



לעילוי נשמת

MALKIEL ben YAFFA

Sha'arei Eliyahu

שבעות

Table Talk

The True Story of David HaMelech & BatSheva

Mesechet Moed Katan 9a brings an interesting story which says that Shlomo HaMelech finished building the Beit Hamikdash on the 7th of Tishrei and made a 7 day festive party in which every single person of the kingdom attended. This resulted in the entire nations “skipping out” on Yom Kippur that year.

This didn't stand well with the people though, as they felt bad for not fasting on the day of Yom Kippur. However, a Divine Voice issued forth and said to them: *All of you are designated for life in the World-to-Come*. The Gemara asks from where do we know that Hashem pardons them and as an answer brings a Pasuk from Melachim 1 Chapter 8 Verse 66 that states as follows: ביום השמיני שלח את העם ויברכו את המלך וילכו לאהליהם שמחים וטובי לב על כל הטובה אשר עשה ה' לדוד עבדו ולישראל עמו - *On the eighth day he sent the people away, and they blessed the king, and went to their tents joyful and glad of heart for all the goodness that the Lord had done for David His servant and for Israel His people.*

The Gemara goes on to explain that the goodness that was bestowed upon the nation was that every single woman was pure and conceived a male child that night. The Gemara says that although we see that the goodness that Hashem performed for the nation was pardoning them for feasting on Yom Kippur, what was the goodness that Hashem performed for David [who wasn't alive anymore]?

When David HaMelech died there were people that thought the entire incident with BatSheva was a sin on David's part ח"ו and called him a sinner. These accusations stopped the 8th day after the completion of the construction of the Beit Hamikdash.

The day after the 7 day party Shlomo and the entire nation began to walk to the Beit Hamikdash to bring in the Ark, but the gates closed shut and wouldn't open to anything. When Shlomo saw this he started to sing 24 songs of praises but his prayers went unanswered. However once he uttered the words זכרה לחסדי דוד עבדך – *Hashem, my G-d do not reject Your anointed one; remember the loyalty of Your servant David*, the gates swung wide open and the faces of the accusers of David HaMelech turned black like charcoal and all people knew that in front of Hashem, David had not sinned in regards to the incident of BatSheva.

How is it that the incident involving BatSheva came about? Furthermore why is it that if David was innocent, after the incident he constantly pleaded in with Hashem to forgive him for “the sin”? The answer lies in this beautiful midrash. One day David asked Hashem why Hashem had placed his name with the Avot [אלקי אברהם, אלקי יצחק ואלקי יעקב] but not with David. Hashem responded that He had tested them [and they passed] and that He had not tested David. David wanted to be tested so Hashem said ok and even told David what the test would involve [a woman].

Shortly after David saw BatSheva washing her hair and saw that she was destined to be his wife through Ruach HaKodesh, and took actions to make her his. Once this happened the Angel named Duma came to Hashem and said how can you let this sinner live? Hashem responded that David is not a sinner for it is revealed to Me that BatSheva is the destined original wife of David. To this Duma responded “what's revealed to You is revealed to David?”

To the accusations of Duma, Hashem responded that David had not done anything wrong and was allowed 100% to take BatSheva as a wife. Back then when the soldiers went to war they gave their wives a גט that said as of this moment you are divorced but if I return then this גט is void. BatSheva's husband was called to battle so he gave her such a גט. David waited 105 days and then took BatSheva as a bride.

There is a law that if a woman lost her husband or got divorced she needs to wait 91 days before remarrying another person. This is done in order to avoid mixing up the father of a child that might be born in the immediate 9 months since divorce or death of 1st husband. David without know this law waited 105 days, as we learn that Uriel [BatSheva's husband] went to war on the 25th of Nissan and on the 7th of Sivan Uriel was on the Battle field and on the 25th of Elul David married BatSheva.

David was so precious in the eyes of Hashem that when David asked Him to reveal the day of his death Hashem told him that it would be on Shabbat. David was troubled by this and requested that he not die on the Holy day of Shabbat so his body wouldn't remain unburied for a whole day. Hashem responded that one king's term cannot go into another's [i.e. Shlomo was destined to be king that day and therefore David couldn't live an extra day]. So to this David asked please take me on Friday and Hashem responded that one day of David's learning Torah was worth much more than the thousand korbanot that Shlomo would bring.

Today is Shavuot. Today we are being judged for the Torah that we learned this past year. Baruch Hashem we have grown from last year but there is more still that we can accomplish. Today is the day that David HaMelech died but before his neshama returned to Hashem he spent his entire day learning Torah, and that was very dear to Hashem. We too can reach such lofty levels if we continue to take steps towards that goal.

~ R' Yosef Akilov

SHAVUOT SCHEDULE

Tuesday May 30th

Mincha	7:40 PM
Candles	8:01 PM

SHAVUOT ALL NIGHT LEARNING 11:45 PM

Wednesday May 31st

Alot HaShachar	3:41 AM
Earliest Tallit	4:26 AM
SUNRISE	5:27 AM
Mincha	7:00 PM
Candles after	9:10 PM

Thursday June 1st

Shacharit	8:30 AM
Mincha	7:45 PM
Aravit	9:11 PM
Rabbenu Tam	9:33 PM

Weekly Dose of Hida

הלכות

א. ערב שבעות, ישפדל לטבול על כל פנים. וקדם הטבילה יגלם ראשו, דנקא בערב שבעות ולא קדם, פי כן כתוב בספר הפננות האמתי, וכן כתב מורי זקני הרב חסד לאברהם זכרונו לברכה בכתב יד. זולת אם תל שבעות ביום א', שאז יגלם בערב שבת, כמו שכתבתי במקום אחר (עין מורה באצבע סימן ח' אות רכא) בס"ד. (כף אחת, סימן כב, סעיף א)

ב. אור שבעות, יקדש ויאכל שעור ברפת המזון, לקדם מצות סעדת יום טוב, ויברך פהגון. ותקף ילך למקום הלמוד, ויתחיל ללמוד הוא לבדו מנן המצוות של הרמב"ם או אדרא זוטא או תהלים. וכאשר יבואו בני חבורה יתחילו בסדר הלמוד בלי הפסק. (כף אחת, סימן כב, סעיף ב)

1. On the Eve of Shavuot one should make an effort to dip in the Mikvah. The custom of the Mekubalim was to shave prior to Shavuot, as well (and not on Lag BaOmer).
2. On the night of Shavuot one should make Kiddush, recite Birkat Hamazon and immediately begin learning the 613 Mitzvot enumerated by the Rambam.

