



THE JEWISH WOMAN

Part Three of Three: The Mother's Child

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The Torah has determined that a child's religious lineage is traced to the mother.

The rationale for this is: —In truth, G-d's ordinance must be followed regardless of rationale. Hence the sages see all Mitzvot as equal in their sacredness, also the blessing over the Mitzvah makes no mention of the rationale. Rather "G-d has sanctified us with His Mitzvahs and *commanded us*" —that's reason enough to do the Mitzvot!

Nevertheless, G-d generously revealed some of His reasoning underlying the Mitzvot, which, as the Alter Rebbe writes in Tanya, is only a small portion of its significance.

One of the reasons for tracing lineage maternally is simple justice: It is the mother who carries the baby for nine months, with all the pains that entails. The development, growth, individuation that transforms the seed into a living being, is dependent on the mother.

Common decency dictates that even if the child did not depend on the mother during the first years after birth — the facts of how a child develops in the womb and is finally born is obviously totally dependent on the mother. —"The fetus eats what the mother eats" until the birth. For that alone it is the mother's nationhood that should determine the child's.

Yet there are men, and inexplicably, women, who are determined to rearrange the natural order. They insist that the mother be ignored, and that a child should be of the father's people. It is wrong minded. The greatest injustice and crime that can be done to a mother is to take her child from her. The child for whom she toiled through pregnancy and labor for nine months, to bring this child into the world.

Now people have come along and maintain to gather a group of people and decide this by a vote! A committee will vote and decide the nature of a couple's child! How absurd!

And this is not a Jewish issue —although fundamental to Judaism— it is relevant also to those not interested in Judaism, and to non-Jews.

This is a call, an effort and a hope, that women will convene, non-Jewish along with Jewish women, and protest this notion! In truth, only an issue of substance warrants a protest, as determined in the Torah laws of property rights, etc. But this is a case of the greatest overt thievery, taking a child from its mother, all on the basis of some individuals convening with a common purpose —to demonstrate innovative achievement!



פרשת תרומה

They may have other intentions as well, it's however inappropriate to be judgmental of Jews, especially in the Ten Days of Penitence, which is an opportune occasion to address the merits of Jewish people – drawing them through love of the Jewish people into Jewish unity.

However, when people convene to decide a child's identity – this issue warrants a global outcry among women, forthrightly rejecting such a possibility! G-d's word stands for eternity and it's certain to eventually prevail.

However, in the meanwhile we must feel for the couple, Jewish or non-Jewish, whose children are being stolen from their mothers.

A Jewish woman is the "Pillar of the Home," and in the Messianic Era "Woman will transcend man," but even now everything depends on the woman, especially to educate the children, "sending their children and husbands to study."

Rabbi Akiva, the dominant voice of the Oral Law, told his students: "My Torah and your Torah are due to her" – Rabbi Akiva's wife! And that became a sacred part of Torah.

