

## **GYE - Guard Your Eyes**

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Where are your eyes focused?

Posted by anonymous\_14.1 - 02 Sep 2016 12:26

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One who gazes at immodest images does not have the "eyes" to see wisdom.

This is based on a commentary on tora us fm

Proverbs 17:24

24 [1] Wisdom is directly in front of an understanding man, [2] but the eyes of a fool are at the end of the earth.

Rashi:

Wisdom is directly in front of an understanding man:

The wisdom is directly in front of an understanding man.

but the eyes of a fool are at the end of the earth:

Saying, "Wisdom is inaccessible to me [lit. The wisdom is not found before me] because it is far from me. How will I be able to learn the Order Nezikin, which consists of thirty chapters; Tractate Kelim, consisting of thirty chapters; Tractate Shabbath, consisting of twenty-four chapters?" But, for the wise man, it is an easy matter: "Today I learn two chapters and tomorrow two chapters." And he says, "This is what those who preceded me from time immemorial did."

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[1] Wisdom is directly in front of an understanding man = Wisdom is in front of an understanding man. He has the ability to learn and draw conclusions in any situation he may find himself..., "he will learn from all men" (??????).

[2] ... But the eyes of a fool are at the end of the earth.

A fool however looks to the far borders of the land for excuses to not learn now, "he thinks, there is no one in this place to learn from , he can only learn from the sages who sit far away" (??????).

This same comparison exists in other areas.

For example in the area of character development:

[1] Wisdom is directly in front of an understanding man = "The ways of wisdom are close to the human mind as long as one does not succumb to the temptations of the world and to the evil inclination "

[2] ...But the eyes of a fool are at the end of the earth.

"A fool however, whose soul is redeemed with lost, ... erases any trace of wisdom from it... He looks for wisdom at the ends of the earth, as if it were something far from his nature or opposing his nature. In his opinion he has to go far and through much toil to find it. "( Malbim and similar ??? ??? ????)

Or in the area of good deeds, such as charity and helping others:

[1] Wisdom is directly in front of an understanding man= An understanding man will intelligently look at the facts before him, and try develop ways to help the needy that he has the ability to help. He first helps those closest to him.

[2] ...But The eyes of a fool are at the end of the earth.

A fool looks for excuses for why he cant help the needy; he stares at the end of the country - he blames the government for not doing enough, enemies who threaten the country's security , foreign powers that intervene in the economy, etc. ...He ignores the needy that come to him. He expresses solidarity with the needy across the country or those in distant countries, whom he has no practical way of helping.

"End of the earth" can refer to the far end and it can refer to near end. An example of a near end extreme: a person that subscribes to a certain philosophy and is not willing to listen to anything else.

Other places in Tanach where the expression "ends of the earth" is used.

Exodus 16:35 And the children of Israel ate the manna for forty years until they came to an inhabited land. They ate the manna until they came to the border of the land of Canaan.

Numbers 33:37 They journeyed from Kadesh and camped at Mount Hor, at the edge of the land of Edom.

Jeremiah 10:13 At the sound of His giving a multitude of waters in the heaven, and He brought up clouds from the end of the earth, He made lightning for the rain, and He took wind out of His treasuries.

Numbers 11:1 The people were looking to complain, and it was evil in the ears of the Lord. The Lord heard and His anger flared, and a fire from the Lord burned among them, consuming the extremes of the camp.

We can see that the expression, "the ends of the earth" can refer to things such as the borders of the land, the security situation of the land, the weather, or ruling parties (which are at the far end of the social spectrum).

According to the verse it is foolish to look to these places for wisdom or to delay getting wisdom because of far away considerations.

The verse teaches that to learn Torah that there is no need to go to the limits of the heavens, the sea, or the land . Wisdom is close to us.

### My Comments

In this verse the eyes are body organs that give us meaning, direction, understanding. We use our eyes to perceive a situation and our inner eyes to judge the situation.

One can clearly see the dangers of gazing at immodest images. To stare at porno and depend on it in any way is a lamentable thing. Not only does it not provide you with a true direction or recourse, it harms you.

