PARASHAS TZAV

HaRav Yisroel Brog, Shlita | Rosh HaYeshiva, Yeshivas Tiferes Avigdor

Shiur presented in 5773

Understanding the Roles of the Husband and Wife

HASHEM TESTIFIES TO BNEI YISRAEL'S *YICHUS*

After the *mageifah*, the plague that struck the Bnei Yisrael, Moshe Rabbeinu and Elazar Hakohen were commanded to count the Bnei Yisrael.[1] If you take a look at the *passuk* it says as follows: ראובן בכור ישראל, Reuven was the *bechor* of Yisrael. בני ראובן חנוך משפחת החנכי and the other son was לפלוא משפחת הפלאי (Bamidbar 26:5).[2] And then it says: לחצרן משפחת החצרוני לכרמי משפחת הכרמי (v. 6). What is the obvious question on this *passuk*? If it says Chanoch, do you think it's Mishpachas Finkelstein?! Obviously Chanoch is *Mishpachas Hachanochi!* Obviously Palu is *Mishpachus Hapalu'i!* I wouldn't have a *hava mina* that Chanoch is *Mishpachus Hapalu'i* and that Palu is *Mishpachas Hachanochi!*

Rashi (v. 5) *bavorns* (preempts) the question by pointing out that there's a difference between the first time it says the name and the second time.[3] The second time it adds a *hei* at the beginning, and it adds a *yud* at the end (הַחֲנֹכִי). *Zugt* Rashi לפי שהיו האמות מבזין אותם, the nations of the world were being *mevazeh* (disgracing) them, ואומרים, and they would say, מה אלו מתיחסין על שבטיהם, how is Am Yisrael - after so many years in *Mitzrayim* - so certain that their fathers are their real fathers? How are they so certain that Chanoch's father was from Reuven? (As you know, the *shevet* is determined by the father and not by the mother. So we're emphasizing that Chanoch was fathered by a descendant of Reuven). The *umos haolam* would say, סבורים הם שלא שלטו המצריים באמותיהם, do they think that the *Mitzri'im* didn't take their mothers by force? אם בגופם היו מושלים, if they ruled over their bodies and they forced them into servitude, קל וחמר בנשותיהם, [then certainly they were in control of Jewish women, so there are much better chances that they were fathered by Egyptians. If so, this whole *shevet* thing is just a mirage and an imagination.

לפיכך, therefore, הטיל הקב"ה שמו עליהם, therefore Hakadosh Baruch Hu put His name on them, ה"א מצד זה, a *hei* from this *tzad*, ויו"ד מצד זה. Why? What is special about those two letters? They form the name of Hashem, *yud* and a *hei*. לומר, as if to say, מעיד אני עליהם, I, Hashem testify, שהם בני אבותיהם, that they are the children of their fathers. וזה הוא שמפרש על ידי דוד, and that is what is clearly stated by Dovid, שבטי קה עדות לישראל.

WHY THE *HEY* BEFORE THE *YUD*?

You see this *pasuk* many times and you don't know what it means. What does it mean שבטי קה, the *shevatim* of Hashem, עדות לישראל? It means to say השם הזה, this name of Hashem, *yud* and *hei,* מעיד עליהם, testifies about them, לשבטיהם, as to

which *shevatim* they come from. לפיכך, therefore, בכולם, in all of them, כתב, it says החנכי והפלאי – except for Yimnah (יִמְנָה). There's one child that was named Yimnah. By Yimnah it doesn't mention the name with the additional letters, because Yimnah already contains the name of Hashem. The *yud* and the *hei* are part of the name already.

It was a tremendous *siyata deshmaya* that Hakadosh Baruch Hu testified that the *yichus* of Klal Yisrael over the many years they were in Mitzrayim didn't become diluted. And that is the message here. But the question is, if so, why is the name opposite? Why does the *hei* come first and then the *yud*?

THE MEANING OF THE *YUD* AND THE *HEI*

Many people ask this question. One of the answers is for example that the *gemara* tells us in *Sotah* (17a), that Rabbi Akiva expounded the following: דרש רבי עקיבא איש ואישה זכו שכינה ביניהם, if a man and woman merit, the Divine Presence rests between them. What's the *Shechinah*? The *yud* and the *hei*. לא זכו אש אוכלתן, if they don't merit, fire consumes them. Rashi explains that the word זכו means: זכו ללכת בדרך ישרה, if they were *zocheh* to go in the *derech yesharah* (lit. "to go in the upright path") then *Shechinah beineihem* because Hashem was *mechalek* His name and gave the *yud* to the *ish* and the *hei* to the *ishah.* לא זכו, if they were not *zocheh* to go in the *derech yesharah*, Hashem removes His name from both of them and what remains is *eish eish*.

That's by the way, the *pshat* why this is the Name that's *mei'id* (testifies) on the *yichus.* Why does Hashem utilize the *yud* and the *hei* to be *mei'id* this *eidus*? It's telling us that the reason the Mitzri'im were not *sholet aleihem* was because they were *zocheh* to go *bederech yesharah*, and had the Shechinah *beineihem.* It's not just that the Shecinah testifies about them after the fact. The very reason the Mitzri'im were not *sholet* on them was because they were *zoche* to have the Shechinah *beineihem* in Mitzrayim.

