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Teves Corresponds To The Tribe of Don

The month of Teves, according to the Gra^[1] and others, corresponds to the tribe of Don.

The *sefarim hakedoshim*^[2] explain that Teves is the most difficult month of the year, because it contains the power of *rogez* (fury).^[3] This corresponds to Don, whose name comes from the word "*din*", "judgment", as Rachel [the mistress of his mother Bilhah] named him upon birth: "*For G-d has judged me*" [to be deserving of a child].^[4]

Don Corresponds To Din\Judgment

Don was born from Rachel Imeinu's maidservant, Bilhah. When Rachel wasn't having children, she complained to Yaakov about her plight, and she said, "*If I will have none [no children], I am dead.*"^[5] Yaakov then got angry at Rachel, and said to her: "*Am I in place of Hashem?*" Soon after, Rachel gave her maidservant Bilhah as a wife to Yaakov, to bear children in her place. Bilhah then gave birth to Don. Thus, Don was born as a result of the anger (*rogez*) of Yaakov Avinu, which was the *middas hadin*, the attribute of judgment. Hence, the name "Don" is connected to the concept of *din*/judgment.

When Rachel said, "If I will have none", she used the word "*ayin*", which means "nothing." She used a similar expression of "*ayin*" that she said upon the birth of her own son, Binyamin. Rachel named him "*Ben Oni*", "son of my suffering", because she was dying amidst her childbirth.^[6] The term "*oni*" has the same letters as the word "*ayin*". Therefore, the term *ayin* connotes death and judgment.

Since Don's name comes from the term *din*\judgment and his birth came about through Rachel's expression of the term *ayin*, Don's connection to "judgment" refers to the *middas hadin*, the trait of judgment, which brings about death.

Don and Shimshon

When Yaakov blessed Don, he said about Don that judges will come forth from him^[7], and that Don can "hope for salvation in G-d."^[8] Chazal explain this verse to mean as a prophecy that a great judge of the Jewish people, Shimshon *HaGibbor* (the Mighty) will descend from Don.^[9]

In the blessing of Moshe, the tribe Don is compared to the lion. In the blessing of Yaakov, however, Don is compared to a serpent. Chazal state that this is also referring to the judge Shimshon, who attacked the Pelishtim (Palestinians) like a serpent.^[10] Chazal explain several ways how Shimshon is compared to a serpent: "Just as the Serpent took revenge against Adam and Chavah, so

did Shimshon take revenge against the Pelishtim[11] [11]. Just as the Serpent coaxed a woman to sin, so did Shimshon sin with women [Timnasah, Azah and Delilah].”

Don and Shimshon Were Both “Alone”

However, Chazal also teach that “Just as the Serpent went alone, so did Shimshon go alone.”[12] [12] What is the root of this matter?

From all of the 12 brothers, Don was the only brother who had only one child [Chushim], whereas the other brothers had more than one child. Don’s son Chushim was deaf, and Chazal state that a deaf person is one of the four kinds of people who are regarded as dead[13] [13], so even his only son was not considered present. Therefore, in this sense, Don can be considered as being truly “alone”.

Thus, there is a power of “alone” rooted in Dan. This was later revealed in his descendant, Shimshon. How do we see that Shimshon received this power to be “alone”? In order to see how, we need the following introduction.

Shimshon’s Misuse of the Middas HaDin (The Attribute of Judgment)

There are two dimensions to the aspect of *din*\judgment in Don: a higher, repaired, aspect, and a lower, impaired aspect.

[The impaired aspect of the *middas hadin* is as follows.] Don’s illustrious descendant, Shimshon, was a judge of the Jewish people, as prophesied in the blessing of Yaakov Avinu. However, Chazal also teach that when Shimshon went to war against the Pelishtim, this was a violation of the oath that Yitzchok Avinu made with Avimelech, the king of the Pelishtim, when they had made a treaty that they and their descendants would never attack each other. In the language of the Gemara, Shimshon made a *chilul* (profanity) of the oath and regarded it as *chullin*, non-sacred.

