



PhiloTorah D'var Torah

Let It Spread

As I was working out this week's PTDT, my original idea actually spread to include a number of ideas. Let's see where this goes.

This week's double sedra begins with a three-pasuk portion about Shabbat. Shabbat is K'DUSHAT Z'MAN (Sanctity of Time), part one. This week's special maftir deals with the mitzva of setting up the Jewish Calendar - K'DUSHAT Z'MAN, part two.

The rest of the double sedra (21 p'sukim) deals with Mishkan and everything involved with it - K'DUSHAT MAKOM (Sanctity of Place).

Each of the above K'DUSHOT is not confined to the target of its sanctification.

Shabbat's K'dusha spreads. First with the concept of TOSEFET SHABBAT, our adding to and extending Shabbat. Our acceptance of K'DUSHAT SHABBAT before Shabbat officially begins, takes part of our CHOL and sanctifies it. So too with our extending Shabbat until we daven Maariv and say Havdala.

And it further spreads if and when we

turn Saturday night into Motza'ei Shabbat. Not just in what we call that period of time, but what we do with it. This includes Melave Malka and whatever else we might and can do to retain the mood of Shabbat a little longer.

And this goes for Friday. Friday can be Friday, but it should be Erev Shabbat. Preparing for Shabbat; cleaning for Shabbat; getting into the mindset of Shabbat.

And there are also aspects of K'dushat Shabbat that show up during the whole week. Starting with the fact that in Hebrew there are no names for the days of the week - only the number of days B'SHABBAT. But it is more than that. Seeing a food item or a fruit and saying (or thinking) "I'm buying this for Shabbat." Same goes with an item of clothing that you might see and decide to buy.

K'dushat Shabbat spreads (if you let it).

K'dushat Z'man part two starts with HaChodesh HaZeh Lachem Rosh Chodashim. This month (of Nisan) is the first of the months of the year. That pasuk does not only teach us how we should number and count months of the year. It is the mitzva to sanctify Rosh Chodesh (based on halachic guidelines).

It does not stop at Rosh Chodesh. Sanctifying Rosh Chodesh imparts

sanctity to all the holy days in a particular month.

Take, as an example, the upcoming holiday of Pesach. The maftir of HaChodesh, this week, begins with two p'sukim about the mitzva of Kiddush HaChodesh. The remaining 18 p'sukim of the maftir deal with Korban Pesach and the Chag that runs from the 15th of Nisan to the 21st. Including the prohibition of Chameitz and the mitzva of eating matza. And including the first and seventh days of Chag HaMatzot (what we call Pesach) which are MIKRA KODESH. But the sanctity of Yom Tov depends on and springs from, the sanctity of Rosh Chodesh.

Rambam states that if, G-d forbid, we neglect to sanctify Rosh Chodesh Nisan, then the 15th of the month is not sacred. It isn't Yom Tov. You can eat regular bread. There is no mitzva to eat matza. The K'dusha of Rosh Chodesh spreads...

So too, K'dushat Makom. The Kodesh Kodashim (Holy of Holies) is sacred. So is M'KOM HAMIKDASH, the place where the Beit HaMikdash stands or stood. Yerushalayim is Kodesh. Eretz Yisrael is Kodesh. And so is a shul - wherever it is. And K'dushat Makom can and should extend to the Jewish Home. That's our challenge. It doesn't happen by itself. But K'dusha can and should spread.

It isn't just K'dusha that can spread. How about SIMCHA, joy. Simcha is not just confined to Yom Tov. It should be a significant part of our Torah learning, of our performance of mitzvot, of our acts of Chesed, of our home lives. Rabi Nachman said it well - MITZVA G'DOLA LIHYOT B'SIMCHA TAMID. Always? Not realistic, but let Simcha and K'dusha spread in your life as much as you can. And then, a bit more. **PTDT**