



## WHO IS THE BOSS OF THE HOME?

An argument between Abraham and Sarah is settled by G-d Himself, teaching us the Jewish model for running the home, and the proper roles of husband and wife.

TEACHER'S MANUAL



# JEWISH INSIGHTS

A TASTE OF THE REBBE'S TEACHINGS



PARSHAT VAYERA

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Shluchim of the Rebbe to Mumbai India



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## A. Listen to Sarah.....1

In this week's Torah portion, Sarah sees Ishmael "making merry" (Genesis 21:9). The Midrash explains that he was engaged in idol worship, illicit sexual relations, and bloodshed (Midrash). As a result, Sarah demands that Abraham expel Hagar and Ishmael from their home. Abraham struggles with this, but G-d commands him, "Whatever Sarah tells you, listen to her voice" (Genesis 21:12).

Why is the husband always supposed to listen to his wife?

## B. The Role of Water, Physically and Spiritually.....4

After Miriam's death, the Jewish people run out of water, and G-d instructs Moses to bring water from the rock (Numbers 20:7-11). The Talmud explains that Miriam's merit caused the people to have a miraculous well, and upon her death the well vanished, necessitating a new miracle to restore it (Talmud, Ta'anit 9a).

The Rebbe asks: What is the connection between water and Miriam, to the point that after her death a special command and miracle were required for the water to return to the Jewish people?

Maimonides teaches that one of the roles of water in the human body is to soften food and carry blood throughout the body. Without water, the blood would be too thick and would not circulate properly to all parts of the body.

The lesson for spiritual work: A person can understand intellectually what they should do and feel it emotionally, but this may not lead to action. It is essential that one's understanding and emotions influence all aspects of the soul and reach the power of action, just as water ensures that blood flows throughout the entire body.

## C. Masculine and Feminine Roles in the Jewish Home.....8

This principle also applies to the Jewish family structure: The husband's role is to set the general direction for the household—educating the children and guiding the family according to the path of the Torah. The wife's role is to navigate and decide how to implement this in practical terms, ensuring that the family's guidance is realized in action (Like water, which

circulates blood throughout the body, representing the realization of intellectual insights and emotions into practical deeds).

This dynamic is illustrated by Abraham's household. Abraham guided his family to follow G-d's will, but it was Sarah who decided how to implement this path, based on G-d's command. From this narrative, we learn the lesson that every Jewish woman should apply Jewish education and conduct in her home, and her husband should listen to her counsel.

# Introduction

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A surprising directive to Abraham teaches us the Torah's approach on running a Jewish home. In this class, we'll learn how to correctly divide the household responsibilities between man and woman, and illuminate our homes.

## השיעור לפרשת וירא

משיחת י"ב תמוז, ה'תשכ"א, הנחה בלתי מוגה.

תורת מנחם, כרך ל"א עמוד 136 ואילך.

[לשמיעת השיחה:](#)



# A. Listen to Sarah

## Family Conflict

Abraham and Sarah were married for sixty years and hadn't yet had a child of their own. They'd tried everything to merit G-d's blessing—journeyed to Israel with great sacrifice, raised awareness about G-d—but years passed and nothing changed.

As a last-ditch effort, Sarah encouraged Abraham to take a drastic step and take his maid, Hagar, as a second wife.

It's important to note that the Torah emphasizes that this was Sarah's idea. She pushed Abraham and Hagar to marry. Without Sarah's advice it would have never happened; this was her own initiative. Her goal was that through Hagar, she'd build a family. The simple understanding of this is that the maid's children would be considered the master's—her own—children. But more than that, Sarah hoped that G-d would see how much she was prepared to sacrifice for Abraham to bring children into the world, and that would bring about a miracle for her, too.

Indeed, the unbelievable happened. Hagar bore Ishmael, and Abraham became a father.

Thirteen years passed, and a true miracle occurred—Sarah conceived and their home now had two children: Ishmael and Isaac. The children grew, but then something happened. Sarah saw Ishmael “making merry” with Isaac, and shuddered to think that he would be influencing her son.

