

# חמודי שי על התורה והמועדים

## Chamudei Shai on the Torah and Holidays

by Dr. Joseph Geliebter

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#### Parashas HaChodesh

- ▶ *Explanation of the deep reason that the first commandment is the sanctification of the month*
- ▶ *Hashem gave this commandment to Klal Yisrael to show them that the world is under their control*
- ▶ *The reason that the blessing of the month is like receiving the presence of the Divine Shechinah*
- ▶ *In the sanctification of the month, there is agreement between the heavenly court above and the earthly court below*
- ▶ *"Month" (חודש) comes from the word "new" (חדש), and this commandment gives us the power of renewal*

#### Parashas Vayakhel

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- ▶ *A profound explanation on why Moshe gathered the Jewish people without a direct command from Hashem*

### Parashas HaChodesh, Vayakhel & Pekudei

#### Parashas Vayakhel

### I

In our parashah (Shemos 35:1-3) it says:

”וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהִים הַדְּבָרִים אֲשֶׁר־  
צִוָּה יְהוָה לַעֲשׂוֹת אִתְּכֶם:

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן  
לִיהוָה כָּל־הַעֲשֶׂה בּוֹ מְלָאכָה יוּמָת:

לֹא־תַבְעֲרוּ אֵשׁ בְּכֹל מִשְׁכְּנֵיכֶם בַּיּוֹם הַשַּׁבָּת:”

“And Moshe gathered all the congregation of the children of Israel, and he said to them: “These are the things which Hashem commanded to do. Six days work may be done, but on the seventh day it shall be holy for you—a day of complete rest to Hashem; whoever performs work thereon shall be put to death. You shall not kindle fire in any of your dwelling places on the Shabbos day.”

#### Why Moshe gathered the Jewish people without a direct command from Hashem

Rashi (s.v. “Vayakhel Moshe”) says, “The day after Yom Kippur, when he came down from Mount Sinai, he gathered the Jewish people and spoke to them about keeping Shabbos.

- ▶ *Since they had worshipped idols, he wanted to rectify them through Shabbos, the power of which brings forgiveness even to idolators*
- ▶ *The “nusach” (“liturgy”) on Shabbos is “Ahavah Rabbah” (“Great love”), for every Shabbos the love that existed between Hashem and the Jewish people at the Giving of the Torah is renewed*
- ▶ *This gathering was like the first Shabbos Shruvah “drashan” (“sermon”) in history.*

## II

- ▶ *In the work of the Mishkan, everyone merited to bring their appropriate share*
- ▶ *Heaven orchestrated a wondrous alignment between each person’s contributions and his spiritual level*
- ▶ *Even in terms of the amount people brought, there was as much as was needed, and the extra was also precise*
- ▶ *The Sfas Emes says: there was enough in generosity, and more than was needed in contributions*
- ▶ *The Maharal Tzintz adds: the reward was according to the intention*

### Parashas Pekudei

## I

- ▶ *There was a special blessing in the Mishkan—that even though they counted and numbered everything, a*

**But this needs explanation**—for we don’t find anywhere that Hashem commanded Moshe to do this. Where, then, did Moshe get the idea that he should gather everyone together to teach them and command them about Shabbos? Why did he do this?

**They had committed idolatry, and Shabbos is the rectification for this**

B e f o r e explaining this, we must first note what the commentaries asked: Why does the verse “And the children of Israel shall guard the Shabbos” appear immediately before the narrative of the sin of the Golden Calf?

One can explain this based on a teaching of the Sages (*Shabbos* 118b): “R’ Chiya bar Abba said in the name of R’ Yochanan: **‘Whoever keeps Shabbos properly, even if he worships idols like the generation of Enosh, he is forgiven,** as it says (Yeshayah 56:2): “Fortunate is the man who does this... who keeps Shabbos ‘meichallelo’ (‘from desecrating it’)” — do

not read “*meichallelo*” but rather “*machul lo*” (“he is forgiven”).”

