

# **BS'D**

## **WARNING TO THE GOOD AND DECENT DAUGHTERS OF ISRAEL**

See the greatness of the good woman for she is the treasure of goodness, blessings and of happiness.

“A virtuous woman is a crown to her husband; but she who acts shamefully is as rottenness in his bones”. (Mishle 12:4)

Whoever lives without a woman lives without happiness, without good, without blessings. (Menachot 29b)

And just as it is impossible to acquire the life of the World to Come without this world as it is written (Avot 4: 16) “Prepare yourself in the hallway so that you enter the Palace”, just the same it is impossible for a man to obtain completeness for his soul to merit the world to come but only through a good woman”

And when a woman is modest and behaves correctly, she is equated with man in all respects...and as our sages have declared (Yevamot 62:2) Anyone who lives without a wife lives without Torah.

Shevet Mussar, Chapter 24

**THE GOOD WOMAN IS THE ONE WHO DOES HIS HUSBAND'S WILL**  
Our Sages of blessed memory have said: “There only good wife among women, is the one who does the will of her husband” (Tanna deve Eliyahu Rabba 9)

**WOMEN SHOULD NOT USE THEIR TEVILAH AS A WEAPON TO GET  
WHAT THEY DESIRE FROM THEIR HUSBAND NOR TO TAKE REVENGE**  
Therefore we have come to warn those women that because they desire some expensive clothing or similar luxuries, they try to force their husbands to do the their will by delaying their appointed time for Tevilah.

And even during their clean days, when the husband wishes to be intimate with them, they separate him with phony excuses like: “I have a headache” or “I am so tired” and the like. And this causes great problems. First of all SHALOM BAYIT is damaged for when the husband wants to be with her wife and she rejects him with excuses which the husband knows they are just that, excuses, and he knows she is doing it because she is taking revenge or she is upset at him, then the fire of hate and argument burns up and who knows how it will end for them, G-d save us.

#### **G-D FORBID THIS MAY CAUSE THE HUSBAND TO LOOK FOR OTHER WOMEN**

And it also causes that, G-d forbid the husband will look at other women in order to satisfy what is for him a physical need, and even when husband and wife will be together then the husband will have other women in mind and this we know is very damaging for the children born out of such a situation as it is brought in the Shulchan Aruch Siman 240.

And especially in our generation, as immoral as the generation of the flood, when the husband in order to make a living needs to go out to the streets and the marketplaces where women are naked like beasts of the field, it is an obligation of the wife to save him from sin as it is brought in Massechet Yevamot. (“It is enough that they raise our children and save us from sin”).

#### **MEN NEED TO AVOID THE SIN AND THE THOUGHTS OF SIN AS WELL**

And even if the husband is strong enough to avoid the actual sin, he has yet not escaped evil thoughts, and because of this he can come commit the sin of Er and Onan, G-d forbid who were punished with death. (See Bereshit 38:7 – Vayeshev) And this sin is so grave that Teshuvah becomes very difficult for the one who commits it as it is brought in the Zohar ha Kaddosh and it is brought as well in the Shulchan Aruch Even ha Ezer Siman 25.

#### **GOOD MAZAL CAN TURN TO BAD MAZAL, G-D FORBID**

And it is written in the holy books regarding what our sages have said: “Everything depends on MAZAL (MEM ZAIN LAMED) which are the initials of MOTZI ZERA LE BATTALA [The one who spills his seed in vain] that even if one is born destined to be wealthy and have good health and family, he converts through this sin gold into dust and can eliminate all the good things he was meant to receive and he will

suffer poverty and sickness and big problems, G-d save us. And that person gets punished in this world but the main part of punishment is stored for him for the World to Come for he will be contemptible in the eyes of Hashem and he will be thrown out from before the Shechinah and our Sages have said “One hour of enjoyment in the world to come is superior to all the enjoyments of this world”

Therefore we beg all the good daughters of Israel that they not delay the time of Tevilah and in this merit they will be worthy of good sons, good livelihood and good health.

### **PROPER CONDUCT THAT THE WIVES SHOULD FOLLOW SEFER SHEVET MUSSAR CHAPTER 24**

And these are the things that a good woman will do to find favor in the eyes of her husband, so that he will not come to think about other women, G-d forbid, for this is one of the reasons that sons and daughters lose their moral principles:

#### **CLOTHING SHOULD BE CLEAN AT ALL TIMES**

- 1- The woman’s clothing should be clean at all times, so that nothing repulsive will be found upon them, lest her husband come to despise her, for this is reason enough for her husband to lose his love for her and for him to think about other women, G-d forbid. And even if she is poor lacking nice clothing, whatever clothing she has should be clean of any stains.

