

# JEWISH WOMEN

Not **Such** Desperate Housewives

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מִשְׁלֵי (ח:א) ① MISHLEI

חֵטִי שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאֵל־תִּטְשׁ תּוֹרַת אִמְךָ כִּי לִנְתֹת חֵן הֵם לְרֹאשְׁךָ וְיֵאָדָּם נְעֻלָּיִם לְגַרְגְרֹתֶיךָ.

The fear of HASHEM is the beginning of knowledge; foolish ones scorn wisdom and discipline. \* Hear, my child, the discipline of your father, and do not forsake the teaching of your mother. For they are an adornment of grace for your head

② RAV AVADIA YOSEF

אומר

חגו"ה סימן כ

יביע

③ RAV SHLOMO WURTHEIMER

דברי שלמה

מאה

הגאון השלם והמפורסם

רבי שלמה אהרן ורטהיימר זצ"ל

דיין ומו"צ בע"ק ירושלים

שם שורה כז והטעם שנפטר הנשים מצעות עשה

שהזמן גרמא. טעם זה כתב גם ר' יוסף בכור שור בפירושו להתורה פרשת אמור, וכטעם זה יוצא גם מדברי תוספות קידושין לד סוף ע"ב שהקשו אדרבא נילף ממורא לחייב נשים במ"ע שלא הז"ג, והירצו דאף במורא לפעמים אינה חייבת היכא דרשות אחרים עליה, כדאמרינן אשה אין סיפק בידה לעשות מפני שרשות אחרים עליה, וכן כתב בספר חסידים (גוסח פרמא) סימן תתריא, וכ"כ הכל בו סימן עג, הריטב"א בקידושין שם, — ואין להקשות דלטעם זה תהא אשה פנויה חייבת במ"ע שהז"ג, י"ל דא"כ לא תרצה להנשא כדי שלא תפקע מן המצות והיא פטורה ממ"ע פו"ר לכך פטרה תורה אף כשהיא פנויה

ט) אכן לפי מנהג אשכנז י"כ' ביצועות יעקב (ר"ס חרמ), י"אין מברכות על הסוכה אלא על הלולב. ע"י. וכ"כ הרב י"לחן גבוה (יש) למנהג י"אלוניקי. כנ"ל. יש לתת קצת טעם, (ובזה יוסברו גם דברי מהר"י ממרו"ה, לדעתו ז"ל) עפ"י י"לילקוט י"בואל א' (רמז עח), וחנה היא מדברת על לבה, לכה נ"תחטפו הנשים עם העברים וקטנים במצות, (לענין מ"ע י"הז"ג. זית רענון), לפי י"אין להם אלא לב אחד, י"נאמר וחנה מדברת על לבה, ולא לבבה. ע"י. ונראה י"ר"ל י"לכן לא הוצרכו למ"ע י"הז"ג, י"די להם ל"יעבד את לבן לאביהן י"בשמים, בחפלה ובמצות הי"יכים בהן, וכדא"יטחן בחנה י"היתה מדברת על לבה, כלומר י"היתה מכוונת בחפלה, (רד"ק). וכמ"י בכרכות (לא:), וחנה היא מדברת על לבה, ככאן לכתפלל י"צריך י"יכוין לבן. ע"י. וזהו פ"י לב אחד דהיינו בלא לב ולב. וכה"ג בכ"ב (יב:) קודם י"יאכל אדם וי"תה יש לו ב' לבבות, (כמה לבבות, י"אינו מסכים לדעת י"לימה. ר"י"י). לאהר י"אוכל וי"תה אין לו אלא לב אחד. ע"י. ולכן נהגו הנשים כמיוחד במצות לולב, כמ"י בסוכה (מה:) מה חמר זה אין לו אלא לב אחד, כך י"שראל אין להם אלא לב אחד לאביהם י"בשמים. וכן הזכיר זאת בחשו" מהר"י ממרו"ה הנ"ל. (ומה י"פירש ה"ה רענון דברי הילקוט י"אין להם אלא לב אחד, דהיינו י"אין יצה"ט י"ולט בהם כל כך, וא"כ מ"ע י"אינה נוהגת לעולם, קרוב הוא י"לא י"ע"ו, לפיכך פטר אותו הכתוב. ע"כ. אע"פ י"הוא קרוב לטעם הכל בו והרד"א, י"כ, דמ"שה פטורות ממ"ע י"הז"ג מפני י"מ"ועבדות לבעליהן, מ"מ דוחק לומר כן, י"אין להם אלא לב אחד היינו י"צה"ר, ואף הראיה כמ"י וחנה מדברת על "לבה", אינה מת"יבת, י"הרי התפללה בכוונה טובה מצד י"צה"ט, ולכן נראה לאידך גיסא י"אין להן י"צה"ר כל כך בנוגע לכוונת הלב. וע' בר"י (ר"פ וירא) וסעדו לבכם. ובווהר ובר"מ איתא דכל נשי י"שראל אחידן בשכינתא. וע' בספר דבש לפי (מ"ע ז אות כ). ובס' יוסף תהלות (מומור קכב). ודו"ק. ועמ"ש"כ להלן (סי' מב אות ד).