In *Shir Hashirim*, there are two *pessukim* that say *noradige zachen* about Klal Yisrael. It says they were *gan na'ul* and *gal na'ul*, which means that the *anashim* were *zocheh* and the *nashim* were *zocheh* to be *shomer* their *tznius* in spite of the sociological and the normal behavior of עבדא בהפקירא ניחא ליה (Gittin 13a). They maintained the *Shechinah beineihem*. And therefore the *Shechinah* testified upon them as to their *yichus.*

---

[1] Ed. note: the content that follows is in the "Special Topics" category and is not related to the Parsha.

[2] רְאוּבֵן בְּכוֹר יִשְׂרָאֵל בְּנֵי רְאוּבֵן חֲנוֹךְ מִשְׁפַּחַת הַחֲנֹכִי לְפַלּוּא מִשְׁפַּחַת הַפַּלֻּאִי (במדבר כ״ו:ה)

[3] משפחת החנכי. לְפִי שֶׁהָיוּ הָאֻמּוֹת מְבַזִּין אוֹתָם וְאוֹמְרִים מָה אֵלּוּ מִתְיַחֲסִין עַל שִׁבְטֵיהֶם? סְבוּרִים הֵם שֶׁלֹּא שָׁלְטוּ הַמִּצְרִיִּים בְּאִמּוֹתֵיהֶם? אִם בְּגוּפָם הָיוּ מוֹשְׁלִים, קַל וָחֹמֶר בִּנְשׁוֹתֵיהֶם, לְפִיכָךְ הִטִּיל הַקָּבָּ"ה שְׁמוֹ עֲלֵיהֶם - ה"א מִצַּד זֶה וְיו"ד מִצַּד זֶה - לוֹמַר, מֵעִיד אֲנִי עֲלֵיהֶם שֶׁהֵם בְּנֵי אֲבוֹתֵיהֶם, וְזֶה הוּא שֶׁמְּפֹרָשׁ עַל יְדֵי דָוִד (תהילים קכ"ב) "שִׁבְטֵי יָהּ עֵדוּת לְיִשְׂרָאֵל" - הַשֵּׁם הַזֶּה מֵעִיד עֲלֵיהֶם לְשִׁבְטֵיהֶם, לְפִיכָךְ בְּכֻלָּם כְּתֵב הַחֲנֹכִי, הַפַּלֻּאִי, אֲבָל בִּימְנָה לֹא הֵצְרַךְ לוֹמַר "מִשְׁפַּחַת הַיִּמְנִי" לְפִי שֶׁהַשֵּׁם קָבוּעַ בּוֹ - יו"ד בְּרֹאשׁ וה"א בַּסּוֹף (ילקוט שמעוני)

One of the *mefarshim*, *Maskil LeDovid,* wants to say that since *Chazal* tell us in *Sotah* (11b)[4] that it was בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים, *Chazal* tell us that the *nashim tzidkaniyos* would go into the field, *tachas hatapuach*, and they would be *mechazek* their husbands and they would produce Klal Yisrael, so therefore, in this situation Hakadosh Baruch Hu was *makdim* the *hei* - which represents the *ishah* - to the *yud*, which represents the *ish*. They gave a *chashivus* to the *hei* which is the one that represents the *ishah* because they were the ones who played the major role in this *tznius*. There was only one episode of one lady, Shlomis bas Divri, a very friendly lady and she was the only exception. The Torah singled her out for her lack of *tznius*.

A STRAIGHT TICKET TO GEHINOM

Now, in the *gemara Menachos* (29b) it says that בי-ה ה' צור עולמים, it says Hashem is the Rock, that means the source, of *olamim. Olamim* sounds like worlds. The *gemara* says what does that mean? This refers to the two worlds that Hashem created. The *olam haba* He created with a *yud* and the *olam hazeh* He created with a *hei*. It says in the *passuk* אלה תולדות השמים והארץ בהבראם. The *gemara* says how do we understand that? *Be'hei.* Hashem created the *shamayim* and the *aretz* with a *hei*.[5]

Now, the *hei* used to create *olam hazeh* is representative of the *ishah*. The *yud* is the *ish* and that's representative of *olam haba*. The *gemara Bava Metzia* (59a) says in the name of Rav that כל ההולך בעצת אשתו, anyone who follows the counsel of his wife, נופל בגיהינום, he falls into Gehinom. A serious charge. And the *gemara* quotes a *passuk* in *Melachim* (I;21:25)[6] that Achav did 'רע בעיני ה, he sold himself because he followed his wife Izevel who took him out of this world. He has no share in the Olam Habah, as the *mishnah* in *Sanhedrin* (90a) says. She was *meisis* him, instigated him away from Hashem.[7]

As an aside, a kosher restaurant was opened up in Manhattan some time ago and they called themselves "Izevel." The people that were there, either they were *holech be'atzas* their wives and that's why they ended up there or it was maybe a lady who was a *gilgul* of Izevel who opened up that restaurant. The OU - we've got to give them credit - said that if you keep that name we're taking off the *hechsher*. A lot of people made a big protest, "A chutzpah! What difference does the name Izevel make?! What does it have to do with the *kashrus*?!" But that's because they didn't know who Izevel was. Izevel is the quintessential ticket to Gehinom. How could the OU give a *hechsher* on a ticket to Gehinom?! This is not called 'זה השער לה. This is the opposite.

