



Conversations with our **Children**

From a Chassidische Perspective

Part 1 & 2
for Mothers



MEET the PRESENTERS

Mrs. Sara Morozow
*Veteran Kallah Teacher,
Mashpia & Teen Educator*

A veteran Kallah teacher for many years, as well as an educator in Beis Rivkah High School and Seminary, Mrs. Morozow mentors many Kallah teachers around the globe through the Mikvah.org certified teacher training program. A mother and grandmother as well as a long-time teacher, Mrs. Morozow offers an experienced perspective on connecting and guiding today's youth from the Chassidishe perspective.

Mrs. Rivky Boyarsky
*Registered Nurse &
Certified Kallah Teacher*

Mrs. Rivky Boyarsky is a member of the Gedalia Society and the Mikvah.org certified Kallah teacher group, and has given numerous community classes online and in person. Along with her background in the medical field as a Registered Nurse and Student-Midwife, she offers a unique perspective on the interplay of Science & Halacha.

Mrs. Frumie Piekarski
*Parent Mentor &
Certified Kallah Teacher*

Mrs. Frumie Piekarski is a mikvah.org certified Kallah teacher, as well as a trained parent mentor, currently mentoring through the Toshia program. In addition to being a mother and grandmother, Mrs. Piekarski experience in over 15 years of mentoring other parents guides her wisdom in handling these conversations with the Torah perspective and sensitivity.

Mrs. Shifra Sharfstein
*Shlucha on Campus &
Teen Educator*

Shifra Sharfstein is the unstoppable Co-Director of Chabad at Georgia Tech and Georgia State Universities, and an experienced and passionate educator. She's taught students of all ages and backgrounds, and from around the world, from Vienna to New York. She's a talented public speaker whose featured lectures on chabad.org get rave reviews and are listened to by people around the world.

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For additional questions, comments or feedback, please email crivkin@mikvah.org

The Rebbe's Message

by Mrs. Sara Morozow,
Veteran Kalla Teacher & Mashpia

With appreciation to Sichos In English for reviewing and authorizing all the translations.

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שיחת י"ט כסלו ה'תשל"ה



As mentioned many times, I once asked a Rov why he doesn't speak about Taharas Hamishpocha. He responded that it isn't tzniusdik, therefore he cannot speak about Taharas Hamishpocha. I told him that in years gone by, people were unaware of what it was; there wasn't widespread knowledge about this matter. Now, unfortunately, we live in an era when however many details the Rov knows - the individuals he must influence know even more!

It is only that since Jewish daughters are proper, they know about this because they study it as a subject, whether it is called biology or whatever else. But they know all the details, and he does not need to disclose anything to them; they can teach him. What they don't know, however, is the importance of Taharas Hamishpacha...

...כמדובר כמ"פ איך האב אמאל געפרעגט ביי א רב , פארוואס רעדט ער ניט וועגן טהרת המשפחה , זאגט ער מיר ווייל ס'איז ניט צניעות'דיק קען ער ניט ריידן וועגן טהרת המשפחה . זאג איך עם, בשנים כתקונם האבן זיי ניט געוואוסט וועגן וואס ס'רעדט זיך און ס'איז ניט געווען די אלע ידיעות שבשטח זה , איצטער איז ר"ל לעבט מען אין א תקופה אז וויפל דער רב ווייסט די פרטים ווייסן אט די אויף וועלכע ער דארף משפיע זיין - קודם החתונה וועגן טהרת המשפחה כמה פעמים ככה! נאר וואדען , בנות ישראל כשרות הן ווייסן זיי דערפון וואס זיי לערנען דאס אלס א חכמה.

צי דאס רופט זיך אן "באייאלודזשי" צי ווי זיי זאלן דאס ניט אנרופן אבער זיי ווייסן די אלע פרטים און ער דארף זיי גארניט מגלה זיין, זיי קענען נאך עם לערנען . נאר וואדען זיי ווייסן ניט וועגן די וויכטיקייט פון טהרת המשפחה....