# Mrs. Rosenberg's Yeshiva

Where little scholars grow in a carefully controlled atmosphere combining the best elements of Kelm, Slabodka, and Novardok

In these days of Women's Liberation, I know that a woman isn't considered "fulfilled" unless she's a bank president, astronaut or congressman (congressperson?). Still, I'm sure you'll understand my cousin Miriam's not opting for any of these. When still an idealistic teenager she read a short biography of Rav Aaron Kotler ל"ר, and the story of his fight to build Torah and yeshivos in America. She became inspired by the idea of training young people in Torah, yiras shomayim (fear of G-d) and good character, and by the thought of actually making a yeshiva, a "mikdash m'at," a place of holiness for the Divine Presence . . . the Shechina.

Today, still idealistic (though no longer a teen-ager), Miriam — now Mrs. Rosenberg — has made her yeshiva. The work is hard, like that of every Rosh Yeshiva, but she has the rewards that come from true accomplishment, and from seeing one's dreams come true.

The yeshiva is small — only four students — but she's more concerned about quality than quantity, and is kept pretty busy as it is. There's Dovid, 5 years old; Esther, 2; Shaindy, 6 months; and of course the oldest, who also helps in running the place, Shlomo, who's 31.

Mrs. Rosenberg is also *Mashgiach* (spiritual supervisor and counselor) in her yeshiva, and the day begins early. Like Rav Elia Lopian ל"ר, she personally awakens her *talmidim* (except for Shaindy, who usually gets up even earlier), encouraging them to look forward to a wonderful Torah day. An enthusiastically sung "Modeh-ani," a *shiur* (class) in correct *netilas yodayim* — washing (2 yr. old level), and a brief talk on the joy of *tzitzis*-wearing all punctuated with a general air of optimism and *joie de vivre*.

## Breakfast Session

The *shiurim* continue through breakfast, though more by example than by precept: A child who hears an audible *brocha* tends to make one as well, and no better

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way exists to teach "saying thank-you to HaShem" than to do so wholeheartedly oneself.

Like every good *rebbe*, Mrs. Rosenberg is equally concerned with her *talmidim*'s physical well-being. She chooses food for her dining room and mattresses for her dormitory with careful deliberation, knowing that these are *mitzvos* to compare with presentation of any *shiur*.

Lessons in *mitzvos* "between man and man" are an integral part of the curriculum. Kindness, courtesy, taking turns and sharing are taught not as necessary peace-making compromises, but as ethical principles; and, like any good *Mashgiach*, Mrs. Rosenberg teaches without overly moralizing, intimidating or boring her listeners.

