus*. This is the type of *bachur* from whom we can expect to see great things in the future.



Today I shall...
...recognize that the admission and acknowledgement of our weakness is actually a sign of strength and greatness.

DAY 16/50 > MONDAY KIDDUSH HASHEM IN PRIVATE

לֹא רָאוּ אִישׁ אֶת אָחִיו

They did not see each other

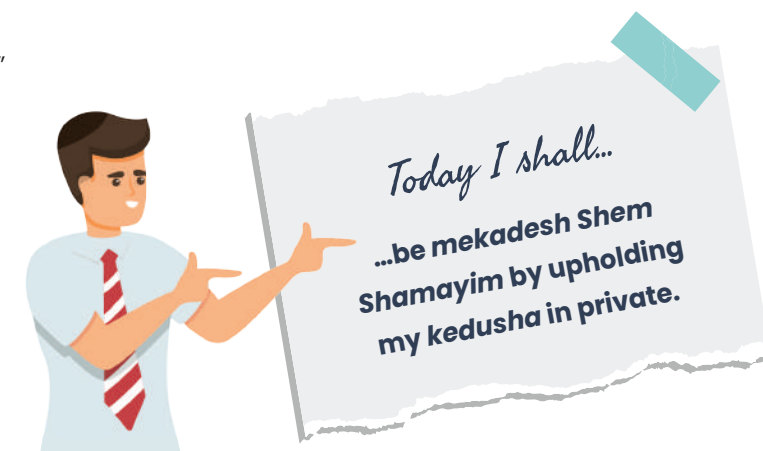
Chazal call *Kedusha YESOD*, which means Foundation. A foundation is underground, it's the part of us that no one sees, yet it holds up our entire spiritual structure.

When Yosef faced his greatest *nisayon* the Torah emphasizes, "There was not a man of the household there in the home." When a person overcomes a *nisayon* of this magnitude in complete seclusion, it is an awe-inspiring *kiddush Hashem* because it demonstrates that Hashem is present in every area of his life, both public and private. As the *Rambam* states in *Hilchos Yesodei HaTorah*:

"If one abstains from sin or fulfills a commandment without any ulterior motive, not because of terror or fear or in pursuit of honor, but merely for the sake of the Creator, just as Yosef Hatzaddik did when he resisted the temptation of his master's wife, he is someone who has been ***mekadesh Shem Shamayim***."

Most of us would define a *kiddush Hashem* as bringing honor to Hashem's name publicly. Yosef, however, was *mekadesh Shem Shamayim* in private, showing the world that Hashem is involved in every aspect of our lives, public and private alike. Yosef revealed to us that we can live with integrity and complete *emunah* even in total privacy.

Today, facing a great *nisayon* in private has become commonplace. There can be no mission more relevant to our generation than creating a *kiddush Hashem* behind closed doors. We have an opportunity to live with *emes* through and through, and to choose Hashem and His Torah over everything else that the world has to offer. We were given this challenge to become great, and we are up to the task.



DAY 17/50 > TUESDAY YOUR UNIQUE COSMIC ROLE

בַּעֲצָם הַיּוֹם הַזֶּה יֵצְאוּ כָּל
צְבָאוֹת ה' מֵאֶרֶץ מִצְרַיִם

On that very day all the
legions of Hashem went out
of the land of Egypt.

What gave Yosef the strength to withstand the great test of *Eishes Potifar*?

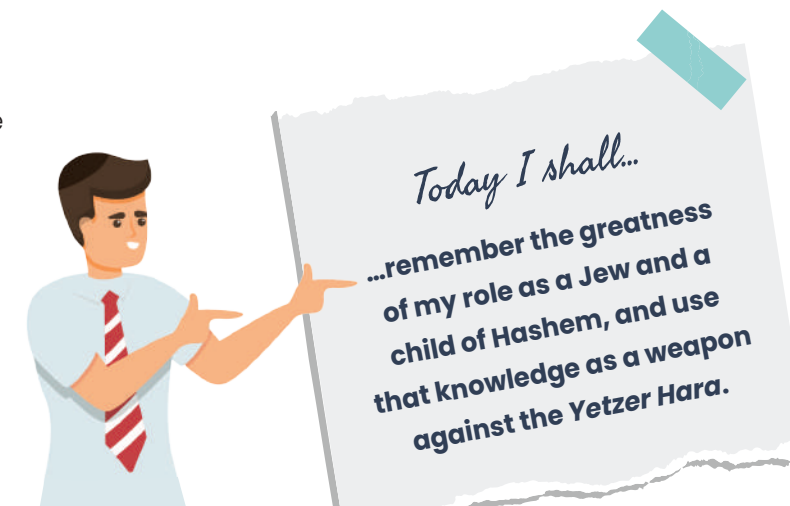
The *Medrash* says that the image of Yaakov's face appeared to him. Not only that, but it also gave him a message of inspiration. Yaakov communicated to Yosef that the *ephod* worn by the *kohen gadol* was destined to be adorned with the names of all the *shevatim*. He said, "If you, my son, commit this *aveirah*, you will lose the *zechus* of your name appearing on the *ephod*!"

Yaakov Avinu was conveying to Yosef that the only way for him to overcome this challenge was through awareness of his own greatness! By reminding Yosef of the cosmic role he was meant to play in the world, he injected newfound *gevurah* into him. Yosef was in a state of confusion, and Yaakov reminded him that there was too much at stake for him to fail.

Yosef Hatzaddik is our paradigm of the idea that we must never forget how great we are and the value system we represent. Each and every one of us has a unique cosmic role to play in the ultimate *tikkun* and perfection of the world.

Rav Shlomo of Karlin would say, "The greatest tool of the *yetzer hara* is to make a person forget that he is a *ben Melech*, a son of the King."

We will have tests that we will face alone, when we do not even have the company of our wives, our children, or our friends. There will be times when we will be on vacation or on business trips and we might need to unplug a screen in a hotel room, even though no one would ever know what we did or didn't do. We might have to resist picking up an unfiltered iPhone or tablet that is lying around during *bein hazmanim*. These will be defining moments, when we can prove to ourselves what we stand for by conducting ourselves as *bnei Torah* through and through, in private just as much as in public.



DAY 18/50 > WEDNESDAY

WE'RE NOT REALLY GIVING ANYTHING UP

כִּי מִמֶּנּוּ נִקַּח לַעֲבֹד
אֶת ה' אֱלֹהֵינוּ

Because from it (our cattle)
we will take to worship
Hashem our G-d.



We've probably all asked ourselves, "Why did Hashem give us such strong desires for things He doesn't want us to have?"

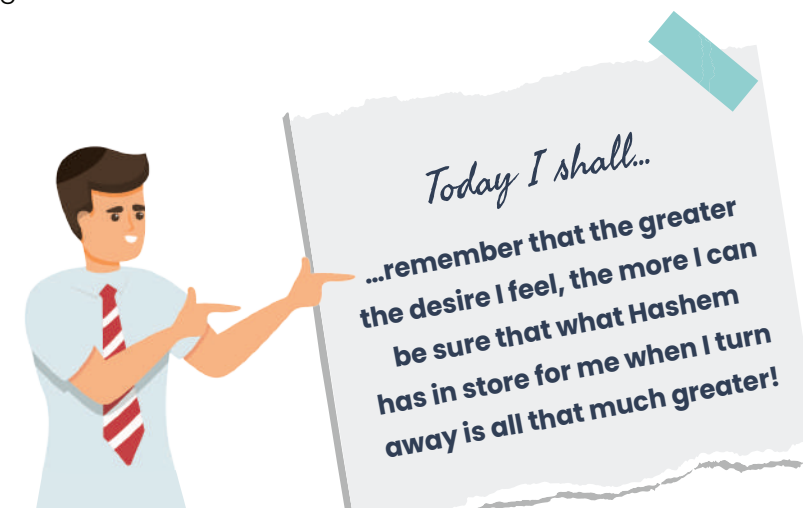
The answer is that Hashem wants to give us the opportunity to give Him our hearts, as the Pasuk says "*Bechol Levav'cha* – with all your heart", and as Chazal explain the double *lashon* of *lev* to mean with BOTH your Yetzers; your Yetzer Tov AND your Yetzer Hara.

When Pharaoh told Moshe to go serve Hashem but to leave the animals behind, Moshe responded, "Nothing shall remain", "*ki mimenu nikach la'avod es Hashem* – **because from them (the animals) we shall take to serve Hashem!**"

The *Beis Aharon* of Karlin says that this is the profound hidden meaning of what

Moshe was telling Pharaoh; our animalistic desires are the greatest sacrifice we can give Hashem.

Think about it, my dear friends. Would a kind and loving Father ask his son to give Him his heart's deepest desires if He didn't have something much better in mind? When we see something desirable and turn away, we are not really giving anything up. We are simply saying, "Hashem, I know that you have **much better** in store for me". The Chassidic masters tell us that, *aderaba*, we should think to ourselves, "If this thing is so beautiful and desirable, how much **more** desirable must Hashem be, since **He** is the Creator and **source** of all beauty and good in the world!"



DAY 19/50 > THURSDAY

MINIMIZING TRIGGERS

PRACTICAL TIP

לֹא נִשְׂאֵר אַרְבֵּה אֶחָד
בְּכָל גְּבוּל מִצְרָיִם

Not one locust remained
in all the borders of Egypt.



Fortunately, Hashem gave us the strength to resist urges, and we do this all the time – whenever acting on an urge is not an option. This can include everything from craving a non-Kosher treat to having an inappropriate urge related to *arayos*. However, when we are bombarded with too many urges, it can get annoying and difficult to keep resisting them, as the *Gemara (Brachos 32a)* says under certain circumstances, “What can the son do and not sin?”.

So how can we get ourselves to have less urges? The answer is that urges are often caused by something in our environment called a “trigger”. The #1 strategy to reduce urges is to “minimize our exposure to triggers”. For example, if we’re on a diet, we shouldn’t have a pantry in your kitchen stuffed with sweets.



That’s why it’s best not to have a smartphone, or to have private access to the internet. When this isn’t possible, the most logical thing to do is to install a **good filter**. After all, no one wants to have constant triggers where the brain keeps telling us to check out this or check out that. When we have too many urges, the *nisayon* can become overwhelming and we’re much more likely to slip up.

So to sum up:

- 1) Don’t be afraid of occasional urges. Our brains were designed to handle them.
- 2) Our brains were NOT designed to handle a constant bombardment of urges.
- 3) To avoid the abundance of urges and make it easier for ourselves, make sure to get rid of easy access to inappropriate material in your immediate environment.

Confused about filters?

Go to guardyoureyes.com/protection to make it easy to get a filter installed!

Too many triggers online?

Try the YESOD Defense on page 131

DAY 20/50 > FRIDAY BITTER-SWEET

וַיֹּאמֶר לְכֹן עֲבֹדוּ אֶת ה'

Go! Worship the Lord.

Rav Shmuel HaLevi Vosner zatz"l, who guided bachurim for well over half a century, writes:

Anyone who is an expert in the ways of life and Torah education knows that a person's spiritual ascents and descents are primarily dependent on the degree to which he safeguards the purity of his *neshamah* through *shemiras habris*. Sins of this sort seem sweet for the moment, but are bitter in the end. They bring about depression, a lack of satisfaction with life and rob the person of his "*simchas hachaim*" (happiness). Conversely, *shemiras habris* and guarding the purity's of one's eyes, zealousness in refraining from any form of forbidden act and from reading forbidden material, brings joy and spiritual strength, *simchas hachaim*; and the gates of Torah and *yiras Shamayim* stand open before him.

Harav Ahron Feldman Shlit"a, in the forward to the book "From Boys to Men", writes:

Our society celebrates gratification as the goal of life and the guarantee of happiness. It is unfortunate that society portrays this image, for the truth is the direct opposite. Submitting to the forbidden drives brings on depression and unhappiness. True joy is connecting to Hashem through satisfying one's *neshamah* through Torah learning and *mitzvos*; succumbing to our bodily desires, on the other hand, has the effect of cutting oneself off from his contact with his *neshamah* and, thereby, from the true source of joy.



DAY 21/50 > MOTZEI SHABBOS

THE GIFTS OF TEFFILAH & EMUNAH

וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ

And the people kneeled and
prostrated themselves.

The Zohar teaches that one who vanquishes his *yetzer hara* in matters of *kedushah* is granted a gift from Heaven — the ability to daven warm, heartfelt *tefillas* and to experience true spiritual pleasure when standing before his Creator in *tefillah*. Those who have an appreciation for *tefillah* and invest sincere effort in it, understand the great delight of the joy and closeness with Hashem that is the result of a warm davening. At times, one experiences a heightened elevation, warmth and joy as he davens. **No earthly pleasure can compare to this.** But to be granted this experience, *shemiras habris* is a must.

And the **greatest** reward for *shemiras habris*, more than anything, is the gift of *emunah shleimah*, pure and complete

faith in Hashem. We are a spiritually impoverished generation. Sometimes, *bnei Torah* express feelings of sadness and confusion, as they struggle with doubts in matters of faith. Such intellectual confusion is often caused by *p'gam habris*. In truth, in the deepest recesses of his heart, every Jew is a *maamin*, a believer in Hashem and the Thirteen Principles of Jewish Faith. However, certain factors, especially *p'gam habris*, cause one's *emunah* to recede deep inside his *neshamah* — until *teshuvah* and the cleansing of his thought process allow it to resurface.



WEEK 4 BESHALACH

In the fourth week of Shovavim, *Parshas Beshalach*, Pharaoh suddenly makes an about-face. "How could we have let the Jewish people out of our servitude?" We look up and see Pharaoh chasing us from behind, and the raging sea before us. There's nowhere to turn! This narrative symbolizes that when we finally leave Mitzrayim and let go of the self, our Yetzer Hara suddenly awakens and cries out, "How could you let go of your desires and just follow Hashem blindly into the wilderness? Who will care for your needs if you don't?" Our desires begin to chase us from behind, and in front of us there seems to be nowhere to go! But Hashem says, "Trust me. Jump in!" And indeed, Nachshon (similar to the word *Nechishus* – determination) jumps in and the sea split. Only when we finally surrender to Hashem with complete faith and determination, the miracle occurs and the Yetzer Hara is finally vanquished.