הנחה פרטית בלתי מוגה

שיחות קודש חלק ב'
מכ"ק אדמו"ר שליט"א מליובאוויטש
י"ב תמוז תשכ"ח סעיף ז'



"Is this modest conduct?" you might ask, "Can one talk publicly about such things?" Today, intimate subjects are written about openly in the newspapers and are being taught to ten-year old children in school. There is a rationalization for such practices. For a child's education to be complete, people explain, it is necessary to teach him about all the dimensions of married life. But they are being taught an immoral conception of married life. [In such an environment,] one should not be ashamed to speak about Taharas Hamishpachah. The listeners will know more than the teachers, but the listener's knowledge will not have come from a holy source. So teach Taharas Hamishpachah. Don't be embarrassed. You will not reveal any secrets that your listeners do not know. Speak openly!

ס'איז ניט צניעות?! איצטער דרוקט מען וועגן דערוף אין צייטונגען און מ'רעדט וועגן דערוף מיט קינדער פון צעהן יאהר, און מ'האט דאס אנגעטאהן אין קדושה אז אין חינוך הבנים והבנות פון צען יאהר קען ניט זיין קיין חינוך שלם סיידען מ'וועט מיט זיי לערנען הלכות אישות, נאר וואס דען הל' אישות מיט פריצות; זיי ווייסן מערער פון דעם וואס וועט מיט זיי רעדן וועגן טהרת המשפחה, נאר מ'ווייס דאס ממקור בלתי טהור. ער זאל לערנען טהרת המשפחה, ער שעמט זיך, פארוואס שעמסטו זיך, וועסט זיי גארנישט מחדש זיין, רעד בגלוי!

הנחת הת' בלתי מוגה

Pashas Chayei Sara 5735

שיחות קדש חיי שרה התשל"ה
"פון י"פה שיחתן"

It is obvious that before the wedding all these concepts are also [applicable, i.e. Neshek, Kashrus and Taharas Hamishpocha:]

When, however, is it practically relevant, and thus dependent on the akeres habayis? All this commences after the wedding - not from one's engagement, but upon marriage. As we find regarding the first shidduch and marriage that is discussed at length in the Torah (to the point that the medrash says that 'the story of Eliezer is repeated twice in the Torah etc.') which is the marriage of Yitzchak and Rivkah, that it is explained in Chassidus that the marriage of Yitzchak and Rivkah is the conceptual beginning of all future weddings. [This is true] also as it is in ruchniyus, [where it represents] the general concept of yichud m'a and b'n, that specifically exists in every concept of Torah and mitzvos [drawing down G-dliness] as explained in ma'amorim.

As soon as we begin teaching a five year old Chumash and Rashi, we already begin teaching about these three [miracles] that hint to these 3 mitzvos, Neshek, Kashrus and Taharas Hamishpocha.

כללי איז דער וואס לכאוו, איז דאך א דבר הפשוט אז פאר דער חתונה זיינען אויך דא די אלע ענינים - ווען איז דאס אבער נוגע לפועל, וואס דעמולט היינגט דאס אפ אין דער עקרת הבית - הויבט זיך דאס אן נאך דער חתונה, און ניט פון אירוסין, נאר פון נישואין. און ווי מגעפינט בא דעם ערשטן שידוך ונישואין וואס ווערט דערציילט אין תורה בארוכה (ביז ווי ס'שטייט אין מדרש אז "פרשה של אליעזר כפולה בתורה כו"), וואס דאס איז די נישואין פון יצחק ורבקה, וואס ס'איז דאך מבואר אין די דרושים אז די נישואין פון יצחק ורבקה איז אן ענין ראשי אויף כל החתונות שלאח"ז, ביז ווי דאס איז ברוחניות, אז דאס איז דער כללות הענין פון יחוד מ"ה וב"ן, וואס בפרטיות איז דאס דא אין יעדער ענין פון תומ"צ, כמבואר אין די דרושים, אז גלייך ווי מ'הויבט אן לערנען מיטן בן חמש למקרא חומש מיט פרש"י, לערנט מען שוין מיט אים וועגן די דריי וואס זיינען מרמז אויף די דריי מצוות - עניני נרות שבת קודש, כשרות האכו"ש און טהרת המשפחה:

