

WITH THE HELP OF THE HOLY ONE BLESSED BE HE

*THE GUARDING OF THE
BRIT AND THE GUARDING
OF THE EYES*

TORAH = 611 = BRIT = 612

תורה = 611 = ברית = 612

THE ONE WHO GUARDS THE COVENANT IS
CONSIDERED AS IF HE HAD OBSERVED ALL
THE TORAH (ZOHAR HA KADOSH I, 197a)

THIS BOOK IS DISTRIBUTED FREE OF CHARGE

ALL THE TORAH THAT IS BROUGHT IN THIS BOOK IS QUOTED FROM TANACH, TALMUD, ZOHAR, MIDRASH, RISHONIM, ACHARONIM, SHULCHAN ARUCH, STUDENTS OF THE ARI HA KADOSH, STUDENTS OF THE BAAL SHEM TOV, THE CHAFETZ CHAIM, ETC. IT IS A MITZVAH TO COPY THIS BOOK OR PARTS OF IT IN ORDER TO GIVE IT TO OTHER JEWS, THEREBY INCREASING TORAH STUDY AND THE OBSERVANCE OF MITZVOT. AND THE ONE WHO BRINGS MERIT TO OTHER JEWS HAS EVIL DECREES AGAINST HIM ANNULLED AND THERE IS NO LIMIT FOR HIS REWARD AND MERITS TO HAVE SONS THAT WILL BE TZADDIKIM AND NO SIN COMES THROUGH HIM

It is forbidden to masturbate, and this sin is more serious than any other in the Torah

(Tur, Shulchan Aruch, Even Ha-ezer 23:1)

The true strength of a person's piety is demonstrated under the following circumstances: a devout person does not cast off his piety even when people ridicule him; whatever he does is for the sake of heaven; he does not look at women. His piety is put to the test especially when he is in the company of other men in a situation where women are usually around—for example, in a wedding hall where women are dressed in elegant gowns, and all are gazing at the women, and he does not stare. For that, he will be rewarded with abundant good. Therefore, when a man meets a woman, whether she is single or married, gentile or Jewish, an adult or a minor, it is best for him to turn his face aside and not to look at her. And so do we read in Job, "I made a Covenant with my eyes not to gaze on a maiden" (Job 31:1). The verse "He shuts his eyes against looking at evil" (Isaiah 33:15) refers to the person who does not look at women when they are doing their washing. 'When they wash their clothes, they lift their skirts so as not to soil them and thus uncover their legs; and we know that a woman's leg is a sexual excitement. And so said the Sage, "There is no greater barrier to sexual arousal than closing one's eyes.

(Sefer Chassidim 9)

There are desires that are very difficult to control unless one has been taught from childhood like for example refraining from looking at women. Therefore, must a man teach and educate his sons on the right path so when they grow old they will not abandon it

(Sefer Chassidim 10)

Sexual temptation is the main test in life. It is sent as a challenge to refine us. When you are subjected to this test it puts you in a type of "exile". You should cry out to G-d: scream and cry out to Him over and over again, like a woman in labor who cries out from the pain of her contractions. Seventy times she cries out (Zohar III, 249b). You must do likewise and cry out to G-d again and again until He takes pity and helps you to strengthen yourself and break your desire. New ideas and new perceptions will be born within you. The secrets of Torah, which before were guarded, will now be unveiled for you. The greater the determination with which you stand up to the trial, the greater the revelation you will receive in Torah and devotion to G-d. You will be able to see the seventy faces of the Torah

(Likute Etzot 36)

The one who goes after the desires and pleasures of his heart stumbles in the sin of discharging semen in vain”

(Kav Ha Yashar ch. 61)

THE NATURE OF A PERSON IS TO BE PULLED BY THE THOUGHTS AND ACTIONS OF HIS FRIENDS AND ACQUAINTANCES AND TO BEHAVE ACCORDING TO THE CUSTOMS OF THE PLACE WHERE HE RESIDES, THEREFORE A MAN MUST ASSOCIATE WITH TZADDIKIM AND SIT NEXT TO THE WISE SO HE CAN LEARN FROM THEIR ACTIONS. AND HE SHOULD DISTANCE HIMSELF FROM EVILDOERS THAT WALK IN DARKNESS SO THAT HE WILL NOT LEARN FROM THEIR ACTIONS.

(Rambam, Hilchot Deot, chap. 6)

Reciting the Keri'at Shema at bedtime is a great correction for the sin of discharging semen in vain (Kitve ha Arizal, Kav ha Yashar ch. 68)

The Torah is called a "Covenant," (BRIT) The Holy One, blessed be He is called "Covenant," and this holy sign of circumcision is called the "Covenant"

(The holy Zohar III 736).

Who is a Tzaddik? He who guards the Brit. We learn this from Yoseph, who, by reason of his having observed the Covenant, is known as "Yoseph the righteous" (Yoseph Ha Tzaddik) (The Holy Zohar, Vol I, 596)

It is forbidden to hold the membrum while urinating. If one is married and his wife is in town and she is clean, it does not matter, for since he has the possibility, he will not indulge in lustful thoughts or become stimulated; but it is, nevertheless, a matter of piety to avoid it. When not for the purpose of urinating, the above is forbidden by law.

(Kitzur Shulchan Aruch, Chapter 151)

A man should not say after he reads about all these warnings: "I transgress all of them or some of them and still I do not come to spill semen in vain". Because it is possible that some drops of semen might come out of him through the urine, and the words of Our Sages, may Their memory be a blessing, are holy and faithful

(The Chida, Sefer Avodat ha Kodesh, Tziporen Shamir, end siman 7)

INTRODUCTION

We come with praises and thanks to the G-d of heaven and earth for giving us the opportunity of compiling this collection of holy teachings, in order to show the reader the importance the guarding of the Brit and the guarding of the eyes have.

WE ARE RARELY EXPOSED TO THESE SUBJECTS IN OUR SYNAGOGUES AND BET MIDRASHIM

Sadly, due to our many sins we don't hear these subjects more often when we attend public lectures or when we study with the Rabbis in the synagogues. Therefore we thank again Hashem for giving us the chance of helping bring Holiness to the Jews and for letting us avenge His jealousy as it is written in regards to Pinchas (Bamidbar 25:10-13): "10 And the Lord spoke to Moses, saying, 11 Pinchas, the son of Eleazar, the son of Aaron the Kohen, has turned My anger away from the people of Israel, while he was zealous for My Jealousy among them, that I consumed not the people of Israel in My jealousy. 12 Therefore say, Behold, I give to him My Covenant of peace; 13 And he shall have it, and his seed after him, the Covenant of an everlasting priesthood; because he was zealous for his G-d, and made an atonement for the people of Israel.

MAY WE BE SAVED FROM THE SWORD THAT AVENGES THE JEALOUSY OF G-D

And as Pinchas atoned for the people of Israel, may the study of this book be an atonement for us and lead us to guard the Holiness of the Brit and may it save us from the sword that avenges the Brit of Hashem as it is written in the holy Zohar (I, 66b): "R. Shimon Bar Yochai said: 'There is no sin in the world which so much provokes the anger of the Almighty as the sin of neglecting the Covenant, as we read, "A sword that shall execute the vengeance of the Covenant" (Lev. 26, 25).

AND WHO ARE WE TO WRITE ON THESE HOLY SUBJECTS

And who are we, and what is our life that we should write about this holy subject? But you, dear reader, you should know that we haven't written anything of our own. All we have done is a compilation of teachings of our Holy Sages, may their memory be a blessing.

May the merit of Pinchas bring us closer the coming of Eliyahu announcing the arrival of our righteous Mashiach, AMEN.

Even when one has the need to talk to a woman, his eyes should look down and not look at her for any reason, because the life of a person depend on this, and this will be good for him in this world and in the World to Come.

(Tochachot Chayim, R Chayim Palaggi, Vaetchanan)

CHAPTER 1

THE SIN OF DAMAGING THE COVENANT EXPLAINED

DAMAGING THE COVENANT= EMITTING SEMEN IN VAIN THE ONE WHO DAMAGES THE BRIT [COVENANT] BECOMES A DAMAGING BEAST

The sin of emitting semen in vain is encompassing and it damages the mazal of the person at the level of DAAT. Because the one who sins in this fashion, the image of G-d immediately runs away from him and he becomes a beast, damaging with anger, pride and all evil traits, a destroyer indeed, like one of the demons and even less than them, and his Torah and his prayers are broken by the Kelipot...and as long as he doesn't do Teshuva, he is like one who has no portion in the G-d of Israel and it is forbidden to talk to him (Zochar Chai, Vayechi 377b)

THE SIN OF EMITTING SEMEN IN VAIN CREATES DESTRUCTIVE BEINGS THAT LATER DEMAND VENGEANCE

Woe, woe to the one who destroys his seed, whether deliberately or as a result of improper thoughts! Aside from the severity of the sin, [be aware, that] the Lord made only spirits, not bodies for destructive beings. But through this sinner, bodies are being made for them, and thus destructive beings are being created. They demand justice, that revenge be wrought on him in this world and in the next. They surround him; all the obstacles and troubles that befall a man are caused by them, aside from the hard, bitter punishments that are prepared and destined for him when he leaves this world. For many years, he is given over to the destructive angels to wreak vengeance upon him before he descends to hell. Therefore, while his soul is still within him, a man must

hasten to repent, and his soul should weep in private. And He Who is merciful forgives sin. (Anthologized from books of ethics, Chok le Israel)

THIS SINNER IS SURROUNDED WITH THOUSANDS OF DEMONS FOR HIS SIN

This is what it is written in the Holy book Zohar Chai Parshat Noach (62a): “For immediately after an evil person commits this despicable act, mainly to spill his semen in vain and give his seed away to the demons, his godly image runs away from him and he becomes an evil beast, and on each and every hair of his beard 80,000 demons pose themselves and call before him: “IMPURE IMPURE in this world and in the next until his sin will be forgiven through the taste of death” G-d forbid. And with Teshuvah man will be able to kill all the Kelipot and the demons that were born through his evil action, and it would be better for the person to kill himself on the knowledge that if he does so, he will not transgress this.

WHO IS EVIL? HE WHO BLEMISHES THE COVENANT

It is written: (Psalms 5:5) "No evil will dwell with You-" And evil is none other than one who blemishes the Covenant, for he is evil towards Heaven and towards people. He destroys above and below; he blemishes above and below. Woe to him! Woe to his soul, Woe to his evil fate it would have been better for him had he never been created. **It would have been better for him if he had died in the womb never emerging out into the air of the world. It would have been better for him if his hands were cut off, so that he could not commit this evil act.** What atonement does he have? The gates of repentance and atonement are almost locked before him. However, G-d’s mercy, may He be Blessed, is abundant, and His Right Hand is extended to receive those who repent wholeheartedly. (Seder Hayom 37b)

GRAVER THAN SHEDDING THE BLOOD OF OTHERS

Wasting semen is graver than shedding the blood of others. Furthermore, their blood [Of the potential souls] and the blood of their descendents, ad infinitum,

is shed. In the Zohar, in the portion of Vayechi it says, -All sins have repentance except for this. [I.e., for all sins, a person who wants to repent, is granted special assistance from Heaven to do so; however, for this sin, no assistance is offered.] A minor is exempt from punishment for all sins except this one. Er and Onan were minors, seven years of age, and yet they died by the hand of Heaven. Furthermore, they had not yet been commanded concerning it. About the generation of the flood too, it is written, -for all flesh had destroyed its way on the earth." (Genesis 6:12) And all creatures were wiped out; from Man to animal and birds of the heavens, and every crawling creature, even three handbreadths from the dust, were wiped out. Something like this never occurred since the world was created, and afterwards, there -would never be anything like it. Furthermore, they were commanded only seven commandments [and yet since they had committed the aforementioned sin, they were annihilated]. (Shaare Kedushah, Part 2, Section 6)

HE WHO DISCHARGES SEMEN IN VAIN IS CALLED EVIL

HE SHALL NOT PROFANE HIS SEED AMONG HIS PEOPLE. Whoever discharges his semen without purpose will never be allowed to behold the divine Presence," and such a one is called evil. This is not the case, however, if a man's wife does not conceive; still, a man should pray that G-d should provide him a fitting vessel so that his seed should not be spoilt. For he who discharges his seed into a vessel that is not fitting spoils his seed. (The Holy Zohar 90a)

EVIL IS CALLED RA IN HEBREW

The drop of semen is the secret of the 27 letters of the Torah (22 plus the 5 final letters) as it is written in the Kavanot of the Tikkun Chatzot, and therefore he who discharges his semen in vain damages the 27 letters of the Torah and each letter includes other 10, and then 10 times 27 = 270, like the Gematria of the word RAH [REISH AYN], therefore the one who spills his semen in vain is called RAH and not RASHA. (Likkute Torah, Mikdash Melech, Emor, 90)

RA = EVIL, EVIL IN THE EYES OF G-D

You should know that the 5 GEVUROT are 5 times the name YUD KE VAV KE with nikkud ELOKIM, and they add up to 130 [26 x 5 = 130] And for this ADAM stood in the river GICHON up to his neck for 130 years, like the number of the Gevurot that he damaged. And even with this, they were not properly fixed because LILLIT the evil one, when she saw how great ADAM'S damage was, she strengthened herself through her husks [KELIPOT] and she would come to ADAM against his will and she would get aroused from him, and she would conceive through this many spirits and demons and damagers, and for this reason there was no TIKKUN [correction] as was necessary. And opposed to this we say every Saturday night at the conclusion of Shabbat "Vichi Noam H' Elokenu Aleinu..." which has 130 words with the additional verses. And we should know that 130 is the Gematria of the word AYIN [eye] like the sum of 5 times YKVK of the Gevurot. And there are also 5 YKVK of Chassadim that also add up to 130, and these correspond to the two eyes. So we have 2 times 130 plus ten times the name of YKVK all equals 270 [Reish Ayin – RA] and this is the intention of the verse (Bereshit 38:7): "And Er, Judah's firstborn, was evil [RA] in the eyes of the Lord; and the Lord slew him", meaning evil in both his eyes and they are five and five names of YKVK as mentioned before. And in the time of the redemption they will be (Song of Songs 5:12): "His eyes are like doves by the water courses, washed with milk, and fitly set". And these eyes are all Chassadim.

(Kitve ha Ari, Sefer ha Likkutim, Bereshit siman 3)

SADNESS IS THE WEAPON OF THE EVIL IMPULSE TO CAUSE SEMINAL EMISSIONS

A person should be careful not to be sad or sigh. Sadness and sighing cause impurity, for this is the characteristic of So-and-So [Lillit], like her name [which has its root in sadness or wailing]. By adopting her ways, he gives her the power to do as she desires with him, because he is of her side. Besides the

fact that the characteristic of sadness is very bad because it causes neglect of Torah and prayer, confusion of the mind, and increases laziness, thereby keeping a person from fulfilling the commandments and learning Torah. And this leads to quarreling over trivialities in his house, and causes him to be despised and loathed. Furthermore, it causes the Divine Presence to remove itself from being upon and within him. For the Divine Presence is called joy, and this man is bitter and full of sighing. And, if this were not enough, he is attaching himself to So-and-So, for this is her characteristic. She defiles him because he belongs to her. An indication of this is "sadness brings out seed" [etzev mazria zera, a play on Genesis (1: 11), eisev mazria zera, "plants that put forth seeds]." Therefore you, son of man, who have resolved with your mouth and in your heart to correct the foundation [i.e., the holy Brit], remove the evil from you and always be joyous. Perhaps you will merit that, when you are full of the joy of a mitzvah, you will become attached to the Divine Presence, which is called joy. Then you will not come to sin, "and you will know that your tent is at peace." (Job 5:24) (Selected from Ethical Books, Chok le Israel)

THE SIN THAT MOST PROVOKES THE ANGER OF G-D IS DAMAGING THE BRIT

R. Shimon Bar Yochai said - 'There is no sin in the world which so much provokes the anger of the Almighty as the sin of neglecting the Covenant, as we read, "a sword that shall execute the vengeance of the Covenant" (Lev. 26, 25). The proof is that in the generation of the Flood the measure of sin was not filled up until mankind became (sexually) perverted and destroyed their seed. And although they defrauded each other, as it is written, "And the earth was filled with violence",' and again "for the earth is filled with violence through them", yet it was because "the earth was corrupt before G-d" that the doom was finally pronounced, "behold I will destroy (lit. Corrupt) them". Thus they suffered measure for measure: they were doomed to corruption for having corrupted and perverted their ways. (The Holy Zohar 66 –67)

THERE IS NO DIFFERENCE BETWEEN HIM AND AN ANIMAL

And it is not seemly and it is not proper for an intelligent person to run after the filth and desire of this sort, for why is he called man if not for having the spirit of man which ascends above and not that of a beast that descends below to the earth, and every intelligent person knows that it is proper for him to be different from a horse and a dog in his desires.

(Shaar ha Tefillah by the Beer Mayim Chayim)

BLEMISHING THE COVENANT BRINGS G-D'S WRATH TO THE WORLD

If a person made a habit of the sin of blemishing the Covenant, his sin is too great to bear. These are the people who bring G-d's wrath to the World, who bring epidemics and death of various kinds to the world. And this is especially true if his evil inclination incited him and he committed this evil act in front of other people or friends or if he incited other people to do the same. For he desecrated G-d's Name, sinning and causing others to sin; his sin grew very, very severe, reaching up to the heavens. This is even more so if his thirst was not satisfied by this, and he went on to have homosexual or incestuous relations, for this is licentiousness; this is a horrible sin and an abomination before G-d. How can he raise his head? How can he eat or drink? How can he dress in beautiful clothes while the clothing that is upon him is filthy, every aspect of his soul, to the point that they drove him far away from the Master of the whole earth and the daughter of the glorious King [i.e., the soul], whose glory and honor is blessed and exalted. He made her filthy and treated her like a vile thing. How can he be happy and rejoice? How can he fill his mouth with laughter? How can he look upon other people's laughter? (Seder HaYom 37b)

THE SIN WHICH DEFILES MORE THAN ANY OTHER IS WASTING YOUR SEED

A person should be on guard against sin and he should be careful about his actions before the Holy One, blessed-be-He. There are many messengers in

this world that travel and move about, bearing witness to men's actions. All of them are recorded in a book. The sin which defiles man more than any other, both in this world and in the world to come, is the sin of wasting seed. A man who is guilty of this will not enter within the Heavenly Curtain and will not enter the presence of the Ancient of Days. "For You are not a G-d who takes pleasure in wickedness: evil [RA] will not sojourn with You" (Psalms 5:5) (The Holy Zohar I: 188a).

**G-D ONLY DESIRES THE MITZVOT THAT ARE
PERFORMED WITH HOLINESS AND PURITY AND THE
MITZVOT GO THE SITRA ACHRA WHEN YOU VIOLATE
THE COVENANT**

(He who doesn't guard himself from forbidden relations) causes impurity on all his organs and over all his strength...And when this person does a Mitzvah, it is not considered thus because the Holy One, Blessed be He, doesn't desire it, as it is written: "And unto the evildoer, G-d says, who are you to relate my statutes" and it is written: "The sacrifices of the wicked are an abomination" and it is written: "Don't continue offering in vain, it is an abominable incense before Me" for G-d has no desire from his Mitzvot but only when performed with holiness and purity (Ohr ha Chayim Ha Kadosh, Achare mot 18:20)

When one damages the BRIT [Level of Yesod – Foundation], the SITRA ACHRA takes from this person all his Torah and his mitzvot (Sefer Or laYesharim, derush A)

When a man is an evildoer (for he emits semen in vain): All the Torah he learns and all the Mitzvot he performs, everything goes to the SITRA ACHRA (The other side, Forces of evil) (Eyn Ha Bedola)

**ANYONE WHO WASTES HIS SEED IS LIABLE TO THE DEATH
PENALTY**

Rabbi Yochanan said: Anyone who wastes his seed is liable to the death penalty, as it is written, "And the thing which he did was evil in the eyes of the Lord and He slew him also" (Bereshit 38:10) Rabbi Yitzchak and Rabbi Ami said: It is as if he were a murderer, as it is written: "Slaughterers of children in the valleys, under the clefts of the rocks" (Isaiah 57:5) Rabbi Asi said: "It is as if he were an idol worshipper" (Niddah 13a)

**THE ONE WHO KEEPS THE SANCTITY OF THE COVENANT
[BRIT] BECOMES A PARTNER WITH G-D**

He who guards the Covenant (BRIT) becomes a partner with G-d in His likeness. About him it is written: "And G-d created man in His likeness" because through guarding the BRIT a person merits the aspect of Kingship (MALCHUT) thus becoming a partner with G-d. (Tikkune Zohar, Tikkun 69)

**THE ONE WHO DAMAGES THE COVENANT HAS A DEMON RULE
OVER HIM**

He who falsifies the Covenant of circumcision (BRIT MILA) causes the Shechina which is the unity of the Holy One Blessed be He to abandon him and a demon rules over this person (Tikkune Zohar, Tikkun 21)

**THE ANGEL WHO INDUCES HUMANS TO LOOK AT FORBIDDEN
THINGS WILL LATER EXACT RETRIBUTION FROM THEM**

In the holy Zohar (Pekudde 263b) it is written that there exists a celestial being called PATOT, and he induces humans to look at forbidden places, where there is no need to look. And after the person dies, when he is already buried, this same PATOT comes to the grave, and gives the soul back to the person. Then he breaks the bones that surround the eyes, and takes the eyes, and afterwards he judges the person with heavy and severe judgments, G-d save us. (Kav Ha Yashar 2)

**THE SIN OF DAMAGING THE BRIT HAS BEEN THE CAUSE OF
TORTUOUS REINCARNATIONS**

Our fathers went down to Egypt to continue repairing the sin of emitting semen in vain that ADAM the first man, transgressed during the first 130 years of his life when he removed himself from Eve his wife, after being expelled from the Garden of Eden. The souls contained in those drops of semen first reincarnated in the generation of the flood, where they committed the sin from which they originated, mainly they continued to spill their semen in vain and they were correspondingly punished. Later they reincarnated in the time of the construction of the Tower of Babel, where they again sinned against G-d, but this time not through the Holy Covenant. In the generation of the Egyptian bondage these souls reincarnated to atone for the sin of spilling the semen in vain (Through the punishment of throwing all male newborns into the river) and to atone for the sin of building with bricks the Tower of Babel (For which they were made to perform hard labor also with bricks) (Based on the Holy Arizal, Shaar ha Kavanot, Pesach Derush A)

**FROM GUARDING THE HOLY BRIT WE ARE ABLE TO SEE, TO
PERCEIVE G-DLINESS**

Another then discoursed on the text: From my flesh shall I see G-d (job 30, 26). He said: "The words "my flesh" are to be literally taken as the place where the Covenant is imprinted, as we have learnt: "Whenever a man is stamped with this holy imprint, through it he sees G-d", because the soul (neshamah) is attached to this spot. So if he does not guard it, then of him it is written, "they lose the soul (neshamah) given by G-d" (job IV, 9). If, however, he guards it, then the Shechinah does not depart from him. He cannot be sure of it until he is married, when at last the sign enters into its place. When the man and wife are joined together and are called by one name, then the celestial favor rests upon them, the favor (Chesed) which issues from the supernal Wisdom and is embraced in the male, so that the female also is firmly established. Further, it

has been pointed out that the word for "G-d" in this passage, viz. E-loah, may be divided into E L, signifying the radiance of Wisdom, the letter Vav, signifying the male, and the letter He, signifying the female; when they are joined, the name E-loah is used, and the holy neshamah is united to this spot. And since all depends on this sign, therefore it is written, "and from my flesh I shall see E-loah". Happy are Israel, the holy ones, who are linked to the Holy One, blessed be He, happy in this world and happy in the next: of them it is written, "You that cleave unto the Lord your G-d, are alive every one of you this day" (Deut. IV, 4) (The Holy Zohar 94A Lech Lecha)

**FOR THE SATAN, THE COVENANT IS THE BEST PLACE TO
ATTACK**

No man deserves to possess the quality of fear, but only through separation and holiness. That he will watch and examine all his actions and words and in particular what concerns the Holy Covenant, one must be very careful about, for the Satan didn't find a better place than this to win over Yaakov as it is written: "And he reached for the hollow of his (Yaakov) thigh" (Bereshit, 32:28) And because of the great holiness of that place The Satan desires it more in order to remove its holiness (Seder ha Yom)

**SIN LIES AT THE ENTRANCE AND WHAT IS THIS ENTRANCE? IT
IS THE BRIT MILA**

It is written in the Torah (Bereshit 4:7) "If you do well, shall you not be accepted? And if you do not well, sin lies at the entrance." This refers to the entrance to the body and what is the entrance to the body? This is the Mila (The Holy Zohar II, 36a)

*For a little pleasure lasting a mere quarter of an hour,
a person can lose this world and the next*

(Likkute Moharan II, 208)

CHAPTER 2

SEXUAL MISCONDUCT AND ITS ORIGINS

Depression and anxiety are the main cause of sexual immorality. The foundation of the Covenant lies in joy
(LIKUTE ETZOT)

Pride and sexual immorality are bound up with one another. By guarding the Covenant in purity a person can rid himself of pride and find the light that will guide him on the path back to G-d
(LIKUTE ETZOT)

THE HOLY REBBE NACHMAN MI BRESSLOV, ZT'L WROTE EXTENSIVELY ON THE HOLINESS OF THE COVENANT (LIKUTE ETZOT)

1) If you guard the sacred Covenant in purity you will be worthy of true prayer (Likute Etzot 2:2).

MENTAL WEAKNESS COMES FROM WASTING ONE'S SEED

2) Someone who knows that he is guilty of having wasted the drops of his very mind and soul should be careful not to get involved in any of the conflicts and disputes between the Tzaddikim. He should believe in all of them. The various doubts and questions which arise in his mind when he sees the Tzaddikim in conflict with one another stem from the mental weaknesses he himself brought

upon himself when he wasted those drops of his very soul. If his mind had not been flawed he would not find anything to trouble him at all. He should understand that all their conflicts are really for his benefit, to prompt him to examine and purify himself (5:4).

**THE MITZVAH OF TZITZIT PROTECTS AGAINST SEXUAL
DESIRE**

3) Sexual desire is subject to the eyes: when the eyes wander, desire is aroused. The mitzvah of Tzitzit, the fringes on the garment, is a protection against this. It also gives protection against the influence of those who are enemies of the truth. Be very careful to fulfill this mitzvah properly. If you do this you will begin to understand the meaning of the teachings of the Tzaddikim and to follow their ways. When you wrap yourself in the Tzitzit and recite the blessing, concentrate on the thought that you desire a life of purity governed by the Holy Covenant and by the advice and counsel of the Tzaddikim. This is the foundation of true faith. You will be worthy of coming to the Land of Israel, and bringing the era of Mashiach closer. You will attain true prayer, and with it the power to bring about miracles. Your livelihood will be sent without difficulties - because a person's livelihood is governed by the purity with which he leads his life. In the end you will learn to find wisdom wherever you are: you will see the teachings which are contained in all the things around you. All the wisdom of the world will be revealed to you like a table spread with delights (Likute Etzot. 4).

4) Pride and sexual immorality are bound up with one another. By guarding the Covenant in purity a person can rid himself of pride and find the light that will guide him on the path back to G-d (Ibid 1:3).

THE HOLINESS OF SPEECH IS BOUND UP WITH SEXUAL PURITY

5) The serpent which beguiled Eve and corrupted her is the embodiment of sexual lust (Other expressions used for this in our holy literature are the “whirling windstorm” the “spirit of madness” and the “foolish woman”) It is the way of the serpent to try to beguile “the spirit of holiness” which is the

holy tongue and to insinuate its way into our speech. The holiness of language is bound up with sexual purity. Therefore the serpent constantly strives to corrupt our speech. It is written: "Sin couches at the door" (Genesis 4:7). This refers to the serpent lurking in wait for man, trying to suck his strength by tripping him into sexual impurity. The evil inclination constantly tries to push one to sin. Its main force is directed to the area of sexual desire (Ibid. 4).

6) Most people go through life subjected to a constant barrage of discourtesy, rudeness and outright insults and humiliation. All this is sent only because of their immorality. Those who guard the Covenant in purity will be treated with honor.

A SWORD THAT IS LET LOOSE IN THE WORLD

7) Because of the desecration of the Holy Covenant a sword is let loose in the world. This is the sword that "executes the vengeance of the Covenant" (Leviticus 26:25)

8) Crying out loud is a remedy for sexual impurity and can bring an illumination of Daat, perception and understanding of Godliness. That is why guarding against impurity elevates the mind to higher levels (Ibid.).

9) The underlying reason why we should recite the Passover Haggadah in a loud voice is that the Haggadah is a Tikkun for the Holy Covenant. The original exile in Egypt was the result of the abuse of the Covenant, as we find explained in the sacred literature. The redemption from Egypt was a Tikkun for this. The wine of the four cups which we drink on the first nights of Passover symbolizes Daat, perception and understanding of Godliness. Drinking the wine is a Tikkun for the distortion in our consciousness which stems from sexual impurity

THE HOLY COVENANT IS A PROTECTION AGAINST THE CRAZE FOR MONEY AND MATERIALISM

10) The Holy Covenant is a protection against the "face" of the Sitra Achra, the Other Side. This "face" of the Other Side is the craze for money and

materialism which is a form of idolatry and the source of the darkness, depression and heaviness in the world. They are really a form of death. But through the Covenant we become bound to Godliness. In the joy of G-d's radiance we can attain true contentment, because the light of the Countenance of the King of Life shines upon us

11) Sexual temptation is the main test in life. It is sent as a challenge to refine us. When you are subjected to this test it puts you in a type of "exile". You should cry out to G-d: scream and cry out to Him over and over again, like a woman in labor who cries out from the pain of her contractions. Seventy times she cries out (Zohar III, 249b). You must do likewise and cry out to G-d again and again until He takes pity and helps you to strengthen yourself and break your desire. New ideas and new perceptions will be born within you. The secrets of Torah, which before were guarded, will now be unveiled for you. The greater the determination with which you stand up to the trial, the greater the revelation you will receive in Torah and devotion to G-d. You will be able to see the seventy faces of the Torah

12) The vanity of beauty leads men to the charm of deceit (cf. Proverbs 31:30). One who is captured by the beauty of women falls victim to its vain futility. There are many ways he can fall into deceit, be it in the way he stands, the way he eats, the way he speaks to people and so on. No matter what he does he must always think how will he appear: will he seem charming and attractive? Each separate act demands a different kind of charm. One who fails to guard himself against the attractions of female beauty will become a slave to the charm that he feels he must project

SEXUAL DESIRE CAN DAMAGE THE BRAIN

13) **Life depends upon breathing. Sexual desire affects the breathing, causing gaps between breaths. This allows the body fluids to dry, which results in damage to the brain and the mind, because mental life depends on the fats and fluids in the body. This is why all forms of madness are**

caused fundamentally by sexual desire, as is known. Even in the case of those who are not actually insane but who lack stability and strength of character, the root cause is also sexual

14) Charity given in secret is a Tikkun for a nocturnal emission

15) Depression and anxiety are the main cause of sexual immorality. The foundation of the Covenant lies in joy

16) The milk that a baby suckles when being breast-fed can have a decisive effect on his sexual behavior later on. If a baby is given to a wet-nurse to be suckled it is essential that she should be a good and pious woman. A child who sucks milk from a woman who is morally lax can be overwhelmed by sexual temptation in later life. But a child who is suckled by an honest, pious woman will only have as much desire as is necessary to fulfill the commandment of G-d (11, 1:4; see Tosafot, Avodah Zarah I I b).

HOLINESS IS RELEASED FROM THE POWER OF THE HUSKS WHEN YOU WITHSTAND TEMPTATION

17) Today publicity and fame go to false figures. The arrogance of these false leaders causes sexual immorality to become rife, with the wanton destruction of seed. The "flesh is stopped" (Leviticus 15:3). This "sealing" of the flesh is the seal of the forces of the Other Side. The only way to escape this is through the strength of the Guardians of the age, the Tzaddikim and those who are truly pious. They are called the "Guardians of the earth.". The battle they have to fight is very fierce. But these Guardians have the power to transform the "stopped up flesh" to a "seal of holiness". This seal is the Tefillin. The greater the victory over sexual immorality the greater the spiritual enlightenment which follows. This enlightenment is the "seal of holiness" which the Tefillin embody. Every one can draw strength from the "Guardians of the Earth" to break his desires and put all his fantasies out of his mind, filling it instead with holy thoughts. Something you should understand is that the more strongly you are assailed by temptation and desire, the greater the Tikkun when you fight and break them. Holiness is released from the power of the husks. You will be

suffused with the holiness of the Tefillin: to know and make known G-d's power and glory in the world. The sole reason why these fantasies and evil thoughts are sent to a person is precisely that he should transform them and sublimate them to the realm of holiness.

DISHONEST RABBIS CAUSE THE FILTH OF NOCTURNAL POLLUTIONS

18) Rabbis and judges who are dishonest and pervert the law cause the filth of nocturnal pollutions. The perversion of the "thrones of judgment" (Psalms 122:5) causes the love that is in the Chariot (the Throne) to fall, and stirs up the beat of impure passion. The remedy for this is "binding the chariot" - a reference to the institution of the Sages that before we go to sleep we should say: "In the name of the Lord G-d of Israel: at my right, Michael; at my left, Gabriel; before me, Uriel and behind me, Rafael, and upon my head, Shechinat-El.

THE POWER OF WISDOM AND INTELLIGENCE PROTECTS AGAINST SEXUAL DESIRE

19) The spiritual powers of the mind and the soul are the shield against sexual desire. Each of the three main facets of the mind is a separate barrier against this impulse. The power of the sexual impulse derives from the "spirit of folly" which overwhelms one with lustful thoughts and fantasies. As soon as a person feels himself threatened by them he should remind himself of the intrinsic superiority of the spiritual realm. He should immediately turn aside from the "spirit of folly" and take refuge in the powers of his soul, setting up the barriers of wisdom and intelligence to protect him against this desire. They are the best shield of all. Understand this well. It is something which cannot really be explained. Each individual will see for himself how to escape the "spirit of folly" and draw closer to his spiritual powers, which are the shield against it.

MASHIACH LIKE G-D IS JEALOUS FOR THE HOLINESS OF THE COVENANT

20) Every Jew has within him a spark of Mashiach. How much it shows through depends on the purity and holiness he attains. He must be very careful

not to weaken this spark in any way. The main thing is to guard against the sexual desire, because even the slightest trace of it can seriously affect this spark. The spirit of Mashiach is a jealous one. The full force of its zeal is turned against every place where there is even the slightest trace of sexual immorality. The holiness and purity of everything associated with Mashiach is so great that even a mere hint of sexual immorality cannot be tolerated. The full force of its jealousy is directed against it.

21) When man and wife have relations in purity and holiness untouched by the slightest flaw, their relations brings unification in the uppermost spheres. This is truly precious.

**THE ONE WHO ATTAINS PURITY BRINGS LIFE TO THOSE
CAUGHT IN THE NET OF DEGRADED PASSIONS AND
IRRATIONAL FEARS**

22) One who attains absolute purity knows how to send forth the words of prayer like arrows from a bow. His whole being becomes suffused with the spirit of the holy Shabbat. He is totally free. He reaches the ultimate enlightenment. He strips himself of his leprous body, the "skin of the serpent", and is clothed instead in Shabbat garments - a holy body from the Garden of Eden. His guardian angel is raised high. He is blessed with wealth and joy. All the passion in his heart is for good. Depression and cynicism have no place. He has the power to go out into the world and bring life to those caught in the net of degraded passions and irrational fears: in their place, he inculcates them with the love of G-d and the fear of Heaven. The darkness is lifted from their eyes, and their eyes are opened to wonders around them. So great is his power, it is as if he had created the world. Those whom he teaches learn the ways of prayer: their pleas and entreaties become infused with deeper meaning and higher purpose. The hearts of men are purified, and the age of Mashiach begins to dawn. The leaven of the evil inclination is destroyed, and in the radiance of Torah the heart takes fire with flames of love. "Many waters cannot quench love" (Song of Songs, 8:7). The "many waters" are the degraded loves and

irrational fears. Now they are powerless to quench the passion of this love of G-d. The Shechinah spreads her wings over Israel in the light of this love, and protects the Jewish people from the power of the wicked and the "waters of the flood." (Cf. Niddah 13b) All this is founded on the holy Covenant and, sexual purity.

TO RESIST TEMPTATION IS TO TAKE PITY ON YOURSELF

23) Today it is easy to resist temptation. When people withstand a temptation, its evil husks are broken. It then becomes easier for others to resist it. Many Tzaddikim and righteous men have already withstood very severe sexual temptations. Now even an ordinary person can easily withstand this test, if he wants to take pity on himself in This World, and the World to Come (Rabbi Nachman's Wisdom 114).