DAY 22/50 > SUNDAY

BUILDING YOUR FOUNDATION

הַתִּיצְבוּ וּרְאוּ אֶת יְשׁוּעַת
ה' אֲשֶׁר-יַעֲשֶׂה לָכֶם הַיּוֹם

Stand FIRM and see
Hashem's salvation that
He will do for you today.



Why do Chazal refer to the area of *kedushas habris* as *yesod*, “foundation”? The foundation of a building supports the entire structure and makes it possible for every part of the building to function properly. Although it is tucked away deep underground, completely out of sight, it prevents the entire building from falling apart.

A person might do wonderful and productive things such as learning, davening, writing checks for yeshivos, and doing impressive acts of *chessed*, but if his *yesod* is flawed, the entire “building” of his life will be unstable and unsafe. If a person does not get this area of life under control, he will be living in a state of chaos, and all the other wonderful things he does will be on very shaky ground.

Building a proper *yesod* is necessary for every person, but **our generation** in particular has seen how it is crucial for our existence as *bnei Torah*. We are living with *nisyonos* of historic proportions in the realm of *kedushah*. If we do not exercise self-control, we simply won't make it. Technology allows every type of *yetzer hara* to be at our fingertips in the most literal sense. Our lives will have stability only if we remain in the “**driver's seat**” and make real decisions to repel harmful influences.

A *bachur* must realize that the time to build his personal foundation properly is in his single years. This cannot be pushed off to a later time in his life. Imagine someone who tries to build a three-story house and only afterward begins to dig its foundation. That house will turn into a pile of rubble!



DAY 23/50 > MONDAY

ALL IN THE RIGHT MEASURE

וַיָּשֶׁב־ה' עֲלֵהֶם אֶת מֵי הַיָּם וּבְנֵי
יִשְׂרָאֵל הִלְכוּ בַיַּבְשָׁה בְּתוֹךְ הַיָּם

And Hashem brought the waters of the sea back upon them, and the children of Israel walked on dry land in the midst of the sea.

Chazal stress the importance of protecting the *brachah* of our *bris* by ensuring that it is not misused or wasted. The *Gemara* teaches that wasting *zera* is akin to bringing a flood upon the world.

What is the connection to a flood? The answer is profound. There is a direct parallel between water and *zera*: Water is the epitome of *brachah* and vitality in the world. It is directly responsible for our survival and for the prosperity of mankind. *Zera* also carries within it the perpetuation and continuity of all of mankind.

These forces, as essential as they may be, are beneficial only when they exist in the right balance and measure. Otherwise, they can overpower us and be detrimental to our existence.

It is for this reason that the *Gemara* states that when we daven for rain, we must pray

that it should fall in proper measure, in tiny drops. If rain comes without the proper measure, it can be a source of tremendous destruction.

Zera is an otherworldly *brachah* that is packed with the life-force of the entire creation. The way that it is utilized can have consequences that are more significant than the use of any other commodity in our physical world. The *bris* is designed to bring tiny drops of *zera* into the world that generate incredible *brachah* and have the ability to create life on both the physical and spiritual planes. But if it is used incorrectly, the world could become flooded with **misdirected potential** that is powerful enough to wreak havoc and leave us in a state of spiritual devastation.



Today I shall...
...remember that *zera* is a tremendous *brachah* that needs to be used correctly, only in the context of marriage and building a family.

DAY 24/50 > TUESDAY HOW TO GET RICH QUICK

וְלָקְטוּ דְבַר יוֹם בְּיוֹמוֹ לְמַעַן
אֲנִסְנוּ הַיֵּלֶךְ בְּתוֹרַתִי אִם לֹא

And gather what is needed for the day, so that I can test them, whether or not they will follow My Torah.



There's a well known *minhag* to say *Parshas Hamon* today, on the Tuesday of *Parshas Beshalach*. Is there any connection between "Haman" *Harasha* in the *Megilah* and the *Parshas "Hamon"*?

Chazal ask, "Where can we find an allusion to *Haman (Harasha)* in the Torah?" And they answer, from the *pasuk* where Hashem asks *Adam Harishon* if he ate from the tree that he was commanded not to ("*Hamin Ha'etz...*"). Even though *Adam* and *Chava* had everything in *Gan Eden*, the *Nachash* convinced them that they wouldn't be happy as long as they couldn't partake of that ONE forbidden tree.

Now let's think. What was the root of *Haman's* great evil? There's perhaps no place we can see it more than when *Haman* tells his wife and friends about his vast wealth, honor and many children, and then says: "And ALL THIS is not worth anything to me when I see *Mordechai* the Jew standing in the gate of the king!" *Haman* felt he had nothing if he didn't have that ONE THING he couldn't have. This is the same root of *Adam Harishon's* sin, and hence the Torah hints to *Haman Harasha* by the sin of *Adam Harishon*.

Now here's the amazing part! The *Mon* in the desert was a *tikkun* to *Adam Harishon's* sin, as it says in the Torah "So that I may test them if they will go in the way of my Torah or not". Hashem was testing us and teaching us to rely completely on Him, **one day at a time**. Each day we got exactly what we needed for that day, not a drop more and not a drop less.

What a powerful lesson this is for us in the struggle of *Kedusha*. Every time we say "no" to something Hashem doesn't want us to have, we are expressing our *Emunah* that Hashem is providing exactly what we need at all times. We needn't have any illusions that we ought to partake of anything Hashem doesn't want us to have. And when we live this way, not only does this constitute a tremendous *tikkun* to the sin of *Adam*, but as *Chazal* say, "Who is rich? One who is happy with his lot", because he is always content knowing that Hashem is giving him exactly what he needs!



Today I shall...
work on living with the
faith that Hashem provides
everything I need, and let
go of temptations that He
doesn't want me to have.

DAY 25/50 > WEDNESDAY

CATCHING OURSELVES AS WE SLIP

וְאָמַר פַּרְעֹה לְבָנֵי יִשְׂרָאֵל נְבָכִים
הֵם בְּאֶרֶץ סִגְר עֲלֵיהֶם הַמְדַבֵּר

And Pharaoh said about the children of Israel, they are trapped in the land. The desert has closed in upon them.



Even if we started to slip, we can achieve the greatest levels of *kedusha* by stopping ourselves from sliding further.

The *Sefarim* write that the *Nachas Ruach* we give to Hashem by holding back even when we feel that “we already blew it”, is even greater than when we successfully avoid the tests in the first place.

Perhaps the greatest illustration of this is Yosef Hatzadik. The *Gemara* (*Sotah 36b*) says that according to one explanation, Yosef actually came to Potifar’s house to sin (as Rashi brings). And the *Gemara* goes on to say that he actually spilled some seed at the time, thereby losing ten *Shevatim* that were supposed to come from him. But when after all that, he still held back from sinning, he became the great Yosef Hatzadik!

PERFECT
IS the
ENEMY
OF
Good
- Old Saying

R’ Tzadok Ha’Cohen explains that this is what really constituted the great test. The *Satan* said to Yosef: “Don’t you see that you already messed everything up? Don’t you realize what a goner you are? Your brothers hate you and sold you to Mitzrayim, nobody cares about you anymore. You’re lost and cut off from this world and the next. And now you’ve failed so badly. Face the facts, it’s over!”

But Yosef Hatzadik said “No! I don’t care about anything – not even about being a Tzadik. The only thing that concerns me is: What do I need to do at **this very moment**? What does my Father in Heaven want from me **right now**?” And it was in that *zechus* that he merited everything.

Chazal say that even **the splitting of the Yam Suf** was in Yosef’s merit!



DAY 26/50 > THURSDAY

THE TAPHSIC METHOD

PRACTICAL TIP

וּפְרָעָה הַקָּרִיב

“And Pharaoh drew near”

(As explained by the sefarim, Pharaoh’s chasing the Yidden “drew them near” to Hashem!)



If you’ve tried to leave the *Mitzrayim* of the *Yetzer Hara* behind, but now you feel like you’re standing before the raging sea and the *Yetzer Hara* is chasing you saying, “How could we have let the *Bnei Yisrael* out of our servitude? (*Shemos 14:5*)”, and if it seems there’s no way out, then the **“TaPHSiC Method”** may be appropriate and helpful for you. This technique involves making a *shvuah* for a short period of time (at first), to do something difficult (a *k’nas*) if you fall. (Rabbi Avigdor Miller Zatzal also suggested using *shvuos* occasionally as a fence for temptation).

A lot of thought went into creating this method in a very safe way, to ensure that you can keep the *shvuah* no matter what happens.

How does it work?

To learn how the **TaPHSiC Method** works, see the TaPHSiC section at the end of this booklet, which explains the process clearly.

The **TaPHSiC Method** may appear a bit extreme to some people, but for those who are seriously struggling it can be a game-changer. It’s especially appropriate for the week of *kriyas yam suf* because sometimes we have to be ready to do **whatever it takes**, like Hashem told the Yidden at the edge of sea: “Tell them to **GO FORWARD!** (*Shemos 14:15*)”. We must be ready to enter into the deep waters of commitment by doing things that feel like *Messiras Nefesh*, like *Nachshon Ben Aminadov* who went into the *yam suf* until his nostrils. Only when we have done all we can and we cry out to Hashem, “Save me *Elokim*, for the waters have come until my soul! (*Tehillim 69:2*)”, will the miracle occur and the sea will split for us! And then we will finally experience real freedom from the *Yetzer Hara*.

“Hashem will fight for you and you shall be silent (*Shemos 14:14*)”.



Today I shall...
...stand ready to do whatever it takes to experience my own personal *kriyas yam suf*.

DAY 27/50 > FRIDAY DETERMINATION COMPLETELY UP TO US

מה תצעק אלי דבר
אל בני ישראל ויסעו

Why do you cry out to Me? Speak
to the children of Israel and GO!



The Vilna Gaon says that what a person feels they can or cannot do, has no relation to what they can or can't do in *reality*. You must believe you will succeed, even if you *feel* you can't!

The biggest obstacle to succeeding is not *believing* you can succeed. The first impediment to overcoming this struggle is not in your genes, your childhood or your environment. If you *believe* you can succeed and are willing to make the effort, you *will* find the way out. Absolutely NOTHING stands in the way of a true RATZON.

We must truly want to break free of this Mitzrayim. *Chazal* say that those who didn't

want to leave Mitzrayim died in the plague of darkness. Make a decision today, "I will never give up and always keep trying, **no matter what.**"

R' Tzadok HaKohen of Lublin writes (*Tzidkas Hatzadik 154*): "Just as one must believe in Hashem, so too, one must believe in himself!" Hashem wants us to BELIEVE in our strengths, our capabilities, and in our ability to overcome our challenges and achieve greatness.



DAY 28/50 > MOTZEI SHABBOS TRUE FULFILLMENT VS. FALSE FULFILLMENT

הוא הַלֶּחֶם אֲשֶׁר נָתַן
ה' לָכֶם לְאֹכְלָהּ

It is the bread that Hashem
has given you to eat.



The *Yetzer Hara's* job and goal is to cause us damage, and to do this he was given permission to use pleasure and "*sipuk*" (fulfillment) as a bluff to be able to harm us. Otherwise, how could he possibly do his job? We would tell him to get lost!

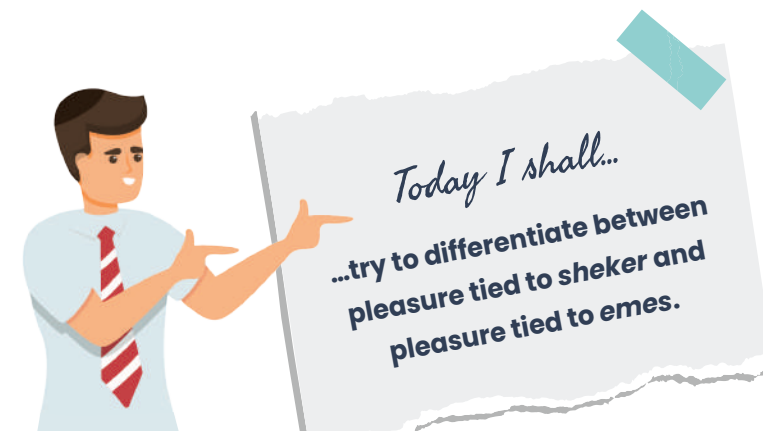
But we must understand that the *Yetzer Hara's* seductions are like a terrorist offering us a candy to ensnare us. We know he doesn't mean our benefit, he means to use the candy to damage us somehow.

Only pleasure that is tied to truth has a *kiyum* (lasts) because it can make a *mitzvah* complete; for example, eating meat on Yom Tov or the enjoyment we experience on Shabbos. But pleasure that

is tied to *sheker* (falsehood) has no *kiyum*, which explains why when the pleasure is over, we don't feel any fulfillment. And we also don't talk about it with those who love us and want the best for us, because we know that it was just there to damage us.

That also explains why we want it again not long afterwards, even though we just had it. After all, if it was truth, why isn't it there anymore? Because it's *sheker* and therefore we feel a void afterwards, and so we look again to fill this void with another false *sipuk* (fulfillment).

The greatest true pleasure is "*le'hisaneg al Hashem*" – to take pleasure in Hashem, for He is truly the source of all pleasure.



WEEK 5 YISRO

In week five of Shovavim, *Parshas Yisro*, the Jewish people are now in the wilderness. On the one hand, we left Mitzrayim (i.e. our desires) behind us, but on the other hand, we don't yet have the sweet waters of the Torah to fill the void. As a prelude last week, we saw how the waters of *Mara* were "bitter" until Hashem showed Moshe an "eitz", which symbolizes Torah, to sweeten the water. When we stop feeding our desires, the only phenomenon that can quench our souls is the Holy Torah. That is why *Kabala HaTorah* transpires at this point in our journey. Through learning Torah and doing Mitzvos we live a life of faith and meaning, which fills the "G-d hole" inside of us. This allows us to follow Hashem into the wilderness on faith, until we merit entering Eretz Yisroel, the land of Milk and Honey, where the light of the Torah is revealed in its full glory.



