

1073
13/11/15

A FREE TRANSLATION OF THE SICHA OF THE LUBAVITCHER REBBE
SHLITA TO THE CONVENTION OF NSHEI uBNOS CHABAD, ON SUNDAY
THE 17th OF SIVAN, 5740

1. We have gathered together in connection with the annual convention of Nshei uBnos Chabad (the Lubavitch Women's Organization). The aim of our gathering is to enhance the lives of every Jewish women and girl, and thus, enhance the lives of their husbands, sons, and brothers. Our Rabbiem would frequently say that when one Jew meets another Jew, he must try to see that their meeting produces a benefit for a third individual. Surely, today's meeting, at which many women are assembled, is intended to benefit every Jew that we can possibly reach.

The above is true at all times, for "Love your fellowman as yourself" is a great principle of the Torah. A general principle includes within it many particular facets. "Love your fellowman as yourself" is a basic principle of the Torah, including within it a great amount of details. In fact, Hillel calls it the entire Torah, (the rest being merely explanation). Thus, when a Jew fulfills the Mitzvah of Ahavas Yisroel, he fulfills the entire Torah (A).

Torah is called "our life" - for just as life must be continuous, never ceasing, not even for a moment, similarly, our connection with Torah must be constant. Thus, it follows that our love for our fellowman - a great principle of the Torah - must encompass every moment of our lives (B).

From the above, it is obvious that the resolutions taken by the convention must be permeated with Ahavas Yisroel. May the resolutions be good - good for those who make them and good - for the entire Jewish people. May all those who have come here take with them good, light and holiness.

2. The resolutions accepted at the convention must call for activities that reach and influence every Jewish women. Even though a special committee was chosen to supervise this - and they have a greater merit and obligation - nevertheless, everyone who has participated in the convention has the responsibility and the mission to fulfill the resolutions, reach and explain them to every Jewish woman in a pleasant manner which they can understand and relate to. Since the resolutions are based on the Torah, to which the hearts of every Jew naturally responds, they will surely be accepted. All that is necessary is that they be explained in a proper manner.

May these resolutions be accepted with joy and may they permeate through every aspect of our personalities. Thus, they will immediately bring great success and

The above shares a special connection to the time when the convention is held, at the week shortly following the holiday of Shavuos, a holiday which makes us more conscious of Torah, Mitzvos, and Yiddishkeit in general.

It is also significant that this gathering is being held in a holy place, a place in which we study and pray and particularly since, according to the program, this gathering was preceded by prayer and study. Surely, we shall all fulfill (or have already fulfilled) the Mitzvah of Tzedakah, (in a greater degree than usual) thus adding the third pillar on which the world stands and bringing about increased blessings throughout the world.

* * *

1952/7/11
1101
Handwritten notes and signatures at the top of the page.

3. The above is connected with the Torah reading from the coming week which contains a clear lesson concerning the mission and responsibility of every Jewish woman. This week's portion, Shelach, speaks of the Mitzvah of Challah. This Mitzvah has been given over to every Jewish woman. "The first of your dough" - the beginning of any food or drink served in the house must be connected with - "you shall set apart a portion unto G-d." First, a portion of the food is given to G-d and only afterwards does a Jew consider how he and his family can benefit from it. In this manner, the entire house, and every member of the household becomes connected with G-d. G-d "dwells within" the heart of every Jew and every Jewish home. The fulfillment of this Mitzvah has been given over to every Jewish woman. She does so with a blessing and by doing so, brings blessing to her home.

