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# קול תורה

**Parashat Tetzaveh**

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## HASHEM'S GAN EDEN

by Rabbi Jake Berman

Rabbi Moshe Chaim Lazzato (Ramchal), a prominent 18th century Rabbi who lived in Italy and Amsterdam, explains in his work *Derech Hashem* (Part 4, 8:6) that one of the great enactments of the Nevi'im was the obligation of Kriat HaTorah. His reason being that when one reads the relevant Torah portions, he then begins to connect to the infinite spiritual light that emanates from the specific Parashah. The famous 16th century kabbalist from Prague Rabbi Yeshayahu Ben Avraham Horowitz, known as the Shelah HaKodesh, states that this concept is known as "HaKriyah Me'Oret Et HaZeman", "the reading [from the Torah] alludes to what is going on during the time." He believes that for example, when we read Parashat BeReishit, we are able to connect to the spiritual light of the creation of the world. Once we connect to that light, we can recreate or renew ourselves in the proper Derech Hashem. Similarly, Rav Tzadok, an esteemed 19th century Rabbi from Lublin, points out that an earlier Torah giant from Lublin, Rabbi Yaakov Yitzchak Horowitz, known as the Chozeh of Lublin, describes the Shabbat on which Parashat Bo is read as an allusive first days of Pesach, while the Shabbat on which Parashat BeShalach is read is comparable to the last days of Pesach. Fittingly, the Shabbat on which Parashat Yitro is read is parabolic to Shavuot.

Many refer to these past seven weeks as 'SHOVAVIM' which is an acronym for the first six Parshiot of Sefer Shemot: Shemot, Va'era, Bo, BeShalach, Yitro, and Mishpatim. The essence of these weeks is about the Jewish people's transition from being Avadim to Paroh to being Avadim to Hashem. Therefore, it is fitting during this time for people to attempt to break free of their slavery to Gashmiut, and begin to serve Hashem in the proper Derech.

During a leap year however, Terumah and Tetzaveh are included effectively changing the title to 'SHOVAVIM TaT.' Many questions arise because of this inclusion of Parashat Terumah and Tetzaveh. For example, why does the building of the Mishkan relate to this transition process? Was receiving the Torah not the end goal? Perhaps the answer can be rooted in the Pasuk in Parashat Terumah (2:8) "Ve'Asu Li Mikdash, VeShochanti BiTocham", "Let them make Me a sanctuary so that I can dwell in them." The building of the Mishkan and fabricating the Bigadim for the Kohanim theoretically creates space for HaKadosh Baruch Hu to dwell amongst Bnei Yisrael in this world. This quasi-physical relationship is the apogee of 'SHOVAVIM.' The ultimate goal of Torah study and the observance of Mitzvot is to acquire the tangible relationship with the Ribono Shel Olam.

Moshe Alshich, also known as Alshich HaKadosh, who was one of Rabbi Yosef Caro's top Talmidim, points out that the Pasuk should say "VeAsu Li Mikdash, VeShochanti Bo", "Let them make Me a sanctuary so that I can in it" instead of "so that I can dwell in them." The Alshich HaKadosh explains that the Pasuk is not just referring to the Mikdash; rather it is also referring to the hearts of each and every Jew. It is every person's duty to provide a space for Hashem to dwell with them. The sole reason why Hashem took Klal Yisrael out of Mitzrayim and gave them the Torah was for Klal Yisroel to be transformed into a nation which brings Godliness into their daily lives.

Correspondingly, the sole goal of 'SHOVAVIM' is to be conscious of the way we speak, the way we think, and the way we act by being and to sanctify it. Hashem is desiring to be with us wherever we are and it is our obligation to provide a proper environment for Hashem to dwell. For this reason we are commanded to make a "Mikdash" which is sanctified, instead of a Mishkan. When we are MeKadesh our whole livelihood we create a proper home for Hashem.