מוסר

נכון ללמוד התהלים ביום חג השבעות, פי דוד המלך עליו השלום היתה מנוחתו ביום הזה, והיום הקדוש יומא דהוליא דיליה עוד יעלו לרצון ביותר אמירת תהלותיו. (מורה באצבע, סימן ח, סעיף רכו)

It is very proper to recite the entire book of Tehillim on Shavuot for the author, David HaMelech, passed away on this holy day and as such it is a very auspicious time.

חדוש

ויחצבו בתחתית ההר - אמרו רבותינו זכרונום לברכה שפכה עליהם אט ההר כגיגית, וכתבו המפרשים דכיון דדמי לאנוסה, אם כן לא יוכל לשלחה כל ימיו, וזה שאמר "ויחצבו", הנה לישראל עמידה ומצב על שהיו אנוסים, "בתחתית ההר", ועל זה קמה וגם נצבה עדת ישראל, ואנחנו עמו ולא יטש ה' עמו, וזה שאמר הכתוב "ה' ברצונה", כלומר ולא ברצונה, "העמדתה להררי עז", כפית ההר בשביל "עז" (התורה הנקראת עז), ואם כן היינו אנוסים. על כן "הסתר פניה הייתי נבהל", דאנוסה לא יוכל לשלחה כל ימיו (ולמה הסתר פניה). (נחל קדומים)

ויחצבו בתחתית ההר

"They stood at the bottom of the mountain etc." (Shemot 18:17)

The Sages taught that Hashem lifted the mountain over the nation's head forcing them to accept the Torah. [Why?] In this way the Jewish nation would be considered as a lady that was forced to have relations. Just like a woman who was forced to have relations cannot be divorced by her husband (i.e. the seducer as his punishment) without her consent, so too, the Jewish Nation can never be sent away from Hashem against their will, no matter the situation, no matter the level of the Nation.

Weekly Dose of Ben Ish Chai

הלכות

א. ויזהרו ללמוד כלל סדר הלימוד של זאת הלילה בחשק גדול ובשמחה רבה והתלהבות הלב, כי הלימוד המתוקן לזאת הלילה עושה פרי גדול למעלה וממשיך לנפש אדם קדושה וטהרה (בן איש חי שנה א' פ' במדבר אות ג')

ב. תפלת שחרית ומוסף יתפלל בהתלהבות וזריזות כדי שלא תחטפנו שינה באמצע ויבא לידי טעות, וידוע כי גמר הפרי של תיקון ספירת העומר ולימוד ליל חג השבעות יהיה בתפלת מוסף, לכן צריך להזדרז בה הרבה כי הכל ההולך אחר החתום (בן איש חי שנה א' פ' במדבר אות ה')

1. One must remain awake and learn the entire night of Shavuot. One must strive to perform this service with great desire and happiness for the established learning of this night performs tremendous wonders in the Heavens and instills within an individual much purity and holiness.
2. The prayers of Shacharit and Mussaf should be prayed with alacrity ensuring one does not doze off in the middle of the service. The value of the entire night is judged based off the seal, therefore the prayer service is vital.

מוסר

הנה הלילה הזאת היא ליל חג השבעות שקיבלו בו תורה מסיני, אשר כל ישראל אנשים נשים וטף לא היו ישנים כל אותה הלילה, והיו מצפים עד יום מחר שניתנה בו תורה, ולכן עתה כל ישראל האנשים הם נעורים כל הלילה הזאת ועוסקים בתורה עד אור הבוקר, וממשיכים על ידי זה קדושה לנשמתם (דרושי חיים)

The holy night of Shavuot is when the Jewish nation accepted the Torah from Hashem on Sinai. In anticipation for such a great moment, the nation of that generation did not sleep the entire night. Therefore, as a commemoration each and every year the men stay up the entire night learning recreating that auspicious moment. This service brings much holiness to one's soul.

חדוש

ויהי ביום השלישי בהגת הבקר ויהי קולת ובקרים ועגן כבל עליהם - נראה לרמזו היו ג' אלה, קולות ברקים ענן ר"ת שלהם קבע, לרמז לישראל שיעשו התורה קבע, וכמ"ש התנא עשה תורתך קבע. ולכן גם עשרת הדברות הם קעב תיבות שהוא קבע (ברכת הרי"ח)

ויהי ביום השלישי בהגת הבקר ויהי קולת ובקרים ועגן כבל עליהם
"It came to pass on the third day when it was morning, that there were thunder and lightning flashes, and a thick cloud was upon the mountain etc." (Shemot 19:16)

The first letters of the three elements present at the mountain: "Kolot" — thunder, "Berakim" — lightning, and "Anan" — thick clouds, spell the word "Keva" — fixed. The Torah is alluding to the individual that one must make their Torah learning a fixed practice and not a haphazard activity. Indeed, the Ten commandments contain a total of 172 words, the same amount as the numerical value as the word "Keva" — fixed, alluding to this foundation once again.