

לזכות
הרה"ת ר' שניאור זלמן שיחי
ליפסקער
בקשר עם יום הולדתו
ח"י אדר שני
נדפס ע"י משפחתו שיחיו

What We're All About

*Discovering Moshiach
in every detail of
the Rebbe's nesius*

Part 4: Neshei U'Bnos Yisroel

When a terrifying kitrug threatened the Alter Rebbe's life and the survival of Chassidus Chabad hung in the balance, it was his daughter Rebbetzin Devorah Leah who heroically sacrificed her life to avert the heavenly decree. In every generation of Chassidus there were women directly involved in the development and preservation of Chassidus, but their roles were generally unknown to the public.

Although the wives and daughters of Chassidim were influenced by the *limmud haChassidus* and *darkei haChassidus* of their fathers, husbands and brothers, their involvement was never an institutionalized component of Chassidus Chabad, until the Friediker Rebbe established Achos Hatemimim in Riga and the Beis Rivkah girls' schools in America.

All this changed in *dor hashvi'i*.

In addition to establishing Lubavitch girls' schools around the globe, one of the first *mosdos* the Rebbe established was Neshei U'Bnos Chabad in Eretz Yisroel (5712*), followed by its sister *mosdos* in America (5713*) and in numerous countries around the world. Wherever there are Chassidim, there needs to be a Neshei Chabad group. The purpose of this organization is to "organize the women of Chabad and those to whom the spirit of Chabad is dear... to set up a proper way of working with women" in all areas of strengthening Yiddishkeit and Chassidus.¹

Never before had a *nosi b'Yisroel* spent so many hours addressing women exclusively. Twice a year, before Shavuos and during Elul, the Rebbe would speak to the women in the main shul of 770. The graduating class of Beis Rivkah High School also always merited a special *sicha* at the end of the school year.

Mivtza Neshek was launched with a *farbrengen* for women, on Motzei Shabbos Bereishis 5735*; and the Rebbe asserted that the Kinus Hashluchos was as impactful to the mission of *shlichus* as the Kinus Hashluchim and spoke a *sicha* specifically to the *shluchos*.

At one Yud Shevat *farbrengen* the Rebbe said, "It is our custom to dedicate an entire *sicha* at these *farbrengens* to the unique mission of women."

In the Rebbe's *Igros Kodesh* there are numerous letters to women on myriads of topics; personal, communal and global. The Rebbe encouraged and instructed the *shluchos* to be active and take public roles in many areas of *hafatza*, always in accordance with the highest standards of *tznius*.

This radically new approach in highlighting the opportunity and obligation of women to be full-fledged participants in the mission of Chassidus Chabad is not a response to the evolving secular society which is increasingly empowering women, but rather due to the fact that we are on the threshold of *geula* and women play an important role in this process.



JEM 104683

THE REBBE HANDS OUT DOLLARS AT THE CONCLUSION OF A SICHA TO WOMEN, CIRCA 5730S.

The Feminine Qualities

In contrast to all previous redemptions, Moshiach will take every single Yid out of *galus* and it is therefore crucial that every Yid be connected to *yiddishkeit* as a preparation for *geula*.

Gentleness: Today we primarily experience the *nisayon* of abundance, and assimilation is the primary challenge facing *klal Yisroel*. Whereas in previous generations education was administered with sternness and discipline, the proper and effective approach today is through gentleness and love. In particular, being *mekarev* Yidden to *Yiddishkeit* can only be done in a gentle manner.

Speaking to a group of women from Worcester, MA in the summer of 5713*, the Rebbe explained that in today's day and age, women are uniquely capable of being *mekarev* Yidden to *Yiddishkeit* since they are naturally more gentle than men.

In the medical world, doctors diagnose patients and prescribe treatments, but most of the treatments are administered by nurses of which an overwhelming majority are women. They are best suited to administer even painful treatments since their natural gentleness puts the patient at ease and makes the experience more bearable.

The same is true about “healing the souls.” Women are able to gently guide Yidden even through painful spiritual transitions.²

Sacrifice: Before Yaakov Avinu passed away he explained to Yosef Hatzaddik the reason his mother Rochel Imeinu was not buried in Me'aras Hamachpeila. She was well aware of the spiritual advantages of being buried together with Yaakov Avinu and the other *avos* and *imahos*.

However, when she realized that many generations later her descendants would be exiled by Nevuzradan and need heavenly assistance, she joyfully turned down her elite burial in favor of being buried on the side of the road to *galus*. The Yidden, who were on a very low level and deserving of *galus*, davened at her *kever* and she successfully interceded on their behalf. As Hashem declared, “Refrain your voice from weeping and your eyes from tears, for there is reward for your work... and they shall come back from the land of the enemy.”³

Rochel Imeinu bequeathed to Jewish women in every generation the ability to happily sacrifice physical and spiritual comforts for the benefit of other Yidden, even those on the lowest spiritual levels.⁴

Gentleness and sacrifice are two crucial qualities needed to be *mekarev* every single Yid to *Yiddishkeit* in these final moments of *galus*.

