

United through individuality

Draft of a Message to the Sixteenth Annual Convention of Neshei Ubnos Chabad – Lag b'Omer, 5731

G-d created everyone diverse yet expects us all to unite, this can only be achieved through the Torah; how the above plays out in the Jewish family with the woman as its base

The Convention is taking place this year on Shabbos Mevorchim Sivan, the month of Mattan Torah. And inasmuch as everything is by Hashgocho Protis, it is an opportune moment to dwell on one of the aspects of Mattan Torah which has a direct bearing **also** on the Convention.

Torah from Sinai begins with the Ten Commandments, of which the first two: "I am G-d, **thy G-d**" ((containing) ⁵¹ **שָׂרֵשׁ וְיִסּוּד** of all positive Mitzvot) and "You shall have no other gods" ((containing) **שָׂרֵשׁ וְיִסּוּד** of all prohibitions) constitute the (foundation?)⁵² of the Unity of G-d. A pre-condition to Mattan Torah was the unity of the Jewish people (as it is written, *And Israel encamped there facing the Mountain* - ⁵³ **וְכָל יִשְׂרָאֵל הָיוּ כִּלְכֵּל** "as one man with one heart"). The essence of Mattan Torah is to realize in the material world the Unity of G-d, through the ("one nation on earth,") the Jewish people, fulfilling the 613 Mitzvot of the ~~one~~ **one Torah**.

At first glance it is difficult to understand how such unity can be achieved, considering that G-d **Himself** created mankind as diverse individuals, differing in their opinions ("as they differ in their faces so they differ in their minds"), living in a world ~~which is~~ ⁵⁴ **שְׁנֵי עָיִי הֵיאָה** likewise variegated in climate and physical features? How can a whole nation attain ~~complete~~ **true** unity within itself and bring unity into such a diversified world?

The explanation is to be found in the verse, "And they stood themselves *under the Mountain*" - all of the 600,000 adult Jews ⁵⁵ **וְנָשִׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם**, receiving the Torah, submitted themselves to it so completely, that all mundane matters ceased to exist for them, as it were; their self-effacement (*bittul*) and joy of receiving the Torah left room for nothing else. And since the "Mountain" was the same for all, and all were permeated with the same feeling of self-effacement and joy, this brought true unity into all the 600,000 individual ⁵⁶ **וְנָשִׂיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם** Jews, and also unity of the One G-d into the world, through the one Torah.

⁵⁷ **יְסוּד עִם בְּנֵי הַתַּחֲבִיל בְּאֶחָד הֵיאָה אֲבֵרָהֶם וּבְנֵי - מִשְׁפַּחָה אַחַת. וְגַם עָתָה יְסוּד הָעָם הֵיאָה לְמִשְׁפַּחוֹת**

Similarly in regard to the Jewish family. Although, each member of the family is a separate individual, with a particular function and purpose in life **assigned to him by** ⁵⁸ **הַשָּׂנֵה**, etc., nevertheless ⁵⁸ **צִ"ל** **מִצִּיאוֹת אַחַת ע"י** when all the members of the family accept the *One Torah* from the *One G-d* in such a way that the Torah and Mitzvos are the **only** essential thing, and all other things are merely secondary, and have a significance only insofar as they are related to the essence - then there is true unity in the family.

⁵¹ The root and foundation

⁵² The sentence was rewritten to read: "proclaim the Unity".

⁵³ In the singular form, indicating, as our Sages explain.

⁵⁴ Which He likewise created variegated.

⁵⁵ With their wives, sons and daughters.

⁵⁶ With their families.

⁵⁷ The Jewish people began with one family, that of our father Abraham, and ever since then the Jewish family has been the foundation of our people.

⁵⁸ There is unity in the family, there can be no unity of the Jewish people. How is family unity achieved? In the same way as mentioned above:

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Torah from Sinai begins with the Ten Commandments, of which the first two: "I am G-d" (containing all positive Mitzvos) and "You shall have no other gods" (containing all prohibitions) constitute the foundation of the Unity of G-d. A pre-condition to Mattan Torah was the unity of the Jewish people (as it is written, And Israel encamped there facing the Mountain - "as one man with one heart"). The essence of Mattan Torah is to realize the Unity of G-d in the material world which is achieved through the Jewish people ("one nation on earth") fulfilling the 613 Mitzvot of the one one Torah.

At first glance it is difficult to understand how such unity can be achieved, considering that G-d created mankind ~~xxxx~~ as individuals, differing in their opinions ("as they differ in their faces so they differ in their minds"), living in a world which is likewise variegated in regard to climate and physical features? How can a whole nation attain complete unity within itself and bring unity into such a diversified world?

The explanation is to be found in the verse, "And they stood themselves under the Mountain" - all of the 600,000 adult Jews, receiving the Torah ~~xxxxxxxx~~ submitted themselves to it ~~xxxxxxxxxxxx~~ so completely, that all mundane matters ceased to exist for them, as it were; their self-~~xxxxxxx~~ effacement and joy of receiving the Torah left room for nothing else. And since the "Mountain" was the same for all, and all were permeated with the same feeling of ~~xxxxxxx~~ self-effacement and joy, this brought true unity into all the 600,000 individual Jews, and ~~xxxxxxx~~ also unity of the One G-d into the world, through the one Torah.

Similarly in regard to the Jewish family. Although each member of the family is a separate individual, with a particular function and purpose in life, etc., nevertheless, when all the members of the family accept the one Torah from the One G-d in such away that the Torah and Mitzvot are the essential thing, and all other things are merely secondary, and have a significance only insofar as they are connected with the essence - then there is true unity in the family.

In attaining this family unity - bearing in mind also that Jewish families are the component parts of the Jewish people, hence the basis of the unity of Klal Yisroel - the Jewish mother ~~xxxxxxxx~~ daughter have a most important part, as Akeres being the Habayis, as ~~xxxxxxxx~~ has been underscored at length on other occasions.

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[Editor's note: The Rebbe's corrections on the continuation of this letter have not reached us as of yet]