

GUARDING 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 Rabbi and said to him, "Please look at my Milah and tell me whether I circumcised myself as required. " Rabbi 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 Shoresh 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 RA 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
RA 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 Cheresh?” 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 Cheresh” 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 (Tzadikkim 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)

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)