

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת ויקרא תשפ"ה

## Chodesh Nissan Or Chodesh Ha'Rishon?

We are now in Chodesh Nissan. This is the first month on Jewish calendar, as the Torah states Shemos 12:2 *הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה: This month shall be to you the head of the months; to you it shall be the first of the months of the year.* On the first day of Nissan in the year 2448 from creation, two weeks before the Exodus from Egypt, Hashem showed Moshe the crescent new moon, instructing him regarding the setting of the Jewish calendar and the mitzvah of sanctifying the new month, *Kiddush Hachodesh*. This ushered in the first Jewish month and commenced the lunar calendar that Jews have been following ever since. It was the first mitzvah given to the newly born nation of Israel, even before the exodus from Egypt.

We do not find any mention to the names of the month as we are accustomed to: Nissan, Iyar, Sivan, Tammuz, Av, Elul, Tishrei, Cheshvan, Kislev, Teves, Shevat, and Adar throughout the Torah. Instead we find that the months are mentioned by numbers. Nissan being the first month, is referred to as Chodesh Harishon, the first month. Iyar as Chodesh Hasheini, the second month. Chodesh Tishrei, is referred to as Chodesh Hashviyi, the seventh month, and so forth. Chodesh Nissan is mentioned in the Torah as Chodesh Haaviv, Shemos 13:4 *הַיּוֹם אֵתָם יִצְאִים בְּחֹדֶשׁ הָאָבִיב,* the month of spring, as it marks the beginning of the spring months.

The names of the Hebrew months as we call them originated later on. Only after the Jews went into exile in Bavel, we find in the Nevi'im as well as in Megilas Esther 3:7 *וּמִחֹדֶשׁ הַחֹדֶשׁ הַרִאשׁוֹן הוּא תְּרֵשׁ יָנִסָּן* and the twelve month is Adar. *בְּחֹדֶשׁ הַשְּׁלִישִׁי הוּא תְּרֵשׁ סִיבָן*. Sivan is also mentioned Esther 8:9 *בְּחֹדֶשׁ הַשְּׁלִישִׁי הוּא תְּרֵשׁ סִיבָן*. During the Babylonian captivity, in which the month of Aviv's name was Arah Nissanu, the "month of beginning" the Jews used the term Nissan for the first month. The same applies to all the months: Iyar was called from the words Arah Aru, which can be interpreted as "month of blossoming". Hence we still use the Persian words for our Hebrew months. These names were continued to be used even in Eretz Yisroel after they rebuilt the second Bais HaMikdash. This leaves us the question, Why do we still use these Persian names, and not as we find in the Torah: Rishon, Sheini, and Shlishi? The Ramban writes in his commentary Parshas Bo (12:2) that the reason for this, is to remind us that we were in

Bavel, and Hashem brought us back from there to Eretz Yisroel. If this is so, asks Hagaon Rav Yaakov Kaminetzky ztz'al why after the exile didn't we go back to the names that the Torah gave the months, especially given that some of the Persian name are names of Avodah Zara? Rav Yaakov answers with a powerful insight: The Yidden were supposed to remain in Galus Bavel for a very long time. However, Hashem saw that given the pace of the Jews being deteriorated physically and spiritually, that there would be no Jewish nation left to redeem when it would be time for the Geula. Therefore, Hashem had mercy on Klal Yisrael, and brought them back to Eretz Yisrael, and rebuilt the second Bais HaMikdash, not as part of the Geula, but rather as preparation and training for the long Galus that we were facing and still find ourselves in today.

It is for this reason, says Rav Yaakov, that during the time of the Second Bais HaMikdash there was lacking many things that were different from the first Bais Hamikdash. The Gemarra (Yoma 21b), the Second Temple lacked five things which had been in Solomon's Temple, *אלו חמשה דברים שהיו בין מקדש ראשון למקדש שני, ואלו הן: ארון וכפורת, namely, The Ark of the Covenant, and the Ark cover upon it, and the cherubs that were on the Ark cover; the sacred fire; and the Divine Presence; and the Divine Spirit; and the Urim VeTummim.* There was not any King from the family of Dovid, and we continued to speak Aramaic even in Eretz Yisrael.

The second Beis Hamikdash was built for the sake of Klal Yisrael and for 420 years we were injected with sufficient doses of Emunah and Kedusha to survive the difficult and long future Galus that lie ahead. With this Rav Yaakov explains the Ramban. We continued to use the Persian names of the months to remind us that Hashem took us from Bavel since we still belong there, and we had still not really been redeemed.

