



When there is No Other Option

C. Even when no other option exists, one is only permitted to take the road that presents spiritual challenges if he is confident in himself and knows that he can guard his eyes and thoughts from sin. However, if he knows for certain that he is not strong enough to withstand the temptation and he will look at forbidden sights or think forbidden thoughts, or even if there is a larger probability that he will transgress than not, it is forbidden for him to take that road even though there is no other option. (*Sefer Hachinuch, mitzvah 188; Igros Moshe 1:56; Chut Shani EH 21:5; Yisrael Kedoshim perek 4*) Similarly, the *poskim* write that it is only permitted to **pass through** a road that contains spiritual challenges (such as immodestly dressed women) if one is simply traveling through the area and there is no other way to reach his destination. It is never permitted to **position oneself** in a setting that contains such challenges. Therefore, for instance, it is prohibited to go to and loiter at a place frequented by immodestly dressed women. One who goes to such a place is

called a *rasha* (See *Shu"t Vayaan Dovid 6:15* quoting *Rav Shmuel Vosner zt"l*; see also *Shu"t Yechaveh Daas 5:63*)

D. Similarly, the poskim write that it is only permitted to pass through a road that contains spiritual challenges (such as immodestly dressed women) if one is simply traveling through the area and there is no other way to reach his destination. However, It is not permitted to settle oneself in an environment that contains such challenges. Therefore, for example, it is prohibited to go and loiter at a place frequented by immodestly dressed women. One who does so is called a *rasha*. (See *Shu"t Vayaan Dovid 6:15* quoting *Rav Shmuel Vosner zt"l*; see also *Shu"t Yechaveh Daas 5:63*)