So we see that Shabbos is a rectification for idol worship. And the reason for this is that Shabbos “**between Me and the children of Israel, is a sign forever**” — a sign of a bond of unlimited love. That’s why we don’t wear tefillin on Shabbos. On Shabbos, we are more deeply connected to Hashem than we are on a weekday through tefillin.

**On Shabbos, the nusach is “Ahavah Rabbah” (“Great Love”)**

In my humble opinion, this helps explain why some versions of Nusach Sefard change the blessing before the Shema from “**Ahavas Olam**” (“Eternal Love”) during the week to “**Ahava Rabbah**” (“Great Love”) on Shabbos: The reason for this is that **on Shabbos, Hashem and the Jewish people renew the Ahava Rabbah that was present when we heard “Anochi Hashem Elokecha”** (“I am Hashem your G-d”)

*blessing still rested upon it*

- ▶ *Wherever there is the power of faith, a blessing takes hold*
- ▶ *Holy items do not occupy physical space or numerical measure, and so the blessing has no limit*

## II

- ▶ *Explanation of the Midrash about how the Mishkan was erected*
- ▶ *Moshe's distress at not having had a part in the actual construction of the Mishkan*
- ▶ *Through Moshe's prayer, the Shechinah descended upon the Mishkan*

## III

- ▶ *The cloud, which represented the Shechinah, was visible to the entire Jewish people*
- ▶ *The sacrificial offerings and prayer are intertwined, and each benefits the other*
- ▶ *Through anticipating the Redemption, the Redemption comes quickly*
- ▶ *Chazak, chazak, v'nischazeik (Be strong, be strong, and let us be strengthened)*

and "*Lo Yihyeh Lecha Elohim Acheirim*" ("You shall have no other gods") directly from Hashem's mouth. And that itself took place on Shabbos. Indeed, all the Sages agree that "the Torah was given to the Jewish people on Shabbos." And this love intensifies from Shabbos to Shabbos – even though we sinned and damaged that love through idol worship. Hashem, who "tells the end from the beginning," saw and knew that the Jewish people would make the Golden Calf, and He provided the remedy before the wound and taught Moshe Rabbeinu about the holy Shabbos, through which Hashem's love for the Jewish people continues forever and in all situations.

### **After Yom Kippur, but before Hoshanah Rabbah**

Moshe Rabbeinu gathers the "the community of Israel" – this is what "*Vayakhel*" means. Like a rav with his community, Moshe Rabbeinu delivers the first "Shabbos Shuvah drashah" ever. It was after Yom Kippur, but still before Hoshanah

Rabbah. And this drashah is about Shabbos – teaching the Jewish people how to repair the sin of the Golden Calf. Moshe gathers the entire Jewish nation and says: "We sinned a great sin before Hashem with the Golden Calf, and the way to fix this, as Hashem promised in His Torah, is through '*V'shomru Bnei Yisroel es ha'Shabbos*' ('The Children of Israel shall keep the Shabbos')." This is the remedy that Hashem provided before the wound – already back in Parashas Ki Sisa." Moshe was the first shliach tzibbur – there never was and never will be another one like him. And likewise, Moshe Rabbeinu is the first and foremost teacher of the Jewish people, who taught them the laws of Shabbos, so that they would all be able to keep Shabbos according to halacha.



## II

**In the work of the  
Mishkan, everyone  
merited to bring  
their appropriate  
share**

**In our holy  
Torah, in this week's**

parasha, it says: "And every man whose heart prompted him, and everyone whose spirit moved him to generosity brought Hashem's offering for the work of the Tent of Meeting, for all its service, and for the holy garments."

The simple meaning is that those who performed some part of the weaving or other tasks for the Tent of Meeting contributed their talents as they desired. But this is puzzling: why wasn't every person commanded what to do? Why weren't the tasks assigned? Was everyone just allowed to do whatever part of this holy work they wished to do?! This is strange...

