

תנא דבי אליהו, כל השונה הלכות בכל יום מובטח לו שהוא בן העולם הבא

IT WAS TAUGHT IN THE ACADEMY OF ELIYAHU, WHOEVER STUDIES TORAH LAWS
EVERY DAY IS ASSURED THAT HE WILL BE PRESENT IN THE 'WORLD TO COME'

~ *ROSH HODESH: The Holiday for Women* ~

Shunamit sat on the bay window-sill of her dining room, admiring the large winter sun-set that shone upon the frost-coated fields and buildings of her home town. Being positioned on the highest point of the village, she was fortunate to have a home with such spectacular views and she would often cut short her afternoon playtime in order to sit by the window and simply enjoy the view, whilst waiting for her father and brothers to come home from shul. She watched the sun through the ice-cold panes of glass, as it turned from a powerful yellow, to a dim orange, until it became an almost miniscule red ball. As the external atmosphere grew darker and darker, Shunamit's attention was broken by flickers of fiery flames that began reflecting off the window panes from within the room. She turned around and saw the dining room fire-place, which was lit and burning brightly. The warmth of the fire was very inviting on such a cold winter's evening. Next to the fire-place, rocking backwards and forwards, was her beloved grandmother sitting in her rocking chair. Shunamit noticed her grandmother sewing a piece of material. She leaped off the window-sill and ran across the room to see what she was making. In her grandmother's hands was a silky-soft white material, quite thin, with subtle pretty patterns of light grey.

"*What is it grandma?*" she asked curiously.

Her grandmother looked at her endearingly; "*It's a head-scarf, my sweet, for your older sister. I promised I'd make her one for her first Sheva B'rachot. It will be the first time she'll be covering her hair b'ezrat Hashem.*"

Her grandmother then glanced over at the tall walnut wall-clock at the end of the room.

"*Oh dear!*" she said. "*It's passed sunset!*"

She quickly began putting away her sewing-kit.

"*Don't stop now grandma!*" Shunamit exclaimed with a puzzled look on her face;

"*You've almost finished the scarf!*"

Her grandmother began to explain;

"It's Rosh Hodesh my dear... and we have a custom not to..."

Suddenly they heard several erratic thumps pounding on the front door!

Her grandmother walked over and opened the door and in burst Shunamit's brothers, followed by their father.

"Hodesh tov! Hodesh tov u'Mevorach!" they said, as everyone greeted one another with immense joy and enthusiasm. Shunamit was swiftly swept off the floor and into her father's arms. Grandma quickly beckoned Shunamit's father to the washing station;

"Hurry now, go and wash - you've been fasting. The table's ready for dinner."

The family dined together in what was a delicious four-course meal! They sang songs and shared stories and words of wisdom from the holy Torah, all in honour of the new month.

Towards the end of the meal Shunamit's eyes grew heavy. She felt herself being lifted as her father carried her up to her room and tucked her into her bed, which was next to a large bay window. The curtains were not drawn and Shunamit could see the clear shimmering star-lit sky. She then noticed the thin crescent of the new moon.

Her grandmother came in and sat by her bedside and they both gazed upwards at Hashem's magnificent handiwork.

"It's so small isn't it?" Shunamit murmured innocently, as she studied the moon.

"Yes she is." replied her grandmother. *"But she wasn't always this small you know."*

Shunamit began to waken; *"Really? What do you mean grandma?"*

"It's a long story my dear and it's late. What I can tell you briefly is that a long time ago, before man was created, Hashem made a promise to the moon.... That a time will come when He will renew her strength and restore her to her former glory.... Rosh Hodesh, amongst other things, is a time when we remember this promise and it is also partly the reason why women do not do certain types of work on this day, like knitting for example."

Shunamit looked at her grandmother in admiration;

"Grandma, how is it that you know so much?"

She smiled and gave Shunamit a peck on the cheek;

"Hodesh tov, my dear....

good night..."

Rosh Hodesh, the **Head of the Month**, is the first day of every month and it is marked by the appearance of the new crescent of the moon. It is similar to the other festivals of the year, as there is a mitzvah of eating a **Se'uda** (a meal with bread) on Rosh Hodesh,¹ which applies to both men and women.² There is also an additional **Musaf** service in the morning, as there is on Shabbat and Yamim Tovim, which commemorates the additional sacrifice that was offered many years ago in the Temple on Rosh Hodesh. However, what makes Rosh Hodesh different from Shabbat and Yom Tov is that “work”, or **melacha**, is permitted on this day.

