Project of

GUARD YOUR EYES!

RAISE YOUR EYES!

אשא עיני

A ***positive approach*** to empower ***you*** in the digital age



The worldwide **אשא עיני** movement is a 50 day Kedusha program, themed around the weeks of **SHOVAVIM**.

טבת-שבט תשפ"ו

Third Year!

Jan-Feb 2026



Age 16+

Edition: 3.1



Order copies of the Esa-Einai book online at gye.wiki/ryeorder

WHAT OUR GEDOLIM ARE SAYING



RABBI AHARON FELDMAN
ROSH YESHIVA NER YISROEL

I found the new program geared for Yeshiva bochurim to be very, very effective.



RABBI ELYA BRUDNY
ROSH YESHIVAS MIR, BROOKLYN

It should be able to make a tremendous impact in bochurim being able to be mismoded with the milchemes hayetzer



RABBI SHOLOM KAMENETSKY
ROSH YESHIVA PHILADELPHIA

I was blown away. I know the feild and it's phenomenal. It's hatzalos nefashos kipshuto. There's no price to that.



RABBI GAMLIEL RABINOVITCH

*A person must have a group. Alone he will fall. The strength of the many is incredible! And that's also the Tikkun of Shovavim, working **together**.*



RABBI DR. BENTZION TWERSKI
THERAPIST

Support for this crucial work is more than a mitzva, it is a huge element in the preservation of Kedushas Yisroel.



JOIN THE WORLDWIDE MOVEMENT

Sign up to be entered into the raffles and get invited to the events.

How do I join?

1. Sign up with the form at **raiseyoureyes.org**

2. Dail extension 2 on the Hotline: +1 845-793-8999 +972 2-380-3000 +44 330 909-0019 +27 87-551-0555 +61 3-9020-1515

3. Send an email to **admin@raiseyoureyes.org**, or Text **347-6749367** with the word "Join", along with your name and email (if you have one), and the name of your Yeshiva, if applicable. If you want to receive the daily messages via Whatsapp, Text or Email, please specify in your email or text.

4. Your Yeshiva may have a "**Point Man**" who can sign you up.

This program is an amazing way to feel what it means to have self control, really amazing!

- Daniel

This program is a must try for everyone. The accomplished feeling at the end, along with the knowledge and realization of knowing what we are capable of is truly priceless!

- Asher



GET THE DAILY MESSAGES

One of the guidelines for the Esa Einai program is to READ or LISTEN to the daily messages (one message per day, for 50 days).

What methods can I use to get the daily messages?

1. Read the daily messages in **this book**.
(The book can be ordered by your Yeshiva at **gye.wiki/ryeorder**).

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2. Dail extension 3 on the Hotline: +1 845-793-8999 +972 2-380-3000
+44 330 909-0019 +27 87-551-0555 +61 3-9020-1515

---

3. Sign up (see previous page) to recieve the daily messages via **Email**, **Whatsapp or Text**.

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4. Access this book online at **gye.wiki/50day**
(it is also downloadable as a PDF).

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5. Read the daily messages online at **raiseyoureyes.org**
(under the '50 Day Program' menu).

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6. Print the daily messages with our special print version at **gye.wiki/ryeprint**.
Note: Ask your Yeshiva (or "Point Man") if they will be printing out the daily messages for the boys on the program.

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Events, Prizes + Incentives








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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. **אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי לֵב שִׂמְחָה**. 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 שׁוֹבָבִים. *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.

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).

For 50 days I will, *bli neder*:



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



2. Not use unfiltered internet devices.
(If you already have a filter, try to increase the level and block more things you know aren't good for you).



3. Learn – and ***try*** to implement – the daily chizuk tips in this book.
(Try to say the daily affirmation out loud each day)



4. *BONUS - DOUBLE RAFFLE ENTRIES!*
Watch or listen to the daily Vayimaen videos.

GUARD YOUR EYES!

Optional (but strongly suggested for those who struggle a lot):
Sign up at gye.org (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).

If you find that browsing the internet is causing you to see things you shouldn't we suggest trying the **YESOD Defense** (see page 140). **GuardYourEyes** 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.

See the **next page** 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 gye.wiki/tagpicks.

Read the daily messages in this book or see page 5 for a number of other methods you can use to receive the daily message (Email, Whatsapp, Text, Phone, Online, etc.)

To watch the daily Vayimaen videos, join GYE's Whatsapp Chizuk group at gye.wiki/joingyechizuk or listen each day at (929) 585-3982 (see more info on next pages).



"I can't afford a filter"

"I can't speak to my parents about it"

"I don't know how to set it up"

"I'm afraid it will block too much"

We have the answer!

GYE *Is Proud to Present*

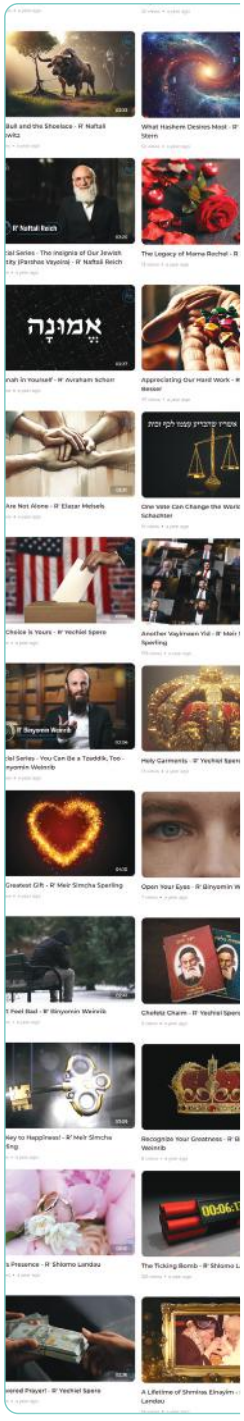
PROTECTION MADE EASY

gye.org/protection

Just fill out the simple form on this site and we'll take it from there and guide you each step of the way...

Filters provided by TAG

No one should be held back by cost; sponsorships are available if needed.



וַיְמַאֵן

SET YOUR EYES ON GREATNESS

לזכר נשמת ר' אברהם מאיר בן ר' ישראל זצ"ל



SET YOUR EYES ON GREATNESS.

We are constantly faced with Shmiras Einayim challenges. But we can do our part to be ready.

Set your eyes on greatness with these inspiring and professionally produced daily video chizuk clips on Shmiras Einayim.
Receive them conveniently via WhatsApp or email, or listen anytime through their chizuk hotline.

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Get Daily Videos

Via Whatsapp: gye.wiki/joingyechizuk

Via Email: gye.wiki/vayemail

Listen via Hotline: 929-585-3982

Archives on TorahAnyTime.com: gye.wiki/vaytat



BONUS
DOUBLE RAFFLE ENTRIES!

See No. 4 on Page 8

ESA-EINAI PRIZES, RAFFLES & EVENTS

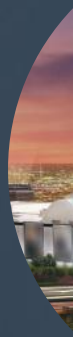
WEEKLY RAFFLES



Weekly Judaica gift card raffles, increasing each week from $500 to $1,000.

Raffles are held each Sunday evening for participants who confirm they are still in the program by 8:00 PM EST that day (beginning Sunday January 11).

To confirm participation, email admin@raiseyoureyes.org with the subject line "Confirmed" ***or*** *call the hotline (see p. 4) and press 9 for your personal menu (you need to register the first time by pressing 2).*





YESHIVA PARTICIPATION INCENTIVES

Any Yeshiva with 20 + boys in the program will be given $100 each week to run an internal weekly raffle.

If 20 + boys in a Yeshiva confirm completing the program, the Yeshiva is eligible for a $500 grant to host a small celebration for the participants.



FINAL RAFFLES

Trip to Israel or Shabbos in Jerusalem

with your friends - Penthouse + Jaccuzi on the rooftop

SPECIAL EVENTS

Pre-Pesach Grand Event — American Dream Mall

(For bochurim in the U.S., or those home from Israel for Pesach break)

The American Dream Mall event takes place appox. one week before Pesach, including a gourmet fleishig meal (Chickies), live music with a star Jewish singer, free SWAG, and full access to the Water Park.



Melava Malka in Jerusalem

(For bochurim in Israel)

The Melava Malka takes place sometime during the weeks of Shovavim in a beautiful penthouse with a breathtaking view of Jerusalem, featuring delicious food, speakers, live music + kumzitz.

BONUS CHALLENGES & ADDITIONAL RAFFLES

Vayimaen Challenge (see previous pages)

Participants who confirm each week that they are watching or listening to the daily Vayimaen videos will be entered twice into the weekly raffles.

Esa-Einai 30-Day Phone Challenge

There will be a separate $1,000 raffle for those who successfully complete the 30-Day Phone Challenge. (Beginning Rosh Chodesh Shvat - See p. 141 for details.)



Why the name Esa Einai?

By R' Yaakov Nadel

Rabbi Yehuda ben Teima says, "Be brazen as a leopard, light as an eagle, swift as a gazelle, and strong as a lion - to do the will of your Father in Heaven."

The Tur explains "light as an eagle" as referring to lifting our eyes away from things we shouldn't look at. "*For all sin begins with the eyes that see, leading the heart to desire, and then the body commits the sin*" (Tur, Orach Chaim, 1).

It seems a bit strange to call *Shmiras Einayim* "light as an eagle", after all, this struggle is one of the most *difficult* that we face

as frum Jews. Shouldn't *Shmiras Einayim* be under the category of "Strong as a lion"?

And perhaps an even more fundamental question: Why did Hashem create so much beauty in His world and then ask us not to look?

The answer to both these questions is simple yet profound. The Bal Shem Tov tells us that there is G-dliness in everything in the world. Without it, nothing would exist. When we forget this and focus only on the physical beauty, we forget the **source** of it all and give power in our hearts to the physical [1].

The Holy Sefer, Noam Elimelech from Rav Elimelech of Lizensk writes that Yaakov Avinu's attribute was that of Tiferes, meaning "Awesome Beauty". Yaakov Avinu had the ability to be awestruck by G-dly beauty in all he saw. For example, the Noam Elimelech writes, "When a person eats a tasty food, he should say to himself, "if this food is so good in taste, is it not obvious that all the good and pleasantness is to be found in the Creator--may his name be blessed--without any limit or boundary!"...

And he goes on to describe that this was the secret of Yaakov's love for Rachel upon seeing her for the first time.

We find this again at the reunion of Yaakov and Yosef, after twenty-two years of separation. Chazal tell us that as Yosef fell upon his father's neck and cried, Yaakov was saying the Shema, channeling the great love of his son into the infinite love for the Almighty. Once again we see how Yaakov Avinu expressed the attribute of "Tiferes" by raising his physical love to Hashem.

And that is why we choose the name **"Esa Einai - Raise Your Eyes"** to represent our journey to holiness. Kedushah is not about "fighting", but rather about RAISING our perceptions to focus on the **source** of all beauty and good. Doing this should feel as "light as an eagle" as opposed to needing to be "strong like a lion". (Consider the stark contrast between attempting to halt a speeding train through brute force versus simply redirecting the train with a railroad switch to change its course).

---

1. This is in a small sense like Avoda Zara. The Zohar tells us that when Rabbi Shimon Bar Yochai used to pass a beautiful woman with his students he would quote the pasuk "Do not stray after the Elilim (Gods)". In the days of old, people used to imagine that wood and stone objects had real power and could provide them with their needs. When we lust for physical beauty, we are basically giving power in our hearts to flesh and blood and believing that this could provide me with my needs, forgetting that only Hashem can provide all our needs.