## Source 1 Genesis 21:9-10

Student's  
pg. 1

Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, making merry.

Sarah said to Abraham, "Drive out this maid and her son, for the son of this maid shall not inherit with my son, with Isaac."

וַתֵּרָא שָׂרָה אֶת בֶּן הָגָר הַמִּצְרַיִת  
אֲשֶׁר יָלְדָה לְאַבְרָהָם מִצְחָק.

וַתֹּאמֶר לְאַבְרָהָם: "גֵּרֶשׁ הָאִמָּה  
הַזֹּאת וְאֶת בְּנָהּ כִּי לֹא יִירֶשׁ בֶּן  
הָאִמָּה הַזֹּאת עִם בְּנֵי עַם יִצְחָק."

What exactly does “making merry” mean? What did Ishmael do to call for such a drastic step?

## Source 2 Tosefta, Sotah 6

Student's  
pg. 1

Rabbi Akiva taught: "Making merry" in this context means idol worship. . . . Sarah witnessed Ishmael build an altar, trap grasshoppers, and sacrifice them on the altar.

Rabbi Eliezer the son of Rabbi Yose of the Galilee said that "making merry" here means illicit sexual relations. . . . Sarah witnessed Ishmael engaging in illicit sexual actions. . . Sarah saw him climbing over fences and abusing women.

Rabbi Ishmael said this language means murder. . . . Sarah witnessed Ishmael shooting arrows in Isaacs direction.

דָּרַשׁ רַבִּי עֲקִיבָא וַתֵּרָא שָׂרָה אֶת בֶּן הָהָר המִצְרִית אֲשֶׁר יִלְדָה לְאַבְרָהָם מִצְחָק, אֵין צָחֹק הָאֱמֹר כָּאֵן אֶלָּא עֲבוּדָה זָרָה... שֶׁהִיתָה אֲמֵנוּ שָׂרָה רוֹאָה אֶת יִשְׁמָעֵאל שֶׁהִיא בּוֹנֶה בַּמִּסֵּין (בְּמוֹת), וְצָד חֲגָבִים, וּמַעֲלָה וּמִקְטִיר לְעֲבֹדָה זָרָה.

רַבִּי אֱלִיעֶזֶר בְּנוֹ שֶׁל רַבִּי יוֹסִי הַגָּלִילִי אוֹמֵר אֵין שָׂחֹק הָאֱמֹר כָּאֵן אֶלָּא גְלוּי עֲרִיּוֹת... שֶׁהִיתָה אֲמֵנוּ שָׂרָה רוֹאָה אֶת יִשְׁמָעֵאל מַעֲנֶה אֶת הַנָּשִׁים.

רַבִּי יִשְׁמָעֵאל אוֹמֵר אֵין לְשׁוֹן צָחֹק אֶלָּא שְׂפִיכוֹת דָּמִים... שֶׁהִיתָה אֲמֵנוּ שָׂרָה רוֹאָה אֶת יִשְׁמָעֵאל נוֹטֵל קֶשֶׁת וְחֻצִּים וּמִזְרֵק כֶּלֶפִי יִצְחָק.

*In other words, Ishmael was a sexually abusive and violent bully. Sarah shuddered at the thought that her son would be growing up with such an influence at home. Ishmael was already 17 years old and hanging around aimlessly at home, and Sarah decided it was time for him to begin to live independently and not to be a danger to her child.*

*She demanded of Abraham that he throw Ishmael out of the house, together with his mother, Hagar. She asked Abraham to give up the child, his firstborn after 86 years of waiting. Abraham refused, and their argument escalated. They cannot reach an agreement (this is the only case of marital strife mentioned in the Torah) until G-d intervenes and commands Abraham to listen to Sarah and separate from Ishmael.*

## G-d Intervenes

### Source 3 Genesis 21:11-13

Student's  
pg. 1

But the matter greatly displeased Abraham, on account of his son. G-d said to Abraham, "Don't be displeased concerning the lad and concerning your maid. Whatever Sarah tells you, listen to her voice, for it is Isaac who will be called your descendant. But I will also make the son of the maid into a nation, because he is your seed."