Now, the *gemara* asks[8], are you not supposed to listen to the counsel of your wife? Rav Papa asks, isn't there a popular saying that if your wife is shorter than you, כפוף עצמך, you have to bend down, ושמע דבריה, and listen to what she says? It's a good kasha. So what does the *gemara* answer? לא קשיא כאן במילי דשמיא, it's not difficult: when it's matters of *shamayim* of *olame habadike zachen* of *olam habadike zachen,* then the husband decides. And when it's מילי דעלמא things related to general matters, then the *ishah* is *kovea*, because the *yud* with which *olam haba* is created goes after you the man, and the *hei* that *olam hazeh* is created with goes after your wife. So let's say your wife says she likes a yellow couch and you say you like a pink couch, so you know what you're supposed to do? Bend your head down and humble yourself. Be *machnia.* Don't say your opinion. Learn to like whatever she likes. But if your wife says, "I want my son to go take karate lessons," or, "I want my daughter to take ballet lessons," or, "I want him to go to a modern school where they're going to give him a good education," if you listen in, כל ההולך בעצת אשתו, that's your ticket straight to Gehinom. If you fight with your wife about the couch color, that's your ticket to Gehinom also.

Now, you have to know this is a very big *zach*.

It's interesting to note where the *hei* is situated in the word *ishah*. It's situated at the end. That's why it says in the *passuk* (Mishley 18:22), מצא אש**ה** מצא טוב, "He who finds a wife has found happiness," if you find an *ishah* where the *hei* is at the end of the word, then you find *tov*. But ומוצא אני מר ממות את **האשה**, "I find woman more bitter than death" (Koheles 7:26). If you find ***ha'ishah*** where the *hei* is at the beginning of the word, then it's מר ממות. When you find מצא אשה where the *hei* is at the end, which means that she is *maskim* that the *olam hazeh* is at the end and first comes the *olam haba*, she understands what's the main thing and what's the *tafel,* what secondary and comes at the end, so then you're מצא טוב. And then we say (Brachos 5a), ואין טוב אלא תורה. But if you have an *ishah* where *inyanei olam hazeh* are enveloping her from the beginning to the end, *ha'ishah* (you have a *hei* at the beginning and a *hei* at the end), so then you know you could expect a clash between *olam haba* and *olam hazeh*. This is what you have to understand.

AN ANSWER FROM THE CHAZON ISH

Now, you know what the big problem is? I want to tell you an episode. It's a powerful episode. One day, somebody was sitting in the room of the Chazon Ish. There was a Yid named Rav Yosef Avrohom Wolf, z"l (1911-1979). Rav Yosef Avrohom Wolf ran a big girl's school in Bnei Brak, a big seminary. He was very close with the *gedolei olam.* He came out of the room, and he was all excited. He was emotional. Sitting outside the room was none other than Rav Yankele Galinsky who noticed this man was excited. He went over to him and said, "Rav Yosef, *zugt mir vus degehert*, what did you hear?" He said, "I asked the Chazon Ish a *kasha.*"

His question was as follows. The *gemara Bava Basra* (16a) says that Iyov wanted to exempt the whole world *min hadin.*" Iyov said, "I have a way that no person should ever be judged, no matter what he did." Rashi says what does it mean, "judged?" It means דינו של הקב"ה. Iyov said, "I have a claim that everybody is an *oness*." If you ever thought you're an *oness,* Iyov thought of that *ta'anah* first. You know why? על ידי שהקב"ה ברא יצר הרע, because Hakadosh Baruch Hu created the *yetzer hara*. אמר לפניו, he said, "Ribono Shel Olam בראת שור, You created an ox, ופרסותיו סדוקות, right away You made him that his hooves are split. He was created a *tahor*. בראת

[4] דרש רב עוירא: בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים. בשעה שהולכות לשאוב מים, הקדוש ברוך הוא מזמן להם דגים קטנים בכדיהן, ושואבות מחצה מים ומחצה דגים, ובאות ושופתות שתי קדירות, אחת של חמין ואחת של דגים. ומוליכות אצל בעליהן לשדה, ומרחיצות אותן, וסכות אותן, ומאכילות אותן, ומשקות אותן, ונזקקות להן בין שפתים, שנאמר: "אם תשכבון בין שפתים וגו'", בשכר "תשכבון בין שפתים" זכו ישראל לביזת מצרים, שנאמר: "כנפי יונה נחפה בכסף ואברותיה בירקרק חרוץ". וכיון שמתעברות באות לבתיהם, וכיון שמגיע זמן מולדיהן הולכות ויולדות בשדה תחת התפוח, שנאמר: "תחת התפוח עוררתיך וגו'". והקדוש ברוך הוא שולח משמי מרום מי שמנקיר ומשפיר אותן, כחיה זו שמשפרת את הולד, שנאמר: "ומולדותיך ביום הולדת אותך לא כרת שרך ובמים לא רחצת למשעי וגו'". ומלקט להן שני עגולין, אחד של שמן ואחד של דבש, שנאמר: "וינקהו דבש מסלע ושמן וגו'". וכיון שמכירין בהן מצרים באין להורגן, ונעשה להם נס ונבלעין בקרקע, ומביאין שוורים וחורשין על גבן, שנאמר: "על גבי חרשו חרשים וגו'". לאחר שהולכין היו מבצבצין ויוצאין כעשב השדה, שנאמר: "רבבה כצמח השדה נתתיך". וכשנגלה הקדוש ברוך הוא על הים, הם הכירוהו תחלה, שנאמר: "זה אלי ואנוהו".