Opportunities for teaching basic Jewish *hashkafa* (world-view) are also not missed, again without sermonizing. When a child sees that a broken vase arouses parental disapproval, while slanderous *lashon hora* does not, the lesson is not lost as to the relative importance of the two. The wise teacher makes the proper adjustment in her reactions (not to mention her conversational topics), preferring a smashed vase to a smashed character.

## Outdoor Learning

As Mrs. Rosenberg bundles Dovid up for the trip to his "other" yeshiva (she cheerfully admits Rabbi Goldstein's superiority in explaining *Chumash*, and readily sends Dovid to better equipped *rebbeim* for a good part of the day), she notices that it's begun to rain. Rather than teach Dovid that life is one vast panorama of human suffering ("Raining again? My new hair-do — my day is ruined!"), she tries a different tack. "Isn't it fun to walk in the rain? And Hashem is giving us water to drink, and making the flowers grow," etc. With a bit of forethought this *shiur* can be said with real sincerity, especially if one practices by learning it for oneself. And even if Dovid does not get a full appreciation of the wonders of Creation, he at least escapes the fate of most people, who feel doomed to misery at the slightest change of climate not to their expectation.

### Just Like in Kelm

The next few hours, given over to dishwashing, bed-making and meal preparing, are also special training for two year old Esther, instructing her in needed skills and a sense of responsibility. As in the great European yeshiva of Kelm, all the *talmidim* do their share of housework, and consider themselves honored to have a share in the yeshiva's upkeep.

Mrs. Rosenberg is also in charge of the purchasing department, and plans her shopping carefully. Although Shlomo is executive director and chief fundraiser (he views his 9-to-5 real estate job in a light similar to that of *Roshei Yeshivas'* fund-raising trips), she, in charge of the budget, fully feels the importance of not wasting the yeshiva's income on extravagances of little benefit. Of course, the little pleasures needed for happiness and a relaxed atmosphere are also given their due, just like any other *mitzva*.

Included in today's shopping is the search for a living-room couch. After consideration of the issues ("Do we really need it? Will it make guests feel more at home? How much shall we spend?"), inspection of the potential purchase is made with all the scrutiny of a professional *esrog* dealer ("Is it too ostentatious? Does it add a feeling of warmth?"). Likewise in buying a new record ("Is this Jewish music? Will it give over something beneficial to the children?") or a wall decoration. According to the importance one gives one's sanctuary, so is the importance attached to details.

### Supper, Slabodka-Style

Comes suppertime, and Shlomo returns home. Tired though she is, Mrs. Rosenberg remembers reading how the *Mashgiach* of the Slabodka Yeshiva worked two years on "greeting every man with a smiling countenance" (*Avos*), and she hides her own troubles, to listen instead to the troubles of others.

Listening, sympathizing, comforting and counseling, she helps Shlomo forget the hard day at the office, and gives him the encouragement and incentive to go off to his nightly *Gemora* class. She would like to have his company, of course, but she willingly trades it for something higher, sublimely sweeter.

And retiring at day's end, she emulates Rav Yosef "Yoizel" Horvitz זצ"ל, of Novardok, thinking of each *talmid* before going to sleep, trying to help each one with a plan, a thought, a blessing and a prayer. With a concluding "*Shma*," another link is quietly added to the eternal Jewish chain.

Mrs. Rosenberg's yeshiva isn't famous, and she herself speaks at no conventions, makes no headlines. But glory does not interest her, and she feels too full inside to have need of the applause of others. Praise just embarrasses her, and I had to change her real name in writing this article. But you'll recognize her, I'm sure; if

she's not seated at the head table, it's because she'd rather be taking the guests' coats and making them feel comfortable.

Like Rav Nosson Tzvi Finkel זצ"ל, the "Alter" of Slabodka, she has no official title, even in her own yeshiva. But she's always there; taking care, keeping things running, bringing the *Shechina* into the hearts of her *talmidim*, and daily thanking Hashem for her lot, portion and inheritance — that of a Jewish wife, and a Jewish mother. י

והגית בו יומם ולילה

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