

The Weekly *Farbrengens*



549 • שמות תש"פ • לחמן ישמעו •
EDITOR - RABBI SHIMON HELLINGER

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-in-law, *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.

(סה"ש תד"ש ע' 65, תו"מ ח"א ע' 221, חל"ה ע' 72)

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)

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"ח 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* תשכ"ב (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.

(א"ק ח"כ ע' ש"ל)

CONSIDER

**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?**

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

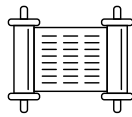
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SHEVA BRACHOS – DRINK OR NOT?

May the wine be drunk when our Shabbos afternoon sheva brachos concluded after dark?

Chazal prohibit eating or drinking anything besides water on motzei Shabbos before havdala, and Chabad custom is to refrain even from water. If you washed for bread earlier and are in the middle of a meal, you may continue eating until you either bentch or daven Maariv.¹

The cup of wine used for bentching is considered part of the meal. However, that is only if you are particular to always use a cup of wine for bentching. Otherwise, it isn't considered part of the meal, and you may not drink it before havdala.² Still, there is reason to bentch on a cup of wine without drinking it, and only drink it after havdala.³

According to the Shulchan Aruch, the cup of wine left over from bentching shouldn't be used to make havdala as we do not bundle mitzvos together and each one deserves its own cup. Only when there is no other wine available may it be used for havdala, which should be made right after bentching. The custom, however, is to use the same cup for havdala after maariv.⁴

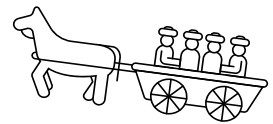
One of the sheva brachos is hagafen on the wine. Should it be left out in this situation?

While some say that hagafen should not be recited then,⁵ others hold that hagafen should be recited and the wine may be drunk in order to recite all seven brachos.⁶ (Although they aren't particular to use wine for bentching, they always use wine for sheva brachos.)⁷ Some allow the chasan and kallah to drink as well.

The halacha—regarding both bentching and sheva brachos—is that the one who recited hagafen need not be the one to drink the wine. Therefore, the ideal option is to have someone who didn't bentch, or one who already heard havdala, drink from the cup. Alternatively, the wine can be given to a child—preferably, but not necessarily, over the age of chinuch—to drink.⁸

If bentching concludes while it is still *bein hashmashos*, the one who bentched may drink the wine before havdala.⁹

1. גמ' פסחים ק"ה ע"א, שו"ע אדה"ז או"ח סי' רצ"ט ס"א-ו. ספר המנהגים חב"ד עמ' 35.
 2. ראה שו"ע או"ח סי' רצ"ט ס"ד ושוע"ר שם ס"ו. בפסק"ת שם מובא אפילו ביחידות אבל לדין שנוהגים כאר"ל הובא בבה"ט או"ח סי' קפ"ב שיחיד לא יברך על הכוס יש מקום לומר שמדובר דווקא כשמברך בג' והלאה עם הכוס.
 3. שו"ת שבה"ל ח"ח סי' רמ"ב ע"פ שו"ע אדה"ז סי' ק"צ וסי' רצ"ט בקו"א.
 4. ראה שו"ע אדה"ז או"ח סי' רצ"ט ס"ו. אבל ראה תה"ד סי' רצ"ט סק"א, וקיצה"ש משו"ע אדה"ז מילואים א' לס"י רצ"ט (ועיי"ש שו"ע ההפסק של מעריב כבר התבטל שם כוס ברהמ"ז).
 5. ראה פסק"ת סימן רצ"ט הע' 73.
 6. שו"ת מנח"י ח"ג סק"ג ועיי"ש שכן נהגו גדולי הדור.
 7. ראה ס' מבואו עד צאתו שבת פע"א הע' ב' שמציין זה מעזר מקודש אבה"ע סי' ס"ב.
 8. ראה שו"ע אדה"ז סי' ק"צ וסי' רצ"ט בקו"א סק"ב. וראה פסק"ת כאן מה שהאריך בזה.
 9. ראה משנ"ב סי' רצ"ט סק"ד ושעה"צ שם סק"ד. בנוגע ברהמ"ז רגיל וכאן שיש בנוסף הדין של שבע ברכות יש להקל.



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



IMMEDIATELY AFTER SHEVA BRACHOS

Already in the early 5710's (1950's), Reb Itch'ke Gansburg took a leading role in the expansion of Lubavitch activities in Eretz Yisroel, whether with establishing new schools for the Reshet network, Agudas Chasidei Chabad or Tzeirei Agudas Chabad.

His daughter Mrs. Fradi Brod related:

Periodically, my father would report to the Rebbe on his activities, and on who participated. In a *yechidus* the Rebbe once told him:

"I read your reports, and it's *vaiter di zelber mentchen, vaiter di zelber mentchen* (always the same people)..."

The Rebbe instructed him to get others involved. "When a *yungerman* gets married, you could let him rest for a few days. But immediately after the *sheva brachos*, you should go into his house, and tell him 'you must be an active member of Tzeirei Agudas Chabad!'"

(Sipur Ishi, page 284)