What is the deeper understanding behind this matter? Yitzchok Avinu represents the *middas hadin*, the attribute of judgment. Rashi says that when Yitzchok was born, the “scoffers of the generation” accused Yitzchok’s lineage, saying that his birth came about from Avimelech and Sarah [for Sarah had recently been abducted by Avimelech, a year before]. In reality, this accusation was false, for Yitzchok was not borne from Avimelech, but from the holy union of Avraham and Sarah. However, since the rule is that “every falsity contains a spark of truth to it”, the accusation of the scoffers actually contained some truth to it, because Yitzchok represents the *middas hadin*, and so did the Pelishtim represent the *middas hadin*. The “truth” contained in the accusation was that Yitzchok was borne from “Avimelech”, meaning that he was born from the *middas hadin*.

However, the Pelishtim represent the evil side to the trait of *din*, whereas Yitzchok is the holy side to the trait of *din*. The term *din*/judgment is also known as *gevurah*, strength. Shimshon was called Shimshon “*haGibbor*”, a mighty warrior (from the word *gevurah*\strength) and this was related to the fact that the Pelishtim had accused his ancestor Yitzchok of being born from Avimelech, who represents the trait of *din/gevurah*.

Both Shimshon and the Pelishtim had *gevurah*, and when Shimshon waged war against them, his *gevurah* countered the *gevurah* of the Pelishtim. Therefore, when Shimshon fought the Pelishtim, it was essentially a war of *gevurah* against *gevurah* – the holy *gevurah* of Shimshon on one side, and the evil *gevurah* of the Pelishtim on the other side. Through the oath that was made between Yitzchok and Avimelech, there was supposed to not be any war of *gevurah/din* of Yitzchok [and his descendants, the Jewish people] against the *gevurah/din* of the Pelishtim [but Shimshon defied the treaty].

Chazal state that because Shimshon strayed after his eyes, his eyes were punished [when the Pelishtim bore out his eyes, before he was martyred].^[14] ^[14] Shimshon's strength came from the fact that his hair was uncut from birth, for he was a *nazir* from birth.^[15] ^[15].

What is the understanding of this? Chazal state that Hashem originally wanted to create the world with the *middas hadin* alone, but He saw that the world wouldn't survive, so He included the *middas harachamim* (the attribute of mercy) into the plan.^[16] ^[16] Thus, Hashem's "first thought", so to speak, was to create the world with the *middas hadin* alone. In a person, the power of thought is located in the brain, which is housed by the head. The head also houses the hair. Thus, there is a connection between thoughts and the hair - through the head. The hair is called the "extra parts of the brain"^[17] ^[17], hence the hair is connected with the thoughts. On a deeper level, when Hashem saw that the world would not last through the *middas hadin*, this was a hint to Shimshon, who strayed after his eyes and was then judged with the *middas hadin*. Shimshon's eyes were bored out by the Pelishtim shortly before he was killed, when he saw that the Pelishtim were about to cut his hair. This was a reflection of how the world cannot survive on the *middas hadin* alone. Shimshon's strength came from the *middas hadin* which Hashem originally wanted to create the world with, the "first thought" of Hashem, so to speak.

Thus, Shimshon could not survive when he saw that his hair was about to be cut, reminiscent of how the world cannot survive with *middas hadin* alone.

However, the *middas hadin* of Shimshon wasn't yet perfected, and this was because the *middas hadin* of his ancestor Yitzchok was rooted in the *middas hadin* of Avimelech, the king of the Pelishtim, as explained earlier. That was the depth behind the accusation of the scoffers of the generation, who were claiming that Yitzchok's birth came about through Sarah and Avimelech. Sarah's abduction by Avimelech was reminiscent of the Serpent's impure effect on Chavah. The Sages teach that the Serpent placed a spirit of defilement on Chavah.^[18] ^[18] The Sages also said that as a result of the sin, woman undergoes the menstrual period each month, which is called *dam niddah* (menstrual blood), which is also an acronym for the word "*Dan*".

