

בעזהשׁי״ת

Parshah Insights

Pertinent Inspirational
Insights on the Parshah

פרשת פקודי - אדר

Translated from the outstanding Lev Shomaya Parsha series that contain highlights of the lectures and deroshos given by:

Harav Shmaya Low shlita - London, England

If you have any comments or questions, or if you would like to receive this publication, send your details to:

levshomeyaenglish@gmail.com

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פרשת פקודי

משונכנס אדר מרבין בשמחה

A Month of Joy

Thursday and Friday of this week, Parshas Pekudei, Klal Yisroel is celebrating Rosh Chodesh Adar Sheini. This is the month of which Chazal famously tell us מִשְׁנֹכְנֵס אָדָר מֵרַבִּין בְּשִׂמְחָה (תענית כט.) when the month of Adar arrives, we increase our joy. כִּשֶׁם שֶׁמִּשְׁנֹכְנֵס אָב מִמַּעֲטִין. just like when the month of Av enters we decrease our joy, comparably so, when the month of Adar comes we increase our simcha. Seforim Hakdoshim explain that even though the neis Purim occurred on the fourteenth and fifteenth of the month, still the entire month is considered a time of great joy. As the possuk in the megillah says הַחֹדֶשׁ אֲשֶׁר נִהְפָךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹ"ט (אסתר ט כב) the month that metamorphosed for them, from grief to joy and from mourning to Yom Tov.

On the actual day of Purim, as on every other Yom Tov, there are specific halachos which we must follow as a means to increase our joy. We are obligated to consume meat and wine, as well as partake of other pleasures in order to increase simchas Yom Tov. These actions, whose purpose is to increase our joy, are mitzvos in their own right. However, during the month of Adar, though we are supposed to increase our joy, we are not given specific mitzvos as a means to do so. Thus, it is advisable to delve into the neis, which is the impetus for our increased joy this month, and to learn about the great hashpaos and kochos of this elevated month, as well as the power of simcha.

This will serve to increase our simcha according to Chazal's directive to do so.

א-דר *a Time of Increased Closeness with the Shechina*

The מאור עיניים tells us that the greatly elevated simcha during this month is a result of increased השכינה amongst Klal Yisroel during this time. He says that the name of each month is an indication of its kochos. אדר means אל"ף דר, Alef is a reference to Hashem Yisborach, דר who comes to dwell amongst us during this month. He quotes a possuk in Yirmiyahu that uses Alef as a reference to Hashem who is אלופו של עולם, the Lord and General of the world. The possuk says ג' ד' אתה ג' אתה ג' ד' You are my Lord, since my youth. He also provides another reason for why Hashem is referred to as אל"ף. Just like Alef is the first letter of the Alef-Beis, so too Hashem is ראשון לכל the first entity in existence. And in Chodesh Adar, אל"ף, the first and only General of the entire world, דר comes to dwell amongst His nation and thus this is a month of great joy and elevated celebration. (פרשת תרומה ד"ה וזהו משוכנס)

The חידושי הרי"ם also tells us that in אדר the Shechina is דר, it resides in greater measure amongst us. He says that in this month, a great desire and longing to be close to Klal Yisroel, is awakened in Heaven. He likens it to the famous Midrash that tells us that after Matan Torah the Shechina did not want to part from the Torah which was now acquired by Yisroel. Therefore, He commanded us to build a Mishkan as a dwelling place for the Shechina. In this manner the Shechina could permanently remain in close proximity to its children.

This intense desire of after Kabbolas Hatorah is reawakened every year in the month of Adar. During this month Hashem again longs for an 'earthly abode' to enable maximum closeness to Yisroel. Just like the king who tells his newly acquired son-in-law to build him a house on his premises, so that he can remain close to his daughter even upon her marriage. So too, Hashem seeks to remain connected to us, and actually increase His closeness to us, during this time. Surely, we must

seek to return this boundless love of Hashem towards us, through a reciprocal burning desire to seek closeness to Him by means of serving Him בכל לב ונפש with our whole heart and soul.

Welcoming the Shechina's Presence

The Chiddushei Harim gives us guidance in how we can create a 'mishkan' for the Shechina to reside in during the month of Adar. During the times of the Beis Hamikdash, Klal Yisroel donated their shekalim towards the Avodah in the Beis Hamikdash, during the month of Adar. So too, we must consecrate our "shekel" as a contribution towards meriting השראת השכינה in our hearts. He says that שקל is an acronym for לכתך, קומך, שבתך, our sitting, arising and going should be for Him. As the possuk says, and as we recite in Shema (דברים ו ז) בַּשִּׁבְתָּךְ בַּיְתֶךָ וּבַלְכַתְּךָ בַּדֶּרֶךְ וּבַשִּׁכְבְּךָ וּבַקוּמְךָ (דברים ו ז) You should talk about this, about Hashem's Oneness and His Kingship over us, when you sit in your home, when you journey on your way, when you lay down for the night, and when you arise in the morning. Every single moment of your day should be devoted to Him.

