
LIFECYCLE: THE NINTH MONTH OF PREGNANCY AND BIRTH**ה' טבת תשע"ה****Chapter One:****Conduct during the Ninth Month of Pregnancy and at the time of Birth**

This chapter focuses on conduct during the ninth month of pregnancy when the parents are already undertaking preparations for the baby's birth.¹ Guidance with regard to the beginning of pregnancy and the earlier months is found in chapter 16.

Sec. 1 – The ninth month of pregnancy

Sec. 2 – What should be prepared to be taken to the hospital

Sec. 3 – Conduct while in the hospital

Sec. 4 – What to do directly after birth

Sec. 5 – Nursing and feeding the newborn

Sec. 6 – How to fill out the birth certificate

Sec. 7 – Directives concerning a child born with a severe infirmity or illness, ו"ח Heaven forbid

Sec. 8 – The first *Shabbos* after the birth

Sec. 9 – Conduct after the mother returns home

Sec. 10 – General directives in regard to educating children

Addendum: Holy handwriting of the Rebbe and the Rebetzen regarding giving Tzedokoh in the hospital.

¹. Among the texts in *Lashon HaKodesh* that contain valuable information concerning these subjects are: קובץ מנהגי חב"ד בעניני הריון, לידה וכו'; שבח הברית; אוצר הברית; כיצד נחנך את ילדינו; תורת היולדת.

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Section 1 – The Ninth Month of Pregnancy

Summary: A. The preliminary visit to the hospital; the preparation of all necessary papers. B. Preparations for *Shabbos* and *Yomtov*. C. Inducing labor. D. How to conduct oneself when the husband is a *Kohen*. E. Birth on Friday or *Shabbos*. F. Buying items for the baby before the birth. G. Choosing the name for the baby. H. Immersion.

A. A preliminary visit to the hospital; the preparation of all necessary papers

1. It is advisable to make a preliminary visit to the hospital to clarify where one should go, to whom one should speak, and what one should bring.
2. One should arrange all the paperwork necessary to bring to the hospital well before the due date. This will also be beneficial if the birth takes place on *Shabbos* so that everything will be prepared beforehand. Anything that can be done to arrange registration beforehand should be taken care of.

B. Preparations for *Shabbos* and *Yomtov*

1. When a woman reaches the ninth month of her pregnancy, the couple should prepare everything that needs to be arranged and taken to the hospital² in ample time before *Shabbos* or a *Yomtov* to minimize the desecration of the *Shabbos* and *Yomtov* to whatever degree possible.³ Thus, they should arrange:
 - i. That all the forms the hospital needs have already been prepared and signed, so they will not have to sign on *Shabbos*.
 - ii. Who will travel with her to the hospital: it is permitted for her husband, a relative, and, indeed, any person that she trusts to travel with her to the hospital as accompaniment.⁴ (It is desirable that only one person accompany her. If she desires that a midwife or coach accompany her and her husband also desires to come, a competent Rabbinic authority should be consulted. They should not wait for the last minute to ask the question.)
 - iii. They should order a taxi before *Shabbos*, paying for it beforehand and arranging that the driver carry her belongings.

². Although we have used the word “hospital,” because that is the common usage, the Rebbe suggested using the term *Beis Refuah*, literally, “house of healing.” See *Sefer HaSichos* 5747, p. 146.

³. See the Alter Rebbe’s *Shulchan Aruch* 330:3.

⁴. See *Shemiras Shabbos Kihilchasah*, ch. 36, sec. 11; ch. 40, sec. 70.

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- iv. They should arrange for someone to stay with any children she has at home or for them to go to grandparents or neighbors.
 - v. See the list of articles mentioned in section 2 below that should be prepared to be taken to the hospital.
 - vi. They should check if there is a *kosher* hospitality service in the hospital. If not, they should prepare foods they need for *Shabbos*, e.g., wine or grape juice, *challah*, and other *Shabbos* foods.
2. **Before a *Yomtov***, they should prepare for the observance of the *mitzvos* and customs associated with that *Yomtov*.
- i. Before ***Rosh HaShanah***, they should prepare a *shofar* and a *machzor*.
 - ii. Before ***Yom Kippur***, if the husband is accompanying her, his *kittel* should be prepared. For each of them they should prepare slippers and a *machzor*.
 - iii. Before ***Sukkos***, they should prepare the *Daled minim* (four species). If the husband is accompanying her, they should inquire where there is a *sukkah* available for him to eat in.
 - iv. Before ***Pesach***, they should prepare *matzos*, *Haggados*, and everything necessary for a *Seder*.
 - v. Before ***Shavuos***, they should prepare a *Tikkun Leil Shavuos* and *milchik* delicacies.