Dan's name, which is rooted in the concept of *din*, was essentially rooted in the original thoughts of Hashem to create the world with *din*. This concept manifested on the side of evil, when the Serpent placed a spirit of defilement on Chavah, thereby causing her to undergo *dam niddah*. Ever since then, the *middas hadin*, represented by "Don", became damaged, and this is why the *middas hadin* inherited by Shimshon was still in need of repair.

When Hashem included the *middas harachamim* (attribute of compassion) into the design of Creation, when previously there was only the *middas hadin* alone, there were now two modes operating at once in Creation: the *middas hadin*, and the *middas harachamim*. In other words, there were now two modes of conduct, when there had been previously been one mode of conduct.

Thus, the depth behind how Shimshon was "alone" was because the *middas hadin* (represented by the *middas hadin* of Shimshon, the primary descendant of Dan) had originally been "alone" in Hashem's original design of Creation, for the *middas hadin* had originally been alone and by itself, before the inclusion of the *middas harachamim*.

On a deeper level, this idea of "alone" (in Hebrew, "*yechidus*") also represents the power of *echad*, "oneness". This was the depth behind why Dan had "one" son. Don's only son, Chushim, was also the one who killed Esav [when Esav tried to stop Yaakov Avinu's burial at the Cave of Machpeilah]. The deeper way to understand this is that Chushim, the "one" and only son of Don, represents the power of *echad* \ oneness. This represents the holy, repaired use of the power to be "one", the holy power to be "alone" (*levad*).

Repairing The Power of "Alone"

What is the way to repair the power of *yechidus*/alone? We find that there are two ways.

There are two sides to the power of *yechidus*, being alone: an impaired use, as well as a holy, repaired use. The aloneness of the Serpent was the evil use of being "alone", whereas Don's power to be "alone" represents the holy use of this concept of "alone".

The First Repair of Evil Oneness: When "One" Becomes Two

The first way of how being "alone" is repaired is: When "one" becomes "two".

We see this from the fact that Rachel could not have children by herself, and when she introduced her maidservant Bilhah into the picture, there were now "two" instead of "one" [Rachel and Bilhah together, instead of Rachel alone], and now there could be children through Rachel. Through Rachel and Bilhah together, there were now a partnership between Rachel and Bilhah, where "one" became "two". The result from this was the birth of Don.

Thus, the repaired use of "alone" - represented by Don - was through the combined partnership of Rachel and Bilhah. This implies that the way to rectify the impaired "alone" is, by turning "one" into "two".

Also, the birth of Dan came about through the jealousy of Rachel towards Leah. Thus, Don's birth came about through a combination of Rachel and Leah. This was another way of how "one" became "two".

Don's Rectification Is To Join With Yehudah

In the blessing of Moshe, Don is compared to the lion, but in the blessing of Yaakov, it is Yehudah who is compared to the lion. Chazal learn from this that Shimshon, who came from Don and who is compared to a serpent, descended from both Yehudah and Don. Shimshon's father [Manoach] descended from Dan, and Shimshon's mother^[19] descended from Yehudah.

The Sages explain several different connections between the tribes of Yehudah and Don. The making of the Mishkan was through Betzalel, who came from the tribe of Yehudah, and also through Ohaliav, who came from the tribe of Don. In the dividing of portions of land of Eretz Yisrael, the tribes of Yehudah and Don had neighboring portions. Don and Yehudah are both compared to the lion.

Don's only son Chushim bore many sons, who in turn borne multitudes of descendants. This is another example of how the concept of "one" represented by Don eventually spawned into "two". This implies that the impaired "alone" of Shimshon - which reflected the impaired oneness of the Serpent - is repaired through "one" becoming "two", the power of Don.

Chazal explain that when Yaakov saw into the future that Shimshon would descend from Don, he thought that Shimshon would become the Mashiach. In truth, Shimshon came from both Yehudah and Don (His mother descended from Don, and his father descended from Yehudah). In reality, Yaakov was seeing the *pesoles*, the "impure side", of the Mashiach, in Shimshon. This is because the "Mashiach" in the side of evil is the Serpent [for Mashiach reveals the holy oneness of Hashem, whereas the Serpent is the evil oneness, which seeks independence from G-d].

