



**Parshas Hachodesh –
Shemos 15:31 “החודש
הזה לכם”**

“This month shall be for you.” This week we Lain Parshas Hachodesh, telling us about the new moon, specifically about the first month of the Year, the month of Nisan. Why do we Lain this prior to or on Rosh Chodesh Nisan? What is the great significance in Parshas Hachodesh, the first Mitzvah given to Klal Yisroel in the Torah? Additionally, if this is all about Rosh Chodesh, then why do we Lain it specifically on Shabbos Kodesh, instead of just Laining it on Rosh Chodesh, no matter what day Rosh Chodesh falls on? The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

Parshas Pekudei – שם משואל
Parshas Hachodesh 5672 – It says in the Seforim that the month of Nisan is a time that the gates of Gan Eden are opened. It seems that there are walls around Gan Eden so that strangers cannot just enter. During the month of Nisan, a month of Geulah, a month of redemption, it is a time when the evil spirits are minimized. It is a time when goodness reigns, and strangers are unable to enter Gan Eden during this time, even without walls stopping them from entering. Only those who are worthy to enter can enter, and those who are not cannot enter despite it being wide open. The Zohar Hakodosh says that the heart is the “Gan Eden” of a person, and the eyes are the gates of Gan Eden. Just as there is a Gan Eden in the world, there is Gan Eden in a person, and there is a time that is Gan Eden. That time is the month of Nisan, and thus it is a month of potential great Hisororos, awakenings, for one to come close to Hashem, to love Hashem. It is a time of redemption, and not a time for the חיצונים, the outer evil forces of the world. One must see to it that he does not allow the evil spirits to enter his heart, his Gan Eden, all year – but specifically in this month, for being that his heart is open – he needs to ensure that harmful beings not enter. Being that it is open and time of great potential Aliyah, elevation in

Ruchniyos, all should seek to maximize this time.

Parshas Hachodesh – שם משואל
החילוק שבין עבודת חודש תשרי לבין עבודת – “חודש ניסן” - “The difference between the Avodah of the month of Tishrei and the Avodah of the month of Nisan.” The Avodah of the month of Tishrei is great הכנעה, lowering oneself, and seeking Rachmanus from Hakodosh Baruch Hu. The Avodah of the month of Nisan is for one to seek to increase his love for Hakodosh Baruch Hu, and to elevate his heart and elevate himself in the ways of Hashem. One needs to know his potential, and then seek to achieve it. Just as by the month of Tishrei, we need help from Above first, and we have the month of Elul in which we are given help from Above to perform Avodah, so too for the month of Nisan we need help from Above first, and that comes in the form of the month of Adar. The month of Elul is a time of seriousness and true humility, while the month of Adar is a time of being elevated in joy and in being proud to be in the army of Hashem. Each month helps out the month following it respectively for what it needs. During the month of Elul, we blow the Shofar to awaken our hearts to Teshuva and to deep humility, to attach ourselves to the thirteen Middos Harachamim so that we can attain a good judgment and Kapparrah. The month of Adar, we must do things to infuse love into our relationship with Hakodosh Baruch Hu. We Lain Parshas Shekalim, which alludes to love. The Shekalim were of כסף, silver, which is a Lashon of love as it says in Shir Hashirim, “נכספו נכספתי”. Moshe Rabbeinu was shown the Machatzis Hashekel in fire, and the fire represents a strong deep love, as the Posuk says, “רשפי רשפי אש שלהבתיה”.