הנחת הת' בלתי מוגה

Night before Yud daled kisleiv 5738

שיחות קודש תשל"ט חלק א'
מכ"ק אדמו"ר שליט"א מליובאוויטש
אור לי"ד כסלו



... There should be an added enthusiasm in the dissemination of Yiddishkeit by the wives and daughters of Israel. And in any location where they don't have a group of women and girls who are involved with spreading Yiddishkeit, such a group should be established. They should occupy themselves with spreading Yiddishkeit in general, and for married women [they should] teach the concept of Taharas Hamishpocha with all its details.

Similarly, regarding girls who are preparing themselves for marriage: they should have a place to learn everything that is connected to Taharas Hamishpocha, and learn it in the best way and the most complete way. [This also] includes printing all the laws and customs about this matter in their language, as has already been done in many provinces.

Groups of women should conduct a special meeting in connection with this farbrengen [the Rebbe's 50th anniversary] regarding how to add with more strength and more vigor in all these activities that have been done until now, and to consider carefully whether it is necessary to add new activities in all matters related to this...

And also regarding those who are preparing themselves for marriage, [they should] be given the proper foundations before, so that afterward the marriage should be in the proper manner, etc.

עס זאל צוקומען א התעוררות אין הפצת היהדות דורך נשי ובנות ישראל, און דארטן וואו ס'איז ניטא קיין חברת נשים ובנות וואס זיינען זיך עוסק אין הפצת היהדות, זאל מען דאס מייסד זיין, און זיי זאלן זיך פארנעמען מיט הפצת היהדות בכלל, ובנוגע צו נשים נשואות - מפיץ זיין דעם ענין פון טהרת המשפחה, מיט אלע פרטים שבדבר. ועד"ז בנוגע צו די וואס גרייטן זיך צו צו חיי נישואין* - אז זיי זאלן האבן וואו צו לערנען די אלע וואס זיינען פארבונדן מיט טהרת המשפחה, און לערנען באופן הכי טוב ובאופן הכי שלם. כולל אויך אפדרוקן די דינים ומנהגים בזה בלשון עם ועם, ווי מ'האט דאס שוין געטאן בכמה מדינות....

...חברות פון נשים, זאלן זיי מאכן אן אסיפה מיוחדת בקשר מיט דער התוועדות, אויף צו מוסיף זיין ביתר שאת וביתר עז אין אלע פעולות וואס מ'האט געטאן ביז איצטער, און מתבונן זיין זיך אפשר דארף מען מוסיף זיין פעולות חדשות בכל הענינים השייכים לזה. און אויך בנוגע צו די וואס גרייטן זיך צו חיי נישואין* - לייגן זיי שוין די יסודות באופן המתאים נאך פאר דער חתונה, כדי אז דערנאך זאלן די נישואין זיין באופן המתאים. ... הנחת הת' בלתי מוגה

*לפי הבנתנו יש לסבור שזה גם כולל בנות בגיל 18 שהן קרובות לגיל הנשואין

הנחת הת' בלתי מוגה

**Excerpts from the Yechidus of the
Belzer Rebbe with the Rebbe, 5741**

'שיחות קדש התשמ"א חלק ב
כ"ק אדמו"ר שליט"א מליובאוויטש
יחידות עם הבעלזער רבי--



More than 30 years ago, my revered father-in-law, the Rebbe, sent shluchim to Morocco to establish schools, including also schools for girls. At that time, there were protests from the local Sephardic Rabbinic authorities. They questioned: "What! A girl should leave her home before marriage! She will go away from her mother and grandmother every weekday to study in school! Whoever heard of such things?!"...

After a certain time passed, however, they realized the value of these schools. Astounding things which no one had ever dreamed of came to the fore. For example, with regard to taharas hamishpachah which everyone agrees is one of the fundamentals of our faith, they discovered that the girls whose knowledge came only from what they were taught by their mothers and grandmothers lacked the awareness of basic concepts.