C. Inducing labor

Generally, “*It is self-understood that it is beneficial and correct for the pregnancy to conclude naturally and not to hurry the birth.*”⁵ (Obviously, as always, the doctor must be consulted.)

D. How to conduct oneself when the husband is a *Kohen*

A *kohen* is forbidden to be in the same building as a human corpse, whether Jew or gentile. Therefore, when the husband is a *kohen*, he should consult a competent Rabbinic authority regarding whether he may accompany his wife into the hospital.⁶ If the woman is giving birth in a birthing center or the like and it is certain that no corpses are present, the husband may accompany her.

⁵. The Rebbe’s *Igros Kodesh*, Vol. 27, p. 243; Vol. 28, p. 46. See also interview on JEM with Mrs. Brona Sheina Deitch where the Rebbe said that “we don’t do these things”.

⁶. See the essay of R. Levi Yitzchak Halperin, *Halachah URefuah*, Vol. 3, p. 167; *Encyclopedia Halachtis Refuis*, Vol. 4, p. 100.

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E. A birth on Friday or *Shabbos*

During the ninth month the parents should ascertain the exact times for *shkia* (sunset) and *Tzeis Hakochovim* (appearance of three stars) on the upcoming Fridays (and *Shabbos*)

The explanation:

1. The Jewish day begins at nightfall. The period between *Shkia* (sunset) and *Tzeis Hakochovim* (the appearance of three stars) is referred to as *Bein HaShamashos*. There is an unresolved *halachic* question if this period is considered as the end of the preceding day or the beginning of the new day. As such, when a child is born during this period, the day of his *bris* is a matter of question: Is the eighth day counted from the earlier day or from the later day? Because of the doubt involved, the *bris* is always held on the eighth day from the later day. Nevertheless, when a boy is born on Friday after sunset (before nightfall), the *bris* is held on Sunday, (the ninth or tenth day of the boy's life). [The rationale:] It cannot be held on Friday, because perhaps the eighth day is *Shabbos* and a *Bris* performed before the eighth day is invalid. It cannot be held on *Shabbos*, because perhaps the eighth day is Friday and a *bris* may be held on *Shabbos* only if it's the eighth day, not the ninth day (or later). In such an instance, the *Sholom Zochor* is also not held until the following Friday night.
2. Thus whether a child is born *Bein HaShamashos* on Friday or on *Shabbos*, the *bris* should be held on the Sunday after the child's first week of life.
Due to these factors, the time of sunset and the appearance of the stars **on Friday** should be clarified in advance.
This information is important, because if the woman gives birth before *Shkia*, the child is considered to have been born on **Friday**. In such a situation, the child's *bris* is held on the following Friday. The *Sholom Zochor* is held that Friday night immediately after the birth (and the necessary preparations need to be made with very little advance notice....)
However, if the birth was after the appearance of the stars, the child is considered to have been born **on Shabbos**. His *bris* is held on the following *Shabbos* and the *Sholom Zochor* is held on the following Friday night. If the birth took place *Bein HaShamashos*, then, as stated above, the *bris* is held on Sunday, (the ninth or tenth day of the boy's life) and the *Sholom Zochor* on the following Friday night.
3. Similarly, the time of *Shkia* and the appearance of the stars **on Shabbos** should be clarified before the birth. Thus, because if the woman gives birth before sunset, the child is considered to have been born on *Shabbos* and the *bris* should be held on the following *Shabbos*. If the birth was after *Shkia*, the *bris* should be held on the following Sunday.