[5] כשהוא אומר (בראשית ב, ד) אלה תולדות השמים והארץ בהבראם אל תקרי בהבראם אלא בה"י בראם [הוי אומר העולם הזה בה"י והעולם הבא ביו"ד]

[6] רק לא היה כאחאב אשר התמכר לעשות הרע בעיני יהוה אשר הסתה אתו איזבל אשתו (מלכים א כ"א:כה)

[7] ואמר רב כל ההולך בעצת אשתו נופל בגיהנם שנאמר (מלכים א כא, כה) רק לא היה כאחאב וגו' א"ל רב פפא לאביי והא אמרי אינשי איתתך גוצא גחין ותלחוש לה לא קשיא הא במילי דעלמא והא במילי דביתא לישנא אחרינא הא במילי דשמיא והא במילי דעלמא.

[8] The gemora provides two answers, namely, that Rav's warning applies either to general matters (במילי דעלמא) or spiritual matters (במילי דשמיא), but not the household matters (מילי דביתא).

חמור, You created a donkey, ופרסותיו קלוטות, from the beginning with non-split hooves. בראת גן עדן בראת גיהינום בראת צדיקים בראת רשעים, You created Gan Eden, Gehinon, *tzaddikim, ba'alei middos*, nice people and *reshaim* with *shlechte middos*. מי מעכב על ידך, who forced You to do that? אנוסים הם החטאים - all these sinners are *anusim*." The *yetzer hara* drives them nuts!

Now, the *emes* is that Hakadosh Baruch Hu doesn't come to anybody with *ta'anos*, and there is somewhat of a defense in what Iyov said. The *gemara* in *Yuma* (35b)[9] says that when the *rasha* comes to the next world, Hashem is going to ask him, "Why were you such a sinner?" He's going to say, "What should I do? You made me beautiful. I was *na'eh*. I was a very beautiful looking guy, *vetarud beyetzri,* I was very busy with my *yetzer hara*." So you see that he has a *ta'anah*. The Vilna Gaon writes in *Mishlei* (22:6) that that's why the *gemara* says in *Yuma* that Shaul Hamelech sinned one time, he made one mistake in his life and that mistake caused him to be *mevatel* his *malchus*. It says שאול באחת ועלתה לו, it cost him. On the other hand, Dovid was נכשל בשתים ולא עלתה לו לרעה, and it didn't cost him. *Zugt* the Vilna Gaon what's the *pshat* in this? Hashem plays favorites? [10]

Zugt the *heilegeh* Vilna Gaon, by Dovid Hamelech it says והוא אדמוני, he was born in the *mazal* called *ma'adim*. He was born with the *middos* of a *rotzeach* and a *rasha*. He could have been a *shofech damim* like Eisav! But he worked on himself and he was *ma'avir* on his *middos*, he overcame those *middos*. Therefore, even if he didn't make it 100% it was *nimchal lo*, he was forgiven. Like it says כל המעביר על מידותיו, someone who foregoes injustice done to him by others by working on his *middos*, מעבירין לו על כל פשעיו, Heaven will forego punishment due to him (Rosh Hashanah 17a).

But Shaul was born with perfect *middos*. The *gemara* (Yoma 22b) tells us: בן שנה שאול במלכו, quoting a verse from the Navi Shmuel (I, 13:1).[11] Shaul was one year old when he became a king. The obvious question is: he became a king as a one-year old?! How could it be? Answers Rav Huna, he was like a one year old שלא טעם טעם חטא, because he had never tasted the taste of sin. Not even a taste - like on a fast day when you want to have a little taste so you put it on the tip of your tongue. Your wife wants to see if it's salty or not salty. Then you spit it out. It's not *achilah*. He didn't even taste the *ta'am* of *cheit*. That's why when he made one mistake, it was very expensive.

You know what you see from here? That *be'emes* it's a *ta'anah*. You see, it's a *shtickel ta'anah*. But everything that a person does depends on his *middos*. His *middos raos.* That's why the *middos raos* are the driving force of what a person does or doesn't do. That's why Rav Chaim Vital says a person has to know that working on *middos raos* is much more important than working on *aveiros*. He says *middos raos* are קשה מן העבירות מאד מאד because that's like a "power house."[12] Even if you control yourself a little bit, that motor is going to be burning away. And that is what it says in the Rambam, that a person has to do *teshuvah* for *middos raos* and they're more *chamor* than *aveiros bepoel*.

TORAH IS A SHIELD AND A PROTECTION

If so, what's the *ta'anah* on a person who does *aveiros*? He could defend himself - it's not his fault, he had no way to protect himself from sin since he was created that way. Iyov wanted to exempt the world from *din* with this *ta'anah*. But his friends answered him, "You made a mistake." Because ברא הקב"ה יצר הרע. Your *hanachah* your presupposition was correct. But ברא לו התורה תבלין, Hashem also created a remedy for that - i.e. the Torah, which is the antidote for the *yetzer hara*.