**Heaven matched each person with his intended role in the work of the Mishkan**

It seems to me that this was a case of "*yesh breirah*" ("retroactive designation") with Heavenly guidance. There are situations where we apply the halacha of "*yesh breirah*." For example, if one is on a ship and wants to eat fruits that have not yet been tithed, the owner of the fruits can stipulate that he will separate terumah and maaser from the fruits when he returns

home. This allows him to eat from the fruits now, relying on the tithe that will be separated later, which will apply retroactively.

**There was retroactive clarification of a wondrous alignment**

Miraculously, the natural abilities of the people, the materials they possessed, and their desire to contribute, matched the needs of the Mishkan precisely, and, in the end, were even more than necessary. The contributions met all the needs and even exceeded them, leaving no gaps. This was a wondrous miracle – that Hashem arranged everything in such a way that every person had the opportunity to participate in whatever way he chose, and still, all the needs of the Mishkan were met – and in abundance! This was a manifestation of the principle of "*yesh breirah*." Hashem arranged matters so that the talents of every person who wanted to contribute to the Mishkan's construction matched the Mishkan's needs. "*Yesh breirah*" – there was perfect alignment.

**The *Sforno*: "Enough for the work ... and there was extra."**

The verse says: "They should not do any more work for the offering for the Holy." The *Sforno* explains that they did not announce that people should stop bringing donations as they wished; rather, they announced that no more work should be done.

In the next verse it says, "...to do it, and there was extra." The *Sforno* explains: "To do that work [that needed to be done] for it, and there was extra." In other words, the word "*vehoser*" ("and there was extra") means that the contributions were in such abundance that those doing the work did not need to hold back at all out of concern that something would be lacking. They could fulfill all their obligations – spinning, or whatever was needed – generously and expansively.

**Also in the quantity that each person brought there was enough, and it became clear that it was very precise**

By way of example, when a person buys himself a coat and it needs alterations – such as to

make it shorter or tighter – the seller leaves the buyer a bit of the fabric, so that if the buyer wishes to lengthen it again in the future, they can. This is what “vehoser” means.

In other words, it doesn't have to be exact to the last thread; rather, there is some extra so that if it tears you will have what you need to repair it, like with the coat. So too with regard to the Mishkan, the intention is not that there was *too much*, but rather that there was enough for everyone doing the work of the Mishkan, plus additional material for any repairs that would be needed in the future. **These words of the *Seforno* align with our above explanation that there was a state of “yesh breirah” – retroactive clarification that Hashem had arranged matters so that everyone brought the correct amount, and all the needs of the Mishkan were met fully and abundantly.**

**The *Sfas Emes*:  
“Enough in generosity,  
and more than was  
needed in  
contributions”**

On the verse, “**And the work was enough... and there was extra**” the *Sfas Emes* (Vayakhel 5636)

cites the Holy *Ohr Hachaim*, who asks: “For ‘there was extra’ contradicts the statement ‘enough.’” Either it is extra, or it is enough: “enough” means it was sufficient, while “extra” means there was surplus. From the words, “The people are **bringing too much**,” it appears that the wise men who were doing the work understood that the donations exceeded **the generosity of the heart**. Therefore, Moshe Rabbeinu instructed them not to bring any more, for everything follows the generosity of the heart, and “*better a little with [proper] intent than....*”

That is, in truth, the work was “enough,” and the word “and there was extra” refers to the donors themselves. They brought with all their heart, and therefore the merit of their donation was not merely “enough” – i.e., commensurate with the work it enabled – but rather “there was extra,” meaning their merit was measured by the great generosity. Their “bringing too much” refers to the expression of their generosity – it is *this* that was too much! In other words, Hashem looks not only at what a person actually brings but

also at what he wanted to bring.