F. Buying Items for the Baby before the birth

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1. There is a custom that nothing (neither clothes nor furniture) should be bought for the baby before its birth.⁷
2. It is obvious that if someone who is unaware of this custom brings a present for the unborn baby – a very common occurrence in many communities, especially for those on *Shlichus* [where the people are not yet aware of many customs] – there is no reason not to accept it or to inform the person of this custom.

G. Choosing a name for the Baby

1. Before⁸ the baby's birth, it is advisable for the parents to discuss the possibilities of names for the child: a name for a boy, a name for a girl (and even names for twins...) They should not wait until after the birth, because then there is a lot of pressure because of various factors.⁹ In particular, this applies with regard to a girl, because our custom is to name girls at the time of **first Torah** reading after the birth (as explained in Chapter 2).
2. More details concerning names are mentioned later, in Chapter 2 {add link}

H. Immersion

In a letter,¹⁰ the *Rebbe* writes: "I have not heard about [the practice of] the said custom – that after a woman enters the ninth month of pregnancy, she immerses in a *mikveh* – among *Chabad* chassidim. Nevertheless, since this custom is followed within [the woman's] family, she should not be prevented from doing so, provided – of course – a doctor gives approval."

⁷ As of yet, I have not found a source for this custom [although I have a very good reasoning for it].

⁸ I am aware of what it says in *Ziv Hasheimos* chapter 2 note 1.

⁹ In *Sefer HaSichos 5751*, p. 356, note 51, and in *Hisvaaduyos, 5751*, Vol. 2, p. 326, the *Rebbe* mentions that the naming of the child at his *bris* or at the time of the Torah reading involves publicizing the child's name. The parents, however, may have decided on the child's name beforehand, even before the birth. A source for this practice can be taken from the *Torah* itself, for *Avraham* was instructed to give the name *Yitzchak*, even before *Yitzchak* was conceived.

¹⁰ The *Rebbe's Igros Kodesh*, Vol. 18, p. 51, Letter no. 6552.

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Section 2 – What to Prepare to Take to the Hospital

Summary: A. For Weekdays B. For *Shabbos* or *Yomtov*

A. For Weekdays

When going to the hospital during the week, the parents should prepare:

1. Food.
2. Clothing.
3. The phone number(s) of a taxi service(s).
4. The father's *tallis* and *tefillin*.
5. A baby-sitter for the other children (if there are any).
6. A *Siddur*.
7. *Chitas*, a *Rambam*. Many chassidim also take a picture of the Rebbe.
8. A *tzedakah pushkah* and coins, so that one can give *tzedakah* in the hospital and also enable others – even gentiles – to also give¹¹.
9. *Shir Ha'Maalos* – The Rebbe publicized the custom of hanging a copy of *Shir HaMaalos* (Psalm 121) for protection from undesirable spiritual forces.¹² Copies of this psalm are available from many stores and Jewish women's groups. [See at the end of this chapter an image of the *Shir Ha'Maalos* that was presented to the Rebbe for his approval when this campaign commenced.]
A copy should be hung at the entrance to the labor room,¹³ later at the entrance to the mother's room, and on the baby's crib. These copies should be prepared before going to the hospital. It is also advisable to prepare extra copies to give to other women in the hospital. If there is a question of immodesty, the *Shir Ha'Maalos* should be placed in two coverings, i.e., wrapped in an envelope or the like. When the mother comes home, the copies of *Shir HaMaalos* are hung on the entrance to the home, on the doors of the mother's and child's bedrooms, and in the baby's crib (and wherever else is customary in the family).¹⁴

B. For Shabbos or Yomtov

With regard to going to the hospital on Friday or *Shabbos*, in addition to the above see Section 1, subsection B.{put link}

¹¹ See a facsimile of the handwritten notes from the Rebbe and the Rebbetzin(!) at the end of this section.

¹² *Sefer HaSichos 5747*, Vol. 1, p. 146ff.

¹³ See *Sichos Kodesh Simchas Torah 5737*, p. 158; *Sefer HaSichos 5752*, Vol. p. 41, note 41.

¹⁴ See also sec 10:e which speaks about the positive influence seeing the *Shir Hamaalos* card exerts upon the child.

