

THE  
SWEETNESS OF SHABBOS

## מתיקות השבת

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Based on the lectures of the Rosh Yeshiva, Hagoon HaRav Menachem  
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## THE SWEETNESS OF SHLOMO'S WISDOM...

Rabbi Yanai declared, "Pity for those who have no house, and make a door for the house" (Yoma 72), which means, it is a pity for those who don't have yiras shamyim and a good heart, and they only learn Torah. Who was he speaking about? He was speaking about Dovid and Shlomo's enemies.

When Shlomo Hamelech was standing at the entrance to the Beis Hamikdash and wanted to bring in the Aron Habris, the gates wouldn't open (Shabbos 30). Dovid's enemies Do'eg and Achitofel's followers, Yeravam and Shimi Ben Geira were standing there arousing opposition against Shlomo for his innovations - adding ten Menorahs, ten tables for lechem hapanim, ten Kior'im and two big and tall Keruvim in addition to the original ones.

**Why Aren't The Gates Opening???**

Shlomo made also new rules, limiting the distance that a man could go out of the city on Shabbos, if he didn't make an Eiruv tchumin so that this remind him to appreciate the gift of his healthy legs, which he walks with during the week with no limit. And the rule of Eiruvei chatzeros, to remind of the Mishkan [which all 39 melachos are learned from], and the rules of tsuras hapesach which were learned from the gates of Beis Hamikdash.

So, Shlomo cried to Hashem, why don't you let the Aron pass the gates? Hashem answered him, how can I let the Aron pass the gates if there are here such people as Do'eg and Achitofel who don't want to accept the rules that I have put into your heart. They don't want the essence of the Torah, they

want only the doors – only to study the Torah. Therefore I am not letting the Aron pass through the doors of the Beis Hamikdash, because "in the path a person wishes to go, he is led" (Makos 10).

Do'eg and his friends did not want to go into the house – the essence of the Torah; to fulfill it and learn yiras shamayim. But rather, they wanted to stay at the gates – studying. Therefore the results of their Torah was, that they decided that Dovid couldn't marry a Jew, since he came from Rus HaMo'aviah (Yevamos 76).

**The True Ruling...**

But Hashem went by Dovid and Shlomo's rulings, as it says וַיְהִי יְיָ דָוִד לְכָל דְרָבּוֹ מִשְׁכִּיל וְהָ עָמוֹ – "Dovid was successful in all his undertaking, for Hashem was with him" (Sanhedrin 93). About their ruling it says אֲהַב ה' שְׁעָרֵי צִיּוֹן – which refers to the halachah – Hashem loves the gates of halachah, such as Dovid and Shlomo's who seek peace between the parties. As the rule of Eruvin that causes people to become friends, and to eat together with each other (Maharsha end of Eruvin). They fulfilled "מִצְוַת לְבַצֵּעַ", which means, to compromise, and when two parties came with a dispute, Dovid would make them compromise and cause peace between them (see Sanhedrin 6).

The gates of the Beis Hamikdash wouldn't budge until Shlomo mentioned Dovid, "זְכֹרָה לְחַסְדֵי דָוִד עַבְדְּךָ" – "Remember the loyalty of Dovid Your servant" – His kindness, advising people how to get along, how to earn a living etc. (Berachos 3). Then the gates opened wide, because now Hashem knew for sure that Shlomo will go in his father's footsteps.

**MY STORY!****The Heart is Open but No Fitting Valve is Available...**

Hi, my name is Avraham and I'd like to share with you a story that happened to me. During the past few years I developed a minor heart problem, but I continued to go on with my life as usual, until one day I suddenly felt intense pain in my heart. I quickly went to see my doctor. The doctor checked me, and a worried look came over his face. "The rhythm of your heartbeat is irregular", he said worriedly, "You must be admitted to hospital immediately". He got up and called an ambulance, and within a short time I was on my way, being sped off to the hospital.