The famous 19th century Chasidish Rebbe, Rebbe Yisrael Taub, notes in his Sefer, *Divrei Yisrael*, that Gan Eden for Klal Yisroel is in Olam HaElyon, but Gan Eden for Hashem is in Olam HaZeh in the heart of a sanctified Jew. It should be Hashem's will that we take the message of 'SHOVAVIM' to heart and transform our hearts and livelihood into a proper environment for Hashem to dwell.

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## KELSH ECHAD BEMIKDASH ECHAD

*By Natan Lehman*

Parashat Terumah discusses all the intricate and complex details of the structures in the Mishkan. The construction of which, required donations and support from all of Klal Yisrael. Hashem told Moshe that he should recommend only what each man was motivated to give; not more, not less. Furthermore, the donations were not merely restricted to money or other commodities, rather people were encouraged to assist in the construction and planning as well. These vast opportunities and limited restrictions provided Bnei Yisrael with another opportunity to unite as one Ish (man) and one Lev (heart) for the sake of the Ribono Shel Olam. Fortunately, such opportunities appear in Parashat Tetzaveh as well.

Parashat Tetzaveh begins with Hashem commanding Moshe to make Begadim (garments) for Aharon and his sons. However, the fabrication of such clothing was not restricted to Moshe alone; rather, all of Klal Yisrael were encouraged to assist in the process. The Midrash Aggadah (Shemot 28:3 s.v. *VeAta TeDaber El Kol Chachmei Lev*) points out that many of the artisans Moshe worked with to complete the process were women. Ramban (Shemot 28:3 s.v. *VeAta TeDaber El Kol Chachmei Lev*) and Ibn Ezra (Shemot 28:5 s.v. *VeHeim*) claim that Moshe held such high regard for the artisans that he didn't weigh the resources given to them or even supervise them when they were working! The artisans were free to utilize any resource from the funds for the Mishkan. This unity and trust that Moshe and Bnei Yisrael had for one another created an environment in which everyone was working together in all different forms to glorify and honor Hashem.

The artisans were assigned to make many different sacred garments using items such as gold, turquoise wool, purple wool, scarlet wool and linen in order to accomplish this glorification and honoring. Many wonder why such spiritual glorification was to be fulfilled through such physical means. Rambam (Sefer HaMitzvot, Positive Commandment 33) along with many others even point out that if there is a single

blemish or stain on the Bigdei Kehunah, the Kohen is forbidden to do work in the Mishkan. The great 19th century Russian Rabbi, Rav Naftali Zvi Yehuda Berlin, also known as Netziv, believes that the physical beauty of the Begeid was meant to spiritually distinguish the Kavod (honor) of the Kohanim from the rest of Klal Yisroel and to signify the importance of the service in the Kodesh HaKodashim. The fact, that the artisans were tasked with fashioning such important garments further signifies the unity that each and every member of Klal Yisrael had.

Another portrayal of Klal Yisrael's unity is in the Haftarah (Yechezkel 43:10-27). The Haftarah is about the aftermath of the departure of Hashem's Shechinah from the First Beit HaMikdash. Despite this tragedy, Hashem shows the great Navi Yechezkel the intricate details of the third Beit HaMikdash in a prophetic vision. It is known that the only way Bnei Yisrael can experience the Ge'ulah and rebuilding of the third and final Beit HaMikdash is if there is Ahavat Chinam (baseless love for one another) and Achdut (unity). Achdut is imperative because in order for Bnei Yisrael to rebuild the Beit HaMikdash and fashion new clothing for the Kohanim they must be Ke'Ish Echad, BeLev Echad. May we all be Zocheh to unite and build the third Beit HaMikdash!

