Guard Your Eyes

This pamphlet raises awareness of the evil yetzer hora, who seeks to taint the eyes of the jewish people; to tear them away from Hashem. It gives valuable chizuk to guard the eyes, and helpful advice on how to overcome difficult nisyonos.

BASED ON THE TEACHINGS OF THE HOLY REBBE

RABBI NACHMAN FROM BRESLOV

AND HIS DISCIPLE THE HOLY TZADDIK

RABBI NOSSON FROM BRESLOV

AND ON THE TEACHINGS OF

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> Published by Chassidei Breslev – New York

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1.

Dovid Hamelech states in Tehillim: (*Chap.*101, *V* 6) "Emunah is dependent only on the eyes". When a yid works upon himself to guard his eyes, he'll be *zoche* to obtain pure emunah. He will start to acknowledge, and feel that Hashem runs the world. He'll know that everything in this world is completely in the hands of Hashem. Even during today's days when everything seems like it happens by

A yid who lives with unwavering emunah, has an enjoyable, happy life on this world. When a yid brings pure and holy emunah into his life; and believes that nobody can harm him, that nothing bad can happen to him without Hashem's will; then he's truly a happy person. Nothing can break him, nothing can topple him. He knows that whatever happens is coming from Hashem. In every situation he'll keep running back to Hashem, knowing that Hashem will definitely help him when he calls out for help.

In contrast, a yid who has faulty emunah, forgets about Hashem. He, therefore, has a bitter and difficult life. Such a person is always sad and broken. He doesn't have the wherewithal to

remain strong when his life seems to veer in the wrong direction.

Our duty on this world is to work on our emunah, and attach ourselves to Hashem as close as we can. 24/7 we are supposed to concentrate on Hashem, and only see Hashem. Hashem wants though for a person to have bechirah. He should choose to be good and righteous, or *chas v'sholom* the opposite. Hashem therefore created the yetzer hora, our greatest enemy. His goal is to destroy us, by tearing us away from Hashem. His desire is to make us forget about Hashem, and to make our lives bitter and miserable on this world, and in the next. It is therefore crucial for us to be equipped to battle our evil enemy. We need to be aware of his foul interests, his tricks, and sly tactics. Only then, will we have a chance to battle him, and save our *neshama* from his iron

grip and deadly traps. The deadliest weapon of the yetzer hora is, to taint the eyes of a yid. Chazal say: (Sanhedrin, 45) "the yetzer hora can work on a person, only after he causes him to look at improper sights". The yetzer hora is fully aware, that as soon as he's מכשיל a yid to look at other women, or to watch inappropriate sights, he has him deep in his claws. The yetzer hora knows quite well, that this first misstep will lead a person to do the lowliest, ugliest aveiros. He will be so ashamed that he'll disconnect himself Hashem. The pasuk states (Brachos, 12), that one should never pursue avodah zarah and sensual misconduct. When a person sinks in the horrible aveirah of sensual misconduct rachmana letzlon, it will instantly bring him to the aveirah of denying Hashem rachmana letzlon, and disconnecting himself completely.

In today's generation, the yezter hora, isn't satisfied with filling the streets with immorality and lewdness that want to lure our eyes to sin. He made it much more accessible. In the comfort of a home, a person can browse and see the dirtiest sights, magazines, disgusting videos and movies. Hashem Yeracheim! We need to remember that a person is only human, he can easily get lured by this tactic. This is precisely how the yetzer hora draws people, straight into his net. A person can rationalize that he's only watching some videos to air out a bit. He has no clue that he's strolling into the deadly trap that the yetzer hora laid out for him.

Once the yetzer hora is מכשיל a yid to do one aveirah, he's empowered to lead him further into a downward spiral until he hits rock bottom. When a person sins, his emunah becomes fragile and weak. He forgets about Hashem, and

A yid who has his head on straight is fully awake and aware of the yetzer hora's tricks. He knows quite well that the "evil one" wants to trip him up with sensual misconduct- to seize him from this world, and the next. The yid will, therefore control himself and muster all his strength to block the cunning tactics of the yetzer hora. Although the temptation will be difficult to withstand, he'll persevere and not watch inappropriate movies and videos.