One of the three women Shimson sinned with was Timnasa. Chazal state that both Yehudah and Don were involved with Timnasa. This was all because of the same root. Yehudah took Timnasa for a wife to bear Mashiach, whereas Shimshon sinned with her, but it was the same root, Timnasa, who was the

root of Mashiach's progeny. Shimshon went to Timnasa as a result of not guarding his eyes. Yehudah elevated his spiritual level through guarding his eyes, whereas Shimson's spiritual level descended because he failed to guard his eyes.

The words *Don v'Nachash* ("Don and the Serpent") can be interchanged with the words "*nun shochad*" (which means "the number 50 and the term "bribery"). The Gemara^[20] says that Shimshon judged for 20 years, and was careful not to take *shochad* (bribery). However, when Shimshon strayed after his eyes, this was like *shochad*. This was the impaired use of "*chad*", "one". His punishment was that his two eyes were bored out, implying that his "two eyes" fell to the level of "one" eye, which is impaired vision [because a person cannot see properly with only one eye].

Shimshon's two eyes were bored out, meaning that his two eyes became demoted to the level of one eye. In the blessing of Yaakov to Don, Don's descendant Shimshon is called the *shelifon*, a "serpent", a hint that Shimshon is the "serpent" on the side of holiness. One of the curses given to the serpent was that its two feet were removed, so that it only has "one" foot (so to speak). Shimshon is the holy kind of "serpent" because his ancestor Don is repaired by joining with Yehudah, where the concept of "one" becomes turned into "two". Through Mashiach (who comes from both Yehudah and Don), "one" becomes "two" (Don is joined with Yehudah), and this repairs the evil oneness of the serpent.

Whereas the oneness of the Serpent is the evil oneness [a oneness that seeks independence from G-d] the oneness represented by Don/Shimshon is the holy oneness, which is when "two" [implying separation, division, independence] becomes turned into one [oneness].

This is also the depth behind the blessing of Moshe to Don. The Sages teach in the *Sifrei* that Don was given two portions in Eretz Yisrael. Don was given two portions, including a portion that was near Yehudah, because Don is meant to join with Yehudah and become one, not to remain as two.

Thus, one of the ways in which Don/Shimshon is rectified is where the concept of "two" becomes turned into "one". This also repairs the evil of the "Serpent", the evil being who sought its own oneness [by seeking independence from G-d]. The "oneness" represented by Don/Shimshon is when "two" becomes "one", which essentially returns the evil oneness of the Serpent to the holy source of oneness: the oneness of Hashem.

Repairing Evil Oneness Through Holy Oneness

A second rectification for Don/Shimshon is through the "oneness" of Don/Shimshon, which is essentially the holy power of being "alone".

Yaakov's blessing to Shimshon is that he will be "like one single judge for the entire world". On a deeper level, this means that Don's blessing is that he has the spiritual mission to return everything in Creation to the "single Judge", the Individual One of the world. Rashi explains that "Just as Hashem judges without witnesses, so will Shimshon judge without witnesses." [When Shimshon judged the Pelishtim, he did so without witnesses. This reflects the judgment of Hashem, Who judges without the need for witnesses.]

The infamous idol of Michah came from a member of the tribe of Don. This was the root of idol worship in the Jewish people. Later in history there was the idol worship of Yeravam ben Nevat. The idol of Michah, which came from the tribe of Don, did not allow for a complete redemption from Egypt, even when the Jewish people were redeemed. Since the redemption from Egypt was an incomplete redemption, due to the presence of the idol of Michah which came from Don's tribe, the idol of Michah laid the root for all future exiles of the Jewish people.

When Avraham Avinu was first told that his descendants would endure exile, Hashem said to Avraham

the words, “Don Anochi”, “I will judge”, which is a hint to Don’s role in the exile that prevented the complete redemption from Egypt (through the idol of Michah that came from Don’s tribe).