DAY 29/50 > SUNDAY

EIGHT GEMS OF

ADVICE FROM

THE STEIPLER

(PART ONE: 1-4)

וַיֵּשֶׁב מֹשֶׁה לְשַׁפֵּט אֶת הָעָם וַיַּעֲמֵד
הָעָם עַל מֹשֶׁה מִן הַבֹּקֶר עַד הָעֶרֶב

Moshe sat down to judge the people,
and the people stood before Moshe
from the morning until the evening.



The Steipler *Goan* advises *bachurim* about these *nisyonos* in his many printed letters.

Here are a few of his important points:

- 1) Don't think about the past, but only look forward. Even *teshuvah* for past sins of this nature should be only left for once a person is married, lest it bring him to "*atzvus*" (depression).
- 2) Keep davening – even 100 times a day, a short *teffilos* like: "Hashem, please save me!". We may not see Hashem's answer right away, but no *teffilah* is lost and it all adds up and comes together in the end.
- 3) Don't think you will be able to change completely right away, it will take time and effort... Every time we say "no" eventually comes together, and we will find the strength to be free of these sins altogether.
- 4) (As we enter into the week of *Yisro* and *Kabalas Ha'Torah*): The best medicine against these *nisyonos* is to learn Torah with true *yegiyah* – effort and diligence. As *Chazal* say that Hashem tells us, "I created the *Yetzer Hara*, and I created the Torah as a medicine for it".



DAY 30/50 > MONDAY

EIGHT GEMS OF

ADVICE FROM

THE STEIPLER

(PART TWO: 5-8)

וַיֵּשֶׁב מֹשֶׁה לְשַׁפֵּט אֶת הָעָם וַיַּעֲמֵד
הָעָם עַל מֹשֶׁה מִן הַבֹּקֶר עַד הָעֶרֶב

Moshe sat down to judge the people,
and the people stood before Moshe
from the morning until the evening.



Yesterday we brought four important *yesodos* from the Steipler Goan where he advised bochurim who reached out to him about these *nisyonos*. Today we bring another four:

1) Experience shows that the more a person overcomes his nature in this area, it becomes easier and easier for him to continue to do so until eventually the test will be negligible." We see this in the Gemara (*Sanhedrin 107a*) "There is a small limb, if a person starves it, it will be satisfied; but if he feeds it, it will be hungry."

2) The times we failed are erasable, but every time we pass a test is a *kinyan* that's ours to keep forever. Even if we successfully overcome the *Yetzer Hara* only once in a while **at first**, these small initial wins will ultimately lead us to overcome these tests completely.

3) Anyone who keeps away from these forbidden pleasures is promised to receive great pleasures of life from other areas instead. (And conversely, the suffering we feel when turning away will save us much suffering in other areas of life).

4) Make sure to always be in a good environment, surrounded by serious Yidden – *ovdei Hashem*, especially at times when you feel weak.



Today I shall...
...appreciate the greatness of
each small win, remain in a
good environment, and believe
that I will not lose any pleasure
in the long term by avoiding
forbidden temptations.

DAY 31/50 > TUESDAY USING LOVE & PASSION CORRECTLY

וְאַשָׂא אֶתְכֶם עַל כַּנְּפֵי נְשָׁרִים
וְאַבֵּא אֶתְכֶם אֵלַי

I bore you on eagles' wings
and I brought you to Me.



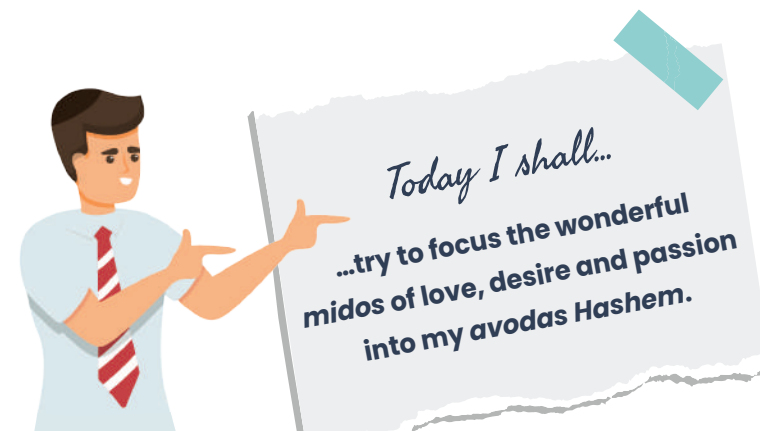
In his sefer 'Chayei Olam' the Steipler asks why Hashem created us with such strong *taivos*. Wouldn't it be better if we were more able to resist temptation?

The Steipler's answer is profound. He writes that Hashem gave us wonderful character traits such as love, desire, passion etc., but as we have *bechira* (free choice), it is our choice as to how we use those traits. Hashem wants us **to use them** to serve Him and to love Him. The stronger our desires are, the more passionately we should be seeking to serve Hashem. (As Chazal say, "One who is greater than his friend, his Yetzer is greater as well").

The highest desire a Jew can have is to be "dovek ba'Hashem" – **attached** to Hashem. In its proper form, this desire is actually a 'lust' of some sort.

As the Rambam writes (*Hilchos Teshuva* 10:3):

What is the proper love that we must have for G-d? It is to love G-d with an exceedingly great and intensely powerful love until the individual is constantly enraptured by it; he must be stricken like a lovesick person, whose mind is never free from his passion for a particular woman, with the thought of her filling his heart at all times, whether he be laying down or getting up, whether he be eating or drinking. Even more intense should the love of G-d be in the hearts of those who love Him, and this love should constantly absorb him, as we are commanded to love the Lord "with all your heart and with all your soul." Shlomo Hamelech expressed this allegorically in the verse, "for I am sick with love." (Song of Songs, 2:5). Indeed, the entire Song of Songs is an allegorical description of this love.



DAY 32/50 > WEDNESDAY

THE MAKINGS OF A TZADIK

וַיִּקְדַּשׁ אֶת הָעָם
וַיַּכְבְּסוּ שְׂמֹלְתָם

And he was mekadesh the people,
and they washed their garments.



Many *bachurim* think that they are alone in their struggles. They are wrong. Everyone has a *Yetzer Hara*. We all sin; even *gedolim* and *Tzadikim*. No one is perfect, so even if you sin over and over again, you can still become a *gadol* and a *Tzadik*. In fact, you actually **become** a *Tzadik* from falling and getting back up again. By pulling the strength and courage from deep within you to be able to rise back up again, you become stronger and braver. That is the meaning of the *Pasuk*, “Seven times do the righteous fall and get up.”

R’ Yitzchak Hutner, in an astonishing letter to a talmid who was struggling in the area of Kedusha writes:

Know my friend, that the key for your soul is not the tranquility of the *yetzer hatov*, but the war against the *yetzer hara*. Your letter testifies that you are a faithful warrior in the army of the *yetzer hatov*. There is a saying in English, **“Lose the battle and win the war.”** You surely have stumbled and will stumble again, and you will be vanquished in many battles. However, I promise you that after you have lost those battles, you will emerge from the war with a victor’s wreath on your head.

The wisest of all men [King Shlomo] said [Mishlei 24:16], “The *tzaddik* will fall seven times and will rise.” The unlearned think that this means, “**Even though** a *tzaddik* falls seven times, he will rise.” But the wise know well that the meaning is: “**Because** a *tzaddik* falls seven times, he will rise.”

On the verse [Bereishis 1:31], “And Elokim saw all that He had made and it was very good,” the midrash comments, “Good’ refers to the *yetzer hatov*; ‘Very good’ refers to the *yetzer hara*.” [In line with this midrash, R’ Hutner continues:] If you had written to me of your *mitzvos* and good deeds, I would have said that it was a good letter. Now that you tell me of your falls and stumbles, I say that I have received a **very good** letter. Please, don’t picture to yourself that a *gadol* and his *yetzer hatov* are one and the same; rather, imagine the *gedolim* at war with all types of base (bad) tendencies . . .



Today I shall...
...remember that a *tzadik* isn’t someone who doesn’t sin, but rather someone who gets up again and again, while learning from his failures.

DAY 33/50 > THURSDAY

JUST ONE MORE MINUTE

PRACTICAL TIP

אִם שָׁמוֹעַ תִּשְׁמְעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת
בְּרִיתִי וְהֵייתֶם לִי סִגְלָה מִכָּל הָעַמִּים

If you obey Me and keep My covenant, you shall be to Me a treasure out of all peoples.



There's a well-known story from when the Steipler was young and was drafted into the Russian army. It was Shabbos, and the soldier before him had placed the fur coat on a tree, which makes it normally *ossur* to remove. In spite of the life-threatening, below freezing temperatures which would have allowed him to take the coat to wear, the Steipler kept pushing off taking the coat for just one more minute, and then just one more minute, until his shift was finally over. He had managed to survive the entire night of bitter cold by just pushing it off, one more minute at a time!

This is a powerful strategy for dealing with the *Yetzer Hara*. Even if you're feeling very weak and you're sure that you'll fall, try to push it off for "just five minutes". Then try again for just another five minutes. The Steipler writes that for every second you hold back, you earn reward in *shamayim* that even *malachim* can't fathom!

Fortunately these urges don't last as long as the Russian winter nights, and before you know it the urge will have passed - and you'll be left with the amazing feeling that you've truly made Hashem proud!



DAY 34/50 > FRIDAY

THE SPICE OF THE TORAH

אַתֶּם רְאִיתֶם כִּי מִן הַשָּׁמַיִם

דִּבַּרְתִּי עִמָּכֶם

You have seen that I have spoken
with you from the heavens.



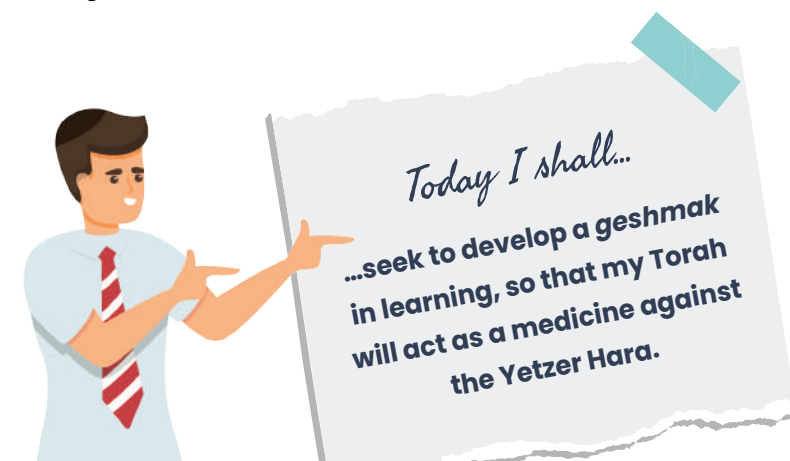
The primary approach that Chazal stress in dealing with *kedusha* struggles is learning Torah, ideally the kind of learning that one must delve into, engaging his mind.

However, Rav Michel Yehudah Lefkowitz, zt"l explains that Chazal make an important caveat when they teach us that "Hashem created the *yetzer hara* and He created the Torah as a *tavlin* [spice] for it" (*Bava Basra 16a*). Chazal do not refer to Torah as a *refuah* (cure), but as a *tavlin* (spice). Rav Michel Yehudah elucidated, "Chazal are teaching us that for Torah to combat the *yetzer hara*, one must experience a sweetness (*geshmak*) in it, just as seasoning adds zest to food. If one learns without sweetness, the Torah cannot protect him from the *yetzer hara*."

Therefore, it is imperative that a boy find sweetness in his learning. Some of the

advice Chazal give regarding enjoying one's learning is for a person to learn what his heart desires and in a *place* his heart desires.

On a similar note, the Torah tells us that it was only after Yaakov Avinu saw the *agalos*, the wagons sent by Yosef, that his spirit was revived. Yosef had sent the wagons in order to hint to the last *sugya* they had learned together, the *suyga* of *eglah arufah*. Yosef used this message because he knew that Yaakov understood there was only one thing that could have protected him from the *nisyonos* he faced in Mitzrayim: the Torah. After seeing the *agalos*, Yaakov knew with certainty that Yosef was still immersed in his learning and that revived Yaakov's spirit. **If Yosef was "in the sugya," then that meant that he was truly still "alive"!**



DAY 35/50 > MOTZEI SHABBOS

THE FIRE OF HAR SINAI

וְהָרְ סִינַי עָשַׁן כְּלוֹ מִפְּנֵי
אֲשֶׁר יָרַד עָלָיו ה' בְּאֵשׁ

And the entire Mount Sinai
smoked because the Lord had
descended upon it in fire.



Regarding the struggle with the wrong thoughts that we all have, the Rambam writes:

A person should always turn himself and his thoughts to the words of the Torah and expand his knowledge in wisdom, for the thoughts of forbidden relations grow strong solely in a heart that is empty of wisdom. And [in Shlomo's words of] wisdom it is written ... "You shall be obsessed with her love" (Mishlei 5:19).

Notice that the Rambam's prescription for purity of thought is not merely to immerse oneself in Torah to the extent that he has no headspace for any impure thoughts. That alone would not be sufficient. By citing the pasuk in Mishlei **"You shall be obsessed with her love,"** the Rambam is advising us to invest in a passionate and emotional connection with our learning that will leave us feeling completely fulfilled, with no need for our minds to wander elsewhere.

The Zohar *Hakadosh* writes something incredible, that without the *yetzer hara* for *arayos*, no one would delight or rejoice in the study of Torah! Why is that?

The Torah defines forbidden relationships as *giluy arayos*; the Torah chooses to define this *aveirah* as the "revealing" or "uncovering" of

something hidden. This is what lies at the core of the *yetzer hara* for *arayos*: It is the desire to "explore," to discover uncharted territories and to make connections and forge relationships that are generally inaccessible and cloaked in mystery.

This desire to connect and discover, to reveal and explore, is actually what fuels the passion for Torah study! The Torah itself is filled with excitement and mystery. It is replete with hidden treasures to discover and uncharted territories to explore. Every new insight and discovery inspires delight and rejoicing. People who engage in Torah learning are not merely studying the wisdom of Hashem; they are actually bonding with the *Ribbono Shel Olam's* Torah in a relationship with all the intensity of marriage! Perhaps that is why Hashem came down in FIRE on *Har Sinai*, to teach us about the tremendous passion we should all strive to develop in learning.