The convention is also connected with the Torah portion read on the previous Shabbos, Parshas Bahaalosecho, which describes the kindling of the Menorah in the sanctuary (and later the Temple) by Aharon and his descendents. Every Jewish home is a sanctuary and a Temple for G-d. Just as the lighting of the Menorah in the sanctuary was given over to Aharon, similarly, the responsibility for bringing "the candle of Mitzvah and the light of Torah" into every Jewish home has been given over to every Jewish woman. Although, in a larger sense, every Mitzvah is a candle (C), the Mitzvah of lighting candles in honor of Shabbos and Yom Yov particularly emphasizes this quality, bringing about light that can actually be seen and can light up the darkness of the world. This Mitzvah has been given over to Jewish women. Our sages tell us that through lighting Shabbos candles we will merit to see the "candles of Zion."

The conclusion of Parshas Bahaalosecho also alludes to the third Mitzvah given over to women, the Mitzvah of Taharas HaMishpacha. The Torah relates how the Jewish people, Moshe, Aharon, even the ark and the Divine Presence waited an entire week without journeying further in order that Miriam could rejoin them. The merit of each of the three: Moshe, Aharon and Miriam cause a specific benefit to the Jewish people in the desert. In Moshe's merit, the Torah and the manna were given, in Aharon's, the cloud of glory, and in Miriam's, the well. The well traveled together with the Jews through their 42 journeys in the desert. In addition to providing water, Miriam's well also made it possible for the Mitzvah of Taharas HaMishpacha to be fulfilled. There was no other source of water in the desert. Thus, it was Miriam's well that served as a Mikvah and allowed for the birth of children in the 40 years. This Mitzvah is also connected with the redemption when G-d will purify the Jewish people. In fact, the prophet Yirmiyahu (17:13) refers to G-d as the "Mikvah of Israel."

4. This convention marks the conclusion of the first 25 years of Nshei uBnos Chabad's activities. We must "always proceed higher in holy things." Regardless of the achievements of the first 25 years, we must add more good, light, and holiness, for good is boundless. Furthermore, the experience gained in the first 25 years will surely enhance the success of the years to come (D). When, with the conclusion of the second 25 years, Nshei Chabad will have completed a Yovel, a time period which the Torah calls "forever."

In general, anniversaries of this nature, particularly those related to Yiddishkeit, Torah, and Mitzvos, are associated with special resolutions to proceed further, thus showing that Yiddishkeit has no end. Just as G-d is infinite, so too is Yiddishkeit and it is therefore necessary to continue to grow.

Handwritten notes and signatures in the margins, including "Shedding", "except", "blam", and "at 40".

The above is connected with a matter which for strange, inexplicable reasons, is entirely ignored. It is not spoken about and no efforts are made to correct the situation.

Special

All of the Mitzvos mentioned above have a direct effect on a Jew's general behavior. Through Challah, which includes in a larger sense the entire realm of Kashrus, the body becomes a Kosher body with Kosher thoughts, speech, and words. Also, the lighting of the Shabbos candles influences the household for the entire week until the candles are lit again (E). Similarly, the practice of Taharas HaMishpacha has an affect on the entire life of the husband and wife and all the descendants that result from their union.

deeds

156 2074

Despite its importance, the Mitzvah of Taharas HaMishpacha is rarely given public mention. At one time, it was possible to argue that people were embarrassed to speak about the topic. However, today male and female relationship are openly discussed in many circles. Furthermore, due to the fact that some observant children attend schools where they come in contact with children from other homes, this matter has been introduced in observant circles as well.

1177 - 16 437 01 10 250 57K

gesundheit

Nevertheless, a Rabbi will not mention Taharas HaMishpacha in his sermon, a Torah lecturer will shy away from the subject, and an educator who teaches girls will not expose them to the topic even if she will be getting married in the near future.

very well

In previous generations, these individuals did not have to discuss this matter, for every parent would share this information with their children. However, "times have changed." Today the parents are incapable of transmitting this information in all its detail. Even those who are willing cannot communicate all the various laws.