Or is it really? It may come as a surprise to learn that some communities actually have an old established minhag (custom) of women refraining from doing certain types of melacha on Rosh Hodesh and, instead, observe the day as some type of festive holiday. We have chosen this interesting custom to be the topic of our essay.

One can already sense a wave of questions pouring in from all directions.

Let us highlight the most obvious ones:

1. What is the source of this minhag?
2. Why is this more of a custom for women rather than for men?
3. What types of ‘work’ do women abstain from on Rosh Hodesh?
4. What is the deeper connection between women and the new moon!?

The **Tur** (HaRav Yaakov ben Rabbeinu Asher of Cologne, 1270 - 1340) answers our first question in his laws of Rosh Hodesh.³ He initially teaches that, according to the letter of the law, it is **not** forbidden for men or women to do melacha on Rosh Hodesh. This type of restriction is only applicable to days like Shabbat, Yom Tov and Hol HaMo'ed. The Tur cites the Talmud in tractate Erchin,⁴ which states clearly that Rosh Hodesh is not a time in our calendar when work is forbidden. HaRav Yosef Caro in the **Beit Yosef** (his commentary on the Tur) gives us some further examples from the Talmud that prove the same.⁵ The Tur then quotes the Babylonian Talmud in tractate Megillah that seems to suggest quite the opposite!

1. The mitzvah of eating a seuda on Rosh Hodesh is optional and not obligatory.

2. ע' טו"שע סימן תיט, ובא"ח ש"ש ויקרא אות י שמשמע שמצוה להרבות בסעודה ולא חיוב

3. סימן תי

4. ע' י

5. שם והביא חגיגה דף יח וגם בשבת דף כד, וכ'.

The Talmud, whilst discussing the laws of how many men are called up to read from the Sefer Torah on a regular weekday, states the following ruling about Rosh Hodesh:⁶

ת"ש זה הכלל כל שיש בו ביטול מלאכה לעם כגון תענית צבור ותשעה באב קורין ג',
ושאין בו ביטול מלאכה לעם כגון ראשי חדשים וחולו של מועד קורין ד'.

Come and learn, this is the general rule:

Any [day] on which there is a loss of work [caused] to people (by keeping them late in the synagogue) *such as on a Public Fast or on Tisha B'Av, three people read* (from the Torah).

And [days] on which there is no loss of work [caused] to people, such as on Rosh Hodesh and Hol HaMo'ed, four people read (from the Torah).

From this piece of Gemara it is evident that Rosh Hodesh was considered less of a working day than other weekdays. **Rashi** (HaRav Shlomo Yitzchaki - France, 1040-1105) picks up on this point and explains that the reason why there is less work on a day like Rosh Hodesh is:

שאין הנשים עושות מלאכה בהן

*...because women do not do melacha on [Rosh Hodesh].*⁷

Like Rashi, the Tur then confirms that Rosh Hodesh is a day when women, in particular, refrain from doing melacha. The Tur then gives us the source of this custom, which is surprisingly cited in the ancient Jerusalem Talmud in tractate Ta'anit:⁸

הני נשי דנהיגי דלא למעבד עבידתא בריש ירחא מנהגא

These women who are accustomed not to do "work" on Rosh Hodesh, it is a minhag.

We learn from the Talmud in tractate Megillah (above) that on a day like Rosh Hodesh where women are restricted from doing melacha, the men are given the leisure to stay in Shul for a longer period of time by the institution of an extra aliyah. There is an obvious question we can ask at this point. If women have a custom not to do work on Rosh Hodesh, why would this entitle the men to stay longer in Shul? One would have thought quite the opposite, i.e. that the husbands would be expected to finish davening earlier in order to help their wives or mothers with the various melachot that they cannot do.

6. מס' מגילה דף כב:.

7. שם.

8. פרק א, הלכה ו'.