ויקהל משה את – 35:1 שם משואל
כל עדת בני ישראל ויאמר אלהם, אלה הדברים – “And Moshe assembled the entire assembly of the B’nei Yisroel and said to them: These are the things that Hashem commanded to do them.” 35:2 “ששת ימים תעשה מלאכה וביום – כל העושה השביעי יהיה לכם קדש שבתו לד’” – “Six days of the week work shall be done, but on the seventh

day it shall be holy for you, a day of complete rest for Hashem; whoever does work on it shall be put to death.” Why is it that in Parshas Ki Sisa, when Hakodosh Baruch Hu gave Moshe the command regarding the construction of the Mishkan, that first it speaks about the Mishkan, and then Shabbos Kodesh, while in Parshas Vayakhel, when Moshe repeats it to Klal Yisroel, he first tells them about Shabbos Kodesh and then about the construction of the Mishkan? Additionally, the Torah already told us about Shabbos by the Aseres Hadibros, so why the need to repeat it here?

If one would want to answer that the Torah repeats Shabbos Kodesh here to teach us that the construction of the Mishkan is not Doche Shabbos, then the Torah just should have used a few words here to tell us that we should keep Shabbos. Why the need to tell us much about Shabbos Kodesh again? The Posuk says 35:5, “כל נדיב לבו יביאה את תרומת ד” – “Everyone whose heart is so moved shall bring them – gifts for Hashem.” Why does the Posuk say, “יביאה” instead of the standard usage of ביאה? The word, “יביאה” implies that something else is to be brought along with what was stated, the Terumah. Rashi says that the Torah is telling us that each person brought based upon his feelings and desire to contribute to the Mishkan.

The Gemara in Sotah 5b says that one who is Makriv and Olah for a Korbon receives reward for bringing a Korbon Olah. One who brings a Mincha receives reward for bringing a Mincha. However one whose spirit is lowly, the Torah considers it as if he brought all of the Korbonos. The meaning of the Gemara is that one who brings a Korbon Olah and he is proud that he did that Mitzvah, he receives reward for that Mitzvah. The same is true with the one who brings a Mincha and is proud of it. However, one who brings a Korbon, but doesn’t feel proud about it; he doesn’t pat himself on the back and think that he is good, rather he looks at himself with great humility and that he could always do more, that person receives reward not just for what he did, but for all of the Korbonos. The Gemara is teaching us

that the Midah of Anavah, humility, is great, as the Gemara tells us of the greatest of the great, Moshe Rabbeinu, that he was **ענו מאוד**, exceedingly humble.

שבת is from a Lashon of **שביטה**, resting, and nullifying oneself – meaning that Shabbos Kodesh is all about one nullifying his will to the will of Hashem. Shabbos is all about nullifying Tevah, nature, and existing above it. **אלקים** is the same Gematria as **הטבע**, and the Posuk says, “**ויכל אלקים ביום השביעי**” – on the seventh day Hakodosh Baruch Hu finished with **אלקים**, with **הטבע**, nature, and Shabbos is a day above nature. **שבת**, **שבתון**, is rest from the rest, which means that one completely removes himself from all the worries of the world and his work. This is as Rashi says that one is to consider it as if all his work is done for him, and there is nothing for him to do. This does not mean that one should fool himself that he has no work – when there is much work to be done, rather it means that one must know and recognize that Shabbos is the day of the Neshama. It is a day of that is **מעין עולם הבא**, a semblance of Olam Habah. The goal is to delight in Shabbos, to delight in Hakodosh Baruch Hu. One is supposed to be so connected to Shabbos Kodesh and Hakodosh Baruch Hu, that the work that he in theory needs to be done becomes so inconsequential, that it is if as it is not there at all. One must see himself in the world of Neshomas, where all the matters of this world do not have value. One can achieve this by nullifying himself to Shabbos Kodesh and Hakodosh Baruch Hu. The Arizal tells us that every Shabbos Kodesh, Moshe Rabbeinu returns to us the crowns that we list when we sinned with the Eigel. The Sitra of Kedusha, the Angel of Kedusha, does not seek to bring punishment or revenge, rather its only purpose and goal is to create Tikun, to fix things.

