

# The Weekly Farbrenge



**MERKAZ  
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מרכז אנש

548 • לחמן ישמעון • ויחי תש"פ  
EDITOR - RABBI SHIMON HELLINGER

## THE FOUNDATION OF THE HOME (II)

### A PARTNER IN TORAH

At *Matan Torah*, *HaShem* told Moshe to first instruct the women, *beis Yaakov*, and then to speak to the men, *benei Yisroel*.

Rebbi Tachlifa explained that this was done to save the Torah from neglect. When *HaShem* created the world and gave his command, first to Adam and then to Chava, the woman disobeyed the command and the world was corrupted forever. *HaShem* now had the women commanded first, so that they would encourage their sons to study Torah.

(שמות רבה כ"ח,ב)

*HaShem* promised a greater reward for Torah study to the women than he did to the men.

Rav asked Rebbi Chiya, "What is their special *zechus*? What entitles women to be rewarded for Torah study?"

Rebbi Chiya replied, "Their *zechus* is in sending their sons to study Torah in *shul*, waiting for their husbands to return from the *beis midrash*, and allowing them to travel to another city to learn Torah."

(ברכות י"ז ע"א)

In his *Shulchan Aruch* the Alter Rebbe explains that the woman's merit and reward for her husband's and sons' Torah study is greater than for her own study, for they fulfill an obligatory *mitzva* of Talmud Torah. Hence, by assisting them, she earns an actual share of the reward for their studies.

(הל' תלמוד תורה פ"א ה"ד)

Akiva was a shepherd for Kalba Savua, a wealthy resident of Yerushalayim. Kalba Savua had a daughter, Rochel, who recognized the modest shepherd's piety and potential. She asked him if he would study Torah if she married him. He agreed, and they were secretly engaged. When Kalba Savua found out, he was furious. He immediately threw his daughter out of his home and vowed that she was forbidden to use any of his possessions.

Soon after their marriage, Rochel sent off her husband to study Torah in a famed *yeshiva*. He arrived as an ignoramus, but quickly advanced to

become one of the greatest *chachomim*, attracting thousands of students.

After twelve years, Rebbi Akiva traveled home, along with twelve thousand students. Approaching his house, he heard an old neighbor berating Rochel, "For how long will you live like a widow?" Rochel replied, "If my husband would follow my advice, he would sit and study Torah for another twelve years!" Hearing this, Rebbi Akiva turned around and headed back to the *yeshiva* for another twelve years.

### CONSIDER

Why is the woman's reward for facilitating Torah study greater than the reward of the one who actually studied?

When he returned home this time, he was accompanied by twenty-four thousand students. Hearing that he was coming she ran out to meet him, and fell on her face before him. When the students tried to push her away, Rebbi Akiva stopped them: *Sheli veshelachem: shela hil!* - "Leave her! My Torah study, and your Torah study, are all in her merit."

[When Kalba Savua heard that a great *chacham* had come to town, he visited him in hope that he could release him from his vow so that he could be reconciled with his daughter. After he presented his dilemma, Rebbi Akiva asked him whether he would have made such a vow if his son-in-law was learned. Kalba Savua replied that if the man knew just one *halacha*, he would not have made the vow. When Rebbi Akiva then revealed his identity, Kalba Savua fell upon him and kissed him.]

(כתובות ס"ב ע"ב)

The Rebbe Rashab wrote:

I have heard in the name of our holy Rebbeim that when a girl is born, we wish the parents [just as is done when a boy is born] that they be privileged to raise the child [not only to the *chuppah* and to

good deeds but also] to Torah. This harmonizes with what *Chazal* teach us, that women have a *zechus* in studying Torah by enabling their sons and husband to study Torah.

(היום יום כ"ה מנחם-אב)

### FACILITATING DEVOTION

When the Tomchei Temimim Yeshiva was established, *Rebbetzin Rivka* undertook to provide for the students, and they would be rostered to eat some meals (*essen teg*, which is Yiddish for "eating days") in her own home. She would take an interest in each *bochur* individually, asking how his learning was progressing, if he had a place to eat every day and the like, and would encourage him to increase his diligence in Torah and *avoda*.

*Rebbetzin Shterna Sarah* was likewise active in supporting the Yeshiva. She founded a women's organization to support the *bochurim* and established a kitchen for those *bochurim* who did not have *teg*.

(עטרת מלכות ע' 58, 104 ובהערות)

The *Tzemach Tzedek* would often praise his daughter *Devorah Leah* for the following deed:

When she reached marriageable age, the *Tzemach Tzedek* lacked the funds to marry her off. Seeing no other alternative, he agreed to travel around the country and collect funds for the *chassuna*.

The carriage was ready and about to set out when the *Tzemach Tzedek* called over his daughter and said, "I'm being advised to travel, but this is very difficult for me, for my time of learning is very precious to me. If you forgo the fur coat, I will be able to put together the rest of the money without traveling. But if you insist on having the coat, I will make the trip."

*Devorah Leah* replied, "Your learning time is very precious to me as well. With a full heart, I forgo the coat." The *Tzemach Tzedek* appreciated her sacrifice and mentioned it often. Once, when he was upset at her, her brother, the Rebbe Maharash, reminded him about that sacrifice and thus softened the hard feelings.

