



לזכות
החיילים בצבאות ה'
ישראל אר"י לייב
בן התמים ר' מענדל יעקב
וזוגתו מרת רחל שיחיו טרקסלער
לרגל הולדתו ט"ו אייר ה'תשע"ח

לוי
בן הרה"ת ר' יהודה אר"י
וזוגתו רבקה מרים שיחיו מאן
לרגל הולדתו ו' אלול ה'תשע"ח

אליהו
בן הרה"ת זלמן שמעון אברהם
וזוגתו חנה שיחיו טרקסלער
לרגל הולדתו יום א' דחנוכה ה'תשע"ט

Investing in the Real Future

Teaching Torah to Women

The issue of Torah study for young women is not only a question of gathering knowledge. Our quest is that they should be *Yiddische kinder*.

In most cases, these girls live in an atmosphere where everyone is worried about “making a living,” or at the other extreme, with having a “good time.” They don’t observe a sense of “*v’niflinu*,” that the Jewish nation is above and set apart from all the other nations of the world. Not only that, but when they do see a sense of Yiddishkeit, it is always portrayed as a burden, or even discomfort...

This is one of the goals of Beis Rivka and Beis Sara that my father-in-law, the Rebbe *shlita* founded and leads: To engrave in the hearts of the students that they are “*bnos Yisroel*,” explaining to them the *kedusha* that this entails, the goodness and purity that comes along with it, and the great responsibility they carry.

This is also the response to the second question people asked: Are we trying to create Rebbetzins?

Our goal is to ensure that every student will be a true *bas Yisroel* who understands her obligation as a member of the Jewish nation, one who will build a future home in Israel, and be a mother in Israel.

(The Rebbe at a Beis Rivka dinner, 5706)*

One of the many novelties in recent times is the fact that Jewish girls are given proper Jewish schooling and education. But it wasn’t always that way.

The Gemara says that a person should not teach his daughter Torah. However, there were always exceptions. In fact, the Alter Rebbe rules in Shulchan Aruch that women are obligated to

study the *halachos* of the mitzvos that apply to them, and should therefore recite *birchas haTorah* each morning.¹ The Rebbe points out on multiple occasions that the fact that women say in the *bracha* “ונתן לנו את תורתו... אשר בחר בנו... ונתן לנו את תורתו”—Hashem chose us... and gave us His Torah,” implies that they have an equal right to the Torah.

The Rebbe takes this much further:



KEHOT PUBLICATION SOCIETY

A CLASS OF ACHOS HATMIMIM IN RIGA POSE WITH REBBETZIN SHTERNA SARAH, 26 TEVES 5700*.

ACHOS HATMIMIM WAS ESTABLISHED AT THE BEHEST OF THE FRIERDIKER REBBE IN ORDER TO GUIDE LUBAVITCH WOMEN AND GIRLS IN LIMUD AND DARKEI HACHASSIDUS.

In a fascinating *sicha* on Erev Lag Ba'omer 5750*, the Rebbe offered lengthy insight into why and what women are supposed to learn in today's day. The reasons can generally be categorized in two points:

Nowadays, the Jewish community is no longer in the “*shtetl*” and we are exposed to many secular ideas that were previously not prevalent. Therefore, it is imperative that women and girls study Torah to counter the negative forces.

We are approaching the time of Moshiach, when, as the Rambam says, “knowledge will increase in abundance.” Furthermore, when Moshiach comes, the special unique qualities of women will be revealed and dominate even more than those of the men.²

Based on the above, the Rebbe added that women and girls are not only required to be learning those areas of Torah that are applicable to their obligations, but also deeper subjects. Not only should they learn *halachos* without reasons; they should learn the reasons and delve deeply into them, even with שקלא וטריא—discussion and exploration, allowing them to develop their minds in a Torah way.

In Adar I, 5741*, the Belzer Rebbe visited the Rebbe in 770 and had a lengthy *yechidus*. Amid the discussion, the topic of teaching Torah to girls came up. It is fascinating to read the entire discussion and

learn how adamant the Rebbe is on the importance of this topic.³

One of the points the Rebbe made was the fact that in today's day, women play an integral role in educating their children about Torah and Yiddishkeit:

“We see clearly that when children start going to *gan* or to *cheder*, the one who is primarily looking after their *chinuch* is their mother. When they have a question on something they studied in school, the first thing they do is run and ask their mother, more so than their father. Who is the one who asks them what they learned in school or what they need to study for homework? Usually their mother. In order for the mothers to be more familiar with the subjects and have all the answers for their children, it's important that they themselves study, so they can fulfil the mandate of חנוך לנער על פי דרכו—educate each child according to their way...⁴

MOTHER'S TOUCH

The reason for the mother to be so involved in the education of her children is not only because she spends more time with them. In many ways, it is actually preferable that the mother teach her children, due to her unique qualities as a woman. The Rebbe explains that the woman, with her soft, gentle approach, is bound to be more successful with her children's education, even more so than their father.⁵

EQUALLY ACCESSIBLE

In previous generations, there were unique cases of women who studied Torah diligently and in depth. In fact, the Frierdiker Rebbe points out that there were women who took part in halachic debates, or would edit their husband's Torah works, adding important points and noting which things should be omitted, etc. (Igros Kodesh vol. 5, p. 336).