#### **THE WIFE NEEDS TO TALK IN A SOFT VOICE TO HER HUSBAND**

- 2- All her words toward her husband should be pleasant and in a soft voice, and not in a loud voice, and never in anger or fury lest the anger of the husband will burn against her and he come to curse her, humiliate her and hit her. And once he has done this once, it will become something habitual and their hearts will separate. And each one will choose his own path, he to think about another woman and she about another man, and the children who are born from them are children conceived through evil thoughts (See Nedarim 20b). And the sons learn from the actions of the parents, and when they see their father hit the mother, they will also hit her and humiliate her. Therefore the woman must be patient and not prone to anger, for because of a little moment of anger against her husband, she causes all this bad things to come upon her. And even if the husband becomes angry at her, let her be

patient for a short time, for the anger of men lasts for little, for after being angry at her, he will soon try to reconcile her, for man is created out of the dust and he softens quickly (See Bereshit Rabba 17:8, Nidda 31b).

### **THE WIFE NEEDS TO BE MERCIFUL TO HER HUSBAND ESPECIALLY DURING DIFICULT FINANCIAL SITUATIONS**

- 3- If she sees that her husband is going through a difficult financial situation, she should not ask him for too many things, and even if they are great necessities for the home, she should manage with the minimum, for when she sees that he is not able to bring in more money, what purpose will her asking for more serve? Moreover when he sees that she behaves toward him with severity, he also withdraws his love from her and will also treat her with severity and will hate her permanently. And if he is humiliated by her, he will be forced to go out and rob and steal in order to fulfill her requests, or else he will travel through dangerous places for long periods of time, or expose himself to other countless dangerous situations, where he may pass away and she become a widow and her sons orphans. Therefore when a woman sees her husband in a time of difficulty, she should ask for mercy from the Holy One Blessed be He, morning, afternoon and night, that He will have mercy on account of her, or on account of her husband or on account of the children or better on account of all of them together. And on the contrary when she sees that he is going through difficult times she should try to greet him with a happy face and with kind words that please him and should strengthen him with assurances of good things to come. And when a man sees the assurances of his wife even though he is lacking everything, happiness enters his heart and he leaves worry behind, and with this the star of their Mazal is strengthened for life, sons and sustenance.

### **SHE SHOULD CONSOLE HER HUSBAND IF HE HAS LOST MONEY**

- 4- If the woman sees that her husband has lost money or has been swindled by someone else, and he is depressed she should comfort him with words of consolation, and she should make light of the things which are depressing him through sweet words and a happy countenance. And she should say: "I love you with a love that is forever, When I see your face is like seeing the face of an angel, therefore I wanted to see you and be close to you, and let's be together until the morning " And when the husband hears these sweet and

pleasant words he will forget about his depression, and if they have relations the children will be good and wise, the opposite of the one who lies with his wife at a time when he is worried and depressed, when his sons will be foolish and slow.

#### **THE WOMAN SHOULD NOT BE LAZY IN HER CHORES AT HOME**

- 5- The woman should not be lazy not in the things of the house not in the things that her husbands asks her to do. For laziness causes poverty to come to the house, and causes that she and her home are without cleanliness, and poverty becomes upon them an unbearable burden. For even when there are utensils and clothing at home, because of laziness they will be torn and dirty, and they will look like the clothing and the utensils of the poor. And when the husband comes home from the street, even if he comes happy when he sees that in every corner there is dust and garbage and plates from last night's meal, he will come to desire the house of his friend and from this he will come to desire the wife of his friend who is careful about keeping her house clean, and it is the lazy wife who causes the husband to transgress the commandment not to covet one's neighbor house nor his wife (Shemot 20:14). And the husband will pray so that she leaves this world as soon as possible, and then they will come to quarrel and hate. Therefore the woman should do away with laziness, and she should put her eyes on checking all the things of her house, that her house shall be clean as the house of a king, whether they have much or little. And she will strive to keep clean the clothing of her husband and her children so that they will not be ashamed in front of others. And if the woman is lazy, she will also be lazy to check her menstrual status, which will cause the children to be blemished for they are sons of a woman in a state of Nidda, and for her and her husband to be torn from this world and from the world to Come. And her punishment is great for she is the one who causes all this to happen.

#### **THE WOMAN HAS TO HAVE THE MENTAL IMAGE OF HER HUSBAND AS IF HE IS A PRINCE**

- 6- A woman should form a mental image of her husband as if he was always in front of her at all times. And she will engrave in her heart his image as if he is a prince. And if he is poor with torn clothing she will think that he is a prince but he is only in disguise so that others don't find out that he is a

prince, as we found regarding Shaul (Kings 1 28:5) And all this will cause her to increase his love for him and will remove her from evil thoughts and from ever talking to men more than what may be strictly required.