The Torah softens the *middos*. The *mishnah* in *Avos* (6:1) says that someone who is עוסק בתורה לשמה, he becomes a *tzanua*.[13] He becomes an *erech ruach*. He becomes patient. He's somebody who is מוחל על עלבונו. He can forgive on his shame. He *mamash* gets *middos tovos*! The *Mesillas Yesharim* (5:8) writes that it's *pashut* that if Hakadosh Baruch Hu created the *yetzer hara* and Hakadosh Baruch Hu is the one who made the *yetzer hara* there is no one who knows the *yetzer hara* better than Him. Since He's the one who created this *makkah,* He knows there is no *refuah* for this *makkah* - only this, the Torah.[14]

You know what that means? If anybody tells you if you grow a beard that it will help with your *yetzer hara*, don't listen to him - it won't help you. Or he tells you, "keep your *tzitzis* out - that will help." Or someone says, "The big Brisker *peyos* will help you." It's all *narishkeiten.* "Go to the *mikvos*." It's not going to help you. One thing is going to help you. *Torah tavlin.* It's אי אפשר בשום פנים, *zugt* the *Mesillas Yesharim* (ibid), שירפא האדם, that a man should be healed מזאת המכה בלתי זאת הרפואה, without this medicine. And someone who thinks he's going to save himself in other ways, he says, אינו אלא טועה. And you know when he's going to discover his mistake? לבסוף כשימות בחטא. You hear that?

---

[9] רשע, אומרים לו: מפני מה לא עסקת בתורה? אם אמר: נאה הייתי, וטרוד ביצרי, (היה) אומרים לו: כלום נאה היית מיוסף? [אמרו עליו על יוסף הצדיק: בכל יום ויום היתה אשת פוטיפר משדלתו בדברים. בגדים שלבשה לו שחרית לא לבשה לו ערבית. בגדים שלבשה לו ערבית לא לבשה לו שחרית. אמרה לו: השמע לי! אמר לה: לאו. אמרה לו: הריני חובשתך בבית האסורין! אמר לה: "ה' מתיר אסורים". הריני כופפת קומתך! "ה' זוקף כפופים". הריני מסמא את עיניך! "ה' פוקח עורים". נתנה לו אלף ככרי כסף לשמוע אליה "לשכב אצלה להיות עמה", ולא רצה לשמוע אליה. "לשכב אצלה" בעולם הזה, "להיות עמה" לעולם הבא]. נמצא: הלל מחייב את העניים, רבי אלעזר בן חרסום מחייב את העשירים, יוסף מחייב את הרשעים.

[10] אפשר על פי דאיתא (משלי כב, ו) חנוך לנער על פי דרכו גם כי יזקין לא יסור ממנה, היינו חנוך וגו' כשהוא עוד נער, ואז גם כשיזקין לא יסור, והענין כי האדם אי אפשר לו לשבור דרכו, כלומר מזלו שנולד בו כמ"ש (שבת קנו, א) האי מאן דבצדק יהיה גבר צדקן וכו' וכשנולד במזל רע אז על זה ניתנה הבחירה ביד האדם שיוכל לאחוז במזלו לאיזה דבר שירצה, להיות או צדיק או רשע או בינוני, וכמו שכתוב במס' שבת האי מאן דבמאדים יהיה שופך דמים, אר"א או מהולא, או טבחא, או ליסטים, וזכר אלו השלשה, והוא לפי שמזלו מורה שיהיה שופך דמים, אך בבחירתו יוכל לבחור באלו השלשה, או מהולא והוא צדיק שעושה מעשים טובים, או טבחא הוא בינוני, או ליסטים והוא רשע שופך דמים כמשמעו. וזהו שאמר שאול באחת ועלתה לו, דוד בשתים ולא עלתה לו, והענין הוא כי בדוד נאמר (שמואל ט, טז) והוא אדמוני, והוא במאדים, ולכך טעה עליו שמואל בעת ראה קלסתר פניו, והוא העביר מידותיו בכל, ואף שאלו הב' לא העביר מכל מקום לא עלתה לו, כמ"ש (יומא כג, א) כל המעביר על מדותיו מעבירין לו על כל פשעיו, ודוד כבר הרבה דרך להעביר על מדותיו, מה שאין כן שאול שנאמר (שמואל א, יג) בן שנה שאול במלכו, כבן שנה שלא טעם טעם חטא (יומא כב, ב), והוא העביר מדתו הטוב לרע בדבר אחד, ולכן אף באחת עלתה לו, וזהו שאמר חנוך לנער על פי דרכו, דרך מזלו וטבעו, כן תחנכהו לעשות מצוות, ואז גם כשיזקין לא יסור ממנה, אבל כאשר תעבירהו על מזלו, עתה ישמע לך מיראתו אותך, אבל אחר כך בעת יוסר עולך מעל צוארו, יסור מזה, כי אי אפשר לו לשבר מזלו. (הגר"א על משלי כב, ו)

