

## THE FOUNDATION OF THE HOME (III)

### Dedicated to Torah

Chassidim once asked Maharil, the Alter Rebbe's brother: What was the *zechus* by virtue of which his parents were blessed with four sons who were Torah giants?

Maharil told them that it was probably due to the *yiras Shamayim* and the passionate love of Torah of his mother, *Rebbetzin Rivka*. He illustrated this with the following story:

My father, Reb Baruch, once traveled on a business trip and brought back an expensive coat as a gift for my mother. Our *melamed's* wife became so envious that she began nagging him to give her gifts as well. This distressed him, and his usual enthusiasm faded. Noticing this, my mother questioned him and he told her of his troubles. Without hesitation, she took out her coat and gave it to the *melamed*, saying, "Give this to your wife, and continue to teach my sons with enthusiasm."

(רשימו"ד חדש ע' 198)

When Reb Levi Yitzchak, the Rebbe's father, was exiled to a remote village in Kazakhstan, *Rebbetzin Chana* joined him with *mesirus nefesh*. Although they lacked essentials, and lived on minimal rations of bread and water, she went to great lengths to enable her husband to write his *chiddushim*. She would secretly gather various herbs from the fields and soak them to create ink. And since there was no paper on which to write, Reb Levi Yitzchok wrote his insights on the margins of the *seforim* she had brought with her.

After Reb Levi Yitzchak passed away, the *Rebbetzin* guarded those precious writings, and with *mesirus nefesh* smuggled them out of Russia. If the authorities had discovered them while inspecting her luggage, they would probably have imprisoned her, especially since she was the wife of someone who had been imprisoned and exiled for disseminating *Yiddishkeit*. Besides, her family name was Schneerson. Yet she took them with her, and succeeded in getting them out of Russia. Now, in her merit,

they are available to be learned by all.

(תו"מ תשמ"ב ח"א ע' 58)

The Rebbe Maharash was very organized. The chassidim knew his exact schedule, including the time at which he would go for a stroll. As soon as he left they would quietly enter his home and copy the *maamorim*, while one of them stood outside to watch. His daughter, *Rebbetzin Shterna Sara*, who was able to write quickly and neatly, would join the copyists. There are some *maamorim* whose only surviving copy today is in her handwriting.

(תו"מ חל"ט ע' 221)

The Rebbe taught that the value of supporting and encouraging a husband's Torah study is relevant to a young girl as well, since she is being educated to become an *akeres habayis*, and must be taught about this as well.

(תו"מ תשד"מ ח"ב ע' 960)

### Encouraging Study

The Rebbe once said:

One of the responsibilities of a woman, who is the foundation of her home, is to see to it that her husband studies Torah. At night, she should ensure that he doesn't go to bed until he has finished all his daily *shiurim*, even if it means falling asleep over the *sefer*... Similarly every morning, she should wake up her husband to learn Torah. The same is true for a sister towards her brother.

In the postwar refugee camp in Peking, there was a noteworthy practice: someone would make the rounds every morning and wake everyone up to learn Torah. In fact he would not move on until each sleeper actually got up.

The Rebbe concluded, "In plain words: All Chabad women and girls should see to it that a generation of *lomdim* will appear, a generation that will observe the *mitzvos* and gives *tzedaka*. And this will bring them all the blessings in children, health and *parnassa*".

(ש"פ נשא תש"כ, תו"מ חכ"ה ע' 136)

The Rebbe also held that women are responsible for instilling in their children an appreciation for the outstanding value of Torah study:

It is the task and *shlichus* of women in this generation to implant in children an appreciation of the Torah's innate goodness, and not because he will be patted on the shoulder and told that he's a good student. That innate quality of Torah study is superior even to *mitzvos*, because through Torah one achieves a complete unity with *HaShem*.

(תו"מ חל"ו ע' 132)

In preparation for *Rosh HaShana* (1961), the Rebbe wrote a letter to all women of *Anash* about the need for a *cheshbon nefesh* concerning the Torah study of their husbands. The Rebbe explained that it is the women's duty to encourage and strengthen the learning of their husbands, brothers and sons. In fact a woman should demand (!) that her husband maintain a daily learning schedule, so that the mere sight of his wife will remind him to sit down and learn.

The Rebbe notes the great reward which women receive from their share in the *mitzva*, and asked that all women requesting a *bracha* of the Rebbe for the coming year should include a detailed report of all the learning undertaken by their husbands.

(אג"ק ח"כ ע' ש"ל)

## CONSIDER THIS!

- Did the Alter Rebbe's mother's actions affect her children spiritually or naturally?
- Why should a woman ensure that her husband studies Torah? Is it a form of *arvus* – general responsibility - to ensure that others perform *mitzvos*?

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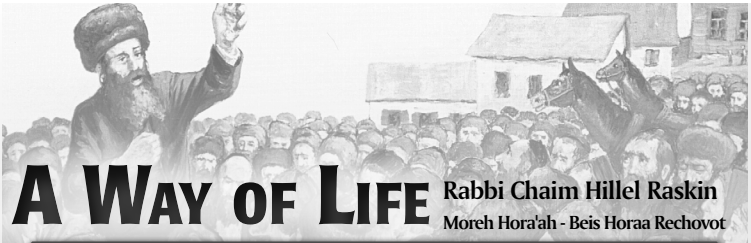
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# A WAY OF LIFE

