JEWISH WOMEN Not **Such** Desperate Housewives

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ים שְמַע בָּנִי מוּסַר אָבֶיךְ וְאַל־תִּטֹשׁ תוֹרַת אמֶךּ בִּי וֹ לְנְיָת הַׁן הַם לְראשֶׁךְ סִים שְׁמַע בָּנִי מוּסַר אָבֶיךְ וְאַל־תִּטֹשׁ תוֹרַת אמֶךּ

ייא וַעַנַלִים לְגַרִגְרתִיךְּי יייא וַעַנַלִים

⁷ The fear of HASHEM is the beginning of knowledge; foolish ones scorn wisdom and discipline. * ⁸ Hear, my child, the discipline of your father, and do not forsake the teaching of your mother. ⁹ For they are an adomment of grace for your head

2 RAY OVADIA
YOSEF

אומר

חאו״ח סימן

יביע

RAV SHLOMO WURTHEIMER

מאת

הגאון השלם והמפורסם

רבי שלמה אהרן ורטהימר זצ"ל דיין ומו"צ בעי"ק ירושלים

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 הו"ג, ותירצו דאף במורא לפעמים אינה חייבת היכא דרשות אחרים עליה, כדאמרינן אשה אין סיפק בידה לעשות מפני שרשות אחרים עליה, וכן כתב בספר חסידים (נוסח פרמא) סיבן תתריא, וכ"כ הכל בו סימן עג, והריטב"א בקידושין שם, "ואין להקשות דלשעם 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 שכי בישועות יעקב (ר"ס תרמ), שאין מברכות על הסוכה אלא על הלולב. ע"ש. וכ"כ הרב שלחז גבוה (שם) למנהג שאלוניקי. כנ"ל. יש לתת קצח טעם, (ובזה יוסברו גם דברי מהר"י ממרוים, לדעתו ז"ל) עפמ"ם בילקוט שמואל אי (רמו עח), וחנה היא מדברת על לבה, למה נשתחפו הנשים עם העבדים וקטנים במצות, (לענין מ"ע שהו"ג. זית רענן), לפי שאין להם אלא לב אחד, שנאמר וחנה מדברת על לבה, ולא לבבה. ע"ש. ונראה שר"ל שלכן לא הוצרכו למ"ע שהו"ג, שדי להם לשעבד את לבן לאביהן שבשמים, בתפלה ובמצות השייכים בהן. וכדאשכחן בתנה שהיתה מדברת על לבה, כלומר שהיתה מכוונת בחפלתה, (רד"ק), וכמ"ש בברכות (לא:), וחנה היא מדברת על לבה, מכאף למתפלל שצריך שיכוין לבו. ע"ש. וזהו פין לב אהד דהיינו בלא לב ולב. וכה"ג <u>בב"ב (יב:) קודם שיאכל אדם וישתה יש לו</u> בי לבבות, (כמה לבבות, שאינו מסכים לדעת שלימה. "רש"י). לאהר שאוכל ושותה אין לו אלא לב אחד. ע"ש. ולכן נהגו הנשים במיוחד במצות לולב, כמ"" בסוכה (מה:) מה תמר זה אין לו אלא לב אחד, כך ישראל אין להם אלא לב אחד לאביהם שבשמים. וכן הזכיר זאת בתשו׳ מהר״י ממרויש הנ״ל. (ומה שפירש הזית רעגן דברי הילקוט שאין להם אלא לב אחר, דהיינו שאין יצה"ט שולט בהם כל כך, וא"כ מ"ע שאינה נוהגת לעולם, קרוב הוא שלא יעשו, לפיכך פטר אותו הכתוב. ע"כ. אע"פ שהוא קרוב לטעם הכל בו והרד"א, שכי. דמש"ה פטורות ממ"ע שהו"ג מפני שמשועבדות לבעליהן, מ"מ דוחק לומר כן, שאין להם אלא לב אחד היינו יצה"ר, ואף הראיה ממ"ש וחנה מדברת על "לבה", אינה מתיישבת. שהרי התפללה בכוונה טובה מצד יצה"ט, ולכן נראה לאידך גיסא שאין להן יצה"ר כל כך בנוגע לכוונת הלב. וע׳ ברש״י (ר״פ וירא) וסעדו לבכם. ובווהר ובר״מ איתא דכל נשי ישראל אחידן בשכינתא. וע׳ בספר דבש לפי (מע" ז אות כ). ובסי יוסף תהלות (מזמור קכב). ודו"ק. ועמש"כ להלן (סיי מב אות ד).