WEEK 6 MISHPATIM

In the sixth week of Shovavim, *Parshas Mishpatim*, we dive into the sweet waters of the Torah's beautiful laws and statutes. At the end of the *Parsha*, Moshe makes a *bris*, a treaty, with the Jewish people at the foot of Har Sinai and we all proclaim together, *Naaseh ve'nishmah*. At *kriyas Yam Suf*, only Nachshon had shown true *mesiras nefesh*. But now the entire Jewish people reached this level and we recognized that we can only merit to "hear" if we first "do" - even if we don't understand, and even if we feel we *can't*. This is the secret of long-term success with the Yetzer Hara. "We will do" even when we feel we *can't*, and only then will we merit to "We will hear". Then Hashem will help us to understand and feel the beautiful pleasure of closeness to Hashem.



DAY 36/50 > SUNDAY TESHUVAH THROUGH TORAH

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר
תָּשִׂים לִפְנֵיהֶם

And these are the laws that
you shall set before them.

Learning Torah is not only the key to overcoming all of our *nisyonos* in the realm of *kedushah*; it also plays an incredible role in the process of **teshuvah**.

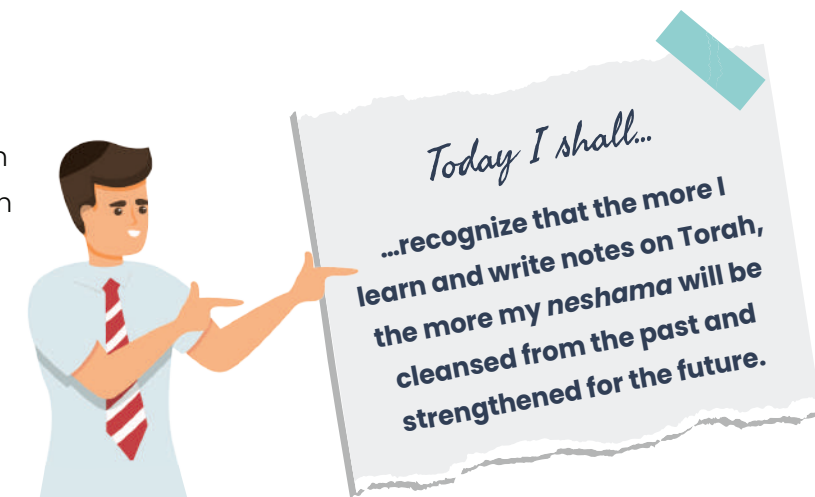
It is sometimes claimed that there is no *kapparah* for *aveiros* relating to *shmiras habris*. According to our *mesorah*, however, this is absolutely untrue. Rav Chaim Volozhiner quotes the teaching of his rebbi, the Vilna Gaon, that all *aveiros* in the area of *shmiras habris* can be rectified through immersion in Torah study. And even though the Zohar *Hakadosh* indicates that there are very stringent requirements for *teshuvah* for such actions, the Vilna Gaon points out that the Zohar *Hakadosh* **also** states explicitly that someone who immerses himself in Torah learning and who engages in proper *teshuvah* will have no reason for concern.

The *Shevet Mussar* states that another powerful way to rectify these misdeeds is to develop *chiddushim*. *Chiddushim* are the “children” we create through our Torah learning. If a person has filled his mind with improper fantasies and has abused the part of his nature that is used to bring children into the world, *chas v’shalom*,

he can repair that damage by filling his mind with the truth of Torah and developing “offspring” through his Torah learning.

The *mekubalim* also say that the act of writing *divrei Torah* is the parallel in *kedushah* for *shmiras habris*. The pen resembles the *makom habris*, and the brain, the place of *daas*, sends ink flowing from the pen to the paper to create something beautiful and *kadosh*. **The simple act of writing notes during *shiur* actually enables us to correct our past!**

It is incredibly important for us to be aware of the infinite love Hashem has for us and His great desire for us to succeed. Hashem expressed this love by giving us our holy Torah, which is truly a *tikkun* for all!



DAY 37/50 > MONDAY

THAT'S THE NAME OF THE GAME

עֶבֶד עִבְרִי שֵׁשׁ
שָׁנִים יַעֲבֹד

A Hebrew slave shall
work for six years.

Talmud, Eruvin 53b: *Said Rabbi Yehoshua ben Chananiah: "Once a child got the better of me."*

"I was traveling, and I met with a child at a crossroads. I asked him, 'which way to the city?' and he answered: 'This way is short and long, and this way is long and short.'

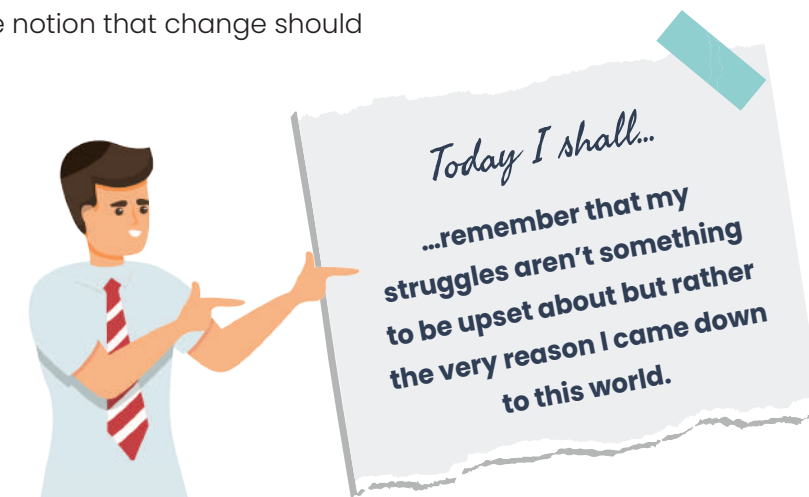
"I took the 'short and long' way. I soon reached the city but found my approach obstructed by gardens and orchards. So I retraced my steps and said to the child: 'My son, did you not tell me that this is the short way?' Answered the child: 'Did I not tell you that it is also long?'"

Also in life there is a "short but long" way and a "long but short" way.

Nothing worthwhile comes without hard work. One of the greatest obstacles to change is the notion that change should

happen without a lot of investment. We live in a generation of instant results, and we come to expect that whatever needs to happen should happen quickly.

We must always remember that our whole **purpose** on this world is to grow and improve. We tend to look at any weakness that we have as an "inconvenience" that needs to be gotten out of our way (or ignored), while in reality, those weaknesses precisely are "the name of the game". The very things we struggle with the most are Hashem's personal message telling us why we're here. As it is brought down in the *sefarim* (such as *Tzidkas Hatzadik* 49 and 181), that the things we struggle with the most in life are the very things that we came down to the world to fix.



DAY 38/50 > TUESDAY

EFFORTS NOT RESULTS

עֲלֵה אֵלַי הַהָרָה וְאֶתְנֶה לְךָ
אֶת לַחַת הָאֲבָן וְהַתּוֹרָה וְהַמִּצְוָה

Come up to Me to the mountain... and I will give you the stone tablets, the law and the commandments.

We tend to think of success in terms of results, but Hashem does **not** seek great successes and big achievements from us. Whether we succeed in a big way or not, is ultimately **His** business. All He asks from us is that we try to get a little stronger every day and do what we can **at this point in time**.

Our struggle with the *Yetzer Hara* is even more precious to Hashem than our ultimate success. Hashem has enough great and powerful *malachim* in *shamayim*, but only humans struggle with the *Yetzer Hara* and can give Hashem a *Nachas Ruach* through that.

The Zohar in Parshas Tetzava writes:

"For there is no light besides that which comes out of darkness... Avodas Hashem can only be through darkness. There can be no good, only through bad. And when a person goes in a bad path and then leaves it, the Master of the World's honor is elevated... And this is called an "avodah shleimah" (a complete service of Hashem)."

It is brought down in the *sefer Menucha v'Kedusha*, written by a talmid of R' Chaim Volozhiner, that even a person who sins his whole life can still be considered a Tzadik, as long as he never gives up and always continues to fight!



DAY 39/50 > WEDNESDAY

THE PROPER PERSPECTIVE AFTER A FALL

מַעַט מַעַט אֶגְרָשׁנֶנּוּ מִפְּנֵיךָ עַד
אֲשֶׁר תִּפְרָה וְנַחֲלָתָ אֶת הָאָרֶץ

I will drive them out from before you little by little, until you have increased and can occupy the land.

If we experience a slip or fall in *Kedusha*, we must never let it get us down. Getting depressed is exactly what the *Yetzer Hara* wants, and it leads to a vicious cycle of continued falls.

The truest test of an *eved Hashem* is *davka* when Hashem takes everything away, such as when we fall and feel no inspiration, no emotion and no *hislahavus*. That's the moment of truth where a person can ask himself honestly, "Am I an *eved Hashem* because it's my nature or because it keeps me emotionally happy, or do I serve the Almighty because that's His will and nothing else?"

It's also a chance for us to ask ourselves, "Is this about **me** or about **Hashem**? Yes, I may not be at my best right now, but what

does Hashem gain if I dwell on the past?

Forget me, Hashem! What can I do for You now?"

Rav Moshe Kubriner (one of the great Chassidic masters) once went as far as to say that even if a person, *lo aleinu*, has fallen so low that he killed his friend, and he says to himself "How can I continue to serve Hashem after doing such a sin? Who am I and what is my davening worth that I should go now and daven Minchah?" this means he has not even stepped over the threshold of the teachings of Chassidus.

Of course Teshuvah is super-important, but not at the expense of serving Hashem. If right now is **Mincha** time, we need to daven with all our heart. There will be time for **Teshuvah** later.



DAY 40/50 > THURSDAY

GUERRILLA WARFARE

💡 PRACTICAL TIP

וְנַתַּתִּי אֶת כָּל אֵיבֶיךָ
אֵלַיךָ עֶרְףָּה

And I will make all your
enemies run from you.

Why couldn't the IDF, the strongest army in the Middle East, wipe-out a bunch of terrorist squads in Gaza in just a few days? The answer is that the terrorists know they stand no chance at fighting the IDF head-on. So they apply guerilla warfare tactics, making it much more difficult to vanquish them.

We need to learn from this strategy when fighting the *Yetzer Hara*. As the pasuk in *Mishlei* (24:6) says: "With cunning make your battle". If we try to fight the *Yetzer Hara* head on, we'll most likely fail. After all, he is a *malach* and we are just flesh and blood! There are a series of stories in the *Gemara* in *Kiddushin* (80-81) where Hashem demonstrated the power of the *Yetzer Hara* to some of the greatest *Tana'im* who had belittled his influence. We can learn from these stories how it is almost impossible to overcome these tests when a person is faced head-on with powerful lust.

To succeed in this struggle, we must pre-empt the *Yetzer Hara*. That means making careful fences to avoid a head-on confrontation. As the *Ohr Hachayim* writes (*Acharei Mos*), the only way to succeed in this struggle is

to diligently guard our eyes and thoughts, because once we are thinking about these things, and especially if we **see** the temptations before our eyes, it becomes so much harder to control ourselves.

To learn what fences we need to make, we have to ask ourselves how the *Yetzer Hara* was successful in the past? In what situations were we caught off guard? What moods are we usually in when we begin to slip; are we bored or lonely? If so, what can we do to prevent such situations in the future? Which locations, devices, apps or websites most trigger our desire? (The **TaPHSiC method** at the end of this booklet can be helpful for setting up fences).

When we study ourselves honestly, we can learn the *Yetzer Hara's* battle maneuvers and pre-empt him, thereby preventing him from fighting us head-on.



Today I shall...
...try not to fight the *Yetzer Hara* directly, but rather do my best to avoid him altogether.

DAY 41/50 > FRIDAY THE HOLY PLUMBER

כָּל אֲשֶׁר דִּבֶּר ה'
 נַעֲשֶׂה וְנִשְׁמָע

All that Hashem spoke we
will do and we will hear.

In this week's parsha, we said "Na'aseh Ve'nishmah". That means "we will **do**", even *without* understanding, and only then will we hopefully merit to **hear** and understand.

In a similar vein, the *Baal HaLeshem zt"l*, one of the last of the great *mekubalim*, offers an uplifting perspective on our struggles in this area.

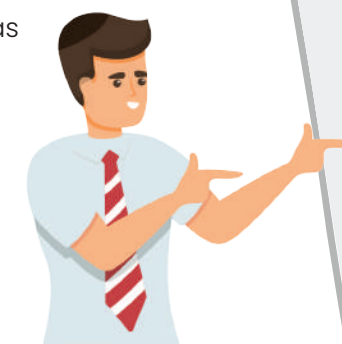
A sincere *oved Hashem* may have enormous struggles with his *yetzer hara*, and may not understand why these *nisyonos* are "chasing" him. He may look at all his friends and see that they seem to be doing well, and he may wonder why he alone is stuck in a cesspool. This may lead him to become very upset, possibly even upset with Hashem.

Says the *Leshem*, do not despair! There are many jobs that must be done in the king's palace. Some of the palace workers have the privilege of polishing the king's crown. Other workers, on the other hand, serve as plumbers in the king's palace. Their jobs

are far less glamorous; they are surrounded by dirt and sewage. But that does not mean that these workers are any less important to the king.

Similarly, Hashem needs "plumbers" in His world! If you struggle with "sewage" entering your mind, that means that He has appointed you to be a "plumber" in His palace. The *tikkunim* you create when you actively fight your *yetzer hara* **serve to cleanse the entire palace and fix every "pipe."** You may not be one of the servants who polish the crown, but who is to say which job is more important? You are doing the *ratzon Hashem*, and that is what matters. This is why you were brought here, and there is nothing wrong with you.

Don't ever think that you got the raw end of the deal. You are making Hashem proud—because you are fighting the battle.



Today I shall...
...appreciate how precious my
struggle with the Yetzer Hara is
to Hashem, even though I am
sometimes muddy and dirty.

DAY 42/50 > MOTZEI SHABBOS

“FREE CHOICE” IS NOT BLACK & WHITE

וְאִשֶּׁר לֹא צָדָה
וְהָאֱלֹקִים אָנָּה לְיָדוֹ

But one who did not stalk
[him], but Hashem brought
[it] about into his hand.