Student's  
pg. 2

וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ. וַיֹּאמֶר אֱלֹקִים אֶל אַבְרָהָם: "אֵל יֵרַע בְּעֵינֶיךָ עַל הַנָּעַר וְעַל אִמָּתְךָ, כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִיצְחָק יִקְרָא לָהּ זֶרַע. וְגַם אֶת בֶּן הָאֲמָהּ לְגוֹי אֲשִׁימֵנוּ כִּי זֶרַעָהּ הוּא."

When we analyze the words G-d told Abraham, we see that it is a very significant statement. G-d didn't say "In this case, Abraham, your wife is right." He said: "Whatever Sarah tells you, listen to her voice." This was advice for life. But why? Why must Abraham listen to everything Sarah says? And what does that mean for us? Is this an instruction to Abraham's descendants too?



## B. The Physical and Spiritual Role of Water

Let's fast-forward to a later generation, towards the end of the Jews' journey through the desert, when Miriam, the sister of Moses, passed away.

### Source 4 Numbers 20:1-2; 7-8

Student's  
pg. 3

The entire Jewish people arrived at the desert of Zin in the first month, and the people settled in Kadesh. Miriam died there and was buried there. The people had no water; so they assembled against Moses and Aaron.

G-d spoke to Moses, saying: "Take the staff and assemble the people, you and your brother Aaron. Speak to the rock in their presence so that it will give forth its water. You shall bring forth water for them from the rock and give the people and their livestock to drink."

וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה מִדְבָּר  
צִן בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֻׁב הָעָם  
בְּקָדֵשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֵר  
שָׁם. וְלֹא הָיָה מַיִם לָעֵדָה וַיִּקְהָלוּ  
עַל מֹשֶׁה וְעַל אַהֲרֹן.

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. קַח אֶת  
הַמַּטֵּה וְהִקְהֵל אֶת הָעֵדָה אִתָּהּ  
וְאֶהְרֹן אֲחִיךָ וְדַבַּרְתֶּם אֶל הַסֶּלֶעַ  
לְעֵינֵיהֶם וְנָתַן מִימֵיו וְהוֹצֵאתָ לָהֶם  
מַיִם מִן הַסֶּלֶעַ וְהִשְׁקִיתָ אֶת הָעֵדָה  
וְאֶת בְּעִירָם.

Immediately after the Torah recounts Miriam's death, it tells us that the people lacked water and needed a special miracle in which Moses brings water from the rock. (This is, incidentally, the event in which Moses strikes the rock instead of speaking to it, resulting in his punishment of not entering the Promised Land.)

What is the connection between Miriam's death and the shortage of water? The Talmud teaches us that throughout the Jews' wanderings in the wilderness, a miraculous well accompanied them. This miracle well existed in Miriam's merit. Therefore, when Miriam passed away, the miracle ceased, and a new miracle was needed.

### Source 5 Talmud, Taanit 9a (abridged)

Student's  
pg. 3

Rabbi Yose says: The Jewish people had three good stewards: Moses, Aaron and Miriam. Three gifts were granted through them: the well, the clouds of glory and the manna. The well was in Miriam's merit; the clouds of glory in Aaron's merit; and the manna in the merit of Moses.

When Miriam passed away, the well dried up, and it returned in the merit of both of them.

רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: שְׁלֹשָׁה  
פְּרָנְסִים טוֹבִים עָמְדוּ לְיִשְׂרָאֵל, אֵלּוּ  
הֵן: מֹשֶׁה וְאַהֲרֹן וּמִרְיָם. וְשְׁלֹשׁ  
מַתָּנוֹת טוֹבוֹת נִתְּנוּ עַל יָדָם, וְאֵלּוּ  
הֵן: בָּאֵר, וְעַנָּן, וּמָן. בָּאֵר – בְּזִכְיוֹת  
מִרְיָם, עַמּוּד עַנָּן – בְּזִכְיוֹת אַהֲרֹן,  
מָן – בְּזִכְיוֹת מֹשֶׁה.