What We're All About



The Generation of Yetzias Mitzrayim – Reincarnated

בזכות נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים.
The *geula* from Mitzrayim occurred in the merit of the righteous women of that generation.⁵

At every major juncture of the process, from the bleakest moments of the terrible exile until the joyful moment the Yidden entered Eretz Yisroel, the women were always at the vanguard of the development and preservation of *am Yisroel*.

אין הדורות נגאלים אלא בשכר נשים צדקניות שיש בדור.

The redemptions in every generation occur only in the merit of the righteous women of the respective generations..

The Novi states: “כימי צאתך מארץ מצרים אראנו נפלאות”, the final *geula* will be much greater but comparable to *yetzias Mitzrayim*; and the Arizal teaches,⁶ the final generation of *galus* is a *gilgul* (a reincarnation) of the generation of *yetzias Mitzrayim*. Just as the women played a prominent role in every aspect of the development of *geula* over 3,300 years ago, the same is true of the ultimate and final *geula* at hand.

Shifra and Puah: Pharaoh endeavored to annihilate the Jewish nation and demanded the Jewish midwives assist him in his nefarious plot. These courageous women not only defied Pharaoh, but they actively

assisted the women in giving birth to healthy children and ensured their wellbeing and safety.

Their courage inspired the women of the time to encourage their husbands to continue having children thereby ensuring the continuity of *am Yisroel*, so that when the moment of *geula* arrived there was a nation ready to be taken out of Mitzrayim.

Chazal state that Moshiach will only come after all the *neshamos* stored in the “heavenly vault” called גוף will be born⁷. Just as the redemption from Mitzrayim occurred in the merit of the women who courageously defied גזירת פרעה and ensured a Jewish population, the final *geula* will happen in the merit of today’s women who reject the modern day trends and attitudes of family planning and joyfully commit themselves to bringing many children to the world and educating them in the proper manner.

Miriam Haneviah: In the most bitter moments of *galus*, after Pharaoh decreed death on all Jewish baby boys, and even Amram, the leader of *am Yisroel*, felt that all was lost, it was five-year-old Miriam who prophesied that the savior of *klal Yisroel* would be born very soon. Her chastising her father and encouraging him to remarry Yocheved was the catalyst for the birth of Moshe Rabbeinu, the *goel rishon*.

From the moment Miriam prophesied about the impending *geula* she impatiently awaited the sweet moment and grew increasingly bitter about the prolonged *galus*. Her bitterness of *galus* and impatience for the arrival of *geula* was shared by all the women of her generation.



25 IVAR 5747, LEVIFREDIN VIA JEM 579

Shiras Hayam: When the Yidden finally breathed a sigh of relief, after witnessing the miracles of *krias Yam-Suf* and the destruction of *Mitzrayim*, they broke out in song of thanksgiving. But it was the women who rejoiced with the accompaniment of musical instruments.

Although the women had also been subjected to the horrible existence of slavery for centuries, they had perfect faith that redemption would arrive and prepared accordingly. Their *emuna* outshined the men in every manner.

In addition, while the men were subjected to excruciating physical oppression, the decree against the children, a far more painful blow, was felt most acutely by the women. Since their bitterness of the *galus* was greater (as was expressed by Miriam), their joy of the *geula* eclipsed the joy of the men and their song was far superior.

The lesson for the women of our generation is that while their bitterness of the prolonged *galus* motivates them to scream “*ad mosai*” with much vigor and deep feeling, at the same time they must be aware of the imminent *geula* and begin rejoicing in its arrival with song and dance.⁸

Matan Torah: When Moshe Rabbeinu prepared the Yidden for *matan Torah*—the purpose of *yetzias Mitzrayim* and the only time the whole world experienced a *geula* reality thus far—he was told to approach the women first. Since they were the catalyst for *yetzias Mitzrayim* they deserved to be first with regard to *Matan Torah*.

Since Moshiach will come in the merit of the women, they will therefore be first to receive the תורה החדשה of Moshiach.⁹

Nedavas Hamishkan: *Dira betachtoinim* became a reality when the Yidden constructed the *mishkan*. The women, who had all refused to participate in the חטא העגל, were the first to speedily donate to the construction of the *Mishkan* and their involvement was with superior quality.¹⁰

As the *akeres habayis*, the mainstay of the Jewish home, every woman is uniquely equipped to build her private *Mishkan*. She has immense influence on the entire family and has the opportunity and obligation to utilize this influence to encourage the men to be more involved in all matters of *Yiddishkeit* and to lovingly educate her children in the proper path, thereby preparing her family and community for Moshiach.¹¹

Meraglim: On the threshold of entering Eretz Yisroel, the *meraglim* caused great damage with their disastrous report of what they saw in the land. Here again, the women displayed their unwavering faith and trust in Hashem and love for Eretz Yisroel. They rejected the report and did not participate in the wailing that ensued, thus meriting to enter Eretz Yisroel 40 years later.

Even though the final *geula* is a foregone conclusion, the special merit of the women, by fulfilling their duties in these final moments of *galus*, will cause the *geula* to happen faster.