Interestingly, the story is told in "Beis Rebbe" about the Alter Rebbe's daughter, Rebbetzin Freida:

She was a very distinguished woman, very beloved by the Alter Rebbe and he would at times say Chassidus only for her.

When her brother, the Mitteler Rebbe, wished to hear an explanation in Chassidus from their father, he would tell her to ask the Alter Rebbe about it, because he would only agree to explain it to her. The Mitteler Rebbe would hide in the room and thereby hear the explanation. At times, he would gesture to her [from his hiding place], hinting at additional questions to ask the Alter Rebbe, and she would understand his hints and ask them of her father...

(*Beis Rebbe ch. 24*)

CHASSIDUS

One area of Torah that is absolutely beyond question, the Rebbe explains, is *Toras haChassidus*.

The Sefer Hachinuch enumerates six constant mitzvos that are incumbent upon every Jew at all times: belief in Hashem, not believing in any other power, believing Hashem is one, loving Hashem, fearing Hashem, and not following foreign thoughts and sights.

Since these mitzvos are—as the Chinuch states—a "constant obligation, never to be forgotten for even one moment of one's life," it is obvious that

RAMBAM

This [study of Rambam] applies to women as well. Women are also obligated to learn all the *halachos* applicable to their mitzvos—which includes knowing about Hashem, *ahavas Hashem*, *yiras Hashem*, and so on; all the subjects discussed in the beginning of the Rambam.

What is more, they should even learn those *halachos* about mitzvos which they are not obligated to keep, in order to properly educate their sons, as it is clear that the primary education of a child is through their mother... So the study of Rambam applies to the women as well...

(*Second day of Shavuos 5745*)

women are obligated to study Chassidus. It is only by learning Chassidus that one can properly fulfill these mitzvos.⁶

While in Riga, the Frierdiker Rebbe founded "Achos Hatmimim," a group for the daughters and wives of *temimim*, to study Chassidus and strengthen one another in the *darkei haChassidus*.

"Guiding and educating the daughters of Chassidim requires the exact same care and attention from their parents and teachers as they would give the sons of Chassidim," the Frierdiker Rebbe writes in a letter.⁷

In a letter written years later, the Rebbe attests to the fact that the Frierdiker Rebbe "put his holy heart into this project very, very much, investing his utmost capabilities into it a lot more than what is known to the public..."⁸

The Rebbe gave the mandate to *n'shei ubnos Chabad*, not only to study Chassidus on their own, but to be involved in *hafatzas hamaayanos*, teaching and spreading Chassidus and positively influencing their surroundings.

"This is what *n'shei ubnos Chabad* is all about: They themselves need to learn the *sichos* and spread Chassidus to other Jewish women, influencing their husbands and children as well, creating a true Chassidishe home.

"...They need to influence their surroundings beginning with their own families, including their mothers and mothers-in-law..."



A CLASS FOR WOMEN IN 770, 8 TISHREI 5742*.

“We are told that before Moshiach comes, ‘a daughter will stand up to her mother and daughter-in-law to her mother-in-law.’ Even though the simple meaning of this Gemara was intended as a description of the negative occurrences to take place in that time, everything in Torah can be understood in the positive sense as well... Before Moshiach comes, young women will influence their elders positively, about wearing sheitels, and all matters of *kedusha*...⁹ **T**”

1. Orach Chaim 47:10.
2. Sefer Hasichos 5750 vol. 2, p. 457-458; fn. 42.
3. A portion of the *yechidus* was published in *Chassidus In-Depth*, Derher Iyar, 5778.
4. Sichos Kodesh 5741 vol. 3, p. 815.
5. Sefer Hasichos *ibid.* p. 455.
6. Hisvaaduyos 5748 vol. 1, p. 227.
7. Igros Kodesh Admur HaRayatz, vol. 4, p. 186.
8. Igros Kodesh vol. 6, p. 259.
9. Shabbos Parshas Beshalach 5714; Toras Menachem vol. 11, p. 64.

CHABAD

Rabbi Yekusiel Farkash relates:

In the beginning of our journey to Chabad Chassidus, my wife and I were in *yechidus* with the Rebbe, along with our two children at the time.

My wife is from a very deep-seated Yerushalmi home and she still wasn't so comfortable with the path of Chabad. I knew that in order to have a true Chabad home and to educate our children in that way, she would have to be on board. After all, she is the *akeres habayis*, the mainstay of the home and the one who set the tone and atmosphere for our children.

In *yechidus*, the Rebbe turned to my wife and said:

“I hear you are a granddaughter of Reb Amram Blau. I had correspondence with him—he learned Chassidus; Tanya, Likkutei Torah, and so on. He was a very resolute person, set in his ways, and he was successful.

“Since you are his grandchild, you should also go about in a resolute manner, and publicize the fact that women need to learn Chassidus.

“Why? Because women are obligated to fulfill the ‘constant mitzvos,’ including *ahavas Hashem* and *yiras Hashem*, and the Rambam rules that the way to have love and fear of Hashem is by contemplating His greatness. The Alter Rebbe rules that women should learn the laws of the mitzvos that they are obligated to fulfill. It is therefore your duty to publicize this, in a resolute manner—that women are obligated to study Chassidus!”

With that, the Rebbe gave her very special *brachos*.

(*Living Torah, Disc 120 program 480*)