I was hospitalized in the intensive care unit and immediately began undergoing different tests to identify the source of the problem. A few days passed as we anxiously awaited to hear the doctors' diagnosis. Suddenly I realized how vulnerable we all are. The amazing workings of our body that we take for granted are solely in the hands of our Maker. I began to appreciate all the years of health that I and my family enjoyed, every breath that we inhale and exhale so effortlessly, the digestive system, and of course, the heart that pumps blood to all parts of our body. All this and so much more is going on in our body without us thinking about it at all. How thankful we have to be for the gift of life, and of course for the 'bonus' – the gift of health...

Finally the diagnosis came in. The doctors found out that the two valves of my heart were defective.

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## WHY NOT BUILD THE BEIS HAMIKDASH?!

Chazal tell us that Dovid Hamelech didn't merit to build the Beis Hamikdash, because he waged wars and spilled a lot of blood. Now, it's hard to understand, Sha'ul Hamelech was blamed for not killing all of Amalek, so wasn't it a good thing Dovid waged wars against the enemies?!

### Yo'av stops Dovid from killing enemies...

Rather, it is really considered as if Dovid built the Beis Hamikdash, because he prepared for it to be built by killing our enemies. The only reason he didn't complete destroying Amalek was because of his general Yo'av who wasn't loyal to him. He was worse than Shimi Ben Geira, who only shamed and cursed Dovid once.

Yo'av despised Dovid and went against his will many times – in his own palace, therefore he did not listen to Dovid and made the terrible mistake that he had learned in his youth from his teacher (Baba Basra 21). He read the pasuk **הַמְחִה אֶת יְבֵר עַמְלֹק** – "destroy the males of Amalek", instead of **יְבֵר עַמְלֹק** – "any remnant of Amalek", which was much greater a mistake than that of Sha'ul, who had mercy only on the cattle and Agag their leader.

### Didn't Moshe deserve to enter Eretz Yisrael?!

Now, we can ask the same thing about Moshe Rabeinu; why didn't he merit to enter Eretz Yisrael, wouldn't it be wonderful if Moshe would lead us in to the holy land and fight the wars against the 31 kings? Didn't he deserve after all his loyalty to Hashem and his service for the sake of the Jewish Nation?

We can explain this with a mashal. A king had two servants, one who served him during the hard periods, and the other served the king when he was at his peak, while his kingdom was standing in its full glory. Which servant is better? There is no question that the first one who showed his loyalty during

hardest times and served him wholeheartedly.

### The king's greater servant...

So too, Moshe was Hashem's loyal servant during the hardest times – at the time of Yetziyas Mitzrayim and in the desert for forty years. Therefore Hashem announced: **עֲלֵה רֹאשׁ הַהַר הַזֶּה וְשָׂא עֵינֶיךָ יָמָּה... כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה וְהִפְסַקְתָּ וְשָׂא עֵינֶיךָ יָמָּה... כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה** – "climb to the top of this peak and look westward, for you won't pass this Yarden". Hashem declared to everyone, this is my great loyal servant who served me during the hardest times. Hashem wanted us to know that Moshe was his most loyal servant, and if Moshe would lead the nation at the peak of their happiness we would forget his true greatness. We wouldn't remember him as the one who had to contend with great difficulties, rather as a leader that enjoyed only happiness

Avraham Avinu, Moshe Rabeinu and Dovid Hamelech were three heads of the Nation that started new things in Am Yisrael: Avraham is our forefather who started the Jewish Nation. Moshe gave us the Torah that he received from Hashem. Dovid enlightened our eyes to see that the whole Torah is sweetness and praises to Hashem. So just like Avraham and Moshe served Hashem during tough times – so too, Hashem wanted Dovid to serve him only in the hard times, when there was no Beis Hamikdash.

