

Rabbi Reisman – Parshas Mishpatim – Parshas Shekalim – Shabbos Rosh Chodesh

The Shiur is transcribed as a Zechus for a Refuah Sh'leima for Shmuel Eliyahu Dovid ben Masha and Rochel Leah bas Hentcha Gittel who have Covid-19 in Eretz Yisrael. Please keep them in mind in your Tefillos.

### **1 – Topic – A thought for Rosh Chodesh**

As we prepare for a triple preparation, a preparation for Shabbos Parshas Mishpatim, Parshas Shekalim (the first of the four special Parshios) and of course a Shabbos Rosh Chodesh and not just any Rosh Chodesh but the most joyous Rosh Chodesh of the year Rosh Chodesh Adar.

Indeed let me start with something on the Haftorah of Shabbos Rosh Chodesh. In the Haftorah of Shabbos Rosh Chodesh the Posuk says as can be found in Yeshaya 66:23 (יְבוֹאָה, מְדֵי-חֶדֶשׁ בְּחֶדְשׁוֹ, וּמְדֵי שָׁבֹת, בְּשַׁבְּתוֹ; יְבוֹאָה) (כָּל-בְּשׂוּר לְהִשְׁתַּחֲוֹת מְדֵי-חֶדֶשׁ בְּחֶדְשׁוֹ, וּמְדֵי שָׁבֹת, בְּשַׁבְּתוֹ). Some Rishonim say that it means every Shabbos and others understand that it refers to Yom Tov. But certainly Rosh Chodesh will be a Yom Tov.

As a matter of fact, the Tur in Hilchos Rosh Chodesh says that if it wasn't for the Cheit Ha'eigel Rosh Chodesh would be a Yom Tov. That is why Biz'man Hazeh it is not a Yom Tov. Interesting, L'asid Lavo there will be a reason to be Oleh Regel more often than there is now. Certainly that needs some type of an explanation, some type of a Bi'ur.

I saw a Bi'ur which I hope that I am saying over correctly, but it is I think based on a GR"A. The GR"A is on Berachos 8a (25 lines from the top). The very famous Gemara there says that when a woman would get married they would ask the new husband (מִצָּא אוֹ מִצָּא). Are you (מִצָּא) as in (מִצָּא אִשָּׁה מִצָּא טוֹב) did you find a good wife or (מִצָּא) as in (וּמוֹצָא אֲנִי מֵרַמְמוֹת אֵת הָאִשָּׁה). The Gemara brings a Posuk where a man says the Isha is Mar Mi'maves. I found a wife who is more bitter than death. So he asks the Chosson ( מִצָּא אוֹ מִצָּא) how is your wife? Funny thing to ask a Chosson and much has been said about this.

The GR"A says that we tell the Chosson a message. (מִצָּא) is past tense. (מִצָּא) is current tense. The nature of a person is that a person always wants new excitement, a person always wants new things. Chiddush excites a person. The stability of a constant joy is something that somebody who is refined or has values appreciates more. The younger a person is, or the more flippant a person is, or the less grounded a person is the more he has a nature of wanting something new, some new excitement. Children are always looking for new excitement. We tell a man if you want to be happily married (מִצָּא). If it is okay for you, you found a good wife, you live your life happily with what you accomplished in the past, finding a woman, you will have a happy life.

If you are a (מִצָּא), if you are someone who needs new all of the time, new excitement, new joy, it is not going to work, it is not going to happen. The stability of a married home is the stability of a home where husband and wife have a relationship that assumes permanence, assumes a certain boring continuity. It is not a boring continuity but it just lacks excitement, it is a happy continuity. Happiness and excitement are two different things. Some people need excitement, Oy Nebach. Some people need happiness, that is wonderful. Happiness is in having a content and happy life. Azoi Zagat the GR"A.

Rosh Chodesh is not like Yomim Tovim. Yomim Tovim, every Chag comes to commemorate something. Pesach commemorates Yetzias Mitzrayim, Shavuos – Mattan Torah, Sukkos – the Ananei Hakavod. There is a lot to remember, a lot to commemorate, a lot of Divrei Torah to say about each Chag. However, for Rosh Chodesh, how many Divrei Torah do you have about Rosh Chodesh, let me ask you? It is not like Pesach, Shavuos or Sukkos. Rosh Chodesh is the continuity, making it to the beginning of another month Boruch Hashem and moving on in life.