This is the ongoing, raging war of *amalek*. *Amalek's* goal is to destroy us, the jewish children, by planting seeds of doubt into our heart about our holy emunah. We must stand up to the fight daily, erase him from our heart, and never give up! We must infuse ourselves with

the holy emunah, to know and remember that <u>only</u> Hashem runs the world. We need to find Hashems presence which is hidden in <u>everything</u> on this world. Only with a steadfast emunah, can we save ourselves from the murderous grip of the yetzer hora.

It is true that it's much easier said than done. Realistically, it is no easy feat to keep strong against the luring temptations of watching filthy movies. The yetzer hora is a burning fire that rages inside a person's heart. He holds a person hostage. Someone who's already addicted to sensual misconduct is more vulnerable. Such a person, must work exceptionally hard to disconnect. We have to remember though, that the harder a person struggles to overcome his nisyonos, the more precious he is to Hashem. When a yid is faced with a bitter temptation of watching filthy movies, etc... and he restrains

himself from capitulating; he runs to Hashem and cries out desperately for help, to be saved from his bitter yetzer hora; then Hashem has a tremendous *nachas ruach*. How fortunate, and how good it is for such a person in this world, and in the next.

2.

Chazal (Yoma, 75) comments on the pasuk: (Koheles Chap. 6, V 9) gazing at other women or watching inappropriate images, is far worse than doing the aveira itself ". Why is it more severe? This is the door that leads a person in a downward spiral, rachmana letzlon. Just like Chazal state: (Nedarim, 20) "whoever looks at other women, will end up doing aveiros". In the beginning the yetzer hora pulls a person to just look at filthy immodest images. Afterwards he leads him further from Hashem. The yids

emunah gets stifled bringing him to do *aveiros*, rachmana letzlon.

If person doesn't wake up in time to realize that he's heading in the wrong direction and doesn't end up doing teshuva; he will have a bitter fate on this world, and in the world to come. Chazal say: (Sotah, 3) "a person thinks he can cover up his lowly *aveiros*, from people. He can hide out, watching inappropriate stuff, and nobody will ever find out. He assumes that people will never find out the extent of his misdeeds. He fails to realize though, that the aveira sticks to him, and will follow him into the next world. Just like a dog chases after a person, a person's *aveiros* will chase after him. Oh how embarrassing it will then be. All the aveiros he ever did, will be clearly exposed to everyone.

Not only will he be punished in the next world, but he'll also suffer right here. Every aveira a person commits rachmana letzlon, brings him painful tzaros, and sufferings. Chazal say: (Koheles Raba Par. 4, Siman 13) "when a person is bent on doing an aveira, he is unaware that at the same time, it is decreed from above that his child will die, rachmana letzlon". He doesn't realize that he will be the source of embarrassment to everyone.

From people we can manage to hide, but not from Hashem. *Chazal* say: (*Sotah 3*) "when a person secretly hides out to do an *aveira*, Hashem uncovers it and exposes it to everyone". *Chazal* further say: (*Chagiga 16*) "a person who hides out to do an *aveira*, pushes way the *shechina* from himself". However, when a person constantly lives with a true emunah; he is fully aware that Hashem is everywhere and

nothing can ever be concealed from Him. He would be afraid, and ashamed to go against G-d.

With every tiny peek a person takes, to see inappropriate filth, he creates a stain on his *neshama*. He destroys his life and brings terrible *tzaros* onto himself. Not only on this world, but in the next world as well.

A yid must buckle down and do *teshuva*, before it's too late. Hashem is an *av harachamim* and he has pity on <u>every</u> yid. He doesn't seek to punish and embarress. He's only waiting for the person to clean up his "act", and return to him.

The main *teshuva* a person can do, is to let go of his sins. He must start guarding his eyes from seeing inappropriate garbage. *Chazal* say: (*Derech Eretz Raba, Chapter 1*) "when a person

is tested with a difficult *nisoyon* to look at something inappropriate, and controls himself, and does *teshuva* on his past *aveiros*, then Hashem forgives him. He is then *zoche* to be very close and enjoy the holy *shechina*".

3.