Perhaps the following story can inspire and help us internalize the game-changing perspective and message of "Esa Einai".

Raise Your Eyes, My Prince!



In their twilight years, a king and queen were blessed with their only child—a son they cherished above all else. He was surrounded with boundless love in their grand palace, which was bedecked throughout with exquisite crystals and precious gems.

One fateful day, when the palace gates were left ajar, the four-year-old prince wandered into the nearby forest. A peasant boy found him and brought him home, unaware of his royal identity. Though the prince's parents were devastated, their search proved fruitless, and as the peasant family relocated to a distant city, their son seemed lost forever.

As the boy grew up in the peasant's home, he would have occasional flash-backs, and a warm feeling of longing would overcome him. He felt a deep yearning in his soul, but could not put it into words. When the sun would set and the rays would sparkle between the trees, he would have a flash-back of crystals and gems. He would run towards the trees but find nothing there...

Sometimes he would stand near the river and the rays of the sun would dance upon the water, and he would once again feel this deep yearning in his soul. He would throw off his cloak and dive into the cold waters to try and catch those sparkles, but he would just come up wet, cold and frustrated. Whenever he would come across colored stones he would pick them up and save them. He began to hoard these stones obsessively, feeling deep in his subconscious that there was some magic power in them, without understanding why.

One day, a royal minister was visiting this distant city and he thought he felt a spark of recognition when seeing the boy. The prince had grown to resemble his father, and the minister had a hunch that this boy might actually be the long lost price. He asked the boy to accompany him to a nearby inn, where they spoke for a long time. He probed the boy about any hints of his past, but the boy could not remember anything but his peasant youth. In passing, the boy mentioned his obsession with

colored stones and sparkling lights. The minister deduced where this was coming from and told the boy that he was sure he was the long-lost prince. He told the prince, "**Raise Your Eyes** to the distant mountain top, where the great palace overlooks the entire land. There," he said, "is where you were born, surrounded by true royalty. And that is where you truly belong". The boy was bewildered, and in his great confusion he ran away into the forest to escape the raw feelings of emotions that overcame him. He sat on a rock and cried, unable to digest the enormity of the implications, but deep down in his soul he knew that it was true.

Over the next few months, every time he would see a colored stone or sparkling lights, he would question his fascination with them. Instead of running aimlessly after them, he would contemplate the royal minister's words. He would **raise his eyes** towards the royal mountain and feel spurred on to journey towards where he felt his heart truly belonged.

Upon reaching the palace, his parents immediately recognized him, and amid joyful tears he was once again surrounded by true royalty. And when the prince eventually ascended to the throne, he proved to be an exceptional ruler. His years among the common people had given him profound empathy for his subjects' struggles, and he governed with wisdom and generosity, ensuring prosperity throughout his kingdom.

My friends, our souls were carved from under the *kisei hakavod*. We were created so close to Hashem, surrounded by sublime light and cradled in Hashem's loving arms.

But then we were sent down to this dark and coarse world on a difficult journey. We quickly forget who we were, and begin chasing the imaginary beauty that we see all around us. The beckoning of the glittering lights stirs something deep inside us. But as our souls are a piece of Hashem, our yearning will never find peace until we ***raise our eyes*** towards the palace of Hashem. The journey we all undergo is what builds us into who we really need to be. And when we come back to the palace after 120, the spiritual light and closeness to Hashem that we will feel will be so much greater than it originally was when we were created, for all eternity!

So when we feel tempted to pursue the glitters of this world, let us remember where this yearning is really coming from. We are the children of Hashem, the Master of the Universe, and He has ***infinitely greater*** light and pleasures in store for us [2].

And that is the message of "Esa Einai - Raise Your Eyes". Instead of fighting and feeling frustrated when we feel the pull of temptation, let's simply LIFT our eyes to Hashem – light as an eagle – and whisper, "Hashem, I have a piece of You inside of me. Please help me to desire only ***You***, the source of all beauty and love".[3]

---

2. Think about it: Would our loving Father in Heaven ask us to turn away from something desirable if he didn't have something far ***better*** in store for us? *Aderaba,* the **more** desirable something seems, the **more** we should rejoice in the knowlege that surely the reward Hashem has in store for us is all *that much* greater!

3. One may ask, why can't I gaze at physical beauty while having in mind that it is only a reflection of Hashem's beauty? The answer is that the human mind is simply not strong enough to uplift physical beauty to spiritual awe while in the process of gazing. It is only **after** we **raise** our eyes ***away*** from the physical that we can reflect on the infinite nature of the source of all beauty, and rejoice in the incredible splendor that surely awaits those who turn to Hashem.

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, **וְכַאֲשֶׁר יְעַנּוּ אֹתוֹ 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 תֵלֵכוּן לֹא תֵלֵכוּ רֵיקָם**, the process of leaving Mitzrayim itself will cause us to leave **בִּרְכֻשׁ 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?

וְכָאֲשֶׁר יְעַנּוּ אֹתוֹ
כֵּן יִרְבֶּה וְכֵן יִפְרֹץ

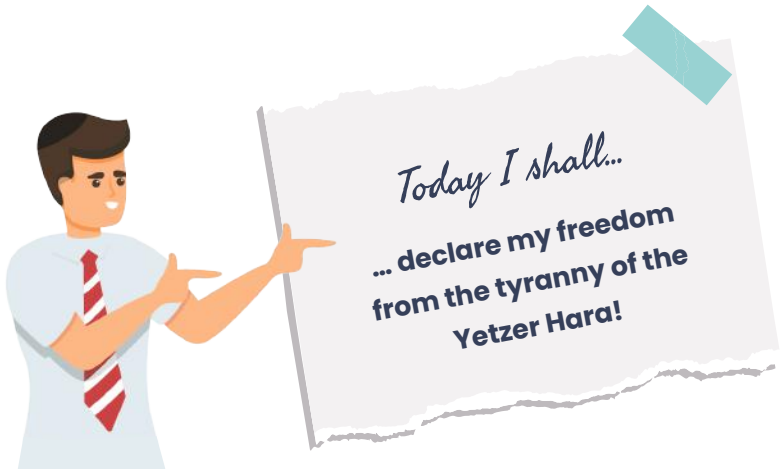
But as much as they would afflict them, so did they multiply and so did they gain strength.

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!”



וַיְעַבְּדוּ מִצְרַיִם אֶת
בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ׃

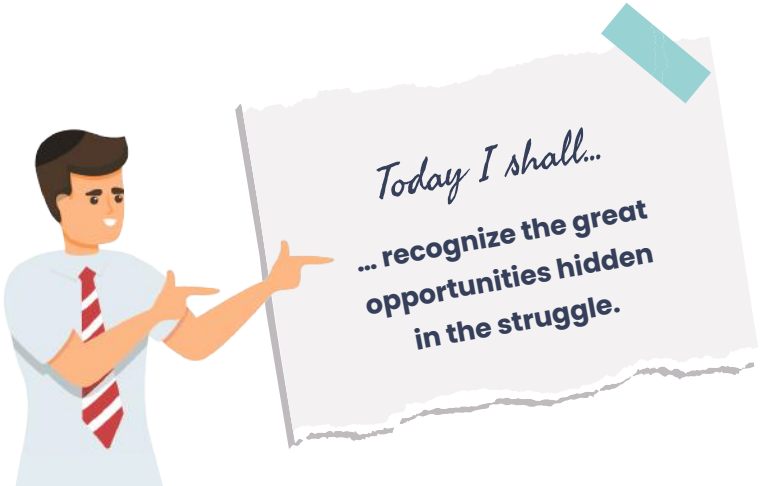
And the Egyptians enslaved the children of Israel with back breaking labor.

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!*

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**.



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

DAY 3/50 > TUESDAY

THE MANIPULATIONS OF THE YETZER HARA



הָבָה נִתְחַכְּמָה 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 *eitza* 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



אָעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם
אֶל אֶרֶץ זָבַת חָלָב וּדְבָשׁ

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

רָאִיתִי אֶת הַלַּחַץ אֲשֶׁר
מִצְרַיִם לֹחֲצִים אֹתָם

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 *eitza*. 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."

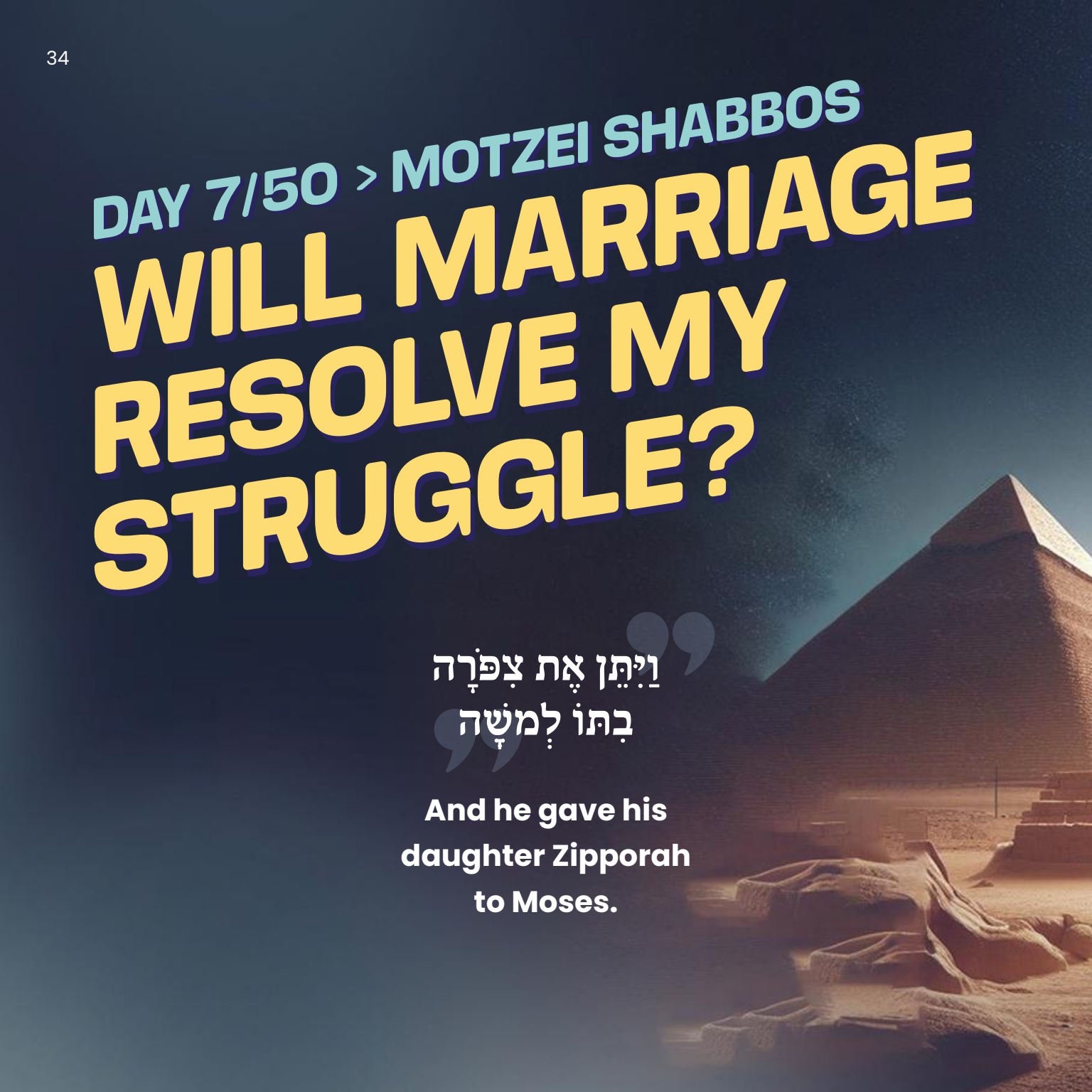
A Torah-based marriage is one in which the husband and wife sincerely believe that there is no one else in the world for them, in which he has eyes only for her, and she has eyes only for him. There can be no one else.