[11] "בן שנה שאול במלכו", אמר רב הונא: כבן שנה, שלא טעם טעם חטא

[12] בִּפְגָם הַנִּמְשָׁךְ עַל יְדֵי מִדּוֹת הַמְּגֻנּוֹת. וְהִנֵּה, עִנְיָן הַמִּדּוֹת: הֵן מִטְבָּעוֹת בָּאָדָם בַּנֶּפֶשׁ הַשִּׁפְלָה הַנִּקְרֶאת יְסוֹדִית, הַכְּלוּלָה מֵאַרְבַּע בְּחִינוֹת: הַדּוֹמֶמֶת וְהַצּוֹמַחַת וְהַבַּהֲמִית וְהַמְדַבֶּרֶת; כִּי גַּם הֵן מֻרְכָּבוֹת מִטּוֹב וָרָע. וְהִנֵּה, בַּנֶּפֶשׁ הַזֶּה תְּלוּיוֹת הַמִּדּוֹת, הַטּוֹבוֹת וְהָרָעוֹת; וְהֵן כְּסֵא וְיסוֹד וְשֹׁרֶשׁ אֶל הַנֶּפֶשׁ הָעֶלְיוֹנָה הַשֵּׂכְלִית אֲשֶׁר בָּהּ תְּלוּיִין תַּרְיַ"ג מִצְוֹת הַתּוֹרָה, כַּנִּזְכָּר לְעֵיל בְּשַׁעַר רִאשׁוֹן. וּלְפִיכָךְ, אֵין הַמִּדּוֹת מִכְּלַל הַתַּרְיַ"ג מִצְוֹת. וְאֲמָנָם, הֵן הֲכָנוֹת עִקָּרִיּוֹת אֶל תַּרְיַ"ג הַמִּצְוֹת בְּקִיּוּמָן אוֹ בְּבִטּוּלָם, יַעַן כִּי אֵין כֹּחַ בַּנֶּפֶשׁ הַשֵּׂכְלִית לְקַיֵּם הַמִּצְוֹת עַל יְדֵי תַּרְיַ"ג אֵבְרֵי הַגּוּף אֶלָּא בְּאֶמְצָעוּת נֶפֶשׁ הַיְסוֹדִית הַמְחֻבֶּרֶת אֶל הַגּוּף עַצְמוֹ, בְּסוֹד "כִּי נֶפֶשׁ כָּל בָּשָׂר דָּמוֹ בְּנַפְשׁוֹ הוּא" [ויקרא יז, יד]. וּלְפִיכָךְ, עִנְיָן הַמִּדּוֹת הָרָעוֹת קָשִׁים מִן הָעֲבֵרוֹת עַצְמָן, מְאֹד מְאֹד. וּבְזֶה תָּבִין עִנְיָן מַה שֶּׁאָמְרוּ רַבּוֹתֵינוּ ז"ל [זהר בראשית, כז:] : יִכָּל הַכּוֹעֵס, כְּאִלּוּ עוֹבֵד עֲבוֹדָה־זָרָה' מִמִּשִׁי, שֶׁהִיא הִיוֹתֵר־שְׁקוּלָה כְּכָל תַּרְיַ"ג הַמִּצְוֹת [מכילתא שמות יב, ו]. וְכֵן אָמְרוּ [סוטה ד: ה.]: מִי שֶׁיֵּשׁ־בּוֹ גַּסּוּת הָרוּחַ, הוּא כְּכוֹפֵר בָּעִקָּר, וְרָאוּי לְגַדְעוֹ כַּאֲשֵׁרָה, וְאֵין עָפְרוֹ נִנְעָר וכו'. וְכָאֵלֶּה רַבּוֹת. וְהַבֵּן זֶה מְאֹד, כִּי לְהִיוֹתָם עִקָּרִים וִיסוֹדוֹת, לֹא נִמְנוּ בִּכְלַל תַּרְיַ"ג הַמִּצְוֹת הַתְּלוּיוֹת בַּנֶּפֶשׁ הַשֵּׂכְלִית. וְנִמְצָא כִּי יוֹתֵר צָרִיךְ לִזָּהֵר מִמִּדּוֹת הָרָעוֹת, יוֹתֵר מִן קִיּוּם הַמִּצְוֹת־עֲשֵׂה וְלֹא תַעֲשֶׂה; כִּי בִּהְיוֹתוֹ בַּעַל מִדּוֹת טוֹבוֹת, בְּנָקֵל יְקַיֵּם כָּל הַמִּצְוֹת, וכו'. (שערי קדושה, חלק א ב')

[13] רבי מאיר אומר כל העוסק בתורה לשמה, זוכה לדברים הרבה. ולא עוד אלא שכל העולם כלו כדי הוא לו. נקרא רע, אהוב, אוהב את המקום, אוהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענוה ויראה, וכו', והוי צנוע, וארך רוח, ומוחל על עלבונו, וכו'.

[14] והנה פשוט הוא, שאם הבורא לא ברא למכה זו אלא רפואה זו, אי אפשר בשום פנים שירפא האדם מזאת המכה בלתי זאת הרפואה, ומי שיחשב להנצל זולתה, אינו אלא טועה, ויראה טעותו לבסוף כשימות בחטאו. כי הנה היצר הרע באמת חזק הוא באדם מאד, ומבלי ידיעתו של האדם הולך הוא ומתגבר בו ושולט עליו. ואם יעשה כל התחבולות שבעולם ולא יקח הרפואה שנבראה לו שהיא התורה, כמו שכתבתי, לא ידע ולא ירגיש בתגברת חליו אלא כשימות בחטאו ותאבד נשמתו.

So, the next time you meet a *bachur* who left *yeshivah* and you ask him, “So are you learning?” “Ehh. Not as much as I’d like to.” That’s a nice way of saying he’s not learning. Or if he says, “I’m trying my best.” Like I’m trying to be the Vilna Gaon. So you say to the guy, “You realize you’re finished?” I’ve done this to many people. I say, “I can look in your face and I can see in your face how bad of a sinner you are. You are doing things my friend…” He says, “What, do you have *ruach hakodesh*?” I say, “I have better.” I say, “I have an open *gemara*. The *gemara* (Kiddushin 30b) says that the *yetzer hara* tries to kill everybody each day and there’s only one cure.”[15] The guy says, “I have a beard! I go to *mikveh*! Look, my hair is still wet!” So what?