REBBE NACHMAN'S TIKKUN

24) A person who experiences a night-time emission should recite the following ten psalms on the same day: Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150. One who recites these psalms on the same day need have no further fears about the harm such an emission can cause. Any damage will certainly be repaired through doing this. It is a very great Tikkun (Likute Etzot 11, 92).

THE FIRST REMEDY IS THE MIKVAH

Rabbi Nathan writes: Before speaking of the Psalms, the Rebbe said, 'The first remedy is Mikvah. Das ersht is Mikvah. You must first immerse yourself in a Mikvah.' He then spoke of the Ten Psalms.

Another time the Rebbe said, 'You must be very careful to immerse in a Mikvah on the same day that you have an unclean experience. If you cannot immerse the first thing in the morning, do so any time during the day, even toward evening. It is most important to immerse on the very same day...'

...'Everyone experiences a nocturnal emission at one time or another. I call you to bear witness that these Ten Psalms are a beneficial remedy for this unclean experience. They are an absolute remedy.

SEVERAL CAUSES OF NOCTURNAL SEMINAL EMISSIONS

'Some people experience such an emission because of overindulgence in food and drink or because of exhaustion and fatigue. Others experience it because of the position in which they happen to be sleeping. In such cases there is no reason for concern. It is nothing more than bedwetting on the part of an infant. 'Others are guarded from on high and are protected from such experiences. Still others are spared because of their destiny. A man might dream that he is falling and be awakened by his dream. This is also a sign that he is protected from on high.

'But others experience emissions because of their evil thoughts. This literally creates evil forces of the Husks. But even in this case, saying the Ten Psalms will do much to remedy the spiritual damage...

'If you can immerse in a Mikvah and then say the Ten Psalms it is certainly best. But even if you are sick or traveling and cannot immerse, saying the Psalms alone is a great remedy. 'If you can say the Psalms with devotion and feeling, it is best. But saying the words alone also helps. 'This remedy has not been revealed since the time of creation...

REBBE NACHMAN'S ASSURANCE

'Bear witness to my words. When my days are over and I leave this world, I will still intercede for anyone who comes to my grave, says these Ten Psalms and gives a penny to charity. No matter how great his sins, I will do everything in my power, spanning the length and breadth of the creation to cleanse and protect him...

THIS TIKKUN MAY SEEM AS AN EASY THING BUT IN REALITY IT IS VERY DIFFICULT TO ACHIEVE

'I am very positive in everything I say. But I am most positive in regard to the great benefit of these Ten Psalms...The Rebbe also said, 'This is the Tikkun HaKelali the general remedy. There is a specific remedy for each sin, but this is the general remedy.

'Go out and spread the teaching of the Ten Psalms to all men. 'It may seem like an easy thing to say Ten Psalms. But it will actually be very difficult in practice.' The Rebbe's last words literally came true... (Rabbi Nachman's Wisdom 141)

A person should not entertain lustful thoughts by day so as not to come to impurity at night

(Avodah Zarah 20b).

Why did they call R' Yehudah HaNassi, Rabbeinu HaKadosh (Our holy teacher)? Because in all his days he never looked at the place of his Milah.

(Talmud Yerushalmi Avodah Zarah 3:1)

When someone comes to purify himself, he is aided from above with a holy soul

(Zohar ha Kadosh 58b)

CHAPTER 3

THE GREAT PUNISHMENT DUE TO TRANSGRESSORS

*ARROGANCE BRINGS A PERSON TO THE SIN OF KERI
(SPILLING SEMEN IN VAIN)*

(KARNOT TZADDIK B, 27)

THE GREAT PUNISHMENT THAT COMES TO THOSE WHO DAMAGE THE COVENANT [BRIT] BY DISCHARGING THEIR SEMEN IN VAIN KNOWINGLY OR WITHOUT KNOWING IT

The author of the *Shne Luchot Ha Brit*, the Holy Rabbi Yeshayahu Horowitz zt'l, wrote that many people stumble through this sin because they don't know the terrible punishment that comes to them for transgressing it:

- 1- Causes the Exile to be prolonged
- 2- The one who spills his semen in vain on purpose doesn't merit to see the face of the Shechina unless he repents in his life time.
- 3- If he doesn't do Teshuva, he will not rise in the resurrection of the dead.
- 4- He brings death and plagues to the world.
- 5- For students of the Torah, this prevents the understanding of the secrets of the Torah
- 6- Brings the person to poverty.

7- His sons will be evildoers and from people like him come the heretics the reformers and the atheists, G-d forbid.

We also found in the Talmud and the Zohar other consequences of this transgression and we bring them here in short:

- 1- It is as if he brings the flood to the world (Talmud Niddah 13)
- 2- As if he spills blood (Talmud Niddah 13)
- 3- As if he serves idols (Talmud Niddah 13)
- 4- He is liable to the death penalty (Talmud Niddah 13)
- 5- He is considered to have a major impairment (Talmud Niddah 13)
- 6- He is considered as being under an excommunication ban (Niddah 13)
- 7- He has no portion in the World to Come (Massechet Kala)
- 8- He has no portion in the G-d of Israel (The holy Zohar Noach)
- 9- The Holy One Blessed be He is more jealous for this sin than for any other (The holy Zohar Noach)
- 10- All troubles that befall a person are caused by this sin (Tikkune Zohar 57)
- 11- His holy soul goes to waste (The holy Zohar, Lech Lecha)
- 12- He can never leave Gehinomm (The holy Zohar Vayakhel)
- 13- He is given to the hands of the Sitra Achra (The holy Zohar Vayakhel)
- 14- The teshuvah for this sin is the hardest of all other sins in the Torah (The holy Zohar Vayakhel)
- 15- He will not live in the seventh millennium (The holy Zohar Beshallach)
- 16- The Keri'at Shema that he says is not heard above (Tikkune Zohar, 62)

**WHEN YOU MAKE YOURSELF A LITTLE IMPURE YOU ARE
PUNISHED BY BECOMING VERY IMPURE**

Our Sages Say When a person comes to make himself impure, the doors are opened for him. And when he comes to purify himself he is also helped. Sin sullies the heart of man and makes it insensitive. When a person makes himself a little impure, he is punished by being made very impure. If he makes himself impure in the world below, he is made impure in the worlds above. If he makes himself impure in this world, he is made impure in the world to come. But if he sanctifies himself even just a little, he is rewarded by being given great sanctity. If he sanctifies himself below, he is given sanctity from above. If he sanctifies himself in this world, he is sanctified in the world to come (Yoma 38b).

**THIRTEEN COVENANTS WERE EFFECTED THROUGH THE BRIT
MILAH**

Great is circumcision, over which thirteen covenants were struck. If it were not for circumcision, the Holy One would not have created the world, as it is written (Jeremiah 33:25), "If My Covenant were not observed day and night, I would not have appointed the ordinances of heaven and earth" (Nedarim 31b).

THE HOLY COVENANT BRINGS STABILITY TO THE WORLD

As long as Israel observe the Holy Covenant, they cause stability in the world, above and below. But when they forsake the Covenant there is no stability either above or below. As long as men remain attached to this Covenant and do not forsake it there is no race or tongue that can harm them. There is no sin in the world that angers the Holy One as much as that of neglecting the Holy Covenant as it is written: "A sword that will execute the vengeance of the Covenant" (Leviticus 26:25) (The Holy Zohar I, 66b)

TORAH = 611 = BRIT = 612

תורה = 611 = ברית = 612

THE ONE WHO GUARDS THE COVENANT IS AS IF HE HAD OBSERVED ALL THE TORAH

When a person guards the Holy Covenant, it is as if he had observed the entire Torah, because the Covenant is equal to the whole Torah (The Holy Zohar 197a).

THE ONE WHO DAMAGES THE HOLY COVENANT IS AS IF HE DENIED THE NAME OF THE HOLY ONE

The Holy Covenant makes the body of man radiant and lustrous, and one who guards it will never come to any harm. When a person denies the Holy Covenant which is sealed in his flesh, it is as if he denied the name of the Holy One, blessed-be-He, and one who denies the seal of the King is as if he denies the King himself (The Holy Zohar II, 3b).

THE ANGEL DUMAH CAN'T APPROACH THOSE WHO GUARD THE HOLY COVENANT

The angel presiding over Gehinomm is called Duma. Under him are tens of thousands of destroying angels. He stands at the entrance to Gehinomm. But those who guarded the Holy Covenant in this world he has no power to approach (The Holy Zohar 8a).

G-D PROTECTS THE ONE WHO GUARDS THE HOLY COVENANT

Whoever guards the sign of the Covenant in every place that it is present: In the sign of circumcision, in the Shabbat and the festivals, is protected by the Holy One wherever he may be and is given protection against his enemies (Tikkunei Zohar 87a. Tikkun 21).

DEATH DEPARTS FROM HE WHO GUARDS THE HOLY COVENANT

When a person guards the Covenant, which is G-d's seal, death departs from him (Tikkune Zohar 96, Tikkun 22).

THE PERSON WHO GUARDS THE HOLY COVENANT MERITS GOOD SONS

When a person guards the Covenant, the Holy One gives him a child of whom it is written, "And the Lord G-d caused every tree of lovely appearance to sprout forth" (Genesis 2:9.) This refers to the secrets of Torah (Tikkune Zohar 124a, Tikkun 47).

IDOLATRY IS ONLY A RATIONALIZATION FOR SEXUAL IMMORALITY

The way of the evil inclination is like this: today he tells man. "Do this." Then tomorrow he says. "Go and serve idols" (Niddah 13b). The only motive behind serving idols is for the sake of immorality, to provide a rationalization for open sexual license. (Iyun Yaakov)

THE LAND OF ISRAEL IS INHERITED BY THOSE WHO OBSERVE THE HOLY COVENANT

AND I HAVE ALSO ESTABLISHED MY COVENANT WITH THEM, TO GIVE THEM THE LAND OF CANAAN: as a reward for the Covenant of circumcision; and only of those who are faithful members of this Covenant can it be said that they "possess" the land, which is a heritage of the righteous, as it is written: "Your people shall be all righteous, they shall possess the land" (Isa. 60, 21). Even Yoseph was not called "righteous" before he guarded the sign of the Covenant (at the time of temptation). (The Holy Zohar II, 23a)

WHEN ADAM DAMAGED THE COVENANT G-D WANTED TO DESTROY THE WORLD

R. Abba said: On the day Adam transgressed the command of his Master, heaven and earth would have likely been uprooted from their place, being

based as they are only on the Covenant, as it is written, "If not for my Covenant day and night, I had not set the statutes of heaven and earth" (Jer. 33, 25), and Adam broke the Covenant, as it is written, "And they like Adam transgressed the Covenant" (HOSEA 6, 7). And had not G-d foreseen that Israel would one day stand before Mount Sinai to confirm this Covenant, the world would not have been preserved.' (The Holy Zohar I, 56a)

THE WORLD RESTS ON ITS FOUNDATION [YESOD] AND THIS IS THE BRIT

R. Hizkiah said: 'Whoever confesses his sin thereby procures forgiveness from G-d. See now, when G-d created the world, He made this Covenant and established the world upon it, as it is written BERESHIT, which we interpret as BARA SHEET (Created six), "he created the foundation" (The sixth lower sefira), the Covenant on which the world rests, and which is also called SHEET, because it is a trough from which blessings flow forth to the world. Adam broke this Covenant and removed it from its place.

(The Holy Zohar I, 56a)

THE ONE WHO GUARDS THE COVENANT HE IS THE ONE WHO WILL BE LEFT ALIVE AT THE TIME OF MASHIACH

Blessed are those who will be left in the world at that time [The time of the Coming of the Mashiach, the war of Gog and Magog and the resurrection of the dead] And who will they be? None will remain, except the circumcised who have accepted upon themselves the sign of the holy Covenant and have entered into this holy Covenant in its two parts (MILA and PERIAH) as we have pointed out, and have guarded the Covenant against contact with an alien body [strange woman]. These will remain and their names will be written "to life eternal", as it says. "And it shall come to pass that he that is left in Zion,

and he that remains in Jerusalem, shall be called 'holy', even everyone that is written to life in Jerusalem" (Isa. 4, 3)- "Zion" and "Jerusalem" symbolize the two grades (Foundation and Kingship— YESOD AND MALCHUT) into which he who will be circumcised shall enter. Such shall remain at that time, and the Holy One, blessed be He, will renew the world with them and rejoice together with them. Concerning that time it is written: "May the glory of the Lord remain for ever; may the Lord rejoice in his works" (Psalms 104, 31) (The Holy Zohar II 57b)

EVERY SIN ADMITS REPENTANCE EXCEPT THE SIN OF SPILLING SEMEN IN VAIN

“Woe to the wicked, it shall be ill (RA) with him, for the reward of his hand shall be given to him” (Isaiah 3:2) Rabbi Isaac said: “The word RA in this passage refers specially to him who willfully spills his seed, like Er the son Yehuda. Such a one is thrust lower than all the others in the world. All others have a chance to ascend (from Gehinomm), but not he. Is he even worse than a murderer? For sure, because a murderer kills another man’s children but he kills his own, and he spills very much blood. Hence it is written about him: “And that which he did was evil (RA) in the sight of the Lord” (Bereshit 38:10) Rabbi Yehuda said: “Every sin admits repentance except this one, and every sinner may hope to see the face of the Shechinah except this one” Rabbi Isaac said: “Fortunate are the righteous in this world and in the world to Come, of them it is written “And your people are all righteous, they shall inherit the land forever” (Isaiah 59:21) (The Holy Zohar I, 219b)

THE JEWS WHO ACCEPTED AND OBSERVED THE COVENANT HAVE A PORTION IN THE WORLD TO COME

THESE ARE THE GENERATIONS OF NOAH. R. Chiya opened with the text: And Your people are all righteous, they will inherit the land for ever; the

branch of my planting, the work of my hands wherein I glory (Isaiah. 59, 21). He said: 'Fortunate are the people of Israel, who occupy themselves with the Torah and are familiar with its paths, through following which they will merit the world to come. For all Israelites have a portion in the world to come, for the reason that they observe the Covenant on which the world is established, and of which it is said: "If my Covenant be not (observed) day and night, I would have not appointed the ordinances of heaven and earth" (Jeremiah 33,25). Hence Israel, who have accepted the Covenant and observe it, have a portion in the world to come. Furthermore, they are therefore called righteous. We learn this from Yoseph, who, by reason of his having observed the Covenant, is known as "Yoseph the righteous" (Yoseph Ha Tzaddik) (The Holy Zohar I, 59b)

THE ONE WHO SINS THROUGH WASTING HIS SEED CORRUPTS HIMSELF AND THE EARTH

R. Isaac studied regularly with R. Shimon. One day he asked him: 'With reference to the passage "And the earth was corrupt", if men sinned, why should the earth be called corrupt?' R. Shimon replied: 'We find a parallel in the passage, "And the land was defiled, therefore I did visit the iniquity thereof upon it" (Lev 18, 25), where the same problem arises. The explanation is that mankind constitute the essence of the earth, so that they infect the earth with their own corruption. This is made clear by the language of the Scripture in the passage, "And G-d saw the earth, and behold it was corrupt, for all flesh had corrupted their way upon the earth." For indeed all the other sins of man, involving but his own corruption, admit of repentance. But the sin of onanism (spilling semen in vain) is one by which man corrupts both himself and the earth; and of such a one it is written, "The stain of your iniquity remains before me" (Jeremiah. 11, 22), also "For You are not a G-d that has pleasure in wickedness, evil [RA] shall not sojourn with You" (Psalms 5, 5), and it is

further written, "And Er, Judah's firstborn, was wicked [RA] in the sight of the Lord, and the Lord slew him" (Gen. 38, 7), as explained elsewhere.' (The Holy Zohar I, 62a)

**NOACH WAS SAVED ONLY ON ACCOUNT OF HAVING
OBSERVED THE COVENANT, AND ALL THAT GENERATION
PERISHED FOR THEY DID NOT KEEP THE COVENANT**

Noah too guarded the Covenant and observed it, and therefore the Holy One, blessed be He, preserved him; but all his contemporaries who did not keep the Covenant were destroyed.' As has already been stated, the manner of their destruction corresponded exactly to the character of their crimes. (The Holy Zohar I, 66)

**SINCE THE GENERATION OF THE FLOOD SINNED THROUGH
THEIR FLUIDS THEY WERE PUNISHED WITH FLUIDS**

R. Judah further asked, "Why did the Holy One, blessed be He, punish the world with water, and not with fire or any other element?" R. Shimon replied: "There is a mystical reason, based on the fact that they "corrupted their ways". As their sin consisted in not allowing the upper and lower waters to meet in conjunction (Spilling their semen to the ground and not inside their wives), as they ought, so were they punished with water. Further, the waters of the Deluge were burning hot, and caused their skins to peel off, this being a fitting punishment for the sin they committed in wasting the warm fluid [semen]. It was all measure for measure. The words in the text, "All the fountains of the great deep were broken open" refer to the lower waters, and the words "And the windows of Heaven were opened" refer to the upper waters. Thus were the two waters combined as a fit punishment for their sins.' (The Holy Zohar I Noach, 62a)

YOSEPH MERITED THE ARON HA BRIT FOR HE GUARDED HIS BRIT

Observe that the holy side is called the ark of the Covenant (ARON HA BRIT) and such an ark is appropriate for placing therein the bodily remains of a man. For this reason, when the holy and pious depart this world their bodies are placed in an ark, since the "other side" has not been provided with a body and has nothing in common with the body of Man. Of Yoseph we find it written: "And he was put in a coffin (ARON) in Egypt" (Gen. 50, 26), where the word VAYYISEM (and he was put) is written with a double yod, For what reason? Because he kept unimpaired the symbol of the holy Covenant (The sexual organ) and therefore merited to be put into the ark.'

R. Abba here wept, saying: 'Woe to mankind, that they are unaware of this disgrace! Alas, for their offense, in that everyone who wishes is placed in an ark! For this privilege should be reserved for those who are conscious that never in their lives have they transgressed against the sign of the Covenant. To put anyone else into an ark is to desecrate it. There is a certain symbolism in this connection which makes it fitting for him and for no other; and woe to him who, notwithstanding his abuse of the sign of the Covenant, is admitted into the ark.

WOE TO THE ONE THAT DOESN'T DESERVE TO BE PUT INTO THE ARK AND NEVERTHELESS HE IS PUT THERE

Woe to him who abused it during life, woe to him who now abuses it when dead, woe to him for impairing the sign and the ark of the holy Covenant, woe for the punishment to be exacted from him for his wrongs committed in this world and for that abuse of the ark! To this Scripture alludes in the words: "For the rod of wickedness shall not rest upon the lot of the righteous" (Psalms 125, 3). That is to say, when such a one comes up for judgment in the other world, and it is found that in addition to having impaired the sign of the holy Covenant stamped on his body he also impaired the ark in the other world, he

is excluded from any lot among the righteous and is put outside the category of man, and consequently of all those destined for everlasting life, and is delivered into the power of the "other side", the side which has no kinship with the mystery of the body of Man.

THIS PERSON IS PUT IN GEHINOMM AND HE WILL NEVER COME OUT OF THERE

When he is delivered into the power of that side, woe to him, since he is thrown into Gehinomm, where he will not come out for all eternity. In allusion to such it is written: "And they shall go forth and look upon the carcasses of the men that have rebelled against me", etc. (Isaiah 66, 24). This doom, however, is only meted out to those who have not turned with a full repentance sufficient to wipe out all their misdeeds. But even after full repentance it is better for such a one not to be put into the ark, because as long as the body is in being the soul is under sentence and may not enter into its own place. But this is not so with the pious who are worthy to ascend, even while their bodies endure. Fortunate is their portion in this world and in the world to come. As regards the aforementioned sinners, there is no sin so grievous in the sight of the Holy One as the sin of perverting and impairing the sign of the holy Covenant; and he who commits such an offense is excluded from the sight of the Shechinah. (The Holy Zohar Vayakhel 214b)

REPENT OR YOU WILL HAVE NO SHARE IN THE WORLD TO COME

How can a living man complain when he considers the extent to which he has blemished the sign of the holy Covenant? And it goes without saying, if he violated the prohibition of relations with a married woman or other prohibitions for which the punishment is excision (karet). Woe to him! Woe to his soul! In the sign of the Covenant, G-d's holy Names are sealed inside and outside. When he blemished it, he corrupted the seal of the King, and it became

the Accuser inside, with the snake outside. If he does not repent he has no share in the World to Come. He will be severely punished for rebelling against G-d's word, blemishing the Holy Names, and drawing the accuser, the snake, upon his body and his soul. There is no end to his punishment. And all the more is this so if his bad fortune caused him to father a mamzer, for then, even if he repents mightily, he has no rest until that mamzer dies. May G-d save us and may we merit repentance. May the verse be fulfilled concerning us, which says: (Isaiah) "Your people are all righteous; they will inherit the Land forever." For whoever guards the Covenant is righteous (Anthologized from Ethical books, Chok le Israel)

HE WHO FALTERS THROUGH DAMAGING THE BRIT STUMBLES THROUGH FORBIDDEN FOODS AS WELL

He who guards the Holy Covenant, The Holy One Blessed be He guards him and guides him so that he not stumble through forbidden foods and Terefot, for it is impossible to merit to eat in holiness unless beforehand one corrects the Holiness of the Brit as it is necessary, and this is what we find in the writings of the prophet Yechezkel (4:14) because I did not contaminate myself with bad thoughts during the day, I did not come to impurity at night. Nevelah and Terefah, I have not eaten (Talmud Chullin 36). Learn from this that he who stumbles with Guarding the Brit stumbles through forbidden foods.

G-D GUARDS THE ONE WHO FEARS HIM SO THAT HE WILL NOT STUMBLE THROUGH FORBIDDEN FOODS

And this is the meaning of the Zohar, Parashat Mishpatim (121) referring to the verse (Psalms 111:5) "He has given food to those who fear him; he is ever mindful of his Covenant" [TEREF NATAN LIREAV YIZKOR LEOLAM BERITO], meaning that The Holy One Blessed be He guards his Chassidim and those who fear Him so that they not fall and stumble through forbidden foods and Terefot, G-d forbid, as it is known that the Holy One Blessed be He

doesn't let his Tzaddikim fall through foods and therefore it is written: "And Holy People you will be to Me" meaning if you are holy people to Me by guarding the Holiness of the Brit Milah, then "Be Basar Terefa ba sade lo tochelu" [And meat unfit on the field you shall not eat] and the Holy One Blessed be He will guard him so that he sees no evil. And this is the meaning of TEREH NATAN LIREAV, separation from Terevah gave the Holy One Blessed be He so that they not stumble G-d forbid, to those who kept YIZKOR LEOLAM BERITO, for they always guarded the Brit. (Noam Megadim)

HE WHO GUARDS THE BRIT MERITS THE QUALITY OF KINGSHIP [MALCHUT]

For when a person is on the level of "Run from evil and do good", it means that from evil itself the person finds good, because even from the evil itself he extracts the good hidden within it which is the life force of the Holy One Blessed be He, which is on the hidden level, and then this person does all his actions on a hidden level as well, through his annulment in front of G-d's greatness and glory, and the person knows that his service to G-d hasn't begun because our service to Him is infinite just as He is infinite. And this person doesn't believe in the service he is doing, therefore he is ashamed to show others what he does for G-d for he is ashamed, so he hides it, and through this the person deserves Kingship, for two main reasons:

1- It is known that the Brit of the tongue and the Brit of the lower organ are parallel, and the one who guards the Brit merits Kingship and we know as well that the Tikkune Zohar writes that the Sefirah of Malchut is the mouth "MALCHUT PE BE TORAH SHE BE AL PE KARENAN LE" [Tikkune Zohar, Introduction]. Therefore, when a person acts in secret, then he also guards the Brit of the mouth, therefore he merits Malchut for the mouth is Malchut...

2- To lead and reign over people, the person needs to give them blessing. The outflow of blessing comes only when it is hidden from the forces of evil, and

this can only be accomplished through a real Tzaddik and Tzaddik is he who guards the Brit, therefore he merits Kingship...

(Sefer Yitav Lev)

Whoever guards the Holy Covenant is worthy of kingship- like Yoseph. Thus Israel, because they observe the Covenant, are worthy of kingship, and it is said of them that "All Israel are the sons of Kings." (Tikkune Zohar 51a, Tikkun 15).

THE GREAT TRANSGRESSION OF HAVING RELATIONS WITH A NIDDA: THERE IS NO IMPURITY AS SEVERE AS MENSTRUAL IMPURITY

There are three categories of people who push the Divine Presence out of the world and cause the Holy One, Blessed is He, to, G-d forbid, withdraw from the world, and people cry out [in prayer] and are not heeded. These 3 categories are: One who has relations with a woman in a state of menstrual impurity. For there is no impurity as severe as menstrual impurity. He becomes defiled, and anyone who is close to him becomes defiled with him. The Divine Presence departs from wherever he goes. Furthermore, he causes terrible sicknesses to himself and to the children he sired in his defilement. A spirit of defilement is drawn upon him and all his life, he will be in a state of defilement. For his building and foundation were in the severest defilement, harsher than any other defilement in the world. For, as soon as he has contact with a menstruant, that defilement jumps upon him. As is written (Leviticus 15:24), "[The impurity of] her menstruation will be upon him."

WHOEVER BRINGS THE SIGN OF THE HOLY BRIT TO THE SITRA ACHRA DENIES THE NAME OF THE HOLY ONE BLESSED BE HE

The second category is one who has relations with a non-Jewish woman. For he brings the sign of the holy Covenant into the domain of the Other Side, As

is written (Malachi 2:11),"And he had relations with a daughter of a foreign G-d. And there is no jealousy before the Holy one, Blessed be He, like the jealousy for the holy Covenant which is the secret of the holy Name and the secret of faith. Whoever brings the sign of the holy Covenant into the domain of the other side, it is as if he denies the Name of the Holy One, Blessed is He; for Whoever denies the king's seal, denies the king. He has no share in the G-d of Israel unless he constantly repents.

**ONE WHO KILLS AN UNBORN CHILD (ABORTION) DESTROYS
WHAT THE HOLY ONE BUILT**

The third category is one who kills his unborn child: His wife is pregnant and he causes it to be killed in her womb. Such a person destroys the building made by the Holy One, Blessed is He. May G-d save us and bring us back in complete repentance; May this be His will. (The Holy Zohar, II - 2a)

**THE IMPURITY OF DISCHARGING SEMEN IN VAIN LINGERS FOR
A LONGER TIME**

When a man does some sin, it shows in his face in the form of black fire and if the person does Teshuvah, then the sin goes away and the sin is not visible in his face anymore. But the one who discharges his semen in vain, his impurity stays with him even after doing teshuvah, and only after immersing oneself in the mikveh, does the TUMAT KERI [impurity of wasting the seed and of the nocturnal seminal emissions] goes away. (Kav Ha Yashar ch. 22)

**KERI IS THE DOOR THROUGH WHICH THE FORCES OF EVIL
GET THEIR NOURISHMENT AND WHEN MAN SPILLS SEMEN
THIS ACT IS CALLED KERI FOR THESE FORCES OF EVIL
DERIVE THEIR SUSTENANCE FROM THE SEED OF MEN**

It is written in the holy Zohar (Teruma 130a): The evening prayer is not obligatory, and there is no fixed time for it, because the evening is influenced by the "other side" (SITRA ACHRA), which is dark and rules by night. The limbs and fatty portions of sacrifices used to be burnt on the altar in the evening, and from that moment numbers of groups of demons which issue and

have sway by night receive their nourishment. It may be said, have we not been taught that the messengers of the "other side", of the spirit of impurity, had by rights no power in the Holy Land, and so if by this means the Israelites were to rouse them, would they not be doing something forbidden? The answer would be that the smoke of those parts was wont to ascend, not as the smoke of other sacrifices, which did ascend in a straight line heavenward.- for these fumes rose and dispersed into a cavern in the North, where dwell all the hosts of evil spirits, and when the smoke arose, as we have said, as it floated upward in a crooked line towards that place, all those malevolent beings would feed on it, and so would remain where they were, dispersing not throughout the earth. One particular evil spirit was appointed over the others in that northerly cavern: his name was Synegoria, and when the smoke began to ascend crookedly and to draw near, he and sixty thousand myriads of other spirits would rise up to meet it in order to imbibe nourishment there from.

**“IF YOU WALK CARELESSLY [KERI] WITH ME THEN I WILL
ALSO WALK CARELESSLY [KERI] WITH YOU”**

They would stand within their cavern and then pass through the door called "KERI" (defilement through spilling semen in vain). It is to this door that there is an allusion in the words, "If you walk carelessly (Keri) unto Me, then will I also walk carelessly unto you" (Lev. 26: 24-25); that is, the wrath and anger which come out from that door called Keri will be wreaked on those who walk carelessly. These are the spirits who roam about by night. When the souls of the righteous emerge from the earth into the upper spaces in order to ascend heavenward, these same spirits also appear and contend with them, in order to prevent them from reaching and entering their heavenly habitation and rest. And, indeed, they bar the way to all save only the souls of the most supreme saints, which break through all Armaments and anthers until they reach the highest sphere.

DEMONS COME TO DEFILE MEN

The demonic hosts speak lying words to the children of men, disguising themselves in other forms, and seducing them till they defile themselves. But at the time when the limbs and the fat of the offerings were burnt, the smoke provided them a full repast of the kind suited to their station, and being busy with this they forgot to come forth and roam about the Holy Land. Now the evening prayer, as I have said, is not obligatory, because these bands of demons participate in the dominion of the night, and only Jacob was able to fix it.

WITH NO SACRIFICES TO NOURISH THEM THE DEMONS DERIVE THEIR SUSTENANCE FROM SEMEN EMITTED IN VAIN [KERI]

Now that there are no sacrifices, the spirits try to nourish themselves from the semen emitted in vain by men (KERI). So these spirits come and arouse men in their beds until they experience a night time emission (called KERI). And therefore the prayer of Arvit was instituted to fight these damagers. The name Arvit alludes to the Erev Rav, to whom these damagers belong, and with this tefillah we are able to break the strength of those hosts. (Kav ha Yashar ch. 70)

WE MUST PRAY THAT LILLIT HAVE NO POWER OVER US

Lillit and her 480 [Gematria of the word Lillit, also Sitra Achra, and also Erev rav] camps is the one who rules over KERI [sinful seminal emissions], therefore man must pray not to come to seeing KERI and he should run away from sinful thoughts that bring man to KERI (Kav ha Yashar ch. 70)

THROUGH SPILLING YOUR SEED, YOUR TEFILLOT ARE NOT HEARD IN HEAVEN

Man has in his spinal cord eighteen vertebrae, and there are also eighteen blessings in the Shmoneh Esrah that our sages of the Great Assembly established. And every drop of semen discharged in vain leaves through the

eighteen vertebrae of the spinal cord. And the first punishment that comes from this transgression is that his prayers, specifically the Shemone Essreh are not liked and received by the Holy One Blessed be He, for the semen comes from the brain, from the place where the pure soul resides, and he passes the kedusha in his hands to a dirty place, namely the Sitra Achra. (Kav ha Yashar ch. 68)

HE WHO GUARDS THE BRIT MERITS THE REVELATION OF THE SECRETS OF THE TORAH

All the secrets of the Torah come from the foundations of Chochma and Bina, and no person can attain to these levels unless he has already corrected the damage he has done to the Brit, for he has damaged in high places, secret and deep and in the channels that pass through the 18 vertebrae until the Brit, therefore he can't grasp the secrets of the Torah that come out of those elevated foundations. (Zerah Kodesh)

AND THE LORD SAID: SHALL I HIDE FROM ABRAHAM THAT THING WHICH I DO (BERESHIT 18:17)

It is written (Amos 3,7): "Surely the Lord G-d will do nothing, without revealing his secrets to his servants the prophets". KI IM GILA [without revealing], the final letters of these words make up the word MILAH, because The Holy One Blessed be He reveals His secrets to those who guard the Brit and not to the uncircumcised nor to those who damage the Brit. (Rokeach)

THE REASON WHY SPILLING SEMEN DELAYS THE REDEMPTION

It is written in the Midrash Talpiot: "This is the reason why our sages said that spilling semen in vain delays the redemption, for if a person had given birth to a son or daughter from that semen, he would have contributed to diminish the number of souls in the Guph (The place in heaven where souls are stored) and this would hasten the redemption as it is written "The son of David will not come until all the souls of the Guph have been used up". And the Tikkun for

spilling semen in vain is to increase in the study of the Torah for its own sake without ulterior motives, because already that person caused the delay of the redemption, so let him fix this by studying Torah that fixes the sin of the destruction of the Temple as it is written: “For they have forsaken my Torah”...And someone asked me: “If the sin of emitting semen in vain causes the delay of the redemption, what did this sin cause when the Temple was in existence in Yerushalaim”? And the answer is that also then that sin caused the delay of the redemption for if that seed had been used to give birth to sons or daughters, there would have been less souls in the place called Guph, and now the exile would not need to be so long, and we would not need to wait for those souls to be used up. (Midrash Talpiot)

GUARDING THE BRIT BRINGS SUSTENANCE TO THE PERSON

It is written: “He has given food to those who fear him; he is ever mindful of his Covenant.” (Psalms 111, 5) The Brit is here related to sustenance meaning that the person merits sustenance in the merit of being mindful of the Brit (Olelot Ephraim)

THROUGH DAMAGING THE COVENANT, ONE COMES TO POVERTY, G-D FORBID

And this is the meaning of “The sustenance of man is as hard as the parting of the Yam Suf (Red Sea) [Talmud Pesachim 117] For the parting of the Yam Suf depended on the Sefirah of Yesod [Foundation] as it is written: “HA YAM RAA VAYANOS” [The Sea saw and Fled] it saw the Coffin of Yoseph that had acquired his strength from overcoming the trial with the wife of Potifar. Therefore the initial letters of the words NIDCHE AMO ISRAEL spell ANI poor, because through this sin [Discharging semen in vain] the person comes to poverty. (Dover Shalom)

THE BRIT WILL GUARD THE PERSON IF THE PERSON GUARDS IT

He who guards the sign [OT] of the Brit, in every place that it is present: In the Brit Milah or in the Shabbat or in the Holidays, The Holy One Blessed be He guards him for this wherever he may be and hides him from his enemies. (Tikkune Zohar 21, pag 58a)

ON SHABBAT WE CAN FIX THE DAMAGE OF THE BRIT

Shabbat is the secret of the Brit, and Shabbat is a Tikkun [Correction] for the damage of the Brit, and it is within the power of every Jew to purify and sanctify himself in Shabbat and to come close to the Holy One Blessed be He, because on Shabbat we can fix the damages due through the renewal of the spirit that occurs as a result of having an additional soul in Shabbat which itself is new every Shabbat (Peri Tzaddik)

THROUGH SHABBAT WE CAN ANNUL THE FORCE OF THE SATAN

The Zohar (Yitro) says: “Shabbat is the name of the Holy One Blessed be He” and the name Y K V K rules on this day. When we add up the Gematrias of these two names SHABAT and Y K V K = 728 which has the same numerical value of KERA SATAN = 729, meaning that through the observance of Shabbat we take away the strength of the Satan. (Sefat Emet)

WE IDENTIFY WHO IS IN THE SIDE OF G-D THROUGH GUARDING THE BRIT

“Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come to me. [MI LADON-I, ELAI]. And all the Levites gathered themselves together to him”. (Exodus 32:26) [MI LADON-I ELAI] The final letters of each word spell the word MILAH for in order to identify who is the

portion of the Holy One Blessed be he, we only rely on who guards the Brit. Therefore when Moshe said who is with G-d come with me, AND THE TRIBE OF LEVI...because the intention was to identify who had the power of self control through the guarding of the Brit. And it is known that the Tribe of Levi guarded the Brit as it is written because they kept your words and guarded your Brit. (Shach on the Torah)

WHEN ISRAEL GUARDS THE BRIT THE GOYIM HAVE NO DOMINION OVER THEM

“When night came the host brought together all his friends and they studied the Torah all that night and not one of them slept. Said the host to them, 'May it please you that each one should give an exposition of the Torah.' Then one began on the text: For that there was an uncovering of flesh in Israel, for that the people offered themselves willingly, bless ye the Lord (Judges v, 2). He said: 'The reason why Deborah and Barak commenced their song with these words was as follows. The world, as we have been taught, rests only upon this Covenant of circumcision, according to the verse in Jeremiah (33, 25), "If not for my Covenant day and night, I had not set the ordinances of heaven and earth." Hence as long as Israel observe this Covenant, the heaven and earth go on in their appointed course. But if Israel neglects this Covenant, then heaven and earth are disturbed, and blessing is not vouchsafed to the world. Now in the time of the Judges the Gentiles gained power over Israel only because they neglected this Covenant, to this extent, that they did not uncover the flesh after circumcision: this is indicated by the words "And the children of Israel forsook the Lord." Hence G-d delivered them into the hand of Sisera, until Deborah came and made all Israel vow to circumcise properly; then their enemies fell before them. Similarly, as we have learnt, G-d said to Joshua, "Do you not know that the Israelites are not circumcised properly, as the flesh has not been uncovered; how then can you expect to lead them into the land and subdue

their enemies," Hence G-d said to him, "Circumcise again the children of Israel a second time" (Josh. 5, 2); and until the uncovering was performed, they did not enter the land and their enemies were not subdued. So here, when Israel vowed to observe this sign, their enemies were overcome and blessing returned to the land.'