מִתָּה מִרְיָם – נִסְתַּלַּק הַבָּאֵר...  
וְחִזְרָה בְּזִכְיוֹת שְׁנֵיהֶן.

Student's  
pg. 3

When Aaron passed away, the clouds of glory disappeared. They both returned in the merit of Moses.

מֵת אֶהֱרֹן – נִסְתַּלְקוּ עַנְנֵי כְבוֹד,  
וַהֲזָרוּ שְׁנֵיהֶם בְּזִכּוֹת מֹשֶׁה.

## >> The Rebbe

### Why Is The Well Associated With Miriam?

Student's  
pg. 4

The Torah relates in the portion of Chukat that when Miriam died the people had no water. The sages explain that for all of their forty years in the desert a well existed in Miriam's merit. When Miriam died, the well dried up and the people had no water. A special miracle was required, as the Torah goes on to relate how G-d instructed Moses to work a miracle for the people to provide them with water.

There is a very surprising point here that requires explanation.

The sages teach that the manna came in Moses's merit, the clouds of glory in Aaron's merit, and the well of water was in Miriam's merit.

Why is water specifically associated so closely with Miriam, to the point that after her passing a special divine command of "speak to the rock and it will give water" was needed in order to reinstate the well in Moses and Aaron's merit?

מסופר בפרשת חוקת<sup>1</sup> שכאשר "ותמת... מרים" אזי "לא היה מים לעדה", ופירשו חז"ל<sup>2</sup> "שכל ארבעים שנה היה להם הבאר בזכות מרים", ולכן, במיתת מרים "לא היה מים לעדה", כיון שפסקה הבאר, ואז היה צריך להיות נס מיוחד - כמסופר בהמשך הפרשה<sup>3</sup> שהקב"ה ציווה למשה להראות לבני ישראל נס שיהיו להם עוד מים.

ולכאורה, הרי זה דבר פליאה שאינו מובן:

אמרו חז"ל<sup>4</sup> שה"מן" היה בזכות משה, וענני הכבוד היו בזכות אהרן; ואילו הבאר - ענין המים - היתה בזכות מרים דוקא!

מדוע דווקא המים היו קשורים כל כך עם מרים, ועד כדי כך, שכדי שלאחר מיתת מרים תוכל להיות הבאר בזכות משה ואהרן, היה צריך להיות ציווי מיוחד מהקב"ה שיהיה עוד הפעם מחדש<sup>5</sup> "ודברתם אל הסלע גו' ונתן מימיו"?

4. תענית שם.  
5. שם, ח.

1. חוקת כ, א-ב.  
2. פרש"י עה"פ - מתענית ט, א.  
3. שם, ז ואילך.

## The Role of Water in Digestion

**Student's** Maimonides writes in his commentary on  
pg. 4 the Mishnah "water doesn't nourish the person like food, but it carries the food to the necessary places."

**Student's** People need water, because without it  
pg. 5 they will be too parched to survive. But the primary function of water is to soften the food and carry the blood through the body. This is what the sages mean when they say "if a person ate and didn't drink, their food is like blood": without water, the blood becomes too thick and can't reach the small veins in the body.

*Maimonides explains that one of the roles of water in the human body is to soften the food a person eats and to transport the blood created from it throughout the body. When a person eats without drinking, the blood produced is too thick and does not circulate properly throughout the body.*

### "Water" in Divine Service

**Student's** Every physical phenomenon reflects a  
pg. 5 spiritual reality, and the spiritual reality reflects man's Divine service.

A person can contemplate a matter thoroughly in their mind and understand logically why they need to act in a certain way, and nevertheless that understanding can fail to have a practical impact—it doesn't reach the small veins in their hands or feet. Meaning, the person understands the matter logically, and may even feel it in their heart. But it still doesn't reach their extremities—the fingers, toes,

נקודת הענין בזה, בהקדם מה שכתב הרמב"ם בפירוש המשניות<sup>6</sup> - ש"המים... אינם מן המזונות אבל הם מוליכין המזון למקומותיו הידועות<sup>7</sup>.