I had a frum guy stay in my house. He had long *peyos*. He told me the Puerto Ricans like it. They think it’s cute. They told him so. I said, “You’re not ashamed to go into clubs with *peyos*?” “They love it!” He couldn’t even speak English straight.

He sounded like a Puerto Rican. I was shocked! That’s how it is. You have no Torah, it doesn’t make a difference what other things you have.

ONLY WHAT THE DOCTOR ORDERED

The *Mesillas Yesharim* says, what is this compared to? A *choleh* who goes to doctors and they diagnose him. They tell him, “You have to take one medicine.” You know what he says? “Nah, I don’t like that medicine. I’m going to try something else.” Nu? He’s going to die. Without a *safek* he’s going to die. It’s the same thing, he says. There’s no one who knows the sickness of the *yetzer hara* more than the One Who created it and He warns us: The only *refuah* is Torah. So what *shoteh* is going to leave Torah and take something else?

I didn’t say he’s not a nice person. I’ve met a lot of people who were *reshaim* that were nice. They’d do a *chessed* in a heartbeat. They love doing Tomchei Shabbos. They love joining Chaveirim, Hatzalah. They love doing *chessed.* You call them in the middle of night if you have a flat tire and they come flying out of the house! It’s wonderful! There’s only one problem. That doesn’t save you. That medicine doesn’t work. That’s the medicine they like to take, but it doesn’t work because Hashem said it doesn’t work for you. It doesn’t say you can’t fix tires if you’re a *rasha*. It doesn’t say you can’t help people in bad plights. No. You can drive through neighborhoods all night long, being on a neighborhood watch, but you’ve still got a *yetzer hara*. You never dealt with that sickness. You’re not going to *chap* it, he says. He says the darkness is going to cover you.

TZNIUS IS A SHIELD FOR WOMEN

So getting back to the episode with the Chazon Ish. Rav Yosef Avrohom Wolf asked the Chazon Ish, “I’m dealing with a seminary. I’m dealing with girls. *Vus toyech? Ha tynnach givarim - dos iz altz gut by mentschen, aval nashim – Iyov’s ta’anah bleibt*. What’s the *teretz*?” You hear that? A *gevaldige kasha*! “The men learn Torah and that protects them from doing aveiros, but what protection do women have? The *ta’anah* of Iyov seems to apply to them.”

What I always thought was, I think I even saw this in *sefarim*, that by a woman being trained to be *mechabed* Torah, to be *mechazek* and support a husband who is learning Torah, that is her Torah. Living and getting *chinuch* to develop into someone who supports a *ben Torah*, you are a 50/50 partner. That’s her Torah.

But the Chazon Ish said something else. The Chazon Ish said, “For *nashim,* Hakadosh Baruch Hu created *tznius* as the *tavlin.* The *tavlin* is the *tznius*.” When Rav Yosef Avrohom Wolf heard that, he became very emotional.

THE MAN LEADS FOR MATTERS OF *OLAM HABA*

Therefore, you have to remember, it was בזכות נשים צדקניות נגאלו ממצרים. So, our job, the man’s job is the *yud*, building our *olam haba* and fighting the *yetzer* with our Torah. There’s no *shaylah* about it, if a wife is supportive of a husband in Torah it’s an amazing thing. There’s no *shaylah* about that. however, if a wife tells you, “No more Torah,” it’s not her department. These are spiritual matters. I don’t care what any rabbi tells you, you have to remember this *gemara* (Bava Metzia 59a): *Kol hacholech*, when it comes to the *yud*, *olam haba* that’s the husband. Here you have to stand tall and stand up. That’s *atzas ishto* that you should not listen to. The wife can tell you what kind of kitchen set she wants. What kind of dining room set she wants. What kind of couch she wants. Hopefully not too expensive or too extravagant, but the bottom line is that she can tell you what she wants in household matters. But the husband has to tell his wife the importance of *tznius*.

Now, lately there is a *machalah medubekes* (contagious disease). I’ve gotten a number of phone calls about this. I recently saw people writing about this. Somebody married a husband and the husband decides that the wife is not trendy enough. The wife looks too *pashut*. The wife is now encouraged by her foolish husband to dress in ways that are not *tznius*. What a *tipesh*! The guy is undermining himself! A lady called me up, “My husband wants me to wear these types of shoes and a longer *sheitel*, a fancy handbag that sticks out, tighter clothing.” “What, are you crazy?! Don’t listen to him! Say I’m only going to do that inside the house. I’m never walking out of the house with it. Sorry. I’m not doing that. I’m not doing it for your good, because you’re undermining the whole house.” And if your wife doesn’t dress *tznius*, or sometimes you have a sister who doesn’t dress *tznius*, it happens, sometimes maybe your mother doesn’t dress so *tznius*, and you know what the husbands do? They don’t *chap.* A lot of husbands don’t *chap.* They don’t want to get involved. They’re fools. They’re idiots. A lot of them are naïve. They don’t know what’s supposed to be seen and not supposed to be seen. They never thought about this. Then, you have to say something to the husband. If you have a wife who wants to wear clothing that aren’t *tznius*, you have to say, “You should know this is the only thing that you have that’s going to protect you from and give you insulation against the *yetzer hara*.”