MOSES FORGOT THE COVENANT OF G-D AND HE WAS ALMOST KILLED

Another one then discoursed on the text- And it came to pass on the way at the lodging place that the Lord met him and sought to kill him. He said: 'By "him" is here meant Moses. Said G-d to him: "How can you think to bring Israel out of Egypt and to humble a great king, when you have forgotten my Covenant, since your son is not circumcised?" Forthwith "he sought to slay him": that is, as we have learnt, Gabriel came down in a flame of fire to destroy him, having the appearance of a burning serpent which sought to swallow him. The form of a serpent was chosen as emblematical of the king of Egypt, who is compared to a serpent (Ezek. 29, 3) Zipporah, however, saw in time and circumcised her son, so that Moses was released; so it is written, "And Zipporah took a flint and cut off the foreskin of her son", being guided by a sudden inspiration.' (The Holy Zohar 94A Lech Lecha)

THE LEVYATAN WHEN IT SAW THAT YONAH HAD NEVER DAMAGED HIS BRIT FLED FROM HIM

We found written in the Midrash: "And the fish said to Yonah: "Don't you know that the time has come for Levyatan to eat us up? Then Yonah said to the fish: "Let us go there and I will save yourself and myself" They went to the Levyatan and Yonah said: "I came because of you, to see where you live in the sea, and not only this but in the future, I will kill you through your neck and I will bring you up to the great meal of the Tzaddikim." Then Yonah showed the

Brit of Avraham Avinu and when the Levyatan saw it, it fled a distance of two days from Yonah. (Midrash Tanchuma Vayikra, ch. 8)

AMALEK HAS DOMINION ONLY ON THOSE THAT DAMAGE THE BRIT

It is known that Amalek had power only on those that were outside the clouds of glory in the desert, because they had damaged the Holy Brit as it is written: “VA YZNOV LECHA COL HANACHSHALIM ACHARECHA” And the word HANACHSHALIM can be divided into NACHASH MILA. But those that were under the clouds and who travel according to the Mouth of G-d, Amalek had no rule nor power over them. (Likkutim)

THE ONE WHO GUARDS THE BRIT IS THE ONE WHO IS COMPLETE IN HIS TORAH

It is written (Bereshit 33:18) “And Jacob came to Shalem, [Shalem means complete in Hebrew] a city of Shechem, which is in the land of Canaan, when he came from Padan-Aram; and pitched his tent before the city. And Rashi commented there: complete in his body, complete in his Torah, complete in his possessions. This means that through the fact that he was complete in his body because he didn’t damage his Brit when he was in Lavan’s house, through this he came complete in his Torah, because he forgot nothing from what he had learned, and through this he came complete in his possessions, because he was missing nothing from the gifts he had sent to his brother Esav. For immediately after, his possessions were replenished through the blessing and success G-d gave to the work of his hands. (Sefat Emet)

WITHOUT THE GUARDING OF THE YESOD [BRIT] IT IS IMPOSSIBLE TO OBSERVE THE MITZVOT IN A COMPLETE MANNER

It is written in the Shulchan Aruch: “It is necessary to accomplish the Brit before Torah”. The intention here is that man must guard first the holiness of the Brit Milah and only then can he come close to the Torah, because the main

prerequisite to receive the Torah is what the verse says: “And you shall guard My Covenant and will be a SEGULAH for Me” and those who know the secrets of the Torah know that SEGULAH- [SEGOL] refers to the level of YESOD, therefore without the level of YESOD it is impossible to keep the other Mitzvot... (Dover Shalom)

IF WE GUARDED THE BRIT MASHIACH WOULD HAVE ARRIVED

The Tzaddik disappeared and no man pays any attention to this. Due to our many sins we are already in the second half of the millennium that corresponds to the sefirah of Yesod (Foundation)...and no one knows why and how the Tzaddik is gone. And the pious don't realize that the main cause is the evil (He who spills semen in vain is called evil) ...and if the generation would guard the holiness of the Covenant [BRIT] they would sweeten the quality of Yessod and it would not get lost in the Galut [exile], for the sword of Esav only rules and has power in the constellation of the MAADIM [EDOM - DAM – BLOOD - MARS THE RED PLANET], and he who is made to bleed the blood of the Milah, then the Mazal of MAADIM has no power over him. But he who defiles and damages his Covenant, his prepuce [ORLAH] grows and he becomes like one who was not circumcised, and through this the blessing from G-d cease, and this causes the death of the Tzaddikim and the length of the exile to extend. (Sefer Yismach Moshe, Parashat Devarim)

THE MASHIACH WILL COME IN THE MILLENIUM OF YESOD

In the Sefer Or ha Ganuz it is written that the main correction lies in the level of Yesod to rectify it. And on this depends also the coming of our Mashiach in the sixth millennium (VAV—Yesod)

**THOSE WHO DO NOT GUARD IN PURITY THE SIGN OF THE
COVENANT CAUSE A DIVISION BETWEEN ISRAEL AND THEIR
FATHER IN HEAVEN**

AND IT CAME TO PASS AFTER THESE THINGS. When G-d surveys the world with intent to judge it, and finds there wicked people, then, in the words of the Scripture, "He shuts up the heaven, so that there shall be no rain, and the ground shall not yield her fruit" (Deut. 11, 17); through the sins of the sons of men heaven and earth are shut up and do not perform their functions. Now those who do not guard in purity the holy Covenant cause a division between Israel and their Father in heaven. So Scripture says: "and you turn aside and serve other G-ds, and worship them...He shut up the heaven, so that there shall be no rain" (ZOHAR II 61 B);

**TO BE FALSE TO THE HOLY COVENANT IS
EQUIVALENT TO BOWING TO ANOTHER G-D**

For to be false to the holy Covenant is equivalent to bowing to another G-d. But when the holy Covenant is properly guarded by mankind, G-d showers blessings from above on to this world, as we read: "A bounteous rain did you pour down, O G-d; your inheritance and the weary one, you confirm it" (PS. 68, 10). "A bounteous (nedabot, favor) rain" is a rain of favor, at a time when the Community of Israel finds favor in the eyes of the Almighty and He desires to shower upon them blessings; then "Your inheritance", namely Israel, who are the inheritance of the Holy One, as it says: "Jacob the lot of his inheritance" (Deut. 32, 9), and "the weary one", to wit, the Community of Israel, which is weary in a strange land, which is parched, panting for drink, "with that rain of favor you confirm it". Hence heaven and earth with all their hosts are upheld by that Covenant, as Scripture says: "If not for my Covenant, day and night, the ordinances of heaven and earth I would not have appointed" (Jer. 33, 25)- Hence it is first written: "And Yoseph was of beautiful form, and fair to look

upon", and immediately afterwards, "that his master's wife cast her eyes upon Yoseph". (The Holy Zohar 189b)

THE ONES WHO WILL REMAIN IN ZION: THOSE WHO OBSERVE THE BRIT

Blessed are those who will be left in the world at that time! And who will they be? None will remain, except the circumcised who have accepted upon themselves the sign of the holy Covenant and have entered into this holy Covenant in its two parts, as we have pointed out, and have guarded the Covenant against contact with an alien sphere. These will remain and their names will be written "to life eternal", as it says: "And it shall come to pass that he that is left in Zion, and he that remains in Jerusalem, shall be called 'holy', even everyone that is written to life in Jerusalem" (Isa. IV, 3)- "Zion" and "Jerusalem" symbolize the two grades (Foundation and Kingdom – Yesod and Malchut) into which he who will be circumcised shall enter. Such shall remain at that time, and the Holy One, blessed be He, will renew the world with them and rejoice together with them. Concerning that time it is written: "May the glory of the Lord remain for ever; may the Lord rejoice in his works" (Psalms 104, 31) (The holy Zohar II, 57b)

As long as the people of Israel don't guard the Brit Milah, the idolatrous nations have power over them and they are called the proud waters [as in Tehillim 124:5] (Tikkune Zohar 13)

It is written (Pirke Avot 3:15): "One who breaks the Covenant of Abraham Avinu, even if he has Torah and good deeds, has no portion in the world to Come."

CHAPTER 4

LAWS AND PROPER BEHAVIOR REGARDING THE BRIT

It is forbidden to masturbate, and this sin is more serious than any other in the Torah

(Tur, Shulchan Aruch, Even Ha-ezer 23:1)

A man should not say after he reads about all these warnings: "I transgress all of them or some of them and still I do not come to spill semen in vain" because it is possible that some drops of semen might come out of him through the urine, and the words of Our Sages, may Their memory be a blessing, are holy and faithful

(The Chida, Sefer Avodat ha Kodesh, Tziporen Shamir, end siman 7)

The majority thinks that the prohibition to look at women is only for pious or saintly people. It is forbidden to listen to their words

(Derech Pikudecha, 35 Lo Taase)

GENERAL LAWS AND PROPER BEHAVIOR FOR GUARDING THE BRIT

KITZUR SHULCHAN ARUCH [CODE OF JEWISH LAW]

CHAPTER 151

The Sin of Discharging Semen in Vain

1. It is forbidden to discharge semen in vain. This is a graver sin than any other mentioned in the Torah. Those who practice masturbation and cause the issue of semen in vain, not only do they commit a grave sin, but they are under a ban, concerning whom it is said (Isaiah 1:15): "Your hands are full of blood;" and it is equivalent to killing a person. See what Rashi wrote concerning Er and Onan in the Sidrah of Vayeshev (Genesis 37), that both Er and Onan died for the commission of this sin. Occasionally, as a punishment for this sin, children die when young, G-d forbid, or grow up to be delinquent, while the sinner himself is reduced to poverty.

IT IS FORBIDDEN TO BRING ON AN ERECTION

2. One is forbidden to bring on an erection or to think about women. If a lascivious thought comes to one spontaneously, he should divert his attention to a subject of the Torah, which is "A lovely hind and a graceful doe." lewd thoughts prevail only in a mind devoid of wisdom. A man should be extremely careful to avoid an erection. Therefore, he should not sleep on his back with his face upward, or on his belly with his face downward, but sleep on his side, in order to avoid it. Two bachelors should not sleep together. One should not watch when animals, beasts or fowl copulate. It is also forbidden to ride on an animal without a saddle.

IT IS FORBIDDEN TO HOLD THE MEMBRUM WHILE URINATING

3. It is forbidden to hold the membrum while urinating. If one is married and his wife is in town and she is clean, it does not matter, for since he has the

possibility, he will not indulge in lustful thoughts or become stimulated; but it is, nevertheless, a matter of piety to avoid it. When not for the purpose of urinating, the above is forbidden by law.

EXCESSIVE EATING CAN LEAD TO WASTING SEED

4. At supper, one should neither eat nor drink excessively, nor eat any food that tends to heat the body, such as fat meats, cheese, eggs, or garlic. Neither should one drink a beverage that tends to heat the body, for all these things cause the commission of this sin.

IF ONE WASTES SEED HE SHALL ASK FOR G-D'S FORGIVENESS

5. Whoever has had a pollution at night, G-d forbid, shall, upon waking up in the morning, wash his hands, and say with a contrite heart: "Master of the universe: I have done this unwittingly, but it has been caused due to evil musings and reflections. May it be, therefore, Your will, O my G-d, and the G-d of my fathers, that You, in your great mercy, erase this iniquity of mine, and save me from sinful thoughts, forever and ever. Amen, So may it be Your will."

AN OBSCENE MOUTH LEADS TO WASTING SEED

6. One who desires to avoid this sin, should guard his mouth against obscene talk, lies, tale bearing, slander, and mockery. He should likewise guard his ears against listening to such talks. One should also be careful to fulfill his vows, not worry too much, and guard himself against lewd thoughts. Before retiring, he should engage in the study of the Torah, or he should recite the first four chapters of the Psalms, and he should not sleep alone in a room.

MEANS OF SAVING ONESELF FROM THIS SERIOUS SIN

7. Means of salvation for one who has succumbed to this sin, are recorded in the book Yesod Yoseph, which the author culled from holy and ancient books. I will only cite some of them briefly: He should make an endeavor to be Sandek, that is, to have infants circumcised on his lap; especially should he try to be Sandek at poor families. He should increase his donations to charity,

observe the Shabbat property, honor it, and light many candles. He should honor and love students of the Torah, pray with fervor and tears, cultivate humility, and when insulted, he should be quiet and forgiving. When performing a precept, he should do it energetically and speedily, until it warms him, particularly when preparing the Matzot for Passover. He should raise his children in the study of the Torah and train them to be G-d-fearing; raise an orphan in his house and treat him as he treats his own children, and engage himself in the noble act of dowering poor brides. He should be called up to the reading of the Torah at least once a month, pronounce the benedictions in an audible voice, look into the Torah and read silently with the reader. He should be one of the first ten men who come to the synagogue, and awake in the middle of the night to perform the midnight lament for the destruction of the Temple [TIKKUN CHATZOT]; and if he is unable to rise at midnight, he should perform this ritual thereafter, and he should love peace and pursue peace.

CHAPTER 152

PROHIBITION AGAINST BEING ALONE WITH WOMEN

1. One must not be alone with any woman, whether she is young or old, a Jewess or a non-Jewess, or whether she is related to him or not, with the exception of a father, who is permitted to be alone with his daughter, a mother with her son, and a husband with his wife, even if she is menstrually unclean.
2. If one is accompanied by his wife, he may also be alone with another woman, because his wife watches him. However, a Jewess must not be alone with a non-Jew, even if his wife is present; even if there are many non-Jews with their wives, she must not be alone with them.

A WOMAN SHOULD NEVER BE ALONE WITH IMMORAL MEN

3. One woman may be alone with two virtuous men, but only in a town and in the daytime; but in the field or at night even in a town, there must be at least three virtuous men. A woman should never be alone with immoral men, even if

they are many, unless their wives are with them. One man should not be alone with two women. Some authorities permit one man to be alone with three or more women, providing his vocation or trade is not designed to deal with women; while other authorities forbid it in any event.

4. One need have no scruples to be alone with a woman whose husband is in town, because she is in fear of her husband.

5. One is allowed to be alone with a woman in a room the door of which opens into a public thoroughfare, during the day or in the early part of the evening, as long as there are people passing by. However, a woman should not be alone with an intimate friend, like one with whom she has been raised together, or a relative, or with one concerning whom her husband warned her against being alone in his company; with any of these she may not be alone, even if her husband is in town, and even in a room the door of which opens into a public thoroughfare.

6. A man is allowed to be alone with a female child less than three years old. A woman may be alone with a lad less than nine years old.

ONE WHO HAS NO WIFE MUST NOT TEACH CHILDREN

7. One who has no wife must not teach children, because their mothers generally visit the school, and thus he will sometimes be alone with them. If he is married, his wife need not live together with him at school; as long as she is in town, it matters not even though she lives in her house and he is at school. However, a woman must not teach children even when her husband is in town, unless he lives with her in the same house, because of the fathers who bring their children to school.

A MAN SHOULD ALWAYS AVOID WOMEN

8. A man should ever avoid women; thus, he should not make gestures at them, either with his hands or with his feet, nor wink at them, nor jest with them, nor act with levity in their presence, nor gaze at their beauty. It is forbidden to scent the perfume designed for women, especially when a woman holds it in

her hand or when it hangs on her. One is forbidden to look at the colored clothes of a woman with whom he is acquainted, although the clothes are not upon her, lest he come to think of her. If one encounters a woman in the street, he should not walk behind her, but he should hasten his steps, so that she is either alongside of him or behind him. One should not pass by the door of a harlot, even at a distance of four cubits. He who gazes even at the small finger of a woman in order to enjoy its sight, commits a grave sin. It is forbidden to hear the voice of a woman singer, or to gaze at a woman's hair.

A MAN MUST NOT GREET WOMEN UNDER ANY CIRCUMSTANCE

9. A man must not greet a woman under any circumstances, and he is forbidden to send his regards to her even through her husband. Therefore, when one writes a letter to his friend, he must not write: "Peace to your wife." But he may inquire of her husband or of someone else about her welfare. He may also write to his friend: "Let me know how your wife is."

10. One who embraces or kisses one of his female relatives, even though he derives no pleasure from it, is violating a prohibition, with the exception of a father and his daughter, also a mother and her son, who may embrace and kiss.

11. Husband and wife are not allowed to flaunt their love for each other, like a wife patting her husband's head in the presence of others, so that the lookers-on might not come to sinful thoughts.

12. A person must not dwell in his father-in-law's house, unless he has a private sleeping room.

THE GRAVE SINS THAT OCCUR AT WEDDINGS

13. The great men of Israel, of blessed memory, have already dealt at length in their holy works, concerning the custom prevailing in some communities, where there is a lack of scholarship and piety, that they hug and kiss the groom and the bride, and the young men and women dance together. Besides the grave sin of coming in contact with a woman in her menstrual period, (Because all virgins are presumed to be menstrually unclean, and it matters not in this

regard whether she be a married woman or single, and whoever touches her by way of endearment is amenable to the punishment of Stripes), he also stimulates lewd thoughts within himself, causing erection and the vain discharge of semen, G-d forbid. Surely he who is able to prevent it should make every endeavor to do so. At least it is the duty of every man who is G-d-fearing, to have control over his household and take care that they should not do this extremely abominable thing. Whoever is able to prevent it and fails to do so, will himself, G-d forbid, be accountable for this very iniquity; and by saving others from this sin, he saves himself also, and it shall be well with him.

14. It is permissible, and even desirable, to look at the woman that one wishes to marry, to see if she pleases him, but he should not regard her with lascivious eyes. Concerning this, it is written (Job 31:1): "I made a Covenant with my eyes; how then should I look upon a maid?"

SEPARATION BETWEEN A DIVORCED WOMAN AND HER FORMER HUSBAND

15. A divorced woman is not allowed to reside in the same courtyard where her former husband resides. If her former husband is a Kohen, or even if he is an Israelite, but she has married another man, from whom also she has been divorced, or if she has been divorced because she was forbidden to him all of these are required to keep at a great distance from each other. She is not allowed to live with him in the same alley if it has a dead end, but if it is an open alley through which there is traffic, they are permitted to live there. A divorced woman who remarried and lives with her second husband, should keep at a still greater distance from her first husband, and she should not reside in the entire vicinity where he resides. In all these cases, she must move away, but if the courtyard belongs to her, he must move.

16. A person is permitted to support the woman he divorced, and it is even meritorious to support her in preference to any other poor person, for it is written (Isaiah 58:7): "And that You hide not from your own flesh." But he

may not have any personal contact with her, but he should send her support through an agent.

17. "Said Rabbi Beruna in the name of Rav (Eruvin 63b): 'He who sleeps in a compartment in which husband and wife are, the Scripture says concerning him (Micah 2:9): "The women of My people you cast out of their pleasant houses... (because they are ashamed to be intimate because of him). And Rabbi Yoseph added: 'This applies also to a case where the woman is menstrually unclean.'"

THE RAMBAM: LAWS OF FORBIDDEN RELATIONS, 21

KISSING OR EMBRACING RELATIVES IS A DESPICABLE PRACTICE

Embracing a woman who belongs to one of the categories that is forbidden but toward whom a man is not attracted or kissing one of them, such as his older sister, his aunt, or similar women, even though no desire or pleasure are involved at all, is an extremely despicable practice. It is forbidden and is the practice of fools. For one may not come close to a woman who is forbidden to him at all, whether she is an adult or a minor, except for a mother and her son and a father and his daughter.

IT IS FORBIDDEN TO DELIBERATELY AROUSE ONESELF

So, too, it is forbidden for a man to deliberately arouse himself or to bring himself to improper thoughts. But, if such thoughts do come to him, he should turn his mind away from foolish things towards words of Torah, which is a beloved hind and a pleasing doe (Proverbs 5:19). Therefore, it is forbidden for a man to sleep on his back with his face upwards unless he leans a little toward

the side, so that he should not arouse himself. And one may not gaze at animals or birds when they are mating. But animal breeders are permitted ...because they are simply doing their job, and they will not come to improper thoughts [as a result of this].

FORBIDDEN TO GAZE AT A WOMAN'S CLOTHING

(1) So, too, it is forbidden for a man to gaze at women when they are standing and washing laundry. Even to gaze at the woolen clothing of a woman whom he knows, is forbidden, so that he not come to improper thoughts.

(2) If a man meets up with a woman in a public place, it is forbidden for him to walk behind her- Instead he should run so that he leaves her on the side or behind him. Any man who walks in public behind a woman is one of the most irreverent of the ignorant People. It is forbidden to pass the doorway of a street woman except at a distance of four cubits, as it says: -And do not come close to the doorway of her house (Proverbs 5:8)

(3) It is forbidden for an unmarried man to touch his genitalia, lest it cause him improper thoughts, and he must not put his hand even below his navel, lest it cause him such thoughts. When he urinates, he must not touch his genitalia. But this is permitted for a married man. But neither a married nor an unmarried man should touch his genitalia at all except when he needs to relieve himself...

RAMBAM, LAWS OF MARRIAGE, CHAPTER 15

THE MODESTY REQUIRED OF WOMEN

The Sages commanded that a woman be modest even within her own home. She must not act jokingly or lightheaded in front of her husband. She may not demand relations outright nor speak about this matter. She may not refuse her husband in order to trouble him, so that he will love her more. Rather, she should consent to have relations with him, whenever he wants. She must be careful of his relatives and the members of his household so that he does not

become jealous. She must distance herself both from that which is improper and from anything that resembles it.

A MAN MUST HONOR HIS WIFE MORE THAN HIMSELF

At the same time, the Sages commanded that a man honor his wife more than himself and love her like himself. If he can afford it, he must do more for her benefit, according to his means. He must not intimidate her. His speech with her must be gentle; he should be neither habitually sad nor of an angry temperament.

A WOMAN MUST ALSO HONOR HER HUSBAND

They also commanded that a woman honor her husband very much, that his fear be upon her, and that she conduct herself as he tells her. He should be in her eyes like a prince or a king. She should obey his wishes and avoid anything that he dislikes. This is the way of the holy, pure women and men of Israel in their marriage, and in these ways, their dwelling will be proper and praiseworthy.

KITZUR SHULCHAN ARUCH

CHAPTER 150 LAWS OF CHASTITY

1. A man should accustom himself to be in a mood of supreme holiness and to have pure thoughts, when having intercourse. He should not indulge in levity with his wife, nor defile his mouth with indecent jests, even in private conversation with her. For the Scriptures say (Amos 3:13): "And declare unto man what is his conversation," and our Rabbis, of blessed memory, said (Chagigah 5b): "On the day of judgment, man is reminded even of the light conversations he had with his wife in privacy." He should not converse with her either at copulation or immediately before it, excepting about matter directly needed for the act. However, if he is angry with her, when it is improper for a man to have intercourse with his wife, he may speak kind words

to her, in order to appease her. The intercourse should be in the most possible modest manner. He underneath and she above him, is considered an impudent act; both at the same level, is considered a pervert act. It is told of Rabbi Eliezer (Nedarim 20b), that he used to have cohabitation with such awe and terror that it appeared as if a demon was forcing him to do it.

ONE SHOULD THINK OF HOLY MATTERS WHILE HAVING INTERCOURSE

2. When having intercourse, one should think of some subjects of the Torah, or of some other sacred subjects; and although it is forbidden during this act to utter holy words, yet thinking is permissible, even meritorious. Although in filthy alleys it is even forbidden to think of holy subjects, this is because we must abide by the Divine Command (Deuteronomy 23:15): "Therefore, shall your camp be holy;" but where the prohibition is based on Ervah (unseemliness; nakedness of body), concerning which it is written (loco citato) Ervat davar (unseemly thing), our Rabbis, inferred from this that only speech is forbidden (because davar in Hebrew means also "word"), but thinking is permissible.

WHEN THERE IS LIGHT IT IS FORBIDDEN TO HAVE INTERCOURSE

3. It is forbidden to have intercourse by a light, even if the light is shut out by means of a garment; but it is permissible if one makes a partition, ten handbreadths (forty inches) high in front of the light. It is also forbidden to have intercourse during the day, unless the room is darkened. At night, if the moon shines directly upon them, it is forbidden, but if it does not shine directly upon them it is permissible if that light is shut out by a garment. If there is a lamp in another room and it throws light into this room, this light, too, must be shut out by means of a garment.

4. It is forbidden to have intercourse in the presence of any person who is awake, even if there is a partition ten hand-breadths high between them. It is permitted, however, in the presence of a child who is unable to talk.

FORBIDDEN TO LOOK AT THE GENITAL ORGAN OF HIS WIFE

5. One is forbidden to look at the genital organ of his wife. Whoever looks at it is devoid of shame, and violates (Micah 6:8): "And walk humbly," (which also means "in modesty"). For the one who is prudent is not apt to sin, as it is written (Exodus 20:17): "And for the sake that His fear may be before you (and this means, being bashful), so that you sin not." Also, by this he stimulates lewd thoughts within himself. Certainly, one who kisses that place violates all this, and in addition he violates (Leviticus 11:43): "You shall not make yourselves detestable."

ONE HAS TO COVER SACRED WRITINGS WHILE HAVING INTERCOURSE

6. It is forbidden to have intercourse in a room where a Sefer Torah is found, but it must be removed into a different room. If there is no other room, he must make a partition, ten hand-breadths high in front of it; this partition must be opaque, so that the Sefer torah should not be seen through it; the curtain around the bed is not considered a partition, since it is loose, unless it is tied at the bottom. Tefillin, Bibles, or other sacred writings, such as the Talmud, Midrash and their commentaries, whether they are written or printed, must be placed in a vessel within a vessel. The second vessel is valid only when it is not especially designed for such holy works; but if the vessels are especially designed for such a purpose, be they even ten in number, they are considered as only one. If a cover is spread on a chest where these books are kept, it is considered like a vessel within a vessel. If a mezuzah is affixed on the inside of the room, it must be covered with two coverings, in order that it may be considered as a vessel within a vessel. The Name (Sha--ddai) should also be

covered; the glass covering is of no avail, since the covering must not be transparent.

MAN MUST NOT BE UNDULY FAMILIAR WITH HIS WIFE

7. A person must not be unduly familiar with his wife, excepting at the regular time appointed for the performance of his marital duty, as it is written (Exodus 21:10): "And her conjugal rights, shall he not diminish." Men of a strong constitution who enjoy the pleasures of life, having profitable pursuits at home and are tax exempt, should perform their marital duty nightly. Laborers who work in the town where they reside, should perform their marital duty twice weekly; but if they are employed in another town, only once a week. Merchants who travel into villages with their mules, to buy grain to be sold in town, and others like them, should perform their marital duty once a week. Men who convey freight on camels from distant places, should attend to their marital duty once in thirty days. The time appointed for learned men is from Shabbat-eve to Shabbat-eve. One must fulfill his marital duty even when his wife is pregnant or nursing. One must not deprive his wife of her conjugal rights, unless she consents to it, and when he has already fulfilled the obligation of propagation. If he deprives his wife thereof, in order to afflict her, he violates the Divine Command: "And her conjugal rights shall he not diminish."

8. It is the duty of every husband to visit his wife on the night she has performed the ritual of immersion, also on the night before he is to set out on a journey, unless he goes out on a sacred mission. When a man sees that his wife is coquetting and primping and trying to please him, he is bound to visit her even if it is not the appointed time, and from such a union will come worthy children. However, if she demands it openly, she is a brazen woman, and is considered like a harlot, with whom he must not live together.

MAN'S INTENTION SHOULD BE TO FULFILL A MITZVAH AND NOT TO SATISFY HIMSELF

9. When having intercourse, his intention should be not to satisfy his personal desire, but to fulfill his obligation to perform his marital duty, like one paying a debt, and to comply with the command of his Creator and that he may have children engaged in the study of the Torah and the practice of its precepts. It is also proper to think of improving the embryo; for our Rabbis, of blessed memory, said (Niddah 31a): "The first three months (of pregnancy), cohabitation is hard on the woman and hard on the child; during the three middle months, it is hard on the woman and good for the child, and during the last three months, it is good for the woman and good for the child, for it will cause the child at his birth to be born clean and agile." If he is overwhelmed by a craving for it and he cohabits with his wife to avert sinful lust, he is likewise destined to receive reward for it. But it is better to conquer his passion. For, as the Sages say (Sukkot 52b): "A man has a small organ, if he starves it, it is contented, and if he pampers it, it is hungry." But one who has no need for it, and he deliberately arouses his lust, is following the counsel of the Evil Impulse.

10. If possible, a man should be careful not to have cohabitation either at the beginning or at the end of the night, but in the middle. One should not touch his membrum even for the sake of cohabitation, before washing his hands properly, that is, three times alternately.

11. It is forbidden to have cohabitation in market places, in streets, in gardens, or in orchards; it is permitted in dwellings only, so that it may not resemble fornication.

12. If there is a famine in the land, G-d forbid, that is, grain has advanced to double its price, although one has plenty of grain in his house, or if there is, G-d forbid, some other calamity in the land, one is forbidden to have intercourse,

unless it be on the night of his wife's immersion. But those who are childless, may cohabit at any time.

ONE SHOULD NOT HAVE INTERCOURSE WITH HIS WIFE UNLESS SHE HAS A DESIRE FOR IT

13. One should not have intercourse with his wife unless she has a desire for it, but not otherwise, and certainly one is forbidden to force her. Nor should one have intercourse with his wife if he hates her, or if she hates him, and she tells him that she does not want his attention, although she does consent to having cohabitation. If he has determined to divorce her, and she is not aware of it, he is not allowed to cohabit with her even though he does not hate her. Nor should one be with his wife when she is actually asleep, nor while he or she is intoxicated.

14. Guests are forbidden to have intercourse, unless a separate apartment was assigned for them. They must not, however, sleep on the sheets belonging to the host.

15. According to the rules of hygiene, one should not have intercourse while being satiated or while hungry, but when his food has been digested. One should not have intercourse while standing, or in a sitting posture, or on the day he had a bath, or had cupping, or on the day he is going on a journey or coming from a journey if he travels on foot; it is forbidden either before the above or thereafter.

16. One should not cohabit in a bed where an infant less than one year old lies at their feet; nor should one have intercourse within one hour after leaving the privy, A nursing woman should not cohabit, except when the infant is asleep, and she should not nurse the infant after having intercourse before the lapse of two-thirds of an hour, unless the infant is crying.

**SEMEN IS THE VITALITY OF MAN'S BODY AND EXCESSIVE
INTERCOURSE CAUSES PREMATURE AGING**

17. Semen is the vitality of man's body and the light of his eyes, and when it issues in abundance, the body weakens and life is shortened. He who indulges in having intercourse, ages quickly, his strength ebbs, his eyes grow dim, his breath becomes foul, the hair of his head, eyelashes and brows fall out, the hair of his beard, armpits and feet increase, his teeth fall out, and many other aches besides these befall him. Great physicians said that one out of a thousand dies from other diseases, while nine hundred and ninety- nine die from sexual indulgence. Therefore, a man should exercise self- restraint.

Regarding one who gazes at women who are forbidden to him, even if he is like Moshe, who was given the Torah from G-d's hand to his own, he will not be free of the judgment of Gehinomm. Eventually, he will sin in matters of forbidden relations. He provokes the evil impulse against himself. He will come to the wasting of semen, which is a grave sin

(Shaare Kedushah, Part 2, Section 5)

CHAPTER 5

ETHICAL TEACHINGS REGARDING PROPER AND DESIRED BEHAVIOR

THE TRAIT OF MODESTY: ONE OF THE THREE MOST DESIRED BY G-D

My sons, come and I will teach you the trait of modesty. Know, my sons, that modesty is one of the most eminent of the traits, being one of the three that the Holy One Blessed be He requires of Israel, viz. (Michah 6:8): "And what does the L-rd ask of you: but to do judgment, to love loving kindness, and to walk modestly with the L-rd your G-d?" What is more, it defends a man against the evil eye and rescues him from sin and transgression. For thus do we find with Yoseph the tzaddik, may peace be upon him, that because he deported himself with modesty, he was rescued from [the advances of] his mistress, the wife of Potiphar, and did not go astray through her, viz. (Genesis 39:7): "And the wife of his master raised her eyes to Yoseph." She raised her eyes to gaze at him, but he did not raise his eyes to gaze at her. For thus did our sages of blessed memory say in the aggadah (Bereshith Rabbah 87:11): She put an iron brace under his chin to make him raise his eyes and gaze at her, in spite of which he did not do so, viz. (Psalms 105:18): "They forced his feet into fetters; iron came upon him." (Sefer Maale ha Middot)

MODESTY IS EVEN MORE REQUIRED OF WOMEN

If modesty is desirable in a man, how much more so in a woman. Women must deport themselves with great modesty, viz. (Psalms 45:14): "All the glory of the king's daughter is within; of checkered gold is her garment." Concerning

this our sages have said (Shabbat 57a): A woman should not go out on the Shabbat with "a golden city" [a gold ornament with an emblem of Jerusalem], nor with a signet ring, nor with a pin without a hole [i.e., a hair-pin]. And if she does go out with them to the public thoroughfare, she must bring a sin-offering; but in her own courtyard, she is not liable. How aptly has the Talmud Yerushalmi stated that she may not do so even on a weekday, for this leads people to gaze at her; **and it is demeaning for a woman to be stared at, for it leads people to suspect her. Ornaments were given to a woman only to adorn herself in her own home before her husband, so that she be pleasing and not unsightly to him.** Therefore, a woman should sit in her "glory" in her home and not flit here and there, so that she not lead herself astray and that she not lead men astray by bringing them to gaze at a married woman. For this mode of behavior characterizes the harlots, viz. (Proverbs 7:12): "At one time she is in the street; at another, in the open places; and near every corner does she lurk." At the very least, she brings suspicion upon herself when she walks here and there. And thus do we find with Dinah, the daughter of our father Jacob, may peace be upon him - that because she did not sit in modesty at home, but went out (Genesis 34:1): "to see the daughters of the land," she brought misfortune upon herself [she was raped by Shechem].

WOMAN WAS CREATED ONLY TO BE MODEST

Know that in the very beginning of the creation of woman she was created only for modesty, viz. (Genesis 2:22): "VAYIVEN the L-rd G-d the the rib, etc.", concerning which our sages of blessed memory have said in the aggadah (Bereshit Rabbah 18:3): What is the intent of "VAYIVEN" [built up]? Read it "VAYAVEN" ["He reflected"]. The Holy One Blessed be He reflected where to create her from. He said: I shall not create her from the head, lest she be a "head-raiser" [i.e., supercilious]; nor from the eye, lest she be a "peeper"; nor

from the ear, lest she be a "snooper"; nor from the mouth, lest she be a "prattler"; nor from the heart [the seat of the passions], lest she be a "termagant"; nor from the hand, lest she be a "toucher"; nor from the foot, lest she be a "gadabout." But He created her from a hidden place in man (i.e., the rib), which, even when he stands naked, is concealed. And with each limb that He created in her, He said: "Be a modest woman! Be a modest woman!" - in spite of which (Proverbs 1:25): "You have set all My counsel to naught!": I did not create her from the head, and she is a "head-raiser," viz. (Isaiah 3:16): "And they walk with outstretched necks." Nor from the eye, and she is a "peeper," viz. (ibid.): "and they blink their eyes." Nor from the ear, yet she is a snooper," viz. (Genesis 18:10): "And Sarah heard" ["eavesdropping" at the door of the tent). [Nor from the mouth, lest she be a prattler," viz. (Numbers 12:1): "And Miriam ... spoke against Moses, etc."]. Nor from the heart, yet she is a "termagant," viz. (Genesis 30:1): "And Rachel envied her sister." Nor from the hand, yet she is a "toucher," viz. (ibid. 31:19): "And Rachel stole the images, etc." Nor from the foot, yet she is a "gadabout," viz. (ibid. 30:16): "And Leah went out towards him, etc."

A MODEST WOMAN MERITS KINGSHIP AND THE PRIESTHOOD

My sons, go out and see how great is modesty in a woman. For our sages of blessed memory said (Megillah 10b): Every daughter-in-law that is modest in her father-in-law's house merits that kings and prophets descend from her. Whence is this derived? From the instance of Tamar, viz. (Genesis 38:15): "And Judah saw her and thought her to be a harlot because she covered her face." Because she had covered her face in Judah's house, he did not recognize her later and thought her to be a harlot. And she merited that kings and prophets descend from her: kings from David; prophets from Amotz. And our sages of blessed memory have said (Yerushalmi Yoma 4:2): A woman who "secretes" herself at home merits marrying a high-priest and being the mother

of [a line of] high-priests, it being written (Psalms 45:14): "All the glory of the king's daughter is within; of checkered gold is her garment." That is, if she maintains her honor within, with modesty, she merits wedding a high-priest, in respect to whom it is written (Exodus 28:39): "And you shall make the coat [of the high-priest] of checkered linen."