Perhaps we can present the following answer to help resolve this difficulty. In his commentary on the Gemara in Megillah, Rashi quotes a passage from the Book of Shmuel that clearly suggests that Rosh Hodesh was indeed a time when work was forbidden for **both** men and women. Rashi quotes a pasuk from the Book of Shmuel⁹ that refers to the eve of Rosh Hodesh as **יום המעשה** *the day of activity*. If the eve of Rosh Hodesh was called “the day of activity” this indicates that Rosh Hodesh itself was not a day of activity. So we see that during the days when the holy Mishkan or Beit Hamikdash stood it was forbidden for both men and women to do melacha on Rosh Hodesh. Furthermore, it is important to note that in Temple times what distinguished Rosh Hodesh from a regular weekday was that an additional musaf sacrifice was offered. Could we therefore suggest that whenever a communal musaf sacrifice was offered, which was not a regular daily offering, the people treated that day like a Yom Tov and refrained from doing melacha? If this theory were true it would then nicely explain why Rosh Hodesh was less of a working day for men as well, and hence the reason why an extra aliyah was instituted for the men on Rosh Hodesh.

We were happy to find b'H that this question was already addressed several centuries ago by the **Turei Eben** (HaRav Aryeh Leib Gunzberg of Lithuania, 1695 - 1785) who offered the exact same answer above. Here are his words on the subject:¹⁰

ול"נ דר"ח אסור בעשיית מלאכה מדינא אפי' לזכרי' בזמן שבהמ"ק קיים
מפני המוספין שקריבי'

*And to me it seems that on Rosh Hodesh it was forbidden to do melacha by the letter of law, even for men, in the times when the Temple stood, due to the **musaf sacrifice** brought*

We can so far deduce from the sources above that the custom of refraining from doing work on Rosh Hodesh dates back to the Talmudic period and possibly even earlier than that. According to the Turei Eben, we have learnt that after the Beit hamikdash was destroyed the minhag of refraining from melacha on Rosh Hodesh remained a custom for women only to observe.

9. שמואל כ, יט.

10. חידושי טורי אבן, מגילה דף כב: ד"ה "ושאין" שהביא הירושל' פסחים פרק ד הלכה ד וע"ע תוס' ריש מקום שנהגו. 10.

This interesting custom became established and practiced throughout the ages and amongst various Jewish communities in both Europe, the Middle East and Asia, where many righteous women observed the inherent holiness of the day and refrained from doing work on Rosh Hodesh. A typical example of the custom is found in the teachings of the **Ben Ish Hai** (HaRav Yosef-Haim, 1832 - 1909), who upheld the minhag in Baghdad and ruled as follows:¹¹

הכופה לאשתו שתעשה מלאכה בראש חודש, אפילו במקום שנהגו לעשות - אסורא קעבד!

One who 'persuades' his wife to do melacha on Rosh Hodesh, even if it is in a place where [women] are accustomed to do [work], what he has done is forbidden!

We can now move on to our next question. The Ben Ish Hai holds that men can observe this special minhag themselves if they wish to do so and they would be rewarded accordingly.¹² If that is the case then why did this essentially remain a custom for women to observe?

The Tur gives us one possible answer.¹³ He quotes the medrash of **Pirkei d'Rebbi Eliezer**¹⁴ by the great Talmudic Sage, Rabbi Eliezer ben Hurkanus, and explains as follows:¹⁵ Hashem gave the three festivals of Pesah, Shavuot and Succot to Bnei Yisrael in the merit of our holy forefathers, Avraham, Yitzhak and Ya'akov. He then intended to give the twelve months of the year to the twelve tribes of Yisrael, each month corresponding to a different tribe. The plan was that these twelve days would also become Mo'adim like the other three festivals. However, when Bnei Yisrael sinned the idolatrous **sin of the golden calf** at Mount Sinai they lost this intended gift. The women of that time, however, were not involved in the sin and refused to give over their jewellery for the making of the calf. Later on when Bnei Yisrael were commanded to construct the Mishkan, which was interestingly inaugurated on Rosh Hodesh Nissan, the women gave freely of their jewellery for this holy task.

11. בא"ח ויקרא, שנה ב', אות ב.

12. שם

13. שם

14. פרק מה.

15. בשם אחיו של הטור הר"ר יהודה.

By virtue of their righteousness, Hashem rewarded Jewish women by granting them the merit to observe Rosh Hodesh as a quasi-festival for all time! Rosh Hodesh therefore has a **higher level of kedusha** (sanctity) for women and that is one reason why they do not perform any melacha on this day, except for work that is required for **אוכל נפש** - *Ochel Nefesh* (cooking, etc.), which now answers the third question we originally asked.