(תורת שלום ע' 18)



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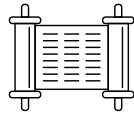
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## TRIPS ON FRIDAY

I am driving to my relatives for Shabbos. Is there a time on Friday when I am obligated to set out?

The Gemara states that a person may not travel by foot on *erev* Shabbos more than three *parsaos* (slightly over seven miles). When using faster modes of travel, the trip shouldn't take more than the time it takes to walk this distance—4 hours and 48 minutes—measured from sunrise (e.g. arriving at 10:48 a.m. if sunrise is at 6 a.m.).<sup>1</sup>

Chazal were concerned that his host won't have ample Shabbos food for the unexpected guest, which obviously isn't an issue when he notifies the host in advance of his arrival. Moreover, the Alter Rebbe points out that we aren't particular about this limit since nowadays people tend to prepare generous amounts of food for Shabbos.<sup>2</sup> All the more so is this true in our times when food is readily available in stores.<sup>3</sup>

Contemporary *poskim* still caution against traveling late Friday afternoon for various reasons, including the possibility of unforeseen delays (e.g. traffic, flat tire). Additionally, in order to enter Shabbos calmly, one should aim to arrive at least one hour before Shabbos.<sup>4</sup>

When traveling with a Jewish taxi driver close to Shabbos, there is an additional concern that one might be causing the driver to desecrate Shabbos after dropping him off.

There were many *tzadikim* who were careful not to travel Friday past midday in any case.<sup>5</sup>

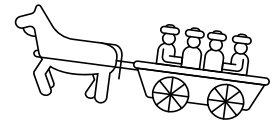
1. גמ' סוכה דף מ"ד ע"ב. שו"ע ר"א א"ח סי' סק"ח.  
רמ"ט ס"ג.  
2. ראה שו"ע ר"ד שם ס"א וס"ד.  
3. ראה פסק"ת א"ח סי' רמ"ט סק"א ובה"ע.  
4. דעת תורה א"ח סי' רמ"ט, שו"ת בני ציון ח"ב סי' נ"ח.  
5. סיפור אדה"ז, וראה פסק"ת שם הע' 6.  
1 ע"פ מקור חיים סי' רמ"ט וכה"ח סי' רמ"ט

## SOUS VIDE

It was brought to our attention that according to the Alter Rebbe in Mahadura Basra it would seem that sous vide in a clear package would not be considered *hatmana* and would be allowed (provided that the other conditions in the article are met).

מהד"ב סי' רנ"ט ד"ה על כן. ועיין בהערות וביאורים בשו"ע אדה"ז הלכות הטמנה עמ' רכח הערה 254 ומה שדן בזה.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



## REB SHMUEL MICHEL TREININ

Reb Shmuel Michel Treinin was a chossid of the Rebbe Maharash and the Rebbe Rashab. He lived in Petersburg and was very rich. He was very involved in communal matters on behalf of the *Yidden* in Russia, and assisted the Rebbe Rashab and the Friediker Rebbe in this realm. He was a smart man with strong beliefs and was not ashamed of his being a chossid even when among unreligious, well-to-do people. If someone commented negatively about *Yidden*, he knew how to respond.

Once when visiting the Rebbe Rashab in Lubavitch, the Rebbe told him to give ten-thousand ruble for communal matters. Reb Shmuel Michel however was hesitant and refrained from doing so. Some time later, he was riding in his carriage in the streets of Petersburg, when suddenly the Czar's carriage came towards them. His driver, not knowing who it was, did not move

aside, causing disrespect to the Czar. Reb Shmuel Michel was fined ten-thousand ruble. He bemoaned, "These are the ten-thousand ruble I refrained from giving to the Rebbe..."

(לקוטי סיפורים עמוד קצח)

Reb Shmuel Michel had the rights to building the tracks for the trains near Petersburg. He had a huge factory for this task with thousands of employees. Once when the Rebbe Rashab visited Petersburg, Reb Shmuel Michel asked him to come tour his factory. The Rebbe agreed and visited the whole facility with all its wings and sections, inquiring about every detail. At the end when the Rebbe was ready to leave, Reb Shmuel Michel asked, "Rebbe, what do you think about the factory?" The Rebbe responded, "How do you think you got all this? It's because in Lubavitch during the *davening* on Rosh Hashana you are thought about."

## A Moment with The Rebbe



## IT ALL DEPENDS: WHEN AND WHO

When an idea of adding a *tefilla* to honor victims of the Holocaust was proposed by secular groups, the Rebbe publicly decied it.

"They want to add a page to the *siddur*!

"The Rebbe of Poland, who lost a million chassidim, doesn't want to institute the *tefilla*. But you do? You care more for the six million than he?!

"Who are you to get involved? In this case, the Polisher Rebbe is the *posek*!"

The Rebbe continued, clarifying his position. "On the surface, what's the problem? Is there an issue with *davening* extra? The issue is this: it depends when and who is making the suggestion."

(*Sichos Kodesh* 5729, page 339)

לע"נ

ר' משה יעקב ב"ר ישעי' ע"ה

הילד תנחום ב"ר משה יעקב ע"ה

יאהרצייט י"ד טבת