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By the Grace of G-d
17th of Shevat, 5728
Brooklyn, N.Y.

To All Participants in the Sixth Annual
Mid-Winter Conference of Neshei uBnois Chabad
Chicago, Ill.

Blessing and Greeting:

I am pleased to take note of your forthcoming Conference on the 26th of Shevat. May G-d grant that it accomplish all its objectives with the fullest measure of Hatzlocho.

One of the highlights of the month of Shevat is the Yahrzeit of my father-in-law of saintly memory, which we observed on the 10th of this month. It is an occasion when all of us reaffirm our identification with all that the Baal Hahilulo lived for and worked for with utmost Mesiras Nefesh.

For the Neshei Chabad the occasion is of especial relevance, inasmuch as the Rebbe my father-in-law gave particular emphasis to the place in Jewish life held by the Jewish woman in general, and the Chabad woman in particular. This is evident from the special talks and messages which he frequently addressed to Jewish women.

One of his earliest published messages, in Yiddish as well as in English, was his Message to Jewish Women of Adar, 5694 (1934). It begins as follows:

On two occasions, both of paramount importance and in matters pertaining to the entire Jewish people, Jewish women are mentioned in the Torah before the men, to wit: at the Giving of the Torah on Mount Sinai and at the Building of the Sanctuary in the desert.

[The two occasions have a timely relevance to the date of this letter and the date of the Conference, respectively, according to the weekly Torah portions.]

My father-in-law the Rebbe elaborates on the lessons which these two outstanding events teach us. The main points, briefly are these:

The Giving and Receiving of the Torah is a continuous process in Jewish life, which is renewed every day. The Torah itself has indicated that the Jewish woman has a primary responsibility - by virtue of her position as housewife and mother - for the preservation of the Torah heritage for our entire Jewish people.

The building of the Sanctuary is likewise a daily experience, for every Jewish home represents a Sanctuary, a dwelling place for G-d's Presence. To the building of the original Sanctuary the

women eagerly contributed their four precious ornaments: ear-rings, nose-rings, finger-rings and arm-bands (Ibn-Ezra), symbolizing the special virtues of Jewish women: obedience to the Torah and spiritual leaders; alertness to environmental influences upon the children's upbringing; pointing a guiding finger and exerting a firm hand, as necessary, with respect to the children's Torah education in particular, and the conduct of the home in general.

The theme of the Conference - "Preserving Our Heritage Amidst the Mores and Morality of Our Time" - eminently reflects the said message of my father-in-law the Rebbi.

It is a great and sacred heritage which the Jewish woman is privileged to preserve, while the social conditions and moral standards of our time make it all the more imperative to work harder for the preservation of our heritage. However, the time is also most conducive to the success of these efforts, for never were our brothers and sisters more receptive to the authentic message of the Torah as it is illuminated by Chassidic teaching and brought home by Chassidic approach.

To conclude on the note of the opening paragraph:

The Conference will surely reflect its identification with the sacred work of my father-in-law the Rebbi and translate it into practical works, through redoubled efforts for strengthening Torah and Mitzvoth, imbued with Chassidic vitality and fervor, and furthering the sacred institutions and endeavors which he has left us as our cherished legacy. In this he and his blessings are always with us, in addition to the general assurance that "One who is determined to purify oneself (and others) receives aid from On High".

With blessing for Hatzlocho in your
work, and for happy tidings in all
above

M. Scheridon