Boruch Hashem we mark the time that we have accomplished, that we have put in the bank, in that we serve HKB”H, we have a lifetime to accomplish in serving Hashem. Every month we say Boruch Hashem we have one more month in the bank. We served Hashem, we Davened with Minyan for 30 days 3 times a day it is amazing. We put it in the bank. Every month is an accomplishment. But it is not an excitement.

When Klal Yisrael sinned with the Eigel, and their Madreiga went down. HKB”H said you are not ready for the Yom Tov of Rosh Chodesh. I am going to give you a Yom Tov 12 times a year plus 3 Regalim, 15 times a year, you will not even be excited to see me, you are not going to be excited to be Oleh Regel. Guess what, if you go down a Madreiga you need something that is new. You will be afraid of the boring old, you are not a Baal Madreiga. Therefore, be Oleh Regel 3 times a year. When Moshiach will come and we will be Baalei Madreiga once again, (וְהָיָה, מְדֵי-הַדָּשׁ בְּהַדָּשׁוֹ, וּמְדֵי שְׂבֵת, בְּשִׁבְתוֹ; יָבוֹא כָּל-בֶּשֶׁר). Then we are going to appreciate. The Madreiga to have a Mai’ain Olam Habo now. It is Mamash Mai’ain Olam Habo when you appreciate what you have on a constant basis and you don’t need new all the time, that is a Madreiga.

People like Chiddushai Torah, it is nice Chiddushai Torah. Other people like to have Yedios in Chazarah and know what it says in Shas, that is what really counts, that is what really matters. People like new friends, it is nice to have new friends. People appreciate their old friends, the friends they have, that is a higher Madreiga. Incredible! An explanation of the Yom Tov of Rosh Chodesh.

Thinking about it as I say it now, it may explain why after the Cheit of the Eitz Hadas it started that a woman has a Niddah cycle. A cycle where she is Assur to her husband every month. To create some new excitement all the time. Why? Because when you are on a lower Madreiga you need excitement all the time. It is nice to be excited about learning and it is nice to be excited about Purim, don’t get me wrong. Excitement is an important thing to use. But it is the second most important thing. The most important thing is happiness and the continuity of serving HKB”H every day. Midai Chodesh B’chadsho and Midai Yom B’yomo. Every single day. And so, that is a thought for Shabbos Rosh Chodesh.

## **2 – Topic – A thought for Parshas Shekalim.**

Let’s talk a little bit about Parshas Shekalim. Al Pi Pashtus, Parshas Shekalim is at Rosh Chodesh Adar and coincidentally it has nothing to do with Mishenichnas Adar Marbim B’simcha it is that on Rosh Chodesh Nissan we need to have money for the Korbanos of the new year and the new year in the Beis Hamikdash begins with Nissan, so the month before we start collecting Shekalim and the month before happens to be Adar. If it would have been Shvat or a different month we would collect then. The Pashtus certainly is that Mishenichnas Adar has nothing to do. However, we know that there are no coincidences. The correct understanding is the understanding that when a Yid gives of his money to others he is joyful.

In Divrei Hayamim Aleph 29:9 (וַיִּשְׂמְחוּ הָעָם, עַל-הַתְּנוּדָתָם, כִּי בָּלַב שְׁלֹם, הַתְּנוּדָבוּ לַיְרֵדָה). The people were overjoyed that they gave money. Until you give it it is hard. But when a person gives money, there is an excitement, there is a joy. A Yid has joy when he gives. HKB"Y showed Moshe a Mat'bai'a Shel Aish. Money that is fire. It was given like Rav Schorr says Tocho Ratzov Ahava. There is a donation to the Beis Hamikdash, they are donations of love, a fire'dika love. There is a Simcha in a person giving.

There was a secular Jew, a well-known Jew who was a tremendous philanthropist, and in an interview he was asked why he gives away so much money? His response was, that is what Jews do.

I remember when Reagan was President in the 80's and I was a Kollel Yungerman. He said that charity should take over a lot of the government benefits to the poor people. Charity should do it. Then I remember that they published his tax returns. Me a Kollel Yungerman and he the President with all of his income gave roughly the same amount to charity that year. Incredible! That is what Jews do. (וַיִּשְׂמְחוּ הָעָם, עַל-הַתְּנוּדָתָם). Parshas Shekalim comes by Mishenichnas Adar Marbim B'simcha. Purim has become synonymous with giving Tzedakah. Because when Jews are happy they give Tzedaka. When Jews give Tzedaka the Jews are happy. That is Parshas Shekalim. Mishenichnas Adar Marbim B'simcha. We give of our money, we give of our time, we give our homes. There is nobody like Klal Yisrael. Ribbono Shel Olam where do you have people like Klal Yisrael. They work hard and they give it away with a joy, with a happiness, with a Simcha. Mishenichnas Adar Marbim B'simcha. A month of great Tzedaka.

