

BOOK 156 MOSHE

SISESENDER

WOMEN PART OF

QUORUM FOR

READING TORAH

WOMEN WRITING

SCROLLS TEFILEN

MEZUZA SEFER TORAH

PAGE 141

MEGILAH OTHER
BOOKS OF TANACH
[BIBLE] TO READ IN
THE SYNAGOGUE AS
HAFTORAH

STATUS OF JEWS NON
ORTHODOX

SYNAGOGUES JEWS

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WOMEN BEING PART OF QUORUM FOR READING OF TORAH

TOSEFTA MEGILLAH 3:5:19

“ALL ARE PART OF QUORUM OF
SEVEN [FOR READING TORAH IN
SYNAGOGUE EVEN A WOMAN .

WOMEN SHOULD NOT READ

“BERABIM” IN A MULTITUDE
OF MEN ” CHASDEI DOVID

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MULTITUDE OF MEN
NEVERTHELESS IF A WOMAN
ON HER OWN APPROACHES THE
BIMA WHERE THE TORAH IS
READ AND RECITES THE
BLESSINGS SHE IS NOT
ORDERED DOWN SINCE
TECHNICALLY WOMEN HAVE
THE RIGHT. THEIR RIGHT
CANNOT AB INITIO TRUMP
KOVED HATZIBUR HOWEVER

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BEDEVID POST FACTO AFTER
THE FACT A WOMAN'S RIGHT
DOES TRUMP KOVOD
HATZIBUR . “

CHADEI DOVID TAKES A
MIDDLE COURSE . HE
RECOGNIZES KOVED
HATZIBUR AB INITIO AND
RELEGATES WOMEN'S RIGHTS
POST FACTO.

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WHAT IS KOVED HATZIBUR?

THE TALMUD BROCHOS LAST
CHAPTER INDICATES THE
FOLLOWING:

THE CUSTOM EXISTS THAT
WHEN THE TORAH IS READ IN
THE SYNAGOGUE THE
SEXTORRECITES ONE SENTENCE.
THIS WAS IMMEDIATELY
FOLLOWED BY A TRANSLATION
IN THE PAGE 147

VENACULAR SO WOMEN AND
THOSE WHO DO NOT
UNDERTAND HEBREW CAN
UNDERSTAND WHAT IS BEING
READ. SUCH IS THE CITATION
OF TALMUD BROCHOS AND
RAMBAM LAWS OF PRAYER
TOWARD END.

HOWEVER THERE EXISTS
CERTAIN PASSAGES OF THE

PENTATEUCH THAT ARE READ
BUT NOT TRANSLATED. AN
EXAMPLE CITED IS THE
FOLLOWING STORY: THE
PATRIARCH JACOB HAD TWO
WIVES RACHAEL AND LEAH
AND TWO MISTRESSES . BILAH
AND ZILPAH. JACOB LOVED
AND FAVORED RACHEL. JACOB
MAINTAINED HIS HOME BASE

IN THE TENT OF RACHAEL.

WHEN RACHEL DIED INSTEAD
OF SHIFTING HIS HOME BASE
TO THE TENT OF LEAH THE
MOTHER OF RUBEN JACOB
SHIFTED HIS HOME BASE TO
THE TENT OF BILAH WHO WAS
THE HAND MAID OF RACHEL.
THIS ANGERED RUBEN
TREMENDOUSLY. IN HIS RAGE

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HE UPSET THE BEDDING OF
JACOB'S BED. THE
PENTATEUCH USES THE
LANGUAGE SHOCHAV WHICH
MEANS THAT RUBEN SLEPT
WITH BILAH . THIS VERSE IS
READ IN THE HEBREW BUT IS
NOT TRANSLATED BECAUSE IT
IS VERY EMBARRASSING. SO IT
IS CONSIDERED A DISGRACE
NOT TO BE PUBLICALLY

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EXPOSED. THIS IS CONSIDERED
KOVED HATZBUR THAT IS SOME
THING THAT IS AN
EMBARRASSMENT. NOW ,
2500 YEARS AGO IT MAY HAVE
BEEN AN EMBARRASSMENT
EVEN FOR WOMEN TO APPEAR
IN PUBLIC . “THE VIRTEOUS
WOMAN IS TO FOUND IN HER
HOME” . TO DAY WOMEN
APPEAR IN PUBLIC THEY ARE A^N

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INTEGRAL PART OF SOCIETY.
IT THEREFORE IS VERY
DIFFICULT TO ACCEPT THE
PROPOSITION THAT THERE
EXISTS DISRESPECT FOR THE
PUBLIC WOULD WOMEN BE
CALLED TO THE TORAH AB
INITIO. AS A MATTER OF FACT
TWO VERY NOTED
AUTHORITIES POSIT THAT

WOMEN CAN BE CALLED TO
THE TORAH AB INITIO. THESE
AUTHORITIES APPEAR IN THE
SHULCHAN ARUCH ORECH
CHAIM CHAPTER 282 LAWS OF
READING TORAH ON SABBATH
ENLARGED EDITIONS.