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Section 3 – Conduct in the Hospital

Summary: A. The *Shir Ha'Maalos*. B. The *Tzedoko Pushka*. C. Husband not present at delivery. D. The chapters of *Tehillim* to be recited

A. The *Shir Ha'Maalos*

The *Shir HaMaalos* should be hung at the entrance to the labor room. Another one should be covered with two wrappers¹⁵ and taken to the delivery room. (There are some who place it under the pillow of the mother.) Afterwards, it is placed in the baby's basinet as explained above in Section 2.

B. The *Tzedaka Pushka*

A *tzedakah pushkah* and coins should be prepared so that the mother – and others, even gentiles, as above – will be able to give *tzedakah* from time to time during the labor process¹⁶.

C. Husband not present at delivery

Obviously, the husband should **not** be in the delivery room at the time of delivery.¹⁷ But he may come in occasionally to the labor room, during labor, as long as everything is 100% conforming to the laws of Tznius.

D. Chapters of *Tehillim* to be recited

Some have the custom that when the mother is in the delivery room, the husband (and others) waiting outside say(s) the following *kapitlach* of *Tehillim*: 1-4, 20-24, 33, 47, 72, 86, 90-93, 104, and from 112 until the end of the *Tehillim*.¹⁸

¹⁵. For reasons of modesty.

¹⁶ See footnote 11 above

¹⁷. See *Kovetz Minhagei Chabad*, p. 18.

¹⁸. The *Tzemach Tzedek's* directives to his sons at the time of the birth of the Rebbe Maharash (*Sefer HaToldos Admus Maharash* (first page)).

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Section 4 – The Blessings to be recited After Birth and Other Relevant Practices

Summary: A. Birth of a boy. B. Birth of a girl. C. Notifying the Rebbe. D. Kapitel Alef in Tehillim. E. Birchas Hagomel

A. Birth of a boy

After the birth of a son, as soon as the father **hears** about the birth, he should recite the blessing *HaTov vehameitiv*: **ברוך אתה ה' אלקינו מלך העולם הטוב והמטיב**, "Blessed are You Hashem, King of the Universe, Who is good and grants goodness."¹⁹

B. Birth of a girl

After a girl is born, as soon as the father **sees** her, he should recite the blessing *Shehechyanu*.²⁰

C. Notifying the Rebbe

Chassidim follow the custom of notifying the Rebbe immediately.²¹

D. Kapitel Alef of Tehillim

The father should recite *kapitel 1* of *Tehillim*.²² He should continue doing so every day after Shacharis (together with the daily portion of *Tehillim*).²³

E. Birchas Hagomel

With regard to the recitation of the blessing *HaGomel* after the birth, see Section 9, subsection c.

¹⁹. The Alter Rebbe's *Seder Birchas HaNehanim*, ch. 12, law 12. See also *Likkutei Sichos*, Vol. 24, p. 67; *Sefer HaSichos 5748*, p. 399.

²⁰. See previous note.

²¹. See *Sefer HaSichos 5688-5691*, p. 3, *et al.*

²². See the *Igros Kodesh* of the Rebbe Rayatz, Vol. 1, p. 31. There, the Rebbe Rayatz states that reciting the *kapitlech* of *Tehillim* that correspond to the years of a child's life calls forth assistance from Above that they will not be swayed from the Torah's path.

²³. Following the custom instituted by the Baal Shem Tov to recite the *kapitel* of *Tehillim* that corresponds to the year of one's life (*Sefer HaMinhagim*, p. 17).

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Section 5 – Nursing and Feeding the Infant

Summary: A. Nursing. B. If the child is not able to nurse. C. Nursing from a gentile. D. Cholov Akum and Pas Akum.

A. Nursing

The Rebbe writes²⁴ that it is “very, very appropriate for a woman to nurse her baby. It is beneficial for the mother and the child.”

B. If the child is not able to nurse

Obviously, if the infant is not able to nurse, or the doctors suggest that he or she be given a formula for other reasons, the doctors’ instructions should be heeded. A competent Rabbinic authority should be consulted with regard to the *kashrus* of the products used.