My dear fellow brother, I know you're having conflicting thoughts. On one hand, you're aware of the severity of the sin of looking at other women, and inappropriate sights. You know the bitter consequences, and how you will suffer. You know only too well how it will rip you away from Hashem, and stifle your emunah. You're also well aware, that this will transform you into a bitter person. You know that the consequences is terrible *tzaros* which follows a person on this world, and into the next world. Yet, you are drowning in *aveiros*, and you see

no way out of it. For the longest time you've been careless about guarding your eyes. In fact, you've gotten so used to it, that you stare at every woman that passes. You're so addicted to filthy magazines, immodest pictures, and inappropriate movies, that you don't even realize what your doing. You don't trust yourself, and you don't believe in your capability of shaping up and extricating yourself from your rotten sins

You should know, there is no such thing as despair. No matter how low a person has stooped; how many times he ran after his temptations, there is always a <u>way out</u>. He can <u>always</u> do *teshuva*, and escape from his negative addictions.

How, you ask? There is only <u>one</u> way how to achieve this. It is through talking to Hashem.

Everyday shmooze with Him what's truly pressing on your heart. Tell Him how difficult it is, to battle this blazing yetzer hora, who is constantly on the lookout to trip you, and bring you to sensual misconduct, *rachmana letzlon*.

Hashem waits to see to whom a person will turn to, in his broken, downtrodden state. When Hashem sees how a yid comes to Him crying that he can't handle it anymore. He opens his heart and honestly say it all. He admits his horrible *aveiros*. His *nisyonos* are too challenging. He pleads and begs Hashem to have pity on him; to save him from the evil clutches; then Hashem will have pity on him and pull him out of his mess.

Chazal say: (Yerushalmi Brachos, Chapter 1, V 5) "Hashem says to a yid, "if you hand me over your heart and eyes, then I know your

mine!" A yid who is zoche to guard his eyes, becomes close to Hashem. A person who struggles to guard his eyes, and is broken hearted due to failures. He sees that as much as he tries he keeps falling down into *aveiros*. He's extremely embarrassed of himself and so ashamed of Hashem who sees everything he does in secrecy. Such a person, when he runs to Hashem and pours out his heart; he cries out helplessly that his *nisyonos* are too difficult to bear, then Hashem will forgive him and help him crawl out of the pit. Just like *Chazal* say: (Brachos 12), "when a person commits an aveira and he's ashamed of himself, he truly regrets, Hashem forgives him for all his sins".

This doesn't happen in one day. But, as soon as a yid starts <u>talking</u> to Hashem, he's already on the right track. This will detach him from all his problems. The main *teshuva* is ברים to

confess to Hashem all of his *aveiros*, in plain, simple language. This removes all the *dinim*, and bitter decrees that are destined to come upon a person who committed such *aveiros*. The *Zohar* quotes: (*Breishis Daf 56*) "whoever confesses his sins to Hashem, and tells him everything, then Hashem forgives him completely".

Don't be foolish, take off a few minutes of your day, and talk to Hashem. Speak to him openly and honestly. Involve Him in all the tiny little details of how you came to sin. Tell Him how many disgusting, inappropriate movies you've watched. You'll see that Hashem will not forsake you. Slowly, slowly you'll let go of all your evil temptations. *Chazal* say: (*Yoma 86*) "*teshuva* is so great- that when a person does *teshuva* not only are <u>his</u> sins forgiven, but also the sins of the entire world". A person can never

know what he can accomplish. He can literally save the entire world. A yid who bitterly cries out to Hashem for *rachmanus*, to be saved from the tough *nisyonos* that are rampant in this generation. He is open and honest with Hashem about his pitfalls, and how he has access to the most dirtiest sensual filth. If such a person sincerely does *teshuva*, he causes that Hashem will have *rachmanus* on the <u>whole</u> world, who struggle with the very same *niyonos*.

Take stock of this valuable advice. This is the only cure and solution. Nobody on this world can help you, except Hashem. If you'll have the *seichal* to speak your heart out to Hashem, you will be helped! You'll have a happy life on this world, and in the world to come.

Dearest brother, *teshuva* <u>always</u> helps. A yid is never doomed. Even if he committed the most horrible lowliest *aveiros*, even if he transgressed the entire Torah, he can still rise up and draw near to Hashem.