RESPONSA PONIM MEEROS
BOOK 2 CHAPTER 54 AND
RESPONS PRACH SUSHON KLAL

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1 CHAPTER 8 . THESE
AUTHORITIES STATE THEIR
OPINION BASED ON STRICT
HALLACHA THEY DO NOT
INTRODUCE THE RATIONAL
THAT WE ARE LIVING IN A
DIFFERENT SOCIAL MILEAU.

ORTHODOX WOMEN WHO
INTRODUCE THE CONCEPT OF A
WOMEN'S MINYON WHERE

10 MEN FORM A MINYON AND
THE WOMEN READ THE TORAH
AND ONLY WOMEN ARE
CALLED TO THE TORAH HAVE A
BASIS FROM THE ABOVE
AUTHORITIES.

INCIDENTALLY TOSEFTA
MEGILA ABOVE CITED DOES
NOT STATE THE REASON LIKE
TALMUD BAVALI MEGILAH 23A

“MIPNAI KOVED HATZIBUR”
BECAUSE OF THE HONOR OF
THE TZBUR . THEY MERELY
STATE THAT WOMEN ARE NOT
CALLED UP TO THE READING OF
THE TORAH IN PUBLIC.

IT IS UNDERSTOOD BECAUSE
OF THE PUBLIC THE MEN BEING
EMBARRASED .

LIKEWISE , WHEN AN

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ORTHODOX RABBI ACCEPTS A
PULPIT IN A HOUSE OF
WORSHIP WHERE WOMEN ARE
CALLED UP TO THE TORAH THIS
SITUATION IN TANTAMOUNT
TO "BEDEEVED" POST FACTO
AFTER THE FACT. THUS IT IS
AKIN TO THE POSITION OF
CHASDEI DOVID.

IT MUST BE EMPHASIZED THAT
ALL MEMBERS OF NON
ORTHODOX HOUSES OF
WORSHIP ARE IN THE
CATEGORY OF “TINOK
SHENISHBO BAIN HOAKUM”
“THEY ARE ALL INNOCENT LIKE
CHILDREN CAPTURED BY NON
JEWS.” THEY NEVER KNEW ANY
BETTER. THEY HAVE FEW IF

ANY ROLE MODELS. ALL GROW
UP IGNORANT OF
MITZVOS .THE ORTHODOX
RABBIS BY AND LARGE ARE NOT
ROLE MODEL; BECAUSE OF
THEIR COLORED AND
QUESTIONABLE ETHICAL
BEHAVIOR. JUST LOOK HOW
THEY BEHAVE WITH ME. THEIR
PARENTS ARE IGNORANT THEIR
GRAND PARENTS ARE PAGE 160

IGNORANT. RAMBAM
MAMRIM CHAPTER 3 STATES
THAT ONE MUST TREAT SUCH
JEWS WITH KINDNESS
PATIENCE AND
UNDERSTANDING. ALL JEWS
ARE RESPONSIBLE FOR ALL
OTHER JEWS INCLUDING ALL
NON ORTHODOX AND SECULAR
JEWS.

OUR FIRST CONCERN IS THEIR

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PHYSICAL SAFETY. AND
FINANCIAL WELFARE.
RELIGIOUS OBSERVANCE COMES
LAST BUT IS EQUALLY
IMPORTANT.

“IF THE MOUNTAIN DOES NOT
COME TO THE LUBAVITZER
REBBI ; THE LUBAVITZER REBBI
GOES TO THE MOUNTAIN . “SO
TOO WE MUST GO AFTER

PAGE 162

THESE JEWS AND HONESTLY
HELP THEM. THIS IS THE WILL
OF GOD THIS IS WHAT AN
HONEST RELIGIOUS JEW IS
MANDATED BY GOD TO DO.
THE SCROLLS IN TEFILLEN
PREPARED BY WOMEN ARE
NOT HALLCHIAACCLY VALID
BECAUSE WOMEN ARE NOT
MANDATED TO WEAR TEFILLIN

TEFFILLEN ARE ARE A MITZVAH
CONTROLLED BY TIME. ONE
CAN NOT WEAR TEFILLIN AT
NIGHT OR ON THE SABBATH OR
HOLIDAYS. WC MEN ARE
EXEMPT FROM ALL MITZVOT
THAT ARE TIME BOUND. ONLY
ONE WHO IS SUBJECT AND
MADATED TO WEAR TEFILLEN
CAN WRITE THE SCROLLS FOR
TEFILLEN . PAGE 164

THEREFORE SINCE WOMEN ARE NOT MANDATED TO WEAR TEFILIN THE SCROLLS THEY WRITE ARE NOT KOSHER.