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

## How Much to Clean?

### How much am I really required to clean for Pesach?

- *Min hatorah*, in order to release ourselves from the prohibition of owning *chometz*, we need only to nullify it and deem it worthless (*bittul*). However, Chazal established that one cannot rely on nullification, and one must search for the *chometz* and remove it from his property.<sup>1</sup>
- *Rishonim* give two reasons for this:<sup>2</sup> (1) Since we may not let go of our *chometz* wholeheartedly, (2) Since if the *chometz* is accessible we might mistakenly eat it.
- The obligation to search for *chometz* is limited to those places where *chometz* may have been throughout the year. Even a room that is not used for *chometz* must be checked if it's possible that someone walked into the room while snacking.<sup>3</sup> In a home where children walk around with snacks, every room accessible to them must be checked.
- Although the prohibition of owning *chometz* does not apply to small crumbs (since they are worthless), one may still not eat them (*chatzi shiur*).<sup>4</sup> Therefore, although we need not check our home for crumbs, anything that may come in contact with food must be thoroughly cleaned for the smallest particle of recognizable *chometz*. Some *poskim* are concerned about edible morsels and therefore necessitate cleaning any *seforim* which may contain them.<sup>5</sup>
- Some *poskim* say that the institution of *bedikas chometz* one must actually check the entire home by candlelight, even after it was cleaned well. Since it is difficult to empty out all the closets on the night of *bedikas chometz*, one may check them immediately after cleaning them, and preferably at night by candlelight.<sup>6</sup> Others argue that checking is only necessary in small spaces which cannot be easily emptied, but closets and drawers do not require formal checking.<sup>7</sup>
- A car should be checked with a flashlight,<sup>8</sup> especially under the seats and inside the pockets.<sup>9</sup> One who rents a car during *chol hamoed* must check it, unless the owner checked it before Pesach.<sup>10</sup>

1. פסחים דף ב ע"א.  
2. שו"ע אורח סי' תל"א ס"ד.  
3. פסחים דף ח' ע"א. ראה שו"ע סי' תל"ג ס"ד.  
4. פסחים דף ו ע"ב.  
5. ראה פסק"ת סי' תל"א אות ד', הליכות אבן ישראל.  
6. יגדיל תורה נ"י עמ' ק"נ. וראה שו"ע תלג, ז.  
7. מסורת משה ע' קמ"ה.  
8. פסק"ת סי' תל"א אות ב'.  
9. ראה שו"ע סי' תל"ג סל"ט - מ"א.  
10. ראה שו"ע סי' תל"ה ס"א.

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

זכות הילדים  
ישראל יונה לוי יצחק הלוי  
יוסף שלמה שניאור זלמן הלוי  
שיחיו נימאן  
שיגדלו לתורה, לחופה ולמעשים טובים

# OUR HEROES

## Reb Yehoshua Lein

Reb Yehoshua Lein was born in Nevel around the year 5641 (1881). At *bar mitzvah* age he was sent by his father Reb Chaim Dovid to learn under his great-uncle, the Radatz, in Tchernigov. After some years he continued his learning in Lubavitch and was among the *yoshvim* (full-time learners in Lubavitch before the opening of Tomchei Temimim). He received guidance from the elder chassidim there — Reb Yerachmiel Binyominson, Reb Shlomo Zalman Havlin, and also from the Rebbe Rashab himself. In 5666 (1906), he headed the *yeshiva* in Dokshitz. After a few years, as per the Rebbe Rashab's directive, he accepted the position of *rov* first in Ovstravna, near Vitebsk, and later in Beshenkovich. After the revolution he was forced to flee and settled in Rudnia near Lubavitch, where he served as a *shochet*. On Rosh Chodesh Cheshvan 5702 (1941) he was killed by the Nazis *al kidush Hashem*.



After his marriage, Reb Yehoshua came to Lubavitch and requested a daily *seder* from the Rebbe Rashab. The Rebbe Rashab instructed him to get up in the morning no later than seven o'clock and to begin *davening* around nine-ten o'clock. He also gave him specific *shiurim* to learn every day. Reb Yehoshua asked if he must finish all the *shiurim* immediately after *davening*. The Rebbe Rashab explained that quite the contrary is more desirable, since then the whole day he would carry in his mind the "ol" (burden) of finishing the *shiurim*.

(תשורה אבני חן ע' 27)

Reb Yochanan Gordon related:

When I came to Lubavitch for Rosh Hashana 5669 (1909), Reb Yehousha was also there, and during *Aseres Yemei Teshuvah* he *farbrenge*d. I remember that he was saying that it's a *chutzpah* for one to prepare himself and go lie down in bed deliberately, saying "Now I can relax." To fall asleep is one thing, but to prepare oneself is a *chutzpah*.

(תשורה גאלדמאן י' אלול תשנ"ח ע' 47)

# A MOMENT WITH THE REBBE

## The Past vs. the Present

Beginning in 5735 (1974), the photographer Reb Levi Yitzchok Freidin became an integral part of the Tishrei scene. At any given moment, he would be there flashing his cameras and filming his videos. The Rebbe once commented that if the *bochurim* would learn as diligently as he works, things would look different...

Following Tishrei 5736 (1975), he opened a display of his photos at Tel Aviv's journalist center Beit Sokalov, where the public could get a glimpse of Tishrei with the Rebbe.

The exhibition was very well received. However, one reporter wrote in the guest book, "With all due respect to the quality of the photography, the pictures themselves throw us back to the primitive darkness of the Middle Ages."

When Freidin presented the Rebbe with the guest book, the negative entry was immediately noticed. The Rebbe remarked, "Please give over my thanks to the reporter for his honesty, for it takes some nerve to be so blunt. However, regarding his point, tell him that the past was not so dark, and the present is not that bright. He could read some of the news columns in his own newspaper, and he may notice."