

לע"נ הרה"ח הרה"ת ר' אברהם
יעקב ב"ר חיים מרדכי ע"ה
נלב"ע כ"ה תשרי ה'תשנ"ו
ולע"נ זוגתו האשה החשובה מרת פריידא ראצא
בת הרב יחיאל אפרים פישל ע"ה
נלב"ע ט"ז אדר-שני ה'תשע"ו
תנ"צ'ב'ה

נדפס ע"י בנם
הרה"ת ר' משה מאיר שמואל וזוגתו
מרת רבקה לאה ומשפחתם שיחיו
גלוצאווסקי

נשי
ובנות
חב"ד

ADAR

N'SHEI
U'BNOS
CHABAD

COMPILED BY:
RABBI LEVI GREENBERG (OH)

WRITTEN BY:
MOTTI WILHELM

The highlight of the month of Adar is, without a doubt, the joyous Yom Tov of Purim. The connection to Jewish women is clear—the entire story revolves around the courage and faith of Queen Esther. The Megillah itself bears her name: Megilas Esther.

In a Purim sicha delivered in 5717,¹ the Rebbe drew a timeless lesson from Esther's conduct, offering inspiration and guidance for every Jewish woman.

MAKE AN INDEPENDENT CHOICE!

When discussing the obligation for women to hear the Megillah, the Gemara uses the expression: "They *too* were part of the miracle," the same phrase appearing in connection with the story of Chanukah.

However, there is an important distinction when it comes to Purim, as the story of Purim places a Jewish woman—Esther HaMalka—at the very center of the miracle.

Chassidus takes this idea even further, emphasizing that Esther didn't simply follow instructions—some of her decisions were made without consulting Mordechai HaTzaddik.

Today, we find ourselves in a state of *helem v'heseter*—a time when *Elokus* is hidden, which would seem to indicate that we're not entirely clear about what should be done, and therefore need to ask someone else for guidance. That is true, and so should be done—most of the time. However, we are also reminded of the story of Esther, whose very name is linked to the *possuk* "V'anochi hasteir astir," referring to Hashem's hidden presence. Her story stands as a guiding light for Jewish women, teaching that there are moments when they must take

initiative—and when their husbands must follow their lead.

Namely, since a husband and father spends much of his time outside the home, he may view certain needs or desires for the home as essential and, in order to fulfill them, be willing to give up on some important matters and lower his standards. Moreover, he might assume that the members of his family will not compromise on these “essential” matters.

The wife and mother, however, who is more attuned to the inner workings of the home, often has a clearer sense of what is truly important.

PRIORITIES

This principle doesn’t apply equally to everyone; each household must apply it in a way that suits their unique circumstances. However, there are certain general guidelines that are universally relevant.

First and foremost, *chinuch* of the children must be the highest priority. When income is brought into the home, the first allocation should be for the education of one’s children in a true Yiddishe manner. All other needs, important as they may be, should follow in priority.

A wife must also encourage her husband to focus on what truly matters in life. Often, men face a choice: spend more time in business to bring in more income for the family, or dedicate some of that time to studying Torah. By demonstrating that she values Torah study, even at the cost of potential income, she can inspire her husband to dedicate more time—or even more than he already does—to Torah learning.

The husband may believe that certain expenses are essential for the proper functioning of the home. However, the wife, who manages the household, may recognize that some of these are extras or not truly necessary. She can, and should, explain to her husband that his Torah study takes precedence over acquiring these items, and she may even insist that he not forgo any matters of Torah and Mitzvos in order to meet those expenses.

In these areas, the woman should not simply follow her husband’s lead. She should take the initiative, making these matters a top priority and ensuring they are upheld in her home.

HELPING OTHERS HELPS YOURSELF

Another area where a woman can learn from Esther HaMalka and should take initiative is helping others.

As Achashverosh’s queen, Esther was safe in the palace, even if Haman’s plot to exterminate the Jewish people had succeeded. Not only was she protected, she even had the freedom to observe mitzvos as she wished. Chazal teach that she had her own calendar system to ensure she could keep Shabbos.

WHO CAN COMPARE?

In a letter written to the Ladies Auxiliary of Tomchei Tmimim in Brownsville and East New York, the Rebbe draws a similar lesson from Esther HaMalka, but first provides an important clarification:

It is true that none of us can really compare ourselves to Esther HaMalka. However, she serves as an example of what a Jewish woman is capable of accomplishing. Every woman, by following the ways of the Torah with a full heart, can achieve great things in her own unique way and within her own environment.²

Yet, when she learned that other Jews were in danger, Esther risked her life to intervene and try to help them.

At first glance, her decision may seem illogical. She knew, as did everyone in the kingdom, that appearing before Achashverosh uninvited would not only result in her request being denied, but could end her life.

Yet, despite the great risk, she proceeded to do everything within her power to help, ultimately bringing about the miracle and triumph.

In today’s day and age, it is not necessary to risk one’s life. What is essential for every woman is to dedicate at least a few minutes each day to supporting her friends and acquaintances.

This support should encompass both spiritual matters and practical assistance. As the saying goes, “Another Yid’s *gashmiyus* is my *ruchniyus*”—meaning that by helping another Jew with a physical need, you are fulfilling the mitzvah of *ahavas Yisroel*, which is the highest level of *ruchniyus*.

Assisting another woman will not only benefit the recipient but will also bring great blessings to the one offering help, ensuring success in her own home. After all, every Jew is beloved by Hashem, just as a parent cherishes their only child. In return for helping His beloved child, Hashem will reward the woman abundantly. **1**

1. Toras Menachem vol. 19, p. 193-7.

2. Igros Kodesh vol. 23, pp. 349–50.