What We're All About

THE REBBE SAYS
A SICHA TO WOMEN,
25 IYAR 5750*.



LEVI FREDIN VIA JEM 245055

The Three Mitzvos Directly Connected to Geula

For thousands of years, women preserved the foundations of *klal Yisroel* with the three *mitzvos* of *neiros Shabbos Kodesh*, *kashrus* and *taharas hamishpacha*. In our generation, the Rebbe created an unprecedented momentum and excitement about these *mitzvos*, by including them in the 10 *mivtzoim* and made them very personal by emphasizing how they are alluded to in the *roshei teivos* of his mother's name—Rebbetzin Chana. Here too we see how these *mitzvos* are uniquely connected to *geula*.

Neiros Shabbos Kodesh: Illuminating the world with the divine light of Shabbos and Yom Tov paves the way for the divine light that will fill the world with the coming of Moshiach.

Kashrus: Ensuring that the physical body is nourished in a way that is mandated by Torah brings extra holiness to the physicality of our world and prepares the world for *geula*.¹²

Taharas Hamishpacha: Even in the *galus* era, women have the opportunity to engage in *tahara*, which is a preparation for the global *tahara* that Hashem will bring to the world in the era of *geula*.

Through observing these three *mitzvos* passionately and with alacrity, the women “motivate” Hashem to bring about the ultimate light, holiness and purity to the entire world by bringing Moshiach faster.¹³

Additionally, these three *mitzvos* represent three prominent elements of human life. We need light so that we do not injure ourselves at night, food for nourishment, and family life to ensure future generations of humanity. The mission of Jewish women is to channel these three seemingly mundane fundamentals in a Jewish and holy manner, thereby refining our physical existence and preparing the world for the time when *וראו כל בשר יחדיו*—the physicality of the world itself will perceive G-dliness.¹⁴

These three *mitzvos* not only *bring* Moshiach faster but also play an important role in transforming our world into a *geula* reality.

A Taste of Things to Come

Kabbalah and Chassidus explain at length how in the times of Moshiach the advantage of the female will shine prominently. As the *Novi* states,¹⁵ “כי ברא ה' חדשה” —“בארץ נקבה תסובב גבר”—Hashem will create a novelty in this world, that the woman will be greater than the man.



Masculinity represents the *neshama*, and femininity represents the body. Today the *neshama* gives life to the body, but when Moshiach will come the body will give life to the *neshama*. We will finally understand and appreciate the immense advantage of the physical body as a conduit for revealing the essence of Hashem.

The fact that women today are at the forefront of spreading Yiddishkeit and ensuring the speedy arrival of Moshiach is a taste of *yemos HaMoshiach*.

Another novelty of our generation is the fact that women are encouraged to engage in *limmud haTorah* more and more. Whereas in previous generations this was discouraged, *gedolei Yisroel* in recent times have established formal educational opportunities for women and girls and they are encouraged to not only learn the *halachos* they need to know to observe their *mitzvos* properly but to learn the deepest concepts in *nigleh* and Chassidus as well.¹⁶

און מ'זעט בטבע נשי ובנות ישראל אַז באַ זיי (מער ווי באַ אנשים) לייגט זיך בפשטות צו ארויסגיין מיד פון גלות, און מ'דאַרף זיך מיט זיי ווייניקער אַמפּערן אַז מ'דאַרף שוין איצט אַרויס פון גלות ווי מ'דאַרף זיך משתדל זיין מיט אנשים.

לקוטי שיחות חלק כו ע' 375

This is a direct reflection of *yemos haMoshiach* when all of humanity, including women, will be completely immersed in the knowledge of Hashem—ומלאה הארץ דעה את ה' כמים לים מכסים **i**

The next installment of this series will focus on the connection between shlichus and *geula*.

1. Igros Kodesh vol. 4 page 346
2. Toras Menachem vol. 9 page 100.
3. Yirmiyahu 31:15.
4. Toras Menachem Hisvaduyos 5746 vol. 2 page 311.
5. Sotah 11b.
6. Sefer Halikutim (Arizal) Shemos 3:4.
7. Yevamos 62b.
8. Sefer Hasichos 5752 pages 299- 307.
9. Toras Menachem Hisvaduyos 5749 vol. 2 page 300.
10. Likkutei Sichos vol. 26 page 268.
11. Likkutei Sichos vol. 26 page 374.
12. Since the final *geula* will be similar to the first *geula*, the fact that many *halachos* of *kashrus* and *tahara* were taught to the Yidden right before they entered Eretz Yisroel, is an indication that strengthening *kashrus* and *taharas hamishpacha* is uniquely connected to the final preparations to the final *geula*. Likkutei Sichos vol 13. page 297. See Deher Iyar 5778 "Mivtza Kashrus."
13. Toras Menachem Hisvaduyos 5745 vol. 1 page 109
14. Likkutei Sichos vol. 20 page 227.
15. Yirmiyahu 31:21.
16. Sefer Hasichos 5750 vol. 2 page 458.