Although we must always try our very best in the **present** moment, it is important to realize that we may not always have had free will in the **past**. This can prevent the guilt from dragging us into despair, which can be even *more* dangerous than the falls themselves. As the saying goes: “It’s not the one cookie you ate that broke the diet. It’s when you felt bad about that cookie and went on to finish the entire BOX!”

After the sin of the *Egel*, the *Medrash* says that Moshe said to Hashem, “If a father gave his son gold and sat him down on the doorstep of a *beis zonos*, *ma ya’aseh haben velo yecheta?* – What can the son do and not sin?” In other words, we find that there are times and situations when a person may not have full *bechira*.

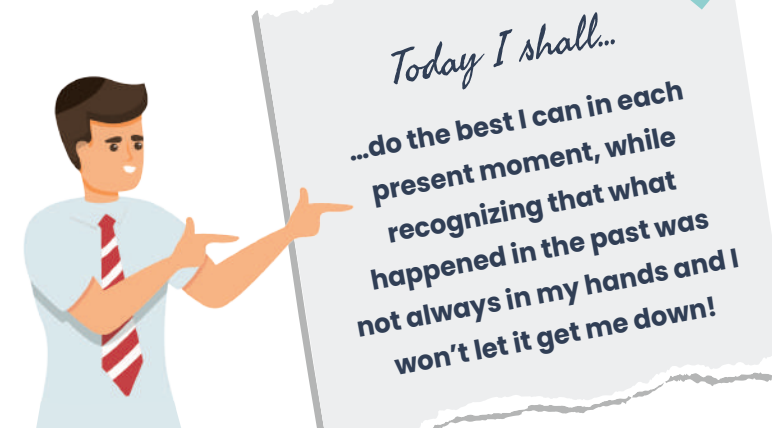
R’ Tzadok Ha’Kohen writes that although we all have free choice to do

what Hashem expects of us **over the course of our lifetime**, in the process of our journey however, there are many times when a person is considered an *onus*.

The Steipler too, in regards to a specific behavior that someone had difficulty controlling, writes: “He is not a *Ba’al Bechira* now in this area, and the only thing he can (and should) do, are *tikkunim* that will help him **over time**.”

Rav Eliyahu Dessler’s phenomenal essay on *bechira* (*Michtav MeEliyahu*, Vol. 1, pp. 111-116) describes how the “*nekudas habechirah* – the point of free choice” is different for different people and in different situations. Hashem judges our past sins only according to the circumstances and the level of free will that we had at the time, and

only *He* knows if we could have done better or not.



WEEK 7 TERUMAH

In week seven, Hashem tells us **וַעֲשׂוּ לִי מִקְדָּשׁ וְשֹׁכְנֵתִי בְּתוֹכְכֶם** “You shall make for me a Mikdash and I will dwell within you”. Once the Torah has begun to penetrate our hearts, Hashem is ready to move in. We are finally ready to build a *Mishkan* for Hashem, which is the entire purpose of creation, **לַעֲשׂוֹת לוֹ דִירָה בְּתַחְתּוֹנִים**, to make a dwelling place for Hashem in this world*. As the Kotzker Rebbe once said, “Where is Hashem? Hashem is only where we let Him in”. How do we do this? **וַיִּקַּח לִי תְרוּמָה**, “Take for me an offering”. It doesn’t say you shall “give me” an offering, but rather “take for me”. Because whatever we think we are *giving* to Hashem is really *taking* for ourselves a happier and more peaceful future!

Indeed, in the *zechus* of working on *kedusha* and giving our desires to Hashem, may we all be *zoche* to build a *Mikdash Me’at* (a small Sanctuary) and a *bayis ne’eman b’yisrael!*

* See the last page of this booklet for your free gift of the book “Bilivavi – In my heart I shall build a Sanctuary”.



DAY 43/50 > SUNDAY A BOCHUR'S AVODAH

וְיִקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ

Have them take for Me an offering from every person.

Chazal call the *makom habris* an “*eiver chai*” (alive) when it is aroused and an “*eiver meis*” (dead) when it is at rest. Why do Chazal describe the bris in such peculiar terms? Why are the concepts of life and death invoked?

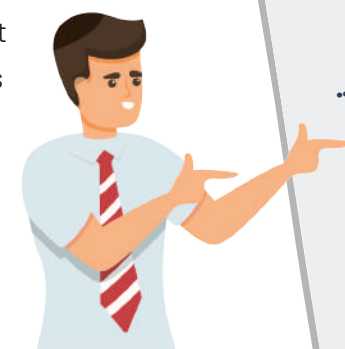
The *makom habris* has a clear and specific purpose in our lives. The Torah views the intimacy of a husband and wife as a manifestation of *kedushah*, and it is valued as an expression of true closeness and unity in marriage. It is also the vehicle for bringing precious *neshamos* into the world, which is the purpose of creation.

In the context of the unique relationship of a husband and wife, the bris must come “alive” to carry out its *shlichus*. At all other times, however, it is supposed to remain completely “dead,” out of the way of our daily activities. That is how the *bris* was designed to function: as something that is mostly a non-factor, “dead” in a sense, put away for safekeeping.

A *bachur*'s only *avodah* in this area is to try his best to make the *makom habris* irrelevant to his life by following the *halachic* guidelines to prevent its arousal. Chazal have taught us that to the extent that we “deprive”

this area and do not give in to our urges, the *makom habris* itself will feel more “satisfied” and will pose less of a challenge to us. This is somewhat perplexing, because when a person deprives himself of food, for example, it can cause him to obsess over his hunger and to think about food constantly. The Chasam Sofer explains, however, that Chazal reveal to us with this statement that the *makom habris* functions **differently** than the rest of the body, and if a person wishes to be in a state of calm, he can succeed only through self-restraint.

Every success in the *avodah* of *shmiras habris* brings with it tremendous *siyata d'shmaya* for the future. The Steipler zt”l states that every single time a person overcomes a *nisayon* in the area of *shmiras habris* he brings awesome *kedushah* upon himself and the entire world.



Today I shall...
...recognize that the *makom habris* is reserved for a unique and special purpose, and I will do my best to keep these desires out of the way of my daily activities.

DAY 44/50 > MONDAY

THIS AIN'T YOUR FAULT

וְרָאָה וַעֲשֵׂה בְתַבְנִיתָם
אֲשֶׁר אֲתָה מֵרָאָה בָּהֶר

See and make according to the pattern which you are shown on the mountain.

Part of the *avodah* of *shmiras habris* is maintaining pure thoughts during the day in order to avoid causing ourselves to see *keri* (nocturnal emissions) in our sleep.

It is important to know, however, that preventing *keri* isn't always in our control. Often, those who are doing their best to have pure thoughts will still wake up in the morning and see *keri* from that night's sleep. They might mistakenly think that they have committed a serious *aveirah*, which might throw them off balance. In this situation, one should realize that such an occurrence is often a natural and innocent phenomenon caused by external or biological factors. Rav Chaim Volozhiner zt"l once conveyed this principle to a visitor to the yeshiva of Volozhin who was ashamed to set foot in the yeshiva because he had seen *keri* that day, while traveling. Rav Chaim, with his holy eyes, sensed what had happened and told him not to be concerned since



tirdas haderech (the stress of traveling) can cause *keri* as well.

Rav Yisrael Salanter zt"l adds that even if someone sees *keri* during his sleep because of impure thoughts during the day, it is still not necessarily considered an *aveirah*. As he states in a letter:

"Regarding *keri* that occurs at night, this is just the outcome; the root of the sin is having impure thoughts during the day. However, if the thought came unintentionally, one may be lenient and not consider it an *aveirah*."

Despite a bachur's sincere efforts and strategies, he may not always be able to control his circumstances and fleeting thoughts. Therefore, it would be counterproductive for a bachur to occupy his mind with feelings of guilt, when he often has not done anything wrong whatsoever. Sadness is much worse than the *keri* itself. If we strengthen ourselves to serve Hashem *be'simcha*, it will surely atone for any part we may have had in it (even if our day-time thoughts were part of the reason).

DAY 45/50 > TUESDAY

HESECH HADA'AS

מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ
לְבוֹ תִקְחוּ אֶת תְּרוֹמָתִי

From every person whose heart
inspires him to generosity,
you shall take My offering.

While the Torah teaches us to avoid purposely fantasizing, Chazal recognize that these thoughts are part of being human, and they are difficult to escape them for even a single day (*Bava Basra 164b*). However, we definitely want to try and avoid dwelling on these thoughts for more than a few seconds.

So what can you do? The best advice is simply to ignore them, tend to more important things, or shift your focus to something else. This idea is known as *hesech hadaas*. And here's a good way to do it:

Step 1: Acknowledge that you're having a fantasy.

Step 2: Remind yourself that the fantasy will go away on its own. There's no need to attempt to force it out of your mind. Reb Yisroel Salanter wrote, "One should not invest great effort to dispel *hirhurim*, because the nature of the human mind is such that the more one attempts to push away a thought – the more the mind will resist and cause the foreign thought to flare up. So excessive effort to banish *hirhurim* will cause them only to intensify."

Step 3, and this is the critical one: Return to whatever you were doing before, and give it your **full attention**. Obviously, if what you were doing before was not in line with your goals and values, then choose a different activity, such as doing an errand, learning something, or playing a game – It doesn't matter what you choose, as long as you fully engage in it.

The more we work on the **behavioral** aspects of *shmiras habris* and keep busy with good things, the fantasies will automatically become weaker and less frequent. Here's a good parable for this: *There was once an innkeeper named Moshkeh who sold wine and spirits to the local peasants. One day, Moshkeh grew tired of dealing with their drunken behavior, and decided to close down the bar. That night, the peasants banged on the door demanding that Moshkeh sell them wine and spirits as usual. "Sorry," Moshkeh replied, "from now on, the bar is closed." The knocking continued for a few weeks until word finally spread that Moshkeh had closed his business for good. As time went by, the peasants knocked on his door less and less, until it was only the occasional stranger who stopped by.*

Remember, each time you apply *hesech hada'as* to a fantasy, you accomplish a great Mitzvah (*ve'nishmarta mikol davar ra*). So rather than getting upset about the thought, celebrate it as an opportunity to do a mitzvah!



DAY 46/50 > WEDNESDAY

MORE ON UNWANTED THOUGHTS

וְנָתַתָּ אֶל הָאָרֶן אֶת הָעֵדוּת
אֲשֶׁר אֶתַּן אֵלֶיךָ

And you shall place into
the ark the testimony,
which I will give you.

Hakadosh Baruch Hu created the world in such a way that men and women are attracted to one another and, because of this, people get married, have children and populate the Earth. If it bothers you that you struggle with inappropriate thoughts, that is already something you should be proud of. If we get down on ourselves, we become sad, and the sadness brings even more *yiush*. However, the moment we start to look at ourselves in a positive light, we will see that the thoughts will come much less often.

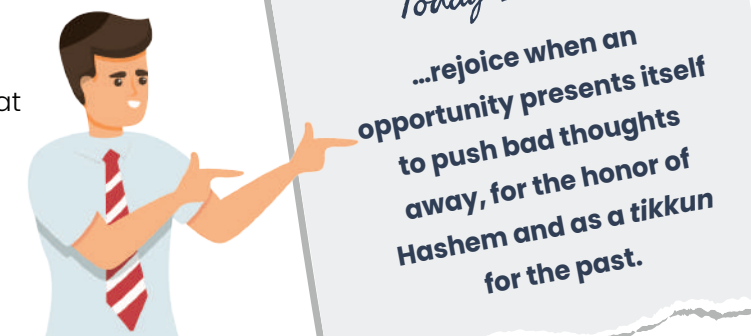
The *Ba'al Hatanya* writes about those who subdue these bad thoughts:

The Zohar extols the great satisfaction before Hashem when the sitra achra (the other side) is subdued here below. For then the glory of Hakadosh Baruch Hu rises above all, even more than is possible through any praise. And this ascent is greater than all else. Therefore, no person should feel depressed, even should he be engaged all his days in this conflict, for perhaps because of this he was created, and this is his avodah – to constantly subjugate the sitra achra.

In the Chassidic literature it is brought down that getting bad thoughts and fantasies is actually a *zechus* because they offer an opportunity

for *teshuva* and *tikkun* for past *aveiros*. People tend to get down when they get these thoughts and feel bad about themselves. But these thoughts are there in order for a person to turn their attention away from them and merit true *teshuva*. Kabalistically, the thoughts have somewhat of a life of their own and actually WANT to be uplifted! So just realize that your current challenges are intended for you to attain *teshuvah shleima*. Knowing this should invigorate us for continued growth.

One of the best ways to deal with bad thoughts is through short *Teffilos* like “Please Hashem, save me from lust! I want to love You, the source of all good, and not flesh and blood”. Or; “*Ribono Shel Olam*, maybe it’s my fault that I have these thoughts, but I don’t want them. Please help me to distract myself to something else and leave them be.” Even short *Teffilos* from the heart can work wonders like: “Hashem, Help me. I can’t do this alone!”



DAY 47/50 > THURSDAY URGE SURFING

PRACTICAL TIP

וְהָיוּ הַכְּרֻבִים פְּרָשֵׁי כְּנָפִים לְמַעַלָּה
סֹכְכִים בְּכַנְפֵיהֶם עַל הַכַּפֹּרֶת

The cherubim shall have their wings spread upwards, shielding the ark cover with their wings.

Many people think that urges get stronger and stronger until you give in, but in reality, urges come in waves that grow and peak, and then gradually subside. “Urge Surfing” is about learning how to ride an urge like a surfer rides a wave.

Urges almost never last more than 30 minutes, and usually much less than that. You may feel uncomfortable as the urge peaks, but the simple knowledge that it *will* pass, can make it much easier to ride it out.

Remember, each time we act on our urges they become stronger and more frequent. But when we don’t act on them, they automatically get weaker.



A few ways to surf an urge:

1) Delay: Tell yourself “Not now, we’ll see later”.

2) Be Cool: Don’t make a big deal out of it (*ever notice how the nervous surfers are the first ones to fall off the board?*)

3) Breath: Take a few deep breaths and just stay calm.

4) Distraction, Hesech hada’as (as we discussed on Day 45).