### **3 – Topic - A thought on Parshas Mishpatim**

Let me mention to you a fascinating Shaila. I was reading and I recently gave a Shiur about the establishment of the neighborhoods outside of Yerushalayim. Nachalas Shiva, Meah She'arim. On Motzoei Shabbos I gave a Shiur and I mentioned Rav Yosef Rivlin who as yet a Bochur was the force behind the spreading of the Jews. Do you know that until the 1870's Jews lived only in the walled city? There was no one outside. The New Jerusalem didn't exist. He was one of the forces.

He brings the following incident. He said that in Yerushalayim people were excited and they gave money to the new Yishuvim but there was a miser in Yerushalayim in the old city. A rich man who had no family and lived himself. He wouldn't give away a penny. There are people like that. Nebach. It is an illness. He called Rav Yosef Rivlin to his house as he was dying in his final illness. He said to him you see this bag? I think the number was 320 golden Napoleons. I don't know what Napoleons are beyond something you eat, but I have read that a Napoleon is a year's salary. It is a lot of money. 320 golden Napoleons.

He said I want you to take this bag of Napoleons and when they bury me put it under my head. Bury me that way. He had no known relatives to leave it to. He wanted to be buried with it. The man died. What is related in the history books is that Rav Yosef Rivlin put it under his head and then took it out and used it to buy land for part of the new Yishuv of Yerushalayim.

When I read it I was shocked as Divrei Shechiv Mai'ra is as if it is written and given over. I didn't understand it. A Parshas Mishpatim Shaila. The answer is I believe, the following. A big Yesod. Those of you who were in Shiur here in Torah Vodaath would have heard this from me. A big Yesod. Words without a Kinyan are nothing. If someone says to you if I win the lottery I will split it with you and then he wins the lottery, he can tell you that he changed his mind. What do you mean changed your mind, you

told me? But you can change your mind. If you want it to be binding make sure you do a Kinyan, do the right Kinyan. You have to pick up the lottery ticket and be Kon'e it. Without a Kinyan a person can change his mind.

When someone is dying and he gives money away, it may be according to some Rishonim whatever he says is like a Kinyan. Divrei Shechiv Mai'ra K'kesuvim Um'surim Dami. That is only if he gives the money away. If he says I am giving it to Reuven so you have to listen to him perhaps according to these Rishonim and give it to Reuven.

Here there was no Kinyan, he didn't say to give the money to anybody. He said do something, put it under my head. If someone who is dying says do something you are not obligated to do it. You don't argue with him while he is dying. You are not obligated to do it, and therefore, he wasn't even obligated to put it under his head for a moment. It will be like all money that falls to the Beis Din and a man who has no Yorshim, and apparently that was the Minhag of the Beis Din to give it to Tzorchei Tzibbur.

Mimeila that is an explanation of that story. I believe and I didn't see a Psak Halacha that that is where it comes from, and the Yesod that when someone tells you to do something for you, someone tells you that he will give you a job, someone tells you that he will rent you an apartment, whatever he tells you if he changes his mind don't have Tainos to him. A man is allowed to change his mind. There are people who are on a Madreiga that they say something and it is like gold and they won't change their mind. But a man is allowed to change his mind, certainly if new circumstances come up. Don't have complaints to him. You want it to be binding, do a proper Kinyan.

And so, we squeezed in a Choshen Mishpat Shaila in honor of Parshas Mishpatim, a Tzedaka Vort in honor of Parshas Shekalim, and a Midei Chodesh B'chodsho idea in honor of Shabbos Rosh Chodesh. It is going to be a wonderful extraordinary Shabbos Rosh Chodesh and a wonderful Adar full of Simcha. It will be a month where IY"H Eretz Yisrael will open up, people will have Refuos and Yeshuos. May HKB"H send us the vaccine that we should have Bitachon in the Ribbono Shel Olam that there is a place for the Beracha to be Chal B'derech Hateva. IY"H the Beracha will be Chal, is being Chal. Refuos and Yeshuos for all of Klal Yisrael. A Gutten Shabbos Rosh Chodesh.