This is the reason we still use the Persian names for our Chodesh, as we need to be reminded this at every Rosh Chodesh, that we are too long in Galus. We have to be Mispallel, and do the proper Teshuva, and have unity in Klal Yisrael, then Hashem would help us that this Nissan we will be Zocheh to the real Geula, *בְּנִיפָן נִגְאָלוּ וּבְנִיפָן*. Amein. (ראש השנה י"ב) עתידין ליגאול.

## STORY OF THE WEEK (By Yehuda Z. Klitnick)

\*\*\*\*\**The Apta Rav ascends to Heaven to help his Chosid marry off his daughter*\*\*\*\*\*

The heilige Apta Rav, Harav Avraham Yehoshua Heschel, the Ohev Yisrael, had a loyal chosid who had a daughter to marry off. He was very poor and had to come up with 1300 rubles for dowry and wedding expenses. The chosid came to the Apta Rav for help. However, he didn't outline the details of his predicament to the Rebbe. His Emunah in the Tzaddik was so great that he believed the Rebbe was already aware of his situation and that the Rebbe would extend a brocho as he saw fit. That was indeed what happened. The Rebbe told the chosid, "Travel to the large city of Iasi, Yas in Romania, and there you will find what you need." The chosid was a fervent believer in the Rebbe and didn't blink an eye. He took his leave of the Rebbe and left to the marketplace to find a wagon that was going to Iasi. He found a Jewish garment merchant who was heading to Iasi and who agreed to take him along. In Iasi, the hour was late and he desperately needed a place to daven Shacharis, since the local shul was closed. A kindly shopkeeper noticed his predicament and invited him to his home, to daven there, and have something to eat.

The chosid thanked him very warmly for his hospitality and they left together to the man's home. The man's wife prepared some food while the chosid davened, and when the chosid finished davening they sat down together to eat. At the table the man asked the chosid the reason he had come to Iasi. The chosid answered, "I have a daughter to marry off and I have no money for the wedding, not to mention for the dowry. I am a chosid of the Apta Rav, who advised me to come here to Iasi, where he said Hashem will help me."

The man gave a smile from ear to ear and asked how much he needed for the wedding and dowry. The chosid answered, "1300 ruble should cover everything." The man told the chosid to wait patiently until he returned. When he reappeared, he took out 1300 ruble and handed it to the chosid. The man could not have been more shocked had the money fallen from the sky into his lap.

The chosid was unbelieving at his good fortune and asked, "How could you give me such a huge amount of money when you don't even know me?" The host answered, "Let me tell you my history, and you'll understand well. I have a daughter who *nebach* suffered a nervous breakdown and

started acting violently. I had to hire a woman to restrain her, because otherwise she would break almost anything in her sight. One day when I came to visit her, she picked up a bottle and threw it directly at my face. The bottle shattered and cut a deep gash on my forehead and cheek, and I was hurried to the hospital. While I was being treated there, I dozed off and had an amazing vision in a dream. I saw that I had passed on to the next world and saw a large, packed ballroom which I wanted to enter. A guard stopped me and said I needed permission from the Apta Rav. I waited for a while, and when the Apta Rav came I approached him and begged him to admit me. I also asked him for a brocho that my face should heal and for my daughter to return to normalcy, in body and spirit. The Apta Rav answered: "I will let you into the ballroom on one condition. I have a chosid who has to marry off his daughter; if you promise to provide him with everything he needs for the wedding and a dowry, I promise that you and your daughter will be healthy. I gave my solemn word to the terms, sealed with a *tekias khaf* handshake. The Apta Rav took me into the ballroom and pointed out his chosid. He told me to memorize the chosid's face. At that point I woke up. I suddenly felt that my cheek was feeling better and was no longer painful. I left the hospital. When I came home I noticed to my amazement that my daughter was acting normal again. Clearly, the Apta Rav's brocho was fulfilled for all to see! Yet I had pangs of conscience in the aftermath. Where would I find this chosid to help him marry off his daughter? Today when I saw you climb down from the wagon downtown, I recognized you immediately as being the chosid that the Apta Rav had pointed out to me in my prophetic dream. Still, since the stakes were so high, I had to be 100% sure that you were the one I was destined to meet and help. Then when you told me that you have a daughter to marry off, and that the Apta Rav sent you here, I was positive that everything was converging. Therefore, I fulfilled my promise to the Apta Rav and gave you the money for your wedding. Now doesn't everything make perfect sense?" Both men rejoiced at the miraculous salvation that the Apta Rav had performed for them by ascending to Shomayim to arrange a shidduch for his chosid's daughter. Such interventions -- are reserved for matters of the utmost urgency.

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