It ruins the physical and spiritual power of the eyes. It decreases your ability to perceive situations and make judgement calls on them. The eyes are wasted on immodesty. They don't serve you as they should.

Gazing at immodest images is a fruitless search for yet another vanishing moment. To think that it will benefit you in any way, is focusing on the "end of the earth" for meaning and gratification. Even the claim that you are calming a desire is false, you are encouraging a desire by feeding it .

One cannot expect to go through a normal day and not be exposed to some form of immodesty but one must not go and search for it. Instead, focus on wisdom.

If you gaze at immodest images and you are troubled by this, I hereby present to you, right before your eyes, some techniques I have found helpful:

1 The most important: fixed daily Torah study for period of time.

2 Special effort to study intensely on Shabbat.

3 Prayer to G-d for help. Any addiction center will give you this advice.



4 Charity and kind deeds. They pull you out of the mud towards the good.

5 Guard Your Eyes and Guard Your Speech

6 Mikvah

7 Tzitzit

Talmud Kidushin 30b. Even so did the Holy One, blessed be He, speak unto Israel: 'My children! I created the Evil Desire, but I [also] created the Torah, as its antidote; if you occupy yourselves with the Torah, you will not be delivered into his hand.'

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Re: Where are your eyes focused?  
Posted by Markz - 02 Sep 2016 12:38

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Welcome to GYE - I think this is the first time you shared what really works for you. Great to hear

Those things you mentioned worked for me 100% EVERY WEEK from Tuesday till Saturday

Lets not discuss what happened on Sunday and Monday

Brother - do these things alone work for you to really keep you sober?

I don't believe it

And if they do that means you aren't like many others here like me that have this slight pull and for example when at unfiltered computer that's a challenge for me - what did you do to your computer to safeguard yourself?

And what's promo...

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Re: Where are your eyes focused?  
Posted by guardshelp - 04 Dec 2016 16:49

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test

[Dov wrote on 25 Nov 2010 20:27:](#)

Disclaimers (anyone remember "RAGE"?):

1- Please pardon my liberal use of the "you" word in this post, not my normal derech. It just flowed better that way, may Hashem protect me from mistakes.

2- I love you, Moshe - especially because you are in the same kind of trouble I am in.

3- Gevalt! I am not suggesting that Learning Torah is a waste of time for anyone, least of all for an addict. As far as I can see, for me, a yid, living means being with Hashem. That is impossible, as RMCh"L explains, without learning Torah and doing the mitzvos. (Importantly, he explains in Derech Hashem and elsewhere that it's *not* that the Torah and mitzvos are the heiche timzei for deveikus and Olam haba, but that they are the stuff that deveikus and Olam haba are *actually constructed with*. This, I believe, is what Rav Dessler meant with his yesod that the personality and priorities a person has in Olam hazeh is carried into the afterlife. That's because what we do here *makes* our Olam haba, itself - it's not just a *reaction* to what we do here. As the RMB"N wrote in his iggeres, "when you accustom yourself in the trait of humility...Chayei haOlam habah will be upon you" - he doesn't write that "then *you will merit* chayei haOlam haba", but that "it will be upon you" - meaning: right now! Even though RMCh"L seems to say the Torah and Mitzvos are the vehicles for deveikus and chayei haOlam haba, he means that from a *practice* point of view - he later clarifies that he rejects the idea that Olam haba is an reaction, or 's'char for Torah and mitzvos, in favor of the idea that they are the natural state for a yid doing those things. In other words, they are what Olam haba is made of. We are human **beings**, not human **doings**. And paradoxically, the only way to change what we **be** is to change what we **do**.)

All I am trying to say in the post below is that sobriety - living without our drug one day at a time - is not a moral issue to us, really. It is a necessity and exactly the same as the reason we breathe. You do not really breathe *for Hashem*, do you? And by the same token you do not *stop* breathing because it would be an aveiro to kill yourself, right?