There is therefore no alternative but for women to demand from Rabbis and lecturers to speak about this topic. Although they may have other important topics to speak about, this subject is of greater importance. It is necessary to mention it at every possible opportunity. Even though it is impossible to discuss all the particular laws in shul, the general topic must be mentioned with emphasis, so that families will know that the existence of the Jewish people and their redemption from Golus is dependent on Taharas HaMishpacha. Furthermore, the topic cannot be merely spoken about and left at that. ~~Directly~~ after the speech, a time and place when a class about Taharas HaMishpacha will be held must be announced.

ST

Needless to say the subject must be dealt with in a discreet and pleasant manner. ~~Nothing should be demanded.~~ However, the topic can no longer be ignored.

The Jewish women are charged with the responsibility for motivating Rabbis to speak about this question. In this country, that responsibility can be easily discharged. The sisterhoods and ladies auxiliaries play a large role in the congregation and in the schools because of the functions they carry out and the money they raise. They can influence the Rabbis, lecturers, and teachers to deal with this question. They should not rest until they have organized classes about the subject in every synagogue and in every school for girls.

yes

They should not think that since the summer vacation is coming soon, the whole question can be held in abeyance until the fall. Each Jewish woman and girl is a whole world (see Sanhedrin 37a) and must be cared for. Just as business does not close in the summer, similarly these efforts to reach out to Jewish women must continue. Furthermore, there are a number of courses for women, in the city and in the country, that can be arranged. These mediums should be used to spread the Mitzvah of Taharas HaMishpacha.

158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200

Furthermore, a great effort must be made to spread Yiddishkeit through stressing Taharas HaMishpacha. Taharas HaMishpacha is perhaps the most necessary factor in raising a generation of Jews, who will follow the path of Torah and Mitzvos. In fact, the reason for the decline in ethics and moral behavior that can be seen in many homes stems from a failure to keep Taharas HaMishpacha.

156 2074

main

In view of the above, it is fitting that this be one of the projects for the next 25 years of Nshei Chabad. May they speak with Ahava's Yisroel, to Rabbis, lecturers, and the principles of girls schools about the importance of Taharas HaMishpacha and with true modesty publicize its fundamental position in Jewish life.

10/2 35

6. There is another matter which is also ignored though it constitutes the greatest task of the Jewish woman. The greatest blessing G-d ~~can~~ give a person is children. Therefore, the blessing to have children "Be fruitful and multiply, fill the earth and subdue it," is the first blessing given in the Torah. By having children "we fill up the world and subdue it," making the world, a world of humanity and ethics.

milgram

When G-d blesses a Jewish home, the greatest blessing He ~~can~~ give is sons and daughters whom the parents will raise in the ways of our ancestors, Avraham and Sarah, "following the way of G-d, doing justice and righteousness." The true blessings and health, in both a physical and spiritual sense, with which G-d ~~can~~ bless a Jewish family are connected with keeping Taharas HaMishpacha and having children. They will prevent us from being affected by the disturbing influences that have been brought into the world by not keeping Taharas HaMishpacha. Every child which is born into the home represents a greater blessing for his parents, grandparents, and siblings. The importance of each new child is seen by the fact that the state of Israel is willing to pay tens of thousands of dollars for each new immigrant.

Furthermore, when the child is born G-d gives the means to sustain it. The child is not an ~~extra~~ ^{surely} burden to the parents, it is their son or daughter for whom G-d has provided. They need not worry about making an ~~extra~~ living, G-d "sustains and provides for all." He carries the burden of providing for the father and the mother, the son and the daughter. For a time, he sustains the children through the medium of the parents. Later on, their sustenance is given to them directly. Even when the parents help their children out at an advanced age, the means to do so is given by G-d. The greatest blessing, privilege, and source of satisfaction, a family can have is the opportunity to raise and educate children.

This applies to every Jewish home, even one in which the relationship between the husband and wife is in need of improvement. The Torah teaches that even a Sotah, a woman whose immodest behavior caused her to be forced to undergo the ~~detailed~~ testing process described in the Torah, is ~~blessed with children~~ if she is found to be innocent of the charges against her.