כלומר: למרות שיש צורך במים, שהרי לולי המים ישנו ענין של צימאון שנוגע בקיום וחיות האדם, מכל מקום, תפקיד המים הוא לרכך את המזון ולהוליך את הדם בכל הגוף. וזהו שאמרו חז"ל<sup>8</sup> "אכל ולא שתה אכילתו דם", כי, לולי המים נעשה הדם סמיך, ולא יכול ללכת ולהגיע עד לגיד היותר דק שבגוף.

מזה מובן גם ענין המים בעבודת האדם - שהרי כל הענינים כפי שהם בגשמיות באים מצד הענינים כפי שהם ברוחניות, והענינים ברוחניות הם מפני שכן הם בעבודת האדם:

יכולה להיות התבוננות טובה במוח שבראש, כך, שבשכלו יבין היטב כיצד צריך להתנהג, ולמרות זאת לא יומשך מזה בגיד דק שברגל או ביד, והיינו, שלא תהיה לזה השפעה במעשה בפועל; הוא מבין אמנם בשכלו, ויתכן אפילו שמרגיש זאת במדות שבלב, אבל

6. עירובין רפ"ג.

7. שבת מא, א. וראה שערי אורה צה, א. סה"מ תקס"ח ס"ע סט ואילך. ובכ"מ.

and the heel of the foot which is supposed to "run for a mitzvah."

We need to work on this, to ensure that whatever task we are focusing on should not only be perfect in its natural place, but that it should also reach and influence all of our other elements. Our entire being needs to be fully aligned with the particular point regarding fulfilling G-d's will that we meditated on, or developed emotions towards.

למרות זאת, אין זה נמשך ומגיע לאצבע שביד, לאצבע שברגל ועד לעקב שברגל, שיהיה "רץ למצווה"<sup>8</sup>.

ועל זה יש צורך בעבודת האדם - שלא זו בלבד שהענין שבו נעשית העבודה יהיה כדבעי במקומו הוא, אלא שיומשך ממנו גם לכל שאר הענינים, והיינו, שכל הענינים הקשורים עמו יהיו באותו מעמד ומצב כמו שהוא בנקודה שבה התבונן או שהיה לו ההרגש שצריך להתנהג כרצונו של הקב"ה.

*Occasionally, a person understands intellectually what they need to do and even feels in their heart that it is the right thing and they truly want to do it, but ultimately, it doesn't translate into action. This is similar to "eating without drinking," where the blood is too thick and therefore does not reach the entire body.*

*In the context of a person's spiritual work, "drinking" represents ensuring that the understanding and feeling one has reached affects all aspects of the soul and results in actual, tangible action.*

*After understanding the role of water in the human body—to soften food and enable blood to circulate throughout the body—and grasping the metaphor in a person's spiritual work, where the "water" ensures that the insights in the mind and the emotions developed in the heart influence the entire soul and are expressed in action, we can now move on to the next part: to learn why this concept is specifically connected to Miriam and the Jewish woman.*

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8. אבות פ"ד מ"ב.

# C. Masculine and Feminine Roles

## In the Jewish Home

### >> The Rebbe

#### The General Direction and the Specific Implementation

Student's  
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This is true regarding the personal divine service of every individual, and it is also true regarding the general structure of the home.

There are responsibilities that are borne primarily by men, and other responsibilities borne primarily by women.

It is the man's responsibility to give a general directive that the conduct of the home, the education of the children, and the conduct of the entire family should be in accordance with the instructions of the Code of Jewish Law.

But translating this general directive into detailed instructions, determining the particulars of managing the house, educating the children, and the conduct of all the family members so that even the smallest detail of daily life should reflect the truth of "Hear O Israel, the L-rd is our G-d, the L-rd is One" that the husband recites in the morning—this depends primarily on the wife, the mainstay of the home. She is the one who implements this concept and applies it to the practical conduct of the home, in all of its details.