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?



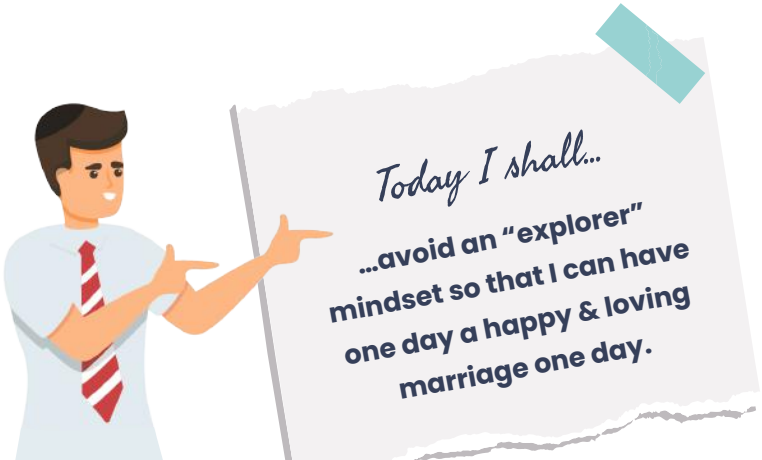
וַיִּתֵּן אֶת צִפֹּרָה
בִּתּוֹ לְמֹשֶׁה

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.



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 reneging 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



וּמָלְאוּ בָּתֵּי מִצְרַיִם אֶת הֶעָרֹב וְהִפְלֵיתִי בַיּוֹם הַהוּא אֶת אֶרֶץ גֹּשֶׁן אֲשֶׁר עַמִּי עֹמֵד עָלֶיהָ לְבִלְתִּי הֱיוֹת 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.

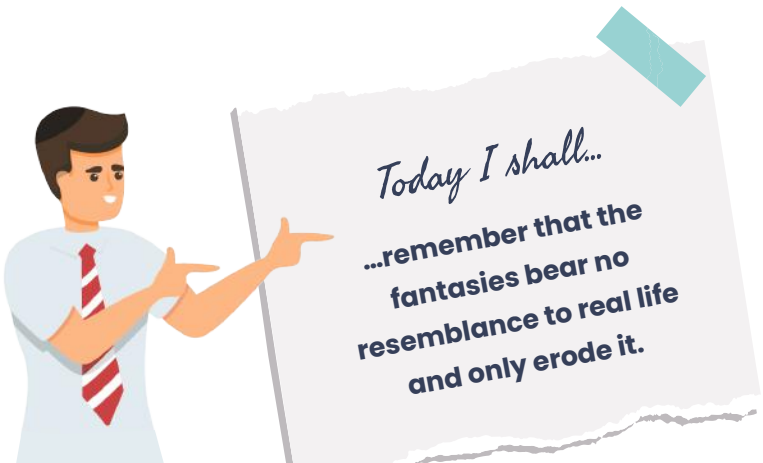
In our generation, there are people who cling to their fantasy worlds even in their married lives. At times, these fantasies lead them to relate to their wives as objects rather than people. They are accustomed to the type of life portrayed on the "screen," and they try to pull their own marriages into 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.



DAY 9/50 > MONDAY

THE YETZER HARA'S TRAP



וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מִקֹּצֶר רוּחַ וּמֵעֲבֹדָה 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".

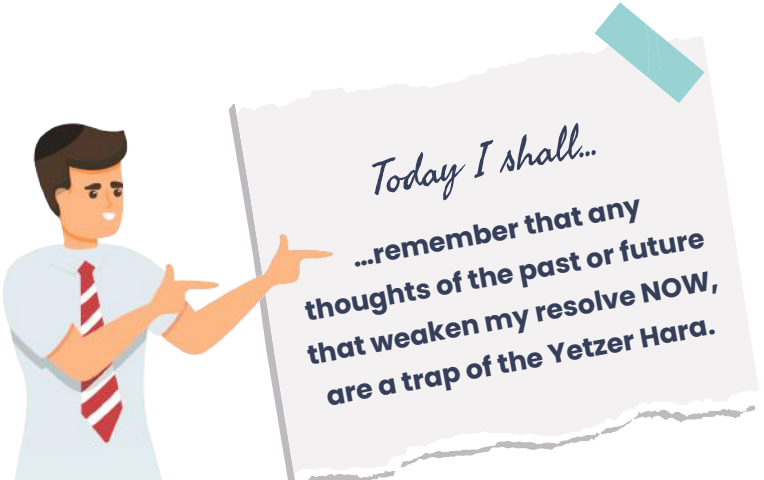
Tomorrow's a Mystery:

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 tommorow'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 Esa Einai 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 תִּשָּׁחֵת
הָאָרֶץ מִפְּנֵי הֶעָרֹב

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!

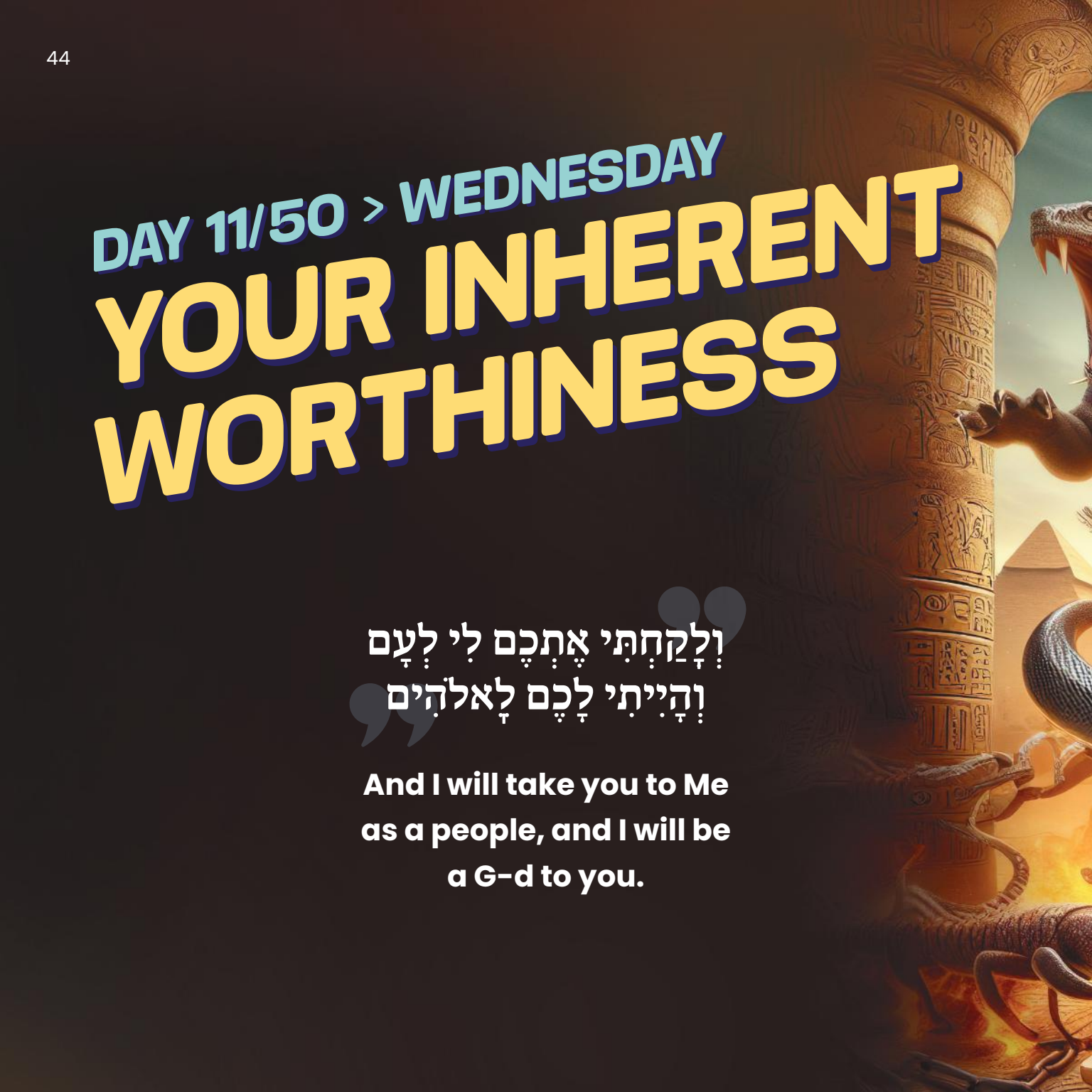
Despite the *yetzer hara's* constant bombardment of temptation and in spite of the many pitfalls, disappointments, and setbacks they face, the *bnei Torah* of our days keep moving forward, getting back on their feet and continuing the battle. They constantly seek guidance from their *rabbeim* and role 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.



DAY 11/50 > WEDNESDAY

YOUR INHERENT WORTHINESS



וְלָקַחְתִּי 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.



DAY 12/50 > THURSDAY

LIST & REMEMBER YOUR REASONS

PRACTICAL TIP



הַעְתִּירוּ אֶל ה׳ וְרַב מִהְיֹת קֹלֹת
אֱלֹקִים וּבָרָד וָאֲשַׁלְּחָה אִתְּכֶם

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

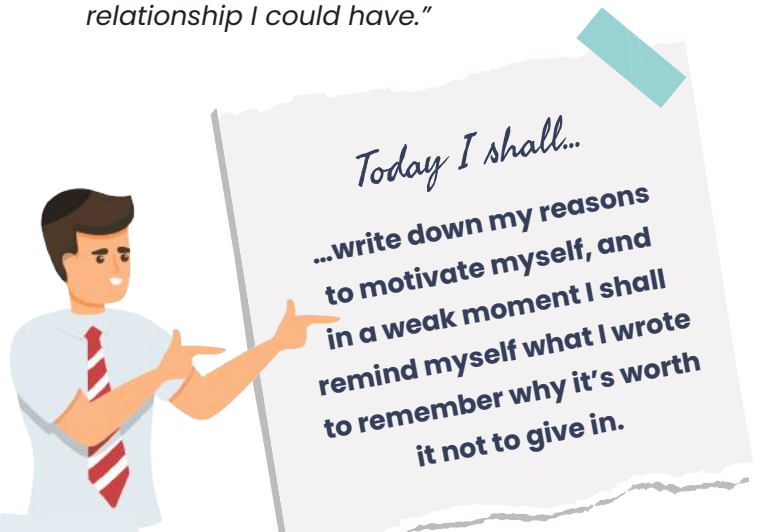
Pharaoh kept getting *makos* (plagues) until ultimately he was ***motivated*** to let the Yidden go! The key word is MOTIVATED. Making any major change is the same. You need to increase your motivation to a level where in spite of any pleasure the behavior may bring you, you feel that it's not worth 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 will you gain most if you're able to minimize or stop these behaviors?***

Here are some actual examples of what Bochurim 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



וַיַּ֣רְא פַּרְעֹ֔ה כִּ֥י הָיְתָ֖ה הָרְוָחָ֑ה וְהַכְבֵּ֖ד אֶת לִבּ֥וֹ

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

The Gemara in Shabbos (152a) brings on the Pasuk **כִּי הוּא אָמַר וַיֶּהִי** "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.



