

The Millie Arbesfeld  
**Midreshet Yom Rishon**

Sunday Morning Learning Program for Women

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*From the Height of  
Tishrei to the Routine of  
"After the Chagim"*



Mrs. Dena Block  
כ"ח תשרי תשע"ו October 11, 2015

**1. הקדמה- עין יעקב**

בן זומא אומר: מצינו פסוק כולל יותר והוא "שמע ישראל ה' אלוהינו ה' אחד". בן ננס אומר: מצינו פסוק כולל יותר והוא: "ואהבת לרעך כמוך". שמעון בן פזי אומר: מצינו פסוק כולל יותר והוא (שמות כ"ט ל"ט): "את הכבש האחד תעשה בבקר ואת הכבש השני תעשה בין הערבים". עמד ר' פלוני על רגליו ואמר: הלכה כבן פזי! דכתיב (שמות כ"ה ט) "ככל אשר אני מראה אותך את תבנית המשכן ואת תבנית כל כליו וכן תעשו".

**2. חידושי הריטב"א מסכת קידושין דף לא עמוד א**

דאמר רבי חנינא גדול המצווה ועושה יותר ממי שאינו מצווה ועושה. פירשו רבותינו ז"ל טעם הדבר שזה שטן מקטרגו כשהוא מצווה וזה אין שטן מקטרגו ולפום צערא אגרא, ורבינו הגדול ז"ל פירש שהמצות אינן להנאת האל יתברך המצווה אלא לזכותינו, ומי שהוא מצווה קיים גזירת המלך ולפיכך שכרו מרובה יותר מזה שלא קיים מצות המלך, מכל מקום אף הוא ראוי לקבל שכר שהרי מוטב לבב וחסידות הכניס עצמו לעשות מצות השם יתברך, ודוקא במצוות שצוה השם יתברך לאחרים שיש לו בהן רצון, אבל העושה מאליו מצוות שלא צוה בהם תורה כלל זו היא שאמרו (עי' ירושלמי שבת פ"א ה"ב) כל שאינו מצווה בדבר ועושהו נקרא הדיוט.

**The Underlying Principle:****3. תלמוד בבלי מסכת קידושין דף מא עמוד א**

מתני'. האיש מקדש בו ובשלוחו. האשה מתקדשת בה ובשלוחה. האיש מקדש את בתו כשהיא נערה, בו ובשלוחו. גמ'. השתא בשלוחו מקדש, בו מיבעיא? אמר רב יוסף: מצוה בו יותר מבשלוחו; כי הא דרב ספרא מחריך רישא, רבא מלח שיבוטא.

**Why?:****4. רש"י מסכת קידושין דף מא עמוד א**

מצוה בו יותר מבשלוחו - דכי עסיק גופו במצות מקבל שכר טפי.

**5. חידא, שיורי ברכה, יו"ד רסד, בענין מצוה בו יותר משלוחו**

נראה כמתעצל במצוה ... ומחזי כמזלזל במצוה שאינה חשובה בעיניו כל כך לילך הוא בעצמו לעשותה

**6. פירוש המשנה לרמב"ם מסכת קידושין פרק ב משנה א**

וכך הקדים בה על שלוחה, לפי שהתעסקות האדם במצוה בעצמו יותר שלם מאשר יטיל על זולתו לעשותה לו.

**7. חיד"א, מובא בשדה חמד, חלק ד' אות נה, סוף ד"ה "והנה משמעות"**

"...ואם האחר הוא אדם גדול יש לומר דכשעושה אותו שליח אין שום פיקפוק מצד מצוה בו דהא איכא כבוד הבריות וכבוד המצוה שתעשה בגדולים

**8. שו"ת מהר"ת אור זרוע סימן קכח**

כאשר נהגו כל רבותינו וכל העולם אעפ"י שבקיאם בהלכות שחיטה נותנים לחזן לשחוט. וכן יהא גם בהפרשת חלה וללמד את בנו תורה שבתחלה משכירים מלמדים ואין האב עצמו מלמדו. וכן יהא גם במילה שאפילו האב אומן יכול לכתחלה לומר לאחר למול.

**What?:****9. תוספות ר"י הזקן ד"ה מצוה בו**

כל מצוה שמוטלת עליו יעשה בגופו לא על ידי שליח

**10. שו"ע או"ח ת"ס:ב**

הרא"ש היה משתדל במצת מצוה ועומד על עשייתה ומזרז העוסקים בהם ומסייע בעריכתן, וכן ראוי לכל אדם לעשות להטפל הוא בעצמו במצוה.

11. חכמת שלמה או"ח תס ד"ה הרא"ש היה.  
וי"ל דדוקא בקידושין ושבת הדין כן ולא בשאר מצוות

### ***What does this mean for us:***

#### **12. Rabbi Joseph B. Soloveitchik A Tribute to the Rebbitzen of Talne 1977**

People are mistaken in thinking that there is only one Massarah 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 community 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 (torat 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. One learns much from father: how to read a text - the Bible or the Talmud - how to comprehend, how to analyze, how to conceptualize, how to classify, how to infer, how to apply, etc.. . . One also learns from father what to do and what not to do, what is morally right and what is morally wrong. Father teaches the son the discipline of thought as well as the discipline of action. Father's tradition is an intellectual-moral one. That is why it is identified with mussar, which is the Biblical term for discipline.