כשם שהדברים אמורים בעבודת האדם בכל אחד מישראל - כן הוא גם בכללות מבנה הבית הישראלי:

ישנם ענינים המוטלים בעיקר על האיש - הבעל, ויש ענינים המוטלים בעיקר על האשה.

ענינו של הבעל הוא לתת הוראה כללית, באופן של נקודה, שהנהגת הבית, חינוך הילדים והנהגת כל אחד מבני הבית, צריכים להיות באופן המתאים על פי שולחן ערוך.

אבל כאשר צריכים להמשיך זאת בכל הפרטים: לקבוע את כל הפרטים של הנהגת הבית, את כל הפרטים של חינוך הילדים, ואת כל הפרטים של הנהגת בני הבית, כך, שגם הפרט היותר קטן שבחיי היומיום, יהיה ניכר ונרגש בו הענין של "שמע ישראל ה' אלוהינו ה' אחד" שאמר הבעל בבוקר - הרי זה תלוי בעקרת הבית, שהיא זו שמחדירה את הרעיון הזה ומביאה אותו בפועל בהנהגת הבית לכל פרטיו.

*The husband's role is to set the general direction and goal, but it is specifically the wife who has the skills and ability to guide the household along this path. Therefore, the husband should listen*

to his wife, as she is the one who decides how to educate the children and the way in which the family will indeed follow the correct path.

The woman is like water. On a physical level, water distributes blood throughout the body. On a spiritual level, this represents ensuring that the understanding of the mind and the emotions of the heart reach all parts of the soul, down to the realm of action.

This is why the miraculous well in the wilderness was in Miriam's merit. Water symbolizes the quality of the Jewish woman: to take the general understanding and ensure that it spreads throughout the entire "body" and is translated into action.

## Abraham Pointed the Direction, Sarah Implemented It

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We see this reflected clearly even by the leaders of the Jewish people, all the way back to the first Jew, Abraham.

Abraham gave a general directive regarding the education of his children, "For I have known him, because he directs his children and his household after him to keep the way of G-d by performing righteousness and justice." But for the particular details of education, how to teach the children, which friends to shield them from, etc.—this was all determined by Sarah. Abraham was instructed, "whatever Sarah tells you, heed her voice."

כפי שרואים במוחש הן אצל יחידים והן אפילו אצל נשמות כלליות, אפילו אצל נשיאים בישראל, ועד ליהודי הראשון, "אחד היה אברהם".<sup>9</sup>

כאשר דובר על אודות חינוך הבנים, נתן אברהם את ההוראה הכללית - "אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט"<sup>10</sup>; אבל בנוגע לפרטי החינוך, כיצד לחנכו, ומאיזה חברים צריכים לשמור עליו - הרי זה נעשה על ידי שרה, ועל זה נאמר לאברהם "כל אשר תאמר אליך שרה שמע בקולה".<sup>11</sup>

Abraham set the path of educating the children to uphold the way of G-d. But it was Sarah who understood how to implement this—how to educate her son, and from which friends to protect him.

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The same holds true for every Jewish woman, all of whom are called "daughters of Sarah, Rebecca, Rachel, and Leah." When a Jewish woman follows the example set by our matriarchs, we are told "whatever Sarah tells you, heed her voice." All of the specific details

כן הוא אצל כל בת ישראל, שכל אחת מהן נקראת בת שרה, רבקה, רחל ולאה - שכאשר הנהגתה היא על פי ההוראות והדוגמאות של ארבע האמהות, אזי אומרים: "כל אשר תאמר אליך שרה שמע בקולה"

9. יחזקאל לג, כד.  
10. וירא יח, יט.  
11. שם כא, יב.