## WOMEN'S TORAH EDUCATION PART III – “CHAYEVET LILMOD DINIM HASHAICHIM LE'ISHAH”: A BROAD SCOPE AND PURPOSE OF LEARNING

*by Ned Krasnopolsky (Editor-in-Chief Emeritus '19)*

**Editors' Note:** The following four part series by Ned Krasnopolsky ('19) on the topic of women's Torah education is based on a set of Shi'urim given by Rabbi Daniel Fridman to the Y18C Gemara shiur at TABC in the spring of 2018. Parts I and II can be found on [koltorah.org](http://koltorah.org).

### **Introduction**

In last week's issue of Kol Torah, we delved into Rambam's position on women's Torah education. We cited the Perishah, who stated that women are obligated in learning "*Dinim HaShayachin Le'Ishah*", Halachot that are relevant to women. In this portion, we will attempt to further develop this point in light of the positions of Rama, Aruch HaShulchan, and Beit HaLevi.

### **Rama: An Issur and Chiyuv?**

Rama, Rav Moshe Isserles (1530-1572), authored a set of notes to Rav Yosef Caro's monumental work, the Shulchan Aruch. In Yoreh Dei'ah 246, the Shulchan Aruch

cites Rambam's Hilchot Talmud Torah 1:13 verbatim. However, unlike the Mechabeir and Rambam, Rama interprets the phrase "Tiflut" in Sotah 20a to refer to an actual prohibition. According to Rama, it is completely prohibited to teach women Torah SheBa'al Peh. Unlike Rashi and Rav Ovadiah MiBartenura's "Ein Tov SheTilmod Torah" (without Rambam's differentiation of Torah SheBa'al Peh and SheBichtav), he unequivocally forbids the practice. However, this is not to say that Rama views any and all women's Torah education in a negative light. Like his contemporary, Rav Yehoshua Falk (known as the Perishah), Rama states that "Chayevet Ha'Ishah Lilmod Dinim HaShayachim Le'Ishah", "A woman is obligated to learn the laws that pertain to women".

The scope of this statement is not to be underestimated, as women are obligated in countless areas of Halachah. Although women are exempt from time-bound Mitzvot, their areas of obligation are far-reaching. Even within the context of *Mitzvot Asei SheHaZeman Gerama*, time-bound Mitzvot which generally apply solely to men, there are many exceptions. As described in Rambam's Peirush HaMishnayot, women are Chayav in the commandments of Matzah, Simchat Mo'adim, Hakheil, Tefillah, Mikra Megillah, Neir Chanukah, Neirot Shabbat, and Kiddush HaYom, despite the classification of all of the above as *Mitzvot Asei SheHaZeman Gerama*<sup>1</sup>. Their level of Chiyuv in these Mitzvot is in no different than a man's Chiyuv<sup>2</sup>. Thus, Rama certainly allows for a large curriculum.

Rav Yoseif Dov Soloveitchik (1820-1892), Rav Chaim's father, explains (Beit HaLevi 1:6) that Rama's comment is not to be understood as a true obligation; it is not learning in the intellectual Talmud Torah sense, but is rather purely instructional in nature. This is based on the aforementioned Gemara (Chagigah 3a), which explains that the purpose of women coming to Hakheil was "Lishmo'a", "To listen [to the Torah]", not 'Lilmod', 'to learn'<sup>3</sup>. According to Beit HaLevi, if a woman is already educated

in all of the necessary areas, there is no need for her to continue her education any further.

Aruch HaShulchan (Yoreh Dei'ah 246), written by Rav Yechezkel Michel Epstein (1829-1908, Lithuania) also records that "Chayevet Ha'Ishah Lilmod Dinim HaShayachim Le'Ishah". However, he notes that it was the prevalent custom not to teach women Torah from Sefarim; instead, they should learn any relevant laws from their mother and mother-in-law. Clearly, Aruch HaShulchan agrees with Beit HaLevi's interpretation of Rama's comment: "Chayevet Ha'Ishah Lilmod Dinim HaShayachim Le'Ishah" implies a purely pragmatic type of learning, and while such learning enables the performance of other Mitzvot, it is not a fulfillment of, or motivated by, the Mitzvah of Talmud Torah.