Handwritten notes in a circle:
 177
 176
 175
 174
 173
 172
 171
 170
 169
 168
 167
 166
 165
 164
 163
 162
 161
 160
 159
 158
 157
 156
 155
 154
 153
 152
 151
 150
 149
 148
 147
 146
 145
 144
 143
 142
 141
 140
 139
 138
 137
 136
 135
 134
 133
 132
 131
 130
 129
 128
 127
 126
 125
 124
 123
 122
 121
 120
 119
 118
 117
 116
 115
 114
 113
 112
 111
 110
 109
 108
 107
 106
 105
 104
 103
 102
 101
 100
 99
 98
 97
 96
 95
 94
 93
 92
 91
 90
 89
 88
 87
 86
 85
 84
 83
 82
 81
 80
 79
 78
 77
 76
 75
 74
 73
 72
 71
 70
 69
 68
 67
 66
 65
 64
 63
 62
 61
 60
 59
 58
 57
 56
 55
 54
 53
 52
 51
 50
 49
 48
 47
 46
 45
 44
 43
 42
 41
 40
 39
 38
 37
 36
 35
 34
 33
 32
 31
 30
 29
 28
 27
 26
 25
 24
 23
 22
 21
 20
 19
 18
 17
 16
 15
 14
 13
 12
 11
 10
 9
 8
 7
 6
 5
 4
 3
 2
 1

There are those who argue that it is necessary to wait for the relationship between a husband and wife to reach the highest level possible, and hold oneself back from having children until the atmosphere in the home is the most refined. The Torah teaches that even in such cases, children are a blessing for a couple.

All the arguments for preventing the birth of children: that the family relationship is not good enough, that there is a possibility they will not receive a proper education, that the funds to raise them must be secured, have one source, the evil inclination.

However, the Yetzer ~~Horah~~ ^{the same source} is clever. If it would present itself openly, no Jew would even listen to it. Therefore, it puts on "Jewish clothes," -- a "silk Kaftan" -- and tries to persuade the Jew that it is a Mitzvah not to have children. This way he will have more time to devote to valuable projects, etc. However, we must realize that despite this process of concealment, the arguments are those of the Yetzer ~~Horah~~; and there is nothing that the Yetzer Horah wants that is good for a Jew.

Handwritten notes:
 וְרַבְרָבִים הֵם הַיְצֵר הַרָּע
 וְרַבְרָבִים הֵם הַיְצֵר הַטֹּב
 וְרַבְרָבִים הֵם הַיְצֵר הַטֹּב
 וְרַבְרָבִים הֵם הַיְצֵר הַטֹּב
 וְרַבְרָבִים הֵם הַיְצֵר הַטֹּב

dearly

and especially

If someone has any questions about this matter, they can resolve this conflict by looking at what has happened to those couples who limited the number of their children. The process was called by a very diplomatic name, "family planning." Its proponents maintained that since every aspect of a person's life should be planned out before hand, a plan must also be developed concerning how many children to have and at which stage of life to have them. On the surface, such a progress may sound attractive. However, that "attractive" phraseology covers up a terrible danger, the nature of which can be appreciated by examining the effects that have been, brought about by family planning. It has strained the relationships and caused emotional hardships between husband and wives. and affected their health

Very serious

When the normal process of marital life as decreed by G-d in the Torah is altered, and altered radically, the peace of the household is bound to be disturbed. "Family planning" is opposite not only to a Torah approach to married life, but to a normal human approach to life. It has caused couples to seek psychotherapy, marriage counselors, etc. Instead of bringing order into their lives, family planning has disturbed the order established by G-d in the Torah. The Torah shows how to live a normal day-to-day life, a true life. The greatest Mitzvah called for by this life-style is to have children, as many as G-d wants, without trying to make His accounts for Him.