CHALLENGED WITH TZNIUS

You’ll notice that all those wives who are struggling with *tznius* are the ones who are more challenged with the *yetzer hara*. It’s very interesting. You know what you’ll find? Where are women challenged? They’re challenged by reading books. It’s a big *machalah*. Sometimes it’s a *brachah* if your wife is illiterate. But if you have a wife who’s literate and she likes to read and poison her mind,

[15] וְאָמַר רַבִּי יִשְׁמָעֵאל: בֶּן לַוִּי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: ״צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ״, וְאִלְמְלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: ״אֱלֹהִים לֹא יַעַזְבֶנּוּ בְיָדוֹ״. תְּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: בְּנִי אִם פְּגַע בְּךָ מְנוּוָל זֶה – מָשְׁכֵהוּ לְבֵית הַמִּדְרָשׁ. אִם אֶבֶן הוּא – נִימּוֹחַ, וְאִם בַּרְזֶל הוּא – מִתְפּוֹצֵץ, שֶׁנֶּאֱמַר: ״הֲלוֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם ה׳ וּכְפַטִּישׁ יְפֹצֵץ סָלַע״. אִם אֶבֶן הוּא – נִימּוֹחַ, שֶׁנֶּאֱמַר: ״הוֹי כָּל צָמֵא לְכוּ לַמַּיִם״ וְאוֹמֵר: ״אֲבָנִים שָׁחֲקוּ מַיִם״.

from there it's a very short step to watching videos and watching all kinds of things. We had a person that was *frum* like the dickens, *mamash*. His wife would sit a whole day and watch videos. She thought he didn't know. He was a very smart fellow. He asked me what to do. I coached him and guided him every day on how to make the videos disappear, but his wife learned a way to hide them. This is already a common trick. They wrap them in silver foil and they put them in the freezer. I already learned that from a few wives. They figure the husband is never going to go there. They figure that's definitely the *hei*, the *olam hazehdike* area. That's my domain. The freezer is my domain. So, you have to know how to go about this. You have to know how to make the computer work slower and you have to have big *seichel*. You have to know how to talk. You can't fight. You have to let her know this is not acceptable. You have to change it. A *yiddishe* home is no place for *goyishe* books. That's poison of the mind. I don't care if your wife tells you that she hates any book that's Jewish. That's just anti-Semitism, the *yetzer hara* talking because if you'd take the same Jewish book and put on it written by Davy Crockett or some other *sheigetz* name out there, Mishaeli Makovisty - they make it sound like such fancy names - "Oh yeah. Sure. That's a good book."

I once had a guy in my house who was a music expert. There were some other *bachurim* there. They were saying, "Oh, I hate this Jewish music." He said, "What do you like?" They said, "I like *goyish* music." He said, "You know what? You have no *shaychus* to music. I'm a music expert. My specialty is music. All that music you don't like is all *goyishe* music." He said, "Do you like that one with the two brothers who are guitarists? It's straight *goyishe* music. It's *goyishe* songs like you hear on the radio. *Mamash*. No *shinuyim,* no *kuntzim,* nothing. How come you don't like it? You know why? Because Jews are playing it. It has nothing to do with the music. It has to do with the *yetzer hara*."

You have to know how in your mind to formulate these thoughts. Your wife says, "I'm bored. I have to have this. I have to read that. I have to…" You should find something else. You should find something Jewish for a Jewish home. But of course, if there is no *tznius*, you have no protection from the *yetzer hara*. That's what you have to know - that's where it starts.

Rabosai, summertime is coming and the challenges will be strong. Remember, the only thing that's going to save you is the Torah *tavlin*. And for your wife, you have to make sure you say, "*Tznius*." Even if your mother asks you, "You like how this looks?" you could say, "It's not so *tznius*." But of course, say it nicely with a big smile. Hashem should help us in this area.

The Bottom Line

The Torah emphasizes a seemingly obvious fact that the children of Chanoch are part of the family of הַחֲנֹכִי (with a *hey* representing a woman and *olam hazeh*, and *yud* representing a man and *olam habah*), to teach us a number of important lessons. On the simple, *p'shat* level, it was a powerful testimony from Hashem Himself about the purity and unbroken *yichus* of the Jewish people even in *Mitzrayim*. However, on a deeper level, *b'derech mussar*, the positioning of the *hey* and the *yud* alludes to different roles and domains of influence for men and women (i.e. spiritual, general, and household). In addition, a married couple must walk בדרך ישרה, to have the *Shechinah* - represented by a *yud* and a *hey* - dwell among them. The upfront *hey* in הַחֲנֹכִי also alludes to the *mesiras nefesh* of righteous Jewish women, displayed during the servitude of *Mitzrayim*, when they encouraged their husbands to continue bringing forth children in the world, despite their servitude. In the merit of this *mesirus nefesh* of the Jewish women, our nation was redeemed from *Mitzrayim*. Last but not least, the preeminence of the *hey* being upfront, emphasizes the importance of promoting and observing the laws of *tznius* by a Jewish woman. Incredibly, in the same way as learning of Torah by a man serves as a *tavlin* - the only remedy to counteract the *yetzer hora* - *tznius* is that *tavlin* for a Jewish woman, according to the Chazon Ish. Perhaps this powerful perspective on the importance of *tznius* - in addition to everything else we heard about it over the years - will encourage the husbands and the wives to strengthen their commitment to this *halacha*, so they can merit to have the *Shechinah* dwell among them, *iy"H*.