GREAT IS MODESTY IN WOMEN ALSO WHEN AT HOME

Great is modesty in women, even within their homes. For thus did our sages of blessed memory say (Yerushalmi Yoma 4:2): Kimchit had seven sons, and they all officiated in the high-priesthood. The sages came in to her and asked her: "Tell us, what [especially] worthy deeds do you have to your credit whereby you merited this great distinction?" She answered: "I swear, the beams of my house never saw the hairs of my head" [i.e., My hair was always covered] - whereupon they said: "All flour [kimchiya] is Dust [plain] flour, but the flour of Kimchith is the finest flour!" And they pronounced over her: "All the glory of the king's daughter is within; of checkered gold is her garment."

THE GREAT MODESTY OF RUTH THE MOAVITISS

And thus do we find with Ruth the Moavite, that because of the modesty that Boaz beheld in her, he married her. (Bereshit Rabbah 5:6) And what modesty did he behold in her? All of the other women bent over and picked [the sheaves], and she knelt and picked them. All of the other women lifted their skirts, and she lowered them. All of the other women fraternized with the [male] harvesters, and she kept apart from them. All of the other women picked between the sheaves, and she picked only hefker (ownerless sheaves). And, another instance of her modesty: Naomi said to her (Ruth 3:3): "And wash yourself, and anoint yourself, and place your raiment upon you, and go down to the threshing floor." But she did not do so. Rather (Ibid. 6): "And she went down to the threshing floor" -first, so as not to walk upon the road in her adornment; and, only afterward, (Ibid. 6): "And she did as all that her mother-in-law had told her." When Boaz saw all this modesty, he said: "Of a certainty,

this one is worthy of kingdom," viz. (Ibid. 2:14): "And Boaz said to her at meal-time: 'Draw hither, etc... hither' connoting "kingdom," viz. (11 Samuel 7:18): "Who am I [David], O L-rd G-d, and what is my house that You have brought me hither [to kingdom]?" (Ruth, Ibid.): "And he reached her parched corn": It is not written: "And he gave her," but: "And he reached her." Because he had said: "Draw hither," and she, out of shame had not done so, he 'reached' her kali." What is connoted by "kali"? "kalil, kalil" ["lightly, lightly"] with his two fingers - in spite of which it is written (ibid.): "And she ate, and she was sated, and she left over," her eating being modest and not gluttonous. When Boaz saw all these signs of modesty, he took her as a wife and established with her [a line of] kings and prophets.

A MODEST WOMAN, LIKE THE ALTAR ATONES FOR THE PEOPLE OF HER HOME

And our sages of blessed memory have said in the aggadah (Tanchuma Vayishlach 6): When a woman is modest within her home, just as the altar atones for Israel, so she atones for her home, viz. (Psalms 128:3): "Your wife is like a fruitful vine in the recesses of [yarkethei] your house; your sons are like olive plants around your table," "yarkethei" alluding to the altar, viz. (Leviticus 1: 11): "And he shall slaughter it on the yerech of the altar northward." (Tanna dbei Eliyahu 18:16): "Your wife is like a fruitful vine" - like a vine that produces fruit, and not like a vine that does not produce fruit. As long as your wife is in the "recesses" of your house, your sons will be like olive plants. Just as the olive tree produces olives for eating, olives for drying, olives for oil, olives for preserving, and its oil is lit in all lamps - so, as long as your wife is in the recesses of your house, she is like this vine that never moves from its place. And her sons issue forth - some, scholars in Scripture; some, in Mishnah; some, men of affairs; some, sages; some, men of understanding; some, "knowers of a thing in its time." Thus: "your wife is like a fruitful vine."

IMMODEST WOMEN DAMAGE THEMSELVES AND ALL THEIR FAMILY

In contrast to her is the woman who weaves in the market place, who speaks with all men, who gazes at all men, who causes evil for herself, and who causes injury to herself and to her children - whence they said: A woman causes herself and her children to be blemished. How so? If she vaunts herself over her husband, she causes herself and her children to be blemished. If she curses his begetters in his presence, she causes herself and her children to be blemished. "At one time, in the streets; at another, in the open places" (Proverbs 7:12), she causes herself and her children to be blemished. If she does not separate challah in purity; if she vows and does not fulfill, she causes herself and her children to be blemished, and she finds no pleasure in the world. And because of her misdeeds her children are - one of them, lame; another, blind; another, a fool and an evildoer. Therefore, women must conduct themselves with great modesty in all things: both in their houses, even before their husbands (How much more so outside of their houses), both in sitting, walking, eating, or drinking; both in speech, in dress, in adornment. [They must conduct themselves modestly] in everything that they do, so that no ill name or suspicion be imputed to them. Therefore, my sons, be extremely circumspect in the trait of modesty, so that you inherit a good name in your world. May G-d, in His great mercies, direct us in it.

OBSCENITY IS GREATLY DESPISED BY G-D

Having thus far spoken in praise of modesty and of those who exemplify it, we shall now speak in derogation of wantonness and obscenity and of their perpetrators, in order to direct them to the trait of modesty, with the help of G-d. Know, my sons, that immodesty and obscenity are among the traits most despised and abhorred by the Holy One Blessed be He. For thus have our sages of blessed memory stated (Shabbat 33a): If one sullies his mouth, even if a

propitious decree of seventy years has been sealed for him, it is transformed to evil, as it is written (Isaiah 9:16): "Therefore, in his youths the L-rd will not rejoice and his orphans and widows, He shall not pity. For all is flattery and wickedness, and every mouth speaks obscenity. For all this His wrath does not turn back, and His hand is stretched out forevermore." All know why a bride goes to the bridal canopy, but if one dirties his mouth [in that regard], even if a propitious decree of seventy years [(the "forevermore" [i.e., average life span] of a human being)] has been sealed for him, it is transformed to evil.

GEHINOMM IS DEEPENED FOR THOSE WHO USE OBSCENE LANGUAGE

And our sages of blessed memory said further (Shabbat 33a): If one sullies his mouth, Gehinomm is deepened for him, viz. (Proverbs 22:15): "A deep pit is the mouth of obscenity." And, what is more, [this applies] even to one who listens and remains silent, the verse continuing: "The abhorred of the L-rd shall abide there" [next to the speaker of obscenity]. And thus is it written (Amos 4:13): "For, behold, He forms the mountains and creates the wind, and He tells a man what his converse is": "A servant, whose master tells him what his converse is - is there any hope for him?" And our sages of blessed memory said (Chagigah 5b): "Even casual immodest converse between a man and his wife is recounted to him at the time of his death."

THE PERSON WHO TALKS TOO MUCH TO A WOMAN INHERITS GEHINOMM

It is great immodesty in a man to speak overmuch with a woman. For thus have our sages of blessed memory said (Avoth 1:5): If a man speaks overmuch with a woman, he causes evil to himself, he neglects Torah study, and, in the end, he inherits Gehinomm. And do not say that only words of licentiousness or words that lead to it are forbidden; for it is even forbidden to converse

overmuch with her in "neutral" talk. And if there is some need for him to speak with her on some mundane matter, he should do so as succinctly as possible in order to part from her quickly, so that he not be suspect with her.

OUR SAGES ERECTED BARRIERS SO THAT WE AVOID SINNING THROUGH IMMODEST BEHAVIOR

My sons, come and see how much our rabbis of blessed memory exhorted us against immodesty, so that we not come to desire the [main] transgression itself. They forbade listening to a woman singing, saying (Berachot 24a): A woman's voice constitutes ervah ["nakedness"], viz. (Song of Songs 2:14): "For your voice is sweet, and your appearance is comely." And why all this? That he not come to desire her. And our sages of blessed memory exhorted further that men and women not sing together so that they not come to act immodestly. For thus have our sages of blessed memory said (Sotah 48a): Men singing and women answering - immodest; women singing and men answering - "like flame on flax." And if casual converse with a woman with the intent of hearing her voice is forbidden and regarded as immodesty, how much more so gazing at her.

A MAN MUST NOT WALK BEHIND A WOMAN ON THE ROAD

And our sages of blessed memory have said (Berachot 61a): A man must not walk behind a woman on the road, even if she is his wife. If he encounters a woman [walking ahead of him] on a bridge, he must keep to the side [until he passes her], and all who follow a woman in a stream [where she must lift her skirts] have no share in the world to come. And similarly, (Bava Batra 57b): (Isaiah 33:15): "And he that closes his eyes against gazing upon evil [is saintly]": This is one who does not gaze at women when they are standing over their washing. And our sages of blessed memory have said (Berachot 61a): One who counts out money into a woman's hand as a pretext for gazing at her - though he be like Moses our teacher, who received Torah from the hand of the Holy One Blessed be He to his hand, he will not be clean of the judgment of

Gehinomm, viz. (Proverbs 11:21): "Hand to hand will not be cleansed of RA" ["evil" (the judgment of Gehinomm)]. And they said further (Berachoth 61a): If one gazes even upon the little finger of a woman, it is as if he gazes upon her private parts.

AVOIDING NAKEDNESS AND THE NEED TO HAVE MODESTY IN MARITAL RELATIONS

It is great immodesty in a man to go about naked, even in his own home. For whoever does so demeans himself and is reckoned as a beast, without shame. Our sages of blessed memory have said in the aggadah (Tosefta Berachot 2:14): It is not to man's dignity to stand naked. For when the Holy One Blessed be He created man, He did not create him naked, viz. (Job 38:9): "When I made the cloud his garment, and the mist, his swaddling cloth." When I made the cloud his garment" - the fetal sac; and the mist, his swaddling cloth" - the placenta. And (Yevamoth 63b): (Psalms 14:1): "The base one says in his heart: 'There is no G-d.'" In a baraita it was taught: These are the men of Barbaria and of Martania, who go naked in the marketplace, there being nothing more revolting and despicable to the Holy One Blessed be He than going naked in the marketplace. From here it is seen that all who do so are regarded as base and arrogant.

COHABITATION DURING THE DAYTIME IS FORBIDDEN

And included within "immodesty and baseness" is cohabiting in the daytime, our sages of blessed memory having said (Niddah 17a): One is forbidden to cohabit with his wife in the daytime, it being written (Leviticus 19:18): "And you shall love your neighbor as yourself." For he might notice something unsightly in her, which would render her repulsive to him. Likewise, cohabiting in the presence of any others is deemed base and shameless.

IMMODESTY IN WOMEN IS REPUGNANT

And if immodesty and baseness is so demeaning in men, how much more must women remove themselves from it (not to speak of coarse speech) to the farthest extreme. It is great immodesty in a woman to speak constantly with

men. What is more, she casts suspicion upon herself. Included in the class of the immodest is the woman who adorns herself even in her own home; for when she goes out to the marketplace, men are likely to enter into conversation with her.

IT IS IMMODESTY AND NAKEDNESS FOR WOMEN TO GO WITH THEIR HEADS UNCOVERED

My sons, go out and see how repugnant is immodesty in women, for of women who are given to any form of immodesty (such as walking in the marketplace with hair uncovered) our sages of blessed memory have said (Ketuvot 72a) that they are to be divorced without [the provisions of] the marriage contract. This accounts for what is written in respect to a sotah [a woman suspected of infidelity] (Numbers 5:18): "And he [the priest] shall uncover the head of the woman" [to demean her], concerning which our sages of blessed memory have said (Ketuvot 72a): From here it is derived that the [married] daughters of Israel are not to go out with uncovered head. For this is regarded as immodest and as ervah ["nakedness"], bringing men to [erotic] thoughts and desire, viz. (Ezekiel 16:7): "... with breasts developed and hair full grown." Similarly, it is immodest for a woman to weave in the marketplace. For she thereby exposes her arms, and men, seeing her, might desire her and be brought to transgression. Likewise, for a woman to play with young men is immodest. And for a woman to curse her in-laws in her husband's presence is shameless and audacious. Also [considered immodest is] a loud woman, whose neighbors can hear her when she speaks in her house, and a woman whose voice is heard in [the context of] marital relations. All of these, our sages of blessed memory said, are to be divorced without a marriage contract because they deport themselves immodestly. It is base and immodest in a woman to be a "guzzler," and to drink more than the amount of wine appropriate for her.

IMMODESTY AND BASENESS ARE THE AGENTS OF HARLOTRY

And it is deemed extremely immodest in a woman to speak of conjugal matters, even with her husband. She must be modest and shame-faced, even with her husband. And know, my sons, that immodesty and baseness are the agents of harlotry, its inception and its entrance. Because of this our sages of blessed memory exhorted both men and women to keep at the farthest remove from these repugnant traits. Therefore, my sons, take care to remove yourself from these vile traits, to sanctify yourselves before the L-rd and to draw close to Him. And our G-d, in the abundance of His mercies, will sanctify us with His mitzvoth and draw us close to Him.

UNTIL HERE FROM SEFER MAALOT HA MIDDOT

WOMEN MUST CONCEAL THEIR GOING TO THE RITUAL BATH

“And therefore have the women got used to hide the night of their ritual immersion, not to go in front of people so that no man should know about her going, and whoever doesn’t act in this fashion, we say about her: “Cursed the one who sleeps with a beast” (The RAMA Yore Deah, siman 198, saif 48)

WOMEN SHOULD NOT TALK TO OTHER WOMEN ABOUT THEIR PRIVATE LIFE

“And no woman should relate things between her and her husband, and due to our many sins, already many people stumble in this matter (Reshit Chochma, Peerek Derech Eretz)

YOU SHOULD NOT INCITE OTHERS TO SIN

In the commandment, "Do not covet your neighbor's wife" (Exodus 20:14), the phrase *Lo tachmod*, "Do not covet," is written without a vav and can be read as *Lo techamed*, "do not be coveted." It is a warning that a person should not make himself look good so as to be attractive to his neighbor's wife and arouse

in her love and affection for him. In other words, you should not make yourself desirable to your neighbor's wife. Furthermore, Lo tachmod can also be read as Lo tachamed, "Do not cause one to covet." Therefore, you should not praise a beautiful woman to a friend lest he pursue her-in which case it will be counted as your sin. In other words, do not make someone's wife desirable to others. You should not derive pleasure from the beauty of an unmarried woman, much less a married woman. You will then enjoy the splendor of the Shechinah (Divine Presence). (Sefer Chassidim 99)

ALL THAT IS COVERED IS CONSIDERED AS INCITEMENT WHEN IT IS REVEALED

To uncover the hair of a [married] woman is considered sexual incitements and so is all that is said in the Song of Songs, such as "Your belly is like a heap of wheat" (Song 7:3), "your thighs are like marble pillars" (5:15), "Your breasts are like two fawns" (4:5). All that is customarily covered is regarded as sexual incitement when revealed. (Sefer Chassidim 110)

TWO THINGS ON A MAN'S MIND: WOMEN AND MONEY

There are two things that are on a man's mind day and night: women and money (Bava Batra). For these, he gives up his life. There are other emotions that cause a person to waste time that could be devoted to Torah study, such as envy, hatred, arrogance, lust, the enjoyment of his children, the yearning for children and women, socializing with friends, amusement, and empty chatter. (Berachot 24a). (Sefer Chassidim 123)

WOMEN AND MEN MUST BE SEPARATE TO AVOID SINNING

Don't mingle boys and girls because this may lead to sin. And so it says, "Then shall maidens dance gaily"-separately- young men and old together" (Jeremiah 31:12). And at the end of the Book of Psalms we read, "Praise G-d, young men

and also maidens," (Psalms 148:12). The psalmist does not say that young men and women will be together, because such mingling would be immodest. Only later, when he speaks of old and young men, does he say, "old men together with youths." (Psalms 148:12) (Sefer Chassidim 168)

THE PIOUS (CHASSIDIM) MAKE BARRIERS IN ORDER TO KEEP THE COMMANDMENTS OF G-D

There was a pious man who was accustomed not to sleep alone in his bed whenever his wife was menstrually impure. Instead, he would sit in a chair and drowse. He thought, "If I sleep comfortably in my bed, I may discharge semen in vain. I'd rather sleep without a pillow, in an awkward position, and avoid such pollution." He would get up during the night and study Torah. If a person has erotic thoughts and cannot banish them from his mind, he should go for a walk until the thoughts dissipate, or he should talk to people about other things, or he should press his toes onto the ground and place the full weight of his body on them without leaning against a wall. This will drive away all carnal fantasies. If he is sitting with company and cannot get up because this would cause embarrassment, he should simply press his toes onto the floor. (Sefer Chassidim 175)

YOU MUST ACTIVELY TRY TO AVOID LICENTIOUSNESS AND PROSTITUTION

A man should not invite women into his house because he may have lustful thoughts about them. We can learn a lesson about chastity from a virtuous non-Jewish mayor of a town. Whenever the large fair was held in his town, throngs of people from the entire region converged on the market square. Attracted by the large crowds, many prostitutes who were managed by one matron would come to town. Before the opening of the fair, the mayor would pay off the prostitutes out of his private funds. He sent his deputy to tell the matron, "The

mayor will pay your girls any amount you ask. He will pay them more than they would earn if they worked their trade." The mayor then put them up in a luxurious lodging house where they stayed in comfort and were guarded for the duration of the fair. When the fair was over, the mayor sent them home. This he did whenever the prostitutes came to the fair. If a gentile mayor took such precautions, how much more so should we Jews safeguard our communities against immoral practices. Indeed, the Sages interpret the verse "There must not be any prostitutes among Israelite girls" (Deuteronomy 23:18) as an injunction to the Jewish courts to take the necessary preventive measures and erect a barrier against prostitution. (Sefer Chassidim 179)

DON'T VISIT A NEIGHBOR WITH A BEAUTIFUL WIFE

"Visit your neighbor sparingly" (Proverbs 25:17). If your neighbor has a beautiful wife, it is advisable that he should come to visit you [by himself], and you call on him only infrequently. If a woman who usually speaks in subdued tones suddenly raises her voice when she passes a certain man's house, you can be sure that she has sensuality on her mind. The same is true for a man who suddenly raises his voice when passing a certain woman's house. (Sefer Chassidim 614)

THE THREE GRATEST MEN IN THREE DIFFERENT ASPECTS, AND ALL OF THEM STUMBLED WITH WOMEN

Samson was the strongest, David the most devout, and Solomon the wisest man that ever lived. The reason Scripture records that these three great men went wrong through women is to teach us that women have an overpowering hold over men, and that sexual desire overwhelms even the greatest of men. From the story of Solomon, we learn that the Torah had very good reason to prohibit intermarriage and to write, "Do not intermarry with the gentiles" (Deuteronomy 7:3). For Solomon, the wisest of all kings, was driven to ruin by

them (2 Kings 11) and surely ordinary people will meet disaster when they intermarry. We are told that Samson, the strongest of men, was destroyed through a gentile woman, because he made himself accessible to these women. And the story of David and Bathsheba comes to teach us that the most pious of men, although he was totally dedicated to G-d, nevertheless, when he beheld a woman he faltered. Bear in mind, this happened in David's old age; how much more so must a young man be careful to stay away from women. (Avodah Zarah 20b)

THE ACTIONS OF ONE INDIVIDUAL CAN HAVE A GREAT EFFECT ON THE ENTIRE JEWISH PEOPLE

The story of Ruth is recorded because she was extremely modest, and she performed a great act of kindness to Naomi by letting her stay at home while she went out into the fields to gather ears of grain. Her reward was that kings and prophets issued from her. Sanhedrin 21b: "When Solomon married Pharaoh's daughter, Gabriel descended and stuck a reed into the sea, which gathered a sandbank around it, on which was built the great city of Rome." Which is to say, that by this moral weakness Solomon laid the foundations of a hostile world, symbolized in the Talmud as Rome, which defeated Israel. (Sefer Chassidim 619)

TWO METHODS OF NOT COMING TO THE SIN OF DISCHARGING SEMEN IN VAIN

To picture the name of G-d, HAVAYAH in big letters in black ink over a parchment, and like King David said (Psalms 16:8): "I have set the Lord always before me" and this is the secret of what King David also wrote (Psalms 25:15): "My eyes are always toward the Lord; for he shall pluck my feet out of the net". And the connection is easy to understand.

PICTURE IN YOUR MIND THE IMAGE OF YOUR FATHER

The Maggid of the Bet Yoseph, zt'l (Author of the Shulchan Aruch), said that one should picture in front of him the image of his father standing in front of

him. And the Maggid brought a proof from Yoseph ha Tzaddik, that was about to sleep with Potiphar's wife and when he pictured the image of his father Yaakob before him, he gathered the strength to separate from sin. (Kav ha Yashar Chapter 2)

**EARNING A LIVING IN FAR AWAY PLACES CAN BE VERY
COUNTER PRODUCTIVE**

There are some people that in order to make a living, travel to faraway places, leaving their wives alone, and without a doubt they stumble and discharge semen in vain. And when these people want to return home, thieves and robbers come to them and steal the money they made. And these people don't know that from every drop of semen emitted in vain, a damaging angel is created, G-d save us, and those damagers look like people who later take away the money of the person that created them. (Kav Ha Yashar 11)

THE TRIBE OF SHIMON HAD NO LEADERS

Because of the sin of promiscuity of the prince of the tribe of Shimon Zimri in Shittim, there came no rulers nor judges from this tribe.

(Yalkut Shoftim)

“THEREFORE MUST A MAN BE CAREFUL NOT TO ASSOCIATE WITH THE FOOLS AND THE LIGHT HEADED AND THOSE WHO SIT IN THE CORNERS [CAFES], SO THAT HE NOT FALL ON EMPTINESS AND WAYS OF LEVITY AND PROMISCUITY AND HE SHOULD REMOVE FROM ALL GROUPS THAT EXERT NEGATIVE INFLUENCE, EVERYONE ACCORDING TO HIS LEVEL”

(Meiri, Bet ha Bechira, Nedarim 20)

CHAPTER 6

THE GREAT SIN OF HAVING RELATIONS WITH A NIDDA, SHIFCHA, GOYA, OR ZONA [NISHGAZ]

NIDDA – WOMAN IN HER MENSTRUAL PERIOD AND WITHOUT IMMERSION IN THE MIKVEH

SHIFCHA – WOMAN SERVANT IN THE HOUSE

GOYA – GENTILE

ZONA – PROSTITUTE

THE PERSON TRANSGRESSES 14 NEGATIVE COMMANDMENTS

He who has relations with a NISHGAZ transgresses 14 negative commandments, and is liable to the punishment of KARET [early death and banishment from the World to Come] (Yalkut Shimoni, Parashah Ki Tavo)

HE MINGLES WHAT THE HOLY ONE MEANT TO SEPARATE

If it is written in (Tikunne Zohar 66) He who penetrates his Covenant into a NISHGAZ is as if he mixes what the Holy One Blessed be He wanted to separate as it is written (Bereshit 1: 6): “And G-d said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters”, and these are the waters of NIDDA (the impure, foreign woman) from the pure waters of the holy seed. (Sefer Tikkun ha Brit)

NIDDA IS THE GREATEST IMPURITY THERE IS

There are three categories of people who push the Divine Presence out of the world and cause the Holy One, Blessed is He, to, G-d forbid, withdraw from the world, and people cry out [in prayer] and are not heeded. These 3 categories are: One who has relations with a woman in a state of menstrual impurity. For there is no impurity as severe as menstrual impurity. He becomes defiled, and anyone who is close to him becomes defiled with him. The Divine

Presence departs from wherever he goes. Furthermore, he causes terrible sicknesses to himself and to the children he sired in his defilement. A spirit of defilement is drawn upon him and all his life, he will be in a state of defilement. For his building and foundation were in the severest defilement, harsher than any other defilement in the world. For, as soon as he has contact with a menstruant, that defilement jumps upon him. As is written (Leviticus 15:24), "[The impurity of] her menstruation will be upon him."

HE WHO HAS RELATIONS WITH A GOYA BRINGS THE SIGN OF THE HOLY COVENANT TO THE SITRA ACHRA

The second category is one who has relations with a non-Jewish woman. For he brings the sign of the holy Covenant into the domain of the other Side, As is written (Malachi 2:11), "And he had relations with a daughter of a foreign G-d. And there is no jealousy before the Holy one, Blessed be He, like the jealousy for the holy Covenant which is the secret of the holy Name and the secret of faith. Whoever brings the sign of the holy Covenant into the domain Of the other side, it is as if he denies the Name of the Holy One, Blessed is He; for Whoever denies the king's seal, denies the king. He has no share in the G-d of Israel unless he constantly repents. The third category is one who kills his unborn child: His wife is pregnant and he causes it to be killed in her womb. Such a Person destroys the building made by the Holy One, Blessed is He. May G-d save us and bring us back in complete repentance; May this be His will. (The Holy Zohar II - 2a)

HAVING RELATIONS WITH A WOMAN IN HER PERIOD MERITS THE PUNISHMENT OF KARET

Concerning relations with a menstruant: In addition to its being subject to the punishment of excision, it is said in the Zohar, "There are three who push G-d's Presence out of the world, so that people cry out and their voices are not heeded. They are: ... and one who has relations with a menstruant, because there is no impurity in the world as powerful as the impurity caused by menstruation." Concerning the Shabbat: it is known that it is considered equal

to all the commandments. Even the wicked [in hell] have rest on the Shabbat, and the fire of hell is extinguished on it. But for one who desecrates the Shabbat the fire is not extinguished even on the Shabbat. Our Rabbis, of blessed memory, said, "If Israel would keep two Shabbats properly, they would immediately be redeemed." And they stated, "Whoever keeps the Shabbat, even if he worships idols like [the generation of] Enosh, is forgiven, as it says, 'Happy is the man [enosh] who does this ... who keeps the Shabbat...' (Isaiah 56:2) And it is written, "If you will turn away your foot because of the Shabbat then you will delight in the Lord (Isaiah 58:13) (Share kedusha section 6)

NO SEXUAL RELATIONS WITH OTHER WOMEN

Whoever has intimate relations with a non-Jewish woman becomes the son-in-law of idolatry, as is written: (Malachi 2:11-12) "For Yehudah desecrated that which is sacred to G-d, [which He loved] and had relations with the daughter of a foreign G-d. G-d will cut off from the man who does this all living offspring." Don't you see? When Zimri had relations with Kuzbi, the daughter of Tzur, Pinchas came and stabbed both of them. Because of Zimri's sin, twenty-four thousand people of Israel died. Every tribe had either a king or a judge appointed from it, but the tribe of Shimon did not even have a single judge. Zimri caused evil to himself and to his whole tribe, because they did not stop him. If someone defiles himself with a non-Jewish woman, at that moment it occurs to him that he would prefer being uncircumcised in order to find favor with her. As a result he kills his children and commits the sins of idolatry [in his heart], forbidden relations, and bloodshed. He defiles his whole body, mixes the sacred with the profane, causing the lengthening of the exile. Because of this, the Holy Temple remains destroyed and the holy service is not performed. But if a spirit of zeal passes over him and [he recognizes] that he defiled his soul, he must hasten to repent, for nothing stands in the way of repentance. Let him return to G-d, and He will have mercy upon him, [indeed let him return] to our G-d "For he is generous to forgive." (Isaiah 55:7) (Selected from Ethical Books, Chok Le Israel)

**THE HOLY SIGN OF THE COVENANT CAN'T
ENTER A FOREIGN DOMAIN (WOMAN)**

As they proceeded R. Abba said: 'What is the meaning of the verse: "They have forsaken me the fountain of living waters to hew out to them cisterns, broken cisterns that cannot hold the water" (Jeremiah)? This', he said, 'refers to one who is false to the sign of the holy Covenant. And how is he false to it? By letting it enter into an alien domain, which is called "broken cisterns". For so the idolatrous peoples are called, but Israel's G-d is called "a fountain of living waters". For the perennially flowing Stream waters all the Garden and replenishes every place, as we have already pointed out, until it comes to that place in the Garden which is called "the fountain of living waters", whence are sustained all creatures above and below. But all the sides of the Left Side are not watered from that Stream of running water because they are of the side of the other peoples, and they are called "broken cisterns".

WOE TO HIM WHO IS FALSE TO THE HOLY BRIT

Hence he who is false to the holy impress cleaves to the "broken cisterns which do not hold the waters" because they do not enter into them, whereas he that is able to guard it is granted to drink of the waters of that stream in the world to come, and causes that supernal Well to be filled so as to pour forth blessings to higher and lower; happy is he in this world and the next: of him it is written, "And you shall be like a watered garden and like a spring of water whose waters fail not" (Isaiah).

HE CAUSES BLESSINGS TO BE WITHHELD

Woe to him who is false to the holy impress, for he is false to the most high Name, even more, he causes blessing to be withheld from that Well, and we apply to him the words, "he has brought up an evil name on a virgin of Israel" (Deut. 22, 19); for so R. Shimon has expounded, that one who brings a false charge against his first wife and brings an evil name upon her is like one who casts aspersions on high. This, again, is in conformity with what R. Hiya said in the name of R. Jose, that a virgin inherits seven blessings, but not a woman

who is married again; she, however, inherits the blessing of Boaz and Ruth.' (266a-266b The Holy Zohar Vaetchanan)

**WHOEVER ATTACHES HIMSELF TO A GENTILE WOMAN BECOMES
DEFILED**

And more on the same subject says in the Holy Zohar (V 285a-285b): R. Jose, interposing, said: 'How is it that a man whilst the spirit of life is in him is not a source of defilement, whereas after his soul leaves him he becomes a source of defilement?' R. Isaac replied: 'Assuredly this is the law, and the explanation given is that the evil inclination [The Satan], in the act of taking away the spirit of a man, defiles it, and thus the body is left in a state of defilement. This, however, is not the case with idolatrous nations. For since they carry defilement during life, as their souls are derived from the side of defilement, when this defilement is removed the body remains without any defilement whatever. For this reason whoever forms an attachment with a woman of any of the gentile nations becomes defiled, and the offspring born from such an attachment receives a defiled spirit. It may be asked why, seeing that the father is an Israelite, the offspring should receive a defiled spirit. The reason is that as soon as the father attached himself to that woman, defilement entered into him. Now if the father became defiled through the unclean woman, how much more must the offspring born of her be defiled to its very spirit. Such a man, moreover transgresses the precept of the Torah, contained in the words, "For you shall bow down to no other G-d; for the Lord whose name is jealous..."

**THE ONE WHO HAS RELATIONS WITH A GOYA REINCARNATES IN A
DOG**

The Tikkun of the one who sleeps with a gentile is to reincarnate in a dog and Yoseph the Tzaddik even though he separated from Potiphar's wife when he saw the image of his father, as the Sages say for the ten drops of semen that he spilled through his thoughts he became liable to reincarnate and this is the secret of the verse (Psalms 105:18) "His leg they hurt with fetters; his soul

was laid in iron”; [INU VA KEVEL RAGLO BARZEL BAA NAFSHO] KEVEL are the letters of KELEV (Dog)...

...And the correction of the one that sleeps with a Goya is to reincarnate in a dog 7 to 9 times. And the matter is that Our Sages commented on the verse (Nechemia 2, 6): “And the king said to me, the queen sitting by him”. [HA SHEGAL YOSHEVET ETZLO] SHEGAL in Aramaic is KALAVTA (Female dog) Therefore the one who sleeps with a Goya will have to suffer in the Gehinomm in snow for SHEGAL are the letters of SHELEG (snow) so that he will not have to reincarnate in a dog. (Nagid u Mitzvah, Midrash Talpiot)

THE PUNISHMENT FOR MARRYING GENTILE WOMEN

Machlon and Kilyon (who married Ruth and Naomi) because they took for themselves gentile women, their days were shortened and died outside of Israel. (Targum Rut)

THE ONE WHO SLEEPS WITH A SERVANT WILL BE HANGED FROM HIS HEAD IN THE WORLD TO COME

It is written in the Midrash: Rabbi Yochanan said in the name of Rabbi Levi: “The men who behave promiscuously with women servants, the Holy One Blessed be He will hang them from their heads from the frontals in the World to Come as it is written: “But G-d will strike the head of his enemies, and the hairy scalp of him who still goes on in his trespasses”.

THE PERSON WILL REINCARNATE AS A CHILD WHO WILL DIE BEFORE BEING CIRCUMCISED

It is written that Abraham sits at the entrance of Gehinomm and saves those who have the sign of the Brit and takes them out of there, but the one who sleeps with a gentile is thought to be uncircumcised so that Abraham doesn't take him out of Gehinomm. And the Alshich ha Kadosh, zt'l said that this person will reincarnate in a child that will die before being circumcised, because this soul in the previous life contaminated the sign of the Covenant through sleeping with a gentile and so in this life he will have no merit to hope

for the life that is desired as it is written (Proverbs 2:19): “None that go to her come back, nor do they regain the paths of life”. (Sefer Tikkun ha Brit)

THE SIN WHICH DEFILES MORE THAN ANY OTHER IS WASTING YOUR SEED

A person should be on guard against sin and he should be careful about his actions before the Holy One, blessed-be-He. There are many messengers in this world that travel and move about, bearing witness to men's actions. All of them are recorded in a book. The sin which defiles man more than any other, both in this world and in the world to come, is the sin of wasting seed. A man who is guilty of this will not enter within the Heavenly Curtain and will not enter the presence of the Ancient of Days. "For You are not a G-d who takes pleasure in wickedness: evil [RA] will not sojourn with You" (Psalms 5:5) (The Holy Zohar I: 188a).

ALL THE MITZVOT GO THE SITRA ACHRA WHEN YOU VIOLATE THE COVENANT

(He who doesn't guard himself from forbidden relations) causes impurity on all his organs and over all his strength...And when this person does a Mitzvah, it is not considered thus because the Holy One, Blessed be He, doesn't desire it, as it is written: “And unto the evildoer, G-d says, who are you to relate my statutes” and it is written: “The sacrifices of the wicked are an abomination” and it is written: “Don't continue offering in vain, it is an abominable incense before Me” for G-d has no desire from his Mitzvot but only when performed with holiness and purity (Ohr ha Chayim Ha Kadosh, Achare mot 18:20)

He who wants to be saved from the sin of discharging his semen in vain will not contaminate the Covenant of his mouth and in particular will guard it from vain conversation and Lashon ha Ra because the tongue and the membrum go in tandem and he who damages with the tongue will surely stumble with the membrum.

(The Chida, Tzipporen Shamir siman 7, 101)

CHAPTER 7

THE GREAT MITZVAH OF MILAH

THE GREATNESS OF THE MITZVAH OF MILAH AS BROUGHT IN THE TALMUD (NEDARIM 31)

Milah is a great mitzvah, for no one was as diligent as Abraham in fulfilling G-d's commandments, yet he was called perfect only because of the mitzvah of Milah, as it says [in reference to Milah], "Walk before Me, and be perfect" (Genesis 17:1).

IT IS EQUIVALENT TO ALL THE MITZVOT IN THE TORAH

Milah is a great mitzvah because it is equal in importance to all the other commandments combined. The Zohar finds an allusion to this in the numeric value of Brit, which equals 612 (bet = 2; reish = 200, yud = 10; tav = 400). We have a total of 613 Mitzvot. Therefore the mitzvah of Brit Milah, is equivalent to the other 612 Mitzvot.

IF NOT FOR THE MILAH G-D WOULD NOT HAVE CREATED HEAVEN AND EARTH

The Sages say, Great is Brit Milah, for were it not for Brit Milah, heaven and earth would not have endured, as it is written, "Were it not for My Covenant, I would not have created day and night, the laws of heaven and earth. (Yirmiyahu 33:25) (Talmud Shabbat 137b)

IF YOU OBSERVE THE HOLINESS OF THE BRIT THEN ABRAHAM TAKES YOU OUT OF GEHINOMM, OTHERWISE YOU WILL STAY THERE

The Midrash says- G-d swore to Abraham that all his descendants who would be circumcised would never descend to Gehinomm. Abraham stands guard at

the gate of Gehinomm so that none of his descendants bearing the mark of circumcision should enter this place of divine punishment. **However, when a person follows his sexual desires and sins and dies without repenting, then specially appointed angels come and reattach his foreskin. He is then once again uncircumcised and can be thrust into Gehinomm. Abraham does not help him, since this person is uncircumcised.** (Bereshit Rabbah 48:8)

First reason: It is an indelible sign that remains with a person in life and in death. It is sealed in our flesh, indicating that we are servants of G-d; we must obey His commandments and not violate them, for this is the reason we were created. Obviously, we do not come to the world merely to eat and drink but to keep the Mitzvot.

Second reason: Although G-d could have created man circumcised, He desired to create him with a foreskin that must be removed. Man is therefore created with a defect, and just as he can remove the defect on his body, so can he rectify the defects in his soul. Man has the free will to do good and not sin. (Sefer Hachinuch)

WHEN THE FATHER CIRCUMCISES HIS SON G-D IS PROUD AND TELLS THE ANGELS: SEE WHAT CREATURES I HAVE CREATED

Said R. Abba: 'Happy are Israel in that G-d has chosen them from all peoples and has given them this sign of the Covenant; for whoever has this sign of the Covenant will not descend to Gehinomm if he guards it properly, not subjecting it to another power or playing false with the name of the King; for to betray this sign is to betray the name of G-d, as it is written, "they have dealt treacherously against the Lord in that they have born strange children" (HOSEA, 5:7)-' Said R. Abba further: 'When a man takes up his son to initiate him in this Covenant, G-d calls to the ministering angels and says, "See what a creature I have made in the world."