Try it for yourself! Next time you have an urge, ask yourself how strong it feels on a scale of one to ten. Then wait five minutes and ask yourself *again*. By the time a half hour has passed, you will almost definitely see that the urge has basically disappeared! The more you practice this, the weaker and more infrequent your urges will become.

Note: For more advanced strategies on dealing with urges, check out the “Toolbox” of the GuardYourEyes.com website.

DAY 48/50 > FRIDAY

TOXIC GUILT AND SHAME

וְנוֹעַדְתִּי לָךְ שָׁם וְדַבַּרְתִּי אִתְּךָ
מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים

**I will arrange My meetings with you there,
and I will speak with you from atop the ark
cover from between the two cherubim.**

Guilt and shame are intense emotions often experienced after setbacks, which can either motivate positive change or become counterproductive and toxic.

When used properly, shame and guilt can drive you to improve. For example, Shlomo, a heavy man, committed to a strict diet to lose weight. After giving in to temptation at a restaurant and gaining a few pounds, he felt ashamed and guilty. He told his friends he'd only join them next time at a healthy restaurant. Shlomo used these feelings to motivate getting back on track.

However, shame and guilt can also be toxic and counterproductive. Shlomo also struggled with inappropriate online content and related behaviors. Unlike with his diet, the shame and guilt he felt after engaging with this content was toxic. He'd tell himself, "I'm a loser, I can't change, Hashem must be fed up with me. I'm a lost cause." Feeling depressed, he'd soothe himself by engaging more, sinking deeper and feeling worse.

Shame becomes toxic when you believe your setbacks are caused by something you can't control or change. With dieting, Shlomo believed

changing his diet would lead to results. But with his online struggles, he felt helpless after failed attempts at quitting. He also struggled to believe Hashem would forgive him, even after doing *Teshuva*. With no way to relieve the guilt, it became toxic, leading to despair.

To reduce toxic shame and guilt:

1. Talk to a trusted person, like a mentor, for a balanced perspective.
2. Connect with others who have successfully changed to gain hope and confidence.
3. Understand Hashem's forgiveness through *Teshuva*. Small *tikunim* like learning *mishnayos*, giving *tzedakah*, or going to the *mikvah* can provide closure.
4. Don't dwell on the past once you've done *Teshuva*. Focus on the decision not to repeat the behavior through a structured program of growth and change (like this 50 day program).



DAY 49/50 > MOTZEI SHABBOS

THE KING & THE PAUPER

זֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ
מֵאֵתָם זֶהָב וְכֶסֶף וְנְחֹשֶׁת

And this is the offering that
you shall take from them:
gold, silver, and copper.

Imagine you're on the way from your house to shul and you trip and fall. Does the fall cause you to slide all the way back home? Of course not! You simply need to get back up, brush yourself off, and continue where you left off.

It is the same with our struggle with the Yetzer Hara. If we have a setback, we must realize that we haven't lost anything that we gained until now.

The Bal Ha'sulam says a beautiful moshol:

A king once wanted to reward a poor man for his loyalty and gave him 30 minutes to take as many gold coins from his treasure house as he could manage to gather. The pauper quickly filled up his bag to the top and proceeded towards the door. Suddenly, the guards gave the bag a big kick and all the coins spilled out onto the floor. The man was distraught, but he looked at his watch and saw that he still had plenty of time until the 30 minutes were up, so he

quickly returned and began to refill the bag. But once again, as he tried to leave the guards gave the bag a kick and everything went flying. The man was at his wits end, but seeing that he still had more time, he refused to give up and went back again to refill the bag.

The same scenario repeated itself over and over, until the poor man was sure that he was simply wasting his time. Finally the time was up and the guards dragged the poor man out of the room with his bag barely half full. Suddenly the man looks up and sees a wagon with a huge box full of gold coins standing before him. The king comes towards him with a big smile and tells him that the entire box of coins belongs to him, explaining that all the coins he had gathered and thought he had lost were saved for him. The king had commanded the guards to empty the bag again and again only so that he would manage to gather up so much more in the little time that he had!

The lesson is clear. Hashem sometimes allows the Yetzer Hara to empty our bag of achievements so that our "vessels" should be empty once again, even if it feels like we're starting again from scratch. This enables us to fill up yet another time with even more achievements.



DAY 50/50 > SUNDAY FIFTY IS CHEIRUS - FREEDOM!

ועשו לי מקדש ושכנתי בתוכם

And they shall make Me a MIKDaSH
and I will dwell in their midst.

Today I shall...

...rejoice that I spent the last 50 days working on kedusha together with hundreds of others, and I will take away with me for life the "MIKDaSH" acronym, to remember the four main yesodos we learned.

Dear Friends,

For the last fifty days we've journeyed together, from the slavery in Mitzrayim in *parshas Shemos*, through *kriyas Yam Suf*, *Kabbalas Hatorah* and the building of the *Mikdash* in *parshas Terumah*.

The number 50 is very significant in the Torah, for it represents *Cheirus* - Freedom. That's why the Torah was given after 50 days of leaving Mitzrayim, for only Torah is **true Freedom** (as chazal tell us, *al tikrei charus ela cheirus* - don't read "engraved", but rather "freedom"). Also, on the 50th year of Yovel all the slaves are let FREE.

The **MIKDaSH** Acronym

We find many times "*simanim*" in *shas*, to help us remember the *sugyos*. As we wrap up, here's a **siman** that can help us remember the most important *yesodos* we've learned.

For the last seven weeks, we've worked together on purifying ourselves from the impurity of Mitzrayim, and hopefully we've merited to make ourselves into a **Mikdash** for Hashem's presence.

The word **MIKDaSH**, which also means Holy, is made up of the four letters, *Mem*,

Kuf, *Daled* and *Shin*. This can be read as an acronym for the following four major *yesodos*:

1) **Mem - Machlit**: To be *machlit* means to make a strong decision. The *Yetzer Hara* constantly tries to make us doubt ourselves. He also tries to make the desires seem so important. We must be strong in our decision to fight until the end, knowing that a life of purity is a million times better than a life of *tumah*. We must **believe** in ourselves, that if we try hard enough we will succeed! And perhaps most importantly, we must trust in Hashem to help us and never stop davening, as chazal say, "If Hashem doesn't help him (with the *Yetzer Hara*), he would never be able to succeed". If Hashem gave us these tests, He trusts in **us** that we will succeed. He just wants us to daven and feel we **need** Him, because that is what builds the relationship!

2) **Kuf - Katan**: Keep it "small" and insignificant. The *avodah* of a *bachur* is to keep these desires "out of sight and out of mind". Chazal remind us that this "*eiver katan* - **small limb**", is hungry when it's fed, and satiated when it's starved. The less we feed it, the less we need it. Urges are like waves, they come and go, peaking and then fading away. The less we give in to urges, the smaller they become over time.

3) **Daled - Deles**: Close the **door**. Make strong fences. Install good filters on all your devices, avoid problematic websites, and avoid environments that can be triggering. If your still slipping, use the **TaPHSiC method** (next page) to set up really strong fences!

4) **Shin - Simcha**: It is critical to always remain happy. There will be setbacks, but don't dwell on them. Chazal say: "The Torah cannot be upheld, only through one who has stumbled in it first", and *le'havdil* there's a saying: "The man who never did anything **wrong**, never did **anything**." Through the failures we learn how to make better fences and keep trying better strategies. We will lose some battles, but we will win the WAR. Remind yourself about the thousands of times you did say "No" to the *Yetzer Hara*. Every time is precious, and it all adds up to bring you to victory in the end. And the best way to stay happy is to keep busy with good things. The *pasuk* says, "*sur mera va'aseh tov*". The chassidic masters stress that "*sur mera* - staying away from bad", should be done **through** "*aseh tov* - doing good". And chazal say there is no *simcha* like Torah. Throw yourself into learning with a *geshmak* and remember that Hashem tells us, "I have created the *Yetzer Hara*, and I created Torah as the medicine".

The TaPHSiC Method

“The Physical & Spiritual Combo” Method

Introduction:

There are two main stumbling blocks that cause us to fall:

1) The heat of the moment: When under an attack of desire, the *Yetzer Hara* makes us feel we need it NOW – and that sometimes makes us act compulsively. In such moments, it is important to realize that the desire comes in waves, and after the initial peak, the intensity subsides – sometimes even within minutes. If we could somehow distract ourselves with something else, we will often find that the attack will pass and our reason and composure will return.

2) Unclear Consequences: When under an attack of desire, the neuro-chemical dopamine is released in the brain. Dopamine narrowly focuses our attention

and energy on the object of our desire. Thoughts of family, beliefs, values, consequences, future goals, etc., are ignored and blocked out. Despite this phenomenon, if we could somehow make the consequences of acting out much more REAL and IMMEDIATE to us – to the extent that they are impossible to ignore, we would find it feasible to hold back.

To help us overcome these stumbling blocks, the TaPHSiC method is the perfect solution. TaPHSiC stands for “The **Physical** & **Spiritual Combo**” and it also means “Stop!” in Hebrew. It involves making a very special type of *shvuah* (vow). By utilizing this powerful method, we can effectively deal with these two challenges.

Disclaimer: Using a real vow with the TaPHSiC method is not recommended for Bochorim under 18

When properly applied, the TaPHSiC method makes falling compulsively **not even an option anymore**. The *Yetzer Hara* himself will agree with us that it is simply not worth it to fall NOW, but rather to distract ourselves and **wait** before falling. Secondly, the TaPHSiC method makes the consequences of acting out immediate, real and hard. After all, we all know that once the desire has passed (after the fall) we will not be throwing out *Yiddishkeit*, *chas veshalom*. And just as we won't throw away *Shabbos* and *Kashrus*, we know that we will have to keep our *shvuah*! Therefore, knowing the consequences of our fall in advance, is often enough to shake us out of the stupor and back into reality.

Although making a *shvuah* is very serious thing and is usually frowned on by *Chazal*, we find in many places that when it comes to girding oneself from temptations it is praised, as *Chazal* say

נדרים סייג לפרישות (Avos 3:13) – “Vows are a fence for abstinence”. And as the *Pasuk* in *Tehilim* (119: 106) says, נִשְׁבַּעְתִּי וְאַקְיֶמָהּ לְשֹׁמֵר, מִן־שִׁפְטֵי צְדָקָה “I swore and will up-hold it, to guard your righteous laws”. And see the *Ohr Hachaim* in *Parshas Matos* who writes that it's an actual *mitzva* to make vows for fences in the area of *arayos*!

Experience shows however, that making a *shvuah* “not to fall” rarely works, especially in the case of a sudden and powerful desire. The TaPHSiC method on the other hand, provides a ‘smart way’ of making *shvuos* that has been found to work very well for many people, including *bachurim* (assuming it is done properly and adjusted as needed, over time).

To make it easier for you to prepare a TaPHSiC *shvuah*, we present here a generic *nussach* that can be adapted and used by anyone. All you have to do is fill in the blanks!

Getting Started

Before we can use the generic TaPHSiC *nussach* by simply filling in the blanks, we have to first **decide** four things:

- 1) Until when are we making the *shvuah*? (*In general we don't suggest making the shvuah for more than a week or two at first, so we can adjust it if necessary when it ends*).
- 2) Which distractions will we impose upon ourselves before we allow ourselves to fall? (See next page for some examples of "Distractions". You can choose one or more of the suggestions, or make up your own).
- 3) What "Normal *Knas*" will we give ourselves if we fall AFTER doing the distraction/s that we imposed upon ourselves? (See next page for some examples of "Normal *Knas*").
- 4) What "Heavy *Knas*" will we give ourselves if we fall WITHOUT doing the distractions that we set for ourselves? (See next page for some examples of "Heavy *Knas*").

Once we have decided these 4 things, we can jump straight to the next section and simply fill in the blanks!



Examples for "Distractions" Before Falling

- I listened to the GYE hotline for at least 3 minutes. (For *chizuk* and tools to help you get through urges. Dial 646-GYE-6600 (646-493-6600) and then press 2, then 5.).
- I went for a 15-minute walk
- I did exercise for 10 minutes (sit-ups, push-ups, jumping jacks, etc).
- I spoke with people who know me, by phone or in person, for at least 10 minutes.
- I left the room where the *nisayon* was occurring for 10 minutes.
- I put away *sefarim* in the beis-medrash/shul for 10 minutes.
- I said *Tehillim* for half an hour.
- I learned *Gemara* for 20 minutes.
- I was *Mavir Sedra* for half an hour.

Examples for 'Normal Knas'

- I will donate \$10 to Tzedaka
- I will take a cold shower.
- I will go for a 20 minute walk.
- I will daven by the kever of the Tzadik/Kotel.
- I will clean the floors, or scrub the toilets, or do the dishes, or put away laundry.
- I will fast from dawn until *chatzos* (in the coming 3 days).
- I will say *Tehillim* for 30 minutes straight.

Examples for 'Heavy Knas'

(Warning: It must be something you are 100% sure you CAN and WILL do if you have a fall).

- I will donate \$200 to Tzedaka.
- I will take a bus to the kever of a Tzadik/Kotel and stay there for at least 3 hours.
- I will fast from dawn until night-fall (within the coming 7 days).
- I will tell my Rebbe / my friend that I had a fall. **(if you're afraid you might not be able to pull through, do NOT make this your knas).**

Important:

If the TaPHSiC method doesn't work for you at first, don't get discouraged. You may have to adjust it a number of times by making the *k'nasos* stricter **or** more lenient, changing the distractions, and possibly even adding your own clauses. But if applied correctly with thought and patience, it can really be a game-changer!

And even if you end up falling and doing the *knas*, the mere fact that you are learning to push off the falls and attempting to distract yourself before the fall is extremely precious to Hashem.

It also helps ensure that these behaviors don't become an addiction *chas veshalom*, which can seriously impact our ability to grow and later build a *bayis ne'eman bi'yisroel*.