**The Maharal Tzintz:  
The reward is  
according to the intent**

The Maharal Tzintz explains that some people wanted to give more and others less. Hashem looked into the heart of each person – and this is the **avodah of the heart**. He explains that the intent of each person is the “generosity of heart,” described in the verse. As the Sages said (*Menachos* 110a): “Whether one gives much or one gives little, **as long as he directs his heart to Heaven.**” For “Hashem joins a good thought to an action.” **Thus, one who had it in his heart to donate much but could not afford it or did not have the means – he too is counted among the contributors.**

G-d willing, we will build the Temple speedily in our days through the intentions and the good thoughts in our hearts. All we want is to build the Temple and hasten the coming of Moshiach speedily in our days. May Hashem hear the cry of our hearts and join our thoughts to action. **Amein, so may it be His will.**



## Parashas Pekudei

### I

In our parashah, it says:

”אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת  
אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עַבְדְּךָ  
הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אֶהֱרֹן  
הַכֹּהֵן.”

“These are the accounts of the Mishkan, the Mishkan of the Testimony, which were counted at Moshe’s command, the service of the Levites, by the hand of Issamar, son of Aharon the Kohen.”

**Even though all the donations to the Mishkan were counted, a blessing nevertheless rested upon the Mishkan**

The *Sfas Emes* (Pekudei 5631 / 1871) quotes the Midrash, which says, “A man of faith will have many blessings...” to explain how there could be a blessing on the Mishkan when, normally, blessing does not reside upon items that are counted. The *Zohar* resolves the question in a similar manner, explaining that since it was done at Moshe’s command, the blessing rested upon the items even though they were counted. The concept [behind blessings not

resting on items that have been counted] is that plurality exists only in the lower world, as explained in *Sefer Hayashar*, etc. (see there).

**The explanation of this *Sfas Emes* seems to be as follows:** Hashem told Moshe Rabbeinu to calculate all the gold, silver, vessels, and so on—everything that was donated to the Mishkan—so that everyone would know exactly what was in the Mishkan, and no one would suspect Moshe Rabbeinu, Heaven forbid, of having taken something for himself.

**But, on the other hand,** it begs the question of how they permitted counting and numbering when our Sages say that blessing only rests upon something hidden from the eye? This applies to money, people, and property—that when you count or measure them, there is no blessing, and it can even lead to an evil eye, Heaven forbid!?

**Through faith, blessing is drawn down**

**The *Sfas Emes*’s answer** is that when Moshe Rabbeinu counts and numbers, **there is a blessing in it, due to the power of faith.** Any action that is performed while

connected through faith to the Source — **the faith draws from that Source and brings holiness and blessing down into the world.**

To explain this further: quantity is a material concept, whereas holiness is abstract and beyond any notion of multiplicity; rather, it exists in unity, which is the opposite of multiplicity. Unity implies contraction and concentration. Holiness is a matter of **quality**, while materiality relates to quantity. The material dimension in comparison with holiness is like quantity in comparison to quality. Seemingly, holiness negates the concept of quantity and prevents a matter from reaching a state of “many blessings.”

**Something that is holy does not take up space or number.**

**Faith is the bridge, the channel through which holiness descends into the material world without negating it.** Faith draws down holiness from the world of unity and into this world of quantity. **Then, the advantages of holiness — which transcends the concept of “number” — enter and bring blessing into the quantity.** Moshe Rabbeinu

accomplished this perfectly. For this reason, the Midrash specifically brings the verse, **"A man of faith will have many blessings."** "And the words of the wise ones are gracious."

### **The month of Nisan – the month of renewals**

According to the *Sfas Emes* elsewhere (Bo 5632 / 1872), the Mishkan was erected specifically on Rosh Chodesh Nisan because the essence of Nisan is: *"Hachodesh – hachidush – hazeh lachem"* ("This month" – this renewal – "shall be for you [the beginning of the months])." In other words, Nissan is all about renewal. And the entire purpose of the Mishkan was to bring about a renewal – that holiness and spirituality from the Heavens above would dwell below, in the physical world.