Same here. Until we as individuals actually feel and see our sobriety as a matter of self-preservation in *some* respect, it will not have the value it needs to have for us to not reach for our drug. That is why I believe that it being an aveiro, no matter how chamur, just doesn't cut it.

Of course my goal is to be Hashem's nachas ruach, his sweet eved....but *until I got sober and started to recover*, the harder I tried to get there, the farther from that I actually got! He does **not** want a miserable avodah from us.

[Kedusha wrote on 25 Nov 2010 16:04:](#)

Dear Moshe,

What was the purpose of your trip?

I hope it wasn't to 'recover'. Cuz based on my own personal experience I think getting saved from lust would be a pretty stupid reason to go to EY, the beis hamidrash, or even the Bais haMikdosh itself.

But don't take it from me. *Hashem* Himself told us this already.

"Lo baShomayim hee...

v'lo me'ever laYom hee..."

So we have established "choosing life rather than death" (what this parsha is about) is not for Eretz Yisroel, the Beis hamidrash, or Bais haMikdosh, right. It's *nowhere* but:

ki karov *eilecha* hadovor me'od - **bficha uvilvovcha la'asoso**.

Sanity and lifesaving sobriety does not come to us in the beis haMikdash - that is the place where *ruach haKodesh* is granted....a bit up the ladder from *sobriety*, indeed. It's completely the wrong place! Looking for sobriety there is exactly like the kid looking for his watch where the streetlamp is, though he lost it a block away..."cuz the light is here!" Yeah, there is plenty light in the Torah (and the mekomos hak'doshim) - but it can't help you find what you lost, for you didn't lose it there - you lost it *in your own heart*. I lost it in my own heart, too. So I had to look *there*, and no place on earth is mesugal for that, really.

I believe that the only 'segulah' for finding what I lost in my heart, is: pain. My heart speaks that language. (Theoretically, it speaks the language of Simcha, too. And Simcha is

most-*certainly* the main language of the Steps and recovery. Maybe some people can even use Simcha to get their bodies into the 'door'...I couldn't.)

Sobriety came to *me* in a backroom of a very bad establishment, in the presence of a woman (not my Bubby) - while I was acting out. Not exactly a Holy place, *not* in a holy chevra, and I certainly was *not* tahor.

But it did the trick. My first step grew out of it and saved my life, my marriage, and my family.

No, I am *not* suggesting everybody here run to the nearest woman of ill-repute to 'help them' get into recovery. But I *am* saying this:

Face it. It is not the **Torah** that is motivating you to recover - it is the **acting out**. The torture of being slapped around by lust and knowing that you are a leaf blowing in the wind of porn and schmutz. It is making you miserable and nutty. It is the only motivation that works, for many people.

Don't look into the Torah for a reason to be sober. Plenty reasons are there for normal people - but not for an addict. Look at yourself and if you are like me, *hope* that you come to see your own insanity. Admit your own misery, if you've got it. Look at the stupidity of some the things you do for lust; the lying that you do to save face and protect your ability to keep lusting; the fact that on your own it only gets worse over the long term, never better. And look at the fact that in addiction you keep trying basically the same things - and expecting much better results. That's the way we are.

Kir'u *l'avchem*, v'**al** bigdeichem!

Peeking meekly from between my *own* fingers covering over my eyes, I came to see these facts starkly and I knew: I had lost, and the contest was over.

What SA added for me was the idea that I needed to *admit* the truth openly to other people rather than just 'know it inside'. And that I had to *keep* admitting it openly to others in order to

help it *stay* in my heart.

...*bfeecha* then *vilvov'cha*

Then I had to **do** the steps - not chas vesholom *talk* about them or *study* them, but *do* them. 'Step study' can easily substitute for really living them - for years. I have seen it, so look out.

...*la'asoso* - to *do* it.

Then life begins to slowly change, no matter *where* you live.

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Re: Where are your eyes focused?  
Posted by guardshelp - 04 Dec 2016 16:51

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Re: Where are your eyes focused?  
Posted by guardshelp - 04 Dec 2016 16:52

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Re: Where are your eyes focused?  
Posted by guardshelp - 04 Dec 2016 16:54

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