HOWEVER THIS RULE DOES NOT ALWAYS HOLD WOMEN ARE MANDATED TO HAVE A MEZZUZA IN THEIR HOMES. HOWEVER THE SCROLL OF A MEZUZA WRITTEN BY A WOMAN IS NOT KOSHER.

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REASON THIS IS A GEZAROUT
HAKOSUF AN EDICT
TRANSCENDING HUMAN –
UNDERSTANDING IT IS A CHOK
LIKE THE LAWS OF KOSHER
SHABBOT HOLIDAYS AND LAWS
OF NIDDAH FAMILY PURITY.

THE OVERWHELMING
MAJORITY OF OPINIONS HOLD
THAT A SEFER TORAH FIVE

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BOOKS OF MOSES READ IN THE
SYNAGOGUE MUST BE WRITTEN
BY A MALE.

HOWEVER THE MAJORITY OF
HALLACH (C OPINIONS HOLD)
THAT ALL THE SCROLLS OF THE
OTHER BOOKS OF
TANAACH [BIBLE] CAN BE
WRITTEN BY WOMEN AND ARE
KOSHER TO BE READ IN THE

SYNAGOGUE PROVIDING
THE PARCHMENT INK AND
LETTERS ARE WRITTEN AND
FOLLOW ALL THE LAWS THAT
ARE REQUIRED. THUS A
MEGILLA WRITTEN BY WOMEN
IS KOSHER- ARUCH
HASHULCHON SEDAI CHEMED
TZIZ ELIEZER RAV

OPENHEIMER. AND A HOST OF
RISHONIM AND ACHRONIM
INCLUDING RAV YOSEPH KARO
AUTHOR OF SHULCHN ARUCH.
A WOMAN IS OBLIGATED THE
SAME AS MAN TO HAVE A
SEFER TORAH WRITTEN IN HER
NAME ARUCH HASHULCHON
LAWS OF WRITING SEFER
TORAH YOREH DAYO PART 2

BEGINNING.

IT IS IN ACCORDANCE
WITH HALLACHA JEWISH LAW A
WOMAN CAN PREPARE THE
PARCHMENT FOR A SEFER
TORAH SHE CAN SEW THE
DIFFERENT PAGES TOGETHER.
SHE CAN PREPARE THE STRINGS
AND MAKE TZITZIS SHE CAN
MAKE AS SUKAH. A GET BILL OF
JEWISH DIVORCE WRITTEN BY A
PAGE 170

WOMAN IS KOSHER. SHE CAN
BE AN AGENT TO DELIVER A
GET. A WOMAN IS EXEMPT
ONLY FROM 14 MITZVOT
ESSAYS POSITIVE
COMMANDMENTS .SHE IS
MANDATED TO OBSERVE ALL
THE OTHER THE REST OF THE
REMAINING 44 POSITIVE
COMMANDMENTS. $46+14=60$

TOTAL THAT ARE APPLICABLE
IN OUR DAY AND AGE . ARUCH
HASHULCHON YORED DAYO
PART 2 LAWS OF WRITING
SEFER TORAH. WOMEN ARE
MANDATED TO EAT MATZO
RECITE MIRACLES OF EXODUS
OF EGYPT AND HEAR READING
OF MEGILLAH BECAUSE
WOMEN

ARE BENEFICIARIES OF GOD'S
MIRACLE FROM EXODUS FROM
EGYPT AND WERE SAVED FROM
ANNIHILATION DURING
PURIM. TESTIMONY OF
WOMEN IN RELIGIOUS
MATTERS IS ACCEPTED EVEN
REGARDING MEDURISA
DIVINE LAWS KOSHER NIDAH
CHALLAH. ^{SHECAN} TESTIFY THAT A MAN

DIED AND HIS WIFE IS
PERMITTED TO REMARRY.

WOMEN ARE MANDATED TO
OBSERVE ALL THE NEGATIVE
COMMANDMENTS THE SAME
AS MEN.