

נשי
ובנות
חב"ד



TISHREI

N'SHEI
U'BNOS
CHABAD

COMPILED BY:
RABBI LEVI GREENBERG (OH)

WRITTEN BY:
RABBI BORUCH ALTEIN

WE ARE EXCITED TO DEBUT A NEW COLUMN IN A CHASSIDISHER DERHER, ENTITLED "N'SHEI U'BNOS CHABAD," FEATURING TIMELY SELECTIONS OF THE REBBE'S SICHOS AND LETTERS PERTINENT TO THE AVODA OF WOMEN AND GIRLS. WE HOPE YOU ENJOY!

Tishrei is packed with *Yomim Tovim*. It is the *chodesh 'hashvi'i'*, which means seventh month but also means '*she'musba umasbia*' (it is sated and it satiates) every Jewish heart with joy, *bracha*, and every variety of good.

Along with joy and happiness, the *Yomim Tovim* of Tishrei require prodigious investments of time and energy. This is true for all, and certainly so for women and girls.

Over the years the Rebbe often spoke of the special significance of Tishrei's *Yomim Tovim* to women and girls.

Throughout these *sichos* and letters, the Rebbe explains how the *Yomim Tovim* of Tishrei relate to one of the primary missions of Jewish women: raising their family with the best possible *Yiddishe* education.

In Elul 5740 (1980), addressing a gathering of *N'shei Ubnos Chabad*, the Rebbe explained some essential lessons from the *Krias HaTorah* of Rosh Hashanah regarding this important shlichus (paraphrased from the original sicha):

The *Krias HaTorah* on Rosh Hashanah describes how Sarah Imeinu was remembered by Hashem and conceived Yitzchok Avinu, as well as how she raised Yitzchok with the care and concern appropriate for the first – and only – Jewish child born to Jewish parents. We also read about Sarah instructing Avraham Avinu to send Yishmael away, lest his negative influence corrupt Yitzchok.

The first message: We read about Sarah conceiving in the first *possuk* of *krias haTorah*, on the first day of Rosh Hashanah, even before we blow the



shofar. This teaches us that all women who live in a way that would bring Sarah Imeinu *nachas* will also merit to have children who can proudly bear their title as descendants of the Avos and Imahos.

Another point: as we read on Rosh Hashanah, Yitzchok grew up to be so entirely devoted to Hashem that he was prepared for actual *mesirus nefesh*, when it came to the *Akeidah*. Even so, Yitzchok did not suffer from his willingness for *mesirus nefesh*; on the contrary, through this he merited to establish a nation, becoming the ancestor of the entire Jewish people. Yitzchok's deep devotion was primarily thanks to Sarah's influence.

Sarah Imeinu was extraordinarily welcoming and hospitable; this came naturally to her as a mother, and beyond that as a *Yiddische* mother, and all the more so as Sarah Imeinu. She had an exemplary relationship with the non-Jewish population in her vicinity.

Yet, though Yitzchok was the only Jewish child in existence at that time and had no children for company, aside from his non-Jewish neighbors and his half brother, Yishmael, Sarah understood how careful she must be with Yitzchok's education, and put her natural and healthy tendencies of kindness and hospitality aside — real *mesirus nefesh* on her part — to ensure that Yitzchok remained pure.

The timeless lesson is clear: a Jewish mother whose child is a minority in the non-Jewish neighborhood or city, "*Atem Hameat Mikol Hoamim*" (You are the smallest of all nations), can make every effort, to the point of *mesirus nefesh*, to ensure her children receive the purest education, according to the ways that were shown to us by the *Imahos*.

Chazal tell us¹ that on Rosh Hashanah, Sarah, Rochel, and Chana were remembered by Hashem, and blessed with pregnancy.

Sarah, as mentioned above, was the first Jewish woman. Rochel was one of the four *Imahos*, and played an important role in the story of the Jewish people. The Midrash relates that when the Yidden went into *galus*, Rochel gave them the strength to withstand the hardships of *galus*. Her fortitude

helped the Yidden strengthen their trust in Hashem and hold onto their unique Jewish identity, keeping Torah and mitzvos throughout the long and weary exile and paving the way for the *geulah* hastily. The Zohar says that when the Yidden return from *galus* very soon, we will pass by Rochel's resting place and thank her for the strength and courage she gave us on the way to *galus*.

The third woman on the list is Chana *Haneviah*. In the Haftorah of Rosh Hashanah we read that she was childless, that she prayed in the Mishkan and encountered the Kohen Gadol Eili, and that she gave birth to Shmuel Hanavi, dedicating him to serve Hashem all his life. Last but not least, we read of her prophecy, which is the first by a *Neviah* to tell us about Moshiach's coming, "וירם קרן משיחו," that he will come with uplifted strength and take us all out of *galus*.