## **II**

### **Explaining how the Mishkan was erected**

"Moshe erected the Mishkan, and he placed its sockets, set up its planks, inserted its bars, and raised its pillars" (40:18). Yet the previous verse (17) states: "The Mishkan was erected" – a

passive voice, implying that it happened on its own. Did Moshe erect the Mishkan, or did it erect itself?

### **Moshe Rabbeinu's distress over not participating in building the Mishkan**

The Midrash relates that Moshe Rabbeinu was distressed at not having taken part in the actual construction of the Mishkan. Hashem said to him: **"Therefore, you shall be the one to erect the Mishkan, and all the entire Jewish people will see that if you do not erect the Mishkan, it will never be established."**

When the Mishkan was completed, it was very heavy. Hashem said to Moshe, "Erect the Mishkan," and Moshe replied, "I do not have the strength to do so." Hashem said to him: "Act as though you are lifting it." To the observer, it would appear as though Moshe were erecting it, but in truth, "the Mishkan was erected" – Hashem Himself raised it. But to the eyes of the onlookers, it appeared as though Moshe did it.

### **Through Moshe's prayer, the Shechinah descended upon the Mishkan**

**This is what Moshe prayed for** – as it says: *"Tefillah le'Moshe, viyhi no'am..."* ("A prayer of Moshe... May the pleasantness of Hashem our G-d be upon us, and establish for us the work of our hands..."). Through his prayer, he brought down the Shechinah. That is why even today, **before performing any mitzvah, we say "Viyhi no'am..."** – for although Hashem is everywhere, a specific place is required for Him to dwell specifically among the Jewish people. Moshe Rabbeinu's prayer transformed the Mishkan into that special place.

I would like to suggest that this also clarifies the words of our Sages (Shabbos 22b), that the **western lamp** of the Menorah, which never went out, stood **outside the "paroches" ("curtain")** to show that the **Shechinah dwells there continually.**



## **III**

### **The cloud, which represented the Shechinah, was visible to the entire Jewish people**

The final verse of our parasha says: "For the

cloud of Hashem was upon the Mishkan by day, and fire was upon it by night, **before the eyes of all the House of Israel** throughout all their journeys." How does the Book of Devarim conclude? **"Before the eyes of all Israel."** The cloud in our parasha represents the **Shechinah**. The phrase **"before the eyes of all Israel"** at the end of Devarim refers to the signs and wonders that Moshe performed.

The **Shechinah** is **likened to the western lamp** of the Menorah. The cloud ascends, but when it is still resting above the Tent of Meeting, the nation does not travel. The **cloud is our guide and navigator**. We were led by the Cloud of Glory by day and the pillar of fire by night.



## Parashas HaChodesh

**"This month is for you" – the root of the Shechinah dwelling in Yisrael**

"This month is for you, the first of months..." (Shemos 12:2) "Our sages said, 'The Torah did not need to begin except from 'This month,' which is the first commandment that

the Children of Yisrael were commanded, **and in this first commandment all the commandments are included**" (Sefas Emes, 5662).

The first commandment in the Torah that we received as a nation grants the Children of Yisrael the power to determine the month, and thereby to determine the festivals. We set the dates of our destiny, the good days that are the Yomim Tovim.

This is the first commandment given to Klal Yisrael, as Rashi in his very first commentary on the Torah, wrote in Parashas Bereishis. It is an essential, foundational commandment because it empowers Klal Yisrael to determine the dates of the holidays. **"This month is for you"** gives them control over their calendar, and through this, their entire Jewish destiny is in their hands, via the authority of the Sanhedrin based on testimony, determining when each month begins. After receiving the testimony, the Sanhedrin establishes the start of the month, and when necessary, they add a day to the month or even a whole new month and declare a leap year. Through determining the

months of the Hebrew calendar, the rabbis set the dates of the holidays. The first of Nissan determines when Pesach will occur, and the first of Tishrei determines when Rosh Hashanah, Yom Kippur (see the famous dispute between Rabban Gamliel and Rabbi Yehoshua regarding the calculation of when Yom Kippur falls, in Maseches Rosh Hashanah, Chapter 2, Mishnah 9), and Sukkos will occur. This is an important responsibility placed upon the Sanhedrin to correctly determine when the holidays will fall. Our calendar is not set in the heavens. **It is set by us on earth.** "This month is for you."