ELIJAHU TRAVELS THE WORLD TO COME TO WITNESS THE BRIT MILAH

At that moment Elijah traverses the world in four sweeps and presents himself there; and for this reason we have been taught that it is incumbent on the father to prepare an extra chair for his honor, and to say "this is the chair of Elijah"; and if he neglects to do so, Elijah does not visit him nor go up and testify before the Almighty that the circumcision has taken place. Why has Elijah to testify? For this reason. When G-d said to him "What are you doing here, Elijah?" (I Kings 19, 9), he answered, "I have been very jealous for the Lord, the G-d of Hosts, for the children of Israel have forsaken your Covenant." Said G-d to him: "As you live, wherever my sons imprint this sign upon their flesh, you shall be there, and the mouth which charged Israel with forsaking the Covenant shall testify that they are observing it." Our teachers have also taught that the reason why Elijah was punished was because he brought false charges against G-d's children.' (The Holy Zohar 94a, Lech Lecha)

THE GERER REBBE ATTENDS THE BRIT OF A NON OBSERVANT JEW

It happened that a nonobservant Jew invited the Gerer Rebbe (The author of the Chidushei Ha Rim) to be the Sandek at the Brit of his son, which was to take place on Shabbat. On the Rebbe's arrival, all the guests threw away their cigarettes. The Rebbe, who noticed the desecration of the Shabbat, said: The Midrash tells us that the prophet Elijah was punished for accusing Israel of forsaking G-d's Covenant. He is forced to attend every Brit. I have always wondered why being present at a Brit should be considered a punishment. But now I see that it can be a severe penalty to attend some ceremonies, for example, a Brit such as this. (Slach Safel Kodesh 4:147)

**ELIYAHU CAME TO REPAIR THE EVIL THAT CAME AS A
RESULT OF ISRAEL'S ABANDONMENT OF THE BRIT**

R. Judah studied regularly with R. Shimon. On one occasion they discussed the verse: And he repaired (lit. healed) the altar of the Lord that was thrown down (I Kings 18, 30)- 'What', they asked, 'is meant by the term vayrappe (and he healed)?' 'The answer is this. In the days of Elijah, all Israel forsook the Holy One, blessed be He, and neglected the holy Covenant. When Elijah became aware that the children of Israel had entirely neglected the Covenant, he set himself to rectify the evil and to restore the Covenant to its former place. Hence the expression, "And he healed the altar of the Lord that was thrown down" meaning the established Covenant that was utterly neglected. It is further written: "And Elijah took twelve stones according to the number of the tribes of the sons of Jacob" (this being the appropriate means of repairing the altar of the Lord), "unto whom the word of the Lord came saying, Israel shall be your name" (Ibid- 31), implying that Israel was to be the name by which he could ascend on high and restore the Covenant in its place. It is for this reason that Elijah said expressly, "for the children of Israel have forsaken your Covenant" (Ibid. 29, 10), and, as a consequence, "thrown down your altars" (Ibid.). Take note that as long as Israel observe the holy Covenant, they thereby effect the stabilization of the world above and below, as it is written.- "If my Covenant be not (observed) day and night, the ordinances of heaven and earth were as if I had not appointed them." (Jer. 33, 25). The repairing, then, of the shattered altar was truly a healing, as it had for its purpose the reintegration of the spot to which faith attaches itself. (The Holy Zohar I, 66 -67)

**THE PORTION OF THE TORAH WHERE THE BRIT MILAH IS
FIRST COMMANDED BY G-D TO ABRAHAM**

1 And when Abram was ninety nine years old, the Lord appeared to Abram, and said to him, I am the Almighty G-d; walk before me, and be perfect. 2 And

I will make my Covenant between Me and you, and will multiply you exceedingly. 3 And Abram fell on his face; and G-d talked with him, saying, 4 As for Me, behold, My Covenant is with you, and you shall be a father of many nations. 5 Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you. 6 And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come out of you. 7 And I will establish My Covenant between Me and you and your seed after you in their generations for an everlasting Covenant, to be a G-d to you, and to your seed after you.

THROUGH THE COVENANT COMES POSSESSION OF THE LAND

8 And I will give to you, and to your seed after you, the land where you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their G-d. 9 And G-d said to Abraham, You shall keep My Covenant therefore, you, and your seed after you in their generations. 10 This is My Covenant, which you shall keep, between Me and you and your seed after you; Every male child among you shall be circumcised. 11 And you shall circumcise the flesh of your foreskin; and it shall be a sign of the Covenant between Me and you. 12 And he who is eight days old shall be circumcised among you, every male child in your generations, he who is born in the house, or bought with money from any stranger, who is not of your seed. 13 He who is born in your house, and he who is bought with your money, must be circumcised; and My Covenant shall be in your flesh for an everlasting Covenant. 14 And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken My Covenant.

SARAH IS PROMISED A SON AFTER ABRAHAM'S COVENANT

15 And G-d said to Abraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah shall her name be. 16 And I will bless her, and give you a son also of her; and I will bless her, and she shall be a mother of nations; kings of people shall be of her. 17 Then Abraham fell upon his face, and

laughed, and said in his heart, Shall a child be born to him who is a hundred years old? And shall Sarah, who is ninety years old, bear? 18 And Abraham said to G-d, O that Ishmael might live in your presence! 19 And G-d said, Sarah your wife shall bear you a son indeed; and you shall call his name Isaac; and I will establish My Covenant with him for an everlasting Covenant, and with his seed after him. 20 And as for Ishmael, I have heard you; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he father, and I will make him a great nation. 21 But My Covenant will I establish with Isaac, whom Sarah shall bear to you at this set time in the next year. (Bereshit 17:1-21)

**THE WORD BRIT – COVENANT OCCURS 13 TIMES IN THE
TORAH PORTION DEALING WITH THE COMMANDMENT OF
BRIT MILAH**

We see that the word Covenant, appears thirteen times in this parashah. These thirteen occurrences of the word are mentioned in ten statements that parallel the ten statements through which Hashem created the world. Furthermore, this teaches that the world, which was created through ten statements, is maintained on the merit of the mitzvah of Brit Milah.

Rabbi Yishmael said, "Great is the mitzvah of Milah since thirteen covenants were based on it" (Nedarim 31a, b). The Rambam explains: In the section dealing with G-d's command to Abraham to circumcise himself (Genesis, c. 17) the word Brit (Covenant) occurs thirteen times (Rambam, Hilchot Milah 3:9).

13 TIMES IN 10 SENTENCES

1. "I will set My Covenant between Me and you, and I will increase you most exceedingly."
2. "As for Me, this is My Covenant with you: You shall be a father of a multitude of nations."

3. "I will ratify My Covenant between Me and you and between your offspring after you, throughout their generations, as an everlasting Covenant, to be a G-d to you and to your offspring after you.

4 "G-d said to Avraham, "And as for you, you shall keep My Covenant - you and your offspring after you throughout their generations."

5. "This is My Covenant which you shall keep between Me and you and your descendants after you: Every male among you shall be circumcised."

6. "You shall circumcise the flesh of your foreskin, and that shall be the sign of the Covenant between Me and you."

7. "He that is born in your household or purchased with your money shall surely be circumcised. Thus, My Covenant shall be in your flesh for an everlasting Covenant."

8. "An uncircumcised male the flesh of whose foreskin shall not be circumcised - that soul shall be cut off from its people; he has invalidated My Covenant."

9. "G-d said, "Nonetheless, your wife Sarah will bear you a son and you shall call his name Yitzchak; and I will fulfill My Covenant with him as an everlasting Covenant for his offspring after him."

10. "But I will maintain My Covenant through Yitzchak whom Sarah will bear to you by this time next year."

THROUGH THE BLOOD OF THE CHILD AT THE BRIT MILAH THE WORLD IS DEALT WITH KINDNESS

R. Shimon said: 'A man who begets a son becomes linked with the Shechinah, which is the gateway to all the heavenly doors, the door which is linked with the Holy Name. Also, the blood which flows from the child is preserved before the Almighty, and when punishment impends over the world, G-d looks at that blood and delivers the world. We have learnt that through that blood the world

is based on loving kindness (Chesed), and all worlds are established.' So R. Shimon expounded the words- "If not for my Covenant day and night, etc." (jer. 33, 25), saying: 'There are two Crowns linked together, they being the gateway to all other Crowns; one is justice and the other is Mercy, one male and one female, one white and one red. This Covenant takes hold of both of them, loving kindness and judgment, day and night. Hence it is called "day and night", because it takes hold on both. Thus he who is able to keep this Covenant without fail and offends not against it all his days takes hold of day and night and is rewarded in two worlds, in this world and the world to come. (The Holy Zohar Vayikra 14a)

HE WHO KEEPS THE COVENANT IS CONSIDERED AS IF HE KEPT ALL THE TORAH

R. Abba cited the verse: "All this is come upon us, yet we have not forgotten you, neither have our steps declined from thy way" (PS. 46, 16). 'The word "this" ', he said, 'where we should have expected "these things", alludes to the celestial judgments; all these, says the Psalmist, have come upon us, and yet we have not forgotten the words of the Torah. From this we learn that whoever forgets the words of the Torah and is not willing to study is like one who forgets G-d, for all the Torah is the name of the Holy One, blessed be He. And whoever deals falsely with the sign of the holy Covenant which is imprinted on him is like one who deals falsely with the name of the King, for the very name of the King is stamped on him. Further, the Torah is bound up with this, and whoever keeps this Covenant is like one who keeps the whole Torah, and whoever is false to it is like one who is false to the whole Torah.

ABRAHAM COULDN'T ATTAIN HIGHER LEVELS UNTIL HE WAS CIRCUMCISED

So, until Abraham was circumcised it was not written of him that he kept the whole Torah, but after he was circumcised it says of him: "Because Abraham

obeyed my voice and kept my charge, my commandments, my statutes and my laws" (Gen. 26, 5). So, too, with Isaac and Yoseph, too, because he guarded this Covenant, was rewarded with the ox, which is the first of offerings, as it says: "The firstling of his ox, majesty is his" (Deut. 33, 17)-' Said R. Judah to him: 'Why was he blessed with that which is of the left and not of the right, as it is written, "The face of an ox was on the left" (Ezek. 1)?' He replied: 'That he might avert the punishment of the sins of Jeroboam.' Said R. Judah: 'I have learnt a secret relating to this verse, that the word "ox" here alludes to a certain supernal grade, the partner of the one elsewhere called "cow", and that Yoseph, because he guarded the Covenant, became attached to these two grades.' Said R. Abba: 'This shows that whoever guards this sign attaches to himself these two grades to protect him and to crown him with heavenly glory.'

The Holy Zohar Vayikra 14a

YOSEPH HA TZADDIK WAS DESTINED FOR KINGSHIP THROUGH THE MERIT OF GUARDING THE BRIT

Another then discoursed on the text: And Yoseph said to his brethren, Come near to me, I pray you, and they came near (Gen. 45, 4). He said: 'Seeing that they were already standing by him, why did he tell them to come near? The reason was that when he said to them "I am Yoseph your brother", they were dumbfounded, seeing his royal state, so he showed them the sign of the Covenant and said to them: "It is through this that I have attained to this estate, through keeping this intact." From this we learn that whoever keeps intact this sign of the Covenant is destined for kingship. Another example is Boaz, who said to Ruth, "As the Lord lives, lie down until the morning" (Ruth 3, 13). By this adjuration he exercised his passion, and because he guarded the Covenant he became the progenitor of the greatest lineage of kings, and of the Mashiach, whose name is linked with that of G-d.' (The Holy Zohar 94A Lech Lecha)

**YOSEPH'S TRIAL WITH TEMPTATION: HE SANCTIFIED G-D'S
NAME IN PRIVATE**

R. Chana b. Bizna said in the name of R. Shimon Chasida: Because Yoseph sanctified G-d's name in private, [by avoiding the advances of Potiphar's wife] one letter [i.e., the letter he from the name of the Holy One, blessed be He, was added to his name Yehoseph] Because Judah openly sanctified G-d's name, all the letters of G-d's name are present in the name of Yehudah (Judah), (yud, kei, vav, and kei). How did Yoseph sanctify G-d's name? As it says, [in the episode where Potiphar's wife tried to seduce Yoseph], 'One such day, Yoseph came to the house to do his work" (Genesis 39:1 1). R. Yochanan said: This teaches us that both [Yoseph and Potiphar's wife] had the intention of acting immorally. 'Yoseph came to the house to do his work'- Rav and Shmuel [disagree in their interpretation]. One said that it really means he came to do his work; but the other said that he came to live with her. 'None of the household staff was inside" (ibid.). [The Gemara asks:] Is it possible that there was no one else in a huge mansion like that of the wicked Potiphar? It was taught in the yeshivah of R. Yishmael: That day was a festival, and everyone had gone to their pagan temple, but she claimed that she was sick because she thought that this was a perfect opportunity for her to seduce Yoseph. 'She grabbed him by his cloak, saying. . . - (ibid. v. 12).

THE IMAGE OF YOSEPH'S FATHER SAVED HIM FROM SIN

At that moment the image of his father appeared co him through the window and said, 'Yoseph, your brothers will have their names inscribed on the stones of the ephod, and yours among them. Do you wish that your name should be erased, and you be called a companion of harlots?" As it says, -The companion of harlots will lose his wealth' (Proverbs 29:3). Immediately, "He drew his bow with strength' (Genesis 49:24). R. Yochanan said in the name of R. Meir: This means that he held back his passion. "His arms were bedecked with gold' (ibid.), [is interpreted to mean:] Yoseph pressed his fingers into the ground in

order [to cause himself pain so that his desire should recede]. [The verse continues,] 'From the hands of the mighty power of Yakov' -Who caused his name to be engraved on the stones of the ephod [and not to be erased)? The mighty power of Jacob. The verse continues, "From there he shepherded the stone of Israel'-From there Yoseph was worthy to become the shepherd of Israel and to be inscribed on the stones of the ephod, as it says, 'Give ear, O Shepherd of Israel, take care of the sheep of Yoseph' (Psalms 80:2). (The fact that Israel is called "the sheep of Yoseph' proves that Yoseph was the shepherd of Israel Talmud (Sotah 36b)

THE TORAH DOESN'T HIDE OUR FOREFATHERS MISTAKES

A Roman noblewoman asked R. Yose bar Chalafta, "How is it conceivable that Yoseph, a seventeen year old boy at the height of his passions, should have prevented himself from committing a sin with Potifar's wife? Your Torah must be covering up the facts as they really happened!" R. Yose took out a Sefer Bereshit and read to her the story of Reuven and Bilha and the story of Yehuda and Tamar. "For whom would the Torah rather cover up, a son in his father's house or a mere slave in his master's house?" he questioned the noblewoman. "Surely a son in his father's house," she replied. He told her, "Nevertheless, the Torah spared neither Reuven, who was a son in his father's house and the oldest of the tribes, nor Yehuda, but instead publicized their mistakes. Do you think, then, that the sin of Yoseph, a slave and the youngest of the tribes, would have been concealed?" "Your words are true, and your Torah is true!" she admitted. (Bereshit Rabbah 86:8)

THROUGH THE MERIT OF BRIT MILAH THE BLESSING OF G-D WOULD REST OVER THE EGYPTIANS

And this the reason why Yoseph asked the Egyptians that they circumcise themselves, so that through its merit, the fruits and grains that were stored

would be preserved and would not rot and that the blessing from G-d would rest over them. (Beer Mayim Chayim, Miketz)

YOSEPH BELONGS TO THE MIGHTY IN STRENGTH WHO GUARD THE HOLINESS OF THE BRIT

R Chiya discoursed on the verse (Psalms 103:20): "Bless the Lord, O you his angels, you mighty ones, who do his word, listening to the voice of his word" 'How greatly', he said, 'it fits a man to guard against sin and to pursue the straight path, so that the evil inclination, his daily assailant, should not lead him astray. And since he assails man perpetually, man must muster all his force against him and to entrench himself in the place of strength; for as the evil inclination is mighty, man must be mightier still; and those sons of men who do excel him in might are called "mighty in strength", dealing with him in his own coin, and they are "the angels of the Lord" who come from the side of Geburah (Might) to deal mightily with him. Such a one was Yoseph, who was called "righteous" and guarded in purity the sign of the holy Covenant which was imprinted upon him.' R. Eleazar said: 'The word "after" here alludes to the evil inclination, being the name of a grade, as we have laid down. Yoseph exposed himself to his accusations because he used to pay great attention to his personal appearance. That gave the evil prompter an opening to say: "Behold, his father observes mourning for him, and he decks himself out and curls his hair" Thus the bear was let loose, as it were, and set upon him.' (The Holy Zohar 189b)

DAVID'S KINGDOM WAS TAKEN AWAY FROM HIM FOR NOT GUARDING THE BRIT

Another then discoursed on the text: Though a host should encamp against me.... in this (zoth) will I be confident (Ps. 27, 3)- He said: 'We have learnt that the word zoth (this) alludes to the sign of the Covenant, which is always on a man's person and also has its counterpart above. If so, it may be said, why should David alone be confident in it and not everyone else? The answer is that

this zoth was attached to him in a peculiar degree, being the crown of the kingdom.' It was because David did not guard it properly that the kingship was taken from him for so long a time. For this zoth symbolizes also the supernal Kingdom and Jerusalem the holy city, and when David sinned a voice went forth and said: "David, you shall now be disjoined from that with which you were united; You are banished from Jerusalem and the kingship is taken from you"; thus he was punished in that wherein he had sinned. And if David could be so punished, how much more so other men?' (The Holy Zohar 94A)

KING DAVID PRAYED TO G-D NOT TO BE TAKEN TO GEHINOMM FOR THE DAMAGE HE HAD DONE TO HIS BRIT

Another then discoursed on the text: Unless the Lord had been my help, my soul had soon dwelt in silence (duma) (Ps. 94, 17). He said: 'We have learnt that that which saves Israel from descending to Gehinomm and being delivered into the hands of Duma like other nations is this same Covenant. For so we have learnt, that when a man leaves this world, numbers of angels swoop down to seize him, but when they behold this sign of the holy Covenant they leave him and he is not delivered into the hands of Duma, so as to be sent down to Gehinomm, Both upper and lower (angels) are afraid of this sign, and no torture is inflicted on the man who has been able to guard this sign, because thereby he is attached to the name of the Holy One, blessed be He. So with David, when he was dethroned and driven from Jerusalem, he was afraid that he would be delivered into the hands of Duma and die in the future world, until the message came to him, "The Lord also has put away your sin, you shall not die" (II Sam. 12, 13). Then it was that he exclaimed "Unless the Lord had been my help, etc." ' Another one then discoursed as follows: 'What did David mean by saying (when fleeing from before Absalom): and he shall show me both himself (otho) and his habitation (II Sam. 15, 25)? He said: 'Who is there that can see G-d ? **In truth the word otho here means not "him" but "his sign", and it is as we have learnt, that when David's punishment was decreed,**

and he knew that it was for not having guarded properly this sign (which is the sum and substance of all, and without the due observance of which no one can be called righteous), he prayed that G-d should show him this sign, fearing that it had parted from him, because on it depended both his throne and Jerusalem; hence he joined the sign and the habitation, meaning that the kingdom conferred by this sign should be restored to its place.' (The Holy Zohar 94A)

The way of the evil inclination is like this: today he tells man. "Do this." Then tomorrow he says. "Go and serve idols" (Niddah 13b). The only motive behind serving idols is for the sake of immorality, to provide a rationalization for open sexual license. (Iyun Yaakov)

He who knows that he is doing the right thing, that which G-d has commanded him, should not be ashamed from those who try to ridicule him (Shulchan Aruch, Orach Chayim 1, 1)

Even when one has the need to talk to a woman, his eyes should look down and not look at her for any reason, because the life of a person depends on this, and this will be good for him in this world and in the World to Come.

(Tochachot Chayim, R Chayim Pallagi, Vaetchanan)

CHAPTER 8

PINCHAS THE AVENGER OF G-D'S COVENANT

THE EPISODE OF SHITTIM AND THE VENGEANCE OF G-D'S COVENANT THROUGH PINCHAS

1 And Israel stayed in Shittim, and the people began to commit harlotry with the daughters of Moab. 2 And they called the people to the sacrifices of their g-ds; and the people ate, and bowed down to their g-ds. 3 And Israel attached himself to Baal-Peor; and the anger of the Lord was kindled against Israel. 4 And the Lord said to Moses, Take all the chiefs of the people, and hang them up before the Lord in the sun, that the fierce anger of the Lord may be turned away from Israel. 5 And Moses said to the judges of Israel, Slay you every one his men who were attached to Baal-Peor. 6 And, behold, one of the people of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and in the sight of all the congregation of the people of Israel, who were weeping before the door of the Tent of Meeting.

PINCHAS SINGLE HANDEDLY AVENGES THE BRIT OF HASHEM

7 And when Pinchas, the son of Eleazar, the son of Aaron the Kohen, saw it, he rose up from among the congregation, and took a javelin in his hand; 8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague ceased from the people of Israel. 9 And those who died in the plague were twenty four thousand. 10 And the Lord spoke to Moses, saying, 11 Pinchas, the son of Eleazar, the son of Aaron the Kohen, has turned my anger away from the people of Israel, while he was zealous for my sake among them, that I

consumed not the people of Israel in my jealousy. 12 Therefore say, Behold, I give to him my Covenant of peace; 13 And he shall have it, and his seed after him, the Covenant of an everlasting priesthood; because he was zealous for his G-d, and made an atonement for the people of Israel. (Bamidbar 25:1-13)

THROUGH HIS ZEAL AND SELF SACRIFICE, PINCHAS ATONED FOR THE SIN OF ISRAEL AND TOOK AWAY G-D'S ANGER FROM THEM

When Pinchas acted with zeal and risked his life to defend G-d and His commandments and specifically, to defend the holiness of the Covenant (BRIT), he succeeded in completely removing the anger of G-d from Israel as it is written: "Because he was zealous for his G-d, and made an atonement for the people of Israel". (Bamidbar 25:13). Whereas with Moshe, all the times he defended the people of Israel against G-d's judgment as in the sin of the Golden Calf or in the sin of the spies, he succeeded in placating for a period of time the anger of G-d but not in completely atoning for their sin. Therefore the sin of the Golden Calf is still with us, meaning through each punishment we expiate a small part of this sin. And the sin of the spies caused not the immediate destruction of that generation, but their death in the desert through a period of forty years. Therefore the atonement of Pinchas is complete and it is eternal for Pinchas, he is Eliyahu, the Malach ha Brit, who was zealous for G-d's Covenant. (Sefer Tikkun HaBrit, introduction)

THE ONE WHO IS ZEALOUS FOR THE NAME AND HONOR OF G-D MERITS GREATNESS

Note that if one is zealous for the name of the Holy One, blessed be He, even though he is not qualified for greatness, he nevertheless obtains it. Pinchas at that time was not qualified for greatness, but because he was zealous for the name of his Master he rose to the greatest heights, and all was made right in him,' and he was invested with the high priesthood. Hence the word "son" is

mentioned in connection with him twice. Pinchas merited reward in this world and in the next. He was granted to outlive all those who came out of Egypt and won the high priesthood for himself and his descendants. Now it is a rule that a priest who kills a human being becomes disqualified for the priesthood, and therefore by Law Pinchas should have been disqualified. But because he was zealous for the Holy One Blessed be He, the priesthood was assigned to him and his descendants forever. (The Holy Zohar, Pinchas 213-214)

**WHEN THE BRIT IS CORRECTED EVERYTHING ELSE IS
CORRECTED, THEREFORE PINCHAS WHO WAS ZEALOUS
FOR THE NAME OF G-D MERITED EVERYTHING**

Rabbi Shimon Bar Yochai opened and said: (Psalms 37:3) “Trust in the Lord, and do good; dwell in the land, and enjoy faith [Emuna].” Trust in the Lord as required, and do good: the Tikkun [correction] of the Holy Brit, that you will fix it and guard it as necessary. And if you do this, you will dwell here on earth, and it will eat from you and derive sustenance from you, that faith [Emunah] that is above...And you will delight over the Lord and he will give you the request of your heart, all this becomes fixed through the correction [Tikkun] of the Brit for when the Brit is corrected everything is corrected thereby. Pinchas because he was zealous for this Brit, merited everything. And not only that but he protected all of Israel and through this they all delighted and were established in the Lord, because he ascended and connected above with the primordial light that the Holy One Blessed be He created, and then hid. It was that same light from which Abraham derived enjoyment, and that Aaron the priest connected to.

**WHOEVER KILLS SOMEONE ATTACHES HIMSELF TO THE
SITRA ACHRA, NOT SO PINCHAS**

After Pinchas was elevated to High Priest, his killing of Zimri was not mentioned and it is not proper to mention it so that there will be no influence from the Sitra Achra, and it is not appropriate to mention this about

Pinchas because whoever kills someone, has some branches of the Sitra Achra on him and Pinchas got hold of the right side therefore he has no portion in the Sitra Achra at all...

Rabbi Pinchas ben Yair said: Fortunate the generation that heard your words of Torah, and fortunate is my portion that I merited this as well. Rabbi Shimon Bar Yochai said: Fortunate the generation wherein you and your piety are found. (The Holy Zohar, Pinchas 225)

PINCHAS REESTABLISHED G-D'S COVENANT TO ITS RIGHTFUL PLACE

Similarly with Pinchas at the time when he was filled with zeal to punish the crime of Zimri: he also re-established the Covenant in its place, and hence G-d said to him, "Behold, I give unto him my Covenant of peace" (Num. 25, 12). This does not mean that the Covenant was on account of Pinchas, or that he was in conflict with the Covenant, but that now it was firmly attached to its place. This is shown by the combination of the words "Covenant" and "peace", as if to say, "Behold I give to him the peaceful confirmation of the Covenant in its place", from which it had been torn by the transgressors. Hence, too, "and it shall be unto him and to his seed after him the Covenant of an everlasting priesthood, because he was jealous for his G-d".' (The Holy Zohar IV, 13).

THE PEOPLE WHO DIED IN THE EPISODE OF SHITTIM CAME FROM THE EREV RAV

Yalkut Reuveni explains that all 24,000 victims of the plague belonged to the Erev Rav (mixed multitude) which joined the Jewish People upon their exodus from Egypt. The male members of the Erev Rav married women of the Tribe of Shimon, conceived children and then perished in the plague. Significantly, the number of plague victims - 24,000 - exactly matched the combined male population of the city of Shechem' which was decimated by Shimon and Levi.

This numerical correspondence indicates that Shimon was punished for his role in the slaughter of Shechem's male inhabitants, who had under gone Brit Milah at the behest of Yaakov's sons. The fact that Shimon and Levi used the Brit Milah as a means to destroy them was held against them.

SEEK FORGIVENESS FROM G-D FOR THE SIN OF WASTING YOUR SEED

A man must correct the damage that he did to his Covenant, through the sin of discharging semen in vain. Therefore he must rush to do teshuvah and even if he sinned many times, the Holy One Blessed be He is a compassionate King, and He receives the teshuvah of the penitents that return with a full heart and “He who acknowledges his sin and abandons it, He receives compassion” (Proverbs 28:13). And that person is given fear and holiness, and he does two actions. One: His sins are forgiven and Two: He inherits the World to Come, on the condition that he clings to the Torah and that he learns constantly. And that he fixes times to study the Torah, by himself and with others. And if he can’t study Torah on his own, he should establish times to listen to words of Torah, because after the person passes away, if he has merit, he will reach a level above where he will not occupy himself with eating nor dealing in business, but only with the study of the Torah and he who loves to hear words of Torah in this world , will hear the Ancient of Days in the World to Come, and this doesn’t apply to someone who doesn’t like to listen to words of Torah in this world, He will have nothing to do in the World to Come and he will for sure be outside of the Holy Curtain. (Kav ha Yashar ch. 58)

The tikkun for the sin of discharging his semen in vain is to do Teshuvah with self sacrifice, meaning giving his life for the honor of G-d

(Sefer Divre Chayim)

FIGHTING SOCIAL PRESSURES

WE NEED GREAT STRENGTH TO FIGHT THE SOCIAL PRESSURE WHICH DUE TO OUR MANY SINS RUNS COUNTER TO HOLINESS AND TORAH

THE NATURE OF A PERSON IS TO BE PULLED BY THE THOUGHTS AND ACTIONS OF HIS FRIENDS AND ACQUAINTANCES AND TO BEHAVE ACCORDING TO THE CUSTOMS OF THE PLACE WHERE HE RESIDES, THEREFORE A MAN MUST ASSOCIATE WITH TZADDIKIM AND TO SIT BY THE WISE SO HE CAN LEARN FROM THEIR ACTIONS AND HE SHOULD DISTANCE HIMSELF FROM EVILDOERS THAT WALK IN DARKNESS SO THAT HE WILL NOT LEARN FROM THEIR ACTIONS. (Rambam, Hilchot Deot, chap. 6)

MANY FORMER GOOD JEWS HAVE FALLEN FROM THEIR LEVEL THROUGH THE INFLUENCE OF EVILDOERS

A MAN MUST BE VERY CAREFUL ABOUT HIS FRIENDS AND SOCIETY IN GENERAL FOR THEY EXERT GREAT INFLUENCE ON HIM IN REGARDS TO HIS RELIGIOUS CONDUCT AND ESPECIALLY IN THIS PARTICULAR SUBJECT (PROPER SEXUAL CONDUCT). AND THROUGH EXPERIENCE WE HAVE SEEN HOW MANY FORMER GOOD AND OBSERVANT JEWS HAVE FALLEN AND STUMBLER TO THE LOWEST LEVEL THROUGH RELATING TO PEOPLE OF LOW MORALE. THEREFORE HE WHO CARES ABOUT HOLINESS MUST RUN AWAY AND SEPARATE FROM ALL BAD INFLUENCES.

**THE HARMFUL IMAGES OF THE TV AND THE
INTERNET AND THE HARMFUL INFORMATION THAT
NEWSPAPERS AND RADIO CARRY CAN BRING US TO
GREAT SINS**

**THE WAR WITH THE SATAN RAGES THROUGH
MASS MEDIA**

YOU SHOULD KNOW THAT THERE IS A WAR AND A CONSTANT BATTLE BETWEEN THE SATAN AND THE JEWS. THE SATAN USES ALL MODERN TECHNOLOGY TO PULL US AWAY FROM BELIEF IN THE ONE G-D AND HIS HOLY TORAH. IMAGES OF SIN ARE PLACED IN FRONT OF OUR EYES AND INTO OUR HOUSES LIKE NEVER BEFORE. THE ETHICAL LEVEL AROUND US KEEPS FALLING.

WE ARE CONFRONTED CONSTANTLY WITH THE YETZER HA RA THAT WANTS TO LEAD US ASTRAY FROM THE WAYS OF LIFE AND INTO DARKNESS. FOR ONLY ONE PIECE OF INFORMATION THAT WE READ LIKE THE DISCOVERY OF A NEW FOSSIL THOUGHT TO BE 30 MILLION YEARS OLD ABOUT WHICH A WISE MAN KNOWS THAT IT IS ALL SPECULATION, FOR ONLY THIS INFORMATION IF WE HAPPEN TO BE WEAK IN OUR FAITH IN THE HOLY TORAH WE CAN LET THE SEED OF DISBELIEF INTO OUR SOULS AND WHO KNOWS WHERE WE CAN BE LED THROUGH THIS, G-D PROTECT US.

**THE TV AND THE INTERNET LEAD DIRECTLY
TO GEHINOMM**

AND THE IMAGES THAT WE ARE EXPOSED TO IN THE TV OR THE INTERNET, IF WE DON'T HAVE THE STRONGEST DETERMINATION AND IF WE ARE NOT AFRAID OF THE PUNISHMENT FOR OUR ACTIONS OR IF WE FEEL THAT WE CAN PLAY WITH FIRE WITHOUT

GETTING BURNED, THEN WE WILL FOR SURE END UP ENSNARED IN THE NETS OF PROMISCUITY AND PROSTITUTION. AND IT WILL NOT MATTER HOW MUCH TORAH YOU LEARN EVERYDAY AND IT WILL NOT MATTER HOW MANY GOOD DEEDS YOU DO EVERY WEEK, THE DAMAGE THAT WILL COME TO YOUR SOUL WILL LEAD TO GEHINOMM.

THE FIFTY LEVELS OF IMPURITY

IT IS KNOWN (SEE OR HA CHAIM) THAT BEFORE THE ARRIVAL OF MASHIACH JEWS WILL HAVE REACHED THE FIFTIETH AND WORST LEVEL OF IMPURITY AND WHAT IS THE FIFTIETH LEVEL OF IMPURITY? IT IS DISBELIEF IN OUR TORAH AND OUR SAGES.

SEE THEN HOW MUCH OF THIS DISBELIEF IS DRIVEN INTO US THROUGH THE TV AND OTHER MASS MEDIA AND YOU WILL UNDERSTAND THAT THE SATAN IS WAGING WAR THROUGH MASS MEDIA IN ORDER TO CAUSE THE GREATEST IMPURITY IN JEWS.

WE NEED THE HELP OF HASHEM

MAY THE MERCIFUL ONE GIVE US STRENGTH TO PASS THE MANY TRIALS OF OUR EVERYDAY EXISTENCE AND MAY OUR ACTIONS BE ACCORDING TO WHAT WE SAY AND DECLARE DAY AFTER DAY TWICE A DAY IN OUR PRAYERS “VE LO TATURU ACHARE LEVAVCHEM VE ACHARE ENECHEM ASHER ATEM ZONIM ACHARECHEM. AND AS OUR SAGES SAID: “ACHARE LEVAVCHEM- THIS REFERS TO HERESY, ACHARE EINECHEM- THIS REFERS TO PROMISCUITY. MAY WE FIND FAVOR IN G-D’S EYE FOR WITHOUT HIS HELP WE ARE COMPLETELY HOPELESS. MAY G-D SEND HIS SALVATION AND MAY THE REDEEMER COME TO ZION, AMEN

DON'T TRUST IN YOUR STRENGTH TO FIGHT THIS ENEMY

“AND THE PERSON SHOULDN'T TRUST IN HIMSELF AND THINK HE CAN CONTROL HIS EVIL TENDENCIES, SAYING SINCE MY HEART IS PURE AND COMPLETE IN THE FAITH OF G-D, WHAT LOSS CAN THERE BE IF I ENJOY SOMETIMES IN THE PLEASURES OF REGULAR MEN, TO MINGLE WITH JESTERS AND TO TALK ABOUT FOOLISHNESS FOR WHICH NO SACRIFICES WOULD NEED TO BE BROUGHT IF THE TEMPLE WERE STANDING, DON'T I ALSO HAVE A HEART LIKE THEM? AND WHY ARE THEY GOING TO LEAD ME AFTER THEM?

PLEASE MY SON, GUARD YOURSELF FROM THEM LEST YOU BE CONSUMED BY THEIR EVIL. MANY HAVE DRUNK FROM THEIR CUP AND HAVE FALLEN, BUT YOU GUARD YOUR SOUL”.

(Chinuch, Mitzvah 16)

DON'T ASSOCIATE WITH FOOLS THAT WILL PUT PRESSURE ON YOU TO FOLLOW EVIL PATHS

“THEREFORE MUST A MAN BE CAREFUL NOT TO ASSOCIATE WITH THE FOOLS AND THE LIGHT HEADED AND THOSE WHO SIT IN THE CORNERS [CAFES], SO THAT HE NOT FALL ON EMPTINESS AND WAYS OF LEVITY AND PROMISCUITY AND HE SHOULD REMOVE FROM ALL GROUPS THAT EXERT NEGATIVE INFLUENCE, EVERYONE ACCORDING TO HIS LEVEL” (Meiri, Bet ha Bechira, Nedarim 20)

DO NOT DISREGARD OUR SAGES' WARNINGS

A man should not say after he reads about all these warnings: “I transgress all of them or some of them and still I do not come to spill semen in vain”. Because it is possible that some drops of semen might come out of him through the urine, and the words of Our Sages, may Their memory be a

blessing, are holy and faithful (The Chida, Sefer Avodat ha Kodesh, Tziporen Shamir, end siman 7)

**WE MERIT TO HAVE FEAR OF G-D ONLY THROUGH
SEPARATION AND SANCTITY**

“For we are His people and the flock that He tends to, His portion and His inheritance, therefore we need to sanctify ourselves with His sanctity and to love and fear Him, and there is no man that merits to fear Him but only through separation and sanctity, that a man should fence himself in all things and in all his actions and in particular with what pertains to guarding the Holiness of the sign of the Brit, with which he must be extra careful, because this is a place that is ready to receive and station the Yetzer ha Ra...