C. Nursing from a gentile

A child’s education begins at the time of birth²⁵ (indeed, from the time of pregnancy).²⁶ As a result of this concept, the child should not be nursed with the milk of a gentile woman,²⁷ as the *Shulchan Aruch* rules:²⁸ “[An infant] should not nurse from a gentile woman,²⁹ because the milk of a gentile woman deadens the [spiritual] sensitivity of the heart and spawns harmful natural [tendencies]. Similarly, a nursemaid, even a Jewish woman, should not partake of forbidden foods,³⁰ nor should a child partake of such foods himself, for they will harm him as he matures.”

D. Chalav Akum and Pas Akum

Chinuch, although translated as “education,” encompasses all influences that affect a child’s character. Hence, since the food a child eats affects his character development, included in the

²⁴. The Rebbe’s *Igros Kodesh*, Vol. 15, p. 166.

²⁵. See *Sichos Simchas Torah*, 5737 (*Sefer HaSichos*, p. 157)

²⁶. See *Sefer HaSichos 5751*, Vol. 1, p. 135.

²⁷. See the Rebbe’s *Igros Kodesh*, Vol. 16, p. 243; *Sefer HaSichos 5751*, Vol. 1, p. 71.

²⁸. *Shulchan Aruch*, *Yoreh Deah*, the end of sec. 81.

²⁹. In the original, “an Egyptian woman.”

³⁰. See the Rebbe’s *Igros Kodesh*, Vol. 1, p. 238 which states that when a nursemaid partakes of forbidden food, she should not nurse a Jewish child, even if she was permitted to partake of the forbidden food because of a threat to her health.

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category of *Chinuch* is vigilance in avoiding foods that might contain *chalav akum*³¹ or *pas akum*.³²

³¹. Lit. "the milk of idolaters," i.e., milk that was not milked under the supervision of a Jew.

³². Lit. "the bread of idolaters," i.e., bread that was not baked with the participation of a Jew. See *Heichal Menachem*, Vol. 1, p. 224.

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Section 6: Procuring a Birth Certificate

Generally, we do not fill out the birth certificate before the child is named according to Jewish practice (before the *Bris* of a boy or before a girl is named at a communal Torah reading).

There are certain instances where it is necessary according to local law to write down the name of an infant on a birth certificate or the like before that - and not doing so can cause complications in obtaining passports, etc.

For example: the Shluchim in Russia etc. who need to make a passport quickly for the baby, and not filling out the birth certificate can cause a delay of months prior to obtaining the passport and the like—

In such cases, the parents should write down the name of the child, but not articulate it verbally.³³

³³. See the sources mentioned in *Shevach HaBris*, sec. 20, note 2.

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Section 7: What to Do When a Child is Born with an Infirmary

When a child is born with an infirmity and the parents desire that prayers be recited on his or her behalf, but they have yet to name him or her:

1) **Pa"n to the Rebbe:** If the parents desire to write a *pan* to the Rebbe, they should decide upon a name for the child and convey the name to the Rebbe without publicizing it.³⁴

2) **Mi Shebeirach:** If the parents desire that the prayer *Mi shebeirach* be recited for the child, instead of mentioning the child's name, the reader should say "the child, the son of ... (his mother's name)."³⁵ If it is necessary to postpone a boy's *bris* for a lengthy period of time, the parents may—if they wish—consult a Rabbinic authority whether to name the child at a communal Torah reading (as is done for a girl).

³⁴. See the statements of Rabbi Leibl Groner quoted in Kfar Chabad, issue 322, p. 38.

³⁵. See *Pardes Chabad*, Vol. 18, p. 185.

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Section 8: The *Shabbos* Following the Birth

Summary: A-B. Additional candle. C. Hospital regulations. D. If she was prevented from lighting candles. e. Father's identity bracelet

A. Additional candle

Common custom is that a woman adds another candle to the candles she lights before the onset of *Shabbos* and festivals when a new child is born. This shines light on the *mazal* (spiritual source) of the child.³⁶

B. The common practice is that the woman should light the candles herself if possible.³⁷

C. Hospital regulations

If, for whatever reason, hospital regulations prevent a woman from lighting candles, she may fulfill the *mitzvah* by lighting an electric lamp or even the light in her room (as long as it is not a fluorescent light) before the onset of *Shabbos* and *Yomtov*. (She should not, however, do so before the onset of the second day of *Yomtov*).³⁸ She may recite the blessing for lighting candles after turning on this light.³⁹ Even if the lamp is already on, she should turn it off, turn it on again, and recite the blessing.⁴⁰ If the hospital staff turn off the light later, she need not protest. Many hospitals (in NYC) have electric *Shabbos* candles available upon request.

