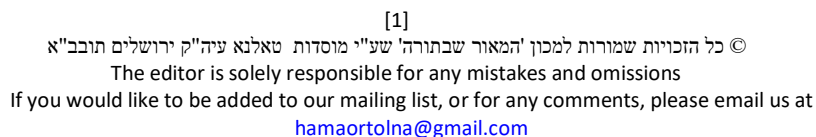


Today, in the *piyutim* for *Shabbos Hachodesh* we said, החודש אשר ישועות, בו מקיפות. This line would usually be translated as “The month in which *yeshuos* surround us”. However, the *Chidushei Ha’Rim zy”a* points out that the word מקיפות can also mean “to give on credit”, as in *Pirkei Avos* (ג:ט"ז) - החנוני מקיף - the shopkeeper gives on credit.

The principal of credit means that a shopkeeper can provide someone with merchandise even though the customer doesn't provide payment, and really has no right to receive anything. So too in the month of *Nisan*, Hakadosh Baruch Hu provides us with both physical and spiritual *yeshuos*, despite our inability to “pay” with merits and good deeds. Therefore, each of us should take advantage of this opportunity and request *yeshuos* of all types, so that we can receive them the upcoming month of *Nisan*.

We can add to that idea a fundamental principle that we learn from the *peirush* of the *Ibn Ezra* in this week's *parsha* (וכן בחזקוני כאן). The *pasuk* (שמות ל"ה:כ"ד) relates, וְהַנָּשָׂאִם הֵבִיאוּ אֶת אֲבְנֵי הַשֹּׁהַם וְאֶת אֲבְנֵי הַמִּלִּימִם לְאַפֹּד וּלְחֹשֶׁן. - And the *nesiim* brought the *avnei shoham* and the *avnei miluim* for the *ephod* and the *choshen*. The *Ibn Ezra* comments, “for when they left Egypt and took the Egyptian’s possessions, each person took something that was appropriate for his status and level.”

In other words, the most destitute and downtrodden Jews who had no interest in luxuries, simply asked for clothing and money. Other Jews who were more *mechubad* also took gold and silver items. However, the *nesiim*, who were the “royalty” of each *shevet*, took jewels and pearls.



So too at *Yam Suf*, the *Mitzrim* adorned their horses with all sorts of decorations and jewels, even *avnei shoham* and *avnei miluim*. Those Jews who weren't able to discern the qualitative difference between the adornments quickly grabbed anything that sparkled. However, the *nesiim* who were able to identify which stones were truly precious, weren't distracted by the other adornments, and took only precious jewels.

As the month of Nisan approaches, we must emulate the approach of the *nesiim*. In Nisan, Hakadosh Baruch Hu gives out *yeshuos* "on credit". However, we shouldn't foolishly ask Hashem for trivial, temporal benefits. We should focus our minds and hearts on requesting *yeshuos* of eternal significance, such as matters of *chinuch ha'banim*, *yiras shamayim*, Torah, and *avodas Hashem*.

Of course, we must also ask for physical needs such as good health and *parnassa b'chavod* so that we will be able to maintain and increase our physical wellbeing. Those physical benefits will enable us and our families to fulfill Hashem's will and serve him wholeheartedly.

Bezras Hashem Yisbarach, when we prepare our hearts and souls, we will be *zoche* to truly receive all of the light and *hashpaa* of the upcoming Yom Tov, with elevated discernment, wealth and honor,
לְטוֹב לָנוּ כָּל הַיָּמִים לְחֵיתָנוּ כְּהַיּוֹם הַזֶּה אִכִּי"ר



[2]

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