When Jewish women today learn from our *Imahos* and continue to live up to this legacy, the reward from Hashem is as happened to them: *Harba Arbeh es Zaracha* (I will prolifically increase your descendants); to have descendants who are prolific and fruitful, both physically and spiritually. Such children will transform their neighbors and surroundings for good, and are the source of the greatest and true *nachas* to their mothers — who educated them thus — as well as their fathers, their families, and all of *Am Yisroel*.²

SIMCHAS BEIS HASHOEVAH

Sukkos with the Rebbe was always something to behold. Nightly sichos, special farbrengens, and endless joy in the streets.

Throughout the years, the Rebbe encouraged people to go out and share the joy of Sukkos with others, creating activities that would encourage all to participate.

Of note, however, is when the Rebbe specifically encouraged women and girls to participate in the *mitvza* of spreading Sukkos joy.

In 5738³ (and again in 5752⁴), the Rebbe noted that *simcha*

– joy – of Yom Tov is also a Mitzvah for women and girls, as is clear from the Gemara⁵ which discusses how a husband should bring his wife and children joy on Yom Tov, and from the long-standing Jewish custom.

If so, the Rebbe said, “wherever men travel to bring the joy of *simchas beis hashoevah* to others, their wives should go along as well to bring joy to the women and girls at their destination; if only women and girls are expected, then the women should go on their own to perform the great *mitzva* of being *misameach* others for Yom Tov.”

In 5716, the Rebbe emphasized a fascinating Mishna and Gemara⁶ with regard to *simchas beis hashoevah*.

The original celebration of *simchas beis hashoevah* was in the Bais Hamikdash, in the *Ezras Noshim*, the women’s courtyard. At first, says the Gemara, both men and women would be present during the Sukkos festivities. When Chazal saw inappropriate behavior, the solution they decided on was to build a balcony in the *Azara* every *Chol Hamoed Sukkos* — it couldn’t be done on the first day of Yom Tov as building it is a forbidden *melacha* — and women could watch and participate in the proceedings while ensuring there was no inappropriate intermingling.

“Essentially,” the Rebbe stressed, “it is thanks to Jewish women that an entire section of the Beis Hamikdash would be added year after year, and one that lasted not only over *Chol Hamoed Sukkos*, but also through *Shemini Atzeres* — as it would be forbidden to dismantle the balcony on Yom Tov.

“In other words, the entire Jewish nation merited an added section of the Beis Hamikdash, solely due to the *zechus* of those women who participated in the joy of *simchas beis hashoevah*.”

Finally, the Rebbe explained, “*Simchas beis hashoevah* is really about serving Hashem to the point of self-sacrifice, *mesirus nefesh*...”⁷

“The *mesirus nefesh* of those women who went along to those sleepless nights in the Beis Hamikdash and encouraged their husbands in joy of *simchas beis hashoevah* was what brought about such a powerful, communal impact of adding to the Beis Hamikdash.”

In today’s reality, the Rebbe continued, “this same *mesirus nefesh* is present when wives and mothers joyfully support their husbands and families in serving Hashem beyond limit, even if the cost of doing a Mitzvah in the best way possible might impact which home improvements or the like are possible — and even without calculating it.”⁸

“In the *zechus* of such conduct Hashem blesses them with joy, health, and every need, in a way that outlasts *Chol Hamoed* and *Yom Tov*, lasting all year round.”

May we merit to once again experience these tremendous sights with the coming of Moshiach Tzidkeinu, *bimheiro bi-yomeinu*.

THEME OF THE MONTH

... Especially since the holy days of Tishrei have special lessons for Jewish women and mothers.

As is well-known, our Chachomim organized the Torah readings and Haftorahs in such a manner that whatever we read in the Torah or *nevi'im* reflects the theme of the holy days and their messages for our daily lives.

On the first days of the year — the days of Rosh Hashanah — we read in the Torah about the birth of the first Jewish child who was born as a Jew, to Jewish parents, and we read about the *mesirus nefesh* of Jewish parents for the education of a child.

This is also the theme of the Haftorah of the first day of Rosh Hashanah. We read about another Jewish mother — Chana, the birth of a Jewish child — Shmuel, and her *mesirus nefesh* to give her only child a G-dly education.

In the Haftorah of the second day of Rosh Hashanah, when we ask Hashem to take the Jews out of *galus*, it says that Hashem’s mercy is aroused when “*Rochel mivakah al boneha*,” Rochel Imeinu cries for her children’s fate.

The lesson — which must be a foundation for the entire year — is to be aware that a Jewish child belongs to Hashem from birth; that Jewish parents, especially mothers, must have self-sacrifice for their children to have a kosher education; and that a kosher education *al taharas hakodesh* (that is wholly and purely holy) is the basis of the complete *geulah*, may it happen speedily in our days.

Igros Kodesh vol. 19, pg. 29-30

1. Rosh Hashanah 11a.
2. Sichos Kodesh 5740 vol. 3 (4), pg. 1115-7.
3. Sichos Kodesh 5738 vol. 1, pg. 139-40.
4. Toras Menachem - Hisvaaduyos 5752 vol. 1, pg. 76.
5. Rosh Hashanah 6b.
6. Sukkah 51a-b.
7. See full transcript of the sicha for detailed explanation as to why it is such.
8. Toras Menachem vol. 15, pg. 148-51.