D. If she was prevented from lighting candles

If, for whatever reason, she was not able to light any sort of candle before *Shabbos*, she should not worry. Although a woman who forgets to light *Shabbos* candles one week is required to add an additional light every week in the future, however, if she was prevented from lighting candles on the *Shabbos* after birth, she need not add another light.⁴¹

³⁶. *Likkutei Sichos*, Vol. 11, p. 289.

³⁷. See *Kitzur Dinei UMinhagei Neshek* 5:6 and the sources cited there and in *Shevach HaBris*, 6:1. The Alter Rebbe's *Shulchan Aruch* 663:5 states the husband should light the candles on the first *Shabbos* after a woman gives birth, but the common practice is otherwise.

³⁸. For this would be considered a violation of the prohibition against work on the festivals.

³⁹. See *Kitzur Dinei UMinhagei Neshek* 3:13 and the sources cited there.

⁴⁰. *Ibid.*; *Shevach HaBris*, p. 43, note 4.

⁴¹. See the Alter Rebbe's *Shulchan Aruch* 663:1.

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If she is in the hospital and her husband is at home, he should see that candles are lit for Shabbos – as is true whenever his wife is not home.⁴²

E. Father's identity bracelet

As a security measure, many hospitals have the father wear an identity bracelet that affords him free access to and from the hospital at all times. Often, the only way to remove this bracelet is by breaking it. There are many Halachik authorities who forbid wearing such a bracelet in the public domain. Although others advise leniency, a competent Rabbinic authority should be consulted before relying on these views.

⁴². See the Alter Rebbe's *Shulchan Aruch* 663:5; *Hisvadyos* 5749, Vol. 4, p. 378.

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Section 9 – When the Mother Returns Home

Summary: A. Shir Hama'alos. B. Shabbos candle lighting. C. Going to Shul.

A. Shir Hama'alos

As mentioned above,⁴³ common custom is to hang a copy of *Shir HaMaalos* on the front door the bedroom doors of the mother and child, and also in the infant's cradle.⁴⁴

B. Shabbos candle lighting

As mentioned above,⁴⁵ the common practice is that the woman should light the candles herself also on this *Shabbos* if possible.

C. Going to synagogue

It is customary that as soon as a woman feels strong enough to leave her home,⁴⁶ she should first go to Shul to hear *Kedushah* or *Borchu* or another prayer that has the status of a *davar shebekedushah*.⁴⁷ Our custom is that a woman does not recite *Birchas HaGomel* (the blessing of thanksgiving) after childbirth.⁴⁸

⁴³. Sec. 2.

⁴⁴. *Sefer HaSichos 5747*, p. 147.

⁴⁵. Sec. 8.

⁴⁶. *Seder Birchas HaNehanim*, ch. 12, law 9; see also the Alter Rebbe's *Shulchan Aruch* 88:2. See also *Toras HaYoledes 2:5*, et al.

⁴⁷. For a definition of this term, see *Rambam, Hilchos Tefillah* 8:4-6.

⁴⁸. *Shaarei Halachah UMinhag, Hosafos*, p. 60; *Pardes Chabad*, vol. 18, p. 149. See also the story in the Hebrew section.

