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## **Loving Hashem & Our Fellow Brothers** **RABBI ELI MANSOUR**

*"Sheshet Yamim Taaze Melacha Ubayom Hashevii Yehey Lachem Kodesh Shabat Shabaton L'Hashem Kol Oze Bo Melacha Yumot. Lo Tevaru Esh Bkol Moshvoteychem Beyom HaShabat."*

Why does the Torah specifically mention that we are not allowed to make a fire on Shabat, there are 39 Melachot that we are not allowed to do on Shabat. The first answer we can give is that, Shabat represents how Hashem created the world. Hashem created the world in six days and rested on the seventh. We would think that we can not do anything that Hashem did during those six days, and fire wasn't created until Adam Harishon, on Motzei Shabat put two stones together and created fire. (This is the reason that we use a candle light by Havdala on Motzei Shabat)

The second answer is: the Gemara says that fire comes from Hilul Shabat. The best fire insurance we can have does not come from Allstate or Geico, but keeping Shabat. HaGaon Chida, says this is what the Pasuk means, keep the Shabat and if you keep the Shabat then you wont have to worry about the burning fire.

The third answer is: Shabat is a time when everybody gets together, because they have time unlike during the week. During Shabat is when everyone is in the home, and spending a lot of time together and it is the time when many fights and arguments start. Anger is representative of fire. We say "he's burning with rage" "he's inflamed" "he's heated up!" .... The Satan would love to ruin an amazing Shabat, with some little nothings to get us upset at eachother and get into arguments! The Shloh Hakadosh says this is the fire the Torah is referring to; the fire of anger! Don't let the Satan ruin your amazing Shabat by getting upset.

Realize the Kedusha of the Holy Shabat!!! In the Torah we know that there are no coincidences and there is a reason why pesukim were put where they were next to specific things. The Holy Ba'al Haturim asks why did the Torah put the Pasuk of Moshe Rabeinu putting on a veil on his face(he did this because the Kedusha of his face was so strong it was as bright as a sun) and the pesukim of Shabat. The Holy Ba'al Haturim answers that throughout the week our face has a glow to it, that is due to our

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Neshama, but this light cannot even come close to the amazing light that we get on Shabat! This is because we have two Neshamot.

Moshe Rabeinu got up and set up a meeting with Klal Yisrael and told them we must build a Mishkan. So the Jewish people started to donate gold, silver etc and then the Torah says that there was enough collected, and then the Torah continues and says something you will NEVER in your years on this earth hear anyone say "We collected too much" The Ohr Hachayim Hakadosh asks a question first the Torah said we collect just enough, and then it tells us that too much was collected. So what was it, enough or too much? The Ohr HaChayim Hakadosh answers and says brilliantly, Moshe Rabeinu knew how much was needed to make the Mishkan, so lets say you needed 50 pieces of gold so if you have 51 you have one extra. Hashem said yes you have too much but we are going to make it enough! Because everyone gave and we don't want to offend any body! Imagine the scene Moshe goes back to a person and says oh we dont need your money, imagine that person saying WHAT but I want to be part of the Mitzvah! So the Pasuk says there was enough EVEN THOUGH there was extra. Hashem made sure it all fit so everyone would feel part of the Mitzvah!

People as the Holy amazing awesome Gaon Ramak shows us in the first chapter of the Sefer Tomer Devorah, we must emulate Hashem. Hashem found a way not to make anyone feel bad even though he did not really need what they gave, we must do the same. So when your child comes home with an Avicomen cover for Pesach and you already have one, dont tell him its nice now go put it in your room find a way to use it! If you friend got you a present and you dont really need it, make them feel special and show them that you appreciate their gift and use it even though you might not REALLY need it. The same way Hashem found a way to use all the gold and silver that Klal Yisrael gave even though there was enough!

Ele Pekudai HaMishcan Haedut.

Mishkan HaEdut= The tesifying Mishkan. What is the Mishkan testifying? After the sin of the Egel, Klal Yisrael thought that, they couldn't recover from such a horrible a sin. After all that Hashem did for us, he took us out of Mitzrayim! Chazal tell us that after the Egel Hashem left, but now that the Mishkan was built Hashem returned, and his presence was in the Mishkan. The Mishkan is a testimony

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that Hashem still loves us. The Shechina came back. Tazu Li Mishkan Vsachanti Beto Cham. It doesn't say betocho in it, but in them. The Shechina rests in everyone of us!