**Student's** of the fundamentals of the Jewish home, such as the children's education, kosher food, proper conduct, Shabbat and festival observance (including starting Shabbat and festivals early), etc., all depend on the Jewish woman.  
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## Miriam—A Historic Educator

**Student's** The same division of responsibilities can be seen among the “three shepherds” of the Jewish people—Moses, Aaron, and Miriam.  
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**Student's** While still in Egypt, Miriam worked together with her mother, to raise a generation of children who would go on to say “this is my G-d and I will adorn Him.” We know this because our sages inform us that the midwives referred to as Shifrah and Puah, were Yocheved and her daughter Miriam.  
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*Even in Egypt, Miriam, together with her mother Yocheved, was involved in educating the Jewish children. Despite such an impossible situation, they raised a generation of believers who were among the first to recognize G-d.*

**Student's** Later as well, when the Jewish people were in the desert, the water was in Miriam's merit. This means that Miriam imparted to the Jewish people the quality of “water.” The role of “water” was to take the “manna,” the bread from Heaven, which represents the passion for Judaism that we are given from Above, and bring it to all of the limbs and veins of the body, every element in the lives of the Jewish people.  
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- בענינים הפרטיים שעליהם עומד הבית היהודי, החל מחינוך הבנים והבנות, ועד לכשרות המאכלים, כשרות ההנהגה, שמירת שבת וחג ותוספת שבת וחג, וכל הפרטים שישנם בחיי האדם.

כמו כן גם כאשר היתה אצל בני ישראל ההתחלקות של “שלושת הרועים”<sup>12</sup>, כמובא בגמרא במסכת תענית<sup>13</sup> שמתייחס למשה אהרן ומרים:

מרים - עוד בהיותה במצרים, התעסקה יחד עם אמה בהעמדת דור של ילדים שאחר כך אמרו “זה א-לי ואנוהו”<sup>14</sup>, כדאיתא במדרשי חז”ל<sup>15</sup> ששפרה ופועה הם יוכבד ובתה מרים.

כמו כן לאחר מכן, בצאת בני ישראל למדבר, היו המים בזכותה של מרים, והיינו, שמרים הנביאה פעלה להבהיר ולהאיר (“זכות” מלשון זכות ובהירות) אצל בני ישראל את ענין המים (בארה של מרים), שפעולתם היא להוליך את ה”מן” - “לחם מן השמים”<sup>16</sup>, חיות של יהדות שנמשך מן השמים, “לחם אבירים (אכל איש)”<sup>17</sup>, שלא היה בו פסולת<sup>18</sup> - ולהמשיכו בכל רמ”ח אברים ושס”ה גידים, ובכל הענינים שהיו קשורים עם בני ישראל.

16. בשלח טז, ד.  
17. תהלים עה, כה.  
18. ראה יומא עה, ב.

12. זכרי' יא, ח.  
13. שם, ז ואילך.  
14. בשלח טז, ב.  
15. סוטה יא, ב. הובא בפרש”י עה”ת שמות א, טו.

*In the wilderness, Miriam was also the educator. The Jewish people received manna from Heaven, symbolizing a spiritual, heavenly sustenance. However, this could have remained only in their minds, without influencing their entire being down to the realm of action. This was the role of the water—the role of Miriam—to take the spiritual vitality of the manna and spread it throughout the whole body, just like the function of water is to circulate the blood to all parts of the body.*

**Student's** After Miriam's passing a special miracle was  
pg. 8 required in order to bring the well back through Moses and Aaron.

ואחר כך היה צורך בנתינת כוח מיוחדת ונס מיוחד - שענין זה יחזור ויומשך עוד הפעם על ידי משה ואהרן.

## The Lesson for Every Woman

**Student's** Like all Torah matters, this concept is also a  
pg. 8 directive for our contemporary lives.

We must know that every Jewish woman has the duty and merit of bringing the Divine light of the "bread from Heaven" into every Jewish home, just like Miriam did for the entire Jewish people. She does so for her personal home, her neighbor's home, and even for the Jew on the other side of the world, because the Jewish people are a single entity and responsible for each other.

ככל עניני התורה - מהווה גם ענין זה הוראה עד לימינו אלו:

צריכים לדעת, שעל כל בת ישראל מוטלת החובה והזכות, שבזכותה יומשך בכל בית ישראל - בביתה הפרטי, אצל השכנים, ועד לקצווי ארץ - שהרי כל בני ישראל הם קומה שלימה<sup>19</sup>, ו"כל ישראל חברים"<sup>20</sup> ו"ערבים זה לזה"<sup>21</sup> - האלוקות שב"לחם מן השמים", כפי שנמשך בכל מחנה ישראל על ידי מרים הנביאה בימיה.