DAY 14/50 > MOTZEI SHABBOS

THRIVING IN AN UNFILTERED WORLD



וַיֹּאמֶר ה' אֶל מֹשֶׁה רְאֵה
נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה

**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.



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, כִּי מִמֶּנּוּ נִקַּח לַעֲבֹד אֶת 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.




TIKTOK
You
Tube

DAY 15/50 > SUNDAY
ACKNOWLEDGING OUR VULNERABILITY



וַיֹּאמְרוּ עַבְדֵי פַרְעֹה אֵלָיו עַד
מָתַי יִהְיֶה זֶּה לָנוּ לְמוֹקֵשׁ

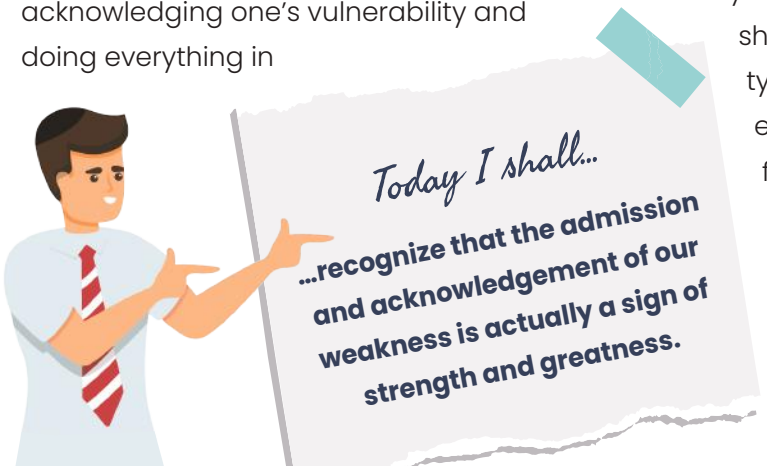
And Pharaoh's servants said to him, "How long will this be a stumbling block to us?"

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, *rebbi*, 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.



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



בְּעֶצֶם הַיּוֹם הַזֶּה יָצְאוּ כָּל צִבְאוֹת ה' מֵאֶרֶץ מִצְרָיִם

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

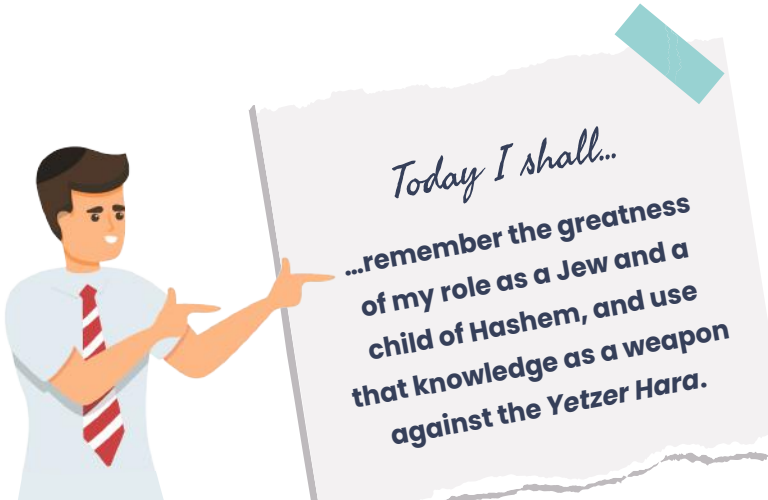
What gave Yosef the strength to withstand the great test of *Eishes Potifar*?
The *Medrash* says that the image of Yaakov's face appeared to him. Not only that, but it also gave him a message of inspiration. Yaakov communicated to Yosef that the *ephod* worn by the *kohen gadol* was destined to be adorned 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' אֱלֹקֵינוּ

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



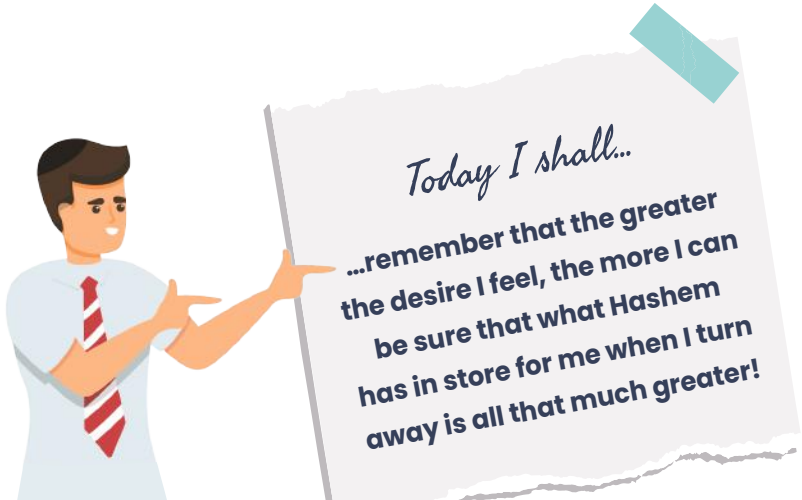
We've probably all asked ourselves, "Why did Hashem give us such strong desires for things He doesn't want us to have?"

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 נִשְׁאַר אַרְבֶּה אֶחָד
בְּכֹל 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 gye.org/protection
to make it easy to get a filter installed!

Too many triggers online?
Try the **YESOD Defense** on page 140

DAY 20/50 > FRIDAY
BITTER-SWEET



וַיֹּאמֶר לְכוּ עִבְדוּ אֶת ה׳

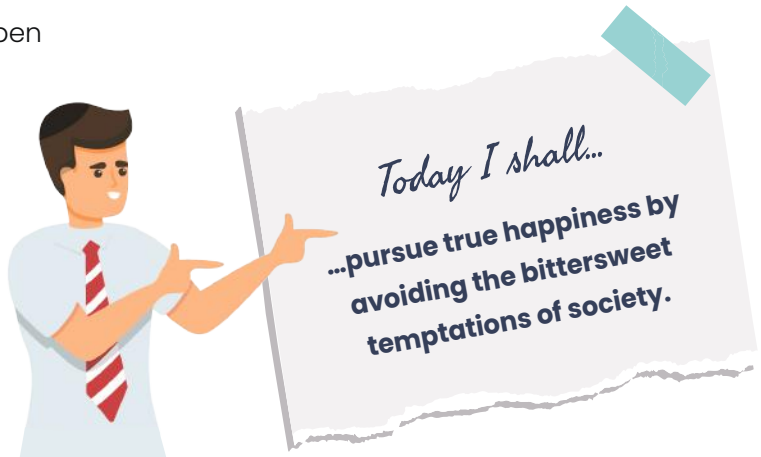
Go! Worship the Lord.

Rav Shmuel HaLevi Wosner 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



וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ

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 *tefillos* 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.


TikTok
You
Tube

DAY 22/50 > SUNDAY

BUILDING YOUR FOUNDATION



הִתְיַצְּבוּ 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 הָלְכוּ בַיַּבָּשָׁה 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.

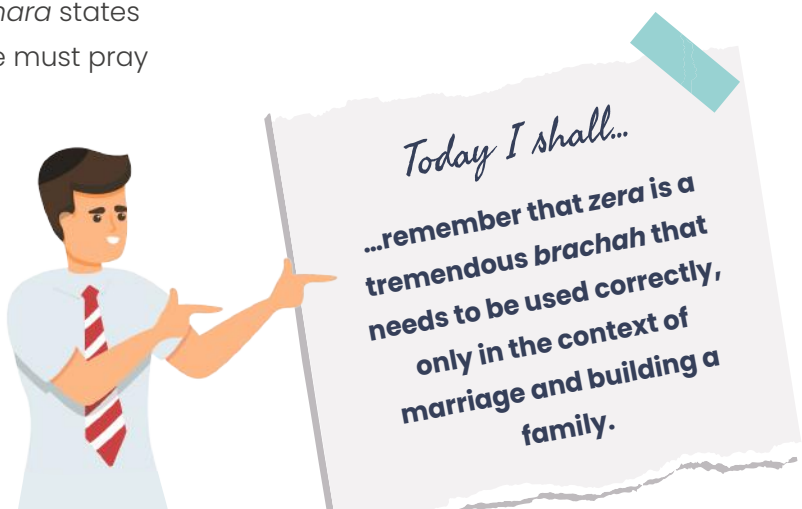
Chazal stress the importance of protecting the *brachah* of our *bris* by ensuring that it is not misused or wasted. The *Gemara* teaches that wasting *zera* is akin to bringing a flood upon the world.

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.



DAY 24/50 > TUESDAY

HOW TO GET RICH QUICK



וְלָקְטוּ דְּבַר יוֹם בְּיוֹמוֹ לְמַעַן
אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי 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 לִבְנֵי יִשְׂרָאֵל נְבֻכִים
הֵם בָּאָרֶץ סָגַר עֲלֵיהֶם הַמִּדְבָּר

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!

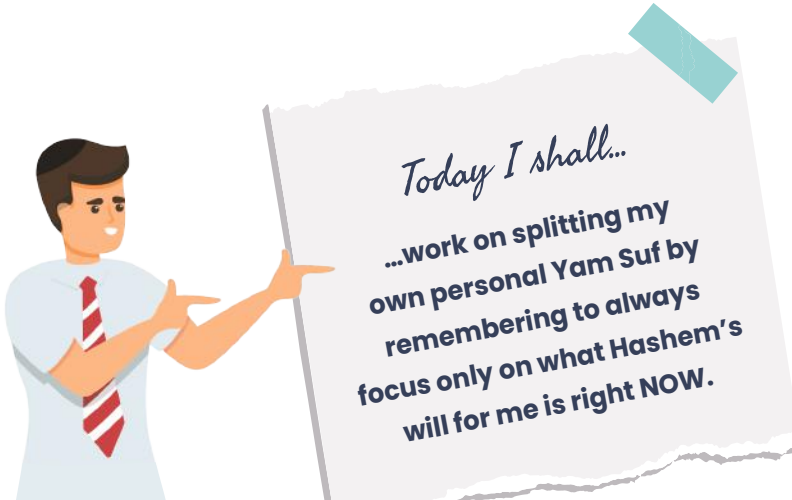
R' Tzadok Ha'Cohen explains that this is what really constituted the great test.
The *Satan* said to Yosef: "Don't you see that you already messed everything up? Don't you realize what a goner you are? Your brothers hate you and sold you to Mitzrayim, nobody cares about you anymore. You're lost and cut 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!



– ***Old Saying***



DAY 26/50 > THURSDAY

TECHNOLOGY: YOUR TOOL, NOT YOUR MASTER



וּפַרְעֹה הִקְרִיב

“And Pharaoh drew near”

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

Think about driving. Cars can be dangerous, thousands die in accidents every year. But we don't ban cars; we learn to drive them safely. We get trained, pass tests, and follow rules of the road. Technology works the same way.

Your phone and the internet are powerful tools that can connect you to knowledge, people, and opportunities. They're not going away, and you'll need them for work, and life. The question isn't whether to use technology, it's how to use it wisely.

