



## 5785 Divrei Torah on Jerusalem by Rabbi Reuven Schreier Parashat Vayeilech / פרשת וילך

### See How Beloved You Are Before Hashem

The *Gemara Yoma* (21a), citing the *Mishna* in *Avot*, lists ten miracles that occurred for our ancestors in the *Beit HaMikdash* and *Yerushalayim*. For example, the sanctified sacrificial meats never rotted, and no flies were ever seen in the slaughtering areas despite the abundance of raw meat.

One miracle is strikingly absent from the list. In the *Kodesh HaKadoshim*, the *Aron HaKodesh* and *Shlomo HaMelech's* massive *keruvim* took up no physical space. Though they were physically present, their otherworldly *kedushah* enabled them to transcend normal physical limits.

The *Gemara* wonders why this particular miracle was excluded. The *Gemara* explains: נִסֵּי דְבְרָאֵי קָא חֲשִׁיב – outside miracles are counted, נִסֵּי דְגֻוָּאֵי לֹא קָא חֲשִׁיב – inner miracles are not counted. Essentially, since no one but the *Kohen Gadol* beheld this miracle, it is not counted among the ten. Only outwardly projected miracles are listed.

If the point of counting these miracles is to show how sanctified the *Beit HaMikdash* and *Yerushalayim* were, why should our count not include those that occur in the holiest place? Why should hidden miracles be excluded? Just the opposite. What better way to highlight the *Beit HaMikdash's* incredible status by publicizing a miracle that was not well known?

The *Sfat Emet* (*Yoma* 21a) explains that the point of listing these miracles is not to highlight how special the *Beit HaMikdash* is; it is to highlight how special *Klal Yisrael* is. Each miracle, perfectly crafted to make the experience of *aliyah* to *Yerushalayim* safer, more comfortable, and more accessible, was *Hashem's* way of showing how beloved we are in His eyes. The hidden miracles may have been more impressive than the outward ones, but they didn't communicate *Hashem's* love for us.

The continuation of the *Gemara* beautifully reflects the *Sfat Emet's* point. Counted among the ten was the miracle of the *lechem hapanim*, the holy show bread that remained hot and fresh for seven days straight as if it was just taken out of the oven. The *Gemara* asks: wasn't this also limited to the *kohanim* and not witnessed by those outside? Why should it be counted on the list of ten? The *Gemara* answers that on the festivals, when *Klal Yisrael* would flock to *Yerushalayim* and pack onto the *Har HaBayit*, the *kohanim* would deliberately flaunt this miracle by showing the masses the fresh, steaming showbread as it was taken off the *Shulchan*, declaring, "see how beloved you are before *Hashem*!"

Indeed, one of the main points of Jews ascending to *Yerushalayim* and standing on the *Har HaBayit* during the *Yom Kippur* service was so that they could palpably feel and experience *Hashem's* love for them. The *Mikdash* was the center of our relationship with the *Ribbono Shel Olam*. Upon entering, each individual Jew



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felt *Hashem's* warm, personal embrace. The ability to return to *Hashem* in sincere repentance is far easier when a Jew deeply knows and feels *Hashem's* love for him.

*Yehi ratzon* that we experience *Hashem's* divine miracles – and warm embrace – in the restored *Beit HaMikdash* speedily in our days.