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Section 10 – Several directives regarding the education of children (not only infants)⁴⁹

“As soon as a new-born infant emerges into the world, Hakadosh Boruch Hu rests His presence within his tiny heart. This does not mean only a limited light. Instead, He rests there in all His Essence, for this is the heart of a child born to Jewish parents.”⁵⁰

Summary: A. Modeh Ani, B. Singing to one’s child C. Kissing a Mezuzah D. Children should make their rooms a Mikdossh Me’at E. Vigilance in Preventing Children from Seeing Impure Entities

A. Modeh Ani

The recitation of *Modeh Ani* is relevant to everyone, regardless of his or her age. As such, it is a custom for mother’s to recite *Modeh Ani* for – and “with” – their infants.⁵¹

B. Singing to one’s child

It is the custom of Jewish woman to sing inspirational songs to their children⁵² – even infants – for example, the lullaby *Torah iz der besta zach...* (“Torah is the most precious thing”) and the song relating how a teacher instructs his students to say *Kametz Alef, Aw*. (The *Kametz Alef, Aw*, recited by a young child alludes to the *Kametz Alef, Aw*, which begins the word *Onochi* in the Ten Commandments. That letter includes within it the entire Torah.)⁵³ This will suffuse them with the love of Torah.⁵⁴ This custom, with an emphasis on those songs, should be renewed.

C. Kissing a Mezuzah

In a Sicha,⁵⁵ the Rebbe states: “We actually see that the nature of Jewish children motivates them to kiss a *mezuzah*. They raise their bodies to kiss the *mezuzah* several times a day, in particular, at the beginning of the day when they awake and at the end of the day, before they go to sleep.”

⁴⁹. See Kovetz *Mimnhagei Chabad BeInyan Harayon VeLeidah*, p. 55-56.

⁵⁰. *Hisvaaduyos 5747*, Vol. 2, p. 647.

⁵¹. *Hisvaaduyos 5749*, Vol. 2, p. 37.

⁵². *Sefer HaSichos 5752*, Vol. 2, p. 357, et al., *Sichos Kodesh 5741*, Vol. 1, p. 95; Vol. 2, p. 230; Vol. 4, p. 559.

⁵³. *Sefer HaSichos 5747*, p. 153; *Hisvaaduyos 5742*, Vol. 4, p. 2124.

⁵⁴. *Sefer HaSichos 5752*, Vol. 2, p. 357.

⁵⁵. *Sefer HaSichos 5752*, Vol. 1, p. 89; see also *Hisvaaduyos 5747*, Vol. 2, p. 647. See also Likutei Diburim (of the Friediker Rebbe page תקצ"ה).

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ה' טבת תשע"ה

D. Children should make their rooms a *Mikdosh Me'at* – *Bais Chabad*

Children should make their rooms a *Mikdosh Me'at*, "Sanctuaries in microcosm"⁵⁶ – On several occasions, the Rebbe turned to Jewish children with "both a suggestion and a request" that they make their rooms into a "Sanctuary in microcosm," a place for Torah study, prayer, and deeds of kindness, by performing the following activities there every day: a) studying Torah, b) Davening to *Hashem*, and c) giving *tzedakah* in *tzedakah pushkah* (charity box) [needless say, one should not give coins to charity on *Shabbos* and festivals]. These efforts are enhanced when a child makes his room "a house filled with books," among them: a) a *Siddur*, b) a *Chumash* (and/or other Torah texts), c) a *Tanya*,⁵⁷ and d) an illustrated *Hagadah* (wrapped for Pesach).⁵⁸ He should also have his own *tzedakah pushkah* and affix it permanently in a visible place in room.⁵⁹

On the inside cover of these sefarim (and on the *tzedakah pushkah*, if possible), he should, as is accepted Jewish custom, write the phrase:⁶⁰ "L'Hashem Ha'aretz Umelo'o" ("The earth and everything it contains are *Hashem's*") and his own name.

These directives are also relevant even for an infant, for he also has a space that is his own. In that space, his parents (or his brothers and sisters) should hang a copy of the *Shir HaMaalos*, study Torah, recite prayers and blessings (in a *Siddur* designated for him), and give *tzedakah* in his *pushkah*.

E. Vigilance in Preventing Children from Seeing Impure Entities⁶¹

Sight leaves a powerful impact – positively and adversely – on a child's character. Accordingly, a child should always be surrounded by matters of holiness. For that reason, the *Shir HaMaalos* should be hung in the child's cradle and he should not be shown pictures of non-kosher animals.