**Student's** The verse states regarding Miriam "all of  
pg. 9 the women followed her." This refers to all Jewish women in all generations. They all follow Miriam's path and emulate her actions, bringing the "water" of Miriam's well and carrying the "bread from Heaven" into all elements of the Jewish home. Even the material elements of life will be without difficulties and concealment, and the money will be spent on healthy and positive matters, good for Heaven and good for fellow humans, good causes that bear fruit.

ועל זה נאמר<sup>22</sup> "ותצאן כל הנשים אחריה" - שמתייחס לכל נשי ובנות ישראל עד סוף כל הדורות, שכולן הולכות בהנהגת מרים ובדרך שסללה מרים - להביא את מי הבאר (בארה של מרים) בכל עניני בית ישראל, ולהוליד את ה"לחם מן השמים", כך, שאפילו הענינים הגשמיים יהיו ללא פסולת, ללא קשיים, וללא העלמות והסתרים, והיינו, שהפרנסה תנוצל על דברים בריאים ומאירים, טוב לשמים וטוב לבריות, וטוב העושה פירות<sup>23</sup>.

21. סנהדרין כז, סע"ב. וש"נ. הובא בפרש"י עה"ת בחוקותי כו, לו.  
22. בשלח טו, כ.  
23. קידושין מ, א.

19. ראה לקו"ת ר"פ נצבים. ובכ"מ.  
20. ע"פ ס' שופטים כ, יא. וראה חגיגה כו, א. ירושלמי שם פ"ג סו"ה. תניא אגדה"ק סוסכ"ב.  
21. ע"פ ס' שופטים כ, יא. וראה חגיגה כו, א. ירושלמי שם פ"ג סו"ה. תניא אגדה"ק סוסכ"ב.



**Student's**  
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The above-related events with the well of Miriam occurred during the fortieth year in the desert, to the generation that entered the Land of Israel, as preparation for their entry. In our time we find ourselves in a similar situation, as we are the final generation of exile and very soon the redemption will begin and we will enter the Land of Israel, with strength, joy, and gladness.

וכשם שהענינים הללו הם סיפורים שאירעו בשנת הארבעים, בתור הכנה לכניסה לארץ על ידי הדור שנכנס לארץ - כן הוא גם בנוגע להוראה בדורנו זה, שהוא הדור האחרון של הגלות, ובקרב ממש תהיה אתחלתא דגאולה והכניסה לארץ, על ידי משיח צדקנו, ביד רמה, ובשמחה ובטוב לבב.

משיחת י"ב תמוז, ה'תשכ"א, הנחה בלתי מוגה  
תורת מנחם, כרך ל"א עמוד 136 ואילך

## Key Points:

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- As the Jewish people journeyed through the wilderness, they drank from a miraculous well provided in Miriam's merit. This reflects a special connection between water and Miriam the prophetess. What is the nature of this connection?

- The role of water in the human body is to soften food and transport blood to all parts of the body (Maimonides). In terms of Divine service, water represents the process of carrying intellectual and emotional insights down to actual deeds and practical application.

**Student's**  
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- This principle also applies to the family structure in Judaism as well. The husband's role is to set the overall direction of the household according to the path of the Torah. The wife's role is to decide how to implement education in a practical way, ensuring that general insights are realized in actual actions.

- This is the connection between the Jewish woman and water: guiding and directing insights until they reach practical expression.

- Therefore, when a disagreement arises between Sarah and Abraham on practical aspects of Isaac's upbringing (whether Ishmael's influence is positive or negative on Isaac's education), G-d commands Abraham to listen to Sarah.

## Takeaway:

**Student's**  
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The man's role is to provide the household's overarching vision—to educate the children in the way of G-d. The woman's role is to navigate and determine the practical method of implementation, illuminating the home and guiding the children along the Torah path.