Shimshon, who came from Don, was the rectification for Don. Thus, in the blessing to Don, Yaakov said, “To your salvation I await”^[21] ^[21], when he foresaw that Shimshon would come from Don, for Shimshon would be the rectification for the idol worship of Don’s tribe. This was because Shimshon revealed the oneness of Hashem [by sanctifying his life to fight the idol worship of the Pelishtim], the antithesis to the very idea of idol worship which implies that there is any other power besides for Hashem.

“To Your Salvation I Await”: The Hope That Bypasses Harsh Judgments

The depth of Don’s blessing, the words “To your salvation I await”, is essentially the *middas harachamim*, Hashem’s attribute of compassion, which overcomes *din*/judgment. This is alluded to in the words “I await”, which in Hebrew is the word “kivisi”, from the word “kav”, the “line” of Hashem’s mercy that bypasses all judgment, from which all compassion comes, and which is also from the word “tikva”, hope. The entire concept of *din*/judgment is bypassed through the concept of *tikva*, hope, which is essentially the revelation of the *middas harachamim* (Hashem’s endless compassion) which overcomes the *middas hadin*.

The Sages state that before Hashem created the world, He foresaw that the world will not last through *middas hadin*, so He included the *middas harachamim* into the design of Creation, so that *rachamim* can overcome *din*. This was because the *middas hadin* at the beginning of Creation was not complete and perfected yet, and therefore it needed to be balanced by the *middas harachamim*. At that incomplete level of *middas hadin*, the world could not last with it, without the inclusion of the *middas harachamim*. But in the future, at “the great, awesome and mighty day of judgment”, the *middas hadin* will be fully complete, and the world will be able to last forever even with *middas hadin*.

The Month of Teves – The Month That Reveals Hashem’s Kindnesses

This is the depth behind the concept of *din*/judgment in the month of Teves (represented by the tribe of Don, which implies *din*), which is called “the most difficult month” of the year^[22] ^[22], for Teves is the month of *rogez* (fury)^[23] ^[23], when the “fury of Hashem” is more exercised, where *middas hadin* is more dominant.

However, on the positive side, the word “Teves” is also from the word “*hatavah*”, which means “bestowal of goodness”, implying that Teves is also a month where we can access Hashem’s bestowal of goodness upon us [His *middas harachamim*, His endless compassion]. This is because the harshness of the *din*/judgment in the month of Teves will ultimately become complete and fully repaired in the great day of mighty and awesome judgment in the future, where Don will be fully rectified, which will reveal the individual One of the world.

This is the implication of the blessing given to Don, “Don shall judge his people, as one of the judges of Yisrael”, which refers to the complete and perfected level of *middas hadin*, Hashem’s mode of judgment in the future, when He will be the only One.

^[1] ^[24] *peirush haGra al Sefer Yetzirah 5:1*

[2] ^[25] refer to *Sfas Emes on Chanukah*

[3] ^[26] *Sefer Yetzirah 5:4*

[4] ^[27] *Beraishis 30:6*

[5] ^[28] *Beraishis 30:1*

[6] ^[29] *Beraishis 35:18*

[7] ^[30] *Beraishis 49:16*

[8] ^[31] *ibid 49:17*

[9] ^[32] *Rashi Beraishis 49:16*

[10] ^[33] *Rashi Beraishis 49:17*

[11] ^[34] *Beraishis Rabbah 99:12*

[12] ^[35] *Beraishis Rabbah 99:11*

[13] ^[36] *Nedarim 64b*

[14] ^[37] *Sotah 9a*

[15] ^[38] see *Shoftim 13:5*

[16] ^[39] *Beraishis Rabbah 12:15, cited in Rashi to Beraishis 1:1*

[17] ^[40] *Malbim on Shir HaShirim 5:2*

[18] ^[41] *Shabbos 146a*

[19] ^[42] *Tzalponis*

[20] ^[43] *Sotah 9a*

[\[21\]](#) [44] *Beraishis 49:18*

[\[22\]](#) [45] *Sfas Emes Chanukah*

[\[23\]](#) [46] *Refer to Sefer Yetzirah 5:4 and sefer Bnei Yissocher: Maamarei Chodesh Teves*

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