There is an interesting Gemara in Sanhedrin (42a): "And Rav Acha bar Chanina said, Rav Asi said, Rabbi Yochanan said: 'Anyone who blesses the new month in its proper time is as if he has greeted the presence of the Shechinah. It is written here (Shemos 12:2), **החודש הזה** "This month," and it is written there (Shemos 15:2), **זה א-לי**, **זה א-לי** "This is my G-d, and I will glorify Him." The verse "This is my G-d, and I will glorify Him" is from the Song of the Sea. "This is my G-d" - they point to the Shechinah and say,

"This is my G-d." We learn from a *gezerah shavah* (verbal analogy) "this-this" that there is a revelation of the Shechinah when the month is sanctified properly and in its time.

I thought, why is the sanctification and blessing of the month as important as a revelation of the Shechinah? It occurred to me that there is a profound reason for this, since when the earthly court, the Sanhedrin, properly determines the start of the month at the appropriate time, the heavenly court above agrees with their determinations. Because there is agreement from above, **the Shechinah is present here, on earth, within the Sanhedrin** at the time of the decision that affects the dates of the holidays. We, human beings, make these decisions, **and Hashem not only empowers us to do so, but His Shechinah, may it be blessed, is truly within us at that moment.** The Shechinah is present and assists our determination, like the signature on a promissory note.

And with this, it is understood why **"On the first day of the first month, you shall set up the Mishkan of the Ohel**

**Moed.**" This day, in Parashas Shemini, is the eighth day following the seven days of consecration, which is **Rosh Chodesh Nissan**. Then the **Shechinah descended to dwell among the Children of Yisrael**, "And let them make Me a Mikdash (sanctuary), that I may dwell among them," just as the **Shechinah is present among us through the commandment "This month is for you," which was said on Rosh Chodesh Nissan.**

**"This month is for you" – the power of renewal**

The Holy One, Blessed be He, gives us power over nature, the power of renewal. Hashem gave us control over time, and with it, control over our destiny, and this is the secret of our survival and the eternity of the Jewish people. Together with the redemption in this portion, all redemptions are encompassed.

"This month (חודש) from the root of חדש - new) is for you, the first of months" – the **power of renewal**. Everything is always new and unique. Just as the power to declare the new month has never expired, and we

have a calendar that renews itself even in exile, **so too the power to renew in every matter has not expired, and this is what strengthens us in exile.**

**In the commandments, there is the power of renewal at all times and seasons**

This is how we survive and move forward. We do not focus on the past, on our losses, or on all the tragedies. We cannot allow ourselves to do that. If we did, we would sink into the quicksand of sorrow, Heaven forbid.

So many people experienced great losses during the Holocaust. They had to move forward. They had to remarry and establish new families. This is us, the Jewish people, from the enslavement in Egypt onward forever. We cannot focus on the past; we must advance toward **new beginnings.**

**A gift for eternal survival**

This idea of Divine mercy and constant renewal **even in time of tragedy** is alluded to in the very book lamenting destruction, **Megillas Eicha**. In *Eicha* (3:22-23), there are two verses side by side. We say the essence

of these verses every day in our prayers. It is written: **"The kindnesses of Hashem have not ended, for His mercies are not exhausted,"** the essence of this verse is in the blessing of **Modim** in the Amidah where we say "...the good, for **your mercies have not ended,** and the compassionate, for **your kindnesses have not ceased...."** And **"They are new every morning; great is Your faithfulness,"** every morning everything is renewed, great is our faith in You, **L-rd,** and the essence of this verse is in the Modeh Ani that we say "You have restored my soul to me with compassion, **great is your faithfulness"**, truly "new every morning."

