

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, *bonei 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 הי"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.

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 hi!* - "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' 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' 81)

CONSIDER THIS!

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

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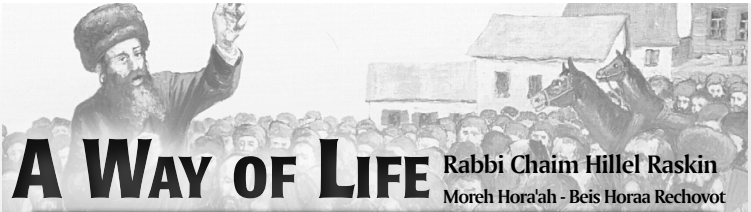


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A WAY OF LIFE

Rabbi Chaim Hillel Raskin
Moreh Hora'ah - Beis Horaa Rechovot

Overpriced Items

I bought an antique from a dealer, but I later discovered that I was overcharged. Can I demand the difference back?

- The Torah forbids us from deceiving another person in business (*ona'ah*).¹ Chazal explain that even if the seller doesn't try to deceive, he may not overprice an item for an unknowing buyer. Similarly, a buyer may not pay a low price for an item which the seller doesn't realize is really worth more.
- Chazal enumerate three levels of mistaken pricing:²
- (1) **Less than a sixth** – If the item was priced at less than a sixth above its market value, the sale is valid and the buyer must forego the extra payment. For the market to work there must be room for small miscalculation, and were we to retract every small mistake it would ruin the market.³
- (2) **A sixth** – If the price was a sixth more than the market value, the sale is valid but the buyer can demand that the overpayment (*ona'ah*) should be returned.⁴
- (3) **More than a sixth** – If the buyer paid more than a sixth above the market value, the buyer may cancel the sale.⁵
- With regards to real estate, some⁶ claim that since people are often willing to overpay for a specific piece of property the buyer cannot retract. Others hold that if it was sold for double the market value the buyer can retract, since it is uncommon for people to overpay that much.⁷ This is also the opinion of the Rama.⁸
- The buyer can only cancel the sale or demand the difference back as long as he didn't have the opportunity to show it to an expert for appraisal. After that time it is assumed that the buyer accepted the difference.⁹
- If the buyer knows the real price but still agrees to pay the higher price (e.g. for a family heirloom), this is allowed since no one is being misled.¹⁰

1. ויקרא כ"ה ל"ד.
2. ראה בב"מ נ' ע"ב.
3. ראה שו"ע חו"מ הלכות אונאה ס"ג.
4. שם ס"ב בפרטיות.
5. שו"ע חו"מ סי' רכ"ז ס"ד.
6. רמב"ם הל' מכירה פי"ג הלכה ח'.
7. תוס' בב"מ נ"ז ע"א ד"ה אגור.
8. שו"ע שם סכ"ט.
9. שם ס"ז.
10. שם סכ"ז וראה סכ"ג שם.

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

OUR HEROES

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 Frierdiker 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

Why Learn *Chassidus*?

Reb Berel Baumgarten of Argentina worked with many young people to help them learn *Chassidus*. On 2 Elul 5721 (1961), he wrote to the Rebbe regarding one young man with whom he was in contact, who had told Reb Berel that he does not enjoy learning *Chassidus*. He relayed that if it would be an imperative like *nigleh*, he would learn it anyways, but since it was not obligatory, he had decided to do without it.

The Rebbe responded in writing, directing Reb Berel what to say: "He should be explained that he has played enough with Torah and *mitzvos*. Every *Yid* is obliged to think of Hashem's greatness at least three times a day. A *Yid* also has the *mitzvos* of unifying, loving and fearing Hashem.

"Unlike in loftier generations, these *mitzvos* can now only be performed through study and contemplation. If he does not learn *Chassidus*, tens of years could pass without him fulfilling these *mitzvos* even once.

"And concerning the lack of enjoyment from the learning," the Rebbe concluded, "*mitzvos* were not given for our pleasure."

(*Tadfis mitoch Sefer Hatoldos Reb Berel Baumgarten, Iyar 5766, p. 46*)

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