When Klal Yisroel sinned with the Eigel, they were no longer worthy of having the crowns, and the crowns would not do them any good – only harm. It is like one who were to look at the sun without the proper gear. However, on Shabbos Kodesh, Klal Yisroel are

elevated to a higher level; they are returned to the level after they said **נעשה ונשמע**, but before they sinned with the Eigel, and then the crowns once again have value to them. This is why Moshe Rabbeinu returns those crowns to Klal Yisroel every Shabbos Kodesh. Now we can answer the questions as to why Shabbos is stated first here, and why it discusses Shabbos at length again. Prior to the sin of the Eigel, Klal Yisroel only needed the level of **שבת**, for they were on a high level of Ruchniyos. However after the sin of the Eigel, in order to return to the level prior to the sin, they needed more – they needed **שבת שבתון**. It is a more intense level of Shabbos Kodesh. Thus in Parshas Ki Sisa, which was prior to the sin of the Eigel, Shabbos is mentioned after the building of the Mishkan, for Shabbos wasn't needed to connect Klal Yisroel to Hakodosh Baruch Hu – an intermediary was not needed. However after the Chet Ha'eigel, Klal Yisroel needed more. They needed **שבת שבתון**; they needed the great Kedusha of Shabbos Kodesh to return them to their former status. Thus in Parshas Vayakhel, the Torah states Shabbos first, and says that it is **שבת שבתון**, for that was what was needed to give Klal Yisroel the Koach needed to be elevated back to the level they were previously on.

ויקהל משה את כל עדת בני ישראל ויאמר אלהים, אלה הדברים אשר צוה ד' לעשות אתם – “And Moshe assembled the entire assembly of the B'nei Yisroel and said to them: These are the things that Hashem commanded to do them.” 35:2 “**ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לד'**, כל העושה בו מלאכה יומת” – “Six days of the week work shall be done, but on the seventh day it shall be holy for you, a day of complete rest for Hashem; whoever does work on it shall be put to death.” Why does the Torah tell us about Shabbos here prior to telling us about the building of the Mishkan, when the Torah has already told us about Shabbos numerous times prior to this? This speaking of Moshe took place after the Chet Ha'eigel, and after Hakodosh Baruch Hu forgave them for it. Moshe was concerned that if

he immediately told Klal Yisroel about the building of the Mishkan, Klal Yisroel would think to themselves that while Hakodosh Baruch Hu is going to rest His Shechinah in the Mishkan, He is not doing so “with a full heart.” Perhaps He is doing it for the sake of the holy Moshe Rabbeinu, or perhaps He is doing it so that the other nations should speak disparagingly about Klal Yisroel. But how He could He truly want to rest His Shechinah amongst Klal Yisroel after the terrible Chet of the Eigel? Moshe did not want Klal Yisroel to think this, and thus he first mentioned the Mitzvah of Shabbos Kodesh. Shabbos Kodesh is to remind Klal Yisroel that Hakodosh Baruch Hu loves them eternally, and always wants to be with them. No matter what they do, it is an unconditional love which can never be broken.

Now we can understand the great significance of Parshas Hachodesh, and why we specifically Lain it on Shabbos Kodesh. The month of Nisan is a time that the gates of Gan Eden are opened. It seems that there are walls around Gan Eden so that strangers cannot just enter. During the month of Nisan, which is a month of Geulah, a month of redemption, it is a time when the evil spirits are minimized. It is a time when goodness reigns, and strangers are unable to enter Gan Eden during this time, even without walls stopping them from entering. Only those who are worthy to enter can enter, and those who are not cannot enter despite it being wide open. Shabbos Kodesh is a day which the evil spirits have no control over. Just like the month of Nisan is special in this way, every Shabbos Kodesh is special. We Lain Parshas Hachodesh specifically on Shabbos Kodesh so that we should know that we are Zoche to the same concept of the Chodesh of Nisan, every single Shabbos Kodesh. The month of Nisan represents Hischadshus, newness. It is a time when one can re-invent themselves. They can make themselves into better people, better Ovdei Hashem. May we be Zoche to utilize this time properly, and strengthen ourselves in all areas of Avodas Hashem.