

נשי
ובנות
חב"ד

NISSAN

N'SHEI
U'BNOS
CHABAD

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נדפס ע"י
הרה"ת ר' יצחק מאיר וזוגתו
מרת לאה ומשפחתם שיחיו
שפאלטר

IT DEPENDS ON THE WOMEN

The Gemara in Sotah teaches: "In the merit of the righteous women of that generation, the Jewish people were redeemed from Mitzrayim." The Rebbe frequently emphasized this theme—the central role of women in Yetzias Mitzrayim—and derived many lessons for the women of our time, drawing a parallel: Just as their forebears enabled the first redemption, today's Jewish women will help bring about the ultimate redemption, may it come speedily in our days.

The extraordinary merit of the women during *Galus Mitzrayim* was most powerfully demonstrated through their commitment to bearing and raising children despite overwhelming hardships. Their unwavering strength continues to inspire us today as we face our own unique challenges.

Then, Jewish women faced unimaginable persecution. Pharaoh's decrees against the Jewish people grew increasingly cruel, and some of his most brutal edicts targeted the children. These culminated in the horrific decree that every newborn son be torn from his mother's arms and cast into the river.

Yet the women remained unwavering in their faith. Despite seeing no end to their suffering and no apparent way to protect their children from certain death, they continued building the next generation, placing their complete trust in Hashem.

Through this extraordinary *bitachon* that transcended all logic, the Jewish women raised a generation, hundreds of thousands of Jewish children. These children were the first to recognize Hashem at *Krias Yam Suf*, and later stood at *Har Sinai* to receive the Torah.

In our own times as well, a woman may face circumstances that appear insurmountable, and—by natural means—they may indeed be so. Yet we must maintain unwavering *bitachon* in Hashem, knowing with complete

certainty that He will help us through. This *bitachon* itself becomes a channel through which additional *brachos* flow, particularly in matters of childbearing.

Another remarkable aspect of the Jewish women in Mitzrayim was that, despite their enslavement, the Egyptians did not control their family life, which remained pure and steadfast, and to the contrary, they raised a generation who recognized Hashem even before the elders. Today, as we each navigate our own personal Mitzrayim, it is the women who possess the unique ability to transcend limitations, uplifting the entire family in the process.

What is the primary Mitzrayim—the greatest constraint on Yiddishkeit—of our times? Chassidus teaches that it is the relentless toil in matters of *parnassa*, the pursuit of livelihood. Society has conditioned us to believe that even a Yid who is fully committed to Torah and mitzvos can become entirely consumed by making a living, leaving little room for what truly matters.

One might assume that if the men were “enslaved,” the women must have been too. However, Hashem endowed women with *bina yeseira*—an extra measure of understanding—granting them the unique ability to rise above this challenge.

Not only can women transcend this challenge for *themselves*, they also have the ability—and the responsibility—to raise the next generation in this spirit. While children must, of course, respect their parents, if the father of the household is “enslaved” by his work, the mother must guide her children not to emulate him in that regard, teaching them to focus on what is really important.

By doing so, the mother not only influences the child’s education but also has an impact on the father. The child’s actions will inspire the father to Torah and mitzvos in his own life, affecting the entire household.

Another instance of women surpassing men during *Galus Mitzrayim* is seen in the story of Miriam.

When Pharaoh decreed that all newborn boys be thrown into the Nile, Miriam’s father, Amram, chose to divorce his wife rather than bring children into the world only for them to be killed. Amram, the *gadol hador*, might have been seen as wavering in his *bitachon*. Yet it was specifically Miriam—only five years old at the time—who demonstrated unwavering

POWER OF YOUTH

The Torah tells us that during Krias Yam Suf, it was the children raised by the righteous women in Mitzrayim who were the first to recognize Hashem’s presence. This story contains an enduring lesson: even today, women have the power to raise children who can perceive G-dliness as the primary reality in everything they encounter, before seeing the physical world.

One might wonder how it is possible to raise children to this level when even most adults haven’t reached this height of perception?

For this as well, we look to Yetzias Mitzrayim, where despite the presence of many adults and elders, it was specifically the children who achieved the most profound level of spiritual awareness. If they could attain such heights amid the crushing poverty and backbreaking labor of Egyptian slavery, surely it is possible in our time, living in lands of prosperity and freedom.

trust that everything would unfold according to Hashem’s will.

Miriam did not keep her *bitachon* to herself. She spoke up, even rebuking her father—an act that would normally be unthinkable—because the very future of *Klal Yisroel* was at stake.

Her unshakable *emunah* led to the birth of Moshe Rabbeinu and, ultimately, the *geulah* from Mitzrayim.

Our generation, standing on the cusp of the final *geulah*, is deeply connected to that generation; the *Arizal* writes that this generation is a *gilgul* of theirs. Again, it is the women who are the driving force.

They accomplish this by ensuring that their homes are permeated with Torah and *mitzvos*, supporting their husbands and parents in this mission. And even when those they seek to uplift show no interest, a woman has the power to awaken their desire—empowering them to embrace what is right, just as Miriam transformed Amram’s perspective. **T**

Sources: *Igros Kodesh* vol. 5, p. 318; *Sichas Acharon Shel Pesach* 5723, *Toras Menachem* vol. 36, p. 334; *Sichas Yud Aleph Nissan* 5732, *Toras Menachem* vol. 68, p. 108; *Sichas Acharon Shel Pesach* 5727, *Toras Menachem* vol. 49, p. 385.