Needless to say, this does not apply with regard to showing a child pictures of non-kosher animals as part of their studies (whether general studies or study of Tana"ch). Nor does it mean that a child should not be taken to a zoo, because that is a brief and infrequent occurrence.

⁵⁶. See *Likkutei Sichos*, Vol. 2, p. 26; *Sefer HaSichos 5747*, p. 326; *Kobetz Minhagei Anash*, p. 56, et al.

⁵⁷. *Sefer HaSichos 5752*, p. 360.

⁵⁸. *Likkutei Sichos*, Vol. 32, p. 26; *Hisvaaduyos*, loc. cit.

⁵⁹. *Hisvaaduyos 5748*, Vol. 4, p. 346.

⁶⁰. *Tehillim 24:1*.

⁶¹. See *Likkutei Sichos*, Vol. 25, p. 309ff., and the sources cited there.

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This concept is particularly relevant in the present era, *Ikvesa deMeshicha*, the time when *Moshiach's* approaching footsteps can be heard. For such efforts precipitate the fulfillment of the prophecy:⁶² מן הארץ ואת רוח הטומאה אעביר "I will cause the spirit of impurity to depart from the earth."

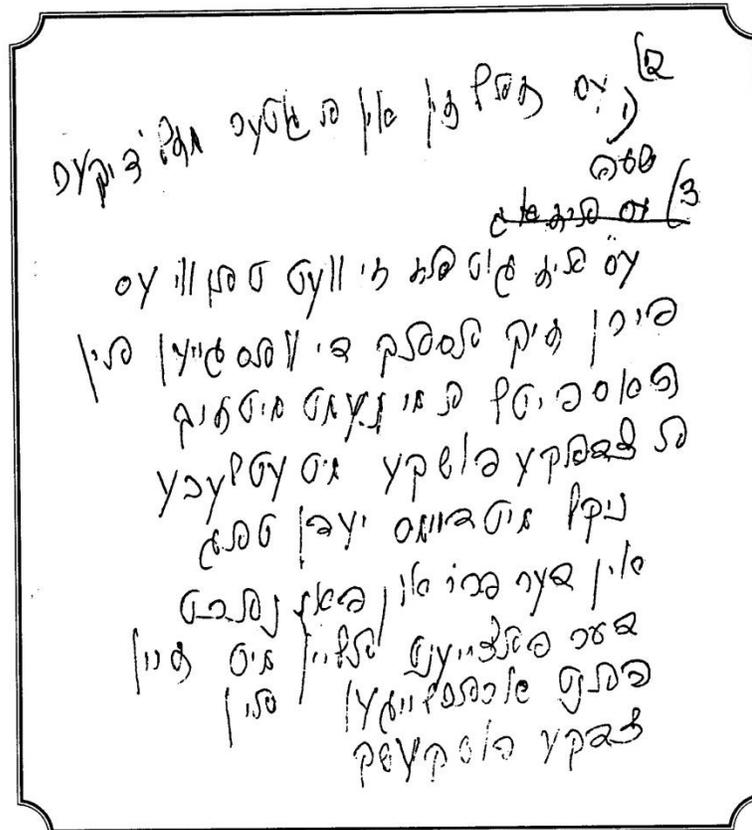
⁶². *Zechariah* 13:2.

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ה' טבת תשע"ה

The Rebetzen's note

לפנינו צילום כתב-יד הרבנית חיי מושקא



2) עס זאל זיין אין א גוטער מולדיקער שעה
3) עס איז גוט אז זי וועט טאן ווי עס פירן זיך אסאך די וואס גייען אין האספּיטל א מי נעמט מיט זיך א צדאקע פּושקע מיט עטלעכע ניקל מיט דיימס יעדן טאג אין דער פרי און פאר נאכט דער פּאציענט אליין מיט זיין האנט אראפלייגען אין צדקה פּושקעס

2) May it be in a good, auspicious time
3) It is desirable that she should do as many are accustomed to do - those who go to the hospital - that they take with them a Tzedokoh box, [together] with several nickels and dimes. Every day, in the morning and afternoon, the patient himself [should] with his [own] hand, put [some] into the Tzedokoh boxes.