term used will be dignified

plan and

psychoanalysis

This course of behavior brings about blessings in all matters of abundance of children, life, and wealth: Children - healthy children, happy children, true Jewish children. Life - a life free of complications, for as can be seen from common everyday examples those homes that practice family planning are filled with disturbances and complications. Wealth - for G-d will bless the couple with sustenance. Furthermore, they will not have to worry about paying extra doctor bills, etc., for the father, mother, and the children will all be healthy. The life-style they practice is healthy and it will soon affect all the others around them, making their environment a healthy one.

for the people. healthy children in a healthy household

is affecting her entire... and

Every Jewish woman must appreciate that her behavior can affect the entire world, as the Rambam states with one thought, deed, or action, every Jew can bring "help and salvation" to the entire world. This is particularly true now that Nshei Chabad is beginning a new era of activity. It is necessary to spread the above to all Jewish women. Particularly at conventions where Jewish men or women gather together to discuss topics of importance, the above should be mentioned. We should no longer be ashamed to speak about these issues for they constitute one of the fundamental principles of Judaism and of humanity in general.

improvement

In the past, Nshei Chabad has instituted certain programs which at first were met with opposition from certain circles. However, within a short time, the opposition reversed their approach and agreed that these matters were essential and necessary. Surely the same pattern will take place in regard to the present matter. Nshei Chabad must issue the first call to action, publishing it in every country and language (in a modest and proper manner) proclaiming that the world and all its particular aspects is controlled by G-d. He gave every Jew the candle of Mitzvah and the light of Torah, a Torah of life which illuminates our daily life. By following G-d's Mitzvos as explained in the Shulchan Aruch, we follow a path of light. In doing so, all plans are left to G-d. In contrast the "family planning" destroys marital relationship, threatens the future

of

the human

and life

plans

The present human

in its present form

(and other) ✓

of the Jewish nation and delays the coming of Moshiach. May it be G-d's will that every one of you make a resolution to speak to all Jewish women about this matter, asking them to have mercy on their husbands and children who want another brother or sister. When they speak from the heart, their words will also enter the heart.

When the Jews were exiled in Egypt, there were those who did not want to have children because of Pharaoh's decree and because of the harsh labor the Jews were forced to undergo. Nevertheless, despite those difficulties, the Jewish women, ignored Pharaoh and his decree to throw their sons into the river and raised "the hosts of G-d," boys and girls who became G-d's soldiers and received the Torah on Mt. Sinai. Furthermore, the children became guarantors the surety, in whose merit Moshe, Aharon, and the entire Jewish people received the Torah.

in Galat

The prophet Michah (7:15) declared "As in the days of your exodus from Egypt, I will show you wonders." We are in the last generation, the last years, the last months, the last weeks before Moshiach's coming. Just as then it was the merit of the righteous women that caused the Jews to be redeemed, so too, the future redemption will come through the merit of the women. ~~All that is necessary is~~ that a storm of excitement be generated and every one be given a push.

(and all the world)

activity)

and it

One should not be shaken from their resolve if someone says their approach is not modern or against culture. To which culture is it opposed? The culture that brought about Hitler and the destruction which he wrought against the Jewish people? ~~His heirs are those who prevent the spiritual growth of the Jewish people or hold back their propagation by family planning.~~

planning

There are some Jews who have been caught by this snare. However, the Jewish people are "a wise and understanding people." Their wisdom is not their own, but comes from G-d and the Torah. By following the Torah, we will be successful and the Jewish women will raise G-d's hosts, Jewish children, who follow the Jewish way even in the present Golus. Then the parents, grandparents, and children will all follow G-d's light, the light of Torah and Mitzvos and proceed to greet Moshiach in the true and complete redemption, speedily in our days.

real

May you have a happy and healthy summer and a Jewish summer with healthy children and grandchildren. And may we soon go together to Israel where we will find a complete land, a Jewish land, with the complete Jewish people for the Torah will be followed in a complete manner.

STUDENTS' TRANSLATION - UNEDITED

Theory of a Jew

C