### Dovid Hamelech is the Beis Hamikdash!

Dovid Hamelech would praise Hashem every night, **יּוֹמָם וְעֵינָי וְלַיְלָה** – at night he praised Hashem for the kindness He bestowed on him during that day. Therefore Hashem commanded Dovid **לֹא תִבְנֶה בַיִת לְשִׁמִּי** – "Do not build a house for my name", in order to show everyone that Dovid himself was the Beis Hamikdash. **כִּי דְמוּם רַבִּים שָׁפַכְתָּ אַרְצָה לְפָנָי**, because he praises Hashem for his enemies downfall and their destruction.

As Chazal learn from the perek of **בְּרַכְיָה נִפְשִׁי**, that Dovid praised Hashem for his enemies' downfall. Therefore Hashem did

## WHO IS DRESSING THE KOHEN GADOL???

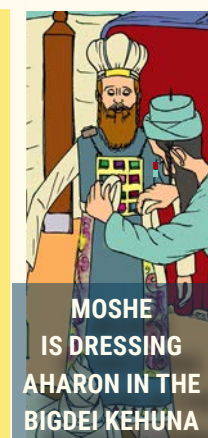
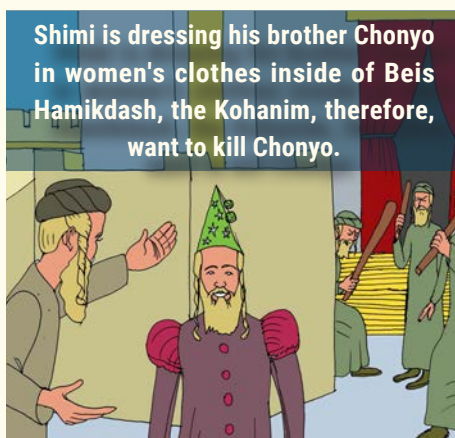
Moshe Rabeinu requests from Hashem **מִחֲנִי נָא מִסִּפְרֶךָ** – "[If you will not forgive the sin of chet ha'egel, then] erase me from your book", therefore Moshe's name is not mentioned in this week's Parsha. Why isn't his name erased from next week's Parsha where the chet ha'egel takes place?

Moshe saw that Am Yisrael had still bad character traits even after Mattan Torah, which caused them to be ungrateful to Moshe their leader, and replace him with a golden calf. So, he told Hashem to erase his name from the Parsha – because he felt that he was nothing – and this way, before the Parsha that tells us how the Jews tried replacing Moshe and erasing his name, we are showed that Moshe name is erased. This way Moshe asked Hashem to forgive them, because it is as if they had erased an erased person.

In this week's Parsha we see Moshe's great humility when Hashem commanded him to dress Aharon and his sons in the Bigdei Hakehuna, while his own sons didn't merit any great position. With every garment that Moshe dressed them, he dressed them with more great middos and ay'in tova that he acquired through it, and in merit of this, the Bigdei Hakehuna in all generations atoned for the sins and bad middos. Since the Bigdei Kehuna were made out of the materials donated by Bnei Yisrael, so every time they observed those garments, the Jews learned to keep away from

those bad characters which they atoned for.

Moshe taught us with this a tremendous lesson; whenever someone envies another and is jealous of him, he should give up from his own to one he envies. As Shlomo Hamelech taught us in Mishlei (25:21) **אִם רָעִב שֶׁנֶּאֱדָר הֶאֱכִלְהוּ לָהֶם וְאִם צָמָא הִשְׁקָהוּ מַיִם** – "If your enemy is hungry, give him bread to eat, and if he's thirsty give him a drink of water". Meaning; if your enemy – the Yetzer Hara is hungry with envy, then feed your friend who you envy bread – give him of your own and that way you'll overcome your envy.





not let him build the Beis Hamikdash, so that everyone will know that Dovid's praises are the Beis Hamikdash.