#### **A WOMAN SHOULD NOT TALK MUCH IN FRONT OF HER HUSBAND**

7- A woman should not talk too much in front of her husband. She should behave as a bride under the canopy. Lest her husband think that she only talks about superficial things. And because he doesn't know that all women talk the same, he may come to dislike her wife and he may come to desire another woman whom he thinks that is more coherent in her words.

#### **SHE SHOULD NOT PRAISE OTHER MEN IN FRONT OF HER HUSBAND**

8- A woman should not praise any other man in front of her husband, lest the husband suspects her of liking him and in order to avoid her wife from being with another man he may come to kill him. And she should not talk about the beauty of any man for the same reason and even about the beauty of any other woman she should not talk so that the husband does not come to have sinful thoughts about her. And the more the wife can reduce her speech the better for the husband and the more praiseworthy she is considered.

#### **SHE SHOULD BE CAREFUL REGARDING HER PHYSICAL APPEARANCE**

9- The wife should be careful regarding her appearance. Her nails and hair should be clean at all times and if she has some blemish, she should hide it from her husband as much as she can. And she develops a rash or a skin infection she should not show her to her husband. And if she is sick she should hide the extent of her discomfort for through all this the heart of the husband will cleave to her and they will merit good children who will occupy themselves with Torah and Mitzvot. The wife should also have the idea that there is none greater than her husband in the whole city, even when he is short of means and even if he has a mediocre job. And she must strive for him to set fixed times for Torah study, when he is free from work, and all her thoughts will be directed to guide and educate her sons along the path of Hashem.

**SHE SHOULD BE COMPASSIONATE WITH ALL  
THE MEMBERS OF HER HOUSEHOLD**

**10- The woman should be just and compassionate towards all the members of her household and also towards the poor, so that she gives them whatever is within her means to give. And she should console them with nice words, but not with men that are poor so that they will not come to have thoughts about her. And she should distance herself from all the bad traits about which our sages have singled out to lead wrong paths. She should not be a gossip, not a light headed woman, for our Sages have declared (Avot 3:13) “Laughter and lightheadedness bring a person towards sexual sins”**

**SHE SHOULD HAVE PURE THOUGHTS AT THE TIME OF THE TEVILAH**

**11- A woman must also be very careful regarding the Tevilah (Ritual immersion) that she should divest herself from all evil thoughts. And when she leaves the Mikvah she must be careful not to touch anything impure nor any impure animal, for when she comes in contact with an evil thing after the Tevilah, she will also give birth to something evil (See Sefer ha Mikzoot brought by the sefer Shaare Dura) See further Midrash ELE AZKARA the story of Elisha the Kohen Gadol.**

**SHE HAS TO MAKE SURE THE MIKVAH SHE GOES TO IS KOSHER**

**12- The woman must be careful also regarding the immersion, for if she sees something wrong or missing in the Mikvah maybe it is not Kosher and the immersion will be of no avail and she will be a Nidda and G-d forbid that she sleeps with her husband in this state of impurity. She shall pray while immersing that Hashem should send her children who will be G-d fearing, and that will occupy themselves with Torah and Mitzvot all their life.**

**OLDER WOMEN SHOULD NOT DESPAIR BUT THEY  
SHOULD PRAY TO HASHEM FOR MERCY**

**13- Even if a woman is old and has no children she should not despair, but she should ask for compassion from Hashem, and with Tefillah, Mitzvot and good deeds maybe Hashem will renew her matrix just as He did for Sarah**

## **WOMEN SHOULD INSTILL GOOD MORAL VALUES ON THEIR BABIES**

**14- Also regarding wives, when she has babies, she should not sing to them folk songs for from her breath comes an impure spirit who will take hold of the child. She should rather sing to the baby songs that deal with Mussar and with Gan Eden and Gehinom, and with heavenly judgment. And as soon as the child begins to talk, She should say verses of the Torah out loud like "Torah tziva lanu Moshe..." And the mother should tell the child that there is a Creator in the world who formed him and brought him from darkness into light, and He is the one who kills and gives life.**

## **THE GRAVE SIN OF DAMAGING THE BRIT, SPILLING SEED IN VAIN AND HAVING EVIL THOUGHTS, G-D FORBID**

*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)*

### **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 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)

## **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).

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)

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

*(Likkute Moharan II, 208)*

## **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 of 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)

## **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)

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.

*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)*

## **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)

## **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)

## **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)

## **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)

## **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? Er 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)