### **The power of the fortune of the month of Nissan**

It is stated in the Pesach Haggadah: **"Could it be from Rosh Chodesh? The Pasuk says, 'On that day.' If 'on that day,' could it be from the daytime? The Pasuk says, 'Because of this,' I only said it for the time when matzah and maror are placed before you."** To understand this hypothetical scenario of our sages, it must be explained that just as the

month of Adar, from its beginning, is a time of fortune and joy, so too the month of Nissan, **starting from Rosh Chodesh Nissan,** is a time of redemption. In a leap year, when there are two months of Adar, Purim is set in Adar II so that **redemption will be adjacent to redemption.** Thus, we see that the entire period of Adar and Nissan is connected to redemption. Adar is characterized not only by joy but also as a month of **hidden miracles** leading to redemption. The transition from Adar to Nissan is the transition from **hidden miracles and a concealed redemption** – for "we are still the servants of Achashverosh" – to revealed miracles and a **complete redemption visible to the eyes.** And our sages taught that "Nissan" is derived from the word "**miracles**" (nissim).

**Rosh Chodesh Nissan** is of great importance. The redemption began with the receiving of the first commandment, **"This month is for you."** When we took ownership of our calendar, and with it, the beginning of control over our destiny. **The seed of**

**all redemptions was sown on Rosh Chodesh Nissan** – this of the redemption from Egypt, and also of all redemptions until the future redemption, which hopefully will come speedily in our days. In the prophecy of **"This month is for you,"** given to Moshe and Ahron, came the tidings of the redemption from Egypt in detail, with all the laws of Pesach **for that time and for the generations.** Thus, on Rosh Chodesh Nissan, there is an awakening of the power of miracles and redemption; this is the fortune of the month. We know the Gemara in Rosh Hashanah (10b), where Rabbi Yehoshua says that **the world was created on Rosh Chodesh Nissan,** and the Gemara adds there, **"In Nissan they were redeemed, and in Nissan they are destined to be redeemed."** It does not say **when** in the month of Nissan we will be redeemed. It does not say that in the future, the Meshiach will come on the 14th of Nissan. It only says that in Nissan we were redeemed – then there was the redemption from Egypt – and in Nissan we are destined to be redeemed. The time, the month, is connected to the creation of the world. According to

Rabbi Yehoshua, the world was created on the first of Nissan, and **"In Nissan they were redeemed, and in Nissan they are destined to be redeemed."**

If so, it is fitting that **"Could it be from Rosh Chodesh?"** – for already the fortune of the month of Nissan awakens with all the power of miracles and redemption – but "the pasuk says, 'Because of this' – I only said it for the time when Pesach, matzah,

and maror are placed before you."

### **The depth of "Shabbos – Parashas HaChodesh"**

**P a r a s h a s** HaChodesh is marked on Shabbos, **and Shabbos is always the source of strength and influence over what happens during the week. And so, the power of redemption and the entirety of Pesach flows from this Shabbos,**

**Shabbos HaChodesh.** When we bless Rosh Chodesh Nissan and anticipate the arrival of this special month, and the arrival of Rosh Chodesh – the beginning of this special month and the beginning of our redemption – which we reenact on the night of the Seder.

# Maharal Tzintz ב-י-ל-א ואמן

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

## **Parashas Vayakhel**

**"Vayavo'u ha'anashim al hanashim", "And the men came with the women" (Shemos 35:22).**

The use of the word *"al"* (lit., "upon") here is difficult; seemingly, it should have said "And the men came 'el' ha'nashim ('to' the women)."

This difficulty is resolved in light of the explanation of the **Maharal Tzintz**: As is well known, the women were not part of the sin of the Golden Calf, because they are greater than the men when it comes to *"emunah"* ("faith"), as is known.

The men, who stumbled in the sin of the Golden Calf due to their lesser *emunah*, needed to do *teshuvah*. The building of the Mishkan was a rectification for the sin of the Golden Calf, as is known.