The pasuk in Tehilim says, "מְזוֹמָר שִׁיר הַנֶּבֶת הַבַּיִת לְדָוִד" – "Dovid's song for the dedication of the Beis Hamikdash". Why is it on the name of Dovid, it should be on his son Shlomo's name, who dedicated the Beis Hamikdash? But, no, Dovid dedicated it with his songs and praises, which are the essence of the Beis Hamikdash.

#### Dovid is praising Hashem...

For this Dovid praises Hashem "אֲרוֹמְמֶךָ ה' בִּי דְלִיתֵנִי" – "I exalt you Hashem, for you have lifted me up" out of my sadness. "וְלֹא יִשְׂמְחוּתָי אֹיְבֵי לִי" – "Not letting my enemies rejoice over me" – rather you show me their downfall. "וַיִּתְרַפְּאֵנִי", Dovid thanks Hashem for saving him from all the germs and diseases which are in the air, all around us. When Dovid had tzara'as and Hashem healed him, he offered a korban to Hashem and said "שָׁעַתִּי אֵלֶיךָ וַתְּרַפְּאֵנִי" – "I cried out to you and you healed me" (see Sanhedrin 107).

"ה' הִעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי תַּיִתָּנִי מִיָּד בּוֹר" – "Hashem you saved me many times when my enemies tried to kill me, preserving me from going down into the pit"; he thanked Hashem for saving him when Yishbi wanted to crush him under the olive press, and Hashem performed a miracle that the ground beneath him caved in. "וַיְמַרְוּ לָהּ חֲסִידָיו וְהוֹדוּ לְיְיָ כִּדְשׁוֹ", Dovid teaches us to thank and praise Hashem where ever we go, every place we go we should speak of his name and his kindnesses that we experience there.

#### Hashem causes wars to save Dovid...

"כִּי רָגַע בְּאֶפֶס תַּיִם בְּרַצוֹנוֹ" – Dovid was able to testify that every moment in a man's life depends on Hashem's will, because when Dovid was hiding in the forest with his men and Shaul heard of his location, he came with 4000 people and surrounded the place. At that moment, when Dovid was a step away from death, a messenger came to inform Shaul that the Pelishtim were at the border. Shaul turned around immediately with all his men and Dovid's life was saved (Shemuel I 23).

Dovid praised Hashem that because of his will, he will even cause a war to break out in order to save his life. The life of the righteous are so precious to Hashem, that he will even make wars to save their lives, as it says "קָרִיב בְּעֵינֵי ה' הַמּוֹתָה לְחֲסִידָיו" – "Difficult in the eyes of Hashem is the death of his devout ones".

#### The Mishkan compared to the human body...

We see from the above that the essence of the Mishkan and

the Beis Hamikdash were not their buildings, but rather, their essence was the songs and praises which were sung there over the many kindnesses that Hashem bestows upon us.

Every part of the Mishkan symbolized another part of the body. As the Midrash Hagadol (Parshas Terumah) teaches: "The donations for the Mishkan are compared to a person's body: The gold symbolizes the soul, the silver symbolizes the body, and the copper symbolizes the bas kol. The techeiles symbolizes the veins, the argaman symbolizes the flesh, tola'as shani symbolizes the blood, shesh symbolizes the belly, and the goats' skins symbolizes the hair. The elim me'adamim skins symbolize the face, the techash skins symbolize the skin of the head, and the shitim wood symbolize the bones. The oil symbolizes the eyes. The spices for shemen hamishcha symbolize the nose, and the incense symbolizes the mouth. The avnei sho'am and avnei milu'im symbolize the kidneys and the heart".

#### Gratitude for the sense of smell...

This means, that with every donation that they brought, they had in mind it should be as gratitude for the limb compared to it. They brought gold as gratitude for the soul, anointing oil as gratitude for the nose. When the garments and vessels were anointed with oil, its good smell reminded them of the kindness of the sense of smell and of the clothes and vessels we have for wearing and using.

