

# The Weekly Farbrengens

MERKAZ ANASH  
מרכז אנאש  
לחמן ישמעון • כי תשא תשפ"ד • 764  
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 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.

### 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 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' 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)



Yoseph Shomer  
Certified Public Accountant

(718) 301-7014 | SHOMERCPA.COM



www.SELLMILESNOW.com  
732-987-7765

COTLAR PLLC  
Certified Public Accountant

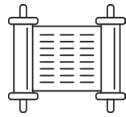
audits, reviews, compilations, & GAAP financials  
RabbiCPA.com | (713) 419-0780

anash  
MAGAZINE

GET IT FREE

Anash.org/magazine





TEACHER CONFISCATIONS

May a teacher confiscate an item from a student?

According to halacha, a teacher may use corporal punishment to educate a student. It follows that he may certainly take something away from the student, as doing so doesn't physically hurt him.

This, however, doesn't permit the teacher to destroy the item since that is not typically necessary for chinuch purposes, and it is forbidden to steal even from a child.

What level of responsibility does the teacher have while holding onto the item? Is he obligated to pay if he loses it?

An unpaid guardian is exempt for losing the item, while a paid guardian is responsible to pay.

When punishing a student, the teacher should endeavor to minimize the student's loss of learning time, particularly if it can cause the problem to escalate.

In general, Chazal teach that one should follow the approach of pushing away with the left hand and drawing close with the right hand.

1. שו"ת משנה הלכות ח"ו סי' רפ"ד. 2. רמ"ה הע' 198. פת"ש חו"מ סי' ש"ג סק"א. 3. פ"א סקי"ז. 4. ראה פתח חושן ח"ד הל' גניבה. 5. ראה רמב"ם הל' שכירות פ"א ה"ב. 6. שו"ת אג"מ ח"ב סי' ק"ג. 7. שם. 8. מאמר כללי חינוך והדרכה פ"ה. 9. ראה פסקים ותשובות יו"ד סי' ספ"ה ש"תש"ג ע' 211.

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

REB BORUCH SHOLOM KAHN

Reb Boruch Sholom was born around the year 5630 (1870). His parents were both from Chabad families, and he visited the Rebbe Rashab quite often.

Whenever the Frierdiker Rebbe would ask him for something, Reb Boruch Sholom would do it in the best possible manner.

give those to him and prepare other ones for the czar. Only then did he ascertain that he had obtained the best.

(לב הארי' ע' 24)

At a farbrengen in Rostov, the Rebbe Rashab announced that he needed funds for his holy activities. He took a sum of money, placed it in an envelope and proclaimed, "Whoever will give a sum like the amount in the envelope, will receive this money."

(לב הארי' ע' 28)

A Moment with The Rebbe

זכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



CLEANING PERSONAL BACTERIA

Mr. Yehudah Leib Unger, a successful entrepreneur from Pittsburgh, PA, invested in a new patent to recycle old sackcloth bags.

Following a trip of Reb Eliyahu Simpson to Pittsburgh, where he met Mr. Unger, the Rebbe penned him a letter, 25 Iyar 5711, with an application in avodas Hashem from his patent.

the yetzer hara, which had come to him thirteen years prior. Indeed, the yetzer hara asserts that it has an established claim (chazaka) over the person's body and his thoughts, words, and deeds...

"The solution is to seclude oneself for a specific period of time from the external environment, closing oneself off in the 'four amos' of a shul, a yeshiva, or a house of study, and warming oneself there more than usual with the love of Hashem, the love of Torah, and the love of one's fellow Yid.

"A parallel to your business exists in our lives," the Rebbe wrote. "When the yetzer tov comes to a person at the age of thirteen, the person has already been 'used' by

"In this manner," the Rebbe concluded, "one's 'sack' becomes freed of the bacteria of the yetzer hara. Afterwards, what is placed inside will be healthy and useful."