Through completely dedicating our arising, our sitting, and our going for Hashem we are contributing a שקל for the Mishkan. And thus, we create a place for השראת השכינה so that Hashem can דר, dwell amongst us during this month. For this is the primary reason for joy. When Adar comes and brings with it increased השראת השכינה, then the joy is boundless. The Chiddushei Harim also says that this heightened cognizance of living only for the sake of Hashem, and seeking to enable His presence amongst us, is a fitting preparation for the coming month of Chodesh Nissan which is the month of geulah. (ליקוטי הרי"ם אדר)

A Fitting Preparation for Nissan

This idea of Chodesh Adar being a preparation for the following month of geulah is also cited in שם משמואל in the name of his father אבני נזר. He says that like the month of Elul serves as a preparation

for the holy month of Tishrei, so too the month of Adar serves as a preparation for the elevated month of Nissan, the month of redemption. He says that אדר is an expression of strength, as in מים רבים אדירים משברי ים (תהלים צג ד) powerful waters. This is a reference to the obligation of every Yid to strengthen his Avodas Hashem during this month. He uses the term "קוראדש", one must display courage in acting upon the understanding of the elevated source of our soul and its ability to reach great heights. In this month one who is ready to act in accordance with the holiness of his soul is given extra סייעתא דשמיא to understand the great capacity of a Yid. And in this way, he can adequately prepare himself for Chodesh Nissan, the month of geulah.

Continuous Redemption

The idea that Adar is a preface to Nissan is actually already found in the Gemara (מגילה ו:). The Gemara asks why we do not celebrate the Yom Tov of Purim in the month of Adar Alef, in accordance with the principle of אין מעבירין על המצוות. The general rule is that one should not let an opportunity for a mitzvah pass by without utilizing it immediately. Thus, it would have been more appropriate for Chazal to have instructed us to fulfill the mitzvos of Purim on the first opportunity, which is during the month of Adar Alef. However, the Gemara tells us that Chazal established that we should celebrate Purim in the month of Adar Beis because מסמך גאולה לגאולה עדיף, it is better to continue from one geulah directly into another geulah.

This gives us insight into the crucial connection between the months of Adar and Nissan. The need to connect the two months actually superseded the general rule of performing a mitzvah at the earliest given opportunity. This highlights the importance of understanding that all salvation comes from One source. The geulah of Purim, and the geulah of Pesach both come from our loving Father who constantly seeks our good. Thus, we spend the month of Adar in praise and thanks of our merciful Master who constantly redeems

us. This serves as a fitting preparation for the month of Nissan; the chief month of redemption in which we are told we will merit the final and everlasting geulah.

Additionally, Rashi explains the Gemara of *בשמחה אדר מרבין בשמחה* mentioned earlier. He says *ימי נסים היו לישראל פורים ופסח* when Adar comes in we increase our joy, because Purim and Pesach were days of miracles for Yisroel. This means that both Chodosh Adar and Nissan are days of joy. This explains Chazal's use of the expression *משונכנס*, at the coming of Adar, as opposed to simply stating *באדר מרבין בשמחה* in the month of Adar we increase our joy. This is because Rosh chodesh Adar actually heralds in an extended period of heightened simcha. From the beginning of Adar, until the end of Nissan, are days of simcha as a result of the great miracles that happened in these days. It is one lengthy period of rejoicing as a result of the amazing miracles we were granted, as well as the ultimate miracle we will witness at the time of the final redemption.

Revealed Divinity

The Chasam Sofer explains the reason why chodesh Adar is a time of such great joy, and why the miracles of Purim especially are reason for constant simcha. He contrasts the nature of the great miracles of Purim to those of Pesach, and he explains why the Nissim of Purim especially are reason for increased and everlasting simcha.

The events of Yetzias Mitzrayim were an amazing revelation of the power of *יד ה'*. It became clear to all that Hashem runs the world, and only He has control over nature and every single creation. Furthermore, it demonstrated Hashem's great love for His children, and that He will change the course of nature and manipulate multiple events for the good of Klal Yisroel.

However, the Chasam Sofer says that there was still a possibility for one to err by thinking that while Hashem is indeed the Highest power, He only exercises *השגחה פרטית* on select occasions in which

Klal Yisroel merit greater miracles. They might still claim that Hashem does not chas vesholom run the everyday course of nature. His influence is only over the wonderous, and not over the everyday happenings of the world. They may claim that though on some special occasions Hashem controls and manipulates events according to His desire, this does not prove His constant control.