Nevertheless, Aruch HaShulchan describes another role that women can play within the context of Talmud Torah. According to Aruch HaShulchan, women can attain a great amount of Sachar (reward) by helping their sons and husbands learn<sup>4</sup>. He posits that this is especially true if they can earn an income for their families.

Aruch HaShulchan and Beit HaLevi represent the late 19<sup>th</sup> century view of women's Torah education. However, the turn of the century brought with it new developments in this area of Halachah and Hashkafah.

### Conclusion

In next week's issue of Kol Torah, we will discuss the changes in attitude toward women's Torah education following World War I, focusing particularly on the development of the Bais Ya'akov movement in 1917 and the positions of the Chafeitz Chaim, Chacham Ovadi'ah Yosef, Rabbi Joseph B. Soloveitchik, and Rabbi Aharon Lichtenstein.

## KASHERING GLASS PART IV

by Rabbi Chaim Jachter

**Editors' note:** The following article by Rabbi Chaim Jachter is the fourth part of a series on Kashering Glass. For the first, second, and third parts, please visit [koltorah.org](http://koltorah.org).

VIII - Corelle Dishes

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<sup>1</sup> Women are also obligated in all 39 Melachot of Shabbat. Hilchot Shabbat would fall under Rama's "need-to-know" label.

<sup>2</sup> In fact, Rav Chaim Soloveitchik held that women are Chayav in Tefillah three times a day.

<sup>3</sup> 'Lilmod', 'To learn', is the reason cited by the Gemara for the mandatory presence of all men.

<sup>4</sup> A similar idea is also mentioned in the commentary of Rabbi Ovadiah MiBartenura to Mishnah Sotah 3:4 (s.v. *Yeish Lah Zechut* etc.)

The Star-K website, reflecting the views of Rav Moshe Heinemann, rules that corelle dishes have the status of glass. This opens the possibility for Sephardic Jews to use corelle dishes for both meat and milk. Sha'arei Orah member, Ovadia Jacob, posed this question to me, and I inquired after Rav Shmuel Khoshkermann's opinion. He believed that even Sepharadim must be concerned for the possibility that corelle dishes have the status of Klei Cheres (earthenware), and thus, should not be used for both milk and meat. It also means that Hagalah may not be performed on these dishes. On the other hand, since the issue remains uncertain, Tevilat Keilim without a Berachah is required for such Keilim.

Indeed, Rav Moshe Feinstein is cited by his renowned Talmid, Rav Aharon Felder, as adopting the position that corelle is regarded as Safeik Cheres and Safeik Zechuchit, uncertain as to whether it is earthenware or glass (Ohalei Yeshurun 1:87). Rav Moshe is also cited as ruling that a corelle dish may be rendered kosher in case of great need, if it has not been used for a minimum of twenty four hours. In such a case, only a rabbinic prohibition is involved. In a case of great need, one may invoke the principle of Safeik D'Rabbanan L'Hakeil.

#### *Conclusion-*

#### *Ashkenazim at Sephardic Homes for Pesach and Year Round*

Most Sephardic Jews follow the ruling of Rav Karo that glass utensils are non-absorbent. They follow this ruling even regarding Pesach. Rav Ovadia Yosef says this rule is true even regarding Pyrex and Duralex. Ashkenazic Jews, however, do not kosher glass utensils for Pesach. The consensus view permits Ashkenazic Jews to kosher glass utensils for non-Pesach use. Ashkenazim may kosher Pyrex and Duralex for non-Passover use and may kosher Pyrex and Duralex for Pesach if done three times, in accordance with the ruling of Rav Tzvi Pesach Frank.

Sephardic Jews who host Ashkenazic Jews for Pesach should not serve Ashkenazic Jews on glass utensils that were used for hot Chametz.

Similarly, Sephardic Jews should not use Pyrex and Duralex for both meat and milk if they host Ashkenazic Jews in their home.

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