Here's your game plan:

Set Up Protection. Install strong filters and accountability software. Use secure passwords. Think of these as your seatbelt and airbags, basic safety features that give you a fighting chance when things get risky. No system is perfect, but protected is always better than exposed.

Stay Aware. Know what you're up against: addictive content, time drains, distraction, and things that can mess with your values and mental health. Being honest about these risks isn't paranoid, it's smart. Check in with yourself daily: Is my tech use helping me, or holding me back?

Know Your Limits. Just like younger kids shouldn't drive, sometimes we need boundaries on our tech access. If you're struggling, accessing content you shouldn't, or feeling controlled by your devices, reach out. Resources like GYE.org exist specifically to help people navigate these challenges.

The Bottom Line: You're in charge. Technology should serve your goals and values, not the other way around. When you master your devices instead of letting them master you, you unlock their benefits while protecting what matters most; your focus, your relationships, your spiritual growth, and your future.

Drive **safe** out there.



DAY 27/50 > FRIDAY

DETERMINATION COMPLETELY UP TO US



מַה תִּצְעַק אֵלָי דַּבֵּר
אֶל בְּנֵי יִשְׂרָאֵל וְיִסָּעוּ

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



הוּא הַלֶּחֶם אֲשֶׁר נָתַן
ה' לָכֶם לְאָכְלָה

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

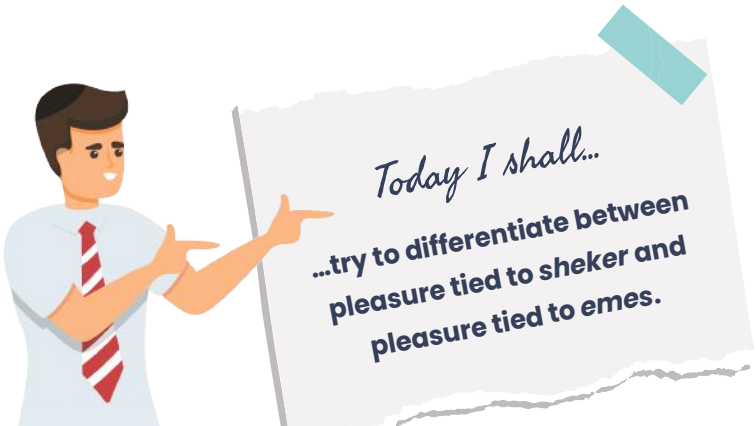
The *Yetzer Hara's* job and goal is to cause us damage, and to do this he was given permission to use pleasure and *"sipuk"* (fulfillment) as a bluff to be able to harm us. Otherwise, how could he possibly do his job? We would tell him to get lost!

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 *Kabalas 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.


STOP
DO NOT ENTER
TikTok
והגבלת
את העם
You
Tube
STOP
DO NOT
ENTER

DAY 29/50 > SUNDAY

EIGHT GEMS OF ADVICE FROM THE STEIPLER

(PART ONE: 1-4)



וַיֵּשֶׁב מֹשֶׁה לִשְׁפֹּט אֶת הָעָם וַיַּעֲמֹד
הָעָם עַל מֹשֶׁה מִן הַבֹּקֶר עַד הָעָרֶב

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

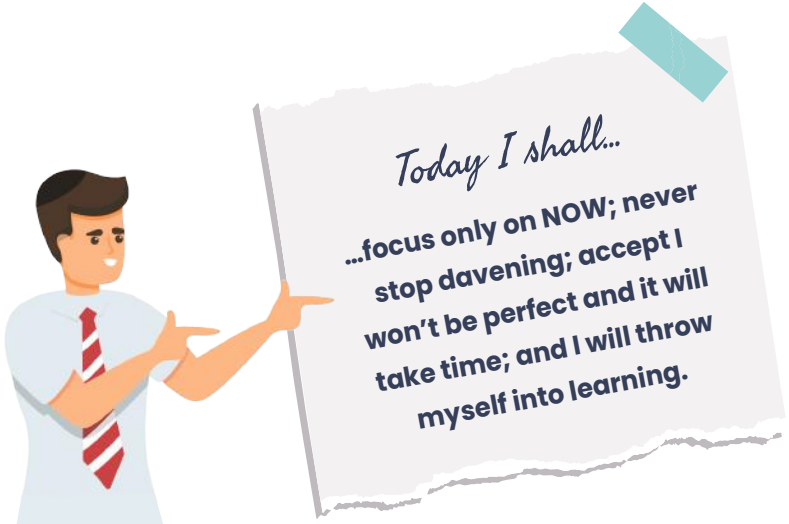
The Steipler *Goan* advises *bachurim* about these *nisyonos* in his many printed letters. Here are a few of his important points:

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 לִשְׁפֹּט אֶת הָעָם וַיַּעֲמֹד הָעָם עַל מֹשֶׁה מִן הַבֹּקֶר עַד הָעָרֶב

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.



DAY 31/50 > TUESDAY

USING LOVE & PASSION CORRECTLY

וָאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים
וָאָבִא אֶתְכֶם אֵלָי

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



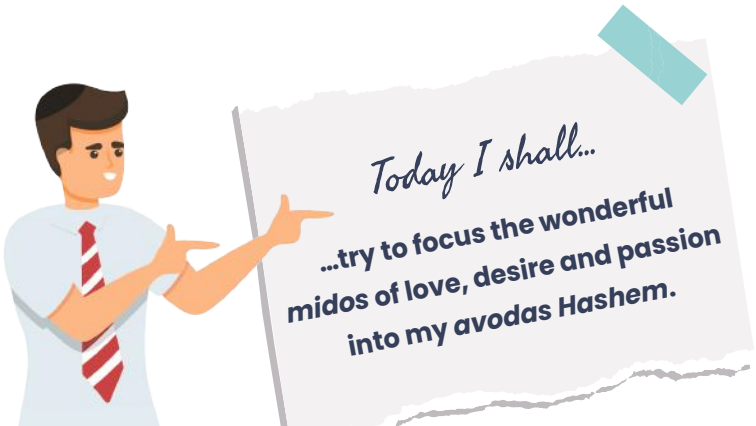
In his *sefer 'Chayei Olam'* the Steipler asks why Hashem created us with such strong ***taivos***. Wouldn't it be better if we were more able to resist temptation?

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



וַיְקַדֵּשׁ אֶת הָעָם
וַיְכַבְּסוּ שִׂמְלֹתָם

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

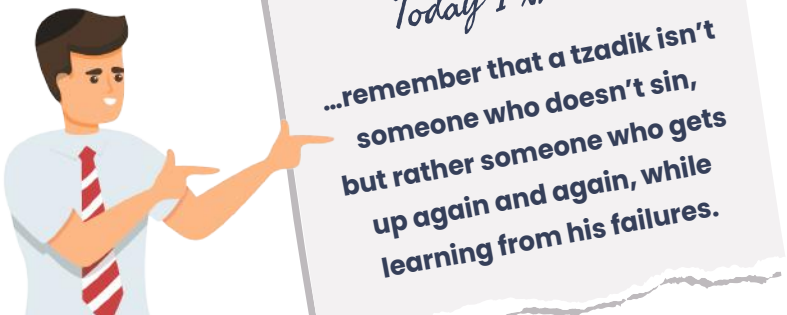
Many *bachurim* think that they are alone in their struggles. They are wrong. Everyone has a *Yetzer Hara*. We all sin; even *gedolim* and *Tzadikim*. No one is perfect, so even if you sin over and over again, you can still become a *gadol* and a *Tzadik*. In fact, you actually **become** a *Tzadik* 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 . . .*



DAY 33/50 > THURSDAY

JUST ONE MORE MINUTE

PRACTICAL TIP



אִם שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת
בְּרִיתִי וְהְיִיתֶם לִי סְגֻלָּה 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

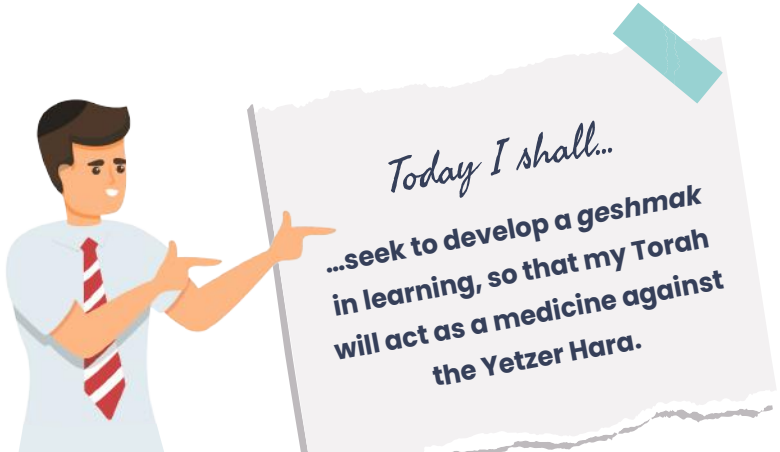
You have seen that I have spoken with you from the heavens.

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



וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי
אֲשֶׁר יָרַד עָלָיו ה׳ בָּאֵשׁ

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.


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DAY 36/50 > SUNDAY

TESHUVAH THROUGH TORAH



וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר
תָּשִׂים לִפְנֵיהֶם

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

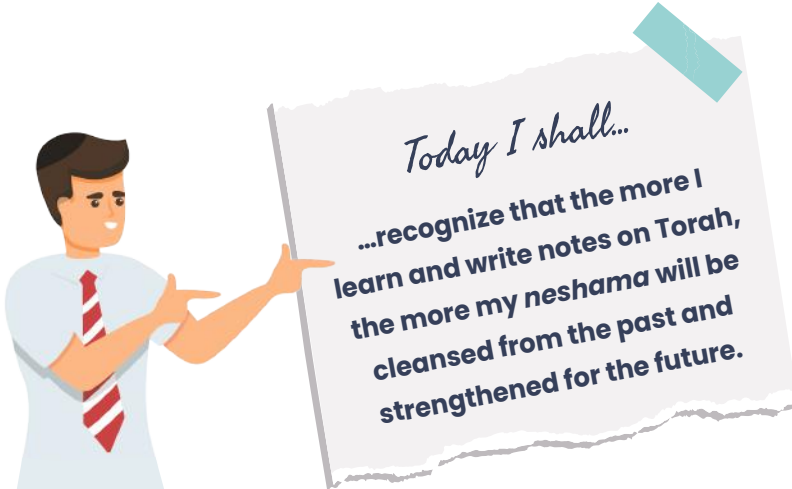
Learning Torah is not only the key to overcoming all of our ***nisyonos*** in the realm of *kedushah*; it also plays an incredible role in the process of ***teshuvah***.

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."*

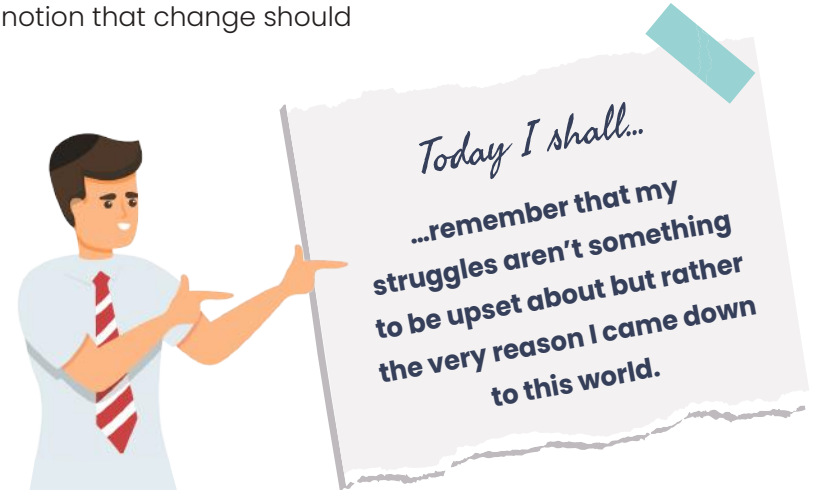
"I was traveling, and I met with a child at a crossroads. I asked him, 'which way to the city?' and he answered: 'This way is short and long, and this way is long and short.'