The Pirkei d'Rebbi Eliezer then continues to relay a profound insight into the connection between women and Rosh Hodesh:

ונתן הקב"ה שכרן של נשים בעולם הזה שיהו משמרות ראשי חדשים יותר מן האנשים,
ולעוה"ב הן עתידות להתחדש כמו ראשי חדשים שנאמר, "תתחדש כנשר נעורייכי."

And Hashem gave women their reward the in this world [for their refusal] by granting them a greater degree of observance of Rosh Hodesh than men.

And in the World to Come they will be renewed like Rosh Hodesh, as it says; "Like an eagle that is renewed."¹⁶

This latter part of the Pirkei d'Rebbi Eliezer is no doubt encrypted with layers of wisdom. What does Rebbi Eliezer mean by saying that women will be **"renewed"** in the next world? And why does he give the metaphorical comparison of women to a female **neshet** (נשר), a bird of prey, which many understand to be the **eagle**?! In order to fully explain this medrash we will need to address the fourth question we asked at the beginning of the essay; What is the deeper connection between women and the new moon?

Going back to the story of little Shunamit, her grandmother began telling her a story about Hashem making a promise to the moon, many years ago, before the creation of man. This story is in fact recorded in the Talmud in tractate Hullin,¹⁷ where we find a Talmudic Sage, named Rebbi Shimon ben Pazi, questions a seeming contradiction in the Torah...

16. תהילים כג, ה.

17. דף ס:.

In the beginning of the creation the Torah tells us that “*Hashem made the two big lights*”,¹⁸ referring to the sun and the moon. The Torah then immediately afterwards refers to them as “*the big light... and the small light*”! How can we understand this seeming contradiction?

Rebbi Shimon ben Pazi explains by quoting a dialogue that took place in the spiritual realms between Hashem and the Moon soon after it was created!

The Moon said before Hashem:

“Ruler of the World, is it possible for two kings to make use of the same crown?”

Hashem said to her: *“Go and make yourself smaller!”* (i.e. smaller than the sun)

She said before Him: *“Ruler of the World! Is it because I said something reasonable before You that I am to make myself smaller?!”*

Hashem replied: *“Go and rule by day and by night”* (unlike the sun which rules only by day).

She said to him: *“What importance does that have? What use is a lamp in daylight?”*

He said to her: *“Go, and the Jewish people will reckon days and years by you.”*

She said to Him: *“It is impossible for them not to reckon seasons by day also, since it is written, 'And **they** will be for signs and for set times and for days and years!'”*¹⁹

“Go, and holy people will be named after you: Small Ya'acov,²⁰ Small

Sh'muel,²¹ Small David²²” (the moon is often called “HaKatan”, meaning “The Small one”).

Seeing that she had not been appeased, the Hashem said [to the Jewish people]:

“Bring an atonement sacrifice for Me, because I made the Moon smaller.”

18. בראשית א, טז.

19. בראשית א, יד.

20. אמוס ז, ב.

21. One of the Sages of the Talmud

22. שמואל ז, יד.

The first novelty that stands out from this medrash is that the concept of masculine and feminine does not solely refer to 'living' creatures, but also to what in our eyes may seem to be inanimate objects or heavenly bodies. The moon is surprisingly feminine, whereas we are taught that the sun is masculine. In spiritual terms the title of **זכר zachar** (masculine) usually refers to an entity who's essence is to 'give of itself', which is also known in Kabbalistic terms as the **משפיע mashpia**. The **נקיבה nekeivah** (feminine), on the other hand, refers to that which 'receives', otherwise known as the **מקבל mekabel**. The medrash explains that when the moon was originally created it was the same size as the sun and it also gave forth its own light. However, the moon then chose to complain about its seemingly unfair level of dominion of the world and, as a consequence, Hashem shrunk the moon and removed its ability to create light. The sun became the sole giver of light and the moon became the receiver of the sun's light, which it reflects onto the earth. Looking at things from this point of view, the sun is therefore male and the moon female.

