

נשי  
ובנות  
חב"ד

# SEVENTEETH

N'SHEI  
U'BNOS  
CHABAD

COMPILED BY:  
RABBI LEVI GREENBERG (OH)

WRITTEN BY:  
MENDEL ZAKLIKOVSKY

The Jewish People have a special connection to Rosh Chodesh, the start of the lunar month. Indeed, we say in *tefillas musaf* of Rosh Chodesh “ראשי חדשים” — “לעמך נתת” — Rosh Chodesh was given to *your* people, to the Yidden.

In a *sicha* delivered on Rosh Chodesh Tammuz 5731 to Beis Rivkah graduates and summer camp staff, the Rebbe explained the unique connection that Jewish women share with Rosh Chodesh.<sup>1</sup>

## THE GIFT OF ROSH CHODESH

At the very start of our history as a nation, we were in the midst of journeying through the desert. Our faith and belief in Hashem were put to the test already then. When Moshe seemed to have delayed his return to the Jewish camp after ascending Har Sinai to receive the Torah, the Yidden were swept into the *chet ha'egel*, a much regretted misdoing that had long-standing repercussions.

Who had the fortitude and the faith to stand strong in the storm and not flinch as the winds of *avoda zara* raged? The Jewish women. *N'shei u'bnos Yisroel* had the courage to proclaim that the singular entity that a Yid can rely on is Hashem, and only in him do we put our trust.

As a reward, Hashem gave the Jewish women the gift of observing Rosh Chodesh. A man's connection to Rosh Chodesh is seen, for the most part, in his *tefillas*, while the woman's connection to Rosh Chodesh is expressed by the custom of abstaining from various *melachos*; the sanctity of the day is also expressed in action.

לע"נ  
מרת רחל לאה בת הרה"ח  
הרה"ת ר' ניסן ע"ה  
פעוונזער  
נלב"ע כ"ו טבת ה'תשע"ג  
ת"נצ"ב'ה

נדפס ע"י  
משפחתה שיחיו

## RETURN OF THE CHILDREN

In Musaf of Rosh Chodesh, we say that Rosh Chodesh is “*zman kapara l'chol toldosam*,” a time of atonement for all the descendants, especially the children, of the Jewish people.

This too is strongly connected to the *avoda* of the Jewish women. For how can we effectuate this *kapara* for our children? Through a robust and heartfelt education in the Torah way.

This is mostly dependent on the mother, the *akeres habayis*. Specifically, the mother has the ability to instill within her children the pride and strength to remain steadfast in their Jewish belief, and to remain committed to Torah and mitzvos.

It is through this that we become proper receptacles for “*kapara l'chol toldosam*,” full atonement for our children.

This connection of Jewish women with Rosh Chodesh wasn't just for a short period of time. It was given to them as a reward for all generations, and remains applicable until today!

This cannot be just because one particular group of women stood strong in their belief at a critical moment. Such behavior would not be enough to forge an eternal connection between Rosh Chodesh and *n'shei u'bnos Yisroel*. There must be a unique and inherent quality that exists within Jewish women throughout history that would explain the eternal gift of Rosh Chodesh.

### APPLIED FAITH

Every Jew believes in Hashem. Indeed, all of Yiddishkeit is based on the idea that a Yid has a pure untouchable belief in Hashem that will never disappear. Although a Jew always endeavors to understand and comprehend his inherent belief—however much the human mind is capable of understanding the greatness of his Creator—the core is always the pure unshakable *emuna* of a Yid.

This *emuna* is embedded deep in the heart of every Yid, and always remains whole and complete in the deepest recesses of the Yid's heart. It is possible though, that notwithstanding its existence, it may not have any effect in real life.

This is illustrated in the story of *chet ha'egel*: the Jewish people are referred to as *ma'aminim bnei ma'aminim*, believers the children of believers, but this inherent belief didn't stop them from forming a golden calf and treating it as *avoda zara*.

The reason is simple: In the essence of the Jew, faith is pure, but when it comes to affecting real change in one's life, the inner faith does not always have a practical effect.

Now we can understand the inherent quality of the Jewish women, a quality that did not just exist in the *dor hamidbar*, but lives on in the hearts and deeds of Jewish women today.

Their feeling of *emuna* didn't just remain in their hearts, but affected their day-to-day actions as well. It brought out the firm resolve not to back down in the face of hardship, not to let the *emuna* be overrun by challenges, but to stand up proudly in the face of those who challenge our Yiddishkeit—at any point in time, and anywhere in the world. **1**

1. Printed in Likkutei Sichos vol. 8 pg. 315.