The Hidden Hand

The miracles of Purim however, completely discredited this erroneous mindset. By the story of Purim, we see how every single event, starting from the great feast of Achashveirosh, up until the finale of Haman being hung and the decree being reversed for the benefit of the Yidden, all followed a pattern of "natural cause and effect". Every event was clothed in the disguise of nature. Vashti refused to heed the king's request to attend the banquet, therefore she was killed. Achashveirosh sought a new queen and Ester was chosen despite her refusal to cooperate with the instructions of both the servants preparing the girls which were to be presented to the king, as well as Achshveirosh's questions regarding her identity. Mordechai happened to overhear Bigsan and Seresh plotting to poison the king, he asked Ester to report it to the king, thereby saving his life. Therefore, the king naturally recorded this favor in his book of remembrances. And so forth throughout the unfolding of events. The king's inability to fall asleep also did not seem to be a supernatural event, it masqueraded as an entirely normal happening. According to the rules of nature man either succumbs to sleep easily or not. There does not seem to be any Divine intervention ruling our sleep patterns. But as the grand finale of the Purim story shows us, there definitely is!

What we hear, what we see, where we go, and what we do is all orchestrated Above. Nothing is happenstance. It seemed completely natural for Haman to be building a fifty-acre gallows on which to hang his arch enemy who was continuously defying the king's order

to bow down to him. However, both the place and timing of when Haman built the gallows was an exact manifestation of Divine intervention as well as a miracle, again masquerading as "regular routine".

Thus, it became clear that Hashem does not only control the 'major' events. He exercises פרטית השגחה through His involvement in every single detail of how the world is run. And He does it all for the good of His children. The entire megillas Ester is a demonstration of this; of the hidden hand of the Divine in everyday events. And this is indeed a great reason for joy! The obvious display of Hashem's involvement in every single phenomenon of this world is greatly reassuring. It demonstrated that Hashem is orchestrating events at **all** times. Even when His hand is hidden, and it seems as though we have been abandoned, as it did at times during the story of the megillah, we know that He is actually manipulating events for our ultimate good. משנכנס אדר מרבין בשמחה, this פרטית השגחה for the good of Klal Yisroel should engender everlasting elation.

The Reason for Everlasting Simcha

The Chasam Sofer explains with this the possuk from the megillah וימי הפורים האלה לא יעברו מתוך היהודים וזכרם לא יסוף מזרעם and these days of Purim will not pass over the Yidden, and its memory will not cede from their children. The memory of Hashem's loving hand working under the disguise of nature, for the benefit of Klal Yisroel, will forever be remembered by Klal Yisroel. They will remember that even in times of הסתר, when it seems that they have been abandoned, they are actually being lovingly guided from Above.

He references the famous Ramban at the end of Parshas Bo that tells us that we must learn from the Nissim of Yetzias Mitzrayim that even everyday events are also actually Nissim. Just like the makkos were miraculous events, so too seemingly natural events also contain miracles. Because nature does not rule, but the deeds of man influence the happenings of the world, therefore miracles are continuously

embedded in what seems to be nature. Hashem manipulates nature in a hidden way, in order to bring about His perfect plan. The Ramban actually says that one who does not believe that every act of 'nature' is a *neis* ה' לא חלק בתורת ה' does not have a part in the Torah of Hashem. And indeed, Purim was a demonstration of this.

Purim proved that even the seemingly "ordinary" was actually G-dly. That what appeared to be the natural cause and effect of events on earth was actually Hashem's hand hidden in *teva*. Indeed, throughout the unfolding of events at the time of Mordechai and Ester there was no indication of anything supernatural occurring. But at the end, it became clear that events from the start were being guided by Hashem. And this understanding leads to the ultimate joy. The Simcha of constantly being in our Father's embrace. 'חתם סופר דרשות ז אדר ד' קסב ט' ג).

According to the Preperation

Raising our awareness of this concept; of Hashem's constant involvement in our lives, even when it is disguised, is a fitting preparation during the month of Adar. It naturally increases our simcha. It also enables increased השראת השכינה which is the ultimate source of brachos and simcha.

The Beis Aharon quotes the possuk in the megillah כדבר המלך ויעש המלך ממוכן. Many seforim tell us that המלך in the megillah is actually a reference to the מלכי המלכים. He says ויעש המלך and the King will act with us in accordance with ממוכן - how extensive our הכנות, our preparations are. If we prepare appropriately for these great days of miracles, then the Yom Tov of Purim can indeed have a great השפעה on us and be the source of renewed miracles.

And in accordance with what the seforim Hakdoshim quoted earlier say, about Adar being a preparation for Nissan, this would be a fitting הכנה. If in chodesh Adar we dedicate ourselves to Hashem and constantly remind ourselves of His complete and loving control

over every aspect of our lives, then that can serve as a הַכְנָה to chodesh Nissan. And in that merit, ויעש המלך may the King of all Kings finally bring the everlasting geulah!

גוט שבת

און

א פרייליכן חודש