**GREAT STRENGTH IS NEEDED TO FEND OFF
THE YETZER HA RA**

And great strength is needed and mighty barriers have to be erected to fend off the Yetzer ha Ra because most of its actions and machinations are in this area and it doesn't demand much from a person but only to yield into temptation a little, because it will make the person yield a lot and fall so far that it will get him out of this World. (Seder ha Yom, Nightly conduct)

**WORDS OF STRENGTH AND ENCOURAGEMENT IN ORDER TO
WITHSTAND THE TRIALS THAT CAN LEAD US TO DAMAGING
THE BRIT, G-D FORBID**

1- He who knows he is doing the right thing which he is commanded to do, should not be ashamed in front of those who ridicule him and should not argue with them (Orach Chayim, Siman A)

2- And even if everybody ridicules him and shame him and say things to cause him anguish and remind him of his evil deeds, he should not abandon his piety because of the jesters, and he should think that this will constitute a great merit for him and it will be considered for him as Tzeddaka from being ashamed, and through this the Fear of G-d which is pure enters his heart and purifies his

heart and body of all evil things, and he is helped from heaven to strengthen his fear of G-d and arrange things for him to do a complete Teshuvah. (Sefer Chassidim, Siman 7)

3- When a man comes to purify himself, he is helped from heaven and is given a Holy soul (The Holy Zohar, Noach 62)

4- According to the effort so is the reward, and all his troubles cause him to have a greater reward (Bava Kamma 38)

5- The true strength of a person's piety is demonstrated under the following circumstances: a devout person does not cast off his piety even when people ridicule him; whatever he does is for the sake of heaven; he does not look at women. His piety is put to the test especially when he is in the company of other men in a situation where women are usually around—for example, in a wedding hall where women are dressed in elegant gowns, and all are gazing at the women, and he does not stare. For that, he will be rewarded with abundant good. Therefore, when a man meets a woman, whether she is single or married, gentile or Jewish, an adult or a minor, it is best for him to turn his face aside and not to look at her. And so do we read in Job, "I made a Covenant with my eyes not to gaze on a maiden" (Job 3 1: 1). The verse "He shuts his eyes against looking at evil" (Isaiah 33:15) refers to the person who does not look at women when they are doing their washing.' When they wash their clothes, they lift their skirts so as not to soil them and thus uncover their legs; and we know that a woman's leg is a sexual excitement. And so said the Sage, "There is no greater barrier to sexual arousal than closing one's eyes. (Sefer Chassidim 9)

6- When someone sins and then he is ashamed because of it, he is forgiven for all his sins (Berachot 12) and how much more if the shame he feels is because of performing a mitzvah, that he refrains from looking at women and he is ridiculed for this.

OBSERVE NEGATIVE COMMANDMENTS OUT OF FEAR OF G-D AND NOT FEAR OF OTHER MEN OR GOVERNMENT

How can one consider himself that he keeps the negative commandments that are impossible for him to perform be it because the Creator gave him no chance to perform them or be it because he is afraid from the government or ashamed to commit a particular sin like theft or robbery in front of other people? But the true measure of man is when he refrains from doing the sins that he is not ashamed to perform, and for which the government will not punish him, like LASHON HA RA, LEVITY, DISCHARGING SEMEN IN VAIN in secret. When a person refrains from doing these transgressions out of love and fear of the creator, The One who knows hidden things will testify for him that even regarding other negative commandments, he would not transgress them first and foremost for fear of the Creator than for other reason like shame or government. (Derech Pikudecha, Introduction 2, 4)

THE ONE WHO SANCTIFIES G-D'S NAME IS THE ONE WHO AVOIDS SIN FOR G-D'S SAKE

He who refrains from sinning not for any reason in the world: fear, shame, honor but only because thus commanded the Creator Blessed be His Name, he is one that sanctifies the Name of G-d. (Rambam, Hilchot Yesode Torah 5:10)

THE PROPER INTENTION IS TO TREAT THE PLEASURES AS A MEANS OF SERVING G-D AND NOT AS AN END IN THEMSELVES

In all the pleasures of this world, one shouldn't consider his enjoyment but only serving the Holy One Blessed Be He, as it is written: "In all your ways acknowledge Him" and our sages said: "All your actions should be for the sake of heaven" and even permitted things like eating, drinking and marital relations should be all for the service of the Creator (Shulchan Aruch, Orach Chayim 231)

THE GATE OF REBUKE AND ADMONITION

**YOU MUST DO EVERYTHING IN YOUR
POWER TO PREVENT OTHER JEWS FROM
SINNING THROUGH THEIR BRIT OR
THROUGH THEIR EYES**

One should love admonition, for as long as there is admonition in the world, goodness and blessing come to the world, and evil departs from the world.

(Tamid 28a)

THE DUTY TO ADMONISH AND PROTEST: QUOTATIONS FROM TALMUD, ZOHAR AND MIDRASH

- 1) Anyone capable of admonishing reproaching or rebuking members of his household and does not do so: he is punished and considered guilty for the sins of the members of his household; If he didn't rebuke the people of his city, is punished for the sins of the people of his city, If he didn't rebuke the entire world, is punished for the sins of the of the entire world (Shabbat 54b)
- 2) Since Pinchas should have protested against Hophni, Scripture considers it as though he had sinned (Shabbat 55b)

3) One who has the ability to admonish and protest and does not, the sin is ascribed to him (Yerushalmi Shabbat ch. 5).

4) Because of four things, the property of householders is usurped by the government, (one of which is) because they have the ability to protest and do not do so (Sukkah 29b)

5) There were great men of Israel who saw evil and looked the other way. The Holy One remarked to them, "There will come a time when I will do likewise." (Midrash Rabbah, Lamentations).

6) Abner was punished (by being killed) because he should have protested against Saul, and did not do so. (Sanhedrin 20a)

7) Joshua the high priest wore soiled garments because his sons married women unfit for the priesthood, and he did not protest against them (Sanhedrin 93a)

8) Concerning Zedekiah it is written (11 Kings 24:19): And he did what was evil in the eyes of the L-rd. The evil is attributed to him because he was able to protest and did not (Sanhedrin 103a)

BLESSINGS AND CURSES DEPEND ON ADMONISHING OTHERS

9) If a person learned, taught, observed, (negative commandments), and performed (positive commandments), but did not protest, he is deemed cursed. On the other hand, if a person did not learn, did not perform (positive commandments), did not observe (negative commandments), did not teach others, and did not have the ability to protest, yet he protested, he is deemed blessed. (Vayikra Rabbah 25)

10) The Holy One, Blessed be He, said (to the Divine Attribute of Justice): "These are completely righteous men, and these are completely wicked ones." He replied: "It is fully revealed to me that they (The leaders) had the ability to protest, but did not do so." He responded: "It is fully known to Me that if they had protested, they would not have heeded them." He retorted: "If it is fully

known to You, is it fully known to them?" They, therefore, should have protested and allowed themselves to be humiliated for the sanctity of Your Name, and to suffer beatings from the Jews. (Tanhuma Tazria 9)

11) "Take all the leaders of the people and hang them. (Num. 25:4)" The sins were attributed to the leaders of the people because they did not protest against the people. (Tanhuma Balak 19)

THE ONE WHO CAN PROTEST BUT DOESN'T HAS BLOOD ON HIS HANDS

12) Who was responsible for the deaths of all those killed in the civil war against Benjamin because of the killing of the concubine in Gibeah of Benjamin?) Pinchas! Because he had the power to protest and did not protest. We learn from this that anyone who has the power to protest and does neither protest nor attempt to bring the Jews to improve their ways, all blood that is shed among the Jews, is shed because of him. (Yalkut Judges 68)

13) The great Sanhedrin should have tied iron ropes around their waists and lifted their clothes above their knees and gone throughout all the cities of Israel, one day to Lachish, one day to Eglon, one day to Hebron, one day to Jerusalem, to teach them proper manners. (ibid)

14) Jerusalem was destroyed only because they did not admonish one another. (Shabbat 119)

IT IS NOT A GOOD SIGN WHEN A SCHOLAR OR RABBI IS LOVED BY ALL PEOPLE

15) If a Rabbinical scholar is loved by the people of his city, it is not because he is superior, but because he does not admonish them concerning matters of Heaven. (Kethuboth 105b)

16) **When the footsteps of the Mashiach will be heard, there will be no admonition. (Sotah 49a)**

17) Because of what did Jeroboam merit the kingdom? Because he castigated Solomon. (Sanhedrin 101b)

18) One should love admonition, for as long as there is admonition in the world, goodness and blessing come to the world, and evil departs from the world. (Tamid 28a)

19) **Everyone who admonishes his friend for the sake of Heaven, merits the portion of the Holy One, Blessed be He; moreover, a mantle of grace is drawn over him. (Tamid 28)**

20) Anyone who knows -how to admonish and admonishes the public, brings content to his Creator. (Tana d've Eliyahu Rabba 3)

THE ONE WHO FLATTERS THE WICKED DESERVES ALL THE CURSES OF THE TORAH

21) One who knows that his fellow man is wicked, yet he flatters him, or if he knows that his colleague is full of sins, yet he says to him, "You are righteous," deserves that all the curses in the Torah come upon him. However, one who admonishes his colleague that he repent, takes the blessings of the one who is admonished. If he accepts the admonition and repents then, he too, receives blessings. (Yalkut Devarim 793)

22) Is there any man who hates his son? However, if he does not admonish him concerning Torah, wisdom, and proper manners, he will eventually hate him. If he admonishes him, however, he will eventually love him. (Yalkut Proverbs)

THE RIGHTEOUS ARE CONSIDERED EVILDOERS IF THEY DON'T PROTEST

23) The Divine Attribute of Justice rose and said before G-d: Even on the righteous among them, You shall write on their foreheads a Tav of blood, Tav standing for Tamut, you shall die. The Holy One, Blessed be He, replied and said: "Why?" She answered, "Because they did not reproach your children with words of admonition, and they did not instruct them not to sin." The Holy One, replied, "It is revealed before me that if they had admonished them, they would

not have listened". The Attribute of Justice replied, "Even though they would not have accepted, nevertheless, the righteous should have rebuked them". The Holy One acceded and proceeded to treat the righteous of that generation in Jerusalem as wrongdoers. Six angels of destruction were dispensed to Jerusalem and they devastated it (Otyot R' Akiva).

24) Whoever is able to admonish and does not do so is stricken with tzaraas. (Zohar Part III part 45b)

25) The righteous man is conscientious to go to the wrongdoers to help them turn away from their sins. He informs them of the heavenly judgment and the punishment of Gehinomm. He does not allow himself to rest day or night until he has rebuked them and brought them to full repentance. (Zohar Pg. 20b)

ALL JEWS ARE RESPONSIBLE FOR EACH OTHER

26) All Jews are responsible for each other. (Shevuos 39a)

27) Why do many Torah scholars die young? The answer is: they allow themselves to be disgraced, for they do not avenge like a snake the words of Torah and the fear of Heaven. (Avos of R Nasson)

28) Some sins are so great that those who commit them are not afforded Divine assistance to repent. Included among them is one who was able to rebuke others, be it a group or individuals, and did not do so but left them in their backsliding. (Rambam Hilchos Teshuva 4:1)

29) It is a Jew's duty to protest against sinners. Anyone who, has the ability to protest, and does not do so, is held responsible for that sin. (Remah Yore Deah 334:48)

30) Evil decrees fall only upon those who could have protested and did not. (Yalkut Ruth on the verse, "And Elimelech died... ")

KING SALOMON DID NOT SIN BUT BECAUSE HE DID NOT REBUKE HIS WIVES HE WAS CALLED A SINNER

31) Anyone who says that Solomon actually sinned is in error. The sages ask: But it is written, "and Solomon sinned..."? They answer: Because he should have reprimanded his wives and did not, scripture considers it as if he actually sinned. Rabbi Yehuda says in the name of Shmuel that Solomon would have preferred to be a messenger to a foreigner rather than have it be written in Scriptures that he sinned. Rashi explains the Gemorah to mean that he would rather have suffered indenture to chop wood and draw water for idol worship. This teaches us how severe the rebuke is for one that could have protested and did not. (Shabbat 56b)

32) The reason that the people in the civil war against Gibeah died was: Hashem said to them, "For My honor you did not protest, but for the honor of mortals you do protest!" (Sanhedrin 103b)

33) The verse "and I shall destroy from amongst you the righteous and the wicked," refers to the righteous who are imperfect. Since they were able to protest and did not, they are considered imperfect. (Avoda Zara 4a)

ONE NEED NOT HONOR A TEACHER IF HE PROFANES THE HONOR OF G-D

34) Aaron did not protest when Moses hit the rock at Mei Meriva for he considered himself as Moses' disciple. However, one need not give honor to a teacher when there is a profanation of the Divine Name. Because he did not protest, he was punished in the same way as Moses. (Midrash Tanchuma, Chukas)

35) From the incident of Pinchas one should learn to be zealous for Hashem when there is a profanation of the Divine Name of the Torah. The importance of this is shown by the gratitude and good favor through which Hashem gave the priestly Covenant of peace to Pinchas. (Shelah Hakodesh, Ten Praises)

THERE WERE RIGHTEOUS PEOPLE AT THE TIME OF THE FLOOD BUT BECAUSE THEY DID NOT PROTEST THEY WERE NOT SAVED

36) It is written (Midrash Tanchuma, Reei) that many upright people lived in Noah's generation but, nevertheless, perished with the others. The reason they perished is that they did not protest the wrongdoings of the others, unlike Noah who did protest. (The Chida, Chomas Anach, Parshas Noah)

37) One who does not oppose those who persist in their evil ways is punished for all their sins. Furthermore, he transgresses the negative command, "You shall not bear his sin..." It is obligatory upon every G-d fearing and G-d loving person and those of pure heart to arouse zeal ... (Shaare Teshuvah, Shaar 3:59)

38) It is possible that Moses, assured of the righteousness of his brother Aaron, knew that Aaron's intention in making the golden calf was not evil. However, he accused him for the evildoing of the people. Since their downfall came through him, he was deserving of rebuke. (Rambam, Ki Sisa)

DO NOT ENVY WRONGDOERS BECAUSE YOU THEREBY TRANSGRESS THREE NEGATIVE COMMANDMENTS

39) Do not envy wrongdoers, for anyone who sees their actions and does not arouse zeal transgresses three negative commands. For this reason a man should sever relations with them and have a separate way from them (The Holy Zohar I pg. 239b).

40) The Angel of Death does not have the same power over a man who is zealous for Hashem as he has over other men. (Zohar 29b)

41) Anyone who is able to protest and does so, thereby avenging Hashem from the wicked of this world, Hashem, seals a Covenant with him and his seed, just as He did with Pinchas. (Reishis Chochma, Shaar HaYirah, ch. 12)

42) If even a minor sin receives public and judicial acceptance, this is the product of corruption and an unpardonable sin; and furthermore, the entire

people are considered guilty. Forgiveness is possible only after a punishment has been executed upon the entire nation. This was the sin of Sodom. (HaAkeida 20)

FOR LACK OF REBUKE NEW GENERATIONS LEARN THE EVIL WAYS OF THE OLD ONES

43) Because they did not protest against evildoers, the future generations learned from their bad ways. (Rashi Sotah 41 b)

44) It is clearly derived from both the Oral and Written law that one who can protest and does not do so, is held responsible for that sin and for neglecting a positive commandment. Furthermore, he is considered in the category of the wicked. (Chinuch Mitzvah 239)

45) The judges of Israel are responsible for the sins of their people. (Yalkut Yechezkel 341)

46) It is written "Ben Adam: A sentinel have I appointed you for the Family of Israel and you have heard the word of My mouth... but you did not speak up to warn the wicked one concerning his evil way to save his life. He, the wicked one, shall die for his sin, and I shall demand his blood from you." (Yechezkel 3:17)

47) In summary, I would like to cite that which R' Chaim Sofer writes in his illustrious work, Sha'arei Chaim (6a): "Woe to us from the day of Judgment; Woe to us from the Day of Rebuke, when the time comes for Hashem to search through the action of every living being and it will be found written: This righteous man desecrated the Shabbat; this pious man transgressed the prohibition of Niddah; this G-d fearing man transgressed the prohibition against eating non-Kosher food and wearing shaatnes; this holy man is guilty of having relations with a married woman. All believers will be astonished and wonder at the sins attributed to these pious men, for these men were part of a generation of righteous. But Hashem will reply in wrath, "Behold, it was in

your power to rebuke such and such a wicked man. Why did you not remember him and remind him of his sin?

It is quite evident that those who have the capability to rebuke and admonish their fellow man are required to do so. Hesitation or neglect of this requirement is calamitous; perseverance and meticulous fulfillment of this responsibility accrues abundance of blessings.

IT IS A GREAT MITZVAH INCUMBENT UPON YOU TO MAKE OTHER JEWS READ THIS BOOK THROUGH PRINTING IT MAKING COPIES, ETC. AND THE ONE WHO BRINGS MERIT TO OTHER JEWS IS SAVED FROM HARSH DECREES

HE WHO HAS IN HIS POWER TO REBUKE AND HE INDEED DOES SO, AND HE AVENGES THE VENGEANCE OF G-D FROM THE EVILDOERS IN THIS WORLD, THEN HA KADDOSH BARUCH HU MAKES A COVENANT (BRIT) WITH HIM AND WITH HIS DESCENDANTS FOR ETERNITY AS HE DID TO PINCHAS

(RESHIT CHOCHMA, SHAAR HA KEDUSHA 12, IN THE NAME OF RAV ABOAB)

THE DUTY TO ADMONISH OTHERS ACCORDING TO RABBENU YONAH

In the book Shaare Teshuva, Page 31 says the following: “There is a type of individual who is capable of preventing wrongdoing by speaking out against it, yet he does not speak out. There are no words of rebuke in his mouth. He does not fix his eye on the actions of the sinners, nor pay attention, nor act as one who rebukes them. However, we have been commanded to destroy the evil from the midst of our people, as it says, "so you will exterminate the evil from your midst" (Deuteronomy 13:6) Our

Rabbis said, "Whoever is capable of speaking out against the [wrongdoing of the] members of his household [thereby preventing it yet does not speak out, will be punished for the members of his household. If he is capable of speaking out against the People of his City but does not he will be punished for the people of his city. If he is capable of speaking out against the whole World but does not he will be punished for the whole World As it says, "And they shall fall one upon another" Leviticus 26-37) And they said, "*All of Israel are guarantors for one another*". –

**THE RABBIS WHOSE SOLE PURPOSE IS TO PLEASE THEIR
CONGREGATION WILL NOT MERIT TO HEAR THE WORDS OF
TORAH THAT HASHEM WILL SPEAK IN THE DAYS OF THE
REDEMPTION**

In the book kav ha Yashar it is written: It is a common occurrence in today's day and age, that people give public lectures with false and misled ideas. Their words are not pure and true, and they confuse people for the sake of receiving praise for their talents. These people have exchanged the everlasting world for this temporary world. They bring about evil decrees, as we have explained above. Anyone who has fear of G-d should consider well the terrible loss that he is incurring by choosing money or honor in this world, rather than the eternal life of the World to Come. The honor that people may give him for his speech or lecture is but a thorn in his soul. Very suddenly he shall find himself overcome by a terrible fear and darkness. Woe unto the shame and humiliation that he will suffer when the time for him to die will come. These people will surely not merit to hear the words of Torah that Hashem will speak.

CHAPTER 9

THE PURITY OF SPEECH AS IT RELATES TO THE BRIT

Man must take great care not to let his mouth talk about things that may bring him to bad thoughts that may lead him to sin with the Holy Covenant that is stamped on his flesh, and if he acts thus, he is thrown to Gehinomm (The Holy Zohar I, 8)

THE RELATION OF THE PURITY OF THE COVENANT WITH THE PURITY OF SPEECH

WE BRING IN SHORT WHAT OUR SAGES, MAY THEIR MEMORY BE A BLESSING, SAID ABOUT THE GRAVITY OF THE SIN OF OBSCENE LANGUAGE

- 1- Even if he had a favorable decree of 70 years for him, it will change to an evil decree (Talmud Shabbat 33)
- 2- Dies with his life shortened (Talmud Shabbat 33)
- 3- Gehinomm is deepened for Him (Talmud Shabbat 33)
- 4- He is constantly judged in heaven (The Holy Zohar II, 149)
- 5- He is unpurified in heaven (Avodat ha Kodesh, Tzipporen Shamir, The Chida)
- 6- He is judged for an eternal death (Avodat ha Kodesh, Tzipporen Shamir, The Chida)
- 7- His tefillot are not heard (Avodat ha Kodesh, Tzipporen Shamir, The Chida)

TWO COVENANTS: THE TONGUE AND THE CIRCUMCISION

The Covenant of the tongue and the Covenant of circumcision correspond to one another. If one speaks forbidden things, such as slander, lies, vulgarity, or mockery, aside from the punishment he deserves each time he speaks any of these, he also brings upon [himself an additional punishment], that they defile him at night so that he blemishes the Covenant of circumcision, never even realizing that he is to blame, Woe to him! Woe to his soul! For he goes from one evil to the next until he 'becomes rooted in sin, the sanctity is removed from within him, and in its place, is set the other side. For this reason, a man must inspire himself greatly and strengthen himself as a lion to return to G-d, even if he sinned many times. If he returns to G-d, His right Hand is extended to receive those who return to Him wholeheartedly. One should be aware that the matter depends solely upon himself. And whoever comes to purify himself is helped. As Scripture states: (Ezekiel 18:32) "For I do not desire the death of the one who dies; says the Lord G-d; return and live." (Anthologized from books of Ethics)

GEHINOMM IS ENLARGED FOR THOSE WHO USE OBSCENE LANGUAGE

The greatness of the sin of he who speaks with a dirty language is seen because for him Gehinomm is enlarged and there is no cure for his sickness and his sin is too great to carry if he does not repent completely, and the mouth that spoke obscene words must correct this by speaking good and righteous words
(Kitzur Shne Luchot ha Brit, Shin)

THE VENGEANCE ON MIDIAN WAS BECAUSE THEY CAUSED MANY IMMORAL THOUGHTS TO ENTER THE MIND OF THE JEWS

The main intention of the Holy One Blessed be He in taking revenge from the people of Midian was because of the immensity of the bad thoughts and machinations that attached to Israel through them, with their stories and

conversations and the actions of PEOR, and the actions of Kozbi, for through their speech Israel stumbled by thinking about their low desires.

(Noam Elimelech, Pinchas)

LEVITY AND LAUGHTER REMOVE THE FEAR OF G-D

Levity and laughter are forbidden at all times and in every place for they remove the fear of G-d from the person and the proof text for this is: “From a false [SHEKER] thing you shall remove far away” and the letters of SheKeR stand for SECHOK KALUT ROSH [levity and laughter]

(Avodat ha Kodesh, More ba Eitzbah 3:109)

DO NOT ALLOW YOUR MOUTH TO CAUSE YOUR FLESH TO SIN

Rav Hamnuna the elder said: “Do not allow your mouth to cause your flesh to sin; etc.(Kohelet 5:5) This is a warning to man not to utter with his mouth words that might suggest evil thoughts and so cause to sin the sacred body on which is stamped the Holy Covenant. For he who does this is dragged into Gehinomm. The angel presiding there is called Dumah and there are tens of thousands of angels of destruction under him. He stands at its door, but those who have carefully guarded the sign of the Holy Covenant, he has no power to touch... “Why should G-d be angry at your voice, and destroy the work of your hands?” (Kohelet 5:5) this refers to the flesh of the holy Covenant which the man has defiled and which as a punishment, is stretched in Gehinomm at the hands of Dumah (The Holy Zohar I, 8a-b)

IF A PERSON CURSES FREQUENTLY THEN HE SHOULD KNOW HE COMES FROM THE EREV RAV

If a person is frequently cursing or arguing, then he should know that his soul comes from the Sitra Achra whose root is that of the Serpent and he is not from the Holy people but he is a reincarnation from the Erev Rav

(Kav ha Yashar, chap. 3)

THE SATAN USES TECHNOLOGY TO INCREASE THE SIN OF LASHON HA RA IN THE WORLD

Some time ago, when a person wanted to talk Lashon haRa, he needed to go and meet another person face to face. Then came the telephone and no longer two people had to make the effort of being face to face but with a simple phone call it was possible to talk all the Lashon ha Ra one wanted to. Then came the wireless phone and one could move freely about the house with his phone and talk all the Lashon ha Ra one wanted. And then later came the Cellular whereby one wastes no time and always has the possibility of engaging in vain and empty talk. Let us pray to Hashem to give us the strength to use technology for Torah and Mitzvot and not to follow the Satan and the evil impulse. (Based on a speech by R Amnon Itzhack, shlita)

NOTHING IS AS GOOD FOR THE SOUL AS AVOIDING VAIN CONVERSATIONS

There is nothing as good for the purity of the soul as the abstention from engaging in vain conversations, and it is also a good thing for prayer to avoid foreign thoughts from mixing with one's prayers.

(Yesod ve Shoresh ha Avoda, Shaar 10, chap 4)

DO NOT CONTAMINATE YOUR MOUTH

He who wants to be saved from the sin of discharging his semen in vain will not contaminate the Covenant of his mouth and in particular will guard it from vain conversation and Lashon ha Ra because the tongue and the membrum go in tandem and he who damages with the tongue will surely stumble with the membrum. (The Chida, Tzipporen Shamir siman 7, 101)

One must be careful not to talk even pure speech with his wife unless it is a night when relations are permitted for them (Tomer Devorah, chap. 8)

**LASHON IN GEMATRIA EQUALS SHECHINA AND SAFA
(LANGUAGE) IN GEMATRIA EQUALS ALSO SHECHINA**

And as it is already known that the mouth is connected to the Shechina, and LASHON in gematria equals SHECHINA [385]. And he who damages his mouth through evil speech causes great damage in the organs that are connected to the Shechina that come out of the private domain and that take the person to the Sitra Achra, Woe to his soul. (The Chida, Lev David, Chap 16)

THE GATE OF PURE THOUGHTS

THE THOUGHTS OF SIN ARE WORSE THAN THE SIN ITSELF

*A person should not entertain lustful thoughts by day so
as not to come to impurity at night*

(Avodah Zarah 20b).

"The thoughts of sin are worse than the sin itself"

(Yoma 29)

PRAY TO G-D TO BE SAVED FROM EVIL THOUGHTS

And in particular in what concerns to the sins of theft and thoughts of sinning and to diminish all physical desires, a man must constantly pray to the Most High to save him from those bitter sins. (Yesod ve Shoresch ha Avoda)

It is forbidden to talk to his wife about relations not at the time of relations, because this brings thoughts that lead to sinning with the Holy Covenant and to spill semen in vain, G-d forbid (Ohr Tzaddikim, Siman 24, 49)

TZEDDAKA DIMINISHES THE STRENGTH OF THE YETZER HA RA

I have received from the mouth of the Tzaddikim that when G-d forbid a man feels the need to look into a forbidden place, or a sinful thought and the evil inclination burns within him [to make him transgress], he should vow a sum for Tzeddaka and he will be saved, and thereby will diminish the strength of the Yetzer ha ra. (Igra de Pirka, Siman 104)

The punishment for the sin of the heart and thought is great and double the punishment for sins with the rest of the organs of the body

(Baal HaNefesh of the Raavad, end Shaar Ha Kedusha)

The one who enters thoughts of sin into his heart transgresses the commandment of: “And you shall not make for yourself idols”

(The Holy Zohar III, 84)

According to all the opinions the thoughts of promiscuity constitute a transgression of a Torah commandment (Derech Pikudecha)

THOUGHTS OF HERESY COME FROM DAMAGING THE HOLY COVENANT

When there is damage to the Holy Covenant (which is the secret of the Yod and the Vav), then thoughts of heresy come to the person against G-d...and

when one damages the Brit one becomes a heretic, G-d forbid (Cheichal ha Beracha Miketz, 237a)

THOUGHTS ARE MORE ATTAINABLE THAN ACTIONS THEREFORE MORE FREQUENT AND DANGEROUS

The thoughts of sin are worse than the sin itself (Talmud Yoma 29) and Rashi commented on this: “The thoughts of women are worse to damage the person than the body or object of the action itself” And it is possible to explain what the Talmud said because with thought alone, sins can be multiplied without barriers but with the actions the objects and the possibilities have to be available for the sin, and many times the person abandons the sinful action because of shame from other men, and the fear of them and this doesn’t happen with the thoughts of sin. (Derech Pikudecha, Introduction 7)

SINFUL THOUGHTS CONTAMINATE THE ROOT OF THE SOUL ON HIGH

The Ramban explained the Gemara (Yoma 29) “The thoughts of sin are worse than the sin itself”: When a man thinks of evil and impure ways, then his soul in the upper worlds is also contaminated with that impurity, and then his soul accuses him in the heavens saying that he made her impure. (Iggeret ha Kodesh of the Ramban)

THE ONE WHO HAS EVIL THOUGHTS GIVES HIS LIFE TO THE SITRA ACHRA

The one who thinks holy thoughts derives his life force from the side of holiness and on the contrary the one who has evil thoughts becomes a chariot for the forces of the Sitra Achra [Forces of the other side] and they extract life from him (Or Ha Meir, Ki Tissa)

**IF YOU RUN AWAY FROM EVIL THOUGHTS YOU WILL NOT BE
PUNISHED**

The holy Rabbi, the author of the book Reshit Chochma wrote that if a person doesn't dwell on the thoughts of sinning but immediately runs away from them, he will not be punished, because the Holy One Blessed be He does not request more than what is feasible of his creatures. But if a person dwells on his thoughts he shall surely be punished, because he is causing evil to himself and will come to spill his semen in vain. (Pele Yoetz, Thought)

**EVIL THOUGHTS CAUSE G-D'S DESTRUCTION TO
COME INTO THE WORLD**

AND THE LORD SAW THAT THE WICKEDNESS OF MAN WAS VERY GREAT IN THE EARTH, AND THAT EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY. R. Judah quoted in this connection the verse: For You are not a G-d who has pleasure in wickedness, evil shall not sojourn with You (Ps. V, 5). He said: 'One lesson that may be derived from this verse is that if a man cleaves to the evil imagination and follows after it, not only does he defile himself thereby, but he is led further into defilement, as has already been stated. The men of the time of the Flood committed all kinds of sin, but the measure of their guilt was not full until they wasted their blood (i.e. semen) upon the ground.

(The Holy Zohar Bereshit 56a)

**THE TORAH IS THE BEST ANTIDOTE AGAINST
SINFUL THOUGHTS**

R. Jose said: 'When a man perceives that evil thoughts are assailing him, he should study the Torah, and that will drive them away.' R. Eleazar said: 'When the evil side comes to seduce a man, he should draw it towards the Torah, and then it will quit him. For so we have learnt, that when the evil side stands up before the Almighty to accuse the world for its evil deeds, G-d in pity furnishes

the sons of men with a device whereby to escape the accuser, so that he may not have power over them or their actions. This device consists in the study of the Torah, which will save them from the evil power, as it is written: "For the commandment is a lamp, and the teaching (Torah) is light, and reproofs of instruction are the way of life." The passage continues: "To keep you from the evil woman, from the smoothness of the alien tongue" (Proverbs 6, 23-24), that is, from the side of uncleanness, or the other side, that is perpetually accusing the sons of men before the Almighty; and while it seduces men here below from the right path, it is busy on high pointing out the sins of men and indicting them, so that they may be given over into its power

(The holy Zohar Vayeshev 190b)

As a general rule, man should not do anything, not an action, nor speech nor an allusion that brings him to think about women (Sefer ha Chinuch, 188)

When someone comes to purify himself, he is aided from above with a holy soul (Zohar ha Kadosh 586)

"From the thoughts of sin, the soul of the destroying angels is created"

(Likute Amarim, Rav Dov Ber MiMezritch zt'l)

CHAPTER 10

THE GATE OF THE GUARDING OF THE EYES

The majority thinks that the prohibition to look at women is only for pious or saintly people. It is forbidden to listen to their words (Derech Pikudecha, 35 Lo Taase)

There is no greater barrier to sexual arousal than closing one's eyes" (Sefer Chassidim 9)

THE FIRST GATE LEADING TO HOLINESS IS TO GUARD YOUR EYES FROM LOOKING AT FORBIDDEN THINGS

(DIBRE SHMUEL, CHAYE SARAH)

The Tzaddikim that possess the likeness of the image of G-d on their face, are careful to turn their faces away from looking at forbidden places and when they talk to women their eyes are closed (The Alshich, Noach)

He who knows that he is doing the right thing, that which G-d has commanded him, should not be ashamed from those who try to ridicule him (Shulchan Aruch, Orach Chayim 1, 1)

AT ALL TIMES WE ARE LIABLE TO LOOSE THIS WORLD AND THE WORLD TO COME

Whoever goes out into the street is liable to loose both worlds, this one and the World to Come, G-d forbid. This can be so through looking at women (live, in TV, in posters, in catalogs, magazines, INTERNET, etc) and at the lewdness that is all around us and that contaminates the brain and the soul. And as the Rambam writes in Hilchot Teshuva (Chapter 4, 4), most people don't realize that it is what the eyes see that later leads a person to the act of sin. The Or ha Chayim wrote that if a person will not be careful in restricting what he sees, then it will be impossible for him to avoid sinful thoughts and come to sin. And our Sages in the Talmud further said (Nedarim 30) "All those that look at women their end is to come to sin" And it is of great benefit for any one who goes out into the streets to spend a few minutes of his time to review the things written here so that he will be able to guard his eyes thereby bringing great benefit to his body and soul, for as the Bne Issachar wrote (Derech Pikudecha): "We have a tradition from our fathers that the Yetzer ha Ra, desires more than anything to attack the person through sexual sins, because included in this lust are all the others.

And also among the Rishonim (As the Chinuch writes, Mitzvah 387) we know that through observing the Mitzvah "And you shall not go astray after you hearts and your eyes..." a man will guard himself from sinning against Hashem all his days. And if one transgresses this sin once, he will do it many times because after the doors are open for the Satan to attack he will be relentless and AVERAH GORERET AVERAH "A Sin brings in its wake another sin" (Sefer Tikkun Ha Brit, Shaar Shemirat Eynaim)

IT IS FORBIDDEN TO GAZE AT WOMEN

Regarding one who gazes at women who are forbidden to him, even if he is like Moshe, who was given the Torah from G-d's hand to his own, he will not be free of the judgment of Gehinomm. Eventually, he will sin in matters of

forbidden relations. He provokes the evil impulse against himself. He will come to the wasting of semen, which is a grave sin (Shaare Kedushah, Part 2, Section 5)

SEXUAL IMAGES BECOME FIXED IN THE MIND

When a person takes to heart the sins of his youth, he should be terrified and tremble for gazing at forbidden women causes those images to become fixed in his mind. The Accuser and the evil inclination bring them before his eyes continually, causing him to destroy his seed, which is a terrible sin. Do you not see? Eir and Onan were eight years old, sons of the righteous Yehudah, grandsons of our father Yaakov, peace be upon him, the choicest of the patriarchs. Yet they were cut off, even though they were from elevated souls. This was also one of the sins of the generation of the Flood. Any man with a heart must consider how many times he has come to that, as a result of improper thoughts. The evil inclination deceives him by trying to make him think that it happened involuntarily. But his words are wrong; he is absolutely a sinner, for gazing at forbidden women led him to improper thoughts, and as a result of this, he further destroyed [seed, thus] killing his children, defiling the seal [of circumcision] of the King. But His mercies prevailed in being slow to anger, perhaps this person will return in repentance and will mourn bitterly in confession and regret, and will return and be healed. (Anthologized from Ethical books, Chok le Israel)

G-D KNOWS WHEN ONE DERIVES ENJOYMENT FROM LOOKING AT WOMEN

A man, quite unexpectedly, crossed the path of a beautiful woman, and, noticing her beauty, enjoyed her looks. He should not think that since he did not plan to be captivated by her charms, he has not sinned. It is written, "For G-d will judge every deed-even everything hidden" (Ecclesiastes 12:14), and the sensual pleasure derived from a chance encounter is a sin. Rather than

deriving pleasure from seeing the beautiful woman, he should consider the very fact that she came his way as punishment for a transgression. Conversely, if unexpectedly an opportunity for a mitzvah presents itself to you, you should be happy and thank G-d for sending it your way.

(Sefer Chassidim 177)

**IF YOU CAN'T AVOID LOOKING AT WOMEN DON'T GO
DO THE MITZVAH OF ATTENDING A WEDDING**

The Gemara says: A mitzvah that brings a wrongful act in its wake is better left undone (Talmud Yerushalmi, Challah 1:5) For example, it is a mitzvah to gladden a groom and his bride. But if a person knows that there will be brazen people present at the wedding who will do vulgar things, and he cannot avoid gazing at women, then he should not attend that wedding.