(MRADITION)

(4) FAV HIRSCH
CM". C3 6.119 1.718 6.3.

only applies to a certain fixed time, and such, as a rule, do not apply to תפילין, ציצית, חניגיה, ראיה, ome duty of are free from the duty of האחסיש. The exceptions are nearly as many as the rule. When we consider that We have already remarked on V.42 that women are not obliged to live in the Succa. Succoth is a שהומן גרמא a command which מאה, פסח, קירוש, הקהל, שמחה : Laceptions to the rule are. שומר Sabbath and Pesach are the two greatest institutions of the Torah recurring from time to time, and that for both of them women are duty bound to observe not only the negative commands איסור מלאכה observe not only the negative the positive with, (icit) of Sabbath, and non and axis of Pesach, and that, equally so, although free from ראיה and ראיה cqually so, although free שלמי duty of participating in the three great national festival gatherings by and also in the great national gathering gathering (see השנים) אים מחה כצות עשה שהומן other other freed from other seventh year, דקהל, their of every seventh any can most certainly not be on account of their being considered in any way of lesser worthiness or importance. But it seems to us to be rather much more likely that the Toral did not impose these nuns on women because principles, ideas and resolutions, afresh to our minds from time to time to faithful enthusiasm for their God-serving calling, and that this calling runs less danger in their case than in that of men from the temptations which it did not consider them necessary to be demanded from women. All to bring certain facts, by symbolic procedures, to bring certain facts, spur us on afresh and to fortify us to realise them to keep them. God's Torah takes it for granted that our women have greater fervour and more not find it necessary to give women these repeated spurring reminders to occur in the course of business and professional life. Accordingly it does remain true to their calling, and warnings against weaknesses in their business lives. Thus, at the very origin of the Jewish People, God's forcsight did not find it necessary to ensure their bond with Him by giving women some permanent symbol in place of the Mila for men. So, also, at the Lawgiving on Sinai, God reckoned first of all (Ex., XIX.3.) on the faith and devotion of the women. So also, the Jewish Nation has established the fact-and all our generations have inherited it-that in all the sins into which our nation has sunk, it has been ארקניות has been sunk, it has been which our nation has sunk, it has been ארוקניות of our women to their convictions and sense of duty which has preserved and nurtured the seed of revival and return. Women are free from the duty of אינגה and מינגה because the open public national gathering of the nation as the representatives of the Torah which the gathering about the Sanctuary of the Torah means, primarily belongs to the metier of the men.

sorah and one Massorah community; the community of the fathers. It is not true. We have two massorot, two traditions, two communities, two shalshalot ha-kabbalah — the massorah com-Solovetall Aurah and an Massess that there is only one Masses munity of the fathers and that of the mothers. "Thus shalt thou say to the house of Jacob (= the women) and tell the children of Israel (= the men)" (Exodus 19:3), "Hear my son the instruction of thy father (mussar avikha) and forsake not the teaching of thy mother (toral imekha)" (Proverbs 1:8), counseled the old king. What is the difference between those two massorot, traditions? What is the distinction between mussar avikha and torat imekha? Let us explore what one learns from the father

and what one learns from the mother, $t_{t_{\rm s}}$ One learns much from father: how to read a text — the Bible or the Talmud -- how to comprehend, how to analyze, how what is morally right and what is morally wrong. Father teaches the son the discipline of thought as well as the discipline to conceptualize, how to classify, how to infer, how to apply, etc. ... One also learns from father what to defand what not to do. of action. Father's tradition is an intellectual-moral one. That is why it is identified with mussar, which is the Biblical term for

What is torat imeklu? What kind of a Torah does the mother pass on? I admit that I am not able to define precisely the massoretic role of the Jewish mother. Only by circumscription 1 hepe to be able to explain it. Permit me to draw upon my own experiences. I used to have long conversations with my mother. In fact, it was a monologue rather than a dialogue. She talked and I "happened" to overhear. What did she talk ubout? I must use an halakhic term in order to answer this question: she talked me-inyuna de-yoma. I used to watch her arranging the house in honor of a holiday. I used to see her recite prayers; 1 used to watch her recite the sidra every Friday night and 1 still remember the nostalgie tune. I learned from her very much.

Most of all I learned that Judaism expresses itself not only She taught me that there is a flavor, a scent and warmth to in formal compliance with the law but also in a living experience. to feel the presence of the Almighty and the gentle pressure of which quite often were transmitted to me in silence, I would have His hand resting upon my trail shoulders. Without her teachings. mitzvot. I learned from her the most important thing in life grown up a soulless being, dry and insensitive.

The laws of Shabbat, for instance, were passed on to me by my father; they are a part of mussar avikha. The Shabbat as a living entity, as a queen, was revealed to me by my mother; it is a part of torat imekha. The fathers knew much about the Shalbat; the mothers lived the Shabbat, experienced her presence, an. perceived her beauty and splendor.

The fathers taught generations how to observe the Shabban; mothers taught generations how to greet the Shabbat and how to enjoy her twenty-four hour presence.



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 ""I, 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 'YI, 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

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

Like every good rebbi, 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 mitzuos 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 hashkofa (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 but 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 expec-

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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 אוצ"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 "YI, 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.

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