Studying the medrash further, it is interesting to learn that Hashem felt He did the moon an injustice. However difficult this may be to understand, our Sages nevertheless teach us that Hashem's subsequent 'request' to bring an atonement for making the moon smaller created a special spiritual reality that became the very essence of what Rosh Hodesh is today!²³ As a result, many observe the eve of Rosh Hodesh as an opportune time for prayer and teshuva, i.e. to regret our wrong-doings and make a change for the better. Special services are held at Mincha time, especially amongst some Ashkenazi communities, called "**Yom Kippur Katan**" services, where the main focus is to recite vidui (confession) over one's sins. It is well known that pious individuals fast on the eve of Rosh Hodesh²⁴ and many also have the custom to pray at the burial places of the righteous at this time.²⁵ The day of Rosh Hodesh itself is considered a conducive time for blessings and the seeking of salvation, which is partly why we recite Hallel in Shul and specific prayers have been formulated to recite during our Rosh Hodesh meals.²⁶

23. עיין מהרל בגבורת ה' פרשת בא.

24. עיין בא"ח שם אות ד.

25. עיין בא"ח וישב (הלכות חנוכה) אות כב, וע"ע דעת האריז"ל בשער רוח"ק הקדמה א' דף מב ע"א.

26. עיין לשון חכמים וסידור ע"ח.

The earliest example we find in scripture that highlights this inherent nature of Rosh Hodesh is evident from the book of Kings,²⁷ where we read about the incident of **Elisha and the Shunamite woman**. When the Shunamite woman discovered her son had died, she ran to seek salvation from the prophet Elisha, who had originally blessed her to have this child. We find that the Shunamite woman's husband asks her the following;

“Why will you go to him today? It is neither Rosh Hodesh nor Shabbat!”

From this we can easily conclude that Shabbat and Rosh Hodesh were opportune times for prayer, times when people sought out prophets or Gedolei Yisrael.

Back to the medrash... After the moon was shrunk and stripped of its light, we are taught that Hashem made a promise that one day, after the arrival of Moshi'ah,²⁸ He will renew the moon and restore her to her former glory, i.e. her original size and ability to give forth her own light. This is alluded to by the prophet **Yeshayahu** who, whilst heralding the blessings we will experience in the Redemption (may it come speedily in our days), declares the following:²⁹

והיה אור הלבנה כאור החמה...

The light of the moon will be like the light of the sun...

This same promise, Rebbi Eliezer continues to say, will apply to women in the future, as they will also be renewed and restored back to their former glory. What does this mean? Let us take a look at the beginning of the creation of man for a better understanding.

It is interesting to learn that the story of Adam and Hava very much parallels that of the sun and the moon. Before the sin in the Garden of Eden, man and woman were created on the same level and equal in every aspect, just like the sun and moon were created equal. Our Sages tell us that Adam and his wife were originally joined as two sides of one body.³⁰ In fact, before the sin, we do not get the sense that they were different in any way.

27. מלכים ב, ד:ח.

28. לדעת רבי חייא בר אבא שבת סג. אולם לדעת שמואל הוא רק בעולם הבא.

29. ישע'י לכו.

30. עיין רש"י בראשית א:כז שהביא המדרש ב"ר ח:א וע"ע כתובות ח.

This all changed after Hava sinned with the fruit, as the verse tells us that one of Hava's punishments was that her husband will "dominate her".³¹ This subordinate nature became characteristic of women in every culture and society for generations to come. The medrash of Pirkei d'Rebbi Eliezer indicates, though, that a time will come when women will be renewed to their original nature before the sin and equal to men in every aspect.

Let us attempt to address this question on a slightly deeper level. It is fascinating to learn that the spiritual stature of women is actually **much greater** than men on Rosh Hodesh. The Ben Ish Hai³² explains that women are mystically rooted in the spiritual dimension of **מלכות Malchut** ("Kingship") and on Rosh Hodesh the **מלכות** experiences a great ascendance, which is something not experienced by men, who are sourced in the dimension of **תפארת Tiferet** ("Splendor"). The **Holy Ari z'l** gives us a truly profound vision of what actually happens in the upper realms on Rosh Hodesh that gives women this special spiritual potency. Here are his words as expressed by HaRav Haim Vital (his disciple) in the Sha'ar HaKavanot:³³

והראשי חדשים מעולים מן החול ומן השבת בבחינה א' כי הנקבה עולה יותר מן הזכר... רק הנקבה היא לבדה העולה ממדרגה למדרגה... ובזה תבין טעם למה הנשים אסורות בעשיית מלאכה בר"ח ולא האנשים.

And the days of Rosh Hodesh are on a higher level than a general weekday and Shabbat, in one aspect, because the "Female"³⁴ ascends to a greater height than the "Male"... Only the Female, She alone ascends from one level to another... And because of this one can understand the reason why it is forbidden for women to do melacha on Rosh Hodesh and not the men.

