

CHANI LANDAU-THE GREATNESS OF THE JEWISH WOMAN

Our shiur was sponsored by an Aneinu member for a shidduch hokun for her son Yaakov Yisrael ben Rochel. And for paranssa b'korov for Moshe Nechemia ben Brauna and Shoshana Eta bas Masha..

Chani Landau I spoke to us yesterday on our yom kippur koton tehillim teleconference. She told over a true story. It was around this time of year, just before Pesach and she was a teacher in Paris. One day, another teacher comes into the teacher 's room and says,' My husband might be a King and my children princes and princesses, but I definitely do not feel like a Queen doing all this housework before Pesach."

Chani thought about the teacher's comments for a while, and she said, the teacher was right, we are not Queens, but then who are we? And this is what her shiur was about.

She started by telling us what a wonderful, special day rosh chodesh Nissan is. It is the day that the mishkan was finally inaugurated. She went through what happened to the Yidden since Yitzias Mitzraim, which had been just a year minus 2 weeks ago, that the Yidden had seen the wondrous nes of Kriyas Yam Suf. They had gotten the Torah. They had sinned with the cheit ha'egel. They did teshuva , during what we call Yimi Rotzon-from Rosh Chodesh Elul till the 10th of Tishrei (which is Yom Kippur). At the end of Yom Kippur, they had finally heard the words they were waiting to hear, "v'solachti"-Hashem forgave them for cheit ha'egel and he tells Moshe "V'asu li mikdash, V'schochanti b'zochom" Make me a mikdash and my shechina will rest in it. And so the yidden start building the mikdash for the rest of Tishrei and for the months of Cheshvan and Kislev. The Mishkan is ready on the 25th of Chanukah-so that should have been the date of the Mishkan's chanukas habayis, but Hashem says no. (later the 25th of Kislev will become the first day of Chanukah). But from that day until the last week of Adar, the Miskan just sat unused. Finally 7 days before Rosh chodesh Nissan, Hashem says to Moshe, we will inaugurate the Mishkan in 8 days, on the rosh chodesh Nissan, so now for the next 7 days which are called Yimi Miluim-practice days, Moshe practiced everything that was going to be done in the mishkan i.e. every day he put it together and every day he took it apart, he brought the korbonos. Aharon and his sons were in seclusion for these 7 days-learning the myriad of mitzvos involved in the mishkan, learning the different types of korbonos, learning about the avoda that will need to be done in the mishkan. They had to learn the dinim very well, because if someone makes a mistake while doing the avoda, they can die (which is what happened on Rosh Chodesh Nissan-2 of Ahron's sons did make a mistake and were killed).

At this time, Moshe was both King and Kohen Godol.

Finally the 8th day arrives. Chani went into detail, what the numbers 6, 7 and 8 represent. Six refers to 'teva'-nature, seven refers to the spiritual elements of nature and eight is the combination of the physical and the spiritual-'l'maala min hatava".

And so the 8th day arrives-Rosh Chodesh Nissan-which is today-a very holy day-one of the holiest days in the Jewish calendar. This day still has tremendous powers as it did in the time of Moshe.

10 wondrous things that happened on that day.

But during the 7 yimi hamilum, when Moshe was sacrificing the korbonos he had to light the fire each time which consumed the korbon. The Shechina did not come down to the

Mishkan and the Yidden were confused. They said to Moshe Rabbeinu, 'Hashem said he forgave us and we would know that to be the truth because the shechina would come rest in the Mishkan. But it is not happening. Is Hashem not happy with us?' And Moshe answered them, "This is what Hashem told us to do, and that is what we are doing." He said, my brother Ahron is greater than me and because of his korbonos and his avoda, the shechina will come into the mishkan And so it was, it came Rosh Chodesh Nissan, both Moshe and Ahraon davened together and the fire came down between the kruvim and that was a sign that the shechina was resting in the Mishkan.

So what does all this have to do with women? Going back to the story that Chani told at the beginning. We are cooks, we are organizers, we clean-no we don't feel like queens because we aren't queens, but what are we-we are the Kohan Godol of our homes. And our homes are the mishkans of Klal Yisroel.

Every kedusha of our home passes through the women. Chani went into detail explaining all the similarities between women and the Kohen Godol

- The Kohen Godol had beautiful begodim, so do women

- The Kohen Godol had jewelery, so do women

- The Kohen Godol wore the choshen mispat-a symbol of each tribe on his chest, the Jewish women carries her children in her heart

- The Kohen Godol wore a hat covering-so do jewish women cover their head

- The Kohanim are busy with the 'avodah'-lighting the menorah , the lechem haponim-so too jewish women light the candles and bake the challah

- The Kohan Godol goes to the Kodosh Hakodoshim, which is referred to

"kivodo bas melech penima"-he is secluded, he is tzonu,

- Part of the avoda of the kohan Godol is to count , 'achas v'achas, achas v'shtaim, achas v'sheva'-7 times, just as the Jewish woman counts 7 times

- the Kohan Godol used a ramp to go up, rather than stairs, to always be tzonua, so no part of his body would show, so too the Jewish woman is tzonua.

Chani told us, Ladies , "you do not feel like a Queen, you are better than the Queen, you are the Kohan Godol."

The kedusha of your husband, your children rest on you. Moshe and Ahraon represent husband and wife. Moshe is Torah, which is the husband, Ahron represents the avoda-which is the woman.

What was part of the avoda of the kohanim-they had to clean the menorah every day, they had to check the wood for worms. The mizba'ach had to be cleaned every day and every day they cooked and baked.

The Kohan Godol kept the Mishkan and afterwards the Bais HaMikdash full of kedusha. The shechina did not come down for Moshe, but rather for Ahron, who Moshe himself said about his brother "yotar choshuv v'kodesh memani" -he is more important and holier than me.

The shechina only came down 'ul yida korbonosov v'avodosov' in the zchus of Ahraon's korbonos and his avodo.

And so the shechina can only come into our homes when we live up to the ideals of Ahraon

And when we have shalom bayis as Moshe and Ahraon did, then the shechina will come down as it did on Rosh Chodesh Nissan, between the keruvim, which were a boy and a girl-only when there is harmony and keudsha in the house , does the shechina rest there.

And just as our forefathers were zocha to come out of mitzraim , b'zchus noshim tzikonious, so too we 'osid l'hikaol'-we will be zocha for the final redemption on the merit of the jewish woman.