For whatever reasons, the grandmother had not taught these points to the mother - perhaps she had never learned these concepts herself. And so, the mother did not teach these concepts to the daughter. Regardless of the cause, in practice, the girls' knowledge was lacking.

When, by contrast, the subject is taught in school - needless to say, only in the older classes, where the girls are thinking about marriage - the lesson plan can be supervised, and it is possible to prevent such a breakdown in communication. It was when the shluchim came to Morocco that they first observed this phenomenon. Although taharas hamishpachah was one of the mitzvos which was universally kept, certain elements of its practice were lacking. And when the women were asked why, they responded that they never heard otherwise.

Because of this, it was immediately arranged that the laws of taharas hamishpachah be taught in the higher classes of school. An emphasis was placed on the points of information which the girls were lacking (with, of course, tactful explanations why this information was not conveyed by the girl's mother or grandmother)...

I have spoken to many Rabbis and called for them to speak about taharas hamishpachah. They answer me: "How is that possible? It is not tzniyus." And they bring proof: Their father and their grandfather also served as Rabbonim, and they never spoke publicly about taharas hamishpachah. To do so would be unthinkable immodest. I asked them if they had attempted to clarify the extent of the knowledge of the members of their congregation regarding intimate relationships.

They answered that this is unnecessary. They know the schools (the public schools

or universities) in which their members studied, and they know that the syllabus contains material regarding marriage. "If they are already studying about such subjects," I asked, "What do you gain by silence? If you will begin to speak to them, you will see that they know ten times more than you think. So why not speak about taharas hamishpachah? [These suggestions have, for the most part, gone unheeded.] In practice, great efforts are necessary to inform the people about even the fundamental points of taharas hamishpachah.

People are worried about being embarrassed. What will happen when a girl attends a class on taharas hamishpachah and tells a non-religious friend about this? After all, she is also studying about similar subjects.

Needless to say, the girl will not speak about this with her parents. They are troubled: The girl has five to six months until her marriage, how can she dare learn about immodest subjects?

Why shouldn't she be taught about taharas hamishpachah! Anyway she is learning about these subjects, and in public school! But the arguments are ignored. Or they are debated with questions and explanations. But the girls grow older. And when one day is lost, there is no way of knowing if tomorrow one will be able to correct the lack.

6

Excerpts from a letter of the Previous Rebbe, Igros Kodesh Admor HaRayatz, Vol. IV, p. 342



In response to your letter:

I am pleased to hear about the fine conduct of your daughter and son-in-law, thank G-d. We must connect our children to their roots and make them aware of where they come from. We must schedule times to visit them if they live nearby, or write to them if they live far away.

During these visits, [parents] should communicate necessary information and check to see whether they know the laws of kashrus... and the observance of taharas [hamishpachah]. In the present day and age, although young men and women read all types of improper books, when it comes to taharas [hamishpachah], they are embarrassed to talk and certainly to ask about it. By and large, they are unaware of the seriousness of the particular matters and how fundamental they are, affecting the very souls of both the parents and children.

Parents who are G-d-fearing and want to make sure they will have children who are proper Jewish men and women, with G-d's help, should not be embarrassed nor ashamed... They should focus their minds and hearts in a wise and clever way, and discuss the above topics with their daughters and sons-in-law, with their sons and daughters-in-law, and to whatever extent possible, with their granddaughters and grandsons.

Teaching Taharas Hamishpacha in High School



Rebbetzin Penina Slonim lived in Kfar Chabad for many years. She and her husband Rabbi Moshe Slonim a"h were very active in the Rebbe's mitvzoim, and specifically In Mivtzah Chinuch and Mivtzah Taharas Hamishpacha. Indeed Rebbetzin Slonim was and still is a kallah teacher, who positively influenced the lives of many young brides. Additionally she was a devoted mechaneches in Bais Rivkah High School in Kfar Chabad for many years.