Generic *Nussach* for the TaPHSiC Method

Ani Nishba (I swear) that until _____ [Fill in the end date we decided above]

If I have a fall, which is defined by one of the following things:

Either

(a) I intentionally *motzi zera livatala* (spill seed) while fully awake

or

(b) I intentionally use any apps or browse any websites, web pages, pictures, videos, chats or forums, for the purpose of viewing explicit content (including any type of adult oriented images, drawings, videos, audio, or erotic reading material),

Then, if _____

[Fill in Distraction 1 that we decided above]

Or/And _____

[Fill in Distraction 2 that we decided above. This is optional]

Or/And _____

[Fill in Distraction 3 that we decided above. This is optional]

within the 90 minutes preceding my fall, then

within the next 36 hours (or other time frame) I will _____

[Fill in 'Normal Knas' that we decided above].

for each day (or 3 hour period) in which I fall.

If I did not do any (or all) of these things in the 90 minutes preceding my fall, then within the next 36 hours (or other time frame) I will _____

[Fill in 'Heavy Knas' that we decided above].

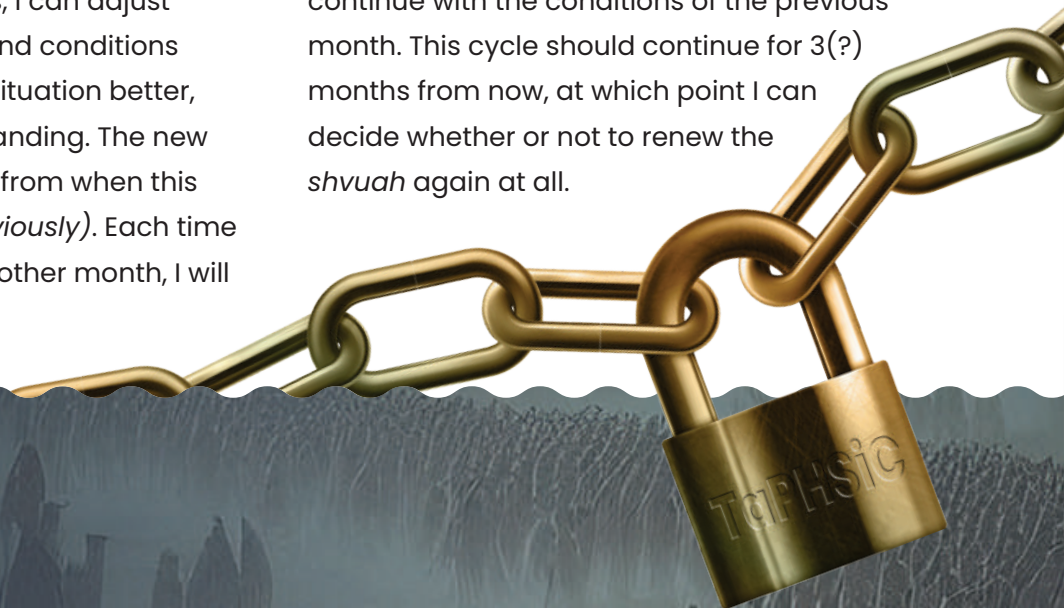
Some disclaimers to say immediately after making the *shvuah* (*toch kidai dibur*):

- I will only have to do a *knas* if, at the time of the fall, I remember that I made this *shvuah* and I realize that the situation I am in will require me to do a *knas*, and I intentionally decide to fall **anyway**.
- If I am honestly not sure that I had a fall, or I honestly forgot completely about this *shvuah* at the time of my fall, I will not have to do any *KNAS*.
- If I had to do ['Normal *Knas*'] 3 times, the *shvuah* should no longer be binding on me. (*We suggest to re-think it and redo it smarter*)
- If I had to do ['Heavy *Knas*'] even once, the *shvuah* should no longer be binding on me. (*We suggest to re-think it and redo it smarter*)

You may also want to add something like this at the end:

If I do not renew this *shvuah* before it ends, I will keep this very same *shvuah* for another two weeks / month. However, if I **do** renew this *shvuah* before it ends, I can adjust the time-frame, *knasos* and conditions of the *shvuah* to suit my situation better, according to my understanding. The new conditions will apply only from when this current *shvuah* ends (*obviously*). Each time I renew the *shvuah* for another month, I will

be able to make adjustments to the *shvuah* for the following month. And any time I do NOT renew the *shvuah*, it will automatically continue with the conditions of the previous month. This cycle should continue for 3(?) months from now, at which point I can decide whether or not to renew the *shvuah* again at all.



The YESOD Defense

YESOD = Yiddish Entertainment Sites Only Defense

Do you have access to non-kosher apps or websites? Accept upon yourself for a certain period of time, that when it comes to **entertainment** you will **only use religious websites**. (If you see it's not too hard, extend your resolution – and enjoy the FREEDOM!)

If you're ready to step up to the plate and accept the challenge, **fill out the short form below**.

Note: If a blanket-ban on ALL non-religious sites for entertainment is too difficult for you at this stage, we suggest starting with just 1 or 2 sites that you often frequent for entertainment or news (e.g. Tiktok, Instagram, Facebook or Youtube) which you know are not healthy for you to be on.

I'm ready to take the challenge!

Details Of Defense (Choose one below):

- Blanket Ban
"Blanket Ban" means I will try my best not to use ANY non-Jewish (or non-religious) websites or apps for entertainment or curiosity purposes **only**.
- Specific Sites or Apps
Which Sites or Apps _____

For How Long?

- I'll start with one week (and continue if I can)
- For 50 days
- For the entire Shovavim
- From now until the end of Shovavim
- Other: _____

Thank you so much for this challenge. It was hard to commit to sign up, but once I did, I had almost no desire to even go on those sites. Besides for the advantage of not seeing improper images, it made me realize how much time I was throwing away. The things you can achieve in the hours wasted on social media are beyond belief. Try it yourself and find out! – Daniel

MORE ABOUT THE SHOAVAVIM YES INITIATIVE

The Shovavim YES Initiative is a project of Guardyoureyes.com (GYE). In our dealings with thousands of adults over the years who struggle in the area of *kedusha*, many have told us that if they had only received the proper guidance and perspective when they were younger they wouldn't have caused so much damage to their lives and marriages. By giving Bochorim the tools and proper perspective at the right time, we can ensure that the coming generation of *Yungerleit* are well prepared for the challenging environment in which we find ourselves today. Shovavim is an opportune time to work on the area of *Kedusha*, and by working on it together, some of the "stigma" around the topic is removed.

Members who sign-up are entered into weekly raffles for hundreds of dollars worth of Sefarim and Judaica, with the culmination of a grand event at the American Dream Mall, with music, food and water-park (see right). There will also be a gala event for those in Israel (albeit on a smaller scale).

Together, let's make the Yeshiva Shovavim Initiative into a worldwide movement!



Thank you so much for the program you made for us, it's mamash not shayach to see all the bochorim involved, every night here at different times the bochorim gather around and put the chizuk on speaker, and they have groups learning together from sefarim like Vehaer Einienu. And for me personally, I just flew home for an off-Shabbos, and in the airport it was a whole different experience this time. You have no idea how much it's helping us!

- Tzvi, Springfield Yeshiva

FREQUENTLY ASKED QUESTIONS

When can I join the coming Shovavim YES program?

Registration at shovavim.org opens around Chanukah time, which is a few weeks prior to the start of Shovavim.

Can I join the program in the middle of Shovavim?

As long as you are in the program for **50 days** within the period from the beginning of Shovavim until the final event (around Rosh Chodesh Nissan).

What if I have a setback in the middle of the 50 days?

The most important thing is to brush yourself off and get right back up! The 50 days clean should ideally be consecutive, but it's not *me'akev*, as long as it's 50 days within the period from the beginning of Shovavim until the final event (around Rosh Chodesh Nissan).

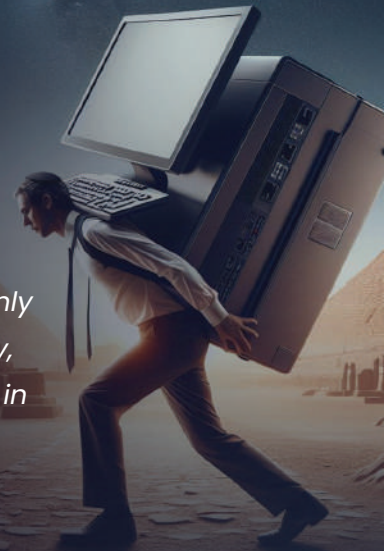
How can I help spread the YES Initiative?

Please reach out to yaakov@shovavim.org for information on how you can help. We are looking for boys who can introduce the program in their Yeshiva, act as "point-men" for sign-ups, hang up posters in their community, and help find sponsors to cover the costs. *Tizke Lemitzvos!*

Important Note: Any Yeshiva that has at least 25 boys in the program is eligible for \$100 to raffle of sefarim each week, for that specific Yeshiva!

Can married men join the program?

Sure! Doing this together as a group is indeed much more powerful. However the raffles are only for bochurim. (Don't worry, you'll get your full reward in the World to Come).



PERFORMANCE LOG

BASED ON SHOAVAVIM

	SHEMOS	VA'EIRA	BO
SUN.	DAY 1 <input type="checkbox"/> Read chizuk ¹ <input type="checkbox"/> Shmiras Einayim ² <input type="checkbox"/> Shmiras Habris ³	DAY 8 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 15 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
MON.	DAY 2 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 9 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 16 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
TUE.	DAY 3 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 10 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 17 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
WED.	DAY 4 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 11 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 18 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
THUR.	DAY 5 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 12 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 19 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
FRI.	DAY 6 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 13 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 20 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
SAT.	DAY 7 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 14 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 21 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris

My devices are filtered
(phones, tablets, laptops, etc.)

Definitions:

- Read chizuk:** "I read – and will try to implement – today's chizuk tip".
- Shmiras Einayim:** "I made a conscious effort to guard my eyes today".
- Shmiras Habris:** "I succeeded!" *It gets easier the more we hold back!*

For your privacy, we suggest cutting out this page and saving it somewhere safe.

BESHALACH

YISRO

MISHPATIM

TERUMAH

SUN.

DAY 22

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 29

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 36

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 43

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

MON.

DAY 23

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 30

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 37

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 44

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

TUE.

DAY 24

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 31

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 38

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 45

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

WED.

DAY 25

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 32

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 39

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 46

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

THUR.

DAY 26

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 33

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 40

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 47

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

FRI.

DAY 27

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 34

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 41

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 48

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

SAT.

DAY 28

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 35

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 42

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 49

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 50

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

וּקְדַשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים... וְקִרְאתֶם דְּרוֹר בְּאָרֶץ (ויקרא כ"ד י')

And you shall sanctify the **fiftieth**... and proclaim **freedom** throughout the land

PERFORMANCE LOG

BASED ON 50 DAYS

DAY 1

- Read chizuk¹
- Shmiras Einayim²
- Shmiras Habris³

DAY 2

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 3

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 4

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 5

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 6

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 7

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 8

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 9

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 10

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 11

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 12

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 13

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 14

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 15

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 16

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 17

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 18

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 19

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 20

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

DAY 21

- Read chizuk
- Shmiras Einayim
- Shmiras Habris

My devices are filtered

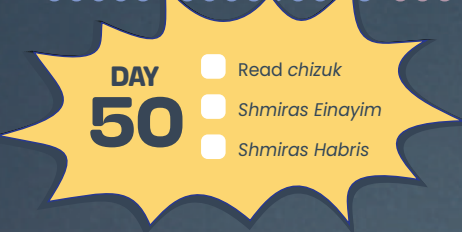
(phones, tablets, laptops, etc.)

Definitions:

- Read chizuk:** "I read – and will try to implement – today's *chizuk* tip".
- Shmiras Einayim:** "I made a conscious effort to guard my eyes today".
- Shmiras Habris:** "I succeeded!" *It gets easier the more we hold back!*

For your privacy, we suggest cutting out this page and saving it somewhere safe.

DAY 22 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 29 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 36 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 43 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
DAY 23 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 30 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 37 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 44 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
DAY 24 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 31 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 38 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 45 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
DAY 25 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 32 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 39 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 46 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
DAY 26 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 33 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 40 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 47 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
DAY 27 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 34 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 41 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 48 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris
DAY 28 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 35 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 42 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris	DAY 49 <input type="checkbox"/> Read chizuk <input type="checkbox"/> Shmiras Einayim <input type="checkbox"/> Shmiras Habris



וְקִדְשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים... וְקִרְאתֶם דְּרוֹר בְּאֶרֶץ (ויקרא כה י')

And you shall sanctify the **fiftieth**... and proclaim **freedom** throughout the land







GuardYourEyes.com




If you find that you need more help in your struggle, you are not alone! Sign up to guardyoureyes.com today.

Guard Your Eyes (GYE) provides free and anonymous help for all levels of kedusha-related struggles. The solutions provided by Guard Your Eyes (GYE) are based on years of research, and endorsed by leading Rabbonim and therapists. The Guard Your Eyes organization is endorsed by many Rabbanim and Gedolim, from across the spectrum of our community.

Our solutions for bochurim include:

 The video-based Flight to Freedom program	 A toolbox with dozens of strategies to increase motivation and deal with temptations	 An SOS tool to get instant help	 Support and guidance from mentors
----------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------

To get help:

-  Register at GuardYourEyes.com
-  Email us at help@guardyoureyes.org
-  Call our hotline at 1-646-GYE-6600

All services offered by Guardyoureyes.com are **100% Free** and **100% anonymous**.



Please help support the vital work of Guardyoureyes.com at Guardyoureyes.com/donate.

Klal Yisrael today has b"ח an unprecedented amount of Torah, Chesed, Kiruv, Mi Ke'amcha Yisrael! However, the area of Kedusha is known in Chazal as Yesod, meaning Foundation. The foundation of a building is underground – no one sees it, but it holds up the entire building.

Together, we are building a strong Yesod for Klal Yisroel. Everyone working on themselves in the area of Kedusha today are hidden heroes of Klal Yisrael!