"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 הָהָרָה וְאֶתְּנָה לְךָ
אֶת לֻחֹת הָאֶבֶן 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 though 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



מְעַט מְעַט אֲגָרְשֶׁנּוּ מִפָּנֶיךָ עַד
אֲשֶׁר תִּפְרֶה וְנָחַלְתָּ 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

GUERILLA WARFARE

PRACTICAL TIP



וְנָתַתִּי אֶת כָּל אֹיְבֶיךָ
אֵלֶיךָ עֹרֶף

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 web-sites 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.



DAY 41/50 > FRIDAY
THE HOLY PLUMBER



כֹּל 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.

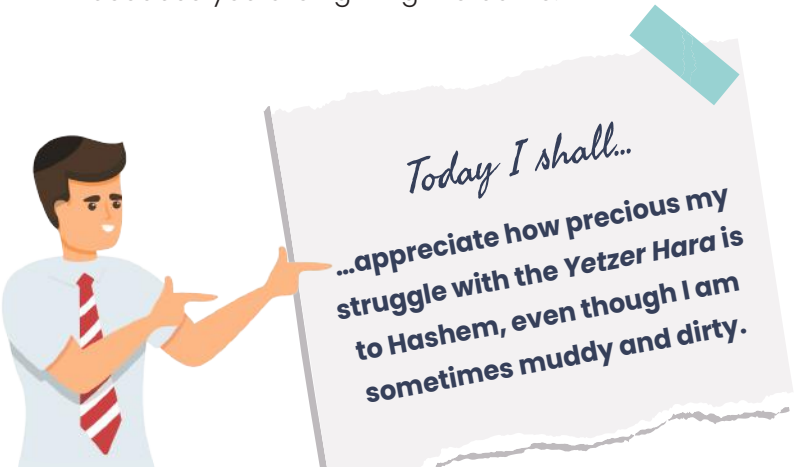
In a similar vein, the *Baal HaLeshem zt"l*, one of the last of the great *mekubalim*, offers an uplifting perspective on our struggles in this area.

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.

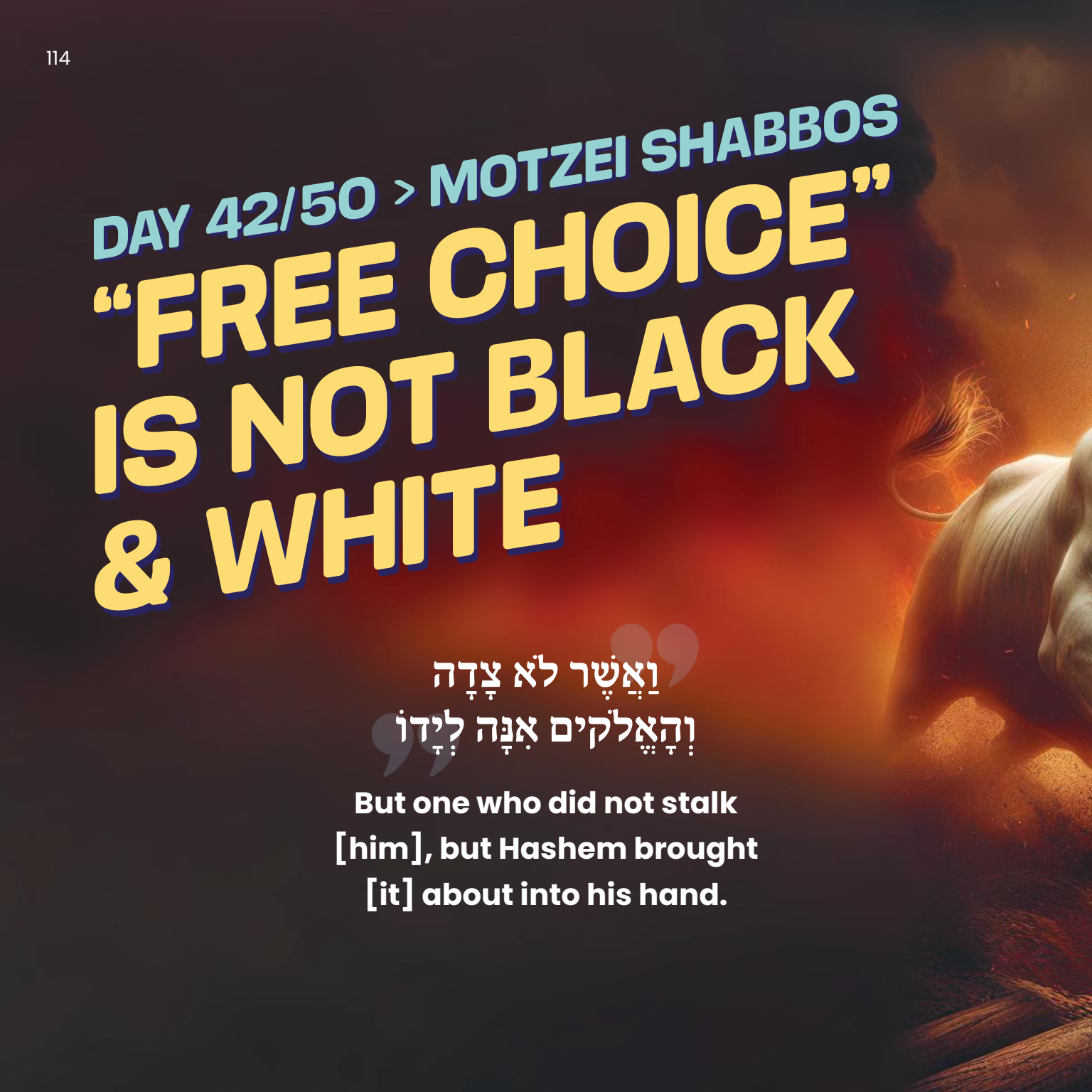
Similarly, Hashem needs "plumbers" in His world! If you struggle with "sewage" entering your mind, that means that He has appointed you to be a "plumber" in His palace. The *tikkunim* you create when you actively fight your *yetzer hara* **serve to cleanse the entire palace and fix every "pipe."** You 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.



DAY 42/50 > MOTZEI SHABBOS

"FREE CHOICE" IS NOT BLACK & WHITE



וַאֲשֶׁר לֹא צָדָה
וְהָאֱלֹקִים אִנָּה 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 **וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם** "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, **לעשות לו דירה בתחתונים**, 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? **ויקחו לי תרומה**, "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*!


RAISE YOUR EYES!
שא עיניך
TAG
MACHANEH KADOSH
citi FIELD
TECHLOQ
gentech
SOLUTION

DAY 43/50 > SUNDAY
A BOCHUR'S AVODAH

וְיִקְחוּ לִי תְּרוּמָה 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.



DAY 44/50 > MONDAY

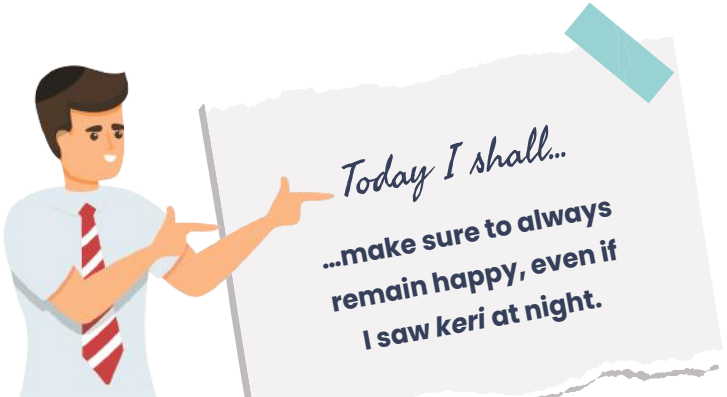
THIS AIN'T YOUR FAULT

וּרְאֵה וַעֲשֵׂה בְּתַבְנִיתָם
אֲשֶׁר אַתָּה מָרְאֶה בָּהָר

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 יִדְּבֶנּוּ
לִבּוֹ תִּקְחוּ אֶת תְּרוּמָתִי

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 הָאָרֹן אֵת הָעֵדֻת
אֲשֶׁר אֶתֵּן אֵלֶיךָ

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

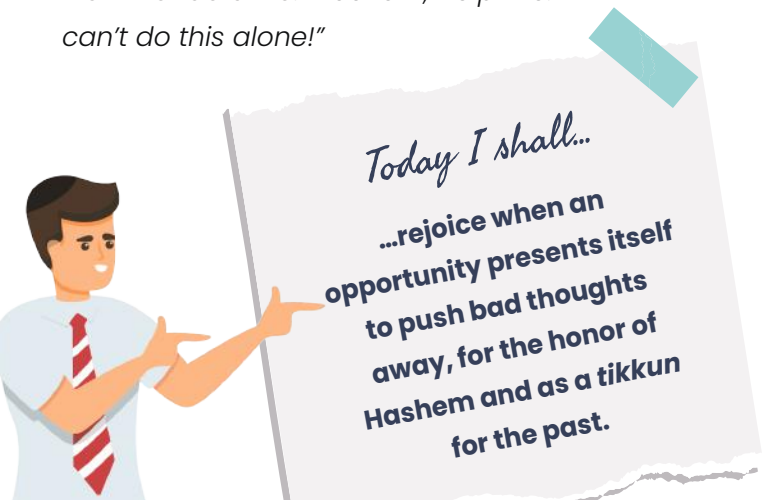
Hakadosh Baruch Hu created the world in such a way that men and women are attracted to one another and, because of this, people get married, have children and populate the Earth. If it bothers you that you struggle with inappropriate thoughts, that is already something you should be proud of. If we get 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

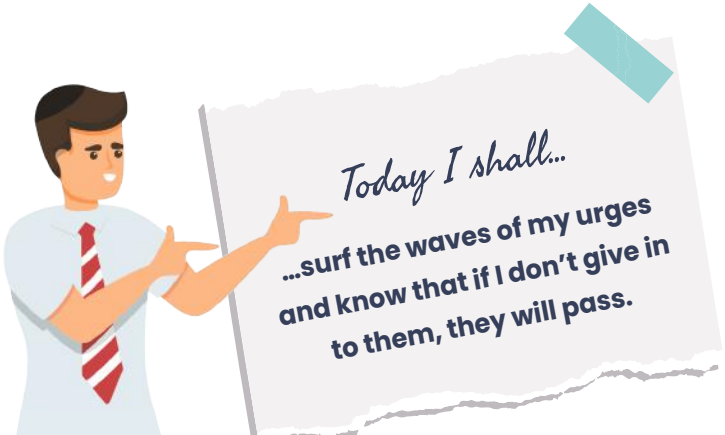
וְהָיוּ הַכְּרֻבִים פֹּרְשֵׂי כְנָפַיִם לְמַעְלָה
סֹכְכִים בִּכְנָפֵיהֶם עַל הַכַּפֹּרֶת

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 Gye.org* website.