(Sefer Chassidim 393)

**TO HAVE THE IMAGE OF G-D ONE MUST BE CAREFUL NOT TO
LOOK AT FORBIDDEN IMAGES**

G-d created man in His image. As long as man does not transgress and does not derive pleasure from gazing at immorality and does not try to make himself attractive to women and keeps his mind clear from immoral thoughts, then his image above in the heavenly spheres radiates. And as long as this image gleams, no demon is allowed to touch him. But when a person transgresses, his image above does not radiate, and angels of destruction attack him.

(Sefer Chassidim 1136)

**SAMSON REBELLED THROUGH THE EYES AND WAS PUNISHED
THROUGH THEM**

Our Rabbis have taught: Samson rebelled against G-d through his eyes, as it says, "Samson said to his father, 'I noticed one of the Philistine women in Timnah...Get her for me, for she is the one that pleases me ... (Judges 14:2, 3).

Because of this the Philistines gouged out his eyes, as it says, "The Philistines seized him and gouged out his eyes" (Judges 16:2 1). (Sotah 9b)

GAZING AT WOMEN MAKES TESHUVAH VERY DIFFICULT

...And among these twenty-four things, there are five for which the transgressor is not apt to repent, in that they are taken lightly by most people, so that the sinner does not actually regard them as a sin...(3) Immodest gazing [at a woman], the gazer thinking that he is guilty of no wrong, saying to himself. "Have I fornicated or approached her?" - not realizing it is written (Bemidbar 15:39): 'And do not go astray after your heart and after your eyes' (Orchot Tzaddikim, Shaaar ha Teshuvah)

RABBI YEHUDA HA NASSI NEVER LOOKED AT HIS BRIT AND THEREFORE WAS CALLED RABBENU HA KADOSH

When Antoninus circumcised himself, he came to Rebbi and said to him, "Please look at my Milah and tell me whether I circumcised myself as required. " Rebbi answered, "How can I look at your Milah when I have never even looked at my own?" (Megillah 1:11)

Why did they call R' Yehudah HaNassi, Rabbeinu HaKadosh (our holy teacher)? Because in all his days he never looked at the place of his Milah. (Talmud Yerushalmi Avodah Zarah 3:1)

A person must be careful not to look at his Holy Covenant and not to look at that of his friend (Yesod ve Shores ha Avoda, Shaare ha Kolel, 5)

R' Yossi said: In all my days, I never looked at my Milah. (Talmud Shabbat 118b)

THE HOLY AUTHOR OF KAV HA YASHAR RECOMMENDS US WAYS TO AVOID SINNING THROUGH OUR EYES

King David, peace be upon Him said in Psalms (119:37): “Turn away my eyes from beholding vanity; and give me life in your way”. A person should know that many things depend on the sight of the eyes. Therefore, it seems to me that right after waking up, a person should be careful, if he gazes upon houses, he should concentrate his thought on the fact that the Holy One, Blessed be He gave us the mitzvah of the Mezuzah on the doorpost of the house, and also the mitzvah of making a fence on the roof of the house. Upon leaving his house, if a person sees a clean animal apt to be sacrificed to G-d, he should think that the Holy One, Blessed be He commanded us to bring Him sacrifices. And if he sees unclean animals, he will think that they are forbidden to eat...and this is of great benefit, to bring his eyes into Holiness. And one thing opposite the other, just as when the person fixes his sight on holy things, he creates a garment for the sights of his eyes in holiness, when the person happens to look at forbidden things and on foreign women, then he causes himself to absorb great TUMAH (impurity)...

...Therefore, our sages established barriers to avoid looking at places that can lead a person to sin, like for example, women and virgins, that bring man to emitting semen in vain.

TURN MY EYES FROM BEHOLDING VANITY

Therefore King David said: “Turn away my eyes from beholding vanity; and give me life in your way”, where vanity in Hebrew [SHAV] has the numerical value of 307 which equals the initials of the words Spilling Seed [SHICHVAT ZERA = SHIN ZAIN]. Moreover, LILLIT and her hosts are called Killers of death as it is written many times in the Zohar. Then, King David said: “And give me life in your way” meaning the side of life and not the side of death, G-d forbid. (Kav ha Yashar, Chap. 2)

310 WORLDS AS A REWARD FOR GUARDING ONESELF FROM KERI

The hebrew word SHAV = 307 + its three letters (SHIN+VAV+ALEF) = 310 and 310 is also the Gematria of KERI (KUF+REISH+YUD). Now in the MISHNA it is written that G-d will give in the future 310 worlds to each Tzaddik. And we know that the Tzaddik is the one who guards the Brit. Then we can conclude that the Tzaddik who guards his eyes from looking at SHAV [310] or wrong places, merits to guard his Brit by not spilling semen in vain [KERI = 310] and merits through this 310 worlds as a reward for the KERI he was successful in avoiding. (Sefer Tikkun ha Brit)

THE EYES THEMSELVES WILL REGRET THEIR EVIL ACTIONS

It is written Psalms (119:136) “Rivers of water run down my eyes, because they did not keep your Torah”. And it doesn’t say: “Because I did not keep your Torah but it says for they (the eyes) did not keep your Torah. The eyes will let tears because they stumbled through seeing forbidden things. The eyes see and the heart warms and all bad actions are caused by the agency of the eyes, and they bring man to spilling his semen in vain (KERI). And the correction for this sin of spilling semen is through tears, because the semen originates from the brain and also tears come from the brain. Therefore man must pray with tears when lamenting the destruction of the Bet ha Mikdash [TIKKUN CHATZOT] or the passing away of a Tzaddik.

(Kav Ha Yashar ch. 68)

THE TREE OF LIFE IS ATTAINED ONLY BY THOSE WHO GUARD THEIR EYES FROM LOOKING AT FORBIDDEN THINGS

Tree of Life in Hebrew is ETZ [AYIN TZADDI] CHAYIM, therefore we can say that he who guards his eyes [AYN] merits to be considered a Tzaddik [TZADDI] and attains the ETZ [Tree of Life]

(Sefer Tikkun ha Brit)

THE YETZER HA RAH WILL FOOL YOU AND TELL YOU YOU'RE ONLY LOOKING TO SEE IF YOU KNOW HER

It is written in the book Rechev Eliyahu that the Yetzer ha Rah tells the person: “Hey, you’re not doing anything wrong by looking at women, because your intention is not to enjoy through your eyes, but only to check out if you know this particular woman, and many other things will the Yetzer ha Rah tell him. Therefore a man should build up fences and barriers and he should think that even the strongest of men, like Samson, the most pious man, namely David and the wisest Salomon, stumbled through women and furthermore our Rabbis said: “Better to go after a Lion and not after a woman” and the person should think: isn’t she full of impurity and her mouth full of blood and the man who fixes his eyes on her makes to himself molten g-ds and causes a spirit of Tumah to enter within him.

THE ONE WHO CONQUERS HIS EYES MERITS TO SEE THE SHECHINA

Our Sages said: “He who conquers his eyes from looking at forbidden women merits and sees the face of the Shechina”...and young men should guard themselves from bad thoughts so that they not be considered among those who don’t wear Tefillin as it is written in the Shulchan Aruch (Orach Chayim 38:4): “He who wears Tefillin must take great care not to have thoughts of desiring women” and the Rama zt’l in the name of the Kol Bo: “ And if it is impossible for the person not to have these thoughts, it is better for him not to wear them”.

RABBI SHIMON BAR YOCHAI WOULD PROTECT HIS COMPANIONS SO THAT THEY WOULD NOT LOOK AT FORBIDDEN PLACES

We have learnt that it is forbidden for man to gaze at the beauty of a woman lest evil thoughts be aroused in him and lead him to something worse. When R. Shimon went through the town, followed by the Companions, if he saw a

beautiful woman he used to lower his eyes and say to the Companions, Do not turn. Whoever gazes at the beauty of a woman by day will have lustful thoughts at night, and if these gain the better of him he will transgress the precept, "Ye shall not make to yourselves molten g-ds". And if he has intercourse with his wife while under the influence of those images, the children born from such union are called "molten g-ds". R. Abba said: 'It is forbidden to a man to fix his gaze upon heathen idols and upon gentile women, or to receive benefit or healing from them.' (The Holy Zohar, Kedoshim)

HE WHO GUARDS HIS EYES FROM LOOKING AT FORBIDDEN PLACES, THE YETZER HA RAH HAS NO POWER OVER HIM

AN AWESOME STORY

THE FOLLOWING STORY HAPPENED TO RABBI MATYA BEN CHERESH WHO WOULD ALWAYS BE SITTING IN THE BET HA MIDRASH ENGAGED IN TORAH STUDY AND THE BRILLIANCE OF HIS FACE RESEMBLED THE SUN AND THE APPEARANCE OF HIS FACE RESEMBLED THAT OF THE MINISTERING ANGELS, BECAUSE HE HAD NEVER RAISED HIS EYES TO LOOK AT WOMEN

Once the Satan fixed his sight on this Tzaddik and said to himself: "Is it possible that this man does not sin?" Then the Satan went and asked G-d: "How do you consider Rabbi Matya Ben Cheres?" And G-d replied: "He is a perfect Tzaddik" The Satan said to G-d: "Give me permission to put him to the test" but G-d told him that no permission could be given to the Satan to do thus. But anyway G-d told the Satan: "Go".

THE SATAN APPEARED TO THE RABBI AS A BEAUTIFUL WOMAN AND HE PREFERRED BEING BLIND THAN SINNING BEFORE HASHEM

The Satan appeared to the Rabbi as a beautiful woman the like of which there had never been in the world. When the Tzaddik saw he immediately turned his face away from the woman. Then the woman quickly moved to the side where Rabbi Matya had turned his face to and he quickly again turned his face away from that woman. Then the Tzaddik said: “I am afraid that my Yetzer ha Ra will overpower me and will cause me to sin” What did the Tzaddik do? He called a student that was there with him and ordered him to bring him fire with nails. The student brought him nails and the Tzaddik put them to his eyes and became blind. When the Satan saw this he trembled and fell on his back.

HASHEM ORDERED THE ANGEL RAPHAEL TO CURE THE TZADDIK

At that time The Holy One Blessed be He called the angel Raphael for he is in charge of healing and told him: “Go and heal Rabbi Matya Ben Cheresch” Then Raphael came in front of the Rabbi and he asked: “Who are you” and he replied: “I am Raphael the angel, I came for G-d sent me to cure your eyes” and Rabbi Matya replied: “Leave me alone, what is already done is what will be” Raphael returned before the Holy One Blessed be He and said: “Master of the World thus spoke Matya” G-d said to him: “Go back to him and tell him that I will personally guarantee that the Yetzer ha Ra will have no power over him” Immediately Raphael went and cured Matya. From here Our Sages said: “All those that are careful not to look at women, The Yetzer ha Ra has no power over them” (Yalkut Shimoni, Vayechi)

THE ONE WHO LOOKS AT A WOMAN’S PRIVATE PART HAS NO SHAME

It is forbidden to look at the private place of a woman, because all who look at it have no shame, and transgresses the mitzvah of walking with modesty before

G-d, and he removes shame from his face, because all shameful people do not sin, as it is written: "So that His fear should be on your faces [this is shame] so that you not sin" And he affixes the Yetzer ha Ra in his soul. And how much more he who kisses there he transgresses all these and also transgresses the commandment of: "Do not make your souls repugnant"

(Orach Chayim, Siman 240, saif 4)

It is strictly forbidden to look at women or at their dressing (the Chidda, Avodat ha Kodesh, Tziporen Shamir 83)

The majority thinks that the prohibition to look at women is only for pious or saintly people. It is forbidden to listen to their words (Derech Pikudecha, 35 Lo Taase)

**THE MAIN ENJOYMENT IN THE WORLD TO
COME IS THROUGH THE EYES AND IF YOU
DAMAGE THEM NOW YOU WILL NOT ENJOY
THE PLEASURE OF THE WORLD TO COME**

The main enjoyment in the World to Come is through the eyes of the soul (Tzadikim sit with their crowns on their heads and contemplate the brilliance of the Shechina). But whoever damages his eyes in this world damages thereby the eyes of his soul (Od Yoseph Chai, Vaetchanan)

"You shall not go astray after your hearts and after your eyes" (Numbers 15:39) "After your hearts"-this refers to atheism. "After your eyes: this refers to sexual immorality (Berachot 12b).

CONDUCT UPON GOING OUT TO PUBLIC PLACES

1- It is forbidden even to look at the small finger of a woman if his intention is to enjoy from looking at her, and it is as if he is looking at a graver place (Shulchan Aruch, Even ha Ezer, 21)

2- And a place that is normally covered if it is uncovered even if not with the intention of finding enjoyment, it is forbidden to look. And he who has the possibility of going through a place where no women are exposed and goes ahead and goes by a place where women are exposed, he is called evil, because one must remove himself from a place where one can come to sin. (Look in Bava Batra 57)

3- And even when he has no choice but to go to a place where there will be women with parts exposed he must restrict his eyes and he is called a Chassid. (Look in Bava Batra 57)

4- He who looks at the heels of a woman or above them or at the exposed part of the arms, the punishment for this is to have sons who will come out with defects, G-d forbid.

YOUR EYES MUST LOOK DOWN WHILE WALKING THROUGH PUBLIC PLACES

5- Therefore in the markets and in every place where there is indecency, one must go with alacrity and with speed and not with a slow pace, and much less to stop to talk to friends in the marketplace, for women pass by with uncovered parts. (Even ha Ezer, 21)

6- The way of walking through public places is to have his eyes look down as when he is standing in prayer, and walks in the market like a man occupied with his dealings (Rambam, Hilchot Deot 5:9)

7- If one chances upon a woman in the marketplace, it is forbidden to walk behind her, rather one must run and leave her to the side or behind him (Even

ha Ezer 21:1) And the prohibition holds for all women even if they are covered from her feet to the head (Ridbaz b, 770)

A MITZVAH THAT COMES THROUGH SIN IS BETTER LEFT UNDONE

8- A Rabbi whose students come into his house, should make a Bet Midrash in one side of the house, so that the ones who come in and leave should not look at his wife or his daughters, for if not he is doing a mitzvah that comes through sin (Sefer Chassidim 991)

9- How many times have I rebuked those women who sit in the entrance to their houses during the day and all who pass by turn to look at them according to the wishes of their evil inclination, G-d forbid (Shevet Mussar, Chap 27)

TRAIN YOUR CHILDREN WHILE THEY'RE YOUNG AND CAN LEARN TO CONTROL THEMSELVES

10- There are desires that are very difficult to control unless one has been taught from childhood like for example refraining from looking at women. Therefore, must a man teach and educate his sons on the right path so when they grow old they will not abandon it (Sefer Chassidim 10)

THE MAIN THING IS TO GUARD THE EYES AND THE MOUTH

1-He who doesn't turn to look at women and doesn't talk empty words and keeps anger to himself and doesn't become arrogant and occupies himself with the Torah and good deeds, in the future will be before in level than the Ministering Angels (Sefer Chassidim, 140)

2-When he will guard his mouth and his eyes, he will merit all the levels of Holiness (Shne Luchot Ha Brit, Kedusha)

3- In the Talmud (Baba Metzia 107) it says that almost all forms of death come through the agency of the Ayn ha Ra [Evil eye] and the advice to save

ourselves from this is to guard our eyes from looking at forbidden things (Berachot 20) for because of this behavior Yoseph and his descendants after him merited that Ayin ha Ra had no power over him

(Shne Luchot ha Brit, Kedusha)

4- Even when one has the need to talk to a woman, his eyes should look down and not look at her for any reason, because the life of a person depend on this, and this will be good for him in this world and in the World to Come.

(Tochachot Chayim, R Chayim Pallagi, Vaetchanan)

5- He who wants to guard his eyes will strengthen his faith in the Holy One Blessed be He, and even when he has the need to look at this or that place, if G-d desires He will send him the one person he is looking for as it is written (Iyov 22, 29) “And the one of lowly eyes, He saves”. That the Holy One Blessed be He saves the one who lowers his eyes whenever is needed.

(Yesod Tzaddik)

IF THIS SIN WERE NOT SO GREAT WHY DOES THE YETZER HA RA TRY SO HARD TO OVERPOWER YOU

6- There is another great rule and that is not to give the Yetzer ha Ra an entrance to come and dominate you. When you are going to the public places and you look at women coming to you, put your eyes to the ground so that they pass by and you not look at them, for you will notice how your evil inclination grows within you to make you look at them, and if you don't think this is a great sin, why does the Yetzer try so hard to overpower you to the point where very few people can stand this trial, but only those who have the love of the Creator engraved in their heart.

(Shevet Mussar, Chap 27)

7- There are those that are ashamed to look down in the public places because of shame in front of their friends and this shame is evil and has to be

conquered. And this is what is written in Sefer Chassidim Siman 9: And the main form of strengthening one's Chassidut from beginning to end is that even though he is being ridiculed, he does not abandon his Chassidut, and his thoughts are with G-d above, and he doesn't look at the face of women even when they are mingled with men like for example when they are at a wedding all dressed up and all other men are looking at these women and he is not looking, therefore he will merit great good that is hidden to those who fear Him, and his eyes will be satiated with the brilliance of the Shechina.

And as the Rama wrote in the first siman in the Shulchan Aruch: "And he should not be ashamed before other men who ridicule him in his divine service".

OUR SERVICE TO G-D IS WORTHLESS WHEN WE DON'T GUARD OUR EYES

He who worries about his soul, not to bring it to impurity, will fence himself in what respects to the eyes and if this is difficult for him, he should strengthen himself with all his power and might. And he should know that his soul depends on this. And if we will not be careful about this, all his service is as nothing and nothing will he get out of all his service, and on the contrary, G-d forbid he will descend low very low...And he should not worry about what others say...and this is very hard in the beginning...but with time he will get used to guarding his eyes

And through this he will find rest for his soul from many evils and confusion and then he will be able to serve Hashem and he will work salvation for his soul with the Help of the Blessed One.

(Kuntres Ha Avoda, R' Shalom Dov Ber Mi Lubavitch)

THE REWARD FOR THOSE WHO GUARD THEIR EYES FROM LOOKING INTO FORBIDDEN THINGS

1- He becomes a chariot [Merkava] to the Shechina, and he is considered as if had offered all the sacrifices (The Chida, Avodat ha Kodesh, Tzipporen Shamir, 9:128)

2- When he prays to the Holy One Blessed be He, He listens to his prayers, He answers him in his time of need (The Chida, ibid)

3- The force of his holiness and of his labor endures for ever, for him and for his descendants (Yesod Tzaddik, Chap 3)

4- He will merit to enjoy the pleasantness of the Most Holy, the King of Kings the Holy One Blessed be He, his eyes will behold this beauty in the supernal worlds. (Beer Moshe, Parashat Bo)

5- He will merit to be among the most elevated in the future, among the Tzaddikim and the holy ones of the land through whose merit the world stands, and will feel the brilliance of the holiness of the Bet ha Mikdash when it will be built anew (Yesod Tzaddik, Chap 3)

THE PERSON WILL MERIT TO HAVE GOOD SONS

6- He merits to behold and listen to the G-dly images, and to feel the essence of G-dliness. (Yetav Lev, Vayera)

7- He merits righteous sons and long life (Sefer Chassidim, Siman 495)

8- His sons will live and will not suffer from the problems that come to the world in general (Imre Kodesh, Hasref MiStralisk, 38)

9- He merits that his sons will author interpretation on the Torah. (Sefer ha Middot, 60)

10- He will merit to behold the Higher Merkava (Reshit Chochma, Shaar ha Kedusha 88:47)

11- He merits to keep his eyesight also in his old age (Tochachat Chayim, Achare mot)

12- He merits the creation of Holy and pure angels that will be united with him in the future (Yesod Tzaddik, Chap 5)

13- The Ayn ha Ra has no power on him and on his descendants (Berachot 20, Devash Le Fi)

14- He merits sustenance with abundance (Tochachat Chayim, Achare Mot)

15- He merits a special protection from above, that the Holy One will protect and save him (Tiferet Shelomo, Maamre Shabat)

G-D'S EYES ARE OVER THOSE WHO GUARD THEIR EYES FROM SINNING

16- It is written MISHLE 23:26: "My son, give me your heart, and let your eyes observe my ways". Because the one who guards his eyes and his heart who are the two agents of sin, merits that the Holy One Blessed be He put His eyes and His good heart over him for Good, as it is written: "And My eyes and My heart was always there" and it is also written: "He will not remove his eyes from the Tzaddik", because through guarding the Brit and through guarding the two agents of sin, the person is on the level of Tzaddik, and measure for measure the Tzaddik merits the constant supervision of the eyes of the Holy One Blessed be He. (Sefat Emet)

THE HUMAN EYE IS NEVER SATISFIED

ALEXANDER AT THE GATE OF GAN EDEN

As he was traveling he sat by a spring and began to eat. He had with him some salted fish, and as they were being washed they gave off a pleasant fragrance; [alternate version: they came back to life]. So he said: This shows that this spring comes from the Garden of Eden. Some say that he took some of the water and washed his face with it; others say that he climbed up the trail that led to the source of the spring until he came to the gate of Gan Eden. He cried out: Open the gate for me! They replied: "This is the gateway to G-d the

righteous shall enter through it (Psalms 118:20). He replied: I am a king! I am an important personage. [If you don't admit me, at least] give me something [from Gan Eden]. They gave him an eyeball. He went and weighed all his silver and gold against it, and it did not weigh as much [as the eyeball]. He said to the Rabbis: How is this possible? They replied: It is the eyeball of a human being, [and the human eye] is never satisfied. (That is why you are not admitted to Gan Eden. Only tzaddikim who do not amass worldly goods will enter Gan Eden. (Maharsha)). They took a little dust and covered the eyeball, [meaning: man continues to hoard silver and gold until he is in the grave, covered by dust], and immediately the eyeball was weighed down. And so it says, (Proverbs 27:20) “Sheol and Avaddon are never full; and the eyes of man are never satisfied”.

(Talmud Tamid 32b)

THE GREAT PUNISHMENT FOR LOOKING AT FORBIDDEN PLACES

1- Three things created the Holy One Blessed be He in man, ears, eyes and the tongue, and to each one of them he created barriers and a wall to protect them...He put eyelids to the eyes in order to cover them and hide them from looking at something evil. And the man who transgresses and hears sin or if his eyes see sinful things and his tongue speaks evil things then the person did not keep what the Master of the World gave him to keep, he broke the fence and about him it is written: “He who breaks a fence will be beaten by a snake” (Sefer Chassidim, Siman 148)

2- In the holy Zohar (Pekudde 263b) it is written that there exists a celestial being called PATOT, and he induces humans to look at forbidden places, where there is no need to look. And after the person dies, when he is already buried, this same PATOT comes to the grave, and gives the soul back to the person. Then he breaks the bones that surround the eyes, and takes the eyes,

and afterwards he judges the person with heavy and severe judgments, G-d save us. (Kav Ha Yashar 2)

MAKING MONEY vs. LOOSING YOUR SOUL

3- And the person should consider the following account on his soul: What he gains when he engages in buying and selling in the markets against the loss he has when he looks at forbidden things there and the evil thoughts he will have thereby. Even if he makes millions, all the money in the world, will it suffice to compensate for the loss of transgressing only one sin? (Shaar ha Tefillah, Shaar Nipol)

4- With the eyes he becomes a servant of the Yetzer ha Ra to look into all the forbidden and vain places in the world, and through them he will lose the possibility of enjoying the pleasantness of G-d in the future (The Chida, Devash le Fi)

5- The Chatam Sofer wrote (Chaye Sarah): “The Jews, they are holy and should not stumble through looking at women, G-d forbid, for all who do thus, are lost in this world and in the World to Come.

ALL THE MACHINATIONS OF THE EVIL INCLINATION RELATED TO SEXUAL MISCONDUCT ENTER THROUGH THE EYES

6- Due to our many sins, all the machinations of the Yetzer ha Ra concerning forbidden relations enter through the eyes, and through this the person comes to commit all sins in the Torah, therefore the angel of death is full of eyes, according to the work of the eyes of the person during his life (Yaarot Devash, Rabbi Yehonathan Eyibishutz, part 2, 9)

THE EYES OF THE ANGEL OF DEATH ARE OUR OWN EYES THAT SINNED THROUGH LOOKING AT FORBIDDEN THINGS

7- Our Master the Chatam Sofer wrote in The introduction to Parashat Bereshit the following: Our Sages, z'l said (Avodah Zara 20): “The angel of death is full of eyes and when the time for a person to die comes, the angel stands above his head, with his sword ready and a bitter drop hangs from the sword,

when the sick person sees him, he shakes and opens his mouth and the drop enters the mouth, from it he dies, he rots and his face turns green” And this is difficult: “Why is he full of eyes? The Gaon Rabbi Natan Adler, zt’l said that when a person transgresses, G-d forbid, the prohibition of not going astray after one’s eyes, and savors the taste of looking at forbidden places, with this transgression he gives eyes to the Yetzer ha Ra, who is none other than the angel of death, and from this he is full of eyes, from those same eyes that looked at places that were forbidden for him to look at, and from this the person shakes when he realizes that he is the one who, by looking at forbidden things, caused the angel of death to have so many eyes. And also Rabbi Yehonathan Eybeshutz zt’l and the Chidda wrote thus. (Sefer ha Brit, Shemirat Eynaim)

8- The one who damages the Brit, G-d forbid, has no share in the G-d of Israel, G-d forbid (The Holy Zohar, Shelach 158)

IMAGES BECOME FIXED IN THE MIND AND LATER THEY DISTURB OUR SERVICE TO G-D

9- Everything that a person looks at, the image penetrates and fixes itself in the mind, and when he comes to pray or to study Torah, those material images appear in the mind, and they damage and invalidate his thoughts, and he will not be able to concentrate as required, because the eyes only see through the power that resides in the soul and the soul receives those images that come through the eyes and if the person looks at nakedness, he causes nakedness to penetrate in a high place (Reshit Chochma, Shaar ha Kedusha)

10- When a man starts looking at forbidden things and forbidden women, he causes himself to enter into great impurity [Tumah] (Kav ha Yashar, ch 2)

11- All who look at married women diminish and destroy the power of his good inclination and his good turns to a destroyer (Bet Yoseph, Even ha Ezer 21)

**WHEN ONE LOOKS AT WOMEN, ONE CAUSES PEOPLE TO DIE
BEFORE THEIR TIME**

12- The men who are not careful not to look at women when accompanying the dead person to and from the cemetery, are the ones who cause that most of the people in the world die before their time. (The Holy Zohar II, 196)

13- Whoever looks at women (t.n. Including pictures in a catalog, TV or the computer) to enjoy himself, then the spirit of that image comes when he passes away and hurts him and causes evil to befall upon him (Yearot Devash, Part a, b)

THE GREAT LEVEL OF THE EYES AND THEIR GREAT POWER

Whoever is wise will realize this, the gravity of he who looks at women or at forbidden places, will make the effort to refrain his eyes from looking at evil, because there is an awesome power in the sense of sight, and the Sages of the Mishnah and the Talmud, being that they always guarded their sight and never damaged their eyes, they had great power through the eyes to the point that when they chanced upon an evildoer they would kill him only by staring at him as it is written in many places in the Talmud: “And he put his eyes on him and he became a pile of bones” (Sefer ha Brit, Part a, 14)

- The eyes are in the highest level of all the senses in the body of a person (Beer Moshe, Bo)

- A blind person is not on the level of a man and he is exempt from all the Mitzvot, for the main faculty of man is the power of sight (Yesod Tzaddik)

- The eyes are very elevated things and if a man had the merit of having kosher eyes that were never damaged he would merit to see elevated things (Likute Moharan, part a, 254)

He who knows that he is doing the right thing, that which G-d has commanded him, should not be ashamed from those who try to ridicule him (Shulchan Aruch, Orach Chayim 1, 1)

CHAPTER 11

THE GUARDING OF THE HANDS

Rabbi Abba said: "All those who pass their hands in front of the face of the membrum are considered as if they reneged on the Covenant of our father Avraham.

(Talmud Shabbat 41a)

Rabbi Eliezer said: It is written: "Your hands are full of blood" (Isaiah 1:15) This refers to people who arouse themselves with their hands. The words of the commandment "You shall not commit adultery" (Exodus 20:13) imply: not with your hand and not with your foot

(Niddah 13b)

The one who grabs his membrum is as if he brings the deluge to the world

(Niddah 13)

**REMOVE YOURSELF AS FAR AS POSSIBLE FROM WHAT MAY
BRING YOU TO SINNING WITH THE MEMBRUM**

Brothers and friends put your hearts to learn all the things that Our Sages of blessed memory said in the Talmud, on the gravity of the sin of spilling semen in vain, G-d forbid; and the first step not to fall on this matter is to follow their advice and to distance oneself as far as possible from the things that can bring someone to this sin like for example not touching or grabbing the membrum, and not to put his hand lower than the belly and not to sleep facing down, and if not he is cursed with heavy curses, G-d save us, and all this only works for the person when he strives to distance himself from them

(Yesod ve Shoresh ha Avoda, Chap. 3)

**LAWS AFFIXED LIKE DRIVEN NAILS IN ORDER FOR ISRAEL TO
KNOW WHAT TO DO AND THUS AVOID DIMINISHING THE
FOUNDATIONS OF HOLINESS**

It is forbidden to hold the membrum while urinating, if only from the crown downwards, because he may emit semen in vain, unless one is married (Mishna Berurah: He may, for since he has the possibility, he will not be overpowered by his evil inclination; But if his wife is Niddah or he is traveling then it is forbidden) but it is, nevertheless, a matter of piety to avoid it. (Shulchan Aruch, Orach Chayim, Siman 3, saif 14)

**To be able to touch the membrum for urinating, then two
conditions must be met:**

1- That he be married and that his wife be in town and able to have marital relations for then he has food in his plate, and he will not be aroused.

2- That he need to hold his membrum for the reason brought in the Talmud that if he spills urine in his shoes or clothing, people will think he's sterile and will think that his sons are bastards (For when the urine goes to the sides it is a sign of sterility)

And out of piety it is better to avoid touching the membrum altogether even when all the above mentioned conditions are met because the sin of emitting semen in vain caused the flood to come to the world

And when his wife is not with him or she is menstruating or if he is not married then it is completely forbidden to touch his membrum

(Magen Abraham 14, Ture Zahav 13, Birke Yoseph 11, Machazik Beracha 12, Shulchan Aruch Alter Rebbe 21-22, Chaye Adam Klal 3, saif 3, Kitzur Shulchan Aruch 151, Sefer ha Zichronot Mitzvot Ase A 82, Shemen ha Maor Siman 240- saif 15 (All these wrote that he is permitted to touch only when his wife is pure and with him, and not like the opinion of the Bet Shmuel 23-4, Yeshuot Yaakov 3 – siman 106 and the Artzot ha Chayim 14)

And the Meiri (Niddah 13) writes that everything goes according to each person even for things that are permitted and the main thing is for everyone to be careful to avoid arriving at impure thoughts or arousal through his holding the membrum when urinating.

WITH OUR SANITARY FACILITIES THERE IS NO NEED FOR CONCERN ABOUT SPRINKLING ONE’S CLOTHING AND SHOES

And the permission to hold the membrum out of concern for the sprinkling of drops of urine on the shoes and clothing applied in former days and not today for now with our sanitary facilities there is no need to be careful about this and then the permission to hold the membrum does not apply to our times (Sefer Tikkun ha Brit)

NOT TO TOUCH ONESELF BELOW THE BELLY

- It is forbidden to touch with one’s hands below the belly in order to avoid coming to sinful thoughts or arousal and this is regarding one that is not married but, is allowed when in need to touch below the belly, and the pious

way is to avoid touching there at all times like Rabbenu ha Kadosh, Rabbi Yehuda ha Nassi who never touched with his hands any part under the belly. But if the person who is allowed to touch there when in need will thereby be aroused or will have thoughts of sinning, then he is completely forbidden to touch there. (Sefer Tikkun ha Brit)

DO NOT DISREGARD OUR SAGES’ WARNINGS

A man should not say after he reads about all these warnings: “I transgress all of them or some of them and still I do not come to spill semen in vain”. Because it is possible that some drops of semen might come out of him through the urine, and the words of Our Sages, may Their memory be a blessing, are holy and faithful

(The Chida, Sefer Avodat ha Kodesh, Tziporen Shamir, end siman 7)

Even when one has the need to talk to a woman, his eyes should look down and not look at her for any reason, because the life of a person depends on this, and this will be good for him in this world and in the World to Come.

(Tochachot Chayim, R Chayim Pallagi, Vaetchanan)

He who knows that he is doing the right thing, that which G-d has commanded him, should not be ashamed from those who try to ridicule him (Shulchan Aruch, Orach Chayim 1, 1)

CHAPTER 12

THE GATE OF THE TIKKUNIM

THE METHODS OF CORRECTING THE DAMAGE OF THE BRIT

TIKKUN ADAM = 611 = BRIT = TORAH

תיקון אדם = 611 = ברית = תורה

THE PENITENCE FOR SEXUAL TRANSGRESSIONS

It now remains to set forth the afflictions for each transgression. If one had relations with a gentile woman, he should fast and be flogged and not eat meat nor drink wine for at least forty days; or he should fast for three days, day and night, once each year over a three-year period. And if after he repents, he backslides, he must be even more severe with himself. In the summertime he should go where there are many ants and sit naked among them and in the winter he should break the ice of a river or lake and immerse himself up to his nose. And if he backslides again, he must be even more severe with himself.

ONE WHO EMITS SEMEN IN VAIN SHOULD FAST FOR FORTY DAYS

One who emits semen in vain should fast for forty days, even if they are not consecutive, immerse himself in water in the wintertime for as long as it takes to roast an egg and swallow it, all of the forty days, and not eat meat nor drink

wine or warm things, except on Shabbats and Festivals; and he should [abstain from bathing except to] wash his head a little with water twice or three times in all those forty days.

**IF HE KISSED OR EMBRACED A NIDDAH HE SHOULD FAST
FORTY DAYS**

And if he embraced or kissed his wife when she was a niddah, he should fast for forty days. If one cohabited with his wife when she was a niddah, he should fast for forty consecutive days, be flogged every day, not eat meat nor drink wine or warm things, except on Shabbats and Festivals, not wash all of those days, and confess each day.

If one kissed or embraced other women, he should fast on a Monday, Thursday and the following Monday, and stay far from her door. If he cohabited with a beast, an animal, or a fowl, he should fast and not wash for forty days, and he should not gaze at these when they are mating. (ORCHOT TZADDIKIM SHAAR HA TESHUVAH)

We list for you here some methods of correcting the damage to the Brit when it has been G-d forbid already damaged. Note that many have already been explained in previous chapters

- 1- Immersion in a Mikveh
- 2- The General Tikkun of Rebbe Nachman, may his merit shield us which consists of saying the following 10 Psalms on the day we have a seminal emission, G-d forbid: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150.
- 3- To say the first 4 Psalms of the Book of Tehillim. Psalms 1 through 4 contain 310 letters like the Gematria of the word KERI.

4- To love Tzeddaka and to do Gemilut Chassadim (Ahavat ha Tzeddaka in Gematria=612, Gemilut Chassadim in Gematria =612 and Brit=612 to show us that one corrects the other - Sefer Ginze ha Melech)

5- To say The Keriat Shema and specially Keriat Shema al ha Mita

6- The study of Torah and in particular the following studies that serve to do Kapparah for the sin of wasting seed:

- Tikkune Zohar Chapter 48 Bereshit Taman. (Taharat ha Kodesh)
- 18 Chapters (Like the word Chai) of Mishnayot every day in order to complete all the Mishna once a month (Shemira Tova)
- Massechet Kelim Chapter 24
- Massechet Mikvaot Chapter 7

7- To say the prayer of BERICH SHEME when the Ark containing the Torah is opened. This prayer would be said by Rabbi Shimon Bar Yochai, as it is brought in the Holy Zohar. It contains 130 words just like the number of years in which ADAM wasted his seed.

IN THE BOOK GINZE HAMELECH FROM THE HOLY RABBI YAAKOV ABUCHATZIRA [ABIR YAAKOV] MAY HIS MERIT SHIELD US, IN THE SECTION TIKKUN HA BRIT THERE ARE 70 TIKKUNIM WHERE THE RAV USES THE WORD BERESHIT AS THE SOURCE FOR DIRECTIVES AND REMEDIES FOR HE WHO DAMAGED HIS BRIT G-D FORBID. HERE WE BRING A VERY SMALL PART OF THE CORRECTIONS RAV YAAKOV RECOMMENDS

TIKKUNIM OR CORRECTIONS OF THE ABIR YAAKOV:

- To learn Torah (For the Torah is called Brit and this Brit should correct what the person damaged with his Brit)

TO PURSUE PEACE

- To pursue peace SHALOM (For the SITRA ACHRA is called strife and peace cancels strife. Also the Torah is called SHALOM and therefore its study is good to counter the SITRA ACHRA)

TO TEACH TORAH TO OTHERS

- To teach the Torah to other Jews for they are holy and thus he corrects the fact that he sent holy sparks contained in the drops of semen to the SITRA ACHRA.

- To increase in his Torah study from what he used to study prior to damaging the Brit.