Hashem accepts every single person, even a person who is knee deep in *eveiros*. A person could be glued and addicted to inappropriate garbage; to an extent where he sees no way out, but there <u>is</u> an escape route. Hashem eccepts a person who habitually did *aveiros* for many years. A person who wasted weeks on end watching filthy movies, pictures and videos; which caused him to transgress the terrible *aveira* of בגם הברית הוצאת זרע לבטלה, *rachmana letzlon*. This brought him to commit the more severe *aveiros* of sexual misconduct. Once a

person messes with <u>this</u> vile temptation, it is very hard to stop. When a yid returns to Hashem though, and confesses on all his horrible sins, he honestly cries out for help; then Hashem will instantly accept his *teshuva*.

Chazal say: (Bamidbar Rabba Chap. 20, V 13) Bilam Harasha knew the secret of teshuva. He knew that when a yid confesses to Hashem, even if he committed the worst possible sin, he can come back to Hashem in a split second. When he was on his way to curse the yidden, he encountered an angel who wanted to kill him. Bilam quickly said "I sinned". He knew that teshuva has the power to stop any bad decree destined from above. No angel would be able to do him harm.

Bilam's evil plan was to get the yidden to sin and prevent them from doing *teshuva* by cursing

them and deflating their self confidence. He wanted to break their spirits. He wanted them to give up on themselves, and lose their desire to do *teshuva*. This is exactly how the yezter hora acts. He wants to break a person's spirit, so that he won't have the strength nor the desire to do *teshuva*. He brings *sfeikus* into a person with noxious thoughts that Hashem doesn't need him anymore. He's already too far gone. There is no way out for him.

In truth though, as long as a person is alive he can still make a complete turnabout. *Chazal* say: (*Taana D'vei Eliyahu Rabba, Chap. 4*) "if a person did *aveiros* and does *teshuva*, then Hashem accepts him right back; he forgives him, and forgets all his sins". *Chazal* further say: (*Torahs Kohanim Bch.*) "when a yid confess all his sins to Hashem, and begs Hashem for *rachmanus*; then Hashem will

Guard Your Eyes instantly have mercy on him and bring him back to Him"

A person can think to himself, "I'm a lost case". Since he already committed so many aveiros, the amount of teshuva he'll attempt to do, won't add up. He doesn't have enough days and years in his life to repair what he messed up. The truth is though, that Hashem stands and waits for this person to wake up, and come back to him. As soon as a person regrets his actions and asks Hashem for forgiveness, then Hashem forgives him. Chazal say: (Medrish Shocher Tov, Tehillim 5) "even if a person committed many many aveiros; Hashem tells this person-As soon as you do teshuva, you'll right away be forgiven".

Chazal say: (Medrish Shocher Tov, Tehillim 519) "the main aspect of teshuva is, when a person pours out his heart. He tells Hashem all the *aveiros* he fell into; and begs Hashem for help".

The yetzer hora likes to break a person's spirit, influencing him that he can't do *teshuva* on the horrible misdeeds of his past. The truth is though, when a person only starts thinking about returning to Hashem, he is already back to Him. Like *Chazal* say: (*Pesikta Rabbasi* 45, 9) "*teshuva* is so powerful; that when a person only thinks of doing *teshuva*, he doesn't progress upward a distance of ten miles, twenty miles, or even hundred miles, he doesn't only go up to the first heaven or to the second heaven, he is catapulted right up to the *kesei hakovod*"!

This is when a person only <u>thinks</u> of doing *teshuva*. So, when a person talks to Hashem straight from his heart, he tells Hashem all his

struggles. He describes his burning yetzer hora that keeps bringing him down, then Hashem will definitely forgive him on all his *aveiros*.

Dearest brother, the time is now! Enough with the filth, enough with all the aveiros you're drowning in. Take a hold of yourself and start talking to Hashem. No matter how deep you've sunken in aveiros, make sure to connect with Hashem. Tell him every day what your up to, and where your holding in life. Defend yourself to him, tell him all your challenges, and keep on begging for help. You'll see that not only will you will be helped out of your own personal struggles, but many more yidden will be helped as well. Oh how good it will be for you on this world, and in the world to come.

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