Turn booklet sideways to view

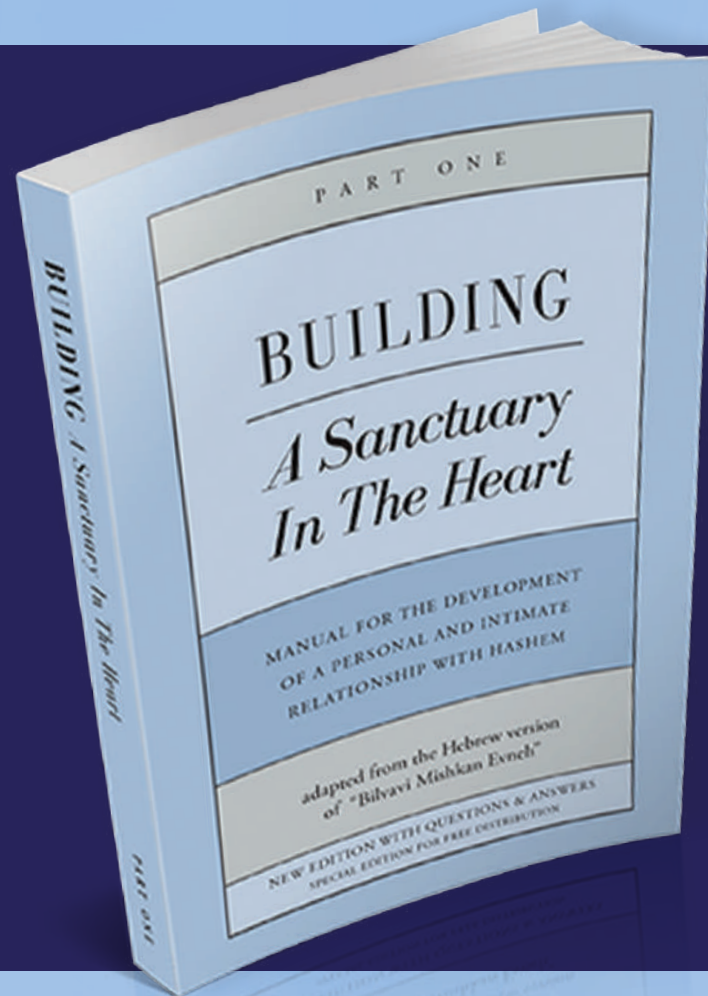
GUARD YOUR EYES!
FOUNDATION • תּוֹסֵף

פני ע. זינגר

FREE BOOK FOR ALL PROGRAM MEMBERS!

בלבבי משכן אבנה

"Building a Sanctuary
in the Heart"



To succeed in avoiding the forbidden temptations that surround us on all sides, it is vital that we fill our hearts with Hashem, as the Pasuk says:

”וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֵתִי בְּתוֹכְכֶם”

"You shall make for me a sanctuary and I shall dwell within you".

But how many people merit to actually feel a personal and intimate relationship with Hashem?

This book will teach you the SECRET of how to make your connection with Hashem very REAL, and it has changed hundreds of people's lives.

WHAT DOES THIS BOOK HAVE TO DO WITH THE AVODAH OF SHOVAVIM?

Emunah and **Shmiras Habris** are two sides of the same coin, and having a real relationship with Hashem is the root of *Emunah*.

The *Divrei Emunah*, the Rebbe from Toldos Aharon Zatzal says, that these two *avodos* (jobs) are the prerequisites to receiving the Torah and to finally leaving the bitter *galus* behind. Before Hashem gave the Torah to the Yidden he told them:

וְעַתָּה אִם שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי (אמונה) וְשָׁמְרֶתֶם אֶת בְּרִיתִי (שמירת הברית) וְהָיִיתֶם לִי סֵגֻלָּה מִכָּל הָעַמִּים כִּי לִי כָּל הָאָרֶץ. (שמות יט' ה')

And now, if you hearken to my voice (**Emunah**) and keep My covenant (**Shmiras Habris**), you shall be to Me a treasure out of all peoples, for Mine is the entire earth.

These two "avodos" (jobs), *Emunah* and *Shmiras Habris*, are what Hashem left in the hands of the final generation before Moshiach*.

* *Yesod* and *Malchus* are the two final *Sefiros* in the kabbalistic order of the 10 *sefiros*. *Malchus* represents *Emunah*, and *Yesod* represents *Tikkun Habris*. Also, the *Moshiach ben Yosef* represents *tikkun hayesod*, and *Moshiach ben Dovid* represents *Malchus* – the *tikkun* of *Emunah*.

Thanks to generous sponsors, anyone on the way to completing the 50 Day program is **entitled to a free copy**.

To get your free book go to: gye.wiki/bilvavi

If you don't have access to the form:

In the US, send a text or email with your address to: 📞 (201) 362-7866 📧 gavrieln247@gmail.com

In Israel, send a text or email to find out when you could pick up your copy:

📞 058-7608811 📧 5340960@gmail.com 📍 Harav brim 13/2, Ramat Shlomo, Jerusalem

Important Resources for Bochorim

Let's keep working on kedusha throughout the year!

Chazal say that the Yetzer Hara renews his attack on us every day. To counter this, we need fresh perspective and chizuk each day!



VAYIMAEN PHONE, WHATSAPP & EMAIL GROUP

vayimaen.org

Fantastic daily chizuk video clips on *Shmiras Einayim* coming to you in Whatsapp & Email, or dial-in to hear the chizuk messages at 929-585-3982. Access all the archives at gye.wiki/vayimaen. To join, text "Join" to the phone number. (Note: members who sign up to guardyoureyes.com are optionally added to get the daily Vayimaen videos via Whatsapp).



GYE BOOSTS

gyeboost.org/archives

Archives of hundreds of daily video and audio boosts on the topic of *kedusha* and *shmiras einayim* (sent by GYE to thousands of members from 2017-2023, until Vayimaen started doing it).



SUMMER BEIN HAZMANIM PROGRAM

Call or text Rabbi Elimelech Liberman to join: 732-400-9005

Sign up to learn each day from the book "Enlighten Our Eyes" or "Positive Vision" (see page on right), from after *Tisha Be'av* until *Rosh Chodesh Elul*, and you'll be entered into daily & weekly Raffles!



GYE WORLD - RESOURCES

gyeworld.com

Hundreds of resources in the areas of prevention, protection, education & *chizuk* related to the areas of *kedusha*, *shmiras einayim*, *shmiras habris* and addiction.



ENLIGHTEN OUR EYES (VE'HA'ER EINEINU)

eBook: gye.wiki/vehaer
Hard copy: eichlers.com

A translation of the sefer "Ve'ha'er Eineinu", a valuable compilation of sources from *Chazal*, *Rishonim* and *Acharonim* on the subject of *shmiras einayim*.



BOCHUR TO BOCHUR

eBook: gye.wiki/b2b
Hard copy: eichlers.com

A letter of encouragement from one bochur to another, regarding the great challenges of our times.



POSITIVE VISION

Hard copy: artscroll.com

The Chofetz Chaim Heritage Foundation, which produced the popular book "A Lesson a Day", shows us that *shemiras eiynayim*, even in today's world, is both vital and doable.



THE BATTLE OF THE GENERATION

eBook: gye.wiki/battle | Hard copy: Amazon.com

Guarding one's eyes in our times can be difficult. This book has changed many lives by helping us overcome this challenge and reach great heights. Its uplifting, guilt-trip free style will help the reader develop a refreshing perspective!



DEAR BOCHUR

eBook: gye.wiki/db

A frank discussion of very personal matters, by Rabbi Dovid Sapirman, founder of the Ani Maamin organization. Written to inform and to encourage, based on 40 years of experience dealing with bochorim.



VAYIMAEN. RISE ABOVE: SET YOUR EYES ON GREATNESS

Hard copy: artscroll.com

Based on the stories, anecdotes and *divrei Torah* delivered by the Vayimaen contributors, along with many of his own novel insights, Rabbi Yechiel Spero delivers the Vayimaen experience in the written word.



WINDOWS OF THE SOUL

eBook: gye.wiki/windows | Hard copy: feldheim.com

In a practical, lesson-a-day format, this unique guide assists men with the difficult task of mastering one's eyes in today's world. Complete with anecdotal journal entries and focus points for every day.

Thank You...

R' Yaakov Nadel

Co-founder of GYE

For compiling the incredible 50 day boosts and facilitating the entire program.

Rabbi Gedalya Saadon

For initiating the Yeshiva Shovavim Program.

Netanel Yitzchakov

For helping bring the program to the Yeshivas in Israel

Rabbi Chaim Dov Stark

Mashgiach of Yeshivas Aderes Hatorah

For letting us use material from his wonderful book "Building Foundations for Life".

Dr. Shloimie Zimmerman, Psy.D

For material from the wonderful book "From Boys to Men" (written together with GYE, 2022)

The Ghermezian Family

For sponsoring and facilitating the event in the American Dream Mall, and for their support and warmth to Kedusha related projects!

Lior Ghalili & Avishai Zarifpour

From Aish HaChayim in LA

Gavriel Nadel

For arranging sponsorship of the Bilvavi book for all participants

To All Volunteers

Who helped introduce the Shovavim initiative to their Yeshivas and are helping turn it into a global movement!



Diamond Sponsors



Platinum Sponsors



Gold Sponsors



Silver Sponsors



The YES Initiative of 5784 included boys from the following Yeshivas:

Ahavas Hatorah	Hachaim Vihashalom	Neve Zion	Toldot Yeshurun
Aish Hatorah, Jerusalem	Hadras HaTorah	Nishmas Chaim	Tomchei Temimim 770
Ateret Gavriel	Halichos Oilam	Noam Hatorah	Torah Academy of Bergen County
Bais Yisroel	Heichal Hatorah	Ohavei Torah	Torah B'Tzion
Bais Yosef	Imrei Binah	Ohr Chaim Meir	Torah Temimah
Be'er Yitzchok	JEC	Ohr Chodosh, Manchester	Torah Voda'as
Bear Hatorah	KBY	Ohr Hachaim	Torah Voda'as (Post-EY)
Beer Hagolah Institute	Landers	Ohr Reuven	Toras Chaim
Beis Avrohom	Lev Aharon	Ohr Somayach, Center	Toras Chaim of Denver
Beis Dovid	Lev Hatorah	Ohr Somayach, Main Base	Toras Refoel
Beis HaTalmud	Machon Yaakov	Ohr Somayach, Mechina	Toras Simcha
Beis Medrash L'Talmud	Mayan Torah	Ohr Somayach, Pisga	Toras Yisroel
Beis Yosef Gateshead	Mayanot	Ohr Yerushalayim	Torat Emet
Belz	Mechina of South Florida	Ohr Yisrael	Torat Hashem
Binyan Av	Medrash Shmuel	Ohr Yisrael, Atlanta	Torat Shraga
Birkas Hatorah	Mercaz Hatorah	Ohr Yitzchok	Touro University
Beth Medrash Govoha	Meshivat Nafesh	Rabbi Strickman's Yeshiva	Valley Torah
Bobov	Mesivta Ateres Yaakov	Reishit Yerushalayim	Viznitz
Breuers	Mesivta Birkas Yitzchok	Sar Academy	Yam hatalmud
Brudny's	Mesivta of West Bloomfield	Semicha Kollel	Yavne High School
Chaburas Gur Aryeh	Mesivta Shaarei Chaim, Far	Sephardic Torah Center	YDE
Chachmei Lublin	Rockaway	Sh'or Yashuv	Yeshiva Gedola, Five Towns
Chaim Berlin	Mesivta Toras Emes Kamenitz	Sha'alavim	Yeshiva of Far Rockaway
Chofetz Chaim, Jerusalem	Mesivta Yesodei Yeshurun	Shaar Hatalmud	Yeshiva of Great Neck
Chofetz Chaim, Queens	Mesivtah Netzach Hatorah	Shaare Chaim	Yeshiva of Greater Washington
Chosein Yehoshua	Mesrat Nefash, Rabbi Irani	Shaarei Mevaseret Zion	Yeshiva of South Florida
College for Rabbinical	Mevaseret	Shapells Darchei Noam	Yeshiva South Africa
Studies, Morristown	Midrash Shmuel	Sharei Chochma Yerushalayim	Yeshiva University
Darchei Torah	Mikdash Melech	Talmudical Academy (TA)	Yeshivah Gedolah of Toronto
Darchei Torah, Toronto	Mir	Tashmans	Yeshivas Washington St. Louis
Derech Chaim	MTA	Teferet Jerusalem	Yeshivat Hakotel
Derech Etz Chaim	Ner Ahron	Tehillas Shlomo	Yishrei Lev
Derech Ohr Sameach	Ner Israel	The breslev Center	Yishrei Lev
Diamonds	Nesiv Hatorah	Tiferes Boruch	YTT Queens
Eitz Chaim	Nesivos Ahron	Tiferes tzion	Zeev Hatorah
Elef Lemateh	Nesivos Hatalmud	Tiferes Yisrael	Zichron Aryeh
Gann Academy	Netiv Aryeh	Tiferes Yisroel Chaim, Rabbi	Zichron Paltiel
Gateshead	Netzach Hatorah	Prager's	Zichron Sholom

This poem sums up nicely our growth process through our struggles:

AUTOBIOGRAPHY IN FIVE SHORT CHAPTERS

Chapter 1:

I walk down the street. There is a deep hole in the sidewalk. I fall in. I am lost... I am helpless. It isn't my fault. It takes forever to find a way out.

Chapter 2:

I walk down the same street. There is a deep hole in the sidewalk. I pretend I don't see it. I fall in again. I can't believe I am in this same place. But it isn't my fault. It still takes a long time to get out.

Chapter 3:

I walk down the same street. There is a deep hole in the sidewalk. I see it is there. I still fall in... It's a habit... But, my eyes are open. I know where I am. It is my fault. I get out immediately.

Chapter 4:

I walk down the same street. There is a deep hole in the sidewalk.
I walk around it.

Chapter 5:

I walk down another street.

I have to say, this program is incredibly helpful. I'm a 16 year old teen so I'm right in the heat of the storm and it really fuels inspiration every day, Thank you!

-Eli

Your shovavim message literally saved me today. You have an incredible zechus. May Hashem repay you for your tremendous and special work!

- Chaim



Edition: 1.1

Website: Shovavim.org

Email: yaakov@shovavim.org

The Shovavim YES Initiative is a project of Guardyoureyes.com

**GUARD
YOUR
EYES!**

For donations and sponsorship opportunities:

guardyoureyes.com/shovavim

GYE is a recognized 501(c)(3) organization and donations are tax deductible in the USA. Tax ID (EIN) is: 27-1505885