The incense reminded us of our breath which comes from the mouth, "כָּל הַנְּשִׁמָּה תִּהְיֶה לָּהּ" – is explained by Chazal to mean "Praise Hashem for each and every breath". What does " – All" mean? We have to thank Hashem 'all' day long for the soul and the breaths of our mouths.

#### Only twelve possible kinds of love...!

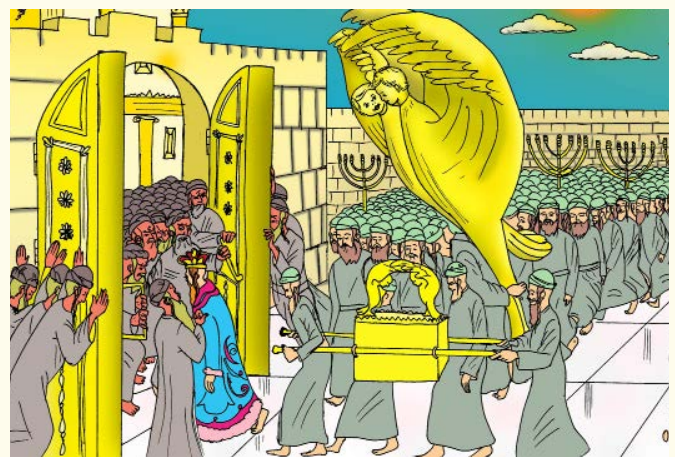
The two avnei sho'am symbolize the two kidneys, and the twelve avnei milu'im are compared to the heart, because the heart has to contain the twelve Shevatim. A man has in his heart twelve possible kinds of love, so that he should love the different groups and tribes of the Jewish Nation, who have different natures, but a man can't love more than that, because we also have to hate the wicked gentiles.

Dovid Hamelech said to Hashem; "בְּחַנְנֵי ה' וְנִסְנֵי צִרְפָּה כְּלִיֹּתַי וְלִבִּי" – "Examine me, Hashem, and test me, scrutinize my kidneys and my heart". Meaning, Hashem should scrutinize him to see if he loves all the twelve Shevatim. When Hashem finds such a heart, that loves every Jew, His presence dwells on that person.

### WHO WANTED TO SWALLOW SHLOMO HAMELECH???

Shlomo HaMelech and his disciples came to Beis Hamikdash with the Aron Habris and the new big Keruvim, ten additional Menorahs, ten Kior'os and ten tables for lechem hapanim. They symbolized the twelve Shevatim; the original ones and the new ten are eleven, Shevet Levi did not need one, because they served in the Beis Hamikdash.

Their opponents Yeravam Ben Nevat, Shimi Ben Geira and their disciples, however, aroused opposition, claiming that it's forbidden to add on what Moshe had commanded, and we cannot make innovations. It was as if the gates wanted to swallow Shlomo up (Gemara Shabbos 30).



In this week's Parsha Hashem commands Moshe to anoint Aharon and his sons and clothe them in the bigdei kehuna – "וְהִלְבַּשְׁתָּ אֹתָם אֶת" "אֲהָרֹן אֶחָדִיד וְאֶת בְּנָיו אִתּוֹ וּמִשְׁחָתָה אֹתָם". Kings were also anointed by the Navi with oil, but there is no command to clothe the kings in royal garments. So, why was there an added command by the Kohanim that Moshe clothe them?

One answer that we can say is, that Hashem wanted to test Moshe Rabeinu. Moshe was being tested to see if he will clothe them and prepare them for the service of Hashem with happiness even though he and his sons were originally supposed to get the Kehuna (see Zevachim 102). He had to appoint Aharon's sons for the holy service while his own sons had no high position.