DAY 48/50 > FRIDAY
TOXIC GUILT AND SHAME

וְנוֹעַדְתִּי לְךָ שָׁם וְדִבַּרְתִּי 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

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ
מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת

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!

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם

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 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!

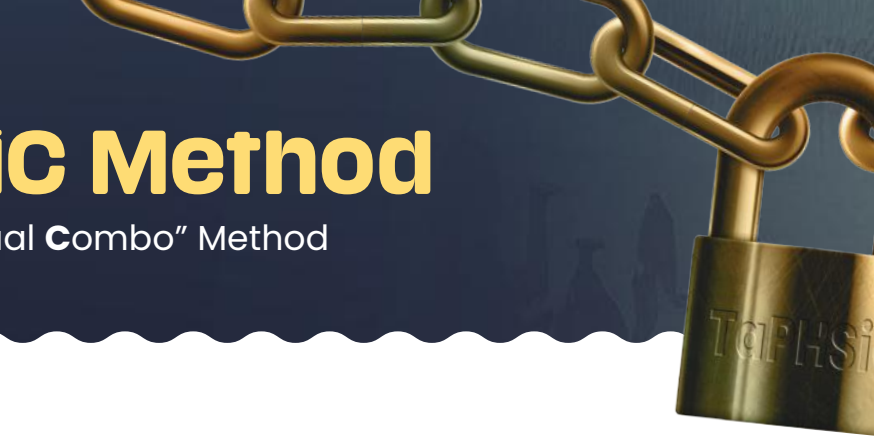
2) *Kuf - Katan:* Keep it "small" and insignificant. The *avodah* of a *bachur* is to keep these desires "out of sight and out of mind". Chazal remind us that this *"eiver* ***katan*** – ***small*** *limb",* is hungry when it's fed, and satiated when it's starved. The less we feed it, the less we need 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

"**T**he **Ph**ysical & **S**piritual **C**ombo" 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 urge 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 "**T**he **Ph**ysical & **S**piritual **C**ombo" and it also means "Stop!" in Hebrew. It involves making a very special type of **contract**. By utilizing this powerful method, we can effectively deal with these two challenges.

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 and real. Knowing the consequences of our fall in advance, is often enough to shake us out of the stupor and back into reality.



We highly suggest adding a level of accountability to the contract, by sharing it with a close Rebbe or trusted friend.

To make it easier for you to prepare the contract, we present here in the coming pages, a generic *nussach* that can be adapted and used by anyone. All you will 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 contract? *(In general we don't suggest making it 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'

(It must be something you are 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..*

***Please Note:* According to the daas Torah we received, bochurim should not use a Shvua for the TaPHSiC contact.**

Generic *Nussach* for the TaPHSiC Contract

I hereby commit that until _____ *[Fill in the end date we decided]*

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

Either
(a) I intentionally use the internet in any way for the purpose of viewing, reading or listening to _____ [content we want to avoid]
or
(b) I intentionally do _____ [action we want to avoid]

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].

Signed: _____ Name: _____ Date: _____

Witness (optional): _____

The YESOD Defense



YESOD = Yiddish **E**ntertainment **S**ites **O**nly **D**efense

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**

ESA-EINAI BONUS CHALLENGE

THE 30 DAY PHONE KEDUSHA CHALLENGE

For bochurim with Whatsapp

(If you don't have Whatsapp, your s'char is far greater than the rewards of those who participate in this challenge :-)

Beginning Rosh Chodesh Shvat - Rosh Chodesh Adar

There isn't a person in the world who doesn't want to spend less time on their phone. Let's learn how to use our phones more responsibly during the weeks of Shovavim. For 30 days, you'll get a short Dvar Chizuk and a small challenge each day to help you practice cutting down screentime and be more "present" in your life and with those around you.





Join the WhatsApp community for the Phone-Challenge:
gye.wiki/phonechallenge

Special $1,000 raffle for those who confirm doing the 30 challenges.



THE *"IKKAR VORT"* OF *SHMIRAS EINAYIM*

Rabbi Yosef Elefant shlit"a, 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 is guarding our eyes so important? Is it just so we shouln't be "dirty" or to avoid Gehenom?

We can answer this with another question. 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 ***neshama***, and our body is the outer packaging of the ***neshama***. 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 ***neshama***, and therefore he felt "dressed" in his body.



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.

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

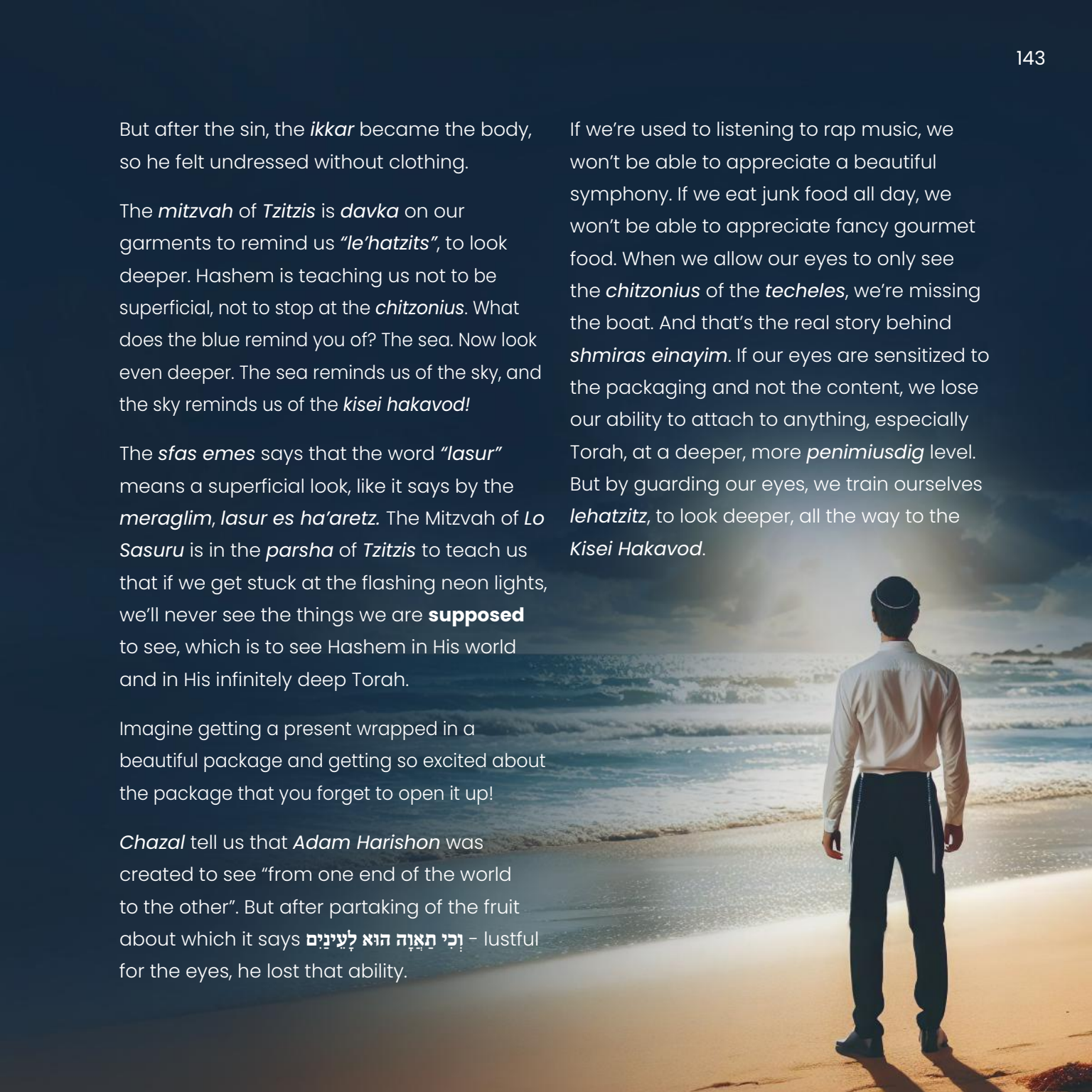
The *mitzvah* of *Tzitzis* is *davka* on our garments to remind us *"le'hatzits"*, to look deeper. Hashem is teaching us not to be superficial, not to stop at the *chitzonius*. What does the blue remind you of? The sea. Now look even deeper. The sea reminds us of the sky, and the sky reminds us of the *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 תַאֲוָה הוּא לָעֵינַיִם** - 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*.




עץ הדעת טוב ורע
CHAVRUSA
חברותא
קול השון
Daily Giving
You Tube
GUARD YOUR EYES!
אינטרנט

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

וַתֵּ֣רֶא הָאִשָּׁ֗ה כִּ֤י טוֹב֙ הָעֵ֣ץ לְמַאֲכָ֔ל
וְכִ֥י תַאֲוָה־הוּא֙ לָעֵינַ֔יִם
וְנֶחְמָ֥ד הָעֵ֖ץ לְהַשְׂכִּ֑יל

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 וָרָע
"Tree of **Knowledge** of **Good** and **Bad**".

The internet, greatly amplified by AI, contains the sum total of all human **knowledge** for both **good** and **bad**. This is perhaps a new manifestation of the original **עץ הדעת טוב ורע**.

Today we live in a virtual Gan Eden - Hashem has blessed our generation with an abundance that the world has never seen before. Yet today's *Etz Haddas* beckons at every turn, tempting us with its forbidden fruit.

We are the last generation, and we have been given the job of fixing the original sin and ushering in the days of Moshiach! Hashem has entrusted us with this enormously important task. **We won't let Him down!**

Interestingly, the gematria of **אינטרנט** is **329** and the gematria of **עץ הדעת טוב ורע** is **932**, which are the same digits in just different order.

MORE ABOUT THE ESA EINAI INITIATIVE

The Esa Einai Initiative (Raiseyoureyes.org) is a project of gye.org. 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 Bochurim 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 there's less "stigma" around the topic.

See the Esa-Einai Prizes, Raffles and Events on Pages 12-13

Together, let's make the Esa Einai Initiative into a worldwide movement!





Thank you so much for the program you made for us! Every night the bochurim gather around and put the chizuk message on speaker. And for me personally, I just flew home for an off-Shabbos, and the airport it was a whole different experience this time. You have no idea how much it's helping us!

- Herschel, Springfield Yeshiva

FREQUENTLY ASKED QUESTIONS

When can I join the Esa Einai program?

Registration at raiseyoureyes.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 Esa Einai?

Reach out to admin@raiseyoureyes.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 Judaica 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 SHOVAVIM

	SHEMOS	VA'EIRA	BO
SUN.	DAY 1	DAY 8	DAY 15
MON.	DAY 2	DAY 9	DAY 16
TUE.	DAY 3	DAY 10	DAY 17
WED.	DAY 4	DAY 11	DAY 18
THUR.	DAY 5	DAY 12	DAY 19
FRI.	DAY 6	DAY 13	DAY 20
SAT.	DAY 7	DAY 14	DAY 21

Each day:
- ☐ *Shmiras Einayim* [1]
- ☐ Daily *chizuk* [2]
- ★ *Daily Vayimaen* [3]

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

Check this box once at the beginning of the program

☐

I hereby confirm that I will not use unfiltered internet at anytime during this program.