She shared with us an interesting experience she had while teaching high school. Rabbi Shmuel Chefer, the principal of Bais Rivkah High School in Kfar Chabad, approached her with what was then a very unusual request. He asked her to introduce to the 12th graders the concept of the mitzvos related to Taharas Hamishpacha, and to give several classes on the subject. She was taken aback. Why should she teach girls who are not yet brides? They are too young! Rabbi Chefer asked Rebbetzin Slonim if she was ready to take responsibility for the future Jewish homes of all these girls, considering the fact that not all would continue learning in seminary. He was referring to the girls who dorned in the school since they came from places outside Kfar Chabad. Rebbetzin Slonim decided to turn to the Rebbe in a letter and ask if this was the right thing to do. Shortly thereafter she received an answer to her letter:

The Rebbe replied:

"Nachon hadavar"- This is a correct thing.

"Shetimsor shiurim, beikar banoseh shekoteves" - She should give classes , specifically on the subject she writes about.

"Bezchus habatim sheyakimu, yaamod lah" - The merit of the homes they will establish will stand her in good stead.

And indeed, she enthusiastically got involved in teaching high school girls about this topic. She related that from time to time her students would share that their own mothers would get positively influenced in their observance of this mitzvah, by hearing what their daughters had learned.



Key messages to convey throughout

1

Holiness

Master bedroom is the Kodesh HaKodoshim, like the Kruvim were embracing,

2

Privacy

A Sefer Torah is kept private, the Luchos etc

3

Love and joy

Taanug

4

Oneness and unity

A deep sense of connection, deep respect for each other, emotional attachment, togetherness on all levels - והיו לבשר אחד

5

Mitzvah

Pru Urvu, Onah

6

Torah messages

Use as many Psukim and Torah sources as possible for age appropriate children

Paradigm Shift

by Mrs. Frumie Piekarski
Kalla Teacher & Parent Mentor

When our goal is to relay the Kedusha and beauty of intimacy, we want to keep a few things in mind:

1 Chinuch begins with the mindset of the parent.

- Evaluate if your perspective of intimacy is uniform with our Holy Torah's approach.
- Know that parents' behavior may impact a child's Chinuch in this area a lot more than anything you will try to convey through conversing with your child.
- Getting comfortable with your body and its potential for kedusha will trickle down to your child.

2 Chinuch in the area of intimacy is about having an ongoing age appropriate conversation with your child beginning when they are very young and continuing into their adolescent years and even beyond.

- Speak in an Aidel way and use Aidel words but not at the expense of clarity.
- Eliciting the answers to following questions will help you know how to respond to your child and will also encourage your child to think for themselves. Children who are encouraged to think are left with a good feeling of being trusted and valued. When your child asks you a question, validate their question and inquire:
 - What they already know about the subject?
 - What they think about it?
 - What they think the answer might be?

- The key to handling teaching moments that may make you uncomfortable is preparing yourself in advance.
- Stress the importance of privacy to your child.
- Conclude each conversation by letting your child know that they can always approach you with any question.

3 Prepared but seemingly spontaneous conversations with your child are usually ideal, however, if you decide to initiate a conversation with your child about intimacy:

- Plan for where, when, how and what carefully.
- If you think that you may not be the best person to speak with your child about some of these topics, choose someone both you and your child respect and who he/she can connect with.
- Understand that a conversation with your child is not a cure all and will not stop them from seeking information elsewhere. What is crucial is the relationship that you build with them. This is the key that, with G-d's help, will allow them to feel secure, comfortable and trust the guidance and lifestyle of their parents.

Language and Wording

by Mrs Shifra Sharfstein
Shlucha & International Educator

Scientific Words	Exchangeable for these words	Notes
Intercourse Sex	<i>Marital relations, intimacy, Onah, Tashmish, Tashmish Hamitah, Biah, Zivug, Chibur, Mitzvah,</i>	
Vulva	<i>Private area, genitalia (osoh makom- in Halacha)</i>	
Vagina	<i>Vagina (Sometimes referred to as osoh makom)</i>	
Orgasm*	<i>Climax, height of pleasure</i>	
Clitoris, Labia*	<i>Use the scientific words and explain when and where they are appropriate.</i>	
Foreplay*	<i>Hachonos, intimate preparation for relations, Piyus, affectionate touch, coressing</i>	
Penis	<i>Ayver Habris, Bris, male organ, Ayver</i>	
Erection	<i>Kishuj, firmness, hardness</i>	
Semen, Sperm	<i>Zerah, seed, male cells</i>	
Penetration	<i>Biah, entry, the Mitzvah between a husband and wife</i>	
Ejaculation (Intentional)	<i>Release, or release of Zera or seed</i>	
Ejaculation (Unintentional)	<i>Zera Levatala, Releasing Zera in vain</i>	
Testicles, Scrotum*	<i>Male private parts.</i>	