**Moshe acquires good middos from the Bigdei Kehuna...**

With every garment that Moshe clothed Aharon and his sons, he acquired another good middah because he overcame jealousy which is the root of all bad middos. Therefore, the bigdei kehuna atone for all the bad middos and sins which result from them, as the Gemara says (Arachin 16); "The Kesones (tunic) atones for murder, the Michnasayim (breeches) atone for immorality, the Mitznefes (turban) atones for the arrogant, the Avnet (girdle) atones for bad thoughts, the Choshen atones for incorrect judgment, the Efod atones for idolatry, the Me'il (robe) atones for lashon ha'ra, and the Tzitz atones for the deeds of the insolent".

The roots of all these sins is jealousy because jealousy is the result of a lack of gratitude and arrogance. So, because Moshe overcame his jealousy and clothed Aharon and his sons happily, the bigdei kehuna atone for all these sins which people would not come to – if they understood how much gratitude they are owing.

The bigdei kehuna were made out of the materials that Bnei Yisrael donated. Therefore, each time they saw the Kohanim wearing those garments serving Hashem, it reminded them the sins which they atone for, and learned to keep away from them.

Hashem told Moshe "וַיֹּאמֶר ה' אֵלָיו" – And you shall command! The Gemara (Kidushin 29) teaches "Rabbi Yishmael says, whenever the word 'צו' is used, it is an expression of urging both for the time of the command and for all future generations". Hashem wanted the Kohanim, in all future generations to learn from Moshe Rabainu to have good character and ayin tova (generosity of the spirit), and to be happy with someone else's success.

**Jealousy is worse than taking revenge!**

The Gemara tells us (Menachos 109), "Rabbi Meir says: When Shimon Hatzadik was on his deathbed, he appointed his younger son Chonyo to serve after him as the Kohen Gadol. His older brother Shimi envied him, so he called Chonyo and told him, come and let me teach you how to start the service as a Kohen Gadol. He made him come dressed in women's clothing and called the Kohanim who got very angry at Chonyo and wanted to kill him. Chonyo escaped to Alexandria, built an altar and sacrificed sacrifices for idolatry".

Shimi's weakness was jealousy, a very bad character trait which almost caused his brother to be killed. Chonyo on the other hand, had cleansed himself of that bad middah, and therefore his father chose him instead of Shimi. However, he had to continue and cleanse himself also of the bad middah of taking revenge, because as revenge to the kohanim, he built an altar for idolatry. Even according to the opinion that the altar was not for idolatry, rather for the sake of heaven, it was built as a revenge to the kohanim. He should have just waited until he can come back to serve in the Beis Hamikdash.

The trait of jealousy is much worse than taking revenge, because jealousy is for no reason, he just envies the success of another, while revenge is when he's angry at someone that harmed him. Also, the jealousy sits in a person's heart and only grows, whereas the revenge passes away after taking revenge. But, because of this, revenge is a much harder character trait to uproot, because a person has to overcome their hurt feelings that come because of the harm that was done to him.

**MY STORY!**

>>>Continued from pg. 1

"You came in at the last moment to save your life", the doctor said, "We must operate immediately and transplant alternate valves". I was wheeled into the operating room, leaving behind my anxious family members who were all praying, and undertaking various kabbalos on my behalf.

The operation was meant to last between four to six hours. As seven hours passed, my family began to worry that everything was all right and proceeding safely. Finally, after eight hours, the head doctor walked out and said that Baruch Hashem the operation was successful. "This was one of the hardest operations that I have ever performed", he admitted. Then he proceeded to tell them what had taken so long. "The smallest valve in the heart is nineteen m"m" he explained. "Your father's was so small – only sixteen m"m, that I can't understand how he lived up until now! This fact we found out only during the operation, when his heart was already open... We anxiously searched high and low for a hospital that has such a small sized valve in their bank, until miraculously, we found one that was the right size, it was immediately delivered to the hospital and transplanted into his heart"...

"And the truth is" the doctor continued, "That I don't believe that any doctor including myself has the ability to complete such an operation. It surely must be that Hashem's hand was guiding us, out of love to those that go in His ways"...

\*Names and details have been changed in order to protect the privacy of the writer.

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