Definitions:

1. ***Shmiras Einayim*:** "I made a conscious effort to guard my eyes today".
2. **Daily *chizuk*:** "I learned – and will *try* to implement – today's *chizuk* message".
3. ★ ***BONUS*: *Daily Vayimaen*:** I watched or listened to the daily video / message.

	BESHALACH	YISRO	MISHPATIM	TERUMAH
SUN.	DAY 22	DAY 29	DAY 36	DAY 43
MON.	DAY 23	DAY 30	DAY 37	DAY 44
TUE.	DAY 24	DAY 31	DAY 38	DAY 45
WED.	DAY 25	DAY 32	DAY 39	DAY 46
THUR.	DAY 26	DAY 33	DAY 40	DAY 47
FRI.	DAY 27	DAY 34	DAY 41	DAY 48
SAT.	DAY 28	DAY 35	DAY 42	DAY 49

Shmiras Einayim
Daily *chizuk*
Daily Vayimaen

DAY 50

וְקִדַּשְׁתֶּם אֵת שְׁנַת **הַחֲמִשִּׁים**... וּקְרָאתֶם **דְּרוֹר** בָּאָרֶץ (ויקרא כה' י')

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

PERFORMANCE LOG

BASED ON 50 DAYS

DAY 1	☐ *Shmiras Einayim* [1] ☐ Daily *chizuk* [2] ☆ *Daily Vayimaen* [3]	DAY 8	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 15	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*
DAY 2	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 9	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 16	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*
DAY 3	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 10	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 17	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*
DAY 4	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 11	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 18	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*
DAY 5	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 12	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 19	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*
DAY 6	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 13	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 20	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*
DAY 7	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 14	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*	DAY 21	☐ *Shmiras Einayim* ☐ Daily *chizuk* ☆ *Daily Vayimaen*

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

DAY 22 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 29 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 36 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 43 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*
DAY 23 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 30 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 37 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 44 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*
DAY 24 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 31 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 38 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 45 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*
DAY 25 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 32 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 39 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 46 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*
DAY 26 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 33 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 40 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 47 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*
DAY 27 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 34 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 41 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 48 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*
DAY 28 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 35 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 42 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*	DAY 49 Shmiras Einayim Daily *chizuk* *Daily Vayimaen*

DAY 50
Shmiras Einayim
Daily *chizuk*
Daily Vayimaen

וְקִדַּשְׁתֶּם אֵת שְׁנַת **הַחֲמִשִּׁים**... וּקְרָאתֶם **דְּרוֹר** בָּאָרֶץ (ויקרא כה' י')

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

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.


GUARD YOUR EYES!
If you find that you need more help in your struggle, you are not alone!
Sign up at GYE.ORG today.
100% Confidential. No Cost.
Guard Your Eyes (GYE) provides help for all levels of kedusha-related struggles. GYE's tools, strategies and resources are based on both Torah sources and cutting-edge behavioral science.
Endorsed by leading Rabbonim and Therapists


The Proven Way
to Master Shmiras Einayim.
GYE.ORG
Motivation
Planning
Connection
Conquer inappropriate internet habits with GYE's
Revolutionary Three Pillar Program™.

Klal Yisrael today has *b"h* 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
Torah
Sefarim
Spreading Torah
Kedusha
GYE!
GYE!
GYE 2.0 FLIGHT TO FREEDOM
Courses & Science
Tool-BOX
Support
Zoom
Partners
Forums
Coaching
Hebrew
Yiddish
Chat
Emails
Phone Conferences
Whatsapp Groups
Women Support
Spouses Division
90 DAY
GUARD YOUR EYES!
FOUNDATION • יסוד

Important Resources for Bochurim

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

Fantastic daily chizuk video clips on *Shmiras Einayim* coming to you in Whatsapp & Email.

Join Whatsapp group: gye.wiki/joingyechizuk
Join email list: Vaimaen.org
Listen to the daily messages at: 929-585-3982.
Access all the archives at: gye.wiki/vayimaen.

See more info on page 11.

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 BOOSTS

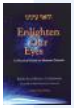
gyeboost.org/archives

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).

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

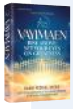
Guarding one's eyes in our times can be difficult. This book has changed many lives by helping us overcome this challenge and reach great heights. Its uplifting, guilt-trip free style will help the reader develop a refreshing perspective!



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 bochurim.



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.

Upgrade your kedusha with the new

KEDUSHAH GUIDE

2026

The Kedusha Guide 2026 is the first comprehensive directory of its kind, bringing together every available tool and resource in the Jewish world to help individuals and families navigate technology with wisdom and sanctity.

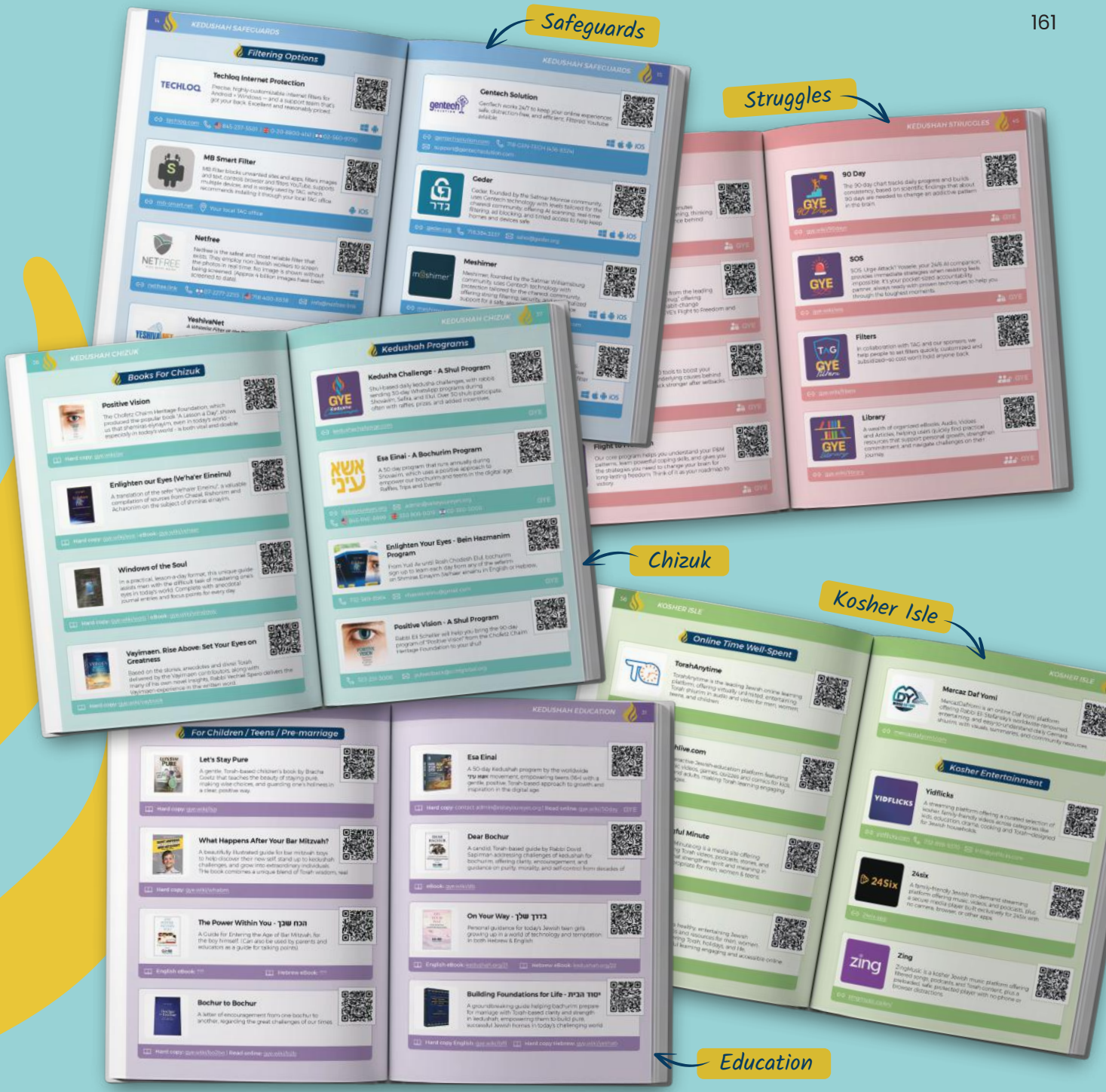
This groundbreaking resource compiles safeguards, education, inspiration, recovery support, and positive alternatives all in one place—making it easier than ever for community members to find exactly what they need to elevate their spiritual lives in the digital age.

Whether you're looking to protect your home, educate your children, find inspiration, overcome challenges, or simply use your time online more meaningfully, this guide connects you with the resources that are right for your journey.



Online Flipbook Edition:
gye.wiki/guide2026

Find all the resources online at:
kedushah.org


Safeguards
Struggles
Chizuk
Kosher Isle
Education
KEDUSHAH SAFEGUARDS
Filtering Options
Techloq Internet Protection
MB Smart Filter
Netfree
YeshivaNet
Gentech Solution
Geder
Meshimer
KEDUSHAH STRUGGLES
90 Day
SOS
Filters
Library
KEDUSHAH CHIZUK
Books For Chizuk
Positive Vision
Enlighten our Eyes (Ve'ha'er Eineinu)
Windows of the Soul
Vayimaen. Rise Above: Set Your Eyes on Greatness
Kedusha Programs
Kedusha Challenge - A Shul Program
Esa Einai - A Bochurim Program
Enlighten Your Eyes - Bein Hazmanim Program
Positive Vision - A Shul Program
KOSHER ISLE
Online Time Well-Spent
TorahAnytime
Kosher Entertainment
Yidflicks
24six
Zing
Mercaz Daf Yomi
KEDUSHAH EDUCATION
For Children / Teens / Pre-marriage
Let's Stay Pure
What Happens After Your Bar Mitzvah?
The Power Within You - הכח שבך
Bochur to Bochur
Esa Einai
Dear Bochur
On Your Way - בדרך שלך
Building Foundations for Life - יסוד הבנין

Last year's program included over 1,500 boys from over 150 Yeshivas:

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

HELP US CONTINUE THIS VITAL MISSION

Esa Einai is the largest kedusha initiative ever launched worldwide. Through our 50-day program, we've reached thousands of bochurim across hundreds of yeshivos, equipping them with the tools, chizuk, and guidance they need to navigate these challenges.

Partner with Us—Become a Builder of Kedusha

Every contribution helps us expand this program, reaching more bochurim, more yeshivos, and more communities each year. Your support directly funds the resources, incentives, and events that make transformation possible.

$50
Sponsor one bochur's program

$180
Fund one weekly yeshiva raffle

$500
Provide a yeshiva celebration grant

$800
Support the weekly Judaica raffle

$1,000
Award the Phone Challenge Prize

$1,800
Sponsor a full yeshiva program

$2,500
Sponsor the Trip to Israel Prize

$3,600
Fund Shabbos in Jerusalem Prize

$7,000
Make the Melaveh Malkah possible

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$25,000
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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

I like how gentle and positive the program is. It avoids all the fire and brimstone, while still offering Jewish sources for all of the concepts and strategies. I have been growing and improving at a very pleasant pace.

- Yonatan

RAISE YOUR EYES! אשא עיני

Website: **raiseyoureyes.org**
Phone: **845-793-8999**
(See page 4 for hotline numbers in other countries)
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GUARD YOUR EYES!

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To watch a short video about Esa Einai, go to **gye.wiki/esa-einai**.