The men exerted themselves and did *"teshuvah mei'ahavah"* (repentance out of love), which transforms sins into merits. This is the epitome of what our Sages of blessed memory said: "In the place where *'baalei teshuvah'* ('returnees') stand, even the completely righteous people cannot stand."

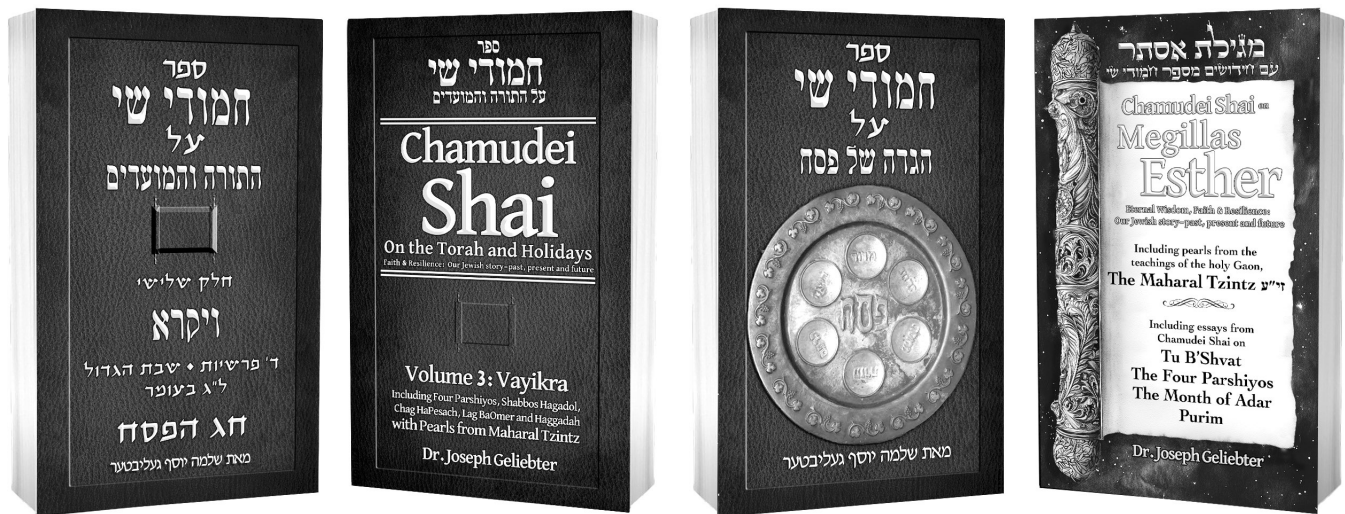
And this is the deeper meaning of the words, *"Vayavo'u ha'anashim 'al hanashim"* – that **the men reached a level above the level of the women**, because they did *teshuvah* "out of love" and transformed the sin of the Golden Calf into a merit, thus fulfilling within themselves: "In the place where *baalei teshuvah* stand, even the perfectly right cannot stand."

# ב-י-ל-א ואמן Mahara! Tzintz

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

## Parashas Pekudei

The Mishkan was erected in the month of Nisan. The Mahara! Tzintz, of blessed memory, explains that this was not by chance. As is known, the Mishkan is a reflection of the entire work of Creation. All the actions that Hashem ceased from on Shabbos – the work of heaven and earth, namely the thirty-nine categories of labor and their derivatives, which are derived from the Mishkan – together constitute the essence of the work of Creation. There is a dispute in the Talmud as to whether the world was created in Tishrei or Nisan. Rabbeinu Tam says that both opinions are the words of the living G-d: in Tishrei the idea of creating it arose in the Divine thought, and in Nisan it was actually created. Correspondingly, the Mishkan, which is the essence of the world, arose in thought – meaning its plans were laid out – on the day after Yom Kippur, which is in the month of Tishrei, but it was actually erected in Nisan – exactly as it was with the creation of the world!



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For any questions, comments, or to join the mailing list, contact the author at [chamudeishai@gmail.com](mailto:chamudeishai@gmail.com)