We can now begin to appreciate the awesome connection between Rosh Hodesh and women. It is a time when women are automatically on a spiritually high and can experience a glimpse of their renewed role in the World to Come.

31. בראשית א.

32. שם.

33. ענין ראש חודש, דף עו.

34. This a Kabbalistic term that refers to a specific Divine attribute called the Nekeivah, meaning "Female". There is also a Divine attribute called the Zachar, meaning "Male".

Another way of understanding the connection between women and the moon is explained by the **Darchei Moshe** (HaRav Moshe Isserles of Poland, 1520 - 1572).³⁵ He learns that the reason why a direct parallel is drawn between women and the moon is because every month **a women's body is renewed in her cycle** and she then goes to the mikveh and experiences a process of טהרה (purification) and renewal. This nature of the women's cycle parallels the **lunar cycle** in quite a symbolic way.

Back to the Pirkei d'Rebbi Eliezer, where we still have one question left unanswered...

"תתחדש כנשר נעורייכי"

"Like an eagle that is renewed."

As we mentioned above this is a verse from Tehillim, which Rebbi Eliezer believes is a metaphor for the way women will one day be renewed, like the moon is destined to be.³⁶ So why does Rebbi Eliezer, or more correctly, why does Dovid HaMelech compare women to the neshar - the female eagle? Where do we find such a process of renewal in these birds? We would like to present the following answer to explain this comparison;³⁷

If we were to invest some time in studying the ornithological kingdom, we would be fascinated to find a direct parallel between the growth cycle of female raptors (birds of prey) and the medrash cited by Rebbi Eliezer. When raptors, like eagles, hatch from their eggs there is no difference in size or weight between the male chicks and the female ones. However, as the chicks are reared by their parents you then interestingly find that the male grows at a much faster rate than the female.³⁸ So when raptors are a few months old the male chicks are the larger birds in the nest and by being larger, they are naturally more dominant than the female nestlings. What happens thereafter is fascinating! Female adult raptors are, as a rule, always larger than males and in some cases double their size. So as they approach their adult sizes, the males stop growing and then suddenly the females over take them and grow larger than the males! It is now clear

35. סימן תיט בשם האור זרוע.

36. תהלים כג, ה.

37. כך שמעתי מידיד נפשי רפאל עמבאלו שיחיל' ודפח"ח.

38. Bird, D. McDonald Raptor Research Centre, The Growth Rate of Raptors

why Dovid HaMelech found it fitting to teach us that women (and the moon) will one day be renewed just like the female eagle is renewed when she approaches adulthood.

The table below illustrates this comparison clearly:

The Moon	Women	The female eagle
Originally created the same size as the sun	Originally created equal to man	Same size as the male when hatched
Hashem shrinks it after its complaint	Hashem makes man the dominant one after the sin	The male chick grows at a faster rate than the female
Will be restored to her former size one day	Will be made as an equal to man one day and on Rosh Hodesh ascends to a higher spiritual level.	Grows larger than the males when they reach adulthood

Being that it is both Rosh Hodesh and Hanukah, we could not help but conclude with a well known connection between the two. The Ben Ish Hai rules,³⁹ in accordance with the teachings of the Holy Ari z'l, that women should not do melacha whilst the Hanukah candles are still lit, just like they are accustomed to refrain from melacha on Rosh Hodesh. The reason for this is because the dimension of מלכות (**malchut**), in which women are rooted, ascends to a higher spiritual plane on Hanukah, as it does on Rosh Hodesh. **Rosh Hodesh Hanukah** is therefore an extremely exalted time for Jewish women! A time when Jewish grandmothers, mothers, wives, sisters and daughters are radiating with spirituality. A time when we remember, appreciate and internalise how the existence of Klal Yisrael will always lie in the hands of our women, and how the future redemption will also come about through our women,⁴⁰ just like it did over two thousand years ago through the heroism of one great woman named Yehudit of the Hanukah story.

Hodesh Tov u'Mevorach & Hanukah Samei'ah!

Rabbi Yosef Haim David

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39. בא"ח וישב (הלכות חנוכה) אות כז.

40. ילקות שמעוני רות פ"ד תרו. "ואין הדורות נגאלים אלא בשכר נשים צדקניות שיש בדור..."