What is tarat imekha? What kind of a Torah does the mother pass on? I admit that I am not able to define precisely the masoretic role of the Jewish mother. Only by circumscription I hope 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 about? I must use an halakhic term in order to answer this question: she talked me inyana de-yoma. I used to watch her arranging the house in honor of a holiday. I used to see her recite prayers; I used to watch her recite the sidra every Friday night and I still

remember the nostalgic tune. I learned from her very much. Most of all I learned that Judaism expresses itself not only in formal compliance with the law but also in a living experience. She taught me that there is a flavor, a scent and warmth to mitzvot. I learned from her the most important thing in life - to feel the presence of the Almighty and the gentle pressure of His hand resting upon my frail shoulders. Without her teachings, which quite often were transmitted to me in silence, I would have 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 Shabbat; the mothers lived the Shabbat, experienced her presence, and perceived her beauty and splendor. The fathers taught generations how to observe the Shabbat; mothers taught generations how to greet the Shabbat and how to enjoy her twenty-four hour presence.

### **13. Rabbi Joseph B. Soloveitchik, "The Approach and Arrival of Yom Kippur" in *Before Hashem You Shall Be Purified*, 59-60**

My religious world-view was formed not only through learning Torah, but also by my religious experience...I continually refer to the the two traditions of Torah learning — halakhah and that of religious life and feeling — the enthusiasm, the love of Hashem, the yearning for Hashem... The first is relatively easy to impart; I can give long lectures on shofar, the halakhot of teshuvah, the Avodah, etc. with great depth and thoroughness. Yet what is easy for me [to explain] regarding the first tradition is very difficult regarding the second tradition.

To recount what Jews of earlier generations—not only the Gedolei Yisrael, but Jews in general — experienced on the Yamim Nora'im — the yearning, the nostalgia that overtook one's entire being — to impart the emotion is almost impossible. As a child, I remember how infectious that emotion was: I felt the same yearning as everyone else without really understanding what exactly I was yearning for. Those emotions which overtook me as a child stimulate me still today, and my whole Weltanschauung, my whole religious philosophy, is a result of this experience.

Contemporary Orthodoxy is well ground intellectually. In spite of this, however, its followers lack passion and enthusiasm. This deficiency is especially evident on Rosh Hashanah and Yom Kippur.

How can a Jew pray on Yom Kippur and not feel the greatness, the fire and holiness of the day? How can I possible impart such an experience? Perhaps one can begin to awaken the ecstatic feeling by discussing the customs and laws which we observe on Yom Kippur. From within the allegedly dry confines of Jewish law, there is an awesome, warm, enormous world — **there is a definite transition from Halakhah to service of Hashem**. Perhaps through such a discussion, the audience will be awakened to the religious mood that a Jew must find himself on Yom Kippur.

### **14. From the Gottman Institute Relationship Blog**

**<http://www.gottmanblog.com/2013/01/create-shared-meaning-examining-your.html>**

Relationships aren't just about date nights, weekend getaways, and making love. They can also have a spiritual dimension that has to do with creating an inner life together - a culture rich with symbols and rituals and an appreciation for your roles and goals that link you...Another way to create shared meaning is to create traditions and rituals for your life together as a couple. Start by talking to each other about the kinds of traditions and rituals that you each had when you were growing up. What are your best and worst memories? What would have made them better? What are these rituals like for you today? What do they mean or symbolize to you? How would you like them to be now? Share each of your past experiences with these traditions and create special ones of your own - for this year, and for the many years to come!

### **15. Theshabbosproject.com (<http://www.theshabbosproject.org/about/#shabbos>)**

The Power of Shabbat: Keeping it together is also an allusion to the unique restorative powers – the opportunity for deep physical, emotional and spiritual rejuvenation – that the full Shabbat experience affords. This is especially relevant in a modern world in which we are bombarded with technology and gadgetry. Shabbat enables us to set aside time to

revisit and reinvigorate our most important relationships – with G-d, with our families and friends, and with our inner selves. Through Shabbos, we keep it – our lives – together.

**16. Rabbi Aharon Lichtenstein, “Law and Spirituality: Defining Terms” in *Varieties of Jewish Experience*, 174-178**

We shall abandon neither the normative nor the experiential pole. On the one hand, as committed Jews, we have neither the right nor the desire to reject halakhah...On the other hand, we dare not, and we may not, forgo spirituality, as either value or mode. Its significance is dual. First, it ennobles and purifies human personality...Second, it brings a person closer to the *Ribbono Shel Olam*--and hence, to His service...What is needed, clearly, is balance; and it is that which, within the parameters of tradition, has been sought...What we need however, is more than balance, with its connotation of respective checks and equilibrium. We need mutual, genuinely reciprocal, fructification. On the one hand, the spiritual is to inform and enrich the material and intellectual...Conversely, halakhah enriches spirituality.