- To exert oneself in order to say Chidushim (Novel interpretations) on the Torah for thereby he reveals hidden lights on the Torah and this is a Tikkun for having sent sparks of Holiness to the Sitra Achra.

TO AVOID SPEAKING LASHON HARA

- To guard one's mouth from speaking evil things and only to talk about good things and peace.

- To distance oneself as far as possible from lies and falsehood and to only talk about the truth.

TO EXCEL IN THE FEAR OF G-D

- To exert oneself to fear G-d (YERE SHAMAIM) and YIRAT in Gematria = 611 and Brit = 612 which according to the rules of Gematria are equivalent if they are apart by one only.
- To try to unite the SHECHINA for he who damages the Brit separates the Shechina and now he must try to rectify his sin mainly through Tzeddaka and Gemilut Chasadim for he who gives Tzeddaka unites the name HAVAYE. And even more so through Gemilut Chasadim which can be performed with poor and rich alike.
- To give Tzeddaka even many times during the same day.

TO BECOME VERY HUMBLE

- To be humble and lowly to the extreme in front of every person.
- To be broken hearted for the sins one has committed for thereby G-d will accept his Teshuva as it is written (Psalms 51, 19) “A contrite and broken spirit You G-d will not despise”.
- To wear sackcloth and ashes and fast and this leads to breaking one’s spirit.

TO CRY TO G-D TO ASK FORGIVENESS

- To cry for “The Gates of tears were never closed” and just as he wasted his seed when his body was warm he now corrects it when he cries warm tears from his worries and mortifications.
- To arrive early at the synagogue to say Tefillot and the Avot will ask for mercy for him. Also the Tefillot are in place of the Korbanot (sacrifices)
- To be particular with the Mitzvah of Tefillin and also with the observance of Shabbat for they are called a sign [OT] and the Brit is also called a sign [OT] and let the signs correct

- To be filled with shame in front of the Holy One blessed be He for He fills the world and Knows all actions of man.

TO SAY THE BERACHOT WITH CONCENTRATION AND TO ANSWER AMEN

- To say the Berachot with concentration, and to be careful to answer AMEN to all blessings and Kaddish.
- To guard one's eyes from looking at forbidden things and to guard oneself from hearing evil things
- To know that the Holy One Blessed be He dwells in the hearts of the sons of Israel and when one harbors sinful thoughts in his heart, The Shechina will not dwell in a dirty place.

TO TRY TO SIT IN SILENCE

- To strive to sit in silence especially when there is strife for the world is sustained in the merit of those who are quiet when they are insulted.
- To acquire or write a Sefer Torah for SEFER in Gematria is 340 and the 2 names of G-d imprinted in the Brit (SHAKAI and YKVK) also add up to 340.

TO DISTANCE ONESELF FROM LAUGHTER

- To distance oneself from laughter and lightheadedness for they bring a person to nakedness (Pirke Avot 3: 17)
- To be a Sandek and to pay for it thereby he pays with his money for what he damaged.
- To bake the Matzot on Erev Pesach for with his sweat that resembles his seed he corrects what he damaged.

TO BE PARTICULAR ABOUT READING THE KERIAT SHEMA AT BEDTIME

- To read the Keri'at Shema al ha Mitta word by word and to say the Viddui with great concentration.

TO STARVE HIS SEXUAL ORGAN

- To starve his sexual organ and not go after the desire of his heart. Even with one's wife one must not be too familiar.

- Through guarding the Brit all of one's enemies fall apart and the Jews' merit in battle always depended on this.

- To strive to perform Mitzvot in complete way for the Yetzer ha Ra is always seeking to prevent a person from performing Mitzvot and if not successful, it will try to delay the person in its performance or if not will try to make the person sad in order to diminish the merit of the person, Therefore one who fears G-d must be very careful to properly perform the Mitzvot

- To think holy thoughts when having sexual relations with one's wife for if not the Satan is easily given an entrance to dominate the person

- To wash your hands (Netillat Yaddaim) before and after having relations

TO DISTANCE YOURSELF FROM ANGER

- To distance oneself from anger and worry for these are the traits of the SITRA ACHRA and they bring the person to KERI

- To distance oneself from eating delicacies for they bring one to KERI at night

CHAPTER 13

CELEBRATIONS ACCORDING TO THE HALACHA

All those who are blessed to have a wedding celebration within their family must celebrate it according to the ways of G-d. Therefore one must be very careful not to increase in empty talk and idle conversation, laughter and lightheadedness etc, because there is no happiness before the Blessed One over this type of empty conduct. Therefore one should increase on words of Torah that were compared to good wine...the wine that gladdens G-d and the people.

(Taame ha Minhagim)

THE GREAT OBLIGATION TO KEEP DIVISION BETWEEN MEN AND WOMEN, EVEN ACHASVEROSH KEPT THIS DIVISION

We should learn ethics from Achashverosh who even when he was in a state of drunkenness kept the separation between women and men...Therefore the holy congregation, the nation of G-d in our festive days and in our banquets, how great is our obligation to keep the division between women and men, for the author of the Sefer Chassidim already said that where there is improper conduct, G-d is not happy. And what will be our happiness if G-d is not happy with us. Therefore be careful to be holy and pure and that your celebrations should be like the celebrations of the BEIT HASHOEVA (Drawing of the water in Succot) in the time of the BEIT HAMIKDASH where we were happy when we drew from the RUACH HA KODESH. Our celebration should serve

for G-d to show us His good favor and give us a good heart. (Yearot Devash, A-3)

THE SATAN ALSO DANCES WHEN MEN AND WOMEN DANCE TOGETHER

Please in days of happiness and also in Purim and in Pesach, guard yourselves from mixing women and men together for then the Satan due to our many sins dances among us and this is no celebration and pleasure for G-d, moreover it is an abomination in the eyes of G-d all those who act thus.

(Kav Ha Yashar, Chapter 87)

G-D SHOULD ALSO HAVE JOY WHEN YOU ARE HAVING JOY BUT IF THERE IS NO TORAH BUT THERE IS MIXING OF MEN AND WOMEN THEN THERE IS NO JOY FOR G-D

What pleasure does G-d have in a place where there are no words of Torah and no poor guests, especially if the celebration is a Seudat Mitzvah and there is food and drink but in reality there is no joy of the Mitzvah.

And how much more when the celebration is filled with evil thoughts due to the mingling of men and women. Therefore he who fears the word of G-d will look to sit the men on their own to distance them from transgression so that the Satan does not get involved in the Joy of the Mitzvah, as it is written: "In our joy no stranger will mix" And this stranger is the Satan.

(Kav Ha Yashar, Chapter 87)

WOMEN SHOULD NOT GAZE AT MEN IN ORDER NOT TO HARM THEM

It is written in Yalkut Shmuel (I, 9) that Rabbi Yose said that just as it is forbidden for man to derive pleasure from looking at women it is also forbidden for women to look at a man that is not her husband

In the book Tiferet Shelomo on the verse “And behold there is a child crying” (When the daughter of Pharaoh looked at Moshe in the River) it says that when women look at a man, they damage him, and more so when a gentile looks at a man. Therefore Moshe cried because he felt this was damaging his level of Kedusha.

And I also heard from the Holy Rabbi Yssachar Dov mi Belz zt'l on the commentary of Rashi to the verse on Parashat Mattot: “And he will offer the sacrifice of G-d” where Rashi comments: “This is to expiate the evil thoughts of the daughters of Midyan” Rabbi Yssachar says that Rashi should have written “To expiate the evil thoughts about the daughters of Midyan” So why did Rashi write the thoughts of the daughters of Midyan? Because also if the daughters of Midyan had evil thoughts, These thoughts on their own did damage to the men of Israel.

(Taharat Yom Tov)

WHEN THERE IS MIXING OF MEN AND WOMEN THE SATAN CHANGES HAPPINESS TO DESTRUCTION, G-D FORBID

All that is in your power to do in order to gladden the groom you should do. And men should gladden the groom and women the bride. And we find that those great men that used to dance in front of the Bride did so because they had not Yetzer haRa, but nowadays there is no permission for men and women to mingle even in funerals, G-d forbid and how much more so in places of Joy and happiness where the Satan dances if there is mingling of men and women and changes happiness to destruction, G-d forbid. But the groom sits among men and the bride among women. (Pele Yoetz, Chatan)

And there is no joy of men and women together, because this is not happiness but it is foolishness and levity. (Orchot Tzaddikim, Gate of Happiness)

WOMEN AND MEN MUST BE SEPARATE TO AVOID SINNING

Don't mingle boys and girls because this may lead to sin. And so it says, "Then shall maidens dance gaily"-separately- young men and old together" (Jeremiah 31:12). And at the end of the Book of Psalms we read, "Praise G-d, young men and also maidens," (Psalms 148:12). The psalmist does not say that young men and women will be together, because such mingling would be immodest. Only later, when he speaks of old and young men, does he say, "old men together with youths." (Psalms 148:12) (Sefer Chassidim 168)

IF YOU CAN'T AVOID LOOKING AT WOMEN DON'T GO DO THE MITZVAH OF ATTENDING A WEDDING

The Gemara says: A mitzvah that brings a wrongful act in its wake is better left undone (Talmud Yerushalmi, Challah 1:5) For example, it is a mitzvah to gladden a groom and his bride. But if a person knows that there will be brazen people present at the wedding who will do vulgar things, and he cannot avoid gazing at women, then he should not attend that wedding.

(Sefer Chassidim 393)

IT IS MORE PLEASURABLE LOOKING AT WOMEN THAN THE ACT ITSELF

“Better is the sight of the eyes than the wandering of the soul” (Kohelet 6:9) Resh Lakish said it is more pleasant the sight of the eyes than the actual act of sexual transgression (Talmud Yoma 74b) The Maharam Ben Chaviv wrote that the intention of Resh Lakish said was to warn men, that since there is more pleasure in looking at a woman than in the act itself, therefore a man must separate in order to be holy and modest and not look at women.

(Tov Ayn)

He who looks even at the small finger of a woman in order to derive pleasure from looking, is like one who looks at her private place and even to listen to her voice (Which is considered as looking at her nakedness) or to look at her hair is forbidden.

(The Rambam Chapter 21, Hilchot Issure Biah)

*A man must distance himself from women
a great deal*

(Even ha Ezer 21, a)

Rabbi Nachman said: “The thoughts of sin are worse than the sin itself” because he will do Teshuva for his actions but for his thoughts he will forget about them and not repent for them

Rava said: We have a tradition that the Yetzer haRa dwells only on what the eyes behold. Samson went after his eyes and therefore the Pelishtim went took out his eyes. (Talmud Sotah 8)

Rabbi Ami said: “He who brings himself to sinful thoughts will not enter into the place of the Holy one Blessed be He (Talmud Nidda 13)

LOOKING AT WOMEN MAKES IT DIFFICULT TO DO TESHUVAH

And there are five things that the one who does it finds no strength to do Teshuvah for them because these things are taken lightly by most people and the person transgresses them and he thinks that it is no sin...The one who

looks at women thinks that there is no sin involved in this and he says: Have I had sexual relations with her or did I get close to her?” And he doesn’t know that the sight of his eyes is a great sin that leads to the sin of forbidden relations. (The Rambam, Hilchot Teshuvah 4, 4)

LOOKING AT WOMEN IS A GRAVE PROHIBITION FROM THE TORAH

My dear friend you should know that a majority of people think that this prohibition is only words of Chassidut and are not careful to refrain from looking at women, You should know my friend that this is a grave prohibition from the Torah, and the ones who treat lightly this prohibition woe to their souls because they cause great evil for themselves. We have a verse that we repeat three times a day: “And do not go astray after your hearts and after your eyes” And it is written in the Talmud: “Why is it written (Kohelet 6:9) “Better is the sight of the eyes than the wandering of the soul” Because it is more pleasurable looking at a woman than the actual sexual act. And Rashi commented: For the Yetzer ha Ra it is better to make a person sin through the sight of his eyes than to make him sin through the actual sin.

(Derech Pikudecha)

THE EXILE AMONG THE SEVENTY NATIONS WAS CAUSED BY THE SIN OF DAMAGING THE EYES

The Beit haMikdash and the exile of the Jews among the 70 nations (Gematria of the letter AYIN which means eye in Hebrew) came only through the sin of damaging the eyes as it is written in the prophet Yeshayahu (3, 16) “Moreover the Lord said, Because the daughters of Zion are haughty, and walk with stretched out necks **and wanton eyes...**” Therefore the punishment in Yeshayahu 29:10: “For the Lord has poured out upon you the spirit of deep sleep, **and has closed your eyes**”. And the consolation is through the

correction of the eyes as it is written in (Yeshayahu 52:8): “The voice of your watchmen is heard; together shall they sing; **for they shall see eye to eye, when the Lord returns to Zion.**” (Tov Ayin)

FORBIDDEN RELATIONS LEAD TO IDOLATRY ADULTERY AND SPILLING BLOOD

It is written in the book Noam ha Mitzvot (Mitzvah 188) that the Holy Torah made so much emphasis on the gravity of forbidden relations because this sin leads more than any other to the three sins for which one must die before transgressing them, mainly Idolatry, adultery and spilling blood. And in the Shulchan Aruch Even ha Ezer (21, 1) it says that a man must separate from women exceedingly.

Rashi commented on the verse “You shall be holy, for I the Lord am Holy” You must separate from forbidden relations and from sin because in every place where you find a barrier for nakedness you find Holiness.

LOOKING AT WOMEN IS LIKE WORSHIPPING IDOLS

"You fill their belly with tzefuncha (that which is hidden with you) ... [they leave their yeter (abundance; remainder) to their babes.]" (Psalms 117:14) Avoid gazing at material things that are attractive. How much more so avoid gazing at the beauty of women to indulge your desire. For that sort of looking is self worship, which is like worshipping idolatry. Moreover that thought leads, Heaven forbid, to nocturnal sin. Thus you will add strength to kelipah (husks, the forces or realm of evil), impregnating it.

(Tzaavat ha Rivash of the Baal Shem Tov, 90)

LOOKING AT WOMEN INCREASES THE STRENGTH OF THE KELIPOT

This is the meaning of tzefuncha, i.e., that which you tzofeh (observe) for your sake, such as the beauty of a woman. By looking for self-indulgence you add power to [kelipah]. Moreover, if you do so before giving birth to a child, your child will be rooted in the power [of the kelipot]. R. Isaac Luria, of blessed memory, thus explained [the ruling] that "Honor your father," (Exodus 20:12) includes [the obligation to honor] your elder brother (Ketuvot 103a): The older brother is like the major branch of a tree. As another branch grows from that major branch, it draws vitality from the major branch. So, too, the younger brother draws vitality from the older one. Thus it follows that when first infusing strength into kelipah and then begetting a child, that child will be like the smaller branch. The principal strength is [given] into [the forces of evil], and the child is like yitron, something additional. This is the meaning of 'they left their yitron to their babes.'" (Psalms 17:14)

(Tzaavat ha Rivash of the Baal Shem Tov, 90)

HE WHO LOOKS AT WOMEN WILL HAVE HIS CHILDREN TURN TO IDOLATRY, G-D FORBID

In the book Etz ha Daat Tov ve Ra of the holy Rabbi Chayim Vital, zt'l on the verse "Do not turn to the idols and do not make for yourselves molten gods" he says: Do not turn to the idols means do not turn to look at women as they said in the Holy Zohar that when men look at them, afterwards will be born to them even from their own wives children that will turn to idolatry. And this is why the verse continues "And do not make for yourselves molten gods" (that is if you turn to look at idols – women, then you will make for yourselves molten gods, meaning children that will serve idolatry)

DAMAGE DONE TO THE SOUL

He who looks at women and forbidden places even if he doesn't think of committing a transgression G-d forbid, anyway that image is engraved in his mind and he ends up damaging his soul

(Chessed le Abraham, Nahar 33)

WHEN YOU DAMAGE YOUR EYES YOU FILL WITH FILTH THE HOLY OF HOLIES

It is known that all the world is found in the eye as it is written in the Zohar II, 222b: "Now, the earth's expansion round the central point was completed in three concentric rings, each of a different hue and texture. The first ring, the nearest to the Point, is of the purest and most refined earth-material; the second expansion, surrounding the first, is of a less polished, less refined earth-material than the first, but is superior to the one surrounding it; the third expansion consists of the darkest and coarsest earth-material of all. Then, surrounding that expansion, come the waters of the ocean that surrounds the whole world. Thus the point is in the center, and the various expansions encircle it. The first expansion embraces the Sanctuary and all its courts and enclosures and all its appurtenances, as well as the whole city of Jerusalem bounded by the wall; the second expansion embraces the whole of the Land of Israel, the Land which was declared holy; the third expansion comprehends the rest of the earth, the dwelling-place of all the other nations. Then comes the great ocean which surrounds the whole. The whole arrangement is symbolized by the structure of the human eye. For just as in the human eye there are three concentric layers surrounding a central point, which forms the focus of vision, so is the world's vision focused in the central point, consisting of the Holy of Holies and the Ark and the Mercy Seat."

Therefore when a person damages his eyes he infects with filth the holy of holies and damages all the creation, G-d save us.

(Based on Sifre Yereim)

**NO LENIENCY OR PERMISSION TO
TRANSGRESS THIS PROHIBITION**

See dear friends how far this thing reaches that even when a person knows that he will not transgress by looking at women, even so when his heart desires to look, from that moment he is transgressing the words of the Torah and the word of the Sages, and if he indeed looks G-d forbid, then his sin is too great to bear. And the wise will have this in front of him always, that it is strictly forbidden to look at women and that there is no permission or leniency to transgress this prohibition. (Sefer Tikkun ha Brit)

WOE TO HE WHO LEADS OTHERS TO SIN

He who leads others to sin and particularly on this sin of mingling men and women or in leading men to look at women, this person is not given the chance to do Teshuvah and he is worse than the one who kills his fellow for he takes the life of those he leads to sin not only the life of this world but also the life of the world to Come. And this person that brings many to sin has no share in the world to Come (See Rambam Hil. Teshuva, Chap. 3) And if he is the cause of mixing men and women in one place he transgresses also the prohibition of Not to walk in the ways of the gentiles. (Sefer Tikkun ha Brit)

RECEIVE THE GUESTS FROM GAN EDEN PROPERLY

The blessing said at weddings: “Who created everything for His honor [SHEHAKOL BARA LICHVODO], is brought by the Talmud (Ketuvot Chapter 8). Rashi comments there that this blessing does not belong to the order of the wedding but was placed there for the people that are gathered there to act with kindness towards the groom and bride, to remember the acts of kindness that the Holy one performed towards the first man ADAM when G-d also attended the wedding of ADAM and EVE, and the people gathered at the wedding give honor to the Holy One Blessed be He.

And the Holy Rabbi Yssachar Dov mi Belz, zt'l, comments according to what is written in the Holy Zohar (Pinchas 219) that the Holy One Blessed be He

gathers the deceased relatives of the bride and groom from Gan Eden so the they come to the wedding to celebrate the praise of the Holy One Blessed be He. And we know that gathering is another word for a person's departure from this world as it is written (Bereshit 25:8): "Then Abraham expired... **and was gathered to his people.**" And this is what Rashi insinuated about the blessing "Who created everything for His honor" that it refers to the gathering of people that are gathered at the wedding, meaning the fathers, the Tzaddikim from previous generations who already passed away and now come from Gan Eden to take part in the joy of their descendants.

And it is logical that in order to properly receive the relatives that come from Gan Eden, a person must see to it that the wedding and the Seudat Mitzvah will guard all the barriers of the laws of Tzeniut.

THE CELEBRATION OF THE BRIDE AND THE GROOM EXPIATES FOR SINS JUST LIKE YOM KIPPUR DOES

And this what the Degel Machane Ephraim revealed (On the verse Shemot 10:23 "They saw not one another, nor any rose from his place for three days; but all the people of Israel had light in their dwellings.) The joy of bride and groom is on the level of Yom Kippur for there is expiation of sins, for them and for all who attend...and there is a deep secret because in Yom Kippur which is the secret of the Higher Mother there are 5 Tefillot, and the groom has also 5 voices (KOL SASON VE KOL SIMCHA KOL CHATAN VE KOL KALA, KOL OMRIM HODU ET H'-- JEREMIAH 33) And this is on a higher level than Yom Kippur and understand this. Therefore a stranger [ZAR GEMATRIA 207] must not mix in the groom's joy, because ZAR is converted to OR [Light which in Gematria equals 207]...

DON'T LET THE STRANGER [THE SATAN] BE PRESENT

The one with understanding will realize that in order for the stranger [ZAR] (This is the SATAN) not to be at the joy, care must be given not to mix men and women and only then can there be OR light, from then and for the future.

**JUST AS THE MISHKAN ATONED FOR THE SINS OF ISRAEL SO
DOES THE WEDDING ATONES FOR SINS**

The wedding represents the beginning of the construction of the home that will bring forth the next generations that will come from that man and woman. And in order to have a pure and holy beginning so that everything that comes after will be holy, G-d in his great mercy forgives all the sins of the groom and the bride, for if the sins that they committed were not forgiven they could never come close to G-d for those sins cause division between them and G-d. And just as the construction of the Mishkan served to expiate for the sin of the Golden Calf, in the same way when this man and woman want to build their Mishkan which is their new home, G-d forgives them for all their sins. Therefore at the wedding celebration which is the beginning or inauguration of their Mishkan, the laws of modesty and separation between men and women must be kept, for all the years of marriage that will come after that will then have a holy beginning pleasing to the Holy One blessed be He.

(Sefer Tikkun ha Brit)

**THE DWELLING PLACE OF THE SHECHINA IN THE LOWER
WORLDS IS THE UNION BETWEEN THE GROOM AND THE BRIDE**

Everything that G-d created he created only for His honor, meaning that the intention of all the creation was for G-d to have a dwelling place in the lower worlds, to have the Shechina of His honor dwell here. And now since the Rabbis said (Talmud Sotah 17) “Man and woman when meritorious the Shechina dwells between them” We see that the intention of G-d in creating the world, to have a dwelling in the lower worlds, is fulfilled through this man and woman. Therefore our Rabbis established the blessing “Who created everything for His honor” because through this wedding the Shechina which is the honor of G-d finds a dwelling place and the purpose of creation is achieved.

(Sefer Tikkun ha Brit)

ALL THE SINS WILL FALL UPON THE GROOM

The word for groom in Hebrew CHATAN is composed for the letters CHET TAV NUN which are the initial letters of the words CHATATI NEGDI TAMID which come from the verse in (Psalms 51:5) “For I acknowledge my transgressions; and my sin is always before me”.

We can say that the groom through his celebration can cause a lot of people to stumble on the sin of looking at forbidden things, if men and women sit together. In these occasions women dress up more than usual and men will not avoid having sinful thoughts that is as we know a sin by itself.

These sins will be on the groom’s account always, G-d forbid. Therefore the whole family that is involved in the celebration will take this thing to heart, and they will be blessed with all good things.

(Sefer Tikkun ha Brit)

THE REASON FOR THE TRADITION OF COVERING THE BRIDE’S FACE

The face of the bride is covered more than all other women, so that the holy Jews do not stumble on the sin of looking at forbidden things, G-d forbid, which he who sins thus destroys himself in this world and in the next. And even to look at the dress of a woman that hangs on the wall is forbidden, how much more when she is dressed with it, therefore it is not necessary for them to cover their face, but in regards to the bride the TUR wrote in the name of the ROSH zt'l that it is permissible to look at the dress of the bride in order to make her more attractive for the husband, but it is not permitted to look at her face. Then now that it is permissible to look at the dress of the bride, maybe G-d forbid they will look at her face, therefore there’s the custom of covering her face... (Chatam Sofer, Parashat Chaye Sarah)

LAWS AND WAYS OF CONDUCT FROM THE BOOK DERECH PIKUDECHA

The Rebbe Chaim mi Tzantz zt'l said about the author the Rebbe Mi Dinov zt'l that he wrote all his books with Ruach ha Kodesh

1. It is incumbent on everyone to study the laws of forbidden relations and to add to them barriers and fences.
2. A man needs to pray to the Holy One Blessed be He that he not stumble with his eyes by looking at what it is forbidden to look at.
3. The majority thinks that the prohibition to look at women is only for pious or saintly people. It is forbidden to listen to their words.
4. All those who fear G-d must be careful when talking to a woman, to look sideways so that it seems that he is talking to someone else.

A COLLECTION OF LAWS, SEGULOT, ADVICE, AWAKENING AND STRENGTHENING

1. Just as melody and song in the right context cause a person to attach to the Holy One Blessed be He, when we listen to forbidden and improper songs, G-d save us, our soul is cut from the source of life (Reshit Chochma Shaar Ahava Ch. 10)
2. Rabbi Matya ben Cheresh would sit and occupy himself with the Torah in the Bet Medrash and his face would shine like the face of the ministering angels, for he had never looked at a woman (Midrash)
3. What the Sages said: "It is forbidden to marry a woman until one looks at her" (Talmud Kiddushin 41) The meaning is only to look at her like anybody would and not other inner looking. (Ahavat Eitan alien Yaakov, Baba Batra 15)

4. Just as looking at holy things sanctifies the eyes, just the same the opposite, looking at forbidden things damages the eyes. (Kav ha Yashar, Chapter 2)
5. It is forbidden to look at women whether Jewish or gentile and even on their dress, their bed, etc (Reshit Chochma, Shaar ha Kedusha)
6. To divorce from the Satan it is good to say the verse YIGAR HASHEM BECHA HASATAN [The Lord rebukes you, O Satan; Zecharia 3:2] (Look in Kiddushin 81)
7. A woman must conduct herself with modesty and distance herself from men as far as possible (Shne Luchot ha Brit, Tzeniut)
8. The Torah warns us to separate ourselves from the majority of the people who sully themselves with licentious conduct (Ramban, Kedoshim)
9. The Tzaddikim that possess the likeness of the image of G-d on their face, are careful to turn their faces away from looking at forbidden places and when they talk to women their eyes are closed (The Alshich, Noach)
10. In these our generations we have to distance our children from all things evil and to keep them away from anything that may lead to sinful thoughts (Reshit Chochma, Mekor mayim chayim)
11. Women must be careful to cover their necks also (Yearot Devash Derush 12)
12. It is forbidden to look at the image of women (Iyyun Yaakov, Taanit 6)
13. Just as man must distance himself to the extreme from Pride, just as much must he distance himself from women (Ape Zutra)
14. When a man walks on the street he must lower his eyes as much as possible (Igrot Moshe)

THE BAT MITZVAH CELEBRATION

NO BASE IN JEWISH LAW TO PERFORM THIS CELEBRATION

It is brought in the book Yabia Omer (Part 6, Orach Chayim, siman 29) by the Gaon Rabbi Ovadya Yoseph SHLITA the following: And I saw what the Gaon Rabbi Moshe Feinstein z'l wrote in Igrot Moshe (Orach Chayim siman 104) that the celebration and joy of the Bat Mitzvah, has no support and no importance so as to be considered a Seudat Mitzvah, because it is only like a regular joy of a birthday, but anyway if the father wants to make some celebration for the daughter in the house he is allowed, but in no way this should be done in the Synagogue.

ITS ORIGIN IS THE DESIRE OF THE REFORMISTS WANTING TO COPY THE GENTILES

It is brought in the Sheelot u Tshuvot Tzitz Eliezer (Part 18, siman 33): "...And even more considering that the source for this custom comes from the conservatives and the reformists...And the Igrot Moshe also ends up saying that it would also be better to refrain from having this celebration also in the house...And also the holy Raabad mi Budapest tz'l went out to battle against the making of the Bat Mitzvah celebration, and the making of a Seudah and the saying of the blessing: "ASHER PETARANI" [which is said only for boys]...and he goes out in full force against those who support this custom saying that whoever does it we don't know if they are doing it LESHEM SHAMAYIM or not.

YOU SHALL NOT GO AFTER THE STATUTES OF THE GENTILES

The Tzitz Eliezer brings also the words of the author of the Sefer Zekan Aharon who says that it is forbidden to make these celebrations because there is a great danger of GILUI ARAYOT, and even if there wasn't any they should

be forbidden since this is a custom of the gentiles [And thereby the prohibition against following the ways of the gentiles is transgressed] and the Reformists and of the evil sinners of Israel. Also the Bat Mitzvah is a new thing which our Holy forefathers never did, and we shouldn't deviate and change from the traditions of our ancestors.

BE WAR Y OF ALL NEW CUSTOMS AND PRACTICES

The holy Sefer ha Brit (Part 1, Chapter 3) states: “Be wary of all new customs and groups that do not follow the ways our forefathers knew. Even if these people are Torah scholars and doers of acts of kindness, if they deviate even an inch from the Shulchan Aruch do not follow them. If they conduct themselves contrary to the Shulchan Aruch, distance yourselves from their ways and don't go near their homes. Because also among the followers of Shabetai Tzvi [may his name be blotted out] there were many Torah scholars with great Torah knowledge. And there is nothing new that will be good and won't bring sin in its wake. Therefore, be very careful about new things. And this rule should always be in front of you: “The one who turns his face away from the Shulchan Aruch, even a little has no portion in the G-d of Yaakov and in his congregation.” [See also Chovot ha Levavot, Shaar ha Yichud ha Maase, chapter 5 – See also Likute Amarim Tanya, Chapter 1 and 24 - Talmud Eruvin 21b]

IF ONLY THE SONS OF MEN KNEW

IF ONLY THE SONS OF MEN KNEW THE GREATNESS OF THE REWARD OF HIM WHO FOLLOWS THE ENDEAVORS OF THE RIGHTEOUS AND BRINGS EVILDOERS BACK TO THE GOOD PATH, THEY WOULD PURSUE AFTER THEM LIKE ONE WHO RUNS AFTER LIFE ITSELF. A POOR MAN'S BENEFACTOR GAINS MANY GOOD THINGS, MANY SUPERNAL TREASURES, BECAUSE HE HELPS HIM TO EXIST, BUT EVEN HE CAN'T BE COMPARED TO HIM WHO ENDEAVORS TO SAVE THE SOUL OF A SINNER. FOR THE LATTER CAUSES THE FORCES OF THE OTHER SIDE (THE OTHER G-D'S) TO BREAK AND NOT TO RULE. HE CAUSES THE ELEVATION OF THE HOLY ONE BLESSED BE HE TO HIS THRONE OF GLORY. HE CAUSES THE SINNER TO HAVE ANOTHER SOUL. HAPPY INDEED IS HIS LOT!

(ZOHAR HA KADOSH, TERUMAH 129a)

IT IS BETTER FOR A PERSON TO BE CONSIDERED A FOOL THROUGHOUT HIS ENTIRE LIFE BY MAN, THAN TO BE CONSIDERED WICKED FOR ONE MOMENT IN THE EYES OF G-D

(MISHNA EDUYOT 5:6)

THE GATE OF KASHRUT

WHO CAN CONTRADICT THE WORDS OF THE PELE YOETZ?

It is extremely difficult to find meat that is kosher according to all views. I, therefore, derive much pleasure from the pious that are careful not to eat meat.

(Pele Yoetz, taref).

Whoever wishes to avoid all risks, should be smart to eat only fowl (poultry) and not bovine meats - because the pitfalls are all too common and numerous with them. [And for eating the forbidden fat of bovine meat we become liable to the punishment of karet and this punishment does not apply to the consumption of poultry] (Shulchan Hatahor, Rabbi Aaron Roth o.b.m. author of Shomer Emunim, Tohoras Hakodesh, etc)

THE HOLINESS OF THE SYNAGOGUE

OUR SAGES TEACH US: EACH DAY HASHEM WAGES WAR WITH THE SATAN, WHO INSTIGATES AGAINST THE PEOPLE OF ISRAEL. HASHEM STATES UNEQUIVOCALLY THAT THE SONS OF ISRAEL ARE BETTER THAN ALL THE NATIONS. HOWEVER, WHEN SATAN INDICATES THAT THE ISRAELITES CONVERSE FRIVOLOUSLY IN THE SYNAGOGUES, THEN THE HOLY ONE BLESSED BE HE HAS, AS IT WERE, G-D FORBID, NO REPLY TO THE SATAN BECAUSE THE OTHER NATIONS STAND WITH AWE AND REVERENCE IN THEIR HOUSES OF WORSHIP. THUS, WHEN IT IS WRITTEN: "HASHEM WILL FIGHT (THE SATAN) FOR YOU, AND YOU BE SILENT" IT MEANS: YOU MUST NOT SPEAK NOR DISCUSS ANY MUNDANE MATTERS IN YOUR SYNAGOGUES, SINCE IT MAKES IT IMPOSSIBLE TO FIGHT FOR YOU AGAINST THE SATAN. IF YOU WILL BE SILENT IN SHUL, HASHEM WILL FIGHT FOR YOU AND YOU WILL EMERGE VICTORIOUS

(YALKUT HA URIM)

THEREFORE EVERY PERSON WHO IS FEARFUL OF AND LISTENS TO THE WORD OF HASHEM, WILL PUT IN FRONT OF HIS EYES AND HIS HEART THIS, MAINLY, NOT TO TALK ANY WORLDLY THINGS IN THE SYNAGOGUE NOR IN THE BEIT MIDRASH, AND THESE PLACES WILL BE FOR HIM ONLY FOR TORAH AND TEFILLAH

(MISHNA BERURAH SIMAN 151)

THE SIMPLE JEWS ARE THE ONES WHO SUSTAIN THE WORLD IN THE DAYS PRIOR TO THE ARRIVAL OF THE MASHIACH

“G-d wins battles merely because of the simple folk who recite psalms with simplicity, and not through those who use sophisticated means. A king once went hunting, and he traveled like a simple man, so that he would have freedom of movement. Suddenly a heavy rain fell, literally like a flood. The ministers scattered in all directions, and the king was in great danger. He searched until he found the house of a villager. The villager invited the king in and offered him some clothing. He lit the stove, and let the king sleep on the pallet. This was very sweet and pleasant for the king. He was so tired and exhausted that it seemed as if he had never had such a pleasurable experience. Meanwhile, the royal ministers sought the king, until they found him in this house, where they saw the king sleeping. They wanted him to return to the palace with them. "You did not even attempt to rescue me," said the king. "Each one of you ran to save himself. But this man rescued me. Here I had the sweetest experience. Therefore, he will bring me back in his wagon, in these clothes, and he will sit with me on my throne."

THERE WILL BE A FLOOD OF IMMORALITY BEFORE THE COMING OF MASHIACH

Rabbi Nachman concluded by saying that it is said that before the Mashiach comes, there will be flood. (People will be flooded with atheism.) It will not be a flood of water, but of immorality. It will cover all the high mountains, even in the Holy Land, where the original flood did not reach. But this time, it will come with such strength that the water will splash over the land. This means that it will have an effect even in virtuous hearts. There will be no way to combat this with sophistication. All the royal ministers will be scattered, and the entire kingdom will not be firm on its foundation. The only ones who will uphold it will be the simple Jews who recite Psalms in simplicity. Therefore, when the Mashiach comes, they will be the ones to place the crown on his head". (Rabbi Nachman's Stories #21)

INDEX

CHAPTER 1	8
THE SIN OF DAMAGING THE COVENANT EXPLAINED	
CHAPTER 2	18
SEXUAL MISCONDUCT AND ITS ORIGINS	
CHAPTER 3	28
THE GREAT PUNISHMENT DUE TO TRANSGRESSORS	
CHAPTER 4	54
LAWS AND PROPER BEHAVIOR REGARDING THE BRIT	
CHAPTER 5	70
ETHICAL TEACHINGS REGARDING PROPER AND DESIRED BEHAVIOR	
CHAPTER 6	86
THE SIN OF RELATIONS WITH A NIDDA, SHIFCHA, GOYA, OR ZONA	
CHAPTER 7	93
THE GREAT MITZVAH OF MILAH	
CHAPTER 8	107
PINCHAS THE AVENGER OF G-D'S COVENANT	
FIGHTING SOCIAL PRESSURES	
THE GATE OF REBUKE AND ADMONITION	
CHAPTER 9	129
THE PURITY OF SPEECH AS IT RELATES TO THE BRIT	
THE GATE OF PURE THOUGHTS	
CHAPTER 10	138
THE GATE OF THE GUARDING OF THE EYES	
CHAPTER 11	159
THE GUARDING OF THE HANDS	
CHAPTER 12	163
THE GATE OF THE TIKKUNIM	
CHAPTER 13	170
CELEBRATIONS ACCORDING TO THE HALACHA	

THE GUARDING OF THE BRIT AND THE GUARDING OF THE EYES

"There is no greater barrier to sexual arousal than closing one's eyes"

(Sefer Chassidim 9)

THE FIRST GATE LEADING TO HOLINESS IS TO GUARD YOUR EYES FROM LOOKING AT FORBIDDEN THINGS

(DIBRE SHMUEL, CHAYE SARAH)

The sexual appetite is the root of the evil inclination. It is the source of all impurity. Confronting the sexual desire is the main trial one has to face in this world. Happy indeed is the one who wins the battle

(Likutei Etzot 6).