

# The Weekly Farbrenge

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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)



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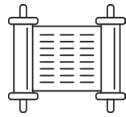
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## TEACHER CONFISCATIONS

### 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.<sup>1</sup> This is true even if the item is unrelated to the child's specific misbehavior.

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.<sup>2</sup> Thus, except for special situations where the item is physically or spiritually harmful or if *chinuch* warrants getting rid of the item, he may only confiscate the item temporarily.<sup>3</sup>

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.<sup>4</sup> While some suggest that a paid teacher is considered a paid guardian, the consensus is that he is an unpaid guardian since his payment is only for teaching the students and not for watching the confiscated item.<sup>5</sup>

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. Yet, if the child is disturbing other students, he should be sent out of class since the good of the majority outweighs this student's personal loss of learning.<sup>6</sup>

In general, Chazal teach that one should follow the approach of pushing away with the left hand and drawing close with the right hand.<sup>7</sup> The Frierdiker Rebbe writes that using the staff often backfires, and much more could be accomplished through a pleasant and positively reinforcing approach. Even if screaming at the child has short-term results, this type of *chinuch* doesn't produce the desired long-lasting results.<sup>8</sup>

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

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

## Our Heroes



### 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. He married in 5656 (1896) and later settled in Warsaw where he did business. During World War I he moved to Moscow, and he would host the Rebbe Rashab and the Frierdiker Rebbe when they visited the city. He regularly assisted in fundraising for Tomchei Temimim, and gave a lot of *tzedaka* himself. He passed away on 13 Shvat 5693 (1933).

Whenever the Frierdiker Rebbe would ask him for something, Reb Boruch Sholom would do it in the best possible manner. Once, the Frierdiker Rebbe asked him to purchase a set of mattresses for his parents (the Rebbe Rashab and Rebbetzin Shterna Sara). Reb Boruch Sholom went to the biggest store he knew and requested the best mattresses. Whatever they showed him, he asked for better ones until they said that they had prepared two mattresses for Czar Nikolai, and if he wished they could

give those to him and prepare other ones for the czar. Only then did he ascertain that he had obtained the best. He purchased the mattresses and sent them to the Rebbe.

(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." The chassidim present began to offer different amounts until Reb Boruch Sholom said, "I will give ten times the amount in the envelope!" The Rebbe Rashab gave him the envelope with the money saying, "This is for you." When he opened it he found two hundred ruble. He excused himself to the Rebbe and confessed that he didn't have all the money he promised with him at that time. The Rebbe calmed him and said, "I trust you. You will send the money soon." And so it was.

(לב הארי' ע' 28)

## A Moment with The Rebbe

לזכות 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. Since they had been used previously, and had contracted bacteria, the solution was to place them in a closed, heated place, thereby eliminating the germs.

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.

"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

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.

"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."