

# Rosh Chodesh Cheshvan

## The Month of Cheshvan: Rectifying the Sense of Smell

by Rebbetzin Chana Bracha Siegelbaum

המליך אות נ' בריח וקשר לו כתר וצרפן זה בזה וצר בהם עקרב בעולם, וחשון בשנה, ודקין  
בנפש זכר ונקיבה (ספר יצירה פרק ה משנה ט).

“He made the letter *nun* king over Scent and He tied a crown to it and He combined one with another and with them He formed Scorpio in the Universe, *Cheshvan* in the Year, and the small intestine in the Soul, male and female.” (*Sefer Yetzirah* 5:9)

The month of *Cheshvan* serves as the vessel to hold all the lights of the many holidays we just celebrated during the month of *Tishrei*. This is why *Cheshvan* does not even have one minor holiday. During the month of *Tishrei*, we taste of the great Divine lights. In *Cheshvan*, even though the taste is gone, the fragrance still remains, just as the fragrance of our *etrog* remains long after Sukkoth. The month of *Cheshvan* serves as a channel that allows all the spiritual heights of Rosh Hashana, Yom Kippur, Sukkoth, and *Simchat Torah* to permeate the entire year. This is similar to the ritual of *havdalah*, where we partake of pleasant smelling spices/herbs in order to allow the lights of Shabbat to infuse the coming week with its lingering fragrance.

The letter of the month is *nun*. The first letter *nun* appears tall and barren, save for its thick root. The final *nun* appears completely barren, but for a root that grows deep under the surface, much like a scorpion whose tail is longer than its body. Following a rich harvesting of the fruits of our spiritual efforts, during the month of *Cheshvan* our focus turns inward toward our roots. In the same manner, the tree, relieved of the burden of its heavy fruit, delights in the return of the healing rain that follows the long dry summer season. In *Tishrei* we planted the seeds, and in *Cheshvan*, we wait for the rain to water the seeds. The holidays of *Tishrei* are the seeds of the entire year, and in *Cheshvan* we need to bring these seeds into fruition with our Torah learning. The first rain in *Cheshvan* is called *yore*, from the same root as Torah, as it is likened to our teachings that come from above.

### Mazal Tov!

To B'erot alumna Sarah Bedder on the birth of a baby girl!

### Special Events:

Rabbi Lazer Brody on  
“The Epitome of Love:  
The Meaning of a  
Loving Relationship”  
November 15<sup>th</sup>

### Join Us This Fall!

Few spaces and  
scholarships still  
available.

### In Memory:

Torah Wednesdays in  
the Old City for the  
month of Cheshvan  
are dedicated in  
memory of Raizel  
Yetta bat Aryeh Leib



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Rabbi Yitzchak Ginsburg explains that the word for the organ of the month: the intestines (*dakin*), derives from the word “minute” (*dakah*) or “particle” (*dak*). It implies the power to dissect into fine, refined parts. This is the process used to prepare the incense for the Temple. All of the sacrifices in the Temple service are meant to produce a satisfying aroma (*rei'ach nichoach*) and please the Divine sense of smell, which implies the Divine satisfaction with the service of His children. We read about the first expression of this Divine satisfaction during the month of *Cheshvan*, when Noach offered his sacrifice to G-d on the 28th of *Cheshvan*. It is the fats of the intestines that when offered on the altar produces the satisfying aroma for G-d. For this reason the intestines are connected with the sense of smell.

I want to bless all of us that during this month of *Cheshvan*, we will be able to do the difficult inner work of spiritual and personal transformation, integrating the spiritual heights we experienced during the month of *Tishrei*. May we be able to translate the visions we received in *Tishrei* into reality, and let go of the blocks that prevent us from going forward in our lives. May we purify ourselves from the old which is no longer essential so that we are can contain the new.

With blessings for digging deeply beyond the surface and getting rooted,  
Chana Bracha Siegelbaum



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# About Us



## **Rebbetzin Chana Bracha Siegelbaum**

*Rebbetzin Chana Bracha, a native of Denmark, is the Founder and Director of Midreshet B'erot Bat Ayin. She holds a Bachelor of Education in Bible and Jewish Philosophy from Michlala Jerusalem College for Women, and a Masters of Art in Jewish History from Touro College. For more than a decade, Rebbetzin Chana Bracha has taught Bible studies with special emphasis on women's issues in Israel and the United States. She creates curricula emphasizing women's spiritual empowerment through traditional Torah values. Rebbetzin Chana Bracha has a married son and two granddaughters, and lives with her husband and younger son on the land of the Judean Hills, in Israel.*

## **Midreshet B'erot Bat Ayin – Holistic Torah Study for Women on the Land of Israel**

At Midreshet B'erot Bat Ayin, we weave together Torah studies with creative spiritual expression, connecting with the Land of Israel, and healthy, organic lifestyles. In the heart of the Judean Hills, with its serene beauty, our students experience an approach to Judaism that bridges mind, body and soul. Midreshet B'erot Bat Ayin is designed as a micro-community within the Village of Bat Ayin where women of all ages and backgrounds engage in intense Torah learning as part of an integrated, participatory approach to Torah living.

## **Come Learn With Us!**

Beginner and advanced levels are offered for women of all ages and religious backgrounds. Whether your interest in Judaism has recently been ignited, or you are seeking a wider perspective, Midreshet B'erot Bat Ayin offers the opportunity to improve your learning skills while strengthening your commitment to Judaism within the parameters of Halachah – all while engaging your inner creative spirituality, working the Land, and maintaining a healthy lifestyle.

## **Support Our School!**

You have the unique opportunity to help us continue to build and amplify the light of Torah on the Land of Israel. With your help we can increase our ability to provide women an extraordinary Torah environment where they can build a solid Jewish foundation which will have an impact for generations to come.



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