*Optional

Introduction

by Mrs. Sara Morozow,
Veteran Kalla teacher & Mashpia

! **IMPORTANT:** It is not a one size fits all, speak to your rov, Mashpia, etc as to what language is appropriate for your particular family. It is about **HOW** you say it not only about **WHAT** specific word you use

Do we need images and diagrams?

1 How to show the genitalia/vulva area with your fingers

2 How to show the female anatomy during an unofficial conversation with your body

3 Diagrams in the Addendum Booklet

Age Appropriate Conversations

by Mrs. Rivky Boyarsky
Kalla Teacher, RN & Student Midwife

Preschool developmental stage

How to talk to them?

Grades 1-4 developmental stage

How to talk to them?

Middle school developmental stage

How to talk to them?

High School and beyond developmental stage

How to talk to them?

Common Questions Children Ask

Mrs. Rivky Boyarsky
Preschool, Grades 1-4

Mrs. Shira Sharfstein
Grade 5-8

Mrs. Sara Morozow
High School and up

1 Where do babies come from? How did it get in? How does it get out?

Preschool

Grades 1-4

Grades 5-8

Highschool+

2 A friend told me that... (can be a whole list of things)

> ...Men and women sleep together

Preschool

Grades 1-4

Grades 5-8

Highschool+

PART 2

> ...There's a word called sex-what is that?

Preschool

Grades 1-4

Grades 5-8

Highschool+

> ...She got her period and that it has something to do with pregnancy.

Preschool

Grades 1-4

Grades 5-8

Highschool+

> ...Women go to the mikvah

Preschool

Grades 1-4

Grades 5-8

Highschool+

PART 2

3 If it's not Tznius for me to share a room with my sibling of the opposite gender, why do you and Totty share?

Preschool

Grades 1-4

Grades 5-8

Highschool+

4 Why does x (a friend/relative) have only one bed in their parents' room?

Preschool

Grades 1-4

Grades 5-8

Highschool+

5 What happened with the story of Dina/ Batsheva/ etc.../ Why did my Morah/ Rebbe skip some pesukim in Chumash/Navi?

Preschool

Grades 1-4

Grades 5-8

Highschool+

PART 2

6 Walking down the street- "Why are those people kissing? That's disgusting! OR Do you do that too?"

Preschool

Grades 1-4

Grades 5-8

Highschool+

7 Holding a pad/tampon/bedika cloth- "what is this?"

Preschool

Grades 1-4

Grades 5-8

Highschool+

8 Correcting misconceptions: Does kissing make a baby? Or similar.

Preschool

Grades 1-4

Grades 5-8

Highschool+

PART 2

9 Feelings for the opposite gender? Mom notices she's VERY friendly.

Preschool

Grades 1-4

Grades 5-8

Highschool+

PART 2

Scenario 1

Scenario 2

Scenario 3

Scenario 4

Important scenarios to address with a Mashpia, Rav and Therapist:

- 1 You find your child masturbating or touching themselves either as exploration, coping/anxiety, or pleasure.
- 2 Your child accessed something not age-appropriate or pornography online.
- 3 Inappropriate, but not overtly sexual touch: Sister to sister, sister to brother, or friends between each other.
- 4 Aversion to marriage
- 5 Transgender/Gay/Lesbian/Bi-Sexual

What to do:

- 1 Empathize with the child and the emotions he or she is going through.
- 2 Re-assure and provide a space for safe and healthy communication.
- 3 Ensure your child feels and has a sense of safety if that is a component in the scenario.
- 4 Follow up after consulting professional how to handle situation, if necessary.