We must know that history repeats itself. Everyone of us, have fallen, and have hit lows in Judaism. We must not say that "oh I am so low that Hashem doesn't love me anymore, he doesn't want my Tefillot I am a bum!" "G-d hates me!" STOP NOOOOOO Hashem loves us all! Even the sinners. The Ramak tells us in Tomer Devorah "...Hashem deliberately alleviates His wrath. Even though the sin still exists, He does not punish immediately rather, He waits hopefully and has mercy on the sinners on the possibility that they will do Teshuva..."

A boy sent the Gaon Stipler a letter, telling the Stipler that he was in Yeshiva, and has done many sins and he is sure that Hashem has abandoned him and doesn't love him anymore. The Stipler wrote back and told the boy know that Hashem never gives up on anyone and through the power of Torah you can fix anything you did wrong. Torah is THAT powerful!!! It cleanses the Neshama!

If Klal Yisrael were able to come back to Hashem after the Egel, anyone can come back, no sin is too great! If after the Egel and that was REALLY REALLY bad...everyone of us can come back to Hashem. And know the Ramak tells us that unlike between friends who after they get into a fight and get back together their love is not as strong as it originally was, but with Hashem "Bemakom SheBa'alei Teshuva Omdim Ain Tzaddik Gamurim Yecholim Laamod" The place where repenters stand no complete sage can stand.

Moshe Rabeinu gave an accounting on all that he used. But there is an interesting point, if you look at his accounting he only gave an accounting on the silver. Why didn't he give one on the gold and other items he received? The Rabbis answer that the silver came from the half shekel coins that everyone HAD to give, the gold on the other hand was given voluntarily. Charity which people are forced to give they want to know where it is going and what it is going for. The guy who gives voluntarily the gold, he doesn't need to see an accounting. He gives you a bracha and tells you to have Hatzlacha. But then the Rabbis ask Moshe then gave an accounting on the copper that was given, this was given voluntarily what happened? So the Rabbis answer that at this time none of the Jews were poor, so the guy who gave copper is cheap and he wants to know where the penny he gave is going, the

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guy who gave gold says Rabbi enjoy it and there is more where that came from.

Okay now I have another question, why does Moshe Rabeinu have to give an accounting at all, you are MOSHE RABEINU! The most honest of all...The Midrash tells us that Moshe heard the people talking, they were saying dude Moshe looks like he has been eating well, he looks like he is really taking care of himself look at those nice prada sandals and gucci turban...so the other guy responds where do you think he got the money from, he collected from all of us and then took some for himself...After hearing this Moshe decided to make a spreadsheet!

I have a question though, even the worst guy needs something to substantiate his claim. What can make someone want to go against Moshe Rabeinu? One of the Rabbis answers and says that when they came out of Egypt and were collecting all of the money, the poorest man in Klal Yisrael had 90 donkeys laden with gold and silver...during this time Moshe was busy with Yosef's bones. Shlomo HaMelech says in Mishlei the wise person takes Mitzvot...The money that Klal Yisrael spent time gathering is gone but Moshe is still getting the benefit from his Mitzvah. Now after this all of Klal Yisrael is rich and "the rabbi" is still poor. When Moshe was in Heaven for the second time after he broke the first luchot Hashem tells him "pesol lecha" the dust coming out of the luchot after you shape them is for you. Now this was Heavenly sapphire stone. Now he is wealthy!

Now after he came down, he started to collect for the Mishkan, no one knew that he got this from Hashem and they noticed that he looks like he fell into some money. He went up a poor man, and came down a rich man. So the people thought that Moshe got it from the donations. Now wait why does the Midrash call these people letzim? They had a good question. The Midrash says because yes it was a good question went up poor came down rich, but realize that you are talking about the greatest man ever! Moshe Rabeinu and you should have been dam lekav Zechut! You are not a letz but an opecoruz! We must be careful how we speak about the Gedolim, even if in your head it makes sense. The Holy Ramak tells us in Tomer Devorah that Hashem created us all with wisdom and if we despise or insult another person we are despising and insulting his Creator: Hashem! Be careful how you treat every person but especially the Gedolai Hador! Be Dam Lekav Zechut